

Andrews University

## Digital Commons @ Andrews University

---

Faculty Publications

---

2023

### Healing a Broken Spirit

David Sedlacek

Andrews University, [sedlacek@andrews.edu](mailto:sedlacek@andrews.edu)

Beverly Sedlacek

[sedlaceb@andrews.edu](mailto:sedlaceb@andrews.edu)

Follow this and additional works at: <https://digitalcommons.andrews.edu/pubs>



Part of the [Practical Theology Commons](#), and the [Religious Education Commons](#)

---

#### Recommended Citation

Sedlacek, David and Sedlacek, Beverly, "Healing a Broken Spirit" (2023). *Faculty Publications*. 4547.  
<https://digitalcommons.andrews.edu/pubs/4547>

This Article is brought to you for free and open access by Digital Commons @ Andrews University. It has been accepted for inclusion in Faculty Publications by an authorized administrator of Digital Commons @ Andrews University. For more information, please contact [repository@andrews.edu](mailto:repository@andrews.edu).

David Sedlacek, PhD, LMSW, CFLE  
Beverly Sedlacek, PhD

---

## HEALING A BROKEN SPIRIT

*Abuse of any kind as well as significant losses such as death of a loved one can result in a broken spirit (Proverbs 15:13, 17:22). However, we have a wonderful God who heals the brokenhearted and binds up their wounds (Isaiah 51:3). He often leads us into communities where we can experience being seen, soothed, safe, and secure. This chapter describes the experience of brokenness and the process of healing integrating both biblical and interpersonal neurobiological perspectives.*

What is the human spirit? This question is of vital importance to understand the topic of healing a broken spirit. Ellen G. White gives valuable guidance in defining the human spirit when she says, “The spirit, the character, returns to God, there to be preserved” (6 BC 1093). In this quotation, she equates the spirit with one’s character, the essence of human beings. In 5T 310, she further elaborates, “The thoughts and feelings combined make up the moral character.” So, as we explore the wounding of the spiritual part of humans, we must examine our thoughts and feelings. Our spirit also connotes the human heart, both conscious and unconscious. When we humans are intimate with one another, we share the deepest parts of ourselves, our thoughts and feelings, joys and sorrows, dreams and disappointments, successes, and defeats. The Holy Spirit often brings to our conscious awareness things that have been hidden in the unconscious heart so that we can begin processing them. When our spiritual selves are safe with and connected to God, we share our deepest thoughts and feelings with him, both the good and the bad,

which is the ideal. Prayer is meant to be a time of intimacy with God, not just a time of asking for things from him. However, Satan attempts to interfere with this intimacy by creating spiritual brokenness within us.

Scripture offers a detailed physiological description to help us to understand what happens when this spiritual brokenness occurs. Proverbs 17:22 tells us, “A merry heart is good like a medicine, but a broken spirit dries the bones.” When a person’s spirit is broken through trauma or abuse, the bone’s capacity to produce bone marrow is diminished. A 1998 study by Diane Pappas, MD, JD, reveals that emotional abuse is a factor in the depletion of the production of red blood cells (Diane Pappas, “Iron Deficiency Anemia,” *Pediatrics in Review* 19 (1998) 321-322). The Bible clarifies that “the life of the flesh is in the blood” (Leviticus 17:11, KJV).

The blood is produced in the marrow of the bones.

Have you ever observed the behavior of an abused animal? Adam Katz, a professional dog trainer, on his website, defines an abused dog as “any dog that shows specific

signs of extreme timidity in response to regular behavior by you.” He also reports that abused dogs are confused and engage in fleeing, fighting, or freezing behavior (Katz, 1999). It is frequently the same with abused or traumatized people. Repeatedly, we have worked with people who have not only been mentally depressed but physically ill due to traumatic experiences that have led to a broken spirit. A woman we worked with experienced the trauma of losing both parents before the age of six and was sexually abused by her brother from the age of three until the age of thirty. As a result, she developed a death wish, a term used for an unconscious desire to die, with no conscious plan to commit suicide—the ultimate manifestation of a broken spirit. After several unsuccessful suicide attempts, she slowly began overeating, which would produce the ultimate result—death. In her early thirties, she developed lupus, an autoimmune disease in which the body gradually destroys itself—a death wish physically manifested.

Childhood reactions to trauma and abuse are not limited to the early years of a child. Ellen White elaborates, “By the thoughts and feelings cherished in early years every youth is determining his own life history. Correct, virtuous, manly habits formed in youth will become a part of the character and will usually mark the course of the individual through life” (CG 196). It is the responsibility of parents to model the life and love of Jesus to their children through instructions and interaction with them. When children are positively affirmed and given copious amounts of time and attention, they experience and come to know that they are valued. They develop a positive identity unrelated to what they do or how well they perform. When children

have a sense of being seen and soothed by parents, they feel safe and secure in themselves and their parent’s love for them (Thompson, 2021, p. 31). They develop a secure attachment to their parents and can then develop secure relationships with others and God. A broken spirit results from insecure attachment to parents, and the negative sense of self developed through neglect, and negative, shaming messages the child may hear. If children are neglected or poorly treated, the narrative may be “Something must be wrong with me” The negative and shaming messages spoken to the child include (but are certainly not limited to), “You are stupid!” “You are damaged goods; no one would ever want you!” “You are too fat, skinny, dark, tall, short, etc.” Based on parental mistreatment and what parents may say, children will internalize into their hearts the messages or treatment, with significant results, and create a narrative that attempts to make sense of their experience. Parents are the first glimpse of God to their children. Since young children have no capacity to filter out the truth of who God is from parents, toxic messages or neglect and abuse become associated with God. Shaming messages are particularly heinous because they lead the child to question their value and worth, which may lead to beliefs that trigger toxic stress with its harmful effects.

Toxic stress is the body’s response to severe prolonged stress without enough support from a primary caregiver (Burke-Harris, 2018). The Adverse Childhood Experiences (ACEs) study (Felitti, et al, 1998) provided a groundbreaking picture of the harmful effects of toxic stress on physical, emotional, and behavioral health. Dr. Vincent Felitti, one of the primary architects of the study,

had been the director of a successful weight-loss clinic run by Kaiser Permanente Hospital in San Diego, CA. Patients lost weight successfully, but upon six-month follow-up interviews, they had regained the weight. Dr. Felitti reported that childhood sexual abuse was one factor he uncovered in these interviews. This one factor changed his approach because he began to see weight gain as a symptom rather than a problem. He and a team of researchers began to think of adverse childhood experiences that might also be traumatic. They designed the ACE study in conjunction with the Centers for Disease Control.

The original ACE Study was conducted at Kaiser Permanente from 1995 to 1997 with two waves of data collection. Over 17,000 Health Maintenance Organization members from Southern California received physical exams and confidential surveys regarding their childhood experiences, health status, and behaviors. The CDC-Kaiser Permanente Adverse Childhood Experiences (ACE) Study is one of the most extensive investigations of the link between various types of childhood trauma and later-life health and well-being. The original ACE study included physical, emotional, and sexual abuse, neglect of basic needs, and experiencing domestic violence, divorce, mental illness, addiction, or imprisonment in parents. These ACEs are called household ACEs. Since then, the categories of ACEs have been expanded to include community ACEs such as poverty, racism, substandard schools, or generational oppression. A final category of ACEs is environmental ACEs, such as trauma connected to wildfires, floods, tornadoes, hurricanes, or other natural disasters.

Felitti's original study reveals that ACEs are common. Almost two-thirds of the participants in the sample reported one ACE, and 20% reported three or more. 28% of study participants reported physical abuse, and 21% reported sexual abuse. They also found that ACEs cluster. Almost 40% of the Kaiser sample reported two or more ACEs, and 12.5% experienced four or more. Because ACEs cluster, several subsequent studies now look at the cumulative effects of ACEs rather than the individual effects of each. As researchers followed participants over time, they discovered that a person's cumulative ACE score has a strong, graded relationship to numerous health, social, and behavioral problems throughout their lifespan, including substance use disorders.

As the number of Adverse Childhood Experiences grew from one to three, each of the adult health risk behaviors and diseases studied increased. Persons who experienced four or more categories of childhood ACEs, compared to those who had experienced none, had 4-to 12-fold increased health risks for alcoholism, drug abuse, depression, and suicide attempt. They also had a 2-to 4-fold increase in smoking, poor self-rated health, 50 or more sexual intercourse partners, sexually transmitted disease, and a 1.4- to 1.6-fold increase in physical inactivity and severe obesity.

The number of adverse childhood exposure categories showed a graded relationship to the presence of adult diseases, including ischemic heart disease, cancer, chronic lung disease, skeletal fractures, and liver disease. The categories of adverse childhood experiences were strongly interrelated, and persons with multiple types of childhood exposure were likely to have multiple health risk factors later in life. There are also relational

patterns, such as losing oneself in relationships, emotional reactivity, frequent arguments, domestic violence, hiding, not being open or vulnerable, and social isolation.

Before we begin discussing the healing of a broken spirit, we see another essential biblical concept found in Proverbs 15:13. “A glad heart makes a cheerful face, but by sorrow of the heart the spirit is broken” (NIV). We commonly associate sorrow of the heart with grieving the loss of loved ones. Still, anyone can experience grief at any age, not only in relationships, but a plethora of other losses such as the loss of possessions, bodily functioning, health, one’s virginity, or even a relationship with an addiction. An example of a broken spirit related to death is my (David’s) parents. My father died at the age of 95. My parents were married for 70 years, and my mother was 90 years old. She died ten months after my father, and during those ten months, she often was heard lamenting my father’s death, wishing she could go to be with him in death. She missed my father after being married for so long and grieved to the point that she gave up on life.

Now that we have discussed various manifestations and causal factors related to a broken spirit, we want to focus on healing a broken spirit. It is essential to understand that there is typically no instantaneous cure for a broken spirit (of course, God can and does perform miracles). Instead, healing is usually a process that unfolds over time. Healing of a broken spirit is not something that is done to a person but with a person. God respects our freedom to choose so much that he does not heal without a person’s consent or willingness to be healed. This God-given freedom implies that a person must be willing to face their pain

rather than avoid it. Pain avoidance is a natural human response as old as Eden itself. Since a broken spirit results from trauma, we naturally want to feel better, so we shut off our feelings to avoid the pain or actively try to medicate the pain through some addictive process. Therefore, a comprehensive approach is necessary for complete healing. The healing process described below must address the wounding event. Our healing requires reprocessing our responses to the trauma, including conscious and unconscious heart responses, the shame-based lies we believe, and the survival mechanisms programmed into our brain.

The first step on the healing journey is to embrace our story, both the positive and the painful elements. Our first instinctive response to painful memories is to forget them. “What is forgotten is unavailable, what is unavailable cannot be healed” (Nouwen, p. 22). For many years, I (David) viewed my story through rose-colored glasses. I idealized my family because I internalized the message from my family that we had to be perfect and better than other families. I was in denial of the dysfunctional state of my family. If anyone pointed out a flaw in my family, I would automatically become defensive and deny what I interpreted as a false accusation. After I began my healing journey, I could honestly face the truth of my family’s imperfections and brokenness, as well as my own. From my own experience, I learned to be patient with others who, for various reasons, have difficulty seeing the reality of their own stories. “Forgetting the past is like turning our most intimate teacher against us. By refusing to face our painful memories we miss the opportunity to change our hearts and grow mature in repentance” (Nouwen, p. 21). The

more we can see our stories objectively and accurately, the more we can see our need for healing.

It takes courage to face the truth of our brokenness. We recommend that we first write out our stories after we pray the prayer of Ps. 139:23-24, "Search me, O God, and know my heart! Try me and know my thoughts! And see if there be any wicked (hurting, anxious, grieving) way in me, and lead me in the way everlasting!" You can be assured that if you ask God to reveal your brokenness to you, he will do so as soon as you are emotionally ready to handle the reality of your story. We often see this revelation occurring in the 30s and older because individuals consciously suppress or repress painful memories. Writing out your story instead of typing helps make brain connections, and memories come that might not otherwise come when the pen is put to paper. For a person working a 12-step program, the story can be done as part of a Fourth Step Inventory.

Once the individual is satisfied the story-writing is complete, sharing our stories with another safe person such as a counselor, a sponsor, or a pastor/chaplain is the next step. Getting involved in a small group provides another significant, safe opportunity for sharing and processing our stories. Our greatest fear is that if others knew us, they would reject us. We also fear that once we start crying, we will never stop. When we are vulnerable with others and do not experience rejection but an acceptance and loving embrace, the journey of healing our brokenness can begin. When others share their stories in a safe setting, we hear elements of our own stories in what others share. Memories come back that we can more easily embrace. Our stories become

normalized when we learn that we are not alone. We are not the only ones to have suffered that pain. Tears may come and in a group setting, to experience the comfort and encouragement of others as we cry is a balm to our hurting hearts. To have others stay on the journey with us, with no time frame as to how long one "should" cry, is transformational in that we have the presence of Jesus in the person of others with us.

The power of healing originates in God, not man. Psalm 147:2-3 states, "He gathers together the outcasts of Israel. He heals the brokenhearted and binds up all their wounds." God is the healer. Healing the brokenhearted was embedded in the mission statement of Jesus found in Luke 4:18-19, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (KJV). As the Healer, Jesus gave his disciples the power to heal (See Matthew 10: 1). We may access his healing power through prayer, through connection with the indwelling Holy Spirit. Healing involves retrieving our wounds from isolation and connecting them to the suffering of God himself: What a glorious privilege we have to be used as instruments of healing to connect a hurting individual with God. (See Paul Coneff's excellent work "The Hidden Half of the Gospel). The Holy Spirit guides when we ask (James 1:5). We often minister to people and have no idea how to proceed. Our intimate connection with the Holy Spirit enables us to hear His voice and follow His promptings.



Making time to pray before, during, and after a healing encounter is vital. Before beginning a prayer ministry, connecting with God, and asking for guidance is essential. During the healing ministry, prayer is needed for openness to God's leading the healing process. Finally, a prayer of thanksgiving upon completion of the intervention is appropriate. Inviting the person to pray openly and then joining the person in prayer is what we suggest (Wardle, 2003). Ellen White gives the following words of encouragement, "Through all our trials we have a never-failing Helper. He does not leave us alone to struggle with temptation, to battle with evil, and be finally crushed with burdens and sorrow. Though now He is hidden from mortal sight, the ear of faith can hear His voice saying, Fear not; I am with you. 'I am He that liveth, and was dead; and, behold, I am alive forevermore.'" Rev. 1:18. I have endured your sorrows, experienced your struggles, encountered your temptations. I know your tears; I also have wept. The griefs that lie too deep to be breathed into any human ear, I know. Think not that you are desolate and forsaken. Though your pain touch no responsive chord in any heart on earth, look unto Me, and live. 'The mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee'" (Isa. 54:10). DA 483

### **The Healing Power of the Word of God**

Another essential element of healing a broken spirit is recognizing and using the healing power of the Word of God. The Bible is filled with healing passages that can be spoken into the heart of a hurting person. Often, as we have worked with broken

persons, the Holy Spirit has impressed us to use a particular Scripture and speak it into the person's heart. The value of putting healing Scriptures to memory cannot be overstated. The Holy Spirit has a fantastic way of bringing His Word to life when it is used as a part of a prayer ministry. "For the word of God is alive and active. Sharper than any double-edged sword, it penetrates to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart" (NIV).

Personalizing the scripture you are using is not a misuse of the Bible. For example, using a verse such as Isaiah 51:3, "For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody" (KJV). When we use this verse asking for comfort for "Zion," we substitute the name of the person in the verse. Zion refers to God's people, not a place. Places do not need comfort, people do. When we ask God to "comfort all her waste places," we ask the person to either silently or verbally to identify the hurts and wounds that they know need comfort. Again, these wounds are found through the ministry of story. After the individual verbalizes the wounds, we pray for comfort in those hurting places using the promise of 2 Corinthians 1:3-5 "Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort, who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves receive from God" (NIV).

After we pray for comfort, we continue, "and he will make her wilderness like Eden, and her desert like the garden of the

Lord.” Here we ask the person to consider how they are confining themselves to the wilderness or desert of life by relying on their self-destructive coping mechanisms such as being controlling, self-dependent, emotionally reactive, or engaging in addictive behavior. We ask if they are willing and ready to surrender these structures of self to God so that the power of God can replace them at work within them. More will be said of this shortly.

### **The Healing Power of Prayer**

Inner healing prayer can connect the hurting person with God powerfully. Many hurting persons have been severely traumatized and are filled with fear, shame, and distrust even of God. They have real questions that need to be answered, such as “God, why did you allow this to happen to me?” or “Why did you give me these parents who did not care for me?” Broken persons must have a way of asking God whatever questions they have without feeling guilty for doing so. The Safe Place exercise provides a way to lay our hearts out to God in an authentic, interpersonal way to experience His leading tangibly.

This type of prayer ministry (See Wardle, 2003) begins by asking the Holy Spirit to lead. The prayer facilitator invites the suppliant to open their heart to experience whatever healing God has for them. Afterward, the facilitator asks the person to take a couple of deep breaths to relax and imagine a place where they feel safe. In our experience, it is sometimes a place the person already experienced as safe such as a room or cabin in the woods. Other times, the person sees themselves in a place they might imagine safe, such as on a beach, by a stream, or on a cloud in the sky. The important thing

is that the Spirit leads the person into a place where they can first feel safe for experiencing the presence of God.

We ask the person to describe what they are experiencing using their senses. “What are you seeing, hearing, feeling, etc.” We invite them to let themselves be in their safe place for a few minutes experiencing the peace and relaxation of being there. Then, when they feel ready, we invite them to ask God to come into their safe place. The person is in charge of their process and can say at any time that they are not ready to do that. However, if they are comfortable, they can ask God to come as Father, Jesus, or the Holy Spirit, whichever person of the Godhead with whom they are most comfortable. After they have invited God into their picture, they can speak with Him about whatever is on their mind or ask him the questions they have of him. Then, they listen to hear what He has to say to them.

For many persons, this is as far as they go during the first prayer ministry. The objective is to create an experience of a safe, intimate interaction between the person and God. The person learns that they are important to God, that He cares enough about them to respond to their fears and questions. Sometimes, the Holy Spirit leads the person to a painful memory during the initial session or in a subsequent one. As the person relives the pain of this memory, the Holy Spirit shows the person where He was and what He was doing then. We have had some powerful healing experiences with this type of inner healing prayer where God has shown the person his suffering with the person (Isaiah 63:9) or how He was protecting them during the painful experience. We ask the person to share with us what they are



experiencing, and we process the experience with them after their encounter with God.

## **Addressing Our Responses to Brokenness**

### *Fallen Responses*

Since we are born as sinners with a fallen human nature (Psalm 51:5), we respond to hurt and pain through the lens of our fallenness. We are not condemned for these fallen responses but experience their natural consequences. For example, the 5th commandment tells us to honor our parents, and Ephesians 6:2 instructs us that this is the first commandment with promises connected to it. “If you honor your father and mother, things will go well for you, and you will live a long life on the earth” (Ephesians 6:3). These two natural consequences: long life and life going well, are the blessings that come with the choice and ability to honor our parents. The biblical definition of honor is to hold in high regard, to respect the God-ordained position of parents in a child’s life. However, what if a child is abused or neglected by a parent? With their natural bent toward fallenness, it is nearly impossible for a child to honor an abusive parent. Therefore, instead of blessings or positive natural consequences, these children receive adverse effects such as engaging in life-shortening emotional states or behaviors. We also often see that their lives don’t go well in the very same areas where they struggle to honor their parents. For example, if their parents are controlling, they may become just like them or go to the opposite extreme of being permissive. Rarely are they balanced.

Another example of a fallen response relates to the law of judgment. Jesus said, “Do not judge others, and you will not

be judged. For you will be treated as you treat others. The standard you use in judging is the standard by which you will be judged” (Matthew 7:1-2 NLT). Jesus admonishes against judging motives, placing others as sinners, and casting them as the “other.” When we rest in God’s non-judgmental love for us, we no longer need to judge “others.” Many of us automatically judge others without thinking and for various reasons. Romans 2 cautions us against such judgments of persons because as we judge others, we condemn ourselves to do the very same thing (v 1). The basis of our confession is because our hearts have been broken as we acknowledge that we are not in harmony with the non-judgmental love of God toward us. The great hallmark of a Christian is humility. “I am capable of the same evil and more if it were not for the grace of God. Therefore, I have no right to judge others.” The basis of our confession is that our hearts have been broken as we acknowledge that we don’t possess the non-judgmental love of God.

These are just a few of the fallen responses we as humans use in response to what happened to us. When identified, we encourage individuals to confess these responses as sins and repent of these patterns of thinking and behaving so God can be who he says he is in our lives. We can learn to thrive rather than survive in life, as the tools we use to survive are not the same used to thrive. (Please see the book *Cleansing the Sanctuary of the Heart: Tools for Emotional Healing* by the authors for a deeper dive into this aspect of healing.)

### *Shame: The Lies We Believe*

Children who experience trauma often internalize negative messages about

themselves. These messages may be verbalized by primary caregivers or authority figures such as teachers, pastors, or Sabbath School personnel. Shaming messages include, “There’s something wrong with you; you are not smart, pretty, athletic, etc. enough.” Messages are also often conveyed non-verbally—for example, sexual abuse results in a devaluing of one’s body and one’s personhood.

Identifying the foundational lies is vital. Categories of foundational lies include:

- Helplessness-“I can’t change what is happening to me”
- Fear-“something bad is going to happen to me”
- Abandonment-“I am all alone”
- Invalidation- “I am unlovable”
- Shame- “it was my fault”
- Hopelessness-“It’s never going to get better”
- Tainted- “I am ‘damaged’ goods”  
(We are indebted to Dr. Ed Smith for this list of foundational lies).

I was told by my father that I was “damaged goods” and that no man would ever want me. This pronouncement was related to my getting pregnant at 13 after a young man manipulated me into having sex. It was hard to believe that David wanted me, and it took me many years to believe in my heart that he loved me. The power of these lies is that they are wired into our brains’ unconscious, implicit memory, and healing involves rewiring our brains (Thompson, 2010, p 59). This rewiring consists of first, paying attention to the emotional reactions to the lies we believe and the events connected to the genesis of these lies. Evaluating your reactions to others’ words, actions and body language is an invaluable means of helping to change your experience of what

you remember and so change your memory, hence rewiring your brain. As we pay more attention to our reactions, we become more aware of what Jesus is doing in real time and space, to reinforce the truth about us as found in the scriptures (Thompson, 2010, 69-73). Jesus loved us and gave his own life to save us (John 3:16). This means we are of infinite value. The righteousness of Jesus covers us, which means that God sees us as righteous in Christ and loved even when we fail. We counsel persons to renounce each lie and replace it with a truth found in God’s Word. Jesus declared, “You will know the truth and the truth will make you free” (John 8:32).

### *Survival Mechanisms*

Those with a broken spirit often unconsciously build survival mechanisms that rob them of intimacy with others and God. These survival mechanisms include but are not limited to controlling behavior, self-dependence, victim/victimizer, performance orientation, fight or flight responses, and addictive self-comfort. These mechanisms are certainly understandable. We believe that God has allowed such survival mechanisms to exist after the fall in Eden. In His wisdom, God knew that fallen humans would need to cope with the pain they would experience. However, these mechanisms will hurt us. They drive us deeply within ourselves and communicate to God that He is insufficient, cannot control our lives, is not to be trusted, is a poor comforter, etc. When persons with broken spirits have experienced comfort and healing from God, they have a basis to begin trusting Him and surrendering their lives to Him in reality. When God knows that we are ready, He will invite us to surrender

our survival mechanisms to Him, to bring them to death so that we can experience the fullness of resurrection life. He gives us so much more in return when we make the decision to turn our will and our lives over to His care.

We would like to encourage you that even though you may not have been formally trained to use these biblical interventions, God can use you in an inner-healing ministry. God taught us many of these things as we learned from Him how to heal the broken hearts and spirits of those that He

brought to us. We subsequently read from many of the authors that we have cited in this article. Our abilities to be used more effectively grew as we read and practiced these skills. However, the most important things we learned were first, that we ourselves needed to be connected to God, and second, that we needed to apply these healing principles to our own lives to be effective tools in God's hands with others. We pray that you will be blessed on your journey as you are led by God.

## References

- Burke Harris, N (2018). *The deepest well*. New York (Harper Collins).
- Coneff, Paul and Lindsey Gendke (2014). *The Hidden Half of the Gospel: How His Suffering Can Heal Yours*.
- V J Felitti, R F Anda, D Nordenberg, D F Williamson, A M Spitz, V Edwards, M P Koss, J S Marks. Relationship of childhood abuse and household dysfunction to many of the leading causes of death in adults. *The Adverse Childhood Experiences (ACE) Study*. *Am J Prev Med*. 1998 May;14(4):245-58.
- Katz, Adam (1999). *Secrets of a Professional Dog Trainer*. Torrance, CA: South Bay K-9 Academy.
- Nouwen, H (1977). *The living reminder: Service and prayer in memory of Jesus Christ*. San Francisco: Harper Collins.
- Sedlacek, David and Sedlacek, Beverly (2018). *Cleansing the Sanctuary of the Heart: Tools for Emotional Healing*. San Diego, CA: Readers Magnet.
- Smith, Ed M. and Smith, Joshua A. (2020). *The Process of Transformation Prayer Ministry: First Edition*.
- Thompson, Curt (2010). *The Anatomy of the Soul: Surprising Connections between Neuroscience and Spiritual Practices That Can Transform Your Life and Relationships*. Carol Stream, IL: Tyndale House Publishing.
- Thompson, Curt (2021). *The Soul of Desire: Discovering the Neuroscience of Longing, Beauty, and Community*. Downers Grove, IL: Intervarsity Press.
- Wardle, Terry (2003) *Healing Care, Healing Prayer: Helping the Broken Find Wholeness in Christ*. Abilene, Tx: Leafwood Publishers.