

2018 ACTheals Workshop Schedule

Friday, October 19, 2018

Early Morning – 7:00-8:15 AM

- **George Guschwan, LCSW & Anne Behneman, LCSW - Healing our Image of God (Growth in the Spirit Seminar) (Part 1)**

In this workshop, we will look at transforming our Image of God by seeing ourselves as a reflection of God's love for us. We will look at Shame and how it affects our image of God and our relationship with God. Shame affects our self-esteem and our sense of self. We will address 2 things that contribute to our experience of both self and God: family and image of God.

We will discuss how shame-based beliefs distort our relationship with God and with ourselves. We will process some of these beliefs so that we can better experience God as the source of life and unconditional love and be strengthened in our inner selves.

We will take participants through a 3-step process: acknowledge; embrace; and let go of our negative projections of parts of ourselves. Through an ego-state process and imaging prayer, we will invite God to heal our image of God and our self-esteem.

As part of this Growth in the Spirit process we will be praying with people for a further release of gifts of the Holy Spirit.

- **Robin W. Caccese, BS, MT(ASCP) - Healing of Mental, Psychological and Spiritual Suffering through Scriptural Reflection of a Flawed Person in the Bible**

This workshop looks at a flawed person in the book of Genesis (Hagar) to observe how God intervenes to help and heal her in her times of distress.

This reflection, it is hoped, will lead to an understanding that God cares for and wants to help and heal all of us flawed people. Participants will also be led to understand that God did not change the circumstances of Hagar's life, but that something else very important was changed. Through prayer, reflection questions, imagery and music, participants will be invited into an experience of their own personal pain and an experience of the God who "hears and pays attention to your affliction." It is expected that God will change something very important in a participant's personal suffering experience and provide wisdom and anointing for their future lives. It is expected that God will spark a new creation in the lives of the participants. It is also expected that this workshop will provide a template for participants in the future to examine God's healing work with their clients, patients, spiritual directees and persons they may pray with; also in their own lives, and in the lives of other flawed Scriptural persons and in everyday saints, sinners and people, groups and nations behaving badly.

Session I – 11:00 AM – 12:15 PM

- **George Guschwan, LCSW & Anne Behneman , LCSW- Healing Our Image of God (Part 2)**

See summary in Part 1.

- **Benjamin B. Keyes, PhD, EdD - HEART Model Revisited: Lessons Learned in Trafficking Research**

Human trafficking for purposes for prostitution occurs on a global scale affecting almost every country in the world. Victims are often from economically challenged backgrounds, are under-employed or unemployed, and have a lack of social and safety networks. Instead of finding promised jobs and opportunities these women and children are forced into abusive conditions, slave-like atmospheres, and life as a sexual object for the well-heeled, the sex industry, pornography and prostitution. The HEART Model is based on the structural model of dissociation utilizing a Christian overlay to deal with co-morbidity issues across diagnostic categories in working with trauma survivors. Mental health diagnostic categories that arise from

trafficked victims include but are not limited to post traumatic stress disorder, borderline disorder, and all of the dissociative disorders. This workshop will focus on treating this dissociative spectrum along with the inherent complications of complex trauma survivors. The HEART Model offers a systematic methodology from a distinctively Christian framework to work with these survivors. The model has at its core a methodology of self-forgiveness as a way to resolve resentments and cognitive distortions toward God. This workshop will focus on the treatment needs of trafficked women and children and the specific therapeutic issues in treatment. Recent Research testing the model in Treatment Centers for women survivors of Human Trafficking will be discussed and explored in relationship to the HEART Model.

- **Janet Johnson, MD - *Faith, Health and Healing***

This workshop will be practical, useful, changing, challenging and faith-building. The intent of the workshop is for participants to leave encouraged and excited about putting the principles they have learned into practice as they seek to be used by God in the name of Jesus Christ and in the power of the Holy Spirit to minister and pray for others.

- **Anna Pecoraro, Psy.D & Richard Heidenreich, M.Ed. – *Divine Love and Mercy Prayer (DLMP)-- A Model of Inner Healing Prayer Ministry Based on Sacred Scripture, Rational Emotive/Cognitive Behavioral (RECBT) & Forgiveness Therapy, Positive Psychology, and the Spiritualities of Sts. Thérèse of Lisieux and Faustina Kowalska***

Christian inner/emotional healing ministry is a powerful means of obtaining inner freedom. DLMP, a new model of ministry which can be used one-one-one with a prayer time, or as a reflection, focuses us on contemplating the infinite, merciful love of God and responding with a reorientation of all areas of our lives towards seeking beatitude, including, but not limited to our cognitions, emotions, behaviors, goals, choices, and spiritual lives. It is also a solid platform for a 'new

evangelization.’ DLMP is based on insights from Sacred Scripture, especially regarding ‘putting on the new man or woman’ (Ephesians 4:17-24; Colossians 3:10), insights from Rational Emotive/Cognitive Behavioral (RECBT) and Forgiveness Psychotherapies, and the virtues/Positive Psychology, and the spiritualities of St. Thérèse of Lisieux, who was an “expert in the science of love” and of St. Faustina Kowalska, God’s apostle of Mercy. Insights from Scripture, the writings of Sts. Thérèse and Faustina, and the early Church fathers will be incorporated into the presentation. The model will be explained step-by-step, and there will be a group DLMP prayer reflection. It is hoped that participants will leave with enhanced knowledge of the application of evidence based techniques of RECBT, Forgiveness Therapy, and Positive psychology in a ministry or Christian mental health practice context, as well as a ‘toolbox’ to use, and from which to develop their own creative ideas. Discussion and Q and A to follow.

Session II - 1:45 – 3:00 PM

- **Charles Zeiders, Psy.D - *Malignant Narcissism and Its Discontents: Christ-Centered Considerations for Prevention, Damage Control, and Treatment of Survivors of the Dark Legacy of Destructive Leaders***

In the wake of the Second World War Erich Fromm and Otto Kernberg proposed the term “malignant narcissism” as a diagnostic label to identify the especially destructive character dynamics of the totalitarian leaders who brought the world to the brink of an abyss. In the second half of the 20th century and the beginning of the 21st the diagnostic idea has assisted the delineation of toxic leaders in religious, business, and political institutions. The leader designated as a malignant narcissist will demonstrate charisma, grandiosity, criminality, sadism, and paranoia. Their dangerousness involves the fact their pathology drives decisions that degrade individuals, ruin institutions, injure nations, and often have lethal consequences. This workshop offers a proposed profile of malignantly narcissistic leaders, and provides case material from disguised clinical material and existing psychobiography and psychohistory. Ethical, assessment, and forensic issues implicit in this unofficial diagnosis will be

addressed. The spirituality of the matter will be explored. Covered will be the strange appeal of malignantly narcissistic leaders, as well as their origins, rise, malignant Camelots, and decline and falls will be discussed. Christ-centered considerations for prevention, damage control, and the treatment of the survivors of the dark legacy of destructive leaders will be discussed.

- **Rev. Nigel W. D. Mumford – *After the Trauma the Battle Begins***

This workshop will target and assess the issues of haunting memories. Practical ways to set the captives free from the power of the perpetrator, in domestic abuse and the enemy in the combat stress of war zone veterans. Moral injury will also be presented and assessed. This workshop will be interactive, a hands-on practicum will be introduced.

The foundation of this talk is drawn from twenty-eight years in the trenches of Christian healing and eight years as a Royal Marine Commando with three tours of combat duty. Fr. Mumford has presented an “earlier version” of this workshop at the Pentagon.

Fr. Mumford has penned four books, one on the healing of PTSD called “After the Trauma, the Battle Begins. Post Trauma Healing.” He is also half way through his fifth book. “The Many Facets of Healing” A compendium of forty-five talks on the many issues presented by a person in need of healing.

- **Robert Sears, SJ, PhD, - *“Action Prayer” A Way of Integrating One’s Life with God’s Intent***

This year’s Conference theme is: ***“Integrating Christ-Centered Healing in Healthcare.”*** ACTheals has presented various prayer forms that bring Jesus’ healing to healthcare such as Theophostic, Emmanuel healing, etc. I recently was introduced to someone, Tom, who was led to develop a threefold prayer process, which he calls “Action Prayer,” that incorporates many of the principles of those forms in an all-encompassing view of the purpose of prayer to bring one’s whole life into harmony with God’s Purpose for humans. In this

workshop I will sketch the background of how Tom arrived at these forms, show their relationship to what God intended for humans before Adam and Eve sinned. I will give an overview of the three prayer forms involved, and lead participants in an experience of the second prayer form (“Contrition Prayer”) that I have found to be very effective in my counseling practice. The philosophy underlying these forms has scientific grounding, but they ultimately depend on the active healing presence of Jesus.

- **Lisa Larrabee, LCSW-C, LICSW, RPT-S - Countertransference with Children**

Research indicates that work with children can provoke strong emotional reactions, or countertransference, in the provider, even more so than work with most adults. If unacknowledged and unmanaged, these emotions can lead to poor boundaries, poor self care, and loss of objectivity. The countertransferential response can be rich, powerful, and subconscious, and can be related to the child’s size, primacy of content produced, the child’s inherent vulnerability, the provider’s emotional responses to his or her own childhood, and a host of other factors (Brandell, 1992). Those working with pastoral care or using a faith-based lens may have an additional layer of potential emotional bonding or response (Spero, 1981). This workshop will provide an overview of the concept of countertransference including its historical and current understanding, will consider the factors that add to the countertransferential response working with children, will consider the role of religious and spiritual-based practices in creating as well as managing countertransference, and will provide participants with specific strategies to be aware of and manage countertransference. While focused on psychotherapeutic concepts, this training will be useful to practitioners of any discipline working with children.

Saturday, October 20, 2018

Early Morning- 7:00 -8:15 AM

- **Healing our Image of God (Part 3)**

See summary in Part 1.

- **Gloria Tipton, EdD, MSW and David Tipton, CPA - Understanding the Neuroscience of How Music Enhances Clinical Therapeutic Interventions or Teaching Methods for Integrating St. Ignatius' 14 Rules of Discerning Spirits**

*"Music is the mediator between the spiritual and the sensual life." —
Ludwig van Beethoven*

Through the use of neuroimaging old learning methods are giving way to new learning models without the use of spoken words. This statement is also true for psychotherapy and spiritual directors. For purposes of this presentation, the design offers any Christian an opportunity for personal and professional spiritual growth.

The book *Soundtracks for Learning* by Chris B. Brewer was developed after 30 years in the classroom to demonstrate music's influence upon learning. Brewer's work integrates the current neuroscience understanding of the ways music stimulates visual learning, evokes emotions, holds attention, and retains information. This learning method bypasses specific known processes of education and also is known as learning without the use of spoken words.

St. Ignatius of Loyola provides a simple set of [meditations](#), prayers, other [mental exercises](#), and defines the terms of spiritual and non-spiritual discernment, spiritual desolation and non-spiritual desolation. Ignatius' *Rules of Discerning Spirits* assist all Christians desiring to increase a personal relationship with God. Ignatius speaks to "motions of the soul." These interior movements consist of thoughts, imaginings, emotions, inclinations, desires, feelings of repulsions, and attractions. Becoming sensitive to these movements, reflecting upon them, understanding where they come from, and where they lead increases self-awareness and self-understanding, leading to right action for following God's will and bring greater glory to him.

Prayer methods such as *Lectio Divina* and *St. Ignatius's Rules of Discernment of Spirits* overlap and lend a natural integration of specific components of two prayer methods.

Session III – 1:45 – 3:00 PM

- **Douglas W. Schoeninger, PhD and Charles Zeiders, Psy.D - *Healing Seven Generations: Integrating Generational Healing Prayers and Real Time Intergenerational Dialogue***

The legacy of filial indebtedness...presents adults with the life task of sorting out the best of the past's input --- for posterity's sake as well as for the present generation. The ultimate measure of an offspring's honor for his or her parents has to do neither with having to submit to parental values nor having to rebel against them. Filial respect for the past is most creatively embodied in a person's entitlement to take what has been given in the past, assess its merit, and, finally, recast it into more effective modes of offering future care.

Ivan Boszormenyi-Nagy and Barbara Krasner. (1986).

Between Give and Take. New York: Brunner-Mazel. p. 145-146.

This workshop will illustrate the healing of seven generations of the Schoeninger family through the integration of healing prayer and real time family dialogue. As the above quote from Nagy and Krasner articulates, each of us stands in the present, between the past, the legacies received, and future generations living and yet to be born. My task is to, *"take what has been given in the past, assess its merit, and, finally, recast it into more effective modes of offering future care."* Douglas Schoeninger will detail this process through generational healing prayers and real time dialogue across 7 generations in his family.

Charles Zeiders will reflect key observations and insights as Doug presents followed by dialogue with participants.

- **Fr. Richard McAlear, OMI – Healing through Forgiveness**

Jesus spoke more about forgiveness than He did about love. Forgiveness is the key to right relationship - with God and with others, as well as with oneself. Healing is very much connected to forgiveness. Unforgiveness and anger, resentment and revenge have profound consequences. They can be the source of illness; they can block the glow of grace and healing.’ We explore the scriptural teachings on forgiveness and mercy and see the connection to healing and freedom.

- **Mary J. Chakkalackal, MD - An Approach to integrate Christ-Centered Healing in Health Care Practice from the Perspective of a Christian Family Physician-Mother-Patient as a Wounded Healer**

This workshop is my attempt to present how the wounds of the Practitioner can be a major source of healing and liberation to both the patient and the practitioner by understanding one’s own pain, seeing it as an opportunity to convert weakness into strengths and offer this strength as a source of healing.

Many working models of Christ-Centred Therapy illustrate how the Practitioner uses Christ’s teachings, life, death and resurrection to restore the individual. A book by Neil T Anderson ‘Christ centred Therapy’; Article by Tom A Barnette ‘Christ-centred reality Therapy (CCRT) and ‘The Dilemma of the Wounded Healer’ by Noga Zerubavel and Margaret O’ Dougherty Wright and Elizabeth Davison(Dec 2013), give much broader understanding into the complexity of the concept of self Disclosure of the Practitioner in clinical setting. Henry Nouwen’s book ‘The Wounded Healer’ seems to emulate closely to my way of practice. Here, I will present my approach as a wounded healer and the outcome of this method in my patients and myself.

- **Geraldine Kerr, PhD – *Providing Presence and a Listening Heart as We Work with Those who are Suffering***

Psychotherapy with those seeking to find purpose and meaning through painful life events has profound spiritual implications that allow for spiritual awakening and renewal for both cared-for and care-giver. Caring is rooted in divine Presence, which is always relational. We become presence for others as God is Presence for us. Through our presence to those suffering, we open our hearts as God opens his heart to us.

Those suffering frequently struggle with feelings of unworthiness and abandonment. Walking with presence alongside them reminds us of Jesus's experience of feeling abandoned as he walked the lonely way of the Cross. Working with those who suffer provides opportunities to be Jesus's presence for those who feel alone on their journeys. Through caring presence we model Jesus's understanding and unconditional love.

When Jesus asked the question "Can you drink the cup that I am going to drink?" (Matthew 20-22) " he may well have been addressing both cared-for and care-giver. Through presence we each hold our *own* cup in community. In holding the cup, we reflect and grow, helping others understand what they are drinking in the cup and implications toward growth. Through presence, we witness the strength and love of Jesus, helping those who are suffering to love themselves as well. As Christian therapists we know that the cup of suffering is as much the cup of joy. With presence, we celebrate together joy that comes from sorrow.