

# Faith and Recovery

## **Definition of Sickness**

Sickness (in Latin *infirmitas*) means the lack of health, a condition of a living body which proves different life processes from normal ones, there is no more balance, in serious cases life processes can definitely come to an end leading to death. In the history of religion it has the meaning of anticocosmos. Cosmic phenomena are reflected in man's life influencing it and inversely: human life has an impact on the cosmos. In the ancient Orient it was considered the punishment of gods as they had been stirred up with a cultic offence. The happiness and well-being of people depend on the will of gods as they are the gods' creature. In this respect, a healthy human body is the part of a cosmic order. Sickness is not only a disorder, danger human existence is exposed to, but in the same time the expression of macrocosmic chaos, a not allowed concept in universal law. For example, the Indian god VARUNA punishes people with diseases as they offend against *rta* (*rta*: cosmic and ethic standards based on regularity) and respect no rituals. (Rigveda 1,122,9: A dishonest man experiences the atrophy of the heart while those seeking for truth are successful through their sacrifice). The consequence of cosmic chaos is a disorder appearing in the human body. The Bible and the ancient literature except from the Bible mention only general diseases; it is difficult to separate them from each other.

Sickness is a physical and/or spiritual condition in which a person senses the disturbance of his or her well-being eventually seeking for recovery at a doctor. Defining the condition of being sick, anthropology considers per parameters the factors determining empirically the operability of the human body and the results of examinations. They try this way to define subjective feelings of malady with objective data and establish a diagnosis. But sickness cannot be reduced only on biological disorders as it has also a highly significant background in natural science, psychology and socioculture.

The very problem of theological research is why sickness appears and what kind of importance it has in man's life. Searching for the reason and origin of suffering during human life, world religions reach to different conclusions. The

origin and basis of human suffering can be found in mythical traditions being expressed the most powerfully in death. Several natural religions have knowledge about the initial condition without suffering and death. In etiology suffering is resulted from the sinful behavior of the primitive couple. In the ancient Greek religion we find besides the fury and revenge of gods the inevitable and tragic dependence which considers suffering as saving man and neutralizing sin; cult and ritual served the defeating of suffering.

The Bible considers suffering people in their relation to God. Disease is the sign for the fact that the relation between God and creature is deteriorated (Gen 3,11 foll.). During suffering a believer not only suffers from pain or deeply experiences the vulnerability of life, but also examines his relation to God (Joshua 22, 42, 77, 88). Suffering, the man is exposed to, is God's punishment. As sin dominates the world, disease also gains ground and the nature of sin becomes evident through death (Rom 6,23; Jacob 1,25).

### **Theories about Health**

Theories about health are an essential part of the work. Health has been interpreted in different ways during history. In medical science the perception that health is nothing else but the lack of diseases had a central role. This approach evolved in medicine with the development of natural science in the 18<sup>th</sup> Century. The Cartesian philosophy – the human body is like a machine – developed in a great measure scientific experiment and gave numerous practical results leading to the spread of the biomedical approach.

In public health research of nowadays another important health approach, the so-called perceptual pattern gained ground defining health based on the individual's opinion. Health is one of the health indicators recommended by the majority of international organizations. However, according to certain expertise the comparison of countries is made difficult by the fact that in different cultures the objective state of health can result different subjective health conditions. The sociological and public health research of the 20<sup>th</sup> Century proved that a healthy man cannot be interpreted as a machine without defaults. As a consequence, besides the traditional biomedical approach interpreting health as the lack of diseases nowadays a so-called functional pattern has become dominant. The soundness of the physical, psychic and social functioning of the individual is determined by the functional

pattern based on the efficiency used for the execution of different activities. The highest level of functions is taking part in social life. According to this, the health of a person can be assessed by the capacity he or she can run different activities in social life – including smaller or larger communities – and adapt to his or her environment.

Health is a concept which seems easy to be shaped changing continuously across centuries both from medical and philosophical point of view. In the same time it is present in every field of human life by defining life quality, the quality of work and even our social relations. This is why it is very important what kind of health approach is dominant in health care and in the society in general. The judgment of mental diseases changed together with the interpretation of health during history, highly depending on the scientific-technical development level of a certain age.

Health development as a concept appeared for the first time in 1975 with the appearance of the Lalonde report in Canada. This government report formulated for the first time that the major part of early death and disability cases can be reduced by prevention. The report presents radical innovations: it stated that the money invested in the public health system should be regrouped and distributed based on programs with new approach, and named interbranch cooperation as a key strategy.

The primary reasons for major health problems are on one hand comportamental factors (smoking, alcohol, inadequate diet, drugs, sedentary lifestyle), environmental problems, the given socio-economic situation, on the other hand the measures taken in health development, prevention of diseases and healing.. All these factors, being related, form the health condition of the individual. Our health (according to estimations) is determined in 43% by our lifestyle, in 27% by heredity, in 19% by the environment (at most) and in 11% by the public health system.

### **Holistics & Homeopathy**

The mentality of holistics and natural medicine appeared in modern age is pervaded by the antic tradition of Middle Ages supported by Rousseau's mentality about nature. The modern natural medicine has as forerunners the new age movement of the '70s in the U.S., the humanistic psychology and the green movements dominating mainly in the Western countries, trying to show a new paradigm against the mentality of the industrial societies. All these made up a

mixture with the popular therapies made known by cultural anthropology and ethnomedicine, the spiritual conception in their background, respectively.

The perception of nature and its imitation is a basic principle accepted by almost every healer of Modern Age. The basic healing principle of homeopathy (its founder Hahnemann, 1755-1843) is the rule of similarity: *similia similibus currentur*. R. Steiner, the father of anthroposophy treats health and healing not only as medicinal problem. According to him, healing is not a technique, but the intellectual, spiritual and physical helping of the recovery process of the sick, the reintegration of man in the world order. Detoxification – as a basic principle of healing – plays a central role for hydrotherapists, like Prissnitz and Kneipp. It is an approach which attempts to interpret the complexity of phenomena. It is based on the idea that a whole is not identical to the sum of its parts, but a new quality; and parts make sense only in relation to the whole.

The importance of the psychic background of sickness is present in the European medicine since the age of Hippocrates. In Asia both the traditional Chinese and the Indian Ayurvedic healing have this basic idea for thousands of years, however it was emphasized only during the last 50 years when the reform of health approach took place. According to Pavlov: the human body is a complete unity from psychic and somatic point of view. It is evident that there is no somatic (physical, psychic, psychosomatic, energetic healing, but simply healing taking into consideration not the disease itself, but individually all the possible diagnostic and therapeutic perspectives of the sick. The approach of man's health or malady is holistic, multifactorial or multidimensional.

Physical, psychic and intellectual factors interact together. The change of one factor influences inevitably the other two factors. Their dynamic interaction takes place, its processes being organized both in somatopsychic and psychosomatic direction so that spiritual efficiency betters the interior fitness of the individual, this way reducing the rhythm or number of unfavorable processes. This is the essence of holistics in natural medicine. Man reacts on environmental and interior psychic effects based on his personality and the patterns formed during his psychosocial development. According to the complex image of man, each disease has basically psychosomatic origin; however, there are diseases proving powerful psychic origin and this is why they are called in everyday life psychosomatic diseases. Human health is a basic level of holistic balance. Its maintenance (prevention), creation

(habilitation), development and management (screening, care), and restore (therapy and rehabilitation) are strategic objectives of general medicine. If there is no more holistic balance, disease may appear.

Insuring health and well-being. The primary aim of a health-promoting therapist is the creation and maintenance of an optimal health condition, ensuring well-being. Health can be defined as optimal physical, spiritual and emotional well-being and well-being is a health condition characterized by positive emotional attitude. A health-promoting therapist attempts to increase the level of well-being regardless of the level of health or sickness. Even in case of a serious disease a high level of welfare can be mostly achieved.

It clearly comes to light from the holistic or complete human image and disease image that it is wrong to search the reason for disease only in body hygiene, the protection against pathogenic agents. For our recovery and prevention of diseases, we have to protect ourselves against spiritual and psychic poisoning, with other words against our own negative feelings or thoughts.

The disease mentality of the holistic image of man is not preferred out of two reasons: it calls us upon assuming responsibility. As this way it comes upon light that we are responsible for our feelings and thoughts and for their quality which can cause sickness. It also invites us for moral clearness, for continuously polishing and improving our character. This responsibility and the confrontation of our weaknesses in character are generally contrary to the human ego that can lead to physical pain. However, the patients with holistic mentality are brave and clever. Consequently, the confrontation and the assuming of negative painful characteristics enhance human value and the completeness of dignity.

The disease theory of Ryke Geerd Hamer of Frisian origin is strongly dependant on social circumstances (holistic), a mixture of holistic and psychotherapeutic healing; this is why it is necessary to present it shortly. The presentation is a shortened form of the Reviewer from the note, a quite professional text consisting of approx. twenty-five pages. The New German Medicine cancels the disease mentality and the majority of methods applied by the present official medical science. The essence of its discovery is that diseases are caused by conflicts perceived as crisis. It is considered by the majority to be the science which should take over the role of the present official medical science. The healing method would be that the patient goes to the doctor where the interior conflict causing the biological

process should be searched for. The patient solves the problem (help should be given), then the restoring phase takes place. Without taking pills or surgical intervention. If average man gets skilled in this science, he or she will seldom need help.

### **Sickness and Mental Health Care**

The concept of mental health care was defined in different ways in different ages, depending on different correlations. According to most comprehensive and the most exact definition, mental health care is an endeavour to ,help people in trouble restore their relation to God, theirselves and their fellow creatures. According to this, any relation of man should be taken into account. The main endeavour of mental health care is that man should be in harmony with God, himself and his fellow creatures. It is not easy to achieve this. Adequate skills are necessary to powerfully support a person in his pursuit for harmony. Another very important fact is that God is present in mental health care not only as a means, but also as an aim. Consequently, the basic principle of mental health care is that it is three dimensional – this is to be emphasized in certain cases. This is why it is more than for example psychoanalysis or other kind of psychological help.

If we consider that mental health care is a concrete help in concrete situations, we can discover its individual nature. There is need for a specific mental health care in cases of hospitalized patients, but also in certain individual cases. Help is a central concept during this process. Those patients can be helped who ask for it. Malady determines, changes and makes a mess out of the patient's life, in most cases their state is critical. For an efficient work it is also necessary to know thoroughly the patient's mentality.

Besides, collecting detailed information at the workplace is evidently needed. The knowledge of smaller hospital departments (and their integration in the system), a good relation to the nurses and the organization of the activity help the job of the hospital priest. Caution, discretion, persistence, consistency and positively meant agresivity (this is unfortunately necessary in hospitals in Romania to get into contact with the doctor...) to a greater extent are advantageous for the priest, helping hiw work.

People define their own diseases in different ways. Doctors define diagnoses differently, as well and prescribe different kinds of treatments according to these

diagnoses. The best solution is when the patient and disease are not separated from each other, man is considered as a whole, any aspect is taken into account for healing in the spirit of holistic health care.

The traditional clinical theory considers sickness as body problem. Based on observation and experimental analysis, it attempts to establish symptoms that may lead to the reason of the disease. Cancelling the reason, it tries to restore normal body activity.

From theological point of view, sickness is the fight of chaos against the harmony and order of life. Out of theological reasons it is impossible for God to be Lord of life and simultaneously its source of danger. The only sense of disease from theological point of view is fighting it off – John 9,1–3. Overcoming a disease is very easy from the point of view of medical science: healing, respectively the complete or partial correction of physical, psychic or psychosomatic dysfunctions. From theological point of view, the aim is more differentiated; it can be summarized, as follows: life's overcoming of threatening dangers. The central idea of mental health care: to help people in captivity of malady, in their difficult life situation to find freedom being always available for him.

There is no definition generally accepted by professionals for the concept of psychic health due to significant mentality differences. But an agreement has been reached according to which mental health is much more than the lack of mental problems. The majority of factors defining psychic health fall in the competence of other fields than public health (education, environment protection, traffic, agriculture and regional development, financial planning, economics, youth protection, sports, labour), so its solution is not possible only with the means of public health.

### **Mental Hygiene**

The concept of mental hygiene was introduced in public thinking in the last decades. Its Hungarian corresponding expression is: psychic health. The professional preoccupation with the problem began in the last century when Connecticut Society for Mental Hygiene Association (6<sup>th</sup> May 1908. Yale University). Its foundation can be connected to the book of Mr. Clifford Beers, American businessman, appeared in 1908. Beers worked for an insurance company, spent two years in an asylum, his own experiences, his extraordinary energy and organizing ability inspiring this movement. He decided to do everything to prevent people from getting into his situation, becoming insane, respectively.

For the concept to be clear, it has to be interpreted on individual, social and community level. "Mental hygiene is not only the prevention of sickness and behavioral disorders, but also psychic health protection, in positive sense, the complexity of processes and activities which strengthen and improve human personality and community relations" - dr. Buda Béla wrote. According to this, the development of a mentally healthy personality, the validation and development of mental hygiene principles are important not only from point of view of individual psychology, but also from the perspective of socio-psychology and sociology. Mental hygiene is a dynamically developing scientific field, the science comprising the psychic aspects of the most different human sciences, natural sciences and social sciences. Its aim is health development (health promotion), the prevention and rehabilitation of psychic disorders, respectively.

The essence of mental hygiene is mentality: prevention, development, extension of relations and networks. Its fields are diverse: the development of mental health of babies and children, prevention activities among adult population, the prevention of depression of the elderly and endangered groups, the decrease of disorders related to the usage of drugs, suicide prevention. All these are to be achieved with the means of mental hygiene having the aim of personality development, self-accepting, positive relations to others, acceptance of others, social integration, interest in social and community life.

Malady means not only body damage, but also psychic burden. The nurse's activity is quite important in the processing of fears and anxiety. A high degree of readiness for empathy is necessary – to understand the feelings of the sick without really experiencing it. Empathy can be learned and taught, good skills of empathy are necessary for good relations increasing our capacity for adaptation.

During the treatment of diseases information can be given, as well – about the prevention of health deterioration, the appearance of new diseases by changing lifestyle and stress management with correct techniques.

### **The Patient's State of Mind and Healing Conditions**

The work of the priest visiting patients is difficult. Among the employees of Western hospitals we can find the priest, almost every hospital in our country employed an orthodox priest, but there are not everywhere priests of other religions (where it is even justified) – especially Roman Catholic and Protestant minority



priests. It happens frequently that we cannot visit those patients who would be happy to meet us and could take part in rehabilitation programs.

From pastoral psychological point of view it would be important if church work strived in every field to achieve the capacity of fear in faith. Let's think, what would it mean for the patient if we encouraged him in this direction? We probably give a great help by encouraging them to speak out their fear so that it gets far from them, the first step for processing feelings. Our task is to help them reevaluate their fears. Strikingly formulated questions may free patients' tensions and help them assume fear in faith.

During the hospital visits we can have conversations for psychic care not only with patients, but also with the personnel. They may also have fears related to their profession: e.g. they fail in a treatment, were not careful enough during a surgery, ignored important information, fear due to "unreal statistics", bad conscience, etc. Here it is also valid that patients should be made to speak about their situation, encouraged to express their fear in details and ensured that God helps them in their endeavor.

The wise man should realize that health is his most precious treasure. (Hippocrates). During reading relevant literature I realized that it would be good to obtain at least this amount of information about every disease so that we can know them better. The dialogue between psychology and Theology should be animated also in our country; it would be efficient, anyway meaning a practical benefit for both general and special mental care.

I draw a memorable conclusion for myself: man is responsible – if it depends on him – for his own health. If we create a healthy way of life, a large number of diseases can be prevented. Parents have the responsibility already in early childhood to develop in their children the need for healthy living so that it can be "absorbed in their blood" and they can become possibly healthy adults. Huge amounts of money are spent by medical science and public health for curing diseases; it would be more rational to invest more money in prevention, as well.

There are evidently several environmental factors that bring forth the appearance of diseases for which the individual is not responsible. However, it would be advantageous for mankind if more people started regular exercise, healthy nutrition, maintaining friendships, limiting the undertaking of activities, learnign how to rest, get charged and transforming deep-seated bad habits.

I consider more important the maintenance of a balanced psychic life than those mentioned above. Nowadays, the greatest deficiency of people is their inadequate relation to God. I have not the slightest intention of saying that faith in God should be dosed as pills, solving immediately any problem like a well functioning magic medicine. However, according to my experiences if a difficult problem has to be solved in a person's life, a believer has more advantage than a misbeliever.

A good relation to God is a prerequisite of psychic health. For humans psychic health is more important than anything else. The person caring for this will benefit mostly from physical health. If a physical disease still appears, he can get through it, fight it easier than his spiritually unhealthy fellow. There are several questions, namely, what is psychic health, how it can be developed and maintained, how relation to God can be developed, etc. These questions have to be answered by every person individually.

The priest's mission in hospital is to draw the patients' attention to this and possibly help them in their endeavor. If this is achieved, the priest probably fulfilled his mission.

The more people intend to create mental hygiene in their life, the healthier society will be developed, not depending on the frequency of physical diseases. If other morals can be concluded from this work except from the problems of heart patients, my efforts haven't been useless. I wish that these lines should serve the health of their readers and writer.

### **Faith & Recovery**

According to the researchers in the U.S., 82 percent of people believe that prayers have healing effects and only 13 percent deny it. 77 percent of the population thinks that God sometimes interferes directly in the destiny of seriously sick people making it better and only 18 percent deny it. 73 percent of people confess: if other people pray for him, they will be helped to overcome malady (only 21 percent think just the contrary). 64 percent of the Americans think that doctors should pray together with patients if the latter wishes him to do so and only 27 percent deny its importance. According to these data we can conclude that in the country situated on the highest technical and scientific level in the world the majority of people believe in the intangible, supernatural power being part of their life while greater and greater

number of people deny medical intervention. Based on these numbers it seems necessary to examine: does faith really have healing power replacing medical intervention or is it only the imagination?

Religious belief and the belief in doctors and their healing method (medical science) can provoke contrast in its various types: if the believer who actually accepts or even asks for medical intervention considers that his prayers are sufficient in his or her situation for his or her recovery. It is when he or she waits for the effect of his prayers ignoring the necessary medical intervention. No written or oral feedback is namely given concerning the acceptance of prayers, but the “feedback” of unacceptance is manifested in the aggravation of the disease.

Is then healing with faith useful or even damaging? If it is accepted that faith strengthens the immune system of the human body, then faith is evidently useful. If we say that the patient can miss medical intervention due to faith, then it is harmful. The question is if healing faith (the power of prayers or others) should be applied beside or instead of modern medical intervention, similarly to alternative therapies, such as herbs, acupuncture etc. that are acceptable and useful as long as they do not delay or even hinder the necessary medical treatment. Consequently, “benefit” or “harm” depend on the intelligence and temperance partly of the mental therapist, and partly of the patient

The general thinking is that in modern age faith does not play a central role but belief in science and medicines. This is why it happens frequently that doctors usually prescribe placebo with neutral effect as we know – confessing or not – that faith in recovery is worth at least as much as any medicine. Faith, psychic life originates from human soul. There has to be a possibility of connection of the soul to God, concentration on God’s existence, otherwise no interrelation would be possible. This interrelation is the archetype of God’s image from psychological point of view. –Jung says. Man and population able to live in own system and tradition is healthy. Hamvas Béla says: Tradition is the guard of mankind’s spirit, the essence of life, logos, science and vigilance. It maintains the relation between human and divine world.

### **Healing, Faith and Assembly**

Suffering, malady and death were considered by Jewish-Christian creation history the consequence of the Fall or the disobedience of man towards God. Human

world was dominated by malignity and its most evident signs: malady and epidemy. Physical and mental diseases, disabilities were mentioned in the Old Testament as the consequences of human sin, evil obsession and God's punishment. Both diseases and healing were considered to originate from God. In Job's parable God allowed the Satan to test Job if he really remains loyal to God even in misgiving. He lost his family, fortune and his body was covered with ulcerous wounds. His friends implored him to return to God as they couldn't imagine that somebody can be punished even if he is guiltless. He was not willing to admit his guilt.

Numerous examples can be found in all cultures for the healing power of religious belief. In this short presentation I summarize only the opinions related to recovery of the European Christian culture through some examples. This statement is strange for believers, it is true, though. A person who has studied medical science knows how important faith for the patient's recovery is. Not necessarily faith in God, but for example the faith in the doctor or science or faith in recovery. As long as a person believes in recovery, faith gives him special psychic power (unknown for us) helping him in real recovery. If somebody is hopeless – even if his disease is not serious – recovery is slow, moreover, in case of lack of joy of life recovery is not possible, but his condition becomes worse and if no radical change takes place, he can even die indirectly due to his “infidelity”. Of course, it would be a great error to say if somebody thinks he can get recovered, his faith will heal him and it would be also foolish to say a person who prays with faith will surely get recovered.

A research of one decade and a half was carried out in the U.S. and its result was published in the medical magazine *Psychology and Health*. Through the research with long disputes it was aimed to be proved that faith in Bible and its exercise has a positive effect on the human body and health. The research started in 1992 was so extended that it was carried out with almost one-hundred thousand voluntary people. In forty-five health institutes the lives of 93.675 volunteers, ladies between 50 and 79 were examined and watched during a period of fifteen years. Numberless tests were executed with their help. Their results were analysed based on different criteria and contexts. Numerous questions on the questionnaire were to be read, such as: Do you regularly go to worships? It took the world's breath away, but the results even more.

The results put clearly to light that among active believers and visitors of worships at least once a week there was much less serious diseases than among those whose belief was not based on the Word. Believers had higher age and much better

health. If they got sick, they could get easily recovered and their chance to survive was much greater. As the result of the analysis a sensational discovery was made: weekly participation at worship already increases people's age with 20 percent.

### **Jesus Curing and the Failure of Human Attempt**

Lord Jesus begins to cure when human attempts have already failed. If we consider those patients cured by Jesus, there was no one suffering from a disease which could be healed by medical science of that age. People suffering from apoplexy, the lame, the blind and those suffering from leprosy, etc. Most of them cannot be healed even at present by doctors. If someone suffers from a curable disease, this person should go to the doctor. God allowed it so that we should find solutions for seemingly incurable problems. In the hospital in Bethesda God left patients except from one who had not been helped during 38 years even to "go to the doctor", to the curing water, God made an exception and cures it magically – without water (medicine) as man is loved. Naaman was forced to bathe in River Jordan and if he does not go there, he never gets recovered. You are rather sent to hospital with the diagnosis of rheuma, surgery is recommended, but you prefer to believe. Cheap, hoping belief. God may heal you, it would be much easier. If you want to avoid effort, work, expenses or suffering, "healing based on faith" will not work. If possibilities of man offered by God are run out, you should turn to God for help. Of course, God could heal you from flu, but it is not typical. It is usually said: Ask for it, then be grateful as God surely gives it to you, but it cannot be seen, yet. Our Lord does not play with us. If He does not want to accept our prayers, we cannot convince Him even with thanksgiving. If you have got something, you should thank for it, but if you have not, you should not delude yourself, but examine why He hasn't listened to you, eventually you should be grateful He has not accepted your prayers, as it may be better for you this way.

### **Relation of Faith and Healing in Hospitals**

We were taught for decades that man is a material being. It is a structure of mechanically functioning organs. However, our experiences, feelings and thoughts prove that man has psychic and mental dimension influencing in a great measure his physical condition. If the central nervous system is affected by any stronger emotional stimulus, it gives signals in form of impulses to the whole body, which is

completely enmeshed by nerves. What kind of physiological changes can be resulted by a strong emotional change? It modifies blood supply (a red face is the sign of expanded blood vessels). It modifies the selection of glands (e.g. saliva separation is stopped). It modifies muscle tones (they get tensioned). These are immediate and visible reactions. However, long-term psychic and emotional processes can damage continuously and seriously our physical condition.

Deteriorated health condition has 3 important components: 1. Damage. Reduced or damaged anatomic, physiological or psychic structure or function (e.g. pathological value with breath function), 2. Activity reduction (initial name: Disability). It refers to the decrease of activity level which can be examined through exercises or questionnaires measuring daily activities, 3. Participation limitation (initial name: Disability). Its evaluation is carried out at least partially through life quality tests. This approach already contains the mentality change that took place during the evaluation in the last decade: in the '60s and '70s the tracing of certain life function parameters was in the foreground while nowadays the domination of life quality tests can be observed.

The mildest disease reminds us of mortality. Human finiteness, weakness, the fragility of human body becomes more evident. The priest's visit can have results only if the visitor completely understands the personal dynamics and feelings of the patient. Patients often ask that the priest should not visit them next time. They did not perceive adequate sensitivity from the visitor; this is why even dogmatic statements are wide of the marks. The visitor violated the interior world of the patient.

It is necessary especially in hospitals for patients to be cared for as suffering people. Frank Lake made the following remark: „If loneliness induces neurotic anxiety, then its opposite, a real company can overcome this state of anxiety.” The attentive listener can relieve himself of fears. „If we turn out to be attentive listeners, we make the patient return to the safe, solid space.” Any priest being not able to pay attention and listen becomes irritated and worried. He will lead the conversation and the patient becomes a passive, uninterested and offended listener.

Based on those mentioned above, we should not enter the hospital with a prepared subject. If we do it, the honest listening to the patient could be disturbed. Our main motivation will be to take over the word and expose our subject. Our ability to let the patient reflect for a sufficient period of time on his own situation is not adequate. Our subjects and unuseful care will become relevant for the patient.

Researchers say that prayers influence our health. We needed faith only for prayers until now, but nowadays its efficiency is already examined with scientific methods. 130 scientific works have been published in this field. 200 studies were carried out in the last century examining the relation between faith and health. In 1987 based on the request of a cardiologist Randolph Bryd a group began to pray for some patients. Its results were astonishing: it was necessary to apply antibiotic treatment only in 5 times less cases, the appearance of complications was three times less than in case of those persons who had not been prayed for. In 1988 doctor Bryd followed the health condition of 400 coronary patients in a hospital in San Francisco. In case of 80 percent of the patients who had been prayed for the signs of recovery were evident as compared to the remaining 20 percent of the patients. Researches proved that active believers get sick half as much as those who are not religious. Researches could not decode the secret of prayers as this dimension is not measurable with material tools. But they confirmed that believers are healthier or have greater chance for recovery.