

# Kingdom Report

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## **Priests, Preachers and Psychedelic Drug Experiences**

Psychedelic drugs among artists, entertainers and techies are now common. But for ministers who have lost their transcendental connection to God it is proving hard to resist. With a world wide hunger for God, psychedelics are offering an easier way to ecstatic "presence of God" than repentance and taking up the cross.

A recent international article in New Yorker magazine gave an extensive report on major research universities in America testing the use of psychedelic drugs on volunteer priests and ministers as an aid to "experience the transcendent presence of God" especially for those whose faith are failing..

Here is the background for my interest in these stories. It is now becoming evident that there is an amazing spiritual phenomenon taking place especially among young Gen Z'rs seeking a deeper spiritual experience. Conversions, baptisms, Bible sales, group prayer and Bible studies....all these are amazingly fast rising in this age group. A major group of culture intellectuals and influencers are finding themselves at home in Church, community and moral lives. The kick back from Woke craziness is evident and the swing is to traditional Christian values.

I suspected that somewhere the Satanic enemy had to respond. A phony ersatz alternative spirituality had to be offered. I believe I see the alternate in both the occult as well as in the drug induced alt reality. Here I will concentrate on the drug issue.

There came out recently a lengthy report in the influential New Yorker magazine reported the results of the use of psilocybin, magic mushrooms etc to induce a religious transcendent experience. One of the participants was an Episcopal priest named Hunt Priest.

Hunt Priest, then a minister at Emmanuel Episcopal Church on Mercer Island, in Washington State, was flipping through The Christian Century, a progressive Protestant magazine, when an advertisement caught his eye: "Seeking Clergy to Take Part in a Research Study of Psilocybin and Sacred Experience." Psilocybin is a hallucinogenic compound found in certain mushrooms; researchers at Johns Hopkins University and N.Y.U. wanted to administer it to religious leaders who had "an interest in further exploring and developing their spiritual lives."

The team behind the ad included Roland Griffiths and William Richards, Johns Hopkins scholars who had contributed to the so-called renaissance of psychedelic research, which began around the turn of the millennium.

Griffiths, a psychopharmacologist, first became interested in psychedelics after he had a mystical experience while meditating. That day, he encountered “something way, way beyond a material world view that I can’t really talk to my colleagues about, because it involves metaphors or assumptions that I’m really uncomfortable with as a scientist,” Clinical psychologists at N.Y.U., had started discussing psychedelics and religion. “To me, these experiences can be spiritual” one said. The researchers set out to answer several questions. Would psychedelic experiences enhance the well-being and vocation of religious leaders, as compared with study participants in a control group who were still waiting for a session? Would the experience renew their faith, or make them question it?

The cross-pollination of religion and psychedelics has a long history. In the psychedelic community, it is virtually an article of faith that hallucinogenic plants and fungi played a role in the visions and mystical experiences that helped give rise to some religions. The Eleusinian Mysteries, the annual rite honoring Demeter that was performed in Greece for nearly two thousand years, climaxed with the consumption of a potion called the “**kykeon**,” which was said to give participants visions of the afterlife and enable them to commune with their ancestors

Hunt Priest was ultimately accepted into the study, alongside about thirty other religious leaders, including a Catholic priest, a Baptist Biblical scholar, several rabbis, an Islamic leader, and a Zen Buddhist roshi. Priest was one of four Episcopalians. The underlying question of the experimentation was At a time when organized religion has been struggling with declining membership, especially among the young, could carefully prepared and guided psychedelic experiences—whether for clergy or for members of their congregations—have the potential to spark a revival of interest in religion?

I want to emphasize the experience of the Episcopal priest Hunt Priest to contrast it with another very famous Episcopal priest Dennis Bennet who in 1960 shocked America and started the world wide Charismatic movement with his experience.

I will quote what Hunt Priest wrote about his drug induced psychedelic “religious” experience” .....

“The session began with gorgeous visuals—fractal patterns that reminded me of mosaics in a mosque. Then a spiralling current of electricity seemed to take up residence in my left thigh. I felt it move powerfully up my body and lodge in my throat. I thought my Adam’s apple was about to explode, it felt like the ritual Christian gesture of the laying on of hands. I remember a guide holding my feet as the electrical sensation intensified. It blew out of the top of my head, and then I started making these sounds that felt religious and spiritual and sacred,” Priest recalled. “I realized I was speaking in tongues, which I had never done before. Speaking in tongues is not an Episcopal sort of thing.”

Looking back, Priest described the experience in distinctly religious, but not strictly Christian, terms. “I would say now that my throat chakra had been blocked for a long time,” he said. “I just felt blocked in what I was preaching.”

Priest described the quality of his encounter with the divine as “erotic.” So did a couple of other participants; one talked about having “a spiritual orgasm.”

So lets be honest and straight....this is not the Lord and it is not the Holy Spirit. Jesus is the baptizer in the Holy Spirit. He says "my peace I give unto you not as the world gives give I unto you." And His Holy Spirit that He gives is not the same spirit that psychedelic drugs give to you.

Speaking in tongues can happen under unction of the Holy Spirit or from unholy spirits. When the Holy Spirit flows through a person through the release of "tongues" it comes from a "reborn spirit of Christ in me". It does not come from the soul realm induced by drugs.

But there is such a real hunger in people for God and for an experience with the presence of God in their lives that Satan the enemy must try to give a counterfeit soul expression that while it dazzles the senses has no power to change lives and character and true inner piece.

The atheist and "God is dead" movement is leading to a spiritual desert in the population with a resulting social chaos and alienation. It is not sustainable. So we are now being treated with "back to the future" of a revival of the old pagan gods called from the psychic realm through once again induced trances from all sorts of available psychotic stimulants. This is what destroyed ancient pagan cultures. And it is destroying our modern world culture.

The kids are being medicated to change behavior, the adults are popping mood altering drugs by the handful, anti-depression prescriptions have skyrocketed, techis and CEO's of corporations are "micro-dosing" on LSD and hyping performance with Ketamine, methamphetamines and now can be added "magic mushrooms" and other psychotics.

The real kind of true Holy Spirit filled experienced with real supernatural gifts of the Spirit like "speaking in tongues" had a world wide effect in 1960 from another Episcopal priest.....

The Charismatic Movement of the early 1960s was a significant religious phenomenon that saw the Pentecostal practice of "speaking in tongues" (glossolalia) cross over into mainline Christian denominations. Its roots lie in the Pentecostal revivals of the early 20th century, particularly the Azusa Street Revival in Los Angeles (1906–1909), which emphasized the baptism of the Holy Spirit, speaking in tongues, and miraculous healings. While Pentecostalism developed as a distinct denominational tradition, the Charismatic Movement emerged as a renewal movement within existing churches, rather than as a separate denomination

### **Dennis Bennett and the Birth of the Charismatic Movement: The Pivotal Event**

The widely recognized beginning of the Charismatic Movement is traced to Sunday, April 3, 1960, when Episcopal priest Dennis J. Bennett announced to

his congregation at St. Mark's Episcopal Church in Van Nuys, California, that he had received the baptism in the Holy Spirit and had spoken in tongues. This public testimony was unprecedented for a mainline denomination and sparked immediate controversy within his parish and beyond.

### **Immediate Impact and Controversy**

Bennett's announcement led to a strong reaction. Some members of his congregation and the church vestry opposed his new beliefs and practices, viewing them as out of step with Episcopal tradition. The controversy grew, leading to Bennett's resignation from St. Mark's shortly thereafter. His experience, however, gained national attention, with coverage in Newsweek and Time magazines, bringing the phenomenon of tongues and charismatic renewal into the mainstream Christian consciousness.

### **Spread and Influence**

After leaving Van Nuys, Bennett became vicar of St. Luke's Episcopal Church in Seattle, Washington. There, he fostered a thriving charismatic congregation, and St. Luke's became a major center for the movement.

Bennett's testimony and ministry were instrumental in encouraging similar experiences among clergy and laity across the United States and internationally, particularly within mainline denominations such as Lutheran, Methodist, Presbyterian, Anglican, and even the Catholic Church.

This phenomenon has driven the Charismatic experience in all churches and church communities where it is practiced to increase the joy, peace and spiritual growth of those involved. It is today the largest expression of faith and practice of the growing portion of the Church.

For those of us who have been part of this move of God this has been obvious in our lives and personal relationship with the Lord. I will not need to elaborate.

However what intrigues me in this report has been the fact that serious researches at top universities in America are intrigued by this phenomenon that has spread all over the world. Is there something wrong psychologically with these people and their "irrational" behavior that makes no sense.

All the studies I have seen are highly interesting. The psychological benefits of "glossolalia" are so manifoldly positive in many tests and trials that the search is on for how can this effect be artificially simulated? How can it be induced? And therefore the trials using psychotics to induce chemically this kind of "transcendent" "tongues" experience.

The positive test results among Charismatic Christians tested reveal the following....

### **Psychological and Therapeutic Values of Speaking in Tongues Reduction of Stress and Anxiety**

Research consistently shows that speaking in tongues (glossolalia) is associated with reduced stress and anxiety. Psychologists have observed that

glossolalia often emerges in response to periods of crisis and can help resolve resulting anxiety, serving as a coping mechanism for emotional distress

- . Studies indicate that those who practice glossolalia report greater emotional stability, less neuroticism, and lower rates of depression compared to non-practitioners within similar religious and cultural backgrounds
- . This suggests a protective effect on mental health.

### **Enhanced Emotional Stability and Mood**

Glossolalia is linked to positive mood and calmness. One study found that individuals who regularly speak in tongues experience a significant reduction in stress and an increase in positive affect

- . This emotional regulation may contribute to overall mental well-being and resilience in the face of daily stressors.

### **Distinct Neurological Effects**

Brain imaging studies reveal that speaking in tongues activates unique neurological pathways. During glossolalia, there is decreased activity in the frontal lobes—the part of the brain responsible for self-control and intentional speech—indicating a state of relinquished control

- . Simultaneously, there is increased activity in areas involved in sensory integration and self-perception, which correlates with practitioners' reports of feeling “taken over” by a spiritual force and experiencing a heightened sense of connection to God

- . These neurological patterns are distinct from those observed in meditation or other religious practices.

### **Cognitive and Mentalization Benefits**

Recent research shows that glossolalists (those who speak in tongues) exhibit enhanced mentalization—the ability to understand and interpret the mental states of others—compared to control groups

This heightened mentalizing ability is considered adaptive and is not associated with psychopathology. In fact, glossolalists do not show increased rates of mental disorders and often display higher emotional stability

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### **Spiritual Development and Deepened Awareness**

Speaking in tongues is regarded by many practitioners as a spiritual discipline that fosters a deepened awareness of God's presence and intimacy with the divine

- . It is seen as a form of direct, personal communication with God, allowing for spiritual growth, empowerment, and renewal. The practice is also associated with personal edification, spiritual refreshment, and alignment with the will of God

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### **Potential Immune System Benefits**

Preliminary medical research suggests that glossolalia may have physiological benefits, such as boosting the immune system. This is attributed to the release of certain brain chemicals during Spirit-led prayer and worship, which may promote healing and overall health

Where God moves there are always the counterfeits.

By their fruits you will know them. The fruits of the drugs being used in massive quantities to change or alter moods, or behavior are destructive and destroying true peace, joy and contentment.

People were created in the image of God to be a temple of God. We will never be content until we have "Christ in us, the hope of glory". We need to be bold to practice and spread our faith not just in the Lord but in the joys and benefits of the true infilling of the Holy Spirit in our lives.