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THE MINISTRY OF HEALING AND DELIVERANCE IN THE EEC.

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PREFACE

The Evangelical Church of Cameroon like other mainline churches in general and in the African context in particular is facing some strong demands in its pastoral work. For some years now our various general synods have looked into this matter with determination. By adopting the deliverance ministry, our Church has made a decisive move: getting outside the box and being courageous enough to put itself into question in the light of Bible texts, African anthropology and the history of the church.

This document which the synod is making available for pastors in the church is the fruit of a long process and I would like, on behalf of the National Executive Board, to thank all those who worked for it. The committee chaired by Rev. Dr Bissu after the 2010 Foubot synod, all the participants to the May 2013 seminar in Mbo, the pastors who revised the results of the seminar during the January 2014 pastoral conference in Mbo and finally the team which put all the suggestions together after the pastoral conference.

I express the gratitude of the whole church to the United Evangelical Mission (UEM) which organized the February 2012 workshop in Butare in Rwanda. The results of the said workshop have deeply inspired the present document which contains the EEC approach to the ministry of healing and deliverance.

Now that we have the document, we should be aware of one thing: the theory is one thing, the practice is another. We wish that the Holy Spirit enlighten and lead His church and the ministers in the effective and efficient accompaniment of men and women made in his image. I encourage all those who read this book not to make of it a magic book and say like the sons of Sceva: "I adjure you by the Jesus whom Paul preaches." (Acts 19:13-20). This book is a guide which has a meaning only through an intimate and personal relationship with Christ through the Holy Spirit.

I exhort each minister of God to be loyal to the Lord while avoiding cupidity and pride, but to be moved by compassion, mercy and to serve God with disinterest. May God Himself bless the ministry of His Church!

The EEC General President,

Pastor Isaac BATOME HENGA

INTRODUCTION

The present document which summarizes the approach of the Evangelical Church of Cameroon on the ministry of healing and deliverance is the result of a long process.

In the recent past, there was a lot of suspicion in respect to the practice of deliverance. This was accompanied by total silence on issues of evil spirits and their devastating actions in the lives of Christians.

By engaging in a formal ministry of deliverance, our church intends to:

1. Provide a response to Christians experiencing multiple forms of disease,
2. Move closer to the biblical model,
3. Take this ministry out of secrecy, organize, frame and make it effective.

This process can be said to have started with the Mbanga General Synod of 2007 (resolution 2007 /7) and Bafang in 2008, with the update of compulsory parish activities to include Morning Prayer, prayer for the sick; not that they did not exist, but the Church wanted to put a new and particular emphasis on these aspects of its mission.

The General Synods in Yabassi in 2009 and in Foubot in 2010 are the two synods which clearly mentioned the word "exorcism" as a ministry in which the church must engage. The following Synod resolutions have laid the ground for the ministry:

"R 2009/34: THE PRACTICE OF EXORCISM

EEC considers exorcism as a kind of prayer for deliverance. However, it is against these charismatic prayers which sometimes require the use of tools such as oil, incense, salt ... and denounces workers seeking sensational and those who make it a lucrative business to the point of extortion of money from patients. The EEC further requests a comprehensive study of this topic by the National Pastoral conference."

"R2010/21: PRAYER FOR THE SICK, EXORCISM AND DELIVERANCE

The Synod recommends the Executive Board to set up a committee of theologians and experienced pastors, responsible for carrying out the reflection on the following points: Exorcism in the Holy Scriptures, the analysis from the perspective of the fathers of the Church, the Ministry of healing and occultism, Doing the ministry for free, the methodology in the Protestant exorcism. The findings of this committee will be forwarded for consideration to the national pastoral conference."

At the end of the Foubot General Synod, the Bissu Committee was put in place (P71 of the report). After several meetings, they brought their first conclusions recommending exorcism to be adopted as a ministry within EEC and relevant further studies to be done for its implementation.

The 2012 General Synod in Douala (Cinquantenaire) then took a decision to adopt this ministry in these terms:

„R2012/44: THE EXORCISM MINISTRY

The General Synod decides to create a ministry of exorcism; it requests the National Executive Board to put in place a committee in charge of making concrete proposals for the effective implementation of the said ministry. The results of this committee are expected during the General Synod Council (CSG) of July 2012. This ministry does not exclude the prayer for the sick in every parish."

The committee which was established received the report of the workshop seminar organized by the UEM in February 2012 in Butare in Rwanda. This seminar which involved a representative of the EEC, Pastor NGAHNE NGOUABA Jacques Marcel focused on the theme "Magic, Witchcraft, demon belief and Deliverance." The Committee decided to present the results of this report to General Synod Council (CSG), in July 2012, which then decided to organize a national seminar on the basis of both the reports of the Bissu Committee and the Seminar in Rwanda in order to produce a relevant guide for our church.

The national seminar requested by the General Synod Council was held from May 21 to 24, 2013 at Mbo. Participants in this seminar came from different Synod regions with two representatives per region. Resource persons were also appointed in the whole Church and the seminar was coordinated by two facilitators: Pastor Nchankou Desiré, the then Director of the DEEMPEC (Department for Christian education, mission and evangelism) and Pastor NGAHNE NGOUABA Jacques Marcel. During the Mbo seminar, on the basis of the results of the Bissu Committee of 2010 and the Butare workshop in 2012, the participants produced the first draft of the present document.

The results of the national seminar were presented to the National Executive Board of the Church in June 2013 and to the General Synod Council in July 2013. Both instances made recommendations, namely: Work more deeply on the issues of praise and worship, fasting and anointing with oil in connection with the Ministry of Healing and Deliverance. The CSG also requested that all these reflections be submitted to the National Pastoral conference in 2013 and to the General Synod in 2014 in Yaoundé for adoption.

In January 2014, the National Pastoral Conference held in Mbo focused on the outcome of the national seminar which included reflections on praise and worship, fasting, and anointing with oil. The comments made by the pastoral conference were taken into account and incorporated herein.

We moved from "Exorcism Ministry" to "Healing and deliverance Ministry" for two reasons:

1. Find a title that is specific to the EEC, thus avoiding any mixture and confusion of meaning and practice. ;
2. Find a terminology that is expressive of the fact that the ministry as designed in the EEC is not something magical , but a holistic process incorporating both healing (disease in its physical , psychological and spiritual forms) and deliverance (anything that reduces or harms human life)

Healing and deliverance in fact, are closely related and form a whole in the process of salvation of man and woman that God created in His image. What we mean by healing is the fact that a human being who suffered in one way or another, in the flesh, in his mind or in his soul has found a relief, a wellness and an improvement of his condition. From this point of view, the cure can be total, partial or in progress. It is the same with deliverance referring to being released from a situation or phenomenon which paralyzed or undermined human life.

On the other hand, on the basis of biblical texts, we realize that healing and deliverance, even if they are and should be actively sought, do not always occur the way humans expect. The desire of every man and even the will of God is healing and deliverance of man. God reveals himself as the God of Healing, "I am the Lord who heals you" (Exodus 15:26). The Lord Jesus said: "I have come that they might have life, and have it abundantly" (John 10:10). However, when the human being seeks healing or deliverance, he must keep in mind that God's answer may manifest itself in "lack of healing and deliverance." It is in this sense than enduring suffering is also part of the Christian life in particular and human life in general (John 12:27, 28)

Moreover, God's answer when the healing and deliverance is sought may be manifested in the form of death, although this is not a sign that God is no more favorable to us (2 Sam12:15-24). So talking about healing and deliverance and actively seeking them does not

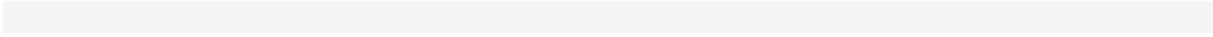
mean that the Minister imposes his will to God. Our God is sovereign and the believer must humbly but confidently resort to His grace and His loving kindness.

This document consists of three chapters and appendices. The first chapter lays the foundation of the ministry of healing and deliverance in our Church in its anthropological, biblical and theological, historical and finally pastoral aspects. The second chapter provides guidance for the exercise of the ministry itself, from the preparation of the minister and the patient to monitoring, through some benchmarks for a practical session of this ministry. This chapter also addresses the issue of means and tools in the ministry. The third chapter suggests ways for the organization of the Ministry from the grassroots (parish) to the top leadership of the Church, with hints for the practice of the ministry to be done in order and discipline to avoid skidding. An appendix completes the document with reflections on precise and specific issues linked with this ministry.

We worked mainly on issues of persons; it is clear that it will also be necessary to give greater thought regarding places, animals and objects. Another avenue to explore is the issue of fear in relation to the deceased.

Chapter 1:

FOUNDATIONS OF THE MINISTRY OF HEALING AND DELIVERANCE



I- Anthropological Foundations

As essentially a religious being, the human being in general and the African in particular develops a dualistic view of the world: the visible world and the invisible world. The visible world is the realm of the material, the physical and the invisible world is the domain of God and good on the one hand, that of evil and other evil spirits on the other hand. According to this view, the invisible world strongly influences the visible world. For an African, the lack of control of forces present and active in the invisible world becomes a motivation for his investigation to understand the phenomena or events that are beyond human reason. The African therefore seeks to control the invisible world and ensure that it positively influences his life, that of his relatives and his activities. This is evidence that the African, Christian or not, needs healing, deliverance and actively works for that.

The African conception of the constitution of man is triadic: Man is body, breath and shadow. But in some cultural areas, it is necessary to add other elements such as name and aura.

Two dimensions must absolutely be taken into account in the African conception of the disease: physical and mental dimensions. The disease concerns mainly the physical man in its biological dimension. Resulting from a physiological dysfunction, it could fall under the will of God.

In its psychological dimension, the disease would seek first the intangibles such as human breath and shadow, and could result from the malicious will of a deity, a spirit or an ancestor. In this case, there would be a decrease in the " vital force" (Pierre Meinrad Hebga), or vital union (Jean- Marc ELA).

Given these conceptions of the world, humans and disease and in the presence of these concerns, several ways are possible: some seek solution by enrolling in esoteric circles, others go to sooth-sayers, charlatans or indulge in the practice of black or white magic as well as referring to the ancestors and seek their help. We need to mobilize the forces of life against the forces of death (prayer, confession, purification rites, rites of reconciliation, exorcism and performative speech, etc.) It is necessary to use materials or symbols such as oil, jujube, water, salt, peace tree, the flyswatter, earth, etc.) . In some cases, there is solicitation of tutelary spirits. Obviously, resorting to these pathways by man attests, if need be, to a dissatisfaction or insecurity with which men and women are confronted in case of multifaceted disease and suffering. But the Gospel is the good news of salvation that Christ brings to the world, a salvation which annihilates all occult powers and gives life and life in abundance, a salvation which brings the solution to all social concerns. The quest for deliverance is expressed and manifested through the multiple attempts and practices which develop around us: animism, African traditional religion, Judaism, Islam,

Increasingly, even Christian members of our parishes go to these religions driven by the search for deliverance or they go to the exorcist priests or to prophets in the so-called " awakened " churches. In one or the other, it shows that people belong to a belief system that holds them and determines their existence.

II- Biblical and Theological Foundations

Since the fall, man continues to fight against suffering, particularly the one caused by disease. Since the dawn of civilization, the fight against these challenges have taken many forms, either spiritual (prayer, attempts to win the favor of the gods or spiritual forces, etc.), or natural (the basic health care such as the treatment of wounds, disease diagnosis and herbal medicine). Spiritual and natural tools were often used in combination, and the desired success of natural treatments was related to the effectiveness of imagined spiritual

methodology. In general, pain was seen as something other than just a simple biological process: it was an attack on humans by a stronger power. Trust was therefore invested in the deities who had the power to heal and to protect against other powers. The deity who could cure and protect was a powerful force, perceived at the same time as a healer, savior and liberator.

From the first chapters of the Bible, God appears as the one who commanded the creation to come into existence, the Word executes this command and the Spirit organizes the said creation. By his Spirit and the power of his creative Word, God fights against the disorder and all its variations (Gen 1, 2) related to sin, hatred, suffering, diseases, curses (Gen. 3:19), possession (1 Sam 16:14-23), etc.

Thus in the situation of slavery of the Hebrews in Egypt, he will appear first as a liberating God. That is why in his plan of salvation God multiplies strategies aimed at giving people a choice for survival (Deut. 30:15-20). For instance, with the fiery serpents, God offers the possibility of salvation with the bronze serpent (Num 21). Facing the possession of Saul, David plays music to appease evil spirits (1 Sam 16: 23).

Therefore, the mission of God in the Old Testament goes with his miraculous powers, God being seen as the divine healer of Israel (Ex 15:26, Ps 103:3-4, Jer 30:17).

In the New Testament, Jesus is recognized as Savior not just because he sets free from sin, but also from various ailments and death. We see Him battling against all that alienates man. He positions himself against adversity. He takes ownership of the missionary agenda of Is 61:1-3, repeated in Luke 4:18-19, to overcome and neutralize the power of evil. He will suffer, die and rise again so that human beings have life and life in abundance (John 10:10). The Gospels are full of examples of healing and deliverance that he performed in that context. In addition, the healing ministry was one of the characteristics of the early church.

All diseases were not healed in Jesus' time. In the "multitude of sick people, blind, lame, paralyzed" (John 5:3) around the pool of Bethesda, he healed only the paralytic one who came to him. During pre-eschatological times, we cannot expect all patients to be healed.

And this should be made clear; the will of God for a non believer is that he should be saved. However, his desire for a believer is that he enjoys the fullness of salvation brought to humans by the death and resurrection of Jesus Christ. This salvation is manifested in the whole being of the believer by the destruction of all the works of the devil. This is what is affirmed by the biblical texts that we take for basis to the Ministry of healing and deliverance:

"He was despised and rejected by men, a man of sorrows and acquainted with grief. And we hid, as it were, *our* faces from him; he was despised, and we did not esteem him. Surely he has borne our grief and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he *was* wounded for our transgressions, he *was* bruised for our iniquities; the chastisement for our peace *was* upon him, and by his stripes we are healed." (Is 53:3-5).

Here are some of the biblical texts chosen to support the ministry of healing and deliverance:

- Numbers 12:1-15, the purification of Miriam from leprosy
- Numbers 21 with the bronze serpent of Moses,
- 1 Sam 16:23 with the music of David
- 2 Kings 5:1-19, healing of Na'aman
- 2 Kings 20:1-7, healing of Hezekiah
- Mk 1:21-28 // Luke 4:31-38, healing a demoniac Gadarene
- Mk 1:29-32 // Matt 8:14-15, healing of Simon's mother-in-law,
- Mk 1:40-45 // Luke 5:12-16 Math & 8:1-4, healing of a leper
- Mk 2:1-12 // Matt 9:1-8 & Luke 5:17-26, the healing of the paralytic

- Mark 5:1-20, the demoniac of Gadara
- Mk 8:22-26 // John 9:1-11, the blind of Bethsaida
- Mk 9:17-29, the healing of a lunatic
- Mk 10:40-52, the healing of Bartimaeus
- Mk 16:15-18, a list of actions that accompany faith.
- Luke 9:1-2, Jesus entrusts the power to heal and cast out demons
- John 5:1-9 // Matt 4:24-25, the healing of a paralytic
- Acts 3:1-11, the healing of a disabled
- Acts 20:7-12, healing performed by the apostles
- In Mk 9:39, the Lord entrusts to the disciples and the church the mission of driving out evil spirits.
- In Mk 16:15-18, Jesus entrusts to his church the ministry of deliverance.

Whether in the Old or the New Testament, the ministry of healing and deliverance is well attested. Thus, EEC is right to recognize and value this ministry. What are its historical perspectives?

III- Historical Foundations

The practice of the ministry of healing and deliverance continued throughout the history of the Church. Several people from different periods of the history of the Church mention this ministry in their testimonies and writings.

➤ The Patristic Period

Irenaeus believed that those who were truly disciples of Christ had the power of healing and miracles. Tertullian in the 2nd century joined the Montanists, whose doctrine stated that illuminated people could do wonders. From the 3rd century, the exorcist is a cleric and every priest is an exorcist. Later, only the Bishop who is canonically an apostolic successor was given the power to exercise exorcism.

Origen wrote that some people have received by faith the wonderful power to heal the sick and others to release the victims of severe pain, madness, mind disorders and countless diseases in the name of God.

Saint Augustine recognized the influence of spirits on man. This was felt by the war that the devil, "the apostate angel," led against humans.

In summary, for the fathers of the church, the phenomena of disease and possessions were attested facts; even if their reactions to these matters were mixed.

➤ The Medieval Period

It is characterized by several deep crises:

- Extreme poverty
- Exacerbation of superstitions
- Proliferation of epidemics
- Current practices of witchcraft (air flight with broom, sending evil spells, poisoning water)
- The all-out search for salvation and deliverance.

Faced with these plagues of the Middle Ages and many others, people resorted to antidotes and popular outlets such as crystal balls.

It would be interesting to refer to the research of BALINGUINI Joseph in " L'anthropologie de la sorcellerie" (The anthropology of witchcraft).

➤ **The Reformation Period**

Martin Luther believes in divine healing ministry. He is a strong defender of miracles which he speaks about "with the energy of a Saxon heart" according to GORDON.

For him, the demons can be driven out by the power of Jesus Christ, the sick healed by the same name. One day he prayed, laying hands on the head of a young girl, challenging God in his word in these terms: "He who believes in me will also do the works that I do, and will do even greater." In the same way, it is reported that he prayed for Philip Melancthon, his friend who was suffering and he was healed.

The Reformation came as a suitable response to abusive practices, multidimensional and dehumanizing crises of the Middle Ages. This can be evidenced by the rediscovery of the importance of the word of God in a context of aberrations, superstitions and the need for religious freedom for Christianity.

➤ **The Enlightenment**

In the time of Enlightenment a certain skepticism in relation to the divine healing appeared. The emerging scientific medicine regarded all disease as the result of a psychosomatic dysfunction, and proposed other scientific explanations for various human suffering. There was no room left for divine healing or interventions.

It is worth noting, however, that for the Lutheran pastor Johann Christoph BLUMHARDT, the Bible should not be discussed. In the presence of a parishioner who was possessed, he had to face this dilemma: Give up or believe in the power of the Holy Spirit? He chose the second hypothesis and had a fruitful and blessed ministry.

➤ **Modern Times**

For Karl Barth, an icon of dogmatic theology, healing goes beyond the scientific and medical spheres which confine disease solely to the psychosomatic area. Healing is not an accident, but a sign that encompasses the whole meaning of our lives. Healing is part of the global plan of the new creation made by God in Jesus Christ. Karl Barth underlines that: "Christ is revealed through his miracles of healing, exorcism and resurrection, as the representative of the positive will of God that establishes the signs of his kingdom." (Cf. Church Dogmatics, Volume 3, Chapter 4, page 416, German Version)

Through the centuries, the church has always relied on the healing ministry; but in general the Christians have used the scientific healing, almost entirely neglecting prayer as a method for physical healing. The mission of the church was in a way separated from prayer and miraculous intervention.

A new attitude appears with the emergence of the Pentecostal movement in the twentieth century. According to its teachings, the baptism of the Holy Spirit is evidenced by the gifts of the Holy Spirit. Among these gifts, they mention specifically the gift of healing and speaking in strange languages. The influence of the Pentecostal churches on the ministry of already existing churches gave birth to the charismatic movement, which emphasizes faith and healing. This trend revives the link between prayer and the divine or miraculous healing. However, among some practitioners of healing, there is a propensity to believe that healing is the sign of a life which obeys the will of God, while the lack of healing or any kind of pain is a curse or the result of disobedience from the side of the person concerned or his parents.

From all these developments, it is obvious that the church has a long tradition in the ministry of healing and deliverance. The charismatic renewal movement led in our country Cameroon by the Jesuit Father Pierre Hebga Meinrad of the Roman Catholic Church is an example and potentially a source of inspiration for us when we speak about the ministry of healing and deliverance.

IV- Pastoral Foundations

In addition to the biblical and theological foundations of the ministry of healing and deliverance, the daily practice of pastoral ministry reveals elements which reinforce the conviction and further guarantees this practice.

1. Actual existential problems in everyday life that members present to their pastors

The reality of the exercise of the pastoral ministry puts God's servants (pastors and laity) in the presence of the members increasingly prey to torment and to various ailments. Among other problems, we can mention: the fear of the invisible, spells, failure, diseases, possessions, mystical attacks, nightmares, oppression, night meal, erotic dreams, 'night spouses'¹, initiation rites. Given these realities, the servants of God should not sit back. We must act. The action to be taken in this situation fits into the ministry of healing and deliverance. Not to do anything has serious implications.

2. Attitudes of Christians in trouble who do not find solutions in the EEC

The problem here lies at least at two levels:

a) Desertion of the members

Some dissatisfied members simply prefer to withdraw in order to find a solution to their problems with other belief systems, particularly competing churches, traditional African religions, and other mystical sects (Freemasonry, Rosicrucians, white magic, black magic, etc.). Others who are dissatisfied do not leave the church, but simply practice syncretism.

b) Syncretism

Syncretism is the fact of belonging at the same time to two or more belief systems. This is the case of many members of our church who, dissatisfied with our services, choose not to leave but to be visiting at the same time the aforementioned religious groups; this results in insidious infiltration from the magical and religious background practices.

Another reason and not the least at the pastoral level, falls within the job description of the pastor. As an ambassador of Christ, he must be the propagator and the procurator of peace (John 20:21). However, he cannot bring the peace where people suffer and are prey to various torments. Hence the need of the ministry of healing and deliverance.

Moreover, the pastor is nothing but a person of prayer. If he does not pray for the members, he leaves them to the authority of evil spirits and diseases. By his consecration, he is invested with the authority of Christ. Therefore, he receives the full power of Christ to heal the sick and cast out all evil spirits (Mark 16:15-20).

¹ 'Night spouses' are known all over West Africa: They are spiritual beings which have been married to a human – often without that person's knowledge - through a witchcraft ritual, thereby destroying the marriage of the afflicted person or rendering him/her unable to find a spouse. [Note by Claudia Währisch-Oblau]

Finally, we note that the expectations of the EEC in relation to its workers are clearly enshrined in its basic texts are: the constitution and the Internal Regulations. Article 13 of the internal regulations say explicitly concerning the pastor that " ... He provides the various ministries of the church ..." Given that healing and deliverance ministry is one of those ministries, (Article 7 of the Constitution), it becomes imperative for every pastor to take serious the practice thereof for the well-being of the members. Moreover, in order to be effective and bear more fruit, any pastoral ministry must incorporate the practice of healing and deliverance ministry.

**Chapter 2:
THE PRACTICE OF THE MINISTRY OF HEALING AND DELIVERANCE.**

I. Conditions of the Practice of the Ministry

1 - Who can perform this ministry?

Biblical references reveal to us several scenarios in the practice of the ministry of healing and deliverance: these scenarios may be summarized as follows:

- a) The performance of the ministry by those who have a special gift

In 1 Sam 16:23, David plays music and relieves Saul who is haunted by an evil spirit. David is certainly anointed, but he acts according to his talents as musician (v. 16); also Prov 17:22 says that joy is a remedy, and it is true that music is a gift that brings joy. Moreover, 1 Cor 12:4-11 says that there is diversity of gifts. Verse 7 says that God gives special gifts (healing & deliverance) to his people for the common good.

- b) The performance of the ministry by those who have a responsibility in the church

According to 2 Kings 5:1-19, the prophet Elisha heals Na'aman the Syrian; in Mat 10:1, Jesus gives the power to cast out unclean spirits to the twelve; in James 5:14, the elders may be called to pray for deliverance and healing.

- c) The universal exercise of the ministry

According to the Gospel of Mark 16:17-18, each Christian can perform the ministry of healing and deliverance; the same idea is implicit in Luke 10:19 where Jesus gives mandate to the seventy (twelve and others) to destroy all the power of the enemy. It is also found in James 5:13 where someone can pray for his own healing or James 5:16 where any righteous person can pray for healing and deliverance.

- d) Caution

The example of the sons of Sceva in Acts 19:13-20 warns anyone who has not been authorized, not to venture into this ministry for fear of suffering the repercussions.

In summary, the ministry of healing and deliverance can be performed by every Christian, under the supervision of individuals with established authority (parish pastor). Difficult cases should be referred to persons who have special gifts which have been identified in advance by the Church. However, it is dangerous to try to do it by chance or by imitation.

2 - Training and attitude needed for this ministry

Ministers must be trained in the contextual interpretation of the Scriptures. They must have knowledge of the Holy Spirit and develop a good relationship with Him. They should be taught about repentance, prayer, fasting, the manifestation of spiritual gifts, faith (Mark 11:23-24), as well as basic knowledge in the areas of pastoral care, psychiatric disorders, psychotherapy and spiritual warfare.

To better prepare his ecclesiastical workers to fulfill their job description, the church ought to include a module on demonology in their theological training. The church should at the same time think of training and refreshing seminars to upgrade them.

Those who engage in this ministry should have attended at least three sessions of a prayer for deliverance.

3 – Preparation of the minister

a) Before

The minister must be a person of prayer and fasting as much as possible. Jesus said in Mat 17:21, that there was a kind of demon that comes out only by prayer and fasting. He himself was a man of prayer: he spent nights in prayer (Luke 6:12), He went out early in the morning to pray (Mk 1:32-45) before meeting the crowd and the many cases which were brought to him .

He must be a person versed in the Scriptures (Joshua 1:8 Ps 1:1-3). For instance, Jesus defeated Satan during the temptation on the ground of "it is written" (Mat 4:1 -11, Heb 4:12)

The minister must be a man or a woman who lives and seeks sanctification (Heb12:14); he must be welcoming and ready to bring relief to the Lord's sheep. Psychologically, the minister shall not be afraid of demons; he must avoid guilt and susceptibility.

b) During

The minister must show proof of the following qualities: patience, listening and attention capacity, discreet note-taking, empathy, trust and self-control, listening to God and his Spirit. He should inspire trust and discretion, be humble and keep in mind the sovereignty and the glory of God. Finally, he must avoid any judgmental attitude.

c) After

In Math 14:23 it is said that Jesus withdrew to pray after intensive teaching, healing and deliverance. His minister should do likewise: to be a person of prayer and faith (1Thess 5:17, Luke 18:1-4), be the one who leads a life of continual sanctification (Heb.12:14; Phil 3:12-13). It is good to learn to rest if need be. For follow up of members, the minister shall, if possible, keep in touch with him whether he is cured or not, by sharing telephone contacts for example. He must give thanks to God for what has been done and must remain humble; he has to keep in mind that it is God who heals, and therefore be a man or a woman who constantly searches the Scriptures (Joshua 1:7-8; Ps.1:1; Acts 17:11) He has to discipline his own life and have a horror of sin. With faith in Jesus Christ, he must reject in his name any demonic disturbance which can occur after deliverance (Gal 6:1).

Note: Before, during and after the session, the minister should prohibit himself any mercantile and interested attitude, remembering the recommendation of Christ to his disciples on mission: "You received without paying, give without pay." (Matt 10:8b).

4 - The minister's collaborators

In Mark 6:7, it is said of Jesus that he sent his disciples on mission two by two. It is also to them that he entrusted the mission to drive out evil spirits. It is therefore recommended to the minister of Jesus Christ never to work alone. Although in some cases he may find himself alone, the ministry of healing and deliverance must always be exercised by a team of at least two people (Luke 10:1).

On the other hand, it is recommended that the minister be surrounded by a team of intercessors who pray before, if possible, during and after each session following the example of Moses, who constantly had Aaron and Hur by his side (Ex 17:10-12).

The minister's collaborators as well as the members of the team of intercessors must subject themselves to the same preparation conditions as the minister himself. They must recognize that the pastor is the master of the session.

II. Performing the Ministry of Healing and Deliverance

As with any activity aimed at a sustainable solution for the well-being of each and everyone, the performance of the ministry of deliverance and healing requires proper organization. It is still necessary to reiterate that the man of God has to be always ready to respond to any demand inherent to his job description.

1- Which preparation for the patient?

The preparation of the patient refers to all the steps before the session. It aims at conditioning the patient and building trust between the minister and him.

The preparation takes into account certain preconditions: the availability of the minister, his ability to listen and his desire to serve. All this helps create trust in the patient.

As concerns the preparation of the patient for a session of healing or deliverance, two cases may arise: the case where the patient cannot speak lucidly and coherently, and the case where he can. In this first case, the minister and his team receive the patient and listen to his caretakers. The second is no problem since the patient can say what he feels.

The preparation of the patient takes into account five levels: psychological, spiritual and material, environmental and psychosomatic.

- On the psychological level, it involves building trust with the patient for a rewarding listening on both sides.
- On the spiritual level, the matter is to provoke faith in the patient through prayer and sharing the word of God. It is also possible to recommend the patient to read some biblical passages at home in preparation for the next meeting. Still with a view to a future meeting, a time of fasting can be envisaged for the minister, for the patient or for both.
- On the material side, it is good to ensure the selection, cleanliness and discretion of the venue and if necessary think of any tool (oil) to use.
- In the environmental aspect, what may be the links between the patient and other people? (Family, neighbors, colleagues, etc.) Or nature (trees, animals)?
- On the psychosomatic level, take into account the state of the patient's presentation, his safety and possibly the security of the ministry team, etc.

Note: A session of healing or deliverance is another variant of pastoral dialogue (pastoral care); therefore, the same rules and conditions of reception and listening apply. The question of religious affiliation should only intervene at the end of the process of healing or deliverance. In fact, the presence of the patient before a pastor presupposes some trust.

2- Which liturgy in which context (framework)?

We are talking here about the steps or components of a session of prayer for healing or deliverance. The best place for this is the church building which provides space for movement, calmness, security. However, it may happen that this session takes place at the hospital, the patient's home or the office of the pastor.

Place		Steps
Church building ²	<p>There are two suggested practices:</p> <ul style="list-style-type: none"> - The healing session is included in the time of intercession. - The Sunday service is not transformed into a session of healing and deliverance. In case there is a manifestation during the service, it is recommended to take the person to a specific place where he will be put under the care of the members of the team while waiting for the end of the service. 	<ul style="list-style-type: none"> • Songs of thanksgiving and praise. • Invocation of the presence of God. • Songs glorifying the omnipotence of God, Biblical passages and sharing. • Personal confession (recognition of his faults to the pastor (John 20:19-20; James 5:16; Prov 28:13) and to God. • Words of grace. • Commitment of the patient. • Prayer of healing or deliverance. (If necessary involving other competencies in the area concerned). • Final prayer , exhortation and blessing. • Next meeting for follow up.
Pastor's office or appropriate venue (with or without a working team)		<ul style="list-style-type: none"> • Invocation. • Worship. • Bible sharing. • Confession/repentance. • Prayer of healing or deliverance. • Exhortation and blessing.
Home of the patient		The minister should not go alone into a private home. A team or qualified people should accompany him and the outline above can be followed.
Hospital		Being in a public space where calm and serenity are needed, the minister should first of all make sure that his patient is in a private ward and seek the authorization of the hospital administration before performing any act of deliverance.

3- How to deal with the caretakers of the patient?

Those accompanying the patient have an undeniable contribution. Therefore, they should be involved the whole process (preparation – deliverance – follow up). It is important to listen to them and to ensure they understand in turn that it is Christ who heals and who uses the pastor and his staff or any other person involved in this ministry.

The accompanying people or caretakers should be encouraged to maintain the patient in the fear of God and the observance of his word. Since their attitude can bring a positive or a negative impact on the patient and the healing process, they ought to be believers. Depending on the opinion of the patient, they can be present or not during the deliverance session. The pastor should not allow himself to be impressed by a caretaker.

² It has not been decided whether to include this in the normal church service or to do it afterwards.

4- Which attitude towards demons?

Demons have an inherently evil nature that leads them to make false statements (cf. John 8:41-44). Thus, the Minister must be aware of this and avoid any diversion or distraction that necessarily results from a dialogue with them. In general, the minister must prohibit any dialogue, any negotiation with them and give no credit to their statements. Like Jesus, he must silence them.

III. The Follow-up of the Patient After Healing or Deliverance

What we mean by “follow up” is a set of elements, mechanisms or methods of caring for the patient, which have been established for their accompaniment after the performance of the ministry of healing / deliverance.

Follow up is a key step in the ministry of healing and deliverance. Indeed, without follow up, the ministry cannot be efficient and effective. By following up we can ensure if the issue or healing have indeed been successful. Besides, Acts 9:15-19 gives us an example of monitoring: the one that Paul receives from Ananias, on the recommendation of the Lord. We will thereafter have to consider cases of follow up with deliverance, without deliverance, as well as how to accompany the patient's family and how to manage possible recurrence.

1- Which follow up for a cured and / or delivered patient?

After healing or a favorable deliverance, the pastor must:

- Bring the patient to the assurance of God's forgiveness in his life and help him to overcome any fear he may still be harboring.
- Show him/her the necessity of a life in communion with the Lord Jesus, the author and the source of his deliverance/healing, through meditation of the word of God, praise and prayer.
- Recommend to him/her some biblical passages for the spiritual growth (e.g. Isaiah 54:10 , Psalms 23 , 34, 35 , 50:15 , 91 , 103:3-5 , 121 and many others) .
- Integrate him/her into the community through a directed catechism (sin and its consequences, sanctification , forgiveness , reconciliation ...)
- Suggest to him/her to join a group (choir or movement) for personal edification,
- Encourage him/her to take own responsibility and not to depend on a man (pastor).
- Propose to him/her a spiritual mentor with whom the Pastor will keep in touch;
- Find moments for sharing the word of God with him/her.
- Keep in contact with him/her and his/her family, develop a discrete and personal follow up sheet and agree on a schedule for meeting.
- Encourage him/her to express his appreciation towards God and live a life of witness through the observance of the word of God.
- If he/she is from a Christian family, encourage the family to help and support him/her in his/her new life. If the family is not Christian, entrust him/her to a Christian environment under the supervision of the elders of the local prayer cell/group.

2- Which follow-up for a patient who has not been healed / delivered?

In this case the minister of Christ must:

- Always remain in prayer for the patient and not get discouraged.
- Refer the patient to a doctor or a psychiatrist to see if the case is not clinical. However, pray with him/her before sending him/her to the specialist and during clinical follow up.

- Resort to other competencies to accompany the patient.
- Organize other sessions of prayer and fasting with the team of intercessors of the parish.
- Encourage the patient to persevere in prayer until the response, believing that God will continue to take care of him. He/she should therefore not live in self-pity or resignation, nothing is impossible with God. Did Jesus not say in Mark 9:23 "Everything is possible for him who believes"?
- Always seek the will of God, knowing that God's time is not always ours and his vision is not always ours. This is what the apostle Paul understood in 2 Cor 12:7-9.
- Encourage him/her to live in faith and hope.
- Continue investigations with the patient and his entourage to ensure that he/she does not hold any object that binds him/her to the world of the spirits.

3- Which pastoral care for the people around a person accused of witchcraft or other things?

The accompaniment of the family in these cases is extremely delicate. It requires discernment on the part of the pastor, tact and insight, with the objective of preserving the family unit. To achieve this objective, the pastor must:

- Urge the family not to have a feeling of hatred or rejection towards the accused. Reassure them of the change of lifestyle of the accused resulting from his/her commitment to live now with Christ, through Him and for Him.
- Urge the accused to also live a life of holiness and total dependence on Jesus Christ.
- Urge the accused to forgiveness and reconciliation bearing in mind that we do not wrestle against flesh and blood but against spiritual wickedness (Eph. 6:12).
- If necessary, inform secular authorities where their intervention can help in the safety of persons and property.
- Organize pastoral visits in the said family and take them constantly to the Lord in prayer.

4- How to handle cases of recurrence?

Recurrence can occur when the care has not been well performed, when all gateways have neither been identified nor closed and follow up ignored. In all cases, the pastor is advised to:

- Encourage the patient to understand that his/her deliverance may be gradual, as it is true that God is sovereign.
- Check out all the links between the patient and the invisible world and ensure that he/she has got rid of any object that can hold captive.
- Consider a public confession of sin and the destruction of evil things he could still be having (Acts 19:18-19).
- Repeat the process with rigor, seeking new and more effective strategies of action and resort to other more experienced people.

IV. Means to Use in Performing the Ministry of Healing and Deliverance

Several means are mentioned in the Bible in connection with the practice of the ministry of healing and deliverance. We are referring to the means which are not physical or controllable.

- 1 Sam 16:23 refers to music and praise when David plays and Saul is relieved of the evil spirit. However, this text is mentioned for illustrative purposes.
- Mk 16:17 (prescription), Matt 4:1-11; Matt 8:16 (illustration) identify the word as a means of prayer; the word here is human and divine.

- Mark 16:17, 18; John 14:13-14; Phil. 2:11 (prescription); Luke 4:40; Acts 3:6; 9:17; 16:18; 28:8-9 (illustration) evoke the name of Jesus as another way in the performance of the ministry.
- Mark 16:17-18 (prescription); Luke 4:40; Acts 28:8-9 (illustration); 1 Timothy 5:22 (warning) about the laying on of hands.
- Mat 17:21 (prescription); Mat 17:21; James 5:14-15; 2 Sam 12:15-24 (illustration) about fasting and prayer.

In conclusion, the means prescribed by the texts of Scripture are: the word (divine and human), the name of Jesus, prayer, fasting, and the laying on of hands, music and praise.

V. Tools in the Ministry of Healing and Deliverance

By tools, we refer to all physical objects that may be used during the prayer. The issue of tools in prayer should be approached with care and especially by seriously questioning the Holy Scriptures. An overview of a few texts that mention objects reveals that many tools are mentioned.

For us, the approach was first to isolate texts where the tools are used for healing and deliverance of a human being and other texts where it is a matter of place, for example. Secondly it was to distinguish between texts that can be used in a normative and prescriptive way and therefore to follow and imitate, and those that are mentioned just for illustration and practice without being the basis on which to build a theory or principle for the ministry.

In the Old Testament:

- Exodus 15:25 refers to the purification of water and the use of wood as an illustration of a tool.
- 2 Kings 2:19-22 refers to the purification of water and use of the salt as illustration of a tool.
- 2 Kings 4:38-41 refers to the purification of a meal and the use of flour as illustration of a tool.

These three texts allude neither to healing, nor to deliverance; they are all illustrations and therefore not normative.

- 2 Kings 5:10 refers to healing (Na'aman the Syrian). The use of water for washing (seven times in the Jordan) is mentioned as illustrative and not prescriptive.
- 2 Kings 20:7 refers to healing (King Hezekiah). The use of figs is mentioned as illustrative, not prescriptive.

These two texts actually refer to healing even if the tools are listed as illustrative and not prescriptive.

In the New Testament:

- Mark 7:33; 8:23: Saliva.
- John 9:6: Mud.
- Mark 6:13; James 5:14: Oil.
- Acts 19:12: Handkerchiefs are not used by Paul, but the patients are those who take the initiative. Therefore we must educate Christians about the danger of fetishism in the use of any object.
- Acts 5:1-15: Shadow.

All these texts refer to healing or deliverance. All the texts taken from the Gospels and Acts illustrate the performance of the ministry; the mention of saliva, mud, oil, handkerchief, shade is made in an exceptional and special way.

- James 5:14 is prescriptive. The use of oil is prescribed, recommended; Mark 6:13 illustrates its use.

Several tools are mentioned in the Scriptures: water, figs, saliva, mud, oil, handkerchief, and shadow; to them we can add candles, salt, incense, etc. Of all these tools, oil alone is prescribed and can be used in the practice of ministry of healing and deliverance; other materials have been used in a timely and special manner without making this a standard. They therefore have no biblical basis and should be avoided. On the other hand, the use of some of these tools in the Bible can be understood as the use of elements of nature to recover health: medicine (traditional and modern).

From this point of view, the pastor is not a doctor; he is a minister of the word. He must therefore learn to resort to the skills of the physician. He must be careful not to pretend to be a doctor in a context where there is an increasing demand for "accountability" from individuals and even from health facilities in the way they handle the health of people who come to them. The pastor should not play drama by entering as a conjuror a field which is not his.

Chapter 3:
ORGANIZATION OF THE MINISTRY OF HEALING AND DELIVERANCE.

Three levels are suitable to be places of excellence for implementing this program: congregations / parishes, districts / regions and national.

1 - Congregations / parishes:

Each congregation/parish must have in its midst a parish cell/group for patients for prayers of healing and deliverance. The people in charge of this ministry must be detected within the community and not recruited. This depends on the availability of each individual and the gifts he/she has received. The cell/group for patients is not to be confused with the prayer cells/groups within the community. A day in the week should be appointed for prayer for the sick. The pastor of the parish must use discernment in choosing the members of this cell for patients. Preferably, they should be selected from among those who regularly attend morning and weekly prayers in the congregation. The prayers of healing and deliverance must be exclusively at the parish.

2 - Districts / regions:

At the level of the district, it is important to put in place avenues of exchange and sharing of experience under the coordination of the first vice president who is a pastor. This avenue will be in charge of supervising and controlling for possible deviations. It is also a place of training and refreshing for those who want to train in the field or who already exercised the ministry. This structure requires a team of committed individuals who will oversee the ministry at the district and regional levels. It is desirable that these teams are made up of pastors, doctors, psychologists, psychiatrists, church elders, and anyone who can assist in the improvement of life of the members. (The team consists of four people: a president, a secretary and two members.)

3 - At the national level:

At the national level, it is recommended to have a National Technical Committee of Healing and Deliverance. It evaluates and supervises the work at all levels. It ensures that there are fewer slips. It organizes the training and refreshing of pastors and people interested in the ministry. It is made up of:

- President: A pastor with recognized expertise in the field.
- Members: A church elder who is a medical doctor.
A church elder who is a psychiatrist.
A church elder who is a psychologist.
Three people chosen from regional levels.

Code of Discipline for the Ministry of Healing and Deliverance.

All documents produced to the effect of the healing and deliverance ministry constitute the framework of its performance.

1. The ministry of healing and deliverance is a derivative of the ministry of the word. Therefore no session should take place without proclamation of the word of God.
2. The performance of the healing and deliverance ministry is free. Because of this, it cannot be the subject of any bargaining or any transaction whatsoever.
3. Discretion and sobriety are required in the practice of this ministry.
4. The means used during the sessions of healing and deliverance must be those which have a biblical foundation: Word, worship, prayer, fasting, the name of Jesus and the laying on of hands.
5. The only tool recommended and prescribed by the Holy Scriptures in praying for the sick³ is Anointing oil. The use of other tools (candle, salt, water, razor blade, etc.) has no biblical foundation and is therefore prohibited.
6. The minister must avoid giving the Christian anything that can become spiritual fetish: prayer formulae, remaining baptism water, the anointing oil, the remains from the Lord's Supper.
7. To avoid syncretism and mimesis at this level of the introduction and testing of this ministry in our church, it is not recommended to get carried away slavishly by the experiences and practices of other religious movements (Catholic, Anglican, new religious movements), although we are aware that spiritual life is a field for new inputs and further experiences.

Note: Anyone who diverges from these provisions is subject to disciplinary sanctions provided in the Constitution and Internal Regulations of the EEC.

³ A further study will be made in relation to places.

APPENDIX:
OTHER ISSUES RELATED TO THE HEALING AND DELIVERANCE MINISTRY

1. The difference between clinical cases and spiritual cases

When a Christian comes to meet the servant of God, some cases can be clearly identified as needing a medical or clinical rather than a spiritual follow-up. Clinical cases are seen regularly and are based on clinical or laboratory tests. Yet, all that is not clinically visible is not necessarily demonic. A sign of disease may not be detected because the methods used are not adequate or up to date. In the diagnosis of a case, we should avoid phrases such as: "All the signs show that the person is not sick."

The pastor is neither a doctor nor a psychologist or psychiatrist. He can and should, to the extent of his resources, have knowledge in various fields to better cater for Christians who come to him. Anyway, he is the man of God, called to assist and support the creation of God irrespective of the circumstances, clinical or spiritual. The healing and deliverance ministry thus refers to all the support that contributes to the healing and deliverance of the human being. Therefore, there is no simple or "little prayer", but the prayer which brings the believer before the throne of God's grace whether he must thereafter go to the doctor or not.

Some cases appear to be more complex than others and require special support; the signs of these cases are often obvious, but sometimes not. Listening to the patient or his attendants is fundamental to identify these cases. The pastor taking care of these difficult cases must know how to seek help from the Lord through a constant prayer life, but also refer to other more experienced colleagues or to professional psychologists or psychiatrists with whom collaboration must be maintained.

2. The question of authority

During the ministry of Christ, he displayed authority in his teaching. The biblical texts indicate that he often commanded even to spirits and they obeyed him. Jesus silenced, rebuked, scolded and commanded the wicked spirits. What is the authority referred to in the ministry of Christ?

- Authority is not manipulation, be it natural, psychological or mystical; it is not domination; authority is not in the tone of the voice, screaming, gesticulation, gesture, agitation and folklore.
- Authority is the anointing that God gives us for the service of others; it is the assurance with which we talk to people on behalf of God; authority comes from Christ and because we belong to him, he is the depositary and he invests it in us. The authority is the power that the minister receives from the master by faith and for the ministry. The authority is reflected in the truth of the testimony that we bear in the name of the Lord.
- The minister must make sure that he is submitted and obedient to the higher authorities of his area. Any insubordination on his part could lead to that of the demons to him.

3. Praise

There are strong biblical foundations for praise in both the Old and the New Testament, hence its importance in the Christian life in general and in the healing and deliverance ministry in particular. As part of this ministry, praise means that God is the master of all things; he is Lord, sustainer of all blessings and graces. Praise can occur at the beginning, during and at the end of the prayer session; this means that the healing and deliverance session must be conducted in a general atmosphere of praise. This praise may have as support the songs from our hymnbooks or spontaneous songs whose lyrics fit with the aspiration to God for healing and deliverance.

Similarly, praise must become a way of life that is integrated in the whole life of the Church and worship celebrations. Weekly meetings should be joyful. The Sunday worship must consider Christians with a conservative spirit who do not wish to change their way of singing hymns with meditation. It must also take into account the new generation of Christians who want a renewal in their faith, life and joy in their way to celebrate God with dancing and lively songs.

The atmosphere of joy and praise must also transpire in prayer sessions for the sick and in other meetings organized in the framework of the life of the church.

4. Fasting

Solid biblical foundations exist for fasting, hence the importance of this exercise in the Christian life in general and the ministry of healing and deliverance in particular. Fasting is the act of depriving oneself of food and drink for a period. It illustrates our despair, the fact that we lack strength and resort to divine power without which we can do nothing. Fasting does not make us a good Christian, a good pastor or a good minister of healing and deliverance; however, it brings a dynamic to our ministry.

It can be done when we feel deadlocked in the presence of a case of illness or possession. Jesus said, "However, this kind of demon does not go out except by prayer and fasting" (Matt 17:21). Fasting can also be done as preparation for any future cases. The Lord said: "Watch and pray" (Matt 26:41).

The minister may also involve in a program of fasting the patient (if the patient is able to do so), the patient's family (if they are Christians who understand what it is about), and the prayer team of the pastor.

The Christian community must also include fasting into their spiritual life so that it will not look like a magical practice. Fasting must therefore be part of our everyday Christian life. For example, during Easter week, consider that our parishes have moments of collective fasting that allow Christians to "participate" in the suffering of Christ. This collective fasting could lead for example to actions of diakonia.

The day of fasting as well as the schedule should be chosen keeping in mind the need to be lucid. "Breaking the fasting" must be methodical; avoid overeating which may lead to getting a stomach ache, avoid anything that can be harmful to a stomach which stayed at rest for some time (everything very hot or icy). With the exception of collective or community fasting, fasting should be done in discretion whenever possible. It must aim at lucidity and prayer to be a little closer to God. During the time of fasting, the Christian must humble himself in repentance. He must set times of prayer to talk to God. If he is at work, he can, if possible, take small breaks to pray, and if it is not possible, make small interruptions which do not disturb his work; he should pray silently in his heart in his place. During the day of fasting, we will be busy lifting to God our prayers and supplication with thanksgiving. During these times, the minister who shall conduct deliverance must remain attentive to God through his word (here, it will be necessary to identify some texts related to fasting) or orientations that God could whisper to him for the follow-up of the case he is handling.

5. Anointing with oil

From the discussions on fasting in the healing and deliverance ministry, it also follows that the use of anointing oil is biblical. In the Old Testament, it is generally used for the anointing of the king. Its use has been recommended by Christ to his disciples to heal the sick. (Mark 6:13). James recommends that church elders pray for the sick by anointing them with oil (James 5:14).

The type of oil used for anointing is left to the discretion of the minister; it may be olive, peanut, soy bean, palm, etc. As much as possible, it should not be dirty. As the water of baptism, the oil should be at the expense of the parish.

Oil is one of the symbols of the Holy Spirit and a sign expressing the healing care. (The Samaritan poured oil on the wounds of the man who was molested by the robbers). When oil is good, it has a capacity of protecting the skin against external aggressions and softens it; on the contrary, a dry skin is not pleasant. The oil is therefore the symbol of grace and refreshment that God brings.

In so far as oil is the symbol of the Holy Spirit, the parts to anoint must be symbolical: the forehead, head, neck, hands, feet, etc. In all cases, the minister should avoid indecent and sensual touches that can be confusing. Indeed, the Holy Spirit who is symbolized here by oil is not limited to the parts which are anointed. It is effective to have an effect for the body, soul and mind of the believer.

The minister must avoid giving objects that could be regarded as fetishes to the Christian so that he can keep in his possession or use for magical and spiritual ends. As well as the minister does not give the rest of baptism water to the Christian, he should avoid giving the patient the rest of the oil because he can consider it as a spiritual fetish.

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