

Interdenominational Divine Healing Ministries



**Three talks given by the Rev
Brother David Jardine**

On

PRAYER

**What is Prayer?
Types of Prayer
The practice of prayer**

WHAT IS PRAYER?

COMMUNICATING WITH GOD

Anyone who is serious about living the Christian life has to be prepared to spend time in prayer, because prayer is communicating with God. This relationship with God has many elements which are common to communicating with other people. For instance, it involves both talking and listening. John Wimber, the American evangelist and healer, said that when he was converted away back in 1963 he found in Jesus a friend to whom he could talk about absolutely anything. Because he had been abandoned by his own father when he was still an infant he sometimes had difficulty in relating to God his Father. But right from the beginning he found Jesus to be a friend with whom he could talk over absolutely anything.

A few years ago I conducted a weekend on prayer in Kilkeel, Co Down. The subject of our mind wandering during prayer came up in one of the discussions. One girl said that when she was finding concentration difficult she started to pray out loud. You have to be in a room on your own if you are going to do this, but it seemed to me to be sensible advice.

I think it is also important just to talk naturally to God. We don't have to put on a particular accent or use a certain type of language. We can talk as naturally to Him as we would to other people.

Spending time talking to God is vital if we are going to grow in our relationship with Him. But it is just as important to stop talking from time to time, so that we can listen and give God an opportunity to speak to us. People who talk all the time and never listen can quickly become very boring. I knew a man like this during my years in New York from 1985-88. John used to call and see me every Friday evening. He was of Irish ancestry and one of the most knowledgeable people I have ever known on

the history of Ireland. He was a decent man, but he had had nervous breakdowns in the past and was still of a very nervous disposition. This caused him to talk incessantly, and if I ever did manage to get a word in edgeways he didn't listen. He merely waited until I had finished and then started talking again. The hours I spent with John at times were very difficult, but it made me realise that for years this was the way that I had treated God. I talked all the time, and even if I had taken time to listen I would not have been very good at it anyway.

But all that changed in 1982, when God gave me the gift of being able to hear Him speak in a way I had never known before. It came in response to prayer and fasting, which I had begun for the first time in August of that year. I worked late in Crumlin Road prison two evenings each week, and I used those opportunities to miss the evening meal, and fast. I brought five areas of concern before the Lord, one of them being my own spiritual life: and two months later, without specifically looking for this, the Lord gave me the gift of being able to listen to Him, and hear, for the first time in my life. Up until then I had only heard the Lord speak on the most major issues of life, such as the call to the ministry and the call to the Society of St Francis. On those occasions he had shouted so loud that I could not fail to hear Him. Indeed, in earlier life the Lord only seemed to speak when He was making major demands upon me. But now it was different. When I spent time listening the Lord seemed to give me words of affirmation, love, encouragement, strength, comfort and guidance. I would never make a decision now, major or minor, without seeking the Lord's guidance and trying to be obedient to what He says.

My trip to Africa in 1991 was a good example. In May of that year Rev Niall Griffin, director of SOMA in Ireland, asked me to be part of a team going to Nigeria in November. My initial reaction would have been to say 'no'. I was coming towards the end of a long hard year. I was tired, and didn't want to have to set my mind to a new experience. Into the bargain I am not very good at taking tablets or injections. So at the human level my

initial reaction would have been to say 'no'. But out of respect for Niall I said that I would pray about it. And when I prayed I just got the one word, 'go'. Indeed every time I prayed I just got one word 'go'. So I went back to Niall, told him that if the decision had been left to me I would not have gone, but I felt the Lord was asking me to go. At that time I did not feel any peace about the decision, but gradually the peace came, and then a sense of excitement: and when the trip came round it turned out to be spiritually one of the most important experiences of my whole life, and has opened up the way for a number of further trips to Africa.

It used to be that in my ministry I thought up good ideas and went and put them into practice. I don't do that any longer. I take time to listen to hear what God's good ideas are, and then I put those into practice. And I have discovered that being obedient to what God wants me to do is far more effective than anything that I could ever think up.

I wonder how many Select Vestries practise that principle. They are often making decisions which could deeply effect the future of their church, possibly costing thousands of pounds. How many of them pause for five minutes to be quiet and listen to God before making those decisions?

How many Christians welcome God into one of the most important decisions they will ever make, finding a marriage partner? Most of us probably go ahead and make that choice based on human feelings and wisdom. But doesn't it make sense to ask God to find the right person for us, and then listen to hear what guidance He gives us?

For most of us the basis of prayer is talking to God, just as naturally as talking to another person. But for true communication to take place we have to take time to listen as well. If we are not very good at that then we can ask God to help us, and to give us that gift.

FOCUSING OUR MINDS IN PRAYER

In Luke Chapter 11 we are told that the disciples came to Jesus with a beautiful request *‘Lord, teach us to pray’*. In response, Jesus taught them the classic prayer of all time, the Lord’s Prayer. We can learn a great deal from it. Just notice how it starts:

*Our Father, who art in heaven,
Hallowed by Thy name,
Thy kingdom come,
Thy will be done on earth
As it is in heaven.*

We are now almost half way through the prayer and we are still focusing on God. We have not yet asked for anything for ourselves. This seems to me to be different from how many of us pray. Often we begin by approaching God with a whole shopping list of requests. But Jesus tells us to do it differently. He encourages us to focus first and foremost on God, and then when we have done that, we can bring our specific request to Him. *‘Seek ye first the Kingdom of God and His righteousness and all these things will be added unto you’*.

So when I wake in the morning I try to turn my mind towards God. There is a natural tendency to start focusing on ourselves and what we have to do that day. I try to resist that temptation, and speak directly to God—*‘Lord, I thank You for this new day. I thank You for bringing me safely through the night and for the opportunities that this day will give me. Lord, I want to live this day for You. I want to give it to You, to surrender it to You, to glorify You in everything I do’*. Then I try to go out and live in that spirit, turning my mind to God many times during the day. The Presbyterian Catechism expresses this attitude very well. *‘What is man’s chief end? Man’s chief end is to glorify God and to enjoy Him for ever’*. If we were to re-write that today in modern language we would put it differently. *‘What is our purpose in life? Our purpose in life is to Glorify God and to enjoy*

Him for ever'.

That just puts in a nutshell what the Christian's attitude to both prayer and daily living ought to be.

CLOSE RELATIONSHIP BETWEEN PRAYER AND THE COMMITMENT OF OUR LIVES TO GOD

Hopefully it is starting to become clear that there is a close relationship between the way we live our lives and prayer. We need to be aiming to live our whole lives for God if we want prayer, and indeed worship and bible-reading as well, to really come alive.

I remember hearing a priest speaking on this theme one day on the Sunday Sequence programme. He said that if we aren't trying to live our lives for Jesus during the rest of the week coming to church on Sundays will not be very exciting because we will be coming to worship someone who isn't all that important to us anyway. But if we are trying to live our lives for Jesus; if we are living in the spirit of what Paul wrote to the Colossians — *'Remember, whatever you are doing, whether you are speaking or acting, do everything in the name of the Lord Jesus'* - then coming to church will be exciting because we will be coming to worship the One around whom our whole life revolves. The same principle is true about prayer and bible-reading. Indeed I believe that if any of these areas of spirituality have gone dry we need to look and see whether we are really putting Jesus first in every other aspect of our life.

Question:

Do you find it difficult talking to God and listening to God?

B. TYPES OF PRAYER

PRAISE AND THANKSGIVING

I have found in the various trips I have made to Africa that Christians out there have a far more fully developed spirit of praise than we have in the Western world. Even in the midst of difficulties they seem to be able to praise. I saw a good example of this when we went on a SOMA trip to Katsina in Northern Nigeria in 1996. We landed safely at Kano airport, but no one arrived to pick us up. Unknown to us at that time our transport had broken down on the road from Katsina. So local Christians had to look after us. The first place they took us to was a bible-study and prayer meeting in one of the local Anglican churches. This began with a time of praise, and on three occasions during the singing the lights went out and the whole place was plunged into darkness. If that were to happen over here we would probably stop singing until the lights came back on again. But not out there. They kept on singing and, indeed, raised the volume so loud that they practically lifted the roof off the church. I thought it was a marvellous response to difficulty, to praise God in the midst of it.

It seems to me that praising God is something which many of us in the Church neglect. Yet Paul tells us *'In everything give thanks, for this is the will of God in Christ Jesus concerning you'*. Most of us don't take that seriously enough for there are so many gifts that the Lord gives us every day which we just take for granted. As I sit here writing this article I am surrounded by books which have been helpful to me, spiritual tapes, pictures of good friends, a comfortable environment in which to work, a copy of the Bible, a warm cup of coffee, symbols of the Christian faith which means everything to me and a whole host of other gifts for which I ought to be praising and thanking God constantly. My grand-father didn't take these things for granted. He died in 1974 at the age of 96, so he was born in the age before radios, television and motor cars. He used to say to me often *"It's a*

wonderful thing the television, Junior, it's a wonderful thing the television". He never lost the sense of wonder that from thousands of miles away they are able to bring pictures right into our own living-room. He was absolutely right. It is a wonderful thing, but most of us just take it for granted.

It has been recommended that the first third of our prayer time ought to be praise. This seems to me to strike a good balance because praise helps us to forget about ourselves and to focus on God, and that is how prayer and worship ought to begin. But it is only a beginning. As we move about during the day we will come across lots of things that, quietly, we want to praise and thank God for.

CONFESSION

Confession is a marvellous gift that the Lord has given us to restore our relationship with Him when we have done wrong in His eyes. There is no need for the Christian to be burdened down by guilt and anxiety. The Lord has promised that *'if we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness'*. It always means having the humility to come to the Lord to say sorry, and mean it, to ask for His grace not to do it again, to promise if necessary that we will apologise to anyone whom we may have wronged, and then to receive the Lord's forgiveness. Far too many Christians carry around with them a burden of guilt when there is no need to. The Lord has given us a way back. He doesn't want us to bring our sins to Him so that He can remind us of the terrible people we are. He wants us to bring our sins to Him so that He can forgive us and set us free.

The effects of receiving God's forgiveness can be very powerful. There is a good example of this in the Pilgrim's Progress. John Bunyan's famous book has been turned into a film and in the first half Pilgrim is bent double, carrying a very heavy load on his

back. Climbing a mountain is particularly difficult for him, but as he nears the top suddenly the whole sky is illuminated and there is Jesus, hanging on the cross, looking down and saying to Pilgrim '*I forgive you*'. As He speaks those words there is a noise like a clap of thunder, the burden is released from Pilgrim's back and goes clanging down the mountainside. Pilgrim is enabled to straighten up, and that is how he walks throughout the rest of the film.

Receiving God's forgiveness can be just as powerful an experience for us. When I know that I have done something that is wrong I try to deal with it as quickly as possible. I take it to the Lord, talk it through with Him, let Him know that I really am sorry, take time to do this if necessary, and then receive His forgiveness. I could not begin to count the number of times I have gone through this process, when I have gone to Him feeling guilty and have come away at peace. Basilea Schlink, leader of the Darmstad community in Germany, believes that we ought to have a time of repentance every day. I am sure that she is right. I would just add that once we have received the Lord's forgiveness it is important to know that we are forgiven. Satan may try to place the burden of guilt back on our shoulders again. If that happens we simply need to say '*Lord, I have received Your forgiveness for that sin and I thank You for it*'.

In addition to saying sorry to God, we may need to go and apologise to another person whom we have wronged. I have been helped in my thinking in this by Festo Kivengere, a Ugandan bishop who died about twenty years ago. He says that when he became a committed Christian away back in 1939 the Christians who nurtured him in the faith taught him that if a relationship is damaged or broken there is a quick way to bring healing, and that is to go and apologise for the part we played in the breaking of that relationship—not to go and put the other person right nor to get involved in an argument, but simply to apologise for the part we played in the breaking of that relationship. I take this advice seriously. If I have said or done something that I shouldn't against another person I try to go back

as quickly as possible and apologise. If I cannot see them personally because of distance I contact them by phone or write a letter.

Having the humility to say sorry both to God and to another person normally restores my peace. It also keeps open and brings healing to a relationship that otherwise may have been completely broken or seriously damaged.

It often takes humility to say sorry, especially to another person, but I hope I have made it clear that confession is a gift from God which can bring much healing.

INTERCESSION

Intercession is another gift of prayer that the Lord has given to us. I say it is a gift because I believe that no situation is beyond God's transformation and healing when we can bring it before Him in prayer. The word intercession actually comes from the Latin '*intercedere*' which means to be present with God on behalf of the person or situation that we bring to Him.

In Northern Ireland we have had reason to be grateful for this gift of intercessory prayer on many occasions. I think of the death of Bobby Sands in 1981, when this country was divided down the middle into those who were for Bobby Sands and those against. Great trouble was expected when he died, but because so many people were praying God saw us through that major crisis.

In the year of 1998 there was great trouble surrounding the parade at Drumcree near Portadown. By the time we came to the 12th July, with parades due to take place all over the country the next day, the situation was on the verge of disaster. But for months, inside and outside Northern Ireland, thousands and possibly millions of people had been praying about the situation, and at the last possible moment God intervened and diffused tension in a way that no one else could have.

In Northern Ireland we have reason to be grateful to God on these and many, many other occasions for the gift of intercessory prayer.

The same effect is also possible when we pray for the sick. It is right to pray for physical healing and often the healing process is quickened up through prayer and people are completely healed. There are also occasions when full physical healing does not take place but great peace, strength and renewal of faith are received instead. I remember one of the first people whom I prayed for with the laying-on-of-hands. It was in 1972. I had just been introduced to the ministry of divine healing and had become excited by it, so I began to preach about it.

After speaking one Sunday in a little church in Co. Down a young lady wrote me a letter, explaining that her grand-father was seriously ill and they were afraid that he was going to die. But worse than that, he was very anxious and depressed. Would I come and pray with him? Of course, I responded to this invitation. I spent some time explaining to the family what the ministry of divine healing is all about, and then I prayed with the grand-father, a set prayer because in those days I was not so good at praying in my own words—*'May the healing and strengthening mercies of the risen Lord Jesus Christ, who is present with us here, now at this very moment and in the days to come, enter powerfully into every part of you, into your soul, into your mind, into your body, heal you of anything that may harm you and give you God's peace. Amen'*.

When I had finished praying I had a cup of tea and left. Two weeks later I received another letter from the grand-daughter to tell me that her grand-father had died. Some people may say that that was not much of an answer to prayer, but the family thought it was a great answer because ever since my visit the anxiety had disappeared and the depression had lifted. When the grand-father died, he died in peace, and the family were very happy at that.

So I always encourage people to keep on praying for those known

to them who are sick. God's response can only do good. He can even respond to arrow prayers thrown up as we walk down the street - *'Lord I lift up Jean to You now and ask You to touch her'*. If more people prayed like this throughout the day it would do enormous good.

Billy Graham who conducted missions throughout the world for well over fifty years knew the value of intercessory prayer. I have just finished reading his autobiography and towards the end he pays tribute to many of those who worked faithfully with him. He gives a special mention to the intercessors who supported his ministry in prayer, because without them, he says, nothing would have happened. He does not say that the ministry would have been less effective or that fewer people would have been converted. He says that, without them, nothing would have happened.

Intercessory prayer on behalf of individuals, churches, ministries and countries is that important. And it is something that we can all do.

THE PRAYER OF SURRENDER

This is possibly the most powerful prayer of all, when we have come to an end of ourselves and we have to surrender the whole matter to God and leave it with Him. I find that when I do this, no matter how serious the concern, I can find peace. At the end of January 1998 I had come to an end of myself. I was due to go to Nigeria on a SOMA trip at the beginning of February. We had bought the tickets and applied for the visas well before Christmas.

When we sent in the visa applications we met all of the conditions that had been sufficient on previous trips. But on this occasion it was not enough. Every time I rang the Nigerian High Commission something else was always required. Our

applications were being stone-walled until, just six days before we were due to go, I went up to my room and surrendered the whole matter to God. *'Lord, I want to go to Nigeria. If You get us there that will be marvellous. But if You don't then there must be some reason why You need us to stay here and I accept that as well. Lord I surrender all our plans and applications to You'*. I took about half an hour to pray that prayer of surrender, but when I did I was at peace. Later in the week I became annoyed more than once at the continued stone-walling of the Nigerian High Commission, but immediately surrendered again to God and my peace was restored. We were due to leave Belfast at 6.30 am on Sunday, 1st February, so the very last occasion when I was able to call about the visas was the Friday morning. I surrendered the call to God and, to my delight and I must admit surprise, the girl on the other end told me that the visas had been granted—at the last possible moment. And we were on our way to Nigeria. One of the team members said that God's providence through that crisis was so manifest there was now no need to fear anything that could possibly happen to us in Nigeria. He was absolutely right. I have found at a number of crisis times in my life that surrendering the concern to God, really giving it to Him, gives me a deep peace, and also opens up the way for a better solution than anything that I could ever have planned.

Of course it doesn't have to be only major crises that we surrender to God. He wants us to surrender every aspect of our lives to Him; everything that we do, hurts from the past, plans for the present and future, concerns about other people, everything. Surrendering to God a telephone call that we are about to make, a letter we are writing, or a meeting with someone can make a significant difference.

John Wimber wrote a song about how hurts from the past can be healed through surrendering them to Jesus:-

*O let the Son of God enfold you
With His Spirit and His love;
Let Him fill your heart*

*And satisfy your soul.
O let Him have the things that hold you,
And His Spirit, like a dove,
Will descend upon your life and make you whole.*

And then in the second verse he says:

*O give Him all your tears and sadness
Give Him all your years of pain,
And you'll enter into life in Jesus' name.*

Four men found that when they surrendered a paralysed friend to Jesus He was able to work a miracle in the life of that man. He will also work many miracles through us if we are prepared to surrender all sorts of things to Him.

Question:

Praise, thanksgiving, confession, intercession and surrender. Do you feel that you have neglected any of those areas of prayer?

C. THE PRACTICE OF PRAYER

Billy Graham's ministry led him to every corner of the globe, and I'm sure he had to learn to pray wherever he went to minister. But that didn't prevent him from having his favourite places of prayer. He says that when he was a boy in North Carolina *'our barns had tin roofs. On rainy days, I liked to sneak away into the hay barn and lie on a sweet-smelling and slippery pile of straw, listening to the raindrops hit that tin roof and dreaming. It was a sanctuary that helped shape my character. Whenever I visit a bustling city anywhere in the world now I like to retreat from noisy boulevards into an open church building and just meditate in the cool, dim quietness. At our home in the Blue Ridge Mountains, my favourite spot is a little path above the house where I walk alone and talk with God'*.

I'm sure that all of us have particular places where we like to pray. Some of us may prefer to be in our own bedroom where we can be alone and have the privacy that we need to be able to talk to God. Others may like to drop into an open church and pray there. Churches usually have an atmosphere of great peace. In some cases they have been places of worship and prayer for hundreds of years, and that has left a real sense of peace and awareness of God's presence. It is a pity that today so many churches are locked up during the week. This is mainly because of the danger of vandalism. But the presence of people is usually a good safeguard, and it would be marvellous if more of our churches could find a way to remain open as places of prayer, even if it were only for an hour or two each day.

Praying on the move is something that I strongly recommend. As we move about the city or countryside, either walking or in a car or bus we can pray for people we pass, businesses, newspaper offices, television companies, housing estates and hotels. We never know how many lives we touch if we take time to pray in this way, and it does help us to keep our minds focused on God.

I also find the car a great sanctuary for prayer. I used to listen a

lot to the radio when I was driving along. Then about five years ago my car radio was stolen. The insurance company gave us £100 which would have bought a good new radio, but as I was on way to buy it I felt God say *'Don't replace that radio. This is an opportunity to spend more time talking to Me. Use your car as a place of prayer'*.

Where we feel comfortable and able to pray is probably a very individual thing for most people. I have also made some suggestions as to how people can pray on the move. I like to do this myself. But I would suggest that it might be difficult to start off praying on the move if we have not first cultivated the practice of prayer in a quiet place.

WHEN?

One of the features of the lifestyle of the Society of St Francis is that we spend three hours each day in prayer and worship. We do this in community, and it is always easier to spend this amount of time in prayer as a member of a group rather than doing it alone. Nevertheless, at this moment in time, because of family responsibilities, I find myself living apart from the Community. But over the twenty-five years that I have spent in the Society of St Francis the life of prayer has become so much a part of me that, even though I am alone now, I still spend at least three hours each day in prayer. For me morning time is best for my devotions. I wake never later than 6.00 am or 6.30 am and pray until 8.00 am. Early morning will have to be the prayer time for many Christians because of demands that will be made on them later in the day.

Others may try to take advantage of an hour at lunch-time. I am pleased at the number of people who, individually or in groups, use St Anne's Cathedral at lunch-time for prayer.

Evening time seems to create the right atmosphere for some. When I worked as a prison chaplain I know that many of the men who were trying to take God seriously found that the atmosphere

in the late evening was conducive to prayer. Amongst the general public there are many who are not regular churchgoers who would never get into bed without spending at least a few minutes in prayer.

Praying with other people, as a member of a group, can also be very helpful. These groups can meet in the church hall or in the more comfortable atmosphere of a home. We can be an enormous encouragement to one another when we meet for this kind of fellowship and it does help us to grow in the life of prayer. The idea of prayer triplets is one that I used when working the Crumlin Road prison. I would bring down just two men and have a time of prayer with them. They were comfortable praying in such a small group. Indeed sometimes they were so enthusiastic that I couldn't get a word in edge ways. Yet in a group of even eight or ten the same men might not have opened their mouths.

Spending time in prayer requires discipline, especially if we are going to rise early in the morning. But, hopefully, it will also include times of great joy because prayer brings us closer to the One who is the most important person in our lives.

HOW LONG?

Smith Wigglesworth, that famous English Pentecostal, used so powerfully by God in the healing ministry, said that he was on duty for God twenty-four hours a day, seven days a week. He did not spend long periods in prayer but neither did he ever go very long without praying. He kept in touch with God at regular intervals throughout the day, and maybe that was one of the secrets of his power. Set prayer times, no matter how long they may be, are never enough for me. Like Smith Wigglesworth I have to keep in touch regularly through the day.

For some people spending long periods in prayer is very difficult. One of the most spiritual women I know even finds fifteen minutes too long at times. She prefers shorter periods in prayer,

and maybe this is a pattern which would suit many people.

Generally it is better to start off with a length of prayer-time that we will be able to manage on an ongoing basis. For some that may be only five or ten minutes per day. But it is better to stick at this and build upon it, rather than start off with a real burst of enthusiasm and then fall by the wayside after a few days. Of course, I do acknowledge that there are always remarkable people who get so close to Jesus so quickly that, right from the beginning, they will enthusiastically want to spend much longer periods with the One whom they have come to love.

ASK FOR GOD'S HELP

I have already mentioned earlier that in Luke chapter 11 the disciples come along and make a beautiful request to Jesus, *'Lord, teach us to pray'*. Jesus then proceeds to teach them the classic prayer of all time which even today Christians include in every service of worship. This is followed by a parable on the need to persevere in prayer, and then some beautiful promises *'ask and you will receive, seek and you will find, knock and the door will be opened unto you'*. Perhaps many of us today need to make that same request of Jesus, *'Lord, teach us to pray'*. Why should we not ask help from the One best qualified to instruct us? Certainly, it is effective for me when, before reading the Bible, I take thirty seconds to welcome the Lord to anoint with his Spirit the words that I am going to read. Often when I do that, words which I may have read many times before leap out at me in a completely new way.

I believe that if we ask for the Lord's help in the same way before praying He will draw us closer to Himself and make it much easier for us both to talk and to listen to Him.

One of the lessons which we Christians sometimes take a long time to learn is not to try to live life in our own strength, but to draw on the grace which the Lord always makes available. And we can do that for even the simplest things, as a girl whom I

know was to discover while on mission in Nigeria. They were conducting a healing service in the open air under the hot African sun and they had been praying for people for 2 or 3 hours. My friend was getting tired, and as people still crowded round her looking for prayer she began to get annoyed. But she had the presence of mind to step aside, bow her head and say '*Lord, I'm tired. I'm getting annoyed at these people. I can't help myself. Will you please give back to me the love that you have for each one of them?*' She paused for a moment to compose herself and allow the Lord to respond. Then she was able to go back and continue praying for people without any problem.

I find when I have the wisdom and humility to acknowledge that there are many things that I cannot do by myself, and ask for the Lord's help, it is just amazing what His grace enables me to do.

Question:

What can you decide to do to make your practice of prayer more effective?

INTERDENOMINATIONAL DIVINE HEALING MINISTRIES

Holy Communion and prayer for healing

Every Monday at 1 pm in St George's Church, High Street, Belfast
(near the Albert Clock)

Interdenominational Service of Healing

Every Monday night at 8 pm in St Anne's Cathedral, Belfast
Every Tuesday night at 8 pm in St Finnian's Church,
Cregagh (not July/August)

Intercession Service

if you would like prayer for yourself or for someone else you may
ring 028 9031 1532
Just leave your first name and what you would like
prayer for, and we will pray every day for a month

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Belfast BT13 2ES
Telephone: 028 9031 1532

Drop In Centres

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Tuesdays 10.30 am - 12 noon
Shankill Methodist, corner of Berlin Street,
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