

## Prayer for Healing

### Reflections from an Ecumenical Perspective

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As I read this book, I experienced a range of different thoughts and emotions: a gratitude for this interaction between church authority and the practitioners of healing ministry, an awareness of the spiritual and theological riches in our Catholic heritage, a sense of the extraordinary explosion of healing grace in the charismatic renewal. In a word, I was aware of a remarkable interaction of the **old** and the **new**.

This paradoxical contrast is evident throughout *Prayer for Healing*. On the one hand, we have papers that remind us of the Catholic ministry to the sick and the suffering throughout the centuries<sup>1</sup>, and of the constant occurrence of miraculous healings in the history of the Catholic Church<sup>2</sup>. On the other hand, there is something new and remarkable in the developments of the last thirty-five years, especially within the charismatic renewal. A ministry directed towards healing of the sick represents the recovery of a ministry that existed in the first Christian millennium<sup>3</sup>; the present-day recognition of charisms of healing would seem to be more than a recovery of first-millennium Christian practice; while some of the forms taken by healing ministry today have no precise historical precedent. This newness of the present pastoral situation is the major reason why we do not yet have within the Catholic Church much detailed theological reflection on the ministry of healing<sup>4</sup>.

This newness is more evident in the “Round Table” and the “Testimonies” than in the “Lectures”. The former reveal that many priests and lay people have found themselves propelled into healing ministry with little prior preparation<sup>5</sup>

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<sup>1</sup> Fr Gonzalez, Mgr Tamburrino.

<sup>2</sup> Fr Gonzalez (pp. 92 – 96); Bp. De Monléon, p. 204.

<sup>3</sup> That the sacrament of the sick was still primarily ordered to healing in the 7<sup>th</sup> to 10<sup>th</sup> centuries is shown by the French Reformed historian F. Lovsky in his book *L’Eglise et les Malades depuis le IIe Siècle jusqu’au debut du XXe siècle* (Thonon-les-Bains: Editions du Portail, 1958), Ch. VI, pp. 44 – 49.

<sup>4</sup> Bp. Albert de Monléon finds a “shift in emphasis” in Renewal in the “context of evangelisation” (pp. 205 – 206): “Healings in Renewal are closely linked to evangelisation, to the proclamation of the Gospel, and attraction to the Kingdom.” (p. 206). The Instruction of the CDF makes the link between healing and evangelisation in regard to the commissioning of the disciples by Jesus: “The power to heal, therefore, is given within a missionary context, not for their own exaltation, but to confirm their mission.” Section I, 3 (*Prayer for Healing*, p. 312). But it does not take up this dimension in relation to the charism of healing today.

<sup>5</sup> E. g. a priest, Fr La Grua (p. 281); a religious sister, Sr Briega McKenna (p. 227); a layman, Prof. Jean Pliya (p. 256).

and having therefore to develop a theology and a teaching “on the job”<sup>6</sup>. However, from an ecumenical perspective, I would note that the situation of newness and challenge is not limited to the Catholic Church, but is common to all the churches and ecclesial communities impacted by the charismatic renewal.

### The Ecumenical Context in CCR Healing Ministry

In the charismatic movement, we have a popular grass-roots current of new life, impacting almost every Christian church and ecclesial community. This is the first time in Christian history that a stream of spiritual renewal has touched both Protestants and Catholics, and has been received and even welcomed by church authority on both sides<sup>7</sup>. The Renewal has contributed more than anything else perhaps to a “grassroots ecumenism”, in which many lay people have for the first time developed close bonds with church members from other Christian traditions. The charismatic movement has seen a new attention to particular charisms, including charisms of healing, which are being received by lay people, not just by the clergy<sup>8</sup>; and by ordinary Christians, not just by those advanced in the spiritual life<sup>9</sup>. The predominantly lay character of charismatic renewal has been recognised by the Church in placing it in the care of the Pontifical Council for the Laity.

The ecumenical dimension produces a situation in which charismatic literature, whether profound or superficial, knows no bounds and circulates freely – at least in the nations with which I am most familiar. So, for example, the ministry of the late John Wimber has impacted many beyond his own “non-denominational” circles – particularly among Anglicans<sup>10</sup> – with his teaching that all Christians should be active in healing and the exercise of charismatic gifts. Wimber said, “not some can, but all should”. In the English-speaking world, but also in Germany and the Netherlands, prayer group leaders and those involved in prayer for healing are familiar with much of this literature from Protestant sources. In my opinion, it is unrealistic to think that we can prevent Catholics from seeking such healing ministry. Suffering and sick people tend to go wherever there is hope of relief. The proper pastoral response

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<sup>6</sup> See especially Fr Rufus Pereira.

<sup>7</sup> It is worth remarking that the charismatic movement has been welcomed more warmly and officially in the Catholic Church than in the Protestant communions. There are a very small number of denominations that have resisted any endorsement of the charismatic renewal, such as the Lutheran Church – Missouri Synod in the USA.

<sup>8</sup> This is one reason why I see the paper by Fr Libero Gerosa, “The Lay Person: A ‘Minister’ of Healing? Canon Law Considerations” (pp. 153 - 175) as having a particular importance.

<sup>9</sup> Thus, in Renewal healings cannot be taken as a sign of holiness, as in the Catholic tradition when they were linked to devotion to the saints (de Monléon, p. 204).

<sup>10</sup> See Stephen Hunt, “The Anglican Wimberites”, *Pneuma* 17/1 (Spring 1995) pp. 105 – 118.

is to ensure the availability of a wise and balanced healing ministry within the Catholic Church.

When no Christian tradition has a well-developed theology and practice of healing, the advice of Charles Whitehead is particularly relevant: “We all need to benefit from one another’s experiences of this important ministry of healing, and to bring together our understanding, our ways of acting and our most effective practices.”<sup>11</sup>

On the one hand, as Catholics we need to be open to learning and receiving from the best in other Christian traditions, as they grapple with this new situation. On the other hand, we Catholics have immense resources – theological, spiritual, liturgical, pastoral – that we must draw upon and integrate into our theological and pastoral response to this upsurge of charismatic healing ministry. I therefore structure the rest of my reflections according to these two needs: (1) where and how can we learn from other Christians in this area? (2) how can we bring our own rich Catholic resources to bear?

1. Where and how can we learn from other Christians in relation to healing ministry?

The Christian tradition with the longest practice of healing ministry in modern times is probably the Anglican, in Britain, in Australia and in the United States. In Britain, there have grown up over the last hundred years several guilds or missions devoted to healing ministry, both among Evangelical Anglicans<sup>12</sup> and among the more “high church” or Anglo-Catholic circles<sup>13</sup>. In the first decades of the 20<sup>th</sup> century, an Anglican layman from England, James Moore Hickson, had a recognised healing ministry in the Anglican communion<sup>14</sup>. In the United States, an Episcopalian physician, Charles Cullis (1833 – 1892), had pioneered “Faith Cures through Prayer”<sup>15</sup>, while in the 20<sup>th</sup> century, the inter-

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<sup>11</sup> P. 149.

<sup>12</sup> E. g. the home founded by Dorothy Kerin at Burrswood; the Divine Healing Mission at Crowhurst, Kent; the London Healing Mission.

<sup>13</sup> E.g. the Guild of St Raphael and the London Healing Mission. The study by a Catholic scholar, Charles Gusmer, *The Ministry of Healing in the Church of England: An Ecumenical-Liturgical Study* (Great Wakering: Mayhew-McCrimmon, 1974), surveys the history of these Anglican ministries (pp. 10 – 13), without however listing the London Healing Mission, founded in 1949.

<sup>14</sup> Hickson’s ministry dates from the first decade of the 20<sup>th</sup> century. His book *Heal the Sick* (London: Methuen & Co. Ltd., 1924) describes the international spread of his ministry, while *Behold the Bridegroom Cometh* (London: Methuen & Co. Ltd., 1937) is a collection of Hickson’s preached messages.

<sup>15</sup> See entry by D. D. Bundy in Daniel G. Reid (ed.), *Dictionary of Christianity in America* (Downers Grove, IL: InterVarsity Press, 1990), p. 331.

denominational Order of St Luke (OSL), founded by an Episcopal priest, John Gayner Banks, made a significant contribution to healing ministry<sup>16</sup>.

In consequence, the Lambeth conferences of Anglican bishops gave some attention to the healing ministry<sup>17</sup>, leading to the Church of England reports *The Ministry of Healing* (1924) and *The Church's Ministry of Healing* (1958)<sup>18</sup>. Among the factors calling for a further official Anglican response to the healing ministry is the charismatic renewal, *A Time to Heal* being issued in England in 2000<sup>19</sup>. The Church of England also led the way in the study of exorcism and deliverance<sup>20</sup>. Since Anglican scholarship has traditionally taken history and the natural sciences seriously, it should not surprise us that some of the better books on the ministry of healing are by Anglican authors<sup>21</sup>. Since Anglicans have a sacramental dimension to their theology, more marked of course in Anglo-Catholic and high church than among Evangelical or low church circles, their teaching is generally closer to Catholic thinking and sensitivities. This is evident in the influence of the writings of Agnes Sanford (1897 – 1982) and in the ministry today of Leanne Payne (1932 - ). Unlike many of the Pentecostal-type healers, both Sanford and Payne have brought a more incarnational theology to their ministry<sup>22</sup>, with a recognition of the interaction between nature and grace. Leanne Payne has addressed the issue of homosexuality, and the possibility of profound healing through prayer ministry<sup>23</sup>.

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<sup>16</sup> Banks' book, *Healing Everywhere* (San Diego: St Luke's Press, 1953), presents a series of messages typically given during an OSL "Mission of Christian Healing".

<sup>17</sup> A committee at Lambeth in 1908 made the interesting comment that "the growing interest in spiritual and mental healing could be the result of the Church's neglect to proclaim the full meaning of the Incarnation." (Gusmer, p. 14).

<sup>18</sup> Gusmer describes the Lambeth Conference debates and resolutions on healing ministry in 1908 and 1920 leading to the 1924 report, pp. 14 – 20, and the 1958 report, pp. 23 – 25. Whitehead mentions the 1958 report, pp. 140 - 141.

<sup>19</sup> Whitehead, p. 141. *A Time to Heal* also gives a new prominence to the ecumenical dimension: see Ch. 4 "The Ecumenical Expression of the Healing Ministry", pp. 64 – 88.

<sup>20</sup> The Bishop of Exeter set up a commission to produce a report on *Exorcism* (ed. R. Petitpierre: London: SPCK, 1972). This commission received some Catholic input. The commission continued as the Christian Exorcism Study Group, renamed in 1987 the Christian Deliverance Study Group. This group produced a study called *Deliverance*, edited by Michael Perry (second edition, London: SPCK, 1998).

<sup>21</sup> See, for example, Evelyn Frost, *Christian Healing* (London & Oxford: A. R. Mowbray & Co. Ltd., 1940) and Morton Kelsey, *Healing and Christianity* (SCM Press: London, 1973), revised and expanded in *Psychology, Medicine and Christian Healing* (San Francisco: Harper & Row, 1988). Frost's work is sub-titled "A consideration of the place of Spiritual Healing in the Church of today in the light of the doctrine and practice of the Ante-Nicene Church".

<sup>22</sup> See Leanne Payne, *The Healing Presence* (Eastbourne: Kingsway Publications, 1990).

<sup>23</sup> See Leanne Payne, *The Broken Image* (Westchester, IL: Crossway Books, 1981); *Crisis in Masculinity* (Westchester, IL: Crossway Books, 1985).

A parallel to the Anglican interest in healing ministry, though slower to develop, can also be found in the Evangelical Church of Germany. German Lutheran ministry of healing looks back to Johann Christoph Blumhardt (1805 – 80)<sup>24</sup>. Both in Germany and in Finland, the charismatic movement in the Lutheran church has stimulated biblical and theological reflection on healing ministry, with an emphasis on its *innerkirchlich* or ecclesial character<sup>25</sup>.

Also developing among some Anglicans is a theology and practice relating to the healing of peoples, the healing of society and the healing of the land<sup>26</sup>, aspects of healing not treated in *Prayer for Healing*. It is an area that correlates with Catholic social teaching, and could answer the criticism made by some socially-aware Catholics that charismatic renewal is individualistic and ignores social evils. In England, this ministry is being pioneered by two Anglican priests, Russ Parker and Michael Mitton of the Acorn Christian Foundation<sup>27</sup>. Catholics who hear Parker's teaching will want to relate it to that of Pope John Paul II on "the purification of memories"<sup>28</sup>. Although the Holy Father does not use the term "healing" in his letter preparing the Church for the Great Jubilee, he speaks of "wounds" resulting from our divisions: "Such wounds openly contradict the will of Christ and are a cause of scandal to the world. These sins of the past unfortunately still burden us and remain ever present temptations."<sup>29</sup> These Anglicans challenge us to develop a more comprehensive theology of healing and salvation that links together all dimensions: personal, communal, socio-cultural, territorial.

What can we learn from our Pentecostal and "non-denominational" sisters and brothers in relation to healing? It is important here to adopt an ecumenical

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<sup>24</sup> "In regard to prayer for the sick ... the Pietists prior to the Blumhardts revived interest in this practice, but did not make it a major concern ... But the Blumhardts (including uncle Christian) elevated the theme of healing to a central concern for theology and piety" (Frank Macchia, *Spirituality and Social Liberation: The Message of the Blumhardts in the Light of Württemberg Pietism*, Metuchen, NJ & London: The Scarecrow Press, 1993, p. 28). In the same period as Blumhardt, Dorothea Trudel (1813 – 62) founded the Elim Institut in Männedorf, Switzerland as a centre for healing.

<sup>25</sup> See Peter Zimmerling, *Die charismatischen Bewegungen: Theologie – Spiritualität – Anstöße zum Gespräch* (Göttingen: Vandenhoeck & Ruprecht, 2002), pp. 147 - 164.

<sup>26</sup> Fr Bart Pastor makes a brief reference to this in his section on "The Challenge of Healing and Reconciliation" (pp. 278 – 79).

<sup>27</sup> See Russ Parker, *Healing Wounded History: Reconciling Peoples and Healing Places* (London: Darton, Longman & Todd, 2001). Ministry in Ireland played a big part in Russ Parker's attention to the healing of society and of the land.

<sup>28</sup> Parker has a chapter entitled "The Importance and the Power of Memories" (*op. cit.*, pp. 39 – 49).

<sup>29</sup> *Tertio Millennio Adveniente*, para. 34.

approach and to avoid treating Pentecostals only in terms of excess and error<sup>30</sup>, generally a consequence of focusing on Pentecostal teaching rather than Pentecostal practice<sup>31</sup>. I mention two significant features in Pentecostal practice. The first is the strong connection between healing ministry and evangelisation<sup>32</sup>. There is very little healing ministry among Pentecostals that is not overtly evangelistic<sup>33</sup>. Pentecostal preaching of the gospel and preaching of the possibility of healing regularly go together. This directs our attention to the message being preached in healing ministry: there is, it would seem, a correlation between the message preached and the results obtained<sup>34</sup>. My impression is that Catholic reflection has paid much less attention to this point, both in relation to healing<sup>35</sup> as also in reflection on baptism in the Spirit<sup>36</sup>.

The second point concerns the tactile and the diagnostic elements in Pentecostal ministry to the sick. The first time I went to a Pentecostal church, I saw how their ministry to the sick was not simply a ritual laying on of hands, but was more fully physical including an element of discernment as to what was happening in those receiving ministry. This again directs attention to the relationship between the spiritual, the psychological and the bodily.

Notwithstanding my remarks about Pentecostal theology, we should note that more sophisticated studies of Pentecostal practice and doctrine are arising as a new generation of Pentecostal scholars, still in touch with grass-roots ministry,

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<sup>30</sup> A failing often found among charismatic authors, e.g. Zimmerling (cf. note 23).

<sup>31</sup> I agree with Professor Walter Hollenweger when he writes: "It is my conviction that the Pentecostals' theological articulation does not adequately represent their practice and experience. ... Their charisma does not lie in theological formulas but in theological experiences." (W. J. Hollenweger, "Creator Spiritus: The Challenge of Pentecostal Experience to Pentecostal Theology" *Theology* LXXXI/679 Jan. 1978, p. 34). But see comments below on recent Pentecostal scholarship.

<sup>32</sup> This rejoins the comments of Bp de Monléon (p. 206), Prof. Pliya (p. 259) and Fr La Grua (pp. 282 – 3).

<sup>33</sup> However, there is very little "inner healing" among Pentecostals. How much is this because Pentecostalism is stronger among the poor, and "inner healing" is a concern of the less poor? It is easier to present the connection between evangelisation and physical healing than with inner healing, precisely because physical healing is more visible.

<sup>34</sup> Whitehead expresses this very well in his sentence: "In such situations, healing is preached, expected, ministered, and experienced." (p. 145).

<sup>35</sup> But see the important comments of Mgr Tamburrino on the "medicamenta Scripturarum" and the ministry of the Word (p. 130), Fr. Cantalamessa (p. 223) and Dr Philippe Madre (p. 232).

<sup>36</sup> Catholic presentations of baptism in the Spirit have regularly spoken of an actualisation of the graces of baptism without much attention to what brings about this "actualisation". In fact, what is preached and taught is a key element in this process.

obtain PhDs at well-respected universities<sup>37</sup>. Dr David Petts, a British Pentecostal leader, has examined the biblical basis for the Pentecostal teaching that healing is included in the atonement<sup>38</sup>, the doctrine that underpins the teaching that healing is always available for all<sup>39</sup>.

Finally, something should be said about healing in the new African churches, whether the earlier African instituted churches or the more recent independent charismatic churches. Despite the contributions of some in healing ministry from Africa, Asia and Latin America, the presentations in *Prayer for Healing* all come from a very Western perspective. It is in Africa that the absence of any directly healing ministry in the missionary work of the historic churches has weakened their credibility. A recent study of a charismatic scholar in Ghana states: “a religion ‘for the soul alone’ does not make sense in Africa.”<sup>40</sup> Most scholars who have studied the new African churches attribute their attraction for mainline Christians to the central place they give to healing ministry<sup>41</sup>. The new African churches tend to make a strong connection between prophetic ministry and healing<sup>42</sup>, a reminder that it is not wise to study healing in

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<sup>37</sup> Valuable studies here include J. Christopher Thomas, *The Devil, Disease and Deliverance* (Sheffield: Sheffield Academic Press, 1998); Keith Warrington, *Jesus the Healer: Paradigm or Unique Phenomenon?* (Carlisle: Paternoster Press, 2000).

<sup>38</sup> Whitehead refers to this (p. 146). Charles Whitehead has given a remarkably good survey of healing ministry in other Christian traditions, but not all his historical statements are accurate: e.g. Pentecostalism beginning as a charismatic revival within the existing denominational churches (p. 144).

<sup>39</sup> Petts concludes: “Healing may be understood to be in the atonement both ultimately and indirectly. This is based on the Pauline teaching that those in Christ are to be clothed with an incorruptible body at the *Parousia*. Meanwhile healing occur as a work of the Spirit who is given to Christians as an “*arrabun*” of their inheritance.” (From Abstract of *Healing and the Atonement*, an unpublished Ph. D. dissertation (1993).

<sup>40</sup> Cephas N. Omenyo, *Pentecost outside Pentecostalism: A Study of the Development of the Charismatic Renewal in the Mainline Churches in Ghana* (Zoetermeer, Holland: Boekencentrum, 2002), p. xiv. To my knowledge, Omenyo’s is the first detailed study of the charismatic renewal in all the mainline churches in any country.

<sup>41</sup> “In Africa, medicine has always been practiced by traditional priest-healers. Healing, exorcism, divination, diagnosis and the restoration to wholeness of ill or disturbed persons are seen as crucial functions of the priest. To the traditional African the most important activity of a priest is the medical one, the ability to diagnose correctly and to prescribe accurate remedies for various diseases. To separate this function from his or her priestly activities, or to disclaim the authenticity of this as a valid service of a religious person, is to seriously detract from a priest’s acceptability and recognition with a traditional African. This appears to be what happened with the Western mission-founded churches.” (Emmanuel Y. Lartey, “Healing: Tradition and Pentecostalism in Africa Today” *International Review of Mission* LXX, 1986, p. 75).

<sup>42</sup> “In almost all Zionist and Apostolic churches the prophets are people of immense importance. ... They are healers *par excellence*, the ones to whom the faithful must go when they or their loved ones are sick or afflicted in any way.” (Allan Anderson, *Zion and Pentecost*, Pretoria: University of South Africa Press, 2000, p. 277).

isolation from other gifts and ministries of the Spirit. The older African Instituted Churches differ from the newer charismatic churches in their use of symbolic objects, which makes the former much closer in practice to the Catholic tradition<sup>43</sup>.

## 2. How we can bring our own rich Catholic resources to bear?

One of the greatest needs is a deeper understanding of the relevance of the sacramental framework to all healing ministry. I refer here to the theology of signs, and the mode of Christ's presence in the "age of the Church" between his first and his second coming<sup>44</sup>. All healing ministry, both within and outside the liturgy, needs to be understood within a framework that is fully sacramental, including the way we understand the ministry of the Word<sup>45</sup>. This is essential, if we are to hold together the liturgical ministry of healing and the evangelistic dimension of healing ministry<sup>46</sup>.

The sacramental framework embodies the "already" and "not yet". Salvation is already fully realised in the crucified-risen Jesus, and is now fully signified in the sacramental signs. But it is as yet only partially realised in the Church through the signs that are celebrated until the coming of the Lord in glory. Then everything signified will be fully realised and the signs will no more be needed. However, Catholic healing ministry has not always grasped the significance of the sacramental framework. This is probably related to a weakness in taking hold of the eschatological hope, that is so remarkably emphasised throughout the *Catechism of the Catholic Church*<sup>47</sup>. It is somewhat paradoxical that Pentecostals and Evangelical charismatics often have a stronger sense of the second coming of the Lord, without the sacramental framework that essentially binds together the past, the present and the future in the Lord's purpose. A sacramental understanding can be our great gift to the

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<sup>43</sup> Omenyo mentions how the Presbyterian Church in Ghana has had great difficulty in accepting the place in healing ministry of "holy objects", such as blessed water, cloths, salt, clay, oil, etc. (*Op. cit.*, p. 257).

<sup>44</sup> See CCC, para. 1076.

<sup>45</sup> I am in full agreement with Bishop Albert on the "instinct of faith, which among Catholics seeks to integrate charisms into Catholic sacramental life as a whole" (p. 207). When he says that "the Catholic Charismatic Renewal always deliberately seeks to pray for healings within a sacramental framework" (p. 207), I think a distinction is needed between the sacramental framework of understanding (always necessary) and a liturgical framework for ministry (sometimes appropriate, sometimes not).

<sup>46</sup> I am wondering whether Bishop Albert's unease about the Instruction's "tendency to attempt to separate non-liturgical prayers for healing from sacramental celebrations" (p. 208) arises primarily from situations of traditional Christian implantation and today of "the new evangelisation". Reports from the Divine Retreat Centre at Muringoor, Kerala, India, for example, emphasise that many among the crowds that come are not Christians.

<sup>47</sup> See *Catechism of the Catholic Church*, paras. 1076, 1107, 1130.

Evangelicals, the Pentecostals and the “new charismatics”, helping to protect them from exaggerated hopes (realising everything immediately) and from a simplistic anthropology (all that’s happening is what you can see).

Ecumenical interaction at and since Vatican Two has helped the Catholic Church to recover the full understanding of the mutual relationship of Word and sacrament, as expressed for example in the Catechism and in the General Directory on Catechesis. Recent years have seen the development of liturgies of the Word, though less often in the context of healing ministry. This raises the question as to whether new forms of liturgy of the Word should be developed for the ministry of healing, thus introducing greater flexibility into the distinction between liturgical and non-liturgical services of healing<sup>48</sup>. This practice has developed among some Anglicans with their strong tradition of non-sacramental liturgies such as Mattins and Evensong.

Another area that needs greater theological attention is the question of evil. There is an unfortunate polarisation between the ecumenical world of the historic churches, in which the reality of Satan and evil spirits is rarely taken seriously, and the evangelical-Pentecostal world, in which this belief is strong but often expressed in a fundamentalist-type exegesis and doctrine. In *Prayer for Healing* the “Lectures” only mention the casting out of evil spirits in their sections dealing with the Gospels<sup>49</sup> and the early Church<sup>50</sup>, and do not mention this ministry today. The issues of deliverance and exorcism are raised by the practitioners in the “Round Table” and the “Testimonies”<sup>51</sup>. Fr Pereira describes well the situation in many parts of the Catholic Church in which hardly anyone was equipped to deal with exorcism and deliverance ministry<sup>52</sup>. Despite the fourth Malines document by Cardinal Suenens on *Renewal and the Powers of Darkness*<sup>53</sup>, there is still a lack of adequate theological underpinning for the ministries of healing and deliverance developing in the charismatic renewal. In

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<sup>48</sup> The Instruction of the CDF says that “Liturgical services for healing are celebrated according to the rite prescribed in the *Rituale Romanum*” (Art. 3 – 1, p. 317, but recognises that Episcopal Conferences “may introduce those adaptations to the Rite of Blessings of the Sick which are held to be pastorally useful or possibly necessary, after prior review by the Apostolic See.” (Art. 3 – 2 p. 318).

<sup>49</sup> E. g. Vanhoye (p. 35).

<sup>50</sup> E. g. Gonzalez (p. 79).

<sup>51</sup> I note that the paper of Szentmártoni on “Risks, Abuses and Deviations” does not make any reference to spiritualism or to issues of deliverance and exorcism.

<sup>52</sup> Pages 237 – 251.

<sup>53</sup> London: Darton, Longman & Todd, 1982. Matteo Calisi has written about this document recently in ICCRS Leadership Formation Supplement, July – August 2003, pp. 3 – 4.

an age where the powers of evil are more evident than ever<sup>54</sup>, I believe there is a real need for authoritative teaching from the Church's magisterium on the issues of evil, deliverance and exorcism in the light of the whole paschal mystery in a way that embraces all the dimensions of human existence, societal, communal and personal.

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<sup>54</sup> Note the words of Cardinal Ratzinger in his foreword to Cardinal Suenens' book: "While a rationalist and reductionist theology is explaining away the Devil and the world of evil spirits as a mere label for everything that threatens man in his subjectivity, a new, concrete awareness of the Powers of Evil and their cunning, which threaten man, is growing in the context of the Renewal." (p. ix).