

1
00:00:00,000 --> 00:00:04,469
alright well good morning I want to

2
00:00:02,700 --> 00:00:06,470
begin by thanking the Society for the

3
00:00:04,469 --> 00:00:09,269
invitation to come and speak today it's

4
00:00:06,469 --> 00:00:13,410
an honor for me to have the opportunity

5
00:00:09,269 --> 00:00:15,059
to do so and in terms of time I know I'm

6
00:00:13,410 --> 00:00:16,769
asked to keep to 45 minutes we're

7
00:00:15,058 --> 00:00:19,948
starting a little late so if you want me

8
00:00:16,769 --> 00:00:21,750
to just finish by 10 just CUNY and I'll

9
00:00:19,949 --> 00:00:24,660
try to speed through some of my material

10
00:00:21,750 --> 00:00:27,059
maybe I just I will cut off the speaker

11
00:00:24,660 --> 00:00:30,109
strictly five minutes before the end

12
00:00:27,059 --> 00:00:32,759
just so there's my professor okay great

13
00:00:30,109 --> 00:00:34,649
well today we're going to be talking

14
00:00:32,759 --> 00:00:36,869
about prayer and I'm going to begin by

15
00:00:34,649 --> 00:00:39,420
providing some background information on

16
00:00:36,869 --> 00:00:41,669
prayer and healing before we segue into

17
00:00:39,420 --> 00:00:43,350
talking about my project which is the

18
00:00:41,670 --> 00:00:47,250
effect of intercessory prayer on wound

19
00:00:43,350 --> 00:00:49,530
healing in non-human primates we see an

20
00:00:47,250 --> 00:00:51,420
increasing interest in spirituality and

21
00:00:49,530 --> 00:00:54,948
religion in our society particularly

22
00:00:51,420 --> 00:00:57,510
over the last 15 or 20 years or so and

23
00:00:54,948 --> 00:00:59,189
out of the number of factors of

24
00:00:57,509 --> 00:01:01,049
spirituality and religion that seem to

25
00:00:59,189 --> 00:01:02,939
be peaking people's interest one of

26
00:01:01,049 --> 00:01:05,728
those is the relationship between those

27
00:01:02,939 --> 00:01:08,158
in health and in part driven by the

28
00:01:05,728 --> 00:01:10,379
fairly robust literature that we have

29

00:01:08,159 --> 00:01:12,479
that establishes a relationship a

30
00:01:10,379 --> 00:01:14,489
positive relationship not always but

31
00:01:12,478 --> 00:01:18,060
mostly positive between those constructs

32
00:01:14,489 --> 00:01:20,640
and health outcomes we're also a quite a

33
00:01:18,060 --> 00:01:22,530
religious and spiritual society if we

34
00:01:20,640 --> 00:01:25,129
look at data from the general social

35
00:01:22,530 --> 00:01:28,200
survey back in two thousand and six

36
00:01:25,129 --> 00:01:30,298
individuals who endorse themselves as at

37
00:01:28,200 --> 00:01:32,340
least moderately religious if not very

38
00:01:30,299 --> 00:01:34,259
religious with sixty-three percent with

39
00:01:32,340 --> 00:01:37,380
fifteen percent saying they were not

40
00:01:34,259 --> 00:01:39,180
religious at all the picture is a little

41
00:01:37,379 --> 00:01:42,509
different with spirituality the numbers

42
00:01:39,180 --> 00:01:44,579
are somewhat higher 71 percent in 2006

43
00:01:42,509 --> 00:01:46,618

identifying themselves as quite

44

00:01:44,578 --> 00:01:48,899
spiritual with nine percent not

45

00:01:46,618 --> 00:01:50,938
spiritual at all and even though the

46

00:01:48,899 --> 00:01:53,969
levels of religiosity appear to be

47

00:01:50,938 --> 00:01:56,728
staying approximately stable across time

48

00:01:53,969 --> 00:01:57,750
that's not so with spirituality people

49

00:01:56,728 --> 00:01:59,549
are beginning to see

50

00:01:57,750 --> 00:02:01,409
themselves as being more spiritual

51

00:01:59,549 --> 00:02:03,750
across time and willing to identify

52

00:02:01,409 --> 00:02:05,849
themselves that way if we pose a

53

00:02:03,750 --> 00:02:08,219
somewhat different question and ask

54

00:02:05,849 --> 00:02:10,859
people about their belief in God or some

55

00:02:08,219 --> 00:02:13,349
higher power we see those numbers spike

56

00:02:10,860 --> 00:02:15,330
up considerably around ninety five

57

00:02:13,349 --> 00:02:18,889
percent of people endorse the fact that

58
00:02:15,330 --> 00:02:22,560
they believe in some creator some divine

59
00:02:18,889 --> 00:02:24,929
something some God and of course there's

60
00:02:22,560 --> 00:02:27,719
some variation by certain factors for

61
00:02:24,930 --> 00:02:31,379
example by age we see spirituality and

62
00:02:27,719 --> 00:02:33,289
religiosity increasing with age there's

63
00:02:31,379 --> 00:02:35,669
some variation in terms of geographic

64
00:02:33,289 --> 00:02:37,829
location in our country with the self

65
00:02:35,669 --> 00:02:40,139
having particularly high levels of both

66
00:02:37,830 --> 00:02:42,270
those constructs and there's an inverse

67
00:02:40,139 --> 00:02:44,759
relationship with education and

68
00:02:42,270 --> 00:02:47,670
spirituality and religion even though

69
00:02:44,759 --> 00:02:49,590
spirituality and religion talk about two

70
00:02:47,669 --> 00:02:54,179
somewhat different animals spirituality

71
00:02:49,590 --> 00:02:56,129
is more about the individuals crust for

72
00:02:54,180 --> 00:02:58,770
a relationship with the transcendent or

73
00:02:56,129 --> 00:03:01,370
the divine that happens individually

74
00:02:58,770 --> 00:03:03,480
independent of community most times

75
00:03:01,370 --> 00:03:07,019
religion we think of as an institution

76
00:03:03,479 --> 00:03:09,060
or a social phenomenon it is a community

77
00:03:07,019 --> 00:03:11,069
and people are gathered together in

78
00:03:09,060 --> 00:03:13,439
community around some common factors

79
00:03:11,069 --> 00:03:16,349
common sets of beliefs common practices

80
00:03:13,439 --> 00:03:18,329
ritual symbology and so on there are

81
00:03:16,349 --> 00:03:20,459
some share of behaviors across both

82
00:03:18,330 --> 00:03:23,190
those constructs and prayer is one of

83
00:03:20,459 --> 00:03:26,489
them so what is prayer simply defined

84
00:03:23,189 --> 00:03:28,859
it's a communion or communication with

85
00:03:26,489 --> 00:03:31,439
the divine or the Creator it is

86

00:03:28,860 --> 00:03:35,160
practiced in some form by virtually

87
00:03:31,439 --> 00:03:37,079
every religion on the planet there are a

88
00:03:35,159 --> 00:03:39,719
number of different types of prayer

89
00:03:37,079 --> 00:03:41,939
there has been some work to empirically

90
00:03:39,719 --> 00:03:43,919
identify categories of prayer that have

91
00:03:41,939 --> 00:03:46,829
occurred across the last two decades or

92
00:03:43,919 --> 00:03:48,599
so and we see that there may be

93
00:03:46,829 --> 00:03:50,700
somewhere between four and nine

94
00:03:48,599 --> 00:03:53,509
categories and I've given you a

95
00:03:50,699 --> 00:03:55,409
selection of those up here we can have

96
00:03:53,509 --> 00:03:58,259
conversational prayer where one is

97
00:03:55,409 --> 00:04:00,439
engaged in some conversation or dialogue

98
00:03:58,259 --> 00:04:03,310
with the Creator or the divine

99
00:04:00,439 --> 00:04:05,840
Thanksgiving prayers of gratitude

100
00:04:03,310 --> 00:04:07,908

meditative or contemplative prayer we

101

00:04:05,840 --> 00:04:10,069

can think of this as a more receptive

102

00:04:07,908 --> 00:04:12,548

kind of prayer where one may be fitting

103

00:04:10,068 --> 00:04:15,310

listening for the voice of God or

104

00:04:12,549 --> 00:04:17,900

experiencing God in some capacity

105

00:04:15,310 --> 00:04:20,238

petitionary prayer is prayer that an

106

00:04:17,899 --> 00:04:23,120

individual offers up on behalf of

107

00:04:20,238 --> 00:04:25,310

themselves with some requests in mind

108

00:04:23,120 --> 00:04:28,370

typically it may be for some material

109

00:04:25,310 --> 00:04:30,978

gain it may be an answer to some problem

110

00:04:28,370 --> 00:04:34,370

in one's life it may be a request for

111

00:04:30,978 --> 00:04:36,860

healing intercessory prayer is prayer

112

00:04:34,370 --> 00:04:39,530

that an individual offers on behalf of

113

00:04:36,860 --> 00:04:41,538

someone else and it's offered on behalf

114

00:04:39,529 --> 00:04:44,388

of someone else to provide that other

115
00:04:41,538 --> 00:04:46,909
person some benefit and it may actually

116
00:04:44,389 --> 00:04:53,689
be to pray for healing of that other

117
00:04:46,910 --> 00:04:55,430
person do people use prayer for healing

118
00:04:53,689 --> 00:04:58,399
in our society and the data would

119
00:04:55,430 --> 00:05:01,550
suggest that in fact they do in 2004 the

120
00:04:58,399 --> 00:05:03,888
CDC published a survey of the use of

121
00:05:01,550 --> 00:05:06,259
complementary and alternative medicines

122
00:05:03,889 --> 00:05:09,620
in our society and prayer is listed as a

123
00:05:06,259 --> 00:05:11,960
cam and individuals endorse the use of

124
00:05:09,620 --> 00:05:16,340
prayer for health reasons as the most

125
00:05:11,959 --> 00:05:18,589
common cam in the year prior 45-percent

126
00:05:16,339 --> 00:05:20,598
used at the year prior with fifty five

127
00:05:18,589 --> 00:05:22,759
percent indicating that at some point in

128
00:05:20,598 --> 00:05:25,310
their life they actually prayed for

129
00:05:22,759 --> 00:05:27,439
health of prayer specifically offered

130
00:05:25,310 --> 00:05:29,780
for one's own health about forty three

131
00:05:27,439 --> 00:05:32,389
percent in the year prior with fifty two

132
00:05:29,779 --> 00:05:35,029
percent lifetime use and prayer by

133
00:05:32,389 --> 00:05:37,340
others for one's own health or being the

134
00:05:35,029 --> 00:05:39,589
recipient of intercessory prayer a

135
00:05:37,339 --> 00:05:41,629
little over twenty-four percent reported

136
00:05:39,589 --> 00:05:44,119
that they were aware that they were the

137
00:05:41,629 --> 00:05:46,610
receipt they were receiving prayer for

138
00:05:44,120 --> 00:05:48,709
their own healing the year prior many

139
00:05:46,610 --> 00:05:50,300
patients endorse the fact they would

140
00:05:48,709 --> 00:05:52,459
like their physicians to pray with them

141
00:05:50,300 --> 00:05:53,990
and the numbers are fairly high about

142
00:05:52,459 --> 00:05:56,329
seventy percent would like their

143

00:05:53,990 --> 00:05:59,120
physicians to pray with them at least

144
00:05:56,329 --> 00:06:00,918
under some circumstances and how

145
00:05:59,120 --> 00:06:03,009
frequently do health care providers

146
00:06:00,918 --> 00:06:05,408
actually use prayer that varies

147
00:06:03,009 --> 00:06:07,538
it varies depending on the type of

148
00:06:05,408 --> 00:06:09,879
provider it certainly varies on the

149
00:06:07,538 --> 00:06:12,158
individual it will vary in terms of the

150
00:06:09,879 --> 00:06:14,408
health care setting where the provider

151
00:06:12,158 --> 00:06:16,748
finds themselves if it's a setting that

152
00:06:14,408 --> 00:06:18,668
is more open to the use of prayer and

153
00:06:16,749 --> 00:06:23,319
practice than we may be more likely to

154
00:06:18,668 --> 00:06:26,709
see it here's some data 2005 survey that

155
00:06:23,319 --> 00:06:28,658
queried critical care nurses nationally

156
00:06:26,709 --> 00:06:31,149
to see about their use of prayer and

157
00:06:28,658 --> 00:06:33,459

prayer was viewed as legitimate therapy

158

00:06:31,149 --> 00:06:36,338

by most of the nurses that were surveyed

159

00:06:33,459 --> 00:06:37,748

with seventy-three percent identifying

160

00:06:36,338 --> 00:06:40,418

that they had used prayer in their own

161

00:06:37,749 --> 00:06:43,028

practice many recommend its use to

162

00:06:40,418 --> 00:06:44,859

patients and almost eighty percent

163

00:06:43,028 --> 00:06:51,249

reported that patients or their families

164

00:06:44,860 --> 00:06:53,468

had actually requested prayer and does

165

00:06:51,249 --> 00:06:55,149

personal prayer or private prayer we're

166

00:06:53,468 --> 00:06:57,129

going to talk about intercessory prayer

167

00:06:55,149 --> 00:06:59,139

it's a little different animal in just a

168

00:06:57,129 --> 00:07:02,139

minute so those private or personal

169

00:06:59,139 --> 00:07:04,088

prayer actually influence health and the

170

00:07:02,139 --> 00:07:06,189

data is clear that by and large it does

171

00:07:04,088 --> 00:07:08,499

in positive ways there are positive

172
00:07:06,189 --> 00:07:11,050
benefits to engaging in personal prayer

173
00:07:08,499 --> 00:07:13,088
and we see this across a number of

174
00:07:11,050 --> 00:07:15,338
categories of outcomes coping with

175
00:07:13,088 --> 00:07:17,680
stress it helps people to cope with

176
00:07:15,338 --> 00:07:20,139
acute and chronic stress helps

177
00:07:17,680 --> 00:07:24,848
individuals to deal with illness both

178
00:07:20,139 --> 00:07:26,408
acute and chronic illness we see a

179
00:07:24,848 --> 00:07:28,569
reduction in terms of psychiatric

180
00:07:26,408 --> 00:07:31,360
symptoms and disorders so we see lower

181
00:07:28,569 --> 00:07:34,479
levels of psychological distress lower

182
00:07:31,360 --> 00:07:37,209
levels of depression for example and the

183
00:07:34,478 --> 00:07:39,248
converse not only is the are negative

184
00:07:37,209 --> 00:07:41,199
consequences or negative aspect to

185
00:07:39,249 --> 00:07:43,449
diminished we see an augmentation of

186
00:07:41,199 --> 00:07:45,430
positive aspects so people experience

187
00:07:43,449 --> 00:07:47,830
greater levels of happiness and

188
00:07:45,430 --> 00:07:52,990
satisfaction and well-being as a result

189
00:07:47,829 --> 00:07:55,329
of personal prayer the pathways the

190
00:07:52,990 --> 00:07:57,809
causal pathways that help us understand

191
00:07:55,329 --> 00:08:01,028
how personal prayer can actually affect

192
00:07:57,809 --> 00:08:03,430
positive health outcomes are really

193
00:08:01,028 --> 00:08:05,620
quite straightforward their naturalistic

194
00:08:03,430 --> 00:08:07,329
nothing about this that is exceptional

195
00:08:05,620 --> 00:08:10,090
there are several categories that bear

196
00:08:07,329 --> 00:08:11,399
mentioning as a result of engaging in

197
00:08:10,089 --> 00:08:13,329
personal prayer there can be

198
00:08:11,399 --> 00:08:16,029
psychological changes within an

199
00:08:13,329 --> 00:08:18,250
individual there can be cognitive shifts

200

00:08:16,029 --> 00:08:20,889
there can be cognitive processes that

201
00:08:18,250 --> 00:08:23,519
are shifted in the direction of

202
00:08:20,889 --> 00:08:27,039
providing salutary benefit to one's body

203
00:08:23,519 --> 00:08:29,620
for example control and self-efficacy or

204
00:08:27,040 --> 00:08:31,689
to cognitions that are robustly related

205
00:08:29,620 --> 00:08:33,879
to positive health outcomes and we see

206
00:08:31,689 --> 00:08:35,799
individuals who pray have a greater

207
00:08:33,879 --> 00:08:37,840
sense of control in their life or their

208
00:08:35,799 --> 00:08:40,990
level of self confidence about being

209
00:08:37,840 --> 00:08:44,410
able to approach problems increases we

210
00:08:40,990 --> 00:08:47,049
see emotionality shift so that negative

211
00:08:44,409 --> 00:08:49,149
effect diminishes and positive effect is

212
00:08:47,049 --> 00:08:52,059
enhanced as I mentioned in the slide

213
00:08:49,149 --> 00:08:54,639
prior there are some behavioral changes

214
00:08:52,059 --> 00:08:58,479

that occur as a result of prayer rest

215

00:08:54,639 --> 00:09:00,850

and relaxation occurs increased health

216

00:08:58,480 --> 00:09:03,370

promoting behaviors oftentimes with a

217

00:09:00,850 --> 00:09:06,040

consequent decrease in risk enhancing

218

00:09:03,370 --> 00:09:08,649

behaviors we see that there can be

219

00:09:06,039 --> 00:09:10,689

social consequences of engaging in

220

00:09:08,649 --> 00:09:13,990

prayer if one is in conversation with

221

00:09:10,690 --> 00:09:15,550

the divine that can instill a feeling in

222

00:09:13,990 --> 00:09:18,310

the individual that they're actually

223

00:09:15,549 --> 00:09:20,409

cared for or cared about in social

224

00:09:18,309 --> 00:09:22,809

factors of course again another robust

225

00:09:20,409 --> 00:09:25,299

category for predicting positive health

226

00:09:22,809 --> 00:09:27,939

outcomes and it's likely that there are

227

00:09:25,299 --> 00:09:30,699

some common physiological pathways that

228

00:09:27,940 --> 00:09:34,390

shift as a result of some of these prior

229
00:09:30,700 --> 00:09:36,450
categories and these have to do with the

230
00:09:34,389 --> 00:09:39,250
neuroendocrine illogical pathways or

231
00:09:36,450 --> 00:09:41,860
primarily the stress response systems

232
00:09:39,250 --> 00:09:43,929
and there are two when an individual

233
00:09:41,860 --> 00:09:45,639
experience is a stressful event there

234
00:09:43,929 --> 00:09:47,439
are two stress response systems that

235
00:09:45,639 --> 00:09:49,689
come on line one is a sympathetic

236
00:09:47,440 --> 00:09:52,420
nervous system the other is the

237
00:09:49,690 --> 00:09:55,990
hypothalamic-pituitary-adrenal axis or

238
00:09:52,419 --> 00:09:58,539
the HPA axis with the consequent

239
00:09:55,990 --> 00:10:01,049
hormonal cascade that follows once the

240
00:09:58,539 --> 00:10:01,049
HPA axis