



Why the ACTheals 2015 International Conference Matters

By Cheryl Marsh, MSN

ACTheals will be celebrating 40 years of mission and ministry to healthcare providers at the 2015 International Conference (IC) September 17th through 20th. Its theme, Healing Families in Christ: Past, Present, and Future, is perfect as the ACTheals family reaches this milestone. We have a long, strong past, and a present that is transitioning us to a future of continued trust in the healing love and power of Jesus Christ. As individuals and as an association, we know both wounding and healing, the curse and the blessing, and we continue to choose the life-giving blessing of healing.

Over the months of preparation for the International Conference, I have been reflecting on what brings me back yearly and how can I convey the value of attending the IC to others.

In his reflection “Eucharist as New Manna,” emailed May 5th, 2015, Ron Rolheiser writes, “... a wise family will say to itself: ‘We will all be home at regular times, we will all eat together twice a day, and we will all be together in the living room at least once a day – even if it isn’t exciting, even if real feelings aren’t shared, even if some are bored, and even if some are protesting that this isn’t worthwhile. We will do this because, if we don’t, we



will soon fall apart as a family. To stay together we need regular, straight-forward, predictable, daily rituals.”

While he is commenting on the family, I think his remarks are pertinent to ACTheals. Like an extended family, the association also needs regular, straight-forward, predictable rituals and the International Conference is such a ritual. Once a year we come together, to support and empower each other; to worship together; and to experience the healing power of Jesus Christ. At times the

conference may not feel exciting or even worthwhile, but we cannot underestimate the value of our ritual coming together as ACTheals family, because if we don’t, just like a nuclear family, we will fall apart.

There are many divisions within the Body of Christ, some of which are reflected in our different liturgies. However, there is so much that unites us. We share our belief in the healing power of Jesus, the urgency of integrating our Christian beliefs into our professions and ministries, prayer, and fellowship, while supporting and encouraging one another as we break bread together.

In his article “A Family Embrace,” published in the June 8-15, 2015 issue of America magazine, Diarmuid Martin writes: “Pope Frances uses an image of the church as a ‘field hospital on the scene of a battle.’ At the field hospital what matters is the first contact with one who is wounded. It is not a place for diagnostics, but a place where people are taken up into the caring arms of someone, where their wounds are washed and cleaned, and they receive a welcome of care and concern.”

The image of a field hospital on the scene of battle has always been my

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The vision of ACTheals is to be an international, ecumenical association of Christian healthcare professionals, clergy, and associates equipped and extending the healing presence, heart, and mind of Jesus Christ to their patients, clients, colleagues, and institutions, under the power and guidance the Holy Spirit.

The mission of ACTheals is to provide resources and support to enable healthcare professionals, clergy, and associates to: 1) Personally experience the healing power of Jesus Christ; 2) Integrate their professional skills, spiritual development, healing ministry, and theological understanding; and 3) Extend the healing presence, heart, and mind of Jesus Christ through their work and ministry.

We invite your comments/suggestions, written thoughts, or submissions. We reserve the right to edit submitted articles without notice. Your name can be withheld by request in *InterACT*, but must be included with a contact phone or email when your article is submitted. We also request that a current digital “headshot” photo of you accompany your submission.

**The next deadline for *InterACT* is
October, 2015 (2015 Winter Issue).**

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President's Letter

by Denise Dolff, M.A.

August 2015 marks the 40th Anniversary of our organization, and at the Leadership Retreat and Board Meeting in May, we examined the goals that could best move us forward into the fullness of God's call. Following a brainstorming session, we recognized a parallel theme in many of the suggestions, and discerned this as the movement of the Holy Spirit. It is captured in the phrase, “Needing to move from maintenance to mission.”

It is no secret that many members have invested years of time, talent, and energy into making ACTheals the sole organization which teaches members how to integrate professional skills, spiritual development, healing ministry, and theological understanding in order to bring the healing presence of Jesus to others. We owe those members a debt of gratitude. It is also no secret that our membership, as a whole, is aging. It therefore behoves us to share the gift of our wisdom with others, including the next generation of healers.

The two annual initiatives chosen to accomplish this are as follows:

- Make better use of the internet within our organization and as outreach. This requires us to:
 - a. Complete our website so that it is fully functional on its public as well as members pages, and also operational for those in leadership to complete their responsibilities easily and efficiently.
 - b. Develop a proposal to expand our current presence on social media and develop new methods of doing so.
- Increase diversity in ACTheals membership (e.g. gender, Christian denominations, age, culture/ethnicity). In order to do this we need to:
 - a. Identify God's target populations;
 - b. Develop and initiate outreach;
 - c. Be welcoming to these new members.

All committees, specialty groups, and regions are creating strategic objectives for their particular areas that will forward these initiatives during the next year (June 2015 – May 2016). But I also ask every member to embrace these initiatives and personalize



Denise Dolff, ACTheals President

them in the best way you can. For example, if you are not familiar with the ACTheals website (www.actheals.org), check it out. If you have Facebook or LinkedIn accounts, tell others about ACTheals, our conference, and our website. If you are computer savvy, download our brochure from the “Documents Option” on the website and pass these out. Offer your skills to leadership (dolff13@rogers.com). Reach out through your churches, social groups, other workshops or any conferences you may attend. Visit your local hospital and talk to the chaplains. Give them the website information and encourage them to check us out. Write a small insert for your church bulletin including the website information. There are many creative ways you can contribute to these initiatives if you pray and ask for God's leading. Be bold in this mission which God has entrusted to us.

As I write this, I am reminded of a word gift given to the Board in February of this year. I believe it was God's whisper pointing us in the direction of the new initiatives articulated in May.

“New start. New beginnings. New horizons to be viewed. Do not look to the obstacles but to what can be gained. Do not fear to expand the tent of your normal horizons. As you view, you plan, you seek, then you will grow.” (Carol Inacio)

Anniversaries are not only times to celebrate what has been, but also opportunities to look to the future. Let us move forward as God leads and work together for His harvest.



Remembering Father James Wheeler

By Doug Schoeninger

ACTheals member, spiritual director, frequent contributor to the Journal of Christian Healing, poet, spiritual teacher, healer, and, most importantly, friend.

I first met Jim at the ACTheals conference in Rochester, NY, around 1978 or 1979. I think Betty Igo or Bill Carr encouraged me to meet him and get acquainted. They probably suggested that I ask him for prayer. Betty knew Jim from her time with him in New York, and his School of Spiritual Growth and Inner Healing. I know that Jim's participation in ACTheals waned over the years, yet his loving service to many ACTheals members and therefore his influence in ACTheals persists and continues.

From our first meeting I felt in Jim a kindred spirit, a fellow traveler with

whom I could share my spiritual walk. I know this was true for many, be they persons who received from his teaching, his spiritual direction, his writings and poetry, and/or from his friendship and camaraderie in walking with Jesus.

Shortly after my first meeting with Jim at the ACTheals conference, Bill Carr and I invited Jim to visit our Institute for Christian Healing (ICH) in Narberth, Pennsylvania, and listen with us for God's word for our ICH work.

Jim met with us and we were blessed, so blessed we asked Jim to be a spiritual director for us as a group. He did not want the official role but committed to an ongoing walk of listening with us.

Thus commenced a rich and varied relationship for me.

I am grateful for years of retreating together and annually with Bob Sears and Betty Igo, listening to the Lord together for our personal lives and discerning areas of healing.

Of our years meeting together, Betty Igo expressed the following: "All three of us have been able to give our time, energy, and talent in the service of the membership of ACTheals, but I feel our quality time with Father Jim in the years we did manage to get together and seek God's Will for us was a part of our gift to ACTheals. Father Jim played his role in the background with his deep prayer life and was always interested in ACTheals when I did get to Fordham to see him."

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ACTheals IS MY LIFE! (Part II)

by Georgia Connor, PhD

The remaining 13 days of Marilee Walker's life focused on celebrating her life with as many loved ones and friends as possible. Weeks before, Marilee enjoyed sharing family stories with me. One of my most treasured times was when we were viewing the movie *Gone with the Wind* at her home. She took great pride in letting me know that Margaret Mitchell was her father's cousin, and that she attended the Hollywood movie premier at the age of 13.

Next morning I shared with one of her loving helpers about how much fun we had the night before.

"Fun?" Marilee quipped. "That wasn't fun. How could looking at the burning of Atlanta be fun?"

Startled by the reality of Marilee's dry humor, we all laughed. She had not lost her spark and quick wit.

"What I wanted to say, Marilee, is that it gave me great pleasure to be by your side, for every moment with you is a treasure for me. I feel our Heavenly Father gave me another Mother in you. I couldn't help my Mom. She suffered tremendously with her auto-immune disease. It's almost like the Lord gave me a chance to make it right with you. I feel like I'm being given a second chance to be a better daughter."

Marilee looked at me, both of us with tears in our eyes and said, "Those are the most beautiful words you could have said to me, Georgia."

Looking back at the previous 11 months I knew that Marilee's quality of life had been astounding. I give thanks to my many teachers and professors over the 31 years of education and training. I have been so blessed to have the perfect teachers arrive at the perfect time. God is so good! I am grateful that the alternative treatments I provided for her were also Spirit led to ensure she virtually had no pain which is normally associated with pancreatic cancer.

Marilee was taken to the hospital two days later.

Sixth Floor Oncology Nurses Rock! Under the meticulous, loving expertise of Dr. Raul Mena, Marilee could not have asked for a better group of nurses. They had attended to perfectly matching IV plasma, iron, and nutritional goodies months earlier. But now their duties were relegated to sweetly encouraging her to drink fluids, straitening her sheets, dressing her legs which were bleeding from edema and the awful bedsores.

I was thrilled to get a phone call Friday night, April 8th, 2011, from Neil Frame, her devoted Godson, extending the nurses' invitation to have a solo violin concert in Marilee's room the next day. How wonderful! We could keep up our bi-annual tradition of having our ACTheals SEW meeting with Jaap and Marilee after all. They had been scheduled at Rev. Dr. Georgie Rodiger's home in Altadena, California, but this week our prayers were being heard in Burbank, at Providence Hospital.

Saturday, April 9 - We kicked the celebration up a notch! Dr. Mena had given the news to Marilee that it was time to call in hospice. This was not easy for Marilee. Her drive to continue to do The Lord's work through spiritual counseling and bringing her patients and loved ones to Baptism and Confirmation in the Catholic Church was one of her greatest joys.

She nodded and surrendered to the news, "Marilee, to be sure, this cancer will kill you," she told herself out loud.

Tuesday, April 12 - Marilee was transported to her home on Laurel Canyon Boulevard in Studio City by ambulance—sirens and all—only a total fanfare would do for our Marilee Walker.

Marilee's favorite song was "Amazing Grace." She wanted us to sing all six verses followed by the Chorus. We did this at least three to six times every day. One of our young ACTheals members played the violin so simply and with perfection. This



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She gratefully serves as the ACTheals Coordinator for Los Angeles Region 21.

gave Marilee and all of us great joy. When I first began singing I said, "Amazing Grace how sweet the sound, who saved a soul like me..."

"No, No, No, Georgia! It's a wretch. . . a wretch like me. Don't you know the right way to sing this song?"

"Of course, Marilee," I said with a nod. I never made that mistake again.

I was relieved that the family had hired a lovely stay-in hospice nurse to dress Marilee's wounds and bed sores. She would lift her up from the bed, take her to the bathroom and offer "Ms. Marilee" her liquid Morphine drops, etc. Neil, Phil, Beau, Karen, and Laura were taking shifts around the clock. When I arrived, Marilee was dismayed. She passionately questioned, "Where is everybody? Where are my friends? Where are the people who love me?" I asked, "Do you want them

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Maiden General

How a 17-year-old Girl Saved France
A True Story
by Mike MacCarthy

Release Date: October 2015

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to preview the book and sign up to receive
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The year is 1429 and the English have been attempting to annex France and illegitimize its crown prince (the Dauphin) since long before Jehanne d'Arc can remember. Jehanne, just 17 years old and a pious young woman, runs away from home to attempt an impossible mission from God—get herself appointed as a French field general and lead her country to victory over the English. She's small in stature, of low birth, illiterate, and has no knowledge of war or politics. Nonetheless, like her hero, the Blessed Virgin Mary, she says “yes” to God and, determined to succeed, sets off to prevent a major English victory at Orléans, France.



Author Mike MacCarthy

here now Marilee?” She said, “Why, yes!” I asked, “How many?” She exclaimed, “All of them! Ask as many as who want to come. I want singing and stories and praying and music and jokes!” I looked at Neil, who rolled his eyes and shook his head. “She doesn’t have the strength for that.” I just smiled. “Hey. It’s her life.” So we began calling everyone we knew to come and ask everyone they knew to come and visit and say goodbye. By Thursday, there was standing room only. Just about every ACTheals member from Los Angeles and San Diego came to pay their respects. Dozens upon dozens of loving friends brought the most beautiful flowers and offered love, friendship, and gratitude. Many asked me in a whisper, “Georgia, what do I say to her?” My stock answer was usually, “Tell her how much you love her and what she means to you, how she changed your life, or what your favorite memory of your time together was. When you have no words to say, be sure, the Holy Spirit will do the rest. She’ll get it.”

April 15, 2011 - On Friday morning Marilee opened her eyes when I began massaging her arms with lotion. It was a pleasure she had not expected. She said, “I’m back. I thought I had gone, but now I’m back. I’m confused. How did I get back here?” I tried to comfort her by reminding her, “Marilee, everything you are experiencing is natural. Please, remember, the Lord says you have nothing to be afraid of. Part of this is because of the pain medication you are taking and part of it is because you are preparing to cross over and meet the Lord.” “Oh, so it’s OK?” She nodded as if pondering on what I had just said. “Did you meet Abraham?” she asked. “Abraham?” I reflected. “Yes, Abraham. He was just sitting here on the chair. Didn’t you see him?” “No. I can’t say that I saw Abraham. What did he want?” “Oh, he wants us to pray for him. He came here to visit because he heard so much praying for me and he wants us to pray for him and his people.” I smiled as I asked, “Do you think Abraham is an angel?” “No. He is a person who is in

heaven who needs someone to pray for him.” “Oh! Now?” “Now would be as good a time as any,” she quipped. So we prayed for Abraham and his people. Just as we finished, Father Alan Phillip came to anoint and offer Holy Communion to Marilee. She was very moved by his visit. She started telling Father Alan about her new friend Abraham. Father Alan realized she was going in and out of other dimensions- gave her a hug and went on to his many other pastoral duties for the day. “What took him so long?” I reminded her Father Alan anointed her at the hospital the weekend before. The Church and the Catholic Schools keep him very busy.

Friday afternoon was a delight when Father Joe Scerbo came in to anoint Marilee and pray a blessing over all eight healing ministries involved in ACTheals. Our ACTheals prayer warriors, loving friends, and family members were in full force, surrounding Marilee’s bed. There were about 10 of us who could fit into her small bedroom and the rest of us were standing far into the hallway, living room, and den. Before each blessing, after thanking Marilee for her part in designing each ministry, we sang verse and chorus of Amazing Grace with violin. Just after Father Joe announced to Marilee what he was going to do and how we were going to do it Marilee opened her eyes wide and announced with great authority, “ACTheals is my Life!” She wanted to make sure everyone heard. Father Joe just sent her an even more loving gaze of deep appreciation and gratitude. I recall the first ministry Father Joe thanked Marilee for bringing into existence was the ACTheals Ministry of Physicians and Doctors (by 2014 we have added Dentists and Chiropractors to this Ministry). He especially remembered Dr. David “Pete” Frelinger and his wife who were such inspiring and ardent workers for our Lord and for ACTheals LA Region 21. Pete met the Lord on April 17, 2009. Many of us still miss him. I am certain he was there to greet Marilee at Saint Peter’s Gate. His

favorite quote was from Mother Theresa: “In this life we cannot do great things. We can only do small things with great love.” These blessings and remembrances brought an awesome joy onto Marilee’s face. Then Father Joe continued blessing the other ministries of ACTheals, one by one, each with a verse and chorus of “Amazing Grace”: Psychologists, of whom she was a leader; Nurses; Clergy; Pastoral Care; Teachers and Educators; Associates; and finally, Allied Health, of which I am honored to be a part. Somehow Marilee never got enough of “Amazing Grace.” When she requested it again, we sang it again. We lovingly performed this at least four to six times a day from Wednesday through Saturday.

Perhaps the most thrilling moment of Marilee’s Celebration was when her long-time friend Jim Caviezel walked into her bedroom and announced (my memory is not too clear on this one as we were all in shock, so I will paraphrase), “I love you Marilee. It’s me, the Lord Jesus. I’ve come to take you home. (Laughingly) Are you ready?” Jim Caviezel is the most brilliant and handsome actor who played Jesus in Mel Gibson’s movie, *The Passion of the Christ*. He visited with his lovely wife Kerri and one of their four adopted handicapped children. He carried his little boy in his arms into the den. Somehow with his visit, Marilee seemed complete and satisfied. We prayed over her Saturday night. I sang quietly to her for the last time.

As Neil Frame, Marilee’s Godson, so aptly put it, “Marilee would only die on a high Holy day, a day everyone would remember! Our beloved Marilee Walker met the Lord on Palm Sunday, April 17th, 2011. She crossed over just as she wished, surrounded by family and loved ones in her own sweet bed. She took her last breath with a palm branch in her hand. Neil took her ashes to the Walker Family burial site in Burlington, Iowa. She rests under her family tree, in the arms of Christ, remembering God is our rest.



On Being One: Judge Not

by Karen Kozica Cichon, PhD

It is always disconcerting to me to encounter self-righteous, judgmental attitudes from people of faith. It might be at a retreat or event or it may be a mass emailing, but the assumption that, because we share a faith, we share similar political views and, therefore, share a common “enemy”, never fails to stun me. In thinking about this further, I see real differences in how we interpret that faith, or, put another way, what we actually have faith in.

To begin with, that kind of presumptuousness is very dualistic, dividing the world into right and wrong, good and evil. And, of course, it is obvious to the speaker which is which! But that is not how I see the world working. There are streams of thought, all holding a piece of the truth, all potentially moving toward greater understanding and cohesiveness. It is only by respectfully seeking the truth in another’s point of

believe, not wanting things to change too much, liking “absolutes”. They keep us grounded in tradition and order, resolving the problem of anxiety with certitude. Others are greater risk-takers, whose role is to question the status quo and move toward what might bring more depth of life, despite the mistakes that are always part of experimentation. The in-between of all this is gray, ambiguous area - liminal space, where things are not certain. This is inherently anxiety-provoking, causing our defenses to rise up and protect us and make us “okay” again, often struggling to go back to where we felt safe and cutting off the opportunity to move forward.

Full disclosure: I am a developmental psychologist who holds evolutionary movement as a value. I do not believe that we are on this earth to just hang tight, content with where we are, waiting to die and go to heaven. But I do believe that there is a reason for the differences between people and that Scripture is full of wisdom about our learning how to live with that, creating safe spaces for all to explore who they are in relation to God and

each other. (An important area for “Judge not”!) I believe that we are here to come into full consciousness as the Body of Christ and that can only be done if we, through the guidance of the Spirit, pursue new spiritual depths based on Scriptural principles.

The “Judge not lest ye shall be judged” (Matt 7:1) passage sets up its own controversy. What does this mean? Are we never to see evil for what it is? It is almost always interpreted in terms of a moral code - which is one of the places we get in trouble with each other and the larger society. Jesus provides the answer within the whole body of the message, particularly Matt 7:12. “So, in



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everything, do unto others as you would have them do unto you, for this sums up the Law and the Prophets.” This is key because it demands that we LOVE. And, more specifically, that we work at loving, both ourselves and the others. We cannot know how we want others to treat us unless we know ourselves and our needs at a deep level, beyond shame and guilt. That requires our own inner work. We cannot know what it means to treat others in that loving a way unless we are willing to empathize with them, getting into their skins and knowing what it means to be them. That requires reaching out beyond our attitudes. And doing all that is where we get caught in the ambiguity beyond our righteous stances. Suddenly, when we are mutually vulnerable, dropping those protective defenses and letting ourselves stand in our full humanity, all that has made us what we are and all that has made the others what they are is exposed in the Love of Christ and we find out that we are One. Love wins.



“So, in everything, do unto others as you would have them do unto you, for this sums up the Law and the Prophets.”

view that we can enlarge our own and make more sense of the world. To define the other as wrong sets up a barrier to relationship, as well as to growth. To not see the good in the other because of our preconceptions is akin to putting on blinders and missing what God has for us in those uncharted waters.

And, for many, that is exactly the problem - the waters are uncharted. One of the basic differences between people that is very significant in how willing they are to expand into new territory lies in the area of tolerance of ambiguity. Some people are more fear-based and in need of being secure with what they know and

A Call to Dialogue (Preamble)

by Father Robert Sears, SJ

The Ecumenical Relations Committee, a sub-committee of Spiritual Life Committee, sees it as part of ACTheals' mission of holistic healing to do what we can to heal our spiritual fragmentation. We cannot be really whole until we address the spiritual brokenness of Christ's Body. As the prophecy from the 1977 Ecumenical Charismatic Conference in Kansas City said repeatedly, "The Body of my Son is Broken. The Body of my Son is broken." Only God can heal that division, but we need to feel God's pain and do what we can to restore the unity Jesus prayed for. We cannot begin to do that until we acknowledge our unconscious prejudices stemming from our background and various traditions, and then have the courage to express our personal faith vision in the hope of blessing and being respected by those that read it, even though each may have a very different view.

A short article from the Sept/Oct 1994 *InterACT* by Doug Schoeninger brings out the hidden biases he had to struggle with within himself and others. Then the article by Catherine Hunter from the Illinois region expresses her faith vision of the Lord's Supper she had long held but hesitated to express in her predominantly Catholic region. We invite responses and other expressions of such struggles to speak out one's faith/belief. We now seem to see each other's church affiliation as their business—individuals respecting each other from a distance. But as Pope Francis puts it, we are brothers and sisters who no longer communicate deeply with each other. What we want to facilitate is an open dialogue, "an interchange of views we may have been holding back for fear of offending those of other faith traditions," as Doug Schoeninger put it in the last issue of *InterACT*. He continued: "We think Jesus wants us to talk about what is important to us to help us love more widely and become open to dialogue." Ask yourself: What is my particular gift for ACTheals, and how has it grown out of my faith tradition?

In responding, please keep in mind the three rules for ethical engagement that ACTheals' Board has found so helpful in furthering constructive dialogue:

1. Respond to others by first stating what you value in their expression before you introduce what you would do or say differently from your tradition. This furthers creativity.
2. Turn criticisms into proposals for reconciling differences.
3. If the other expresses a criticism or complaint ask her/him to turn it into a suggestion or proposal. "What would you like to see done or accomplished?"

The Holy Spirit in Clinical Practice

by Douglas Schoeninger, PhD

Here I am featuring the forensic work of Charles Zeiders, through an excerpt from his full article just published in *The Journal of Christian Healing (JCH)*, Spring/Summer 2015, 31-1. I am inspired by his walk with the Holy Spirit through the trials and satisfactions of a difficult forensic evaluation. After reading here, I encourage you to go to the full article in JCH 32-1, found in the members' area of www.actheals.com.



Douglas
Schoeninger, PhD

Faith, Forensics, and Firearms: Professional and Spiritual Considerations for Forensic Experts of Faith

by Charles Zeiders, Psy.D.

When I was a graduate student my ethics professor lectured to my class of psychology doctoral students that when our professional formation was complete, when we were licensed, clinically skilled and seasoned, we had an obligation to society to conduct at least some forensic work. She asserted that good professional citizenship obligates the psychologist to provide that expertise to the legal system for the good of society. It was with that lecture in mind that I accepted one of the most difficult cases of my career.



Charles Zeiders,
PsyD

The Case:

I received a phone call from a well-spoken man who identified himself as Christian and a graduate student. He disclosed that he studied environmental science and hoped to conduct research in remote wilderness areas. Because such research involved the threat of attack by wild animals, his safety depended on his ability to carry firearms. In and of itself, this sounded reasonable enough, but The Commonwealth of Pennsylvania had withdrawn his legal allowance to carry or possess firearms. The reason for this was his mental health record. Years ago he had endured an involuntary psychiatric hospitalization. By law, this fact interfered with

his weapons rights. The Commonwealth, however, was willing to consider restoring his weapons rights, but the stipulations were formidable. This citizen and his attorney were informed by Commonwealth authorities that a thorough psychological evaluation had to be conducted by a qualified psychologist. They further stipulated that dangerousness and significant psychopathology had to be ruled out within a reasonable degree of psychological certainty. And, lastly, they insisted that if these conditions were fulfilled, the forensic examiner had to defend under oath all the findings of the report before a Commonwealth judge and attorneys.

I asked him why he had called my practice when the Commonwealth was so full of qualified forensic examiners. He sighed and replied that in the wake of several horrific massacres involving mentally disturbed shooters, his attorney could find no psychologist in the state who would consider taking his case. His attorney lamented that potential examiners either hung up on him or simply refused to even consider the case. In exasperation, his attorney asked him to assume the task of finding an examiner.

He then disclosed something that incited within me the dual emotions of gladness and alarm: a practicing Christian, he had said a simple prayer to the Holy Trinity that he would find an examiner. Then he conducted an internet search on Commonwealth psychologists who had some sort of Christian affiliation and solid forensic credentials; my practice popped up on his short list, and he called me. "Would I take his case?" he asked. A practicing Anglo-Catholic, I felt gladness that Otto had demonstrated faith that he would be rightly led in terms of finding an examiner, but I was alarmed that he might conflate our common religious convictions as somehow guaranteeing the clinical and scientific findings of my report.

I told him that I would take his case on the conditions that he submit to an exhaustive psychological interview, that he take one of the most researched metrics of psychological functioning that exists, that he authorize his attorney to release all relevant documentation, that I could interview knowledgeable third parties about his behavior and safety, and that I could extensively interview his family,

especially his wife who would be present during much of the examination. I told him that the findings of the report could not be guaranteed, that quite possibly he could endure the time and expense of the forensic examination only to find that the outcome disappointed him. I might find him unfit to have his firearms privileges restored. Noting that he was also a scientist, he accepted these terms.

The Findings:

His examination was indeed exhaustive. What emerged was an objective clinical portrait of a man who years before was extremely distressed regarding his physical and mental health, and whose career and marriage had all but collapsed. This clinical picture also demonstrated that he had engaged in healing processes that were utterly holistic, involving mental health interventions, physical health care, family and community support, and a personal religious conversion, sustained by regular religious observance and church participation. The examination determined that the sum of his religious experience embedded in multiple healing and accountability processes had resulted in a subject who had been transformed, since his involuntary hospitalization, into a soundly healthy person with a promising future. He was negative for psychopathology. There was no diagnosis. The preponderance of the evidence spoke not only to his sanity but also to his carefulness and safety. No clinical reason existed to suspect he would be unsafe to carry firearms.

Reflection Interview:

JCH: The popular mind sometimes characterizes expert witnesses as "hired guns." What prevents you professionally and spiritually from allowing your clinical opinion to be bought?

Zeiders: From a Christian spiritual viewpoint, the "hired gun" infraction is even more calamitous. When God revealed the Ten Commandments to Moses, he was very clear about the matter of truth telling: You shall not bear false witness against thy neighbor (Ex. 23:1). The theologian McBrien (1995) observes that the "original aim of this commandment was to ensure truthful witness in law courts" (p. 333). To distort clinical truth, or even the truth of one's expert opinion, under oath, is not simply secular perjury, but spiritual sin.

JCH: When you reflect on the anxiety you felt as you evaluated the data in this case, what does the Christian world offer you that consoles you?

Zeiders: The Catechism of the Catholic Church (1995) offers a deeply consoling, germane message about the nature of hard, difficult work. This message is beautiful, dignified, and reality-based.

By enduring the hardship of work in union with Jesus, the carpenter of Nazareth and the one crucified on Calvary, man collaborates in a certain fashion with the Son of God in his redemptive work. He shows himself to be a disciple of Christ by carrying the cross, daily, in the work he is called to accomplish. Work can be a means of sanctification and way of animating earthly realities with the Spirit of Christ. (p. 643)

JCH: How does spiritual discernment enter into your process of deciding to take a particular case and your sorting of the data when you are evaluating a case?

Zeiders: In regard to discerning whether to take a forensic case, spiritual discernment and professional ethics combine elegantly. If the retaining party convinces me that I will be allowed to provide a true clinical opinion without pressure to spin the facts in a partisan manner, I am inclined to take the case. But I am most inclined to accept when I sense that my participation in the process will accomplish an actual good, something that impacts the world to make it better. In Christian terms, a blessing of some sort must appear likely to emerge from my participation. Professionally, the probability of maintaining ethical faith with the facts, combined with inherent social good, represents my dual guiding criteria. But in terms of spiritual discernment I am drawn to that case wherein I can tell truth and provide blessing. Even in terms of gravely serious legal matters the telling of truth and the provision of blessings is a way - while remaining professionally appropriate - to be of some service to God and man, and hopefully to imitate Christ.

Charles Zeiders, Psy.D. is a Clinical and Forensic Psychologist who practices in the Greater Philadelphia Area.



Dialogue re Eucharist

By Catherine Hunter

Father Bob Willhite was the guest presenter for our February Region 12 meeting. Father Bob had experienced many multicultural ministry experiences as a pastor and missionary in Brazil. He invited our region members to share our own experiences of adjusting to different cultures and religious denominations. This was an opportunity for me to bring up some questions I had regarding some practices in the Roman Catholic tradition. Inadvertently my questions triggered some strong reactions in some members in attendance. I experienced an immediate tension that filled the room and a quick shut down of the group interaction and discussion.

Many times ACTheals' unity suffers because we are an organization comprised of believers from a multitude of religious backgrounds; however we do not pay attention to how these individual experiences bring into our membership a history of pain and differences of religious beliefs and practices which affects our fellowship. We do not speak about our hurts, our experiences of abuse, our different styles of worship as well as our different beliefs or questions regarding other worship styles. In our region, we don't participate in other forms of worship. We only worship with the Roman Catholic Mass after every business meeting.

I had not spoken about my beliefs at an ACTheals meeting because I didn't have an opportunity to do so, as well as not wanting to offend another believer. I find this interesting even though I have been a member of ACTheals since 2008. This February meeting offered a fantastic opportunity to address the lack of real discussion on the subject of unity in our body. Father Bob Sears asked if I would write my reflections about some differences that I experience as a Protestant in a primarily Roman Catholic Region. I agreed to write specifically about my understanding of Eucharist to help ACTheals members understand what I believe. It is in honoring these differences that we can be unified, healed, and loving towards one another.

I wrote the following article with the hope of sharing my true beliefs about the Protestant worship of the supper and am inviting others to share their beliefs.

I Corinthians 11:23-26 (Life Application Study Bible) says the following: "The Lord

Jesus on the night he was betrayed, took bread, when he gave thanks, he broke it and said, "Do this in memory of me." In the same way, after supper he took the cup, saying, "This cup is the new Covenant in my blood, do this whenever you drink it, in remembrance of me, for whenever you eat this bread and drink this cup you proclaim the Lord's death until he comes."

What does the supper represent to me as a Protestant believer?

1. The supper is a fellowship meal meant to bring believers together in community.
2. The supper celebrates the deliverance from sin by Christ's death (Luke 22:13-20). "Just as Passover celebrated deliverance from slavery in Egypt, so the Lord's Supper celebrates deliverance from sin by Christ's death (1 Co 11: 23-25, The Life Application Bible).
3. The meal of the bread and the cup symbolize Christ's body and blood. Receiving the elements together strengthens us spiritually because we believe Christ is present in the supper.
4. The supper ushered in the New Covenant and now all people can personally approach God and communicate directly with Him. The New Covenant and Jesus' death and resurrection fulfilled everything the Old Covenant prophesied (Jer. 31: 31-34).
5. The supper is a renewal of our vows to the Bride of Christ, the Church, and partaking in communion and eating the bread and drinking the cup shows that we are remembering Christ's death for us and renewing our commitment to serve Him.
6. The supper is a sacrament given by Christ to remember His sacrifice, strengthen our relationship with Him, and is ultimately meant to be a fellowship dinner to renew our faith. Therefore, as a Protestant believer, even though we do not believe that the bread and cup is changed into the actual body and blood of Christ during the remembrance time of the supper, we see it as a sacrament to honor Jesus' death and relive the Passover Meal. Communion strengthens our oneness in Him and in our faith community as we fellowship together as one body of believers, the



Catherine Hunter

church community. Therefore we are to approach the communion table with reverence and deep reflection. Paul chastised the Corinthian community when they weren't showing proper respect for the Passover Meal by gorging on food and drink and disrespecting other believers (1 Cor.11: 2-22).

7. In conclusion, the essential difference I as a Protestant Believer see in the celebration of Communion is that we do not believe the bread and cup are transformed into the actual body and blood of Jesus Christ. Overall, there are many more similarities than differences that all believers share regarding the celebration of the Lord's Supper. Paul wrote about the importance of all believers gathering and celebrating in fellowship community.

We remember Christ's sacrifice, suffering, and how his death opened up a way to have relationship with Him now on earth as well as for all of eternity. This remembrance of Him in communion empowers us all as members of the Body of Christ, the Church. We are empowered to serve Him in His Kingdom goals as we live our lives on earth. Jesus ordered us in His last words to His disciples and to all of us in The Great Commission to be His hands and His feet by our acts of service, love, mercy, and compassion to others, that "Thy Kingdom come, Thy will be done, on earth, as it is in heaven...."

The Lord's Supper is a rededication to this Great Commission. It is a believer's motivational speech from Jesus to go out together, in unity, to work in His Kingdom. The celebration of communion is ultimately His food for all of us, His Holy Spirit Power nourishes our body and strengthens our soul in order that we can live for Him and be the Salt and Lights of His sweet presence here in His earthly kingdom.



Shining a Light on Our Traditional Religious Prejudices

by Douglas Schoeninger, PhD*

Fierce loyalty is a common property of human religious allegiances. Thus, as we fight for what we value, we tend to miss subtle destructive prejudice hidden within the way we practice our prized devotions. Denominational differences are rarely treated as simply enriching variety, necessary and fascinating. For one thing, historically, differences developed as correctives and emerging different perspectives and practices threatened ecclesiastical order. Wars were fought over these differences, massacres were “justified”, executions held for those who wouldn’t recant: pride, defensiveness, condescension, self-justification, justification, hatred, still haunt our souls, remnants of un-repentant slaughter and un-forgiven torment. Steeped in religious traditions, we carry forward prejudicial conclusions centuries old.

This reality was made boldly clear to me during the beginnings of ACT Roman Catholic Eucharistic liturgy at Estes Park one year. The celebrating priest dressed in beautiful robes descended the steps carrying burning incense which began to fill the room with its scent. This could be a supreme act of worship. Yet my body tightened and voices screamed within me, “Idolatry!” I was enraged and wanted to shout, “Stop!” I held my tongue and, as I quieted, I could feel the stirring of my Baptist reformation roots. Along with truths birthed centuries ago as correctives (i.e. to shallow self-serving pomp), also formed were destructive judgments now blinding subsequent generations to the genuine devotion expressed in the pageantry of “high church” form.

Lord have mercy!

Illustrations of needed repentance on all sides abound as we examine our own hearts and also expose the flagrant violence in our ancestral religious past.

It would take many hands on which to count the times ACT members, well-meaning, have suggested to me that my solution to the conflict over receiving or not receiving the Body and Blood of Jesus in the Roman Catholic Mass at ACT meetings would be to join the Roman

“Lord, shine your light upon us. Reveal our narrow vision, especially how we continue to judge each other’s cherished devotions.”

Catholic faith. Perhaps this is natural for those who love their liturgy and the Eucharist. “Use the solution I have found in my life.” What is hurtful and destructive in this type of initiative is what is hidden in the lack of inquiry into the other’s religious soul. What is the meaning of Holy Communion to each of us within our faith traditions? What does it cost a person to not celebrate at times according

to their faith traditions in the context of ACTheals fellowship? At times the implicit judgment seems to be, “Come home to Mother Church. We have it all.” Absence of expressed hunger to know and receive enrichment from other faith traditions can be felt as a bludgeoning, and is deeply rooted in ancestral self-justifications.

Lord have Mercy!

These are but a few poignant illustrations given to stir our consciousness.

Lord, shine your light upon us. Reveal our narrow vision, especially how we continue to judge each other’s cherished devotions and fail to even know that we need the deep truth you have released into each faith stream. Help us to “Take every care to preserve the unity of the spirit by the peace that binds (us) together.”

“There is one Body, one Spirit, just as one hope is the goal of (our) calling by God... If we live by the truth and in love, we shall grow completely into Christ, who is the head by whom the whole Body is filled and joined together, every joint adding its own strength, for each individual part to work according to its function. So the body grows until it has built itself up in love.” (Ephesians 4:2-4; 15-16, NJB)

*(Originally published in the September/October 1994 issue of *InterACT*)



THE DIAMOND POLISHER

by Reverend James Wheeler, SJ

One day, while seeking solace in the soul
In a Park clothed in lakes and trees
I came upon a mysterious gem, a jewel
glistening in the grass and calling me to it.

I picked up the gem, let it reside in my hand.
As I turned it round and round
it told me a simple story, sparkling
in the radiant sun and speaking of mystery.

I am the coming home of everyone,
the jewel that is found in the mind of God
for that jewel has been there for centuries
and now has appeared on the sullen earth.

In the vast underpinnings of the earth,
the rock lived its dark and empty life
until slowly, by the force of gravity
the rock began its metamorphosis.

Over the pressure of many centuries
the rock curled inside the face of the earth
slowly transformed into a splendid glass
when picked up, spangled everywhere.

The jewel is the mirror of you and me
exploded with care from the hand of God,
tarnished by its own will and whim
burnished by the Spirit, the diamond polisher.

The jewel in my hand, is the mystery of you
fashioned by the Mind of God in the deep rock
living out a time of life, and then,
fully polished, appearing on the shiny ground,
telling us of legends soon to be sung.

*(Submitted by Ginny Antaya, ACTheals member
and Vice-President of the Society of Prayer Centers
founded by Father Wheeler)*

Remembering Father Wheeler

continued from page 3

And for many years Jim and I met annually also with Frances Schoeninger; Bob Sears; Matt, Dennis, and Sheila Linn; Ted and Susan TePas; and John and Joanna Lehman to explore generational healing. These annual meetings continued for many years as a supportive, encouraging circle of inquiry where we tested our growing insights with each other. Jim would engage me in discerning the focus of our gatherings and reflecting afterward. These meetings, in their origin and continuance, were integrally intertwined with the fellowship and work within the Association of Christian Therapists where the teaching of generational healing has been supported, embraced, and implemented.

Jim provided occasions for me to teach and research generational healing in his prayer centers in Albuquerque, New Mexico and Long Island, New York.

Jim supported the growth and development of the Journal of Christian Healing by contributing his writings and reviewing papers.

Always, Jim pursued a deep and contemplative prayer, expressing the insights that emerged for him in poems, writings, teaching in the prayer centers and Schools of Spiritual Growth and Inner Healing, and dialogue with his friends. His prayer was never static, always moving, opening new vistas and terrains with Jesus.

Through all this I am most grateful for his friendship and commitment to my best in the Lord. I am sure many others might speak similarly. This is what he would do. If he were disquieted by my life decisions or direction of thought and discernment, he would be quiet, hesitant to speak. I would then ask him his concern. He would tell me directly. We would then dialogue, always with deep listening to each other and with respect. If I persisted in the direction that disquieted him, sharing what I discerned and how I felt led, he would ponder my views and stay with me, respecting my integrity, and finally trusting my walk with Jesus and Jesus with me.

Jim, thank you. Bless you. You are an explorer. You are a friend. You are missed. You are now completely free in Jesus, in the eternal intimacy with God you both enjoyed and longed for.



Father James Wheeler, SJ





International Conference continued from page 1

image of ACTheals, especially during the International Conference. At my first IC, I was taken into the caring arms of the association, my wounds washed and cleaned, and I was welcomed with care and concern. I believe ACTheals continues to be a field hospital for those fighting in the battlefields of contemporary healthcare practice and healing ministry. With wounds cleansed and dressed, and often healed, ACTheals IC attendees return to the marketplace battlefields where in turn they welcome, embrace, wash, clean, and heal the wounds of others. As a field hospital our primary mission is to the wounded providers, and through them to all of healthcare and healing ministry.

In addition to being a field hospital, ACTheals is also a place of worship and fellowship; a place to grow spiritually and to learn how to integrate spiritual care into professional practice. Where else can healthcare providers go to have their wounds washed, cleansed, and healed while at the same time growing spiritually and learning professionally among people who care about them? I know this combination is consistently available at the IC, so I go and I invite you to join us. I also know that at the IC, I will experience the presence of God and the power of the Holy Spirit. God has shown up faithfully for 40 years. Why would I not want to be a part of that experience?

This year's focus will address physical, spiritual, and emotional wounds occurring

in families and ways to provide deliverance and healing to both individuals and the family system. I encourage you to join us around the meal table. Breaking bread together provides the fullest opportunity for fellowship, catching up with old friends, and making new ones. It is also the easiest and most convenient way to go between meals and meetings and still find a moment or two for personal needs.

Won't you join the ACTheals family in Orlando Florida, September 18-20, 2015 at the Doubletree by Hilton Hotel Orlando Airport? For more detailed information, go to www.actheals.org to register online or to download a registration brochure.



Current InterACT Display Advertising Rates:

Rates for ACTheals Members:

1 Issue (3 months)	2 Issues (6 months)	4 Issues (12 months)
1/2 page: \$200/Issue	1/2 page: \$175/Issue	1/2 page: \$150/Issue
Full page: \$350/Issue	Full page: \$325/Issue	Full page: \$275/Issue

Rates for nonmembers are approximately 15% higher.

Notes:

1. Artwork for each ad is to be supplied by the ACTheals member in a timely manner.
2. All fees are payable in advance (make checks payable to ACTheals and forward to the office in Louisville, KY). We accept credit cards.
3. Ad placement is at the discretion of the Editorial staff; preferred placement is not available at this time.



ACTheals Members Recently Passed

Joanne Bellisario
Died May 2015

Father Martin Bradbury
Died April 7, 2015

Catherine M. Dix
Died August 5, 2015

Sally Byres Houser
Died July 7, 2015

Submission Guidelines For *InterACT* (September 2015)

by Mike MacCarthy, Editor

(Editor's Note: *The following Guidelines are being published as a reference for those who may have written an article/poem for InterACT. Submissions are due no later than the 15th day of the month, following the end of a quarter, i.e. 1/15, 4/15, 7/15, and 10/15.*)

ALL SUBMISSIONS: Must be accompanied by a recent "headshot" of the author along with a short 2-3 sentence bio. Any work submitted for publication is subject to editing by the staff for clarity and space at the discretion of *InterACT*. Please email your submissions to: mmwrites@san.rr.com.

UNCOMMISSIONED

ARTICLE: 1000 TO 1500 words. Generally follows a suggested theme found in previous issue of *InterACT*. Guest authors (non-members) welcome. (No stipends.)

PRESIDENT'S LETTER: 400-600 words. ACTheals President speaks to members on a topic of choice. May also follow the general theme suggested in previous issue.

SPIRITUALITY: 400-500 words. Paths for Spiritual Growth, Prayer, Scripture, Healing.

THE WORD: 150-200 words. Ongoing column for reflections on Scripture, Healing.

FIELD NOTES... SIGNS AND WONDERS: 500-750 words. Members' Witness to the power of the Holy Spirit in their lives, either personal or professional.

GLOBAL NEWS: 100-400 words. International ACTheals news or global events of interest.

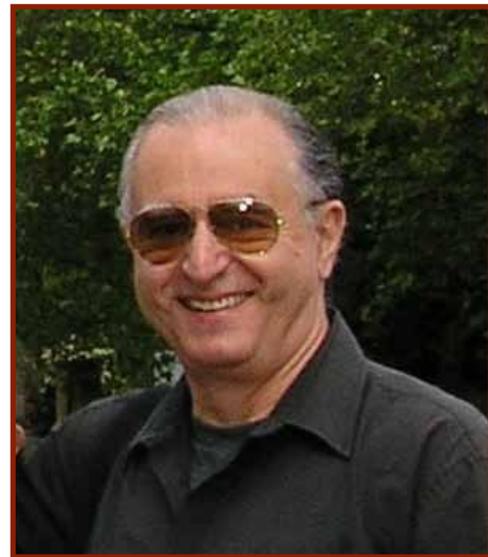
INTERNATIONAL CONFERENCE: Ongoing publicity 400-500 words.

INSIDE ACT: 100-200 words. REGIONAL and or SPECIALTY GROUP NEWS.

ECUMENICAL EXCHANGE: 150-500 words. Ecumenical themes, under the banner of Jesus Christ. Articles that stress common Christian themes while respecting our diversity.

SPECIALTY GROUPS: 100-200 words. Articles geared to a specific Specialty Group.

MEMBERS: Welcomes new members and or honors deceased. (Word count as needed.)



Mike MacCarthy, InterACT Editor

A-M-E-N: Poetry by members or published authors (with permission) enhancing ACTheals.

NUGGETS: Pithy wisdom for the ACTheals journey. One or two short lines with author.

MISCELLANEOUS: Humor that relates to ACTheals interests. Space permitting.

SIGHTS AND SOUNDS: Media picks. Tools for growth and renewal as ACTheals members.

WWW...WEBWATCH: Highlights ACTheals website and related links for areas of interest.



2015 ACTheals International Conference

Registration Deadline: September 4, 2015



Register online at actheals.org/ or
 Complete this form and forward with your check to:
 ACTheals • P.O. Box 4961 • Louisville, KY 40204

Register EARLY and SAVE!!! Completed registration must be received online or in our office no later than August 7, 2015.

YES! This is my first ACT International Conference YES! I am interested in Continuing Education Units.

Full Name: _____ Name on Badge: _____

Email: _____ Region: _____

Specialty Group Preference (circle only one): Allied Health Associates Clergy & Religious Nurses Pastoral Care
 Psychotherapists Physicians/Dentists/Chiropractors/Healthcare Practitioners

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Meal Plan (6 meals) Great Deal! 3 dinners: Thursday - Friday - Saturday 3 lunches: Friday - Saturday - Sunday		
All Attendees	\$150	\$150
Total Enclosed (US Dollars via checks only)	\$ _____	

BECOME A MEMBER TODAY and SAVE on REGISTRATION!
 Join ACTheals and register as member. Not only will you receive a host of benefits, you can save money when you register for this conference.
 To join, [click here](#), review our list of Member Benefits and select MEMBERSHIP APPLICATION at bottom.

REFUNDS AND CANCELLATIONS
 All cancellation must be made in writing. Written cancellations before September 1, 2015 are subject to a \$50 processing fee. Refunds are not possible after September 1, 2015 except for emergencies. All refunds will be processed after the meeting. ACT reserves the right to cancel any event due to lack of enrollment or other factors.

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