



The Newsletter

www.OSLregion8.org

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The Newsletter seeks to encourage interest in Christian healing and is published by The International Order of St. Luke the Physician, Region 8 (Ontario, Canada) Council. To share stories of healing and notices of coming events please contact the editor, Keith Bird, 206-5 Tangreen Court, Willowdale, ON, M2M 3Z1 editor@oslregion8.org. The Regional Warden is The Reverend Canon D. A. P. Smith 5 Railway Street Perth, Ontario K7H 2Z6, 613 267 3421 Fax: 613 267 3421, dap.smith@sympatico.ca. For more information regarding OSL please visit our website at www.oslregion8.org

We Believe: God uses many agencies for healing: some are spiritual such as prayer, love, faith, anointing with oil, and the laying on of hands; some are medical such as medicine, surgery, and psychology. These agencies should be supportive of one another. God's desire for us is wholeness and health. Christian healing is accomplished through faith in Christ and through subjecting one's entire life to the scrutiny and counsel of God. We believe Jesus Christ lives today and He still possesses all power on earth as in Heaven.

Our Objectives: Promoting the restoration of the Apostolic practice of healing as taught and demonstrated by Jesus Christ; promoting a sound pastoral and counseling ministry; promoting the practice of holding healing services in every church; developing local chapters to promote healing missions, workshops and prayer groups in their areas.

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An application for membership in The International Order of St Luke the Physician is available at www.OSLregion8.org

DOES IT MAKE ANY DIFFERENCE WHO PRAYS FOR MY HEALING?

By Francis MacNutt

You probably have heard speakers say, "It really shouldn't make any difference who you go to for prayer. After all, it's Christ who heals, not the human person."



In a way the speakers are right, and we certainly agree with what they are trying to say, that "it's Jesus who heals" and anyone can ask him. We are trying to escape those withering times when very few — or no one at all — were taught to pray for healing. "Everyone gets to play" was the way John Wimber put it. And many of our talks are emphatic in encouraging everyone to learn to pray for healing with expectant faith — especially in our families and churches. Over and over, when we ask people in churches (and I have asked thousands) whether they can remember their parents ever praying with them for healing when they were sick as children, only about 3 percent can remember their fathers praying for them, and only about 20 percent can remember their mothers ever doing this. Clearly, most Christians in mainline churches never learned that they could pray with the sick and that prayer would really work.

So the first thing we have tried to do is to encourage everyone to learn to pray for the sick with expectant faith. Hopefully, within a generation all this will change and every Christian will know about their happy privilege of healing the sick. Truly everyone can do this, not just holy people, not just priests and ministers, and not just the stars.

Having said this, though, it does make a difference who prays. Otherwise, Paul (in 1 Corinthians 12:29-30) would not have mentioned among such special ministries as preachers and prophets, those who were healers. "Are all of them apostles? Are all teachers? ... Do all have the gifts of healing?" Clearly the answer to Paul's rhetorical question is, "No, not all have the gifts of healing."

These are not contradictory teachings, and it's easy to put them together. All of us need to learn to pray for

healing, especially with our families and our friends; and yet, there is a special gift that some have of praying for the sick. We see this happening in several ways:

1. When some people pray, more people than ordinary seem to get healed;
2. When certain individuals pray, more serious sicknesses (such as cancer) than ordinary are healed;
3. Some people are more patient in praying and do not give up praying over a long period of time. Read the parable in Luke (18:1-8) about "the need to pray continually and never lose heart."
4. Some individuals are more approachable and compassionate and are naturally gifted in praying for spiritual and emotional sickness ("grace builds on nature").
5. Other individuals have learned more about healing and, at the very least, this knowledge helps them avoid hurting people. For example, if someone has wrongly learned that all depression is caused by evil spirits, they will confuse or harm depressed people who are not oppressed by evil spirits. A noteworthy example of this is when we encounter victims of satanic ritual abuse who ordinarily need the ministry of someone who understands SRA. (This is why we conduct our Schools of Healing Prayer.)
6. Some individuals have special charismatic gifts, such as "discernment of spirits" and "the word of knowledge," which greatly help in ministering to the sick.

For all these reasons (and more) some Christians become ministers of healing either in large groups or in a quieter, individual setting.

An excellent analogy for this is sports: all of us (unless we are crippled) can walk or jog, but only some are gifted enough to be chosen for the track team, or, beyond that, to run in the Olympics. Just as all of us can be encouraged to walk every day, we should also be encouraged to pray daily for our sick friends to be healed. Then, if enough people are healed through your prayers, and people notice it, you may some day discover that Jesus has shared with you a special ministry of healing.

It's not "all or nothing," as if some pray for healing and others don't. It's a "more or less." All of us get to play. But there are many fields in the Father's park (cf. John 14:2), and some are called to spend most of their time in the field of healing.

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Keys for Prayer Ministers: Importance of Cutting Yourself Free After Ministering

Norma Dearing

Christians who are in ministry or the helping professions are continually interacting with many who are not only sick physically, but mentally and emotionally as well.

Many times these people have demonic oppression, either because of occult involvement, generational bondage, previous traumas or habitual sin. Because of this, it is vital to learn the discipline of cutting ourselves free from these influences after ministry. We do not want to allow the residue of oppression to come off of our clients and onto us. Remember, "Satan roams like a lion looking for someone to devour" – 1 Peter 5:8. This residue of oppression is gradual and many times we do not recognize it until we become physically ill, discouraged or suffer burnout.

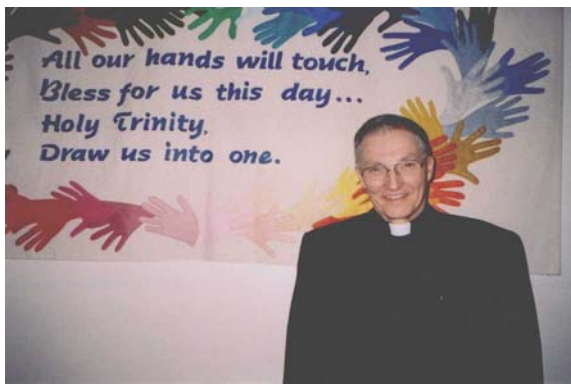
At Christian Healing Ministries (CHM) we minister often to burned out priests, ministers, social workers, counselors, nurses, etc. They are weighted down by the sorrows and brokenness they have responded to in those they help, and by their everyday encounter with some of the most sinful aspects of our world. It is vital for caregivers to release these people and their sorrows to the Lord Jesus as soon as possible. "Cast your cares upon me, for I care for you. My burden is easy and my yoke is light." – Matthew 11:30.

I prayed for a prison chaplain just yesterday who called CHM because she was having serious physical problems. The oppression was so heavy that I could feel it coming through the phone long distance! She admitted that she has not been cutting herself free from the inmates through prayer, but said that she would become diligent in binding the enemy and cutting herself free every day from now on.

The following is a prayer written by Francis MacNutt that all CHM prayer ministers use after each appointment. Be good to yourself and use it. Stay healthy and God bless!

A Prayer To Be Set Free Following Ministry:

- Lord Jesus, thank you for sharing with me your wonderful ministry of healing and deliverance. Thank you for the healings I have seen and experienced today. But I realize that the sickness and evil I encounter is more than our humanity can bear. So cleanse me of any sadness, negativity or despair that I may have picked up.
- If my ministry has tempted me to anger, impatience or lust, cleanse me of those temptations and replace them with love, joy and peace. If any evil spirits have attached themselves to me or oppress me in any way, I command them to depart – now – and go straight to Jesus Christ, for Him to deal with as He will.
- Come Holy Spirit, renew me, fill me anew with your power, your life and your joy. Strengthen me where I have felt weak and clothe me with your light. Fill me with life.
- And Lord Jesus, please send your holy angels to minister to me and my family – and to guard us and protect us from all sickness, harm and accidents. (And guard us on a safe trip home.) We praise you now and forever, Father, Son and Holy Spirit!



THE WARDEN'S WANDERINGS ... or should we say "THE DIRECTOR'S NOTES"

Yes, I am now no longer "The Regional Warden" but "The Regional Director"! The decision officially to adopt the new term for both the North American Director of the Order, and for the Regional Directors, was taken at the annual meetings last June in Lake Yale, Florida. Personally, I do not have a problem with the term "warden" which suggests to me a ministry of responsibility and caring, but apparently for others it suggests a keeper in the prison system! So if the change is a help to others it would be wrong to oppose it.

Speaking of changes, we welcome two new members to the Regional Council and the return of an old one. The new ones are the Reverend Murray McColl, a retired Anglican priest from Woodbridge near Wakefield, and Jim Parker from Oakville. Both of these persons bring a lot of experience to the Council and should provide us with some new insights and ideas. And, of course, Phyllis Beauchamp has been elected to a second term on Council. Phyllis has been our Region VIII representative to the North American Director's Council over these past three years and she has made a significant contribution to it.

Each year at this time the Council, or a committee of it, is concerned to find able and knowledgeable persons who are willing to serve our Lord on the Council by replacing those who are finishing out their term. This year, as well, we will be looking for a new Regional Director since I will be completing my second term in that capacity. The nominating welcomes suggestions and recommendations for its consideration, and these can be forwarded directly to the nominating committee by contacting me (613-267-3421 or dap.smith@sympatico.ca), Dr Colin Campbell (905-529-8009 or ccmcampbell@hotmail.com), or Jonathan Clarke (905-257-5368 or jfclarke01@sympatico.ca).

I have thoroughly enjoyed these last five years as Regional Warden. I have met so many wonderful people, discovered so many fascinating places, learned so many new things, and gained a wealth of new insights and experiences. I consider myself to be indeed fortunate with so much for which to be thankful. But his past year has been a busy one, although not with the

Order of St Luke. As most of you probably know my Bishop appointed me Interim Priest in Charge, from the 1st of last November, of the parish of St James, Kemptville, a town nearly an hour's drive from my home here in Perth. It has been a thoroughly positive experience for me in so many ways but it has also demanded a lot of energy and time. Now that a new priest for that parish has been appointed, my responsibilities in Kemptville are over. But now I have new ones. For the next few months, until a new Rector is appointed, I will be leading worship and preaching on most Sundays in the three point parish of Clayton not far from Perth. I welcome the opportunity to help out the diocese in this way, but it does distract from my work in the OSL.

And what have I been doing for the Order lately? It seems to me that it has not been very much. Last May I drove over to Campbellford on a Sunday evening to speak about the concerns of the Order and to help Deacon Bill Manley organize the beginnings of a chapter there. Then there was the annual Regional Conference on the 3rd and 4th of June so ably convened by the Oakville Chapter in St Simon's Church. The Reverend Don Baustian, the Past North American Warden, was his usual delightful self giving us so much to learn and think about. The numbers attending the conference were not at all what we had hoped for, and so the Council will have to look at the reasons for this, because one of the purposes of the annual conferences is to reach out as far as possible to teach and encourage people in Christ's Healing Ministry.

On the Monday after the Oakville conference I boarded a plane to fly to Florida for the North American meetings and conference at Lake Yale. It is a tremendous privilege to be a Warden and Director and to be able to be part of these North American conferences. I wish more people could take advantage of them. Norma Dearing was, if anything, even more charming and captivating than she was in Ottawa in 2004, and, of course, you get to know and learn from so many good friends. But flying there and living in the lovely and comfortable conference centre is expensive so I am indeed grateful to the Region for covering my costs and enabling me to go.

Now that the fall is upon us I am beginning to think of the activities of the year ahead. I have been asked to induct three persons into Full Membership in the Almonte chapter sometime very soon. The Oakville chapter will not be holding its annual fall conference this year since they so kindly and willingly organized our Regional conference last June, but I am looking forward to the Parish-OSL conference to be held at St James' Church here in Perth on 4th to 6th of November when the Reverend Bob Hartley will be the speaker.

THE FALL COUNCIL MEETING

The OSL Region VIII Council held its Fall Meeting as usual in the Joseph Shepard Room of St John's Anglican Church, York Mills, Toronto, on Saturday, 11th September, 10 a.m. with ten members present, four

others having sent their regrets, and amongst other matters ...

- enjoyed the coffee and cookies graciously provided by Jonathan Clarke;
- meditated on a short devotion led by the Rev'd Murray McColl;
- acknowledged the membership of the Rev'd Ruth Smith even though she is unable to attend meetings;
- appointed a nominating committee to find candidates for Council to replace Colin Campbell who is finishing out his second term, as well as two others who are finishing their first term but are eligible for re-election, and to find one or more candidates for the election of a Regional Director to replace the present Director who completes his second term this June;
- assessed the Regional Conference held in Oakville last June and concluded that it was a successful conference, well run and meaningful, and discovered that despite the low attendance it almost broke even financially!;
- discussed the 2006 conference to be held 2nd and 3rd June, in Kingston, and agreed to proceed to invite the Rev'd Canon Mark Pearson from New Hampshire to be our speaker;
- began thinking about possible locations and speakers for the conference in 2007;
- organized the mailing of the Fall Newsletter;
- appointed Phyllis Beauchamp to a second three year term as our Regional Representative to the North American Director's Council;
- re-elected Cecile Harvey-Francis to a further year as the OSL Publicity Person for the Region;
- released the finances to rent space for the OSL Display at the Toronto Diocesan Synod in November;
- set the Spring Council meeting for Saturday, 25th March, at St John's Church, York Mills, Toronto;
- adjourned at 3 pm.

ANNUAL DUES

Conveners and treasurers are reminded that each Chapter is asked to support the work of the OSL at the Regional level by forwarding annually to the treasurer of the Region a donation based on the formula: \$1 per month for each member of your chapter. In other words, this works out, each year, to \$12 times the number of members in your chapter. Lone members who do not belong to a chapter should also support the work of the Region by sending in an annual \$12 donation. The Council is discovering that its financial resources are dwindling year by year because it has not been receiving this support except from one or two chapters. Please pray about this and, if possible, help out. The Treasurer is Mrs. Sandra McColl, and she can be reached at General Delivery, Woodview, Ont. K0L 3E0, (705) 654-5085, samwrites@hotmail.com.

CHRISTIAN HEALING MINISTRY TAPES

A complete set of these video tapes (Francis McNutt, Norma Dearing, et al), Level 1, are available to be borrowed through the Regional Director who monitors the loan and keeps track of them. The tapes are excellent teaching tools, great for a series. There are 14 sessions in all. Simply contact the Regional Director: D. A. P. Smith at (613) 267-3421 or dap.smith@sympatico.ca.

ADVANCE NOTICE – MARK THE DATES NOW! REGIONAL CONFERENCE 2006

The 2nd & 3rd of June, 2006 - Friday evening and Saturday in Kingston, ON. Speaker: The Rev'd Canon Mark Pearson of Plaistow, New Hampshire, well-known author and conference speaker. Further information will be available in the New Year.

Your suggestions for a new title to replace the "Warden's Wanderings" column in The Newsletter are most welcome.

David +

Reverend Canon David A.P. Smith
Director, OSL Region V111

My apologies for not being able to publish the last two issues of The Newsletter. Keith Bird, Editor.

BLOCKS TO HEALING

By Rev. Al Durrance

Why isn't everyone healed when we ask God? Didn't Jesus heal everyone who was brought to Him? Anyone who has put a tentative foot into the water of Christian Healing knows that healing does not always occur the way we ask for it.

I am sure that there are some circumstances that we shall never understand, but there seem to be some blocks to healing that we might both see and remove. Since healing is the manifestation of God's unconditional love poured out for us in Jesus Christ, anything that opposes God's love will be found to be a block to healing.

If we see love as an act of will to commit our lives into the hands of a living God, we look for blocks in areas where unforgiveness opposes love, the will has not decided to receive and give love, or faith does not ask and trust God's love to be sufficient to meet any need that causes dis-ease.

UNFORGIVENESS

Perhaps the greatest block to healing is unforgiveness. When we live in unforgiveness, we block the flow of God's love that is the necessary ingredient for all healing. The need to forgive is central to the teaching of Jesus. We are to forgive not seven, but seventy times seven times.

Our failure to forgive blocks our being forgiven. We pray, "Forgive us our trespasses as we forgive those who trespass against us." It is one of the needs that we face as we seek to live in the freedom of God's love rather than in the bondage to those persons we fail to forgive.

Unforgiveness or resentment will block healing whether it resides in the intercessor or the one receiving. I cannot pray effectively as long as I willingly hold unforgiveness of any kind in my heart. I cannot receive the healing love of God until I am willing to release the blocks unforgiveness brings into my relationship with God. We are to seek God's love, and healing power for those places and persons in need. We may remove one of the great blocks by committing ourselves to forgive our enemies that we might be free from bondage to receive God's gift of love.

THE WILL

Another block to healing is the will. Many people are not willing to be made whole on God's terms. If they are healed, they might have to do something they don't want to do, or don't believe they can do. They may like the attention they receive as invalids. It invites the question that Jesus asked the man at the sheep gate in Jerusalem. "Do you want to be healed?" Jn 5:6

God will not heal us against our will. That would not be love, for love does not impose. Love offers. Love does not indulge. It is not something that we talk God into doing that He does not want to do. We must ask God, and be willing to receive what He seeks to give us.

If we are to receive God's love, we must make the decision that we will to receive what He wills to give. It is the decision to pray the prayer that Jesus taught us, "Thy will be done on earth as it is in heaven - nothing more, nothing less, nothing else." When we can pray that prayer with all of our heart, we are open to receive the love that God wills to pour out into our lives.

When we are willing to acknowledge that God's wisdom is greater than our own, we are open to His love. When we are aware of the fact that He loves us more than we love ourselves and wants to give us more than we either desire or deserve, we are ready to make that decision to will God's will and receive from Him the love that heals and makes whole.

FAITH

Another block to healing is that we don't ask. We lack the faith to ask God for the healing. It does not take a great deal of faith. It takes the faith as small as a grain of mustard seed, but it must fall into the ground. It must be planted if it is going to grow. We need enough faith to reach out, trusting God in His faithfulness to reach us. Someone once asked, "How do I know when I have faith enough to lay hands on someone and ask God to heal them?" The answer is simple. It is when you lay your hands on some person and pray for them. It is not my faith that heals me. It is God that heals. Faith simply says, "I will to receive what you have prepared for me, Lord. I trust you to love me. I trust you to give me not

what I deserve, but what your love intends for me in your Kingdom which is at hand.

Faith is the trust that opens the door to invite God into our lives, knowing that He will always bring us that which will lead us out of darkness into light, and manifest in us that wholeness He prepared for us before the world began. Our faith need only be enough to reach God's faithfulness

PRAYING AMISS

When we pray for healing, and we do not see any clear answer to the prayers, we turn back to God, and ask Him what He wants. We ask Him how to pray for the healing that He has in mind for the person, and we follow His direction.

Prayer must be more than a well articulated request for God to do what we ask. It must include the will to pursue His direction in whatever He wants to give us as an expression of His love for us. Prayer must be the continuing dialog that enables us to pursue God's will until we have found His way to the healing He has for us. There are times when healing does not occur because we are praying for the healing of symptoms and miss the disease. There was a woman who had an issue of blood who received a great deal of prayer for her healing. She was not healed through the prayer.

When she asked the Lord what to do, He told her to make a confession. When she finally made her confession, the issue of blood was healed before she walked out of the church.

I recall a sore knee that I had that made kneeling hard. I asked for healing, nothing happened. I asked others to pray for me, nothing happened. I even had it exorcised, nothing happened. When I asked the Lord what to do, He said to go and pray for someone else's knee. When I was obedient to what He asked, my knee was healed.

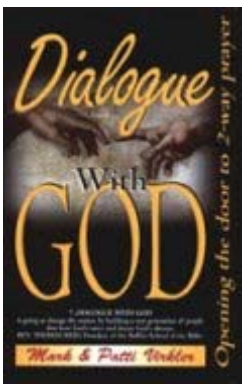
A lady with narcolepsy came for prayer. When we prayed for the healing of the narcolepsy, nothing seemed to happen. When we found that it began during her last pregnancy about which she was angry, we prayed for the healing of the memories and cast out a spirit of anger. The narcolepsy was healed.

LOVE

God answers every prayer out of His love. He cannot impose that love, and He cannot love and indulge us at the same time. He listens for His children to respond to Jesus, the Word He has spoken into the flesh of Mary as He said, "I love you." When we are ready to respond, He hears, and answers us out of that love.

If we, like so many children, turn away believing He does not hear because He does not give us what we ask, we miss the love that He is seeking to bestow upon us. As we pursue the relationship in prayer and obedience, He leads us into the full expression of that love, and we begin to see the unfolding revelation that He has given us in Jesus Christ, the Embodiment of His eternal love for us. When we receive that love, we know the blocks to healing have been removed.

Rev Al Durrance is North American Warden Emeritus for The International Order of St Luke The Physician. He is author of Good Lord Deliver Us and publishes tracts and teaching on healing.



Book Report

DIALOGUE WITH GOD Mark and Patti Virkler

Dialogue With God, by Mark and Patti Virkler is an adventure that leads us into the Presence of God and opens us to a new dimension of intimacy.

The age in which we live is so married to rationalism and cognitive, analytical thought that we almost mock when we hear of one actually claiming to be able to hear the voice of God. However, we do not scoff, for several reasons. First, men and women throughout the Bible heard God's voice. Also, there are some highly effective and reputable men and women of God alive today who demonstrate that they hear God's voice. Finally, there is a deep hunger within us all to commune with God, and hear Him speak within our hearts.

As a born-again, Bible-believing Christian, I (Mark) struggled unsuccessfully for years to hear God's voice. I prayed, fasted, studied my Bible and listened for a voice within, all to no avail. **There was no inner voice that I could hear!** Then God set me aside for a year to study, read, and experiment in the area of learning to hear God's voice. During that time, God taught me **four keys that opened the door to two-way prayer**. I have discovered that not only do they work for me, but they have worked for many thousands of believers who have been taught to use them, bringing tremendous intimacy to their Christian experience and transforming their very way of living. This will happen to you also as you seek God, utilizing the following four keys. They are all found in Habakkuk 2:1,2. I encourage you to [read this passage](#) before going on.

Key #1 - God's voice in our hearts sounds like a flow of spontaneous thoughts. Therefore, when I tune to God, I tune to spontaneity.

The Bible says that the Lord answered me and said...(Hab. 2:2). Habakkuk knew the sound of God's voice. Elijah described it as a still, small voice. I had always listened for an inner **audible** voice, and surely God can and does speak that way at times. However, I have found that for most of us, most of the time, God's inner voice comes to us as **spontaneous thoughts**,

visions, feelings, or impressions. For example, haven't each of us had the experience of driving down the road and having a **thought come to us** to pray for a certain person? We generally acknowledge this to be the voice of God calling us to pray for that individual. My question to you is, "What did God's voice sound like as you drove in your car? Was it an inner, audible voice, or was it a spontaneous thought that lit upon your mind?" Most of you would say that God's voice came to you as a spontaneous thought.

So I thought to myself, "Maybe when I listen for God's voice, I should be listening for a flow of spontaneous thoughts. Maybe spirit-level communication is received as spontaneous thoughts, impressions, feelings, and visions." Through experimentation and feedback from thousands of others, I am now convinced that this is so. The Bible confirms this in many ways. The definition of *paga*, the Hebrew word for intercession, is "a chance encounter or an accidental intersecting." When God lays people on our hearts for intercession, He does it through *paga*, a chance encounter thought, accidentally intersecting our thought processes. Therefore, when I tune to God, I tune to chance encounter thoughts or spontaneous thoughts. When I am poised quietly before God in prayer, I have found that the flow of spontaneous thoughts that comes is quite definitely from God.

Key #2 - I must learn to still my own thoughts and emotions, so that I can sense God's flow of thoughts and emotions within me.

Habakkuk said, "I will stand on my guard post and station myself on the rampart..." (Hab. 2:1). Habakkuk knew that in order to hear God's quiet, inner, spontaneous thoughts, he had to first go to a quiet place and still his own thoughts and emotions. Psalm 46:10 encourages us to be still, and know that He is God. There is a deep inner knowing (spontaneous flow) in our spirit that each of us can experience when we quiet our flesh and our minds.

I have found several simple ways to quiet myself so that I can more readily pick up God's spontaneous flow. Loving God through a quiet worship song is a most effective means for me (note II Kings 3:15). It is as I become still (thoughts, will, and emotions) and am poised before God that the divine flow is realized. Therefore, after I worship quietly and then become still, I open myself for that spontaneous flow. If thoughts come to me of things I have forgotten to do, I write them down and then dismiss them. If thoughts of guilt or unworthiness come to my mind, I repent thoroughly, receive the washing of the blood of the Lamb, and put on His robe of righteousness, seeing myself spotless before the presence of God.

As I fix my gaze upon Jesus (Heb. 12:2), becoming quiet in His presence, and sharing with Him what is on my heart, I find that two-way dialogue begins to flow. Spontaneous thoughts flow from the throne of God to me, and I find that I am actually conversing with the King of Kings.

It is very important that you become still and properly focused if you are going to receive the pure word of God. If you are not still, you will simply be receiving your own thoughts. If you are not properly focused on Jesus, you will receive an impure flow, because the intuitive flow comes out of that upon which you have fixed your eyes. Therefore, if you fix your eyes upon Jesus, the intuitive flow comes from Jesus. If you fix your gaze upon some desire of your heart, the intuitive flow comes out of that desire of your heart. To have a pure flow you must first of all become still, and secondly, you must carefully fix your eyes upon Jesus. Again I will say, this is quite easily accomplished by quietly worshiping the King, and then receiving out of the stillness that follows.

Key #3 - As I pray, I fix the eyes of my heart upon Jesus, seeing in the spirit the dreams and visions of Almighty God.

We have already alluded to this principle in the previous paragraphs; however, we need to develop it a bit further. Habakkuk said, "I will keep watch to see," and God said, "Record the vision" (Hab. 2:1,2). It is very interesting that Habakkuk was going to actually start looking for vision as he prayed. He was going to open the eyes of his heart, and look into the spirit world to see what God wanted to show him. This is an intriguing idea.

I had never thought of opening the eyes of my heart and looking for vision. However, the more I thought of it, the more I realized this was exactly what God intends me to do. He gave me eyes in my heart. They are to be used to see in the spirit world the vision and movement of Almighty God. I believe there is an active spirit world functioning all around me. This world is full of angels, demons, the Holy Spirit, the omnipresent God, and His omnipresent Son, Jesus. There is no reason for me not to see it, other than my rational culture, which tells me not to believe it is even there and provides no instructions on how to become open to seeing this spirit world.

The most obvious prerequisite to seeing is that we need to look. Daniel was seeing a vision in his mind and he said, "I was looking...I kept looking...I kept looking" (Dan. 7:1,9,13). Now as I pray, I look for Jesus present with me, and I watch Him as He speaks to me, doing and saying the things that are on His heart. Many Christians will find that if they will only look, they will see. Jesus is Emmanuel, God with us. It is as simple as that. You will see a spontaneous inner vision in a manner similar to receiving spontaneous inner thoughts. You can see Christ present with you in a comfortable setting, because Christ is present with you in a comfortable setting. Actually, you will probably discover that inner vision comes so easily you will have a tendency to reject it, thinking that it is just you. (Doubt is Satan's most effective weapon against the Church.) However, if you will persist in recording these visions, your doubt will soon be overcome by faith as you recognize that the content of them could only be birthed in Almighty God.

God continually revealed Himself to His covenant people using dream and vision. He did so from Genesis to

Revelation and said that, since the Holy Spirit was poured out in Acts 2, we should expect to receive a continuing flow of dreams and visions (Acts 2:1-4). Jesus, our perfect example, demonstrated this ability of living out of ongoing contact with Almighty God. He said that He did nothing on His own initiative, but only that which he **saw the Father doing, and heard the Father saying** (Jn. 5:19,20,30). What an incredible way to live! Is it actually possible for us to live out of the divine initiative as Jesus did? A major purpose of Jesus' death and resurrection was that the veil be torn from top to bottom, giving us access into the immediate presence of God, and we are commanded to draw near (Heb. 10:19-22). Therefore, even though what I am describing seems a bit unusual to a rational twentieth century culture, it is demonstrated and described as being a central biblical teaching and experience. It is time to restore to the Church all that belongs to the Church.

Because of their intensely rational nature and existence in an overly rational culture, some will need more assistance and understanding of these truths before they can move into them. They will find this help in the book [Communion With God](#) by the same author.

Key #4 - Journaling, the writing out of our prayers and God's answers, provides a great new freedom in hearing God's voice.

God told Habakkuk to record the vision and inscribe it on tablets...(Hab. 2:2). It had never crossed my mind to write out my prayers and God's answers as Habakkuk did at God's command. If you begin to search Scripture for this idea, you will find hundreds of chapters demonstrating it (Psalms, many of the prophets, Revelation). Why then hadn't I ever thought of it?

I called the process "journaling," and I began experimenting with it. I discovered it to be a fabulous facilitator to clearly discerning God's inner, spontaneous flow, because as I journaled I was able **to write in faith for long periods of time**, simply believing it was God. I did not have to test it as I was receiving it, (which jams one's receiver), because I knew that when the flow was over I could go back and test and examine it carefully, making sure that it lined up with Scripture.

You will be amazed when you attempt journaling. Doubt may hinder you at first, but throw it off, reminding yourself that it is a biblical concept, and that God is present, speaking to His children. Don't take yourself too seriously. When you do, you become tense and get in the way of the Holy Spirit's movement. It is when we cease **our labors** and enter His rest that God is free to flow (Heb. 4:10). Therefore, put a smile on your face, sit back comfortably, get out your pen and paper, and turn your attention toward God in praise and worship, seeking His face. As you write out your question to God and become still, fixing your gaze on Jesus, who is present with you, you will suddenly have a very good thought in response to your question. **Don't doubt it, simply write it down.** Later, as you read your journaling, you, too, will be amazed to discover that you are indeed dialoguing with God.



INVITATION TO FAST AND PRAY

For a period of 7 days, OSL members are encouraged to set aside a regular time each day to fast and pray for guidance in **four** specific areas - **for your life and personal ministry, the chapter you attend, Region V111 Council, and for the Order.**

During his term as North American Warden (Director) for The International Order of St Luke the Physician, Rev. Al Durrance introduced this important exercise which has become a meaningful part of life in the fall of each year for members of the Order.

In preparation for this special time he suggests asking the Lord what He wants you to give up for the fast. For some it has meant doing without food for a day or so, or a meal or part of a meal each day, others have been led to give up watching TV, and another reports being led to give up thoughts of fear by turning them over to the Lord specifically during the fast.

It is helpful to head up a separate sheet for each of the four areas and to have on hand for recording guidance during prayer times.

Members are encouraged to set aside a specific time each day for prayer and to focus on listening.

Consider sharing the results of any leading for your ministry or chapter at your next chapter meeting or with a chaplain. Lone Members, who have no nearby chapter to attend, are invited to share with Region 8 Lone Member representatives: Beula Cooke RR #1, Oxford Mills, K0G 1S0, 905-428-9053, beulac@sympatico.ca, or Jim Graham, 1267 Pinecable Rd, Horton Township, K7V 3Z8, 613-432-9223 jamesb@renc.igs.net.

Guidance for the region and the Order in general may be communicated directly to the Regional Director, Rev. Canon David A.P. Smith, 5 Railway Street Perth, Ontario K7H 2Z6 Phone: 613 267 3421 Fax: 613 267 3421, e-mail: dap.smith@sympatico.ca

May God richly bless you as you participate in this important time apart with Him.

COMING EVENTS

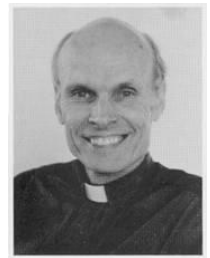
If received by March 1, 2006 your notice of coming events (any healing event, any organization) will appear in the Spring Newsletter in April

For on-going up to date current information on Coming Events, please visit our website at www.oslregion8.org/coming_events.htm

To receive advance notice by email when new events are announced join the free email service at www.oslregion8.org/sign_up.htm

Nov 4-6, 2005 - Perth, ON: OSL PARISH CONFERENCE. St. James, Perth, will host guest speaker, The Rev. Bob Hartley.

Rev. Hartley was ordained in the Anglican Church in 1963. He earned his Masters Degree in Pastoral Counseling at Boston University in 1966, and has held a Certificate in Spiritual Direction since 1991. Bob is a Clinical Member of the Ontario Society of Psychotherapists since 1996, and has worked extensively with people in pain as a pastor and psychotherapist in a spiritual context. Over the last 10 years he has led more than 300 workshops. Rev. Hartley is the founder of Renewed Vision Ministry. For more information please call **St James' Anglican Church, 12 Harvey St at Drummond, Perth, ON K7H 1W4, Phone 613-267-1163** [go to map](#)



The map is also available on our website at www.oslregion8.org/coming_events.htm

Please consider a donation to support the work of the Order of St Luke in Ontario. An income tax receipt will be issued for any amount \$10 and over. Please make your donation payable to OSL Region V111 and address it to Mrs. Sandra McColl, Treasurer, General Delivery, Woodview, ON K0L 3E0. Thank you for your support.

Newsletter by Email or Website Helps Region V111 Reduce Costs

Unless you are passing your newsletter on to others, receiving it via email or reading it on our website is much **faster** than waiting for a copy to arrive in the mail. You will also receive it in **color** and will be able to click on **convenient links to more information**. If you would like to help Region V111 reduce printing and mailing costs send an email to editor@oslregion8.org and tell him to send your copy via email and/or to advise you when it has been posted to the website. Include your postal delivery address so it can be removed from the postal mailing list. If you prefer, you are welcome to continue receiving the printed version and add the email as well (sign up for email as noted above) **Thanks!**



7 Days without prayer makes one weak