

Christmas 2014



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OSL in Canada

The International Order of St Luke the Physician



Be strong and let your heart
take courage, all you who wait
for and hope for and expect
the Lord! [Psalm 31: 24](#)



You have put more joy
and rejoicing in my heart
than [they know] when
their wheat and new wine
have yielded
abundantly. [Psalm 4:7](#)



And you shall love the
Lord your God with all
your [mind and] heart and
with your entire being and
with all your might.
[Deuteronomy 6: 5](#)



¹⁴ For Christ himself is our way
of peace. He has made peace
between us Jews and you
Gentiles by making us all one
family,^[a] breaking down the
wall of contempt* that used to
separate us. [Ephesians 2: 14](#)



"For unto you is born this day in the city of David a Saviour, which is Christ the Lord." (Luke 2:11)

WHY GOD AND MAN?

Colin C M Campbell, PhD



“Love came down at Christmas!” Pagans and Christians worship a God of power. Pagans worship a God with the power to destroy their enemies. Hitler believed in such a God, proclaiming that God had saved him from the Generals’ plot to kill him. For us, however, God’s power is the power of love, able to convert our enemies into friends through the Atonement.

This doctrine not only asserts God’s love for sinners but also asserts God’s holiness. (“Nothing impure can enter Heaven.”) Any acceptable theory of the Atonement must reconcile God’s love for sinners with his rejection of their sin, through the Death and Resurrection of Jesus Christ.

Two traditional ways of expressing this are that Jesus paid the price for our sins and that God laid on him the punishment of us all. In “Cur Deus Homo?” (“Why God and Man?”), Anselm used these metaphors. Later theology extended their use to develop the theory of penal substitution, still with us today. It has two glaring

defects. First, it emphasizes God’s wrath at the expense of his love. Second, it suggests antinomianism, where grace becomes a licence to sin. This article will rehabilitate substitution by emphasizing God’s love and avoiding antinomianism.

God reconciles his love for sinners with his holiness, through his mercy. Mercy does not mean that sin does not matter, for then God would not be holy. Mercy can only be reconciled to holiness if there is a perfect repentance; that is, one which agrees with the claims of holiness.

However, a perfect repentance is something that we cannot do! Sin darkens the mind and hardens the heart. “What is truth?” said Pilate. When truth confronts us in Jesus, like Adam, we hide or, like Peter, we cry, “Depart from me, for I am a sinful [person].”

These considerations define the two attributes required of a Saviour: sinlessness and strength in “weakness.” Sinlessness is required for Jesus to know perfectly of what we must repent.

Strength in weakness is required in order to bear our sin and confront us with it in a non-judgmental way.

It is in this context that the metaphors of “price,” “punishment” and “substitution” must be interpreted. “Price” means that the Atonement “cost” Jesus his life. “Punishment” is suffering imposed for wrongdoing. Since Jesus’ suffering was imposed for our wrongdoing, in that sense, he bore our punishment. Because he expressed our repentance for us, instead of us, he was our “substitute.” In this understanding of these terms, the traditional language of “expiation” and “propitiation” remains appropriate.

Our intuition tells us that it is unjust for the righteous to pay the price, be punished, and die, as a substitute for the unrighteous but this thinking is not God’s. We value judgment over forgiveness, on the assumption that sinners could fix themselves, if only they would choose to. The whole basis of Christian soteriology is that they

cannot. Left to themselves, they are lost! Penal substitution affirms this but values judgment over forgiveness, substituting the just reward owed to Christ for the just punishment owed to us. There is no real mercy in this zero sum balance sheet. An angry, judgmental and ultimately merciless God requires price, punishment and substitution. This is utter nonsense! On the Cross, in his sinlessness, Jesus confronts us with an uncompromising moral standard. In his strength in weakness, he disarms our fear of judgment. We are able to choose, free of coercion, to accept or reject his offer of mercy.

Penal substitution is also wide open to antinomianism. If Christ really has taken my punishment, what is to prevent me from sinning without regard for God's

disapproval? Alternatively, if I truly have received Christ's reward, then should I not now be sinless?

It is correct that our guilt and the responsibility for knowing how to deal with it have been transferred to Christ, by our faith in his Saving Act. However, faith does not completely negate our responsibility. The very choice to have faith is an exercise of responsibility. Christ saves us by knowing better than we do how we should live. His Holy Spirit inspires us to do this. However, we still have the ongoing responsibility to respond. When we do, we will be transformed, one step at a time, into the pattern of the transforming one, uniting us in a relationship with our God, whose power is love.

Colin Campbell was elected Vice President of OSL

Canada at the First OSL Canadian National Healing Conference in Winnipeg, MB. He is a long time member of OSL, former President of The International Order of St Luke the Physician Board of Directors, and current member for Canada on that Board, and Interim Director of OSL Region 8 (Ontario). Dr Campbell is Convenor of the newly established OSL Hamilton Chapter and the founding Convenor of the first OSL Young Adults Chapter in Canada. Colin is a secondary school teacher and resides in Hamilton, Ontario. He may be contacted at ccmcampbell@gmail.com



Congratulations to New Director for OSL Region 8!

Dr Colin Campbell has been appointed by OSL NA International Board, to lead Region 8 into a new era. His first council meeting was held in Hamilton, Ontario, on Saturday, November 8th.

Already, plans are developing to put a process in place to form teams who will undertake outreach to churches in their local area.

As Vice President of OSL Canada, Dr Campbell is extending this initiative to all OSL members in Canada as part of the re-visioning process.

A training program is available to all who respond, and YOU are invited to ask for more information.

**Take a minute or less now to complete a brief survey at <https://www.surveymonkey.com/s/5ZZG63V>
You will receive a response.**



Speak To The Condition

Rev. Mike Flynn

When I first began getting serious about praying for healing, I often begged God to do the work needed. And there were people who were healed. But the longer I continued in the healing ministry, the more I learned that the Lord doesn't particularly want to be begged to act. Rather, He wants us to utilize the authority He gives us His followers and accomplish healing in that manner.

After I had been praying for healing for a decade, the Lord arranged for me to be apprenticed by John Wimber, the founder of the Vineyard movement. John and his people had discovered several steps in the healing ministry that made good sense to me. Their learnings were summarized in a teaching called The Five Step Healing Model, which I have taught to thousands of people all around the world.

In brief, the Five Steps are:

1. Interview

- what's wrong? how long have you had it?

2. Diagnosis

- getting to the root cause of the condition
3. Prayer Selection
- what kind of prayer do we need to pray?
4. Prayer Engagement
- pray and then ask "how are we doing?". Then pray again...and again.
5. Post-Prayer
- what does the person need to do to keep their healing?

It is in step 3 where we need to learn to use our authority. Our authority sits on a tripod of identity, relationship, and position. Identity: we are adopted sons and daughters of the King; relationship: we have communicative relations with the King; position: we are seated with Him on His throne.

Jesus gave two words to Peter in His resurrected state: "Follow me." We are included in that directive. To follow Him is to do the things He did and in the manner in which He did them. You'll notice that Jesus didn't pray for healing—He just announced healings. And the Holy Spirit backed Him up and made the healings occur.

It's important to notice that Jesus had the diagnosis in mind when He pronounced healing. When sin was the cause of the condition, He spoke forgiveness to the person as part of their healing. The man who was let down through the roof, for example, was disabled due to his sin. Jesus pronounced his forgiveness. Then the Pharisees were contesting His right to do that which He answered by telling the man to get up and go home.

In the very first healing I did, I addressed the injuries to a man's back telling the swelling to go down, telling the affected muscles to come into proper alignment, telling the tissues pressing nerves to relax. And he was healed! I was quite surprised. And I wasn't aware of what I had done that freed the Lord to heal. But as I continued learning about healing, the Lord backed up the practice of speaking to the conditions and telling them to come into alignment with the Lord's will. That takes careful listening to Him when one is interviewing the person who is ill. If you don't listen to Him, you may incorrectly

diagnose the cause of the condition and then speak inappropriately to it.

Jesus was always checking in with the Father. He said He did nothing except what the Father told Him to do (Jn. 5:19). He also told us that we can do nothing except with His participation (Jn. 15:5). So we need to learn to keep checking in with Him because the causes of peoples' conditions can be quite subtle and complex. There is nothing that He doesn't know, however, and He knows exactly how to talk to you. Don't trust your ability to hear Him; trust His ability to speak to you.

But realize that because everything we do in ministry is a walk of faith, you are almost never doubtlessly positive about His guidance. If you were positive you wouldn't need faith. But He has clearly stated that ours is a walk of faith. A little impression that comes during an interview may be all the guidance you get. But it is enough to act on.

Then speak to the condition.

Now, as I teach in all my conferences, you have to realize from where in you that you are speaking. Faith

operates almost exclusively in the will, not the intellect or the emotions. So you have to get used to the fact that as you are speaking to the condition, your mind will be giving you all kinds of reasons why it isn't going to work. And, in serious matters, your emotions—especially fear—will dispute what you're doing in telling a condition to obey. But your job is to persist in speaking with your God-given authority to the condition afflicting the person and willfully expecting that a change will occur.

As you speak to the condition, keep checking in with the person you're ministering to. You need feedback in order to continue effectively. Lloyd, my senior warden, and I were demonstrating this before a group one time. I had gotten a word of knowledge that someone there had arthritis in their neck. As we prayed for the fellow who came up, we asked what was happening. "Nothing in my neck," he replied, "but my hands are on fire." He hadn't mentioned that he had arthritis in his hands, but **hands** is what the Lord was doing that night. I have to believe that the man's neck was also on the Lord's agenda, but it didn't happen

that night. On another occasion in Virginia it was **hearing** that He was doing. About a dozen persons were healed of hearing problems, but not much else seemed to occur. So you have to check in to see what He is doing.

I must note that I can spend a whole weekend speaking to the issues I've mentioned in this article. If you want to explore such an event, click onto www.freshwindministries.org to see what we do, or email me at mikeflynn40@gmail.com.

May His blessings be upon you, and through you upon others.

Rev. Mike Flynn will be guest speaker on Feb 15, 2015 for the OSL Telephone Conference Call. For details and free long distance please visit the website at <http://www.oslRegion8.org>



OSL LONE MEMBERS

Beula Cooke is available anytime to receive your telephone call or email for a chat or support, and may be contacted at beulac@storm.ca telephone 613-253-2756

DOES IT MAKE ANY DIFFERENCE WHO PRAYS FOR MY HEALING?



By Francis MacNutt

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

In a way the speakers are right, and we certainly agree with what they are trying to say, that “it’s Jesus who heals” and anyone can ask him. We are trying to escape those withering times when very few — or no one at all — were taught to pray for healing. “Everyone gets to play” was the way John Wimber put it. And many of our talks are emphatic in encouraging everyone to learn to pray for healing with expectant faith — especially in our families and churches. Over and over, when we ask people in churches (and I have asked thousands) whether they can remember their parents ever praying with them for healing when they were sick as children, only

about 3 percent can remember their fathers praying for them, and only about 20 percent can remember their mothers ever doing this. Clearly, most Christians in mainline churches never learned that they could pray with the sick and that prayer would really work.

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

Having said this, though, it does make a difference who prays. Otherwise, Paul (in 1 Corinthians 12:29-30) would not have mentioned among such special ministries as

preachers and prophets, those who were healers. “Are all of them apostles? Are all teachers? ... Do all have the gifts of healing?” Clearly the answer to Paul’s rhetorical question is, “No, not all have the gifts of healing.”

These are not contradictory teachings, and it’s easy to put them together. All of us need to learn to pray for healing, especially with our families and our friends; and yet, there is a special gift that some have of praying for the sick. We see this happening in several ways:

1. When some people pray, more people than ordinary seem to get healed;
2. When certain individuals pray, more serious sicknesses (such as cancer) than ordinary are healed;
3. Some people are more patient in praying and do not give up praying over a

long period of time. Read the parable in Luke (18:1-8) about “the need to pray continually and never lose heart.”

4. Some individuals are more approachable and compassionate and are naturally gifted in praying for spiritual and emotional sickness (“grace builds on nature”).

5. Other individuals have learned more about healing and, at the very least, this knowledge helps them avoid hurting people. For example, if someone has wrongly learned that all depression is caused by evil spirits, they will confuse or harm depressed people who are not oppressed by evil spirits. A noteworthy example of this is when we encounter victims of satanic ritual abuse who ordinarily need the ministry of someone who

understands SRA. (This is why we conduct our Schools of Healing Prayer.)

6. Some individuals have special charismatic gifts, such as “discernment of spirits” and “the word of knowledge,” which greatly help in ministering to the sick.

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

An excellent analogy for this is sports: all of us (unless we are crippled) can walk or jog, but only some are gifted enough to be chosen for the track team, or, beyond that, to run in the Olympics. Just as all of us can be encouraged to walk every day, we should also be

encouraged to pray daily for our sick friends to be healed. Then, if enough people are healed through your prayers, and people notice it, you may some day discover that Jesus has shared with you a special ministry of healing.

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

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OSL Canada Network



OSL Canada is committed to finding ways for us all to remain connected and encouraged. “The Network” looks and feels like Facebook, but is a private, social network for OSL Members and invited guests. The network is a place to... be encouraged... receive teaching... share photos, videos, music... share your struggles and questions about healing... give and receive support from others. **‘Embers’ cool and grow cold when removed from fire. Let’s stay connected and encouraged! Membership is FREE** We are now more than 55 members... and growing! We’d love to have you join us. International members are welcome.

This is your invitation to join at <http://oslcanadanetwork.ning.com/?xqi=0dYBiPD8YAKrYj>

My Testimony

Restoring Health through Medicine and Prayer

By the Rev. Dr. Ed Hird



In December 1980, I lost my voice for eighteen months due to Spasmodic Dysphonia. My GP told me that I would never preach again. My father-in-law the Rev Dave Cline, at the time, was the OSL Warden for BC and Yukon. Desperation led me to join OSL where I devoured every book that I could find on healing. I particularly appreciated the insights I gained from filling out the OSL study guide on Jesus' healing miracles. Later I even became an OSL Chaplain. On May 25th 1982, I had successful throat surgery and was able to speak again. During the surgery, I had a twenty-four hour prayer vigil. Healing prayer and healing medicine belong together. Every three months, I have Botox

treatments that help maintain my voice.

Every time I preach is a miracle. My goal is to be like the tenth leper who came back and gave thanks. During the eighteen months of voice loss, I read sixty books on speaking and writing. God birthed a passion for writing and communication during my darkest time. I realized that even without a voice, I still had much to say. My 'voice', particularly about healing and wholeness, was meant to be heard. Since that time, I have written over four hundred newspaper articles and have recently published my sequel book 'Restoring Health: body, mind and spirit' on Titus. Many people don't realize that the book of Titus is Paul's health instruction manual to unhealthy pirates.

The book of Titus gives us the keys to healthy churches, healthy families and healthy lives. Paul's key emphasis to Titus again and again was holistic health/soundness: healthy faith, healthy doctrine, healthy love, and healthy endurance. Health for Paul was not just physical. Paul insisted on health in every area of Titus's life as he impacted the Cretans. The very Greek word for both health and soundness is 'hygiaino' [ὑγιαίνω](#) from which we get the modern term 'hygiene'. Many people do not realize that soundness and health are the same biblical concept. When a heart is healthy, the doctor says that it is sound. The book of Titus was not merely about healthy/sound doctrine. Health for Paul

was holistic, embracing our whole life in body, mind and spirit.

Over the years, I learned that the healing ministry needs to be integrated into regular Sunday morning worship, not just put in a midweek corner for the few. I will never forget the night that Lee Grady, former Editor of Charisma Magazine, prophesied about St. Simon's North Vancouver

being a well-spring of healing with healing teams being raised up for body, soul and spirit restoration. Every worship service at St. Simon's, whether traditional or contemporary, has a team ready to pray for healing. Keith Bird, OSL Canada editor, said that *Restoring Health* "presents to us 'modern-day pirates' a challenge for becoming whole in body, mind and

spirit. I didn't want to put it down." Imagine how wellsprings of holistic healing, Titus communities throughout Canada, might revolutionize our toxic Canadian pirate culture.



Ed is the Rector of St. [Simon's Church North Vancouver](#), B.C., having served there since 1987. Ordained in 1980, he also served at St. Philip's Vancouver and [St. Matthew's Abbotsford](#). Ed and his wife Janice have three sons James, Mark, and Andrew. He served as Chaplain and President for [Alpha Canada](#).

As the National Chair for [Anglican Renewal Ministries of Canada](#), he was one of three co-signers of the [Montreal Declaration of Anglican Essentials](#).

*For the past 26 years, Ed has written over 400 articles as a columnist on spiritual issues for local North Vancouver newspapers. His award-winning prequel is *Battle for the Soul of Canada on 1st & 2nd Timothy*. In the last number of years, he has had the opportunity to lead conferences and retreats in Honduras, Rwanda, Washington State, BC, Alberta, Saskatchewan, Ontario, Newfoundland, and Toronto.*

A CHRISTMAS

BIBLE STUDY

The Rev. Canon Don Beatty



What does the Bible say about Christmas? The familiar Christmas stories are found in Matthew and Luke while John has a special way to describe this event. We will examine his version later in this article.

In Matthew, we see the story of the Wise Men coming to visit this newborn king. He emphasizes the kingship of Jesus, and the Magi are reminders that Jesus was a king. The Bible does not actually tell us the number

of magi! Only in Matthew do we read about the slaying of the Innocents and the flight to Egypt by the Holy Family to escape the wrath of Herod. This is again to fulfill the ancient prophecies about the Messiah.

It is in Luke that we find the classical birth story. This is the beautiful account of Angels and Shepherds and the stable in Bethlehem. The Emperor in far-off Rome decided to have a census taken. A decree went out causing Mary and Joseph to travel from Nazareth to Bethlehem. They were of the House of David and thus had to return to their ancestral hometown. Bethlehem was the birthplace of David who was born a thousand years before Jesus. He was their most popular king and it is into his lineage that Jesus was born.

Mary and Joseph arrived tired and weary, only to discover there was no room in the inn. The innkeeper's wife, taking pity on this obviously pregnant young woman, found space in the stable beneath the inn. It was here that the Saviour of the world was born.

Today the Church of the Nativity stands on the site of this holy birth. This is one of the few sites from the life of Jesus that is not disputed by other Christian bodies. Helena, the mother of Constantine, the first Christian Emperor, went to this land in AD 330 and with the help of local residents, pinpointed many of the major sites from the life of Jesus and erected churches on them.

The original Church of the Nativity was destroyed in AD 529 and rebuilt by the Emperor Justinian in AD 531. It is the oldest surviving church in the Holy Land.

When you enter the grotto, or cave, below the Church, which stands in Manger Square, one is filled with a sense of wonder and awe. On the floor is engraved a star with the inscription, 'This is where Jesus the Christ was born'.

We do not know the actual date of Christmas. It was probably around 5 or 6 BCE. Herod the Great died in 4 BCE. Jesus was born during his reign in Judea. December 25th has probably more to do with the winter solstice than the actual date of His birth. Does it matter? The important fact is the Messiah was born in that ancient place and the world has not been the same since.

The miracle of the Holy Birth is best described for us in John's Gospel. He does not record the familiar birth stories. Rather, John begins with the words, 'In the beginning was the Word and the Word was with God and the Word was God' (John 1:1). John, writing after some seventy years of Church history, takes us back to the beginning of time. John

says we must see the birth story in the context of eternity. The word of God, his creative power was at work in the world from the beginning.

The Greek word 'logos' means much more than 'word'. It refers to the reason of God. Words are the way we express our feelings and our thoughts. The climax of John's birth event comes in the fourteenth verse, 'and the word became flesh and lived among us...' (John 1:14). The Word of God entered into human flesh and became one of us.

Finally, we need to look at the presence and the work of the Holy Spirit in this holy birth. Matthew tells us that the Holy Spirit conceived Jesus. In Luke, it is the angel Gabriel who announces to Mary that the Holy Spirit will come upon her (Luke 1:26). Notice in Luke, the contrast between the birth of John the Baptist and Jesus. Luke meant us to compare these two births. Both were of God and both had a special place in history, but John was definitely the forerunner. Jesus was the expected Messiah. Make no mistake about this order. The Gospel of John also makes this point in the birth event (John 1:6-9). The Bible is quite clear; the Holy Spirit was very much involved in these births.

Remember that in our dialogue with Scripture, the authors are telling stories to write theology, not history. We need to read these accounts as beautiful theological stories. We do not need to become caught up in the details. The logos of God is about much more than

inconsequential details, it is about life itself.

Canon Don Beatty has been ordained as a priest in the Anglican Church of Canada for more than fifty years. He has been involved in the Ministry of Healing for more than thirty years and became a member of the International Order of St.

Luke in 1988. He served as Regional Warden (Director) of Region 8 (Ontario) from 1990 to 1994. Presently, he is retired and serves as Honorary Assistant at St. Luke's Dixie South, in Mississauga, ON. He writes a monthly column on the Bible for the Toronto 'Anglican', the diocesan newspaper.

ON THE CALENDAR

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JAN 18



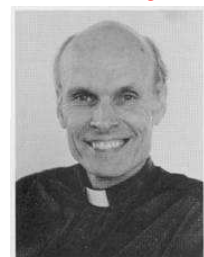
The Rev. Paul Feider

FEB 15



The Rev Mike Flynn

APR 19



The Rev Bob Hartley

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*May you enjoy all the happiness the
season can bring, and may His
eternal love bring you peace
throughout the coming year.*

*Bless you, and may you have a
wonderful Christmas.*

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