

Very good paper.  
You should watch your P order  
and exploit the quotes more.

(A)

Roger Smith

Faith Healing - 9/20/86

...out to see Father Dennis A.  
Sal is a retired New York City policeman who was  
admitted to Maimonides Medical Center in Brooklyn ten  
months ago with the diagnosis of acute leukemia. As  
he lay ~~in his hospital bed~~, Sal became depressed, and  
suicidal. At one point he asked ~~a friend~~ <sup>his partner</sup> on the  
police force to bring him ~~a gun~~ <sup>his service revolver</sup> with which to kill  
himself ~~in the event that~~ <sup>should</sup> his condition became  
hopeless. "I was very, very frightened," Sal recalls.

"I didn't want to die."

A little  
detail can  
add more  
drama.

Put this quote in its  
own paragraph

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~~For~~ <sup>lingered + then</sup>  
~~After~~ five weeks Sal was discharged from the hospital

and was placed on maintenance chemotherapy. During his

hospital stay, he had befriended a nurse who came to

his room every day to pray with him. At first Sal

was skeptical. "I didn't want anything to do with a

Jesus freak," he explained later.

<sup>His</sup> Sal's condition worsened after he left the hospital

to the point where his hair had almost completely fallen

out and he had lost 36 pounds. At the nurse's urging,

he went to see Father Dennis Kelleher, one of the

best-known Catholic "faith healers." Sal is convinced

that his leukemia, ~~which has since been confirmed~~

<sup>now</sup> ~~medically to be~~ in complete remission, was cured

~~miraculously~~ at one of Father Kelleher's "healing

masses." The forty-eight-year-old Kelleher is the

director of the Marian Healing Ministry in Brooklyn,

which sponsors an average of three healing masses

a week throughout the New York, Long Island, and

New Jersey areas.

Put in it  
over P

This sentence  
should follow  
the first one  
keep a line  
of thought  
then make the  
transition  
the next

Faith Healing - 9/20/86

Long rejected by mainstream Christianity, the practice of faith healing, or curing illness through the "laying on of hands," has become widespread in the past decade. The practice was revived at the turn of the century by fundamentalist Protestant sects, and it is now embraced by practically every Christian denomination. Millions of Americans have witnessed the laying on of hands on television shows such as Rev. Pat Robertson's "700 Club," and millions more have witnessed it in person in settings as diverse as the staid Trinity Church in Lower Manhattan and the flamboyant Reverend Ike's United Church in Harlem.

Unlike some of the more extremist faith-healing sects, which counsel members to avoid doctors and which ascribe failures to become cured to patients' sins or lack of faith, the Catholic hierarchy has attempted to promote a balanced, holistic view of faith healing. This was evident at a healing mass I attended last week at Our Lady of Mount Carmel, a Polish-American church in Bayonne, New Jersey.

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Father Kelleher, a tall and robust Brooklyn native who belongs to the Redemptorist order, began the mass by downplaying his own importance and explaining that it was only in God's power to heal. He also quationed those in the overflow congregation of approximately 800 persons not to expect too much from the healing part of the service. "Jesus didn't heal everybody," the priest explained. "If he heals you, he loves you. If he doesn't heal you, he loves you."

*NW*  
*This is explained better in the quote that follows.*

Despite this admonition, Father Kelleher has received written testimonials from hundreds of Catholics who claim that he has cured them from illnesses such as lower back pain, asthma, allergies, alcoholism, rheumatoid arthritis, infertility, skin disease, circulatory disorders, heart problems, and various forms of cancer. Almost all of the testimonials attribute the miraculous cure to the power of prayer or to a mystical experience known as "slaying in the spirit" or "resting in the spirit" that is said to occur when the priest touches the sick person.



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During the ~~three and a half~~ <sup>3 1/2</sup> hour mass and healing session at Our Lady of Mount Carmel, there was a relaxed, almost festive atmosphere and a visible sense of anticipation and excitement in the congregation, which enthusiastically recited the liturgy and joined in the singing of gospel hymns.

There was no dramatic evidence of cures such as crippled people getting out of wheelchairs or crutches being thrown away, but many of the participants were "slain in the spirit" -- fell backward in a swoon and remained in a trancelike state for a brief period -- as they lined up at the altar and were touched on the forehead or embraced by Father Kelleher. [ Many of the testimonials received by Father Kelleher have described a burning, tingling sensation emanating from the priest's hands, a surge of energy going through the supplicant's body, and a peaceful, floating feeling that one participant described as "like a soft cloud touching me."

Roger Smith

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Despite the resurgence of interest in faith healing, doctors, the surgeon and author William Nolen have largely tended to ignore the phenomenon or to dismiss it completely. After spending two years investigating claims of "miracle cures," he came to the conclusion that most of them were "nonsense" and that the claims were made "either by charlatans, religious hypocrites or people who either had psychosomatic illnesses or diseases that resolved spontaneously."

All FP's referring to skepticism should be placed after "Rev. Ike" FP to have a stronger effect. Here it reads like an after-thought.

-more-

Roger Smith

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Other doctors have pointed out that faith healings tend to predominate in a cluster of diseases--such as neurasthenia, bursitis, lameness, deafness, allergies, and migraine headaches--that are sometimes curable and that frequently tend to have a psychosomatic component. <sup>A</sup> It has been suggested that the relief of symptoms and euphoria experienced by some participants in faith-healing services may be a type of placebo effect, perhaps brought on by neurotransmitters in the brain called endorphins that have a pain-killing effect similar to but much more powerful than that of morphine. (The term "placebo effect" is used to explain the relief and alleviation of symptoms many patients experience when given a sugar-coated pill that contains no medication.)

-more-

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Jesuit theologian George A. Maloney, a former Fordham University professor and authority on the phenomenon of "slaying in the spirit," has warned that some people who think they are healed may only be experiencing temporary relief of their symptoms, which often tend to recur within a few days. He is also disturbed by what he has called an "assembly line" approach characteristic of some large healing masses. "I don't deny that people can radiate a powerful vibration, a field of energy, but usually it's by autosuggestion," Father Maloney says.

"Not everyone who falls is really 'slain in the spirit.' Once they see one go down, they all do."

-more-

Newsp



Roger Smith

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*This should go earlier*



~~I was asked by Sal, who regularly attends Father Kelleher's masses, not to use his full name because he had "promised God to be humble" and not to brag about his cure.~~ Dr. Iswat Nawabi, a hematologist at

Maimonides Medical Center who was familiar with the case, confirmed that Sal had indeed experienced a "complete remission" of the leukemia. Dr. Nawabi dismissed the possibility of a spontaneous remission. Such events, he explained, are "very rare." <sup>ff</sup> Was it likely that Sal had been cured, at least for the time being, by the chemotherapy treatments? "One does expect an occasional patient to respond like he did with chemotherapy," Dr. Nawabi explained, adding that approximately 30 to 40 percent of patients respond in some fashion to chemotherapy. "It's possible his faith did play a role, but it's impossible to determine that."

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