

FAITH HEALING  
CONSISTENT WITH THE  
CATECHISM of the CATHOLIC CHURCH

by

Douglas R. Johnson

Date prepared:

July 30, 2001

September 3, 2007

**TABLE OF CONTENTS**

DESCRIPTION	PAGE
TITLE PAGE . . . . .	1
TABLE OF CONTENTS . . . . .	2
INTRODUCTORY SUMMARY . . . . .	3
NARRATIVE . . . . .	4
CREDENTIALS . . . . .	9
AUTHORITIES QUOTED . . . . .	10
MINISTRY OF CHRIST . . . . .	11
HEALING IS IN ATONEMENT . . . . .	14
DISCLAIMER . . . . .	16
FAITH . . . . .	18
CONCLUSION . . . . .	23

## INTRODUCTORY SUMMARY

Everyone is concerned with what is called in a derogative way, the "Heath and Wealth Gospel" or "Name It and Claim It". I believe that there does exist a perversion of the Biblical teachings concerning health and prosperity. I am concerned that warnings about the perversion might be construed as presenting the gospel as one of despair and no hope.

We all really know that true healing is the healing of one's spirit and soul based on God's complete forgiveness of all our sins and shortcomings. We also all really know that true riches are peace with God and our fellow man and that no one is really poor who has friends.

St. Frances of Assisi took a vow of poverty and went preaching the Gospel. He did this by renouncing the wealth of his family which was substantial. He also founded an Holy Order that had this vow of poverty be one of the principle attributes. Certainly St. Frances followed our Lord who "for your sake became poor". [2 Cor 8:9]

Certainly, becoming a homeless person is not the goal any of us would want for our children. Neither would we wish cancer nor any other deadly disease upon them. On the contrary, we push our kids to do well in school and hopefully graduate from a good college. We also provide the best medical care we can afford.

The message of the Catholic Church is that God loves us his children as we do our children.

Yes the Church does admit the possibility that you could be sick and or in poverty because of sin in your life. But that would be the easiest problem to overcome. Repentance takes only that fraction of a minute it takes to verbalize your sin in repentance to God. And if your sin is serious or mortal, the Church has the Sacrament of Reconciliation to assure you of total forgiveness from God.

Of course, if you would rather live in sin than to repent and have God's forgiveness, then you might as well forget about the rest of this document.

This document does not deal with the "wealth" part of "health and wealth".

## **NARRATIVE**

Before I get into the authority details, I believe that I should share a little from personal experience.

I grew up in a Christian home. We attended the Vroom Street Evangelical Free Church from my earliest memories. My father had perfect attendance for literally decades.

I actually did some witnessing while in school. I carried a Bible to school for a while and had a "Jesus Saves" sticker on my bicycle. There were other times however when I used quite foul language.

Peg and I were married in the late 1960's in the Southern Baptist Church that Peg grew up attending. We moved to Northern New Jersey and started a family.

Our first daughter was born with a cleft lip and cleft pallet and had a number of corrective surgeries. Peg's second pregnancy ended with a early delivery of a boy who died the day he was born. Apparently his lungs were still not developed enough at 7 months.

About this time we became involved with the "Jesus Movement" of the early 1970's. It started for us with the Maranatha Coffee House ministry at the Nazarene Church in New Milford, NJ. We helped sponsor a "Jesus Meeting" at our American Baptist Church in Oakland, NJ. We had about 300 attend and about 75 responded for a call to "come to Jesus" and filled out a card. These were all high school kids.

This "Jesus Movement" was definitely "full gospel" and through it Peg and I became associated with the Full Gospel Businessmen's Fellowship International. We attended many FGBMFI meetings and conventions.

During this time we became familiar with the "Faith Teaching" of Kenneth Hagin, Norvel Hayes, and Kenneth Copeland. I was a real stickler for checking things out with Scripture so I really studied what was taught. Some of the information seemed "far out" but the more I studied the Scriptures presented, the more I came to see the Scriptural truth.

During one of the FGBMFI conventions I met a Catholic Charismatic and talked briefly with him. One thing I remember was that his use of the word "grace" was quite different from my understanding of that word. I was surprised how the Catholic

Charismatic individuals could be "right on" doctrinally and yet still stay with the Catholic Church. From my earliest memories I understood that the Catholics were not really Christians because of all the other things that were added to their Christian faith.

It was relatively a short time after we lost our son that Norvel Hayes came to speak at our local FGBMFI. He showed me through his teaching that I could look at a verse and still miss something quite obvious. He was teaching on Matthew 15 where the Canaanite woman is first ignored by Jesus and then later Jesus grants her what she wanted. Norvel rhetorically asked how her second approach was different from her earlier approach and I could not see it. He had to point out the very word before I got it.

This Scripture will be discussed later in this document but for now I am just relating that I then realized how important a teacher is. While I was just reading the Scripture on my own, I was somehow blinded from the clear teaching of what I was reading. It was only when the teacher pointed out the critical element was I able to see what was hidden in plain sight.

Norvel was not doing any tricky interpretation nor any out of context misuse of Scripture. All Scripture references were clear primary meanings taken in obvious context. All of the teaching was based on the concept that if the Bible said it then it was true. It then went the next step and said that if Scripture contradicts reality and you continuously affirm Scripture, that contradiction goes away by reality changing to conform to the Word of God.

Norvel got me thinking more and more about the faith teaching. He was good friends with Kenneth Hagin. Norvel related how that Ken was healed of incurable blood disease as a young Baptist boy by acting on Mark 11:23 and 24. I obtained many books and tapes by Ken Hagin and studied them with my open Bible. Ken even said that if you believe this because I say it, it won't work. You have to believe it because the Bible says it. I assured myself that the teaching was 100 percent in line with Scripture and I developed my belief system based solely on Scripture even though it took teachers to show it to me in Scripture.

Sometime during that time frame Lisa was born and about a year later Peg got pregnant again. By this time I was pretty well steeped in the Faith Teaching. Peggy had been following along attending the same meetings. She also agreed with the teaching.

Peg was in her seventh month when the doctor suggested she come by the hospital for some tests. As this seemed like just a normal check up we never thought to mention our trip to the hospital to anyone. There was, therefor, no one praying.

While at the hospital, the doctor was quite concerned and decided to take the baby then and there. Peg was quickly taken to the operating room for a caesarian. I was alone. I tried calling both Peg's mom and mine but no one was home. I could not get any "prayer chain" going as I could not reach anyone by phone. I had to pray on my own.

What I had learned is to pray with confidence, one had to know God's will. You can know God's will from the Scripture. Prayer is a spiritual battle where the enemy, satan, is looking for doubt and or ignorance to do his evil will. "The thief cometh but for to steal, kill, and destroy" [John 10:10b]. I knew that satan wanted to kill our baby. The rest of that verse says "but I [Jesus] am come to give life and that more abundantly". I also knew Jesus wanted the baby to live.

My prayer was praying back God's written word back to God. I used the Scriptures that show that this type of prayer was His will and that the life of the baby was His will. I resisted the thoughts that in some mysterious way God wanted my baby dead. I claimed the life of the baby. When the Scripture said "choose life" I said I choose life for my child.

I resisted and rejected years of Christian indoctrination that taught that you can never tell what God might do and when a baby dies God "needs him in heaven". Norvel had said that when he was a child his mother died and the preacher said it was "God's will". Norvel said he came to learn that it was not God's will for her to die. God had no plan to take a mother away from a young child. He said that kind of teaching makes God out to be some sort of monster.

This "unknown purpose of God" that is often used to explain what I now understand to be victories of satan. This whole concept became clear to me one day at a church softball season. Andy was an architect and had a teenage son who was playing outfield. I knew he was planning to go to college. His father was well off enough to let him go to just about any college he wanted. Like out of the blue the thought came to me: "God loves his children just like Andy loves his son." Andy would not force his son into poverty, he would send him to college. Andy would not wish cancer or some other deadly disease on his son to "teach him something". Andy loves his son and if he became ill, he would spare no expense for the best medical care available. Why

do we let ourselves be lied to that God's love is not just as strong as Andy's?

My wife and I agree. We lost a son and had a daughter born with a birth defect. Somehow we missed it for them. We can accept that and live with that knowledge. That is much more reasonable than the idea that those two personal tragedies were God's way of letting us know how much he loved us.

I understand that the Faith teaching does not always bring positive results to everyone. But our experience is that it helped us. The baby lived that day. When my wife came out from the anesthetic we talked and decided not to name the baby any of the names we previously talked about. We named her Faith. Faith now is married and has two sons of her own.

I remember hearing a well know Christian leader who was afflicted with a paralysis from an accident of many years prior. This person said she prayed earnestly for God to heal her but she did not receive healing. She said that her not receiving healing was evidence that God does not always heal. To me that is basing belief on experience. I choose to base my belief on God's written word.

Ken Hagin got positive results from Scripture when there was no one teaching how to do it. He had to learn it on his own. Now some 80 years later, he still has his health.

I do not know if Ken is right in everything he says or does. I know however that what he taught me is right in line with Scripture as far as I can determine. My understanding of the teaching now is not based on Ken's teaching but on my own knowledge of Scripture.

My study of Scripture has also led me in a path I never thought I would take. I remember one time in the mid 1960's a friend asked me to go to a Catholic church because her son was receiving first communion. I was shocked to hear the phrase "behold the lamb of God who takes away the sin of the world". I had no idea that such "good stuff" was in the Catholic Church.

It took 25 years for me to follow up on that "revelation". Even when I met individuals in the FGBMFI who were Catholics and obviously as saved as I was, I still did not pursue it. It was not until the late 1990's did I really get into it. In June of 2001, I was received into full fellowship with the Catholic Church.

When I was looking into the teachings of the Catholic

Church, I relied on the Catechism of the Catholic Church to be the final authority as to the official doctrine of the Church. I resolved in my mind the differences with the various Protestant churches I have been affiliated with throughout my lifetime. I wrote of a separate series of articles concerning what I discovered.

I was concerned with the teachings were in regards to the Faith Teaching. I was pleased with what I found. I am writing this document to demonstrate how the Faith Teachings line up with the Catechism of the Catholic Church.

Before I start, however, I must say there is still much I do not understand. I am still in the process of learning. I do, however, know something about this material. When the CCC lines up with Scripture and with my previous experience and learning, I can confidently make some very strong statements.

## **CREDENTIALS**

Douglas R. Johnson has a B.S. in secondary education with a physics major, an MS in physics, and an MBA in management. He has also take additional graduate courses in physics and business along with attending many seminars and workshops in the field of business and personal development especially on the teaching of self motivation.

Mr. Johnson has been in business for himself for more than thirty years in the general fields of manufacturing, distribution, and business consulting. At various times to specialized markets, he traded under the names of: Descriptive Business Systems, Descriptive Computer Systems, Inc., Descriptive Drafting Company, Descriptive Design and Development Corporation, Home Security Systems, Descriptive Systems International, Wallpaper Discount International, Decorating Discount, and has presently put all activities under the Limited Liability Company, Descriptive LC.

Mr. Johnson was raised in an Evangelical Protestant home where heavy emphasis was place on Bible knowledge. While his older sister did attend a Bible college, Mr. Johnson's Christian education was strictly self taught. During the last 10 years, Mr. Johnson has read through the Old Testament five times and more than fifteen times through the New.

At various times Mr. Johnson taught an adult Sunday School class and served as a deacon in a Baptist church. He taught a class of young boys in an Evangelical Free Church. He founded and acted as the first president of a Full Gospel Businessmen's Fellowship International chapter. While in his teens, he was water baptized and baptized in the Holy Spirit while attending an Assembly of God church.

Mr. Johnson taught part time in a Baptist Christian High School for a short time. He has been associated with many different Evangelical Protestant denominations. He was accepted in communion with the Plymouth Brethren who celebrate a closed communion. He has most recently been accepted in full communion with the Roman Catholic Church.

## **AUTHORITIES QUOTED**

As a Protestant for over 50 years, I would quote Scripture first and then appeal to the logic of the hearer to understand my interpretation was correct. I now wish to present information from Scripture to be consistent with the Magisterium, the teaching authority of the Catholic Church.

Just to make this point, look at Acts 15 and note that a controversy arose that was presented to the Apostles and elders for adjudication. Note especially verse 24 which has the key phrase, "to whom we gave no such commandment". People were teaching something the Church had not authorized to be taught. My intention is therefore to stick with what has been authorized. By utilizing the Catechism of the Catholic Church (CCC), one can be sure that the material has been reviewed and authorized by the Apostles and elders by the way of the current Magisterium of the Church.

Where the CCC refers to Scripture, those passages will be given to demonstrate that the information is not only Scriptural but also interpreted correctly. My purpose is to have this document reflect the actual teaching of the Church and not just my opinion of what the Church teaches. Furthermore it is to also show that this teaching of the Church is in fact completely Scriptural.

Our Protestant brothers will yield to the authority of the Scripture but not to the authority of the CCC. Hopefully this approach will help bring unity through understanding that the CCC is consistent with Scripture at least as far as the material presented in this document is concerned.

## MINISTRY OF CHRIST

The Apostle Peter proclaimed the message of Jesus to the first Gentile converts by explaining "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." [Acts 10:38] Just how he did it is explained by the CCC as follows:

"517 Christ's whole life is a mystery of redemption. Redemption comes to us above all through the blood of his cross,[179] but this mystery is at work throughout Christ's entire life: -already in his Incarnation through which by becoming poor he enriches us with his poverty;[180] - in his hidden life which by his submission atones for our disobedience;[181] - in his word which purifies its hearers;[182]- in his healings and exorcisms by which "he took our infirmities and bore our diseases";[183] - and in his Resurrection by which he justifies us.[184] " [CCC; notes: 179 Cf. Eph 1:7; Col 1:13-14; 1 Pt 1:18-19. 180 Cf. 2 Cor 8:9. 181 Cf. Lk 2:51. 182 Cf. Jn 15:3. 183 Mt 8:17; cf. Is 53:4. 184 Cf. Rom 4:25.]

While we do not want to miss anything that is part of the whole council of God, our emphasis here is with the healing ministry of Christ, namely "in his healings and exorcisms by which "he took our infirmities and bore our diseases" The footnote refers to two texts:

"That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." [Matt 8:17]

and

"Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted." [Isa 53:4]

The CCC here implies that the Old Testament Scripture quoted in Matthew 8:17 is Isaiah 53:4. When the words "griefs" and "sorrows" are thus interpreted for us by the Holy Spirit through St Matthew as "infirmities" and "sicknesses".

Let's be clear on these words "infirmities" and "sicknesses" to be sure we are not talking about some sort of spiritual experience but actual physical health. We will do this by looking at a fuller context of the quoted verses. For the

reference in Matthew we have:

"14 And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

"15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

"16 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick:

"17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." [Matt 8:5-17]

Now to be exact, only the verse directly before verse 17 goes with verse 17. Verses 14 and 15 clearly discuss Jesus healing a physical sickness, a fever, that had the woman bedridden. Verses 5 through 13 (given in the Faith section) discuss the case of the Centurions's servant who was healed by Jesus of palsy with which he was bedridden. It is very clear looking in context that we are talking here of actual physical healing.

And now let us look at the Isaiah passage again in full context:

"1. Who hath believed our report? and to whom is the arm of the LORD revealed?

"2. For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

"3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

"4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

"5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

"6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

"7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

"8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

"9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

"10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

"11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

"12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors." {Isa 53:1-12}

Now this passage clearly describes the Passion of Jesus. This describes how Jesus suffered and died to bring us forgiveness of sins by paying the penalty of our sins while He Himself was sinless.

But this passage also talks of physical healing. CCC # 517 shows us that by linking Matt 8:17 with Isa 53:4.

## HEALING IS IN ATONEMENT

Let's follow this Isaiah passage a little more. Again we look to the CCC:

"1509 "Heal the sick!"[120] The Church has received this charge from the Lord and strives to carry it out by taking care of the sick as well as by accompanying them with her prayer of intercession. She believes in the life-giving presence of Christ, the physician of souls and bodies. This presence is particularly active through the sacraments, and in an altogether special way through the Eucharist, the bread that gives eternal life and that St. Paul suggests is connected with bodily health.[121]" [CCC; Notes: 120 Mt 10:8. 121 Cf. Jn 6:54, 58; 1 Cor 11:30.]

A quick aside shows the note on "Heal the sick!" has the Scripture reference:

"Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."  
[Matt 10:8]

When we have this in full context:

"1 And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

"2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

"3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus;

"4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

"5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

"6 But go rather to the lost sheep of the house of Israel.

"7 And as ye go, preach, saying, The kingdom of heaven is at hand.

"8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."  
[Matt 10:1-8]

It is clear from CCC # 1509 that the Church considers this commission still valid for today. We need to deal with just how this is to be accomplished here and now some 2,000 years later. How we do it is one thing. But knowing that it is a current mission of the Church is enough now to understand that we need to explore this further.

The next note refers us to two passages:

"54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

"58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever." [John 6:54,58]

and

"30 For this cause many are weak and sickly among you, and many sleep." [1 Cor 11:30]

Now, according to the CCC, both passages are discussing the Lord's Table, the Eucharist. The Apostle John is talking about the positive benefits through partaking while the Apostle Paul is warning of the negative effects of partaking in a "wrong" way.

The analysis needed here is to show that if Paul is talking about physical sickness and physical death then it is reasonable to understand that in addition to spiritual life, John includes physical health in the benefits of partaking.

## DISCLAIMER

One of the big problems associated with "Health and Wealth" and or "Name it and Claim it" is the concept that "everyone does not get healed". The CCC deals with this up front with:

"1508 The Holy Spirit gives to some a special charism of healing[118] so as to make manifest the power of the grace of the risen Lord. But even the most intense prayers do not always obtain the healing of all illnesses. Thus St. Paul must learn from the Lord that 'my grace is sufficient for you, for my power is made perfect in weakness,' and that the sufferings to be endured can mean that 'in my flesh I complete what is lacking in Christ's afflictions for the sake of his Body, that is, the Church.'[119]" [CCC; notes: 118 Cf. 1 Cor 12:9, 28, 30. 119 2 Cor 12:9; Col 1:24.]

and

"1505 Moved by so much suffering Christ not only allows himself to be touched by the sick, but he makes their miseries his own: 'He took our infirmities and bore our diseases.'[111] But he did not heal all the sick. His healings were signs of the coming of the Kingdom of God. They announced a more radical healing: the victory over sin and death through his Passover. On the cross Christ took upon himself the whole weight of evil and took away the 'sin of the world,'[112] of which illness is only a consequence. By his passion and death on the cross Christ has given a new meaning to suffering: it can henceforth configure us to him and unite us with his redemptive Passion." [CCC; Notes: 111 Mt 8:17; cf. Isa 53:4. 112 Jn 1:29; cf. Isa 53:4-6.]

Before we make any analysis of why some do not get healed, we need to understand that even Jesus "did not heal all the sick" [CCC 1505] and thus "even the most intense prayers do not always obtain the healing of all illnesses". [CCC 1508]

How do you think this comes about that some are not healed? Do you think there is some sort of lottery where pure chance is the guiding hand? Or do you think it has to do with the love of God? Do you think healing shows God's love? Do you think continued suffering and sickness shows God's love?

Some of the Saints of the Church ran their bodies down in their service to God and for their fellow man. Some then became sick and some died. These were obviously suffering for the cause of Christ. While these examples are many and very profound, we

will not be discussing them any further here. Enough to say that these examples are "special cases" but are included in those who do not receive healing.

There are other reasons for some not receiving healing but looking at all possible reasons may be counter productive in the sense that if you are sick, dwelling on why healing may not happen may develop a negative belief for yourself. It is more productive for you if we concentrate on how you can be healed.

I have yet to see a medical doctor to offer a money back guaranty on his or her effectiveness. They charge for their "professional service" and not for their results.

Our suggestion is that you look to God for your healing whether you seek medical assistance or not. There will not be put on you any "blame" should healing not come. God wants you well. The medical doctors want you well. The Church wants you well. I want you well. Sickness and disease is the enemy of us all.

## FAITH

There are three factors of faith that we need to be concerned about:

1. Your faith
2. The faith of the one ministering healing to you
3. The faith of your community

"2610 Just as Jesus prays to the Father and gives thanks before receiving his gifts, so he teaches us filial boldness: 'Whatever you ask in prayer, believe that you receive it, and you will.' [66] Such is the power of prayer and of faith that does not doubt: 'all things are possible to him who believes.' [67] Jesus is as saddened by the 'lack of faith' of his own neighbors and the 'little faith' of his own disciples [68] as he is struck with admiration at the great faith of the Roman centurion and the Canaanite woman. [69]" [CCC; Notes: 66 Mk 11:24. 67 Mk 9:23; cf. Mt 21:22. 68 Cf. Mk 6:6; Mt 8:26. 69 Cf. Mt 8:10; 15:28.]

Let's chase down these Scripture references and just start with them in full context:

"22 And Jesus answering saith unto them, Have faith in God.

"23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

"24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

"025 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

"026 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." [Mark 11:22-26]

Note first that footnote 66 refers to verse 24 and what is

quoted is exactly what the verse says and taken in context with the verses around it, the interpretation is totally Scriptural.

There are a couple of additional points to made from this extended passage:

First note that this applies to "faith in God" and not some "new age" philosophy. [v. 22]

Next notice now verses 25 and 26 link forgiveness to the process.

Finally see that doubt can also stop the process. [v. 23]

Let's now look at the two verses associated with footnote 67:

"Jesus said unto him, If thou canst believe, all things are possible to him that believeth." [Mark 9:23]

and

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." [Matt 21:22]

I will leave it to you to assure yourself that these two verses are quoted accurately and are in context.

Now we come to footnote 68 where first Jesus was disappointed in the lack of faith of the Apostles where He had to calm the waves during a storm.

"24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

"25 And his disciples came to him, and awoke him, saying, Lord, save us: we perish.

"26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm." [Matt 8:24-26]

Jesus expected more from those that ministered for him.

Jesus also expects a certain level of faith for a community:

"1 And he went out from thence, and came into his own

country; and his disciples follow him.

"2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

"3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

"4 But Jesus, said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

"5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.

"6 And he marvelled because of their unbelief. And he went round about the villages, teaching." [Mark 6:1-6]

Jesus himself was hindered by the lack of faith of this community. Verse 5 says that Jesus "could there do no mighty works".

(Apparently verse 3 refers to "His own kin" [v. 4] such as first or second cousins rather than blood brothers and sisters.)

How much more difficult is it for us to see mighty works done in a community filled with unbelief?

Fortunately we do not have to end on a negative note as we go to footnote 69 with first discusses the "great faith" of the Centurion:

"5 And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

"6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

"7 And Jesus saith unto him, I will come and heal him.

"8 The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed.

"9 For I am a man under authority, having soldiers

under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

"10 When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

"11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

"12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

"13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour." [Matt 8:5-13]

Notice the words of verse 8 are said in the liturgy every the Sacrament of the Eucharist is celebrated. Having this kind of faith is what is desired for you by the Church.

Notice also that the healing was not accomplished solely based on that Centurion's faith. Jesus did say the word in verse 13 that completed the healing requested by the Centurion.

In the same way Jesus completed the healing for the Canaanite woman in verse 28 of the second Scripture in footnote 69:

"21 Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

"22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.

"23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

"24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

"25 Then came she and worshiped him, saying, Lord, help me.

"26 But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.

"27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

"28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour." [Matt 15:21-28]

Notice how verse 25 indicates that she worshiped Jesus. It certainly would be a good idea to increase your worship of our Lord as we seek healing for ourselves.

## CONCLUSION

The Catholic Church teaches healing just as the Scripture does. While there is no absolute guaranty that everyone will be healed of every disease, the Church does take the position that should you desire healing, you should seek it with every means you have at your disposal whether spiritual or through medical science.

There are other references to healing in the Catechism of the Catholic Church but those presented here are a fair sampling of the total teaching on the subject. I invite you the reader to look at the CCC and assure yourself of that fairness. I would be pleased to respond to any questions sent by e-mail to:

doug@descriptive.com