

MANUAL OF Christian Healing

A Handbook for The Order of Saint Luke the
Physician, and for Other Clergy and
Laity Engaged in the Work of
Spiritual Therapy.



As Edited and Arranged by
Dr. John Gayner Banks,
Founder of The Order of St. Luke

7th Edition
1956

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The Church's Ministry of Healing

INTRODUCTION:

When we speak of "The Church's Ministry of Healing," the reference is not to any particular ecclesiastical usage nor to any particular authority for such. "The Church's Ministry of Healing" comprehends those methods employed by the Church Universal in all its branches which have been handed down from the earliest days. The record of such a Ministry is found in the New Testament, in the Writings of The Fathers, and intermittently throughout the long history of the Church right down to the present day. The healing methods most commonly used have been three: (a) The Ministry of Confession and Absolution; (b) The Laying-on of Hands with Prayer; and (c) Anointing with consecrated Oil, administered with Prayer as taught by St. James. Exorcism is also scriptural and used today.

The Laying-On of Hands

Antiphon. O Saviour of the world, who by Thy Cross and precious Blood hast redeemed us, Save us and help us, we humbly beseech Thee, O Lord.

Here shall be read the 91st Psalm (or a part of the same).

The Psalm shall close with the *Gloria*: Glory be to the Father, and to the Son: and to the Holy Ghost, etc.

Then shall follow The Lord's Prayer. "Our Father, Who art in heaven, etc."

Minister: O Lord, save Thy servant:

Response: Who putteth his trust in Thee.

Minister: Send him help from Thy holy place:

Response: And evermore mightily defend him.

Minister: Help us, O God of our salvation:

Response: And for the glory of Thy Name, deliver us, and be merciful unto us, for Thy Name's sake.

Minister: Lord, hear our prayer:

Response: And let our cry come unto Thee.

Minister: Let us pray.

O BLESSED REDEEMER, relieve, we beseech Thee, by Thy indwelling power, the distress of this Thy servant; release him from sin, and drive away all pain of soul and body, that being restored to soundness of health, he may offer Thee praise and thanksgiving; who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

Minister: I LAY MY HANDS upon thee, In the Name of the Father, and of the Son, and of the Holy Ghost; beseeching the mercy of our Lord Jesus Christ, that all thy pain and sickness being put to flight, the blessing of health may be restored unto thee. Amen.

(Alternative form)

Then an Intercessor, or some friend present, shall say:

God give a blessing to this work; and grant that this sick Person, on whom thou dost lay thy hands, may recover, through Jesus Christ our Lord.

Silent Prayer.

Then the Minister, standing by the sick Person, shall lay both his hands upon the head of the same, saying the words:

IN THE NAME of God Most High, may release from thy pain be given thee, and thy health be restored according to His Will shown in Christ Jesus.

IN THE NAME of Jesus Christ, the Prince of Life, may new life quicken thy mortal body.

IN THE NAME of The Holy Spirit, mayest thou receive inward health, and the peace which passeth all understanding.

And the God of all Peace Himself sanctify you wholly; and may your whole spirit and soul and body be preserved entire, without blame, at the coming of our Lord Jesus Christ. Amen.

Let us Pray. (Silent Prayer)

Minister: The Voice of joy and health is in the dwellings of the righteous.

Response: The right hand of the Lord bringeth mighty things to pass.

O ALMIGHTY LORD, and everlasting God, vouchsafe, we beseech Thee, to direct, sanctify and govern, both our hearts and bodies, in the ways of Thy laws, and in the works of Thy commandments; that through Thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour, Jesus Christ. Amen.

The Blessing — Unto God's gracious mercy and protection we commit thee. The Lord bless thee and keep thee. The Lord make His face to shine upon thee, and be gracious unto thee. The Lord lift up His countenance upon thee, and give thee peace, both now and evermore. Amen.

Note: Except where otherwise stated, this Office is adapted from "The Great Physician" (Banks and Bowen).

Ministers of non-liturgical Churches who use this form of service will make whatever changes they see fit, while retaining the central idea of *Forgiveness* for the patient, as a prelude to Healing.

The Ministry of Absolution

HEALING BY WAY OF FORGIVENESS

The grace of Absolution is to set us free to serve God with a life rescued from the power of evil; it can make us most joyfully sure that we are really and truly forgiven and renewed with spiritual power.

This joyful freedom cannot be ours till we have set ourselves to see what kind of sins we have committed and what kind of good we have failed to pursue. So far as time and strength allow, the sick person will try to see how far he has given way in each respect, and will stir up sorrow for sin in himself, with hearty resolve to put away sin and pursue holiness.

THE OFFICE OF ABSOLUTION

(The Priest will be alone with the sick person, and will be seated so that he can hear what is said.)

Priest — In the Name of the Father and of the Son and of the Holy Ghost. Amen.

O Loving Father, Who dost call us to Thyself, and bid us pour out to Thee the story of our sins, our weaknesses, and our needs; be pleased to hear this Thy child, and when Thou hearest, forgive and bless; for Jesus Christ's sake. Amen.

Penitent — Bless me, father, for I have sinned.

Priest — The Lord be in thy heart and on thy lips, that thou mayest rightly confess thy sins.

Penitent — I confess to God Almighty, before the whole company of heaven, and you, my father, that I have sinned in thought, word, and deed, through my own grievous fault. Since my last Confession, which was.....ago or, "during my past life"), I accuse myself of these sins:

(Here the penitent should tell out in an audible voice the confession of the sins of which his conscience convicts him.)

For these and all my other sins, which I cannot now remember or do not know of, I am really sorry, purpose to amend my life, and most humbly ask pardon of God, and of you, my father, I ask for penance, counsel, and absolution, and that you will pray to the Lord our God for me.

(The Priest will here give such advice as is needed, and will set a penance, which will usually be a simple act of devotion to be performed immediately after the Absolution. Both of these

should be directed to advance in some point of holiness, which seems to be most needed. A useful penance with those who can do very little is the repetition several times of such words as — "My God, I give myself to Thee," "Thanks be to God", "We praise Thee, O God.")

THE ABSOLUTION

Priest — Almighty God have mercy upon you, forgive you all your sins, and bring you to everlasting life. Our Lord Jesus Christ, Who hath left power to His Church to absolve all those who truly repent and believe in Him, of His great mercy forgive thee thine offenses; and by His authority committed unto me, I absolve thee from all thy sins; in the Name of the Father, and of the Son, and of the Holy Ghost. Amen. The Passion of our Lord Jesus Christ and His infinite merits, the prayers of the saints and holy angels and the whole Church be to thee for the remission of sins, the increase of grace, and the reward of eternal life.

(Note: The Priest will use his discretion in shortening the words to be used by the penitent in case of serious illness. He will be ready to assist the weakness of mental and physical infirmities, remembering how difficult it is for the penitent at such a time to concentrate thought and effort. Especially will he be mindful of the sensitiveness of those who are making a first Confession. The Priest will take all care that the visit be punctual, short, and undisturbed. If possible, it would be well for him to return a few hours later to say a short office of thanksgiving with the patient.)

(Slightly adapted from The Great Physician, by John G. Banks and W. S. Bowen.)

AN OFFICE OF FORGIVENESS

(for individual use)

MEDITATION:

See Isaiah 61: 1-3, and St. Luke 4: 18-21.

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound to comfort all that mourn to give unto them beauty for ashes, and oil of joy for mourning, the garment of praise for the spirit of heaviness."

1. To give beauty for ashes;
2. To give the oil of joy for mourning;
3. To give the garment of praise for the spirit of heaviness.

God forgives by *giving* for our need and lack the virtue or potency exactly suited to our emergency.

"Look unto Me and be ye saved!"

After meditating on the above, conclude your act of devotion (or quest for deliverance) by reciting slowly and thoughtfully the following sentences:

SURRENDER TO THE MOST HIGH

HERE IS MY MIND. I spread it out before Thee.

Forgive Thou its foolishness and ignorance with Thy bright Wisdom.

HERE IS MY LIFE. I offer it to Thee.

Forgive Thou its contrariness to Thee.

HERE IS MY HEART. It is Thine only.

Forgive Thou its restlessness and dissatisfaction.

Forgive its resentments.

Forgive its loves and its hates; its hopes and its fears.

HERE IS MY BODY, I cast it down before Thee.

Forgive its imperfection with Thy Perfection.

Forgive me altogether with Thyself.

Give for myself Thy Self!

(From *High Mysticism*, by Emma Curtis Hopkins.)

Note: This simple service is arranged by Bishop H. Pakenham-Walsh, formerly of Assam, and is taken from his little book *Divine Healing*, published by S. P. C. K., London.

A Service of Anointing

A SERVICE OF ANOINTING

(I venture to set down the service of anointing which I use. I often vary it by other prayers taken from *Prayers for Healing*. — H. Pakenham-Walsh)

Directed Silence — stressing the presence of Christ, the Healer of body and soul, in His wisdom, love, and power.

PRAYER FOR FAITH

Minister: Without faith it is impossible to please Him, for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him (*Heb. xi. 6*).

All: Lord, increase our faith.

SILENT PRAYER

Minister: Let us listen to the promises of our Lord Jesus Christ; after each of them let us say together, *Lord, I believe, help Thou my unbelief.*

Jesus said, Verily I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them (*Matt. xviii. 19, 20*).

Lord, I believe, help Thou my unbelief.

Jesus said, Verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you (*Matt. xvii. 20*).

Lord, I believe, help Thou my unbelief.

Jesus said, Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them (*Mark xi. 24*).

Lord, I believe, help Thou my unbelief.

Jesus said, These signs shall follow them that believe: In my name* [shall they cast out devils; they shall speak with new tongues: they shall take up serpents, and if they drink any deadly thing it shall in no wise hurt them;] they shall lay hands on the sick, and they shall recover (*Mark xvi. 17, 18*).

Lord, I believe, help Thou my unbelief.

*The part in brackets may be omitted if desired.

Jesus called the twelve together, and gave them power and authority over all devils, and to cure diseases. And he sent them forth to preach the kingdom of God, and to heal the sick. . . . After these things the Lord appointed seventy others, and He said unto them, Into whatsoever city ye enter . . . heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you (*Luke ix. 1, 2; x. 1, 8, 9*).

Lord, I believe, help Thou my unbelief.

Jesus said, Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father, and whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son. If ye shall ask me anything in my name, that will I do (*John xiv. 12, 14*).

Lord, I believe, help Thou my unbelief.

Let us listen to the words of St. James, the Apostle of Christ:

Is any among you sick? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him. Confess therefore your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working.

Lord, I believe, help Thou my unbelief.

Let us confess our sins to Almighty God, first observing silence for recollection.*

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, Against Thy Divine Majesty. Have mercy upon us, Have mercy upon us, most merciful Father; For Thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please Thee in newness of life, To the honour and glory of Thy Name; Through Jesus Christ our Lord. **Amen.**

THE ABSOLUTION

Almighty God, our heavenly Father, who of His great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Him: Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. **Amen.**

**The confession and absolution can be omitted if the sick person have received absolution privately.*

Let us pray for all sick and distressed people:

SILENCE FOR RECOLLECTION

O King of peace, give to us Thy peace in concord and love: possess us, O God, beside Thee we know none other: we are called by Thy Name: quicken all our souls, and the death of sin shall not have dominion over us, nor over all Thy people.

Them that are sick, O Lord of Thy people, visit in Thy pity and mercies, and heal. Avert from them and from us all sickness and infirmity; drive away from them the spirit of weakness; raise up again them that are lying in long sickness; heal them that are vexed of unclean spirits.

To every Christian soul that is in trouble, and that is a petitioner to Thee, give mercy, give remission, give refreshment.

O Lord, heal the diseases of our souls, and cure our bodily weaknesses, O Physician of souls and bodies; Overseer of all flesh, oversee and heal us by thy salvation. Fill our hearts with joy and gladness, that we always, having all-sufficiency in all things, may abound unto every good work in Christ Jesus our Lord. **Amen.***

Let us pray for the healing of N.:

O Almighty Father, who dost heal both the bodies and the souls of men, who didst send Thine only-begotten Son, our Lord Jesus Christ, to heal every disease and sickness, and to redeem us from death: deliver this (or these) thy servant (or servants), we humbly beseech Thee, from all infirmities both of soul and body, which do hinder him and quicken him by the grace of Thy Christ: for Thou art the fountain of healing, O our God; and unto Thee do we give the glory with Thine only-begotten Son, who with Thee and the Holy Ghost liveth and reigneth ever one God, world without end. **Amen.****

O God of heavenly powers, who by the might of Thy command drivest away from men's bodies all sickness and all infirmity, be present in Thy goodness with this (or these) Thy servant (or servants), that *his* weakness may be banished and *his* strength recalled; and that *his* strength being thus recalled, *he* may bless Thy holy Name, through our Lord Jesus Christ.

Amen***

SILENT PRAYER

Let us sum up our petitions in the words which Christ himself has taught us and say:

Our Father . . . for ever and ever. **Amen.**

Then while the congregation remain kneeling, the minister shall stand and say:

**Liturgy of St. Mark (second century).*

***Gelasian Sacramentary (fifth century).*

****Gelasian Sacramentary.*

Our Lord Jesus Christ be near thee to defend thee, within thee to refresh thee, around thee to preserve thee, before thee to guide thee, behind thee to justify thee, above thee to bless thee, who liveth and reigneth with the Father and the Holy Spirit, ever one God. **Amen.***

Then shall the clergy lay their hands together on each of the sick persons, and one of them shall say:

N., the power of the Holy Ghost be upon thee, to heal all thy sickness, to heal all thy diseases, to comfort all thy sufferings; and may thy spirit and soul and body be preserved entire, without blame, at the coming of our Lord Jesus Christ. Faithful is He that calleth, who also will do it.

Then shall the minister make the sign of the cross with the oil on the forehead of each of them, saying:

N., I anoint thee with holy oil in the Name of the Father, and of the Son, and of the Holy Ghost. **Amen.**

Then shall he say:

As with this visible oil thy body outwardly is anointed; so our heavenly Father, Almighty God, grant of His infinite goodness that thy soul inwardly may be anointed with the Holy Ghost, who is the Spirit of all strength, comfort, relief, and gladness; And vouchsafe for his great mercy to restore unto thee thy bodily health, and strength to serve him; and send thee release of all thy pains, troubles, and diseases, both in body and mind. And however His goodness shall dispose of thee, we His unworthy ministers and servants humbly beseech the eternal Majesty to deal with thee according to the multitude of His innumerable mercies; who also vouchsafe mercifully to grant unto thee ghostly strength by His Holy Spirit, to withstand and overcome all temptations and assaults of thine adversary, that in no wise he prevail against thee, but that thou mayest have perfect victory and triumph against the devil, sin and death, through Jesus Christ our Lord; who by His death hath overcome the prince of death, and with the Father and the Holy Ghost evermore liveth and reigneth God, world without end. **Amen.****

Then shall the minister remove the oil from their foreheads with a piece of cotton wool or cloth, which shall be afterwards burnt.

Then shall the minister say:

Let us in silence make acts of faith and hope and joy.

This is the boldness which we have toward Him, that if we ask anything according to His will, He heareth us: and if we know that He heareth us, whatsoever we ask, we know that we have the petitions which we have asked of Him.

**Tenth century.*

***Abridged from the first Prayer Book of Edward VI.*

SILENCE

PSALM XXIII. (To be said or sung).

The Lord is my shepherd: therefore can I lack nothing.

He shall feed me in a green pasture: and lead me forth beside the waters of comfort.

He shall convert my soul: and bring me forth in the paths of righteousness, for His Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff comfort me.

Thou shalt prepare a table before me against them that trouble me: Thou hast anointed my head with oil, and my cup shall be full.

But Thy loving-kindness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

Glory be, etc.

Then shall the minister say:

The Almighty God, who is a strong tower to them that put their trust in Him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence: and make thee know and feel, that there is none other Name under heaven given to man, in Whom and through Whom, thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ.

And after that shall say:

Unto God's gracious mercy and protection we commit thee. The Lord bless thee and keep thee. The Lord make His face to shine upon thee and be gracious unto thee. The Lord lift up the light of His countenance upon thee, and give thee peace, now and evermore. **Amen.**

If the service be held in conjunction with Holy Communion, the preparation part, omitting the words of St. James, can be used before commencing the Communion service. One of the prayers for healing can be used for the Collect, the passage from St. James for the Epistle, and Matt. viii. 14-17, for the Gospel. The intercessory prayer from the liturgy of St. James can be used instead of the prayer for the Church militant, and the prayer for healing, the laying on of hands, and anointing, after the Comfortable Words. Then, after a pause for acts of faith, the service is resumed at the *Sursum Corda*.

Before the Blessing the following prayer may be used:

Grant, we beseech Thee, O Lord, unto Thy servant (or servants) health of mind and body by this Holy Sacrament which *he* has received; and fill *his* heart with everlasting consolations, that being upheld by divine protection, *he* may bless Thee with holy devotion, and ever obtain a part in the benefits which Thou bestowest: through Jesus Christ, our Lord. **Amen.**

After the Blessing Psalm xxiii. may be said or sung.

Note: In his book from which this Service of Anointing is taken, the Bishop tells of his own experience with such services in the Mission Field. He kept records of his work over a period of time, during which he anointed 358 people with Holy Oil.

These records showed the following results:

Number anointed	358
Entirely healed	101
(Seven after surgical operation)	
Improved, then relapsed	7
Markedly improved	70
Somewhat improved	22
Pain greatly alleviated, but died later....	7
No improvement, or no report	141

SHORTENED FORM OF UNCTION

(Where brevity is very important)

Use the Lord's Prayer and any other simple devotion.

Then shall follow this Prayer:

O BLESSED REDEEMER, relieve, we beseech Thee, by Thy indwelling power, the distress of this Thy servant; release *him* from sin, and drive away all pain of soul and body, that being restored to soundness of health, *he* may offer Thee praise and thanksgiving; Who livest and reignest with the Father and the Holy Ghost, one God, world without end. **Amen.**

(Then shall the Minister say)

I ANOINT THEE WITH OIL and I lay my hands upon thee,

In the Name of the Father, and of the Son, and of the Holy Ghost; beseeching the mercy of our Lord Jesus Christ, that all thy pain and sickness being put to flight, the blessing of health may be restored unto thee. **Amen.**

The Blessing

UNTO God's gracious mercy and protection we commit thee. The Lord bless thee and keep thee. The Lord make His face to shine upon thee and be gracious unto thee. The Lord lift up His countenance upon thee and give thee peace, both now and evermore. **Amen.**

Adapted from The Book of Common Prayer,
American Version — page 320.

(Authorized by The Episcopal Church in
The United States of America.)

A Method of Intercession

(Condensed from a booklet by Mary Parnell)

SELF-SACRIFICE is the very heart and core of Intercession. It involves the very laying down of oneself at the feet of God, the putting aside of all personal desires, all personal claims, all personal views, that the welfare of the individual and the will of God may be ensured. Intercession is not imposing my desires, my claims, my views, my will, upon God—but in its highest form is the perfect co-operation with God that His Will may be done. There are five parts to a good intercession.

1. My first step after getting quiet and still is to realize the Presence of God—God Who is Infinite Love, Infinite Wisdom, Infinite Power. Having then realized the Presence of God, I must make my act of self-sacrifice quite simply and naturally. "Oh, my God, take all the love of my heart—for my child, my husband, my friend — all the power of loving that is in me. Take all my power of thinking, of hoping, and all my desire, and use it for these Thy children for whom I wish to pray." Now the act of self-sacrifice has been made; I have placed myself with all my power and love into God's Hands to be used solely for other people.

2. Then comes the second stage, the placing of the individual in the Presence of God. To me that always seems like placing a bowl of bulbs in the sunlight in order that its rays may give warmth and health. So we place each person in the direct rays of the sunshine of God's Love, that the warmth and light may penetrate each one of them. I find at this stage it is a great help to say: "So-and-so is the child of God; God is his Father; God loves him even as He loves me." Then pause and think of God's Love streaming through this person, penetrating the most obscure corner of his being.

3. Then pass on to stage three—see the person as God would have him be, free from sin, free from disease, perfectly balanced in body and mind, loving, joyful, peaceful, yes, even holy! Remember God sees in the most depraved sinner the potential saint; in the seemingly hopelessly diseased, the possibility of wholeness; in the broken heart, the joy of resurrection.

4. Having seen the vision of hope, we must pass on to stage four, and identify our love, our desire, our will, with the love, the desire, the will of God. My heart must beat in unison

with the most Sacred Heart of Jesus for this one individual, thus longing with the longing of God for his welfare.

5. Soon we reach the final stage of intercession, the act of confidence in the Love and Wisdom and Power of God, coupled with thanksgiving. You have placed this person in God's Hands. Now leave him in His keeping in perfect confidence. "Lord, into Thy Hands I commend this Thy child. Thou art Infinite Love, Infinite Wisdom, Infinite Power. I know Thou wilt do the best possible for him. Thanks be to Thee, O Lord!"

—From "The Great Physician" (Banks and Bowen)

The Order of Saint Luke The Physician

(INTERNATIONAL)

"In Christo est Salus Mea"

Preamble

THE ORDER OF ST. LUKE THE PHYSICIAN comprises Clergy and Laity within the Church Universal who feel impelled to make the Ministry of Healing a regular part of their vocation. Members of The Order devote themselves to the study and teachings of the true relation between the Spiritual Life and Bodily and Mental Health. They know that by humble realization of their own spiritual nature and by God's Presence and Power, they can enter into contact with deep sources of life and obtain new health and strength for the body as well as for the mind and spirit. It is their purpose to seek this correlation for others as well as for themselves.

Members of The Order of Saint Luke believe Healing to be an essential part of the teaching and practice of Our Lord Jesus Christ as set forth in the Gospels and in the Acts of The Apostles. They are especially concerned with the records of St. Luke The Physician and Evangelist. They desire to bring back this teaching to its rightful place within the Christian Church, through constructive teaching and through cooperation with those Clergy, Physicians and Psychologists who have discovered in the Divine Being the Source and Secret of Wholeness.

It is also part of the aim of The Order to give such help in individual cases of need as will enable them to gain effective hold on this ultimate Source of Health and Healing.

The Order of St. Luke was founded in 1947 and incorporated in 1953, as a "non-profit organization" under the laws of the State of California.

The Order of St. Luke The Physician

(INTERNATIONAL)

Founder:

THE REV. JOHN GAYNER BANKS, D.S.T. Episcopal Sponsors:

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Chaplain in Australia

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THE REV. WILLIAM PLUG

Chaplains in Holland

THE REV. MATTHEW PEIRIS

Chaplain in Ceylon & The East

Order of St. Luke the Physician Membership

The Order of St. Luke The Physician embraces two classes of membership: Clergy Members and Lay Members.

(1) **Clergy Members.** These include Bishops and Clergy of the Church Universal who desire to practice Healing as a regular part of the pastoral ministry. Some Clergy members may develop special skills in Evangelism or in the charismatic ministry which will qualify them to engage in special work, e.g. the conduct of Parish Clinics, the holding of Healing Missions, etc., with the approval of the proper authorities. Membership is in no sense limited to those endowed with special gifts.

(2) **Lay Members** are those who have become conscious of a special vocation or aptitude in the Ministry of Healing and are eager to develop this talent. They would include those who have demonstrated some skill or facility in ministering to the sick by spiritual means; also Physicians and Surgeons who desire to consecrate their special skills to the glory of God; also Nurses who feel called to practice their vocation as part of a special ministry; also men and women in all walks of life who are willing to have such vocations tested; also those who have some special contribution to make towards the restoration of the Church's Ministry of Healing and are willing to observe the Rule of the Order; also qualified practitioners in the field of Therapeutic Psychology and other branches of the Healing Art who wish to devote their talent in the work of Spiritual Therapy.

Conditions of Membership

1. Those whose applications have been favorably received by the Warden may be received as probationary members by letter, proceeding to full active membership as soon as possible by the regular Induction Service (see page 6). The Service of Induction should be conducted by The Warden, or one of the Chaplains, OSL, or by a Clergyman appointed by the Warden.

2. Members of the Order accept The Rule of The Order when joining, it being understood that it is the *spirit* of the Rule which is emphasized rather than the *letter*.

3. Every Member of the Order is expected to make an annual Report to the Warden as near to St. Luke's Day (Oct. 18th) as possible. Since membership in this Order implies an active ministry of some kind, failure to function as a member automatically suspends membership.

4. Every Member of the Order is expected to aid and promote this work so far as circumstances permit. He is expected to subscribe to the monthly magazine, SHARING, and to aid (where possible) in the promoting of Healing Missions, the organizing of Prayer and Study Groups, the Offering of Intercessions and the circulating of Healing literature.

5. Five Dollars per annum is regarded as the regular "Dues" of members belonging to this Order, but no one is to be discouraged from joining because of inability to pay this amount. Dues should be paid at the time of joining the Order, but may be deferred (for good reasons) to St. Luke's Day (Oct. 18th) following the date of Admission. An initiation fee of \$5 covers the Manual, pin, bulletins and a year's subscription to SHARING.

Induction Privileges

6. Candidates approved by the Warden may be inducted at any time, either by the Warden or by one of the chaplains of the Order.

The Induction fee is \$5.00 in the U.S.A. and Canada (special rates apply for other countries) which includes an introductory subscription to SHARING (monthly magazine of Spiritual Therapy) value: \$1.50; the Manual of Christian Healing, value: 75 cents; the gold membership pin, value \$2.25 and the *Bulletin* of the Order, published periodically.

The Induction fee should be regarded as quite distinct from annual dues (as above). We have a large work to do; we must prove our vocations by self-sacrifice as well as personal devotion. We join this Order mainly as an opportunity for service and spiritual adventure, not for the private benefits to be gained.

If any candidate (otherwise acceptable) is honestly unable to contribute as above indicated, he should write to the Warden, explaining his case, which will always have careful consideration.

Membership in this Order is a high privilege. We are far more concerned with quality than numbers in regard to membership. Your contributions (whether Induction fee or annual dues, or orders for literature) represent an *investment of yourself*. It is a matter of stewardship, not a matter of paying for privileges bestowed. We must learn the spiritual significance of money. Undue economy ("stinginess") might prove a disqualification for membership in the O. S. L. "All things come of Thee, O Lord, and of *Thine Own* have we given Thee!"

RULE OF THE ORDER OF SAINT LUKE THE PHYSICIAN

Members of The Order make the following resolution when joining.

1. I WILL PRAY daily for this work, using the "Our Father" with special intention that His Will may be done in me and in all mankind. I will also use the special prayer for St. Luke's Day at frequent intervals.

2. I WILL READ from the Gospels daily.

3. I WILL SEEK such health of mind and body as will make me capable of maximum vocation.

4. I WILL CULTIVATE whatever gifts or talents God has given me for the work of Healing, by study and active service.

5. I WILL MAKE my communion regularly.

6. I WILL SHARE this Healing Gospel with others by personal witness, by subscribing to SHARING (monthly magazine of the Order) by circulating healing literature and by contributing to the work of the Order according to my ability.

7. I WILL ATTEMPT all this so far as I am able by the help of God.

PRAYER OF THE ORDER

ALMIGHTY GOD, Who didst inspire Thy servant Saint Luke the Physician, to set forth in the Gospel the Love and Healing Power of Thy Son; MANIFEST in Thy Church the like Power and Love, to the healing of our bodies and our souls; through the same Thy Son Jesus Christ our Lord. Amen.

(Amer. Prayer Book, p. 253, Collect for St. Luke's Day)

SOME OBJECTIVES OF THE ORDER OF ST. LUKE

1. A Healing Service at regular times in every parish church.

2. A Prayer Group (and study circle) in every church.

3. Healing Literature in the vestibule of every parish church.

4. A Healing Mission once a year in all the larger cities.

5. Spiritual Reinforcement of Hospital Chaplains that they may exert a truly healing ministry.

6. Promotion of a sound Pastoral Psychology so that parish clergy may do a better job in counseling.

7. The Opening of Rest Homes (or Healing Centers) at strategic places.

8. The Development of a Chapter of the O. S. L. in all the larger cities. This Chapter would actively assist in the promotion and conducting of Healing Missions in the vicinity.

THEME SONG OF THE ORDER OF SAINT LUKE

BREATHE ON ME, Breath of God
Fill me with life anew,
That I may love what Thou dost love,
And do what Thou wouldst do.

Breathe on me, Breath of God,
Until my heart is pure,
Until with Thee I will one will,
To do or to endure.

Breathe on me, Breath of God,
Till I am wholly Thine,
Till all this earthly part of me
Glows with Thy fire divine.

Breathe on me, Breath of God,
So shall I never die;
But live with Thee the perfect life
Of Thine eternity.

—Edwin Hatch

Service of Admission

(OR INDUCTION INTO THE ORDER OF SAINT LUKE)

Warden (or Chaplain) — Let us Pray.

DIRECT us, O Lord, in all our doings with Thy most gracious favor, and further us with Thy continual help, that in all our works begun, continued, and ended in Thee, we may glorify Thy Holy Name, and finally, by Thy mercy, obtain everlasting life; through Jesus Christ our Lord. Amen.

OUR FATHER, Who art in heaven, Hallowed be Thy Name. Thy Kingdom come, Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us, And lead us not into temptation, But deliver us from evil. For thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

Warden — Let us join together in the Prayer for St. Luke's Day.

ALMIGHTY GOD, Who didst inspire Thy servant Saint Luke the Physician, to set forth in the Gospel the Love and Healing Power of Thy Son,

MANIFEST in Thy Church the like Power and Love, to the Healing of our bodies and our souls, through the same Thy Son Jesus Christ our Lord. Amen.

Warden — Let us hear the words of Saint Luke as written in the ninth chapter of his Gospel, beginning at the first verse:

Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2. And he sent them to preach the kingdom of God, and to heal the sick.

3. And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

4. And whatsoever house ye enter into, there abide, and thence depart.

5. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

6. And they departed, and went through the towns, preaching the gospel, and healing every where.

And again in the tenth chapter, beginning at the first verse:

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

2. Therefore said he unto them, the harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3. Go your ways: behold, I send you forth as lambs among wolves.

4. Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

5. And into whatsoever house ye enter, first say, Peace be to this house.

6. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8. And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9. And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

Warden (or Chaplain) — Brothers and Sisters:

We are gathered together for the purpose of admitting members into our Order.

We greet you in the Name of our Master and we pray that He Himself, through the ever-blessed Spirit which He sent, may preside over this service. The Lord be with you!

Answer (all) — And with thy spirit!

Warden — We pledge ourselves today to a fuller consecration to the Blessed Ministry to which He calls us.

THE RULE of The Order is not so much an obligation as a goal towards which we strive. The letter killeth, but the Spirit giveth life. The "spirit" of our Rule requires regular Prayer for this work; regular study of the Gospels; a sincere quest after such measure of health (mental and physical) as will lead to a maximum vocation; the cultivation of whatever gifts or talents have been bestowed upon us; and a willingness to share this Healing Gospel with others. This shared vocation will find fulfillment through personal witness, by the circulation of healing literature, and by contributing of our means towards the work and objects of this Order.

Will you attempt to carry out the spirit of this Rule by the help of God?

Answer (all) — I will, God being my Helper.

Warden — As your servant in Christ, and speaking in His Name, I beg you to find Him more intimately as is suggested by the words engraved on our emblem:

(1) As Saviour (Jesus) which means Bringer of Salvation and Healing.

(2) As Light (Lux) because Light is the most potent healing agent in the world; and He is The Light of The World!

(3) As King (Rex) because He reigns over us with the Divine authority of Love has given us a Kingdom; and because He has commanded us to "heal the sick . . . and say unto them, The Kingdom of God is come nigh unto you!" (Luke 10:9)

(4) As Leader (Dux) because He leads us into this field of action, and we seek to follow His leadership.

(5) As Law (Lex) because in Him the Divine Law is fulfilled in us, and He is "the end of the law" to every one that believeth. We also believe that the "Law" of Healing, the very dynamic principle of wholeness, is given to us in Christ and becomes effective through prayer and faith.

Warden — Let us join together in this Solemn Invocation:

All — O JESUS, BE TO ME My Saviour and Healer; MY LIGHT, the very SUN of RIGHTEOUSNESS, which rises WITH HEALING IN HIS WINGS; MY KING, in Whose Kingdom I shall work with Joy; MY LEADER, in Whose Steps I gladly follow; and MY LAW, even the Law of the Spirit of Life in Christ Jesus, which makes me free from the Law of sin and death. KEEP ME faithful in my renewed allegiance, For Thine is the Kingdom and the Power and the Glory, For ever and ever, Amen.

Warden — Do you desire to become an active member of this Order?

Answer — I do.

(Candidates will kneel)

Warden (Laying his hand upon each in turn — I ADMIT YOU INTO THE ORDER OF SAINT LUKE THE PHYSICIAN, this Fellowship of Faith and Prayer and Service, In the Name of The Father and of the Son and of the Holy Ghost. Amen.

Warden — Hear the words of Saint John, the Beloved Disciple: "But ye have an Unction from the Holy One, and ye know all things. . . ."

"THE ANOINTING which ye have received of Him abideth in you, and ye need not that any man teach you; but as the same Anointing teacheth you of all things, and is Truth, and is no lie, and even as it hath taught you, ye shall abide in Him. And now, little children, abide in Him; that when He

shall appear, we may have confidence, and not be ashamed before Him at His coming." (I. John 2:20, 27-28)

(The Warden anoints each one with Holy Oil on the forehead and on the palm of each hand)

Warden — I ANOINT your head that He may direct your thinking.

I ANOINT your hands that He may control your actions, in the Name of the Father and of the Son and of the Holy Ghost!

(Here the Candidates will stand, facing the Altar)

Warden — I Present You with this card (*membership*) to remind you of your obligations and the Rule of the Order.

(Here he invests them with the Cross of the Order)

Warden — I Invest You with the Cross of the Order, that you may more fully know Jesus as your Saviour and Healer; That His Light may flood your being and illuminate you; That His Kingdom may be securely established in your heart; That He may Lead you into your right field of action; and That the Law of the Spirit of Life in Christ Jesus may make you increasingly free from the Law of Sin and Death.

WEAR THIS CROSS, and may it bring you a happy vocation in His Service.

Candidates — Amen.

Warden (*giving to each Candidate a copy of The Handbook*) — TAKE THIS MANUAL of The Order as a souvenir of your Admission today (*or tonight*).

Let the Principles of The Order sink into your deeper consciousness. This Service is but the beginning of a process of Spiritual Initiation which shall continue as you tread the Path of Discipleship and which shall not end until you have entered into the deeper Mysteries of Christ's Way of Life — until you have become a workman "not needing to be ashamed, rightly dividing the word of Truth" (II. Tim. 2:15). Walk worthy of the vocation wherewith ye are called" (Ephes. 4:1). "Neglect not the gift that is in thee" (I. Tim. 4:14) for "we are laborers together with God: ye are God's husbandry, ye are God's building" (I. Cor. 3:9)

Warden — Hear the words, once again, of St. Luke: —

"And the Seventy returned again with Joy, saying, Lord, even the devils are subject unto us through Thy Name. And He said unto them: I beheld Satan as lightning fall from heaven. Behold, I give unto you Power to tread on serpents and scorpions, and over all the Power of the Enemy; and nothing shall by any means hurt you.

"Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

"In that hour Jesus rejoiced in spirit, and said,

"I THANK THEE, O FATHER, Lord of Heaven and Earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father; for so it seemed good in Thy sight. All things are delivered to Me of My Father: and no man knoweth Who the Son is, but the Father; and Who the Father is, but the Son, and he to whom the Son will reveal Him.

"And He turned Him unto His disciples and said privately, BLESSED ARE THE EYES which see the things which ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

(Luke 10: 17-24)

Benediction: THE ALMIGHTY LORD, Who is a most strong Tower to all those who put their trust in Him, to Whom all things in heaven, in earth, and under the earth, do bow and obey; BE NOW AND EVERMORE THY DEFENSE; and make thee know and feel, that there is none other NAME under heaven given to man, in Whom and through Whom thou mayest receive health and salvation, but ONLY THE NAME OF OUR LORD JESUS CHRIST. Amen.

Blessing:

Warden — THE GOD OF PEACE, Who brought again from the dead Our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant;

MAKE YOU PERFECT in every good work to do His Will, working in you that which is well pleasing in His sight; through Jesus Christ, to Whom be glory for ever and ever. Amen.

The Emblem of The Order of St. Luke



The Emblem of The Order of Saint Luke is a Cross within a circle which together make an acrostic. The motto is in Latin:
JESU ESTO MIHI JESUS DUX - LUX - REX - LEX

Roughly translated, this means: "O Jesus, be to me my Saviour (Healer), my Leader, my Light, my King and my Law!"

The tradition is that this Cross was found in the catacombs of Domitilla in Rome during the second century. It is the prayer of a Roman nobleman. The story is that this Roman officer lost his wife who had been the guide and inspiration of his life. He felt the light of his life had been extinguished. Restless and distraught he wandered this way and that. Then he heard the Glad Tidings of the Christian Gospel and found in the catacombs this prayer inscribed on the wall. He accepted Christ and made this prayer the Rule of his life. The Light of Christ shone into his life with healing and integration. He lived long and happily and usefully.

EMBLEMS AVAILABLE

Emblems bearing the insignia of the Order can be obtained from Headquarters. Sterling silver, plated with 14-K gold, at \$2.25. The emblems are 5/8th-inch diameter. Order from St. Luke's Press, 2243 Front St., San Diego 1, California.

Missions of Christian Healing

PLANNING AND PREPARING FOR A MISSION

The Clergy, Leaders of Prayer Groups, and Members of The Order of Saint Luke, should know how to prepare for a local Mission.

1. OBJECT

The Object of a Mission of Christian Healing is to present, at a local center, the Person and Teaching of our Lord. The Healing Gospel is implicit in the *Person* of our Lord, not just His teaching or ethic. It is His realized Presence that transforms lives and brings healing.

2. METHOD

In carrying out this Objective (see No. 1) several methods are employed: Instruction, Preaching, Group Activity (for prayer, conference and the articulation of Group guidance), Counseling, Sacramental ministrations and Healing Services at the Altar. The Mission should also include the development of a local Group to continue normally (with the clergy) what the Mission has begun. At a Healing Mission it is usual to have two services daily—morning and night, or afternoon and night, according to local convenience. The earlier session is in the nature of a "Class" and stresses Group participation.

3. GROUP ACTIVITY

The whole parish (or community) is the field for the Mission, but this does not mean we can count upon the support of the membership of the church where the Mission is held. Hence the Rector (or Minister) should recruit a small group of really interested people. These will act as the nucleus for prayer and planning. This Group should be chosen not for its prestige or social influence, but simply and purely for its willingness to be "expendable" in the work of promoting a successful Mission. A Group of two or three will suffice for the first meeting. They can meet and claim the promises contained in Matt. 18:19-20. This Group will attract to itself others who share their vision.

4. YOUNG PEOPLE

The Mission will appeal to the Young People of the parish not so much for what they get as for what they can give. The Founder, O. S. L., once enlisted an influential Group of Young People in a New York parish by simply appealing to

the Release of Energy observed in Christ's healing work. These young people (mostly University students) were first drawn to the Mission by a desire for a fuller acquaintance with the *spiritual energy* which Christ used. Why was this? The answer is that the Keyword with the Youth of today is POWER, and Jesus exemplified this thing and sent forth His followers endowed with a "Power" unparalleled before or since. Study Luke X. for data on this aspect of a Healing Mission.

5. RECRUITING MEN FOR THE MISSION

A similar strategy will be used to recruit men for the Mission. Christianity as a "Gospel of Power" will intrigue them and win their co-operation. One Chicago parish where a Mission was held started the Mission with corporate Communion for the men of the parish, followed by breakfast. At this time the missionary was invited to give a 15 minute "Preview" of the Mission. The result was that a large number of men were recruited to act as ushers each night of the Mission. Others came each day out of sheer interest in this remarkable enterprise!

6. PREPARATION

Most of the preparation required can be done through the local Group (above referred to). Newspaper publicity is of value if only because it tells people what the Church is doing. This should be in the hands of a qualified person or of a special Committee. It should be paid for by the local Church, not out of the Mission offerings. The purpose of such publicity is to make the reader wish to come and "see for himself."

7. GROUP THERAPY

In many recent Missions of Healing we have introduced "Group Therapy," which is really a Work Shop technique. We use the local Prayer Group as the nucleus. They are seated in the chancel of the church, or in the parish house, or some suitable place. Various members of the Group contribute Bible promises, sentence prayers, or very brief and highly condensed bits of personal witness. Simple Affirmations are sometimes very effective. This creates a "Pool" of spiritual power and corporate faith into which we bring the immediate or emergency needs of the seeker. Sometimes chairs are placed in the center of this Group. Those in need of healing are seated thereon, and the Prayer Power available is focussed upon each one with (sometimes) the laying-on of hands given simultaneously by a minister and a layman, or by two ministers together. This method has already proved successful and deserves persevering trial. It is not intended to supersede the prayers offered for seekers at the Altar rail at the climax of a Mission service.

8. LITERATURE

A large table should be provided (two may be necessary) in the vestibule of the church—or at the rear of the church—for the Exhibit of Books and pamphlets. A small committee should be in charge of this Book Exhibit to work in co-operation with the missionary. This must never be regarded as a commercial enterprise; it is an intrinsic part of the Mission and forms a valuable supplement to the spoken message. The printed page is a most effective method for spreading the Glad Tidings. This literature not only deepens the message in the minds of those who have listened to the missionary but also provides a way of bringing the Message to those who do not or cannot come to the Mission.

9. FOLLOW-UP

The Follow-up work will rest mainly with the Clergy and the Prayer Group which stands back of the Mission effort. Without definite follow-up it is almost impossible to secure permanent results. Remember, the object of the Mission is not to produce a few isolated "cures," but to emphasize the normal, continuous healing function of the Church, through Clergy and laity alike. While a single Prayer Group may prepare the way for the Mission, it is likely that several Prayer Groups will be needed for the follow-up. These will also function as Study Groups.

10. FINANCING A MISSION

The method of financing a Mission followed for many years by the Founder of the OSL, is as follows:

- a. Travel expenses provided by the Order.
- b. Missioner's stipend provided by the OSL and the FSL jointly.
- c. Therefore we ask the local Church or local committee to take care of all preparation and local expense, including publicity and hospitality.
- d. All "loose offerings" are for the Ministry of Healing carried on by the FSL and the OSL jointly. The missionary does not receive the mission offerings.
- e. Loose Offering Sunday morning is requested but not demanded.

Mission Aphorisms

1. A Mission of Healing is a demonstration of the Gospel in action.
2. The Missioner is not a healer, but he is a man with a message of power.
3. Healing cannot be safely presented apart from the full teaching of the Incarnation.
4. The full teaching of the Incarnation cannot be completely presented without some emphasis upon Healing.
5. A miracle is (etymologically) a "work of power" (Greek: Dunameis). It is not magic. It is not a "stunt." It describes our Lord's own work of healing those who were sick in mind or body.
6. Works of healing are not vouchsafed to inspire faith, but to prove the validity of our faith. "These signs shall *follow* them that believe . . . they shall lay their hands on the sick and they shall recover." (Mark 16. 17-18)
7. A Mission is a challenge and an inspiration to people in normal health quite as much as to those who are sick.
8. A Mission of Healing, lasting one week, lays the foundation for the pastoral practice of Spiritual Healing in the parish where the Mission or Clinic is held.
9. A Mission convincingly demonstrates the health-giving power of the Sacraments of the Church.
10. Such a Mission subordinates the personality of the missioner, magnifies our Lord Jesus Christ and focuses local attention upon the Church as His Body and Agent. This is accomplished largely through the development of a vital Group during the Mission which will "carry on" afterwards.
11. The object of such a Mission is to save souls first and bodies second. To "save" them is to bring them to a state of Salvation (Latin: Salus, meaning health or wholeness). The Church's business is not merely to bring them into this state, but to keep them there.
12. Spiritual Healing and Medical Practice are not opposed, but mutually complementary. But practical co-operation between the Priest or Pastor and the Physician will occur only when the clergy are more scientific and the physicians recognize more fully the spiritual needs of their patients. For this, we must work together.
13. The Master's method is the Master Method — in healing as in everything else. Have we really given His method a fair trial?
14. Our Lord said, "*Preach the Gospel and heal the sick!*" What God hath joined together, let not man put asunder!

Suggested Program for a Local Meeting of the Order of Saint Luke

(Or any other Group for Prayer and Study)

Note: A Chapter of the OSL may be organized in any city or town where there are seven or more members. The only officers needed are a Convenor and a Secretary.

Outline Program

1. Opening Prayers—Silence—The Lord's Prayer.
Collect for St. Luke's Day—Affirmations.
2. Introduction of Members and Visitors.
3. Prepared readings (Scripture, etc.)
4. News from Members: Recent Experience—Answered Prayers. Significant Reading. Letters, etc.
5. General News Items (by Convenor).
6. Study Period: Chapter from Study Book (or Study Course); or Prepared Lesson as assigned; or Story or Reading by the Convenor.
7. Discussion Period: Discussion and Questions on Lesson.
8. Intercession:
Definite Prayer for actual Needs.
Thanksgiving for recent blessings.
Convenor may give brief aids to Intercession if time permits.
9. Other Business:
Announcement of Next Meeting.
Mention of other local Prayer Groups.
10. Group Therapy period:
(If desired and if time permits).
11. Closing Prayers and Grace.
Song: "Breathe on me, Breath of God."

Group Therapy

This is a Workshop Technique used by many Prayer Groups.

The members of the Group are seated in a circle (or perhaps a half circle). The Convenor opens with a request for Silence and Recollection. Then various members of the Group contribute Bible promises, sentence prayers, or very brief and highly condensed bits of personal witness.

Simple affirmations are sometimes very effective.

This creates a "Pool" of spiritual power and corporate faith into which is brought the immediate or emergency needs from members present. Sometimes chairs are placed in the center of this Group. Those in need of healing are seated thereon, and the Prayer Power available is focussed upon each one with (sometimes) the laying-on of hands giving simultaneously by a minister and a layman (or either one). This method has already proved successful and deserves persevering trial.

PRAYER PROJECTS

For The Order of Saint Luke.

Every Chapter of the OSL should keep an Intercession Book for prayer requests. Make some member responsible for this. Do not repeat names beyond a one month limit unless specially requested. Find out what has happened to the folks prayed for. Give thanks promptly for healing or improvement reported. Divide the names among your members for daily remembrance. Some groups find it helpful to select a *special time* for this daily remembrance. Members of a Group in Detroit remember their needy ones at seven each morning.

PRAYER PROJECTS (General)

Each Chapter should give a little time at each meeting for sharing the general projects of the Order. Here are some things to include:

1. THAT healing may be restored to its proper place in the worship and pastoral ministry of the Church. Include thanks for the recently published "Prayer Book Studies" anticipating important changes in the American Prayer Book regarding the Ministry of Healing. *we beseech thee to hear us good lord*

2. THAT Healing and Evangelism may be re-united, with thanks for the evidences already available. Jesus said: "Preach the Gospel and Heal the Sick!" ~~What God hath joined together let no man put asunder.~~ *we beseech thee -*

3. PRAY for our OSL Chaplains (for names see page 18). Fifty are mentioned in this Manual. More are accepting appointment every month. Pray that they be endowed with hope, courage and perseverance in this work.

4. PRAY that Missions of Christian Healing may be held at the right place, at the right time, and by the right missionaries!

5. PRAY that new Guest Houses (or Homes of Healing) may be made available, especially in the U.S.A., where the need is tremendous and the facilities meager.

6. PRAY that existing Guest Houses, "Merrybrook" (Vermont); "The House of Blessing" (Hamilton, Va.); "Rest-

haven (Eng.), The Crowhurst Home of Healing, The Kearsney Homes of Healing (S. Africa), etc., etc., may receive a big outpouring of the Holy Spirit; and that the right workers may be provided.

7. THAT real power may be poured out upon the Missions and Healing Camps and Conferences now being planned or conducted.

8. THAT Hospital Chaplains may receive special grace for an effective healing work in their own institutions. (Ask your members if the chaplains of your city or community need your help just now!)

9. That Physicians, Surgeons, Nurses and Psychiatrists may be guided and inspired in their work. Also that there may be fuller cooperation between the Clergy and the Medical profession.

10. That grace, wisdom and strength may be given to the leaders of our various healing movements, especially the leaders (and chaplains and convenors) of the Order of St. Luke, the Guilds of Health, The Guild of St. Raphael, the Divine Healing Fellowship, the Staff of the Kearsney Healing Homes (S. Africa), the Staffs at Resthaven, Chapel House, Crowhurst, "Merrybrook", "The House of Blessing", and other focal centers of the Church's Ministry of Healing.

11. As you hear of successful work being done through these agencies, be sure to give thanks for the same. The Convenor may cite special instances and ask for further examples.

12. That our parish may become a living center of true spiritual and physical healing.

Healing For Yourself!

THIS LITTLE BOOK is primarily a guide to those who are concerning themselves with the task of bringing Divine Healing to others. But even the best people we meet among Doctors, Clergy, Nurses and Spiritual Therapists have their times (or emergencies) of need. We should know what to do when these times come. Here are a few simple thoughts and treatments which you can use for yourself. Harbor no scruples about this. Oftentimes the best service you can do for others is to keep fit yourself. This Page is written with the prayer that it will help you quickly **when you need it!**—The Editor.

SELF DIAGNOSIS

Let us examine the ten sources of disease. This is not to concentrate on the negative side, but to transcend it.

Your goal is to become "Every Whit Whole" (John 7:23). Your objective is that "perfect soundness" demonstrated in the first Apostolic ministry; see Acts 3:16 "His Name hath made this man strong . . . yea the faith which is by Him hath given him this perfect soundness in the presence of you all."

1. *A natural law broken* . . . accidents, indulgence, germs, hereditary trends . . . all of which are from human sources. None from God. Doctors expect cures. Why shouldn't you?

2. *Sickness as a consequence of sin*—consequence but not punishment! The Divine Agency does not cause ills, even though they seem to be permitted.

3. *Sickness as a consequence of doubt*—all fears and worries may lead to sickness. God tells us not to fear. If we do, we are to blame. But God helps in fear and doubt.

4. *Sickness or injury from other persons* . . . on the street and in industry; we are careless. "We have left undone those things which we ought to have done; and we have done those things which we ought not to have done . . ." (Prayer Book). We shall not accuse God. He helps us as we face these things.

5. *The cataclysms of nature as a source of pain* . . . we may risk running into these. People actually choose to live near them. God helps in nature upheaval.

6. *Injuries from the animal kingdom* . . . ranging from wild stings to violent poison. All of these most men avoid. Some adventurous men risk them. God helps in these.

7. *Sickness from the vegetable kingdom* . . . the poison ivy, the irritating pollen, the deadly sap. Some of these have been our aids. We learn to avoid. Also we learn antidotes.

8. *The mineral kingdom's onslaughts* . . . by swimming, explosion, A-bomb injuries. As in 5, 6, and 7, men persist in

risking for self or for humanity. We are conquering these hazards.

9. *Human inefficiency* . . . this is probably the most frequent and underlying cause of sickness. We cannot blame God for our laziness, indifference, ignorance.

10. *Pain in a Changing World* . . . Man has always been able to surmount all his difficulties provided he keeps sober, studies, applies, cooperates, trusts in God.

TEN POINTS ON HOW TO GET WELL

(Suggested by Dr. A. Russell Cragg, Winnipeg, Canada)

1. *Use your Bible* as a treatise on health to the full. Many passages give the needful advice.

2. *Put your faith to work* . . . it increases by working it . . . "All things are possible to him that believeth . . ." "According to thy faith . . . !" The Bible evokes faith.

3. *Pray unceasingly* . . . that means to live a life of prayer, to cultivate an attitude of spiritual alertness. This will affect thinking, feeling and doing.

4. *Make impelling claims on God* . . . He asks for just this! He will reward the one who "diligently seeks" Him. (See II. Cor. 1:19-20; Moffatt preferred).

5. *Affirmations are very helpful* . . . God is within me . . . He heals now . . . The Lord is my salvation (i.e. wholeness).

6. *Associate with believers in Divine Healing* . . . health is contagious.

7. *The Holy Communion* enables us to partake of the One Who went about doing good and healing all that were oppressed of the devil." (Acts 10:38) "My flesh is meat indeed; and My blood is drink indeed." (John 6:55).

8. *Anointing* (or Holy Unction) need not be debated. It is directly recommended by James the Apostle (James 5:16). It has proved efficacious in many cases recently.

9. *Get Rid of all Meanness*, pride, grudges, selfishness, resentments. This is hard but necessary if you want healing.

10. *The Laying-on of Hands* is a regular part of healing work. Jesus did it. The Apostles did it. Thousands still do it with excellent results. The Lambeth Conference in 1920 said: "This is the treatment more immediately directed to the complete restoration of the patient."

A POCKET MEDICINE CHEST of Healing Pamphlets

These are aids not cure-alls.

They are not substitutes for your faith and prayer but simple aids in evoking faith and prayer. Each contains a special emphasis you may need. They can be ordered from St. Luke's

Press and we give the price to save you trouble, not in any sense as a commercial gesture!

1. *For Spiritual Diagnosis*: "The Basic Laws of Spiritual Therapy"—John Gayner Banks—25 cents.

2. *For the Cure of Fear*—"The Healing of Fear"—John Gayner Banks, 25 cents.

3. *For Spiritual Dryness*—"The Practice of The Presence of God", by Brother Lawrence—10 cents (pocket edition).

4. *For Insomnia*—"Repose" by Father Huntington, OHC—10 cents.

5. *Prayers for Self-treatment* (brochure). "Wilt thou be made whole?" by Ethel T. Banks, 20 cents; and "Prayers of the Fellowship of St. Luke", 5 cents; and "Thoughts in The Presence", by Dr. Claude O'Flaherty, 10 cents; and "Comrades for Loneliness", 5 cents; and "Be of Good Cheer", 15 cents (excellent); and "A message of hope for the sick", by Jim Wilson, 5 cents; and "God and Health", by Dr. Russell L. Dicks, 15 cents.

6. *Prayer Stimulus*. Most of these pamphlets will help. But here are special ones by Louise Eggleston that work wonders:—"Prayer Avails"; "My Prayer Experience"; "Answered Prayers"; "Christ Heals Today" "The How and Why of Prayer Groups"; "Let's Learn to Pray"; "A Challenge to Christians"; and "Inner Light and Power."—25 cents each.

7. *To Strengthen the Eyes*. "How to Improve Your Eyes", by Ethel Tulloch Banks—5 cents.

8. *For Grief over the loss of loved ones* (bereavement), "Our Beloved Alive", by Ethel Tulloch Banks, 25 cents. "The Other Dawn", by Glenn Clark (Proofs of Immortality), 10 cents.

9. *For Hurt Feelings*—"Hurt Feelings", by Ruth Gordon, 5 cents.

10. *Healing in Praise*. "Praise Changes Things" by Ethel Tulloch Banks. 10 cents.

11. *Courage*. "Courage for Days of Illness" by Edmond H. Babbitt, 10 cents.

12. *Psycho-somatic Meditations* (Acts of dedication). "Body and Soul", by John Gayner Banks, 20 cents.

13. *Spiritual Discipline* (prelude to wholeness). "Manual of the Life Abundant Movement", Robert B. H. Bell, contains the 33 commandments of Jesus, 40 cents. "Discipline and Discovery", Albert E. Day, 50 cents.

14. *Rheumatism and Arthritis*, by Loring T. Swaim, M.D., a new medical-spiritual technique, 10 cents.

15. *For the Lonesome* (and shut-ins). "Comrades for Loneliness", 5 cents.

16. *For Spiritual Malnutrition*—(Spiritual Vitamins). "Maximum Living & Minimum Energy", B. M. Hause, 5 cents.

The Causes and Cures of Fatigue

In these strenuous days, most people complain of being tired, not even sleep relieving it. Tiredness is in some respects worse than a minor illness. It resembles a convalescence long drawn out. Fatigue is one of the causes of heart distress, colds and stomach trouble. Here are two expert opinions: **Marie Benyon Ray** in "How Never to be Tired" (Bobbs-Merrill):

1st. **Mental work does not cause fatigue** is the finding of years of investigation by independent investigators throughout the civilized world. The roll call of great soldiers, writers, artists, statesmen, financiers, explorers shows giants of energy in their youth and through to old age.

2nd. Psychiatry has discovered in World War II that hundreds of brave men had something not so brave that could function with fear. **So do what you fear to do.**

3rd. Psychoanalysis claims that life is a struggle; struggle is good for us; when we cease to struggle, we collapse. **We have to keep up the fight.**

4th. Whatever the Unconscious Mind may finally be discovered to be, it is true that one part of us seems to be able to work against another part of us. It is necessary that we **agree within ourselves what we want to do.**

5th. We, doing monotonous work, being driven by the boss, under bad physical conditions, not getting along with people, under constant strain, getting no real rest, worried about holding a job **come under anxiety as a basis of fatigue.**

6th. Not wanting to work, wanting to be tired to get out of it, craving sympathy, thinking the world owes a living, feeling inferior are **inner conflicts that cause fatigue.**

7th. Harvard University Laboratory has conducted a 10-year investigation into fatigue and the experimenters rename fatigue and call it **boredom.**

8th. **Excess emotions** can wreck people by after effects of fatigue, the adrenalin glands discharging their precious fluid too freely.

9th. **Overfeeding** can cut the energy of sedentary workers from one-tenth to one-third. Most people can eat less. Never eat when tired.

Dr. Robert Tyson of Hunter College, New York, Professor of Philosophy and Psychology, in "15 Ways To Retain Energy":

1. Get enough sleep . . . try an extra hour two or three nights.

2. Have your physician examine for gland trouble and for Vitamin B.
3. If nothing wrong in 2, get rid of your ideas. No . . . straighten them.
4. Take a long trip . . . No . . . adjust yourself to your surroundings first.
5. Examine your personality thoroughly and take courage to handle it.
6. If less tired at night than in the morning, begin to like your work.
7. If pampered, win more independence by trusting yourself.
8. Pay little attention to the fatigue of others or you will tire too.
9. Get both a short range view and a long range view of life.
10. Change jobs . . . better still, find something stimulating in your job.
11. Idleness can actually cause fatigue. Real eager work gives energy.
12. All work and no play can give fatigue. Therefore have fun.
13. Do something about each worry you have.
14. Set up an energy-building program and obey it for a month.
15. Energetic living is always more enjoyable than a worn-out existence.

Try these passages, one each day, as a cure:

Exodus 20:8-11	Jeremiah 6:16	Psalm 116:1-7	Isaiah 14:3-7
Isaiah 30:15	Psalm 73:26	Heb. 4:1-11	Psalm 27:1
Psalm 46:1	Ps. 37 esp. v 7	Psalm 84:5-7	Prov. 10:29
Isaiah 25:4	Is. 51:9, 52:9	Isaiah 35:3	Phil. 4:13
1 Peter 5:10	2 Cor. 4:17	2 Th. 2:16-17	1 Tim. 6:12

Arranged by Dr. A. Russell Cragg, Winnipeg, Canada.

It Is Our Pleasure to Introduce !

A Cross Section of Members of The Order of Saint Luke

In a future edition of this Manual we may be able to give a complete list of OSL members. In this present edition we present a few of our members as examples of the many vocations and professions to be found in our Order:

The Rev. Fred'k. van de Sande Arlin, D.D., Little Chapel of St. Andrew & St. Stephen, (interdenml), Baldwin, L.I., N.Y.

The Very Rev. Frederick M. Adams, D.D., Dean of Trinity Cathedral, Trenton, New Jersey.

Mrs. B. B. Arnett, Orlando, Florida, Pioneer in Healing Groups, formerly of West Virginia.

Mrs. John Gayner (Ethel Tulloch) Banks; Author and Editor.

Dr. and Mrs. Otto J. Bimler, Philadelphia, Pa., Osteopaths.

Canon Robert D. Bohaker, St. Paul's Cathedral, Detroit, Mich.

The Right Rev. Francis E. Bloy, D.D., Bishop of Los Angeles (Sponsor, OSL).

Mrs. Elizabeth Bolen, Founder and Director of "The House of Blessing", Hamilton, Virginia; (Guest House and Healing Home).

The Rev. Crawford W. Brown, D.D., Chaplain, OSL, San Gabriel, Calif.

The Rev. Robert B. H. Bell, Founder of The Life Abundant Movement, Chaplain OSL, and Chairman of Commission on Healing in the Diocese of Los Angeles, Sierra Madre, Calif.

The Rev. Malcolm Ballinger, Chaplain, Univ. Hospital, Ann Arbor, Mich.

The Rev. W. R. Baley, Chaplain OSL, Greenville, S. C.

The Rev. Canon George Biddle, Chaplain OSL, Victoria, B.C., Canada

The Rev. C. L. Callahan, Chaplain, OSL, Canon of St. John's Cathedral, Spokane, Wash.

The Rt. Rev. Wilburn Camrock Campbell, D.D., Bishop of West Virginia, Sponsor, OSL

Capt. Franklin P. Conger, U. S. Navy, ret., Coronado, Calif.

The Right Rev. Wallace E. Conkling, D.D., former Bishop of Chicago, (Sponsor, OSL.)

The Reverend Alfred E. Conolly, St. Andrew's Church, Tampa, Florida.

The Rev. Don H. Copeland, Pompano Beach, Fla., Chaplain OSL.

Miss Catherine Corley, R. N., State Health Dept., Montgomery, Ala.

James G. Corneille, M.D., Physician, Mount Vernon, New York.

The Rev. Joseph S. Doron, Sausalito, Calif., Chaplain, OSL

Philip Dransfield, M.D., 49 Vardens Rd., Clapham Junction, London S.W. 11, England

The Rev. Paul W. Eardley, Curate, St. Ethelburga's Church, London, England

Capt. John B. Earle, U. S. Navy, ret., Coronado, Calif.

Mrs. Louise Eggleston, Norfolk, Va., Author and Evangelist and Spiritual Therapist.

The Rev. John Evans, Bridgend, Glam., Chaplain, OSL for Wales.

Mrs. Turbese Fiske, La Jolla, California and Tucson, Arizona, Prayer Group Leader.

The Rev. Williston Merrick Ford, San Francisco, California, Chaplain, OSL.

Mrs. Alvena Frobe, Police Matron, Cincinnati, Ohio.

The Rev. Eversley S. Ferris, Chap. OSL, Great Neck, New York.

The Rev. Elsie F. Gibson, S.T.M., Oklahoma City, Okla., Chaplain, OSL.

The Rev. C. Leslie Glenn, D.D., USNR, Chaplain OSL University Mental Health Research, Ann Arbor, Michigan.

Miss Edna Graver, St. Christopher's, Old Cleave, Nr. Minehead, Somerset, Eng., Spiritual Therapist, with Healing Home for Retarded Children.

The Rev. L. D. Canon, Gottschall, LHD., D.D., Oakland, Calif., Spir. Therapist, Chaplain, OSL.

The Very Rev. J. Wilmer Gresham, D.D., Dean Emeritus, Grace Cathedral, San Francisco, Calif.

The Rt. Rev. Oliver James Hart, D.D., Bishop of Pennsylvania, Sponsor, OSL

Dr. Bernice Harker, Hollywood, Calif., Osteopathic Physician and Consulting Psychologist.

Mrs. L. Stevens Hatfield, Author and Spiritual Therapist, Helena, Mont.

Dr. Mary P. Hitner, Philadelphia, Pa., Osteopathic Physician.

The Rev. Charles B. Holcomb, Chaplain, OSL, Tallahassee, Florida

Mr. Mervyn Hope, Pres. Hollywood Savings & Loan Assn., Hollywood, Calif.

Sister E. Isaacs (Church Army) Good Shepherd Mission, Fort Defiance, Ariz.

Dr. Harry T. Jett, Los Angeles, Calif., Osteopathic Physician.

Ralph and Harold Keehn, Seguin, Texas. Publishers of "Healing Everywhere" by John Gayner Banks.

Miss Dorothy Kerin, Founder of Chapel House and Burrowswood St. Michael (Healing Homes) Groombridge, Kent, Eng.

The Rev. Paul H. Kratzig, Victoria, Texas, Chaplain, OSL.

The Rt. Rev. C. J. Kinsolving, III., Bishop Coadjutor, Albuquerque, New Mexico, Chaplain OSL.

Mr. Alex. Learmont, Vancouver, B. C., Chairman Can. Guild of Health.

Mrs. Alex. Learmont ("Mary Light"), Author and Spiritual Therapist.

Thos C. Lawford, M.D., Hilton Village, Warwick, Virginia.

The Very Rev. Osborne R. Littleford, St. Luke's Cathedral, Orlando, Florida, Chaplain OSL.

Lieut. Elena Lynch, R.N., U.S. Naval Hospital, Bainbridge, Maryland.

The Rev. John Maillard, 8 Mountbatten Rd., Bournemouth, W. Hants, Eng. Chaplain, OSL; editor, "The Healing Life."

The Rev. Bernard Martin, Geneva, Switzerland, Chap., OSL for Switzerland.

The Rev. Kenneth D. Martin, Kenosha, Wis., Chaplain, OSL.

The Rev. Louis F. Martin, Fort Worth, Tex., Chaplain, OSL.

The Right Hon. The Countess of Mayo, Edinburgh, Scotland, Lecturer and Spiritual Therapist.

Dr. J. R. McCall, Evanston, Ill., Osteopathic physician.

Miss Gertrude McClelland, R.N., Philadelphia, Graduate Nurse.

The Rev. John B. Osborn, San Diego, Calif., Associate Warden, OSL.

Mr. C. Watson Owings, Afghanistan, Asia, Mining Engineer, (Working on the President's Point 4 Program).
 Mrs. Gwynne Oliver, Healing Home, Victoria, B.C. Canada.
 The Right Rev. Austin Pardue, D.D., Bishop of Pittsburgh, Sponsor, OSL.
 The Rev. John H. Parke, Newport Beach, Calif., Chaplain, OSL.
 The Rev. Norman E. Peterson, Montreal, Canada, Chaplain, OSL, and Pastoral Psychologist.
 George E. Parkhurst, M.D., Public Health Physician, Hollis, L. I., N. Y.
 The Rev. Harold E. Parrott, Baker, Oregon, Chaplain, OSL.
 Fred L. Patterson, M.D., Duncan, Okla.
 Mr. Gibson Pattison, OSL Secretary for Great Britain.
 The Rev. Matthew Peiris, The Presbytery, Regent St. Colombo, Ceylon, Chaplain in Ceylon and the East.
 Charles H. Petty, 20 Dawson Place, London W. 2, St. Luke's Press British Representative.
 The Rev. William Plug, "De Hezenberg", Hattem, Holland, (Healing Home).
 The Rev. Alfred W. Price, D.D., Philadelphia, Pa., Warden, OSL.
 The Rev. Richard Rettig, D.D., Pittsburgh, Pa., Chaplain, OSL.
 The Rev. Raymond K. Riebs, Rio de Janeiro, Brazil, Chaplain, OSL.
 The Rev. Walter A. Rogers, Trinity Cathedral, Duluth, Minnesota.
 The Rev. Canon C. Bertram Runnalls, Chaplain, OSL, Orlando, Florida.
 The Rev. Robert A. Russell, Denver, Colorado; Author, Evangelist and Spiritual Therapist, Chaplain, OSL.
 Miss Elaine B. Richards, Temp: Resthaven Pitchcombe, Eng., Evangelist and Spiritual Therapist. (Near Stroud, Glos. Eng.)
 The Rev. Mark Rifenbark, D.D., San Jose, Calif., Chaplain, OSL.
 Mrs. Ruth Rung, Tujunga, Calif., Child Psychologist.
 Mrs. Agnes M. Sanford, Westborough, Mass., Author and Spiritual Therapist.
 The Rev. Wm. D. Schneider, Ph.D., Chicago, Ill., Chaplain, OSL.
 Miss Eleanor Scudder, R.N., San Jacinto, Calif., Graduate Nurse.
 The Rev. Robert M. Shaw, Nashville, Tenn., Chaplain, OSL.
 Mrs. Edith R. Stauffer, Compton, Calif., Director, Counseling Clinic.
 Mr. Hale Sutherland (Retired Professor of Engineering), Moylan, Penna., Convenor for Philadelphia Chapter, OSL.

The Rev. Charles A. Sumners, Austin, Texas, Chaplain, OSL.
 The Rev. Thos. W. Sumners, Houston, Texas, Chaplain, OSL.
 Mr. and Mrs. R. E. Simpson, "Merrybrook", Wells, Vermont (Healing Home).
 Harold Tassel, M.D., Rochester, N. Y., Medical Practitioner.
 Mrs. Helena Tittman, West Chester, Penna.
 Klaus Thomas, M.D., Ph.D., Psychiatrist and Minister, Berlin-Stieglitz, Bismarck St. 66, Germany.
 The Rev. Peter van Leeuwen, Dutch Reformed Clergyman, Chaplain, OSL for Holland; Gen. Sec. of the Dutch Ref. Church's Welfare Work for the Sick, Gravenhage, Holland.
 Mrs. Helen T. Virgil, Assistant Secretary, Headquarters, San Diego.
 Ruth C. Wanstrom, M. D., Ann Arbor, Michigan.
 The Rev. William E. Weston, Adamstown, NSW, Australia; Chaplain, OSL, for Australia.
 The Very Rev. John J. Weaver, Dean of St. Paul's Cathedral, Detroit, Mich.
 The Rev. Glyn Williams, Chaplain, Bethel, Caernarvon, Wales, (Presbyterian Church of Wales).
 Miss Jessie P. Wilson, R.N., Norwalk, Conn., Graduate Nurse.
 The Rev. Edward Winckley, Founder of The Kearsney Healing Homes, Kearsney, Natal, S. Africa; Associate Warden, OSL for South Africa.
 The Rev. Earl S. Walker, Chaplain, OSL, Hebron Lutheran Church, E. Pittsburgh, Penna.
 Mr. Theodore Whitesell, Glendale, Calif., Spiritual Therapist.
 The Rev. Samuel M. Wickham, Willoughby Rectory, Lincs., England, Spiritual Therapist.
 The Rev. Richard E. Winkler, Chaplain, OSL, Wheaton, Ill.
 The Rev. J. Philson Williamson, New Roads, La., Chaplain, OSL.
 Christopher Woodard, M.D., 99 Wimpole St., London W.1, England. Author of A DOCTOR HEALS BY FAITH, and A DOCTOR'S FAITH HOLDS FAST.
 Mr. Charles H. Wall, 10 Wolfrey Ave., Toronto, 6, Canada; Editor of "The Healing Evangel".
 The Rev. William Wood, 20 Dawson Place, London, W. 2. England; Missioner, The London Healing Mission; Associate Warden OSL.
 The Rev. Noel H. F. Waring, Dublin, Ireland; Wellington Road, Dublin; Chaplain OSL for Ireland. Canon of Dublin.
 Mrs. Samuel M. Wickham (nee P. H. Ruth Jones) Willoughby Rectory, Alford, Lincs. Eng.
 Capt. Fred H. Young, U. S. Coastguard Service (ret.), San Francisco, Calif.

Healing Agencies

THE ORDER OF ST. LUKE is in active co-operation with various Societies, Guilds and agencies which are engaged in the promotion of Healing Prayer and Intercession. We list those only on this page which seem to be a part of the Ecumenical Movement. If any are omitted we express regret and hope to include them in the next edition of this Manual—Editor.

In The United States

The Fellowship of St. Luke and St. Luke's Press;
The Order of St. Luke, 2243 Front St., San Diego 1, Calif.
Monthly organ—SHARING—\$1.50 per annum.

Founder: Dr. John Gayner Banks, OSL.

Editor: Ethel Tulloch Banks, OSL.

The Life Abundant Movement: Founded by the Rev. Robert B. H. Bell, M.A., Sierra Madre, Calif.

President: Canon L. D. Gottschall, OSL, Piedmont, Calif.

The United Prayer Tower (Founded by Dr. Glenn Clark)
1571 Grand Ave., Saint Paul 5, Minnesota

Organ: The Manual of Prayer (monthly).

Circulated on a voluntary offering basis.

"Schools of Prayer" "Faith That Works"

Promotes "Christian Cells" for prayer and intercession;

Organ: THE EVANGEL (monthly), \$2.50 a year.

Address: 8 West 40th St., New York 18, N.Y.

In Canada

The Canadian Guild of Health.

Write for particulars to Mr. Alex Learmont, OSL,
1390 Robson St., Suite 410, Vancouver, B.C.

The Healing Evangel (monthly) 1.50 a year.

Address: Mr. Charles H. Wall, OSL, 10 Wolfrey Ave.,
Toronto, 6, Ont., Canada.

In Great Britain

The Churches' Council of Healing. Founded by Archbishop Wm. Temple.

President: The Lord Bishop of Coventry.

Secretary: Miss Turner, 10 Eaton Gate, London S.W. 1, Eng.

The Guild of Health (oldest Healing Society in Britain).

Chairman: The Rev. S. J. Burling; Chaplain: The Rev. Jim Wilson;

The Edward Wilson House, 26 Queen Anne St., Harley St., London, W. 1.

House Warden: The Rev. Maurice Buckley.

Organ: For Health and Healing (monthly) 7/6 a year (\$1.50).

The Divine Healing Mission, 20 Dawson Place, London, W. 2, Eng. (includes Prayer Union for Mental Sufferers)

Operates The Healer Press and publishes monthly magazine, THE HEALER, edited by Cmdr. C. F. Walker, (RN Ret.) \$1.80 (7/- in Britain).

The Guild of St. Raphael, 33 Wilton Place, London, S.W. 1, England.

Organ: St. Raphael Quarterly; also publishes many pamphlets.

Represents conservative Anglican healing message.

Healing Life Mission, 8 Mountbatten Road, Bournemouth, N.W. Hants, Eng., the Rev. John Maillard, OSL.

Organ: THE HEALING LIFE (monthly) edited by John Maillard. (12/- a year—\$2.00 in USA and Canada).

The London Healing Mission, 20 Dawson Place, London, W. 2, England.

Missioner: The Rev. William Wood, OSL.

Organ: THE HEALING LIFE.

Healing Services every Thursday at 11:15; 2:30 and 7.

Friends Spiritual Healing Fellowship

Represents the Quaker approach to Healing.

Publishes The News Letter. Address Miss Hannah Leather, Leasowe, Salisbury Road, Horsham, Sussex, Eng.

In Scotland

The Iona Community, founded by the Rev. Geo. F. Macleod, D.D., Candlemakers' Hall, Candlemakers' Row, Edinburgh, 1, Scotland.

Organ: The Coracle. Conducts healing center in Isle of Iona and elsewhere. Write for extensive literature.

In Ireland

The Church's Ministry of Healing in Ireland.

Chaplain: The Rev. Canon N. H. F. Waring, OSL, 35 Wellington Road, Dublin, Ireland.

Patron: The Archbishop of Dublin.

Organ: HEALING (quarterly magazine).

Free Church Chaplain: The Rev. W. Fullerton, Methodist Superintendent Markets and Open Spaces for all Ireland.

In South Africa

The Kearsney Homes of Healing, founded by the Rev. Edward Winckley, OSL, P. O. Kearsney, Natal So. Africa.

Also Ekuphilisweni Home for Zulus at Stutterheim.

Organ: NEW LIFE (monthly) Circulated on a freewill offering basis (bi-lingual). Send for sample copy.

In Ceylon and the East

The Rev. Matthew Peiris, The Presbytery, Regent St., Colombo, Ceylon.

In New Zealand

The Rev. W. J. Raine, 8 Maunu Road Papatoetoe, Auckland.

Organ: "Healing Waters".

In France

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