



WHAT IS HEALING PRAYER?

Healing Nights Training

Fall 2019

PRAYER

Come in Your power, Holy Spirit, and teach us, testify to us, heal us, love us, bind us together and guide us to follow the example of Jesus our Lord. In His name we pray. Amen.

INTRODUCTION

As Healing Nights was being established by Tallahassee Healing Prayer Ministries (THPM), future prayer facilitators received training from Christian Healing Ministries, founded by Francis and Judith MacNutt. Their ministry has been dedicated to bringing healing prayer back to its rightful place among Christians. Let's begin with excerpts from their publications.

I used to devour books [about miraculous healing] because it encouraged me in my faith. The problem was that I seldom saw anything like that myself; it always seemed to occur in far off places like France. Like so many Christians I didn't expect Jesus to work such wonders through me. Maybe someone else who was holy could pray and the sick be healed, but I had not the right to expect too much to happen when I prayed. —*The Prayer that Heals*, 1980, by Francis MacNutt

Is this true of you? The good news is that God wants to pour His love through you, your words and the touch of your hands to heal your family and community. Throughout the New Testament we see Jesus teaching His followers the ways of the Kingdom. He shared His healing power with them. He did not then and does not now want to heal alone but wants us to join Him to bring wholeness and freedom and joy. He shares His healing power with us!

It is important to know that Jesus desires us, in spite of our weaknesses. We are not being proud or making ourselves out to be someone special if we pray for the sick; we are simply acting like normal Christians, bringing Jesus' love, power and healing grace to people in need. In his book, *The Prayer that Heals*, Francis MacNutt says this:

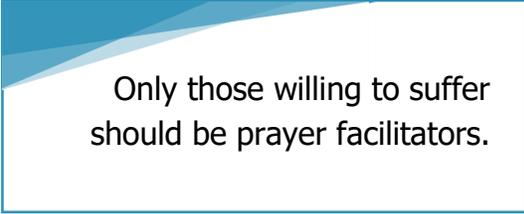
When I first began to pray with people, a sense of spiritual inferiority was my main problem. I felt as if I were putting on an act, especially since no one else that I was closely associated with was praying for people. —*The Prayer that Heals*, 1980, by Francis MacNutt

Dr. MacNutt indicates that there is no inferiority in Christ followers, and all God's sons and daughters are called to be prayer ministers. Below Judith MacNutt talks of the sacrifice required of prayer ministers.

I find that many people want to be anointed by God to have a healing ministry. When I sit down with them and tell them what healing ministry really entails, they usually change their minds. The healing ministry is hard work. It requires laying down your life for another person. It calls us to lay down our humanity and our natural emotional responses. When people reject you, it requires loving them in response. Gifting them with these types of loving responses is difficult. It assaults our pride.

Further, prayer ministry requires that we listen to the emotional pain of others and if we truly listen, we will actually feel the emotion as our own. For those of us who cannot return easily to joy from sadness, or anger, or hopeless despair, or fear, or any other emotion, we become exhausted. The person seeking healing often puts severe restraints on the type of healing they are willing to receive. –Excerpt from an article by Judith MacNutt

These excerpts suggest that **only those willing to suffer** should be prayer facilitators.



Only those willing to suffer
should be prayer facilitators.

SCRIPTURES

Malachi 4:2 (NIV)

But for you who revere My Name, the sun of righteousness will rise with healing in its rays.

Matthew 4:23 (NIV)

Jesus went throughout Galilee, teaching in their synagogues, proclaiming the good news of the kingdom, and healing every disease and sickness among the people.

Acts 10:38 (New Living Translation)

And you know that God anointed Jesus of Nazareth with the Holy Spirit and with power. Then Jesus went around doing good and healing all who were oppressed by the devil, for God was with Him.

Luke 9:6 (NIV)

So they set out and went from village to village, proclaiming the good news and healing people everywhere.

Luke 10:9 (NIV)

“Heal the sick who are there and tell them, ‘The Kingdom of God has come near to you.’”

Matthew 10:1 (NIV)

Jesus called His twelve disciples to Him and gave them authority to drive out impure spirits and to heal every disease and sickness.

James 5:6 (NIV)

Therefore, confess your sins to each other and pray for each other so that you may be healed.

1 Peter 1:24 (NIV)

He himself bore our sins in His body on the cross, so that we might die to sins and live for righteousness; by His wounds you have been healed.

TEACHING

Considering scripture, brain science, tradition and experience, this lesson on healing prayer addresses the following questions:

1. How Do We Learn?
2. What Is Healing Prayer Ministry?
3. How Does Brain Science Affect Inner Healing?
4. What Are Healing Traditions in the Church?
5. What Is Tallahassee Healing Prayer Ministries?
6. What Is Healing Nights?
7. An Experience: Sculpting Healing Prayer
8. What Is Included in This Course?

Learning How to Learn

The teaching method we use was developed by Dr. Thomas Groome, a Catholic professor from Boston. This method is called the Shared Christian Praxis Model.

The gist of it is that we can only change our belief systems and skills if we consciously see the need for change. [Click here](#) to view a one-page summary of the Shared Christian Praxis Model. THPM learned about this method in a leadership development group hosted by Betsy Stalcup from Healing Center International at GodHealsToday.org. The method can be compared to a symphony. It contains a focusing activity followed by four movements described below.



Movement One: Personal Naming and Reflecting

- What do I believe about the topic?
- How do I feel?
- How do I act?
- What have I been taught?
- What big questions do I have?

It is very hard to learn new things if you are not aware of beliefs you hold which may conflict with what is being taught. If you have negative feelings related to the subject (like shame, sadness, inadequacy or fear) you will have difficulty. We will do this in small groups with a time for quiet reflection and a time to share with your group of three or four. Each group will have a mentor from Tallahassee Healing Prayer Ministries. There are guidelines for sharing. You will find the guidelines for sharing on the last page of this lesson.

Movement Two: Accessing the Viewpoints of Authority

Consider the authorities for the viewpoints taught. In this course the authorities are scripture, church traditions, brain science and Tallahassee Healing Prayer Ministries.

Movement Three: Personally Integrating the New and Old

- How are you led to change actions, beliefs and feelings based on the interactions between Movements One and Two?
- What beliefs or feelings have been reinforced?
- Which are you led to change? What new information do you have?
- What intrigues you?

- What encourages you?
- What sets off negative reactions to you?
- Are you getting answers to your BIG questions?

Movement Four: Responding

- What can I commit myself to do this week?
- Do I need to pray for guidance?
- Do I need to review the materials?
- Should I have a conversation with someone else?
- Can I share my commitment with the others in my group?

What Is Healing Prayer Ministry?

Healing prayer is a relational ministry of connecting with God for healing wounds (restoration) and rebuilding self through community (transformation). Read Isaiah 61:1-4 below:

The spirit of the sovereign LORD is upon me, because the LORD has chosen me. He has commissioned me to encourage the poor, to help the brokenhearted, to decree the release of captives, and the freeing of prisoners,² to announce the year when the LORD will show his favor, the day when our God will seek vengeance, to console all who mourn,³ to strengthen those who mourn in Zion, by giving them a turban, instead of ashes, oil symbolizing joy, instead of mourning, a garment symbolizing praise, instead of discouragement. They will be called oaks of righteousness, trees planted by the LORD to reveal his splendor.⁴ They will rebuild the perpetual ruins and restore the places that were desolate; they will reestablish the ruined cities, the places that have been desolate since ancient times.

Jesus' wounds provided our healing. It is already complete.

How Are Healing and Salvation Related? There is a profound scriptural interaction between healing and salvation. 1 Peter 2:24 tells us, "He Himself bore our sins in His body on the cross, so that we might die to sins and live for righteousness; by His wounds you have been healed." In this verse the Greek word for *healed* (pronounced *ee-ah-om-*

ah-ee) means *to heal, to make whole*. We understand that Jesus' wounds provided our healing. It is already complete. Healing is the result of the stripes Jesus willingly suffered for us.

Similarly, the Greek word *sozo* can be translated "to save, to deliver, to protect, to make whole and to heal." Healing is as significant in this day as it was in the time Jesus walked the earth. Healing is a sign of God's effective power here and now. But it is much more than that. Jesus' heart is that all be healed just as much as all be saved.

***Sozo* means to save, to deliver, to protect, to make whole and to heal.**

Let's examine a few New Testament scriptures to learn more about *sozo*. We insert *sozo* where it appears in the Greek.

- *She shall give birth to a Son, and you are to give Him the name Jesus, because He will [sozo—save, deliver, protect, heal, make whole] His people from their sins. —Matthew 1:216*
- *For God did not send his Son into the world to condemn the world, but to [sozo—save, deliver, protect, heal, make whole] the world through Him. —John 3:17*
- *Salvation is found in no one else, for there is no other name under heaven given to mankind by which we must be [sozo—save, deliver, protect, heal, make whole]. —Acts 4:12*
- *That if you confess with your mouth, 'Jesus is Lord,' and believe in your heart that God raised Him from the dead you shall be [sozo—save, deliver, protect, heal, make whole]. —Romans 10:9*
- *For it is by grace you have been [sozo—save, deliver, protect, heal, make whole], through faith—and this is not from yourselves, it is the gift of God. —Ephesians 2:8*

“...whoever believes in Me will do the works I have been doing, and they will do even greater things ...
—John 14:12-13

Jesus prophesied, “Very truly I tell you, whoever believes in Me will do the works I have been doing, and they will do even greater things than these, because I am going to the Father. And I will do whatever you ask in My name, so that the Father may be glorified in the Son.” —John 14:12-13. Healing prayer is a means of doing the things Jesus did and doing

the greater things He desires.

God wants to restore the relationship between the Creator and the created. God made complete provision to save us and perfectly restore us to right relationship with Himself. He desires a family. He wants personal intimacy with us. He desires to heal us from traumatic memories and the worries of the world so that we may better experience Him in all His fullness. He wants us to live in divine health with our bodies functioning as He created them. All healing brings glory to God.

Healing in Healing Prayer. In his book, *The Divine Conspiracy*, Dallas Willards says, “I believe the most adequate description of prayer is simply, ‘talking to God about what we are doing together.’ Prayer is a matter of explicitly sharing with God my concerns about what He too is concerned about in my life. This is our walk together.”

Milt’s Story

Back when God and I weren't doing anything together, we didn't have anything to talk about. At least, I didn't have anything to say to Him. So, I know what's bothering people who come to me and say, “What do you say to God?” They are asking how to pray or talk to God. The real question is, “What are they doing together with God?” Dallas Willard says, “Prayer is communication with God about what He and I are doing together.” That's one reason we pray “in Jesus' name.” He and I are doing this together! We do it in **His** authority. All authority in heaven and on earth belong to Him. Luke 9:1 tells us that Jesus called the Twelve together and gave them power and

authority over all demons and power to cure diseases. Like the Twelve, we partner with Jesus to do His will on the earth. We pray in Jesus' name not because we're out here trying to get something for ourselves. We're out here involved in the work of God, and people are healed because we do it by His power and authority!

Is Healing an Event or a Process? Healing is a journey, a process. Occasionally someone we pray for is immediately and totally healed, but usually healing is gradual. The occasion of being prayed for is healing in itself. One way of looking at it is we are planting healing seeds. 1 Corinthians 3:7

The occasion of being prayed for is healing in itself.

states, *"So neither the one who plants nor the one who waters is anything, but only God, Who makes things grow."* When we pray, we have done our job. Often, we have no idea of how our prayer affects the lives of those for whom we pray. We tell the recipients that we are confident that everyone who ask receives some measure of healing. **Why some receive miraculous healing, and some do not is a mystery.**

How Does Healing Occur? The openness of the recipient to receive from God may make a difference. We are careful not to attribute the failure of instant healing to a recipient's lack of faith. God is blessed when His children ask for His healing help, and there are times in our sessions when we are led to ask the recipient to participate in the prayer. We simply obey by taking our friend to Jesus, ask for God's healing grace and leave the results to Him. How healing occurs is another mystery.

What about the People Doing the Praying? No matter how weak we may feel or how we stumble

For where two or three gather in My name, there am I with them. —Matthew 18:20

in voicing eloquent prayers, God hears. The interactions and unity of the prayer partners do make a difference. In Mark 2:1-12, Jesus attributes the faith of the friends who lower the paralytic as the reason for granting healing. We know that God inhabits the praises of His people (Psalm 22:3); when two or three are gathered in

His name, He is there; and if they agree about something in prayer, He will grant it (Matthew 18:20).

A wise healer said, "The greatest gift of healing that we can give to anyone is the gift of our presence." It is important that we know how to listen to the recipient, listen to the Lord and listen to the other prayer partners.

How Do We Direct Our Prayers? Sometimes the question of how to address God arises. We most often "take our friend to Jesus" by calling on the Lord's name. This means we may pray to our Abba Father, to Jesus the Christ or to the Holy Spirit. We are sensitive to the recipient's experience. Some people have acquired a distorted image of the Father from their birth father. Some are not very familiar with the Holy Spirit; they may treat Him like Jesus' little brother. Some are not sure of the risen Lord. We may ask the recipient which Person of the Trinity they relate to the best and follow their lead.

What Models for Healing Do We Use? At THPM we focus on three models:

Listen, Love, Pray Model | Taking Our Friends to Jesus Model | The Life Model

Christian Healing Ministries taught us the foundations for healing prayer and shared the Listen, Love, Pray Model with us. They are good friends and co-laborers. Please click on the link below to view a 12-minute video by Judith MacNutt. Start at 15:20 on the YouTube video.

[Listen Love Pray](#)

Judith MacNutt discusses four types of Christian healing in which Jesus does the healing of the deep wounds most people carry. These are:

1. Physical healing
2. Emotional / Inner healing in which Jesus goes to any stage of life to bring healing
3. Spiritual healing (includes giving and receiving forgiveness)
4. Deliverance from evil spirits

These four are interconnected, and rarely do we see just one. The Listen Love Pray Model looks for the connections between the four types of healing. It also looks for blocks in a person's life that may negatively impact or interfere with healing.

The Taking Our Friends to Jesus Model for Healing Prayer is based in Mark 2:1-12:

Now after some days, when he returned to Capernaum, the news spread that he was at home. ²So many gathered that there was no longer any room, not even by the door, and he preached the word to them. ³Some people came bringing to him a paralytic, carried by four of them. ⁴When they were not able to bring him in because of the crowd, they removed the roof above Jesus. Then, after tearing it out, they lowered the stretcher the paralytic was lying on. ⁵When Jesus saw their faith, he said to the paralytic, "Son, your sins are forgiven." ⁶Now some of the experts in the law were sitting there, turning these things over in their minds: ⁷"Why does this man speak this way? He is blaspheming! Who can forgive sins but God alone?" ⁸Now immediately, when Jesus realized in his spirit that they were contemplating such thoughts, he said to them, "Why are you thinking such things in your hearts? ⁹Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Stand up, take your stretcher, and walk?' ¹⁰But so that you may know that the Son of Man has authority on earth to forgive sins,"—he said to the paralytic— ¹¹"I tell you, stand up, take your stretcher, and go home." ¹²And immediately the man stood up, took his stretcher, and went out in front of them all. They were all amazed and glorified God, saying, "We have never seen anything like this!" (New English Translation)

Jesus looked up at the four friends struggling with ropes tied to the corners of the stretcher on which the paralytic lay. He saw their faith acted out as they carried their friend and dug through the roof. He said to the man with paralysis, "Son, your sins are forgiven." We can imagine how the friends might have felt. They had gone to a lot of trouble for to see their friend's paralysis healed. We might imagine them thinking, "No, he's paralyzed! We want him to walk!" Jesus, however, went to the deepest need first, the heart issue, the root of the paralytic's suffering. He

healed the man's spirit by forgiving his sins and the physical healing followed. Jesus demonstrated that "...it is of little use to cure symptoms unless you cure diseases. Cure sin, and you make the heart a temple..." (Source: *Ellicott's Commentary for English Readers*, Bible Hub app) Notice the connection between forgiveness of sin and healing. Both are great human needs. Forgiveness is the greatest miracle that Jesus ever performs. It meets the greatest need; it costs the greatest cost; and it brings the greatest blessing and the most lasting results. Ultimately Jesus gives both healing and forgiveness to the man.

Forgiveness meets the greatest need...it brings the most lasting results.

What Healing Prayer Is Not. Healing prayer is not advice giving. It is not human sympathy. It is not psychological counseling. It does not foster codependence.

The third healing model is The Life Model; it is discussed in the next section.

Inner Healing and Brain Science

To relate well to others, we each require two things:

1. to be loved and securely attached to someone who finds us precious and knows our needs.
2. to belong—to family, to a community and to God

Scriptures are full of this knowledge, and now brain science confirms scripture. From the third trimester of life to the end of the first year of life the brain doubles in size and complexity and continues to grow throughout life.

Relational joy is the force that drives the appropriate development of the brain and mind.

Relational joy is the force that drives the appropriate development of the brain and mind. We define joy as having relationships where we know "someone is glad to be with me." God created all of us to grow up and live in joy-filled

relationships with Him and each other.

The "decade of the brain" produced some concrete answers to how the brain regulates emotion, develops a mature self and maintains secure, synchronized relationships. There have been massive changes in the paradigms of psychology, sociology and the human sciences; some of the paradigms are still in the early stages of acceptance. Much of this science was the work of Allan Schore, MD, Ph.D. who integrated developmental psychology, attachment theory and neurology. Daniel Siegel MD, Ph.D. expanded much of this work to new understandings of the mind, body and community connections.

The Life Model. The Life Model grew out of the cooperative work of Christian therapists as they treated and prayed with their clients, applying the newly discovered brain science concepts. We believe that The Life Model offers something special to God's communities. The goal of The Life Model is equipping churches with the tools for healing (recovery and restoration) of all (both the weak and the strong) through healing prayer and loving multigenerational community.

Based on this knowledge and scripture, The Life Model is becoming widely accepted in churches and organizations across the spectrum of Christianity. The Life Model offers definition and help for something missing from some of the church right now. Learn more at [Life Model](#).

The Life Model combines three features not usually found together:

1. Multi-generational, individual and community identity development
2. Immanuel lifestyle with the ongoing, interactive presence of God
3. Teaching regarding relational brain skills and when they are missing from individuals, communities and cultures.

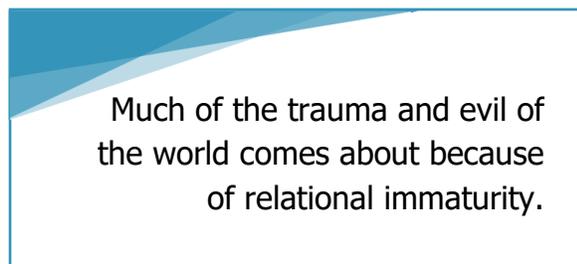
Of these three components, brain skills are the least understood. The Life Model identifies 19 relational skills that are essential for a functioning human identity. These skills are only learned by watching others who have them and then repeatedly practicing them. They are embedded into the structure of the developing brain, and there is an ideal time for acquiring them in the development from infant to elder. It is never too late to acquire them.

Some examples of the 19 brain skills are:

- Returning to joy from negative emotions
- Knowing how to form bonds of three
- Knowing how to ask for help.

A fairly recent understanding of trauma resulted in the 1970s when healing professionals began treating Viet Nam veterans with Post Traumatic Stress Disorder (PTSD). Recognition of PTSD and treatments were only reluctantly brought into the mainstream by the turn of the century. It was recognized that Type B trauma is the wounding from the bad things that happen to us. More recently, it has been discovered that the absence of the good things that we need to thrive as

human beings is also traumatic. We call these type A traumas.



Much of the trauma and evil of the world comes about because of relational immaturity. There are two dimensions of immaturity—human and spiritual. Spiritual maturity is something that comes from engaging with God; human

maturity is something we develop from interacting with people (Source: *Forming*, Chapter 12, by David Tackle).

Recent History of Healing in the Church

“For the first three centuries of Christianity, healing and deliverance were practiced widely throughout church communities. Over time they became limited when healing and deliverance ministries were progressively transferred to the priests.” (Source: *The Nearly Perfect Crime: How the Church Almost Killed the Ministry of Healing*, by Francis MacNutt, 2005.)

As a movement in America, inner healing is less than 100 years old and parallels the Charismatic Renewal. Some say it started when Agnes Sanford was asked to pray for someone with sudden rages. She did so, and the person was healed. This convinced Ms. Sanford that healing prayer

could be applied to emotional issues. This is what became known as inner healing—transforming early traumatic memories and emotional pain through healing prayer.

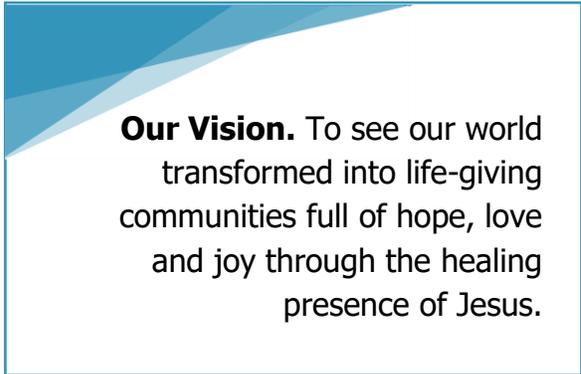
The next generation of healers included Paula and John Sandford. They focused on the condition of the hardened heart. They were gentle, powerful healers who had profound success. Leanne Payne then added listening to God as a central focus of healing ministry. Derivations of the Listening Prayer Movement include Theophostic Prayer and the Immanuel Process. There are now probably thousands of healing prayer organizations in the world. The founders of Tallahassee Healing Prayer Ministries were trained by Christian Healing Ministries and consider the MacNutts and the Sandfords to be spiritual parents. Later THPM was introduced to The Life Model and joined their network.

Who We Are

THPM is an ecumenical group of people devoted to prayer and helping others heal physically, spiritually, physically and emotionally as they learn more about God’s love. Based on Mark 2:4, we take our friends to Jesus. We listen, love and pray.

Our Vision. To see our world transformed into life-giving communities full of hope, love and joy through the healing presence of Jesus.

Our Mission. THPM is an interdenominational Christian ministry that partners with local churches to offer healing prayer and training that create life-changing relationships leading to emotional, spiritual and physical wholeness.



Our Vision. To see our world transformed into life-giving communities full of hope, love and joy through the healing presence of Jesus.

Our Core Values.

- Glorifying God: Christ is the center of all that we do.
- Walking in Integrity: We commit to doing the right thing for the right reasons, and we do what we say we will do.
- Pursuing Excellence: We commit to God’s best in all we do.
- Being Innovative and Creative: We adapt to changing needs.
- Communicating Openly, Honestly and Peacefully: We communicate authentically, honestly and respectfully and resolve differences according to biblical principles so that we live in joyful relationships.

What Is Healing Nights?

Fashioned like a walk-in prayer clinic, Healing Nights is offered two Thursday evenings each month. It is an opportunity for children and adults to receive prayer from intercessors whose calling is to listen, love, and pray. Prayer recipients are greeted in our welcome area and are served on a first-come, first-served basis.

Healing Nights prayer team members come from various Christian streams or denominations—Anglican, Protestant, evangelical, non-denominational and Roman Catholic. They minister with a holy calling around a unifying statement of faith in Jesus’ love and healing mercy. The goals are to listen deeply to the recipient’s heart, love the prayer recipient with the love of Christ and take their new friend to Jesus for His ministry, comfort and healing.

The prayer recipient is escorted to a prayer room where a lead prayer facilitator and one or two intercessors pray for their requests. Sessions last 10-15 minutes. The recipient is asked whether they would like to sit; otherwise all remain standing. Throughout the prayer session other intercessors pray in a separate room. Sometimes the intercessors receive a specific scripture or blessing which is delivered to the prayer recipient.



Before and after the prayer session, recipients are encouraged to linger in the Lord’s presence in the soaking prayer room. Intercessors in the soaking room pray silently for each recipient while quiet worship music plays. Prior to seeing prayer recipients, the Healing Nights team prays and listens to the Lord in preparation for ministry.



Overview of the Course

God desires that all be saved by accepting the covenant sacrifice of Jesus through His shed blood and receive healing in body, soul and spirit. God invites us to preach the gospel message of the breaking out of the kingdom of God on earth. He desires that we bring our friends to Jesus Who saves and heals. Sometimes we can bring our friend directly to Jesus in prayer, but other times human immaturity and trauma block a person’s ability to perceive Jesus. At these times we must listen, love and pray and deal with the blocks.

This course contains the following 8 lessons:

Session One: What Is Healing? This is an overview of healing prayer with explanation of Healing Nights.

Session Two: Quietening to Come into the Lord’s Presence. In this lesson we learn ways to bring our friend to Jesus. We learn techniques to quiet the body, mind and soul.

Session Three: Listening to Others as a Ministry. God has wired us to need to be heard; until we can feel that we have been heard, we can’t proceed on our healing journey.

Session Four: Physical Healing and Blessings. Our body carries much of our trauma and joy. We learn how to pray for physical healing.

Session Five: Forgiveness and Images of Ourselves and God. We learn how to repair distorted images of God and self. We also look at how unforgiveness blocks spiritual life; we practice ways to lead others to forgiveness.

Session Six: Immanuel Process, God with Us. We learn about and practice ways to bring our friend to Jesus.

Session Seven: Building Joy, Appreciation and Gratitude. We learn how building joy capacity, practicing appreciation and practicing gratitude bring healing.

Session Eight: The Future. Our final evening includes prayer from members of THPM's Spiritual Oversight Committee, participants' testimonies and review of THPM's covenants with explanations of how we do life together.

APPENDIX

GUIDELINES FOR SHARING IN GROUPS

- Confidentiality is essential. Confidentiality means that anything a person shares in the group is never repeated by another recipient outside the group at any time.
- Participation in all groups is strongly encouraged but voluntary. When it is your turn to share, you may say, "I'm going to pass on this one."
- Take care of yourself. If you are experiencing "overwhelm" or excessive emotions, you are welcome to excuse yourself and take a break.
- Supportive active listening is always appropriate. Personal advice and attempts to comfort may expose the listener's inability to be present in a negative emotion and are not allowed.
- Feedback offered to others should be consistent with the instructions given with that exercise. Many exercises do not provide opportunity for discussion.
- Though we value the place of prophetic ministry in the body of Christ, participants will not engage in prophetic ministry in small groups. For example, "The Lord revealed generational sin may be an issue."
- If you feel your theology is being challenged, you are welcome to discuss that with the facilitator outside the group time. However, there will not be space for debating the content of the course during group time.