



# Canadian Healer

**Christmas 2016**

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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](#)



<sup>14</sup> For Christ himself is our way of peace. He has made peace between us Jews and you Gentiles by making us all one family,<sup>[a]</sup> 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)**

# WHERE DID THE TRINITY COME FROM?

Colin C M Campbell, PhD



The idea of a Universal Mind appeared in Greek philosophy in 480 BC, when Anaxagoras asserted that the Universe was created by the Nous, the Mind of the One God. By the third century AD, this strand of Greek philosophy had morphed into the Neoplatonism of Plotinus, where Nous was an emanation of this One God. The Soul, that managed the world, was an emanation of the Nous and was identified in Christianity with the Logos. It is tempting to extend this identification and to equate the One with God the Father and the Nous with the Holy Spirit. This supposition means, either that Plotinus had discovered the Trinity without needing the Christian revelation, on the one hand, or that Christianity had discovered the Trinity from Plotinus, instead of from revelation, on the other. This was particularly tempting, since St Augustine, one of the central explicators of the

doctrine, had been a neoplatonist! Such reasoning, however, is fallacious.

Both Greek philosophy and Christianity believed in a perfect God, on the one hand, and a fallen world on the other. However, their view of God and his relationship to the world were very different.

The Greeks found it inconceivable that the Perfect One could be intimately related to the imperfect world and Plotinus inferred a relationship mediated by emanations from The One in order to safeguard this opinion. On the other hand, Christianity asserts that the world has been created with the potential for spiritual and moral excellence. Although it is indeed fallen, it has been created by God and is being redeemed by God. For this to happen, God must be not of the world but in the world as Suffering Love. This is so counter-intuitive (as Plotinus

believed) that we can only know it by revelation.

Christianity asserts that the power and the wisdom of God lie in Christ crucified. From the outset, this has appeared to be either foolish or scandalous to the non-Christian mind. God's logic is not ours! Our faith asserts that we are created to love and be loved. However, in this there is a counter-intuitive catch. Loving by itself will not bring us happiness! Happiness is the result of the other person's acceptance of our love. Therein lies the paradox. If my greatest source of happiness is for my love to be accepted by someone else, then I have placed control of my happiness in the hands of another.

If God is love, then this paradox applies to him. This seems to defy human logic, for this puts God at the mercy of his creatures. The strength and wisdom of divine love lies in its openness and vulnerability.

Vulnerability frees the person to be who they are, even if they are sinful. A love that is vulnerable permits the sinner to make a choice, free of coercion, the only possible way for love to be returned. Jesus proclaimed that God is the Power that summons us to join with Him to create a Kingdom, in which the Supreme Value is Suffering 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*

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## The Incomparable Gift of Being a Vine on God's Branch

**Kathy Belicki**

I live by vineyards, and as I write this it is the season when branches are removed, leaving the vine. "I am the vine and you are the branches," said our Lord. Of course His main point was, as He went on to say, that apart from Him we can do nothing (John 15:5). However, His choice of vines as an illustration was a telling one. To explain what I mean, let me first share an experience of God's grace in my life.

A number of years ago my husband Denis and myself hiked the Akshayuk Pass in Baffin Island from the northern end near Qikiqtarjuaq to Pangnirtung. Several days into that trek, near disaster struck when a rock the size of a small car broke loose and crashed down the back of my leg. The subsequent eight days of the journey was full of miracles. First, right after the injury we knew we had to get my leg elevated as fast as possible, and get me into

shelter out of the cold, foggy weather. However, at that point we had scrambled for several hours over a massive boulder field that had no place to set up a tent. I prayed a desperate, wordless prayer for help. Within steps we suddenly came upon a flat gravel area exactly the size of the footprint of our tent.

Did I shout praises to the Lord? Nope. I wailed, "But we need water!" Immediately my eye fell on a perfect

triangular hole, about 6 inches wide on each side, filled with water. I have never seen anything like it since.

The next miracle was discovering the following morning that not only could I stand on the leg, I could walk, and I could even walk with my 60 pound backpack. I knew it to be a miracle, but I was not to know how much so until 8 days later when we arrived in Pangnirtung and for the first time I saw my leg. (Given the cold temperatures I had always had on at least one layer of long underwear). From my ankle to over halfway up my thigh, my leg was entirely encircled with an unbroken bruise.

Moreover, for the eight days that we hiked out, clambering over boulder fields, fording icy glacial-fed rivers, trudging across long stretches of tussocks (which are rather like soggy basketballs joined to each other by elastics), I had little pain in that leg—just enough to ensure that I took care of it. That changed shortly after we made it to safety. In the middle of the night I awoke and had to struggle to not scream. For days I could barely walk.

The first day of hiking after the accident, I lost my footing and landed on sharp rocks with my left shoulder. As I toppled over, I thought to myself, “I am going to break my shoulder, but that’s OK, we can manage that.” But

my shoulder was not broken. Not only that, but when I could finally inspect my body at the end of the trek, there was only one place that I had no bruises: my left shoulder. Clearly God wanted to make absolutely sure I had no doubt about how I had escaped injury!

Throughout that eight days the verse from Isaiah 41:10 kept running through my mind: “So do not fear, for I am with you; do not be dismayed, for I am your God. I will strengthen you and help you; I will uphold you with my righteous right hand.” God certainly did strengthen me—people were incredulous that I was able to complete the hike. And God provided concrete help throughout. For example, whenever we came to tricky rivers, I would see something like a strand of light that showed me the best route to cross safely. Occasionally the route was completely counter intuitive, and contrary to the usual wisdom of how to pick a crossing. “Are you sure?” Denis asked the first couple of times, but then he saw how well it worked out. Thereafter, whenever we reached a river he would turn to me and ask, “How do we cross?” Again, if you are thinking that I went on my way rejoicing, unfortunately I must disappoint you. To my shame, I spent a lot of time grumbling. In particular, I groused about why that verse from Isaiah first said “I

will strengthen you” and only after that said “and help you.”

“I don’t WANT to be strengthened,” I complained to God, “I just want to be helped.”

Needless to say, I will never condemn the Israelites’ behavior during their 40 years in the wilderness. I just thank our God for continuing to love us, and guide us, despite ourselves.

But God does much more than that— by His gracious choice, He quite often *relies* on us. He could have just healed me fully following the accident—or could have even held back the rock in the first place; however, he had grander plans for me. He wanted to strengthen me and gradually bring me to maturity. He wanted me to have that experience of hiking out of that Pass on my “own” power—power of course that came from Him. That brings me back to vines and branches.





When we see grape vines in the height of their growth, it is not the vine we see, but those glorious, leafy, and grape-laden branches. The vine without branches is an unremarkable, twisted, rather sad looking plant.



How amazing is it that our God lets *us* be the branches, while He remains almost invisible in the background? What an inexplicable honour He thereby grants us. This, of course, means that more often than not, God's actions will not be obvious, but something we will need to discern with the eye of faith.

If you are like me, from time to time you ask why God does not act more often in a clearly visible way. Why does healing not flow at the drop of prayer? But perhaps that's the wrong question. Perhaps one better question (and I think there are also other "better" questions) is what would it be like if God

did intervene "front and center", every time we asked?



*Kathryn Belicki, PhD, MTS, CPsych, is a Professor of Psychology at Brock University and co-founder of the Brock Forgiveness Research Group. A registered psychologist, she obtained her PhD in Clinical Psychology and later a Masters of Theological Studies. Kathy will be Guest Speaker on the April 16, 2017 OSL Telephone Conference Call, and will also lead a teaching discussion for the OSL Canada Network in January.*



## 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://osscanadanetwork.ning.com/?xqi=0dYBiPD8YAKrYj>**

### PLEASE NOTE:

**Due to a bereavement in Keith's family, the discussion for the Network to be led by Kathy Belicki, as announced in the last newsletter, has been postponed to January. Please watch your inbox for details.**

# Healing from Judgmentalism

By the Rev. Dr. Ed Hird



**M**any people dream of Christmas time being a family time where everyone can get along. Sometimes people drink heavily at Christmas as a way of self-medicating the pain of being in close quarters with their family. Most of us find it painful to be around people, including spouses, who are being very judgmental and negative. In some families, judgmentalism is the air that we breathe. It is all that we know. What might it look like to be healed from judgmentalism at Christmas?

When Jesus famously tells us not to judge in Matthew 7:1, he is not telling us to be undiscerning, but rather not to condemn and reject other people with whom we may disagree. Yes, there is a place for constructive

criticism with our spouses, family, coworkers and friends, but it needs to be rooted in an environment of love, acceptance and encouragement. This is why Dr. John Gottman found that in healthy marriages and relationships, people make five positive comments for every negative comment. Healing from judgmentalism involves choosing words of life over words of death and destruction, especially at Christmas.

Billy Graham, who turned 98 this month, insightfully said this year that being judgmental and constantly criticizing others is wrong in the eyes of God. It is not one of the gifts of the Spirit, like the gift of encouragement. You can't criticize and condemn people into Christlikeness. Dr.

Graham, who has spoken in person to over 260 million people, observed that a judgmental attitude also blinds us to our own faults. (Have you ever noticed that judgmental people almost never criticize themselves?) Jesus said that such judgmentalism is like having a log in our eye while trying to do eye surgery on someone else's speck of sawdust. Judgmental people are often very insecure, and are constantly seeking to build themselves up. One way they do this is by tearing other people down. But in reality, said Dr. Graham, they end up tearing themselves down also, because no one wants to be their friend. Judgmental people are often the loneliest people on earth. Renouncing judgmentalism

restores the gift of relationship particularly with our families.

Jesus gave us a difficult task: to judge or discern nonjudgmentally: "Why don't you judge for yourselves what is right?" (Luke 12:54) At the heart of judgmentalism is prejudice, which means to pre-judge, to judge too quickly before you have taken time to examine the facts. Jesus can deliver us from the curse of prejudice. It is not a sin to have moral convictions about right and wrong, but we need to take the time to carefully

listen to other people's viewpoints and never condemn other people when we disagree with them. Healing from judgmentalism requires a willingness to die to the need to win arguments for their own sake. People become more important than our need to always be right. I will always remember my sister advising me about a difficult situation: "Be kind." We can all learn to be more kind like Jesus, gentle like Jesus, humble like Jesus, and nonjudgmental like Jesus. Even when Jesus challenged people to repent and turn from sin and

selfishness, he was always loving, tolerant, and kind.

You can't reach people for Christ to whom you are being judgmental. Judgmentalism just drives them away. Is there anyone in your life that you need to stop judging this Christmas?



*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 1<sup>st</sup> & 2<sup>nd</sup> 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



**W**hat 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 25<sup>th</sup> 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 Honourary 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 15, 2017**



**The Rev Mike Flynn**  
Topic to be announced

**FEB 19, 2017**



**The Rev Nigel Mumford**  
Topic to be announced

**APR 16, 2017**



**Dr. Kathy Belicki**  
Topic to be announced

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Please accept my heartfelt appreciation to all who prayed for my wife and sent expressions of sympathy. She passed into Heaven on September 22<sup>nd</sup>. Details are available at <http://www.rskane.ca> Fronnie Lois Bird

Keith Bird



*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.*

**The Canadian Healer** is produced by OSL Canada Communications. Editor: Keith Bird [editor@oslCanada.org](mailto:editor@oslCanada.org).