

HEALINGLINE

Summer 2017

The Headwaters of the Healing Ministry

Astonished by Hope

How a Scientist Learned to Work with Exorcists

Praise is the Breakthrough

HEALING LINE

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This fall, CHM will host the eighth annual Captivate women's conference in Jacksonville, FL. In this excerpt from a previous Captivate conference, I explain that, because some of us have lost our sense of God's majesty and wonder, we don't have confidence that the Lord can and will help us.

In his book Knowing God, J.I. Packer says, "Our lack of the sense of the majesty of God is one reason why our faith is so weak and our worship so flabby." (InterVarsity Press, 1993)

The Son is the radiance of God's glory and the exact representation of His being, sustaining all things by His powerful word. After He had provided purification for sins, He sat down at the right hand of the Majesty in heaven. (Hebrews 1:3)

God chose that in Jesus all His beauty, majesty, power and glory would dwell. That's who we worship.

God is clothed with awesome majesty. (Job 37:22)

The voice of the Lord is full of majesty. (Psalm 29:4)

Yours, O Lord, is the greatness and the power and the glory and the victory, and the majesty. (1 Chronicles 29:11)

These passages speak of the awesome majesty of God as Supreme God, King of kings, and Lord of lords. We read in the book of Revelation that every time the name of Jesus is spoken in the heavens the angels fall on their faces to worship Him.

*Why does this matter? Some of you may have broken dreams and disappointments, or challenges in your family. Perhaps your marriage needs healing. What we tend to do during times like these is to think, **God can't help me.** Then Satan has us right where he wants us. We have actually humanized God. We tend to see Him as inadequate, too small, or unwilling to help.*

Allow God to enlarge your image of Him. Let Him show you His majesty and glory. Our God is not too small and He longs to draw you into a greater place of intimacy and trust.

We invite you to join us at Captivate 2017, September 29-Oct 1 at the Hyatt Regency Jacksonville Riverfront. We welcome Danny and Sherri Silk as our guest speakers.

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JUDITH MACNUTT

Author, teacher, conference speaker,
co-founder of CHM.



THE HEADWATERS OF THE HEALING MINISTRY

REV. KEN POLSLEY

I remember 39 years ago I was sitting with my girlfriend in the University of Iowa library; it was a study date. I was supposed to be studying European history, but instead I was reading Paul's first letter to the Corinthians. I looked up from my Bible and asked my girlfriend about the passage I was reading (1 Corinthians 12:27-28), "What do you think about this gift of tongues? Some people say they speak in tongues today, but do you think people really speak in tongues today?" She replied, as if it were no big deal, "Sure they do, I speak in tongues." This was shocking news to me. I was immediately thrown into a crisis and thought, *This woman is perfect for me—she is smart, musical, fully committed to the Lord, beautiful in every way, and she is organized (which was a foreign but attractive attribute to me), but how in the world can I possibly marry her? She speaks in tongues!*

For years during college, as a missionary, and later as a pastor, I had a strong prejudice against several gifts of the Holy Spirit. I believed strongly that gifts like tongues, healing, prophesy, and miracles existed back in Bible times, but that they did not exist for now. I read the Bible selectively because I liked other gifts in the same list from First Corinthians—teaching, administration, and helping. Where in the world did I get that idea? I certainly didn't get that idea from reading the Bible. It wasn't my own idea—I inherited it through the teaching of

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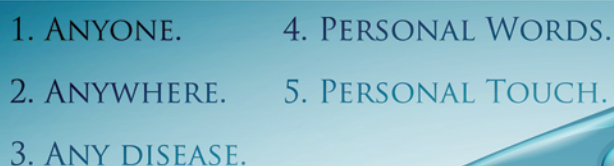
love
believers
healing
prayer
church
pray
tongues
miracles
prophecy
listen
supernatural
Kingdom
laying on of hands
HOLY SPIRIT
follower of Jesus
spiritual gift
healing
ministry
Jesus

Headwaters....cont. from page 3

Christian mentors. This idea of spiritual gift discontinuation had a long and complicated history that I didn't know. Even though I believed the supernatural gifts that Jesus exercised were not available now, I still claimed to love Jesus with all my heart and wanted to be like him.

The reason why I remember the conversation in the library happened 39 years ago is because I have now been married 38 years. I came to my senses and married that woman, tongues or no tongues. Thank God I came to my senses!

I had to change my mind about healing prayer too. Let me be clear on what I mean when I say healing prayer. The healing prayer that we teach at CHM has five basic components:

- 
- | | |
|-----------------|--------------------|
| 1. ANYONE. | 4. PERSONAL WORDS. |
| 2. ANYWHERE. | 5. PERSONAL TOUCH. |
| 3. ANY DISEASE. | |

Anyone can be used by God as an instrument of healing; one does not need to be a special ordained person. Healing can happen anywhere, not just in special places like shrines or churches. Any disease can be healed. Healing involves a living breathing person speaking words, either asking God to do something or commanding something to happen. Likewise, healing involves touch - the laying on of hands. These components were modeled by Jesus and practiced by his disciples for the first 300 years. Then healing ministry waned, until it was almost non-existent. There were always healing opportunities available in a few places, but after 400 AD they were not carried out by the means that Jesus modeled.

Francis MacNutt wrote a book that he originally titled *The Nearly Perfect Crime: How the Church Almost Killed the Ministry of Healing*. The first thing to understand about this is that "the crime," the almost murder of healing, was done by very good people. These are people who loved Jesus and who wanted others to love Jesus - people like me. I, like others, believed there were good reasons for what I opposed. I have changed my mind about all those reasons.

The main thing that Jesus did and taught his disciples to do was heal the sick. The New Testament contains about 40 stories of individuals, like Blind Bartimaeus, who were recipients of Jesus' healing. That means that about 30 percent of Jesus' recorded ministry events in the New Testament were healing events. We need to think of the 40 individual healing stories as the "highlights reel." It's like when Lebron James

scores 50 points in an NBA game—the next day on ESPN the highlights are shown in two minutes. They don't show his 10 or 15 free throws; they show a few spectacular baskets. It's the same with Jesus and the disciples. For instance, there are 10 mass healing statements in Matthew involving Jesus (Matthew 4:23-24, 8:16-17, 9:35-36, 11:4-5, 12:15, 14:14, 14:34-36, 15:30-31, 19:1-2, 21:14.) When I say "mass healing" I refer to an event where all who were present were healed. There is one mass healing statement in Mark concerning Jesus' disciples (Mark 6:13). We don't have the individual stories from the disciples' healing ministry in the Gospels, only that they healed "many." We don't have any of the individual stories from the mass healing events of Jesus. If these stories were all recorded, then the Gospels would be very, very long. In the New Testament we have the "highlights reel" of the mass healings.

Consider Matthew 14—the feeding of the 5,000. The passage begins with a large healing service. The overall crowd size, including women and children, was likely between 10,000 and 15,000. People brought the sick to Jesus from a wide geographical area, so the percentage of sick people in the crowd may have been more than normal. Envision that if one person for every ten people in a crowd of 10,000 was sick (a modest estimate), and Jesus prayed one minute with every sick person, then the healing service continued for 16 hours. If he prayed only 15 seconds with each sick person, then it lasted 4 hours. However long the healing ministry of Jesus went on that day, the Bible tells us the meal didn't start until evening. I picture in my mind a day of healing - the disciples organizing the crowds, Jesus moving from person to person, from family to family—Jesus loving, listening, looking into longing eyes and reaching out to touch and speak healing to the sick. All of this ministry is contained in one summary sentence, and not one of the personal stories of the healed is recorded. Then when the day of healing was done, Jesus multiplied the loaves and fishes.

Jesus trained his disciples by a continuous practicum of healing. They observed Jesus heal hundreds upon hundreds of the sick before they were sent out to do the same. The 72 unnamed disciples were trained in the same way—by observation, practice, and debrief (Luke 10:1-12; 17-20). When they were sent out to villages to preach the kingdom and to heal, they knew what to do. They had seen Jesus do it up close, daily.

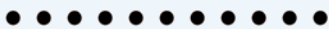
The training of the disciples in healing ministry was an important consideration for me. When we receive training

for an occupation, we expect to actually do what we are trained to do. When I was a car accountant for a railroad, I spent three months in Chicago being trained by another car accountant. I had every expectation of using that training in my new job. We also expect to see results from the training that we have received.

The disciples were commissioned by Jesus with words to reinforce expectations of continuation—"go and make disciples of all nations . . . teaching them to obey all that I have commanded you" (Matthew 28:19-20). Jesus' disciples were trained and commanded to do three cross-cultural ministry activities: 1) to preach that the Kingdom of God is at hand, 2) to heal the sick, and 3) to cast out demons (Luke 9:1-2; Luke 10:8-9,17). In the book of Acts we read the highlight reel of disciples doing the very things that Jesus trained them to do. The healings that are recorded in Acts served as catalysts to open up whole new regions for the message of the Kingdom.

It begs a question for me—I claimed to be a follower of Jesus and I claimed to love Jesus with all my heart, but I was opposed to any kind of healing ministry that followed the model of Jesus and the early disciples. I had to consider - Would I have been a follower of Jesus, since healing was the main thing that Jesus did? Would I have even liked being with Jesus and the disciples while they were doing so much healing?

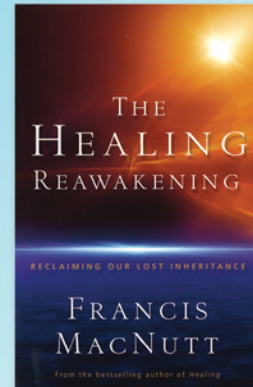
What I didn't know when I opposed healing was how the healing ministry continued after all the original disciples had died. During the time when Christianity was illegal throughout the Roman Empire, healing was one of the main reasons the church grew. That story, and the subsequent story of how healing began to wane in the church is complicated, but at the heart of it is that Christians were distracted from the original model taught by Jesus to his disciples. In the early post-apostolic churches, healing was common and practiced by normal, everyday believers. It is my prayer that all of us who love and serve the Lord Jesus recover this expectation of using the healing gifts. ✞



REV. KEN POLSLEY

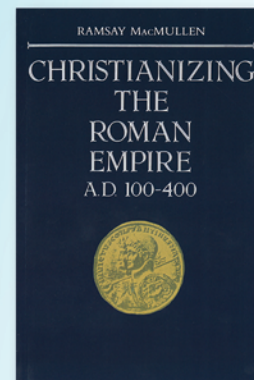
An ordained minister, CHM prayer minister and speaker at many of CHM's Schools of Healing Prayer®.

RECOMMENDED READING



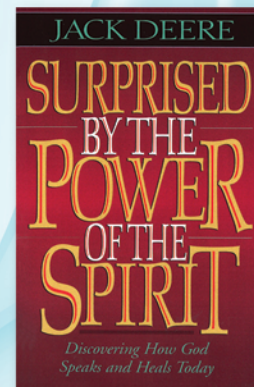
THE HEALING REAWAKENING

by Francis MacNutt » \$18.00



CHRISTIANIZING THE ROMAN EMPIRE

by Ramsay MacMullen » \$28.00



SURPRISED BY THE POWER OF THE SPIRIT

by Jack Deere » \$12.99



astonished by hope: **GOD IS GOOD** **WHEN BAD THINGS HAPPEN**

JASONA BROWN

Standing alone by the monkey bars under the grey sky, I stuffed my cold fingers deeper into the pockets of my red parka and didn't hear my first-grade classmate coming. His rap-rap on my bulky white helmet startled me, and I whirled around to glimpse at him running away as he laughed, "Knock. Knock. Anybody home?"

I stood still with my heart pounding.

Two years earlier, in Alaska, I fractured my skull falling backward into the fish-hold of my family's commercial fishing boat. Doctors removed part of my skull to prevent brain damage due to swelling, so until I was halfway through fifth grade I wore a helmet at all times to protect my brain as the bones healed. Teasing from my classmates and stares and comments from strangers frightened and frustrated me, but I never knew what to do or say.

In middle school I wore the helmet only for P.E., so for six hours a day I blended inconspicuously into the crush of awkward bodies swarming down the halls of Vista Middle School in Ferndale, Washington. This was only the first of many tragic events in my young life.

The spring of my eighth-grade year my aunt Nora, who was twenty-four, and my four-year-old cousin Lauren came to stay with us. I gathered that Nora's husband, John, was not a nice man and that my parents were trying to help her leave him. I liked Nora living with us; she laughed a lot, wore pretty lipstick, and shook our upright piano with ragtime music.

Less than a week after Nora and Lauren went back to California, I got off the school bus and opened the door to find my little sister curled up in a chair in front of the T.V.

She looked at me with wide eyes and blurted, "John killed Nora and Lauren."

I sat down in silence.

"Dad was on the phone," she said. "When he heard the news he yelled and threw his hat on the ground."

She didn't say any more, so we watched one sitcom after another.

My mom had gone to comfort her family in California, but when she returned I learned John had beaten Nora and Lauren to death with the steel bar from his weight-lifting set. Hours later, he drove his car off a cliff and died. Like many families, my family didn't know any way to heal except to keep moving forward.

Two years later my mom left suddenly for California again. Her sister Janie had passed into a coma caused by complications from pneumonia. Two weeks later Janie died, leaving my tiny cousins, Anna and Jonathan, without a mom. In the meantime, another young man in my family drowned, another died in a motorcycle accident, and another died from a gunshot wound to the head. My young grandmother died of stomach cancer.

I grew up in what felt like a war zone.

LIVING WITH A HEART OF FEAR

Twenty years later, as I tucked my three pre-school aged children into bed each night, I turned on Michael Card's lullaby CD, smoothed their messy wisps of hair, and kissed their flushed cheeks. I prayed for them and said, "God loves you."

And every time I said it, I felt my heart constrict. I knew in my mind that God loved them, but every night I had to shove away the dark whispers: "Is that so? And what will 'He loves you' mean when the bad things happen?" My heart was trapped in fear.

By this time I had lived as a committed Christian for nearly two decades. I gave my life to the Lord my freshman year of college. A few years later, I met my husband Doug at Regent

College, a graduate school of theology in Vancouver, B.C. And just so you do not think my story is only trauma and sadness, I want you to know Doug says he married me for (of all things) my joy! When I told one of my professors about my fears, he observed that my confession of fear seemed contrary to my light-heartedness.

"You," he said, "have a tremendous capacity for joy."

While we dated, the Lord did remarkable healing work in Doug's heart and mine; honestly, we could not have gotten married if He had not. Doug and I graduated together and were married that summer. Eventually he was called to pastor a church in northern Colorado. We loved our church, we loved ministry, and we loved sharing our joy that the Lord can transform lives. So during the years when our children fell asleep to lullabies each night, I was a joyful person who led Bible studies and small groups and even prayed for people for healing.

If you had pressed me to tell you what God thought of me, I would have admitted to you what I confessed to Doug one night:

"When I face God at the end, I expect Him to throw me out."

I did all I knew how to do to walk with God, but I came up short: I knew I could not serve enough, pray enough, sacrifice enough, trust enough, or obey enough to be someone He loved. One day I expected to face His anger and disappointment with me.

I feared other things as well: disease, abduction, abuse, and accidents. I didn't consider myself or those I loved safe from any calamity. Bad things happen! I was delighted when I experienced anything at all that was good; that's where my joy came from.

TIRED OF FEAR AND ASTONISHED BY LOVE

"What if you could live without one single fear?"

In my mid-thirties, I sensed the Lord asking me this question. I knew He promises to protect me, care for me, and watch over me. But my heart refused to be comforted. God's disciples were martyred; His son was crucified; and not one of us gets out of here alive. Wasn't I right to be afraid? How could I honor Him if I was always afraid?

Fear fatigued me. I confessed to a friend, "It hurts to be this afraid." I longed for freedom, and I began to ask God to tear down the stronghold of fear over my heart.

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Astonished by Hope....cont. from page 7

Then one night I had an especially terrifying attack of fear. Doug prayed a quiet prayer over me, commanding spirits of fear to leave in the name of Jesus. Without warning, a flood of sobs burst from my heart; I grieved the deaths of Nora and

I discovered He loves me with an infinite, pure, joyous, delighted, rejoicing love. Not because I am deserving, but because LOVE is who HE IS.

Lauren. Looking back, I believe a spirit of fear had attached to my grief, using the repressed pain to leak fear into my soul.

Then Doug asked me a question that shocked me: "Do you need to forgive God?"

"Forgive God?" I protested.

The question exposed something about me I never suspected: I was *angry* at God because I believed He allowed John to murder Nora and Lauren. I also blamed Him for my accident and the other deaths in my family.

"Yes," I cried, "I am angry at God. Please forgive me, Father, for blaming you for this evil."

I saw in my heart Jesus standing with Nora and Lauren. He showed me that they would not change anything that had happened because of the joy they know with Him now. They did not blame God; could I 'forgive' Him?

"Yes," I acquiesced, "I lay down my anger at you, God, not that you need forgiving since You are already perfect."

I felt drained and exhausted, ready for sleep. Doug and I lay down and turned out the light. Instantly I was startled into complete alertness by Jesus' presence in my room, near my bed. Infectious, joyous, excitement poured from Him into me, and I began to shake with laughter.

I understood that a wall had stood between His heart and mine—a wall in my heart, not His. When I laid down my anger at Him, He tore a hole in that wall; and having waited eagerly on the other side, He could wait no longer to rush through to my heart.

Somehow, standing there, He overwhelmed and saturated me with His love *for me*. Before that night, I didn't believe God even liked me. That night I met Him, and to my astonishment, I discovered He loves me with an infinite, pure, joyous, delighted, rejoicing love. Not because I am deserving, but because LOVE is who HE IS.

I gasped with wonder and delight.

Doug wondered what was happening to me.

"The Lord won't let me sleep," I laughed, "He's too excited."

"Perfect love casts out fear," says John (1 John 4:18), and this is true. Knowing God's love for me, I no longer felt any fear. I understood now that because God is beautiful, glorious, holy, and good, and because He loves me with "an everlasting love," (Jeremiah 31:3), I can walk through *anything* He asks me to, even the bad things. I discovered the love David says "is better than life" (Psalm 63:3).

A LIFE OF HOPE

Since that encounter with Jesus, I have a new life. It doesn't mean I live daily in the intense joy of that night, or that I don't battle worry and fear, but I live with this hope: God is more gloriously beautiful, good, and full of love than I can ever know. When I face Him, I trust He will welcome me home because He loves me, because He *is* love, and because I trust Him.

When I am tempted to blame Him for suffering and evil, my new perspective allows me to push through to remember His goodness. I can *remember* that if I could penetrate the endlessness of His heart—deeper and deeper forever—I would never find a speck of badness, untruth, peevishness, cruelty, or carelessness.

I can embrace my children and tell them with *all my heart* that if I delight in them, God, whose heart is so much greater than mine, delights in them infinitely more. "He will rejoice over you with gladness" (Zephaniah 3:17). I never take this freedom for granted; I remember what it was like behind that wall.

STONE BY STONE: TEAR DOWN THE WALL BETWEEN GOD'S HEART AND YOURS

The largest stone in the wall between God's heart and mine was my unacknowledged anger at God. That night the Lord also tore down stones of demonic oppression (the spirit of fear), as well as lies and unhealed memories.

I found I returned with new joy to the ministry of healing prayer. I felt focused like a laser, that above all we need healing of our heart-connection to God.

Today, I work on staff at a church I love, and I have the joy of praying with people who are seeking the Lord to tear down stones in their own lives. My book, *Stone by Stone*, is one of the resources I use to train prayer teams in our church's

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CHRISTIAN HEALING MINISTRIES

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A CONFERENCE FOR WOMEN

Please join us for Captivate 2017...

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Judith MacNutt



Danny & Sheri Silk

Worship



Kelanie Gloeckler

talitha kum

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Jacksonville, Florida

Register online at www.christianhealingmin.org

Astonished by Hope....cont. from page 8

fledgling prayer ministry. A pastoral ministry without prayer for healing would seem to us like trying to tend to people with battle wounds if we had no access to pain medicine, soap, x-rays or surgery.

D-DAY AND VE-DAY

The truth is, my childhood was not an anomaly; we all live in a war zone. My husband likes to use an analogy from WWII to describe this. On D-Day, the allied forces gained a foothold in Europe. After that day, the defeat of Germany was inevitable, but much fighting and loss of life lay between D-Day and the end of the war—VE Day.

I understood now that because God is beautiful, glorious, holy, and good, and because He loves me with an everlasting love, I can walk through *anything* He asks me to, even the bad things.

When Adam and Eve rebelled against God in the garden, they abdicated their authority over earth and Satan became “the ruler of this world” (John 16:11). Now, as the writer of Hebrews explains, “we do not yet see everything in subjection to him (Jesus)” (Hebrews 2:8). That little sentence encompasses all war, famine, greed, oppression, injustice, cruelty, death, sickness, accident, and injury on earth; everything is not as God intends. When we forget or don’t understand that we live in enemy-occupied territory, we naturally blame God for the bad things that happen—we grow angry with Him.

One day we will see everything back under the good and righteous rule of Jesus. When Jesus began His ministry, He said, “The kingdom of heaven is at hand” (Matthew 3:2). D-Day. The Kingdom of heaven—through the life, death, and resurrection of Jesus—established its irrevocable foothold on the rebellious, suffering earth.

What did we see as Jesus advanced the Kingdom? We saw healing. Jesus reversed sickness and death (Matthew 8:14-5; John 11:43-4). He set people free from demons (Mark 5). He healed broken hearts and lives (John 8:1-11). Heart-breaking and dark things have no place in God’s Kingdom. When VE-Day comes, the day when Jesus comes to complete the

restoration of earth under the rule of God, “He will wipe every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore” (Rev 21:4). Oh, yes!

HEALING FOR HOPE

God is good. And bad things happen.

Life assaults and tests our confidence in God’s good and loving heart. In the war zone, where little girls break their skulls, kids tease, husbands murder their wives and children, and everyone we love will eventually die, there is an intimate and fierce battle transpiring in the heart of every man and woman. Will we look over the battlefield, toward our advancing God and take heart? Will we love Him for His goodness? Will we trust Him to put everything right one day? Will we believe He loves us, even as we struggle and suffer?

Or will we shake our fist at Him in anger and blame? Will we build a wall of stones between His heart and ours?

To win this heart-battle, this battle to preserve our hope in the loving and good heart of God, we need God’s help—and He gladly offers it. We cry out to God for His help with these stones, and He, desiring to love us even more than we desire to be loved, helps us take them down.

This is the role of healing prayer in the Kingdom of God: to grow our hope in the goodness and love of God. Then when He comes to swallow up death forever and wipe away tears from all faces, we may all together rejoice and say, “This is our God; we have waited for Him, that He might save us; This is the Lord; let us be glad and rejoice in His salvation!” (Isaiah 25: 8-10).

I thank God for the privilege of praying for healing on the battlefield. May we all have great hope: “May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope,” (Romans 15:13). Amen. ✠

JASONA BROWN

Director of Soul Care at Greenwood
Community Church in Denver and
author of *Stone by Stone: Tear Down the
Wall Between God’s Heart and Yours.*



HOW A SCIENTIST LEARNED TO WORK WITH EXORCISTS

RICHARD GALLAGHER

As a psychiatrist, I diagnose mental illness. Also, I help spot demonic possession.

In the late 1980s, I was introduced to a self-styled Satanic high priestess. She called herself a witch and dressed the part, with flowing dark clothes and black eye shadow around to her temples. In our many discussions, she acknowledged worshipping Satan as his “queen.”

I’m a man of science and a lover of history; after studying the classics at Princeton, I trained in psychiatry at Yale and in psychoanalysis at Columbia. That background is why a Catholic priest had asked my professional opinion, which I offered pro bono, about whether this woman was suffering from a mental disorder. This was at the height of the national panic about Satanism. (In a case that helped induce the hysteria, Virginia McMartin and others had recently been charged with alleged Satanic ritual abuse at a Los Angeles preschool; the charges were later dropped.) So I was inclined to skepticism. But my subject’s behavior exceeded what I could explain with my training. She could tell some people their secret weaknesses, such as undue pride. She knew how individuals she’d never known had died, including my mother and her fatal case of ovarian cancer. Six people later vouched

cont. on page 12



How a Scientist....cont. from page 11

to me that, during her exorcisms, they heard her speaking multiple languages, including Latin, completely unfamiliar to her outside of her trances. This was not psychosis; it was what I can only describe as paranormal ability. I concluded that she was possessed. Much later, she permitted me to tell her story.

The priest who had asked for my opinion of this bizarre case was the most experienced exorcist in the country at the time, an erudite and sensible man. I had told him that, even as a practicing Catholic, I wasn't likely to go in for a lot of hocus-pocus. "Well," he replied, "unless we thought you were not easily fooled, we would hardly have wanted you to assist us."

So began an unlikely partnership. For the past two-and-a-half decades and over several hundred consultations, I've helped clergy from multiple denominations and faiths to filter episodes of mental illness—which represent the overwhelming majority of cases—from, literally, the devil's work. It's an unlikely role for an academic physician, but I don't see these two aspects of my career in conflict. The same habits that shape what I do as a professor and psychiatrist—open-mindedness, respect for evidence and compassion for suffering people—led me to aid in the work of discerning attacks by what I believe are evil spirits and, just as critically, differentiating these extremely rare events from medical conditions.

Is it possible to be a sophisticated psychiatrist and believe that evil spirits are, however seldom, assailing humans? Most of my scientific colleagues and friends say no, because of their frequent contact with patients who are deluded about demons, their general skepticism of the supernatural, and their commitment to employ only standard, peer-reviewed treatments that do not potentially mislead (a definite risk) or harm vulnerable patients. But careful observation of the evidence presented to me in my career has led me to believe that certain extremely uncommon cases can be explained no other way.

The Vatican does not track global or countrywide exorcism, but in my experience and according to the priests I meet, demand is rising. The United States is home to about

50 "stable" exorcists—those who have been designated by bishops to combat demonic activity on a semi-regular basis—up from just 12 a decade ago, according to the Rev. Vincent Lampert, an Indianapolis-based priest-exorcist who is active in the International Association of Exorcists (IAE). (He receives about 20 inquiries per week, double the number from when his bishop appointed him in 2005.) The Catholic Church has responded by offering greater resources for clergy members who wish to address the problem. In 2010, for instance, the U.S. Conference of Catholic Bishops organized a meeting in Baltimore for interested clergy. In 2014, Pope Francis formally recognized the IAE, 400 members of which are to convene in Rome this October. Members believe in such strange cases because they are constantly called upon to help. (I served for a time as a scientific adviser on the group's governing board.)

Unfortunately, not all clergy involved in this complex field are as cautious as the priest who first approached me.

In some circles, there is a tendency to become overly preoccupied with putative demonic explanations and to see the devil everywhere. Fundamentalist misdiagnoses and absurd or even dangerous "treatments," such as beating victims, have sometimes occurred,

especially in developing countries. This is perhaps why exorcism has a negative connotation in some quarters. People with psychological problems should receive psychological treatment.

But I believe I've seen the real thing. Assaults upon individuals are classified either as "demonic possessions" or as the slightly more common but less intense attacks usually called "oppressions." A possessed individual may suddenly, in a type of trance, voice statements of astonishing venom and contempt for religion, while understanding and speaking various foreign languages previously unknown to them. The subject might also exhibit enormous strength or even the extraordinarily rare phenomenon of levitation. (I have not witnessed a levitation myself, but half a dozen people I work with vow that they've seen it in the course of their exorcisms.) He or she might demonstrate "hidden knowledge" of all sorts of things—like how a stranger's loved ones died, what secret sins she has committed, even where people are at a given

Is it possible to be a sophisticated psychiatrist and believe that evil spirits are, however seldom, assailing humans?

moment. These are skills that cannot be explained except by special psychic or preternatural ability.

I have personally encountered these rationally inexplicable features, along with other paranormal phenomena. My vantage is unusual: As a consulting doctor, I think I have seen more cases of possession than any other physician in the world.

Most of the people I evaluate in this role suffer from the more prosaic problems of a medical disorder. Anyone even faintly familiar with mental illnesses knows that individuals who think they are being attacked by malign spirits are generally experiencing nothing of the sort. Practitioners see psychotic patients all the time who claim to see or hear demons; histrionic or highly suggestible individuals, such as those suffering from dissociative identity syndromes; and patients with personality disorders who are prone to misinterpret destructive feelings, in what exorcists sometimes call a “pseudo-possession,” via the defense mechanism of an externalizing projection. But what am I supposed to make of patients who unexpectedly start speaking perfect Latin?

I approach each situation with an initial skepticism. I technically do not make my own “diagnosis” of possession but inform the clergy that the symptoms in question have no conceivable medical cause.

I am aware of the way many psychiatrists view this sort of work. While the American Psychiatric Association has no official opinion on these affairs, the field (like society at large) is full of unpersuadable skeptics and occasionally doctrinaire materialists who are often oddly vitriolic in their opposition to all things spiritual. My job is to assist people seeking help, not to convince doctors who are not subject to suasion. Yet I’ve been pleasantly surprised by the number of psychiatrists and other mental health practitioners nowadays who are open to entertaining such hypotheses. Many believe exactly what I do, though they may be reluctant to speak out.

As a man of reason, I’ve had to rationalize the seemingly irrational. Questions about how a scientifically trained physician can believe “such outdated and unscientific nonsense,” as I’ve been asked, have a simple answer. I honestly weigh the evidence. I have been told simplistically that levitation defies the laws of gravity, and, well, of course it does! We are not dealing here with purely material reality, but with the spiritual realm. One cannot force these creatures to undergo lab studies or submit to scientific manipulation;

they will also hardly allow themselves to be easily recorded by video equipment, as skeptics sometimes demand. (The official Catholic Catechism holds that demons are sentient and possess their own wills; as they are fallen angels, they are also craftier than humans. That’s how they sow confusion and seed doubt, after all.) Nor does the church wish to compromise a sufferer’s privacy, any more than doctors want to compromise a patient’s confidentiality.

Ignorance and superstition have often surrounded stories of demonic possession in various cultures, and surely many alleged episodes can be explained by fraud, chicanery or mental pathology. But anthropologists agree that nearly all cultures have believed in spirits, and the vast majority of societies (including our own) have recorded dramatic stories of spirit possession. Despite varying interpretations, multiple depictions of the same phenomena in astonishingly consistent ways offer cumulative evidence of their credibility.

As a psychoanalyst, a blanket rejection of the possibility of demonic attacks seems less logical, and often wishful in nature, than a careful appraisal of the facts. As I see it, the evidence for possession is like the evidence for George Washington’s crossing of the Delaware. In both cases, written historical accounts with numerous sound witnesses testify to their accuracy.

In the end, however, it was not an academic or dogmatic view that propelled me into this line of work. I was asked to consult about people in pain. I have always thought that, if requested to help a tortured person, a physician should not arbitrarily refuse to get involved. Those who dismiss these cases unwittingly prevent patients from receiving the help they desperately require, either by failing to recommend them for psychiatric treatment (which most clearly need) or by not informing their spiritual ministers that something beyond a mental or other illness seems to be the issue. For any person of science or faith, it should be impossible to turn one’s back on a tormented soul. ✠

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RICHARD GALLAGHER

Board-certified psychiatrist and a professor of clinical psychiatry at New York Medical College and currently working on a book about demonic possession in the United States.



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PRAISE

IS THE BREAKTHROUGH

an interview with kelanie gloeckler

KATHI SMITH

Kelanie Gloeckler uses the gifts of the Spirit as she worships—to usher people into the Lord's presence and bring anointing for healing.

In Scripture, the Lord uses praise to Him as a direct confrontation against darkness (Joshua 6, Exodus 15:1, 1 Samuel 16:23, 2 Chronicles 20:22, Acts 16:25-26). At Christian Healing Ministries, we worship during our conferences and during prayer ministry. We play music in our chapel as prayer recipients wait for their prayer appointments. We have what we call soaking prayer with music playing in the room to "invite the Lord to inhabit the praises of His people" (Psalm 22:3). Praise is the place all of us intersect with the Lord whenever there is a fight to be had on the battlefield of life.

Kelanie, singer, songwriter and worship leader, has been a friend of Christian Healing Ministries for many years. In this interview, we are pleased to give you more understanding of who Kelanie is and how she operates in worship.

KATHI: When did you go from loving music to loving worship?

KELANIE: Honestly, I loved worship first. I was a pastor's kid so I grew up in and around music, but it was always Christian music. I was fifteen when I connected more deeply and started playing the guitar in youth group. I also played clarinet in the church worship band. As I grew older, that went deeper and I received more revelation concerning what I call spontaneous worship and prophetic worship and the kind of worship that I flow in now.

KATHI: Can you define prophetic worship?

KELANIE: Prophetic worship happens when we step from the place of singing to God into the place of hearing back His response to us in song.

cont. on page 16



Praise is the Breakthrough....cont. from page 15

KATHI: I see you as a worship leader who invites us into the presence of the Lord. You invite us to do more than just sing along to words on the screen. Was there ever a shift in focus for you as a leader? If so, when and how did that happen?

KELANIE: There were probably a couple of “moments” or “seasons” for this change in me. When I first started leading worship, I was in my youth group at an Assemblies of God church. When I was in college, I first heard someone lead worship which went beyond the lyrics of that particular song and began to do what I now call “flow” into prophetic worship. I experienced the presence of the Lord in a profound way. There was something in me that really resonated with what was happening. It was then that I had that “knowing” about my life—this was something I was made for.

During this time, there was a worship leader named Kent Henry; he was the first worship leader I heard flow prophetically. Being exposed to that was deeply impactful. I was also exposed to MorningStar Ministries during the mid 90’s. I heard some of their recorded music from their live conferences and again, I had a profound response. I decided to go to MorningStar a few times and these worship experiences marked me. I then began to practice engaging in that prophetic flow in my own personal time with the Lord and when I led corporately. It led to making space for the Holy Spirit. I waited on the Lord to give me things to hear, then I would sing spontaneously.

In my younger years, I was blessed to be around a lot of revival events. I was exposed to the Brownsville Church revival in Pensacola. I went to Converse College in

Spartanburg, SC. During college, my church, Bethel Assembly of God, was involved in earnestly seeking the Lord and “going for it” in worship. Being there was like a built-in internship. I was given a lot of opportunities to lead and co-lead on the worship team. The pastor and his wife were very hungry for more of the Lord and were extremely open to what He was doing. It was great to be connected to a place like that at the right time. All my musical training was classical music and composition, yet here I was at a church with many hands-on opportunities to grow and lead worship in an atmosphere that was very revival-driven. There were extended times of worship, and ministry. It was a great environment for me to grow and learn. It wasn’t perfect, but it was really a God-given gift that I was grateful for.

My roommate, a Spirit-filled Christian, was very prophetic and I learned a lot about prayer from her. She would pray and see a picture from the Holy Spirit. I had not previously been exposed to that. I learned how to operate in the prophetic gifts and I grew to a new level in intercession and worship. I was hungry!

KATHI: You’ve been used so greatly and mightily in so many settings all around the world and we are privileged to have you at so many CHM events. How do you see worship and soaking music intersecting with healing?

KELANIE: Worship is more than just singing songs. When we are worshipping together corporately and our focus is set on Him, my job is to get people’s eyes and affections focused on Jesus. When we do it together, there is an expression called “corporate anointing”—the Holy Spirit comes to do whatever He plans for that gathering. The worship helps people enter into an atmosphere of encounter and faith where we are experiencing His presence together. This is the encounter that opens up a place for healing, among other things. In Psalm 22:3, scripture says “He is enthroned in the praises of His people.” I think about that so much when we are worshipping the Lord together. We have an encounter with the throne room and He is in the midst of us. It sets an atmosphere of faith in the room and in the individual. I am primarily leading groups of people, helping them connect with the presence of the Lord and usher in that presence in a corporate way.

KATHI: Last year at the Captivate women’s conference, the worship was recorded and became the recently released CD which is called *The Joy of the Lord*. Can you share with us the background of these anointed songs?



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KELANIE: *Praise is the Breakthrough* is also on my CD *You are the Radiance*. I wrote it while I was living in North Carolina and going through a difficult season. I was getting some healing myself in my personal life. The Lord was so gracious to me, but I was experiencing burnout in ministry and in my heart. I hadn't written a new song in a while. That can be scary for a songwriter. I experienced some tremendous breakthrough and healing and immediately creativity came back and the song of my heart became alive again. *Praise is the Breakthrough* was the first song I wrote coming out of that wilderness season. Praise in the Spirit is a very powerful weapon we can take up and exalt Jesus in any kind of situation we find ourselves. The words from Psalm 40 came alive in my life. "He heard me, He pulled me up out of the miry clay and He put a new song in my mouth." That song is a real marker for me in a change from that dry season.

The melody from *Joy of the Lord* came to me and was rolling around in my spirit and I didn't have any words to it for awhile. I would sing "lalalala" in its melody and there was so much joy on it—I knew it was releasing joy. Later, I sat down to intentionally write the words and the song came very quickly to me. Every so often I get a song that way—melody first, feeling and knowing that something particular is attached to it. And then I go from there. When we played it at Captivate, we ended up doing a lot of ministry with that song and "flowing" with it.

KATHI: What you call "flow," when you start going off the sheet music, can you explain that?

KELANIE: I call it spontaneous worship, spontaneous flow, and more specifically, there are times when I would call it prophetic worship or prophetic flow. When we are in uncharted waters, unrehearsed and spontaneous, the Holy Spirit leads and something happens.

KATHI: When you are doing that, do you hear the words before they come? Or do you just open your mouth and they come? The reason I ask is because a lot of people ask us about this experience afterwards. They know and they see and understand and feel the presence of the Lord, but their response is "What was that?"

Kelanie laughs.

KELANIE: This is often the subject matter that I teach. Sometimes I know in advance what the words are that are coming next. Often the Lord gives me one word. I hear a scripture, sometimes I hear a phrase and I will sing that. I practice spontaneous melody all the time, so even though it

is "off book," it is a comfortable place for me to go. Making up a melody comes naturally to me. The words might be ones that come to my heart, the language of my heart to the Lord. They might be a declaration, a proclamation of something the Lord is giving me for the audience, into the atmosphere. I am singing and leading worship, but I am also watching in the Spirit, asking the Lord, *What are you doing, what are you saying, what do you want to do? Is there something we are hitting against? Is there a wall? How do we break through?*

KATHI: It is similar to prayer ministry. We are listening to the person we are praying for and to the Holy Spirit for direction at the same time.

KELANIE: If we are going into a spontaneous time of worship, the other musicians know to stay in the same place and keep the same chords going.

KATHI: That is similar to intercessors in a prayer appointment.

KELANIE: Yes. The musicians' repetitive chords are like a musical bed over which I can play and sing something new. I use the illustration from the movie *Indiana Jones and the Last Crusade*. There is a scene where Harrison Ford has to cross over a canyon. There is a bridge, but it is invisible. In order to cross, you have to step out into nothingness and put the full weight of your body into the air. As soon as you take that first step, the first piece of the bridge materializes. Then you have to do it again for the next step. And again for the next step. The bridge then becomes visible one step at a time as you are stepping onto it. This is how I step into prophetic worship. It is a leap of faith. I rarely get a full download of a chorus ahead of time.

KATHI: That sounds similar to a prayer appointment. You only know the step right in front of you. It is a faith journey.

KELANIE: It is absolutely a faith journey. It will always require stepping out in faith with the little bit that you have and depending on the Lord to give you the next step. When the words start to flow, there is a momentum that happens in the Spirit.

The Spirit of the Living God I wrote driving up and down I-95 to and from Jacksonville and Charlotte. My initial motivation in writing this song was to write a song about Holy Spirit the person, welcoming His presence. I started working with the language of the Holy Spirit being a friend,

cont. on page 22

2017

focusing on
Jul/Aug/Sep

July

For all Tuesday prayer ministry, be sure to call CHM first
at 904-765-3332 to verify there are no cancellations.

sunday	monday	tuesday	wednesday	thursday	friday	saturday
						1
2	3	4 INDEPENDENCE DAY Office closed	5	6	7	8
9	10 Day of Healing Prayer	11 Open Prayer 1:30 pm & 6:00 pm	12	13	14	15
16	17	18	19	20 SCHOOL OF HEALING PRAYER LEVEL 1 CHM CAMPUS - JACKSONVILLE, FL	21	22
23	23	25 Open Prayer 1:30 pm Generational Healing Service - 6:00 pm	26	27	28	29
30	31					

August

sunday	monday	tuesday	wednesday	thursday	friday	saturday
		1 Open Prayer 1:30 pm & 6:00 pm	2	3	4	5
6	7	8 Open Prayer 1:30 pm	9	10	11	12
13	14 Day of Healing Prayer	15 Open Prayer 1:30 pm & 6:00 pm	16	17	18	19
20	21	22	23	24	25	26 SCHOOL OF HEALING PRAYER LEVEL 2 CHM CAMPUS - JACKSONVILLE, FL
27	28	29 Open Prayer 1:30 pm & 6:00 pm	30	31		

chm's calendar of events

2017

September

sunday	monday	tuesday	wednesday	thursday	friday	saturday
					1	2
3	4 LABOR DAY Office closed	5 Open Prayer 1:30 pm & 6:00 pm	6	7	8	9
10	11 Day of Healing Prayer	12	13	14	15	16
17	18	19 Open Prayer 1:30 pm Generational Healing Service - 6:00 pm	20	21	22	23
24	25	26	27	28	29 CAPTIVATE 2017 - JACKSONVILLE, FL	30

CHM Schools, Conferences & Retreats

[SCHOOLS OF HEALING PRAYER*]

Speakers: Judith MacNutt and team

Registration: online at www.christianhealingmin.org

July 20-22 — Level 1

August 24-26 — Level 2

October 26-28 — Level 3

Nov 30 - Dec 2 — Level 4

[JOURNEY TO HEALING RETREAT]

Doubletree by Hilton, Jacksonville, FL

Speakers: Judith MacNutt and team

Registration: online at www.christianhealingmin.org

Nov 9-11 (Doubletree by Hilton, Jacksonville, FL)

[CHM INTERNSHIP PROGRAM]

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November 7-11

[CAPTIVATE WOMEN'S CONFERENCE]*

Hyatt Regency Jacksonville Riverfront, Jacksonville, FL

Speakers: Judith MacNutt, Danny and Sheri Silk;

worship led by Kelanie Gloeckler

Registration: online at www.christianhealingmin.org

September 29 - Oct 1

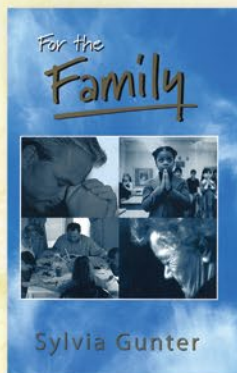
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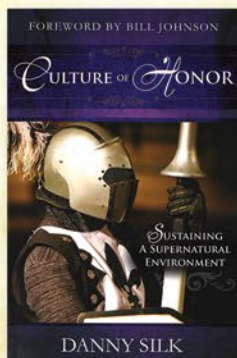
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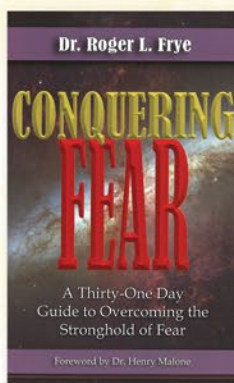
» by Danny Silk

In this powerful, revelation-packed book, Danny Silk describes the significant paradigm shift in church life, government, and relationships that has created and sustained the revival culture at Bethel Church in Redding, California.

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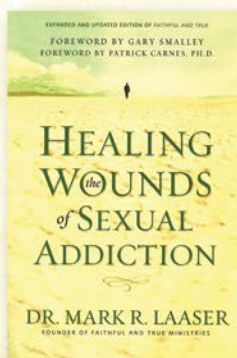


CONQUERING FEAR

» by Dr. Roger L. Frye

Conquering Fear teaches you how to break free from the stronghold of fear. Most people who are ensnared by fear don't even realize it. This book will expose some of the hidden fears in your life and show you how to overcome them. For those who long to experience greater inner peace, *Conquering Fear* is a must read. If you desire to live in good health, you must defeat this devastating emotion. Dr. Roger Frye walks you through, step-by-step, to ever-increasing levels of freedom.

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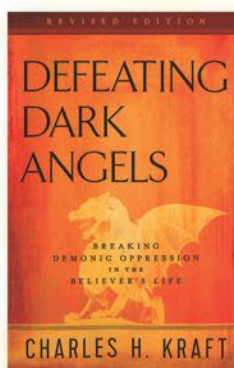
HEALING THE WOUNDS OF SEXUAL ABUSE

» by Dr. Mark R. Laaser

Sexual addiction has become a national epidemic that affects up to 10 percent of Christians. As devastating as any drug habit, it brings heartbreak and despair to those it entangles. But there is help for men and women caught in sexual addiction's downward spiral.

This book offers a path that leads beyond compulsive thoughts and behaviors to healing and transformation for both men and women. Whether you know someone with a sexual addiction or struggle yourself, *Healing the Wounds of Sexual Addiction* points the way to understanding, wholeness, and holiness.

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» by Charles H. Kraft

Demonic oppression is a very real spiritual phenomenon, yet it remains a terrifying and misunderstood subject for many Christians. What does the Bible say? Can demons exert power over Christians? Can a Christian be possessed? How do you know if a problem is psychological or spiritual?

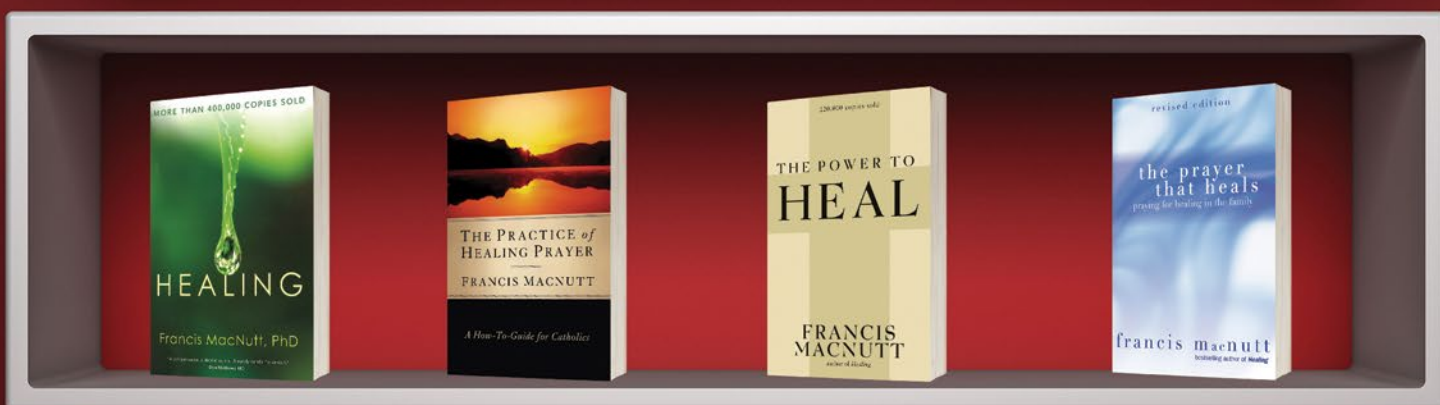
In this revised edition of *Defeating Dark Angels*, Dr. Charles H. Kraft, a retired evangelical seminary professor and experienced deliverance minister, reveals everything you need to know. With clarity and biblical insight, he explains

- why and how dark forces come against God's people;
- our authority as Christians over demons;
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THE SWORD OF THE SPIRIT, THE WORD OF GOD

» Joy Lamb » B467 » \$15.00

S467 (SPANISH)

Praise is the Breakthrough....cont. from page 17

a counselor, and a teacher. I wanted to have a conversation with Him—"I love the way You lead me, I love Your voice."

The song *Seven Spirits of God* flowed right out of the previous song to Holy Spirit. I got a download about the seven spirits of God, which I just started hearing and singing over my life. Ears to hear, eyes to see, new revelation being released over my future, over my present, spirit of wisdom and understanding—I'm praying His presence over my body, over my mind. It became a prayer that I sing and declare. The feedback I get from this song is that it is having a profound impact on people. When the worship team starts singing that song, it almost feels like we are getting on a rocket and going straight up to the throne room, in the counsel of the Lord. It is potent.

KATHI: It is transportation to the throne room. I've experienced that myself! After that is *True Praise*.

KELANIE: *True Praise* I co-wrote with Susie Yaraei, who was one of my mentors when I was a student at MorningStar. We got together in Moravian Falls, NC where she lives. Toward the end of our time together, she played a short voice memo of a spontaneous moment she sang in a conference. The chorus of *True Praise* was birthed out of that rough recording. Originally the words were "The heavens, they are moving. The angels, they are moving. Jesus, He is moving." We changed it to "Heavens, they are moving, angels are rejoicing, Jesus, He is reigning in the midst of true praise." The whole song was birthed out of a prophetic song Susie sang during a strong anointing. There is an acoustic version on Youtube.

KATHI: *Nothing Can Separate Me—I love that song; it is such a familiar verse to so many of us.*

KELANIE: This one, like *Praise is the Breakthrough*, is on the *You are the Radiance* CD. The verses were spontaneous. I sang them the first time at a conference at All Nations Church, where Mahesh and Bonnie Chavda are the pastors. I heard the melody and lyrics in my mind almost right before we started worship. "I enter in by the blood of the Lamb, I believe I am who He said I am. I am Your child, I am Your son, I am Your bride, Your beloved one." Those are the words I heard. When I started writing an actual song out of it, I received the chorus and I knew there was something else, but I just didn't have it yet. While I was in North Carolina in that season when creativity was coming back, that song came back in my spirit. I wrote the bridge section so quickly. It was so ready to be birthed. The bridge was inspired by Graham Cooke. I had

been around him at CHM conferences and had been listening to a lot of his teachings. It has a bit of his language in it. "You know my past, my present. You love me right where I am. You see who I am becoming. You love me through this journey." Once I received the bridge, I knew the song was complete.

KATHI: Is there anything else you want to put forward to the readers of this article? Anything about how worship and soaking music can affect their lives or contend for breakthrough?

KELANIE: Anointed worship plays such a key role in receiving healing as well as revelation. I believe it is important to saturate your soul and your mind with anointed worship. I love music that is rooted in the Word and the language of the Word of God and His promises. It is good to read it and also to sing it, pray it, say it, engage your whole self with it. Doing this aligns your heart, your thoughts, and helps promote a healthy physical environment. The things that come through your ear gates and your eye gates are so important. Music moves the soul and our emotions. God made it this way. It softens our hearts. That's why music can make us cry or laugh. We have a musical spirit because God has a musical spirit, whether or not you can sing. Worshipping the Lord through music or listening to worship music is healthy in the physical realm. I believe that praise does actually change the atmosphere. When you need a breakthrough in your body for physical healing, listen to anointed music. If you need a change in your emotional world, be in the atmosphere of anointed music, whether at a conference or in your own home listening to a CD. It does make a difference, because you are putting yourself into the presence of God.

KATHI: Thank you Kelanie. We look forward to many more joint conferences with you ushering in the presence of the Lord with worship. ✨

To learn more about Kelanie and her music, visit www.kelanie.com or www.youtube.com/kelaniegloecklermusic

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KATHI SMITH

Senior Editor of *Healing Line* and
an active prayer minister and
volunteer at CHM.



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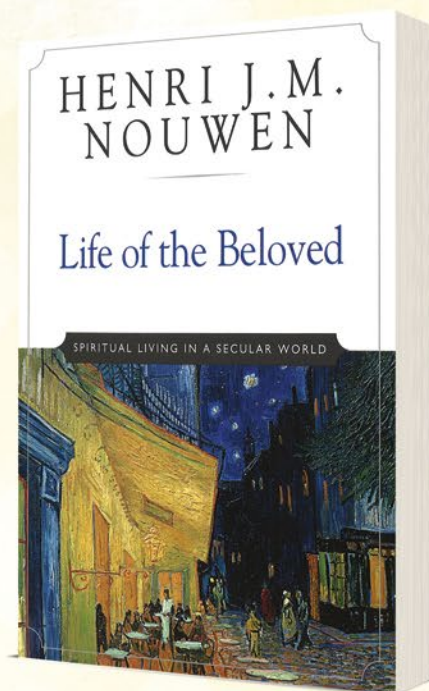
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