

INNER HEALING
Teaching for Oct 12th Contemplative Prayer Sessions
By: Father Jose Uppani

Introduction

The theme of last Session was the purification of the heart—the purification of our conscience, the unconscious, subconscious and conscious minds. We considered in length how wicked our hearts are and how much they are in need of redemption. We learned that it is because of man's wrong choices that his heart has turned to be wicked, but not so in the beginning when he was created; originally it was pure and good because God created man in God's image and likeness (which means with a heart filled with goodness).

We also learned that Jesus died on the cross to cleanse our hearts from all idols and to give a new heart (cfr. Ezek. 36:24-25). Remember the Sacred Scripture: *"Jesus Christ (who) gave himself for us to deliver us from all lawlessness and to cleanse for himself a people as his own, eager to do what is good. Say these things. Exhort and correct with all authority"* (Titus. 2:14).

Hence it is clear that by the merits of Jesus' death and resurrection our hearts can be created anew. But this purification will be ours if only we pray for it as in the case of every other blessing. As we pray for the sanctification of our Conscience and Mind, applying the blood of Jesus, we in fact get a new heart cleansed of all idols and filled with right desires and pure thoughts.

Last time we could only mention the first area of purification—the Conscience. We need to discuss that a little more. And then we need to see the other areas of our heart to be purified—the unconscious, sub-conscious, and conscious minds. After that we will discuss Inner healing—today's topic.

Purification of the Conscience:

When Jesus said: *"From the heart come evil thoughts, murder, adultery, un-chastity, theft, false witness, blasphemy"* (Mt. 15:19) first of all it means that our sinful words and deeds emerge from our wrong thinking or convictions in the conscience. It is a fact that our thinking is very much perverted. The convictions in our conscience are greatly influenced by the world, —what people at large do, what friends follow, what the media say, and what is the public opinion. Few examples given in last Wednesday's teaching notes (in a box) reveal this. What we do in the prayer for purification of our conscience is asking God to cleanse our conscience of all worldly values by the blood of Christ and engrave God's values and thinking there.

For this, first we need to find out what are the worldly values in us by examining our conscience with the help of the Holy Spirit and the word of God. The best way to find out them is checking our immediate reaction to the negative behavior of others. If our reaction to other's negative dealings is not positive, it is a typical sign that we have worldly values in our conscience. Take for example, when somebody hates or hurts me by word or deed what would be my attitude to them? If I too feel hatred and avoid them it is because the convictions buried in my conscience **is such kind**. In this particular case the right conviction should be: *"I say to you, love your enemies, and pray for those who persecute you, that you may be children of your heavenly Father, for he makes his sun rise on the bad and the good, and causes rain to fall on the just and the unjust"* (Mt. 5:44-45). *"Put on then, as God's chosen ones, holy and beloved, heartfelt compassion, kindness, humility, gentleness, and patience, bearing with one another and forgiving one another, if one has a grievance against another; as the Lord has forgiven you, so must you also do"* (col.3:12-13).

Purification of Unconscious, subconscious and conscious minds

When we think of the relevance of prayer for the purification of the unconscious mind, we need to know that hereditarily many impurities can be deposited in our unconscious mind without our or anybody else's

knowledge. The modern study of DNA sheds more light on this. It tells us that both good and bad qualities of our ancestors can creep into our mind by heredity. Not only our direct parents, but also grandparents, great grandparents, great, great grandparents and even the ancestors lived thousands of years ago also can pass their traits to us. And this influence may continue in many generations to come through us and through our descendents. Therefore, especially when we find some strange, bad tendencies in us without any reason of our own it may be due to this hereditary transmission. In that case, regular prayer for the purification of the unconscious mind by the blood of Christ is the only solution, because Jesus alone has the authority on the past, present and future: “*Jesus Christ is the same yesterday, today, and forever*” (Heb. 13:8). And that prayer will break the vicious circle of evil with retrospective and.....effects.

Regarding the relevance of the prayer for the purification of the subconscious mind we need to acknowledge the fact that the mistakes of our past have a tremendous influence on our present and future life. What ever we have heard, seen, and experienced through our five senses are stored up in our subconscious mind. As all our virtuous experiences of the past have influence on our present and future actions, all the sinful experiences also have a terrible influence on us. Hence they are to be erased from our subconscious mind by the blood of Christ if we are to be completely free of their influence. Otherwise they will instigate us to repeat the same evil which we hate to do. This is what we do in the prayer of the purification of the subconscious mind. For its effectiveness, each person has to try to understand the connection between his present bad habits and the past sinful acts. Then with deep repentance of the past sins, he needs to humbly ask the Lord to cleanse the subconscious mind of all its evil images and inclinations.

The conscious mind is also in grave need of purification. It is the realm of desires. As we have so many good desires, we have also evil desires even though all of them are not active in our memory. Unless the evil desires are erased from our mind, it will produce evil results, as words or deeds in due time: “*Each person is tempted when he is lured and enticed by his own desire. Then desire conceives and brings forth sin*” (James 1: 14-15). Therefore, prayer for the purification of the conscious mind is very necessary. This was one of prayers of King David: “*Create in me a new, clean heart, O God, filled with clean thoughts and right desires*” (Ps. 51:19).

Inner Healing

Introduction

Just as the impurity of our conscience and mind affects our present moral life, **so also the inner wounds caused by experiences denial of love in of the past** affects all our present and future behaviors. The ultimate reason for many of our behavioral problems, especially for the inability to love every one unconditionally in all circumstances is the inner wounds caused by bitter experiences of denial of love at various stages of our growth . They will make us slaves of certain sins and put us in the bondage of sin. They will make us helpless to do the good that we desire most and unable to love others. Besides, they will make us melancholic, sad, angry, indifferent, over serious, non-responsive to other peoples sentiments, traumatic, mentally upset, over-sentimental, pessimistic, hopeless, hard-heartedened and even sadists.

Since God has created us in God’s image, in his infinite love, our heart’s thirst is for pure and perfect love. Hence all our experiences of lack of perfect love have inflicted deep wounds in our heart. Even some so-called “most intimate love experiences” also have resulted in deep wounds, because either they were not pure, or they originated from selfishness or were not conformed to God’s plan and will.

A person may receive this kind of wound from the very first moment of his existence in the womb. It lasts all through his life. In fact every person is sick in this sense, bearing many wounds in his heart. Hence, God who searches the heart spoke very correctly of us: “*Where would you yet be struck, you that rebel again and again?*”

The whole head is sick, the whole heart faint. From the sole of the foot to the head there is no sound spot: Wound and welt and gaping gash, not drained, or bandaged, or eased with salve” (Is. 1:5-6).

The depth of the wounds depends on the relationship of the persons. For example, if a child is not accepted and loved by Mom and Dad that wound will be very, very deep and it will affect that child’s relationships to its parents, and all other relationships, including its relationships to God. And if that rejection occurred when the child was in the womb, the repercussions will be unimaginably disastrous and long lasting, even until the end of life.

At every stage of our life, we would have received innumerable wounds from various persons with whom we have related some way or other, even without their knowledge. Among them the most important are the parents, siblings, friends, spouse, children, relatives, teachers, people we work with, employer, religious leaders, political persons, all in authority over us, and persons with whom we have had particular friendships.

The unloved experiences we had from these persons, no matter whether they intended it or not, have affected us terribly and inflicted deep inner wounds on us. Not only what they have done but also what they have failed to do have great impact on us. For example, even if one of the spouses has a very deep love for her/his spouse but does not express it enough it will create deep wound in the spouse. Another example may be, suppose a mom punishes a child for some misdeeds. Of course it is necessary. But if she fails to convince the child clearly that it is because she has much love for him/her that she punishes that her child be disciplined well, her punishment can become a wound for the child. Showing irresponsibility in correcting and disciplining the child also become inner wounds because disciplining in the proper way is in itself an act of love.

The relevance of inner healing—man’s incapability to love perfectly

Since every human being is finite, and limited, he is not capable of loving others perfectly even if he wants. Hence the above said wounds are inevitable and are there in all of us more or less alike. The only difference will be in its intensity and depth. Even the best parents on earth may have inflicted some deep inner wounds on their children, though they never had even imagined so. Even the most loving spouse in the world also has inflicted some wounds on his/her partner though they never even dream of it. Even the lovers who are extra careful not to offend the beloved lest they lose their friendship also often wound the other. It is the same in every other relationship.

Therefore, inner healing is inevitable for every one. It is turning to God’s infinite love, the most pure and perfect love which alone can satiate our thirst for love.

It is God’s love that heals our heart

God’s love is so profound and powerful that it heals all the wounds of human imperfect love that we received from others in our entire life time. It is about this that the prophet Ezekiel prophesied: *“The lost I will seek out, the strayed I will bring back, the injured I will bind up, the sick I will heal (but the sleek and the strong I will destroy), shepherding them rightly”* (Ezek. 34:16). This is what Isaiah prophesied: *“The Lord GOD will wipe away the tears from all faces; the reproach of his people he will remove from the whole earth”* (Is. 25:8). Again the prophet reveals how God heals our wounds, namely by pouring out his love as a mom does: For thus says the LORD: *“Lo, I will spread prosperity over her like a river, and the wealth of the nations like an overflowing torrent. As nurslings, you shall be carried in her arms, and fondled in her lap; As a mother comforts her son, so will I comfort you”* (Is. 66:12-13). The psalmist says: *“The LORD rebuilds Jerusalem, gathers the dispersed of Israel, Heals the brokenhearted, binds up their wounds”* (Ps. 147:3)

Jesus was wounded to heal our wounds

These prophecies about God's **healing** love are perfectly fulfilled in Jesus. In this helplessness of our inner wounds we have the good news, that Jesus will heal this wounded-ness in us by the power of his wounds. In his mission-stating sermon at the synagogue of Nazareth Jesus revealed this aspect very specifically "The Spirit of the Lord is upon me, because the Lord has anointed me to bring good news to the suffering and afflicted. He has sent me to comfort the broken hearted ... He has sent me to tell those who mourn that the time of God's favor to them has come..." (Is. 61:1-2; Lk. 4: 18-19—Catholic Living Bible). Prophet Isaiah foreseeing Jesus' redemptive work said: "*There was in him no stately bearing to make us look at him, nor appearance that would attract us to him. He was spurned and avoided by men, a man of suffering, accustomed to infirmity, One of those from whom men hide their faces, spurned, and we held him in no esteem. Yet it was our infirmities that he bore, our sufferings that he endured, while we thought of him as stricken, as one smitten by God and afflicted. But he was pierced for our offenses, crushed for our sins, Upon him was the chastisement that makes us whole, by his stripes we were healed*" (Is. 53:2-5). And St. Peter summarized the whole of Christ's Redemption in terms of healing: "*He himself bore our sins in his body upon the cross, so that, free from sin, we might live for righteousness. By his wounds you have been healed*" (I Pet.2:24).

Hence, Jesus' invitation: "*Come to me, all you who labor and are burdened, and I will give you rest*" (Mt. 11:28) is to be understood as a most loving invitation to his healing touch and embrace. Here, to give rest means, to heal the inner wounds that makes a person deeply restless.

It is to be noted what interpretation the Scripture gives through prophet Isaiah to the innumerable wounds that Jesus would receive in his body even 700 years before it happened: "*Yet it was our grief he bore, our sorrows that weighed him down. ...He was chastised that we might have peace; he was lashed—and we were whole, healed*" (Is. 53:3-5).

Therefore, for those who believe in Jesus Christ the utter helplessness we suffer because of our inner wounds is nothing to worry about. How reassuring are St. Paul's words: "*Hence, now there is no condemnation for those who are in Christ Jesus. For the law of the spirit of life in Christ Jesus has freed you from the law of sin and death.* (Rom. 8:1-2). "*Oh, what a terrible predicament I'm in! Who will free me from my slavery to this deadly lower nature? Thank God! It has been done by Jesus Christ our Lord. He has set me free.*" (Rom. 7: 24-25—Catholic Living Bible Version).

Heart of Jesus—the source of our healing

While Jesus was hung up on the cross, against the usual custom of breaking the knees of the criminals to make sure the death, the soldiers pieced Jesus side. It happened to be exactly where the heart **situates**. And as they pierced it, the eye-witness—Evangelist John reports that the blood and water came out: "*So the soldiers came and broke the legs of the first and then of the other one who was crucified with Jesus. But when they came to Jesus and saw that he was already dead, they did not break his legs, but one soldier thrust his lance into his side, and immediately blood and water flowed out*" (Jn. 19:32-34). It did not accidentally happen, but happened according to divine plan—a plan that specifically says that it was for all to look at it (for healing): "For this happened so that the scripture passage might be fulfilled: "*Not a bone of it will be broken.*" And again another passage says: "*They will look upon him whom they have pierced.*" (Jn. 19:36-37).

Again, the flowing of water and blood also symbolizes healing. The water that flowed from Jesus' pieced heart, for many of the Fathers of the Church, is the symbol of the Holy Spirit. The Scripture says that it is through the Holy Spirit that the love of God is poured out: "*The love of God has been poured out into our hearts through the Holy Spirit that has been given to us*" (Rom.5:5). Shedding the blood is again the sign of most perfect love. Besides it is also the proof of Jesus' death. Hence, the blood and water coming out of

Jesus' pierced heart symbolizes the healing that flows from Jesus' wounds. St. Peter reaffirms it: "*By his wounds you have been healed*" (I Pet. 2:24).

Hence, what we need to do is to sort out each and every inner wound in us and bring them to Jesus and get healed by the Inner Healing prayer. This is what we do in the fifth stage of the Contemplative Prayer.

A retrospection of the various stages of life in order to sort out the inner wounds

(1) Before birth

It is at the period when we were in the womb that we are likely to receive very, very deep wounds. It is precisely by the negative attitudes of the parents to the to-be-formed child that most of the inner wounds are created. For example, if any of us happens to be formed in our mother's womb at a time when our parents were thinking of avoiding a pregnancy, that itself is enough to inflict a very deep wound in us, no matter whether there was some apparent reason for them to decide so or not. There is greater possibility for this today because many of the modern couples give priority to their own conveniences and interests over the little sacrifice involved in welcoming a new life wholeheartedly at any cost. Their openness to life is very much conditioned—economic, social, cultural, and many other factors stand in front. This kind of half-hearted acceptance of a new life always creates problems. Hence the Church tells us: "Fecundity is a gift, an *end of marriage*, for conjugal love naturally tends to be fruitful. A child does not come from outside as something added on to the mutual love of the spouses, but springs from the very heart of that mutual giving, as its fruit and fulfillment. So the Church, which "is on the side of life teaches that it is necessary that each and every marriage act must remain ordered per se to the procreation of human life. This particular doctrine, expounded on numerous occasions by the Magisterium, is based on the inseparable connection, established by God, which man on his own initiative may not break, between the unitive significance and the procreative significance which are both inherent to the marriage act." (CCC 2366).

Of course, the Church allows the couples the freedom of regulating the births. But it should be at the same time by being open to the transmission of life and safeguarding the morality: "For just reasons, spouses may wish to space the births of their children. It is their duty to make certain that their desire is not motivated by selfishness but is in conformity with the generosity appropriate to responsible parenthood. Moreover, they should conform their behavior to the objective criteria of morality: When it is a question of harmonizing married love with the responsible transmission of life, the morality of the behavior does not depend on sincere intention and evaluation of motives alone; but it must be determined by objective criteria, criteria drawn from the nature of the person and his acts, criteria that respect the total meaning of mutual self-giving and human procreation in the context of true love; this is possible only if the virtue of married chastity is practiced with sincerity of heart" (CCC 2368).

Once, a boy, 12 years old was brought to me for praying for his inner healing. His mom described to me a very strange behavior in him thus:

He is an altar server and a very smart and loving kid in the church and school. But when he comes home he is entirely different in his whole behavior. He gets wild only when he interacts with his mom. If dad is present he is very gentle and nice. But he is very angry and troublesome when Mom alone is there. She said even though she expresses a great love towards him, her only son, he never cares. Instead, he beats her, uses abusive language at her, and does everything to annoy and irritate her. She said that this behavior strengthened as he grew in age and it reached such a state that much that now he runs after her with a big knife threatening to kill her if nobody is at home. Since she found that he meant what he said, she chose to stay at a convent close to her house until her husband came, often late at night after his work.

As I heard this story with prayer in my heart I was inspired to ask her whether they welcomed this child wholeheartedly when he was formed in her womb. Then she began to sob... She told me that quite soon after

their marriage she got pregnant. But that was a hard time for their family. Owing to constant rains, her husband had no work for a long time during this period. Literally they were starving. It was at this time that she realized that she was pregnant. Even though she was very much open to life, in that situation she felt disappointed. With a heavy heart she asked her husband to consult the doctors to terminate the pregnancy. On the other hand, her husband scolded her for having had such a thought and insisted that they should bring up that child even if they had to go begging. Because of his good direction she corrected her attitude and gave birth to that child. But she told me specifically that from the very beginning he was very friendly with dad but very hostile to her.

I started to pray for his inner healing. That prayer lasted for 15 minutes. I concentrated on that particular wound of that boy which he imbibed from his mother when he was in her womb- the wound of rejection. She had sinned only in thought. They did nothing to get rid of the pregnancy.

After two years when I went to the same parish to preach a mission there, this woman came to me in great excitement and joy. She said his son had totally changed. He loved his mom very much then she said that this change was noticed from the very day I prayed for his inner healing.

None of us may be so much wounded and have so strange a behavior. Yet, this teaches us a truth—the non-acceptance of a baby in the womb can create big problems. Let us analyze our own inability to love others and meditate over our selfishness and pray for the healing of the inner wounds that we may have received from the mother when we were but a fetus in the womb.

(2) After birth

The time of our birth is also very decisive. At that time what one needs is a warm welcome from one's parents. If their welcome was cool for some or other reason—maybe because of the unattractive features of the child or because of some other factors that disturbed their mind terribly—that would have affected the child so badly that it will cause a deep wound of non-acceptance. This alone is enough for that person to make his life miserable. This gap cannot be filled with torrents of love he receives from other people. He will always feel that he is not accepted enough and loved enough. Even though that negative attitude of the parents was only for that moment and they loved that child afterwards, still that single experience of non-acceptance will remain a basic wound. Because, the time of birth is a very decisive moment in one's life.

Again, **the denial of love experienced a child receives during the infancy** is also very decisive. Each time he is not accepted and loved, he gets wounded. No matter whether there were some reasonable circumstances justifying the conduct. This doesn't mean that the child should not be disciplined. Discipline is also important, but special care is to be taken to make sure that the child is to be disciplined with love and not with anger even in heart.

The infancy period is the time when the child needs the proximity and availability of Mom very much. One of the greatest psychological needs of the child is to be fed from mom's breasts. Denying that for any reason will create deep wounds in the child, sometimes, an undue craving for other peoples' love. In some persons I have seen this manifesting in the form of longing for pornography.

Besides the parents, many others who happen to be related to the child some way or other also may inflict deep wounds in him because of their unloving words and deeds, especially rejection and ridicule.

Wound of misusing

A very fatal wound I have seen in many people is that caused by sexual abuse at the age of early childhood. Such wounds are caused no matter whether it was accidental, no matter if it was only once, no matter if we didn't know the implications of it at all at that time, no matter if nobody else knew it at all, it will reflect in the behavior of the children in his later life.

Even if there was no sexual misusing in the literal sense, but only some sexual misconduct, even if it was for mere fun, it would inflict wounds in his psyche.

In any way these experiences will affect the personality very much. One of the after effects can be that the victim may become sexually over active. In some people it will be opposite—they will not be interested at all in sexuality, means, they may become indifferent in the sexual relationship in marriage. Again in some others it will develop into a homosexual perversion, in some addiction to pornography and so on. In some it may develop into a strange nature of lack of trust in persons of the opposite sex. In some it may develop into a terrible hatred against mankind. In some it may develop into introvertedness, a sad, desperate, and even suicidal nature.

. Wounds of rejection from siblings, friends, teachers etc.

Lack of acceptance from siblings, friends, and teachers also create inner wounds. Recalling all such experiences and praying for their healing is very necessary and for getting liberated from fall outs of such a rejection.

Wounds created by the spouse

The wounds caused by the spouse is very, very deep because of the intimate nature of the love relationship in marriage. Through the sacrament of matrimony God has united the spouse so profoundly that they are no longer two but one. St. Paul even calls it a “mystery” to explain the very special nature of this love. It is to show the depth of this love that the Scripture says that they become “one body”

Hence, even a small act of lack of concern on his/her part will cause wounds of a severe nature. These can be removed only by a fervent prayer for healing in Jesus’ blood..

Wounds from the children

The parents get wounded when the children show lack of love and obedience. Children’s loose lives or going away from faith really inflicts very serious wounds in parents . Lack of caring love on the part of adult children really create permanent wounds in the sick and old parents .

. All such wounds are also to be got rid of with penitential prayer for healing..

Wounds of guilt

One of the most serious kinds of wounds in a person comes from a sense of guilt. The Bible says that the wounds inflicted by one’s own feeling of guilt is so deep and formidable: “ *Every lawless act leaves an incurable wound, like one left by a double-edged sword*”(Sirach 21:3—Good News Translation).

Guilty feeling arising from abortion, sexual misconduct in adolescence or youth etc is to be subjected to constant inner healing prayer.

“*He himself bore our sins in his body upon the cross, so that, free from sin, we might live for righteousness. By his wounds you have been healed*”(I Pet. 2:24). “*The Lord also says: "Their sins and their evildoing I will remember no more."* (Heb. 10:17).

Repeating these and similar sacred Scriptures in prayer will heal the wounds of guilt. Of course, this prayer is to precede sacramental confession.

Wounds of inferiority complex

Though nobody is perfect in all things certain disability in us may become a permanent wound in us, especially some defects in the physical stature, lack of smartness, inability to do certain job etc. To realize the truth that God has created each one of us perfectly—in his own image—is the right means of healing this wound. In prayer the Lord will take away those misconceptions and inferiority complexes and give us confidence that what we are is in itself adequate.

Certain failures in the past life also may create some permanent wounds in us. In praying for the healing of those wounds the Lord will heal us by giving a new and divine interpretation of those happenings: “*We know that all things work for good for those who love God, ⁶who are called according to his purpose. For those he foreknew he also predestined to be conformed to the image of his Son, so that he might be the firstborn among many brothers*”(Rom. 8:28-29)

Wounds of fear

Certain experiences of the past that created some fear in our mind, especially at adolescence may leave as deep wounds in the mind. Inviting Jesus to those situations and incidents and asking him to deliver us from the fear those events inflicted on us will free us from being haunted by them. “Do not be afraid” —these words of Jesus can be repeated in prayer.

Fear of imminent death, fear that I may get terminal illness, fear that I may have serious accidents fear of darkness, fear of some creatures, fear of some persons, fear of facing a congregation, fear of speaking in public, fear of speaking out the truth and ones just opinion, etc can be healed by inner healing prayer.

Jesus —the way, the truth, and the life. This is the cause of healing

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Lack of acceptance from siblings, friends, and teachers also create inner wounds. Recalling all such experiences and praying for their healing is very necessary and helpful.

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The wound from the spouse is very, very deep because of the nature of the love relationship in marriage. Through the sacrament of matrimony God has united the spouse so profoundly that they are no longer two but one. St. Paul even calls it a “mystery” to explain the very special nature of this love. It is to show the depth of this love that the Scripture says that they become “one body”

Hence, even the smallest unloved experience from the spouse may inflict wounds. They are to be sorted out and prayed for healing.

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own sins is so deep and incurable: “*Every lawless act leaves an incurable wound, like one left by a double-edged sword*”(Sirach 21:3—Good News Translation).

Wound of sex before marriage is one of the deepest guilt because sexual union is a sacramental act it should necessarily be only after the marriage. For that very reason, all sexual relationships before marriage create deep wounds. This is the common principle: Any thing done against the natural law, any thing done against what God has designed in the beginning will **create** one's life truly miserable.

Under this comes all expressions of sexual love, no matter if it is small or big

Guilt of abortion, sins of adolescent/ youth etc are to be made the subject of constant inner healing prayer. But the Lord longs to heal the wounds of our sin and faithlessness: "I will cure you of ...faithlessness and my love will know no boundary"(Hosea 14:4).

"He himself bore our sins in his body upon the cross, so that, free from sin, we might live for righteousness. By his wounds you have been healed"(I Pet. 2:24). "The Lord also says: "Their sins and their evildoing I will remember no more." (Heb. 10:17).

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Certain failures of the past also may create some permanent wounds in us. In prayer for healing of those wounds the Lord will heal us by giving a new and divine interpretation of those happenings: *"We know that all things work for good for those who love God, ⁶who are called according to his purpose. For those he foreknew he also predestined to be conformed to the image of his Son, so that he might be the firstborn among many brothers"(Rom. 8:28-29)*

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Certain experiences of the past that created some fear in our mind, especially at adolescence may remain as deep wounds. Inviting Jesus to those situations and incidents and asking him to deliver us from the fear those events inflicted on us will free us from them. *"It is I ! Do not be afraid"(Mk. 6:50)*—these words of Jesus can be repeated in prayer.

Fear of imminent death, fear that I may get terminal illness, fear that I may have serious accidents fear of darkness, fear of other creatures, fear of some persons, fear of facing a congregation, fear of speaking in public, fear of speaking out the truth and ones just opinion etc can be healed by inner healing prayer.

Rejoice in the Lord

"Rejoice in the Lord always. I shall say it again: rejoice!"(Phil. 4:4). These word Paul wrote when he was imprisoned for preaching the gospel and doing good everywhere. The sign of mature Christian life is the ability to rejoice amidst sufferings.

This is easy for a person who is healed of the inner wounds of his past by the healing love of Christ. It is because of the presence of the unhealed wounds in our mind that even small misfortune and sufferings of the present make us easily upset and deeply sorrowful. The old wounds add to and increase the pain of the fresh wounds. This explains why some people are very sad at certain sufferings and at the same time some others are not. This explains why many of the saints were extremely happy even though they had to go through severe sufferings of all sort all through their lives.

When it is said that Christian life is a life of joy, it means the joy and freedom that comes from deep inner healing. And this is demanded from every Christian: “Rejoice always. Pray without ceasing. In all circumstances give thanks, for this is the will of God for you in Christ Jesus” (I Thess. 5:16-18). This shows how important the inner healing is in Christian life.

Jesus —the way, the truth, and the life. This is the cause of healing