



# The Newsletter

[www.OSLregion8.org](http://www.OSLregion8.org)

SPRING 2006

**The Newsletter seeks to encourage interest in Christian healing** and is published by The International Order of St. Luke the Physician, Region 8 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 or by email at [www.oslregion8.osl](http://www.oslregion8.osl) "contact us" 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](mailto:dap.smith@sympatico.ca). For more information regarding OSL please visit our website at [www.oslregion8.org](http://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.

Inside	Page
<b>Aftercare for Inner Healing</b>	<b>1</b>
<b>Annual Healing Conference</b>	<b>8</b>
<b>Director's Doin's</b>	<b>5</b>
<b>How To Pray For The Aging</b>	<b>3</b>
<b>Protecting Yourself – Spiritually</b>	<b>6</b>

An application for membership in The International Order of St Luke the Physician is available at [www.OSLregion8.org](http://www.OSLregion8.org)



**"...Not my will but Thine be done"**  
(St. Luke 42:22)

## **AFTERCARE FOR INNER HEALING** by The Rev Al Durrance

The normal context for Christian Healing ministry is a community of God's love where He can send His people to be loved into wholeness. While privacy is to be respected and confidentiality kept sacred, there must be at least one loving person to whom a seeker can relate completely and without fear.

Every one of us needs at least one SAFE person. We need someone to whom we can open our entire hidden life without fear of rejection. There is a need for a praying

person who will help us bring all of our needs to God without criticism. There is a need for a counselor who is willing to share the sensitive things of her own life as a means to help us handle ours.

When someone is going through inner healing of any kind, they are experiencing changes within that impact the very ground of their own identity. As God begins to remove or alter some of the interior forces that have determined my behavior in the past, there is a time of readjustment in getting acquainted with the new ME.

When I do not react to the same things in the same way, I must have time to adjust to those basic changes God has wrought. There may be a new freedom in my life, but there is also a strangeness to the new. When I am not compelled by some force that has determined a lot of my life, I may be freer than before, but I must also find an appropriate way to act. When the old me is changed, I need to practice becoming the new ME.

When we are involved in Inner Healing, we must be aware of the needs of those who come seeking healing. We are not to pray and assume that it is a done deal. We are to continue to pray for the complete healing of the person, and we are to seek to surround that person in love until the new person begins to emerge.

### **THE NATURE OF THE CHANGES**

When I make a confession to God in the presence of another person, I often find a freedom from guilt that I have not known before. I must practice forgiving myself, and others. When my habitual guilt has become a way of life to me, I must practice habitual reception of grace if I am to learn that it is permissible for me to be free from the fear that tells me that I have no right to be normal.

There is a need for someone to love me and help me receive the changes that are occurring within me, and which leave me wondering about what others see happening in me. There must be someone who is available to me, one that I can call, who will listen to me talk my way through the changes I am experiencing as God begins to set me free within from the images that have held me bondage in the past.

When I experience Healing of Memories, my reaction patterns will often change. I no longer react to the past from which I have been set free. I must learn how to respond to God in the present. I must be able to assimilate the new found freedom that I have been given and develop the habit of seeking God's will in the present that I might grow out of my bondage to the past and learn to live with God in the now.

As I seek to walk with God in the present, I would do well to have someone with whom I could share the changes that are occurring within. As I move out of one set of bondages, God is free to bring another set to the level of consciousness. When He does, I will need prayer for the new one He reveals. God is not equipping me to live in isolation. He is equipping me to live in a community, and become an expression of His presence to the others in that community.

When I experience some form of deliverance, whether it is from Satan or some spirit of the flesh or some alter ego or

some other bondage that grips me from within, I need someone who will be available to me to talk my way through the transition to become free to walk in Holy Spirit rather than be compelled by some spirit of bondage.

If I have been walking out a path that is chosen by Satan, I need to learn to walk in the Spirit in a path that is chosen by God. If I have been walking a path wherein I have been driven by anger or fear, I must learn to walk in the Fruit of the Spirit which are the character of Jesus Christ, the love and joy and peace being formed in me.

### **PRAYER TEAM CONCERNS**

When ministering using any of the inner healing tools, the prayer team should be ready to help the seeker find some measure of after care. There is no way that we can force fellowship on anyone who does not desire it, but we can make sure that it is available to them.

Inner healing is much like tending a garden. The intent of the garden is to bear fruit. There are times when the weeds make the plants of the garden unfruitful. We pray to remove weeds from the garden so the fruit might grow. Confession will not generate the love which must displace the guilt, but it will get rid of the guilt and unforgiveness that seem to block the growth of the love. We remove the weeds where they are choking the fruit.

The prayers for the healing of memories will not make people respond in love, but it will remove the weeds that keep the people from responding in love. They must learn to bear the fruit when the weeds are gone from the garden so the fruit is free to grow. Someone who is set free from some spiritual bondage through a ministry of deliverance or exorcism will not be free until they are bearing fruit. Holy Spirit must enter to bring forth the fruit of the Spirit. Pulling weeds will not bear fruit, but it will set the garden free to grow fruit that is no longer bound by the weeds.

We should stay in touch with the seeker so that more prayer might be offered where it is needed. There should be an ear available for them to talk through some of the inner feelings so they might get a grip on the new freedom that must find expression as it grows within the seeker.

There must be a development of a personal prayer life in the one who is seeking more freedom. The prayer team must be prepared to help the seeker find someone who can help them with that quest. There would be great help in frequent visits the altar for Holy Communion, and where it is indicated, further Confession and the Absolution which follows.

It would be helpful to anyone who does not have a Rule of Life that will help them bring order into their lives. It is a matter of deciding what is needed for growth into the new person who is being set free from bondage to walk in the freedom of God's loving presence.

Does my discipline in seeking my new life include an adequate practice of prayer? Am I making it a point to be prepared when I come to the altar for Holy Communion to give my entire being to God as my offering, and receive His resurrection life as His offering to me? Am I willing to read

the Holy Scriptures regularly to receive the revelation that God gives me there? Am I willing to share with others the love God has given to me?.

Am I in some relationship with at least one person who will hold me accountable for keeping my Rule so that I do not lay aside an area that is unpleasant?.

Inner Healing is not just another pray and go operation. It is a process of change in which the person who has received the ministry must then find stability within the community of God's love wherein they found the healing power of God that set them free.

*Rev. Al Durrance is Director Emeritus, The International Order of St Luke the Physician, Faculty Member, School Of Pastoral Care, author and popular conference speaker. He and his wife, Julie, live in Jacksonville FL.*

---

## Should We Pray About Aging? by Francis MacNutt

Just last week, I read that Oral Roberts is 88 years old, and his beloved wife Evelyn died last year. Again, it brings up a question we faced in an earlier newsletter: Are we supposed to fight against the aging process? The amazing thing to me is that although I've read many books on healing and heard many talks, no one, to my knowledge, has addressed the universal problem: we all grow older. Are we supposed to "go gently into the night?" Now that I'm facing it myself (at the age of 80), I need to ask this question. This question is daily reinforced by looking at our dog, Chewy, who is a big malamute and often falls over just trying to get up off the floor.

Since some of you are getting up in years, and all of you know someone who is struggling with the problems of age, I'll try here to share some thoughts about how to pray for the aging process.

In the first place, aging does not mean you have to be sick. I keep praising God that I am relatively healthy: my eyesight and hearing are still excellent. And yet, the effects of aging are in many ways like being sick: You may limp, and you may hurt.

Twenty years ago I was still able to sign up for 10K races (6.2 miles), but now I slowly walk along those same paths - and my knees now hurt from the pounding they once took. The joints have worn down in a natural process. (It's like Judith's faithful 1994 Toyota Camry, which she traded in last week. Over the years, it served us well, but now the motor and upholstery show the effects of wear.)

Since aging is touching me personally, I've been reading a little about it. Once thing we all realize is that our bodies peak physically when we are about 25, then slowly start to decline - a process which hastens sharply toward the end. Studies show that our immune system loses its strength, enervated by the diseases our bodies fight off throughout our lives, and becomes weakened in its ability to keep us strong and healthy. A health report from Harvard tells us that 215,000 people in the U.S. die every year of sepsis, a bacterial infection, and that in 2001, 62,000 died of flu or pneumonia. As the body ages, it loses its ability to fight off

disease, and the elderly more often than the young fall prey to cancer.

It's as if God, our creator, fills us with an initial burst of life which enables us to grow from a microscopic joining of two cells to an incredibly complex organism of over a trillion cells, then some of that life-giving force gradually starts fading away.

As Ecclesiastes writes: *Remember your creator while you are still young, before the bad days come...before the sun and the light grow dim...when strong men are bent double...when going uphill is an ordeal and you are frightened at every step you take.....the dust returns to the earth from which it came, And the Spirit returns to God who gave it. (Eccles. 1:2a,3b,5,7)*

## Good News

You will be glad to hear - if you haven't already - that being a "spiritual person" is, generally speaking, a great boost to your health. Our friend, Dale Matthews, M.D., who directed the study we did on praying for patients with rheumatoid arthritis<sup>1</sup> has written *The Faith Factor*<sup>2</sup>, which lists a number of studies that show how being a person of faith improves one's health. For example, the Strawbridge Study, which followed 6,928 persons, found that people who frequently attended religious services had mortality rates 36% lower than those who rarely attended services.<sup>3</sup>

Harold Koenig, M.D., has conducted more than 25 research studies at Duke University Medical Center which explore the positive relationship between spirituality, prayer and health.<sup>4</sup> Altogether, more than 500 studies have documented the positive relationship between spirituality and health. Nine out of ten Americans believe in the power of prayer, and a remarkable three in ten report instances of a profound physical, emotional or spiritual healing.<sup>5</sup>

## But Still There is a Remedy

As Ecclesiastes wryly notes: *"There is a season for everything... A time for giving birth, A time for dying..." -Eccles.1-2a*

In spite of the inevitability of death, I believe that, ideally, our hearts should just stop when the time comes, and that we need not fall prey to sickness. I would like to think we could leave this world and our friends in full possession of our mind and our senses. We know this doesn't always happen, but I believe we can still pray for the healing of any sickness that is attacking our immune system - such as pneumonia or cancer. Humanly speaking, our natural defenses slow down as we grow older, but that, it seems to me, is even more reason - not less - to pray for God's strength and life to enter our bodies and minds. As I see it, all the studies show that there is continual struggle going on between the forces of life and death in every aspect of our being. Every day, more and more of our being is wearing out.

Every day, then, we need prayer to counter the forces of dissolution and death. "Give us this day our daily bread." It isn't just one prayer for healing every six months. It's asking for the life of Jesus to fill us continually. And, of course,

such practices as receiving the Lord's Supper continually build up and renew this life. There is a need to pray continually and never lose heart (see Luke 18).

### The Great News

We all know what the great news is: that when our time comes to die, what seems like death is just an entrance into a newer and greater life:

*After this perishable nature has put on imperishability and this mortal nature has put on immortality, then will the words of Scripture come true: "Death is swallowed up in victory. Death, where is your victory? Death, where is your sting?"....Thank God, then, for giving us the victory through Jesus Christ our Lord. (Rom. 15:54-56*

#### Footnotes:

<sup>1</sup>"Effects of Intercessory Prayer on Patients With Rheumatoid Arthritis," *Southern Medical Journal*, Vol. 93, No. 12, Dec. 2000, pgs. 1177-1186.

<sup>2</sup>New York: Penguin Books, 1998.

<sup>3</sup>Ibid., p. 158.

<sup>4</sup>Chester L. Tolson, Ph.D., and Harold G. Koenig, M.D., *The Healing Power of Prayer* (Grand Rapids, MI: Baker Books, 2003), p. 19.

<sup>5</sup>Ibid., p. 13.

## HOW TO PRAY FOR AGING

By Francis MacNutt

As a practical follow up to the article on aging in this newsletter, I want to share some ideas on what you can actually do about this universal problem.

In the first place, if the elderly are suffering from sickness, such as cancer, you can do what you already have learned to do: namely, you can pray for healing.

The new insight we are discovering, however, is that we can be basically healthy, yet suffer like the sick. We are not exactly sick, but the joints ache and we start to bend over as the forces of life gradually lessen. It's like the law of entropy, which describes how energy continually sinks to a lower level. We also can compare it to driving a good used car; there always will be wear and tear no matter how well we take care of the car. Just as sludge builds up in our car's motor, globules of fat clog up the veins and arteries, it's just a law of nature. Our "tent," as Paul says, is eventually folded up and taken down.

What we find is that this is a battle, a struggle, that goes on every day. It's not like praying for a disease or a tumor, which Jesus can dissolve in one prayer. When a disease is healed, it's all over and done with, and you praise God. The forces of dissolution are at work every day: a struggle goes on all the time between the energy of life and the opposing forces of weakness and infirmity. We are reminded of that part of the Lord's Prayer which asks God to give us this day our daily bread and deliver us from evil (or the Evil One). We pray not once but continually, every day.

So, since the possibility of an advanced and healthy old age is a blessing held out to us in the Scripture, and is a wider application of what we believe about Jesus' general

desire to heal, I propose that we pray for the elderly, with the laying on of hands, every day. We can pray to strengthen the forces of life both in our minds and our bodies. (By the way, we heard recently that a friend, whose wife has long suffered from Alzheimer's disease, and who has been praying for her for years, now tells us that his wife is recovering her mental health!)

Clearly, this kind of frequent, if not daily, prayer is not emotionally exciting. We are praying to stop the slow advance of aging, and we can't actually see this take place. If a glacier slows down, how can you tell? At the end of the year you say, "Thank God, my husband — my wife, or my friend — is still in pretty good shape." To be in the same physical and mental condition at the end of your 70<sup>th</sup> year as you were on your 69<sup>th</sup> birthday is a triumph, isn't it? But you don't actually see it taking place. Fidelity to this kind of prayer takes patience and resolve. It probably shows even more faith than when we pray once for someone who suffers from a terminal illness. Aging is terminal, too, but there is nothing dramatic in slowing it down.

What a wonderful thing it would be if Christians in nursing homes could learn to pray for one another. Judith and I try to pray five minutes of soaking prayer for each other every morning. It's very quiet, very peaceful — nothing dramatic, yet we always wish it would never end. In a way, it's a perfect beginning and the best part of our day.

Since I haven't read anything about this kind of prayer (so I have no book to recommend), I think we are really on to something. See what you think about this kind of prayer. Try it.

Something you can tell, though, is whether or not the aches and pains you may have been suffering lessen or even disappear. Also, the swelling that some experience from the grinding of bone upon bone may gradually lessen. When that happens you should be able to tell a difference.

Another suggestion: since making up a new prayer every day can become tiresome, you might try praying in English once a week, then praying in tongues on the other days of the week. In that way you can practice the presence of God and gently rest in God's presence.

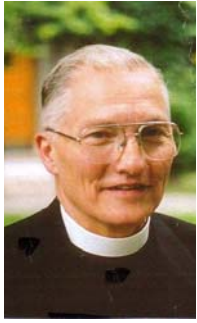
Let us know what happens (or, perhaps it's what doesn't happen). The prayer may not be all that exciting, but this discovery is in itself, I think, very exciting!

*Above articles are re-printed with permission from The Healing Line, newsletter of [Christian Healing Ministries](http://www.christianhealingministries.org), Jacksonville, FL, founded by Dr Francis and Judith MacNutt*

### COMING EVENTS

The deadline to have your notice of coming events included in the Fall issue of *The Newsletter* - to be published in October - is September 15. Notices will be posted immediately on the website when received and will be communicated as advance notice to members of the OSLregion8 email service at the same time. Send your notice to the editor by mail or by clicking on the link at [www.oslregion.org/coming\\_events.htm](http://www.oslregion.org/coming_events.htm) To receive advance notice join the mailing list at [www.oslregion8.org](http://www.oslregion8.org)

## THE DIRECTOR'S DOIN'S



March, 2006

Now that OSL wardens, at least in North America, have become "directors", I regard myself no longer as a "Wandering Warden" but a "Doing Director". Whether or not this is important I am not sure!

I had thought that this would be my final report since my second term is to come to an end this June at the Annual

General Meeting during the Regional Conference, and according to the OSL bylaws I am not allowed to continue into a third term. Up to this moment (mid-March) we have not been successful in finding someone who is both willing and free to replace me, but a letter from the North American Director, Archdeacon Larry Mitchell, tells me that it might be possible for me to carry on despite the bylaws. I am not sure if I am happy about this prospect, for several reasons, but I do not want to see the Order left with no Director in this region.

In that I was anticipating stepping down as Director in June I was not planning to attend the North American Conference this year. Instead I purchased a ticket to Turkey in order to take part in a study and tour entitled "In the Steps of St Paul" put on by St George's College, Jerusalem. I am really looking forward to it, and I have been able to finance it from the proceeds of some interim parish work I was appointed to last year, but this means that Phyllis Beauchamp, of London, Ontario, will be the sole representative of our Region at the North American Director's Council meeting in San Antonio when it meets at that time before the N A Conference.

Over the past several months I have not been that busy with OSL work which probably reflects that my time as Director is drawing to a close. Instead I have been assisting from time to time in several of the rural Anglican parishes around Perth, and in my own parish of St James as well, and of course I am the chaplain of our local OSL chapter.

I am anticipating, however, three OSL events that are coming up this spring. During Holy Week on three successive evenings I have been asked to give a series of three talks at St Mary Magdalene's Church, Napanee. I have chosen to speak on "Christ's Ministry and Ours", stressing our Lord's healings as demonstrations of the coming Kingdom of God. Then Rathwell United Church Chapter in Ottawa has asked me to come on a Sunday evening in May to help in leading their monthly Healing Service there and induct some new members. Thirdly, on Trinity Sunday, 11<sup>th</sup> June, Scarborough Chapter is celebrating its 20<sup>th</sup> anniversary as a chapter and I am invited to preach and celebrate at St Timothy's Church, Agincourt, that day. I deeply appreciate being able to participate in these events.

We were all shocked, of course, by the sudden death of the Reverend Peter Bishop of Lakefield last December. I was not able to attend the funeral but I did represent the Order at the visitation in the funeral home the day

before. The Lakefield OSL chapter depended hugely upon Peter's organizational skills, but thanks to the Reverend Bob Hartley the chapter is being put back on its feet once again.

The Thunder Bay chapter appears to be undergoing a resurrection. I have been in touch with the Reverend Gordon Holroyd, an assistant priest at St Paul's Parish there, and thanks to his efforts interested people are being brought together to pray and reestablish the chapter there once more.

I am looking forward to the Regional Conference which this year will be held on Friday evening and Saturday, the 2<sup>nd</sup> and 3<sup>rd</sup> of June at Catarauqui just west of Kingston. Christ Church Parish Centre in Catarauqui is a brand new facility with all the latest amenities. I have not yet seen it but I have heard about it and have seen the very impressive pictures on their parish website. We are grateful for the kindness of Archdeacon Ed Dallow in allowing us to hold this year's conference there. The speaker, of course, will be Canon Mark Pearson from near Boston, an accomplished conference leader of great insight and experience. It promises to be a great conference and I do hope and pray that people will take advantage of it.

Finally, let me add a reminder about our OSL display. This is available for conferences, meetings or any kind of gathering simply for the asking and for paying the cost of transportation. I try to keep it up to date, and I think it is an attractive and appealing way to convey to people what the Order is and what it is all about. Simply phone me (613-267-3421) or email me ([dap.smith@sympatico.ca](mailto:dap.smith@sympatico.ca)) to see if it is available and I will try to either send it in someone's car or, if need be, ship it by bus.



Also the excellent teaching series put out by Christian Healing Ministries (Francis McNutt, Norma Dearing, etc.) on video is available for borrowing when not in use.

David

**The Rev. Canon David A.P. Smith**  
Director, Region V111  
[dap.smith@sympatico.ca](mailto:dap.smith@sympatico.ca)

**A Mini-Report of the  
REGION VIII COUNCIL MEETING**

**25<sup>th</sup> March, 2006, at St John's Church, York Mills,  
Toronto**

The meeting began at 10:00 a.m. with ten persons present, three sending regrets, and opened with prayer for guidance for Anglican Diocese of Toronto Bishop-elect, Patrick Yu, to be ordained that day, and for the Rev'd Peter Bishop, OSL chaplain, who was killed last December. Amongst other business:

- began with several robust devotional songs led by the Rev'd Murray McColl on the piano;
- heard from Archdeacon Gordon Simmons of Sarnia and the Rev'd Ruth Smith of Belleville and agreed to accept their inability to attend council meetings but keep them informed;
- learned that Ed Tennant, secretary, would resign after the annual General meeting as he has been engaged to teach in a Christian school in South Korea, and that the London group continues as an associate group to the OSL although not a chapter;
- accepted the offer of Cecile Harvey-Francis to organize a team to stuff, stamp and send out the Newsletter again this Spring;
- celebrated the Eucharist in St John's chapel at noon observing the Feast of the Annunciation of our Lord to the Blessed Virgin Mary;
- moved that the following nominees be accepted onto the Council: Deacon Jacquie Bouthéon (to a second term), Carol-Anne Foty (to a second term), Beryl Rawlings-Young of Smiths Falls (to replace Colin Campbell), and Sr Jocelyn SSJD (to replace Ed Tennant);
- was told that although a number of persons had been approached no one yet has been found to replace the present Regional Director, Canon David Smith, whose second term expires this June, but that with the permission of the North American Director, he was prepared to continue in office until such time as a replacement for him is found;
- provided funding, both registration and travel, for Phyllis Beauchamp to attend the NA Director's Council meeting and the NA Conference in San Antonio, Texas, this June;
- approved the plans for the Region VIII Conference to be held in Kingston this 2<sup>nd</sup> and 3<sup>rd</sup> June;
- agreed to hold the 2007 Regional Conference in Perth at St James' Anglican Church and asked the Director to invite Archdeacon Larry Mitchell, OSL North American Director, to be the speaker;
- discussed possible venues and speakers for the 2008 conference;
- noted the date of the Annual General Meeting, this 3<sup>rd</sup> June, to be held during the annual conference in Kingston;
- set the date of the Fall Council meeting for 16<sup>th</sup> September at St John's Church, York Mills, Toronto;
- adjourned at 2:40 pm.

**PROTECTING YOURSELF – SPIRITUALLY**

by The Rev. Robert J. Kerner

"Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour. Resist him, standing firm in the faith, because you know that your brothers (and sisters) throughout the world are undergoing the same kind of sufferings." 1 Peter 5:8-9 NIV

The followers of Jesus must focus their gaze upon their Lord assured of His victory, and walk without fear or without an inordinate attention to the devil. However, we must walk in his victory with our eyes opened to the reality of the battle around us as the Church Militant. As our Lord did, we must be wary of the Enemy's tactics and use the means given by our Lord in protecting ourselves as we do this work.

Jesus, Himself, was often under attack from His adversary in both open and covert ways, directly and through people. In Luke's account of the temptation scene in the beginning of Jesus' ministry, he ends it with this telling phrase: "When the devil had finished all this tempting, he left Him until *an(o)ther opportune time.*" (Luke 4:13)

Like Jesus, if we are moving in the power and under the guidance of the Holy Spirit, we are a threat to Satan and his work. When we are sharing in Jesus' ministry doing the work of the Kingdom of God, doing what He has called us to do, we are coming against the Kingdom of Darkness. We can expect attack.

My wife, Sandi, and I have been aware that, when either or both of us were to teach, preach, lead a retreat, minister healing, or spiritual counsel, or to do anything that shares in Jesus' ministry, we would experience attacks. Things would happen to us (or *between* us) which would attempt to oppose the ministry, to distract our attention or to harass us. These attacks would happen before, during, or after the ministry event - and we would "brace ourselves" for attack. However, since praying for protection on a regular basis in the manner which I will describe herein; we have noticed a significant decrease in the attacks. Our adversary's four areas of attack seem to be deception, accusation, temptation and harassment, and we need protection from all.

One very effective, protection system is given to us in Ephesians 6:10-18 "Put on the whole armor of God..." I have found a decided reduction in spiritual attack in my ministry since I have come into a daily discipline of prayer which includes and utilizes the "armor of God" as an outline. Each morning, often in the shower, I quickly pray through and appropriate the armor piece by piece - and pray accordingly to each one's possible application. What follows is an expanded application of the armor by way of meditation and prayer.

**A. The Helmet of Salvation**

Have I received the gift of Salvation? Each day I recommit my life to Jesus my Saviour and Lord and receive His gifts. I ask protection for my mind - against negative thoughts, holding captive every thought for Christ and praying for the "renewal of my mind".

---

**Have you provided feedback to School of Pastoral Care yet? Please visit [www.schoolofpastoralcare.net](http://www.schoolofpastoralcare.net)**

### **B. The Breastplate of Righteousness**

Am I living in a right relationship with God? Am I in a state of grace? Do I need to repent from any wrong doing? I pray against, and ask for protection from any temptation which may come my way that day, asking for the grace to resist it. I also pray protection over my heart (emotions) and my identity - praying a defense against accusation.

### **C. The Belt of Truth**

In taking the belt of truth, I pray for protection against deception - that I may be given discernment to recognize and to reject the lies of the Enemy.

### **D. The Shoes of the Gospel of Peace**

Am I a peacemaker? Is there anyone whom I have not forgiven? If I am in this situation I need to ask forgiveness and repent, and to release forgiveness and to ask for healing. Then, I pray protection against internal and external harassment.

### **E. The Shield of Faith**

I take this shield as I ask protection over doubts and fears and the grace of victory in them. I pray to focus my mind on Jesus to trust him in times of uncertainty and danger.

### **F. The Sword of the Spirit**

I ask for openness to the Word of God for me this day.

### **G. Pray in The Spirit**

Few things are more effective in spiritual warfare than praise and worship - especially "in the Spirit", i.e., the gift of tongues. Time spent praying in our prayer language each day opens us up to the Holy Spirit's power and insight.

Finally, Ephesians 6:18 concludes with an exhortation to "intercede" - lifting others up to the Lord in prayer focuses our attention off ourselves and onto the Lord and others.

I pray that this sharing may help others to victory on the front lines - those of us working for the renewal of the church and the further establishment of the Kingdom of God. Let us pray for one another!

**Jesus Christ is Lord!**

*The Rev. Robert J. Kerner is a frequent contributor to The Healing Line newsletter published by [Christian Healing Ministries](http://www.christianhealingministries.com) Jacksonville, Florida*

### **Conveners, Chaplains and Members of Region V111 Council**

**Your assistance is requested to update your information for the website now, and also for a revised Directory that will be printed in time for distribution at the Annual Conference in June.**

Conveners please check your listing at [www.oslregion8.org/chapters.htm](http://www.oslregion8.org/chapters.htm) Chaplains at [www.oslregion8.org/chaplains.htm](http://www.oslregion8.org/chaplains.htm) and Council at [www.oslregion8.org/council.htm](http://www.oslregion8.org/council.htm)

**Click on the link at the top of your page to complete a form to update your information.**

**Your prompt attention is appreciated. Thank you!**

## **FACING THE CRUNCH**

**By Canon David Smith**

Our treasurer, Sandra McColl, recently told the Council that although we still have a respectable bank balance it is dwindling and that at the present rate of erosion it could be gone in another two years!

Over the past eight years we have enjoyed a financial situation that has been, I would think, the envy of most other OSL Regions. The very successful North American Conference held at York University, Toronto, in 1999 gave us a tremendous financial boost. As a result we have been able to do a variety of things: for instance we have purchased the expensive but very useful and attractive Display to promote and explain the Order at conferences and meetings, and we also have the excellent teaching series of videos produced by Christian Healing Ministries (Francis McNutt et al). Both of these are now available to be borrowed by any chapter or group.

Each year we have been able to send both the Regional Director and a regional representative to the Annual North American Warden's Meeting and the North American Conference. Often these meetings and conferences are on the other side of the continent and expensive. The total cost of sending both representatives last year was \$3000, but our Region was thus well represented at these major events, and more importantly it gave them an important educational experience making them more knowledgeable in their work for the Order.

Apart from assisting with the travel expenses of Council members when attending meetings, the other main expense of Council is publishing the Newsletter twice a year. The Newsletter, with the website, is our major means of reaching out with the good news of OSL to the Region.

The major source of income for the Council in the past has been our annual regional conferences, but in recent years these conferences, on account of the decline in registrations, have managed just to pay for themselves.

The Council, therefore, is asking the OSL membership for regular financial support. After all, we do promise at our Induction to contribute "of our means toward the work and objectives of the Order". Although chapters donate one dollar per person per month, the Council is suggesting that individual members make a point of making regular gifts to the Order each year, perhaps on their birthday, or at Christmas or Easter.

If we are not able to replace the funds as we spend them, then, of course, we would have to cut back the work we are now doing. First of all, one or both of our representatives would no longer be able to receive the experience and education of the North American meetings. The last thing we would want to discontinue would be this Newsletter.

An envelope is enclosed for your consideration.

**OSL Region VIII Annual Conference**  
**Fri & Sat, June 2 & 3, 2006**  
**Christ Church, 990 Sydenham Rd, Kingston**

**“Listening to the Holy Spirit”**



**The Rev. Canon Dr. Mark A. Pearson**

Mark lives in Plaistow, New Hampshire, and is a co-founder of the Institute for Christian Renewal established in 1980 to help bring a balanced spiritual renewal to churches and individuals.

Ordained in 1974, Canon Pearson is a graduate of Williams College, Oxford U. and Virginia Theological Seminary, and was awarded the Doctor of Ministry degree by Boston U. in 1999. He is the author of four books. *Christian Healing, A Practical, Comprehensive Guide* was published in 1990 and in a 3<sup>rd</sup> ed. in 2004 and is on the required reading book list for OSL.

**Workshop Leaders**

**1. The Rev. Jack Bennett - "Conversations with God"** Daily communication with God is essential. So we should learn how to communicate through the Bible, through printed or written prayers, and to develop extemporary prayer in depth.

*Jack is a retired clergyman, still active in hospital chaplaincy, ministry to seniors and leads Alpha courses.*

**2. Ms. Donna Dukes - "And the Word of Their Testimony"** Donna has been a wife, mother, teacher, editor, secretary and community activist. In retirement her life focuses on her faith, family, and friends. She believes that **"living with a sense of community is not an option for Christians."** She will be discussing how this reality has formed her decisions and blessed her life.

**3. The Rev. David Ward - "Healing in the twenty-first century" - A hands-on workshop on the theory and practice of healing in our day.** *David Ward was born in England, immigrated to Canada to study Chemistry at Queen's U., where he went on to teach and research in organic chemistry. But God had unexpected plans for him and he now serves as Parish Priest at St Paul's Anglican Church, Kingston.*

**4. Ms. Mary Thompson "Stress and Distress: Healing and Coping Strategies"** The ways we interpret events in our lives can have a significant impact on the amount of distress we experience. We will look at ways of handling stressful events in a healthier, more constructive fashion.

*Mary Thomson MSW, RSW is a professional Mental Health Social Worker at Toronto East General Hospital and in Private Practice.*

**Friday Evening**

6:30-7:30 pm Registration & Sign Up for Workshops  
 7:30-8:00 pm Praise and Worship  
 8:00-8:10 pm Welcome and Announcements  
 8:10-9:00 pm **Address #1**  
 9:00 p.m. Praise & Healing Ministry

**Saturday**

8:30-9:00 am Registration & Sign Up for Workshops  
 9:00-9:30 am Praise and Worship  
 9:30-9:40 am Welcome & Announcements  
 9:40-10:30 am **Address #2**  
 10:30-11:00 am Refreshment Break  
 11:00-12:00 pm Workshops (Choice of Four)  
 12:00-1:00 pm Lunch – provided  
 1:00-1:30 pm Annual General Meeting for Region VIII  
 1:30-2:30 pm Workshops (Choice of Four)  
 2:30-2:45 pm Break  
 2:45-3:00 pm Praise and Worship  
 3:00-3:50 pm **Address #3**  
 4:00 pm Eucharist, Praise & Healing Ministry

**REGISTRATION**

**Name** as you wish it to appear on your name tag

**Address**

**Email:**

**Phone:**

**\$45 Fri & Sat or \$30 Sat - includes lunch Sat**

**Enclosed is \$ \_\_\_\_\_**

**Circle your choice of two workshops**

1      2      3      4

**Make cheque payable to Kingston Tri-County OSL, enclose with registration and mail to Marion Bennett, 114 Purdy Rd, Bath, K0H 1G0**

**Inquiries: [marjack@istar.ca](mailto:marjack@istar.ca)**

**Check [www.oslregion8.org](http://www.oslregion8.org) for hotels, motels, map and more information**

**It's a family affair... see YOU there!**