

**I will give thanks to the Lord with my whole heart;  
I will recount all of your wonderful deeds.  
I will be glad and exult in you;  
I will sing praise to your name, O Most High. Ps. 9:1-2**

**For the universe defends the righteous.  
Creation itself fights to defend the godly.**  
Wisdom of Solomon 16:17, RSV and NEB

Interviewer to Mother Teresa: *"Why are you so holy?"*

Mother Teresa: *"You sound as if holiness were abnormal. To be holy is normal. To be anything else is abnormal."*<sup>1</sup>

Dear Friends,

We are now in Advent when once again the "greatest story ever told" will be coming to us over the airwaves through the glorious hymns and music of Christmas. May the story of Immanuel, "God with us," flood anew and afresh into our hearts, ameliorating and putting into the light of eternity the distressing times we are passing through in a Western world that has lost its grip on the moral good and turned from its knowledge of the redeeming gospel of Truth Himself. As for the ministry of proclamation we've been called to, never have we seen the Lord working more powerfully to save (deliver and heal) those who come to Him. In fact, it would require the writing of a book to explain and tell of the remarkable healings we've seen just in the PCM conferences held this year in Houffalize, Belgium, and in Wheaton, Illinois. I am profoundly encouraged as well by what we are seeing and hearing of certain other ministries who are, like ourselves, reporting the extraordinary moves of God they are experiencing in evangelism and in the restoration and discipling (the healing) of souls. There is solid revival and renewal of the good of reason in places long hungry for just that, and in certain sectors of society where one would perhaps least expect it. It is good to think on these things and to give thanks for them, even as we must continue to face and refute the utter darkness long evident in various sectors of the institutional church and throughout the culture.

We've just mailed to our newsletter subscribers the article [Gay Bishops in the Episcopal Church: Dialogue with Darkness ends with Darkness](#), that which was posted on our web site in August. With excerpts from [The Healing Presence](#) and [Restoring the Christian Soul](#) this article was written order to help Christians understand what is at stake in these events in the Anglican Communion worldwide.

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<sup>1</sup> *Pulpit Resource*, Year B, Vol. 28, No. 2, 54.

We have also posted new reading recommendations for three vitally important books:

Strength in Weakness, by Andrew Comiskey  
What We Can't Not Know, by J. Budziszewski  
Of Water and the Spirit, by Alexander Schmemmann

Finally, we were nearly overwhelmed with testimony letters from our Wheaton PCM School and have posted several wonderful excerpts.

## **Gay Bishops in the Episcopal Church: Dialogue with Darkness Ends in Darkness**

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*Leanne Payne*

Much of the organized church, as hierarchical structure, has long been hijacked by the secular forces of godlessness. The same deconstructionism that reigns (especially) in the great universities of today has done its work in the denominational churches as well. This work of disintegration has long since brought us to the place where we've seen the crumbling of the major old-line churches and, in general, of denominationalism altogether. Multitudes of the faithful find themselves displaced and are searching for true churches, while other smaller groups are gathering and worshipping in whatever facility they can find. The paganization, not of the true church (the fellowship of the Holy Spirit) but of the hijacked structures that pose and speak through the media as the church, now widens and deepens by the day; those who give it voice are increasingly aggressive, brazen, and vociferous.

In the early 1970s I attended for the first and last time an Episcopal church conference such as the one conducted in Minneapolis that concluded with the election of an openly gay bishop, a priest who left a wife and children to live with a homosexual lover. Insanely enough, the conference that I attended 30 years ago was wholly taken up with this same push toward acceptance of homosexual behavior and the same endless dialogue. Ever since then, the news headlines from these conferences have been about little else. The remarkable thing about all this is that the bishops and other leaders of the Episcopal church, supposedly rational human beings, have returned time after time to enter this dark dialogue and always only to further the cause of darkness. Understanding the "method in their madness" and where it would lead, I did not return even when invited (as the author of *The Broken Image* and *Crisis in Masculinity*) to come and speak to the conference. I knew that the strong prophetic voice needed to confront and confound the deconstructionism inherent in the ongoing dialogue would not be supported even by those who would "vote right." They were too swayed by the

atmosphere of compromise and the inability to recognize and confront the ersatz sociology and psychology as well as the rank sentimentality and political correctness. There is no better (or profounder) manual on what this confrontation entails, or how it is to be or *not* to be done, than J. Budziszewski's latest book *What We Can't Not Know*. (More under **Recommended Books**)

In the following excerpts taken from *Restoring the Christian Soul* and *The Healing Presence*, I write of the reasons why we do not dialogue with darkness; we do not give it a stage and a method. Instead, in the power of God and in the knowledge of His holy Word and will, we both judge and reprove it.

**Don't Allow Satan to Choose the Battleground** [From *Restoring the Christian Soul*, chapter 14, Baker Book House, 1995]

One of the strong temptations we must eschew is the enemy's attempt to get us to leave the positive work of the Kingdom. He works toward luring Christians from their creative, proper, and redemptive work, and down into battle on his own turf, one charged with his negatives: his accusations, rationale, deceptions, and lies. Nehemiah is a great role model for us here, and his story of intense spiritual warfare is one we should probably reread at times when we find our work withstood by our enemies (Nehemiah, chapters 1-6). Nehemiah's enemies were tireless in their efforts to stop the work God had entrusted to him--that of rebuilding the walls of Jerusalem. But Nehemiah simply refused to climb down from atop the walls where he was busy rebuilding and go down to fight with them. His enemies sent this message:

"Come, let us meet together in one of the villages on the plain of Ono." But they were scheming to harm me; so I sent messengers to them with this reply: "I am carrying on a great project and cannot go down. Why should the work stop while I leave it and go down to you?" Four times they sent me the same message, and each time I gave them the same answer. (Nehemiah 6:2b-4)

Note that Nehemiah repeats the same answer over and over again through his messengers. This is an important principle in communicating with persons who are determined to destroy us or the work. We let God give us the one word, that one objective word that is difficult for even an enemy to twist or misquote, and then we simply *keep on saying it*.

After that, Nehemiah's enemies began to slander him with all manner of malice and deceit. But God was with him, and the walls were rebuilt. He was obedient to God, wise as to his enemies' tactics, and he ended up doing the "impossible" task.

Often we do not have the eyes to see the modern versions of Nehemiah's story, the times in warfare when the enemy attempts in much more subtle ways to lure us down onto his plain. A principle to remember is that our archenemy

seeks to bring us into endless dialogue with himself through those persons he has deceived. We learn not to entertain the diabolical presence in this way. Such a dialogue is always carried out on the plane of the mind alone--the unassisted intellect or imagination--and we simply do not speak this reduced, desupernaturalized language. It is a language devoid of transcendent meaning and wisdom.

Besides the fact, therefore, that it is foolish to carry on a dialogue with the devil, we cannot translate our language into his. Sadly, however, more people (even Christians) understand this reduced language than the one containing the symbols that mediate to us ultimate meaning, truth, and glory. This is another way of stating that we as Christians have lost the greater part of our souls, together with the language and imagery with which to express the truths of the transcendent and eternal.

I was asked to speak at a large general conference of a church denomination embroiled in spiritual warfare of the most flagrant kind. It was hoped that I would prevail over other speakers who were advocating the acceptance of sexual immorality within the clergy. I declined the invitation, not because I did not want to speak truth into the situation, but because I knew that many of the very Christians who wanted me to speak for orthodox Christianity would not--once the battle was joined--understand my language. And should God have been pleased to move in power, they also would not have understood or approved of the powerful move of the Holy Spirit that it would have taken to bring in the repentance and the healing necessary to really change things in that group.

I knew they would not be like Nehemiah's messengers, with one objective word to impart, but that they would get hopelessly ensnared into "loving dialogue" with the enemy as his intents and purposes worked through those under his deception. Our main difficulty in the church battles of today is often with the well-meaning who have learned a spurious kind of empathy, an ersatz way of trying to love their enemies. In other words, these good folk have lost the words and symbols of the Kingdom and speak only the enemy's reduced language.

Another example is the endless church committees on "human sexuality" that meet year after year, endlessly debating and never, of course, coming to any conclusions other than the rationalizing of sin. These committees are often merely a screen for devising an apologetic for perverted sexual behavior. Only the highly trained and very wise heads, those not intimidated by this worldly logic and terminology, who are skilled in disarming patently false logic wherever it arises, should attempt to be the "salt" on such committees. Even then, such persons will often know that they are wasting valuable time and that the job will simply have to be repeated again the very next year. The enemy tactic consists in constantly repeating the lie and in endlessly pounding away at the moral and spiritual real. The carnal aim is not to uncover and point up truth, but to

dishearten those who stand for it. The aim is, through rationalization, to finally make a large entryway for sin into the leadership of the church, and for this the enemy has all the time in the world. After all, he is not engaged in the substantive, creative work of God's Kingdom--only in establishing himself as god.

Rather than go down on the enemy's turf then, we band together in prayer and receive our instructions from the Lord. We then may well speak a word of truth into a demonized situation and take authority in Christ's name over demons, commanding them to depart. We are not, however, to wear ourselves out, thereby allowing ourselves to become discouraged or even deceived through fruitless and interminable dialogue--dialogue that only too often ends in compromise. Compromise is said to be the art of politics and diplomacy, but wise governments forsake the art when they are facing a murderous tyrant. Compromise spells the death knell in spiritual battle as we face the archtyrant--*Diabolos* himself.

Over and over again, in trying to help Christians embroiled in spiritual warfare, I find myself saying to them, "You are not to dialogue with the old man in anyone! That is merely to bring you into dialogue with the world, the flesh, and ultimately the devil himself!" The carnal old self in those deceived by the enemy has become a mouthpiece for the enemy's lies, slanders, blasphemies, and accusations. Such persons are used to bring the satanic deception they are under upon others. We not only learn to speak, do, and be the truth, but to dialogue only with the truth in another--that is, with the real person and the situation as it really is. It usually takes a good bit of explaining for this to be understood, and I often have to resort to C. S. Lewis's remarkable sketch about the seedy old actor (*The Great Divorce*, chapter 12) to finally make my point. In this story, the actor's wife, Sarah Smith of Golder's Green, would not dialogue with the old, illusory self in her posturing, self-serving husband. She would only speak to the true self, even though it had become almost nonexistent. It finally disappeared entirely as he chose, time after time, illusion and inessentiality over the radiant and substantive reality of heaven that was being offered him. He simply would not leave off his self-pity and his propensity, always, for shifting blame onto his wife, Sarah, for his unhappiness. Satan is the accuser, and if he cannot distract us in any other way, he would love to usurp all our time and energies in trying to answer his charges. Sarah Smith of Golder's Green did not waste her time or words.

**The Matter of Judging** (Excerpted from *The Healing Presence*, Chapter 13, Baker Book House, 1995.)

The Corinthians apparently were making wrong judgments about matters other than leadership. They had become tolerant of the wrong things and proud of that tolerance. Failing then to judge the sin in their midst, they had apparently come to believe that it was an "elitism" to accept a man who was unrepentant

and living in sin.

As William Barclay reminds us:

An easy-going attitude to sin is always dangerous. It has been said that our one security against sin lies in our being shocked at it. Carlyle said that men must see the infinite beauty of holiness and the infinite damnability of sin. When we cease to take a serious view of sin we are in a perilous position. It is not a question of being critical and condemnatory; it is a question of being wounded and shocked. It was sin that crucified Jesus Christ; it was to free men from sin that he died. No Christian can take an easy-going view of it.<sup>2</sup>

The Apostle Paul had to teach the Corinthians that we in the Body of Christ are indeed to judge ourselves; that we are to judge the sin that is killing us.

In keeping silent about evil,  
in burying it deep within us,  
so that it appears nowhere on the surface,  
we are implanting it,  
And it will rise up  
a thousandfold in the future.<sup>3</sup>

One cannot effectively carry his cross apart from exercising right judgment. One of the sad things in today's church world is the inability to confront sin and call sinners to repentance. This is where some of the worst psycho-babble comes in, that which reconciles good and evil within the soul of the person who needs to repent and be healed. In addition to needing healing, often this person is being consumed with his own rebellion. Fortunate is such a one who has the minister, priest, or bishop who will in the power of the Spirit call him to repent, hear his confession, and pray for the healing of any emotional difficulties underlying his aberrant behavior.

Often these unfortunates find themselves in the hands of those who have a *new gnosis*, a new kind of false light or love. It smiles broadly with a compassion that is as cruel as death, for it leads to the death of the soul that continues in willful sin. It opens the church to a darkness she can no longer judge as evil.

The people of God go unprotected, not only because the leaders fail to judge sin, but also because they all too often deliberately "desensitize" the person in the pew to the nature of sin, and bar him from a right judgment as well.

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<sup>2</sup> William Barclay, *The Letters to the Corinthians* (Philadelphia: Westminster Press, 1975), 44.

<sup>3</sup> Alexander Solzhenitsyn, *The Gulag Archipelago* (CITY?: PUBLISHER?, DATE?).

Many, therefore, are afraid to rightly discern and judge evil. The evil, then, as Solzhenitsyn says, rises up a thousand-fold in the future. This is a part of the present crisis in masculinity and authority that affects us all because it is ingrained in our culture. We live in an age that reconciles good and evil, and that therefore has no moral measuring stick for judging. A passive compassion (that does a great deal of harm) is easier for the modern Christian than a decisive action that proves to be, in the end, the only loving thing to do. Because of this blindness, Christians can hear our Lord say, "Do not judge, and you will not be judged" (this regarding unjust, hypocritical judging—Luke 6:37). But they find it hard to hear Christ's command to "Judge not according to appearance, but judge righteous judgment" (John 7:24 KJV).

There is a right as opposed to wrong judging, and we who follow the way of the cross must learn it. We do not judge or act apart from the Spirit of God; we do not fail to judge or fail to act in obedience to God. Paul's letter to the Corinthians provides a wonderful study on the matter of judging. A point to be made here is that he was writing to a people who "did not lack any spiritual gift." He was writing, then, to a people who were self-centered in the use of the spirituals. He was writing to a people no longer Presence-oriented but experience-oriented. There are few souls more dangerous to the church and her mission than those in whom the gifts still operate but clang.

## RECOMMENDED READING

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***Strength in Weakness***, by Andrew Comiskey (InterVarsity Press, ISBN 0-8308-2368-9)

Andy (M.Div., Fuller Theological Seminary) is a pastor and the founder and director of Desert Stream Ministries based in Anaheim, California ([desertstream.org](http://desertstream.org)). He is a past president of Exodus International and is also the author of ***Pursuing Sexual Wholeness***, the text book for the Living Waters small group ministry.

One of the prayers we've prayed through the years is that God would raise up good men, real men, as leaders. Our dear friend and colleague, Andy, is most assuredly one of them. For over 20 years Andy and Desert Stream Ministries have been ministering powerfully to those who struggle with homosexuality. Their highly effective small group program, Living Waters, can now be found in 21 states and 14 foreign countries. In addition they have life-giving programs for Christian leaders, for men and women fighting sexual addiction, and for those with AIDS and HIV. In a recent newsletter to his prayer partners he summed up Desert Stream's work with homosexuals in this way,

*God is raising up a mighty army of men and women--a people who have wrestled with same-sex desires and become powerful, strengthened in their very weakness to proclaim the transforming power of the Lord Jesus Christ, and His church as their healing community.*

*I count myself among them. We have died to the gay self; we are now raised with Christ for His purposes. His cross stands as the threshold through which we have entered into our true heterosexual selves. Together with all the saints, we who possess the testimony of death unto life will impart the grace and truth that will heal the church.*

I am deeply humbled and honored by the fact that Andy has in part dedicated *Strength in Weakness* to me.

A review by our Scottish colleague, Sandy Purdie:

*We live in an age when so many do not fully understand the place and power of the cross in healing. However, contrary to the spirit of this age, Andy Comiskey, in his book *Strength in Weakness*, conveys these essential and profound truths in both a clear and concise manner. Furthermore it is refreshing to read erudite chapters on subjects such as sin and shame in a world that has reduced these terms to such an extent that they are deemed archaic and irrelevant.*

*Whilst insightful and compassionate in its dealing with our humanity, Comiskey's book is practical, challenging, and encouraging. By using examples from his long years in ministry and the testimony of others, he communicates hope to those of us who struggle. He encourages us to confront our own weaknesses and shows us that by collaborating with the truth of God, we too can be set free.*

*The hope of healing at the cross is the fundamental golden thread that runs throughout this book, and in my opinion Andy Comiskey achieves the goal expressed in his introduction. He writes, "I want to look at how God takes the weakness in our relationships and in our sexuality and uses them to establish His powerful love in us." *Strength in Weakness* not only considers God's dealings with us but also offers us the hand of hope as we reach out on our own journey.*

***What We Can't Not Know***, by J. Budziszewski, Spence Publishing, 888-773-6782.<sup>4</sup> A book not to be missed.

J. Budziszewski is professor of government and philosophy at the University of Texas. He is the author of *The Revenge of Conscience: Politics and the Fall of*

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<sup>4</sup> Available for 50% off through the publisher's website: [www.spencepublishing.com](http://www.spencepublishing.com)

*Man*, among other works. His own testimony of deliverance out of nihilism<sup>5</sup> can be accessed through the Internet and is, along with *What We Can't Not Know*, not to be missed. I have long looked for a great book by a great philosopher (one such as C. S. Lewis) that would deal in depth with what we are facing this moment in our history: the loss of the moral good within our churches, our legislative bodies, and our popular culture. He not only does this but provides the guide all thinking Christians need, not only for their own lives and families, but as an **in-depth manual for speaking truth in the public square**. This man is a gift to the body of Christ today; his lucidity, the relentless capacity to not only know but speak the real and the true, and to separate it from that which is false and has no reality in it, is comparable to that of C. S. Lewis. I've waited a long time to be able to say that and am most grateful for this work. The truly Christian philosopher is also the truly Christian psychologist. Since we live in a time when very few have any notion at all of the greatness of the Judeo-Christian moral law, and of natural law, we can only pray that many will put their best scholarly bent to work with this book--and then pass it on to others. The following are excerpts from his book:

*We are passing through an eerie phase of history in which the things that everyone really knows are treated as unheard-of doctrines, a time in which the elements of common decency are themselves attacked as indecent. Nothing quite like this has ever happened before. Although our civilization has passed through quite a few troughs of immorality, never before has vice held the high moral ground. Our time considers it dirty-minded to treat sexual purity as a virtue; unfeeling to insist too firmly that the sick should not be encouraged to seek death; a sign of impious pride to profess humble faith in God. The moral law has become the very emblem of immorality. We call affirming it "being judgmental" and "being intolerant," which is our way of saying that it has been judged and will not be tolerated....*

*The common moral truths are no less plain to us today than they ever were. Our problem is not that there isn't a common moral ground but that we would rather stand somewhere else. We are not in Dante's inferno, where even the sinners acknowledge the law which they have violated. We are in some other hell. The denizens of our hell say that they don't know the law--or that there is no law--or that each makes the law for himself. **And they all know better.** [Taken from pp.10, 12.]*

***Of Water and the Spirit***, by Alexander Schmemmann, St. Vladimir's Seminary Press, ISBN 0-913836-10-9. This is a study of the Orthodox understanding of Christian initiation: baptism and chrismation. I cannot overstate the importance of

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<sup>5</sup> <http://www.leaderu.com/real/ri9801/budziszewski.html>

this book. The loss of a full understanding and practice of baptism underlies all the great losses we have been writing about in this newsletter. Throughout the years, in almost every PCM, I point to the healings we see, and state that we are merely filling out our baptisms and supplying what was lacking in our own preparations for baptism.<sup>6</sup>

"Every Christian has enough in Baptism to learn and to practice all his life; for he has always enough to do to believe firmly in what it promises and brings: victory over death and the devil, forgiveness of sin, the grace of God, the entire Christ, and the Holy Ghost with His gifts." (Martin Luther, The Large Catechism, Part Four)

This book is the best aid possible in helping pastors regain a full knowledge of baptism and of the gifts of healing that go with it.

### **Letters from the 2003 Wheaton PCM School:**

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#### **From a missionary serving in the Islamic world:**

The Lord used you all in a tremendous way in my life; thank you for your obedience. I am a missionary in the Middle East, and I know God is calling me to use inner healing prayer with Muslim women. I was introduced to Leanne's writings while serving in Indonesia where more seasoned missionaries were leading Muslims to Christ through inner healing prayer as opposed to more traditional EE type approaches. I was mentored by these women and experienced incredible emotional healing. When these lost ones--especially Muslim women--would experience *Isa* (Arabic word for Jesus, who is called The Great Healer in the Koran) in their imaginations, they wanted more and more and became devoted to the One and Only. I knew it was crucial for me to attend PCM 2003 as we prepare to leave for the field in November.

The Sunday after PCM, my husband preached a Father's Day message at our church. He spoke on the prodigal son and used the painting by Rembrandt called *Return of the Prodigal*. If you look carefully at that painting, the father's hands are on the son's shoulders and his two hands are completely different. One is very masculine, and the other very feminine. He spoke about how important the true masculine and the true feminine are in our ability to bless our children and other loved ones. Even this great master artist from centuries gone by had this inspiration from God. Bless you all for teaching me to image the Unseen Real. I will never be the same again.

#### **From a minister, on the narcissism lecture<sup>7</sup>:**

On Friday the narcissism session having sunk in overnight, I was convicted of my need to face this in me. I wrote in my journal, "I think there is a resentment in me that 'they' just don't understand my qualities, my greatness, my ability, and if only

<sup>6</sup> Baptism was emphasized in a special way at the PCM School in Wheaton, IL, 2003. See Leanne's lectures *The Presence of God With Us*, 1 & 2.

<sup>7</sup> See Tape listing for Dr. Stuart Checkley's lecture, "Narcissism," Wheaton 2003.

they knew, they would treat me as an equal, then they would know. One day I shall have the role, acclaim, position, and profile that I should have now.... Oh God, narcissism! Oh God, pride! Oh God, anger! Oh God, rage! Oh God, confession time!" Again I look forward to see where this leads; already I sense greater freedom.

**From a counselor, on the worship:**

I came to the week at Wheaton as a worn-out Christian MSW, having finished a book this year and gone through a major health crisis with our son. I have 30 years [of being] steeped in the evangelical world (on staff with ...for 25-plus years...) etc., and honestly, I don't know when I have ever spent a more refreshing week in my life. I felt like God just cleaned house in me in a wonderful, gentle, cleansing sort of way. The worship was like nothing I have ever experienced in my life. Between the blend of people from many nations and the mix of the evangelical/charismatic/liturgical, it carried me to the bigness of God and, I suspect, is as much of a taste of heaven as I will experience before I get there. I would come every year if I could get the money and the time. I found myself a number of times during the week just bowing my head and thanking God for giving Leanne and all of you as a ministry to the body of Christ. You all are a gift indeed.

**Healing of depression:**

Hello, I wanted to write to encourage you all. I attended the recent PCM school, and my life was changed. God is showing Himself to me in new ways every day. In a nutshell I have been in counseling for six years and struggling with depression for the same. Your teaching on early infancy separation has blessed me overwhelmingly. I was separated from my mother for two months at birth. During a time of healing prayer God showed me that I split [psychological splitting], and part of me never even accepted Him! I feel like God led me to the needle in a haystack! I honestly feel like this is some of the most solid teaching I have ever received. Thank you for your dependence on Him.

**Healing of self-hatred; deliverance from shame:**

I have hated myself my entire life. I have lived under a heavy cloak of shame all of my 36 years. I never knew what was holding me back from my true self, only that something was not right. I still don't know the exact reason or cause of this self-hatred, only that it began when I was very little, maybe even at birth. I'm only guessing, but I think it has something to do with my father and his father before him. The prayer for the breaking of generational sin was very emotional and powerful for me. I saw myself standing, dressed in rags, with big, black, slimy tentacles all around me, holding tightly to my legs and waist. Chains were also around my chest, wrists, and waist. I have a feeling the tentacles have to do with sexual sins--adultery, fornication, pornography. Those are the ones I know my father lives in and with, as well as a complete devotion to self. His main goal in life is to have as much fun as he can each day (and he's 67 years old!).

I was standing before the cross, and as the blood of Jesus poured over me, it broke the chains. The tentacles began to lose their hold. It took a long time--long after you were finished leading us in prayer, but eventually the tentacles receded into the earth. Grass began to grow--very quickly--over that spot. Then several large peony bushes grew over that same spot....Several angels came and stood behind the bushes. I became dressed in white, and light flooded me and all around me. The Father reached down and picked me up. He held my face in His hands and kissed my forehead--something that has never been done to me by my father or any father figure. I have never had a real father figure, and have always longed for one. Now my heavenly Father is fathering me!! What a wonderful Father He is!! He even took me into a nursery and wrapped me in a blanket and sang in my ear. Praise God!

When you prayed for shame to be lifted off--for the Holy Spirit to come up under the shame and lift it off, that's exactly what He did. I have always seen myself under a dark cloud. Even in church services, there is always a black cloud over me--over no one else, just me. That cloud is gone now, and so is the shame I have lived with all these years. I feel as if I have lost 15 pounds!! I feel light and airy. And when I see myself in my heart, I am surrounded by light--no, even better, I am filled with light. It is coming out of every pore.

**Confession of sin:**

The first day the protective walls were up tall and strong not knowing what to expect. Ministry time was offered; yet I was counting on Jesus to heal me without the involvement of others. I needed my space....I needed to see if I could trust. I kept my distance not only from others but as a result also from God. As Leanne spoke of the sacredness of our bodies and the protective pockets of sin we turn to in our distrust of our Father, my soul began to wake up. I took sips of the Truth, watering those parched places deep within that had been dried up by the lies of others.

We were encouraged to confess our sins. God was faithful even in my fit of struggle and resistance. He clearly showed me a picture of Himself placing His hand on my head as I knelt at His throne. Out of His hand flowed blood that not only covered my body but also filled me to complete overflowing. As it flowed through me, it carried my sins to a river of blood that actually came from the cross. In spite of my stockades, the Holy Spirit was faithful and diligent to pursue me.

**Prayer minister receives more healing as he prayed for others:**

I received so much additional healing in my own life after six other PCMs. I was literally stunned by what God showed me and addressed as I would listen to the teaching, receive the prayers as petition in my life, and accept what I saw and thought in response as direct messages from God requiring obedience in forgiveness, unloading weights, or receiving love gifts. I told you, I think, what the

powerful message you [Valerie<sup>8</sup>] gave on hate and love meant to me. It totally took me by surprise. Friday morning I dealt with an unforgiveness at age 13 that has affected relationships all my life in the way you described in your talk and prayer, and our Father put His finger right on it. Also, I realized on Friday that I was feeling guilty about not taking Communion to my father who died at 87 a year and a half ago, and I had not had peace since and did not know why. Jesus made it plain I could share it with him that day in the presence of the cross, which is eternally present to all time. It was a glorious healing, and I let him go in peace with lots of tears, all the time ministering to others with joy and power, commissioning them as I had been commissioned to go into the world with Christ's love and bind up the broken-hearted.

### **A Chinese seminarian receives healing of memories:**

The healing of memories session ... was awesome. I experienced Jesus taking me through my childhood, and He explained to me clearly about the situation relating to my mum, my dad and my brothers and sisters. He held my hand and asked me not to be afraid. I knew that He was holding the hand of a small child--mine. He brought me to face the relationship with my mum. I was scared of her because she beat me without reasons. My mum asked me to forgive her, and I forgave her and my pain went away. I understood what forgiveness meant at that time. Jesus brought me to my dad. He was lying on a bed and looked like he was dead. I asked Jesus why he did not show any response to me. Jesus explained gently that he was tired and sick. I had better not disturb him; I needed to give him food and let him rest. I was not happy about that, but Jesus said, "This is your father. You need to respect him." My father has been very absent in my life. He did not hurt me much intentionally, but he just could not love. Jesus took me to see my brothers and sister and explained to me that they did not want to hurt me. They were busy with their own lives. Jesus brought me to the cross. He told me that "there are no sins that cannot be forgiven." He told me, if there are any problems in the future, I don't need to run away or use my method to escape. I can talk to Him. He will help me. Jesus' teaching is so simple that a child can understand. He asked me to walk a life of truth, hope, and love. Wow! This is the first time in my life that Jesus held my hand (as a child). Jesus respected me even when I was a child. He really touched me physically. I felt that I was healed and affirmed as a child.

When we prayed for healing of childhood wounds, I saw myself standing in the middle of the road crying. I blamed myself for not saying no (to the sins committed against me). I thought I was foolish. I did not know what to do. Jesus came. He held my hands, looked at me gently and spoke to me gently. He explained to me that it was not my fault. I did not need to blame myself. I was pure, and I was free to go out to play with other children. I did not need to get stuck there.

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<sup>8</sup> See Tape listing for Valerie McIntyre's lecture "Transference," Wheaton 2003.

I found the teachings of the whole conference very biblical, solid, and practical. After three years of head knowledge in the seminary, I found that this conference helped me a lot in my integration of knowledge.

### **In Conclusion**

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We are deeply grateful for your continued support of this ministry and for the many ways in which you express your ongoing love and intercessions for us. We especially ask your prayers for the German PCM coming up in March of next year. There is already a large enrolment, one that includes pastors, leaders, and laity from many different church backgrounds and countries. We are excited about this, and all that the Lord has in mind for us there. May the Lord love Germany through us as we go in the name of His holy Child, Jesus.

Most sincerely,  
Leanne Payne