



# ***Growing in Wholeness***

A Practical Course to Encourage  
Personal Growth in Wholeness and  
Develop the Church's Ministry of Healing

**Developed by Roger Matthews**

**Participant Notes**

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I acknowledge with gratitude the insights and ideas of many individuals and organisations who have helped to shape my understanding of the Christian healing ministry. If any copyright material has been incorporated without proper acknowledgement or permission I would like to rectify the matter in future editions. Please contact Revd Canon Dr Roger Matthews, Dean of Mission and Ministry, Diocese of Chelmsford, 53 New Street, Chelmsford, Essex CM1 1AT.

The cover picture was taken by the author at the edge of a Scottish loch – a reminder of Psalm 1.

## INTRODUCTION

Welcome to the Growing in Wholeness course.

Jesus said to his disciples: "I have come in order that you might have life, life in all its fullness." (John 10.10). This desire to give fullness of life is shown in the Gospel accounts of his teaching and healing ministry. In this course, our aim is to discover the proper expectations for Christians to have concerning healing and wholeness today so that we might all receive more of the "life in all its fullness" that Jesus promises.

The course is designed to help you both to grow in wholeness yourself and to learn skills in ministering to others. Completing the course is not a qualification in itself to authorize you to minister in your own church - all such ministry must always be with the permission and under the supervision of your church's leadership.

The course consists of six main sessions, in each of which there are elements of teaching, practical work and prayer. In addition, there is a "Linkwork" programme of Bible reading and activities for you to do privately between sessions or after the course. Session 6 may be covered in the context of a healing service. An extra session on good practice guidelines has been added for those who will be involved in offering the ministry of healing to others or for churches who are about to start such a ministry. Some course leaders may prefer to spread the teaching content of the course over a larger number of sessions.

In some sessions you will meet in small groups to encourage and pray for one another. You may choose your group members and will not have to share anything you don't want to. At every stage of the course, you are to take responsibility for your own involvement and learning.

This booklet contains outline notes which give the main points for each session with space for recording your own reminders and comments. During the sessions memories and thoughts will come to your mind that could at first seem unrelated to the course. Quite often these are clues to where God may want to bring greater wholeness to you. Do not dismiss them, instead make a note so that they are not forgotten, and you can return to think and pray about them later.

The Linkwork at the end of each session, is an important part of the course and should not be skimmed if you want to reap maximum benefit. Normally the exercises should take about an hour and they do not all have to be done at the same time. If you find some of the Linkwork too difficult or painful then leave that part for the time being, you can always come back to it later, perhaps after talking it through with a trusted and mature Christian friend. Also, if you become stuck or confused over any aspect of the course, please do not battle on alone.

You will probably find some parts of the course more helpful than others; this is because we all have different personalities and learning styles. The best approach is to try everything and ask God what he wants you to learn through each experience of the course; then you can keep what is helpful for you and leave the rest. Coming back to an exercise again at a later date may bring new insight and help. The content of each session is quite full and so do not worry if it does not all sink in first time, the notes will help you go over points again later.

It would be a great help for you to ask one or two people to be praying for you, the other participants and the course leaders so that all of us will be open to receive everything that God wishes to give.

# **SESSION 1. FOUNDATIONS: What is Healing and Wholeness?**

Reading: Mark 2.13-17

## **1.1 What is Healing?**

## **2. The Source of Healing and Wholeness**

- Exodus 15.26 I am the LORD who heals you
- Psalm 103.3 Who heals all your diseases
- Psalm 147.3 He heals the broken-hearted, and binds up their wounds
- Isaiah 53:5 By his bruises we are healed
- Human beings have a propensity to heal: spiritually, physically, and emotionally
- Healing is inherent in God's creation

## **1.3 Healing as Truth and Freedom**

Healing can be understood as the freedom that comes from accepting the truth. We need both a diagnosis (the truth about ourselves and the world) and confidence in the healer (the truth about God, his character and purpose).

- Psalm 146.5-10 God's concern for freedom for his people
- Isaiah 61.1-3 The Spirit of the Lord ... to proclaim liberty
- John 14.6 Jesus is the way, truth and life
- John 14.16f The Holy Spirit is the Spirit of truth in us
- John 8.32 Knowing the truth makes us free
- 2 Corinthians 3.17 Where the Spirit of the Lord is, there is freedom

**Galatians 5.1 For freedom Christ has set us free**

## 1.4 Healing as the Discovery of Identity and Vocation

Human Nature:

- Made in the image of God: Genesis 1.26f and 5.1
- Created and known by God: Psalm 139
- Need to look to God to find answers about ourselves.

*"... we are somehow 'like' God in our mundane existence. But we are not yet fully human. For now, we are only promissory notes, hints, intimations. But we are able to become more human because the Human One has placed the divine spirit within us (Ezekiel 37:5, 14; 36:26), which will remove our heart of stone and give us a heart of flesh..."*

*Jesus became like us – people living within the constraints of earthly reality – in order that we might become like him – fully human. ... Jesus incarnated God in his own person in order to show all of us how to incarnate God. And to incarnate God is what it means to be fully human".  
"The goal of life, then, is not to become something we are not – divine – but to become what we truly are – human".*

Walter Wink *The Human Being*, Fortress, 2002

In the light of God's truth and as we accept his call to freely follow, we find answers to:

- Who am I?
- Whose am I?
- What then shall I do?

Being 'good-enough' to do what God wants.

## 1.5 Healing as Peace, Welcome and Hospitality

Shalom - the Peace of God:

- |  |   |                              |  |
|--|---|------------------------------|--|
| • The Nature of God                                    | : | Judges 6.24                  | The Lord is Peace  |
| • Purpose of God in creation<br>Jesus and redemption   | : | Romans 5.1                   | Peace with God through   |
| • The Gift of Jesus<br>go in                           | : | Luke 8.48                    | Your faith has healed you,<br>peace  |
|  | : | John 14.27                   | Peace I give you   |
|  | : | John 20.19                   | Peace be with you  |
| • The Fruit of the Spirit                              | : | Romans 8.6                   | The mind controlled by the<br>Spirit is life and peace   |
|  | : | Galatians 5.22               | Fruit of the Spirit is love, joy,<br>peace, patience, kindness,<br>generosity, faithfulness,<br>gentleness and self-control. |
| • Harmony with all -<br>God, Others, Creation and Self | : | Ephesians<br>1.3-10, 2.13-22 | At-one-ment  |

True welcome and hospitality provide a secure foundation without which other healing ministries will lack integrity and are likely to be ineffective. How welcoming are our churches?

## 1.6 The Kingdom of God

The key theological doctrine for the healing ministry

- Central to the ministry of Jesus (Mark 1.15)
- Not a place, but present when God's will is done
- Perfectly present in Jesus (John 5.20)
  - He did what he saw the Father doing
  - He inaugurated the Kingdom
- God's Kingdom embraces the cross (Phil 2.7ff)
- Suffering and death can be reinterpreted in the Kingdom
- Entered through Jesus (John 14.6)
- Fulfilled at Christ's return (Matthew 24.36-51)

*"It will be a Kingdom where, in accordance with Jesus' prayer, God's name is truly hallowed, his will is done on earth, men will have everything in abundance, all sin will be forgiven and all evil overcome.*

*It will be a Kingdom where, in accordance with Jesus' promises, the poor, the hungry, those who weep and those who are down-trodden will finally come into their own; their pain, suffering and death will have an end.*

*"It will be a Kingdom that cannot be described, but only made known in metaphors; as the new covenant, the seed springing up, the ripe harvest, the great banquet, the royal feast.*

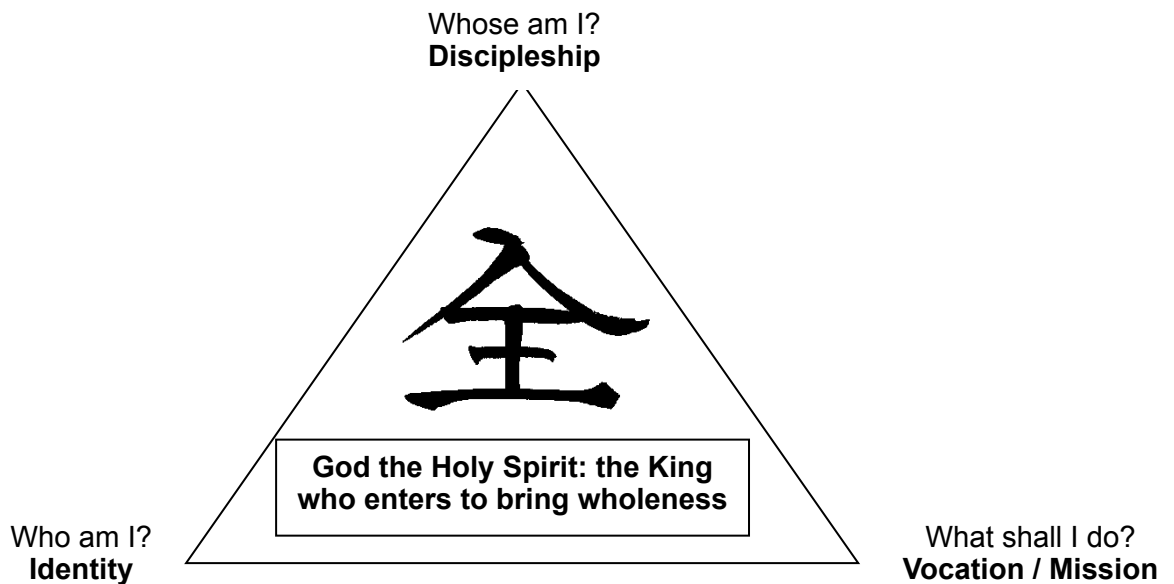
*"It will therefore be a Kingdom – wholly as the prophets foretold - of absolute righteousness, of unsurpassable freedom, of dauntless love, of universal reconciliation, of everlasting peace. In this sense therefore it will be the time of salvation, of fulfilment, of consummation of God's presence: the absolute future."*

(Hans Küng in *On Becoming a Christian*, page 215)

- Beginning: Continuation: Completion
  - Salvation: I have been, I am, I will be
- "The Presence of the Future" or "The End in the Middle"
- Future focus:
  - Wholeness is to equip for ministry today and tomorrow (vocation, Lord's Prayer "Daily bread")
  - Not a return to an imagined past "golden age"
  - God doing a new thing (Isaiah 43.18f)
- Holds together a theology of suffering and glory
- Embraces chronic sickness, disability and the differently-abled
- Holds the big picture of all creation: physical, social, political and personal
- Our attitude: Confidence and Caution

## 1.7 Dimensions and model of Healing

- Receiving God's
  - Love and welcome
  - Truth and perspective
  - Peace
  - Freedom
  - Vocation
- Time:
  - Past
  - Present
  - Future
- Scope
  - Self
  - Church
  - Society
  - Creation



## 8. Some Definitions

*Health is “the strength to live, the strength to suffer and the strength to die. Health is not a condition of the body, it is the power of my soul to cope with varying conditions of that body”*  
(Jurgen Moltman *The Power & the Powerless*)

*Healing ... “brings a state of right-relatedness to God in every area of our being as we are set free to experience the restoring love of Jesus Christ in whatever befalls us on life’s journey”*  
(Dr Gareth Tuckwell)

*“Christian healing is Jesus Christ meeting you at the point of your need.”*  
(Bishop Morris Maddocks)

## 9. Causes of Disease

## 10. Categories of Healing

- Spiritual
  - Cause: Ourselves
  - Remedy: Repentance & Forgiveness
  - Aim: Renewal of our relationship with God in the power of his Holy Spirit (Titus 3.3-7)
- Emotional
  - Cause: Others
  - Remedy: Healing of memories, Prayer, Counselling
  - Aim: Freedom to live today without the negative effects of past hurts and harmful relationships
- Physical
  - Cause: Disease, accidents
  - Remedy: Prayer for healing, medicine, surgery
  - Aim: Restoring physical condition so that we are well enough to fulfil our God-given vocation
- Deliverance from evil
  - Cause: Sin by self or others
  - Remedy: Renunciation & repentance, Prayer for deliverance
  - Aim: Freedom from Satan’s bondage to follow God (James 4.7-8)





Type of Sickness	Cause	Prayer Remedy	Ordinary Human Remedy
<b>1. Spiritual</b>  Often contributing to emotional sickness  Sometimes contributing to bodily sickness	Personal sin	Repentance	_____
<b>2. Emotional</b>  Often contributing to Spiritual sickness  Often contributing to physical sickness	The fallen human condition (ie the person has been hurt by the sins of others)	Prayer for healing of the emotions and memories	Counselling
<b>3. Physical</b>  Often contributing to emotional sickness  Sometimes contributing to Spiritual sickness	Disease, accidents, psychological stress leading to psychosomatic illness	Prayer of faith for physical healing	Medical care
<b>4. Evil</b>  Any or all of the above <b>can</b> , upon occasion, be:	Demonic in its cause	Prayer for deliverance	_____

(based on Francis MacNutt's *Healing* pg 166)

*Teachers can point us to knowledge  
 Doctors to medicine  
 Theologians to religion  
 Philosophers to viewpoints  
 But only God points us to Jesus  
 Because all that he is  
 And all that we need*

## **11. Take care of yourself!**

Growing in wholeness is:

- Spiritually challenging
- Emotionally draining
- Physically tiring

## SESSION 1      PRACTICAL WORK

### **The River of Life**

Think about a river that flows from the hills to the sea. In parts it is straight and flows without obstruction, in parts there are many bends and constrictions. Sometimes the river will move slowly and safely, sometimes it will be fast and scary.

Now think about your lifehistory as if it were a river. Draw your 'River of Life' on a sheet of paper. Record the significant events that have changed the direction of your life. Start with your earliest memories and continue to the present day.

Reflect on the presence/growth or the absence/decline of peace (Shalom) and the Kingdom of God in the various changes in direction and power of your river.

Your "history" is unique and has helped to make you the person you are today. All the events of your life will have been working together for your good according to God's purpose for you, even though we may not yet be able to accept everything (Romans 8.28).

We are called to thank God for everything (1 Thessalonians 5.16-18). Can you begin to thank God for something that has before seemed only negative?

Make a note of areas where more reflection/prayer is needed.

In your small groups share one positive and one negative event on your river as you feel able.

Pray together.

### *A Prayer*

God of our todays and tomorrows  
as we prepare to marvel, reverence and  
kneel  
at the place where the breath of heaven  
touches our earth in human flesh and blood,  
and brings healing for all;  
harrow our hearts  
till we become the opened ground,  
in which your Spirit's seeds  
take root and grow.  
**Amen.**

(St Martin in the Fields, Advent Meditation)

## SESSION 1 LINKWORK

### Start a Journal

The purpose of a journal is to keep a personal, private account of your relationship with God and how it develops. Start a small notebook and during the course, write down anything that seems especially important to you.

Jot down notes in your journal after each session and have it to hand during your times of prayer and Bible reading.

As you write, you might ask yourself these sorts of questions:

- In what ways have I sensed God?
- What ideas have seemed important or new to me?
- How has God enriched my life?

Also jot down questions you want to ask or things you want to go back and think further about.

Make a note when you feel strongly about part of the course.

Note specific prayer requests and give thanks for answers to prayer.

Remember this is your private journal so be as imaginative in its use as you like.

### Going Deeper

- (i) Reflect further on your "river of life" and ask God for wisdom and insight. Record your thoughts in your journal.
- (ii) Make a list of all the roles you have in life. For example: man/woman, son/daughter, husband/wife, father/mother, Christian, sidesperson, youth group leader, sports team, counsellor, employee, stamp collector, etc. etc. When you have finished the list, add one or two words to describe each role (e.g., happy, reluctant, good, frustrated, etc.). Reflect on your list: what does it tell you about yourself?
- (iii) Take a sheet of paper and without using any words draw a picture with the title "God". *Please do try to do this, artistic skill is not necessary and no one else has to see your drawing!*

What does your picture say about your understanding of God; are you surprised by what you have drawn?

- (iv) Read slowly, meditate and pray through these Bible passages:
  - John 10.115,
  - Romans 8
  - Ephesians 1.114

What might God be saying to you through these passages?

- (v) Make a note of any questions you want to ask.



## 2.4 Forgiveness

- Heart of the Gospel
  - Romans 3.23-24 All have sinned, all justified by grace
  - Luke 15.11-17 Prodigal Son
  
- Comes first
  - Romans 5.8 While we were sinners, Christ died for us
  
- Is to be received
  - Psalm 32.15
  
- Invites repentance
  - Mark 1.15 Repent, and believe in the good news
  - Turning to face a new direction. "I turn to Christ"
  
- Is needed daily
  - 1 John 1.5-10 If we say we have no sin ...
  - Growing in wholeness increases our awareness of sin
  
- Means letting go
  - Psalm 103.12 As far as the east is from the west, so far he removes our transgressions from us.
  - Isaiah 38.17 You have cast all my sins behind your back
  - Micah 7.19 You will cast all our sins into the depths of the sea
  - But may need to revisit some areas of pain to gain deeper forgiveness
  
- Enables restitution
  - Luke 19.1-10 Zaccheus

- Can be linked to physical healing
  - Mark 2.112                      Paralyse man
  - James 5.16                      Confession and prayer
  - 2 Corinthians 5.19              Reconciliation
  - 1 Corinthians 11.1932          Holy Communion
  
- Is to be shared
  - Matthew 6.1415                  Lord's prayer – forgive as forgiven
  - Matthew 18.21end                Unmerciful servant
  
- Is a decision
  - Colossians 3.13                  Forgive each other; just as the Lord has forgiven you
  - Response of the will
  
- Means facing truth
  - Luke 6.3742                      Do not judge, and you will not be judged
  - Romans 3.23                      All have sinned
  
- Public or Private
  - James 5.16                      Confess your sins to one another ... so that you may be healed
  - Ministry of Reconciliation (Sacramental Confession)
  
- Brings release
  - Mark 11.2425                      Whenever you stand praying, forgive
  - Freedom for others and ourselves
  - "Catching monkeys"
  
- Is a process
  - Never try to force someone to forgive before they are ready

## 2.5 Forgiveness leads to Acceptance

- God's forgiveness of my sins leads to his acceptance of me
- My forgiveness of others enables me to accept them
- My forgiveness of myself enables me to accept who I am
- My "forgiveness" of God enables me to accept him as he is (in reality, of course, this is repentance of my own wrong attitudes! See the *Forgiving God* booklet listed in Resource Section)

There will be a need to forgive everyone with whom we have a close relationship, including authority figures (e.g. parents, teachers, clergy, supervisors etc.)

## 2.6 True and False Guilt

We cannot be forgiven for things which are not our fault. However, sometimes we need forgiveness for our actions that indicate our participation in the guilt of others, eg community, family or tribal sin. For more information on this, see Russ Parker's *Healing Wounded History*.

Healing comes through **understanding the truth** which leads to **allocation of responsibility** and then **confession/forgiveness**. Remember that forgiveness is not betrayal and sin against children is not their fault.

## 2.7 A Process for Making an Apology

- Acknowledge the offence
- Accept responsibility ("I'm sorry **that** I ...")
- Express remorse ("I feel bad about letting you down")
- Offer an explanation
- Offer reparation
- Avoid re-offending

(Source: *Apologising in Business* by Richard Bull in *Faith in Business* Volume 10 Issue 3, Autumn 2006)

***I am neither: Good nor Bad; Generous nor Selfish;  
Honest nor Dishonest; Saint nor Sinner. I am both***

***God loves me, forgives me and accepts me. And so, I can know God  
and love, forgive and accept myself and others.***

Compare this with Jesus' summary of the law in Matthew 22.37-40.



## SESSION 2      PRACTICAL WORK

### Clearing the ground – Repentance

When we first become Christians, we hear the call to repent and turn from our sins to Jesus, our Saviour and Lord. Sometimes, as we ask God to forgive us, all the sins and burdens we have been carrying seem to fall away as we receive His forgiveness. The joy of forgiveness can continue for a time and then fade as we discover that the initial confession of our sin was shallow. Like the layers of an onion, we can need further confession and forgiveness to reach sins, guilt and resentments that are more deeply buried. (Psalm 51.6)

In this exercise, we bring the failings of our past and confess them to God. Take a sheet of paper and go back as far as you can remember asking the Holy Spirit to help you recall guilty memories write down all the things that you still FEEL guilty about, e.g. 'I hurt so and so' or 'I was cruel to my brother' etc. You do not need to rake over every small sin or those you have already dealt with – let the Holy Spirit reveal the truth to you and write down what He shows you.

Now go over your list and ask for God's forgiveness for each item, confess them and ask for His forgiveness in the Name of Jesus. Receive his forgiveness with joy. Do this from as far back as you can remember to today. RECALL, WRITE, CONFESS, BELIEVE, RECEIVE. If at any point you do not feel forgiven then make a note in your journal so that you can return to it later, perhaps asking a trusted Christian friend to pray with you.

Having finished the confession, thank God for His love that forgives and covers every sin and remembers them no more!! Now fold the paper and read the words of 1 John 1.9. Keep the paper and we will burn them all together during the next session of the course.

### Clearing the ground – Forgiveness

Take a new sheet of paper, this time recalling the hurts and wounds that you have received. Ask the Holy Spirit to remind you of events and words that still hurt and bring out resentful feelings. Think about your father, mother, brothers and sisters, and the other authority figures in your life. One by one in your mind bring them before Jesus and work through your feelings (anger, hurt, resentment etc) in order to clear your relationship with them before God as deeply as you can.

Make a note of the incidents – e.g. 'Mother told me off in front of my sister for something I hadn't done...' or 'Go away, you always spoil things...' As you write, ask God to forgive you for holding on to the resentment and hurt.

Now forgive the person, just as God has forgiven you. Don't just "think" forgiveness, it is best to actually speak the words aloud in prayer: "Father, **I** forgive ..."

Go from as far back as you can remember up to today, confessing hurts and resentments and forgiving as you have been forgiven. If you find the memory very painful and hard to forgive, make a note of it in your journal so that you can consider it later, perhaps asking a trusted Christian friend to pray with you.

When you have finished, fold the paper and read the words of Ephesians 4.30-32. The paper will be burnt at the start of the next session.

## SESSION 2      LINKWORK

Spend a few minutes thinking about the people who have had the most influence on your life.

Write two or three words to describe each of them.

Using the "Personal Profile" word-list in Section 2 of the Resources Section, choose words that, for you, best describe God.

Compare your word list with the drawing of God you did last week.

Using the same list, choose words that describe your natural father (or father figure). Write a brief imaginary letter to him to express your feelings about the relationship you have had with him.

When you have time, repeat this exercise for your mother (or mother figure).

Parents and care-givers have a role to nurture and care for us and to call us into independence and true, affirmed identity. God is a true parent to us and exhibits both fatherly and motherly concern. Think about how your earthly parents have affected your view of God. What views of God might you now want to change as an adult?

Read Psalm 139

Meditate on your understanding of God and of yourself.

Where is God active in your life and where do you try to keep him out?

Prayerfully review the course so far and write your reflections in your journal. Make a note of any questions you want to ask.

## SESSION 3      EMOTIONAL WHOLENESS: Healing Life's Hurts

Reading: Psalm 139.1-4 & 13-16 and Ephesians 3.14-21

### 3.1 Categories of Healing

- 2. Emotional
  - Cause:            Others
  - Remedy:        Healing of memories, Prayer, Counselling
  - Aim:            Freedom to live today without the negative effects of past hurts and harmful relationships

### 3.2 Healing of the Memories

- Confusion of terms:    Healing of Memories or Inner Healing
- This is not:
  - Amateur psychology
  - Visualisation or hypnosis
  - Changing the past – it is changing how we respond to the past
  - A quick fix or alternative to hard work and discipline

#### A definition:

The basic idea of inner healing is simply this:

*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, and*
- 2) *fill with His love all those places in us that have so long been empty, once they have been healed and drained of the poison of past hurts and resentment.*

Francis MacNutt, *Healing* p.185

### 3.3 Biblical Examples

Simon Peter:	Luke 5.1-11 Luke 22.31-34; 54-62 John 21.3, 6, 15-19	Miraculous catch and call to follow Affirmation of loyalty; then denial Return to fishing; miraculous catch; then reinstated as disciple and commissioned as leader
Woman with issue of blood:	Luke 8.42-48	Public acceptance
Woman at the well:	John 4.1-42	Identity
Woman caught in adultery:	John 8.1-11	Respect
The "manifesto" of Jesus:	Isaiah 61.1-2 Matthew 12.20 Psalm 34.18	He has sent me ... to bind up the broken-hearted He will not break a bruised reed or quench a smouldering wick The LORD is near to the broken hearted, and saves the crushed in spirit

### 3.4 Some Causes of Emotional Damage

Parents should be able to:

listen	share
laugh	decide
love	discipline
work	worship
study	comfort
protect	play
set boundaries	cry

#### a. The Family

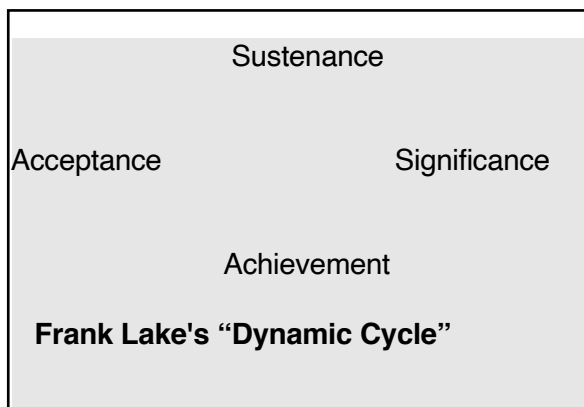
Basic needs:

- Communication
- Love
- Being there

"Good enough" parenting

Key Issues in Human Development:

- Security/belonging - "I'm wanted"
- Identity - "Who am I?"



- SelfWorth - "It's OK to be me"
- Achievement - "I am useful"

- Puberty - Sexual, physical and emotional security

A healthy cycle begins with acceptance. For example, Jesus was accepted at his baptism, sustained by the Spirit, gained significance (=identity) as God's Son and achieved in his ministry and death. This is the cycle of grace and peace.

An unhealthy cycle goes in reverse and is driven by the false hope that achievement will be the way to find identity and acceptance. This never leads to peace.

## **b. Inappropriate Control or Domination**

This is where we have been taken advantage of by someone who is physically, emotionally or spiritually stronger than ourselves (we all have been!). Please note that abuse, in the context of safeguarding children and vulnerable adults, is a particular form of control that has a set of specific meanings and associated requirements for reporting.

Physical, emotional and spiritual influences that can bind human beings arise from strong relationships with other people in any sphere of life, eg family, workplace, sexual partners, religious leaders. Some writers refer to these as Soul Ties. These can be: godly and/or ungodly – and a single relationship can have both good and bad aspects. Note:

- Right relationships lead to freedom not control
- Ungodly influence tries to imprison us. Fear is often involved

Domination affects:

- self worth
- trust of others
- trust of God

Healing comes through:

- love
- forgiveness
- acceptance
- specialist help may be needed

**Different people have different reactions to the same events.**

## **c. Pronouncements** (other people's opinions that we choose, or are forced, to believe)

- Negative statements made about us can become curses
- Corruption of "The Word" (John 1.1). God's words are always creative and redemptive.
- Beware of the words: never, always, can't or won't

## **d. Inner Vows** (Negative statements we make about ourselves)

- I'll never/always ...
- I can't/am ...

### 3.5 Some Symptoms of Emotional Damage

- Coping Mechanisms (Irrational beliefs)
  - Scapegoating or blaming others
  - Always being the victim
  - It's my fault
  - "Never", "always", "can't"
  
- Emotional imbalance
  - Lack of peace
  - Mood swings
  - Avoidance of anger
  
- Physical symptoms
  - Psychosomatic illness
  
- Addictions (behaviour over which an individual has impaired control with harmful consequences)
  - Activities - work, sport, caring, sex
  - Substances - alcohol, drugs, chocolate
  - Self-gratification
  
- Problems with Relationships
  - Resentments
  - Jealousy
  - Lack of trust
  
- Guilt
  - Persistent false guilt
  
- Low self-esteem
  
- Irrational fears
  
- Decision making difficulty

**Note: Some symptoms can also be caused by mental and/or physical illnesses. Do not jump to conclusions on the basis of too little knowledge. Be open to those with other professional insights.**

### **3.6 Finding Freedom – The Healing Process**

1. Discover the causes  
Identifying and listening to the stories that threaten our journey into wholeness/holiness. Allow God's Spirit to bring things to mind
2. Admit there is a problem and that we need help  
Confessing the problem to God. Doing this with another Christian can be helpful
3. Accept the truth of the diagnosis  
Listening with another to God's response and direction
4. Receive help (repentance, forgiveness, setting free)  
Receiving and responding to God's word and wisdom
5. Change and begin to move out into God's freedom  
Walking in newness of life

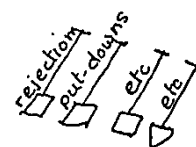
Don't rush – emotional healing takes time!



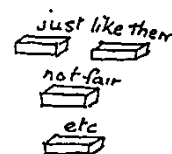
## SESSION 3 PRACTICAL WORK

This is the wall that WE built

These are the hurts,  
that dug the trench,  
that founded the wall, that WE built



These are the broodings,  
that followed the hurts,  
that dug the trench,  
that founded the wall, that WE built



This is the spite that cemented the broodings,  
that followed the hurts, that dug the trench  
that founded the wall, that WE built



These are the bricks we threw at the THEY  
who looked over the wall  
that was built with the spite and the broodings and hurts,  
that founded the wall, that WE built



This is the Man who broke down the wall,  
who forgave the spite and will heal the hurts  
that founded the wall we all built.



This is the WE and this is the THEY  
That fear the gap that was made by the man and miss the healing of the  
hurts  
That founded the wall be both built.



This is the faith that ...

There are many different approaches to the healing of memories.

One way to start is to write about a painful experience. If you have not done this before you may be surprised at how the very act of finding words to describe your feelings enables you to get in touch with what is really going on within you or between you and another person. Pray first for God's leading and protection, then take time to reflect on a relationship in which there is an unresolved tension or hurt, or on an experience which was painful. It may be recent or more distant. Feel free to choose what you want and to avoid what you want, but this is probably not the setting to deal with an issue of physical or sexual abuse for the first time.

When you're ready, begin to write it out in a way that suits you. If it's a relationship, you may find it helpful to write in dialogue form what would you like to say to the other person? What do you sense he/she might want to say to you in return? Or, you may want to write a straight account.

Do this in silence. No one will see what you have written.

At the end of the session we may use the prayer on the following page.

## **A Prayer of Confession and Absolution**

O Christ, in whose body was named all the violence of the world,  
and in whose memory is contained our profoundest grief,

We lay open to you:  
the violence done to us in time before memory;  
the unremembered wounds that have misshaped our lives;  
the injuries we cannot forget and have not forgiven.

The remembrance of them is grievous to us: **the burden of them is intolerable.**

We lay open to you:  
the violence done in our name in time before memory;  
the unremembered wounds we have inflicted;  
the injuries we cannot forget and for which we have not been forgiven.

The remembrance of them is grievous to us: **the burden of them is intolerable.**

We lay open to you:  
those who have pursued a violent knowledge the world cannot forget;  
those caught up in violence they have refused to name;  
those who have enacted violence which they have not repented.

The remembrance of them is grievous to us: **the burden of them is intolerable.**

We lay open to you:  
the victims of violence whose only memorial is our anger;  
those whose suffering was sustained on our behalf;  
those whose continued oppression provides the ground we stand on.

The remembrance of them is grievous to us: **the burden of them is intolerable.**

Hear what comfortable words our saviour Christ says to all who truly turn to God:

Come to me, all you who labour and are heavy-laden, and I will give you rest.  
Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find  
rest for your souls. For my yoke is easy, and my burden is light.

**We wholeheartedly repent of the evil we have done, and of the evil done on our behalf;  
and we look for grace to offer forgiveness, and to know ourselves forgiven.**

*Silence*

May the God of love and power  
forgive you and free you from your sins,  
heal and strengthen you by his Spirit,  
and raise you to new life in Christ our Lord.

**Amen.**

## SESSION 3 LINKWORK

Think back to when you were about 10 years old. What messages had you received about yourself at that age? What was your world like?

Thinking of the person you are today, complete the following sentences:

- I feel secure when...
- I feel a person of worth when...
- I feel useful when...

Section 3 of the Resource Section includes a list of many of the things that we should all be able to do if we are whole people. None of us are fully whole but reviewing this list may help us to identify where we are on the journey, how we have changed already and what needs to be looked at now.

As you go through this list, first ask yourself whether your parents and other key figures in your life were 'able to be' themselves. You may be able to release forgiveness to them for not being the people you needed/wanted them to be.

Go through the list again for yourself, noting any topics that may be a problem for you. Ask God to show you how he wants you to move forward. You may want to discuss this exercise with a trusted Christian friend.

Review the course so far and note any unresolved issues that need to be dealt with. Write up your journal.

## SESSION 4      PHYSICAL HEALING: Praying for the Sick

Reading: Luke 10.1-11 & 1620

### 4.1 Categories of Healing

#### 3. Physical

- Cause:            Disease, accidents
- Remedy:         Prayer for healing, medicine, surgery
- Aim:             Restoring physical condition so that we are well enough to fulfil our God-given vocation

### 4.2 Focus on the person not the problem

- seek God's perspective
- consider the whole person (Mark 2.1-12, 3 John 2)
- look for gifts, vocation, opportunities
- don't make assumptions
- God and the 'patient' are to set the agenda: *What do you want me to do for you?* (Matthew 20.32)

### 4.3 Healing is not simply problem solving

- valuing the person, not their ability to perform
- not simply restoring physical function
- restoring the possibility of fulfilling the purpose for which we were created
- chronic illness and disability can yield unique insights and ministries
- acceptance of incurability can open up new possibilities and help to restore self-control and self-esteem
- the vulnerable may need protection from insensitive ministry
- see Chapter 7 of *A Time to Heal* and the recommended books by Roger Hurding for more information

### 4.4 Some New Testament Words for Healing

Woman with the issue of blood, Luke 8.43-48:

- v. 43    Therapeuo        to care, treat, cure, heal        "no one could heal her"
- v. 47    Iaomai                to heal                                "she was healed"
- v. 48    Sozo                    to save                                "your faith has saved you"

Luke 17:11-19 - Ten lepers, Ten cleansed and healed (iaomai), One saved (sozo)

Link between health, healing, wholeness, holiness, salvation.

**The Church is called to be a therapeutic community, an advocate for healing and a messenger of salvation.**

## 4.5 Healing is a Wide-ranging Ministry

- Prayer and Medicine no conflict, we need both
  - James 5.14 Is any sick ... call the elders
  - Luke 10.30-37 Good Samaritan: oil and wine
  - Mark 7.33 Jesus spat and touched his tongue
  - Consult your GP - when was your last check-up?
  - Grace for medicines
  - Need for spiritual discernment before accepting some alternative therapies
  
- Obedience and Responsibility we are God's agents, be positive not arrogant
  - Matthew 10.7f Sending the 12
  - Matthew 28.20 I am with you always
  
- Success and Failure no such thing!
  - Matthew 27.46 Why have you forsaken me?
  - Hebrews 11.19f Not all the heroes of the faith were healed
  - Care and cure
  
- Now and Later healing can be progressive
  - Ecclesiastes 3.18, 8.48 A time for everything. NT: Chronos & Kairos
  - Mark 8.22 As trees walking
  
- Life and Death God is in control
  - Romans 8.38f Nothing can separate us from the love of God
  - Romans 14.7f Living and dying we belong to God
  - John 14.16 Do not let your hearts be troubled...
  - "Death is not the worst thing that can happen to a Christian"
  - Must seek to be at peace with our own mortality to be wholly available to the dying
  
- Us and Them whose faith?
  - Matthew 9.22 Woman reached out
  - Matthew 13.58 Lack of faith in Nazareth
  - Matthew 17.20 Faith the size of a mustard seed
  - Never blame a sick person for lack of faith
  
- Doing and Being both can be healing
  - Luke 10.38-42 Mary and Martha
  - Simple caring for one another is the foundation for a healing community
  - Touch, time and compassion
  - Psalm 46.10 Be still and know
  - Psalm 31.5 Into your hands ...
  - Letting Go and Letting God

- Pray with the mind and the Spirit
  - Romans 8.26            In the Spirit
  - Isaiah 50.4            Listen – God wants to speak
  
- Pray Alone and with Others
  - Matthew 18.19        Where two agree
  - Be careful with confidences, ask permission before telling others
  
- Gift and Ministry
  - Romans 12.12        Living sacrifice - be available
  - 1 Corinthians 12     Use your gifts
  
- Pray with touch and at a distance
  - Healing power of touch
  - Proxy healing
  
- Giving and Receiving - We are all Wounded Healers
  - Acts 20.36            Paul is prayed for
  - Colossians 4.3        Pray for us
  - 1 Corinthians 12.12ff We are the body of Christ
  - All are to give and receive
  - Care for the carers

## 4.6 How groups can pray for a sick person

1. Describe the situation (being careful to respect confidences).
2. Begin to pray: first come to God in confession (James 5.16). Then ask for God's wisdom about how to pray for the person or situation. Wait in silence allowing God time to speak and us to listen!
3. Share what you think God might be saying. Encourage people to mention any thoughts, feelings, words, pictures or Bible verses that have passed through their minds. These thought fragments may well form part of the whole (like pieces in a jigsaw) that God is communicating. Don't worry if nothing seems to make sense at first.
4. Agree how to pray.
5. Pray together.
6. Discuss your experience and if necessary go back and repeat cycle.

If the person concerned can be present, then it would normally be appropriate to pray for them with the laying on of hands at step 5 and perhaps to anoint them with oil.

If the sick person is not present, then it may well be appropriate for one of the group's leaders to tell them what has happened and to pray with them personally.

For insights into long term prayer, see also 'Praying for a friend with cancer' Page 8 in Resources Section.

### **Please note:**

This model of listening prayer is designed to respond to the common feeling of helplessness that can follow news of a serious illness.

In handling our on-going response we will want to be listening for the ill person in their entirety – physically, emotionally and spiritually. We will also need to be listening to and caring for ourselves – how does the situation affect our own feelings of security and trust in God etc?

A comprehensive approach to listening is promoted by the excellent Christian Listeners programmes made available by the Acorn Christian Foundation. The sheet "Active Listening", in the Resource Section, summarises part of their methodology.

## SESSION 4      PRACTICAL WORK

### **A Listening Exercise in groups of 6-8:**

- i. Each person speaks out a truth about God (eg “God is love”)
- ii. Each person speaks a truth on behalf of God (eg “I love you”)
- iii. We pray together for God to speak to us by his Holy Spirit
- iv. We wait in silence
- v. Each person shares what they think or feel God may have said, whether a word, picture, scripture text. It is OK not to speak!
- vi. Groups share their feelings about this exercise and whether any of the “words” were for them, then end in prayer.

### **A Silent Prayer Exercise in pairs:**

- i. Sit in silence, focussing on the person sitting on your left
- ii. The “left” person brings to mind an issue for prayer
- iii. When this is clear, or after a reasonable time (if nothing specific comes to mind) they touch their prayer partner’s hand or arm
- iv. The prayer partner lays a hand on their shoulder and prays silently
- v. Swap over and repeat
- vi. Share with each other something about the experience.



## SESSION 4      LINKWORK

Read through the healing accounts in **one** of the Gospels (see list on page 1 of the Resources Section).

What strikes you about Jesus' ministry of healing?

What lessons do you want to learn concerning your own situation and ministry?

On a blank sheet of paper draw a picture, without using any words, with the title 'Death'.

Reflect prayerfully on what you have drawn, note especially any fears and/or hopes that your drawing may suggest.

How does the picture relate to your beliefs about death, resurrection, heaven and hell?

Read and reflect briefly on these passages:

John 11.2526

John 14.16

Romans 14.79

1 Corinthians 15.2122, 3538, 4244

Philippians 1.2024

Think about how open you are to hear God speaking to you and to praying for the sick.

Pray through any hopes, hesitations or fears. Are there any questions you want to ask?

## SESSION 5 DEALING WITH BARRIERS TO WHOLENESS

Reading: Romans 8.31end

### 5.1 Categories of Healing

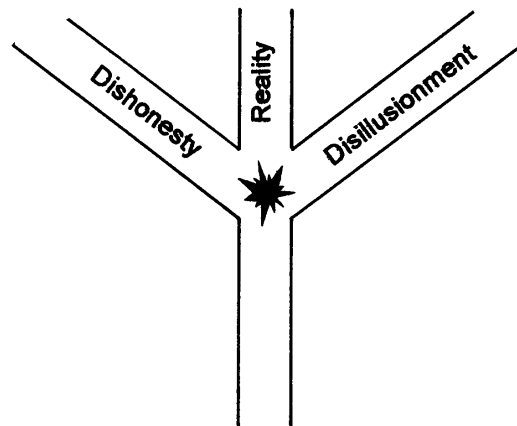
#### 4. Deliverance from evil

- Cause: Sin by self or others
- Remedy: Renunciation & repentance, Prayer for deliverance
- Aim: Freedom from Satan's bondage to follow God (James 4.7-8)

Barriers come from ourselves and the forces of evil (spiritual and human) but never from God who always gives us a way out (1 Corinthians 10.13).

### 5.2 Roadblocks – how do we handle the bad things in life?

Jeremiah 6.16 and 18.15 – the ancient paths



### 5.3 Decide Do you want to change?

- Jesus said to the man at the pool of Bethesda “*Do you want to be made well?*” (John 5.6)
- Christian healing is free but there is usually a requirement to change
- We lose our excuses and have to take personal responsibility

### 5.4 Decide Is Jesus Lord?

- No one can say "Jesus is Lord" except by the Holy Spirit (1 Corinthians 12.3)
- Do we welcome all that God gives?
  - His gifts (1 Corinthians 12.7ff)
  - His body - the church (1 Corinthians 12.12ff)
- Apart from Jesus, who or what holds power over us?
  - Need to renounce, reject and repent of the lies and false gods that we have allowed to control us (eg possessions, money, other people, reputation, power, role, status)

- We are to allow Jesus to bring wholeness to us in his way and in his time
  - Receive our new name and identity from him (Isaiah 62.2-4, Revelation 2.17, 3.12)

I will change your name, you shall no longer be called  
wounded, outcast, lonely or afraid.  
I will change your name,  
Your new name shall be confidence, joyfulness, overcoming one;  
faithfulness, friend of God, one who seeks my face

DJ Butler ©Mercy Publishing/Thankyou Music  
(Published in Songs of Fellowship)

## 5.5 The Works of Satan

- he tempts people to doubt and disobedience  
Genesis 3.45
- he can inflict disease Job 2.7  
(N.B. not all disease and sickness is caused by Satan)
- he brings bondage Luke 13.16
- he is a liar, the "father of lies", deceiving and confusing people  
John 8.44
- he promotes sin John 13.2
- he blinds people's minds to the truth 2 Corinthians 4.4
- he can perform counterfeit signs and wonders - 2  
Thessalonians 2.9
- he is a destroyer 1 Peter 5.8

There are two equal  
and opposite errors  
into which our race  
can fall about devils.  
One is to disbelieve  
in their existence.  
The other is to  
believe, and to feel an  
excessive and unhealthy  
interest in them.

CS Lewis  
*Preface to the Screwtape Letters*

## 5.6 The Defeat of Satan

- Jesus came to destroy his works 1 John 3.8
- From the very start of Jesus' public ministry Satan revealed his hostility
  - Temptations in the wilderness - Matthew 4.111
- Jesus' Kingdom ministry was an attack on the works of Satan
  - Good News - Luke 4.1819 (Isaiah 61)
  - Man with unclean spirit - Luke 4.3436
  - Woman in synagogue - Luke 13.1013,16

- Jesus cast out evil as part of his healing ministry
  - Boy with unclean spirit - Luke 9.42
  
- It was part of his teaching about the Kingdom
  - Strong man Luke 11.20-26
  
- He taught his disciples to overcome the power of Satan
  - Sending of the 70/72 Luke 10.19
  
- By his death and resurrection Jesus was victorious over death, the last weapon of Satan.
  - Death defeated – 1 Corinthians 15.3-8
  - Thrown down a - Revelation 12.10
  - Rescue from the power of darkness Colossians 1.13-15
  - Destroy the power & fear of death - Hebrews 2.14, 15
  - Satan still allowed some power until the end time, some say this is similar to D day and VE day at the end of World War II, it is consistent with the “now and not yet” of God’s Kingdom.
  
- Be confident in the spiritual protection given to us – Ephesians 6.13-18

## **5.7 How we can be held in bondage**

### **a. Voluntary Bondage where we choose to keep God out**

- Deuteronomy 18.9-13      Avoid occult practices
- Deuteronomy 30.11-19    Choose life
- Ephesians 1.4              Be holy
- Satan usually only has power over us if we choose to let him have it
- Landing pads – the areas of our lives where Jesus does not have first place
- Some examples:
  - Our own deliberate sins of thought, word or deed; especially those sins we find difficult to admit to others (e.g. abortion, sexual sin, criminal acts, pornography, addictions)
  - False religions, cults, Freemasonry
  - Faith healing not in the name of Jesus
  - Occult involvement
  - Pronouncements and selfcurses
  - Superstitions
  - Fascination with death and the dead

## **b. Involuntary Bondage**

- Oppression not Possession: We can be “bothered by an unclean spirit”
- Sin of others does not remove our responsibility to respond in a Godly way - we can forgive and gain freedom
- Some examples:
  - Ancestral/Generational sin eg Exodus 20.4-6 with punishment to 3rd & 4th generation
  - National / Cultural traits, resentments and identities
  - Pronouncements/Curses
  - Rejection
  - Domination / Abuse
  - Violation (eg trauma / violence / burglary)

## **5.8 Possible symptoms of demonic affliction**

- Addictions that cannot be broken: alcohol, drugs, smoking, gambling, eating, sex, pornography, superstitious actions.
- Unpredictable behaviour or violence.
- Inability to accept forgiveness.
- Unusual physical manifestations when the Holy Spirit is invoked; fear of receiving Holy Communion or being prayed for, or saying the name of Jesus.
- Irrational fears.

**NOTE: All these could also be symptoms of emotional disease (see Session 3) or mental illness. Spiritual discernment by more than one person is vital. Normally a church leader and denominational specialist should be involved before diagnosing that deliverance is necessary. Avoid telling anyone that they need deliverance. Wherever possible also seek medical or psychiatric advice.**

## **5.8 Gaining freedom in Christ**

1. Affirm loyalty to Christ.
2. Confess to another Christian. (James 5.16)
3. Repent and be cleansed by the blood of Christ. (Hebrews 9.11-14)
4. Renounce the sin, its pleasure, and all the works of Satan.
5. Prayer for freedom, peace and filling with the Holy Spirit.
6. Consider prayer for deliverance only if necessary and only under proper church authority. Very frequently, the normal spiritual disciplines of repentance and forgiveness are sufficient to effect freedom. Often a silent, private prayer for freedom is sufficient for a troubled person to accomplish steps 1 - 4.

## SESSION 5      PRACTICAL WORK

Submit yourself afresh to the Lordship of Jesus Christ and ask to be filled with his Spirit (Ephesians 5.121).

Ask God to reveal any barriers to wholeness in your life. Wait quietly. Write down the things that come to your mind.

We will then renew our baptismal promises together.

If you feel that you need help in overcoming any specific barriers God has revealed, ask one of the course leaders or your own church leader to pray with you.

## **Affirmation of Baptismal Faith**

In baptism, God calls us out of darkness into his marvellous light. To follow Christ means dying to sin and rising to new life in him. Therefore I ask:

Do you reject the devil and all rebellion against God?

**I reject them.**

Do you renounce the deceit and corruption of evil?

**I renounce them.**

Do you repent of the sins that separate us from God and neighbour?

**I repent of them.**

Do you turn to Christ as Saviour?

**I turn to Christ.**

Do you submit to Christ as Lord?

**I submit to Christ.**

Do you come to Christ, the way, the truth and the life?

**I come to Christ.**

May God who has given you the desire to follow Jesus, give you also the strength to continue in the Way.

**Amen.**

Brothers and sisters, I ask you to profess the faith of the Church.

Do you believe and trust in God the Father?

**I believe in God, the Father almighty,  
creator of heaven and earth.**

Do you believe and trust in Jesus Christ, the Son of God?

**I believe in Jesus Christ, his only Son, our Lord.**

**He was conceived by the Holy Spirit,**

**born of the Virgin Mary,**

**suffered under Pontius Pilate,**

**was crucified, died, and was buried.**

**He descended to the dead.**

**On the third day he rose again.**

**He ascended into heaven,**

**he is seated at the right hand of the Father.**

**And will come again to judge the living and the dead.**

Do you believe and trust in God the Holy Spirit?

**I believe in the Holy Spirit,**

**the holy catholic Church,**

**the communion of saints,**

**the forgiveness of sins,**

**the resurrection of the body,**

**and the life everlasting. Amen.**

May God, who has received you by baptism into his church,

pour upon you the riches of his grace,

that within the company of Christ's pilgrim people

you may daily be renewed by his anointing Spirit,

and come to the inheritance of the saints in glory.

**Amen.**

Those who are baptized are called to worship and serve God.

Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?

**With the help of God, we will.**

Will you persevere in resisting evil, and whenever you fall into sin, repent and return to the Lord?

**With the help of God, we will.**

Will you proclaim by word and example the Good News of God in Christ?

**With the help of God, we will.**

Will you seek and serve Christ in all people, loving your neighbour as yourself?

**With the help of God, we will.**

Will you recognise Christ's authority over human society, by prayer for the world and its leaders, by defending the weak, and by seeking peace and justice?

**With the help of God, we will.**

Lord God, in our baptism you called us and brought us into your Church, commissioning us to witness to the faith of the crucified Christ and to be his faithful disciples to the end of our lives; so now with joy we take upon ourselves the yoke of obedience and for love of you engage ourselves to seek and do your perfect will. We are no longer our own, but yours.

**We are no longer our own, but yours.**

**Put us to what you will, rank us with whom you will;**

**put us to doing, put us to suffering;**

**let us be employed for you or laid aside for you,**

**exalted for you or brought low for you;**

**let us be full, let us be empty;**

**let us have all things, let us have nothing;**

**We freely and wholeheartedly yield all things**

**to your pleasure and disposal.**

**And now, glorious and blessed God,**

**Father, Son and Holy Spirit,**

**you are ours and we are yours.**

**So be it. And the covenant which we have made on earth,**

**let it be ratified in heaven. Amen.**

May Christ dwell in your hearts through faith,  
that you may be rooted and grounded in love  
and bring forth the fruit of the Spirit.

**Amen.**

(Compiled using material from *Common Worship, New Patterns for Worship* and the Methodist Covenant Service)



## SESSION 5      LINKWORK

Review the course and your journal.

Make two new lists in your journal:

- firstly list the things that God has done in your life during the course, and
- secondly list the things that have surfaced for you but which have not yet been resolved.

Identify one thing from your second list and write out a prayer concerning it.

In prayer, thank God for what he has already done and for what he is going to do in the future.

Prayerfully consider your expectations, hopes and fears concerning the healing service.

Meditate on Ephesians 6.118.

Is there a new characteristic or habit that God wants you to develop?

## SESSION 6      SACRAMENTAL MINISTRY OF HEALING

Reading: James 5.13-16

### 6.1 Sacraments, Signs and Symbols

- “an outward and physical sign of an inner and spiritual grace”
- Jesus left two great Sacraments of Baptism (Acts 2.38) and Holy Communion (1 Cor 11.23ff) – both are healing
- Many aspects of creation can be sacramental – a sunset, scenery, art, music, poetry
- In church worship – candles, music, stained glass windows, liturgy, touch, smell, time
- Importance of what we do **and** how we do it. Good practice is a vital ingredient for healing
- All of these can be channels of God’s healing grace
- Of special significance in the healing ministry are the laying on of hands and anointing with oil

### 6.2 Laying on of Hands

- Luke 4.40      Simon’s mother-in-law
- James 5.14    Call the elders to pray over them
- Mark 16.18    Signs of the end: lay hands on the sick who will recover
- Acts 28.8      Paul in Malta praying for Publius’ father, putting his hands on him
- Touch assists healing, although for a few, it can remind them of previous abuse
- Lay hands **lightly**, normally on the head or shoulder or on the affected part
- Ask permission and always take care to avoid embarrassment or offence
- Ideally use mixed pairs of ministers, avoid private one-to-one ministry
- Sometimes single gender ministry is appropriate.
- Ensure that those who pray for others, regularly receive prayer for themselves

In the name of our Lord Jesus Christ who laid his hands on the sick that they might be healed, we lay our hands upon you.

May Almighty God, Father, Son, and Holy Spirit, make you whole in body, mind, and spirit, give you light and

In the name of God and trusting in his might alone, receive Christ’s healing touch to make you whole.

May Christ bring you wholeness of body, mind and spirit, deliver you from every evil, and give you his peace. Amen.

Spirit of the living God, present with us now, enter you, body, mind and spirit, and heal you of all that harms you in Jesus’ name. Amen.

*Iona Community*

### 6.3 Anointing with Oil

- James 5.14 "... anointing them with oil ..."
- Mark 6.13 Sending the 12 who anointed with oil
- Luke 10.34 Good Samaritan used oil and wine (medicine)
- Christ the Anointed One
  - The Greek *Christos* means the Anointed one of God (same as Hebrew *Messiah*)
  - Jesus was anointed with the Holy Spirit and power (Acts 10.38)
  - Jesus' Manifesto (Isaiah 61 & Luke 4)
- Anglican Bishops normally bless olive oil on Maundy Thursday for use in their diocese
  - For use in Baptism
  - For ministry to the sick
  - Perfumed oil for use at Confirmation and Ordination (Chrism)
- In Anglican public worship, a bishop or priest must preside and bless the oil to be used

Lord, holy Father, giver of health and salvation, as your apostles anointed those who were sick and healed them, so continue the ministry of healing in your Church. Sanctify this oil, that those who are anointed with it may be freed from suffering and distress, find inward peace, and know the joy of your salvation, through your Son, our Saviour Jesus Christ. Amen.

*Common Worship*

- Priests normally anoint but may involve deacons and lay ministers.
- Anointing can be administered to the forehead and/or palms, with the sign of the cross

**N**, I anoint you in the name of God who gives you life. Receive Christ's forgiveness, his healing and his love. May the Father of our Lord Jesus Christ grant you the riches of his grace, his wholeness and his peace. Amen.

*Common Worship*

As outwardly and with sacramental oil your body is anointed so may Almighty God, our Father, inwardly anoint your soul, to strengthen you with all the comfort and the joy of his most Holy Spirit, and loose you from all that troubles you in body, mind, or spirit. May he send you forth, renewed and restored to do his will, to your benefit, in the service of others, but above all to the glory of his Holy Name. Amen.

*St Marylebone Parish Church*

## SESSION 6      LINKWORK

In the weeks and months to come, expect that God will continue to lead you into further wholeness.

Spend time reviewing and praying through the course material and Bible references.

Try to have regular times of 'retreat' away from your normal routine.

Ensure that you are committed to regular worship, prayer and fellowship with other Christians.

Find a "soulmate" or Spiritual Director with whom you can be open and honest about yourself and your walk with God.

Look out for opportunities to learn more about the healing ministry and to support its development in your church and community.

Make use of the opportunities to receive prayer ministry when it is available.

Christ has no body now but yours  
No hands, no feet on earth but yours  
Yours are the eyes with which he sees  
Yours are the feet with which he walks  
Yours are the hands with which  
he blesses all the world.

(St Teresa of Avila)

## **SESSION 7      GOOD PRACTICE IN THE HEALING MINISTRY**

Reading: 1 Thessalonians 3.12-13 and 5.15-25

### **7.1      Prepare the ground to give a solid foundation for the healing ministry**

- Review of church life - Personal
  - Vocational Discernment
  - Personal Spiritual Growth
  
- Review of church life - Relationships
  - Between Members
  - Between Churches
  - With the community
  
- Review of church life - Mission
  - Welcome
  - Willingness to change
  - Integrated part of the church's mission and ministry
  
- Prayer and listening to God
  - Every context is different
  - What is right here, now?

### **7.2      How to begin a ministry of healing**

- Start with an interest group
  - Small but open
  - Invite people with experience and appropriate maturity
  - Involve doctors, nurses, social workers and counsellors where possible
  - Talk and pray together

- Visit / Learn from other churches
- Run a basic teaching course
- Teach a sermon series
- Discussion with Leadership Team or Church Council to discern appropriate methods
  - Intercessions in Sunday Worship
  - Link with Pastoral Care
  - Listening Ministry (eg Acorn Christian Listeners)
  - Laying on of Hands (How? Where? Who?)
  - Anointing with oil (Who? How often?)
  - Sacramental confession / Ministry of Reconciliation
  - Public and/or private ministry
  - Ministry to the sick & dying (home/hospital)
  - Ecumenical cooperation
  - Ordained and lay
  - Oversight?

### **7.3 Making a Start**

- Use a Prayer Board or Book
- Start a Prayer Chain
  - Confidentiality
  - Close the loop to ensure accuracy
- Start a Prayer Group
  - Clear purpose – listening & praying
  - Confidentiality
  - Time limited, structured meetings

- Identify a Healing Ministry Team with
  - People you trust
  - Open to learn
  - Growing spiritually
  - People who don't need to be needed too much
  - Will work under authority
  - Discernment of Gifts
  - Gender / cultural / age balance
  
- Form the Healing Ministry Team
  - Learn / train / pray together
  - Collaborate with others
  - Review, Reflect, Plan
  - Accountability, Reporting
  - Ring the Changes – people and methods
  - Start small

#### **7.4 Before helping others...**

- Sawdust and planks (Mt 7.3)!
  
- Our needs or their needs
  
- Never think you are indispensable!
  
- Receive and give
  
- Collaborative not solo
  
- Be true to yourselves - Pray as you can, not as you can't!
  
- Be open to receive Supervision / Spiritual Direction

## 7.5 Good Practice

- Don't minister alone or when tired
- Set boundaries
- Keep learning
- Be accountable
- Ask for help / refer to others
- Stay in touch (discreetly)
- Equip others to develop the ministry
- Welcome people - make it easy to receive ministry
- Don't abuse or embarrass them
- Seek consent before praying/touching
- Pray in male – female pairs
- Use light touch if appropriate and with permission
- Don't accuse others of lack of faith
- Listen, don't assume
- Be sensitive to Gender/Cultural/Disability issues and needs
- Keep confidences, don't gossip
- Discern when to pray openly (eg in public worship) or privately
- Beware of collusion
- Pray now and later
- Release responsibility to them and God
- Share testimonies, but not too quickly



## **7.6 Standards and Policies to protect the ministry**

- Safeguarding Children and Vulnerable Adults
- Prepare a policy document
  - Confidentiality & Good Practice
  - Handling emergencies
  - What records are kept (GDPR compliance)
  - Complaints Procedure
  - Health & Safety
- Denominational Standards
- Insurance

## **7.7 Deliverance**

Always ensure that where deliverance or exorcism may be needed you adhere to your denominational guidance and always get advice and support. For Anglicans, the Bishops' Guidelines state that deliverance is to be carried out:

- By experienced and approved people (all dioceses have skilled advisers to assist)
- In the context of prayer and sacrament
- In collaboration with medical resources
- Followed up with pastoral care
- With minimum publicity

The House of Bishops' Guidelines for Good Practice in the Deliverance Ministry 1975 (revised 2012)

## 7.8 Staying Healthy while helping others

Have regard for your spiritual, intellectual, social and physical health, development and well-being. As someone once said: *If your output exceeds your input then your upkeep will be your downfall!*

Seek to maintain a good balance.

*Self-care is never a selfish act –  
it is simply good stewardship of the only gift  
I have, the gift I was put on earth to offer to  
others.*

Parker Palmer, *Let your life Speak*,  
Jossey Boss, 2000, p30

### **Toki Miyamisha's version of Psalm 23**

*The Lord is my pacesetter, I need not rush,  
He makes me stop and rest for quiet intervals.  
He provides me with images of stillness, which restore my  
serenity.  
He leads me in ways of efficiency through calmness of mind.  
His guidance is peace.  
Even though I have a great deal of things to accomplish each  
day,  
I will not fret.  
For his presence is here, his timelessness, his importance  
will keep me in balance.  
He prepares refreshment and renewal in the midst of activity  
by anointing my head with oils of tranquility.  
My cup of joyous energy overflows.  
Such harmony and effectiveness shall be the fruit of my hours,  
For I shall walk in the peace of the Lord  
And dwell in his company for ever. Amen.*

## 1. ANALYSIS OF JESUS' HEALING MINISTRY IN THE GOSPELS

	Matthew	Mark	Luke	John
<b>Healings</b>				
Man with unclean spirit		1.2128	4.3137	
Peter's motherinlaw	8.1415	1.3031	4.3839	
Man with skin disease	8.24	1.4042	5.1214	
The paralysed man	9.28	2.312	5.1726	
Man with withered hand	12.914	3.16	6.611	
Gadarene Demoniac	8.2834	5.117	8.2639	
Woman with bleeding	9.2022	5.2434	8.4248	
SyroPhoenician's daughter	15.2128	7.2430		
Deaf and dumb		7.3137		
Blind man		8.2226		
Child with evil spirit	17.1418	9.1427	9.3843	
Bartimaeus (sight restored)	20.2934	10.4652	18.3543	
Centurion's servant	8.513		7.110	
Two blind men	9.2731			
Dumb demoniac	9.3234			
Blind and dumb demoniac	12.22		11.14	
Woman bound by Satan			13.1013	
Man with dropsy			14.14	
Ten lepers			17.1119	
Malchus' ear			22.4951	
Nobleman's son				4.4653
The cripple at the pool				5.19
Man born blind				9.141
<b>Raising of the Dead</b>				
Jairus' daughter	9.18-26	5.21-4	8.40-56	
Widow's son			7.1117	
Lazarus				11.144
<b>Summary Accounts of Healings</b>				
After the Sabbath	8.161	1.3234	4.4041	
Many demons		1.39		
Multitudes follow Jesus	12.1516	3.1011	6.1719	
A few people	13.58	6.56		
"All who touched him"	14.3336	6.5456		
A summary before teaching	4.32		6.1719	
Crowds	9.35			
"Go tell John"	11.45		7.2122	
Crowds	14.14		9.11	6.2
Large Crowds	15.30			
Large Crowds	19.2			
Multitudes			5.15	

See also Ian Cowie's book *Jesus Healing Works and Ours* for an alternative analysis of New Testament healing accounts.

## 2. PERSONAL PROFILE

Use this list of word pairs to create a simple profile of yourself and the key people in your life (eg your parents, spouse and other authority figures). There is no significance in the placing of words, ie all the "good" words are not on one side and there is no perfect profile. Be spontaneous in your responses. Do the exercise for yourself first and then for others. Use initials to make a mark between the two opposites to show where that person best fits.

critical	accepting
sensitive	indifferent
warm	cold
unconditional love	conditional love
communicator	silent
controlling	releasing
available	absent
understanding	judgemental
weak	strong
honest	dishonest
perfectionist	accepting
interested in others	self-centred
happy	unhappy
in-touch with feelings	not in-touch with feelings
diligent	lazy
trustworthy	unreliable
abusive	protective
self-controlled	out of control
open	closed
followed through	unstable
forgiving	unforgiving
passive	assertive
knowing God	not knowing God
responsible for own actions	blame others / circumstances
rigid	flexible
outgoing	introverted
playful	not playful
rational	irrational
hostile	tolerant
able to admit mistakes	never wrong
successful	failure
able to show affection	unable to show affection
self-respecting	self-hating
provider for the family	not a provider

This exercise may help you discern patterns of behaviour that come from your past which could become growth points for the future. What are the two or three areas that you would like to change? Spend time in prayer asking for God's wisdom for how to begin. You might find it helpful to talk and pray this through with a trusted Christian friend.

### **3. I AM ABLE TO...**

A person who is growing in wholeness and maturity will be able to do more and more of the following as time goes on. Read through the list and then mark up to five topics that you regard as current priorities for your growth. Keep a note of them in your journal.

speaking the truth in love	being alone
making mistakes	being prayed for
succeeding	praying for others
failing	listening
loving myself	leaving the past
loving my heavenly Father	choosing whether to follow trends/fashion
loving my family	grieving over life's hurts
loving others who don't agree with me	crying
being loved by my heavenly Father	giving to myself
being loved by others	giving to others without strings attached
forgiving myself	being kind to myself
refusing to hold resentments against God	being kind to others
forgiving all others	delaying present gratification for future reward
receiving forgiveness from others	accepting my sexuality
receiving forgiveness from God	worshipping
having self-control	ministering to others
not being controlled by what others think	being under authority
changing	being teachable
allowing others to change (at their own pace)	persisting through hard times
playing	being content not to compare myself with others
sharing feelings	being creative
trusting myself	recognising and using my gifts
trusting others	being free from effects of past hurts
accepting my own strengths	being free from saying: "if only, never, always"
accepting my own weaknesses	making decisions
relaxing	being free from parental control
taking a risk	being flexible
taking responsibility for my own actions	being free from bitterness and hatred
saying NO	being free from self-centredness
being content	waiting peacefully
being angry	

## 4. PRAYING FOR A FRIEND WITH CANCER

**Question:** A friend of mine has been diagnosed as having inoperable cancer. How should I pray for her? Should I expect God to heal her miraculously?

**Answer:** Your question raises a number of issues and we want to answer under three headings:

### Ways of praying for your friend

#### ◆ Listening to God:

'The Lord . . . wakens my ear to listen' (Is 50.4)

Your first prayer might be, 'How should I pray Lord?', and 'What is in your heart and mind for my friend?'

Why not meet *with others* to listen to God? When you are together God's word can be checked out and there is less chance of wishful thinking. In a group you will also find support and encouragement to go on praying.

There is probably someone else you could ask to listen to God on behalf of your friend. Often those outside a situation are more able to listen in a detached way to what is in God's heart and mind. There may also be communities or centres in your area which offer a ministry of intercession (check that it is confidential before you give too much detail).

You may feel you are hearing nothing from the Lord. This doesn't mean 'stop praying'. Rather, God allows you to live with uncertainty because that is really the nature of faith. He wants you to trust him with your friend even though he has not revealed a way through. He wants you to go on praying in the Spirit.

It may be that you receive a word of knowledge giving insight into the situation, or a prophecy revealing something of God's purposes. These can direct your prayers and praises more specifically. But beware. Words from God should not be used as 'proof' that 'everything will be all right'; just as words from the doctor should not be used to prove that everything will go 'wrong'. Keep a sense of balance and perspective. Be careful of sharing specific 'promises' with your friend. A true word from the Lord is characterised by a sense of 'aha!' — that is, it includes an element of surprise with an element of recognition. It is never simply a comfortable confirmation of what you wanted to hear.

As you listen to God you may also become aware of action you should take for your friend — e.g. should you get involved and visit her, or simply pray at a distance? Through this situation of pain the Lord is also dealing with you, so be ready to hear something for yourself!

#### ◆ Soaking prayer:

'Lord, the one you love is sick' (Jn 11.3)

In soaking prayer simply hold your sick friend into the love of Jesus. This is usually a prayer of silence and works well in a group. The emphasis is on the love and grace of Jesus soaking into the one who is held into him. You can pray for a relatively long time in this way, either with your friend if she is happy or in a separate place.

#### ◆ Gut prayer:

Paul yearned for his friends with the 'bowels of Jesus Christ' (Phil 1.8)

The prayer of empathy means putting yourself into your friend's shoes. Again it is often a prayer of silence, or of sighing or groaning (Rom 8.26). Weeping has a real place in intercession. Give God your feelings, which are precious to him, as you identify with your friend's need. It may also be right to weep with her. We have witnessed beautiful healing moments when tears have been shared with someone who was dying.

#### ◆ 'On the altar' prayer:

'Into your hands I commit . . .' (Psalm 31.5)

In this way of prayer you let go of your friend and, giving thanks that she has been given to you, you now give her back to God. It is time to take your 'hands off'. You can tell the Lord what you feel he ought to do, but you cannot twist his arm! Putting her on the altar of his love means you abandon her to his perfect will. This may mean that (like Abraham with Isaac, Heb 11.19) you 'receive her back as from the dead'. Either way you let go.

#### ◆ Prayers of affirmation and authority:

'Be strong in the Lord' (Eph 6.10)

Your authority rests in the Lordship of Jesus Christ, and springs from a place of trust, rest and peace. Cultivate this in your praying. Give thanks that God covers your friend with his armour (Eph 6.10-18) and gives her complete

salvation in Christ. Claim his freedom from all powers of evil.

Sometimes it seems appropriate to curse a cancer in the name of Jesus or to bind a spirit of infirmity. Don't move into this area with her unless you really have her express permission. Someone experienced in praying for the sick should be with you in this.

## Expecting God to heal her

Yes indeed: expect God to *heal her!* This is his promise and as you pray we expect you to witness it. But we have to say this does not necessarily include her being 'miraculously cured'. Nevertheless you can expect some healing of:

### ◆ Body

Francis MacNutt in *The Power to Heal* talks about various levels of physical healing, eg, cessation of pain  
removal of the side effects of treatment, drugs, etc.  
some stabilisation of the illness.

You can pray confidently for God to bless, often through medical and nursing attention, so that your friend is in a place of relative well being within the limitations of her illness.

Often the impression is given that physical healing is all or nothing, and this is not usually the case.

### ◆ Mind and spirit

Healing for your friend involves her relationship with God and with the people around her, as well as an attitude of mind. Gareth remembers that when his father was dying he commented, 'You know, all those prayers for my healing were answered. The depression I was going into a year ago has left me completely, and so has all the fear of dying: I know it won't be long now'. Healing of mind and spirit is as much a miracle as healing of the body. Moltmann defined true health as 'the strength to live, the strength to suffer, and the strength to die'.

## Being alongside your friend

### ◆ Her Agenda

Try not to load her up with yours! Sometimes Christians say and do terrible things to the sick and dying. Listen to where *she* is, and move along with her. Illness and growing weakness take a person through various stages of loss and adjustment, eg:

- coming to terms with the diagnosis, which may include denial and avoidance;
- feelings of disgust, loathing and anger towards or about the cancer and its unpleasant manifestations;
- the threatened end of a fulfilling career;
- loss of role — in society, church and family;
- possible loss of parts of the body through surgery, and loss of faculties as the illness progresses;

- frustration, anger, depression as adjustment takes place;
- anxiety about leaving loved ones behind, and anger that they might manage alone;
- fears for the future, eg, the progressive stages of the illness and what it will be like;
- a desire to heal the past and resolve difficult relationships;
- an enjoyment of life as a 'gift' and of 'in depth' quality time.

So, take your cue from her and stay 'with' her as much as you are able. Often a sick person is more in touch with where things are 'at' than the people around them. So, listen — and pray appropriately.

#### ◆ Your agenda

You will need support for yourself if you are going to see the situation through. Again, many seriously ill people get dumped by Christian 'friends' because it is hard to stay with suffering. Find a sympathetic listener, possibly someone with listening and counselling skills, who can help you to identify what is going on for you. In this way you will be open to receive what God has for you in the situation, and you will be freed from putting your needs 'onto' your sick friend.

All in all it is at once a precious and a painful situation for you both, and there will be much turmoil and many tears. In whatever way God chooses to heal, heal he will, because healing is his speciality. But be open to that as a process of growth; growth for your friend as she lives with serious illness, and growth for you as you support her.

The true meaning of miracle is 'something to wonder at' and in that context, who knows, there may be many miracles along the way.

*By Dr Gareth Tuckwell and Revd David Flagg*

[Reproduced, with permission, from *Healing and Wholeness*, Issue 2, 1991.]

each other for all those long-time, deep-down sicknesses that have not responded to briefer prayers. Ailments, such as mental retardation, that are rarely healed in an instant, now seem to be notably improved and occasionally healed by means of parent soaking the child in prayer over a period of months or years.

Francis MacNutt  
*The Power to Heal*

#### Wise Words

'Soaking prayer' conveys the idea of time to let something seep through to the core of something dry that needs to be revived. That's the way it is with the laying on of hands when we feel that God is asking us to take time to irradiate the sickness with his power and love. It is a very gentle prayer.

So I have been teaching people to pray the soaking prayer; for parents to pray for their children; for husbands and wives to pray for



## 5. ACTIVE LISTENING (or REFLECTIVE LISTENING)

1. There are different levels of listening (compare the Parable of the Sower)
  - seeds on the path .barely listening
  - seeds on the rocks .shallow listening
  - seeds amongst thorns .listening swamped by listener's concerns
  - seeds on the good soil .active listening
2. Active Listening does not:
  - give advice - but listens and reflects back what is said
  - ask for information - only asks questions to clarify understanding
  - make critical judgements
  - share my own story or interrupt
3. I am actively listening when:
  - I am putting myself in your position, seeing things from your point of view
  - I am acknowledging and responding to you, not letting myself be distracted
  - I am listening to all of you: your body language, feelings, vocal tones, silences
  - I won't pass judgement on you, try to correct you
4. How to approach some difficulties in Listening:
  - when the speaker has strong feelings or no obvious ones - reflect as appropriate and maybe ask "how are you feeling about that?"
  - when the speaker becomes silent - learn to hold it and use the silence for silent prayer
  - when I feel out of my depth - conclude the listening and pray using their words.  
Then explore with the speaker the possibility of them seeking other appropriate help if they want it.
  - when I am tempted to give up - stick to the process of Christian Listening

In all of this we need to learn to listen to three dimensions:

**Listening to A Person**  
**Listening to Myself**  
**Listening to God**

## 6. BOOKS AND RESOURCES

### General

***A Time to Heal*** Church House Publishing, 2000

An excellent document with practical guidelines and resources. A summary booklet containing the main recommendations and guidelines for good practice is also available.

***Healing*** Francis MacNutt, Hodder & Stoughton, 1996

One of the best general books on the subject.

***Jesus Healing Works and Ours*** Ian Cowie, Wild Goose Publications, 2000

Ian gives an exposition of all the references to healing in the New Testament from which he draws helpful and practical guidelines for the ministry of healing today. A great reference for preachers and teachers.

***Healing Dreams*** Russ Parker, SPCK

***Healing Wounded History*** Russ Parker, DLT, 2001 and 2012

***Healing Death's Wounds*** Michael Mitton and Russ Parker, Arcadia, 2002

***Forgiveness is Healing*** Russ Parker, Daybreak, 1993 and 2011

**\**Healing and Evangelism*** Russ Parker and Roy Lawrence, Triangle, SPCK, 1996

Russ was the Director of Acorn Christian Foundation and his books are well worth reading.

***Wild Beasts and Angels*** Michael Mitton, DLT, 2000

Excellent book on staying real in the healing ministry.

***Power Healing*** John Wimber, Hodder & Stoughton, 1986 and 2010

A charismatic view. Well worth reading, nothing like as simplistic as some may think.

**\**A Question of Healing: The reflections of a doctor and a priest*** Gareth Tuckwell and David Flagg, Eagle, 2000

This book is based on the magazine articles written during their time on the staff at Burrswood. *Praying for a friend with cancer* in the Resource Section is an example.

***Five Pathways to Wholeness*** Roger Hurding, SPCK, 2013

A comprehensive course book on pastoral care. Roger is a retired doctor and psychotherapist who writes from a conservative evangelical standpoint. His other books are also recommended, including:

**\**Coping With Illness*** Roger Hurding

Excellent book on positive reactions to illness and death.

**\**Health, Healing and Wholeness*** Howard Booth, Kevin Mayhew, 2002

A helpful survey from a Methodist perspective.

***When I was in Hospital, You visited me*** Simon Wilson, Grove Pastoral Series P88, 2001

A helpful introduction to hospital visiting and care for the sick

***Sacraments of Healing*** Christopher Gower, SPCK, 2007

A fascinating exploration of the biblical and historic background to the sacraments and their connection to the healing ministry.

## Emotional Wholeness

**\*God's Catalyst** Rosemary Green, Hodder & Stoughton, 1991

A very good book on Prayer Counselling that includes many helpful examples.

**Emotional Healing** Sue Rose, Grove Books Renewal Series R16, 2004

An accessible, sensible and practical introduction. Highly recommended.

**Forgiving God** Judith Crane, Grove Books Spirituality Series S90, 2004

The title has a delightful double meaning. The booklet explores spirituality issues for those (all of us) who come up against the memory of painful events.

**Growing Leaders** James Lawrence, CPAS & BRF, 2004

This book focuses on the development of Christian leaders. There are numerous connections with the healing ministry, not least in the section on vocation and character.

## Listening

**Holy Listening: the Art of Spiritual Direction** Margaret Guenther, DLT, 1992

An excellent book for all who accompany others on their spiritual journeys.

**Listening** Anne Long, DLT, 1990

Anne was the founder of the Acorn Christian Listeners programme. A good listening course is available from Acorn Christian Foundation, see website below.

## Deliverance from Evil

**The Ministry of Deliverance** Dominic Walker, DLT, 1997

A brief and helpful introduction.

**Deliverance** Michael Perry, SPCK, 1996 and 2012

A useful resource book based on good Anglican practice

**\*Those Tiresome Intruders** Rt. Revd. Graham Dow (Grove Booklet, Pastoral Series P41)

A brief introduction to the demonic and deliverance ministry

**\*The Occult** Russ Parker, IVP, 1989

## Worship and Prayer

**Common Worship: Pastoral Services** CHP, 2000

For the official Anglican healing services and prayers. Additional useful material can be found in *New Patterns for Worship* CHP, 2003. All services are available online:

[www.churchofengland.org/prayer-and-worship/worship-texts-and-resources/common-worship](http://www.churchofengland.org/prayer-and-worship/worship-texts-and-resources/common-worship).

**Prayers For Health and Healing** SPCK, 2000

A helpful book of prayers (see also the books by John Gunstone).

**Praying for the Dawn** Ruth Burgess and Kathy Galloway, Wild Goose, 2000

A useful resource book for the ministry of healing. Other Iona Community worship resources include much helpful material related to both personal and global healing.

**The Laying on of Hands and Anointing** Carolyn Headley, Grove Worship Series W172, 2002

A very helpful booklet on the Biblical and medical background to touch in healing with excellent guidelines for the exercise of these ministries today.

## Other Courses and Teaching Material

### ***In Search of Wholeness*** Parker, Fraser & Rivers

A practical training course jointly developed by Acorn Christian Foundation and St. John's College, Nottingham. Can be used for self-study or part of a distance learning programme. Includes excellent material on hospital/sick visiting, disability and tackling some of the hard questions. A very good follow-up to this course. Available from St. John's Extension Studies ([www.stjohns-nottm.ac.uk](http://www.stjohns-nottm.ac.uk)).

### ***Growing a Healing Ministry***

A five-session introductory course from the Acorn Christian Foundation (see website below). Suitable for use in a variety of church settings.

***Learning to Heal*** is a book written by John Coles that provides the basis for a 6-session course of the same name that is available from New Wine ([www.new-wine.org](http://www.new-wine.org)). The course has videos by Paul Harcourt that are supported by a PPT presentation and a separate study guide.

### ***Only Say the Word*** John Davies, Canterbury Press, 2011

Subtitled *When Jesus brings healing and salvation*, this book contains 12 interactive Bible studies for small groups. As well as having useful content on the healing ministry, this book provides a practical method that could revitalise home-group Bible Studies.

### ***\*Speaking of Healing*** Christopher Gower, SPCK, 2003

A book based on the author's experience at St Marylebone parish church and his dissertation on preaching and healing.

### ***Freedom in Christ***

Based on the series of books by Neil Anderson, Freedom in Christ Ministries offer a good range of training and discipleship material. See [www.ficm.org.uk](http://www.ficm.org.uk)

*Sadly, the books marked \* are now out of print but second-hand copies are widely available.*

## Useful Web Pages

Tom Smail has written a very helpful series of articles under the title of *Towards a Theology of Healing*. Search for the title on the Fulcrum website [www.fulcrum-anglican.org.uk](http://www.fulcrum-anglican.org.uk)

Christian Healing UK is an affiliation of Christian healing organisations and healing advisors across the UK. [www.christianhealinguk.org](http://www.christianhealinguk.org)

Essex Christian Healing Trust [www.essexhealing.co.uk](http://www.essexhealing.co.uk)

Guild of Health and St Raphael [www.gohealth.org.uk](http://www.gohealth.org.uk)

St. Marylebone Healing & Counselling Centre [www.marylebone-hcc.org.uk](http://www.marylebone-hcc.org.uk)

Acorn Christian Foundation [www.acornchristian.org](http://www.acornchristian.org)

Christian Healing Mission [www.healingmission.org](http://www.healingmission.org)

Burrswood Christian Hospital and Place of Healing [www.burrswood.org.uk](http://www.burrswood.org.uk)

Crowhurst Christian Healing Centre [www.crowhursthealing.co.uk](http://www.crowhursthealing.co.uk)