

The Christian Fellowship of Healing (Scotland) worked from the early 1950's to support and spread the healing ministry within churches and to encourage engagement with the medical profession. To further these aims a centre was run in Edinburgh where people could come for prayer, listening and healing. A loving and supportive prayer community formed, which came to an end in 2011. This document is part of a legacy of resources which we hope will support others in their engagement with the healing ministry. More archived material is available to the public at the National Library of Scotland.

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## Praying for healing

By Jenny Williams (Chaplain 1997-2012)

It is often hard for us to know what or how to pray for those we know who are physically, emotionally or spiritually ill. It is also difficult to pray for ourselves when ill or to know how to ask other people to pray for us.

Here are some suggestions, in addition what you are already using:

1. There is a great comfort in knowing someone else is praying for you. People often find it helpful to know the time of day prayer is being made for them. Then it is as if you are tuning in with each other and God at the same time. It can be very supportive to make a special commitment to pray for someone daily for a while, for example a week. The prayer may be a simple naming or a "holding" of someone else in God's love.
2. Imagine God's healing light in whatever part of the body is injured, and picture the body well and full of life. You might find it useful to light a candle and concentrate on the flame. Let its light speak to you of the healing light of God which surrounds and is within us all. You can pray in these ways for yourself as well as for others.
3. Sometimes when we pray all the possible negative outcomes of the situation come tumbling through our minds. In order to keep our minds focussed on the beauty and wonder of God try remembering a moment when you experienced God close to you. You might choose to reconnect with a particular moment or a setting which speaks to you of God - a church, a favourite place, a sunrise or sunset. Bring the picture of the person you are praying for into this remembrance of the wonder of God's love.
4. We all know that a gentle touch of a hand at the right moment can bring the reality of love and care to us. You can do this for yourself. Place your hands over the parts of your body which are suffering and concentrate on God's love, or repeat a Bible verse to yourself. If it seems appropriate to do this for another person, check with them

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**Former CFH Resources can be found at:**

[www.st-cuthberts.net](http://www.st-cuthberts.net) | [www.mindandsoul.info](http://www.mindandsoul.info)  
[www.emmaushouse-edinburgh.co.uk](http://www.emmaushouse-edinburgh.co.uk)

that they are happy for you to put a hand on them and make sure by keeping your eyes open initially to see if they are truly relaxed with your hands on them.

5. Music can bring healing. Prayer can be singing. Sing a song for the person for whom you pray, either with them or as you remember them. For yourself, work out what music you experience as prayerful and set aside time to let the music speak to you of the ever present reality of God's healing love.
6. There may be occasions when one or two of you from your church are invited to support someone who is ill by visiting and praying with them.

You can use any of the above suggestions. There do not have to be words. What is important is to use whatever is helpful for you all to keep your minds fixed on God. A vital ingredient in most healing is relaxation and calm for all involved. You can use any combination of the above suggestions with other material that is familiar to you. Ask yourselves what will help you to create a "healing space"; a time when you can feel the love of God bathing and surrounding you with peace.

Another way of praying in twos or threes is for two of you to pray silently for the third person - listening, waiting upon God.

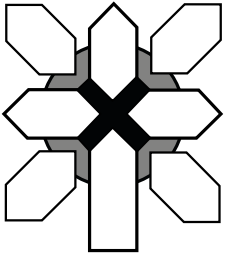
Then any of you may find coming into your mind a text, a word, a picture, like a message from God. Offer the "message" without any interpretation as to what it means. Through this God can open doors to old hurts and painful memories. As you speak and pray about them, commit the situation into God's hands. There can be much release, forgiveness and healing.

If you are doing this take turns to pray for one another and be prepared to be surprised by God.

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# Credo

*used by the*

***Christian Fellowship of Healing (Scotland)***

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## **The Christian Fellowship of Healing:**

**is united in its commitment to the practice of prayer as the foundation of all our ministry.**

Prayer is the means through which we believe the Holy Spirit can use us, here and now, to continue the practice of healing incarnated by Jesus.

**is an ecumenical group of Christians who openly embraces a range of theological understanding and language to describe 'how' God heals.**

We accept that health and healing can and does come through medicine, counselling, complementary therapies and other means. This does not negate the real contribution of prayer, rather it upholds the role of prayer to support individuals to listen to the Holy Spirit within them, guiding them, facilitating health and healing.

**is committed to being alongside people who are suffering and experiencing pain, struggle and distress whatever their background.**

We acknowledge that suffering faces us all and challenges our understanding and belief. Yet we can, with integrity, offer reassurance of God's loving presence accompanying every human being as seen in Christ who has shown us the capacity of God to be vulnerable even to the point of death. Living in and from this truth of the ever present loving God we respond as authentically as possible from our hearts, and we can offer an understanding of the range of meaning of healing which includes miracles.

**is convinced of the importance of the varied aspects of healing displayed by Jesus in the miracle stories.**

This includes an intense personal encounter with Jesus; affirmation of the individual as a person of value, physical healing, restoration of meaning and purpose, social inclusion; as well as challenge to those in power; confronting rigid thinking and lack of compassion. We believe all these components are aspects of the transforming love of God and reflect the wholeness Jesus calls us into. We see healing as deeply linked with the Christian tradition of vocation through which the living God calls each of us to discover and fulfil our potential.

**is united in our understanding that healing in the New Testament includes wholeness.**

This links the transforming love that effects miracles with the transforming love that brings the disciples through their fear and resistances into their ministry of apostleship. Our experience is that the practice of prayer in small groups, with a commitment to sharing and listening, enables those of us offering healing prayer to grow in ourselves and in our capacity to experience and share God's love. This includes the reality that some people have a gift of healing and a greater capacity than average to bring about healing.

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