

The background of the slide is a photograph of a church interior. The scene is dimly lit with a strong blue color cast. In the foreground, the silhouettes of several hands are raised towards the ceiling. In the background, a person is visible, possibly a minister, standing at a pulpit or altar. The overall atmosphere is one of a religious service or worship.

# PENTECOSTAL HEALING

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## WHAT IS PENTECOSTALISM?

Various Protestant fundamentalist sects often stressing direct inspiration by the Holy Spirit, as in glossolalia

The background of the slide is a blurred photograph of a church service. In the foreground, the silhouettes of several people's hands are raised in prayer, reaching towards the top of the frame. The background is filled with a soft, out-of-focus light, suggesting a large, bright space like a sanctuary or a large hall. The overall color palette is dominated by warm, golden-yellow and light brown tones, creating a sense of a bright, open, and spiritual atmosphere.

## KEY ASPECTS

1. Individuals need to make a personal commitment to faith and through this the presence of the Holy Spirit will become manifest in them.
2. The Holy Spirit will most often be present through speaking in tongues, and other supernatural phenomena.
3. The experience of adult baptism is the central rite.
4. Scripture is interpreted literally.
5. The style of worship is emotional with dynamic preaching.
6. God rewards materially, as well as spiritually.
7. A culture of tithing, of giving back to the church.

# GROWTH OF PENTECOSTALISM

- Pentecostalism is the fastest growing denomination in Christianity
- Cox (2011) refers to the phenomenon as a 'New Reformation'
- Pentecostal and Charismatic Christianity is a global phenomenon
- It comprises a quarter of the world's two billion Christians and is growing rapidly (Gunther Brown, 2011)
- Grown from 72 million in 1960 to 525 million in 2000
- The largest growth has occurred in the Caribbean, South America and Africa (Barker 2005)

# SPIRITUAL GIFTS



*Poloma (1989) surveyed 1275 members of one large Pentecostal denomination ( the Assemblies of God) :*

- 91% reported experiencing a “definite answer” to prayer requests
- 67% had spoken in tongues
- 62% had experienced a miraculous healing within the past year
- 50% heard God speak to them in a dream or vision
- 30% experienced giving a prophecy



## PSYCHIATRIC ASPECTS

Pentecostals may have higher prevalence of mental illness than other Christian groups

Those with existing mental illnesses may be drawn to Pentecostalism



## PENTECOSTAL UNDERSTANDINGS OF DEPRESSION

In some groups reluctance to consult mental health services

*Trice and Bjork (2006):-*

- 206 students interviewed re causes of depression in USA
- Many Pentecostals attributed depression to demonic oppression and spiritual failure
- Faith based practices (fasting, deliverance, confession, laying on of hands) were seen as more effective than psychological interventions



# HOLISM

Humans are seen as integrated composite of soul, spirit, mind and body.

Healing focuses on more than just the physical body .

It emphasises the personal relationship with God.

It is predominantly a spiritual experience.

When relationships are good emotional/physical healing follow.

Distinguish healing from curing.





## HEALING

- The Pew Survey (2006) *Spirit and Power: A 10 Country survey of Pentecostals* (Lugo et al 2006 ) - healing distinguishes Pentecostals and Charismatic's from other Christians
- In the USA, 62%of Pentecostals claimed experience of healing and in one survey, 80%Americans believe in the possibility of divine healing.
- In every country surveyed, 7 out of 10 had witnessed healing of illness or injury.
- In Asia, Africa and South America, 80-90% of first generation Christians attribute their conversions to healing.
- As Belcher and Hall (2001) - no creeds or formal rules about the practice of healing.
- Lack of clearly defined creeds, rules and guidelines is 'normative'



## HEALING MINISTERS

- Use physical healing-laying on of hands , anointing with oil
- Use inner healing of emotional distress
- Use deliverance to heal spirit oppression

### **James 5:13-20**

*<sup>13</sup> Is anyone among you in trouble? Let them pray. Is anyone happy? Let them sing songs of praise.<sup>14</sup> Is anyone among you sick? Let them call the elders of the church to pray over them and anoint them with oil in the name of the Lord. <sup>15</sup> And the prayer offered in faith will make the sick person well; the Lord will raise them up. If they have sinned, they will be forgiven. <sup>16</sup> Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous person is powerful and effective*

## MODES OF HEALING

Pentecostals believe that prayer is central in receiving healing.

Pentecostals look to scriptures such as James 5:13–16 for direction regarding healing prayer.

- One can pray for one's own healing (verse 13) and for the healing of others (verse 16)
- no special gift or clerical status is necessary.
- Verses 14–16 supply the framework for congregational healing prayer.
- The sick person expresses his or her faith by calling for the elders of the church who pray over and anoint the sick with olive oil



## REPENTANCE AND FORGIVENESS

Repentance from sin and forgiveness and reconciliation with God are key elements of healing. These are often reflected in personal testimonies.

Divine forgiveness results in less need to judge others harshly.

Forgiveness is now recognised as having positive relationships with mental health(Pargament 1977).

# LAYING ON OF HANDS



- Believers laying hands on the sick. This is done in imitation of Jesus who often healed in this manner:
- Mark 16:17–18
- *<sup>17</sup> And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;*
- *<sup>18</sup> They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.*

# DEMONIC CAUSES OF ILLNESS

- Sickness - demonic activity
- Demons - servants of Satan
- Demons can possess a body and cause behaviours like speaking in tongues
- Early experiences - open 'ports of entry'
- Behaviours caused by spiritual entities indicate their presence - disturbed behaviours
- Type of mental illness - dependent on which spirit entity
- One's own experiences of physical sickness and experiences with the occult or curses



## **DELIVERANCE**

A subject is relieved of oppression by evil spirits - by a 'prayer of command' in the name of Jesus Christ


Spirits have to be discerned

## **HEALING OF THE SPIRIT**

'The healing of our spirit, in which our relationship with God is renewed and restored, is the most fundamental area of healing.'



## INNER HEALING

- 
- Self acceptance, healing of emotions and healing of relationships with others.
  - The process by which the Holy Spirit restores health to the deepest areas of an individual's life dealing with the root.
  - Prayer to facilitate the clients ability to process painful memories through recalling these memories and asking for the presence of Christ or God to minister in the midst of the pain.
  - The processing of these memories often take on the form of visual imagery.
  - Some parallels with psychotherapy.

*I stated to the counsellors that I hated my mother for not loving me.  
I spoke forgiveness to my mother and asked God to forgive me.  
Then we asked Jesus to allow me to see how he meant my mother to be through  
praying a creative prayer.  
First, Jesus held me really close and I could feel his love.  
Then he handed me to my mother, and she showered my face with kisses.  
I really liked this. ...'*

# EFFICACY



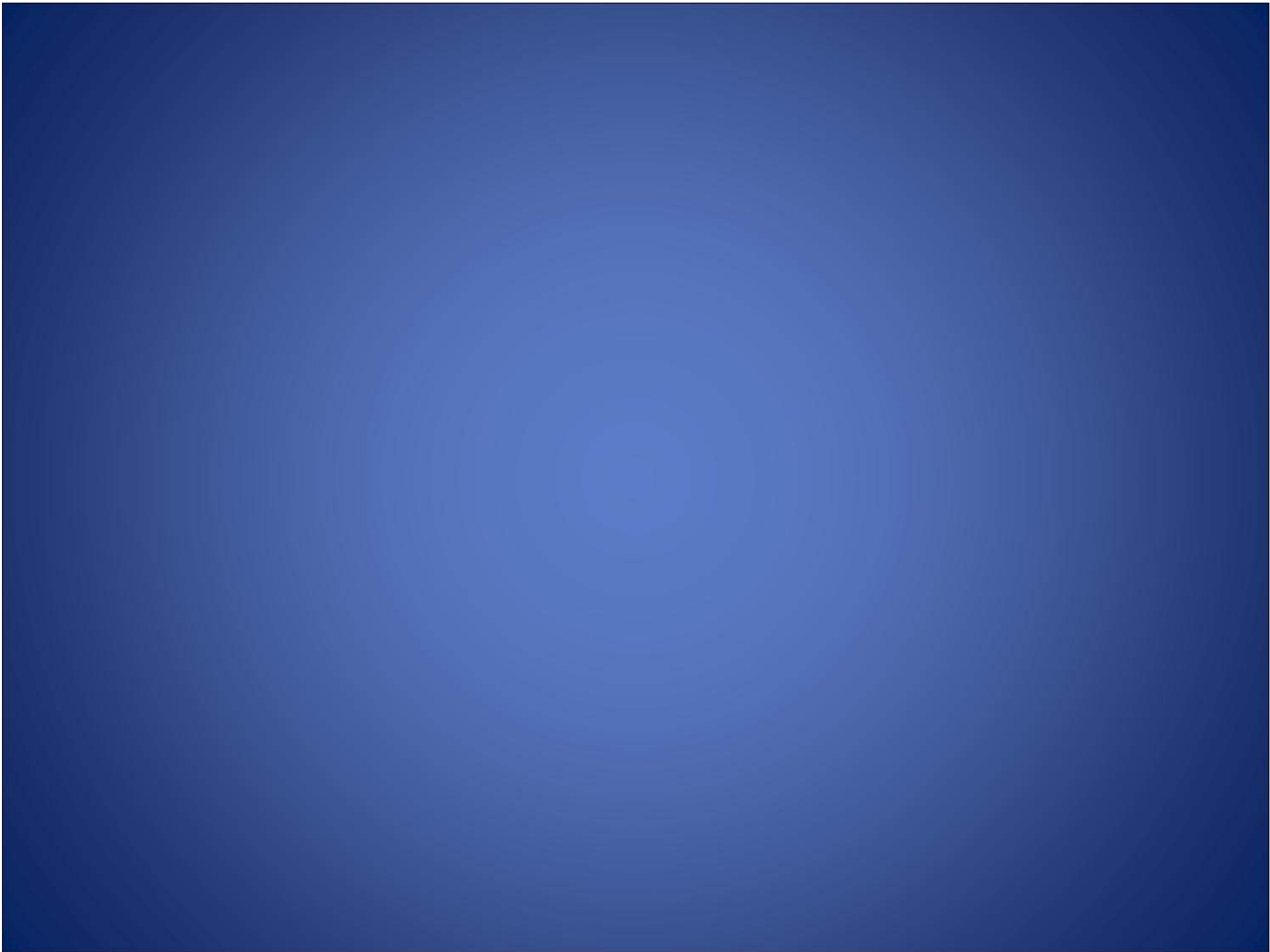
*Poloma (2003) survey of Toronto Blessing*

- Those who described healing of mental illnesses (mainly depression) were more likely to report being spiritually dry and physical healing in addition.
- Many people believed they were healed from mental illness.
- Those who report spiritual healing were more likely to report physical and emotional healing.

## HEARING THE VOICE OF GOD

- 40 members of an English Pentecostal church completed a questionnaire on prayer
- 25 reported an answering voice from God
- 15 heard Him aloud
- The latter groups were interviewed and characteristics of phenomenology and context elicited.

The voice of God cannot be held to be *ipso facto* pathological and many reported its utility in situations of doubt or difficulty





# INTERCESSORY PRAYER

2006

Study of the Therapeutic Effects of Intercessory Prayer (STEP) in Cardiac Bypass Patients –

A Multi-Center Randomized Trial of Uncertainty and Certainty of Receiving Intercessory Prayer.

"Intercessory prayer itself had no effect on complication-free recovery from CABG"

Benson, H., Dusek, J. A., Sherwood, J. B., Lam, P., Bethea, C. F., Carpenter, W., et al. (2006). Study of the therapeutic effects of intercessory prayer (STEP) in cardiac bypass patients: A multicenter randomized trial of uncertainty and certainty of receiving intercessory prayer. *American Heart Journal*, 151, 934–942.

# INTERCESSORY PRAYER

2006

Are there demonstrable effects of distant intercessory prayer? A meta-analytic review.  
Masters, Spielmans & Goodson

Review of 14 studies

"There is no scientifically discernable effect for IP as assessed in controlled studies."

Masters, K. S., Spielmans, G. I., & Goodson, J. T. (2006). Are there demonstrable effects of distant intercessory prayer? A meta-analytic review. *Annals of Behavioral Medicine*, 32, 337–342.

# INTERCESSORY PRAYER

## Annals of Behavioural Medicine

2009

Intercessory prayer for the alleviation of ill health. Roberts, Ahmed, Hall, Davison

Review of 10 studies

"due to various limitations in the trials included in this review .... it is only possible to state that intercessory prayer is neither significantly beneficial nor harmful for those who are sick."

- Roberts L, Ahmed I, Hall S: **Intercessory prayer for the alleviation of ill health.** *Cochrane Database Syst Rev.* 2007, **24**(1)

# PROXIMAL PRAYER

- **Abstract:**
- **Background.** Proximal intercessory prayer (PIP) is a common complementary and alternative medicine (CAM) therapy, but clinical effects are poorly understood partly because studies have focused on distant intercessory prayer (DIP). **Methods.** This prospective study used an audiometer (Earscan 3) and vision charts (40 cm, 6 m “Illiterate E”) to evaluate 24 consecutive Mozambican subjects (19 males/5 females) reporting impaired hearing (14) and/or vision (11) who subsequently received PIP interventions. **Results.** We measured significant improvements in auditory ( $p < 0.003$ ) and visual ( $p < 0.02$ ) function across both tested populations. **Conclusions.** Rural Mozambican subjects exhibited improved audition and/or visual acuity subsequent to PIP. The magnitude of measured effects exceeds that reported in previous suggestion and hypnosis studies. Future study seems warranted to assess whether PIP may be a useful adjunct to standard medical care for certain patients with auditory and/or visual impairments, especially in contexts where access to conventional treatment is limited.

# CITATION

- Citation: Brown, Candy Gunther PhD; Mory, Stephen C. MD; Williams, Rebecca MB BChir, DTM&H; McClymond, Michael J. PhD. Study of the Therapeutic Effects of Proximal Intercessory Prayer (STEPP) on Auditory and Visual Impairments in Rural Mozambique. Southern Medical Journal: September 2010, Volume 103, Issue 9. pp 864-869



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Thank you for listening

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