



PRESIDENT'S LETTER

Nancy Morgan

Greetings ACTheals members and friends,

It is with a sense of renewed joy that I share with you some of the enthusiasm your leadership team experienced at the **Leadership Retreat and Board Meeting** last February in Florida. We shared deep prayer, quiet meditation, inspiring talks, thoughtful exchanges, joyful singing, good food and silly laughter. A special thank you to Gloria Tipton and Father Bob Sears for all they did to make the retreat so special. Many drove to Jacksonville and some were even able to extend their stay to enjoy a warm winter vacation. We hope to choose a warm location again next year and invite you to join us if you think that the Lord is calling you to explore leadership in ACTheals. We also have an **ACTheals Online Prayer for Leaders** (and potential leaders) that meets monthly on the first Tuesday of each month. If you feel called to participate, let us know.

Our envisioning work at the retreat led us to the conclusion that we are being called to **“Enter into the Mission Field - Doing as He Tells Us.”** How many in ministry and in the healthcare professions know about the power of

healing prayer to bring about change? How many have experienced healing prayer? How many have been mentored by a colleague to incorporate prayer into their healthcare practice?

It is time for us to insure that the legacy of healing prayer be passed on to a new generation of Healers with the Heart of Jesus. What does that mean to you? Could you offer a Life in the Spirit Seminar; start a small Support, Empower and Witness group in your home or church; do intercessory prayer for the ACT prayer line; pray on the spot with people who are in need, or ask a friend to go with you to pray for someone who is ill or in the hospital?

The mission fields are all around us... and all around the world. And, yes, we can spread the ACTheals message around the world...through our website. Whether you live in Chicago or a small town in Manitoba, in Kenya, or in Brazil, actheals.org is there.

Thanks to Joe Duddie and his team, we are updating and renewing our



Nancy Morgan *ACTheals President*

website and using Facebook, LinkedIn and Twitter to spread our message of incorporating healing prayer into the practice of healthcare, one healer at a time. There is much to do. If you feel called to assist with this work, please us know.

If you have not made use of the website regularly, you are missing out on some major benefits of your membership in ACT.

DID YOU KNOW THAT:

- We have a **Provider Directory** on our home page where you can list your healthcare practice or ministry

continued on page 2

INSIDE:

Healing Exchange	3	Prison Miracles	8
The Role of L'Arche in our Lives	4	Linda	9
The Holy Spirit in Clinical Practice	6	Editor's Notes	10

InterACT

Published Quarterly by ACTheals

*An Interdisciplinary Fellowship
of Christian Healthcare Professionals
and Associates*

ACTheals
P.O. Box 4961
Louisville, KY 40204
www.actheals.org
ACT Email: info@actheals.org
Fax: 502-456-1821

PUBLISHER

Father Robert Sears, S.J.

EDITOR

Alphiene Anthraper
alphiene@anthraper.co

CONTRIBUTORS

Alphiene Anthraper, Denise Dolff, Nancy Morgan, Douglas Schoeninger, Father Robert Sears, Karen Kozica Cichon, Mike MacCarthy, Patricia E Clark

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 July 14, 2017 (2017 Fall Issue).

Copyright © 2016 by *InterACT* and ACTheals. All rights reserved. Any reproduction without written permission is strictly prohibited. All past and current members of ACTheals are considered members-at-large of *InterACT* staff. All photos provided by staff.



PRESIDENT'S LETTER

continued from front page

at no cost.

- We are **linking with organizations** that share our vision of spreading Christian healing prayer. Do you know of an organization that would like to mutually link with ACTheals online?
- We are forming a **Resource List of ACTheals Speakers**.
- **The Journal of Christian Healing** is available to non-members for a fee. **Members have free access** to current and past issues.
- A **Member Directory** is available for your personal use. Political or commercial uses are not allowed.
- In the **Member Center** you will also find common ACTheals documents, leadership toolboxes, committee group communication, regions and specialty groups...and more.
- We are exploring a format for members to submit free resources for posting on the website...stay tuned!
- We are also exploring ways to accept prayer requests from people visiting the home page.

In an effort to serve our members who are not yet computer savvy, we mail out the *InterACT*, ACT ballots, International Conference brochures, etc. to those who don't have email addresses (email is free, of course). If email is a hardship for you and you are not getting what you need from us, please let us know. We want to keep you in the fold!

If you favor the efforts we are putting forth on your behalf, **be sure to support ACTheals by paying your dues** and inviting new people to join ACTheals. Unless you became a new member at the conference in Toronto (which covers until Dec. 31, 2017), January first is the renewal date for each year. If you have not paid your dues this year by April 30, you will be removed from the list of active members and will not be able to access the Member Center. However,

we will be happy to welcome you back when you renew online or send a check to the office at P.O. Box 4961, Louisville, KY 40204. Dues are \$110 (Individual), \$170 (couple) and \$55 (student or non-salaried clergy). If you have financial concerns, please contact us at info@actheals.org or call the office at 502-456-1821. A member will get back to you.

As we approach Pentecost 2017, my attention has been drawn to some articles in the ICCRS Newsletter (iccrs.org) focusing on the beginning of the charismatic movement. In 1897 a Catholic Sister, now Blessed Elena Guerra, who felt called to be a Missionary of the Holy Spirit, shared her inspiration with Pope Leo XIII who wrote an encyclical on the Holy Spirit ("Divinum illud minus"). On January 1, 1900 in his private chapel in Rome, he called down the Holy Spirit by singing the hymn "Veni Creator Spiritu" (Come Holy Spirit, Creator Blest) in the name of the the whole church.

There was a response in the church, but not immediately in the Catholic Church. At the same time as Pope Leo's melodic prayer, Protestant followers of Charles Fox Parham at the Bethel Bible School in Topeka Kansas and followers of William J. Seymour at the Azusa Street Mission in Los Angeles experienced the power of the Spirit in new ways and began the Pentecostals. By the 1960's Anglican, Episcopalian, Baptist, Methodist, Lutheran and Reformed denominations were experiencing the Baptism of the Holy Spirit. It was not until 1967 that a group of Catholic students experienced the charisms released at the baptism of the Holy Spirit. In 2014 Pope Francis affirmed that "the Charismatic Renewal is by its very nature ecumenical." With each Pentecost may we grow closer to answering Jesus' prayer - "that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me." Jn17:21 NIV

Nancy Morgan, President, ACTheals

Healing Exchange

Gift of Fear of the Lord (Isaiah 11: 3)

Denise
Dolff M.A.



Denise Dolff, M.A. (Psychology) is the immediate Past President of ACTheals, a member of the Board of Directors, and consultant to the Board and the Executive Committee. She is a retired Christ-centered psychotherapist, and qualified teacher of Christian Listening with a focus on intergenerational healing, severely abused and traumatized patients. She has also ministered with Fr. Ubald Rugirangoga on four occasions in Rwanda.

by Denise Dolff M.A.

In the last issue of InterACT we looked at a comparison between the Corinthian Gifts of the Holy Spirit (1 Corinthians 12: 8-11) and those found in Isaiah 11: 2-3. You will remember that the latter gifts are for growing in spiritual maturity, while the former are mainly for use in ministry. The next several Healing Exchange dialogues will focus on gaining clarity regarding the Isaiah gifts.

First, however, it should be noted that these seven gifts can be divided into two basic groups, for easier understanding.

- The first group would be the three gifts of Strength (fortitude), Piety, and Fear of the Lord. These are the **inspirational or transformation gifts** because together, they function to draw us closer to God, inspire us to serve God, give us the strength to persevere, and cause us to desire never to displease God. In short, they **inspire** us to do whatever God asks of us. They **transform** us from hearers of the word, to doers of the word. “Do not merely listen to the word, and so deceive yourselves. Do what it says” (**James 1:22**).

- The second group would be the remaining four gifts of Wisdom, Knowledge, Counsel and Understanding. These could be called the **discernment** gifts because working together, they are the bases for seeing things from God’s perspective, to the extent that God desires us to see at any point in time. They also help us to understand and accept God’s will. Essentially, there is NO gift of discernment, although we often talk about discernment as if it is a specific gift, and there is a Corinthian gift that is the *discernment of spirits*.

As “**The fear of the Lord is the beginning of wisdom**; all who follow his precepts have good understanding. To him belongs eternal praise” (Psalm 111:10), it is reasonable to begin by studying this gift. Through it, the Holy Spirit opens our eyes and hearts to the wonder of who God is and fills us with such an intense gratitude for the depth of God’s love for us that the concept of sin becomes as offensive to us as to God.

We are filled with a deep humility in the awareness that such a great God who is so super eminently above us, could love us and call us sons and daughters. It calls us to be more concerned with pleasing God rather than pleasing others, as we grow in recognition of God’s holiness. “Who will not **fear** you, O **Lord**, and bring glory to your name? For you alone are holy” (**Revelation 15:4**).

The closer we grow toward God, the more clearly we see ourselves as sinners. Perhaps more correctly this gift could be called fear of self – fear of our own sinfulness, fear based on knowledge of ourselves as weak, imperfect, at times loving self or things more than loving God, and therefore prone to offend this God we love rather than inconvenience ourselves or offend another.

Fear of the Lord humbles us to remember that who we are, and what we have, is all a gift from God. It reminds us that we are servants and not masters in the house of God, and it is God’s will, and God’s will alone, that we must seek and serve. These are the commands, decrees and laws the LORD your God directed me to teach you to observe in the land that you are crossing the Jordan to possess, so that you, your children and their children after them may **fear the LORD** your God as long as you live by keeping all his decrees and commands that I give you, and so that you may enjoy long life. Hear, O Israel, and be careful to obey so that it may go well with you and that you may increase greatly in a land flowing with milk and honey, just as the LORD, the God of your fathers, promised you (**Deuteronomy 6:1-3**).

And because this gift calls us to such awe and wonder regarding God, it also becomes the basis of holy boldness, as in **Luke 2:16** “Jesus zeal for his Father’s house.”

We do well to seek this gift, asking the Holy Spirit to increase such holy fear within us.

Becoming Human through Community: The Role of L'Arche in our Lives

**Karen Kozica
Cichon, PhD**



Karen Kozica Cichon, PhD, passed away on Thursday, May 18, 2017. She was a clinical psychologist and spiritual director with a practice out of her home in downtown Chicago. As wife to Ron, an ACTheals member, mother to four and grandmother to eight, she fought a brave and valiant fight against cancer for several years. Despite her chemotherapy, Karen demonstrated great strength with her final efforts to complete this beautiful article in time before her passing.

By Karen Kozica Cichon, PhD

It has been about 20 years since I read two articles in the Journal of Christian Healing which have slowly changed our family life. They were written by Jean Vanier and Henri Nouwen regarding a community which was formed in 1964 in France by Vanier, and which slowly spread across the globe to 38 countries. The community was L'Arche, "The Ark" in French, and it began by Jean taking in two developmentally challenged men, who had been locked up for their lives in an institution, and given a permanent family home based on mutual relationship.

I was deeply impressed to read that Nouwen gave up his career as a famous theologian, author and professor in the Ivy Leagues to join Daybreak, the L'Arche community. It was outside Toronto where he participated in the daily care of core members (the permanent, cognitively challenged members) as an assistant (one who lives in community with them). **The L'Arche model offered an open, faith-based, spiritual home where every person is seen in their personhood, no matter how profound their disabilities.** It opened to me what might be possible for Noah, our developmentally and physically challenged son, as he would need to make his way into the world without us one day.

This became a desire of my heart, a seed planted without any concrete expectations beyond wanting that agape love for Noah. Within a few years, we were alerted to a fundraiser for the purpose of starting a L'Arche community here in Chicago. Oh, joy! We stayed in contact as the new community was formed, always being awed by the gentleness, caring and spirituality of Jean Vanier that was transmitted by his followers. Ron, Noah, and I were invited to a small gathering at a private home where Jean came to be with us. The power of his presence as he sat with us, holding my hand on one side and

Noah's on the other, was so full of grace and unconditional love that I knew I was in the company of a great saint, who truly had the mind and heart of Christ.

L'Arche Chicago was cautious about Noah's entry into the community, because they didn't know if they had the necessary support for someone with his level of physical disabilities. All the other Core Members could walk on their own. Also, Noah did not accept change easily and was not, in his mind, moving from a difficult situation to a better one. He complained that the L'Arche house, a two-flat, was too small for his walker. In our home, he had a part-time personal assistant who doted on him and took him wherever he wanted to go. He was free to roam our spacious Victorian rowhouse, with his private quarters and choice of bathrooms. He could climb stairs with railings and it made him strong with the daily exercise. And, perhaps most importantly, he had his parents with him every day. Why would he ever want to leave?

So, we waited, but continued to attend the monthly L'Arche Community Nights and other events, and remained impressed as we experienced a level of respect for personhood that consistently spoke to us of the love of Jesus. Eventually, after 12 years from its founding, the more financially stable and mature Chicago L'Arche community rented a second building and was able to invite Noah to become a core member. This brought a whole new challenge of transitioning him out of his King of the Hill life into something that he still did not see as more positive.

Noah was basically entering into a situation against his will and it went very slowly, beginning with dinners and occasional overnights to longer stays. He knew that each of his brothers and his sister (all younger than he) had moved out and had places of their own, but his vision included a spouse for himself, like they each had, not a community. He had a hard time understanding that his parents were getting older and more frail and really could not keep up with his care. He did not really have any conception of how

much went into giving him the good life he had, or how that was going to be transferred to living with a bunch of people he barely knew. Noah fights to keep his life in order, living by schedules and calendars and seasons and traditions. His stubbornness is legendary and extremely demanding, so much so that he was suspended from summer day camp when he was ten

I was really afraid that he was going to blow this.

But a hallmark of L'Arche is that everyone is trained to tune in to the core members and work with them from where they are.

In respecting the dignity of each person, each core member is asked about his or her desires in most situations. They remained patient and kind and worked with Noah's attitude, as well as his physical needs. In the face of his insistence on remaining attached to a young woman from his developmental training center who treated him horribly, they tried to teach him about healthy relationships and to more fully engage with those with whom he lived. Not a thoroughly successful effort, as we later saw when, in rebellion against the change in his bus route which no longer allowed him to ride with his lady love, he threw his belongings in some boxes and informed his housemates that he was going to move out and get his own apartment!

It took about a year and a half to slowly move Noah from our home to L'Arche. The final push came when his father suffered a bad fall and ended up in Intensive Care, with me at his side. There was simply nothing left in me to mother him on a daily basis as, and it was time for him to claim his new home. We heard a lot of guilt trips from him, like "Remember when you threw me out?" and "You don't love me anymore". There were still calls about getting him to cooperate, but L'Arche hung tight with him through it all, continuing to enjoy Noah's wit and personality, and seeing him as part of the group, despite himself, slowly

working with him to understand what living in community meant.

It's been four years since then. Noah has come to see us as aging and not as able-bodied, and has slowly come to understand more about my missing so many L'Arche events and get togethers due to debilitation from chemotherapy. A big change came in his attitude when, two years ago, we worked really hard to fundraise and help find L'Arche a true family home that had resemblances to our larger space. He plowed his walker around the large remodeled kitchen of the new home and announced his satisfaction - "Finally!!" He now has a big room of his own, decorated with his beloved solar system, and, this year, a new ramp and deck, which allow him to enter the house on his own.

Each of the three houses in the L'Arche Chicago community is named. Noah lives in Peace House with three other core members and four assistants. They get him off to his workshop in the morning and welcome him home in the afternoon. Each night they make dinner together, share their days, and clean up together. They go shopping, banking, and have weekly outings to the park, the zoo, concerts, movies, and even road trips. There is an evening for prayer, an evening for a house meeting, and an evening for celebrating events with the other houses. Noah has brought some of his own traditions to the house as well and they do what they can about implementing them, especially our oldest family tradition -- pizza and a movie on Saturday nights.

Through the years, we have come to know the core members in all their idiosyncratic beauty and earthy, authentic, personhood. We have met an array of people who have devoted themselves to the L'Arche vision and whose way of being speaks of the love of Christ. Besides the dedicated local founders who were responsible for activating the vision in concrete ways, there have been young people from Germany, Poland, Italy, Chile, Canada, and various areas of the US who have committed to a year or more of living

in close relationship with Noah and the other permanent members. (L'Arche, once they accept core members, will take care of them for the rest of their lives. The core members, however, are asked every year, on their anniversary of joining, whether they want to stay another year, to which Noah would reliably say, "I don't think so." Hopefully, that has changed!)

Henri Nouwen's writings continue to attract new people every month to the community nights. Many are from Bible colleges. The spirituality is truly so soul-based that they are able to celebrate all religions. All core members are taken to the church of their choice. Noah's housemate is Jewish, so a shabbat meal often happens on Fridays, with Elisha reciting the Hebrew prayers. The board members include a beautiful young Muslim woman. Assistants and volunteers often come to do service and "help others" but get so much more as they allow themselves to truly enter into mutual relationship and experience the gifts of those who at first seem so different from themselves. The spirit is always one of authentic joy and celebration of life, despite the clear challenges.

My heart's desire for my son has been met by our ever-faithful God, and it has given us much peace and satisfaction. Noah does join us for a monthly family weekend, which we all tend to enjoy very much. It is good to sink into the treasure that he is and appreciate his curious mind. We invariably end up researching the internet about some question he has. His ability to attend to the other in a conversation and respond appropriately continues to grow. That is key: ***L'Arche teaches how to listen, appreciate, and respond with the heart.***

Now, each time our visit together is over, Noah returns to Peace House, his true home, without a struggle and with the expectation that his life of being surrounded by love and care will go on. As a family participating in the community, we all continue to grow in our humanity and our understanding of how to love as Jesus loved, thanks to the compelling spirit of L'Arche.

The Holy Spirit in Clinical Practice

**Douglas
Schoeninger,
PhD**



Douglas W. Schoeninger, Ph.D., is a clinical psychologist and President of the Institute for Christian Healing in Coatesville, PA. An ACTheals member since 1977, his private psychotherapy practice integrates spirituality and prayer as healing resources and is focused on the healing of persons and relationships within an intergenerational perspective. He has extensive training in Contextual Family Therapy with Ivan Nagy and Barbara Krasner, as well as family tree healing experience with Kenneth McAll.

by Douglas Schoeninger, PhD

A Perspective on Essential Values for a Christian Psychotherapy Practice.

The Institute for Christian Healing (ICH) was established in 1976 as a professional counseling and psychotherapy practice integrating Christian spirituality, healing prayer and the gifts of the Holy Spirit. ICH operated as a 501c3 non-profit organization. The practice continued within the non-profit ICH until 1995, when the Board of Directors decided to separate the clinical practice from ICH and establish a group practice of psychotherapists each in business for themselves. ICH continued to host conferences and workshops.

The group of therapists continued to rent offices together, and meet weekly to pray for each other, and for their patients. Today forty years later the therapists continue to meet on a semimonthly basis for four hours to share clinical and spiritual learning, and pray for our patients and for each other. What has kept us committed to each other and continued to draw us together? The Holy Spirit, of course, and the values practiced among us that the Spirit has worked into our way of being present to and supportive of each other.

My perspective on the essential values honed between us at ICH and practiced intentionally and imperfectly follows:

- Each of us listening for the activity and leading of the Holy Spirit, and sharing with each other what we “see” and “hear.”
- Discerning God’s direction in everything we do, individually and corporately;
- For group decisions with consequences for everyone, - engaging a collective process for discerning that includes all involved, not just a few people at the top of the organization, or those that the leaders believe have a gift of discernment, regardless of who has the authority to make the decision; everybody has a voice, something to contribute. The Holy Spirit is talking to everyone.
- Exercising patience when group process is time consuming, whether discerning the Holy Spirit or listening to divergent viewpoints;

listening well to each person, never requiring agreement, only commitment to caring for each person and the well-being of the group and one's clients/patients. It is easy to appear inclusive, but how does someone get heard, really, particularly if her/his views are contrary to those who hold more power or authority in the group. We each listen to certain persons and viewpoints more than others. Some find it difficult to go against the tide, especially if they see themselves in a lesser position or feel insecure in the group. Therefore, we found it necessary to be vigilant about these biases, and that we explore ways to grow trust and safety among us.

- Staff therapists actively pursuing their own healing. Healing, prayer for healing, and spiritual direction are essential.
- Believing in the goodness of psychology, as not alien or harmful to spirituality, but as united with it, a source of truth about how God made us; we are created by God, every aspect of us. We are driving for wholeness. I grew up in a time when certain evangelical Christians viewed psychology as Satan's tool. This belief had to be

battled all the time. Many of our clients had been wounded by this belief held or taught by leaders of their church communities. At times, inner healing and most especially generational healing were viewed as humanistic and violating Christian faith. Certain Christians maligned us as heretical. We walked through this passage.

- American culture has segmented the human person into departments/disciplines, in academics and professions. Also, many of us were educated that spirituality is weak and science strong, that prayer is important but has little to do with outcome. Thus I/we have had to grow in the understanding and conviction that prayer is powerful at all levels of creation, physically, mentally, emotionally, spiritually, relationally; that God's love and will are at the center of everything and hold all creation in existence; that nothing exists apart from God's influence and presence.
- **Our decision to be a Christian ecumenical staff of therapists was fortuitous. By including therapists who were Catholic, Presbyterian, Episcopalian, Messianic Jewish, Methodist,**

etc. we became committed to healing the church, and learned to honor and respect each other's traditions. Living ecumenical dialogue among us equipped us to minister to clients from different faith traditions and we became a living cell, a microcosm of the whole church in the dialogue and mutuality between us. We were Christian first and denominational second. Or, put another way, we were Christians who lived our faith within and through different traditions.

When we changed to individual private practice in 1995 we eliminated lengthy business meetings. Meetings about financial survival had been trying. We maintained our commitment to each other, praying and discerning for clients, and each other, creating an enduring and sustaining bond.

Our values have never changed. Several of us have been a part of the group for 30+ years. All have been together at least 15 years. Trust has grown among us. Now we meet on Saturday five times a year for four hours. We pray for each other's healing, bring issues to discern for clients, pray for clients and share new learnings and insights.

Prison Miracles

Mike
MacCarthy



Mike MacCarthy is a former Editor of *InterAct*, a published author, married, and a father of 6 adult children. He has been a member of Kairos International since 2012.

For more info:
mmwrites@san.rr.com or
www.mikemacCarthy.com.

by Mike MacCarthy

“When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?”

The King will reply, ‘Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.’”

—Matthew 25:38-40

Every time I return home after working the four-day Kairos retreat held in Donovan State Prison (Otay Mesa, CA)—a retreat where we are asked by inmates to introduce them to Jesus Christ—my wife Kathy bravely asks, “Well, how was it?”

To my constant surprise, I always find myself speechless at first, and then finally I mumble something like, “There are no words. Witnessing so many miracles is simply stupefying.”

“Do you want to talk about it?”

I shake my head and sigh, “Well, let me tell you about just one. There were lots more.” At the end of each Kairos weekend, any inmate who has been there for the weekend is given a chance to share what the weekend has meant to him at an open mic session.

Ty (not his real name) stands about 5’8,” weighing about 160 pounds soaking wet. His head is shaved, and he has tattoos covering every bit of exposed skin including his head, face, eyes, hands, and arms. He was raised in Oakland by Vietnamese parents who gifted him a young face—I guessed him to be in his late teens.

Before age six, Ty and his older sister knew their father was a monster. By age eight, Ty hated his father for the constant beatings of his wife, children, and well-meaning relatives that the boy decided he had to kill his Dad to save his mother and sister. By the time he arrived in Donovan State prison in 2014, he’d been convicted of second degree murder in a robbery gone wrong and was serving a 15 year to life sentence. The only reason he hadn’t killed his father was because his mother, sister, and wife of ten years had begged him not to.

Fortunately for Ty, his sister, her husband, and family had already moved to the San Diego area. They made it a point to come visit him on a regular basis. Soon after his arrival, Ty received

word through his sister that their father was dying of liver cancer. She begged him to get emergency permission to go see their father in Oakland before he died.

“Hell, no!” he yelled over the phone at his sister. “I don’t care what happens to that wife-beating, child-abusing, drug-addicted, alcoholic son-of-a-bitch. I hope he’s in unbearable pain for the rest of his sorry-... life. He deserves to rot in hell!”

There was a long silence on the other end of the phone.

“I mean it, Sis,” he said. “You know I mean it and you know why.”

“Yeah, I know why,” she said. “But there’s a lot more you don’t know.”

“What are you talking about?”

His sister explained to him that back in 1973 when the United States was pulling out of South Vietnam, their father and mother had three children—Ty’s older sister and a brother and sister who were younger than she. Their mother was pregnant with Ty, and the couple knew they had to get out of Vietnam because the father had been fighting for the South’s army since he was a teenager. Their father and mother thought they could make it to the last boat leaving Saigon, but when they arrived at the dock, the carrier boat hired by friends and family had just pushed away. Their family yelled at them to jump in the water and swim to the carrier—it was that close. Their mother and Ty’s older sister made it in time, but the father was struggling to keep the two younger children on his back while he swam. The girl slid off and their father grabbed the son in one arm and dove after the little girl, but the water was too dark with churned silt and oil. He couldn’t find her. He came up for air and to make sure his son was okay, but he wasn’t. He had drowned in his father’s arm, and he never did find his little girl. In a matter of minutes, two of his children had died because of his actions; he finally made it to the boat, but had to be hauled in—he had lost his will to live. He wept all the way to the United States.

As he told us his story, Ty began to sob. He bent over in grief, trying to regain control. Friends came up to where he was and tried to comfort him, but he couldn’t stop. Finally, he did get himself

continued on page 11

From Songs based on the stories of interviewees in Transforming the Ashes,

Co-creator, Collector, and Facilitator, P.E. Clark, 2009

**Pamela
Clark, PhD**

Pamela Clark, PhD
is acting regional coordinator of the Los Angeles region of ACTheals, and active in prison ministry. She holds a PhD in Remote Sensing from the University of Maryland. She is presently at the Jet Propulsion Laboratory, California Institute of Technology while also an adjunct research professor at Catholic University of America.

Linda

by Patricia E Clark, PhD

I realized there would never be anybody there for me again

My brother had been married the day before, a great day.

He was killed on Bloody Sunday

And my father was one of the injured.

The stress of these extremes gave my mother a heart attack.

I don't remember much but I remember the rioting.

I was so young at the time and we weren't allowed to wander far.

One of 13 children, I was very secure knowing there would always be somebody at home.

Then I realized there would never be anybody there for me again.

My family was trying to deal with everything, left on their own.

It was then the panic attacks started.

I went from being a very secure to a very insecure person.

**I thought my mother and father were going to explain everything to me
When they got out of the hospital.**

Then I realized there would never be anybody there for me again.

The look of pain on their faces when they came home

Told me I was never going to be able to ask them.

Before, when anything went wrong, they would make everything right.

They would solve all the problems for me.

I was only thirteen, I needed that security.

But I know they would never be able to do that again.

I realized there would never be anybody there for me again.

Bloody Sunday was a watershed event in the troubles, galvanizing public resentment and resistance against the security forces in Derry. I met these women through interviewing 'Relatives of the Victims of Bloody Sunday'. None of them were active in politics, and, were working silently for years without much support or acknowledgement of the truth about how their unarmed loved ones were killed by British Paratroopers. Instead of blocking out the painful memories, they were beginning the grieving process, - that it is safe to feel and express their pain. This was the first time they had spoken to someone outside the community about what happened. Before I left, they thanked me for the opportunity to share their stories, and offered me a place to stay the next time I was in Derry.

St Anthony of Padua: Faithful intercessor

The Feast of St. Anthony of Padua, Doctor of the Church and worker of miracles will be celebrated on June 13th. St. Anthony (1195-1231) was canonized only one year after his death due to his great abilities as a biblical theologian, preacher and teacher. Most notable today are the numerous miracles that have not only been experienced by the those devoted to him, but by those who learned of this saint through the inexplicable answers of others and resorted to do the same for themselves. Most remember St Anthony as the finder of lost items. However, in examining the miracles attributed to him during his life, his fame spread because these miraculous responses were in several areas of life. Miracles attributed to him include:

- Witnessing this holy saint visited by the Christ Child.
- Bringing a man to life to prove the innocence of his father who was wrongly accused of murder.
- While preaching to a crowd at the beach, he became disappointed at the arguments to his admonitions and turned to the sea to continue his preaching. At this hundreds of fish were seen with their heads up listening to him.
- Convincing an unbeliever who refused to believe that the Holy Eucharist was the body of Christ. To prove this, a donkey was left unfed for some time. It was then brought to St. Anthony while he stood near a bucket of oats carrying the Holy Eucharist. Despite its hunger, the donkey ignored the food and knelt before the Holy Eucharist.
- Seeing him simultaneously in two places. One of the many experiences was when St Anthony was out in the city preaching, but appeared to say prayers with the Friars at his appointed time to pray.
- Preaching to people who spoke different languages but who still understood him.



- His tongue was found incorrupt 27 years after his death. This is attributed to his being a devout and eloquent preacher praising God continuously

St Anthony was notably called by St. Francis to teach theology to the brother friars. His “Sermons for Sundays and Feast Days” were written to assist them in preaching.

The powerful prayers for his intercession include the *Miraculous Responsory* and the *Novena of 13 Tuesdays*. God in His Mercy and Kindness gave us holy men and women whom we can approach to intercede for us. Why not find out how close you are to receiving an answer by asking the intercession of this saint.

“St Anthony, helper of God and man, pray for us.”

continued from page 8

back together, and moved to the mic once again. "So you want to know what this weekend has meant to me? Here it is: **it's all about forgiveness. I should have forgiven my Dad before he died.** I should have forgiven him all those years I was hating and wanting to kill him. I just didn't know everything about my Dad, and that's the whole point.

"But now, with the help of Jesus Christ and the Holy Spirit, and all my Kairos brothers, I have to learn to forgive myself . . . for all the terrible and awful things I've done . . . to my Dad, my wife, my kids, my sister, my Mom and many others.

"Thank you, Jesus, for loving me, no matter my sins; thank you for your great mercy. And thank you, Kairos, for making it all possible."

(Note: Kairos Prison Ministry is a nonprofit corporation in existence since 1976 with over 30,000 volunteers in 400 correctional institutions in 37 states and 9 foreign countries. For more info: <http://www.kairosprisonministry.org/history.php>)

NEW MEMBERS

ACTheals

- Jordon Wyns** Florida Psychotherapists
- Sephora Tang** Ottawa Physicians
- Judy Lee** Illinois Physicians/Dentists/Chiropractors/Practitioners
- Rose Galbraith Milton** Ontario Nurses
- Maria do CeuCabral** Toronto Therapists
- Christine Westerhoek** Toronto nursing
- Thomas McCormick** Long Island, N.Y. Nonsalaried Clergy/Religious
- Cheryl LaPorte** Colchester CT Therapist

DECEASED MEMBERS

ACTheals

Esther Salazar
Karen Kozica Cichon

*Eternal Rest grant unto them O Lord,
and let perpetual Light shine upon them.
May they rest in peace. Amen*

InterACT Display Advertising Costs:

ACTHEALS MEMBER RATES:

	1 ISSUE (3 MONTHS)	2 ISSUES (6 MONTHS)	4 ISSUES (12 MONTHS)
1/2 PAGE:	\$200/ISSUE	\$175/ISSUE	\$150/ISSUE
FULL PAGE:	\$350/ISSUE	\$325/ISSUE	\$275/ISSUE

Non-member rates are approximately 15% higher.

- InterAct is a quarterly publication.
- Artwork for advertisements are to be submitted by the deadline indicated.
- Fees are to be paid in advance through credit cards, or with checks addressed to ACTheals, P.O. Box 4961, Louisville, KY. 40204.
- Ad placement is at the discretion of the Editorial staff. Preferred placement is unavailable.



ACTheals (Acts 4:8-10 NIV)

Advancing Christ-Centered Healthcare - one healer at a time

P.O. Box 4961 • Louisville, KY 40204

EDITOR'S NOTE

Dear ACTheals Members and friends,

Welcome to this Summer 2017 *InterAct* issue. I hope that you would enjoy and also *share* this issue with others as a glimpse into ACTHeals.

Nancy Morgan assures you that this organization offers numerous healing benefits to touch your mind and spirit, and Doug Schoeninger reaffirms that this association of Christian psychotherapists functions by “integrating Christian spirituality, healing prayer and the gifts of the Holy Spirit.” Through sharing *InterAct*, we can attempt to reach psychotherapists who have never explored healing through the Holy Spirit. Imagine the number of their clients who would be touched. I encourage you to share this message of community and fruitful membership.

Many thanks to all of you who have contributed articles, and to those who intend making a submission, please note that July 14th 2017-, is the deadline for the next issue.

Blessings

Alphiene Anthraper,
Editor, *InterACT*
alphiene@anthraper.co