

A PASTORAL THEOLOGICAL EXAMINATION OF
INNER HEALING

THESIS

Submitted in fulfilment of
the Requirements for the Degree of

DOCTOR OF PHILOSOPHY

of Rhodes University

by

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December 1989

ABSTRACT

It is argued in this thesis that it is not possible to gain a clear and consistent understanding of the phenomenon of inner healing from the literature on the subject. Therefore it is necessary to return to the lived-experience of inner healing. An empirical phenomenological explication is made of written protocols, highlighting the essential structures within which inner healing become actual. A definition of inner healing is discussed in a series of assertions, dialoguing the phenomenological insights with some theological and psychological models. Inner healing is discussed as a lived-process in the matrix of interpersonal relationships in which pre-reflective felt-meanings become reflective, facilitating open-livedness of the future in the present.

FOREWORD AND ACKNOWLEDGMENTS

Interest in this subject of inner healing developed out of my own sense of inadequacy in pastoral counselling sessions. Secular models of counselling did not sit too comfortably with me and neither did much of the theory described in pastoral counselling textbooks, particularly for some of the more difficult cases. I was introduced to the literature on inner healing in 1979 but found I was unable to translate the descriptions into my counselling situations simply because the explanations were inadequate, naive, and simplistic. My frustration was compounded by the many clients I had to counsel who had a so-called experience of inner healing but were basically unchanged, and now had their situations complicated by guilt and suspicion of any further attempts at counselling. But on the other hand I met many, and heard numerous reports of, people who had very real experiences of inner healing and were better equipped to live a fuller life as a result. And then there is my journey into a socio-political awareness: two significant counselling sessions had a profound effect on me; one with a priest and the other with a non-believer, both of whom were detained without trial during the state of emergency and kept for a period in solitary confinement with very obvious trauma resulting. Both cases made me ask whether the church can have a ministry to the oppressed besides being sympathetic with the oppressed and lobbying for political change.

I am indebted to many during the writing of this thesis.

This work is dedicated to my many friends in Grace Fellowship who saw my study as part of my ministry, who gave me time for my research and put up with a discombobulating academic and his preoccupation with the 'orientation of Being'. My wife Paula and children, Samara, Nicholas, and Jonathan had to sacrifice many evenings which could have been shared, and missed many sessions of 'rough games' on the lawn, but I hope will share with me the rewards of this study. Fr. Tony Farrell did wonders transforming my scrawl onto a word processor. My appreciation to Ken Matthis for taking time off from his busy counselling practice and being my co-researcher as well as offering valuable suggestions during our many discussions. Les Todres, working at the psychology clinic at Rhodes, gave me invaluable help as my unofficial supervisor during the phenomenological explication, My promoter, Gerald Hawkes, offered constant support, invaluable insights and clear thinking corrections.

I am grateful to the Faculty of Divinity at Rhodes for awarding me the Reginald Dryden Scholarship during 1987 and 1988. I am also indebted to the Human Sciences Research Council for a bursary which contributed towards the cost of this research. Opinions expressed or conclusions arrived at are those of the author and are not to be regarded as those of the Human Sciences Research Council.

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CHAPTER ONE: AN INTRODUCTION

This chapter consists of a brief introduction to the salient features of the inner healing ministry, an outline of the popular debate on inner healing, and a description of the purpose and outline of this thesis.

1.1 INTRODUCTION

Doing a survey of the ministry of inner healing, one is arrested by three salient features: its pragmatic and correlative development, its lay orientation, and the inconsistent and naive theoretical explanation of the phenomenon.

Inner healing, or as it was first known, the healing of the memories, appears to have its roots with Agnes Sanford during the 1940's (Sandford 1982:3-4). Over a period of time and through a series of events, Sanford experienced what she termed a healing of memories. After some reflection on her experiences she began to teach her views at the School of Pastoral Care started by her husband in 1958, at Camps Farthest Out (CFO), and at numerous churches and conferences (1). Many current teachers and authors of inner healing, like Stapelton (1976; 1977), MacNutt (1974; 1977), and John and Paula Sandford, have been influenced by Sanford and they have continued to popularize this ministry. There has been a proliferation of seminars, tapes and books on the subject. Some of the content is merely a repetition of the earlier

(1) For a synopsis on CFO and SPC, their history and present ministry, see Furniss (1984:118).

teaching but with different case studies, although there have been some significant advances in content and approach; for example, the works of the Linns (1978), Theodore Dobson (1978) and Mary Pytches (1987; 1988). The establishment of the Journal of Christian Healing in 1979 was a further attempt to take this growing ministry seriously and critically examine the theory and practice of various approaches as it attempts to integrate Christian healing with other professional disciplines.

It would be true to say that inner healing has rapidly become the distinctive model of pastoral counselling practised within the charismatic movement, thus making it essentially a middle class phenomenon. From the literature it appears that inner healing is a merger of neo-pentecostal Christianity and secular psychotherapeutic models of counselling. It would seem that inner healing is then an alternative model of counselling to the models of pastoral care that emphasise, on the one hand, the importance of the exercise of the will in believing a system of truths that need to be implemented as, for example, in nouthetic counselling. On the other hand, inner healing is also an alternative to the immanentist model that tries to free people from the restraints of personal, societal, and interpersonal relationships by emphasising the power within the individual that needs to be enhanced, as for example in a Rogerian model with the stress on personal autonomy and self-actualisation (cf Harrison 1987: 20-25). In other words, inner healing is a model of pastoral counselling situated on a continuum somewhere between what

has been known traditionally as Liberal Christianity and Fundamentalist legalism, with a particular emphasis on the affective and transpersonal dimensions of religion.

In spite of the widespread acceptance and practice of inner healing, the general approach to inner healing is pragmatic and correlative. It is correlative in that authors start with the experienced phenomenon and then find Scripture, often interpreted eisegetically from their perspective of the phenomenon, to validate the practice as a unique Christian ministry. Their approach to inner healing is pragmatic in that different and even new methods will be used until inner healing is finally experienced. The consequence is an eclectic hotch-potch of naively applied psychological theory and flimsy scriptural content.

A second feature is the decisively lay orientation of this ministry; 'lay orientation' referring to its non-academic slant as well as to its non-clerical popularity. This is not to suggest that exponents of inner healing like MacNutt and Scanlan are non-academic, but the point is that the ministry of inner healing has not been adequately debated and understood in an academic forum. We would do well to heed a lesson of history: Paul Johnson in A History of Christianity (1976:93-96) has argued that the Christological debate in the early church was largely contested in the market place with the ensuing 'mob theology' exerting powerful influences in the outcome of the debate. Although inner healing is not in the same league as Christological issues, it remains a significant issue. Books like God Wants You Rich and Other

Enticing Doctrines (Bulle 1983), Matzat's (1987) Inner Healing: Deliverance or Deception, and Hunt and McMahon's (1985) controversial The Seduction of Christianity and Beyond Seduction (1988) reflect increasingly intense popular debate over inner healing, a debate that occasionally assumes near hysterical proportions, reminiscent of what Johnson terms 'mob theology'.

The only other academic work known to this researcher, other than a few journal articles, of any sizeable proportion and scope, is the work done by Harrison (1987). Her work, an unpublished doctoral dissertation, attempts to present a content analysis of oral and written descriptions of inner healing in order to identify those elements paralleling secular psychotherapeutic methods and those distinctive from secular and pastoral counselling (Harrison 1987:33). Relying on Max Weber's definition of prophecy, that is, a challenge and supplement to institutionalized religion with direct expressions of the divine and, of necessity, performed by lay persons, Harrison refers to inner healing as a form of 'ethical prophecy tailored to middle class American culture and serving the function of moving people to a higher moral level' (1987:27).

There are however three main criticisms of Harrison's work: firstly, she assumes that the experience or phenomenon of inner healing is understood by the authors of inner healing literature. If this were so, how does one account for the significant diversities between different explanations of inner healing? Harrison minimises the theoretical

differences between practitioners and what she does choose to represent as elements constitutive of inner healing counselling then can be described logically as only an arbitrary choice. What is being dialogued with secular therapies may not be an accurate representation of what constitutes the phenomenon of inner healing. In other words, she assumes that what practitioners say is transpiring during inner healing is what in fact is happening, but she minimizes the differences between the reports and explanations. The point of the criticism is that there is no empirical description of inner healing and what is then dialogued merely begs the question as to what the experience is. Secondly, for an examination of a model of pastoral care there is little or no theological critique, and thirdly, there is no critique of the inadequacies of various psychological models. For example, there is no critique of the cartesian anomalies in psychoanalysis. Harrison's work may highlight themes from secular psychotherapy and pastoral care incorporated into inner healing, but it does not bring us closer to understanding what is transpiring during inner healing.

A third salient characteristic, and following from the first two, is the inadequate, inconsistent, and naive theoretical explanation of the phenomenon of inner healing. This will become clearer in chapter two. Most of the writers on inner healing tend not only to offer half-baked psychological and theological insights with not very rigorous dialogical interaction between these two disciplines, but also they

is not dialogical.

metapsychology. This latter point is a criticism within the discipline of psychology and is explained in Chapter Three.

1.2 THE INNER HEALING DEBATE

Much of the popular inner healing debate or controversy is uninformed and superficial and is propagated in lay circles resulting in differing church groupings taking opposing sides over this ministry. One example of an influential book will suffice. Bulle (1983: 176-182) argues that the ministry of inner healing is unchristian and unacceptable for three reasons:

- (a) it is a humanistic practice based on humanistic principles and therefore can only be a superficial experience in as much as man's problems are only dealt with superficially;
- (b) it does not allow man to claim responsibility for his behavior;
- (c) it does not allow man to integrate bad experiences into his personal life history, which he argues is essential for wholeness.

Not only has Bulle failed to define inner healing - it is not possible from the literature to give a general definition of inner healing - but he gives a generalized criticism of a ministry not fully understood. Furthermore, even a cursory reading of Linn and Linn (1978) would show that inner healing produces the very opposite results to what Bulle suggests. The Linn's argue that inner healing leads the subject to take responsibility for his reactions in situations and then helps

him renew his perspective of the bad experience and so to integrate it into his life history.

The following arguments are a brief list of the more reasonable criticisms of the ministry of inner healing.

1.2.1 A Theological Non-necessity

It is acknowledged by the writers on inner healing that there is no explicit biblical basis for this phenomenon. The Emmaus road event in Luke 24:13-35 and Peter's denial of Jesus and subsequent reinstatement (John 13:36-38, 18:15-18; 25-27, 21:15-22) are often quoted as examples of inner healing events, but with some degree of eisegesis.

As a consequence, many Fundamentalists and Pentecostals argue that inner healing is a theological non-necessity. For example, Maddison (1984:18), writing in the official South African Assemblies of God magazine, argues:

'Healing of the memories by methods unknown to the Apostles, however plausible and seemingly successful, must stand in danger of Satanic manipulation and possibly God's condemnation. The Bible knows nothing about going back into the past to find answers for the present. The Scriptural emphasis is to see the past as God sees it - forgiven and forgotten.'

Judging by the total lack of teaching on inner healing, and the circumspect avoidance of its practice, the Faith movement or Rhema-type churches also fit into this category. They would argue for the sufficiency and finality of Christ's atonement procuring our complete salvation; salvation is

completely ours when converted and a continual 'confessing of the Word' appropriates everything that is needed (cf McConnell 1988).

Perhaps the most cogent argument against the inner healing ministry is Bobick's (1983:26-36) criticism that inner healing is a non-biblical paradigm for counselling. His basic argument is as follows:

The Freudian view of consciousness is foundational to inner healing whereby the past exerts a determinative effect upon conscious behaviour. Feeling is seen as the foundational aspect of reality. Thus suggestive techniques are used to create emotional desensitization, which he argues is experienced as 'erased memory'. Since most of the healing takes place in an imaginal mode in order for the desensitization to take place, the healing could not be real as imaginal reality is not considered to be 'real' reality. Bobick concludes that inner healing is purely emotional catharsis and is therefore not based on the finished work of Christ. At best then, inner healing is a form of humanistic psychology or at worst, a demonic substitute.

Bobick proposes that real inner healing happens in the objective real-present-now as the Word of God is encountered, the past is relabelled, intentionally forgotten through forgiveness, and new responses learnt. Instead of reliving the past, it must be re-labelled; rejuvenation is not through an emotional experience but through learnt responses which result in changed feelings. To elaborate on his thesis,

result in changed feelings. To elaborate on his thesis, Bobick suggests, although not always with logical validity that Scripture describes past and future as important only inasmuch as it impinges on the present. Since 'secret things' (Dt 29:29) belong to the future, and since future and past are related, then the past also cannot be speculated on as it also now belongs to the realm of 'secret things'. Furthermore, he argues that ethical obedience is required in the awake state, therefore the sleep state may not be approached directly through hypnosis, drug induced hallucination, deep breathing techniques, nor through psychotherapy. He argues that past trauma can only be explained through a learning model, similar to Adam's nouthetic approach. (2)

1.2.2 Inadequate Theological Foundations

This criticism has been leveled particularly at Sanford and Stapelton. Hunt and MacMahon (1985:123-136) oppose Sanford and accuse her of being pantheistic and being 'eclectic to the point of blatant paganism', arguing that 'anything that seems to tap into what she calls "this flow of energy", this "high voltage of God's creativity" is acceptable' (1985:125). Furthermore, they criticise Sanford for propagating the Christian Science technique of creative imagination and their metaphysical methods by which she is able to mentally 'project the power of God into the being of man' (ibid:126).

Alsdurf and Maloney (1980:175-179) criticise Stapelton's

 2. For a comprehensive criticism of nouthetic counselling see J.S. Heillema (1975), particularly for a criticism on Adam's approach to Scripture, cf pp 141-183.

doctrine of man, sin, heaven and hell, Satan and the perfection of man. Propst (1980:191) argues that Stapelton's view of Christ appears to be 'an amorphous source of energy rather than a God who redeems us via the atonement'. Jackson (1980:197) gives a more severe twelve-point criticism and delivers a final blow in stating that 'Stapelton fails to demonstrate that she possesses even the rudiments of a knowledge of Scripture'.

1.2.3 Psychological Naivete

As will become clearer in the next chapter, it would not be an exaggeration to argue that much of the explanation of the inner healing phenomenon is an eclectic, vague and naive amalgamation of psychological concepts. In an attempt to clarify what exactly happens in inner healing, authors rely to varying extents upon Freud, Jung, Berne, Maltz, Kubler-Ross, Janov and others. The point of the criticism is not that the authors rely on different psychological theories, but that they apply the theories naively.

Alsdurf and Maloney (1980:180) argue that Stapelton not only misunderstands Miss Eldene's works, but then misuses Scripture in attempting to support her psychological views. Constant confusion exists because 'unconscious' and 'subconscious' are used synonymously (Jackson 1980:196). Very little differentiation is made between 'psychological' and 'spiritual' and much of the literature demonstrates little evidence of a knowledgeable approach to etiology. Osbourne (1986-personal communication) argues that inner healing is

past.

1.2.4 Shamanism Revived

The arguments presented by Hunt and MacMahon (1985) in The Seduction of Christianity could be included under the other sections, but due to the popularity and effect of the book, not necessarily the cogency of the arguments, it merits a separate section.

The argument is fairly simplistic. The present seduction is the uncritical incorporation of shamanistic practices, particularly in the attempt to use vivid images to manipulate reality or evoke the appearance and help of a deity (ibid:173). Not only are these principles used in Eastern and modern cults, but they are condemned as occultish. This use of imagination is a form of pantheism that logically leads to a merger of science and religion (ibid:82). Therefore psychology must be avoided; inner healing advocated by Sanford and Kelsey is thus condemned as diabolical.

1.2.5 Misleading Title

The titles 'healing of memories' and the later 'inner healing' have been criticised as being either inadequate or misleading in terms of what actually transpires during the healing event. For example, inner healing may be far more than a healing of emotions, it may require cognitive reconstructing. Wimber (1986:285) argues that the title is not only used differently, but often is used to describe humanistic models that are in conflict with Scripture.

humanistic models that are in conflict with Scripture.

Jonker's (in Ledderle and Theron 1985:150-152) criticism is of particular relevance. He argues that Scripture does not warrant a healing of the inner as separate from the outer: man is a whole. Furthermore, the title 'inner healing' emphasises only the individual aspect of healing in a vertical dimension. The latter argument is based on his etiology of sickness. Sickness is due to a 'kommunikasie krisis', a rupture in relationships. Therefore he argues that healing can only take place in the koinonia of the congregation where the Word of God is experienced. Jonker suggested title is 'koinoniaterapie'.

1.2.6 The Lack of a Model for the Interaction Between Psychology and Theology

Foundational to all the above arguments is the lack of a model that allows for rigorous interaction between psychology and theology. The literature reveals varying attempts to integrate theological and psychological insights, but this is done inadequately, particularly as cartesian metapsychological insights are adopted uncritically. However, the fact that there are theological and psychological inadequacies in the description of inner healing does not necessarily mean that the phenomenon itself is inadequate or questionable. The phenomenon of inner healing must be examined in its own right, quite apart from what theorists say is happening. Once the phenomenon is understood, then only would it be possible to dialogue — ?

1.3 THE AIM OF THE EXAMINATION

From the above arguments, and also from the following chapter on the literature, it becomes clear that inner healing is not clearly articulated and thus is not clearly understood. Even the very title is questionable in terms of what is experienced. Explanations of the phenomenon differ depending on the prior theological or psychological perspective. It appears that observed phenomena do play a role in the descriptions and explanations of inner healing, but these take second place to forces, postulated inner psychic dynamics, and metaphysical constructs that are merely hypothesized, resulting in no uniform or consistent explanation. The very fact that there are different explanations and theories may have a value, but the point is that theories tend to beg the question as to what inner healing is and so cloud an understanding of the phenomenon in its lived-experience. Consequently, if inner healing is to be understood, the research will have to return to the experienced phenomenon of inner healing in a way that is free of theories and (often hidden) assumptions.

1.3.1 The Empirical Phenomenological Aim

Since the need is to return to the lived-phenomenon of inner healing, the aim of this research is to highlight the existential structures within which inner healing becomes actual. The aim is to examine inner healing in a way that will, as far as possible, overcome theoretical and metaphysical prejudice, and bring the phenomenon to light.

The essence of what inner healing is will be found by discovering the common themes that inner healing experiences elicit. Hence the research will focus on the meaning and quality of inner healing rather than on its quantitative aspects, and on its biographical contexts rather than its functional correlates. In short, to use Dilthey's terms, the research will seek to understand inner healing rather than explain it (Giorgi 1970:26).

1.3.2 The Empirical Phenomenological Method

The method used in the research process is the empirical phenomenological method pioneered at Duquesne University, U.S.A., and implemented in the psychology department at Rhodes University, South Africa. It is a method that attempts to be both empirical and phenomenological, an apparent contradiction that will be discussed more extensively in Chapters Three and Four.

Strictly speaking, there is no one empirical phenomenological method. It is more correct to have an approach within which phenomena are understood. In other words, the phenomenon under investigation is considered to precede the method (Stones 1985:68) and the method remains flexible so that it can be adapted to the phenomenon as it reveals itself. In this way the research method can be an approach that overcomes the researchers theoretical and metaphysical prejudice and bring the phenomenon to light.

The empirical phenomenological approach has growing acceptance in psychological research projects, but it is a

fairly novel approach in pastoral theological research. Thus, in a very real sense, this examination will not only be an experiment in empirical phenomenological methodology, but is also an experiment in the use of empirical phenomenology as a research method for Pastoral Theology. The novelty of this approach in pastoral theological research consequently necessitates a fairly lengthy chapter (Chapter Three) providing a philosophical basis for this approach, although such justification is no longer necessary in psychological research.

1.3.3 Pastoral Theological Methodology

South Africa has only recently become aware of the controversy surrounding the discipline of Pastoral Theology as a scientific theory. The cause of the controversy is the implication that Pastoral Theology has no independent identity as an academic discipline, that it is a discipline which is preoccupied with teaching techniques of doing pastoral work or applying practical insights from other disciplines, that it has no theory of its own but merely parrots and applies the findings of dogmaticians (Murray-Jansen 1979:16).

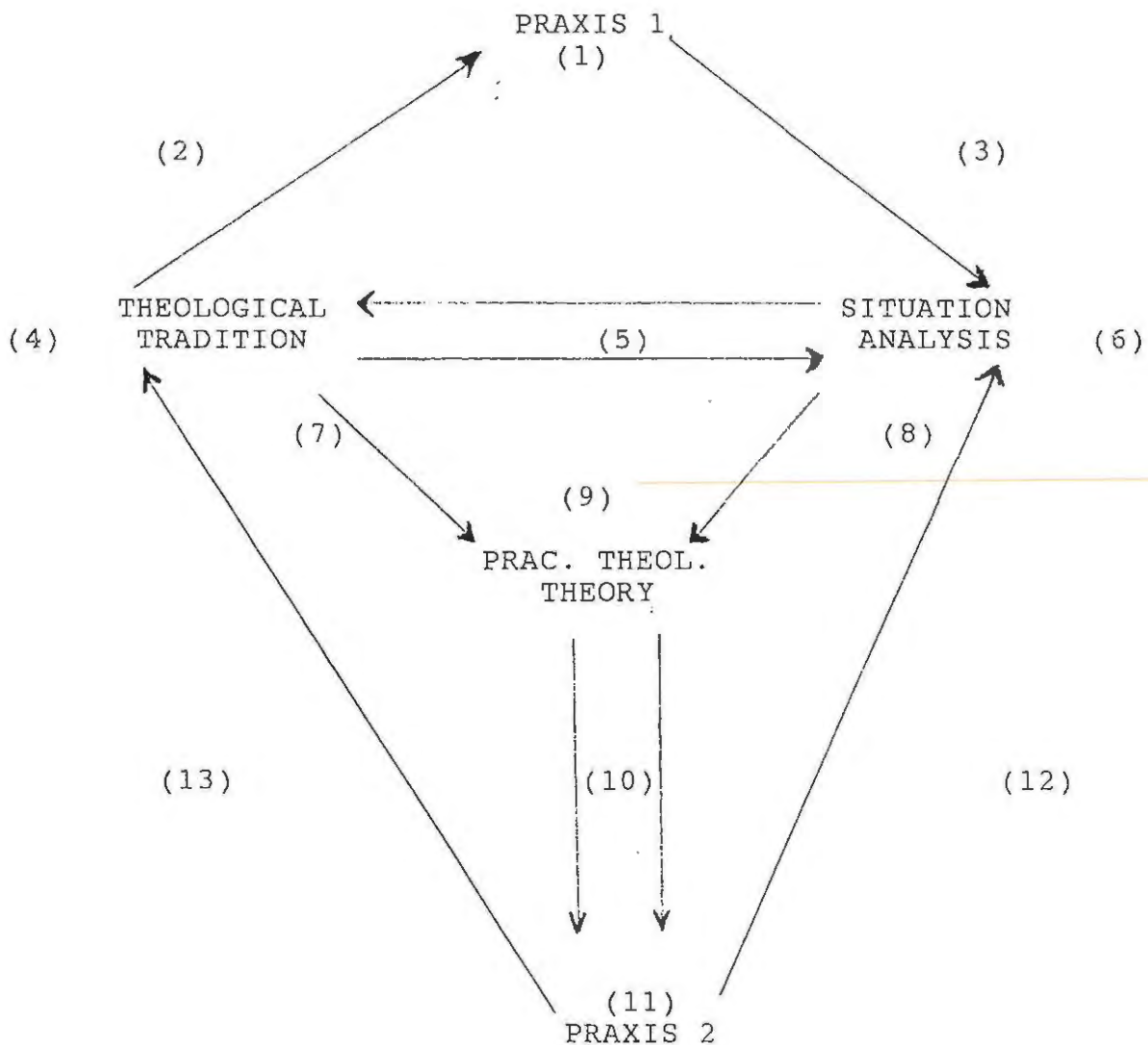
A major issue in the debate has been the problem of the scientific relationship between theory and praxis. It is not necessary to repeat the issues at this point (cf Symington 1980), but it is in the light of this debate that Rolf Zerfass' (1974) model for Practical Theology is adopted. Zerfass' model is accepted for four reasons:

- (i) It takes seriously the relationship between theory and praxis: there can be no praxis without a theory, neither theory without praxis.
- (ii) More specifically, Zerfass' model allows for a bipolar dialectical relationship where neither theory nor praxis can have preference.
- (iii) It is not necessary to have any exclusive commitment to any one theology of biblical authority and inspiration in this model of Pastoral Theology. In fact, this model will move us out of this debate to a realistic hermeneutic approach that avoids J. Adams' deductive model of Pastoral Theology and Hiltner's inductive model, and situates the research in a hermeneutic tradition of a dialogical model that would be acceptable to so called 'liberals' and Evangelicals (cf Hawkes 1984; Packer 1983).
- (iv) A dialogical model would be more helpful in contributing insights for a cross cultural study (Hawkes 1989:14) which, in South Africa, any study attempting to be relevant in its context must be.

The accompanying sketch of Zerfass's model is self-explanatory. The emphasis is on the scientific analysis of a praxis in dialogue with theological tradition and various social sciences that aid in a situational analysis. The interaction leads to a practical theological theory which provides guidelines for a new praxis. This new praxis then enters into dialogue with theological traditions and situational analysis so that a new praxis can in turn be

examined, and the cycle continues. Thus, there is never a complete set of theory, but theory will continually be modified both by new facts about praxis and by new theological insights.

fig. 1 Diagram Representing Zerfass' Model of Practical Theological Inquiry



It needs to be noted that this study has had to modify Zerfass' model slightly in order to remain faithful to

the phenomenon under investigation. Zerfass' model has an exclusive emphasis on praxis or the examination of a certain practice or method. Hence a definition like Murray-Jansen's definition of the task of Practical Theology called 'praxiology' is focused on 'the doctrines of the actions of the church and Christians' (Murray-Jansen 1979:104; 118-120) and would fit well with Zerfass' model. The point is, exclusive emphasis on actions would only allow us to examine the practice of inner healing, that is, various models of the practice of ministering inner healing, for example the sacramental model, or Wimber's functional model would be the focus of the study. The argument of this study is that inner healing as an experienced phenomenon is not understood. Until it is understood as a phenomenon, examining modes of praxis would be tantamount to begging the question as to what inner healing is.

This study has modified Zerfass' model by examining the experience rather than the practice of inner healing. Step one of the pastoral theological methodological model would be the examination of the experience-of-inner-healing-reflected-on rather than an examination of the practice of inner healing. Only once the experience or lived-phenomenon is understood can one then investigate the practice in terms of a phenomenon now understood. If the order was reversed and practice was examined without examining the experience then the result, however profound the insights, may or may not have bearing on the lived-experience of inner healing or on what actually transpires during inner healing. This study

then is working with the presupposition that what is recorded to be happening in the literature on inner healing is not necessarily what is happening. Hence the need to return to the lived-experience of inner healing. Once the experienced-phenomenon is understood, implications for praxis can be applied, but that becomes the domain of another study.

Obviously praxis cannot easily or clearly be separated from experience, but praxis will be of secondary importance to the actual experience of the phenomenon in different praxiological modes. In the results of this study, the theological and psychological dialogue is there purely to illuminate more clearly a pastoral theologically accurate description of inner healing. A further theological study could examine for example, where the theological focus of healing should be in inner healing: in the atonement or in the dynamic reign of the kingdom of God. Another study, after the phenomenon is understood, could dialogue inner healing with secular or pastoral counselling insights.

The definition of Pastoral Theology used in this study is that suggested by Hawkes (1989:3): 'Pastoral Theology is the critical study of contemporary experiences and activities of Christians and the church in relation to God's will and purpose for them, with a view to enhancing ministry both to and by them'.

1.3.4 An Outline of the Study

An outline of the structure of this examination will be helpful in clarifying the use of Zerfass' model.

Chapter One outlines the debate concerning inner healing and argues why this study is necessary: the phenomenon of inner healing is simply not fully understood, nor clearly articulated by inner healing practitioners and theorists. Chapter Two is an examination of the literature on inner healing, a section which would coincide with a dimension of Zerfass' Praxis 1 as the literature tends to be practice-reflected-on. As will be shown, this is not an accurate or reliable source describing praxis so another dimension, that of the experience of inner healing, must be examined in praxis 1. Chapters Three, Four and Five are the sections that coincide with Zerfass' situational analysis. Chapter Three provides a philosophical basis for the research method used. Since the empirical phenomenological approach is fairly novel in pastoral theological research, the philosophical basis is explained at length, simultaneously providing a rationale for the peculiar phenomenological articulation of the description of inner healing. Chapter Four outlines the research procedure and Chapter Five contains the selected protocols and their explication, culminating in a definition or General Existential Structure of Inner Healing. Chapter Six is an extended description of inner healing discussed under a series of assertions and provides a new practical theological theory which has implications for a new praxis (praxis 2). Inasmuch as Chapter Six provides a pastoral theological description, it then also provides a new pastoral theological theory as the description is already a dialoguing between a theological

then also provides a new pastoral theological theory as the description is already a dialoguing between a theological tradition and a situated analysis even though it could be argued that a description is merely a situational analysis. The General Existential Structure of inner healing would come closer to being described as the situational analysis and the Extended Description, since it is a dialogue with theological and psychological theories, is a new pastoral theological theory. Chapter Seven is a conclusion of the results of this study, with a few suggestions for a new praxis and suggestions for areas of further study.

1.3.5 The Use of Phenomenological Language

Throughout this study, particularly in Chapter Six, phenomenological language is used to articulate the experience of inner healing. It needs to be noted that the language used does not mean that the description of inner healing is stated from an existential or phenomenological philosophical perspective. Inner healing is described as it appears, as far as possible, without presuppositions. However, phenomenological language is used as it is able to describe the lived-phenomenon accurately. Furthermore phenomenological language(3) avoids the hidden cartesian anomalies in ordinary eclectic language, and grounds this study in a fairly widely accepted ontological perspectives that makes dialogue with theology and the social sciences

(3) As philosophy incorporated the 'spirit' of Descartes as part of philosophy (Luipen 1969:33), so ordinary language has incorporated various philosophical ideas which in turn govern the way one speaks about and perceives the world (cf also p75 of this study).

easier, as well as providing a platform that is useful in cross cultural studies.

A further point could be elaborated. A phenomenological description of inner healing, and more specifically a phenomenological articulation of man, is a stable platform from which to dialogue the insights of this research with theological tradition. This is particularly so because of the compatibility between the phenomenological articulation of man (Chapter Three) and the assumed Biblical view of man for this study. In this study, the relational view of man, advocated by among others, Pedersen (1926), Von Rad (1965; 1975) Vriezen (1970), Eichrodt (1961; 1967), Berkhouwer (1961), Macquarrie (1966) and Berkhof (1979), is accepted.

This view, briefly defined, views man as a changeable and malleable holistic entity who lives in relationships situated in the world context. To substantiate this view would be beyond the scope of this study, but a few points of similarity with the phenomenological articulation of man can be outlined, even though, for example, Heidegger's ontology may not be adhered to completely.

- (i) Both anthropologies deal with man's being-in-the-world. It would be naive to suggest that Scripture offers a clear and systematic anthropological exposition, but it does appear from a general overview of Scripture that man is described as a being-in-the-world already. Scripture does not deal with an abstract idea of man, but with how man actually is. A major difference is that Scripture does not conceive of man outside of a

man's encounter with God in man's language from man's perspective. However, the latter does not suggest that man can know himself or come to a knowledge of salvation purely from a study of being.

- (iii) Both anthropologies stress the holistic and transcendent nature of man. Aspects like body, soul, spirit are not entities of a unity: they are not reduced or reified entities, but modes of being. Similarly, Paul's 'inner' and 'outer man' do not refer to an inherent dualism, but to a mode of being. The holistic emphasis avoids reification, but also avoids seeing biblical terms like heart, soul, and mind as meaningless distinctions.
- (iv) Both anthropologies are not philosophic anthropologies, but are rather descriptive and interpretive (cf Kochelmans 1977:24).

A major point of difference between the phenomenological and a theological view of man is the issue of self-knowledge. As Berkhouwer (1962:14-36) has well pointed out, self-knowledge cannot come from a horizontal study of being. Whatever knowledge man does receive from a study of man could only be fragmentary, and therefore no 'formal' connection can exist between a biblical and an existential analysis of man. Berkhouwer was specifically directing this argument against Sartre and Heidegger, and both their views tend to be idealistic visions of man. However, an empirical phenomenological study is not an idealistic view of man's experience because it rigorously attempts to stay with man's

X { Sartre and Heidegger, and both their views tend to be idealistic visions of man. However, an empirical phenomenological study is not an idealistic view of man's experience because it rigorously attempts to stay with man's lived-experience. What criticism does pertain to empirical phenomenology is the limitation of self-knowledge. Theologically, self-knowledge only happens as man is seen in relation to God. Empirical phenomenology does allow us to study transcendent experience, but only if the subject chooses to have one. From a theological perspective, this relationship to God is not a relationship that man can choose to have or choose not to have. This relationship with God affects and transforms all other relationships, since these are all, seen biblically, to be lived within the dimension of man's relationship to God. Consequently man's lustfulness and his loving, his rebellion and his reverence, all are viewed within this relationship. Even man choosing not to have a relationship with God is seen within this reality of the whole of life lived in relation to God. Insights from Scripture thus will have to be dialogued with the empirical phenomenological insights if this study is to be theological (in any sense).

CHAPTER TWOA SURVEY OF THE LITERATURE2.1 Introduction

This chapter provides a survey of the literature on inner healing. The purpose of this chapter is to show the various ways inner healing is described, reflecting significant differences of articulation and understanding of the phenomenon within a broad spectrum and where possible, a brief introduction about the authors and how they were influenced by, and embarked on, a ministry of inner healing is included.

It could be noted that not all the literature published on inner healing, nor all the audio-tapes, are reviewed. It is just not possible, nor desirable, to include a survey of all the literature or all the taped seminars. Besides, much of the content of later works is a repeat of earlier pioneer works. For example, Seamonds works (1981; 1982; 1985) provide good insights that have practical value, but since the authors are dealt with chronologically in this chapter it was unnecessary to review his contribution as much of the theoretical model he uses is already covered by earlier authors.

The selection of the literature for this chapter was dependent on the following factors.

- (i) The relative importance of the literature in the development and articulation of the inner healing

phenomenon which is assessed either by its uniqueness or the impact it has had on other practitioners.

- (ii) Availability of literature in South Africa. Since much of the inner healing movement is lay-orientated, it may be that there are numerous works or tapes in foreign countries that are peculiar to those countries. It is interesting to note that British authors like Hurding (1985:366) refer to inner healing practitioners whose works or influence are accessible to the English public, but are not referred to by American authors.
- (iii) Since much of inner healing phenomenon occurs within a lay forum, popularity and influence can be measured by sales.

Two difficulties were encountered while doing the literature survey. The first difficulty was the style and content of the literature. Most of the literature is designed for popular readership and therefore there is very little clear, consistent academic and theoretical explanation as to what inner healing is. Consequently much of the literature is anecdotal and simplistic. The second difficulty was isolating the literature that was specifically focused on inner healing, and designated as such, from a body of literature within the broad category of pastoral counselling that has numerous ostensible parallels with inner healing that may or may not be describing the same phenomenon. For example, Frank Lake's therapy dealing with the integrating of primal pain explained in Tight Corners in Pastoral

Counselling (1981) and Osborne's Primal Integration Therapy (1976, 1980), prayer counselling techniques (McGhee Grande and Malmgren 1987; McDonagh 1985; Wheeler 1985<a>; 1985; 1986; Finney and Meloney 1985); McAll's Healing of the Family Tree (1984; 1986; 1976), and Morton Kelsey's Christianized version of Jungian Therapy (1972; 1974; 1976; 1978; 1981; 1982; 1988).

Lake's work acknowledges his indebtedness to insights gained from inner healing, particularly in the use of the gifts of knowledge, discernment, and wisdom (1981:7), but his theory and practice of therapy range far and wide from that described specifically as inner healing. Osborne's work is similar to Lake's but more intensive in some ways (Osbourne; personal communication). His theory does not appear to have any dependence on inner healing but is similar in that it deals with emotional pain. Prayer counselling is an integration of prayer, spiritual direction and counselling techniques and is highly flexible in its application in dealing with a broad range of client's needs (McGhee Grande and Malmgren 1987:9). McAll's works focus on the possession syndrome caused by the influence of evil spirits from unknown others, living or dead. A critical part of the therapy focuses on praying for the dead, a subject covered by the Linns. Kelsey's model may prove to have parallels with inner healing.

In some of these therapies inner healing is an aspect of concern or more accurately, a contributing factor in the formulation and practice of their therapies. In others it

still needs to be shown that there are parallels. Our focus will be on the literature that specifically defines itself as 'healing of the memories' as it was first called or , as it was later relabeled, 'inner healing'.

2.2 AGNES SANFORD

The roots of the inner healing movement lie with Agnes Sanford (1966; 1972). Agnes was born in China, the daughter of strict dispensational Southern Presbyterians. She later married an Episcopalian priest and returned to live in America. Her initiation into the healing of memories, as she called it, can be traced to three events.

The first was a severe suicidal depression after the birth of her third child. After prayer and counsel by a minister, the depression alleviated. She coupled this with a bible study aided by Emmet Fox's The Sermon on the Mount (1966:16-17; 1972:99). The second event was a manifestation of nervousness displayed particularly while ministering. She records this being due to the 'sins of the world felt in her Chinese childhood' (1966:113) and discomfort with certain aspects of married life due to her Victorian upbringing (1972:191). The counsel she received enabled her to deal with events in the past that she had not come to terms with and now could do so through the sacrament of confession. The third event was the most significant. During World War 2 she had worked at Tilton Hospital and there prayed for a Jewish boy who had five inches of his thigh bone shot away. His leg was healed through prayer, he was converted to Christianity,

but later began to display behavioural and emotional problems. As she thought and prayed about this boy she realized that the memory of his childhood experiences in a Gestapo camp caused these behavioural problems (1972:195-197). After further prayer for the boy, he was healed emotionally. From these three events Agnes concluded that God's healing included the healing of emotions, particularly as the past caused present emotional and behavioural problems, and furthermore, healing could be mediated through prayer.

The significance of these three events lies not only in its historical value demonstrating how inner healing started, but reflects something of her approach to inner healing. It tends to be correlational and pragmatic - correlational in that she moves from the problem and then to Scripture to see if it has anything to say to the problem; pragmatic in that it is a journey that stops when the person is healed. The value of her works seen from this perspective becomes obvious. But as a consequence of this pragmatic approach some of Sanford's theoretical concepts become questionable. For example, she draws a distinction between the method of prayer called 'prayer through the power of the cross' where Christ is placed between herself and the other person, and prayer filled with Spirit where one prays in the 'power of the resurrection' (1966:129). This may well be theological mumbo-jumbo, but she attempts to articulate a development in her experience.

There is abundant evidence that she conceives God

pantheistically - 'He's in nature and He is nature' (1947/1972:18 cf 1966:26-27; 1972:30) as well as describing an anthropology that allows for a spiritual body that can leave the physical body, that is perfect, that is energy and has already ascended with Christ into heaven (1966:141; 49- 50), that is penetrated by God and communicates healing to the physical body.

'When I prayed for healing, I would accept the healing as already accomplished in the spiritual body and so could know that it would be transferred to the physical body'
(1972:104-105).

To make sense of Christ's passion and crucifixion in regard to inner healing, she describes it as a period when Jesus

'entered into the collective unconsciousness of the human race, into the deep mind of every person'
(1966:101).

Jesus is understood to be 'the concentration into spiritual visibility the transcendent light of God', who then further concentrated and limited his being to become man (1966:140).

From a psychological perspective, the influence of Jung becomes obvious, or more accurately, the influence of Morton Kelsey and her son, John Sanford's views on Jung become clear. However, terms are used vaguely and inaccurately and only inasmuch as it suites her pragmatic explanation. For example, constant confusion exists between her usage of psyche, soul, subconscious and unconscious (1966:10; 120; 1972:106).

'.... subconscious wounded with grievous memories that we cannot forgive ourselves ie. the conscious mind may accept a theory of

forgiveness, but the unconscious doesn't believe it' (1966:111).

Agnes Sanford defines inner healing the following way:

'The truth is that any wound to the soul so deep that it is not healed by our own self-searching and prayers is inevitably connected with a subconscious awareness of sin, either our own sin or our grievous reactions to the sins of others. The therapy that heals these wounds could be called the forgiveness of sins or it could be called the healing of memories. ... This is so deep that only mediation of someone else to whom we can "bare our grief" can heal us.' (1966:110).

She understands the healing of memories to be the same dynamic operational in the church confessional, but since this sacrament is not believed in or practiced generally in many churches, it has become necessary for the healing of memories which is a 'a speeded up process of psychotherapy' (1966:122). For clarity, Sanford's views will be divided into three sections

- (i) Where possible, healing of the memories is to be practiced in a counselling situation, although occasionally it can be done in larger groups if time does not permit personal counselling. Establishing deep rapport with the counsellee is cardinal (1966:17; 1972:295). This enables the counsellor to feel what the other does, 'a pain or joy that is not ones own'. This is explained as being in touch with the Jungian collective unconscious and consequently open to the possibility of spiritual gifts, like a word of knowledge or thought transference, that will expose

the area of hurt. If it is difficult for the client to remember, the pain is often felt for the counsellee in this way and so reveals the event to the counsellee (1966:118-119).

- (ii) The Holy Spirit is prayerfully invited to reveal the cause. A sequence of questions are asked to aid in this process: Were you happy as a child? When did you begin to be unhappy? Why? (1966:115-116; 1972:196). The emphasis here is on sensitive listening in order to share pain; and it majors on the sorrows and not the sins of the person as these are believed to 'come out' if connected. This pain is understood to be causally related to forgotten past events buried in the unconscious. The conscious mind may have heard the word of forgiveness, but the unconscious mind does not believe this, and so 'keeps' these memories and pain. It is not necessary to understand the events causing the trauma if pressured for time. Mere prayer for healing is sufficient.
- (iii) The painful events are prayed for as Jesus is asked to walk into their past, starting as an adult and going back, even so far as the intrauterine stage, mentioning each sinful event. Sanford does not include going back into the collective unconscious, even though she does seem to believe one's true self or spirit was with God before birth. Imagination is used by the counsellor, picturing the counsellee and Jesus going into the past, His love flowing around each wound until the feeling connected with the sin is

healed

'so that one can remember the very thing that used to make him unhappy, yet feel no unhappiness, but only the joy of a new freedom'
(1972:196).

The aura of feeling around the memory must change (1966:118). Imagination is not seen to do the healing but is seen as an aid to faith and praying positively (1966:131; 1972:105, 155). Imagination is necessary to re-educate the subconscious which does not respond to commands but to suggestions of an imaginal nature. When the person is pictured well, the subconscious is able to respond in faith, and so enhances prayer effectiveness (1947/72:26-29; 125). On the other hand, Sanford suggests that these mental pictures are projected 'into reality' to effect healing (1947/72:47). What does become clear at this point however, is the influence of the metaphysical position of the Unity School, a position to which Fox's book, (in Sanford 1966:16-17) comes close. Metaphysics here does not refer to a philosophical category, but a system of thought that emphasises all causality and reality in life to be above the 'physical realm'. The spiritual realm is the only true reality, and if the mind and imagination are enhanced with correctly thinking and confession, positive results are 'transferred' from the spiritual realm to the physical realm (McConnell 1988:28-30; 39-40).

No explicit link is made with deliverance from demons and the healing of memories, although her book on emotional healing (1966) does include a chapter on discerning of spirits and

may imply a link.

Sanford's theory was popularized through her numerous books and especially through numerous speaking engagements, particularly at Camps Farthest Out (CFO) and the School of Pastoral Care for ministers started with her husband in the 1960's. Among the significant people influenced at these centers are Francis McNutt, John and Paula Sandford and Morton Kelsey. Agnes died in February 1982.

2.3 RUTH CARTER STAPLETON

Stapleton has been one of the most popular expositors of inner healing, which may account for the reason that her views have also borne the brunt of most of the criticism leveled against the ministry of inner healing, albeit that the criticism is somewhat pedantic (Alsdurf and Maloney 1980<a>; 1980; Buell 1980; Propst 1980; Jackson 1980; Bobick 1983; Hunt and McMahon 1985). She started a wide ministry in the 1960's chiefly among the Evangelical Baptists. However, since the presidency of her brother Jimmy Carter, she gained enormous popularity appearing on numerous Christian T.V. shows, and also reaching a wider audience of non-Christians through seminars and conferences. Newsweek (July 17, 1978) billed her as a 'celebrity preacher and healer'. Her two books (1976; 1977) exposed her views to an even larger audience.

Her practice of inner healing can be traced to two events. The first was a conversion experience in a Christian therapy group at Camps Farthest Out. The second was subsequent

group therapy sessions which she attended for three years after a suicidal attempt during severe depression at the onset of her fourth child which highlighted bad elements in her relationship with her parents (1976:13-15). During this time she learnt from a variety of psychiatrists, counselors and ministers the rudiments of what she later fashioned into inner healing. She received her own healing through prayer and guided meditation.

The importance of these facts is the deliberate part they play in the formulation of Stapleton's perspective on inner healing, making it a model through which all problems diagnosed. Her written works are popular literature, making it easy reading, but ambiguous and perplexing because of the lack of logical coherence and consistency. For example, unconscious and subconscious are regarded as synonymous and her own biblical psychology is added: for example, 'the heart is part of our subconscious mind that motivates our action' (1976:114). Jackson (1980:195-196) gives a twenty-one point criticism of her psychology and states she has little evidence of a knowledgeable approach to etiology and reduces all problems to the root of rejection! From a theological perspective, there is a lack of clarity on her doctrine of man, the perfection of man, Christology and the afterlife. The biblical basis for her practice is the general concept that God wants to heal by giving a heart of flesh to man (Jer. 31: 31-33), by binding the broken hearted (Isa. 61:1-3) or Peter's experience in John 21.

Stapleton defines inner healing as referring:

'to the experience in which the Holy Spirit restores health to the deepest area of our lives by dealing with the root cause of our hurts and pain'. (1976:9)

It is an attempt

'to bring authentic principles of psychology under the guidance and inspiration of the Holy Spirit' a 'process of emotional reconstruction experienced under the guidance of the Holy Spirit' (1977:2).

These hurts are often due to the sin of others which is suppressed so that the person is unaware of the past event as well as the pain the event caused. Jesus, since he is the same yesterday, today, and tomorrow is able to go back into the past and heal ... the Holy Spirit brings to our awareness the root situation that needs attention (1976:9). Since the pain and the memories are stored in the 'deep mind', inner healing must deal with these causal events by replacing negative images with positive images and so transform behaviour (1976:15). The client needs to take Jesus back to the areas where other have hurt us, to the areas of unforgiveness. What is most significant is the client's response to prayer by imagining Jesus and picturing the hurt little child in us. Through imagination, the inner child must harken to the healing love of Jesus and since resistance may be high, the help of another is needed for this encounter.

A few points can be elaborated on. Stapleton understands inner healing to be a process, not a moment: 'It is a means of accelerating the emotional growth that is the natural

product of following the person and words of Jesus Christ' (1976:14). It is rarely a one time event (1976:90). The process begins with a will to be whole by the counsellee (1976:20) coupled with some spiritual circumstance such as a spiritual experience, meditation (1977:166-169) or an insight created by some healing method applied psychologically or spiritually (1976:21). This process may take months or years (1977:34). There are two reasons for this: the pain would be intolerable if it all surfaced at once, and besides, according to Stapleton's observations, the Holy Spirit seems to surface them one at a time; and secondly, it takes time to establish new patterns of behaviour after the old memories are eliminated. This process may follow the steps in grief work as Kubler-Ross has observed (1977:176-185) or may be that which Stapleton (1976:79-80) believes Peter experienced at Tiberias as it is described in John 21. She outlines three stages: 'conscious memories are relived constructively in faith and love', that is, 'negative memories are erased and replaced with a positive spiritual parallel experience'; secondly 'verbal erasure of the negative experience' and an affirmation of the new and positive experience, and thirdly it may be necessary for a dream experience (as in Acts 10) to remove the last vestige of a negative memory. What is important in Stapleton's understanding of inner healing as a process is that the process accomplishes the healing and the encounter experience is not a healing event in itself, but may in turn allow for subsequent healings in a continuing process. The reason for this becomes clear in her understanding of the need for faith imagination.

Although the counsellor may need positive imagination for the purpose of building faith (1977:39-40), her focus is on the counsellee actively imagining the past event and Jesus entering the past situation. Sometimes this is prompted by the counsellor (1977:17,29,30), but the counsellee has to learn the process of creative faith imagination (1976:73). Her understanding of imagination is based on that of Maxwell Maltz's Cybernetics:

'Something imagined vividly enough and in some detail is as influential on one's emotions as an objective event experience. Faith imagination creates an objective experience. It does not approximate or simulate one.'
(Stapelton 1976:58).

It is in this realm of the conscious imagination that the miracle takes place (1976:74); faith is added to the imagining and healing is released (1977:17). To imagine Jesus in the hurt is to imaginally relive the past traumatic experience with Jesus so that a new memory of the past is established; healing takes place in the imaginal realm and then has its outworking in the rest of life. Jesus is within the imagination (1976:77); a new past is reconstructed through imagination which is then repeated to strengthen these good memories.

The counsellee is called upon to repeatedly visualize Jesus, replacing old negative images with good ones. 'Do this each day you will condition yourself' (1976:32); it is a 'repeated reinforcement of the new positive pattern' (1976:42), and so nourishes and strengthens the inner child. Imagined pictures

work so well because they communicate well to the subconscious, far better than rational theories and abstract language (1976:114). This faith imagination therapy 'produces good but unknown results ... revelation may come later', a year later in Mary-Anne's case (1976:43). This appears to be a principle somewhere between Skinner's operant conditioning and Kelley's cognitive reconstruction therapy, but of a visual kind.

The 'inner child' concept is borrowed from Misseldene's: Your Inner Child of the Past. Stapleton (1976:28) argues that the inner child lives on a subconscious level (1976:23) and is shaped by parents. It is programmed like a computer - 'garbage in, garbage out' (1977:21). The task of inner healing is to reprogramme the subconscious by nourishing this inner-child. Stapleton wants to nurture this child, but Misseldene's theory, as Alsdurf and Maloney (1980:180) point out, differs in that the child is to be confronted and is not a 'naive health component waiting to be released'. What does become clear here however, is that this inner child is regarded as a separate psychic entity. If injured in the past, it experiences, in a causal way, emotional reactions that are inappropriate to the present situation implying a form of psychic determination similar to Freud's. For example, in one case (1977:35), extreme reaction to infidelity was founded in the death of the client's father when she was two.

For the healing of children's memories, Stapleton suggests a different method from that used for adults (1977:98-100).

Children's healing is accomplished as positive reinforcement is repeatedly communicated subliminally while the child sleeps.

Although prayer and forgiveness are major components in the healing event, the emphasis in Stapleton's works is on the employment of certain techniques; faith and prayer are only additives to the dynamic operating in the imagination. It is in this aspect that she tends to be Pelagian, which accounts for the de-emphasis on Christ's atonement as effecting salvation, and for the emphasis on faith, will, repetition and the power of positive confession (1977:43-44) accomplishing healing. Even her emphasis on forgiveness as self-forgiveness tends to make it a narcissistic necessity for the self.

2.4 FRANCIS MacNUTT

After being ordained as a Dominican priest in 1956, MacNutt began lecturing at the Aquinas Institute of Theology. During this time he began to question the effectiveness of his ministry to a particular group he was unable to help in any way. He began a search into the healing ministry and was influenced by numerous figures, particularly by Agnes and Ted Sanford at the School of Pastoral Care. His first experience was to pray for a lady suffering from mental depression. She was partially healed and this encouraged him to continue to pray for the sick, particularly for those who had emotional problems (MacNutt 1974:4-8). MacNutt was one of the first Catholic priests to propagate the Charismatic Movement and he

had a profound influence on the mainline churches accepting inner healing. In fact it was his team that began to use the phrase 'inner healing' (MacNutt: personal communication). His books (1974; 1977; 1981) have become virtual textbooks on the subject.

Although the emphasis of his works are essentially practical, he aims to teach people how to pray for the sick, he has documented historical incidents of healing through prayer and provided a degree of theological sophistication to the inner healing movement. Healing is viewed as the continuation of the ministry of Jesus. The kingdom of God came upon people not only through preaching but through deliverance from evil spirits and healing: the medium is also the message (1974:40, 43). The scriptural basis he refers to is Isaiah 61:1 and Hebrews 4:15-16, the emphasis is on Jesus' love and identification with humanity (1981:99). But MacNutt does not aim to prove inner healing has a specific biblical injunction, it is

'simply the application of Christ's healing power to what we now know of the emotional nature of man. In no way does it deny the gospel but builds upon it and applies it to what psychology has to say about the nature of man' (1974:172).

Which psychology, and what it has to say, is not identified. Since MacNutt's works are essentially practical guides, not much theoretical explanation is given about the inner healing phenomenon. Most of his approach is similar to that of Agnes Sanford. There are a few unique contributions however.

He defines inner healing as follows: 'Jesus, who is the same

yesterday, today and forever can take the memories of our past and 1) heal them from the wounds that still remain and affect our present lives; 2) Fill with his love all these places in us that have been empty for so long, once they have been healed and drained of the poison of past hurts and resentments' (1974:164). It is a healing of 'psychological hurts that are unredemptive and that prevent us from living with the inner freedom that belongs to the children of God' (ibid:164), particularly in areas of our past where we have been denied love. It would appear that MacNutt would draw a distinction between sins committed by the counsellee - repentance and penance is needed to heal here, and sins committed towards the counsellee - inner healing is required but may be coupled to penance as the counsellee may have resentment or unforgiveness towards those who sinned against them.

This process involves:

- 1) 'Bringing to light the things that have hurt us. Usually this is best done with another person; even the talking out of the problem is in itself a healing process.
- 2) Praying the Lord to heal the binding effects of the hurtful incidents of the past' (ibid:165-166).

This process may be progressive and require a few sessions. Touching or the laying on of hands over a period of time can sometimes be a prayer itself rather than an appendix to a prayer. Imagination can be used during praying, either by the counsellor or by the counsellee who is either told what

to imagine step by step or creates an imaginal situation himself which assumes a life of its own. The counsellee is asked to report on the events in the imaginal scene as healing is worked out (1974:169; 1981:71-72), for example, Mary is often 'sent by Jesus' in her humanity ... to make up for whatever is missing in the person's relationship with the mother' (*ibid*:111). Like Stapelton, MacNutt sees the 'inner child of the past who is being healed'. Hence prayer needs to be childlike and imaginative (1974:169).

What is significant in MacNutt's works is the linking of the ministry of inner healing with the sacraments of the church, particularly that of penance, the eucharist, and marriage (1974:262-266, 268-270). In these contexts of normal church life, the love and forgiveness of Jesus can be mediated to the needy person. From his experience MacNutt has deduced that if a person is not healed it may be due either to a lack of forgiveness (1974:159) or some more basic need has not been revealed, or deliverance from evil spirits is needed (1974:165, 190; 1981:102). Inner healing is seen as a separate yet inter-related ministry with physical healing and deliverance from demons. In particular difficult cases he has observed that counsellees, when prayed for, are 'slain in the spirit' or 'rest in the spirit', which is primarily a 'power' and bodily phenomenon that may include an experience of ecstasy (1977:189-224). It is a time when God is experienced powerfully in a way that facilitates healing when there is no time for prolonged personal counselling (1977:206-208).

2.5 FR. MICHAEL SCANLAN

Fr. Scanlan, a former rector and president of the St. Francis Seminary in Pennsylvania and University of Strubenville, Ohio, has played a very influential role in the acceptability of the Charismatic Movement within the Roman Catholic Church. After his first book, Power in Penance (1972) he increasingly began to view inner healing as a distinct experience as opposed to spiritual experiences of peace, freedom or a deepened prayer life. Penance alone was not able to deal with the scars and wounds 'on the inner being of man' which are the 'roots of occasioning most of the sins presented in the sacrament of penance' (Scanlan 1974:3-5). Although his works (1974; 1977; 1980) do not provide an elaborate theological or psychological articulation about the dynamics of inner healing, their overriding value lies in his disciplined reflection on his experiences with inner healing.

The theological basis for inner healing follows that of Kelsey's (1973) justification for the healing of psychological 'illnesses'. Scanlan (1974:9-13, 78) argues that there is a clear distinction in the gospels between 'casting out' the devil or his equivalent (peneros spirits) and 'curing' or 'healing' unclean spirits (akathartos). For example, Luke 8:2 and Luke 6:18 refers to healing of unclean spirits in contrast with Luke 9:40 and 11:14 which refers to the casting out of demons. If one includes the scriptures where Jesus is reported to cure all kinds of diseases (Matthew 4:23, 9:35), inner healing would be contained between the two categories of physical healing and

deliverance, the disciples only being able to express the events in categories available to them. Unfortunately the two distinctions between casting out and healing, evil and unclean is not elaborated on. Further texts are used to support inner healing occurrences, for example the healing of the paralytic in Luke 5:17-26 where it is associated with physical healing and evidenced by forgiveness of sins and an internal freedom to praise and acknowledge the external healing (1974:11). But here inner healing tends to be inferred eisegetically.

Scanlan defines inner healing as the

'healing of the inner man. By inner man we mean the intellectual, volitional and effective areas commonly referred to as mind, will and heart but including such other areas as related to emotions, psyche, soul and spirit. Inner healing is distinguished from outer healing commonly called physical healing.' (1974:9)

Inner healing is a process that may be unique in each case, and depending on the problem, can occur in different contexts, for example, in counselling, penance or the eucharist (ibid:14). It is facilitated in a context of love, forgiveness, and support by sensitive and trained counsellors who are open to spiritual gifts and 'making intercessory prayer seeking the health of the inner being of the person who is present' (ibid:15). Prayer and the spiritual gifts act as spiritual stimuli, and accelerate the natural processes of healing (ibid:5). Inner healing is evident in a person when 'openness before the world, not hiding or manoeuvring but a simple presence' (ibid:56) is achieved,

but according to Scanlan, this transparency should not be the test to determine healing.

There are a few contributions from Scanlan that are noteworthy. Firstly, inner healing is not viewed as an entity on its own. It needs to be related to the redemptive plan of God for the whole person (1974:4; 1977). Implied is that healing must help the person grow in union with God and relationships within the body of Christ. Hence inner healing is not just the healing of individual's wounds but of relationships (1974:14-15); inner healing happens vertically in one's relationship with God and horizontally in relationships with others. Consequently, if healing is to have any significance, the timing for the prayer of healing event must be discerned as the person must first accept responsibility for his actions and want healing and reconciliation before prayer begins (1974:48; 75-76; 1980).

Secondly, pure catharsis and continuous reliving of emotions and memories does not constitute healing. This may in fact engender emotional instability (1980). Healing is God's action but happens not through 'insight' or coming to terms with who one is (1974:22-23), but when Jesus becomes the centre of one's life as the Spirit is allowed control over areas that had been 'walled off' (1974:23; 1980:14). The peace that results is from truth, from putting things in their right perspective and having new 'right relationships' (1974:24). It is an experience of love that touches stored memories that affect us if no love is present. Consequently,

the root problem must be understood by the counsellor and the client must accept responsibility to change before healing can occur even though it is accepted that the period immediately after the prayer experience may be a struggle for the client requiring further support from others.

Imagining the past or imagining Jesus in a traumatic situation may be used during prayer as it is a form of accepting the love the Lord offers (1974:50). Scanlan observes that there are some cases where imagination would not be appropriate (1974:47-48; 75-78), for example, the person may not have the strength or faith to face painful conscious memories at that time, or defenses may be too strong and the timing may be incorrect, or deliverance from evil spirits may be needed (1974:36-38). If this is the case, then the counsellor may, after discernment, ask the Spirit to walk back into the past and reveal the 'repressed memories in the unconscious'. The power of the Spirit within the person frequently takes the lead and without any vocal prayer by the minister, the person relives those memories that are ready for healing (1974:48). What is significant here is the acceptance that inner healing might not be everybody's cure irrespective of time and place, and secondly, the shift in emphasis is away from active imagination suggested by the counsellor, to the sovereign selection of memories by the Spirit in a way that allows the person to grow towards a time when he can more adequately face his past. It appears that a distinction is drawn between the realm of the imagination and that of memories,

although they are seen to be interrelated.

2.6 BETTY TAPSCOTT

Tapscott describes her understanding and apprenticeship to inner healing coming from a practical counselling situation which she considered beyond her normal capabilities. In this case she felt a distinct leading from the Lord as to what to do step by step (1975:9). When asked why she proceeds the way she does, the answer is simply 'Because thats the way God told ME to do it' (1980:13), although she does acknowledge it is not the only way to pray.

She defines inner healing as

'the healing of the inner man: the mind, the emotions, the painful memories, the dreams. It is the process through prayer whereby we are set free from feelings of resentment, rejection, self-pity, depression, guilt, fear, sorrow, hatred, inferiority, condemnation, or worthlessness, etc' (1975:13).

It is the equivalent of having the 'mind renewed' (Romans 12:2), or 'psychotherapy plus God' (ibid:16), or dealing with the 'junk way down in our subconscious which affects our emotions and influences the way we act' (ibid:15).

Two step are required (1975:13, 54-56; 1980:14):

- (i) Binding and casting out negative forces or spirits that have been allowed to take control of our lives. Each force or 'giant' must be commanded to leave and have no more influence. What forces there may be are revealed by the Holy Spirit through a word of knowledge. Not all problems are

caused by spiritual oppression; if not, the person needs practice in self control and not inner healing (1975:57).

- (ii) Praying for the healing of memories. Spiritual healing needs to take place firstly, that is, the counsellee needs to receive forgiveness for sins committed, and forgive those who sinned against them (ibid:42). Inner healing is the healing of the soul which results in peace of mind, without which we cannot live in harmony with God (ibid:43). Jesus is then visualized as walking back with the person through every second of the person's life, starting at pre-natal development (ibid:59-62).

'As the Holy Spirit brings to your mind memories of unpleasant situations, take Jesus into that episode with you' (ibid:59).

Beside having the emphasis on deliverance as an essential ingredient in inner healing, Tapscott also implies that inner healing can be lost or not even experienced at the prayer time. To ensure 'healing is not lost', a list of twelve steps (1980:15-16) are to be implemented, for example, daily bible reading, fellowship, eucharist, dedicating the house to the Lord, accepting inner healing etc. If healing is not experienced it is to be 'claimed by faith'. 'Don't look at the evidence or circumstances but stand on God's promise. The Bible says life or death is in your mouth. Only let positive confessions come from your mouth' (1975:68; 1980:16). Both these solutions imply healing comes through a conditioning of a habitual pattern at best, and at worst, is

a contradiction: a question one is led to ask, is it healing if it is not experienced?

2.7 THEODORE DOBSON

Fr. Dobson's work is a thoughtful explanation of inner healing after his own experience of healing from rejection through prolonged counselling and accepting friendships in the church (Dobson 1978:11-23). His explanation is based on the two related concepts of a theology of the 'word' and the psychodynamics of love.

Dobson argues that the word of God is inseparable from the gospel. The 'word' has a 'unique reality, a dynamic principle of action. It accomplished what it said' (1978:7-8). Accomplishing God's purpose for man is Jesus, the Word of God, speaking through action his fullest love to mankind. This word was like the scattering of seed in the parable of the sower over time it accomplished God's purposes (ibid:10) in redeeming man from his human situation (ibid:123, 145-151). The 'human situation' for Dobson (ibid:144) is described as man living in the darkness of what Jung called the collective unconscious with its burden of pain and the consequent effect of producing negative attitudes in people and finally, producing sinful ways of behaving (ibid:125). But since the personal unconscious impinges upon the collective unconscious, Jesus had to open himself to the collective unconscious, it being 'roughly equivalent to the concept of human nature' (ibid:148). As Jesus was one with man in his death, 'all the sin, hurt, fear, confusion and

twistedness from every human being who ever had lived, was living, or was to live in times to come' (ibid:148), flowed up into Jesus consciousness and saved man from this state by changing the human situation eternally. 'In so doing he united all creaon in the word of God' (ibid:150).

What is significant here is that inner healing is linked to the atonement, but also seen as a historic fact already accomplished ...

'in prayer we only accept and apply to ourselves the gift we were given long ago ... I am only praying for what I already have.' (ibid:191)

Dobson reasons on the basis of Penfield's well known neurophysiological experiment that our past is recorded accurately but stored discreetly, in a way that the past 'cannot be dissociated from the facts of the event' (ibid:127). Thus to evoke a memory is

'more accurately called a reliving than a recalling, for it is a reproduction of the very things the patient saw, heard, felt, and understood.' (ibid:127)

After explaining the storage of memory physiologically, Dobson then on the other hand, follows Kelsey's view of Jung's unconscious (ibid:133-136) and argues that our memories are stored there. It needs to be noted that Dobson is using two contradictory philosophical models to explain memory. Furthermore, appealing to neurology is not consistent with Jung's understanding of himself: for Jung the only facts are psychic facts. However, this unconscious for Dobson, is an irrational realm and not open to volition or



the control of the conscious, but affects man in an uncontrolled way. To be ignorant of the working of the unconscious, would be a danger to a person (ibid:130). Negative and painful memories, living in the 'darkness of the unconscious' attach themselves to one another, gather force and momentum and ultimately energy, and becomes a negative attitude, a habit, and finally a behaviour pattern (ibid:131). The collective unconscious is the 'home of our sub-personalities' or archetypes which have potential for good or evil. These are able, when expressed, to free the power of the unconscious into action. Logic and rationality cannot touch the source of the unconscious, something deeper is needed to heal the wound. This 'something' must be an experience, as it is an experience that has caused the damage initially (ibid:143),

'experiences filled with images of hope and healing, weighted with a symbolic nature bringing a person into realities far bigger and more powerful than himself.'
(ibid:144)

Hence imagination is the key ingredient in the healing process. For Dobson, imagination is not an illusory realm or world of unreality, but a realm that comprises 'the inner reality of each human being' (ibid:77). Dobson argues that this was the view of the church fathers, the saints, and encouraged by Jesus. Imagination enables us to be put into contact with the spiritual world.

'That information is the complete reality about ourselves and our universe Imagination touches upon our inner reality that frees our ability to make something real

happen in the physical world.'
 (ibid:78)

This is not to suggest that it is any form of imagination that is useful, but only that which is given to us by God.

'It is not the imagination that heals, but our loving God ... to pray effectively includes imaging what Jesus sees we need or desire ... (ibid:79).

What is stressed is openness to the Spirit to form an imaginal concept that is prayed out in careful detail (ibid:106-108), and seen as God's love touching the deep areas of the unconscious (ibid:75). It is not the love of the counsellor that is important, but through his prayer, Christ's love brings healing (ibid:97-106).

What is significant in Dobson's work is that the person's past is not seen as a causal event that determines present behaviour in a linear cause-effect sequence, but rather the past is seen as an active part of the present. The past cannot exist 'in itself', but influences the beings in the present (ibid:128). In this sense it also influences the future - 'shaping, guiding, and sometimes limiting it' (ibid:129). Hence the person faces and relives the past in the present so that it is touched by the love of Christ.

The love of Christ facilitates forgiveness. Three aspects of forgiveness comprise inner healing: receiving forgiveness for our past sins, seeking forgiveness for the sinfulness still present, and extending forgiveness to everyone who has ever hurt us (ibid:174). Then the love of God as a healing power releases 'natural processes where they have been blocked or

slowed down' (ibid:24). Inner healing is a process, not a 'discrete moment in time' (ibid:23), when God's healing love enters a human life as a force that stimulates growth and change, a process leading to certain attitudes of body, mind, emotions and spirit that brings health and happiness to a person's life (ibid:24). It stabilizes one, opens one to see God's possibilities for ones life, allows one to care for others, appreciates one's own worth in a realistic perspective and releases creative potential (ibid:25-27).

2.8 DENNIS AND RITA BENNET

Dennis is an Episcopalian priest whose teachings on the baptism of the Spirit in Nine O'Clock in the Morning and the subsequent renewal at St. Luke's Episcopal Church in Seattle, Washington, attracted world-wide interest. Dennis and his wife Rita, now have an itinerant ministry and their focus on the Holy Spirit (1971) has included inner healing. Trinity of Man (1979) is their theological basis for this ministry.

The Bennets prefer to call inner healing 'soul healing' (1979:143). Following Watchman Nee's The Spiritual Man, they argue that the soul came into being when God breathed his Spirit into Adam's body; Spirit and body are two entities so different in nature that a 'bridge' between the two was necessary (1979:42). This bridge is the soul which consists of emotion, volition, and the intellect (1979:46). When regenerated the spirit is renewed and indwelt by Jesus. The baptism of the Spirit is the release of the Spirit from the

locality of man's spirit so that the soulish areas of emotion, will and intellect are controlled by the Spirit, eventually having its outworking through the body. If problems are encountered with either the will, or intellect, or emotions, the road to healing lies in simply allowing the Spirit to control these areas. For example, the emotions are seen as a neutral entity, they can either respond to the world through the body and so hinder the work of the Spirit, or they can respond to the Spirit and so 'walk in the Spirit' (1979:132). If once plagued by fear, when we walk in the Spirit we will no longer be afraid (ibid:133).

When there are areas that need to be healed, but are forgotten about, healing needs to take place in the unconscious or the subconscious - the two terms are used interchangeably. The unconscious is part of the soul and records our past memories. Consequently, speaking in tongues is not seen as communicating from the unconscious as the unconscious is a 'mixed-bag'; tongue speaking is necessarily then a communication from the spirit. Healing of the unconscious is not going backwards into the past, but recognising that the ever present Jesus was in the past situation (ibid:156). Once He is recognised, He is able to perform His healing. The imaginal healing assumes a dynamic of its own and the counsellee reports what is happening in the imaginal event of the past (ibid:162-163). Once the hurt has been removed in the soul-healing event, one is able to forgive at the level 'of the emotions and subconscious' and it is the 'climax of your healing' (ibid:165). Deliverance

may be necessary as demons could only reside in the soulish domain of Christians after they repeatedly allow demons entry through constant sinning in a particular area. The evil spirits could return if soul healing is not complete (ibid:173-178).

The explicit biblical basis for soul healing is Revelations 3:20, 'behold I stand at the door and knock'. It is argued that since this was addressed to Christians, Jesus would be in their spirits already, so now the request is to enter their souls. Hence soul healing is defined as a healing of personality faults or defects caused by past experiences and relationships, especially those of childhood (ibid:155). Unfortunately there is no attempt at all in the Bennets' works to present a thorough biblical examination of the concept of body, soul, spirit. There is no attempt to face some of the scriptures where concepts body, soul, spirit, are used interchangeably. Neither is there any effort to prevent a strong Gnostic tendency in the emphasis on the 'spirit' as a controlling entity, nor is a reified and truncated view of man avoided, a view that contradicts a biblical anthropology.

2.9 MATTHEW AND DENNIS LINN

The Linn brothers are Jesuit priests who for many years have been involved in attempts to integrate physical, emotional, and spiritual wholeness by working as hospital chaplains, as psychotherapists at the Wohle Psychiatric Clinic, as retreat directors, and lecturers at numerous universities. Their works (1974; 1978; 1981; 1984) reflect insights from

Ignatian prayer, spiritual direction, retreat work and psychotherapy.

An examination of their works reflect a development and elaboration on their understanding of inner healing. Their early work (1974:9) postulated a six step process, a process that they became aware of through their experience in praying for inner healing, although occasionally instantaneous healing happened for unknown reason. The six steps are as follows:

1. Thankfulness for gifts received so that the person's value is positively reconsidered in the light of God's love.
2. Ask the Lord what He wants to heal, that is, get to the root motive for one's behaviour. The Holy Spirit has the task of revealing, over a process of meditative time, what the prior incident is, or perhaps a fear of something in the future, that causes the present behaviour.
3. Once aware of the memory that keeps one from being healed, it is to be shared with Christ. The emphasis is on prayerful imagination and contemplation (1974:22), so that the person is able to fully get in touch with his feelings and so increase the possibility of healing, even to the extent of, for example, re-experiencing a bodily feeling of fear (1978:201).
4. Forgiveness must be extended and received, enabling Christ to take away anger and hurt and replace it

with His love. Part of the process is viewing the past event from God's perspective (1974:33), as referred to in Romans 8:28.

5. Healing continues as one becomes thankful for the painful memory. The 'speed' of healing depends on the person's readiness to be thankful for the past event, and so new possibilities become available as one is controlled by the One who gifts us rather than by the past hurts.
6. Thankfulness for the healing coupled with imagining oneself acting in a healed way. The imagining process is similar to that suggested by Agnes Sanford (1974:44-46). Healing should not be expected to be immediate, but will come as its possibilities are actively imagined.

There are four significant aspects to the Linn's approach. Firstly, they emphasize incorporating the damaging past into one's life history as something which is growth facilitating and reflects a healthy emphasis on the providence of God. Secondly, inner healing is associated intimately with the sacraments of confession and eucharist. The stages they suggest help one come to terms with why the person sinned, and so enables him to receive Christ's love at a deeper level. Following from this, the third significance is that forgiveness is seen as the 'key' to inner healing. 'Insight' does not heal, encountering Christ's acceptance frees one to forgive and receive forgiveness (1978:213). Hence they define inner healing '.... of a hurt when I can give Christ

my mind and heart and take on His mind and heart' (1978:214). The fourth significant aspect is the emphasis that inner healing is a process of spiritual discipline. It is a struggle over a period of time (1978:9-11), and deepens as other memories are brought to awareness and dealt with (1978:161). The emphasis is on getting more fully in touch with one's feelings through whatever discipline, the rosary, the Lord's Prayer, the Spiritual Disciplines of Ignatius or that of St. Theresa of Avila (1978:18; 85; 97). Essential to all these disciplines is the enabling ability to forgive at successively deeper levels.

This last point becomes clearer in their incorporation of Kubler-Ross' stages of grief-work and the Ignatian method of 'scriptural prayer' in their later works (1981:26; 1984:111). The Linn's experience showed them that not all are ready for instantaneous healing. They argue that a similar process as in grieving, that is, denial, anger, bargaining, depression and finally acceptance, accompanies the person who has to deal with his hurt. At each stage they suggest a method of 'scriptural praying'. This is a process of finding a scriptural passage that corresponds to one's situation and then getting in touch, through imaging the scene, with one's own past experience. Through the scripture one imagines what Christ would say to you in your situation, and finally attempt to live out a similar reaction to that of Christ in the Scripture.

The later works of the Linns (1978; 1981; 1984) include three further significant aspects to the inner healing phenomenon,

namely the role of dreams, exorcising of spirits, and prayer for the dead. Dreams (1978:201) have the ability to make us aware of unconscious processes, revealing areas that need healing. The context in which dreams are discussed reflect an implicit Jungian understanding of dreams particularly as dreams illuminate future events. Although the Linns are reluctant to classify any person as demon possessed, they do recognize that spiritual powers or demons may complicate and exacerbate an already existing problem. The spirit will normally have the same name as that of the person's problem, for example a chronically anxious person may require deliverance from the spirit of anxiety as part of his inner healing. What would be the most controversial aspect of the Linn's theory on inner healing for Protestants is the role the departed dead play in the life of the believer. They follow the Roman Catholic position that the deceased form part of the Church and through Jesus can enter into a more loving relationship with His whole body (1984:104). This is particularly relevant for those who need to be healed from an abortion experience or if a close friend committed suicide (1984:96), or even for normal grief at the death of a loved one where Mass for the departed dead would be helpful (1984:117-119), a process similar to McAll's Healing the Family Tree (1982). The emphasis here is not only expressing one's own grief and receiving comfort in the knowledge that the deceased was forgiven as in the case of suicide, but extending one's love to the deceased person through Jesus or receiving love from the deceased person through Jesus. Here there is the implicit possibility that the dead may be in

touch with the person through Jesus (1984:92-93) and so affect healing as in the case of an aborted baby receiving his mother's love and granting her his forgiveness.

2.10 BARBARA SCHLEMON

Schlemon's work (1982) is closer to a guided self-help series of meditations for inner healing than a text book on inner healing. Essentially it does not offer any new insights that have not already been covered by the authors discussed so far. The significance of her works however, and hence the reason for her inclusion in this discussion, is two-fold.

Firstly, Schlemon stresses that inner healing is a process that may differ in method and duration depending on the person and the nature of the problem (1982:12-15). Essentially her approach is a pragmatic one that focuses on God's love encountering every aspect of one's being (ibid:27, 49).

The second significant feature of her work is discussing healing in terms of a developmental model of personality that starts with the emotional development of the foetus in the prenatal stages of development. Each stage of life is discussed briefly, to highlight possible areas where healing may be necessary for the 'true self' or 'hidden self' (which is given a scriptural basis in her use of Ephesians 3:16-17 [ibid:91]) and is equated with the unconscious (ibid:12). The trauma at each developmental stage is pushed deep into hidden recesses as we attempt to forget the experiences and pain associated with them (ibid:10). Large amounts of

psychic energy are required to keep the self concealed until Christ's love is mediated into the hurt area.

2.11 JOHN AND PAULA SANDFORD

The Sandford's introduction to inner healing occurred in 1961 with Agnes Sanford praying for John. This he understood, from his psychological studies, to be the healing of his inner boy 'from conception to 13', a past that he was not able to reach volitionally (1982:4). He initially saw inner healing as the extension of the confessional, but later, through his own observations, drew a distinction between sins committed and the habitual power of sin. He made further distinctions between sin as a power and the formation of sinful practices from early childhood; the latter which is described as the cause of the sin nature in man, or the root of our problems (1982:5).

The Sandfords' two books (1982; 1985) are described as an Evangelical basis for inner healing or transformation. The 900 pages provide numerous valuable insights into counselling but with perplexing explanations, inconsistencies, gross generalisations, and a theological method and use of Scripture that is far from Evangelical. The theological method is best described as 'pragmatic revelatory'. For example they would inquire of the Lord, receive 'revelation', and put 'this revelation' into practice regardless of whether it was understood (1982:313). What is important is that the method produces results; results are measured by the person's claim to be free and enjoying a life of greater wholeness.

The resultant search for Scriptural justification of the practice and authentication for the revelation produces a use of Scripture that is vaguely somewhere between a spiritualistic and an allegorical interpretation.

What is Evangelical is their view of sin. They reject the emphasis in some inner healing circles on psychic determinism which argues that a problem is causally conditioned by a past event, and therefore people are not responsible for their behaviour. Instead the Sandfords argue that sin causes us to behave in ways independent of past influences; 'Adamic sin drastically influences our ways of responding' (1982:7). Although the attempt is to move towards accepting responsibility for one's problems, they nevertheless are inconsistent in their view of the past influencing the present causally (1982:91-93; 279). They argue that the child who responded to a difficult situation, now continues to live in the 'heart', or the 'deep mind' (1982:102) and perpetrates a sinful response to present situations which, over time, develops into what is described as a character structure. In some instances, where character structures are not dealt with, they may fall under the power of archetypes which are 'practiced ways of thinking which inhabit the sea of thought we all share, active monsters of energy which can clamp about the mind of the person until he can think no thought outside the parameter of the archetype' (1985:457; cf 1982:302-303).

In other instances, character structures are formed through 'generational sin' which is inherited sin, 'through

unforgiven sin and consequent descending patterns that Satan perpetrates his destruction on families' (1985:388) or they are formed in 'hostile wombs' as the 'spirits' of children are wounded (1985:32).

What needs to be healed is the 'inner child', or 'inner spirit of the child' (1985:46-47). There is some perplexity as to how these terms are used: 'The inner being is "not good"' (1982:20) where 'inner being' is identified with Paul's reference in Romans 7:8, yet contradict this (1982:83) when the 'inner man delights in God's law', based on Romans 7:22. The view of man that is presented tends to be trichotomist, but identifies 'spirit' not as a location, but as 'something' that permeates body and soul. An aspect of the soul is the heart which is not open to immediate awareness (1982:25). Hence when patterns of sin are established and the resultant hurt ensues, the spirit is affected and consequently needs healing which is described as nurture, 'comfort and balm' (1985:3). This is how they explain a child having intuitive knowledge of brothers and sisters miscarried (1985:65); truth is communicated in the spirit which somehow is in contact with other spirits of people and God's Spirit.

The first book (1982) prefers to use the term 'Transformation' rather than 'healing' (although it is reverted to in 1985) as 'healing' implies restoring something to its original state, as in repairing a broken chair. The Sandfords want to avoid 'reforming the flesh' or 'making a broken thing work' but rather 'delivering us from the power

of the broken thing no longer to rule, ... Healing the self-image (as inner healing supposedly does) is causing people to trust in something repaired by the flesh' (1982:11). A dubious distinction is made between Sanctification and Transformation; the former refers to a one time event delivering us from sin, whereas the latter is a process of renewing the 'deep mind' (Romans 12:2), receiving a new heart and spirit (Psalm 51; Ezekiel 36:26) which would then result in changed behaviour (1985:xix). They describe numerous different categories that need healing, for example, incarnational sins, slumbering spirits, depression, schizophrenia, dyslexia, occult and cult involvement, generational sin, grief etc. Although there are some differences in procedure in dealing with each category, for example, 'Healing for manipulators is not like the way we heal other conditions. Authority breaks inner vows. Friendship overcomes a heart of stone. Forgiveness expressed by a counsellor washes away guilt' (1982:232). What is central to all forms of inner healing is loving concern by the counsellor, positive prayer 'speaking to the inner spirit of the child', 'praying with vivid imagery seeing Jesus do these things' and then 'breaking the habit patterns from practiced response' (1985:46). It is not enough to pray that the grown one be set free; 'there would remain a baby still cringing in fear deep inside. It is to that little child we invite the Lord' (1982:146).

2.12 JOHN WIMBER

Wimber's works are essentially pragmatic and concerned with

training lay people to 'do the stuff'. Hence his work (1982; 1986) is largely an assessment of other written works on inner healing and from that has developed a pragmatic and communicable model enabling lay people to be involved in the ministry of inner healing. A further salient feature in Wimber's works, a feature that is now vitually integral to what Peter Wagner (at Fuller Theological Seminary) has termed the 'Third Wave', is the emphasis on asking the Holy Spirit to 'come on a person' and supernaturally reveal to the client and those ministering to the person what needs to be healed, and simultaneously effect the healing process.

The model Wimber teaches (1986:208-244) consists of six stages.

1. The interview, which may comprise several counselling sessions but usually is part of a one-time event since most of his training is centred around ministry in church groups.
2. 'Diagnostic discussion' is the period of 'hearing supernaturally' in order to clarify the root of the person's problems. Insights come from words of knowledge, words of wisdom and discerning of spirits, and are mostly necessary as the root cause is hidden from the clients awareness.
3. 'Prayer Selection' is the step inquiring from God what he wants to heal at that particular moment. Implicit in this procedural stage is the assumption that factors other than past hurts may be the cause of the problem, for example evil spirits, soul ties

and 'blood-line effects'. An example is cited (1982:19-20): David's sin with Bathsheba (2 Samuel 12:7-12; 13:2-29; 1 Kings 11:1-9) affected his offspring and consequently Solomon's 'weakness for women' is a 'result of his parental sin'.

4. The 'prayer engagement' phase is the most complex phase and the type of prayer prayed depends on the previous stages. Great care is taken during this phase to protect the dignity of the person being prayed for. It is during this phase of prayer when hands are laid on the person and physical manifestations such as trembling, falling over, bodily writhing, or more subtly, fluttering of the eyelids, or deep breathing occur. Although these phenomena and others like it, are not essential for the work of the Holy Spirit, they most times are evidence for the Holy Spirit's activity and is 'blessed and honoured' in order for the Spirit to increase the measure of power experienced for healing. The type of physical phenomena experienced may be related specifically to the area that needs healing. Prayer is often interrupted and the client is questioned about what he is currently experiencing or feeling. An essential part of prayer for inner healing is reinterpreting the client's past in the light of God's purposes. For example the client is encouraged to believe that Jesus was with him in the past and consequently may extend or receive forgiveness where necessary.

5. 'Post- prayer directions' is the stage where decisions are made about what to do to maintain healing, for example, becoming part of a small group, or deciding what to do if the person is not healed.

Although Wimber posits a holistic view of man, his view (expressed clearly in 1982:6) nevertheless is trichotomist as body, soul and spirit are seen as integrated entities. Hence distinctions can be made between 'sins of the body' and 'sins of the spirit', and a vital step in inner healing, or 'healing of past hurts' as he prefers to call it (1982:19) since it is a more accurate description of the healing, is discerning which entity needs healing. For example, 'healing of the spirit' is restoring man's relationship to God, broken because of his own sin. In Wimber's earlier works (1982) he follows MacNutt in describing 'healing of past hurts' as being necessary for healing what is done to us by others, and argues for linear causality of past wounds on present behaviour (1982:22). The strict division of 'own sin' versus 'others sin' is dropped in his later work (1986:95-97).

Inner healing is defined by Wimber as 'the process in which the Holy Spirit brings forgiveness of sins and emotional renewal to people suffering from damaged minds, wills and emotions. It is a way of bringing the power of the gospel to a specific area of need' (1986:95). The goal of inner healing is producing emotionally healthy people so that emotional reactions instinctively work correctly (1986:102).

2.13 MARY PYTCHEs

Much of Pytches work (1987; 1988) is based on Wimber's values and practices. There is the same emphasis on waiting on the Holy Spirit to lead in the inner healing process. However, she elaborates on three further dimensions that make her works an important contribution.

Firstly, Pytches believes the correct model for Christian counselling is an eclectic one (1988:77) provided the assumptions of humanism, reductionism (behaviourism), and an uncritical openness to all forms of transpersonalism are avoided. Her explanation of what transpires during inner healing is consequently drawn from Freud, Janov, Frank Lake, Albert Ellis, Scott-Peck and others. What is valuable is her openness to secular therapies in an Evangelical context where this dialogue is regarded as suspicious at best.

Unfortunately in dialoging with secular models of therapy her criticism of the secular models is not thorough enough: she maintains a cartesian metapsychology which is justified with biblical proof texts. For example, inner healing is explained as the healing of the inner-child or the 'inner being' of Ephesians 3:16-19. What happens to us in the past has a linear causal affect and is overcome as Christ is able to transcend time (Hebrews 13:8) and go back into the past and heal. Hurt is repressed or suppressed into the unconscious, which is seen as an 'entity' situated vertically somewhere within man, and is contacted and released as encapsulated emotions are expressed in catharsis. Hence

Pytches defines inner healing as taking place 'when the Holy Spirit brings to the surface an unresolved issue which has been previously repressed or suppressed, in order to bring resolution The resolution may happen whenever or wherever the Holy Spirit is invited to come and minister in power' (1988:7). 'The Holy Spirit uncovers the past root causes and then brings healing' (1987:116). Resolution comes through achieving insight about the past event, seeing it from a new perspective, and then making choices about new patterns of behaviour (1988:84-85; 1987:116).

Secondly, inner healing is set firmly in a broader pastoral context so that inner healing is only practiced by those ordained in a local church context. The wise and judicious practice of the ministry of inner healing is essential for Pytches. Consequently, inner healing is seen as an aspect of pastoral counselling, and may require numerous counselling sessions. Various counselling models, including dream interpretation and journal keeping, may be required so that layers of psychic protection may be uncovered in order for emotions of pain to be experienced (1987:42). An important insight in this process is waiting for the correct time (Kairos) (1987:47-49) which is 'sensed' when evidence of responsibility and growth are present. Certain forms of neurosis or psychosis are not to be prayed for until other areas of need are dealt with, or else inner healing may be a delay or even a set back in the process of growth.

The third focus is on emotional catharsis. Although it is

acknowledged by Pytches that not all clients undergoing inner healing need relive the past trauma emotionally (1987:116), the main thrust of her articulated understanding of inner healing is the necessity of ventilating feeling since feelings are understood to 'connect the present with the past' (1987:82-83). Catharsis is not seen as healing in itself, but opens up closed areas that enables the Holy Spirit to penetrate with healing (1988:8). The order is to be noted: in some instances catharsis must be encouraged, even to the extent of hitting a church hassock to vent anger against a husband (1987:67), before the Holy Spirit can affect healing, and in other instances, the Holy Spirit bypasses unconscious gating processes (1988:84-85) and affects the emotional connection. The goal of catharsis is to aid the person in making new discisions about his life. It needs also to be noted that this process of reliving the past emotionally and verbally may require numerous sessions so that the experience can be repeated at varying levels of depth until healing is affected. Although not clearly articulated, the parallels of Pytches' understanding of inner healing with Gestalt therapy and Janov's Primal Integration Therapy are abundantly evident: Gestalt therapy aims at achieving insight or awareness of emotions, but tends still to be an intellectual process but Primal Integration Therapy aims at the actual experiencing of the feeling of a past event in all its intensity. Pytches oscillates between the two therapies.

2.14 SUMMARY AND CONCLUSION

This chapter provides a brief review of the most significant contributions in the literature on inner healing, showing significant differences in the style and model of ministry, differences in the theoretical articulation in the explanation of the phenomenon of inner healing, and differences in the levels of sophistication in the explanations. Obviously there is some degree of reporting on observed phenomena which may account for the degree of commonality, but it is evident that the various explanations not only differ significantly in that they adopt psychoanalytic, behaviouristic, primal integration theories, and Jungian concepts, but the literature reflects a naive application of these views. That which is reported to be transpiring during inner healing is then not a reliable source of information; what is described as transpiring takes second place to forces, hypothesised inner psychic dynamics, and metaphysical constructs. The result is that there is no accurate, uniform or consistent explanation of what transpires during inner healing. It is simply not possible, from the literature anyway, to have an accurate understanding of what inner healing is. It is necessary then to return 'to the thing itself', to descriptions of the lived-experience of inner healing which will reveal what inner healing is. The following chapter provides a philosophical basis for this move to reported descriptions as the source of information.

CHAPTER THREEA PHILOSOPHICAL BASIS FOR THE PHENOMENOLOGICAL APPROACH3.1 INTRODUCTION

A key step in pastoral theological evaluation of church practice is evaluating the practice from a scientific perspective. To what extent scientific models can be used in this evaluation and which model can be used is a debated issue. However, this debate also continues within scientific disciplines. For example, in psychology, the scientific discipline we rely on in this study for an appropriate model of examining inner healing, there are differing approaches and models that can be used in examining phenomena. In particular we will draw attention to two competing models of science within the discipline of psychology: the natural scientific model and the human scientific model. This competition is a struggle that is inherent in the very discipline of psychology as it attempts to understand man as he knows himself to be.

Even a cursory reading of the history of psychology's development, for example Brennan's History and Systems of Psychology (1986), will reveal the debate, movement, and search for a scientific and philosophical model that does justice to the 'object' under inquiry - man, in a way that allows for the whole of his existence to be examined meaningfully. What becomes clear in this overview are the limitations of the natural or absolutist view of science, and the development of a relativistic approach to science or a

human scientific endeavour begins to emerge as an alternative model.

In order to justify and provide a rationale for the particular scientific method used in examining inner healing, it will be necessary to more fully discuss and contrast the naturalist and human approaches to science.

3.2 THE NATURAL SCIENTIFIC PARADIGM

It is accepted that the absolutist or natural scientific model is the dominant approach in most classical psychological studies (Coliazzi 1978:50; Giorgi 1970:46-47, 49). One essential feature of this model is that it is characterized by a Cartesian - Newtonian paradigm in a way that regards scientific propositions as direct reflections of the universe. Inherent in the Cartesian paradigm is an epistemology based upon a dualism which Descartes (1596-1650) could not escape.

In Descartes' Discours de la methode, published in 1637, his radical contribution is described. Using the principle of methodic doubt, he stressed the rationality of the mind, expressed in his first principle 'I think, therefore I am'. He argued that the reality of the outside world may be questionable, but knowledge of ourselves could be certain. In his later works, he developed his views on the relationship between the internal and external world. These existed as a dichotomy: the physical world which included all reality which science could reveal to be in lawful relationship. On the other hand, the spiritual realm which

included God and the rational soul, could not be explained mechanically but could be understood by the mind which he conceived as an immaterial substance.

Since man was aware of both these realms, this view posed a problem: on the one hand man was a res cogitans, a thinking substance; on the other, he was a res extensa, an extended substance. In principle these two aspects were to be separate, but from Descartes' observation of real life, he saw that man lived in both realms simultaneously. Therefore it was necessary to describe a unity as these two realms exercise an influence on each other. Descartes posited the point of contact as being the soul of man which he said was located in the pineal gland.

There are many obvious problems with Descartes philosophy, the latter issue of the location of the soul being the most obvious, but the 'spirit' of Descartes came to be accepted as part and parcel of philosophy (Luijpen 1969:33). The major contribution that has relevance for this argument, is that he separated the world from the subject: a materialism developed that saw the world as brute reality 'outthere' and the subject, man, as subjective reality. In other words, behaviour and experience came to be viewed as two separate aspects forming a behaviour-experience polarity (Valle and King 1978:4). Behaviour came to represent the objective aspect, while experience came to represent the subjective aspect.

But since there was a vague relationship between mind and

body, behaviour was seen as meaningful and a reflection of the mind. Hence behaviour could be studied scientifically, an endeavour later undertaken by the French Sensationalist and still later by the Behaviourists. Kung (1976:26-29) adds two more consequences of Descartes' dualism. By taking the soul out of matter, it involved a dematerialization of the soul. The body is nothing but spatial movement, the soul is the knowing mind which is constituted as consciousness. Secondly, this dualism resulted in a gulf between self-understanding and the world, between existence and nature, between science and the humanities.

'Thus reality is torn apart into an unrelated subject and an isolated object, into a worldless subjectivity and objectivity conceived in terms of single objects' (Kung 1976:28).

Although Newton's (1642-1727) hypotheses non lingo (I don't make up hypotheses) was initially directed against Cartesianism, it nevertheless contributed to the development of natural science. He argued that the only valid experimental method was one which proceeds from data in experiments to theories. Over time, Descartes and Newton's ideas were combined and the foundation was set for the natural sciences for the next three and a half centuries as science attempted to uncover 'God's established laws' as matters of the universe were studied in terms of measurable properties (Shotter 1975:77). The result was a successful and appropriate methodology for the particular phenomena studied; physical procedures were used to study physical phenomena. It was probably this success that influenced

psychology to adopt the same scientific paradigm and in doing so it believed it would become an autonomous discipline with a monopoly on the facts of man's essential psychological nature. It was reasoned that if nature is governed by laws, and these laws regulate all entities in nature as causes, then natural causes determine psychological events (Coliazzi 1978:48-71)). In short, it aimed to find out how man 'works' (Shotter 1975:71).

This became particularly clear when Wundt adopted this paradigm, and using the methods of experimental physiology developed by Helmholtz, Weber and Fechner in the study of sensory processes and perceptions, he focussed on immediate rather than mediate experience, that is, on experience as it is being experienced rather than contents already in the mind. He hoped that psychology would yield laws that would enable the prediction of behaviour (Giorgi 1970:61). Behaviourists like Watson, Hull, and Skinner followed this line and saw psychology being exclusively concerned with control, not understanding. Put simply, only that which could be measured was studied with the implication that that which cannot be measured, was irrelevant.

'Behaviourism...is, then, a natural science that takes the whole field of human adjustment as its own. Its closest scientific companion is physiology. Indeed you may wonder, as we proceed, whether behaviourism can be differentiated from that science. It is different from psychology only in the grouping of its problems... physiology is particularly interested in the functioning of parts of the animal...Behaviourism...is intrinsically interested in what

the whole animal will do from
morning till night... (Watson
(1924) quoted in Shotter 1975:45-
46)

If the scientific basis for experimental psychology and behaviourism developed out of Descartes res extensa, then it could be argued that one other major stream in psychology, namely psychoanalysis, particularly Freud's views, had its theoretical basis in Descartes' res cogitans (Giorgi 1970:72-75; Kelsey 1976:146; Brennan 1986:78). But even Freud could not escape the empiricistic and positivistic orientation of his time, viewing man as hopeless and almost powerless against the psychic determinism of the postulated unconscious. Neither could he escape the reductionism which held, at least in principle, that all human drives and functions could be resolved in physical and biological processes (Hjelle and Ziegler 1981:29-53). The consequence is that, in psychoanalysis, observed phenomena take second place to forces that are merely hypothesized (Binswanger in Giorgi 1970:75). Everything can be explained mechanically in order to find the psychodynamic cause and the task of the scientist/psychologist is to make the psychic phenomena quantifiable, calculable and predictable. The contradiction becomes apparent: the natural scientific method aims at keeping self out of the world it investigates, yet psychoanalysis demands that psychic phenomena be reduced to fact, fact understood as phenomena devoid of consciousness. In other words, in order to examine the unconscious, it had to be reduced to instincts, drives, or needs: psychic phenomenon are made to be quantifiable, calculable and

predictable. The doctrine of the unconscious is then merely an attempt to view consciousness as that which is essentially in the realm of res extensa (Needleman in Giorgi 1970:73-74).

Many streams in psychology developed since Descartes. Some flourished, others floundered, but as Coliazzi (1978:58) has argued, a common point for all traditional psychology is that psychological knowledge was obtained via the natural scientific model, and basic to this was the principle that knowledge must be verified through experimentation. Only after this principle developed and was entrenched in psychology, was it possible to discern assumptions underlying the natural scientific paradigm. Valle and King (1978:4) argue that there are three main assumptions inherent in the natural scientific model of experimentation.

- (i) The phenomenon must be observable in that we must be able to perceive the phenomenon with one or more of our senses.
- (ii) The phenomenon must be measurable in that we are able to quantify the defined properties of the observed phenomenon.
- (iii) The phenomenon must be such that it is possible for more than one observer to agree on its existence or characteristics.

Giorgi (1970:61-62; 1971:7) offers a more detailed list of the main characteristics of the natural scientific method:

- (i) It is empirical in that the emphasis is on observing the manipulation of variables in an experiment.

- (ii) It is positivistic with the emphasis on observable data and the exclusion of other data.
- (iii) It is reductionistic in that the phenomena are identified with their operational definition.
- (iv) It is quantitative, in that data which can be measured become the only proper area for study.
- (v) It is deterministic in that all phenomenon are assumed to have been caused linearly, that is, every phenomenon has a prior cause in time and the phenomenon that was the 'prior cause' also has a phenomenon that caused it, ad infinitum.
- (vi) It is predictive, so that experiments are aimed at deriving laws that would enable prediction.
- (vii) The methodological procedure is based upon experiments that are in principle repeatable.
- (viii) The observer is required to be independent of the phenomena being studied.

3.3 IMPLICATIONS FOR PSYCHOLOGY CONCEIVED AS A NATURAL SCIENCE

What are the implications for psychology conceived as a natural science? Much can and has been written (Valle and King 1978; Romanyshyn 1978; Giorgi 1970:79-93; 1975; 1975<a>:82-102; Van Kaam 1966; Shotter 1975; Colaizzi 1978:50-51) on the subject. However, the author will attempt to mention only some relevant insights that are pertinent and that will provide a context for discussing the phenomenological approach.

1. Facts and laws are regarded as a direct derivation of the truth of the universe. Therefore the natural scientific paradigm becomes an absolute and certain source of knowledge. It is considered to be impartial and if applied correctly, ensures objective findings (Schweitzer 1983:2). It is, in fact, seen as the ultimate authority for knowledge. But it is noteworthy that many modern scientists are beginning to question this. For example, Bronowski in his popular book The Ascent of Man (1976:374, 353) claims that

'every science stands on the edge of error and is personal.....There is no absolute knowledge'.

Kung also concludes his investigation into science with:

'Natural scientists also recognize today that they have no final definitive truths to offer (1980:122).

But psychology has not kept up with this change in the natural sciences; it is still attached to a view of science held during the late nineteenth century. The main problem Giorgi claims, is one of cultural lag (Giorgi 1970:124).

2. In the natural scientific paradigm, it is commonly assumed, but mistakenly so, that the construction of reality is not seen as a construction, but as reality itself. Thomas Kuhn (1970) the American physicist and historian of science has since 1962 attempted to challenge the possibility of an absolute objective truth by examining the 'structure of scientific revolutions'.

His conclusion is that neither the verification nor the falsification procedure can explain the far reaching upheavals in science. These upheavals or crises which cause paradigm shifts do not proceed step by step as Popper's The Logic of Scientific Discovery suggests, but is a scientific revolution through a process that is tedious, protracted and complex. Kuhn argued that these paradigms stand for entire constellation of beliefs, values and techniques. Once these change, they produce another way of relating to and perceiving the world. There has been some lengthy debate as to some of the aspects of Kuhn's arguments, for example the differing meanings attributed to Kuhn's use of 'paradigm', and the argument from Popper that Kuhn reduces science to a subjectivist, relativist and irrational enterprise (Kung 1980:106-111; 713). Initially Kuhn did hold to these paradigmatic shifts being irrational and argued that science is not cumulative. But this has been amended (Kuhn 1970, Polkinghorne 1986:130). The general notion now accepted is that paradigm developments are progressive and that successive paradigms do not necessarily contradict each other, but may evolve from earlier concepts.

However, what is a vital contribution to the theory of science and pertinent for this study, is that no scientific paradigm can claim to have the ultimate truth or ultimate conception of reality. The definition of reality that prevails at one point in time is after all

only the result of negotiation, often tacit negotiation, between scientist and the community at large. What Kuhn shows is that reality is not intrinsic to our perception of the world, but is defined by our assumptions and relations concerning the world (Schweitzer 1983:4). Thus open-mindedness towards reality as a whole is required in principle on the part of the scientist (Kung 1980:123), so that recognition can be taken of wider meta-physical questions of the problems of life, beyond that of science.

3. If a phenomenon must be observable, quantifiable and measurable in such a way that it is possible for more than one observer to agree on its existence and characteristics, then the area of study becomes limited. Consequently, a vast array of human experiences simply cannot be accounted for (Valle and King 1983:5; Giorgi 1970:64). Since a person's experience is private and experienced only by him, it is then not open to be observed nor quantifiable. If it cannot be measured it is simply discarded and relegated to a broad category called 'subjective' that is considered information. Dualistic thinking simply does not differentiate between one's experience and the interpretation of the events of the experience.

4. In using the practice of hypothesis testing and using the standard practice of manipulating independent variables upon dependent variables, certain questions are posed during hypothesis formation and this may predetermine

one's findings. Three issues become clear here. To ask questions about a phenomenon not fully understood is merely to beg the question; all other realities are distorted as they are seen only through the lenses of the proposed hypothesis. In Kung's terms:

'What is actually measured may not be identified with the phenomena under consideration.' (1980:120)

Secondly, the attempt in this methodology is to look for linear temporality. In other words, it is asking the question WHY? (Valle and King 1978:5), and will eventually end up searching for mechanisms behind appearances, particularly mechanisms of control that eventually alienate human nature and reduce man to the status of that of an animal.

Thirdly, this method conditions the kinds of questions that psychologists ask about these phenomena. The result is that measurement precedes existence, that is, a phenomena only exists to the extent that is measurable (Giorgi 1970:65). If it is not measurable, then it remains psychologically irrelevant.

'The status of the phenomenon under investigation is due at least as much to the operations of the psychologist as it is to the way the phenomenon appears prior to the psychological considerations.' (ibid:65)

5. In process of operationalization the phenomenon under investigation is perceived as being identical to the variable in question for the duration of the particular experiment (Valle and King 1978:6). In Giorgi's (1970)

terms, the method would tend to dictate what the content should be. For example, if the intensity of guilt was to be examined by measuring skin galvanization the result would tell something about the degree of skin galvanization but not much about guilt.

6. The natural scientific model used in psychology means that psychology can essentially only deal with behaviour and cannot ask what is guilt, or anger, or inner healing. Experience in the natural scientific paradigm cannot be examined unless it is reduced to operational status. Experience per se is relegated as untrustworthy, naive, unreliable and dispossessed of scientific validity (Coliazzi 1978:50-51). The consequence, Romanyshyn (1978:28) argues, is that psychology has chosen a way that ignores the 'mindful' aspects of behaviour, or more blatantly, it is simply not mindful of behaviour.
7. By being based on a Cartesian-Newtonian dualism, psychology is a science, not because of what it studies, but because of its methods of study (Romanyshyn 1978:30). In terms of the previous point (number 6), this does not mean that meaning or the interiority of behaviour is ignored completely, but meaning or experience has the meaning that psychologists infer from it, and the inference is chosen according to the criterion of utility (Romanyshyn 1978:28-29).
8. Since natural science necessarily operates in a closed world view it necessitates that God be left out, for He

or His work cannot be empirically verified and analyzed like other objects. If inner healing is caused by the supernatural work of the Spirit, the natural scientific method would obviously be inadequate.

9. Each scientific paradigm or psychological model has its own assumption about the nature of man. Either man's actions are determined by his environment (behaviourism) or by his genes (biologists, physiopsychologists) or the unconscious (Freud). Each view has its own practical consequences, but the point being made is that human nature cannot be grasped or comprehended merely from an objective perspective, neither philosophically nor psychologically, that does justice to who man knows himself to be. Kvale (1973) argues that an 'objective' perspective produces a reified ideology of man. If our perspective were enlarged and behaviour' seen from a perspective of ourselves instead of science, and did not confuse the external with the visible, and the internal with the invisible, it would change our way of experiencing the world (Romanyshyn 1978:27,31-32) and would have new consequences for description and understanding. In other words, one's attitude towards human phenomena determines the way in which phenomena are understood (Stones 1986:117).

10 A natural scientific based psychology gets method confused with Being (Schweitzer 1983:16-17; Husserl 1977; Heidegger 1967;1977). There is the danger of allowing the restricted perception in quantification and

reductionism to become the only reality. Consequently there is no movement back to the experienced life-world and the sense-bestowing act of ideating. The natural scientific method neglects to bring thought back into predicative experience as a presupposition of objectivism (Schweitzer 1983:17).

3.4 THE HUMAN SCIENCE PARADIGM AND EXISTENTIAL PHENOMENOLOGY

The human science paradigm is essentially a critique and reaction to the idea that there is an absolute and superior scientific method that provides an absolute construct of reality. Their's now accepted term 'human science' does not narrowly refer to the scientific study of mind, consciousness or experience alone, but emphasizes the nature of being human. The stress is on the

embodied, concrete person which is prior to the distinction between body and mind as well as that of subject and object, and which includes reference to the phenomenon of behaviour.' (Giorgi 1970:53)

In other words, a human science is a broadening of the understanding of science so that it can incorporate human phenomena in a psychologically relevant way (ibid:55).

The first basis of a human science is that 'science' must firstly be a human activity as opposed to an immutable, unchanging, God-given system, and secondly, 'science' must not hold a privileged epistemological status. As Kuhn (1970) has shown, scientific models at a particular stage are the result of agreed assumptions within a community. For

example, when we talk about 'atoms' or 'molecules' , we talk about what we mean by the expressions 'atoms' or 'molecules' (Shotter 1975:80). These assumptions concerning the nature of existence change evolutionarily through a historical and dialectical process which in turn influences the methodological approach adopted by a researcher. In practice it means that how concepts are defined and what concepts are given definition at any one time, are determined by the paradigm or epistemological assumptions the community as a whole chooses to accept (Giorgi 1975:335).

What this implies is that our perception of reality is defined by our assumptions and relationships concerning the world. Meaning is not arbitrary, but develops from our conception of the universe, that is, it reflects our experience of reality itself. This is not to suggest that meaning and reality are separated, they are in fact intrinsically related in a meaningful relationship of co-constitution. For example, man cannot be conceived of without his context, his home, relationships etc. It is via the world that the person's existence emerges. Conversely, it is the person's existence that gives his world its meaning. Without the person to reveal its sense and meaning, the world would not exist as it does (Valle and King 1978:8).

One particular movement that has adopted the human science paradigm in psychology is what is known as the Third Force Movement. More specifically, we will concentrate on the existential phenomenological approach to psychology. As the name suggests it is a blending of two disciplines:

existentialism and phenomenology.

In its existentialist root there are numerous contributors, for example, Kierkegaard, Nietzsche, Dostoyevsky, Dilthey, Sartre, Camus, Jaspers and Buber, all who basically sought to understand the human condition as it manifests itself in our concrete, lived situation (Luijpen 1969:18-19; Valle and King 1978:7; Kruger 1979:22; Brennan 1986:272-277).

Its phenomenological root lies with a group who share in a similar methodology, for example, those of Husserl, Heidegger and Merleau-Ponty, a methodology which allows us to contact phenomena as we actually live them out and experience them. It is open to whatever may be significant to the understanding of the phenomenon (Brennan 1986:277).

What is common to both phenomenology and existentialism is the rejection of the reductionistic tendencies of natural science that imply that man could be understood if he is regarded as a system of atoms (Kruger 1979:22). It is an attempt at a method or approach which seeks to understand events of human existence in a way that is free of these presuppositions. Applied to psychology, existential-phenomenology is that discipline which seeks to 'explicate the essence, structure or form of human experience and behaviour as revealed through essentially descriptive techniques including disciplined reflection' (Valle and King 1978:7).

Three precursors works will be examined, 'precursors' because none of these men achieved a proper theoretical foundation

for psychology, but helped pave the way for an existential phenomenological psychology (Giorgi 1970:53). It could be argued, as do Brennan (1986:272) and Macquarrie (1972), that existential phenomenology may have its roots as far back as the philosophies of Socrates, Plato and Aristotle. However, a long historical over-view would be unnecessary. The precursors Husserl, Heidegger and Merleau-Ponty are chosen because of the magnitude of their contribution and their influence on present day contributors such as Binswanger, Boss, Coliazzi, Giorgi, Van Den Berg and Kruger, among others.

3.4.1 EDMUND HUSSERL (1859-1938)

Edmund Husserl is without doubt the founding member of the phenomenological movement (Luijpen 1969:18; Brennan 1986:272). Although his works are complex and complicated, and reflect a movement and development of his thought as he got older, we will focus on his main contribution to phenomenological psychology, put in a simplified form. Husserl's works (1965;1970;1977) indicate that he posited the idea that psychology would be the midpoint between the natural sciences and philosophy. He distinguished two general branches of knowledge: the natural sciences studied the person's experience of a physical world or his outward directed experiences; philosophy preoccupied itself with the study of the person's experience of himself or his inward directed experiences. Psychology was to study the relationship between the inward and outward directed experiences.

Husserl's two contemporaries, Brentano (1838-1917) and Dilthey (1833-1911) had already begun to pave the way for Husserl to formulate his definition of psychology. Brentano had reacted to Structuralism which advocated that components of consciousness be described in basic elements. He proposed, what later became known as Act Psychology, that, since man had an inseparable interaction with his environment, psychology's task was to describe events as phenomena, that is, events that cannot be reduced to component elements without losing their identity. Dilthey, who was the first to use the term 'human science' argued that psychology would distort human understanding if it conformed to the natural scientific criteria. Psychology should be an understanding science rather than an explaining science in a way that allowed for an empathetic identification with the values and meanings in a social context (Brennan 1986:165,168).

Husserl conceived phenomenological psychology as an 'a priori, intuitive discipline directed towards the phenomena and structures of the life-world (Allen 1976:52). Husserl saw it as a priori because it presupposes the existence of the lived-world or Lebenswelt. It is a particular form of science, an intuitive science because it is directed at the structure of the life-world which is only open to us through an inner seeing. In other words, it seeks to explore the psychic world in which we live, a world of personal meaning, and it seeks to explore the lived reality in a natural human manner (Allen 1976:53).

The content of the psyche, or Geist, is Erlebnis or lived-experience. Lived-experience may have momentary aspects to it but essentially forms a whole with all its moments in the constant flow of experience - that of the individual as well as others. The fundamental structure of this unitary lived experience is that of intentionality. For Husserl, consciousness is not an abstract 'thing' or a separate entity which becomes a storehouse out of which memories have to be dug. Rather, it is conceived of as having intentionality. Consciousness, like concepts, does not exist in itself, nor does it exist as mental objects, but as it relates to something which is not consciousness itself. To be conscious then, means to be intentionally related to something. For example, I do not just fear, I fear someone or something. I do not just see, I see something. Consciousness is not a substance that intends, ~~not~~ is it the bridge between the person and the object he becomes conscious of. Being conscious means an intentional act through which man lets the world appear to him (Kruger 1979:23-24), or relating to the world in a certain mode of experiencing. Any conscious activity is a way of being open to the world.

The logical consequence for psychology becomes clear: the method of study employed by psychology should not reduce or break consciousness into component parts, but rather attempt to get to the layers of lived-experience of the essences immanent in all personal, or mental, phenomena (Allen 1976:54). The question then is: how does one get to these essences and how is it done without imposing subjective

presuppositions onto them?

Husserl proposed a three step process of reduction, called eidetic reduction; eidetic as it is an imaginal process that goes against the natural tendencies of the mind. This reduction does not mean eliminating or putting into doubt, but a bringing to light of the essential intentional contact between consciousness and the world (Thevanetz 1962:46-47).

3.5.2 Step One: The Epoche

The Epoche or the 'bracketing of being' is the attempt to liberate the researcher from the world of fact which Husserl understood as empirical actuality. He was writing in the context in which the predominant worldview was based on the scientism of the natural sciences. This attitude is what needs to be acknowledged or set aside. If one only viewed the world from the perspective of the natural sciences, then no differences would be seen between the objective world and the life world. Since the natural sciences equated objectivity with reality, the natural sciences, Husserl argued, would lead to the concealment of the Lebenswelt. This Lebenswelt is not a separate realm of being for Husserl (1970) but the reflection on the description of man's experiences within a continual contextual set shaped by cultural modes. The only way to combat the natural scientific perspective, was to return to the very structure of the life-world, captured succinctly in Husserl's now famous slogan 'Zuruck zu den sachen', or in Heidegger's (1978:58) more complex language,

'let that which shows itself to be seen from itself in the very way in which it shows itself from itself.'

The task of the researcher, therefore, is to view the object or event as a disinterested spectator (Husserl 1970:239) - as one who neither argues with nor denies, neither questions nor doubts, the validities of oneself or of others (Allen 1976:56). In other words, the epoche is really an attempt to focus on phenomena in the strict sense, that is, to focus on events as they are for consciousness that beholds them, and not how they are in themselves. The researcher does not ask if an event can be so, but if it is so for the person. Factual actuality no longer is the limiting standard according to which psychic experiences are to be judged. For example, one may perceive the Muller-Lyer illusion or the Zollner illusion knowing it is an illusion, yet still perceive it as such (Kruger 1979:49). Hence Giorgi (1986:67) argues that the concern in phenomenology is necessarily about appearances or presences, not existences.

As Merleau-Ponty later pointed out, it is impossible to bracket completely one's presuppositions, so complete reduction is impossible. What could be aimed for is a process of disciplined reflective thinking, a process which would be repeated continually until it became possible to be aware of a world of pure phenomena, or the phenomenal realm. In other words, in this process, the world ceases to be an external conglomeration of entities or a set of brute facts, but becomes a world-for-consciousness (Valle and King 1978:12). This is much more than a simple technique or method, it is a turning-around of intentionality. It is

taking a new attitude in relation to the world of our experience and thus opens up a new field of experience by bringing to light a new consciousness (Thevanetz 1962:51). It is not a psychological experience of the self, but a consciousness of meaning.

3.5.3 Step Two: The Eidetic Variation or Method of Ideation

The previous stage or epoche now becomes the backdrop or horizon upon which the events under observation are reflected upon. The purpose of this step, eidetic variation, is to employ the imagination so that the essence of the event is discovered by reflecting on imaginal variations of the event and so imaginably change it into other possibilities. Husserl understood that an event could be varied imaginably so that the unitary bond between the variants, that is already inherently and passively constituted, is revealed. This enables the researcher to bring to light, what was previously not seen in the Leistungen or performances of the eidos, the event under examination.

An example may clarify the process. One example of the concept is described and then this description is transformed by adding or deleting particular aspects of the example. If one was interested in the concept of a bottle, one begins by describing the bottle in front of one, and then imagines taller, shorter, fatter, darker etc bottles. The number of variations is infinite, but irrelevant. One arbitrarily ends with an open number of variations that give sufficient possibility to get to the core or essence of these imaginal

variations. These are the necessary and invariant features and are distinguished from the merely accidental variations - they reflect the essence of the concept bottle and not the variations tall or short etc.

To return to the final aspect of eidetic variation, the essences in turn need to be subject to further eidetic variation, resulting in a hierarchy of essences. Thus the meaning is captured and the experience is articulated while maintaining the unity, or the eidos, that would be destroyed if any of the variants were isolated.

3.5.4 Step Three: Liberated Seeing of Essences or Transcendental Reduction

It is fairly clear from the first two steps that the process Husserl advocated is essentially a relational one. The whole task is directed towards the internal and external givens of an experience that transcends both the act of experiencing and the object experienced. In other words, it is not examining the 'thing' called consciousness, but the structure which is the act of consciousness directed towards a transcendent object that is partially grasped through an aspect. The researcher has a new relationship towards the 'object' so he can 'see' the essence, which 'can be won only by inner seeing and analysis of the seen' (Husserl 1965:39). But the 'seeing' of the eidos is not the end. Once it is understood, and the genuineness of its 'felt necessity' is tested (Allen 1976:58) then it is necessary to return to the Lebenswelt, as the whole exercise is to gain understanding of

human-living-in-the-world. This was Husserl's particular emphasis in his last period (Husserl 1970), attempting to overcome an implicit dualism which suggested that the transcendental ego, a separate, distinct entity was necessary to perceive eidos in a separate realm of being. In emphasising the Lebenswelt he tried to show that eidos are not philosophic entities, but since our existence is so closely tied to the lived-world, one cannot 'stay' with an eidos in its facticity, but it has to be 'brought' back into the lived-world, so enhancing understanding. In the intersubjectivity of communal experience however, in spite of Husserl's insistence that eidos are not separate entities or facts, he could not escape the inherent radical distinction between consciousness and reality of the lived-world, a dualism that Heidegger and Merleau-Ponty later tried to overcome. It needs to be pointed out however, that this criticism of dualism is not an established philosophical point. Recent translations of Husserl's documents seem to contradict this criticism (Giorgi - personal communication in Brooke 1988:67).

3.5.5 Some Implications of Husserl's Views for Psychology

1. In stressing Lebenswelt, probably his most important contribution for psychology, he undermined Cartesian dualism inherent in the natural sciences. The lived-world is no separate category, but the place of abode, as opposed to only living in a certain realm.
2. Since he stressed what Brentano had already suggested,

namely that consciousness is intentional, it meant a new method, different from that of the natural sciences, was necessary for psychology. He had not only challenged a long held assumption, but provided an alternative method which has been particularly influential in modern day approaches to the phenomenological method.

3. Although written descriptive statements of human consciousness are often used in classical psychology, Husserl provides a rationale that accepts these descriptions as describing phenomena correctly.

3.6.1 MARTIN HEIDEGGER (1889-1976)

As in studying Husserl, there are problems in studying Heidegger. Firstly, Heidegger's works also reflect a continuous development of his thought throughout his life. Heidegger, once an assistant to Husserl at Freiburg, initially based his work upon Husserl's phenomenology. But by the time Being and Time (1927) was published, which was dedicated to Husserl, he had already made a break with Husserl and later made a complete 'turn' as is reflected in the recently published Marburg summer lectures of 1927, which was to be the Third Part of the First Division of Being and Time. Of particular significant relevance to our study at this point is Heidegger's changing concept of science.

A second difficulty is Heidegger's language, words and grammar. Heidegger sought for a language that would convey accurately the phenomenological seeing. Since he never achieved this, he considered this failure to be the reason

why Being and Time was a failure and why he never published the The Third Division of the First Part (Hoeller 1978:150). This accounts for Allen's comment that Being and Time is the most obscure book ever written, and anyone claiming to understand it thoroughly, would seem overbold (in Thiselton 1980:146)!

To return to Heidegger's changing conception of science, Heidegger initially followed Husserl who understood philosophy to be a 'rigorous science' and in Section 7 of Being and Time he repeatedly used the word 'science'. Of particular significance is his conception of phenomenological investigation as a science, a way of existence, or mode, which discloses either entities or Being (Heidegger 1978:408). But inherent in this essentially Husserlian conception, is the Cartesian duality which attempted to draw a radical distinction between consciousness and reality. It tended to isolate the self from existential involvement in a way that assumes that existence can be safely bracketed without distorting the essential nature of consciousness (Holmes 1963:93). Furthermore, Husserl was preoccupied with certitude of knowledge, particularly as he examined 'pure consciousness' as abstracted from the lived-world (McGinley in Thiselton 1980:145). Heidegger's break with Husserl was precisely so to overcome this inherent dualism. Although Heidegger was preoccupied with Being instead of certitude of knowledge and involvement with the environment (Umwelt) instead of abstraction, (he considered transcendental consciousness as too subjective) he had to reformulate his

conception of science.

In his later works What is a Thing? (1935/6-1967) and The Question of Technology (1954/1977) we note a change in his formulation. The word 'science' is still used, but now it refers to the modern western understanding of the discipline in that it is experimental, mathematical and operates in a pre-existing conceptual framework. Thus science, for Heidegger, will always be Cartesian. The essence of this science, or technology which is an application of science, is the ability to allow or elicit 'things' to presence themselves, but only in one way - 'in the unconcealedness of standing reserve', that is, in terms of its usefulness for man (Hoeller 1978:157-158). The results may be correct if scientific method is correctly applied, but not true (Heidegger 1977:175-176). Reality is inexhaustible, and therefore large aspects are simply inaccessible to the scientist because of his methods employed. To get to the 'true', something which is not science is required and this Heidegger called 'meditative thinking', a practice that requires effort, practice, and time, until openness to the mystery of Being is lived (ibid:180).

Heidegger later ceased using the word 'science' and had already, since his 'turn', ceased using 'phenomenology' as that may have implied in a Husserlian sense that 'phenomenology was a science of Being'. If science could only let things appear within a certain framework, it would inhibit the project of phenomenology, that is, to let the things show themselves. However, the word 'phenomenology'

may have been dropped, but its fundamental goal was not abandoned (Hoeller 1978:148;154). Through meditative thinking the task continues, but phenomenology and science are then seen as opposed.

The significance of this can be outlined briefly. Heidegger's argument would question the possibility of there being a 'human science' - it is a contradiction in terms. In attempting to be scientific, it ceases being human or phenomenological. In attempting to be human or phenomenological, it ceases to be scientific (1).

 (1) It should be noted that Giorgi (1970) describes his psychology as a human science. He is aware of the contradiction, as are others at Duquesne University (Romanyshyn 1975; Colaizzi 1975;1978). Although Giorgi, and those who follow his tradition, are essentially Husserlian in the explanation of their method, there are indications that Giorgi is using 'science' as a familiar word or for want of a better word, yet has given it a different meaning.

'What I mean to communicate by the term 'human science' is that psychology has the responsibility to investigate the full range of behaviour and experience of man as a person.' (Giorgi 1970:xii)

In following Kuhn's view of science, he comes closer to understanding phenomenological psychology as a revolutionary science or it being in its paradigmatic phase (*ibid*:175) rather than the stage Kuhn called 'normal science' or what Heidegger called meditative thinking. This does not solve the difficulties however, as Hoeller argues (1975; 1982). The term 'human science' will be used, for want of a better term, throughout this research, but with the understanding that it is a contradiction in terms, yet with an understanding of Heidegger's contribution of meditative thinking. Science is not used positivistically, but in its own way to express intersubjective and objective general truth (Luijpen 1969:20). The whole discipline of phenomenological psychology still stands on tip-toes waiting for a better rationale. The chapter on methodology will indicate some procedures in the human science approach that allow for Being to presence itself without being restricted by an a priori conceptual framework of method. For example, the 'object' under inquiry will dictate the method used in a way that allows for the experience or object to fully manifest itself, and the method must in no way impede this manifestation.

The second significant contribution Heidegger makes for this study is his conception of ontology. Husserl was concerned about achieving certitude of knowledge. Heidegger broke with Husserl and concerned himself with the issue of Being, which he believed to be the central ontological issue in philosophy (Heidegger 1978:51). Being for Heidegger is not a 'thing', a class or a category and cannot be defined as another thing might be in the traditional philosophical manner. Being compels man to look for some way in which he can discuss its meaning. He argued the Being could not be defined as an entity but since the meaning of Being must already be available to us in some way, even in a veiled way, it could be examined (*ibid*:23,25). His contribution is that

'fundamental ontology, from which alone all other ontologies can take their rise, must be sought in the existential analytic of Dasein'

In other words, he attempts to answer the question of Being from the standpoint of already 'being there' or Dasein, reversing the Western tradition of understanding Being from the being of things, that is, he reverses the process of questioning from an ontic to an ontological one. An example may illustrate the difference between ontic and ontological: to say one is fearful is to approach the experience ontically; to ask how one is fearful is to approach the experience ontologically. Once this is understood, then it can be understood how the ontic can be understood in the light of the ontological.

If Being is approached from Dasein, then Dasein needs to be defined. Some translate Dasein as 'being there' or 'being

here'. Other like Macquarrie (1966;1972;1982) leave it untranslated in its technical usage. It almost means 'human being' since it characterizes human existence (Eksistenz) in contrast to the existence (existentia) of objects in the world (Thiselton 1980:148;152). Existenz applies only to Dasein in the sense that only Dasein can inquire and observe its own being. 'Thus the essence of Dasein lies in its existence' (Heidegger 1978:67),

'the person is not a thing, not a substance, not an object, but inside what is immediately experienced' (ibid 1978:73).

In other words, Dasein is an expression that calls attention to the finite, limited nature of man who always finds himself in a specific situation. His 'thereness' is the centre of his reference simply because he is 'there'.

For Heidegger, Dasein cannot be conceived of apart from 'world'. By 'world' he does not mean environment of man, an ontic essence that emerges from man's experience, but as the ontological mode of existence of Dasein. Man is a being-in-the-world, the hyphenated words used to overcome the built in dualism in language. Modes of Dasein's Being

'must be seen and understood a priori as grounded upon that state of Being which we have called "being-in-the-world". The compound expression being-in-the-world stands for a unitary phenomenon' (ibid :78).

Dasein and world are not two entities but live alongside and are absorbed by each other (ibid:80).

'It is a whole in which man finds himself already immersed' (Thiselton 1980:54).

There can be no mode of being-man without being-in-the-world, and it is through his familiarity with the world that he comes to know himself. To exist as man, man is thus a being-conscious-in-the-world, a being-in-the-world (Luijpen 1969:34). As he lives-in-the-world, the meaning of things appear in the sense of lamination, or in Kruger's words:

'Man is therefore a being which is
always open for all the other
things that are to show themselves'
(1979:25).

Existence then necessarily entails being engaged in the act of revealing the meaning of being. Man as being is the ground of all other being-ness, which has by implication the idea that all manifestations of human existence and all meaning which the world has for man, is to be understood and founded in the light of this idea of existence. In Heidegger's work, there is also an important connection between 'placement' in the world and state-of-mind (Befindlichkeit) or the disclosedness of Being-in-the-world (ibid:203). State-of-mind, or more accurately translated as 'mood', make manifest how one finds oneself (ibid:173), as well as discloses the thrownness of being (ibid:174). Moods often lived pre-reflectively, are not mere encapsulated feelings divorced from cognitive content, but turn our attention to the actual, the facticity of our existence, 'disclosing' something by virtue of what it is and its relation to Dasein and its world (Thiselton 1980:163). Moods, through speech, reveal our understanding of our placement in the world, capturing past, present and future in the 'nowness' of Dasein (Gendlin 1977:43-70).

A few further aspects of Heidegger's ontology can be mentioned briefly. Man is a being-towards-death (Sein_zum_Tode) as death serves to bring Dasein face to face with its own being as a totality (ibid:281,286). When man comes to terms with his finitude, he has to do so alone.

'Death is Dasein's ownmost possibility'
(ibid:307).

But before man can come to terms with his finitude, he has to come to terms with his past by ordering the fragmentary aspects of being and accept his facticity before he can face his future. This process necessitates anxiety, which becomes the mode for revelation. It is in this mood that Dasein finds itself faced with the possible impossibility of its existence (ibid:310,311). The realisation that man can live an authentic existence only in the light of death, by obeying the call of conscience to come away from the 'they', the crowd, allows him to fulfil his potentiality-for-being (ibid:320,322). This freeing from the crowd does not detach or isolate Dasein from its world, but now it can fully be concerned and be a Being-with-others (ibid:344), without which it would constitute guilt.

Authentic existence is characterized by resoluteness; herein is freedom as Dasein opens itself to future possibilities (ibid:351,378). But Dasein can never escape its existential relations to the facticity of the past and the fallenness of the present. Thus Heidegger is not asking metaphysical questions like 'What is time?' but rather, 'What does it mean to live in time?' (Thiselton 1980:183). For Heidegger,

inauthentic living is being caught up in the past and present, and not being open to the future. The present is still the focus:

'As long as Dasein factually exists, both the "ends" of the "between" are' (ibid:426).

If man is to live authentically the past can not be seen as mere past facts, but rather as a way in which Dasein becomes existentially aware of itself and understands itself as a Being-in-history, taking upon itself the responsibility of living resolutely in the present-in-the-light-of-the-future. What is important is not the event in the past as if it had a causal link, but its significance for the present as part of human existing.

3.6.2 Some implications of Heidegger's Ontology for Psychology

We need not necessarily subscribe to all of Heidegger's philosophical theory, but we may gain something from his ontological analysis.

1. Heidegger argued that every science has its validity, but if scientific methods and theories are not examined ontologically, their limitations and possibilities are not understood. Heidegger offers an ontological a priori framework from which all entities are to be studied and understood (Kockelmans 1977:22-23), providing an 'anthropological' horizon of meaning as opposed to a biological of brute fact horizon. This is of particular relevance for phenomenological psychology's dialogue with Pastoral Theology: the point of commonality is the

similarity in their anthropologies, discussed in Chapter One.

2. Heidegger's primary concern was to avoid the Cartesian dualism between object and subject. This he overcomes by basing his philosophy on the exposition of Dasein, which does not have 'properties', but possibilities. Knowing is a mode of Dasein founded upon Being-in-the-world, and since this has temporality, subject and object are relativised. Consequently, objective knowledge can only be knowledge appropriate to the subject.
3. Descartes' dualism resulted in the method of natural sciences being given a position of special privilege, so that the present-at-hand takes priority over the world of Dasein. But since methods are valid only within the limited 'world' of the scientist, true 'objectivity' depends on the appropriateness of the methods used for the particular object under examination. The implication of this point for this research has already been discussed in the previous section on natural scientific implications for psychology.
4. States-of-mind or mood are not pure emotion, but should be viewed ontologically, particularly as mood reveals the facticity of Dasein. Mood is not just internal feelings, it is a sense of how we find ourselves in situations. This may not be cognitive, but pre-reflectively it is a mode of being in situations. A mood has the implicit understanding of Dasein, and this is articulated through

speech (Gendlin 1977:43-45).

5. Heidegger is primarily concerned with the lived-world in his Dasein-Analysis, similar to Dilthey's notion of 'life' (McGinly in Thiselton 1980:192). Consciousness is not a subjective tabula rasa, or a custodian of universal truths,

'but an historical existent in active relationships with its physical and social world' (Holmes 1969:112).

Thus distinctions between inside/outside, self/others, affective/cognitive, past, present, future are refashioned.

6. It is not entirely accurate to argue that Heidegger made human experience the measure of truth and that he presents an anthropomorphic view of reality as some have argued (Holmes 1969:114; Montgomery in Thiselton 1980:197). For Heidegger this would be a scientific dehumanization.

However in some measure an anthropomorphic view of truth is unavoidable. But as Thiselton (1980:192) argues, as each provisional view of the past is revised in the light of more understanding, Dasein's view of itself is modified. Thus Heidegger is not only concerned with the truth about Dasein, but is concerned with truth through Dasein's self-awareness and decision. In other words, he is concerned not so much about truth about man, but in relation to man. There are, however, difficulties with this view as it implies that propositional truth is of secondary value even if truth as unveiling needs to be

tested (Thiselton 1980:198,200). Heidegger recognised this and in his later writings became more preoccupied with Being than with Dasein.

7. Time is seen from an existential perspective, meaning that events in the past are not seen as having a linear and casual effect, but rather the past is lived modally in the present as part of the structure of meaning.

3.7.1 MAURICE MERLEAU-PONTY (1908-1961)

Although Husserl posited that phenomenological psychology should be a separate and distinct discipline from transcendental philosophy, the later Husserl (1970) revealed that he was moving towards an existential 'turn' in his commitment to philosophy as a science of phenomenology. This appears particularly in his collapse of the boundaries between the transcendental and the empirical in his quest for intersubjectivity (Merleau-Ponty: 'Signs', in Hoeller 1982:145) and grounding being in the Lebenswelt. It is at this point that Merleau-Ponty attempts to enlarge on Husserl's movement towards an existential 'turn', arguing that this movement is something inherent in the development in the discipline of phenomenological philosophy itself (Hoeller 1982:145).

Merleau-Ponty moved away from the idea that facts and essences could be separated, and implied that Husserl implicitly also believed in the inseparability of fact and essence (Merleau-Ponty 1962:xv; viii-x). As has already been pointed out, Husserl argued for a 'seeing' of the

essences which was an experiential event but in a way where essence could be conceived of as an idea. The danger here is that essences and fact in the Lebenswelt are separated. Merleau-Ponty attempted to overcome this dichotomy by weaving fact and essence, the transcendental and the empirical, in perception itself (Merleau-Ponty 1965:71-73). In other words, he wanted an approach that would be revelatory of being, but other than a scientific approach. This does not imply that he rejected science -his works reveal that he often borrowed insights from traditional psychology. What it does imply is a relationship between science and phenomenology similar to Heidegger's position, yet with more reciprocity between the two (Merleau-Ponty 1965:94). As Hoeller (1982:153) argues , Merleau-Ponty achieved a synthesis 'that is both philosophy and science, also neither, but is not science'.

As was mentioned, Merleau-Ponty grounds this new stance in the phenomenology of perception which he argued is our original relation to the world. It is precisely here over the issue on the primacy of perception that Merleau-Ponty differs from Heidegger. Heidegger understood Being of beings to be the primary reality; Merleau-Ponty accepts the perceived world as the primary reality. Perception gives the first and truest sense of what is real (Thevanez 1962:30-31).

Rather than starting, as the earlier Husserl did, with the 'essential nature of things', the 'pure' phenomena, and giving a rigorous objective description of them, Merleau-

Ponty begins with the 'incarnated' body which perceives, and so becomes the mediating consciousness within the phenomenal world between the perceived and the perceiver.

What becomes clear is that the 'primacy of perception' is his most basic theme, and the key to his endeavour is the phenomenology of perception. Underlying his work, Merleau-Ponty has two basic postulates:

(i) The only meaningful world is that which we 'live'.

We can never remain suspended in nothingness, or 'understand' it from the standpoint of any transcendental attitude or stance of consciousness. We are always in the world.

(ii) To live in the world is to know by direct, perceptual experience. Perception denotes the immediacy of our knowledge of the lived-world; it is our original way of relating to the world. 'Thus we should not ask whether we really perceive a world; we should say on the contrary: the world is what we perceive' (Merleau-Ponty 1962:88).

The pivotal point in this is the lived-body, in opposition to Husserl's transcendental idealism. Merleau-Ponty argues that the world cannot be bracketed any more than the true self: who decides what pole of the subject-object pole in Husserl's theory in approaching the world, is to be bracketed? Merleau-Ponty argues that self and world are revealed together: a pure 'self' does not exist and could not have real confrontation. Essence must be

reunited with existence. The true transcendental is the world - not Being nor consciousness (Thevanetz 1962:86).

Merleau-Ponty posited that existence cannot be conceived of apart from the world - they co-constitute one another. This co-constitution is based on a dialectical movement: people act on the world in a purposeful way and are partly passive as the world acts on them. This life-world is not a construction (Valle and King 1978:10); there is nothing prior to it from which it can be constructed. It is pre-reflective. Paradoxically it is both independent of knowledge derived from reflective processes, and yet being pre-reflective, it is also the ground of all knowledge (Valle and King 1978:11) as it is the natural setting for all acts to emerge.

Similar to Heidegger's Dasein, he argues that self and world are directly revealed, not in angst of being-unto-death, but in the lived-ness of bodily experience. This lived-ness of bodily experience or the primacy of perception, is the basic mode of consciousness; we directly perceive ourselves in relationship to the world in which we are immersed. The emphasis is on the holistic nature of perception in a way that seeks to understand our involvement in the world and so avoids Husserl's idealism as well as the objectivist and mechanistic tendencies of science, especially in classical psychology.

Classical psychology has argued that an inner world is

necessary to account for perception (Kvale and Grennes 1975:42). It has to construct an inner man 'as soul' to account for action (Merleau-Ponty 1962:xi). In contrast, Merleau-Ponty argues that truth does not 'inhabit' only 'the inner man' or more accurately, there is no inner man. Man is in the world, and only in the world does he know himself. Thus behaviour is not simply an indication of an inner state, man is his behaviour to the world (Kvale and Grennes 1975:42).

Furthermore, classical psychology postulates a concept of a self and body - image and argues that we start with an objective, disinterested visual picture of the body to which later subjective meanings are stuck on to produce the final body-image (Moss 1979). Merleau-Ponty (1962, 1963) argues that body-image encompassing the whole of being is not a matter of acquired objective knowledge, but is a familiarity formed pre-reflectively. It is something I live, and then know. My body inhabits the pre-reflective realm of the human life world expressing character, a 'living envelope of our actions' (Merleau-Ponty 1963:188).

In other words, one does not decide what the meaning is of what one is seeing, nor does one decide what one feels - one simply lives it and then becomes aware of it. Put differently, Husserl's notion of knowledge was founded on the relationship between the two poles: neosis (the 'I' pole) and neoma (the object pole). Thus intentionality for him comes down to knowledge of an object. For Merleau-Ponty, knowledge is an ontological relationship - a subject-object-body

interaction. Therefore it is through the body that we experience the world, not through the mind.

This lived-body lives in a lived-space which is the space of human action lying all about us. This too is pre-reflective, as it is organized around our activities or objects in a dialectic between person and world, perception and action (Merleau-Ponty 1962:110; 1963:182), so that the person is an embodied-being-in-the-world. Man then is neither an object nor a subject, but a being-in-the-world.

The lived-space that the body inhabits is seen as an extension of the bodily-livedness, so that the totality of situations and regions of life are organized as a personal-world. Thus experiences and actions have meaning only in relation to one's world; to understand the person we must understand the meaningful organization of the individual's personal world (Moss 1979:88). Conversely, to be ill at ease with myself is to be so with an aspect of my personal world.

Whereas Husserl focused on intentionality of consciousness, Merleau-Ponty stressed intentionality of behaviour.

'Mind is now not encapsulated but a relation, the body's relationship to the world, expressed through intentional behaviour' (Kvale and Grennes 1975:47).

This intentional behaviour acts upon the world and reveals the world to man. The meaning of the behaviour is found in the behaviour itself. Thus there is no need for an 'inner man' to guide behaviour, because behaviour is man's meaningful relatedness to the world (*ibid*:48). The body, the

'living envelope', is itself conscious in its relationship with the world in whatever it does. The body knows when it is happy or in pain - it does not have to be told so by the 'inner man' or the 'perceiving mind'. Meaning is not added to or projected onto the behaviour, but the meaning reveals itself in the body's relationship with the world. In other words, the behaviour is itself intentional and is intentionally engaged. These meanings may not always be clear, but lived first or lived pre-reflectively and most times, awareness of the meanings only occurs later. It is because of this emphasis on the interpersonal and not the intrapersonal that Merleau-Ponty posited the unconscious to be, not an intrapsychic entity situated within a person, but situated between people. The unconscious for Merleau-Ponty would then refer to the latencies or ambiguities that are embodied in acts of perception (Pontalis 1982; Brooke 1986).

Two consequences become apparent:

- (i) an elaborate theoretical system of psychoanalysis is not needed; what is needed is description and investigations of modes of behaviour and underlying moods (Boss 1982:233). For example, when we examine guilt, we discover that it is not merely a feeling as a result of the action of a superego or some other postulated entity, but we find that we are guilty. Guilt is not some 'thing' separate that can be subtracted to make us better, but I am guilty. And this is experienced pre-reflectively: guilt is a mode of being, a way of acting toward and

experiencing the world (Brooke 1983; Velthuysen 1985).

- (ii) It is not necessary to understand cause-effect relationships, as they cannot elucidate the life-world. For example, Freud understood guilt feelings to be constituted in the past and these feelings wait for an opportunity to manifest themselves at the next ethical violation. As Woocher (1977) shows, this means that the person is not responsible for his guilt, and is powerless to do anything about it. Implied is that more responsible living will only exacerbate the guilt! Events should be seen to co-constitute one another rather than events in one realm causing events in the other. Past events may be of interest as a sequence, but causality cannot be inferred. The cause of a 'psychic fact' is never another 'psychic fact' (Merleau-Ponty 1962:115).

3.7.2 Implications of Merleau-Ponty's Views For Psychology

1. The criticism that to concentrate on examining experience is being subjective and unscientific is unfounded. Experience is how we behave to the world, it is always already out in the world, it is not an internal state, but a mode of presence to the world (Coliazzi 1978:52). Behaviour and experience are two perspectives of one event: human action; it is either experienced-behaviour, or behaviour-experienced (Romanyshyn 1978:34).
2. Phenomenological Psychology is the midground between the

purely objective and purely subjective approach. Any approach which is purely subjective or objective does injustice to the essential nature of the indissoluble subject-object unity (Valle and King 1978:14).

3. Causality in existential phenomenological psychology differs from the natural scientific view. The notion of causality in its linear form is rejected as the person and his world co-constitute one another.
4. If linear causality is rejected as a basis for studying the individual, then hypothesis-formation and experimentation is also rejected as the sole method of science, because this implies something hidden causes that which is apparent. For the existential phenomenological psychologist, only that which has its base in naive experience is real and worthy of attention (Valle and King 1978:15-16).
5. Traditional psychology generally excludes 'experience'. Thus a new method or approach that remains with human experience as it is experienced, and one that tries to maintain contact with experience, is necessary (Coliazzi 1978:53).
6. Instead of asking 'why?', 'what?' needs to be asked. Description through disciplined reflection therefore replaces the experimentation method. In other words, structure needs to be explicated. Structure here refers to the commonality or form recognizable among various instances over time and situations (Valle and King

1978:16) or the essence or reality that one responds to at a phenomenal level (Giorgi 1970:179).

7. If structure is made present to us as meaning, the task of phenomenological psychology is one of 'disclosing the nature of structure in the form of meaning'. That is, through description, the pre-reflective life world is brought into the level of reflective awareness where it manifests itself as psychological meaning (Valle and King 1978:17). Kruger argues that the task of psychology is to 'explicate the unwritten constitution of everyday life' (Kruger 1983:54). It is a systematic study of the structures of human existence by explicating lived (historical) experience (Kruger 1979:183) in a way that will yield systematic, vigorous and intersubjective knowledge (Giorgi 1975), yet within a paradigm based upon philosophical anthropology. Since there are numerous parallels between the anthropological views of Husserl, Heidegger and Merleau-Ponty with the relational view of man in theology, the phenomenological approach is of particular value for dialogue with theology.
8. The anthropological views inherent in the natural scientific paradigm need to be exchanged for an image of man which parallels the way man experiences himself. The task of the researcher, according to Giorgi (1975), is to discover the way man appears-in-the-world, and find a way that will yield systematic, rigorous and intersubjective knowledge.

9. If phenomena need to be primary, and be given time to emerge so that the structure of phenomena can be discovered in the world of lived-experience, then the methodology should be determined by the task presented and not, as in the natural sciences, allow the method to dictate what the results would be. Consequently, there can be no one single methodology in phenomenological psychology, but rather an approach towards phenomena in such a way that results are not dictated by the methodology in terms of the type of questions asked, nor are experience and meaning violated. It is this task that we address in the next chapter on Methodology.

3.8 SUMMARY

This chapter outlined the inadequacy of the natural scientific model in examining human experience. The philosophical roots of the natural scientific paradigm were discussed with particular emphasis given to the cartesian dualism inherent in psychology conceived as a natural science. Psychology conceived as a human science was proposed as a complimentary model to the natural scientific model. Emphasis was given to three precursors of the phenomenological approach, Husserl, Heidegger, and Merleau-Ponty. Each precursor contributed towards the development of phenomenology. Respectively, the eidetic reduction, the emphasis on being-in-the-world, and the pre-reflective lived-body. The implications of each philosopher's views for psychology were briefly listed. The next chapter will deal with the implications of psychology as a human science in the

examination of the phenomenon of inner healing.

CHAPTER FOUR: RESEARCH METHODOLOGY

The previous chapter is an attempt at providing a philosophical rationale for the empirical phenomenological approach to research. The chapter does not argue for the exclusivity of this approach, but provides a substantial basis for this approach to be viewed as a complementary approach to that of the natural sciences. The general inadequacies of the natural scientific method have already been listed, but it would be helpful to clarify four further reasons why a phenomenological approach must specifically be used in this present study.

4.1 REASONS FOR THE USE OF THE EMPIRICAL PHENOMENOLOGICAL APPROACH

Firstly, in examining inner healing, as it has been stated, the natural scientific method cannot be used initially as it would beg the question: it will be examining something not clearly understood and forcing the subject into a particular mode. Put differently, the structure of the experience conveyed by a questionnaire might not be true to the lived experience of the respondent (Stones 1979:54).

Secondly, it is also just not possible within the natural scientific model to examine an experience of the numinous or transcendent experience as transcendent experience. The phenomenological approach, since it deals with man's lived world and all his possibilities, is open to this dimension.

The third and fourth reasons for using the phenomenological

approach are related issues. They are respectively, defining religious experience and the problem of interpreting religious experience. When examining religious experience we are faced with a complexity of problems (Allport 1960; Dittes 1968; Allport & Ross 1967; Oates 1970; 1973). The most difficult problem is arriving at a definition of religion that will adequately encompass the whole phenomenon and also allow certain aspects to be isolated and investigated in a way that will yield accurate and reliable insights for the whole phenomenon. This problem is complicated further by a great variety of phenomena to which different cultures apply the word "religion". Attempts have been made at searching for the essential or universal elements within a multicultural array of phenomena by reducing religion to a lowest common denominator, or regarding the characteristics of one tradition as definitive for all instances of religion. But these attempts have been proved to be perilous and simplistic. What progress has been made has been stymied by disagreement over questions of strategy or approach (Carrol & Jenkins 1973; Gottlieb & Bailey 1981). A further important factor in defining religion, crudely but not inaccurately, is whether or not religion is viewed from the 'outside' or the 'inside': that is, does the researcher have a personal commitment to and understanding of this religion, or is it viewed from an uninvolved perspective? What if those 'inside', like Barth and Bonhoeffer, argue that Christianity and religion are incompatible? Barth (1968:36-39) argued that 'Christianity is the abolition of religion' and Bonhoeffer advocated a 'religionless Christianity'. On the

other hand, Bergin (1983:171) very candidly states that much of the research done by those 'outside' religion is biased against religion and hence has shown a correlation of religiosity and pathology - the problem being that the non-religious conceptual and attitudinal biases become part of the empirical enquiry. Certain religious factors are often excluded from the inquiries in a way that prejudices the results. And if mental health within religion is being examined, its definition determines how religious behaviour is viewed (Larson 1979). Given this history of conceptual difficulty, conflict and prejudice, the empirical phenomenological approach will be particularly helpful as prejudice and presupposed theories are suspended as far as possible and the approach 'allows' for transpersonal experience to reveal itself and be interrogated.

The fourth point is the difficulty of interpreting religious experience. Here again we can encounter a host of questions as Donovan (1979) has shown. A central issue is the question of what is constitutive of an experience so that it is peculiarly a religious experience. What are the criteria for genuine experience, that is, when is an experience an experience? This is further complicated by the various types of religious experience, for example, are they mystical as opposed to paranormal experiences? Is it not all a way of speaking; is it not one way of talking about coming to grips with issues of a cosmic nature? Why do we say we encountered Christ and not Buddha? Does using the same language about an experience necessarily mean the experience is the same?

These questions require thoughtful responses, but what does become clear is that one cannot have an experience without an interpretation. If there is no interpretation, then it ceases to be an experience as experiences always happen in meaning and thus language contexts (Donovan 1979:30). Language may in fact be necessary to have the experience, for without it there would be a lack of awareness of the significance which makes religiously-interpreted experiences possible. Besides, interpretation can only take place within contextual concepts we already possess. As the Whorfean thesis states: 'Language influences how reality is perceived' (Giorgi 1986:4). Furthermore, since all language and expressions are theory-laden, language not only alters the experience but also what we can learn from the experience. It becomes clear then that the use of a questionnaire would be bogged down trying to negotiate some of these problems. The phenomenological method would be best suited for this study as the protocols are examined within the subject's interpretive paradigm. It is assumed the subjects know what an inner healing experience is. Different meanings and concepts can be clarified through dialogue, allowing the essential themes to emerge.

4.2 THE PHENOMENOLOGICAL APPROACH

What then is the phenomenological approach in psychology? As psychology is a field still in the process of defining itself, so is the phenomenological movement. There are numerous aspects and interpretations of the movement, but some general characteristics are apparent (Giorgi 1975<a>:82-

83).

Firstly, the phenomenological approach is an approach that is concerned with a rigorous description of a phenomenon so that understanding of a particular mode of human existence is achieved, while at the same time remaining faithful to its context in the Lebenswelt (Husserl), or in relation to the world (Heidegger). Kruger (1979:183) suggests that the phenomenological approach in psychology is an 'intersubjective science, systematically studying the structure of human existence by explicating lived (historical) experience'.

Secondly, Phenomenological Psychology is not a humanistic science, but a human science (ibid 1979:193). The human being is not viewed as the measure of all things, and man is not seen as an encapsulated entity as in rationalistic ideology. Contrary to this, Phenomenological Psychology conceives man as open to the spiritual and transpersonal - the world is not restricted to tangibles and mere facts, but can only be conceptualized as a system of infinite possibilities and meanings.

'Phenomenological Psychology is therefore, in principle, open ended to the potentials for being human rather than restricting its definition of humanness to that which is consistent with the general rational conception of humanity' (Kruger 1979:194).

Consequently, in phenomenological psychology, the image of man is redefined in terms of those characteristics which confer upon man his unique human attributes.

Thirdly, since existence is not a state of isolation, but a being-in-the-world, the task of the phenomenological method is a careful description of this life-world in a way that will arrive at an understanding of the phenomena - by aiming to penetrate their significance and contexts until their essence is fully revealed,

'Phenomenology is the study of the structure and the variations of structure, of the consciousness to which any thing, event, or person appears. It is interested in elucidating both that which appears and the manner in which it appears, as well as in the overall structure that related the 'that which' with its modes or manner' (Giorgi 1975:83).

Fourthly, exactly how this is done is still in the process of debate; there is no one methodology. In fact it would be more correct to call it an attitude towards the world (Stones 1979:113) which manifests as an approach. What does become clear however is that the phenomenon needs to be primary and the methodology should be determined by the task presented, so that the investigator may remain true to the facts as they are happening. One leading researcher, Amedeo Giorgi (1979b)), claims that the primary concerns of the researcher is to discover how the phenomenon of man, including his so-called 'subjective' characteristics, appears in the world and then ways of studying him must be determined so that systematic, rigorous and intersubjective knowledge of the phenomenon is gained.

He argues that the phenomenological approach in psychology is systematic in that the method one chooses will most

fruitfully yield an understanding of the phenomenon - in this case the experience of inner healing, in a way that will illucidate experience as it appears.

There are a variety of ways in which the method used fulfills the requirements of 'rigorous knowledge', depending of course on the context and approach of the investigation. The method is rigorous in that as far as possible the study is pursued in an unprejudiced fashion and judgements are determined by that which really presents itself (Strasser in Stones 1979:116). Furthermore, it is rigorous as there is a consensus of intersubjective validation of the shared experience.

Note there is no one method - the phenomenon cannot be reduced to fit into a pre-existing method (Giorgi 1971:11; Stones 1979:124). The phenomenological method is itself phenomenologically derived as the content must dialogue with the method. The method is essentially determined by a movement from the content to an approach until the most appropriate method that will illuminate the content is found. Implicit in this is a movement from naive everyday language to a psychological language, or second-order expression, and this movement is mediated by careful reflection.

4.3 THE METHODOLOGICAL PROCESS

The approach that is followed in this study is similar to that of Giorgi (1970;1971;1975 <a> <c>;1986) and some researchers at Rhodes University who have implemented his approach, namely, (Stones (1979<a>;1979;1985;1986),

Schweitzer (1983), and Matthis (1983). Their procedures are useful, simple, and to a large extent the steps outlined particularly by Giorgi, are present in one way or another in all phenomenologically oriented research (Wertz 1983:197).

The process begins with the choice of subjects. Stones (1979:125) has argued that they be of the same language group to obviate information loss due to obvious difficulties in interpretation; they should be willing to share freely and openly; the subjects should be naive with respect to psychological theory so that their verbalising would be without undue interference from implicit philosophies of various schools, and thus stay closer to the actual pre-reflective experiences. Brooke has challenged this (1983:78-79) arguing that being naive does not imply a lack of intrinsic cognitive influence. In fact, the contrary may be true, particularly in this study, as so much written about inner healing is directed towards lay people and thus the subjects can be influenced extensively by the often unquestioned philosophies and metapsychologies implicit in the literature. In fact, being psychologically sophisticated may enable the subject to be less prone to conceptual and theoretical prejudice. What is desirable however, is an articulate protocol simply because it makes it easier to comprehend (Stones 1979:127).

In this particular study it was found that few people had experienced inner healing although many had read about it and claimed some experience of healing. Fifty letters describing the intention of the researcher (Appendix 1) were sent out to

many who were known to the researcher personally, but only a small fraction responded. This may be significant, reflecting the pain involved in remembering the event or purely the effort involved in writing a protocol, or perhaps some other unknown reason, or simply because very few had experienced inner healing. There were nine respondents in total. Many more had promised the researcher, after further personal contact, to complete a protocol, but over an eighteen month period did not respond. It is important to note that the intention of the researcher was to collect written protocols simply because it would enhance anonymity, allow subjects from a wider geographical area to respond, and it would be easier to handle logistically. However, one respondent living in the United States of America received the request letter and visited the researcher while on a trip to South Africa. His extensive experience in the inner healing ministry, and the quality of his own experiences decided the researcher to tape the interview, but not ask too many questions. This was then transcribed and the protocol (protocol 5) treated similarly to the written ones.

In phenomenological research, having a stipulated and required number of protocols is not necessary - any number of protocols can be used. What is necessary however, is that enough protocols are gathered so that the collection will include the diverse, the unique and the common. This variety enhances the possibility of including themes that may become constant through enough variety of style and description, giving a comprehensive, not exhaustive, feel of the

experience. This kind of sampling prevents some aspects of inner healing being minimized or omitted. What one protocol highlights may shed light on what is implicitly contained in another.

Those who did respond:

- (i) were white, English-speaking men and women from different denominational backgrounds and who were fairly articulate,
- (ii) trusted the research situation and the confidentiality of their protocols,
- (iii) allowed the researcher to contact them at a later date to clarify meanings and to discuss and check the provisional results, making them co-researchers in the project.

The next step was selecting protocols or descriptions in everyday language of an experience of inner healing. A question that is consequently raised at this point is what criterion is used for selecting certain protocols and rejecting others? Paradoxically, the use of an interview or written protocol is widely used in psychology, yet seldom is its methodological status and philosophical theory clarified (Kvale 1983:171-173; Giorgi 1986:5). For this study, the protocols were selected simply on the grounds of their being articulate, for their ability to follow instructions, and for their typicality or peculiarity.

'The extent to which a description is comprehended and faithful to the way the event was originally lived through is the measure of its value for psychological reflections and

knowledge' (Wertz 1983:199).

One protocol was not accepted because it was regarded to be inarticulate and too full of cliches - it was answered on the back of the request letter. Three other protocols were rejected as they were judged to be inadequate in their full expression of the experience. Those not selected were kept, but not used for further detailed consideration.

4.4 THE EXPLICATION PROCESS

The scientific phase of the explication consisted of six steps. The steps used were ones that, for the researcher, with least difficulty and with naturalness facilitated the unfolding of the phenomenon. The phenomenological approach was constantly dialogued with the phenomenon and checked to see if it helped in revealing the lived-experience of the subjects.

4.4.1 Step One: Reading the Protocols

The first step in the explication process was reading the protocols in their everyday language until a holistic sense of the data was achieved. This was repeated over a period of eighteen months. Since fidelity to the phenomenon as it is lived is paramount, the subjects description must be accepted at face value, and the subject is not questioned whether the experience was really as he experienced it. But the researcher is also grounded to everyday life and his involvement in the scientific phase of the explication is essential. His own preconceptions cannot be suspended completely, but he can make them explicit to himself, so that

he can remain faithful to the data. This was particularly important in the explication of written protocols as it follows the principles of the hermeneutic method (Kvale 1983:187-188). In an interview it is far easier to clarify concepts by asking questions, but preconceptions carried in by the interviewer become part of the dynamic of the interview. Whatever form the protocol takes, fidelity to the phenomenon is paramount. Fidelity to the phenomenon as it is lived does not mean capturing the totality of the phenomenon in every conceivable aspect, but rather aspects that are selected by the researcher in the context of his discipline are apprehended and understood

'within the lived context of the one living through the situation and as those aspects are perceived and understood by the researcher' (Giorgi 1975<a>:99).

Once a holistic grasp was achieved, further readings of the protocols were necessary for the subsequent phases of the research. Implicit in these readings was an empathetic immersement in the world of description, a slowing down and dwelling on the descriptions, magnifying incidents until a relative complete sense of understanding was achieved (Wertz 1983:204-206), doing what Heidegger called meditative thinking. Often it was necessary to dialogue with the subject to clarify meanings for example, Protocol 3 - what do you mean by 'neurotic tendencies' or a 'spirit wanting to take control'?

4.4.2 Step Two: Natural Meaning Units

The second step was breaking the data down into naturally

occurring units that convey a particular meaning. These are called NMU's: a natural meaning unit which is numbered and separated from the others by a diagonal. These contain the central theme of each scene, or point of focus, of the protocol.

4.4.3 Step Three: Essential Themes

These NMU's were then expressed in a reduced form concisely and accurately and called essential themes. The themes are expressed as close to the language of the subject as is convenient, allowing the data to speak for itself. But since existence is in a shared-lived-world, and people are able to understand meanings, it is possible to articulate the essential themes in words other than those used by the subject, in order to convey the intended meanings clearly (Stones 1986:119). Most of the themes are directly exposed, but at times submerged meanings had to be clarified. Irrelevancies and redundancies were eliminated, for example Protocol 3: NMU:25 'I had been told that the person would be arriving with someone else. In the middle of lunch they both arrived: I shall never forget when they walked through the doors, one was fashionable the other was conservatively dressed. The tall one who was almost bohemian looking, tagged a small dog behind him. -- This is what I saw. Essential Theme 25: Two people arrived during lunch. M remembered one was fashionable dressed, almost bohemian looking. The other was conservatively dressed.

This step becomes particularly helpful in explicating transcribed protocols as spoken language tends not to be

succinct and precise as in written language, as is evident from Protocol 5. It should be noted that researchers and co-researchers can differ at this point - meaning units are personal, and each has his own way of embracing part/whole relationships, and so there will necessarily be some variance.

4.4.4 Step Four: Situated Structure

The fourth step was that of creating a Situated Structure. To explain the necessity of this step, the relationship between essence and structure can be expanded on. The task of explicating a protocol is to explicate the structure and meaning of the phenomena being studied; it is the process of making explicit or thematising the locus of any given phenomenon within its horizon (Giorgi 1971:21). This would require an examination of the various ways the phenomenon appears and obviates repeating identical themes as that would do violence to the phenomenon. The various ways a phenomenon manifests itself or by looking for the essence of its varying manifestations , tells us something about its essential nature (Giorgi 1971:24). Valle and King (1978:15) express this relationship through the analogy of examining a mineral crystal. Different occasions and angles will provide different reflections. Only after repeated appearances and occasions will the unchanging crystalline structure become known. An example from the protocols examined may clarify this further.

Different subjects experienced emotional pain physically as a

memory became vivid. Several experienced it as a pain in the gut, others fell down, some wept. These would be the variations. The structure is arrived at through an imaginal variation of all the possible variations or essences which will result in a stable unifying structure. In this example, the structure was described as, 'painful emotions presencing themselves bodily'.

In this step it becomes clear which themes were relevant and which were not. Often this was an obvious decision, but occasionally the step was done intuitively. The irrelevant themes were dropped and the relevant ones grouped together in terms of similarity of meaning.

These were then expressed in the researchers own language, requiring it to be the biggest hermeneutical jump in the process. This hermeneutical jump is important for a number of reasons. Firstly, the situated structure is expressed in the researchers language, since it is his psychological reflection that is being expressed. "As this speaking originates from the researchers own contact with the case, it is highly personal and specific to the case; the researcher speaks his reflection and his context of knowledge as he encounters the psychology of the case" (Wertz 1983:210). Secondly, phenomenological language is used in an attempt to move away from implicit dualistic tendencies in ordinary language. The aim is to get to the meaning of the experience as it is lived. For example, the words 'future possibilities' are used as they describe the subjects phenomenal sphere which encompasses themes like 'future',

'another step', 'hasn't finished with me yet', 'hope ', 'decisions', and other subtle ways of living in the subjects context. On the other hand, words like 'supressed unconscious memories' were avoided because of the loaded metapsychological implications. Thirdly, phenomenological language is used so that the experience can be shared with other researchers, and it attempts to avoid the hidden eclectic anomalies of ordinary language.

In short, the task of this stage, although it is not possible to delineate it entirely, is to move to the meanings of the experience. The most difficult task of the researcher is not to slip into lazy reflections and the consequent superficiality which would only lead him to see what he wants to see. Instead, he needs to employ creative insight to leap from what the subject says to what the subject means, in a way that gets to the meanings given with the text but not in it (Coliazzi 1978:59). If contradictions do appear, or ambiguities as to the meaning of experiences appear, the researcher will have to increase his tolerance for contradiction and ambiguity: the point is, in focussing on meaning, what is logically inexplicable may be existentially real and valid for the subject.

4.4.5 Step Five: General Existential Description

The fifth step in the explication process is forming a General Existential Description. This was arrived at by re-examining all the Situated Structures and looking for what was common to all the experiences of inner healing. The

General Existential Description would be an attempt to overcome the limitations imposed by the specific contexts of each protocol to get to the meaning-structure of the phenomenon in general, in a way that will communicate the phenomenological synthesis to the world of critical opinion (Stones 1986:120). Thus the General Existential Description not only considered what was common to the selected protocols but also common to all possible experiences of inner healing, and this later group was covered through a further use of imaginal variation. In other words, the General Existential Description was discussed at a high level of abstraction so that it would cover all possible experiences of inner healing. The outcome is a fairly concise definition of the phenomenon of inner healing. But since the General Existential Description is fairly technical it was decided that illumination of the general experience would best be achieved through the use of an extended description (the sixth step) in the form of a series of assertions, followed with discussion and dialogue with other researchers and theories on inner healing under each assertion. The extended description in a series of assertions is contained in Chapter Six.

4.5 SCIENTIFIC ACCOUNTABILITY

If the method used in this study is to be scientific in any sense, it is required to be accountable to other researchers or fulfil the requirements of being 'objective'. Natural scientists argue that an observation is only rigorous or objective when it can be expressed quantitatively. In other

words, some form of calibration is necessary. A failure then to quantify the data would be synonymous with failing to be rigorous. But, as has been shown in Chapter Three, the assumptions of a human scientific endeavour differ from that of the natural sciences. Thus the content we are examining, that is the experience of man, changes the natural scientific definition of rigour or accountability. The criteria for accountability and validity in empirical phenomenology differs from the natural scientific criteria because the method needs to be consistent with a phenomenological epistemology. As Giorgi states:

'Its ontological presuppositions concerning man are different and therefore its criteria for rigour also differ. The presupposition that really matters maintains that fidelity to the way any phenomenon appears must be the beginning of all science. That is why a human scientific psychology must begin descriptively to try systematically to deepen the original description in the rigorous way.' (1971:34)

In short, being accountable then is an intellectual attitude of someone who pursues his study in an unprejudiced fashion and allows the subject matter to be presented in an unprejudiced manner (Strasser in Stones 1979[b]:59).

Giorgi, in two other works (1975<a>;1975), suggests three ways in which the phenomenological method is accountable; receptivity, fidelity, and rigour.

- (i) The approach of the research should have the characteristic of receptivity, that is, allowing the phenomenon to emerge unprejudiced over a time. The explanation of the stages of explication make

it clear that this was complied with in this study.

- (ii) Fidelity refers to the need to describe the phenomenon precisely as it presents itself to the researcher. This was discussed under step one of the explication.
- (iii) Rigour implies that the intentions of the researcher are in harmony with the demands of the phenomenon as it appears in the situation. Since the researcher, in the phenomenological approach, strives to understand the phenomenon as it emerges in its own context, and then describes the phenomenon in a disciplined and controlled way, the method is rigorous (Stones 1979:68).

4.6 VALIDITY AND RELIABILITY

In the natural scientific model, reliability and validity are crucial qualifying concepts. An experimental method is valid if it actually measures the concept it is supposed to measure. Reliability refers to the consistency of an instrument in giving the same measurements under the same conditions. In short, what is required is consensual validation of the outcome. However, implicit in these two qualifications is the assumption that concepts used are stable, context - free, and clearly delineated from one another. But human existence, phenomenologically understood, reveals a conceptual system that changes, particularly since the relationship between the object and the subject, or researcher and the researched, are dialectically and reciprocally linked.

The criterion then for the phenomenological method is not whether another judge or researcher uses exactly the same words and expressions, or even arrives at an identical description of the phenomenon (Stones 1986:120). Since we are dealing with a hermeneutical model of interpretation, it simply is not possible to arrive at exactly the same conclusions. When dealing with a text we have to ask basic questions: did we get another's intended meaning or as it appears to us today?; did we get to the letter of the text or the spirit of the text?; is there more than one interpretation? (Kvale 1983:199-193). What becomes clear then is that reliability is indicated if another researcher, following the steps outlined for this study, can repeat the process and arrive at a conceptually similar outcome. Validity is indicated when the differences in wording are intersubjectively understood to reflect an identical meaning or indicate similar themes to those which emerged from the data as explicated by the original researcher (Stones 1986:120). In Giorgi's words the criterion for qualitative research is:

"whether the reader, adopting the same viewpoint as articulated by the researcher, can also see what the researcher saw, whether or not he agrees with it" (Giorgi 1975<a>:196)

In this study, a co-researcher was co-opted to provide intersubjective validation, since no researcher is able to bracket or even be aware of all his presuppositions. The author relied on a psychologist, familiar with the phenomenological approach, to be a co-researcher in this project. In the

process of dialogue, he helped uncover certain blind-spots and hidden presuppositions the researcher held as a theologian.

4.7 LIMITATIONS OF THE EMPIRICAL PHENOMENOLOGICAL METHOD

There are two inherent limitations in any phenomenological methodology (Coliazzi 1978:70). The first is the impossibility of a presuppositionless description. The researcher's presuppositions can never be fully uncovered, so bracketing in the Husserlian sense will always be an ongoing activity. It is possible however, to strive towards an ideal and make one's presuppositions clear. The necessity of a co-researcher and trust between them is therefore of fundamental importance.

Secondly, no single person or experience can be exhaustively researched, as existential significance tends to spiral into ever increasing horizons. Leaving nothing out is simply not possible. If Heidegger is correct that Dasein never completely arrives, but is always coming-into-Being, then research as a structured component of Dasein can likewise only remain on-the-way in the process of becoming.

This leads us to examine potential difficulties that emerged in this study. The first was the question of when to terminate the explication. From the above, it becomes clear that there are no pre-established criteria for termination. This study terminated when a certain point was reached when it was sensed that it was more complete than it was not complete.

A second potential difficulty would be the imperfect descriptions and differing degrees of congruency revealed in the different subject's protocols. More protocols simply were not available during the research period. It was interesting to note the resistance observed in completing protocols after numerous potential-subjects had promised to do so. Perhaps this was due to the sensitivity of the task. An attempt was made to overcome this problem by ensuring the privacy of the information -some protocols required names, times and places to be changed to ensure this - and dialoguing with the subjects at numerous stages of the explication to ensure that clarity was gained and meaning structures were understood.

CHAPTER FIVEPROTOCOLS DESCRIBING AN INNER HEALING EXPERIENCE5.1.1 PROTOCOL ONE: (Showing Numbered Natural Meaning Units
[NMU's])

(1) My mother seldom displayed love or affection as a result of her upbringing although I didn't know this while I was growing up. /(2) and she used her short and often uncontrollable temper to discipline. /(3) However, my father's gentle nature was often able to comfort and heal the hurts inflicted as a result./

(4) At the age of 10 we immigrated to S.A. where I was teased unmercifully about my accent at school./

(5) Unlike my sister (9 years older) outgoing, strong willed and rebellious, leaving home at an early age /(6) I (shy and reserved) became withdrawn, and hurtful comments were always being passed at my total inability to converse. /(7) I was just a nice obedient little girl with no personality whatsoever./

(8) I met Bert (my husband) while I was at school, and found that I could talk to him /(9) even if I didn't it didn't matter, I was accepted, /(10) and although he was not considered good enough for me by my mother our friendship grew./

(11) My father's death when I was 18 affected my mother and I deeply. My mother, lonely and not well provided for became

very dependent on me and I on Bert (who was like my father in many ways,) /(12) he could not however bear an argument and would disappear when my mother lost control of her temper./

(13) We were married three years later, had 3 lovely children and Bert was now a favourite. /(14) I was completely dependent upon him /(15) and my inferiority complex hindered me from making friends or having other interests.

(16) After my mother's death I was invited to attend an Edge of Adventure course, and in time both Bert and I accepted Christ and the Baptism of the Holy Spirit. /(17) Eager to learn I joined one study after another but my inferiority complex remained. /(18) I hung onto Bert wherever possible /(19) but at one of the conferences we attended I experienced love and acceptance in a group and we reached a deep level of sharing /(20) and I began to look at myself and understand why I was like I was, and that I could be changed /(21) this prompted me to attend a workshop on inner healing. /

(22) I need to mention that at this time I was taking tranquillisers and anti-depressants and had been for a number of years. /(23) At this workshop we were guided through the Scriptures looking at how the heart and spirit can be crushed. /(24) How wonderful the love of God is, the promises that He has made /(25) and how he is the same yesterday, today and forever /(26) and wants to heal us, spirit soul and body, that we may be whole. /(27) As we reflected on the past, the Lord revealed many incidences where I had been hurt. /(28) Although I had not been aware of it I felt

resentment and unforgiveness. /(29) As I was able to give this to the Lord, I experienced the heaviness being lifted from me, /(30) and new joy and peace fill me. /(31) I now felt secure in God's love /(32) and knew that He could change me if I yielded to Him and allowed His Holy Spirit to work in me. /

(33) The first real change that I noticed was that I was no longer afraid to be on my own, /(34) and I was able to free Bert of my possessiveness, my dependence was now in Christ. /(35) As I have learnt to love God and praise Him He has set me free from the past and /(36) I have often found myself doing things that I had always said I would and could never do. /(37) and sometimes instead of having nothing to say, have to stop myself from saying too much. /(38) I still often feel inadequate but God continually challenges me and as I face each challenge I find that I have gone another step. /

(39) I had hoped that God would change me overnight from an introvert to an extrovert, but I have realized that I have to work at it, /(40) and that God in His wisdom knows what we are capable of handling. /(41) Although I have not been able to completely dispense with medication for any length of time /(42) I know that I have come a long way /(43) and that God hasn't finished with me yet.

5.1.2 Essential Themes of Protocol One

- (1) While growing up, she was unaware of the reason why her mother seldom displayed love or affection.
- (2) D was disciplined by her mother's short and uncontrollable temper.

- (3) The hurts inflicted were healed by her father's gentle nature.
- (4) while young she immigrated to S.A. and encountered unmerciful teasing at school because of the difference of her accent.
- (5) Her older sister was strong willed, outgoing, rebellious and left home at an early age.
- (6) She became withdrawn and introverted and found difficulty in conversing.
- (7) She judged herself to be insignificant.
- (8) She met her husband while still at school, and found she could talk to him.
- (9) He didn't reject her if she didn't communicate.
- (10) Their friendship grew inspite of her mother's opposition.
- (11) Her father's death caused her mother, now ill-provided for, to become dependent on D., and D in turn on Bert, who was like her father in many ways.
- (12) Bert would leave when D's mother lost her temper.
- (13) Bert was favourably accepted once married with children.
- (14) D was completely dependent on him.
- (15) D's inferiority prevented her from making friends and having other interest.
- (16) After D's mother's death, she attended an Edge of Adventure course and in time she and Bert were converted and experienced the Baptism of the Holy Spirit.
- (17) In spite of learning through various study groups, her inferiority complex remained.
- (18) In a group at a conference she experienced love and acceptance and was able to share at a deep level.
- (19) This gave her an ability to look at herself and understand why she was like she was, and realised she could change.
- (20) This insight/realisation prompted her to attend a workshop on inner healing.
- (21) At this time she had been taking anti-depressants and tranquillisers for a number of years.

- (22) She gleaned from Scripture how the heart and spirit can be crushed,
- (23) how wonderful the love of God is, that He made promises to man,
- (24) that He is constant in His relationship with man,
- (25) that He wants to heal man to wholeness in every aspect of his being.
- (26) As D reflected on past events in her life, the Lord revealed many incidents where she had been hurt.
- (27) She was not aware that she felt resentment and unforgiveness.
- (28) As she was able to give this to the Lord, she experienced a sense of heaviness being lifted from her,
- (29) and a new joy and peace filled her.
- (30) D felt secure in God's love.
- (31) She knew God could change her if she yielded herself to Him and allowed the Holy Spirit to work in her.
- (32) The first change she noticed was that she was no longer afraid to be on her own,
- (33) and was no longer possessive of and dependent on Bert, but on Christ.
- (34) She has learnt to love God and praise Him and has consequently been set free from the past,
- (35) and done things she never said she would or could do.
- (36) She no longer keeps quiet in company, but may even have to stop herself from talking too much.
- (37) She still feels inadequate at times, but is continually challenged by God; as she faces each challenge she finds she has gone another step.
- (38) She hoped the change from an introvert to an extrovert would be instantaneous but realises she has to work at it,
- (39) and God knows what we are capable of handling.
- (40) D has not been able to dispense with medication for any length of time,
- (41) yet she knows that she has come a long way and still has a sense that God hasn't finished with her.

5.1.3 Situated Structure of Protocol One

The subject lived insecure and deprived of her mother's affection and love; she was controlled by her mother's giving and withholding love and acceptance. This parental relationship, coupled with immigration and the ensuing encountering of herself as different and unacceptable in her new environment made her withdrawn and introverted, unable to communicate freely. She judged herself to be insignificant, insecure and unable to trust others easily. She experienced herself as misunderstood by others and partially did not understand aspects of herself. She found complete acceptance from her husband, even if she did not communicate. She became dependent on him in a father-needing way, particularly when she was unable to make friends or have outside interests. She continued to rely on anti-depressants and tranquillisers. What is not thematically highlighted but implicit in her religious journey and search, is a vague and unclarified desire to change and move to wholeness, yet unable to make this move on her own. Even after her conversion and attending numerous study groups, she continued to feel inferior and dependent on her husband.

Participation in a subsequent group was an experience of love and acceptance and this enabled her to entrust herself to the group and share at a deep level. The opportunity to share verbally in a caring trusting group became the ability for her to achieve self insight and understanding regarding her experience of inferiority. It also birthed hope within her with the possibility of change becoming a clearer reality.

Confidence to face herself developed. This made her seek and attend a workshop on inner healing.

From scripture the subject gained understanding how circumstances can damage one emotionally and also gained understanding of God's love, faithfulness and intention to restore man to wholeness in every aspect of his being. In the light of this, she was existentially then able to reflect on her past life and ^{God} had revealed to her where she had been hurt emotionally. She became aware of as yet undisclosed resentment and unforgiveness, aspects that were as yet not understood by herself.

The verbal sharing and teaching received, facilitated a new relationship of trust with God. A further process of the experience was the freedom and ability to openly confess this to God and 'give' it to Him. As she did this, she experienced emotional freedom with the heaviness of resentment and unforgiveness lifting from her. It was replaced by a new joy and peace. Security in her relationship with God became a reality. A realisation that change could take place and future possibilities of change became a hope.

The subject no longer experiences fear to be on her own, nor is she possessive and dependent on her husband. She has greater freedom in her relationship with God. She experiences freedom from the past and new possibilities emerge on her horizon. She is able to be open and communicate with others.

Inadequacy is still occasionally experienced, but she now is open to being challenged and grow through challenges. There was initially a magical expectation that her personality would change, but has come to an acceptance of herself and courage to face new issues that arise with the realisation that she is in an unfinished process of growth to wholeness.

5.2.1 PROTOCOL TWO: (Showing Numbered Natural Meaning Units)

(1) I realized I needed help when suicide became an option to a solution for my problems. /(2) My life at 24 had come apart at the seams. I no longer felt that I 'qualified' to be a Christian. /(3) I felt that God had made a dreadful mistake by coming into my life /(4) and that I couldn't possibly live up to anything, let alone 'righteousness' in Christianity. /(5) A series of events led me to come face to face with the brutal fact that I was a sinner and that Jesus had died for me (every bit as much as for others.) /(6) This was a devastating realization. /

(7) A friend of mine arranged for me to go and see a lady she knew who was a very compassionate and loving person. /(8) I kept the appointment as a last resort to some solution in my life. /(9) It was with great fear and trepidation that I pored out all the details of my despair and the events over the years that had caused this chaos. /(10) I found my listener to be totally accepting of me, despite my sin, and she later summed up the whole chaotic mess with love, understanding and great compassion - the emphasis residing on

Jesus' love and healing rather than my sin. /

(11) She then suggested that we pray together and ask Jesus to take hold of those areas of my life that had gone awry. /

(12) She asked me to think of the events in turn, /(13) and at each point to imagine Jesus coming into the situation at that point, imagining how He would look at me, what He would think and what He would say about what had taken place. /

(14) At each point, as I thought about an event, a terrible ache, a physical pain literally welled up into my chest as though it would explode. /

(15) B. would gently ask how I felt, what I was thinking about and then urged me to imagine Jesus in the situation. /(16) I did so with difficulty but found with each event the pain dissipated as I saw Jesus physically present in the situation /(17) and I would be filled with a warm sensation of peace and calm. /(18) I imagined Jesus at one stage, admonishing me gently, with great compassion and love, and then enfolding me in His arms. /(19) It was an emotional event and I remember weeping firstly with the pain and then with total relief and joy. /(20) Afterwards I felt like a sunbleached, sea-washed shell, cleaned out. /

(21) Although the major part of this inner healing experience took place as B. and I had prayed that day, I found that the completion of healing took place as I lived my life and faced the previous areas daily, confronted with the knowledge that Jesus had healed me and reminding myself of my new freedom and forgiveness./

5.2.2 Essential Themes of Protocol Two

- (1) X realized she needed help when suicide became an option as a solution to problem.
- (2) Her life at 24 came apart at the seams. She no longer felt qualified to be a Christian.
- (3) She felt God had made a dreadful mistake by coming into her life.
- (4) and that she couldn't possibly live up to any standard or amount to some worth.
- (5) A series of events led her to a deep realization that she was a sinner, no different from others, and that Jesus died for her.
- (6) This was a devastating realization.
- (7) A friend arranged a meeting with a very compassionate and loving person.
- (8) This appointment was kept only as a last resort to some solution in her life.
- (9) It was with great fear and trepidation that she revealed the details of her despair and the events over the years that had caused this chaos.
- (10) She found her counsellor to be accepting of her, even in the light of her sin, and summed up the chaotic mess with love, understanding and great compassion. The emphasis was on Jesus' love and healing rather than her sin.
- (11) Her counsellor suggested they pray together and ask Jesus to take hold of those areas that had gone awry.
- (12) X was asked to recall each of the events in turn
- (13) and imagine Jesus coming into each situation, imagining how He would look at her, what He would think and what He say about what had taken place.
- (14) As she did this, at each event, a terrible ache, a physical pain literally welled up into her chest as though it would explode.
- (15) Her counsellor would gently ask how she felt, what she was thinking about, and then urge her to imagine Jesus in the situation.
- (16) X did this with difficulty, but found with each event the pain dissipated as Jesus was seen to be physically present in the situation,

- (17) and she would be filled with a warmth of peace and calm.
- (18) At one stage, she imagined Jesus admonishing her gently, with great compassion and love, and then enfolding her in His arms.
- (19) It was an emotional event and X remembers weeping bitterly with the pain and then with total relief and joy.
- (20) Afterwards, she felt emotionally cleaned out.
- (21) Although the major part of the inner healing experience took place during this appointment, the completion took place as she lived her life and faced the previous areas daily with the knowledge that Jesus had healed her and reminding herself of her new freedom and forgiveness.

5.2.3 Situated Structure of Protocol Two

Prior to inner healing, the subject experienced life as a potentially uncontrolled threatening environment in which despair and chaos sought to overwhelm her. Precisely what was at issue and why this situation was so was neither clear to her nor able to be articulated. A series of events were the context for a deep and devastating realisation that she was no longer different from others, but a guilty sinner for whom Jesus died. Prior to these events, the subject managed to avoid facing her true existential self by ignoring and circumventing the past damaging self and conceiving of herself as better than and different from others. The courage for her present self to face her past self was taken from the fear of suicide as the only option left to her life. The ensuing crisis of identity left her feeling unworthy, unable to live up to any standard, and disqualified as a Christian. However, even at this point there is an attempt to negate the resolution of the past damaging self by

dwelling in the feelings of guilt.

The subject's counselling appointment with a very compassionate and loving person was kept as a last resort. Implicit is a paradoxical element: there is a movement towards wanting help and yet wanting to avoid the exposure the help would necessitate. The counsellors acceptance and emphasis on Jesus' love and healing constitutes both an invitation and a meaning-bestowing context for the subject to reveal the details of her experience. Hence what was ambiguous, chaotic and hidden for the subject was revealed in a way that made meaning out of her chaos. In spite of the acceptance, the act of revealing was done with great fear although this fear's cause was vague but related to the subject's self in the process of revealing.

Once confession had been made to the counsellor, Jesus was then asked to take possession of each area. The prayer became the mode of collecting into awareness what the self existentially was and was revealing. There is a sense that the counselling enabled this prayer and without it the prayer would not have been possible at this level. Yet the act of revealing to another is not experienced as sufficient for the resolution of the subject's chaos. In prayer, as each modality of chaos was remembered and presented to Jesus, a deeper level of confrontation with the subject's past self and otherness was effected. The mode of prayer was imaginal dialogue, the subject imagining Jesus' response in terms of looks, attitude and words. The task of imagining was accomplished with difficulty, although the subject was

surprised to find the imagined mode assume a life of its own.

This imaginal dialogue mode and the fresh reality of the relationship with Jesus was the ground for each event to be relived and the pain would dissipate and be replaced with an experience of relief and joy as Jesus was imaginally seen to be physically present in the situation, speaking and enacting His acceptance and forgiveness of the subject.

The subject experienced the counselling and prayer session as effecting an emotional clean out. What was once chaotic was now ordered. Despair had given way to an ability to confront the past and the future with an acceptance of who the subject was existentially. The completion of the experience required the previous unresolved areas to be faced repeatedly; even the counselling and prayer event could not allow the subject to magically forget the past. The acceptance of the past self needed to be repeatedly reviewed in the light of God's acceptance and forgiveness in such a way that ensured that the forgiven past became a part of the existentially-aware self.

5.3.1 PROTOCOL THREE: Showing Numbered Natural Meaning Units (NMU's)

(1) I had been a Christian for ten years and was twenty eight at the time. I had undergone a divorce recently and was going out with my present wife. The divorce itself had been a catalyst - something I had been aware of since walking out of the Supreme Court. / (2) I had no idea what precipitation would take place and I adopted a relaxed form

of living, with a very nonchalant attitude to life. This is important to note as I was not consciously anticipating any particular event that would necessarily change my life. /(3) I had been aware since adolescence that something was very wrong with me; an extremely poor school record, an inability to socialize, an inability to accept people and, in particular, situations without them affecting me severely on an emotional level. /(4) I had sought help as a boy of fourteen, and spent some time with a doctor discussing my homosexual activities; I did not think he could help me and always longed for very direct professional help which I knew existed (instinctively) and which I never received. /(5) I had become, over the years, a person that displayed neurotic tendencies which I was aware of and in most cases unable to do anything about. What frightened me the most was that I was able to detect similar personality deficiencies in other members of my family. The most painful experience was always being able to recognize this phenomenon in them, yet without being able to do anything about it when I displayed the same neuroses. /(6) Looking to Jesus was simply not enough; nobody told me how.

(7) An example of this, given more in a conceptual frame, rather than a concrete illustration is that I could not accept things, situations, and always reacted in an agitated and extremely stressful manner, at times. In short, most things in life mattered very much, especially those things I was able to do nothing about. /(8) More specifically, having later adopted new value-judgments that came from a

Christian perspective and world view, which did not always mean a Holy Spirit assessment of life, I became aware, more in the way of a delusion, that I possessed an overactive conscience, much like an overactive thyroid gland, and found myself feeling guilty about most insignificant things in life, such as eating while others starved; litter; people's attitude in public, hooligans. Nearly everything had become an issue, had become sinful for me. /(9) In short I did not enjoy life at all. I had no idea where I was going in life, neither did I have any idea who I was. I had never set myself a meaningful goal besides going to college and writing a novel which were the result of various psychological and social pressure and of course, a sense of personal incumbency and need. /(10) I lived almost exclusively in the past which haunted me, or would have fantastic illusions about the future. /(11) I had imagined, since my early teens, to escape into a world of my own, through music and writing. I was also, at one stage, totally preoccupied with the occult, or at least, the study of it. All important things, such as fitness was put off to 'when I ...' which became, for me almost a syndrome. /

I relate exactly what happened mindful of the fact that I do not know what might be important, and also of the power of exaggeration: /

(13) My girlfriend had undergone the most horrific deliverance session on the Wednesday. When I picked her up from the hotel at which she worked, and where people had ministered, I almost did not recognize her. I found that

even her facial expressions had undergone considerable change. /(14) I was terrified from the moment I saw her, mostly of God taking her away from me. /(15) We found it extremely difficult to communicate; there was no physical contact until after my own experience three days later. /(16) Two days later I asked her to ask those who had ministered to her if they would consider ministering to me. /(17) Consciously I felt I was seeking recognition from my girlfriend. Later I was aware that it was a subconscious decision. /(18) I was becoming increasingly aware that I was nearing the edge of a cliff. I had begun a journey that would take me there. /(19) On the Friday afternoon she told me that the women who had ministered to her would not be prepared to help me as they were female. Someone was coming down for the weekend the following day at lunchtime and he would be open for ministry. /(20) (strangely for someone who was aware that he was going to die, I felt mildly confident about it, although there was increasing apprehension and I was aware that I had only the terrible experience of my girlfriend to compare my own destiny to; /(21) perhaps it is important to say that she remained 'empty' for some days before the long process of inner healing finally became evident.) /

(22) I awoke on the Saturday morning, as from a deep sleep, fresh and alive. I knew without doubt that it was going to be the day of my life. /

(23) I drove to the hotel and met my girlfriend and sat down to lunch. I watched the doors of the diningroom anxiously,

thinking that the person who was to minister to me would do so soon after arrival. /(24) I found I could not eat; I was in a state of absolute anticipatory stress. /(25) I had been told that the person would be arriving with someone else. In the middle of lunch they both arrived; I shall never forget when they walked through the doors, one was fashionable the other conservatively dressed. The tall one, who was almost bohemian looking tagged a small dog behind him; he carried a handbag and wore a loose, silk top. This was what I saw. / (26) His features suggested that he was out of my scope of acceptability - the type of person I would normally avoid if I could. He simply did not fit into any box I had fashioned - all of life up to then was in boxes: fashion, people, countries, music, literature, classes or social orders, language - all tied up neatly in packages of prejudice. /(27) My girlfriend pointed to the two of them at once. I felt my heart sink; instinctively I knew which one was the person who would finally minister to me. /(28) I had the overwhelming notion that God was in control; to me it was so very typical of my previous experiences of Him in that He was telling me He would be doing it His way. /(29) From that moment on I no longer had control over my life; I felt I had delivered it into His hands. I knew I could not go back: I was terrified of what might happen. /

(30) I waited patiently and after lunch learnt that another person also in need was being ministered to by him; I felt anxious that I had not been taken first. /(31) Later in the afternoon I felt myself slipping and would ask constantly

where he was and why I could not talk to him. I had become like a child, or rather, like an old person whose security is suddenly taken away. I understand today what terror old people go through when forced to experience massive change. /

(32) He never called me; my girlfriend spent most of her time avoiding me; I had the feeling that I stood entirely alone; God was slowly divorcing me from everything and everyone. /

(33) Later that evening a show and presentation took place with me sitting to one side, growing increasingly anxious. /

(34) (Later my wife testified to the fact that she was almost able to smell the fear on me, and could not stand to be near me). / (35) I was ready to crack. / (36) After the ceremonies and also a very difficult breaking of bread which I should never have participated in, people began to move away; the evening had come to a close. / (37) Suddenly the person came up to me and asked whether I wanted to talk to him I nodded and he suggested we go to one of the rooms in the hotel. I walked down the long passage as one would to his death ... nothing mattered anymore. / (38) I was so consumed by fear and also the realization that there was nothing left ahead, that I would have done anything he told me to do. /

(39) When we got inside I sat down on a bed; he on another. He looked at me. I felt unequivocally that I was looking into some great depth; some awesome power, through his eyes. / (40) He asked me what was wrong. I began to cry and said that many things had troubled me since childhood. / (41) I was losing control. / (42) He stopped me and asked me to stand; all this had taken place in the space of a minute or two. He

was almost casual about his approach; totally confident. /(43) It was the one thing I recognized and held onto. /(44) He looked at me and placed one hand gently onto my head and spoke quite normally to what he called the Spirit of Fear. He told it, in the name of Jesus, to release me and to come out of me. /(45) I fell backwards quite suddenly onto the bed and lay supine. I was vividly aware of some force that came out of my head. I writhed and groaned a little while still on my back and then began to feel a release which was comparable to flight from a life of captivity. /(46) I was still crying, but not uncontrollably. He made me stand up and he prayed for me. /(47) His prayers were strong words of encouragement, and praise for Christ. /(48) Immediately I felt another hold and was afraid that he was ready to leave me alone. I began to blubber on about the things that had a hold on me; especially things I had done. /(49) I wanted them out; I wanted punishment, retribution, I wanted justice. /(50) Some massive infliction - I felt, at that moment, like a masochist, seeking some form of intense bodily or emotional infliction that would drive all away from me. /(51) I spoke about my divorce, thinking this would shock him; /(52) I was terrified of one thing only at the moment - that he would rebuke me and tell me to go back to my wife. /(53) As far as I can remember that might have been the one thing in my life I might have been prepared not to do. He stopped me. /(54) I continued almost immediately, saying that I had raped a girl once. /(55) He stopped me again and then prayed for me. I did not understand what he meant when he rebuked a Compelling Spirit in me. /(56) Once again I fell onto the bed, in some

ways it was a more intense and powerful release, and then feeling almost totally free I got up and began to dance; to call out in a free spirit. I know that I had been set free. /(57) I cannot remember what I said or what I did exactly. It was all over in a few minutes; we walked to the door and at the entrance to the room he stopped me and made me close my eyes in prayer. He said my name and told me to forgive myself. /(58) At the time it was easy not because I understood what I was doing, but more because I had the freedom to do it. /(59) Afterwards I found it had been one of the most arresting, surreal experiences of my life. /(60) Then he asked whether I wore any insignia or was in any way linked to the occult. I told him I had studied it; I also said I was wearing a Chai. I had kept my shirt button closed to hide it; he told me to get rid of it; he was very loving, as though I had a choice about it, /(61) We walked out of the room and all down the passage my life within me grew. /(62) But ^{at the} ~~he~~ end of the passage I gripped him by his shirt and threw him against the wall. He was smiling. I shouted: "I want what you've got. Give it to me." /(63) I had tears in my eyes and felt that I was soaring. I have never felt that way since, not even before, in the most extremely elated self induced fantasies I had been used to. He smiled and said that he expected to hear great things about me. /

(64) I went down to the lounge and met my girlfriend; I fell into her arms and she said over and over that my face shone. /(65) She was not at all emotional and had not really believed that I would experience the intensity of release I

now displayed. It was another total revelation to her. /((66) I could not keep still; and was sad that all the others except a few had left to go to bed. I wanted to shout, to dance. I could not stop./

/(67) The following day I testified in a church that had before rejected me (not in its entirety but by the confrontation of a few people). I had never been open to speak in a meeting. I stood up and enthused. It was a release and a personal joy for at least five or six people. Others said nothing. After this I can remember few details in sequence./

(68) I found it very easy to adopt an entirely new look on life; my world view had changed completely. /((69) I knew no other emotion, for months, save the intense and genuine desire to love others. Nothing else. Those I had criticized, avoided, been afraid of and even hated, I loved now with no effort at all. /((70) I did not smoke again and only later began to smoke a pipe. /((71) I was able to confront people in the street and tell them about my experience. /((72) I knew that I had changed as a worm into a butterfly. /((73) Two main streams of consciousness remained with me and still do today, nearly three years hence, the one is : Nothing matters. /((74) Before everything had been a trauma for me to the extent that I had had psychological problems with breathing, believing emphatically that it had some connection with being sinful. /((75) I had never accepted the humanity of man and gloried in scriptures such as, The heart is desperately wicked and thoroughly evil. /((76) The

second phenomenon was that I suddenly had hope. I began to have purpose in my life. I began to formulate goals. /(77) I began to see my place on this earth and my potential to do something worthwhile. /(78) I did not feel that I could deal with the traditional approach to the second coming which said that the world was getting worse and worse and that Christ was coming soon - I felt I wanted to put the brakes on and stop the approach. /(79) I found the attitude that we should be preaching the gospel and doing nothing else had been a hindrance. /(80) I suddenly saw my place in the universe and had a deep longing to become an exciting part of a great Cosmic unfolding of God's character and mind. /(81) I went back to school and fell in love with my pupils and my dedication to my work was noticeable immediately. The children responded and my career changed from that day. Later I married my girlfriend and we saw that we had a great future; I began to prophecy many things for the two of us; I could see clearly as though I had been told them. /(82) A new phenomenon came to the fore. I found the Holy Spirit would bring things to mind and make me release them, forgive them, or myself over and over. /(83) The subsequent environment of encouragement from other Christians and my fiancée was the most crucial period in my life. /(84) I forgave my father with whom I had had an unhealthy relationship; I felt undeniably that although he was dead the relationship had been healed. /(85) I was able to approach my mother who had been very dominant figure in my life and with whom I had always felt hemmed in, and was able to confess my love for her - this had been the first time in years, perhaps a

decade. /(86) Slowly each day the Holy Spirit would remind me of things, people I had hurt, people especially who had hurt me. I would release them, forgive them and often relationships would be healed. (87) The process was immense and very extensive. I was aware of it almost constantly. /

(88) Looking back I am fully aware of the psychological significance of my psyched up mind at the time of the catharsis, also of the emotive situation in which it happened. /(89) For a while I was disappointed that God had made me wait nearly ten hours. Many months later I recognized that it was the only way: I was able to see that He wanted the fear, the Spirit of Fear, to surface and presence itself fully. It was, in fact, a kind gesture and a necessary procedure in the spiritual surgery. /

(90) My understanding to this day is that it was most certainly a supernatural phenomenon, as I had changed to the extent that I no longer reflected on the past as I had before. The future, and my actions in the present that would determine it, was suddenly important. /(91) A totally new experience which was necessary and which came instinctively immediately after the catharsis was that I lived for each day. It was something I simply had no understanding of. I found it an exhilarating experience. /

(92) A significant result was a desperate attempt to regain control some months later when I visited a place which had been the scene of extensive and deep hurt, and great emotional destruction. /(93) I woke up late at night and went

to the bathroom for water which I never do. I looked up in the mirror to see horrific images of myself. /(94) I had recently read a book in which this happened and demonic beings lived in mirrors. It was a book I later burnt. /(95) I had returned to bed and asked my wife to pray for me. The next day I drove around and visited familiar sites and prayed quietly to myself, releasing as much as the Holy Spirit brought to mind. /

(96) I grew very quickly to have a characteristic calm and sense of confidence. /(97) Some months later I experienced extreme disappointment when I worked part-time as an estate agent and having made two deals, with the new-found fervour for life and zest for my own ability to succeed, was not paid for either. I felt betrayed by God; I had stepped out for the first time and believed totally in myself and in Him. This never happened before./

(98) I later realized that I would not be excused from life's hard ways of irony, and disappointment. Can I adopt, use, assimilate the results of the metamorphoses to the extent that I am able to persist until the end and despite the valleys, prevail until I succeed? /(99) I feel that God had laid the groundwork and provided me with the means; the rest is up to me. /

(100) Something stands out very clearly: never before would I have been able to recognize the challenge, or my own potential for success.

5.3.2 Essential Themes of Protocol Three

- (1) M had been a Christian for 10 years and had recently undergone a divorce which acted as a catalyst.
- (2) It was not clear what was to happen, and he adopted a nonchalant attitude to life.
- (3) He had been aware, since adolescence, that something was wrong: poor school record, an inability to socialize, people and situations affected him severely emotionally.
- (4) At 14 he sought help about his homosexual activities; he was unconvinced that the doctor could help him and longed for very direct professional help which he instinctively knew existed.
- (5) He knew he displayed neurotic tendencies, but was unable to do anything about it, even when he recognized the same behaviour in other members of his family.
- (6) "Looking to Jesus" was an inadequate cliché; nobody told him how.
- (7) An example of this neurotic behaviour was his inability to accept things and situations and then reacting in an agitated and stressful manner, particularly those things he was not able to do anything about.
- (8) He later adopted a Christian framework for value-judgements, which were not always a Holy Spirit led assessment of life, and realized that he possessed an overactive conscience, and found himself guilty about insignificant things such as eating while others starved; litter; peoples attitude in public; hooligans. Nearly everything became sinful for him.
- (9) Life was not enjoyable. Besides going to college and writing a novel, which were the result of various psychological and social pressures, he had no significant goals and had no idea where he was going in life. Neither did he have any idea who he was.
- (10) He lived exclusively in the past which haunted him, or would have fantastic illusions about the future.
- (11) He had managed, since his teens, to escape reality through music and writing and at one stage was totally preoccupied with the study of the occult. All important things were put to 'when I...' which became a syndrome.
- (12) He relates exactly what happened, mindful that he does not know what might be important and also of the power of exaggeration.

- (13) His girlfriend had undergone a horrific deliverance situation on the Wednesday, and when he picked her up at the conference venue, he did not recognize her, even her facial expressions had undergone considerable change.
- (14) He was fearful that God would take her away from him.
- (15) They found it difficult to communicate; there was no physical contact until after his own experience.
- (16) Two days later he asked for ministry from the same people.
- (17) Only later did he realize that this was a subconscious attempt to gain recognition from his girlfriend.
- (18) He became increasingly aware that he had embarked on a journey and was nearing the edge of a cliff.
- (19) She told him that the women were not prepared to minister to someone of the opposite sex. Someone else arriving the following day, would be available to do so.
- (20) (Although he was aware of increasing apprehension, feeling that he was going to die, he felt mildly confident about it, aware that he had his girlfriends experience to compare his destiny to.
- (21) She remained 'empty' for some days before the long process of inner healing finally became evident.)
- (22) He awoke on the Saturday morning, fresh and alive. He knew it was going to be the day of his life.
- (23) He drove to the hotel, met his girlfriend and sat down to lunch. He anxiously watched the diningroom doors, thinking the person who was to minister to him would arrive soon.
- (24) He could not eat, he was in a state of anticipatory stress.
- (25) Two people arrived during lunch. M remembered one was fashionably dressed, almost bohemian looking. The other was conservatively dressed.
- (26) M's prejudice and categorizing could not accept the eccentric; he would normally be avoided.
- (27) His girlfriend pointed them out to him; he instinctively knew who would minister to him.
- (28) He had an overwhelming notion that God was in control; from previous experience of Him, he knew He would be doing it His way.

- (29) He felt that from that moment on, he had delivered control into God's hands; he was terrified of what might happen.
- (30) He was anxious that someone else was being ministered to first.
- (31) As he waited, he experienced terror at the loss of security as he anticipated a massive change in his life.
- (32) He felt entirely alone with the sense that this was God's doing.
- (33) He was unable to participate in viewing a show, growing increasingly anxious.
- (34) His wife could tangibly sense the fear, and could not be near him.
- (35) He was near to losing control.
- (36) The evening came to a close after a communion service which he regretted participating in.
- (37) The person invited him to his room, and M followed, as if to his death.
- (38) He was consumed by fear, and would have done anything he was told to.
- (39) They sat opposite each other. Looking at him, M sensed he was looking into a great depth, some awesome power.
- (40) M was asked what was troubling him. He began to cry and said there were numerous issues since childhood.
- (41) M began to lose control.
- (42) He was told to stand up. His counsellor was casual in his approach, yet totally confident.
- (43) M recognized this confidence and committed himself to the process because of it.
- (44) M's counsellor placed his hand on his head and told the spirit of fear to release M and leave in the name of Jesus.
- (45) M suddenly fell backwards onto the bed and lay supine, aware of some force coming out of his head. He writhed and groaned a little, and then began to experience a release as if from captivity.
- (46) M was still crying, but not uncontrollably. He was made to stand up and was prayed for.

- (47) The prayers were strong words of encouragement and praise for Christ.
- (48) M the felt he needed to confess things that he had done that still had a hold on him, afraid that he might be left alone.
- (49) M wanted them out, he wanted punishment, retribution, justice.
- (50) M felt like a masochist seeking some form of infliction that would drive it all away from him.
- (51) M tried to shock his counselor by telling him about his divorce.
- (52) He was terrified of being rejected, of being told to be reconciled with his ex-wife.
- (53) That was perhaps one thing he was not prepared to do. M was told to stop.
- (54) M continued, telling him he had raped a girl once.
- (55) M was stopped and prayed for. M did not understand when his counsellor rebuked a compelling spirit in M.
- (56) M fell onto the bed, and once again experienced an intense release. M got up and began to dance, and call out in a free spirit. M knew he had been set free.
- (57) M could not remember what he said or did exactly. It was over in a few minutes. At the door he was told to forgive himself.
- (58) This was easily done because M had the freedom to do it.
- (59) Afterwards, M reflected that this was one of the most arresting, surreal experiences of his life.
- (60) M was asked if he wore any insignia linked to the occult. He was told to get rid of his Chai which he wore concealed.
- (61) As M walked away, he sensed his life within him grew.
- (62) M expressed that he wanted what his counsellor had.
- (63) M was tearful, but emotionally felt he was soaring.
- (64) M returned to his girlfriend, and she repeated that his face shone.
- (65) She was surprised that M would experience such intense release.

- (66) M was excited and wanted to dance and tell others. He could not stop.
- (67) The next day, M was able to talk about his experience freely in a church where he before had felt unable to speak due to being rejected by a few members. It was meaningful to a few people.
- (68) M's worldview changed easily after his healing experience.
- (69) An intense desire to love others was a abiding emotion for months. It was not difficult to love even his enemies.
- (70) M gave up smoking cigarettes and only later began to smoke a pipe.
- (71) He was able to tell people about his experience freely.
- (72) M knew he had changed dramatically.
- (73) Two abiding conscious realizations dawned: the one was that nothing matters.
- (74) Prior to M's healing, most events in life became an issue of anxiety: psychological breathing problems were believed to be connected with being sinful.
- (75) M never could accept the humanity of man, but saw himself as sinful and wicked.
- (76) M's second realization was that he had hope. He began to have purpose in his life and could formulate goals.
- (77) M began to see his place on earth and his potential to contribute something worthwhile.
- (78) He could no longer accept an escapist view of eschatology, a view that saw the world deteriorating and Christ coming soon - he wanted to stop the approach of Christ.
- (79) Preaching the gospel and being uninvolved became an unhelpful attitude.
- (80) M saw his place in the universe, and wanted to be part of God's purpose in the cosmos.
- (81) He found a love for his pupils and a new dedication to his work. The children responded and his career changed. He later married and was positive about a future together.
- (82) A new phenomenon was a remembering of events and a release and forgiving of them continuously.

- (83) Crucial to his growth was the subsequent environment of encouragement from the Christians and his fiancée.
- (84) He could forgive his deceased father, with whom he had an unhealthy relationship.
- (85) He could approach his mother, a dominating figure in his life, and confess his love for her.
- (86) Each day, he would be reminded of things, people who had been hurt by him, or hurt him and M could release them and forgive and often relationships would be healed.
- (87) The process was immense and far reaching.
- (88) Looking back, M is aware of his emotionally charged state at the time of catharsis.
- (89) He realised that the time of waiting was necessary so that the spirit of fear would presence itself fully. M now sees it as a kind gesture and necessary procedure in the healing event.
- (90) M experienced it as a supernatural event and the radical change in his way of reflecting on the past reinforced this. His future and his present actions that would determine it, were important.
- (91) He began to live for each day, which was an exhilarating experience.
- (92) Some months later, M experienced this spirit of fear wanting to regain control when he visited a place that had been the scene of deep emotional destruction.
- (93) When he looked into a mirror one night, he saw horrific images of himself.
- (94) He had recently read of demonic beings living in mirrors. He later burnt the book.
- (95) He asked his wife to pray for him. He revisited these sites and prayerfully released the memories evoked.
- (96) M grew to have a sense of calm and confidence.
- (97) When he experienced a failed business transaction, he felt betrayed by God as he had, for the first time, believed that God was with him to succeed.
- (98) M later realized that he was not excused from the difficulties of life. It is still an open question if the past healing can help him persist to the end.
- (99) M feels that God has provided the basis and means to do so, the rest is up to him.

(100) He would not have been able to recognize the challenge in life, nor his own potential for success.

5.3.3 Situated Structure of Protocol Three

Prior to inner healing, the subject lived attempting to avoid his pain-filled present reality by escaping into the past or having illusions about the future. The past was experienced as chaotic and producing a sense of meaninglessness for the present. Escaping into the past was a mode of attempting to complete the past and order it in a way that would eradicate its haunting facticity and lay a firm foundation for the future to flow out of the present, the future being the realm in which the subject wanted to indulge. But the subject's future was unsure; he had no definite goals and only a vague sense of purpose. Since the present could not be freely lived, and the future did not flow out of the present, the subject had no sense of placement and identity. The fragile way the subject had constructed his existence in the lived-world so as to prevent the chaotic past overwhelming him was lived with an ambivalent and ambiguous recognition and call for help and yet felt safer to retreat into modes of behaviour that did not adequately deal with his selfhood. Even adopting a Christian worldview seemed to enhance these modes of behaviour and complicated them with a degree of undue guilt.

The healing process was precipitated by two events: the impact of a recent divorce and rupture in the subject's relationship became particularly present to him in a context of others in which the subject was forced to reassess his

worth and ability. The second event was the change in the subject's relationship with his girlfriend due to her own experience of healing. The possibility of this relationship rupturing beckoned the subject, though not fully aware of the reason, to seek healing. The subject's sense of placement and selfhood that had been tenuously structured, was now threatening to tear.

The lived mode of this possible rupture was one of increasing anxiety and fear. Yet it was lived paradoxically: there was a sense of excitement and security embarking on a course that would be life changing, but this was also countered with fear that the confrontation may be catastrophic and the tenuous control the subject had over his structured existence, would be relinquished. The possibility that existence could prove to be chaotic and meaningless remained a lurking possibility.

Encountering his counselor hinted at meaningful stable possibilities and constituted a call and a context that, responded to, enabled the subject to risk losing control and confess his chaotic existence. In this context, spirits experienced by the subject as alien controlling forces were confronted by the counsellor and addressed to leave. What is not thematically explicit is the sense of relief at the alienness and exposure of the entity. The character of the spiritual entity had the same character as the subject's manifesting symptoms and with the identification of the spirits, these announced themselves bodily and emotionally.

Although there was a recognition of these characteristics by

the subject and a sense of release from something once hidden, controlling and alien, resolution of the manifesting characteristics was not complete. With the increase of inner freedom, the subject was able to more coherently acknowledge and confess past guilty modes and present enslaving issues in the present to an other but with the possibility of being rejected. What is significant is the subject's continual attempt to alienate and rid himself from the modes he felt compelled to reveal.

The subject's experience of making confession to an accepting other and the exposure of his past guilty modes and fragmented self, constituted the freedom and ability for the subject to accept his past guilty self in the light of a new relationship with God. The prior relationship to God was lived restrictively, now it was perceived as a relationship that offered unexplored possibilities. This facilitated the subject to accept his past chaotic and guilty self and allow it to share in the same world as the present self. Forgiving himself was the mediation of absolution and stability of the 'I' or present self to the past guilty self, effecting increased openness to and awareness in the lived-world.

Over time the subject developed increasing self acceptance with an increasing ability to live harmoniously in his world-relationships. Inner freedom facilitated previous ruptured modes and relationships to be resolved, and enabled an ability to entrust his self to others. The subject experienced himself as at-home-in-the-world, indulging in the present, able to contribute to God's cosmic plan, and hope-

full about the accessibility of future possibilities. A reciprocal relationship existed between the subject's restored world-relationships and the ability to achieve a sense of selfhood. The present is lived more fully with a realistic acceptance of responsibility and disappointment in the perceived ongoing challenge of life.

5.4.1 PROTOCOL FOUR: Showing Numbered Natural Meaning Units (NMU's)

(1) My experience of inner healing took place on Wed. 3rd November 1983, after a lecture on rejection given by Carol of Hatfield Baptist Church. The lecture was the 1st in a series on inner healing given at Health and Beauty week arranged by myself at Carmel Inn. / (2) It was my first major undertaking as P.R.O. of the hotel and a lot of self-prestige was tied up in making a success of the week. If the week was a success then so was I a success. /

(3) In the weeks prior I had been convinced of the need for these lectures by Carol for everyone at the hotel barring myself - Deneysel's father had died when she was twelve, Hannlie had been an anorexic, Claudine had divorced her homosexual husband - all were candidates desperately in need of inner healing, but not me. /

(4) James and I had been going out for about six months. He was very intense, desperately in love, continuously proposing marriage, while I didn't want that sort of involvement and kept trying to distance myself while still maintaining our relationship. /

(5) I had also had a series of very vivid dreams about a man with whom I had had a year long affair when I was nineteen.

/(6) This relationship had nearly destroyed me and brought me to the brink of a nervous breakdown when my parents finally broke it off. /(7) I had come out of it emotionally scarred and damaged and until James and I became involved had never had a successful relationship that lasted longer than three months. /

(8) It was seven years after this love affair had ended and I still had not come to terms with it. /(9) I can remember throwing myself into my mother's arms and crying after one especially vivid dream, saying 'Why can't I forget. Why do I still have to dream about him. I wish I could forget then it wouldn't hurt so much. /

(10) When Carol started speaking I was fine for the first twenty minutes or so but the more she spoke about rejection and the causes for it the more sensitive and upset I became./

(11) She was digging through and touching hurts that I didn't want dug up. I found that I was having difficulty holding tears back and I was extremely embarrassed. /(12) I was the P.R.O., sitting right in the front of 25 strange women whom I was supposed to be impressing and all I could do was try and stop the tears. /(13) Fortunately the phone rang and I had to go outside for ten minutes or so which gave me time to gather myself together. /

(14) Well in the end that reprieve wasn't worth anything because no matter how I tried, the tears came pouring down.

It was as if my insides had been split open and all the hurt and tears were pouring out in a flood. There was nothing I could do to try and stop it. /(15) Carol came over to me as I was in such obvious distress and put her hands on my head and said 'Can you tell what it was that hurt you so badly and then I'll pray for you.' I shook my head and managed to say 'I can't, I can't, not here, not with all these people.' /

(16) She then asked me to go and wait for her in one of the nearby suites we had reserved for counselling - /(17) here I was the first candidate and so embarrassed but just knowing deep down to my toes that God had something planned. I sat in a chair sobbing until Carol came in. /(18) She sat down opposite me, took my hands in hers and said 'I want you to tell me exactly what it is that you have done.' /

(19) She and another woman, Rina, who was also involved in the ministry spent nearly two hours with me. They were scary, gutwrenching hours and I eventually got to a place where I said 'There can't be any more, please there can't be anything else inside.' /(20) It was as if everything I'd tried so hard to hide was being scraped up and brought out into the open. (21) What scared me most of all was the fact that I'd been living with all this mess inside me and hadn't even been aware of it. I'd built such walls that I didn't even know what was inside them. /

(22) It wasn't just all the sin that was exposed, and there was plenty of that, it was all the hurt. Inside I was just

one bleeding quivering mass of damaged emotions. /(23) There was no thought of hiding away during the session. We all worked together to bring everything out. /

(24) The whole messy situation of Carl was the first to be dealt with - I'd never, ever forgiven myself or come to terms with what had happened. /(25) The hold he had on my life during our affair was still one of the most central things in my life. /(26) Carol prayed to break the bonds that had been established and eventually had to pray against a demonic power that was still oppressing my life because of Carl. /(27) It was a really hard battle and my body struggled physically. I felt like I was choking, I writhed and my muscles went stiff, I burped, I foamed at the mouth, it was awful. /(28) It was like that thing was so knotted into the deepest part of my belly that there was no way I could get it out. Carol and Rina struggled in the name of Jesus against this power that did not want to release me. /

(29) After this they prayed against various spiritual, well demonic forces really, like the spirit of lust, of lying, of deceit. They prayed for the fear I had of men, the fear of marriage that I would be released of these things. /(30) My body manifested physical symptoms every time and it was a physical battle as much as a spiritual battle. I was eventually physically exhausted. /(31) It was as if there was nothing left of myself. I felt like my whole body and soul had been turned inside out and scraped clean. I was raw and sore and bleeding. It felt like pus had just poured from inside me. /(32) Another thing that had come out was the deep

hurt I felt towards my mother for her reaction towards me after they found out about Carl. She had slapped me across my face and said 'You little slut, how could you', in such a cold and sarcastic way, and I had shouted at her 'You don't know, you don't know what it feels to be dirty, to feel that inside you are full of pus and are rotten, you don't know.' / (33) This particular incident is one where I am still in need of healing. It was such a deep-seated rejection of me as a daughter, as a person worthy of love from my mother who is one of the most essential people in my life that I still haven't been completely healed. /

(34) The session eventually came to an end because I was physically exhausted, emotionally shattered and unable to take any more. / (35) During the entire session I had felt nothing but love and acceptance of me as a person from Carol and Rina. It was this love, compassion and caring concern which enabled me to strip my soul before them in all its ugliness. / (36) Their affirmation and love allowed the love of Jesus to flow in and meet me right where I was. After every confrontation they would pray Jesus into my being, into my situation. They helped me to experience Jesus' love and forgiveness. / (37) It wasn't only a spewing out of sin and hurt, it was meeting that sin and hurt as it came out. /

(38) I carried out my duties more or less normally until 3:30. As there was then an organized lecture I went to lie down and sleep as I was exhausted. I found that I was unable to sleep. / (39) My mind was filled with strange dark figures that menaced me. It felt like the room was filled with

hostile presences. /(40) I then began to manifest the same symptoms as I had done that morning during the deliverance session. My limbs moved by themselves and the muscles were stiff. I became very frightened and ran out to reception. /(41) A friend of mine Deneysel was on duty. When I started to tell her what was happening I started to cry. She immediately went and called Carol and Rina and we went to my bedroom. There another hour and a half session battling the spiritual forces dominating my life. /

(42) The major conflict was about my mother. When I was ten years old my father had gone abroad on work for three months. During that time we got a lift to P.E. for the holidays with a friend of my parents and some of his children. As we arrived in P.E. very late at night he booked us all into interleading suites at the Hills Hotel. In the morning I woke up and couldn't find my mother. All my sisters and my brother and all the children were in one room together. I got up and went to find my mother. /(43) I found her in the interleading suite in bed with this man, lying in his arms. /(44) I shouted at her 'How could you, how could you, especially with Daddy overseas.' and then I ran away and hid behind a curtain in the lounge. They eventually found me there a wet blob behind the curtain. /(45) My mother tried to explain the situation away but I felt that she had betrayed my father and also us. /(46) I had never forgiven her for what had happened even though I had never spoken about it to anyone. I was so ashamed of my mother. /(47) Carol got me to speak out forgiveness to my mother and to see Jesus standing

behind the corner of the curtain with me. /(48) Through this and the previous session Carol was led by the Holy Spirit to pray against a spirit of my mother that was dominating my life and preventing me from being my own person. /(49) The Holy Spirit also enabled her to discern that I was being oppressed by a spirit of infirmity that had come down through the family on both sides from the third and fourth generations. (This spirit of infirmity has been most able to work through my mother as she has suffered from various health problems since she was eighteen). /

(50) They prayed for me after all this that I might be made a whole and complete person. They released the Holy Spirit into my life to work in every area. /(51) Their advice was to soak myself in Jesus and in the Word. /(52) I came out of that day like a shell of myself. The walls I had built had been devastated and because of the deliverances that had taken place I felt there was nothing left of the person I had known as I was just an empty shell with nothing familiar or known left. Everything I had been and had prided myself on had been destroyed. It was a spiritual Hiroshima. /

(53) God undertook to rebuild me and my life. I devoured the Word and every day He built up and affirmed what He was building was a new creation of what He had originally intended me to be. /

(54) The first word He gave me was from Joel 1:4-20. It laid out for me the destruction that had taken place in my life over the years. The verse 'For the nation has come up

against my land, powerful and without number,' explained the satanic attacks I had been experiencing and which the deliverance session had revealed. However the Lord also showed what He had done through the deliverance and then gave me promises for the future in Joel 2:20-32. His promise to 'remove the northerner far from you,' took away my fear of being attacked again. /

(55) I learnt to be vulnerable, to be open, to be truthful. / (56) All of these things needed courage but I knew what I had come out of, what God had released me from and it didn't matter what was needed I was prepared to ever allow myself to get into that bondage again. / (57) 'God gave me personally word after word, picture upon picture to help me rebuild myself. He showed His love, His care, His concern, His compassion to me so richly in the next months that I knew beyond any doubt He was with me rebuilding me and helping me to become the person He had originally envisaged. /

(58) The healing is still taking place. Every now and again God brings to the surface an area in my life needing healing. Often it is something that goes back to my childhood. / (59) Sometimes I forget the lessons and try to hide it away and pretend that it will go away but God and James never allow me to continue in that pretence. / (60) This has been very hard to do and I have cried as I have written it but it has been good because I have remembered where I was and what Jesus did for me and I can look back and see His promises in Joel fulfilled in my life.

5.4.2 Essential Themes of Protocol Four

- (1) A's inner healing experience took place after receiving a lecture on rejection, the first in a series on inner healing, during a retreat she had arranged.
- (2) It was A's first major undertaking as a P.R.O., and it was important for her self-prestige to be a success.
- (3) Prior to the event, A was convinced the lectures were needed by others at the hotel but not herself.
- (4) A, for about six months, had been going out with James who wanted an intense love relationship, proposing marriage, while A wanted to distance herself from him, while maintaining the relationship.
- (5) She recently had vivid dreams about a man with whom she had an affair for a year while she was 19.
- (6) The relationship had nearly brought her to the brink of a nervous breakdown when her parents finally broke it off.
- (7) A came out of it emotionally scarred and damaged, and was not able to have a successful relationship for long, until she became involved with James.
- (8) Seven years later and she still had not come to terms with it.
- (9) She remembers crying and asking her mother after one vivid dream why she could not forget. If she could, then it would not hurt so much.
- (10) As Carol continued to talk about rejection and its causes, the more sensitive and upset A became.
- (11) She experienced it as a digging and penetration into areas of hurt she did not want exposed. It was embarrassing and difficult to hold back tears.
- (12) She felt she was supposed to be impressive as the P.R.O., yet all she could do was try and stop the tears.
- (13) Fortunately she had time to gather herself together when the phone rang.
- (14) The reprieve did not help, she could not stop the tears that felt as if they came from all the hurt inside her.
- (15) Carol came to help her in her distress, but A could not tell her in the public setting.
- (16) They went to the counselling room.

- (17) A felt embarrassed but knew God had planned this. She sobbed
- (18) until Carol took her hand and asked her to tell exactly what she had done.
- (19) She was joined by another counsellor; together they spent two scary, gutwrenching hours until A felt she had nothing else to confess.
- (20) Everything A had tried to hide was scraped up and brought into the open.
- (21) What scared A most, was that she was not aware of what was inside her. She had built walls but did not know what was inside them.
- (22) What was exposed was not only the sin, but a mass of hurt and damaged emotions.
- (23) A had no idea of trying to conceal anything: They all worked together to bring everything out.
- (24) The first issue to be dealt with was an affair A had which she had not come to terms with or forgiven herself for.
- (25) Central to her life was the hold he had on her life.
- (26) Prayerfully this bond was broken, eventually a demonic power that was still oppressing A was prayed against.
- (27) This was experienced as a physical struggle, with awful physical manifestations.
- (28) It was as if this spiritual bondage was knotted into the deepest part of her being and she could not get it out. Her counselors struggled in the name of Jesus with this power that did not want to release her.
- (29) After this various other demonic forces and fears were prayed against.
- (30) Physical symptoms manifested: it was as much a physical battle as a spiritual battle. A was eventually physically exhausted.
- (31) A felt as if nothing was left of herself. She felt raw. It felt as if pus had pored from inside her.
- (32) A further issue that surfaced was the hurt she felt towards her mother for rejecting her and not understanding her predicament.
- (33) She is still in need of healing in this area as it was a deep-seated rejection from the most important person in her life.

- (34) The session ended when A was unable to take anymore: she was physically exhausted and emotionally shattered.
- (35) She experienced nothing but love and acceptance from her counsellors. This enabled her to expose herself with all the ugliness she felt.
- (36) Their love allowed the love and forgiveness of Jesus to meet her where she was.
- (37) The event was not only a catharsis of sin and hurt, but meeting that sin and hurt.
- (38) When A went to sleep after completing her duties, she was unable to sleep.
- (39) Her mind was filled with strange dark menacing figures. The room was filled with hostile presences.
- (40) A began to manifest the same physical symptoms as she had earlier. She became frightened and ran out.
- (41) She told a friend and started to cry. Her counselors were called and a one and a half hour session followed, battling spiritual forces dominating her life.
- (42) The major conflict was about her mother. When she was 10 years old, while her father was abroad on business, the rest of the family went away for a holiday with some friends. The children stayed in one room of an interleading suite. She awoke to go and find her mother.
- (43) A found her mother in the next room bed with the family friend's arms around her.
- (44) A shouted at her asking her how she could do this and then ran away and hid behind a curtain where they found her as a wet blob.
- (45) Her mother tried to explain the situation away, but A felt it was a betrayal of her father and the children.
- (46) A has never forgiven her for it, she was ashamed of her mother, even though she has not spoken to anyone about it.
- (47) A was asked by her counsellor to forgive her mother and imaginally see Jesus with her behind the curtain.
- (48) With the insight from the previous session and this event, her counsellor was led by the Holy Spirit to pray against a spirit of her mother that prevented A from being her own person through her mother's domination.
- (49) She also discerned that a spirit of infirmity that came

from her family from the third and fourth generations, (most able to work through her mother.)

- (50) After this they prayed for A to be a whole and complete person, releasing the Spirit to work in every area of her life.
- (51) She was advised to soak herself in Jesus and His word.
- (52) A felt different after this experience, like a shell of the person she had known, with nothing familiar or known left. Everything she had been and had prided herself on being, had been destroyed, like a spiritual destruction.
- (53) Daily, A's life was built up by the Lord as she read Scripture and was affirmed that she would be a new creation of what He had originally intended her to be.
- (54) The first scriptural promise that was applicable to her laid out the destruction and explained the satanic attacks, as well as what was achieved through this for the future, which took away fear of being attacked again.
- (55) A learnt through this experience to be vulnerable, open and truthful.
- (56) This required courage, but after what she had experienced, she was not prepared to get back into the same situation.
- (57) A appropriated many spiritual promises and pictures to help her rebuild herself. She had revealed to her, God's love, care, concern and compassion in the next months in a way that she had no doubt that God was rebuilding her to become the person He had originally envisaged.
- (58) Healing still continues to take place as areas that need healing are brought to the surface by God, often it is something that goes back to her childhood.
- (59) Sometimes she wants to hide the issues and pretend they will go away, but God and her husband never allow her to continue in the pretence.
- (60) Doing this protocol has been painful, but a good experience as she remembers again where she was and what Jesus has done for her, and she can see the scriptural promises fulfilled in her life.

5.4.3 Situated Structure of Protocol Four

Immediately prior to inner healing, the subject lived with an

inability to trust her self to relationships. What relationships she had were short-lived or lived with a degree of distance in a way that enabled her to appear with harmonious world-relationships. The harmonious appearance concealed a rupture that existed between the subject's private and revealed modes of existence. The private mode of existence was partially concealed from the subject's awareness and avoided lest the pain of the past presented itself fully in awareness. This rupture was fearfully concealed with a continuous attempt to appear successful.

Receiving teaching in a context of caring others on a topic that the subject responded to as describing her own existence, allowed her to recognise her once concealed need.

Yet this response was pre-reflective, announcing itself as vague yet acute painful emotions. The awareness was lived as embodied emotion, but not cognitively clear, with the subject attempting to move the embodied emotion out of awareness. The context of caring others constituted an invitation for that which was concealed to announce itself emotionally and bodily, as well as being a meaning-bestowing context that enabled the subject to existentially understand what was previously concealed. Acceptance from others became the ability to face the past guilty self and allow not only for cathartic confession, but for fully encountering the guilt and the accompanying modalities of hurt. God's forgiveness could be accepted only because of the acceptance of the subject by others. Admission of who the subject existentially was, was the opening for light and anticipation

in her being.

What was concealed was initially revealed existentially as a welling-up of deep felt emotion and as a reliving of the past painful modalities imaginally. The imaginal modality had the ability to bring past modalities into awareness, but awareness perceived from a childhood modality. Forgiveness could be mediated in the childhood modality as caring others became the ground to accept God's forgiveness.

Over time different modalities revealed themselves. Where modalities struggled to presence themselves fully in awareness, spirits were discerned and addressed to leave. The spirits were experienced as dominating, alien, separate, foul, evil and sinful entities, yet struggling to release and be released by the subject. Immanent in the struggle is a sense of fear, and a withholding, of the change involved as a part of the subject's self would be altered and experienced as removed.

The prayer mode became the necessary context for the subject to face past modalities and accept them in the light of her own acceptance, yet at a further level than the catharsis and exorcism event allowed. The prayer modality also mediated a new relationship with God in which new life of the Spirit created a new sense of self.

The new self that emerged was experienced as radically different from the previous self, and with a sense of strange newness. The healing process continued as familiarity with the new self developed through Scripture reading, prayer,

meditation and acceptance of others, these disciplines facilitating integration. Implicit in this integration and development is the gradual narrowing of the gap between 'I' and the 'new self'. Past modalities are periodically revealed but with a new found courage to be vulnerable, open and truthful, and are resolved making future possibilities accessible.

5.5.1 PROTOCOL FIVE: Showing Natural Numbered Meaning Units
(NMU's)

(1) I had for many years an enormous problem with inappropriate, explosive anger. I had been praying about it, and trying to discipline myself, but to no avail. /(2) It caused great destruction in my family relationships, especially with my son who would be the brunt of my anger, often for minor infringements. /(3) I just didn't have any victory, try as I may. I was quite depressed about it. /

(4) A friend invited me to a meeting where he was ministering on inner healing, and one specific word struck me: You can't give what you haven't received. /(5) I knew I had to respond, not at the altar call, but while we worshipped. /

(6) I just reached up to the Lord and said Lord I don't know about inner healing but I need it. /(7) As I started to identify those words "I was giving what I received" and I started to identify the emotion and so I stood in the presence of the Lord, a memory came back to me. / (8) When I was 12 years of age and we lived at Greenfields and I was

playing out in the woods behind our home one day. I forgot the passing of time and when I came to, the sun was sinking low on the horizon / (9) and fear overwhelmed me because I knew I was going to be whipped by my daddy and I feared him so much because of his anger, /(10) so, I stayed out until dark and I just hung around until it was and thought well, under the cover of darkness I can sneak into the house, sneak into my bedroom and then come out of my bedroom as though I had never been out of the house, but that I had been there all the time. /(11) But my daddy was waiting for me at the back door, he was angry, I mean his anger just burst out, he accused me of being rebellious and all sorts of things. /(12) He took me into the bathroom and gave me the whipping, he just uncontrollably whipped me all over my buttocks and my legs and so on, it wasn't even with the normal bamboo, the cane that he would of used. He just grabbed a big old piece of wood. / (13) Then he locked the door, cut out the light and he my mom and sister went to the church next door. (It was youth night) and left me in the bathroom. /(14) And right there I started to remember and relived my emotions I felt. / (15) Now this wasn't a memory that kept coming back to haunt me through the years but it came back so vividly then. /(16) I can remember sitting in the darkness, sitting on the laundry basket just feeling so sore, so hurt, going through various emotions, you know the grief, the steps of grief and I mean there I was. I went through revenge, how could I get even? I went through, - my daddy doesn't understand me: he doesn't really love me: and so on. But all, a whole gamut of

emotions just went through me, /(17) But my daddy had a policy if you didn't dry up, you would get more and so also any offence like that disciplining was always summed up or ended up by us kneeling down together and I had to confess to God, and ask God's forgiveness and confess to my daddy /(18) so of course I have seen the anomaly thereof, getting whipped for it and also getting forgiven. I mean one or the other. But you see I mean that was my daddy and then now you need forgiveness from God, I punished you, but you need God to forgive, I mean this is sin. And, then I had to hug him and tell him I was sorry but there was nothing, no emotional warmth, response from him. /(19) So I knew that by the time he came home I needed to be all subdued and very sheepish and very docile and so on. /(20) And so the Holy Spirit showed me that in fact what I did was take all those emotions then and there and just suppress them and he quickened me that verse: 'He that covereth his sin shall not prosper'. But I mean all those emotions were negative, they were sinful, they were wrong, now what my daddy had done was wrong. I mean it was in anger but my response was sinful, okay and I had suppressed, just pushed them all down. /

(21) So what happened then it was like the Holy Spirit was saying 'I must release, he wants me to release all those emotions', so I asked Jesus, because what I understood of inner healing was what I read in the books was that you ask Jesus to come in and He will heal, Himself, so I asked Jesus to come and heal, Himself, /(22) There was no revelation in terms of the picture. I did not see Jesus walk into the

bathroom, I didn't see Him as a physical presence but I became conscious, very conscious that He was there with me. /

While you were reliving your emotions?

(23) While I was reliving, I mean I was so conscious and I said 'Jesus put your arms around me, I need comfort.' /

Were you saying that like a child?

(24) Like a child, although it wasn't like a childish voice, like I minister with you, (I have heard people say, talk like a baby out of the hurt) it was, /(25) I knew that I needed the comfort of His presence and His love and I didn't feel, physically, His arms go around me, but I felt so acutely, I know that by His Spirit I was receiving by faith and the verse that I use in ministering this: -"Christ may dwell in your hearts by faith", by faith I received the revelation of His presence. Whether it is just knowing He was there or if it is revelation of His coming as a actual presence of a person into the memory into the situation, /(26) but there was this hurt, in my heart, a memory stored up in my heart that was devoid of His presence, His comfort, His love, it was just full of hurt. I needed Him to come in by faith and so by faith I just said 'Lord Jesus, come and heal me'. /

(27) Now there was a release, I cannot say there was a very dramatic healing. It wasn't like all of a sudden I felt, you know, just incredibly released and or felt released, but I didn't feel like I was hit by lightning. /

You were emotional, were you tearful at all?

(28) I was crying all the time, I was standing there and I was really crying, it was, the hurt had been so intense as it had come up again, /(29) and what I had felt as I was sitting in the bathroom and all of a sudden comfort just started to flow in. At the same time I began to get a glimpse of my daddy's hurts. You see because the word that had triggered the whole thing was:- 'You cannot give what you have not received' and the Spirit had just said 'You will give what you have received'. I recognised that I had received from my daddy and in a moment of all I can say was divine revelation, I began to see that my daddy was simply doing what he had received and I saw something of his spirit that having been whipped by his daddy, who was a very mean, very strict man, and so compassion flowed at the same time. /

/(30) Now when I left the church that morning, it wasn't like I had raised sort of ten points on the Richter scale of spiritual reality of emotions, there was a release of relief /(31) but the next weeks were to demonstrate that the anger was completely gone, it was flat gone, I mean when my kids disobeyed me I found compassion coming out, /(32) because all that I had known about spiritual warfare began to come into focus because I would start by saying to my kids 'No its not from you , you are a new creation in Jesus, lets deal with the source of this problem, lets rebuke the enemy'. You know so immediately instead of seeing my kids as the enemy, I began to get on the same team as them and our whole family began to be changed. /(33) I mean the fear that I had seen in my kids. I was able, in fact, when we got back to

Dallas that day, the Monday, I knelt with my children when they came home from school I said the Lord just said to me 'now you minister to them'. My daughter was old enough to understand that I was going through. My son didn't, when I asked him to forgive me, it was really a mechanical thing perhaps because he couldn't remember how I whipped him when he was 8 months old and so on. But I told him that, I said 'Brad this is what I have done to you and will you forgive me'. I just laid hands on him and asked the Lord to heal him. -(34) there was immediate change in him. The apathy in him, the unmotivation, that had concerned him suddenly changed and I recognised it as being out of the fear and in praying for him I rebuked things like the spirit of fear which I could see in him, the spirit of rejection, the fear of rejection, the fear of failure. /(35) I mean it was so great, because I couldn't get him to work with me. I wanted him to work with me and then I would say you are doing it wrong, I would always correct him, so he eventually lost any interest in doing anything with me. You know I would always find fault with what he did. - that's what my daddy did. Well that immediately began to change. It was fantastic - anger just didn't come up for about a year. /(36) I never had manifestation of anger toward my wife and kids and then a year later I had an amazing, anger came up but it was a choice it wasn't the old Vesuvius, it was, we were sitting at MacDonalds, buying hamburgers (in the States) my kids couldn't make up their minds so I got angry with them. There was anger, but immediately I could confess and go on to, so there has been anger where I have chosen to give

anger, but I know the difference between that thing that used to come up uncontrollably and now it was a choice, where I choose to get angry. /(37) The Lord has had to do more and more healing and shown me other areas and let me say that first healing was just the forerun, I have been through multitudes of healing since then, because this has been my whole perspective and since I am a new creation in Jesus, since it comes up in me that is unlike Jesus, I have received it from somewhere, I haven't received it in Jesus, because I am a new creation in him. /(38) So I go to the Lord and say 'Lord where have I received this?' and if it is through an experience, somebody has done something to me and I received something, /(39) then I forgive them, take back the ground from Satan and then ask the Lord to heal in whatever work.

5.5.2 Essential Themes of Protocol Five

- (1) For a long time, venting of inappropriate and destructive anger had been an enormous problem for John. He had been unable to get rid of it through spiritual disciplines and prayer.
- (2) The vented anger resulted in damaged family relationships, John's son would especially be the recipient of anger, even for minor infringements.
- (3) John was unable to overcome his outbursts. This depressed him.
- (4) At a meeting on inner healing that John was invited to, a particular adage struck him: 'You can't give what you have not received.'
- (5) He knew he had to respond, not necessarily publically, but privately during the worship.
- (6) He did not have clarity about inner healing, but he knew he needed inner healing as he became aware of deep hurt. He reached up and told this to the Lord.
- (7) As he identified the words 'I was giving what I received (and became aware of the hurt emotions) in the

worshipful context, he became aware of a memory.

- (8) He remembered when he was 12 years old, playing out in the woods behind their family home. He was unaware that it was getting late.
- (9) Fear overwhelmed him because he knew he would get whipped by his daddy and he was fearful of his anger.
- (10) He decided to stay out until dark when he would sneak into his bedroom and then reappear as if he had never been out the house.
- (11) But his daddy was waiting for him and he burst out in anger, accusing John, among other things, of being rebellious.
- (12) John was taken into the bathroom and uncontrollably whipped, not with the bamboo cane his father would normally use, but with a big piece of wood.
- (13) He was then left locked in the bathroom in darkness while the rest of the family went to church.
- (14) He started to remember the event and relive the emotions he felt.
- (15) This was not a memory that he was constantly aware of, but it was very vivid then.
- (16) He remembered the darkness, sitting on the laundry basket and feeling sore, hurt, and the steps of grief were there: revenge, felt rejection and so on. The whole gamut of emotions were relived.
- (17) His father required him to dry up or he would get more as well as ending the disciplining with them kneeling down, asking God's forgiveness and confessing to his father.
- (18) John now is aware of the anomaly of being punished and then forgiven. He had to hug his father and apologize but he did not experience any emotional warmth from his father.
- (19) He knew he had to appear docile, subdued and sheepish when his father returned.
- (20) As he was reliving those emotions, he received insight from the Holy Spirit that he had suppressed his feelings and he remembered a biblical verse that if he covered his sin up, he wouldn't prosper. He judged his emotional reaction to his father's sinful anger as being sinful.
- (21) John sensed the Holy Spirit telling him to release those emotions he had suppressed. What he had

understood from the literature on inner healing was to simply ask Jesus himself to come and heal, which he did.

- (22) He did not imaginally see Jesus coming into the bathroom as a physical presence, but became conscious that Jesus was with him in the meeting place.
- (23) While he was reliving these emotions, he was conscious of Jesus and asked for His comfort.
- (24) He said this as the child in the bathroom, but not in a childish voice.
- (25) He knew that he needed the comfort of Jesus' presence and his love and he received this by faith.
- (26) John experienced this memory as an area of his heart that needed Jesus' love and comfort.
- (27) He experienced a sense of release, but not dramatically so.
- (28) He was crying as the intense hurt came up again.
- (29) Comfort was also experienced and he began to have compassion towards his father as he realised that his father was simply doing what had been done to him in turn by his father.
- (30) He left the church not emotionally charged, but with a sense of relief from release.
- (31) The next weeks demonstrated that the anger was gone. Instead of being angry towards his disobedient children, he found he had compassion.
- (32) His family relationships changed as he began to work with the children instead of against them in dealing with the causes of this behaviour.
- (33) After his healing, he was able to ask his children to forgive him for his past reactions and behaviour, and then pray for God to heal them where he had caused them hurt.
- (34) There was immediate change in his son, especially in behaviour that was a reaction to John's anger.
- (35) Now there was a working relationship between father and son.
- (36) A year later John experienced strong anger again, but this time it was not uncontrolled and explosive, but a choice about venting it was possible.
- (37) This healing was a forerunner of other healings and it

has given him an understanding basis for more healing to take place.

- (38) Now he is able to face issues and bring them to the Lord and discover where it originated.
- (39) He is able to extend forgiveness and establish control over areas in his life which he previously had allowed Satan to control, and then ask God's forgiveness

5.5.3 Situated Structure of Protocol Five

The subject had been experiencing uncontrollable anger which was damaging family relationships. Since the subject had an inability to control the excessive expression of anger through employing various spiritual disciplines and prayer, it affected his self-concept and this was lived as a mood of depression.

Although the subject was not clear about the dynamics and theory of inner healing, at a meeting on the subject, an explanation of certain behavioural modes illuminated a dynamic operative in his life in respect to his anger. The subject was not aware that this dynamic operated in his life nor of how it began. An intuitive-felt-sense of rightness and applicability of the truthfulness of the behavioural dynamic presented itself, making the subject aware of his need for healing. In a context of corporate worship and preaching, the subject found himself able to respond to God and present to God an awareness of emotional hurt, albeit a vague awareness. The specific mode requiring healing initially announced itself emotionally and bodily and only then was the subject aware cognitively of a past event, giving insight as to the origin of his problematic behaviour.

The memory was relived as a childhood modality with the full presencing of emotions and cognitions. The subject was aware that the childhood modality needed to receive comfort and have love mediated to it, but from the perspective of the child modality.

The subject also became aware that he had not allowed his reactions to his situation to be faced in awareness, and became aware of his need to confront his reactions especially since he judged them to be sinful. Once the subject was aware of the hurt childhood modality, Jesus was requested, in the child mode, to heal. This became the context for the felt presence of Jesus, experienced as love and comfort, to be mediated to the child modality.

The healing process continued as the subject was able to claim responsibility for his past actions and restore damaged family relationships. The need to vent explosive anger was absent from his relationships and now had established volitional control over the expression of legitimate anger. The healing experience in this particular modality became the ability to accept responsibility for and deal with further areas that need healing so that new possibilities in the subject's relationship with God and others becomes possible.

5.6 A GENERAL EXISTENTIAL STRUCTURE OF INNER HEALING

Inner healing is a lived process in a context of accepting others and a scriptural understanding of God's desire to heal to wholeness. This context becomes a meaning-bestowing

context that constitutes a call, and becomes the ability, to disclose one's being. Healing is constituted as past modalities, lived with a degree of fearful concealment from, and rupture with, the present self, announce themselves and are disclosed, accepted, and confessed in the light of God's acceptance. This ruptured existence, also lived as a rupture in the matrix of world-relationships and as a rupture between personal and private modes of being, with limited involvement in and openness to the lived-world, is reconstituted through forgiveness, reconciliation and a release from the stuckness in the temporal unfolding of being-in-the-world, resulting in authentic living in time. The horizon of future possibilities, which were inaccessible and only conceived of magically, now becomes accessible.

CHAPTER SIXAN EXTENDED DESCRIPTION OF THE DEFINITION OF INNER HEALING

Since the General Existential Structure of inner healing is fairly concise and technical, an extended description is necessary to discuss and elucidate the phenomenon in a pastoral theological context. The extended description will be presented as a series of assertions highlighting significant themes, in a way that will be definitive of inner healing as it is revealed in this study. In other words, if any of these assertions are not exemplified by a subject's experience, then that experience is not inner healing as it is understood here. With each assertion, there follows a discussion which attempts to clarify the specific meaning of the assertions. Research results are discussed phenomenologically to ensure rigorous descriptive language and so avoid cartesian assumptions that are conveyed in ordinary eclectic language. It must be noted that this description is not merely a phenomenological description, but is a pastoral theological description using phenomenological language. It is pastoral theological because specifically theological insights have shaped the definition of inner healing in overcoming the limitations of empirical-phenomenology (cf 1.3.3). Furthermore, insights gained from phenomenological philosophy, phenomenological psychology, and theology, are included only to clarify the pastoral theological-phenomenological description of the lived-experience of inner healing, and so give clarity to the meaning of the General Existential Structure of inner

healing. Further studies will then be able to dialogue theological and other psychological insights with this definition. A further study may for example, dialogue Jung's description of individuation with inner healing.

6.1.1 ASSERTION 1

Inner healing is a lived-process that necessitates a context of caring others and scriptural teaching, and this context constitutes a call and a meaning-bestowing context for being to be revealed.

Describing inner healing as a lived-process emphasizes the communal and ontological nature of the movement of the individual towards healing (1). Inherent in the very nature of man as human, are man's relationships in his world context, be those relationships with others, creation, himself, or God. These relationships cannot be conceived of as appendages to his existence, that can be added or subtracted without substantially affecting man's existence. Human existence is man's relationships. Thus a ruptured existence in terms of relationships is also a rupture of being.

Prior to inner healing man's world-relationships are lived with a degree of restriction or rupture. This rupture is

 (1) Neither Adam's (1970; 1973; 1979) argument that man is completely unable to solve his own problems, nor Roger's (1961) argument that man has an inherent ability to solve his own problems, is substantiated in this research. It appears that man inherently has an ability to move towards healing, and when this is arrested, the rupture inherently constitutes a call for healing. Yet, as it will be shown, man is unable, prior to inner healing, to complete this movement towards healing, and neither can he complete this on his own.

a rupture between the subject's public and private modes of being, that is between how the person appears to be socially and the way the subject is. The subject may be aware of this rupture, but generally this rupture is lived pre-reflectively. This rupture could be described in a variety of ways, 'I couldn't really be me', 'my inner man' and 'my outer man'. These descriptions may be misleading because the rupture is lived interpersonally, but it does indicate a tendency towards isolation as well as a degree of pre-reflective deceitfulness in an attempt to maintain concealment of the past self.

Yet this restriction or rupture constitutes a call for reparation and the healing process necessitates a change in world-relationships. The livedness of inner healing, of necessity then, focuses our attention on the lived nature of a being in the matrix of world-relationships. Consequently, inner healing can never be conceived of as a magical extraction of a psychic entity or an addition of some healing entity, even if the 'magical addition' is the Holy Spirit.

Healing is not the removing of the past nor the 'fixing' of a hurt psychic entity within man that then results in changed relationships, but is a change in the matrix of world-relationships. Even when there is an experience of the supernatural, it is experienced and revealed as a change in the fabric of man's relationship to God.

Describing inner healing as a lived-process has the explicit meaning that man is continually involved in a process of

coming-into-being or becoming fully-human-in-the-world. An aspect of this process is becoming aware of concealed or pre-reflectively-lived felt-meanings that are existential statements of one's existence, however opaque these felt-meaning are. These felt-meanings are not stored or filtered conceptual units that exist somewhere in the cerebral cortex that then need to be retrieved, but refer to a multi-dimensional conglomerate experience of existential meaning similar to what Heidegger (1978:174) calls Befindlichkeit or mood, and Gendlin (1977:71) describes as 'felt-sense'. Felt-meanings refers to how the whole of one's living is involved in being hurt or forgiven. In other words, felt-meanings are analogous to how one experiences oneself. These felt-meanings are unclear to the person requiring healing, and unless they can be presented in awareness, they will remain vague and his existence-as-becoming will be incomplete. Once felt-meanings are expressed, either verbally, emotionally or bodily or a combination of all these modes, they come fully into awareness to be completed and constitute an existential statement of the person's lived-experience.

Felt-meanings, or moods, are carried forward by the person into all his relationships and the nature of the relationships allow for these moods to be made manifest. Since these felt-meanings in the inner healing process move from a dimension of concealment to awareness in a context of others, including God, others then become a meaning-bestowing context for the person seeking healing.

What is implied by 'meaning-bestowing context' is that the

responses of others are vital in this lived-process. They provide the context and the relationship-events which allow for the felt-meanings to be carried forward into awareness. If there is no response from others, then the person cannot be fully aware of his existence as felt-meanings cannot then be carried forward. If the felt-meanings are rejected by others, the process ceases. A corollary of this statement is the necessity for others if one cannot make sense of one's own existence. The way others respond then, influences the way experience occurs. Hence it is important that others remain open to all felt-meaning possibilities and remain caring and protective in a way that facilitates trust so that aspects of being will not be threatened or spurned. Scriptural teaching on God's desire to heal to wholeness may facilitate the openness and caring of the others, although this is not the exclusive function of scriptural teaching.

It could be noted that 'caring others' does not imply naive acceptance of the subject. Since there is a degree of pre-reflective lived-deceitfulness in the subject prior to inner healing as the subject attempts to conceal his past self, the caring others need to have a careful balance between trust and suspicion of the subject. For example, the very fact that the caring others are open to receiving 'words of knowledge' or will use discernment, reflects that they do not always accept the subject as he appears or wants to appear, nor even of what the subject reveals the problem to be. If the caring others were naively accepting or completely trusting of the subject it may not facilitate the concealing

pre-reflective felt-meanings to reveal themselves. On the other hand, being overly suspicious may constitute the caring others being perceived as accusatory others which will also constitute undue guilt for the subject. It could also be added that scriptural teaching may play a part in this process of penetrating the defences of the subject, creating openness and facilitating caring in the others, but also comes with the possibility that what the subject appears to be is not how the subject is. (2)

The necessity of others in the lived-process does not mean that a stage of the inner healing process cannot occur when an individual is spatially on his own. The fact is, others are nevertheless implicitly in his context. For example discussions may be held with others at various intervals, or reading a book on inner healing (obviously written by someone), provide the larger meaning-bestowing context. Besides, being spatially alone still allows the context of God to be a caring other and prayer constitutes the lived-process of a meaning-bestowing context.

Scriptural teaching is used here in a general sense of communicating God's will for man, and may assume a variety of forms ranging from formal teaching to the use of symbols to the mediation of truth through an art form. Scriptural teaching, regardless in which manner it was communicated, in this investigation appears to play a part in creating a meaning-bestowing context, a point already made. However,

(2) (See for example the way David was confronted by Nathan in 2 Samuel 12. cf also the role of suspicion and the role of language in therapy, in Velthuisen 1985: 47-50).

the experience of receiving scriptural teaching reveals it as having the ability to partly clarify, to the person receiving the healing, that he has a need with a hint in which direction the answer lies. This is often experienced as having a sense of rightness, resonance or illumination, or as striking a chord of congruency between the actual condition and the described condition. How scripture achieves this may be explained theologically in a variety of ways depending on the view taken on inspiration and authority of scripture. What is important in this assertion is that scripture facilitates meaning-for-the-person. If scripture can be viewed as a covenantal document, which is essential what it is as an old covenant or testament and a new covenant, its' task then, regardless of how inspiration and authority are conceived, is to maintain and guard the relationship with God. During the inner healing event scriptural teaching facilitates, and may even initiate, a relationship of a quality that allows for the lived-process to continue and allows for the relationship with God to become a meaning-bestowing context.

It could be noted that there is no consistency in the content of the preaching, reflected in the literature section and in the protocols. Thus there is no need here to examine where the theological focus of healing should be, for example, in the atonement or in the dynamic reign of God's kingdom. What is important, and stated in this assertion, is the kernel or essence of the scriptural teaching which could be distilled and stated as 'God's gracious will and provision for healing

towards wholeness'. The emphasis on grace appears to give the ability to the subject to face his own ruptured existence and see it for what it is. The experience of grace is also an experience of a disclosure of Being and in the light of this, the subject is open to an awareness of his alienation and simultaneously his possibilities of being. The subjects 'hide and seek' existence is exposed for what it is, and a call towards the possibility of authentic healing is responded to.

6.1.2 Self-insight, Illumination or Revelation?

A further theological question that can be raised at this point is whether or not individuals, in terms of this assertion have self-insight, illumination, or revelation? The way one would answer this depends on ones prior perspective (3). The fact is that most of the literature

suggests that revelation occurs during inner healing either

 (3) Psychologists who adopt a humanistic perspective would argue that any insight could only be self-insight (Vitz 1977). Phenomenologists would argue for illumination of being in dasein as an aspect of authentic living. Macquarrie (1966), following Heidegger, talks of illumination and understanding of being as revelation, particularly as certain moods light up the situation in which we find ourselves. However, Berkhouwer (1962:27-31) argues that phenomenologists tend to be so fascinated by being that they are unable to have an objective view of man's true state as the way to true knowledge of self is impossible with an exclusive horizontal analysis of man. He points out that a cardinal aspect of Jesus' message is the inability of man to know himself thoroughly. True self-knowledge happens within the dimension of a relationship with God. For revelation to be experienced, man's lived-world must somehow relate to God's lived-world for this to happen, unless of course we deny Him ontological status. Charismatic Christians speak of 'receiving revelation' in a way that understands God granting revelation of Himself in the process of revealing 'hidden things' to individuals. Aquinas' theology on revelation is a position close to this charismatic position (White 1952:107-140).

through scripture, spiritual gifts, or certain circumstances. It is mostly understood as revelation of God Himself. The theological issue of revelation, its nature and method are hotly debated issues in theology; for example, does revelation come through nature (Althaus), or through the word (Barth), or through history (Pannenburg), or is it found in the Scriptures (Warfield)? It is unnecessary to review the debate and it will be sufficient to state that the Scriptural focus on revelation emphasises the disclosure of God's Being to man rather than the mere disclosure of what is at first hidden.

Hence revelation must always be of God's self-revelation and not the revelation of fragments of truth, and the meaning of revelation as it is used here, will be restricted to refer to God's self-revelation of His Being. But since man is unable to enter God's mode of existence, God entered into man's mode of existence in the person of Jesus in order to reveal Himself. It is only at the final revelation, at the eschaton, when history has reached its totality, when man and the cosmos will be transformed, will man then be able to enter into and experience God's presence fully. Relating these two modes of revelation logically, and following partially the arguments of Berkhouwer (1955), Konig (1970), Ladd (1974), Pannenburg (1979), and Schafer (1983; 1985), Jesus, at his incarnation is the proleptic (anticipatory) end of history, or eschaton, in such a way that the future consummation exists with the present as the future of the present. What man and the world are going to be at the

consummation is already present in Jesus, making the future a present reality, not in the sense that the future is latent in the present, but the future exists as real unbecome open future not yet experienced. Participating in Christ we experience something of the new mode of existence he already has with the Father, making his present our future.

If the two modes of revelation, the proleptic event and the eschaton, are identical, then it would logically exclude the possibility of God revealing His Being in the interim period. Yet the Paraclete manifests God's presence to us through a veiled, indirect provisional and intermediary way in events such as preaching, prophecy, words of knowledge etc. Strictly speaking these are manifestations of God's presence and not the self-revelation of His Being as in the incarnation, but can be considered revelatory if they are regarded as proleptic manifestations of the future state, signs of the kingdom in its fullness. Spiritual gifts, in whatever form, are manifestations of the future that beckon us in the present, in fact make it possible, to move into the future possibilities lived as the present as future of the present.

To return to the question whether people experience revelation, illumination, or self-insight during inner healing, we could then argue that revelation of God's Being is not taking place, but through spiritual gifts there are manifestations of God's presence that are revelatory only in as much as they are regarded to be proleptically revelatory. What is significant as a research result is that these

manifestations, like preaching, teaching, words of knowledge, enhance the quality of the experienced relationship with God, facilitating this 'revelation' to be a meaning-bestowing context and thereby producing self-insight in this context. It could also be added that if the manifestations of the Spirit through various gifts are conceived of proleptically and reveal an aspect of future life in the present-of-Jesus, then it could be that the surity of a future, known as the Christian hope, facilitates the unlocking of an attachment to the past that prevents fully living-in-the-present as future of the present.

6.2 ASSERTION 2

The duration of the lived-process consists of at least four stages.

These four stages are fairly distinct yet interrelated, and occasionally overlapping, stages in the lived-process and together constitute authentic healing. Authentic is used here not with metaphysical or Heideggerian overtones, but simply refers to the time when healing is accomplished. Its meaning is taken from the phenomenon itself. Inauthentic then implies that healing has not taken place completely, but the subject has stopped short of completing the process and may adopt a pretence of complete healing, for whatever reason.

The first stage can be labelled the preparatory stage and may even be conceived of as a precondition for inner healing. During this stage, subjects experience a vague sense of

awareness of their restricted existential openness to the lived-world. This restriction can be lived in a variety of ways, for example, as a mood of depression, as ruptured relationships or the fear of a change in the order of relationships that may constitute a threat, or it may be lived as an experience of guilt with the accompanying emotional and bodily behaviours that are constitutive of guilt.

The vague sense of awareness of the lived-restriction is lived paradoxically. The lived-rupture between the past self and the present self is not only a lived-pattern with its own damaging consequences, but simultaneously constitutes a call for resolution towards wholeness. Much of this call or movement towards wholeness is lived pre-reflectively at this stage, and now requires others to complete the process. On the other hand, the rupture tends to entrench itself and resist exposure in awareness. An example of this resistance may be the deceptive ability of a subject to want change, even by restructuring behaviour patterns, but doing so without full and proper exposure of the hidden past self. What is a common experience is a level of fear or anxiety at the possibility of the past self coming into awareness. Perhaps a reason for this resistance, this perpetuation of a mode in which the past self is ruptured from the present self, is the refusal or inability to face the pain of the damaged or damaging past self. Hence the past excludes itself from conscious memory and is then never resolved to become a 'dated' moment in the temporal existential of the

subject. And inasmuch as the past cannot be remembered it cannot be restructured and resolved. Consequently the unresolved restricting past as it is lived in the present (since it is not resolved to be a dated moment) causes the future to be perceived as a restricted and limited existence, an existence which can only be escaped from magically. Here the future and the past are the same; to forget the past is to forget the future (Kruger 1979:102). Impersonal time may continue, but the subject is stuck in the unfolding of personal experienced time.

What is significant in inner healing at this stage is the decreasing degree of concealment of the past self and the corresponding increase in anxiety and awareness of restriction of being-in-the-world. What causes this psychodynamically can only be speculated. Theologically one may suggest it is the miraculous work of the Holy Spirit leading the subject to truth and so to wholeness. Empirically this cannot be proved, and even theologically, the miraculous work of the Holy Spirit can be attributed to be the cause, yet only retrospectively when healing has been accomplished.

The second stage is the encounter of others which calls for the completion of the lived-process and constitutes a meaning-bestowing context. This has already been discussed in the previous assertion. What needs to be noted is that this stage may be prolonged over a series of counselling engagements until there is sufficient awareness to progress to the next stage. The subject may also encounter many

different others who together over time provide a similar context.

The third stage is the encounter with God. This stage is inextricably related to the encounter of others, which is described in the above paragraph. In the context of others, the subject can make sense of what was vague and hidden and encounter self at a greater level of awareness. A dimension of understanding at this level is cognitive awareness of the past modality. But it appears that caring others also facilitates and enables the subject to experience a new dimension in his relationship with God. Hence the subject is able to communicate, not only more accurately as to the content of the problem, but also communicates within a qualitatively different relationship from what the subject previously had with God. In fact, without the caring others, communication with God at this level would appear to be restricted even if the caring others were not involved in a direct one to one encounter with the subject; as in protocol 5, where the encounter stage was situated in a worship context.

During this stage, a variety of phenomena may transpire. Past modalities may be brought into awareness and announce themselves bodily and emotionally. Evil spirits may be encountered and words of knowledge (see Sneek 1981) may reveal further modalities and facilitate their coming into awareness. Types of creative imagination may be employed or dreams may be interpreted. Forgiveness is received and extended, restoring ruptured relationships. Much of these

phenomena will be discussed in further assertions. What is significant at this stage however, is the qualitatively different relationship with God. There is nothing magical transpiring during prayer. God does not remove the past self or add some entity. Prayer here is experienced as the collecting into awareness what the self is saying and is a basic communication of what the subject is. Theologically prayer is not getting God to respond, but may itself be a response to God's actions and questions in a relational context. If the emphasis is on dialectical communication in prayer, then it can be understood how the prayer modality constitutes a relationship with God in the Spirit, but at this point a new level of openness is reached disclosing not only the being of man, but also that of God. It is in the light of his presence that the subject is able to have the courage to face himself, or in Tillich's phrase, he has the courage to be. His acceptance of the subject, hinted about to the subject by the caring others, constitutes a qualitatively different meaning-bestowing context from what was previously experienced, in a way that enables him to face past modalities. But it must be noted that healing is not complete at this stage. There may be a clearer awareness and acceptance of the past self achieved at this stage, but resolution is only completed in the next stage.

The fourth stage could be termed the reconstruction phase. This stage is characterized by the subject able to fully integrate the past self so that it becomes part of his existentially aware self in a way that causes it to be

experienced; in Merleau-Ponty's words (1969:83), as dated time. Prior to resolution, the subject continually and perpetually lives out the past. Once it is resolved the subject is then free to live in the uninterrupted flow of incarnate time. For example, if I am guilty for a past action, I will remain guilty as the past modality lives with me in the present. Once guilt is resolved, the past mode no longer clamours for attention. Once the past self is resolved it becomes part of 'dated' time; the past self is not obliterated; nor is it conceived of as having no part of the existentially aware self. Resolution means its blocking ability is rendered harmless as the content is relived and the very structure of the mode of the past self is reconstructed.

This resolution can be experienced as the ability to view the past in the light of God's acceptance and therefore the subject can accept it too. When the resolved past is remembered it no longer constitutes a restriction in the subject's affective spontaneity and openness to the lived-world. Theologically speaking it is the ability to review one's past from the perspective of God's providence and His ability to create meaning-full structures out of sin and chaos.(4) Furthermore, resolution now allows the subject to realistically accept responsibility in the present, and future

(4) Theologically, the providence of God is not to be understood as a plan conceived of prior to creation that unfolds in the history of the world (Boettner 1977). Viewing one's past from such a perspective would raise the question of understanding the love of God in the light of his planned sin. Furthermore, how could it be understood that God in Christ fought against his own plan? (Konig 1982:198)

possibilities become accessible. If Jesus is the eschaton lived proleptically, then the promises of God and the security of the Christian hope is experienced in the present as the future of the present. In other words, inner healing is an openness to the hope-filled security of the future in the present.

6.2.2 The Role of Demons and Evil Spirits

A theme that is threaded throughout these four stages, and is in fact the central theme in the lived-process of healing, is that of the relationship between the past self and the present self. Although not part of the general existential structure of inner healing, but an occasional feature in the experience and literature of inner healing, is the theme of evil spirits and the past self with their significance in the relationship between past and present self. Two observations became evident in this research: evil spirits discerned to have a hold on the subject have the same 'character' as the subjects presenting problem. In other words, the subject who is fearful is discerned to have a spirit of fear. Secondly, there is the implicit theme that evil spirits entrench the separation of the past self from the present self and may even be held onto by the subject (protocol 4) so that change in the self-structure would not need to be faced. Even where spirits are gladly released by the subject (protocol 3) there is a sense of relief at its alienness, and that through the exorcism the presenting problem would disappear without having to face the past self.

A question is raised at this point: are evil spirits culturally understood concepts for the subjects inability to face his own evil, or are they ontological entities? Phenomenologically one can only stay with the lived experience and notice the relationship with the self-structure; the existence of spirits cannot be confirmed or denied. However, turning to the Scripture for an easy answer is not possible: theological and hermeneutical problems abound. In attempting to examine this issue, we will restrict ourselves to the issues raised in the research and not deal with larger problems like the origin of Satan and Evil, the nature of the being of evil entities (White 1952:182-186) nor deal with the Pauline meaning of principalities and powers.

A survey of the theological literature reveals three general positions. The first category is that held by, amongst others, Charismatics and Evangelicals; (Basham 1971; 1974; Richards 1974; McAlister, 1976; Wimber 1982; 1985; Codrington 1987 in de Villiers 1987) which, if we follow Nel (1987) Van Aarde (1987) and Gaybba (1987) [in De Villiers 1987], is closer to the position held in the Apocrypha and by latter Judaism, which in turn was deeply influenced by Persian thought. Common to this category is the idea of ontological entities (demons and spirits are used interchangeably) that exist independently somewhere in the atmosphere. These spirits are distinctively evil and are dualistically opposed to angels and God, rather than being used only as servants of God for evil purposes. Spirits are arranged in the hierarchy

under one evil leader, and have their origin linked with the primordial rebellion against God. They have the ability to be causally related to man's sin and can be the origin of some psychological and physical illnesses. In inner healing literature it is understood (cf Brennan and McAlar 1986) that a repeated area of hurt, trauma, or sin becomes the 'topos' or area where demons are able to have a hold on the subject's personality. Once exorcised, inner healing must still be ministered to the areas of hurt. Psychologists and psychiatrists who tend to follow this line would argue for a separate diagnostic category for demonic cases (Scott-Peck 1983; Isaacs 1987; Southard and Southard 1985; Jackson in Montgomery 1976). The major exegetical problem with this scriptural position is an exclusive emphasis on a diachronic interpretation with little regard for the texts in their wider contextual usage. For example, why is Peter called 'Satan' in Mt. 16:21-23? Does the devil in Mt. 13:37-41 not refer to the evil work of the Jewish leaders? [cf Van Aarde (1987) in de Villiers (1987: 30-32)].

The second category is the demythologised approach to the supernatural, which would argue that Jesus as a man, accepted the cosmogony of the time. Demons and spirits are not part of the Biblical revelation but were mythologically used to make a theological point about the existence of evil (Gaybba in de Villiers 1987; Kung 1984:167). Psychiatrists who follow this line would argue that demons are psychological personifications of personal evil or could be a culture-bound neurotic disorder that would disappear if spirits were

demythologised. The problem with this view is that it does not take seriously enough the discussion of Jesus' death in terms of victory over demons, or that conflict with demons was a central issue in the coming of the kingdom (Ladd 1974 [b]:52-53), or that demons had supernatural knowledge, or that the writers could distinguish between sickness and possession (cf Aune 1979). Besides, it can be argued, using the same logic as the supporters of this view, that the existence of God is also assumed and not proved in the scriptures. Simply because Israel borrowed ideas does not necessarily invalidate the reality behind those ideas.

The third position is one that tries to reconcile man taking responsibility for his sin and evil and thus allowing evil to 'always have a human face' and 'find its origins in human sin' (Caird 1966: 118-120) (5), instead of conceiving evil spirits to be separate ontological entities, and yet take the cosmology of Jesus and the reality of evil spirits seriously. Walter Wink (6) (1984; 1986) argues for the reality of spiritual forces but always as incarnate in some concretion. He argues that demons or spirits do not reside in a separate realm, for example the heavenlies, or travel unseen in the atmosphere as Cullman would suggest. Wink proposes, similar

5. See Berkhouwer (1971:104) 'only in and through one's guilt does the power of the evil one take hold. A demonological explanation of sin's origin is therefore impossible'

6. For an interesting variation of Wink's view, see White (1952: 175-190) who comes close to Wink's view but because of a commitment to the Thomist privatio boni and the subsequent view that demons cannot have evil being of any form, is closer to identifying demons with Jung's understanding of autonomous complexes. White does however stop short of this identification; demons and autonomous complexes, he argues, are two perspectives of the same phenomena.

to Whitehead's process theology and Teilhard de Chardin's locating of spirit at the heart of matter, a bi-polar unification of spirit and matter. In other words, spirit is seen as the interiority of matter. Limiting the scope to our research, Wink tentatively draws a distinction between 'outer personal possession', as the type found mostly in the synoptics and Acts, which he argues are 'alien influences not integral to the self introjected into the personality from the general pathology of society' (1986: 52, 187), and inner personal demons which are split-off, unintegrated, aspects of the self, intrinsic to the personality but given power through the reluctance to integrate them. He admits that this distinction is incomplete and inadequate - there may be further categories. Psychiatrists who follow this emphasis would agree with Buhrman (1985) that the demonic is a reality and is part of the universal psyche and hence situated in the communal context.

Wink would be criticised for tending to rely on a diachronic analysis for his etymology (1984) but this is corrected in his second volume (1986). Furthermore, Wink tends to eisegetically infer Jungian concepts into a scriptural understanding. However, Wink's contribution takes spiritual reality seriously yet without separating the existence of demons from man's responsibility and anthropological concretisation. In terms of this assertion on inner healing charismatics would understand the appearance of spirits, in these two cases cited, as 'demon oppression'. This category would be similar to Wink's 'personal possession', but Wink

offers a more acceptable theological basis and is a position closer to the lived-experience revealed in the research.

6.3 ASSERTION THREE

Healing is constituted as past modalities, lived with a degree of fearful concealment from and rupture with the present self, announce themselves and are disclosed, accepted and confessed in the light of God's acceptance of the person.

The previous assertions emphasised the nature of the lived-process in a meaning-bestowing context through which the hidden past self is retrieved out of non-awareness and the present self is brought before the past self. This assertion will emphasise the way the past self reveals itself or is retrieved.

It will be noted a distinction exists between the past self actively revealing itself and the present self retrieving the past self out of non-awareness. Both activities are operative in the process of inner healing. How this happens will become clearer if it is understood that the self or past self does not refer to an aspect that is 'really' the person. Self, as it is used in these assertions, refers to the way a person is a person-in-the-world, often described as a mode-of-being by phenomenologists. Past self refers then to the way the person was when damaged. Since this past self is not a 'thing' that can be added or subtracted, the past self then lives as a mode-of-the-present, even though not sharply in awareness.

What is peculiar in inner healing is the way the past self lives in a degree of hiddenness from awareness, and the way this rupture between the past self and the present self announces itself as a restriction of presence, or being, in the-lived-world. This very rupture constitutes a call for reparation and therefore has to reveal itself in awareness. Yet, paradoxically, the research revealed that the subjects have a degree of resistance in repairing this rupture. The extent the past self resists coming into awareness, the present self has to retrieve the past self from non-awareness.

The past self initially reveals itself vaguely and later comes fully into awareness. What is characteristic of the lived-process is the successive stages the past self goes through in coming into awareness, yet each stage prepares the way for the next stage. In fact, at each stage there may be change of the feeling experienced. For example, initially the subject may want to commit suicide and at a later stage be aware of guilt.

The initial coming-into-awareness of the past self is vague and announces itself as a holistic multi-dimension of felt-meanings. Felt-meanings refer to the pre-reflective livedness of the subjects being-in-the-world. Since being-in-the-world is a holistic event, felt-meanings are the existential statement by the whole person of the whole person. Felt-meanings are not an internal response to an external situation, nor an inward feeling about something external. People play a part in situations, they have

responsibility and react, and felt-meanings reflect this livedness. It refers to the basic way humans are open to the world. Thus felt-meaning have their own understanding; the meaning of felt-meanings is not projected onto it by the self, but is itself an implicit understanding of the subject's being-in-the-world. Felt-meanings cannot then refer to one-dimensional emotions conceived as encapsulated somewhere in the unconscious, or even in the protein of body cells, nor can it refer to cognitive processes in the cortex that are filtered by some mechanism and prevented from coming into awareness. (7)

Much of these felt-meanings are sensed vaguely and not felt directly with attention. In spite of being vague they are not changed ontologically by a change in one's present self, even if one would like to change thought patterns about the past with a form of cognitive reconstruction, nor are they changed through cybernetics, nor if the past self was simply forgotten as Bobick suggests. Having insight about the past may be illuminating, but cannot change the self-structure of the felt-meanings. The only way felt-meanings are 'changed' are when they are lifted out of non-awareness and brought

7. Janov, Lake and Osbourne have similar theories in that they all emphasise the importance of getting into touch with one's emotions. A positive aspect of this work is the emphasis on the feeling component of a memory that needs to fully be catharted before resolution. However, Janov in particular, describes the mechanism for this process similar to an early Freudian homeostatic model. Emotions are disembodied entities dwelling in body cells. Lake suggests memories are stored in the protein of cells. The negative aspect of these primal therapies, and gestalt therapy is included, is the disintegration of the unity of an experience which is inevitable with the cartesian metapsychological theory they propose. Their theories would contradict the findings of this research.

into awareness so that the present self can face the past self. The lifting-out process happens simultaneously at many levels. The felt-meanings can announce themselves as feelings, which may even powerfully announce itself bodily (8) in contortions, or as increasing cognitive awareness of the past self as the subject articulates his felt-meanings, or as increased understanding of the subject's own situatedness. What is important to remember is that these different announcements exist as a conglomerate and may announce itself first in one dimension and then be followed by other dimensions, only to be continued at deeper levels until the whole texture of 'how one finds oneself' or Befindlichkeit is revealed (Gendlin 1977). In passing it can be commented that experimental psychology has yielded similar insights to what is articulated here, although with a different conception of man. For example Bowrer (1981), investigating the influence of emotion on memory, has found indications that memory is mood-state-dependent.

If felt-meanings are pre-reflective statements of the past self, it becomes clear that the past self, even though not in awareness, lives as a mode of the present. How we are now includes how we are as we have been. Therefore, to go into the past and face the past self is not to go back linearly in

(8) The phrase 'announcing itself bodily' is not to be understood as a 'primal experience', nor as the effect emotions have on the body. It refers to the bodying-forth of existence as a unitary bodily incarnation. The terms 'psychosomatic manifestation' is also inadequate as the word psychosomatic implies two entities existing prior to their unity: psyche and soma (body). Secondly, psychosomatic implies an encapsulated unity within-itself and does not describe unity of presence or existence (Brooke 1986:122).

time as lived-time is not a point on the path of time. 'To go back' refers, as Gendlin (1977:61) puts it, to going back to face how oneself is, and 'how we are' is as we are the 'having been'. And yet in the process of 'going back' to how we are, the future opens up to the authentic act of facing oneself in the present.

6.3.2 Confession

In the process of facing the past self, confession has to be made before authentic resolution is achieved. Confession here may include God and others and consists of authentically taking responsibility for who one is. Hence catharsis alone, or superficial confession, are inadequate as they do not constitute a movement to reweave broken relationships, as confession if it is to be true confession, cannot be a declaration of what one did or had done to one, but of who one existentially is (9).

Theologically, confession is not the ground or cause of God's pardon, but it does form the avenue along which healing and salvation is experienced (cf Berhouwer 1964:156). A contribution Tillich (1952) makes at this point is that man needs the courage to accept acceptance despite viewing himself as unacceptable. What is needed is the courage-to-

9. For a further discussion of guilt and repentance see the author's statistical examination of Brooke's (1983) phenomenological explication of guilt (Velthuysen 1985). It could be noted that inner healing may include the healing of damage done to the subject. Hence the reference to the damaging self and the damaged self. The latter may constitute undue guilt as a rupture exists between the damaged self and the damaging other as well as between the past damaged self of the subject and the subject's present self.

be. This is not acceptance by oneself, because the self is incapable of such an affirmation in the face of its own portion of non-being. Rather it is acceptance by the Power of Being-Itself. From man's despair, which is the act of accepting the meaninglessness of everything, comes the breakthrough into the conscious acceptance of the power of acceptance. However, it needs to be pointed out, following Woocher (1977) and Macquarrie (1982:130-131) that Tillich, and Heidegger for that matter, tend to view confession outside of an ethical and moralistic foundation. Which norm is used to decide how to answer the call of one's being in the act of confession? Buber (1947/1973) aims to correct this ethical problem by situating confession within the communal sphere where the 'I' must respond to the 'Thou' of the other. The emphasis here is on the centrality of relationship rather than on self-realisation or self-affirmation. For there to be authentic confession there must be restitution and reconciliation which means recognizing one's indebtedness to the other. But there is profound pain in this attempt at reconciliation and is almost always resisted, for the past self catches up with the present self in the realisation of who one is in a 'shudder of identity' (Buber 1947/1973:226). This pain at the shudder of identity may account for the resistance the subject experiences in allowing the past self to come into awareness.

6.3.3 Healing of Memories?

Much of the literature on inner healing describes the past self coming into awareness and intergration with the present

self as the 'healing of the memories'. In fact, this is a central issue in the literature, and the fact that inner healing was initially labelled the 'healing of memories' substantiates this claim. Healing of memories is reported to be an attempt to lay hold of the forgotten past in a way that will change these past memories so that they no longer hinder present living. Present behaviour is internally related to the subject's childhood; inner healing gets past defences to these memories. Although not systematically explicit nor elaborated on theoretically, the literature reflects the understanding that memories exist as static entities stored somewhere in the cerebral cortex as if they are kept in a cerebral cabinet. For example, much use is made of Penfield's experiment to prove that holistic memories, that is, memories with feeling, taste and smell, exist permanently in neural pathways, although not necessarily in consciousness. With the right stimulus, these memories are activated and decoded into consciousness. This view is not surprising since it is a view commonly accepted in psychological understanding (Jordaan and Jordan 1984: 521-542).

Using psychophysiological or neurological explanations to explain psychological events, as Dobson does using Penfield's conclusions in conjunction with Jung's theories, or as Janov and Lake argue, is to make a jump across a metaphysical gap. How do physical processes transform into mental, immaterial phenomena? (Boss 1982; Van den Berg 1972:21) Doing a post mortem will never discover thoughts, desires or memories.

But three further contradictions exist in the explanation of healing as 'healing of memories'. If memories are stored and need to be activated by the right cue, how can they continuously affect one in the present? If memories were stored as neural content albeit as organised packets of energy, or as isolated sensations connected in a network of associations somehow stored as memory representations of the world-out-there yet physically inert until activated, they would not influence current functioning (Lyons 1986; Kvale 1975). Furthermore, if memories are neurally stored, why the resistance in recalling them?

The research on inner healing revealed firstly that the past self continuously interfered with the present self, and secondly, revealed a significant degree of resistance to coming into awareness. A theory that supports these findings, and one that is also phenomenologically based, is that proposed initially by Kvale (1975) and elaborated on by Lyons (1986). These views suggest that memory is a component of the lived-body in its continuing development. Kvale (1975:211, 220) suggests that remembering is an activity by a changing individual in a changing world, that is, one acts upon meanings as the meanings recede into the flow of time.

Lyons (1986:65) argues that memory is

'a process that begins when the person, engaged in meaningful action, is momentarily changed by some aspect of the lived situation. The change, perhaps seemingly insignificant, enters into the person's ongoing development, just as do other aspects of the person's growth; and the change persists not because it has been allocated by a

managerial process to some place of storage but because it has become an ongoing part of the changed person. What we choose to call remembering is, in this model, the continuing presence of this change as an aspect of the person's growth, and the person, defined by this presence, can in no way be considered neutral in respect to it' 'memories are not memories I have but the memories that I am'

An example may be illuminating. If a person received a knife wound that later healed, there would still be enough evidence of its existence in the evidence, say of scar tissue, yet the body continues to function, but now altered. The scar does not exist independently of the person's body. It now becomes, like a memory, an ongoing part of the person helping to define him as he is.

Viewing memory-as-growth enables us to understand how the past interrupts living-in-the-present. Resistance to recall is also understood only if memories are seen as part of oneself; to change would be to change who one is as a person.

6.3.4 The Freudian Unconscious

Not all of inner healing literature relies on a physiological explanation for the healing of memories. There is a large segment that is closer to Freud's theoretical explanation of personality function. The emphasis is on the liberation from past psychotrauma. This group describes past trauma as affecting the 'inner child', (Stapelton) or the 'inner man', or the unconscious stores the hurt, or the soul is hurt or the spirit is wounded (Sandford, Wimber). Although different

terms are used, what is common to this group is the foundational postulation, although not explicitly so, of an inner psychic entity that exists independently, yet interdependently with other aspects of the personality. Sometimes these entities are understood to be the 'real me' (Sandford), or the locus of true psychical reality. And these damaged entities have the ability to directly influence the rest of the personality in an adverse way.

Even if these entities are argued to be part of a whole, for example, a body-soul-spirit unity, or a physical-psychological-spiritual unity, the outcome is an ontological separation of the very being of man, dividing man's unity into at least three primordially separated particles: spirit or psyche, body and external world (Boss 1982:78; Kockelmans 1977:24). Following Boss (1964; 1979;1982) Fisher (1982), Kockelmans (1977), Izenberg (1976) and Van den Berg (1972), a few implications of this view can be listed: The most important consequence of this truncated and reified view of man is that it denies man's basic and essential unity as a being-in-the-world. Philosophically, this atomistic view is consistent with Descartes' Dualism explained in Chapter Three, which not only is philosophically untenable but does not do justice to experience of life in the lived-world. A second consequence is man conceived as being an encapsulated organism receiving sense impression from the 'real' outside world. Inner impressions are stored psychically through an internal reflex mechanism much like photographic impression of the real outside world. In the case of psychotrauma, the

of the real outside world. In the case of psychotrauma, the hurt and painful sense impressions are stored as energy in this inner psychic entity. This stored energy occasionally interrupts ongoing life, and if severe, may be a permanent blockage to personality development and growth. The most obvious problem with this view is the question, already raised in the previous section, how physiological stimuli of themselves produce perceptions and thoughts (Boss 1982:93)? How do you jump the gap between psychical forces, drives, energies and the ontological perspective of man which is concerned with meaning?

But these sense impressions are stored psychically, according to this theory, then they await an opportunity to manifest at the next opportune moment. Hence it is explained that a person will explode in anger at a minor provocation because of a similar past event. Similarly when a person experiences severe painful guilt, his feelings will not be due to the present infringement, but due to feelings constituted in past acts or fantasies which now used the present context for re-emerging. This example also illustrates how feelings are divorced from the realm of accountability in the world (Woocher 1977: 188-189). It could be added that individuals will then also be powerless against, and not responsible for, these outbursts of feeling. Another way of formulating the dynamic just described is the explanation of linear causality. A past psychic event now causes present psychic behaviour; one event has direct causal connection to the next. Not only does this explanation imply determinancy and loss of freedom for the individual who has to make choices in

his facticity, but it also neglects the understanding that people and events co-constitute one another (explained in Chapter Three) which is a basic characteristic of being-in-the-world.

According to this theory of an internal psychic entity, resistance to change is attributed to defence mechanisms like regression, transference or projection. But if feelings can be separated from their objects and then projected onto different objects, it denies the intentionality of all behaviour, and denies a basic element of being-in-the-world (Van den Berg 1972: 18-31). One does not simply hate, one hates someone or something. Besides, according to this view, feelings then are denied any ontological status outside the psyche.

6.3.5 The Jungian Unconscious

Authors like Sanford, Dobson, and to a lesser extent the Linns and Sandfords, explain the dynamics of the inner healing experience in terms of a Jungian framework of personality. Particular emphasis is given to the unconscious and the collective unconscious as the storerooms for the hurt memories.

Understanding Jung's theories is problematic for numerous reasons. Firstly, he wrote an enormous volume of literature. Much of this literature is difficult to organise chronologically, which is further complicated by the endless revisions of earlier ideas in the latter part of Jung's life.

compatible with his experiences. Hence he turned to using language from the pre-enlightenment era, studied the Alchemists and constantly used metaphor to make his points, searching for ways of communicating primordial experience. And yet his language is interspersed with natural scientific, empiricist and rationalist articulations. When one examines the secondary literature, the difficulties are further complicated. It appears that commentators use Jung's thought to clarify their own thoughts, or only to highlight selected aspects of his thinking (Homans 1979:16-26; Stein 1985:1-19) (10).

(10) Most popular Christian writers on Jung who have influenced inner healing authors, for example J. Sanford (1970; 1977; 1978), Scott-Peck (1978; 1983) and Morton Kelsey (1964; 1972; 1974[a]; 1976; 1979; 1981[a]; 1982; 1986; 1988) tend to see Jung as a revitalist of Christianity. Yet they do not deal with the philosophical implications of his metapsychology as do some of his other more thoughtful critics like Buber (1952; 1957) and White (1952; 1960) (cf also Stein 1985; 1987). Neither do they deal with some of the more questionable aspects of Jung's view of Christianity. Jung approaches Christianity purely as a psychological development. Hence his views on the Trinity, the Mass, and the superiority of Alchemy over Christianity in dealing with the shadow side of man. The consequence is an attack on the nature and content of revelation, propositional truth (in this aspect Jung holds a position similar to Heidegger) and the doctrine of Scripture. But this is consistent, and not surprising, with Jung's stress on the immanence of god which ultimately means relating to the self. In this sense, the historicity of Jesus would be irrelevant, as Christ is a mere symbol or archetype. Jesus came 'into being' because an 'archetype of the collective unconscious was constellated in the time of Jesus of Nazareth. The stories and images that gathered around the historical Jesus eventually created a symbol that compensated the collective unconscious of the times' (Stein 1985:148). It becomes obvious then that Jung's Jesus could only redeem one psychologically, and not even a complete redemption at that, because the Christ symbol does not include his shadow, satan. The point is, religious authority for Jung, resides in the persons experience and integration of the religious symbols, thereby reducing his theology to an anthropomorphic symbolic experience with no canon for his theology other than human experience.

The inner healing literature mentioned, explicitly acknowledges Morton Kelsey's use of Jung. What follows will be a brief examination of Jung's work, read hermeneutically from a phenomenological perspective (Brooke 1988). The latter view allows for easier access to Jung's meaning with a compatible platform for dialogue, namely a phenomenological articulation of man.

Stein (1985:4-11) argues that Kelsey's interpretation of Jung fits into two categories: reading Jung as an empirical scientist who offers a scientifically based Christian apologetic, and being a hermeneutical revivalist offering Christianity a way to penetrate the spiritual world of Christianity by showing us the underlying meaning of Christian symbolism (cf Kelsey 1986: 153-154). The problem with Kelsey's view is that it neglects to incorporate, or comment, on some of Jung's more questionable views of Christianity, for example why he wanted a quarternity rather than a trinity. A few further criticisms of Kelsey can be listed briefly: Kelsey posits a dualistic worldview with separate, though interpenetrable, realms of spirit and objective reality, as opposed to Jung's understanding of spirit and objective reality constituting the one reality of the psyche (Kelsey 1982:69,131). Furthermore, Kelsey approaches Jung's works from an understanding of Freud (Kelsey 1982:x). It is true that much of Jung can only be understood in terms of his contextual situation and relationships with Freud, but for Kelsey it means describing the psyche and the unconscious as Cartesian entities, that

is, as psychic entities housed within a physical structure of a body. A similar view is seen in Kelsey's Christianised model of Jung's theories (Kelsey 1982:45, 30-32). The problems with a cartesian worldview are similar to those mentioned in the previous section.

Brooke (1988), although not dealing with Jung's view on Christianity at any depth, offers the following definitions for some of Jung's terms. The psyche is not an ontologically separate entity, an internal encapsulated part. Psyche refers to the 'ontological priority of the life-world', and is the 'essential structure of human existence' (1988:23, 137, 149). Strictly speaking there is not 'his' or 'her' psyche, but the psyche in which individuals live. In fact, the psyche is not in man, man is in the psyche; if the real world is the psychic world, then psyche can be conceived as Dasein. The self is not a reified entity within the psyche, but the capacity to structure psychic life around a centre: self is a synonym for psyche (ibid 1988:171). The unconscious is used ambiguously by Jung, but not as Freud conceived of it. The unconscious refers to the "known and lived dimensions of incarnate life: the lived matrix of the known" (ibid 1988: 24). The collective unconscious refers to the "fundamental hiddenness", the "no-thingness out of which everything comes into being" (ibid 1988:25).

It is not necessary to draw out the implications of Jung's understanding for inner healing: in as much as Jung's theories are phenomenologically understandable they can illuminate the process of inner healing. What is necessary is

to realise that Kelsey, and consequently the literature that has followed Kelsey, has not adequately presented Jung. Furthermore, Kelsey's Jungian explanations are embodied in a cartesian metapsychology, and are therefore inadequate to explain the phenomenon of inner healing.

6.3.6 Dreams

A theme not explicit in the protocols selected for the research (one protocol not selected did contain this theme) but evident in the literature (Linn and Linn 1978: 205, 96; Sanford 1966:100; Stapelton 1976 cf also Wright 1979) is that of dreams revealing the past. For example, during the counselling of the subject the past self may not presence itself clearly. However, sensitivity to dream analysis may lead to an opening that can facilitate the past self coming into awareness. In fact, in the one protocol not included for explication, the subject became aware during a dream of unresolved unforgiveness towards a parent and in the same dream was able to extend forgiveness, and later in the awake state experienced a restored relationship. It could also be argued, following this possibility, that inner healing may even happen entirely while in the dream state. A question that then needs to be examined is how dreams reveal the past and how dreams relate to reality. In short, a brief outline of dream analysis will be helpful for our understanding of inner healing. The differing forms dreams take or whether the Scriptures attest to the reality of dreams is thus not the focus of this section.

The psychoanalytic theory of dreams (Freud 1900/1961) posits the idea of a dynamic body of wishes that stem from instinctual needs, often of an early sexual nature residing in an encapsulated unconscious. These wishes manifest themselves during dreams, but since the material of the unconscious is so frightening, it assumes a symbolic form, distorting and disguising itself in symbols. These symbols somehow attach themselves to the subject's previous days experience, and so slip past ego defense mechanisms. To understand the dream, the therapist must focus on specific symbols, which have fixed or constant meanings in themselves. The dream, as a whole, is thus not important.

Jung (1958; 1967; 1974) emphasised the normal and creative aspects of dreaming as opposed to Freud's 'disguise theory' of unconscious wish-fulfilment. Furthermore, Jung emphasised the future goal-orientation of dreams in the individuation process. The individuation process is the ego's appropriation of possible world-relationships (Brooke 1988:24), or the 'coming to selfhood', and a vital part of this process is coming to terms with unconscious and collective unconscious material, particularly as it is expressed in archetypes. These archetypes, having a numinous quality, express themselves as primordial images, and are themselves expressions of meaning within these images.

Interpreting dreams means understanding these images and other dream symbols. Furthermore, dreams have value because they are purposive. In other words, Jung would not ask why the person had a dream, but rather what is the dream's

purpose (Schweitzer 1983:70)? The purpose of the dream is not what the therapist says it is, but how the dreamer feels it to be.

It is not necessary to repeat the criticism of Freud's cartesian metaphysical implications of an encapsulated unconscious. Even though Jung corrected what he considered to be erroneous in Freud's view, the implication exists that the therapist still has to have a special knowledge of certain symbolic meanings particularly of those symbols that belong to the mythological past, in order for dreams to be interpreted. 'Something else', 'something' assumed to exist behind the dream phenomenon then necessarily has to be posited as an explanation. Consequently meaning, however much Jung occasionally appears to deny this, is imposed upon the dream so that it conforms to a particular theoretical formulation. The point that needs to be emphasised is that any theory about dream interpretations detracts from the essential unity of the dream phenomenon. As Boss (1977) points out, there is only 'I' as a being-in-the-world; there are not encapsulated psychic entities, nor is there a split between the real outer world and the psychic inner world, across which the unconscious has to project meaning outward into the world. All phenomena of the world shine in the light of human Dasein.

Understanding man phenomenologically has the implication that waking and dreaming are two modes or states of one human existence, or Dasein. In other words, Dasein is the common matrix for both the dreaming and the waking mode.

Consequently, we cannot say we 'have' dreams, as that implies firstly that dreams are objects 'located at a given spot in space' (ibid:177), and secondly, that dreams are independent creations of the dreamer's mind. A further consequence of this view is that dreams cannot then be seen as representations of reality but reality itself (ibid: 178). What is encountered in dreams has the specific character of reality because it appears in the openness of human perception, and so brought to being's presence (ibid:182). Admittedly there is a degree of hiddenness about this reality, but that does not detract from its reality any more than what is partially hidden from our perception in the waking mode is not 'there'.

What is common to the waking and dreaming mode, is that they both belong always and exclusively to the person as an individual human existence. When we wake up, we recognize ourselves as the same person we were while dreaming, and while dreaming, we recognize ourselves as the same person we were when awake. No matter how I experience myself in the dream, as a duck or a monster, it is always still me. However, Boss argues for an important distinction between the waking and dreaming modes (ibid:197-199). It may at first appear that during dreaming the world appears open, broader, less constricted than when waking, but the reverse is in fact the case. The dream mode is less open than the waking mode since there is far more restriction in choosing the existential relationships in which we exist during dreaming. During dreaming, what appears to us does so in a mode of

being present immediately with their immediate sensual visibility, and has the ability to come uncomfortably close to us. Furthermore, during dreaming we seldom reflect on ourselves to gain insight into our existential state. In other words, the dreamer responds solely to the sensory presence of objects, and reflects other things like past, present, future as part of the foreground of the dream. However, what is continuously and primarily in the foreground is the dreamer's sense of self (ibid:212).

Understanding the significance of dreams phenomenologically, means perceiving the significance of that which displays itself within the dream context. In other words, there must be an explication of the dreamer's existential condition. Dream entities mean nothing other than what they reveal themselves to be to the dreamer. The attempt is to recognize what phenomena were in the dreams and how the person responded to them, and so allow the dreamer to be alerted, in the waking state, 'to identical meaning of as yet unrealised, behavioural possibilities within his own existence' (ibid:214).

The advantages of Boss' view should be obvious. It avoids the cartesian metapsychologies of the psychoanalytical and analytical psychology schools, and articulates dream explication consistent with a phenomenological view of man.

Secondly, and consistent with our assertion on inner healing, Boss' view articulates well how the past self living in the present can reveal itself within the person's existential

condition. Thirdly, a phenomenological explication of dreams has great significance and value for cross-cultural understanding of dreams, as Schweitzer (1983) has shown.

6.3.7 The Role of Imagination in Inner Healing.

Perhaps the most contentious of all issues surrounding the inner healing debate is the role of imagination (11). The use of imagination has been argued to be a purely psychological technique as in psycho-cybernetics, thereby 'denying the spiritual dimension of miracles', or it has been regarded as a shamanistic, and therefore an occult practice, that reduces inner healing experiences to a devilish deception (Hunt and McMahon 1985; Matzat 1987; Dokupil 1983).

(11) Central to this debate, for example in Hunt and McMahon (1985), is Kelsey's proposition that the spiritual realm is only entered or encountered through imagination. It is this author's contention that Kelsey's dualistic cosmology was necessary in following Jung to account for the historicity of the incarnation and resurrection of Jesus, and yet have a realm of spirituality which can still be experienced. However, the historicity of the incarnation or resurrection has no value for Jung; what is important for Jung is the psychic value these archetypes have in the process of individuation. Thus, for Jung, all facts are psychic facts. Had Kelsey not posited this dualism, access to the spiritual realm would not be the exclusive domain of imagination. But this debate about Christianity's use of imagination, and the use of imagination in inner healing in particular, is based on the larger debate and attack that depth psychology makes against Christianity. For example, the neo-Freudian, Lacan and Brown and the neo-Jungian Hillman (in Millar 1987:28-34) agree that since Christianity is based upon the acts of God in history and therefore sees literal meaning as conscious meaning, the imaginal realm is foreclosed making the Christian inanalyzable. Freud and Jung's discovery was that the 'real is imaginal and the imaginal is real'. Therefore Lacan could predict that the triumph of Christianity would mean the defeat of psychotherapy. Kelsey, obviously aware of these larger issues, has with his dualistic worldview, tried to straddle these two opposing positions. But this can only last for a short ride. It will be shown that the imaginal realm is not a separate realm of reality, but an integral part of all reality.

Furthermore, it is argued (Bobick 1983) that imaginal techniques merely emotionally de-sensitise the subject, and cannot be real healing as the imaginal realm is unreality.

What became evident in the research is that the use of imagination, either as imagining the past or imagining the healing, was not essential to the phenomenon of inner healing. For example, in Protocol Two imagination was used to mediate healing and the subject in Protocol Four imaginably relived a past event in order for the full fabric of the event to be experienced. However, imagination in a different sense to the way it is used in the literature on inner healing, is essential to the phenomenon. This will be demonstrated in the argument in this section. Furthermore, it was found that the imaginal world assumes a dynamic of its own. For example, the subject in Protocol Two, prior to healing, tended to view God as judgmental and wrathful, and hence could not confess her past to Him. However, in the imaginal mode, she encountered Jesus to behave contrary to her expectations. It could be argued that the subject unconsciously did expect forgiveness, but this line of theorising does not stay with the lived experience.

To argue that the realm of imagination is non-reality is based on the assumption that truth is the conformity of assertion with fact, and that notion is in turn dependent on truth as unconcealed (Bolton 1982:7). Phenomenologically, it is understood that the true being of a thing determines its true essential nature, that is, things are true if they are

limiting existence, an existence which could only be escaped to magically. The future can then only be a repeat of the past and thus past and future are the same for the subject prior to inner healing.

The experience of forgiveness enables the subject to deal with his past in a way that allows it to become dated time. The past does not become obsolete nor does it turn to nothingness. It always remains a potentiality of what one can be, but as this possibility is reflected on, the subject can decide not to be it, as for example in Protocol Two. What is important is that the past self no longer has the power to interrupt the present existential self after forgiveness, and the present self is able to live authentically in time.

Again, 'authentic' here is not used with eigentlich Heideggerian overtones (Lingis 1978), although there may be some parallels. Living authentically in time refers to a number of aspects of existence: realistic acceptance of who one is in terms of one's past self; having increased spontaneity and openness to emotional and behavioural possibilities that constitute the subject's own existence, in other words living the subject's own time and not that of another; taking responsibility for one's decisions, particularly in choosing not to return to who one potentially could be, as well as taking responsibility to answer the call of who one must become. It is in this sense of responding to the call of being that the future is allowed to affect the subject, instead of avoiding it or only conceiving of it

magically.

To give further clarity to this assertion it needs to be made explicit that lived time is not conceived of in an atomistic or empiricist model. Time is not, as Hume suggested, a series of indivisible moments, or as Descartes proposed, an infinite number of parts which are in no way dependent on the other (in Kvale 1974: 7-8). If time is understood atomistically, it would follow that consciousness is conceived of as an assimilation of objective isolated objects, and then somehow stored permanently and unchangeably in the brain. The obvious cartesian duality and its implications for memory have already been touched on. However, if consciousness were conceived of phenomenologically, that is, as intentionality, then it would follow that a person becomes conscious of a thing or event while person and event continually pass through a series of temporal perspectives, unifying the past with the present in retention, and unifying the present with the future in protentions. For example, sense is made from a section of ambiguous poetry only when the first words are retained, and they in turn have their meaning dependent upon the present words, which in turn have meaning in that they anticipate the future words or lack of words. Similarly, when listening to music, isolated notes do not give the meaning of the melody, but notes played in a sequence give meaning to each other and so form the melody. In effect this means that each word or note is heard in a temporal horizon which is essential for the meaning of the word or note. Not only the past horizon

determines the precise meaning of a word, but the future horizon may also be necessary to give the correct meaning of a word (Kvale 1974: 21). To relate this to memory, the meaning of a past event may take its meaning from how the present is experienced, or even how the future is anticipated. Hence past events can be pre-reflectively lived, and the meaning or the reflective understanding of the past event, is retroactively attributed by the present and the future. But since the future horizon is subject to change, the meaning the past has for a person may also change. Kvale (1974: 24) labels this retroactive reordering as 'meaning retroaction', which may entail retroactive attribution, determination, confirmation and disconfirmation of the meaning of the original past event.

Thus it is understandable how forgiveness in the present, and the promise of continual forgiveness for the future, can change the meaning of a past event for a subject. There is no need for some kind of metaphysical speculation of how God exists in the past, nor is it necessary for hypothesis that God as Lord of time, can reach into the static past and heal. Healing, like forgiveness, happens in the present lived-now, and frees the subject from the 'stuckness' of the temporal unfolding of his existence.

What is a significant research result, is that the future not only became accessible because there was movement in the incarnate flow of time, but the future now has a content. In other words, the future does not flow out of the present in that what is in the present will be fully manifested in the

future, but the future itself has a content. Put differently, the future is not conceived of as an empty unfulfilled concept in the Heideggerian and Bultmannian sense, where what is hoped for is not known, but only that you know you hope is known (cf Koning 1982:190 Travis 1980:65-73)). The future now has content for three reasons:

- (a) The future has content as it influences the present, in that the subjects now have hope and new possibilities become accessible: the present is not unalterable nor beyond salvation;
- (b) the subjects do not just have good feelings about the future, but have a sense that the future is in the hands of God, and they become participators in the future as they walk with God. In other words, there is a change in the subject's existential orientation towards the future, because of the renewed relationship with God.
- (c) the future is filled with the content of the promises of God, who promises for example, that what is forgiven will always remain forgiven, that He always accepts the subject and that He promises to make something new in and through the subject.

Since the temporal unfolding of existence with its orientation towards the future is a prominent aspect of inner healing, we would do well to examine the biblical view of time. However, there is no unified biblical view of time, and neither does the Bible give us a philosophical discussion of time. There is no explicit and tidy theory of time in the

scriptures, and it is fruitless to derive a theory 'culled from scriptural words of time' (Pinnock 1988). The debate on the biblical view of time has numerous subtleties and intricacies, and what it has revealed is that diachronic etymological studies cannot reliably provide neat distinctions between kairos and chronos, as John Marsh argued, nor between kairos and aion or linear and circular conceptions of time, as James Barr (1969) and Cullmann (1962) have debated. In the light of this present study a few comments can be made on the biblical view of time.

Time is not speculated about, but lived. Therefore the time concept is often described in terms of 'way' or 'road' in which man has to make a responsible decision (Muilenberg 1961:223). As Macquarrie (1966:191, 320) has pointed out, man does not live in time, as Being does not live in time and history, or else these would be more ultimate than Being. Time is in Being and as a dynamic as opposed to a static Being, realises and expands himself in time. Man does not hop from one instant to another, but is a temporal existent that becomes a unified self when he can accept the facticity of the remembered past, commit himself to an overarching possibility of the future, and be open in the present to the past and future. There is no neutral or empty time, but it is constituted by its contents, which in turn is filled by the specific deeds of God (M. Barth 1974:129). In other words, time is of interest only insofar as it relates to historical events, particularly the event of Christ described as the fullness of time (Gal.4:4). But since the fullness of

time also still awaits manifestation (Eph 1:10) it could be stated that salvation does not arise out of time, but is given from God in the future. Time is not divided into two eras: before Christ and after Christ, as Cullmann (1962) would suggest. There is, rather, a living in the overlapping of times. Living in Christ, or living in the kingdom of God, now means living in the overlapping of aeons, the present and the future; and this is lived as the presence of future in the present (Ladd 1974[a]). Christ, as the proleptic fullness of history makes the future a present reality as real unbecome open future not yet explained.

This would mean that Bultmann's interpretation of the future, only in terms of personal existential living, and not in terms of Christ's future, is inadequate. In a similar way, Dodd avoids an emphasis on the future, except possibly as future that comes out of the present, in his concept of realised eschatology (Travis 1980). Scripture sees God as Lord of time, not in the sense that He can negate time, but He is in time and supervises the flow of time, and brings it to its fullness in Christ. By implication, Jesus described as being the 'same yesterday, today and tomorrow' (Heb. 13:8) cannot refer to God existing in past, present and future all at once; and can therefore not go into one's past and heal, as inner healing literature argues, but refers to the promise of God which embraces all times (Hahn 1978:839). When His word is responded to, the meaning of a specific time is communicated, as well as revealing the context of the specific time in the wider ranges of times past and times

future, of memory and expectation (Muilenberg 1961:241).

One may conclude from this research result and theological discussions, although open to misunderstanding, a concise definition of inner healing: inner healing is open livedness of the future in the present.

as they ought to be. In other words, truth is that which reveals itself. But in order for truth to reveal itself, one has to be in relationship with that which is revealing. To be intentionally related to the world would imply then that the lived world is experienced bodily, and as Merleau-Ponty expressed it, it is lived pre-reflectively. Thus, to live pre-reflectively in-the-world is to experience the meaning of things, and this meaning is captured in imagination. For example, to experience the full presence of a thing, one has to enter into a relationship with the thing. When one is listening to Brahms or Van Morrison, one does not just hear sounds, but listened to intentionally one's hearing is guided by the feeling of the music's presence, and this 'feeling of presence' is captured intuitively or imaginally in a way that can be expressed. For example, the way one is attuned to an object, or the felt-meanings one has in a lived-situation may have an image. In other words, one can ask 'what does the feeling look like? What do you see as you recapture the texture of the past self?' Hence it is important to understand that our being-in-the-world is the matrix or fundamental unity out of which thought, feeling and language emerge. Imagination, as it intuits the world, expresses the meaning of things as they stand before us, and thus is the fundamental way the world is lived (Bolton 1982:13, 14, 16). Imagination is not one aspect or meaning, nor a higher mental activity that some are capable of, but it is only through imagination that we live in the world of meaning. Put differently, imagination is a characteristic of Dasein's perceptive world openness ... There is no perception that is

not imaginative understanding, for every perception is situated within a temporal horizon that structures its meanings' (Brooke 1988:158). Imagination then is not an inner world projected onto an object, but is itself part of the lived-world.

The point of this argument is to show that imagination does not belong to the 'realm of unreality', but is in fact a mode through which reality is mediated to the self. As Bolton (1982:14) puts it, imagination brings about a correspondence between one's thoughts and feelings about an object, and the object revealing itself to one for what it is. Thus it can be said that imagination is an essential ingredient in the phenomenon of inner healing, as it mediates truth at all levels. Methods of imagination can be various and creative, for example, imaginative scriptural reading (Wink 1983; Wainwright 1982), creative imaginal praying (Kelsey 1976), the mass or the use of an icon in meditation. What is important, is that truth mediated at an imaginal level of necessity needs to be expressed by the subject in some way, or truth is not fully grasped and understood. For example, it can be said that unless one can reproduce the Kruger Statue as the sculptor intended it, one has not understood it fully (12).

(12) An existentialist may argue that this example implies an impossibility: there can be no 'object' only a person's experience of the object, therefore the exact reproduction is not needed to experience and understand the art form. It may well be impossible to authentically reproduce a work of art, but the point is, phenomenological description implies a need for a description that matches the subjects experience, or else it has not captured the texture of the subjects experience. This is not to suggest that there are other different but equally valid ways of expressing the same

If imagination is part of the 'realm of reality', then it follows logically that imagination can mediate the unfoldingness of truth or reality, good and evil. Thus imagination is not sorcery in itself, but is a neutral faculty, mediating good or evil. Knowing the difference between good and evil is entirely a question of discernment, and this will be particularly important in discerning the difference between encountering, in Jung's terms, one's shadow or encountering intrinsic evil. If imagination is a morally 'neutral' faculty, it may explain MacNutt and the Linn's conception of Mary or the saints appearing in an imaginal scene and offering healing. Although problematic for Protestants, to the Catholic subjects they are well known figures or archetypes mediating truth.

Two tangential points can be added. Even though Jung talked about objective figures being encountered during creative imaginal times, he understood them to be objective in that they have independent essence as opposed to be mere projections from some inner realm. However, these archetypes, or fantasy figures, were essentially 'meaning centres' and not ontological entities which expressed themselves through archetypal symbols. Encountering archetypes is not necessarily the same phenomenon as encountering evil spirits. A further issue that can clarify a theological position on the use of imagination in

Christianity, is the old patristic controversy over the

Footnote from page 246 continued: meaning, but before imaginal variation can take place, the essence of the subjects experience, or artists meaning, has to be understood fully.

insertion of the filioque clause in the Nicene-Constantinopolitan Creed. For the Western Church, the Spirit proceeding from the Father and the Son means the Spirit's work is inseparable from the work and function of Christ. Practically it means the church and the professional ministry are the sole custodians of the Spirit of Christ, 'and no spirit, even the Holy Spirit, can contradict this church' (Hollinweger 1984:44). In fact, taken to its logical conclusion, the Holy Spirit becomes institutionalised in the role of the church, and lost as the creator and sustainer of the world. The Eastern Church views the Holy Spirit proceeding from the Father and therefore is in the church but also in the world. The implication is that an eastern pneumatology opens up possibilities of encountering God in a variety of ways previously not accepted by the Western Church. Imagination could be one of these possibilities.

6.4 : ASSERTION 4

Healing is the reconstitution of a ruptured existence, reconstituted through forgiveness, reconciliation, and a release from the stuckness in the temporal unfolding of existence.

Since the ruptured existence restricts one's openness to the lived-world, and is lived as a rupture in the matrix of world-relationships, this rupture also constitutes a call for repair. Inherent in the structure of being-human there is, simultaneously with the lived-rupture, a move to reweave the fabric of these ruptured relationships. But this move to

restore the rupture is arrested and remains a call for reconstitution, while the past damaged self is not brought fully into awareness.

As has already been stated, the resolution of the subject's rupture between the past and present self is not to be conceived of as going backwards in time to, for example a childhood event, but rather to become the child the subject existentially is. To the extent that the past self interrupts the present in the incarnate flow of time, the subject is stuck in the temporal unfolding of his existence. But an adult as an adult cannot be expected to recapture the past and remember childhood responses; he can only do this as he perceives the situation from the child's perspective, and so allow the full texture of the past self to reveal itself. As this rupture is rewoven through confession and forgiveness, healing is experienced (13).

What is significant as a research result is that the subjects were not able to resolve their past naturally and on their

(13) It is significant that Tillich has argued that theology needed to learn from psychology what the meaning of grace and forgiveness is (Halling 1979: 194). However, very little work has been done on this subject in the psychological field. Pattison (1965) found that psychologists tend to avoid the word and what research he did on the subject (Pattison 1969) is wrapped in certain metapsychological constructs that do little in explaining the lived-experience of forgiveness. Patton's (1985) work is an attempt at combining theological and psychological insights but not only has an arbitrary distinction between guilt and shame, but also posits a division that lifts guilt out of an ontological sphere. Consequently, the described dynamics of forgiveness are done so in a thoroughly cartesian way. Brondsina's (1982) attempt at a phenomenological description of forgiveness only has tangential similarities with the results of this research. What follows in the text of this present research could be described as a phenomenology of forgiveness.

own. Caring others were needed to facilitate this process and more importantly, it was in the light of God's acceptance and forgiveness of them that they were able to face themselves as they existentially are (14). Caring others facilitated the lived-process in the context of a relationship with God, and also partly mediated God's forgiveness to the subjects. Furthermore, it is noted that confession was made, not only for what the subject had done or had done to him, but for who the subject existentially is. Hence the forgiveness was experienced as an acceptance of who the person is as a damaged, or damaging, person. Forgiveness thus resulted in reconstituted relationships, and this became clear in subjects receiving or appropriating forgiveness, or being prepared to extend forgiveness to damaging others. There is no sense here that forgiveness minimized the existential damage and rupture, but in the light of fully understanding the past, the subject is able to accept the damaging other, or himself, and reaffirm that relationship as trustworthy.

From the above, the following becomes clear:

- (i) Forgiveness is not simply a matter of the will, although volition and taking responsibility for one's life is a central aspect in the process of forgiveness.
- (ii) Relationships with caring others facilitate the receiving and giving of forgiveness.

(14) Calvin (Inst III, II, 25) argued that self knowledge does not only come from God's revelation of guilt, but also in His revelation of Grace.

- (iii) Caring others make it possible for the subject to move through a process of self-illumination leading to self-understanding, and finally to acceptance of who the subject existentially is.
- (iv) The acceptance and love of others makes the subject's isolated existence less attractive, and constitutes a call to overcome the resistance in facing the past self.
- (v) Acceptance by at least one caring other facilitates the reweaving of all the subjects damaged world-relationships (cf also Velthuysen 1985: 155-156).
- (vi) It is not necessary to be forgiven by the person the subject harmed, for example, the damaged person may be deceased, although the subject may feel it necessary where relationships in close working proximity require it. In the latter case, the subject is able to approach the damaged person only because the subject has already been forgiven.
- (vii) The person(s) the subject needs to forgive need not be present, and neither do they have to admit their error, for forgiveness to be extended.
- (viii) Forgiveness is experienced as a restoration of relationships which allows the subject to reweave the fabric of his own life.
- (ix) Having a sense of connectedness in one's world-relationships is effectively experienced as peace and well-being.
- (x) A failure to accept the reality of one's past self, or a failure to let the past go, may facilitate an

emotional catharsis, but not forgiveness.

It is possible, as in Protocol Four, that forgiveness may not be fully experienced immediately, but may be accompanied by a period of emotional distress or numbness. A possible reason for this is the time needed for the present self to fully face the past self.

In the process of forgiveness, mention is often made of self-forgiveness, for example Protocol Three, (NMU 57) and Protocol Four (NMU 24). Theologically, Adams (1979:232) denies this possibility of self-forgiveness as an unrealistic reflection of the dynamic of forgiveness, a position Tillich concurs with. The self cannot forgive self, only God can forgive the self. However, when self-forgiveness is talked about it should be understood from the perspective of modalities, instead of theological actualities. The point is, like self-accusation, self-forgiveness is always mediated by adopting the perspective of the other, real or imaginary. In simple terms, it is a case of whether or not the forgiveness of God is accepted by the guilty person. In fact, to use the term 'self-forgiveness' implies the 'I' and the guilty 'self' are not identical. When forgiven, the two live in the shared forgiven world, accepting the damaging self back. In cases where the subject cannot forgive himself or more correctly, accept forgiveness, it seems he is still too closely identified with the person he was in the guilty situation, or perhaps the subject is still caught in, what Buber (1957) described as, the mute shudder of identity where the I who recognises the guilt acknowledges that he is the

same one who is guilty. The experience of forgiveness may also be hindered as the subject wrestles to disappropriate undue guilt. (15) Considerable moral effort is required to differentiate one's self from the accusation of others, an accusation that itself is constitutive of guilt.

Another research result was that the experience of forgiveness and reconciliation amongst a few caring others constitutes a reweaving of all of the subject's world-relationships, or the ability to offer reconciliation to damaging others. The whole of the subject's existence is involved in this process, manifesting as an increased sense of self-acceptance and self-worth, and increased spontaneity and openness to behavioural and feeling possibilities that constitute openness to the lived-world.

6.5 ASSERTION 5

Inner healing results in authentic living in time, with the horizon of future possibilities, which was once inaccessible and only conceived of magically, now becoming accessible.

The temporal existential of the lived-rupture is one where the subject is stuck in the temporal unfolding of his existence. What is significant for this assertion is that prior to inner healing, the subject was unable to live authentically in time; he was bound by his past.

Consequently, the future was perceived as a restricted and

15. For a further explanation of undue guilt see Velthuisen (1985:23-26; 36-39, 67,) and the refutation of Adam's (1979:146) insistence that all guilt is real guilt (1985:106-108).

CHAPTER SEVENCONCLUSION AND SUGGESTIONS FOR FURTHER STUDY

7.1 This study was initially undertaken with the writer dubious about the validity and reality of inner healing. The research results were somewhat surprising. It has become quite clear that something very definite and profound transpires during the lived-process of inner healing. There are obvious parallels with secular psychotherapy, but there is also a very definite and unique Christian aspect to the phenomenon of inner healing. Inner healing, as it is described in this thesis, could consequently be viewed as a valuable contribution by the charismatic movement to the discipline of pastoral counselling.

7.2 An empirical phenomenological approach has proved to be a very useful and illuminating research approach for Pastoral Theology. Empirical phenomenology forces us to return to the lived-experience of the church which is essentially the task of pastoral theology. A dimension of pastoral theology is to dialogue theology with insights from the social sciences but this interaction, unless it is grounded in the life-world, can easily remain at a level of abstraction that is far removed from lived-experience, for example, as the articulation of inner healing within a cartesian framework has revealed.

7.3 An empirical phenomenological articulation of inner healing is a stable platform from which dialogue can be entered into with various secular models of therapy, provided

what is said to be transpiring during therapy is compatible with what is described to be transpiring during inner healing. However, pastoral counsellors need not be shy in enlarging on what is described as uniquely Christian. For example, the encounter with God phase can be put forward as a way of understanding a unique contribution of Christian counselling.

7.4 The title 'inner healing' is hopelessly inadequate as an accurate description of what transpires. It is not a healing of some inner encapsulating part of man, but is a healing of the whole person in the matrix of interpersonal relationships. Neither is the healing a 'healing of memories', but a lived-process in which pre-reflective felt-meanings are completed to become reflective and then integrated with the present self. 'Healing of the past' is also inadequate because the healing is as much a healing of the future as it is a healing of the past. 'Koinonia therapie' emphasises the interpersonal as a religious dimension of the healing event, but misses the temporal dimension. This researcher suggests the title 'Christo-psychotherapy', but a more accurate title is still to be found.

7.5 The traditional evangelical theology of sin and sanctification that emphasised sin exclusively in terms of wilful disobedience and 'missing the mark', and sanctification as a wilful choice of 'putting off' certain activities and 'putting on' other practices, needs to be reconsidered in the light of the research findings. Sin

revealed itself as a lived-rupture of world-relationships, and the process of healing or sanctification proved to be far more complex than mere volitional decisions. In a similar way the traditional Evangelical understanding of victory over sin in Romans chapter six, by 'considering yourselves dead to sin' must be reconsidered in the light of this research. Any Pelagian view of sin or sanctification, or any view that makes sin rationally defensible, must be avoided if the depth and complexity of humanity is to be dealt with.

7.6 Paul Minear has rightly observed that the 'historian or theologian who seeks honestly to report the ideas of salvation harboured by his religion as a whole may quickly become bogged down in a linguistic and semantic morass' (Wells 1978:9). However one wants to articulate a theology of salvation, it would need to consider the dimension of lived-experience revealed in the lived-process of 'inner-healing'. In particular, the gospel that must be preached must counter a superficial view of sin, as well as countering a Pelagian view of sanctification which is tantamount to a form of operant conditioning that assumes that sin problems are only habit patterns that can be broken down in the process of dehabituation.

7.7 If 'inner healing' is a lived-process in the matrix of inter-personal relationships, then the role of small groups as fairly non-directive counselling groups mediating God's grace, can be explored further empirically.

7.8 Finally, mission activities of the church once again

need to be re-defined in the context of man's lived-humanity, sinfulness, and guilt. Only when the full lived-experience is taken seriously, can the church offer liberation.

APPENDIX 1

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TO WHOM IT MAY CONCERN

I am presently engaged in doing research for a doctoral thesis in Pastoral Theology at Rhodes University. More particularly the area of study is investigating the phenomenon of Inner Healing. Many have experienced a significant sense of wholeness through Inner Healing, but unfortunately not too much is known about Inner Healing as it is a fairly recent occurrence. Hence the importance of your contribution. There are many varied explanations, many of them simplistic, so there is a need to return to the actual experience of Inner Healing.

I am trying to find the essence of what Inner Healing is; what are the common themes that some Inner Healing experiences elicit. It would be enormously appreciated if you could write down your experiences of Inner Healing. In as much detail as possible describe the situation you were in prior to the healing, the emotions, experiences, the effect it had on your relationships etc. Please also describe as accurately as possible what transpired during your Inner Healing experience e.g. what was done, said, experienced, felt, by whom etc and detail how your problem was resolved, if at all. I'd like you to be as articulate as you can, and really try and evoke the feeling and texture, the 'guts' of the experience.

For some this experience evokes very private and painful experiences, but if you felt you could write a protocol for me it will really be appreciated. Obviously your work will be strictly confidential: It would be read by myself; the name then erased, and then read by a co-researcher and a typist. Confidentiality also extends to them. If you are known to me your experiences would not be mentioned to you outside the limited and confined context of this study, unless you invite it. Unfortunately, initially names will be required so that I may be able to clarify and check with you if I have left anything out, or said anything that does not fit, and in that sense you will be a co-researcher in, what I believe to be, an important research project in pastoral counselling.

If you can participate in this research, please feel free to contact me if you need further clarification.

Thanking you in advance for your effort and participation.

Yours sincerely,
REV DANNY N VELTHUYSEN.

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