



# *Canadian Healer*

September 2014

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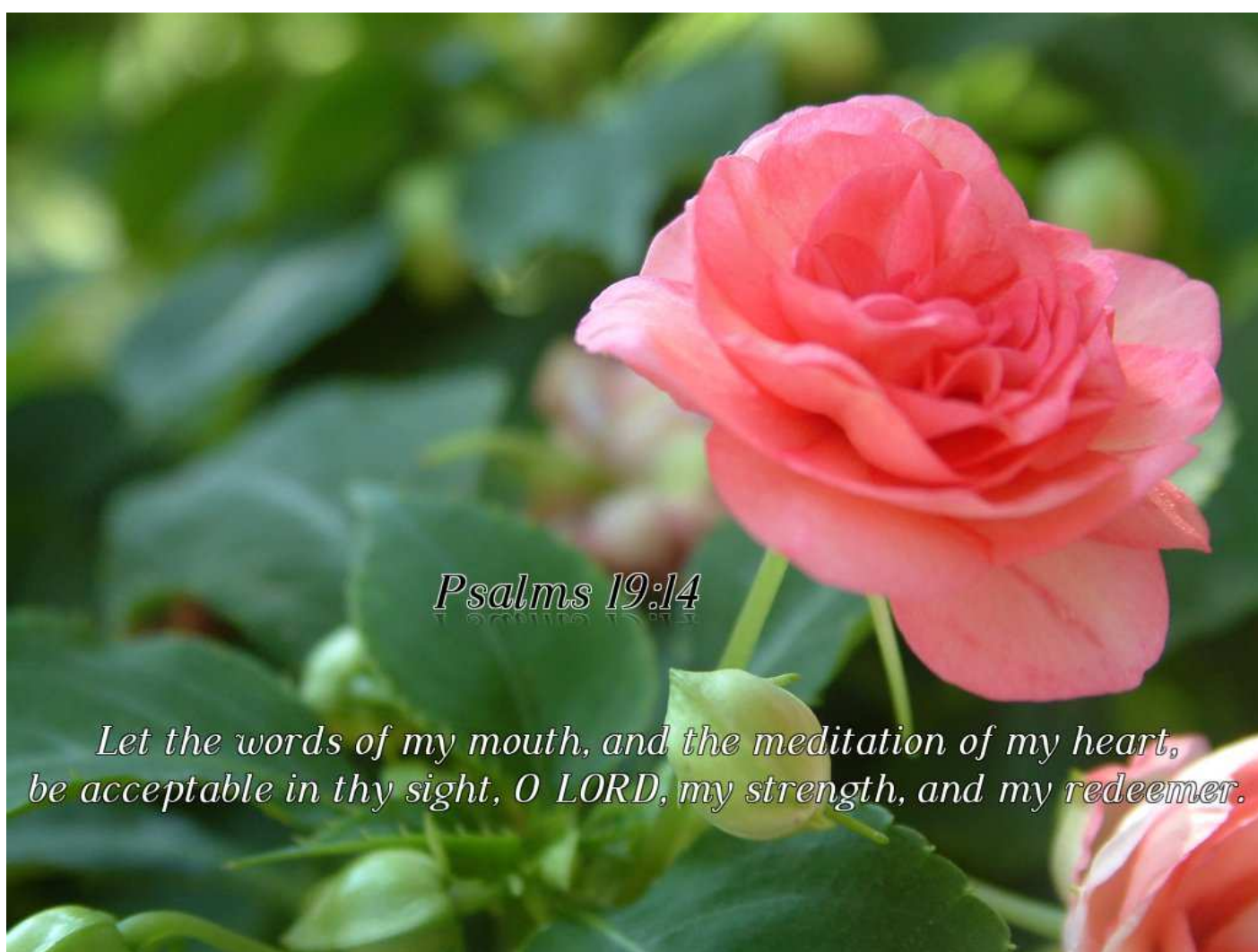
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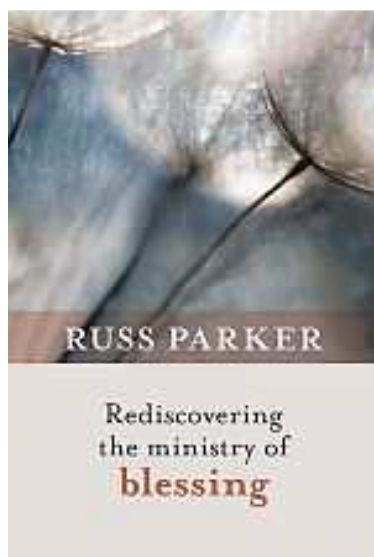
The International Order of St Luke the Physician



*Psalms 19:14*

*Let the words of my mouth, and the meditation of my heart,  
be acceptable in thy sight, O LORD, my strength, and my redeemer.*

**"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer. Psalm 19:14**



# Rediscovering the Ministry of Blessing

By Russ Parker

Some years ago I was the keynote speaker at a conference for Roman Catholic prayer leaders in Italy and was launching my new book *Forgiveness is Healing* at the same time. When I arrived I discovered that my book had been published without my knowledge into Italian and this version was selling remarkably well whereas my own, official copy of the book remained unsold. Needless to say, I was very concerned and upset. Then in the middle of all this a woman came up to me and not only asked me to sign her copy of the offending book but also to pray for her! I did my best to swallow my pride, signed her book and then laid hands on her head and prayed (without being translated), *“Lord! Give this woman the biggest blessing she can live with.”*

She immediately rested in the Spirit and later told me that she had experienced an overwhelming sense of God’s special love for her. She said that it lifted the heaviness that she had grown accustomed to living with and believed from this that her life long battle with depression was at last being won. She believed that she was healed.

Following this blessing prayer and in a matter of moments I had a queue of people clamouring for prayer ministry. As I could not speak Italian, I prayed the same prayer over them all and in rapid succession. So many of them rested in the Spirit as the touch of God came upon their lives. Such was the demand for prayer that the rest of the conference was given over to this and I never did give the rest of my scheduled talks. I don’t mind admitting that I felt out of my depth and awed at the presence of God to heal so powerfully. I was even assigned a couple of “minders” who would make sure that I had some space to myself. During the course of that day many people reported to Father Di Fulvio, the convenor of this conference, that God had healed them of their sicknesses. Amongst the range of stunning healings reported were those from deafness, sight impairment, physical pain and terminal cancer. It took my breath away and when I sat down with God after three days of almost non-stop praying in this way and reflected on what had happened, the Lord showed me that this was the power of blessing.

This began for me an adventure of discovering the lost ministry of blessing. Up until this moment in time, the word ‘blessing’ for me was a reference to praying for God to answer my prayers and do something good in someone’s life. There were no specifics attached to praying “Lord bless this person, Lord bless our church.” It was Christian shorthand asking God to do something or to bring well being. Not a bad thing to desire of course but if we are honest with ourselves, this kind of praying also comes with the hazard of becoming boring after a while with an almost zero level of expectation.

It is this carte blanche use of the term that we find the world over. When someone sneezes we say “Bless you!” When a baby does something endearing we say “O how sweet. Bless!” And there are still a few would be sons-in-law who will ask the Father of their intended Bride if he can have his consent or his blessing to marry his daughter. They all convey the wish to see good fortune for someone. Yet the Bible teaches us that blessing is a unique ministry resource gifted to believers to

bring about the purposes of God in peoples' lives. And like any other ministry procedure, it has its own rules and rhythms of grace.

There are three examples of the ministry of blessing that stand out in scripture and from which we can learn so much. The priestly blessing of Aaron (Numbers 6v22-27), the Beatitude blessings of Jesus (Matthew 5v3-10) and the injunction upon all Christians to be the people that bless (1 Peter 3v9).

The Priestly blessing: Numbers 6v22-27

*The Lord said to Moses, "Tell Aaron and his sons, 'This is how you are to bless the Israelites. Say to them:*

*'The Lord bless you and keep you,*

*The Lord make his face to shine upon you*

*And be gracious to you;*

*The Lord turn his face toward you and give you peace."*

*So they will put my name on the Israelites, and I will bless them."*

The first thing to notice is that when giving a blessing it is not asked for but pronounced with authority and expectation. This is not arrogance or assuming an authority we do not have but it is the exercising of a commission to be the people that bless. The other thing to notice from this passage is the purpose: the name of the Lord is to be put on the community of Israel. It is interesting to note that this is the first recorded blessing since the debacle of the rebellion of the golden calf when the people of God were in great danger of losing their identity as the people of God. This priestly blessing was to herald that God was back

putting his presence and name powerfully upon this community. Oh how need this blessing on so many of our churches today!

The Beatitude Blessings of Jesus: Matthew 5v3-10

The Greek word used here for blessing is 'makarios' and it is almost exclusively used on the lips of Jesus. William Barclay translates the first Beatitude as "oh the bliss of those who know their poverty of spirit because Jesus will give to such the kingdom of heaven." Jesus is stating the benefits of being the blessed. We are to be the people who will be comforted in times of loss and grief, by God's goodness we will inherit the gift of his earth, we will know the mercy of God upon our lives and have the honour of being called his children. The Christian is known as the person who is blessed of God and it shows.

Be the People who bless: (1 Peter 3:9)

"Do not repay evil with evil or insult with insult, but with blessing, because to this you were called, so that you might inherit a blessing."

It would be so easy to miss the astounding simplicity of this text. Although it is referring to our response in times of evil or being insulted it is a reminder that part of our calling as Christians is to be the people that purposefully bless others. In his book *The Grace Outpouring*, Roy Godwin tells of how his faith community in South Wales began purposely walking the lanes around their property blessing the local farmers with good and healthy born calves and lambs and that their crops would prosper. Over the course of the years it

became apparent that the industry of the farmers was prospering and they linked this to the focussed blessings of Roy and his companions. Quite a few came to a new faith in Christ through this. It is a perfectly legitimate thing therefore to ask God "who are the people you want me to bless and what should I bless them with?" If you are a parent then immediately I would encourage you to ask yourself, "What is the blessing that my son or daughter needs in order for them to flourish in the way that God intends for them?" When you have the answer to your question then convert this into a pronouncement of blessing. Here is one I pronounced over my son who was living over a thousand miles away from me at the time:

"Joel! I bless you with knowing how much God loves you and what a lovely boy you are to me." I prayed this continuously for over a year and all the time I pronounced it I noticed that my son began to turn around in his life and eventually came home to Jesus which was a tremendous thrill for me.

I think the ministry of blessing is long overdue for renewal in the lives and practices of Christians who calling amongst others, is to be the people that bless!

*Russ Parker is International Ambassador for the Acorn Christian Healing Foundation. He will be guest speaker in November 2014, for the OSL Online Telephone Conference Call. Plan to participate in the call and bring your questions.*

*Find out where to buy his book by visiting Russ's webpage at <http://www.oslRegion8.org/online.htm> .*



# WHAT ARE WE, AND WHAT ARE WE FOR?

Colin C. Campbell, PhD

“What are we?” is the ontological question. “What are we for?” is the teleological question. Christianity starts with an ontology for God. God is spirit and God is love. According to Christianity, since we are made in the image of God, our ontology is that we are spiritual beings and our teleology is to find life in all its fullness by loving God, our neighbours and ourselves. The God revealed in Jesus is completely counter-intuitive, since it proclaims a Crucified God. This appears to be either foolishness or a scandal to our natural way of thinking about God. The power of God is the power of love, not in an imposed love but in a crucified love.

Modern culture offers us two answers to the ontological and teleological questions, neither of which is Christian. The first comes from biology and the second from psychology. According to the New Atheism of (for example), Richard Dawkins, our ontology is that we are a collection of atoms and molecules that combine to give us instincts and drives. Our teleology is to satisfy these instincts and drives.

According to psychology, our ontology is that 90% of our behaviour is dictated by non-rational impulses, originating in our subconscious mind. Our teleology is to escape the

tyranny of the subconscious mind and to live as free rational beings. This conflict was well-known to Paul, when he exclaimed, “Unhappy man that I am. The things that I want to do I cannot do and the things that I do not want to do, those I do! Who is to save me from this body, bound for death?” He had no doubt about the answer: “Christ Crucified: the Power and the Wisdom of God.”

Christian ontology holds that we are more than a collection of instincts, drives and irrational impulses with a frustrated neocortex. We are spiritual beings made to be in a relationship with God. It employs two concepts: soul and spirit. In Hebrew ontology, the soul is the self: mind, emotions and body. The spirit gives life to the self/soul. However, the spirit is not a natural property of the self, as it is in Greek ontology. It is a gift from God, given at conception and withdrawn at death. The spirit is the means by which we can have a relationship with God, through the inspiration of his Holy Spirit, which gives charisms to our spirits.

A charism is a thought from God, consisting of two parts: first, an idea to give light to the mind and, second, an emotion to empower the will to act in love. It was the inspiration of charisms that gave Paul the power and wisdom to do the things that he should and not to

do the things that he should not. What these should be is the teleological question.

The teleology of Christianity is that we have been made for life in all its fullness. Since God is love, it follows that we, made in his image, have been created for love. To be loved is the deepest yearning of the human heart and our greatest satisfaction. It is certainly much greater than instinctual satisfaction and it is certainly powerful enough to break the tyranny of the subconscious mind. Unlike the pursuit of biological and psychological goals, we do not receive this life by the striving of our minds. Instead, it is a free gift from God, whose Spirit works within us, both to will and to do, making us into loving persons, able to fulfill the Two Great Commandments and so to possess life in all its fullness.

Yet, our idea of love and fullness of life is not the same as God’s. Our intuitive image of a loving person is of one who is emotionally strong, giving and a delight to be with. When we say that God is love that is usually what we mean. However, to Paul, the loving power and wisdom of God lie elsewhere – in what appears to be either foolish or scandalous; namely, in Christ Crucified. What kind of a God would allow himself to suffer abuse from his own creatures?

Paradoxically, if we are giving persons, who love out of our giftedness, this will not by itself bring us happiness. For a snob will not care whether we love them or not; neither will a bully. Persisting will bring only frustration. It is the other person's acceptance of that love that brings happiness, not our willingness to give. In this lies the paradox. If my greatest source of happiness is for my love to be accepted by another person, then I have placed control of my happiness in the hands of that other person. Being loving is no guarantee of fulfillment.

If God is love then this must apply to God. The strength and wisdom of divine love lies in its vulnerability. It does not impose its agenda where that is not welcome. Jesus did not impose anything on the rich, young ruler, yet he loved him.

For, it is vulnerability that allows the person the freedom to be who they are, even if they are offensive. A realistic Christian love begins, not with unconditional giving but with unconditional vulnerability. A vulnerable love for snobs and bullies is not to cast pearls before pigs! It is not weakness

or permissiveness. Jesus always modeled correct relations but without demanding or coercing, giving the pig (Jesus' word, not mine) an opportunity to love and be loved freely.

With penetrating insight Paul realized that there was no other way to save sinners. In Christ Crucified lay the power and the wisdom of God. Christian love is made perfect in weakness!

One final comment is in order. There are two kinds of relationships; those based on love and those based on contracts. According to Christianity, happiness depends on having loving relationships. However, since loving relationships can be taken advantage of, causing pain, people try to gain control over their happiness by negotiating contractual relationships. With a contract, at least everyone knows where he or she stands.

However, contracts are not the answer. Relationships based on negotiated rights are unstable and lead to demands, counter-demands and power struggles. Contractual relationships only last as long as each has something to offer the other. If

you have no marketable skills, then you have no contractual relationship. This explains the great paradox of capitalism – why there is poverty in the midst of plenty.

In summary, our ontology is that we are spiritual beings, created in the image of God. Our teleology is for fullness of life, through loving, as God does, not by doing it by ourselves, but by the Holy Spirit inspiring us with charisms. These are the means by which God fulfills his promises. His promises are that we receive joy, peace – and a share in the Cross of Christ Crucified!

*Colin Campbell was elected Vice President of OSL Canada last August, 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 a current member of OSL Region 8 Council. Dr Campbell is Convenor of the newly established OSL Hamilton Chapter and the founding Convenor of the first OSL Young Adults Chapter in the history of the Order of St Luke. Colin is a secondary school teacher and resides in Hamilton, Ontario. He may be contacted at [ccmcampbell@gmail.com](mailto:ccmcampbell@gmail.com)*

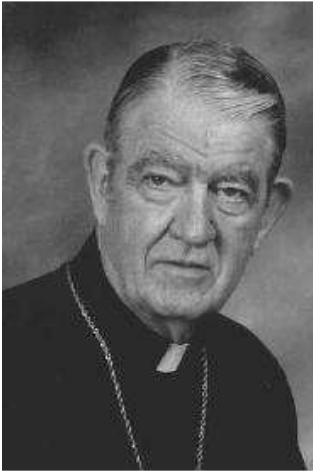


## OSL Canada Network



**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 great 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.

**This is your invitation to join by clicking <http://osscanadanetwork.ning.com/?xgi=2nYIWG4O13kyJX>**



## In Loving Memory of

**Rev. Al Durrance**  
**August 13, 1927 - July 13, 2014**

**North American Warden Emeritus**  
**The International Order of St Luke the**  
**Physician**

*Al Durrance was ordained June 30, 1958, and served in parish work for over thirty years. He retired from parish work in 1988 and was elected **North American Warden** of the Order of St. Luke the Physician in 1989 where he served for five years. Fr Al was beloved by all who knew him. He was much in demand as a speaker at healing events and greatly respected for his pioneering work in Inner Healing. He authored two books, "**Good Lord Deliver Us**", a book on spiritual warfare, including the ministry of deliverance; and "**Commissioned to Heal**." Al published a large number of documents on Christian healing, some of which are available as tracts through the OSL office in USA. He is also remembered for his leadership with Camps Farthest Out, and as a member of the faculty with The Agnes Sandford School of Pastoral Care. Several years ago, the editor of this newsletter was kindly granted permission to re-print any of his writings, such as the one that follows.*

## BEYOND A HEALING SERVICE

I have talked to a number of people, both laity and clergy, about Christian Healing only to face the statement, "Oh, we already have a healing service in our church." That is one step beyond a lot of churches, but it is not necessarily a full expression of the healing ministry. It may be an effort to fulfill the commission to heal without having to put forth the effort.

I suppose God can do anything He chooses through any means He chooses as long as it is in love. He can work through the healing service to do it all; but my experience says that there is more than a service.

### **Difficult Alternatives at a Service**

An altar rail or a prayer line is not the proper place for a Confession, but there are times

when Confession is the first ministry needed in someone's healing. We must make a way for them to find and use that ministry.

There are some things that cannot be done in a brief time at an altar rail. There is no opportunity to use soaking prayer at a service where there are people waiting for prayer ministry. Soaking prayer takes time, and it cannot be rushed. It requires that we sit, or stand, or kneel with a person as we hold them in the presence of the risen Christ for His love to do its work within them.

As a result, soaking prayer is a type of prayer that is seldom practiced in the average parish, with or without a healing service. We learn about prayer through practicing prayer, just as we learn to walk by walking, and we learn to talk by talking,

and we learn to love by loving. When we are willing to take the time, amazing things happen.

A friend of mine who had a young daughter with scoliosis was asked by another friend if they might try soaking prayer with her. They spent a half hour with the child, holding her in the healing presence of Jesus. On the day they ministered that prayer, she grew a half inch. Later when they asked all of their friends to pray for Sarah on the same day with the same sort of prayer that held her in the presence of Jesus for an extended period of time, she grew three quarters of an inch.

Healing services are good to have, but we must get beyond the healing service to use all of the tools of ministry we have been given to use in the service of the Healing Christ. There must be time to talk and time to

pray, if we are going to use them all.

While we can pray for the healing of memories in a brief time, we cannot do justice to the ministry without time to sit and talk and listen and pray about how to pray. Then we need the time to invite Jesus into those places in the past where there are emotional scars that need to be healed by His presence.

It takes time to invite Him to reveal Himself to the little (or big for that matter) people within us, who have perceived that they have been hurt, who failing to know the presence of Jesus, perceived that they were alone with no one to comfort them. It takes time to enable the people to go back to those places where they recorded perceived trauma in their memory record so they might release it, and begin to move on with a freedom, from reacting to the past.

It takes time to enable someone to go back into the past experiences where there is hate and unforgiveness, to allow them to forgive those to whom they are tied with the bondage of resentment. In order to be freed from those records of perception, they must be free to return to forgive the others and themselves, to break and release the unforgiveness, and to allow Jesus to bring His healing love into the situation.

In my own experience it was not at one of the many healing services that I attended and even led; where I was prayed over by a variety of people; that I was set free. It was in a chapel where there was an intercessor who had the time to listen and to pray as she was led by the Spirit to allow Jesus to go back in time to heal the

little boy whose family was coming apart at the seams, while he cried in helpless frustration. It was in that time of prayer that Jesus was able to come to the little boy to comfort him, and set him free from his insecurity that had plagued him throughout his life up to that point.

Healing services are good, but they are not normally where deliverance is done. I agree with Tommy Tyson. Doing deliverance in public is like doing open heart surgery in the halls of the hospital. There has been a lot of deliverance done inadvertently at healing services when prayer for healing was administered; but when that occurs, we should then make sure that there is a follow-up ministry to the person who experienced the deliverance.

When I am involved in ministering deliverance, I like to be in a place that has been prayed in a great deal, because prayer seems to sanctify space that we use. I like to have one, but no more than two other people with me for discernment and prayer support.

It has been my experience that when there are more people, it is easy for the devil to bring confusion into what we are trying to do. When there are few, it is easier for us to maintain the unity of the Spirit. Our power does not come from numbers and volume. It comes from the Name of Jesus, the power of His Blood, and the power of His Holy Cross.

I have seen any number of people who have been to a healing service only to find out that they were dealing with some oppressive spirit; and then they had to be taken to another place to pursue the

deliverance ministry. If we are going to be in the healing ministry, we need to become aware of the full scope of what Jesus is asking us to do as His Body in the world.

Healing services are good, but they can sometimes stand between us and the full expression of Christian healing if we are not prepared to go beyond the healing service. We are to pursue that wholeness God intends for us in Jesus Christ our Lord. We are not in a position to refer everyone with whom we don't feel comfortable. There is no one to whom we can refer them except Jesus; and we are the incarnation of His presence in this world.

### **Preparing to Grow in Ministry**

That is one of the purposes of the Order of St. Luke. We are here to fill in the gaps of the healing ministry. We are here to learn what it is to place ourselves in God's hands that He might work through us His healing presence - not simply at a healing service where people come for a prayer or to be anointed, but in those times and places when He calls for ministry beyond the healing service to set His people free.

There are tracts and study guides in the San Antonio office that will help anyone get acquainted with Confession, the Healing of Memories, and Spiritual Warfare. New material for study is being prepared. Sharing magazine keeps us up to date on the new tracts and books when they become available. It is hoped that the tracts might have enough basic information to enable those who are interested to get started with the ministries. There are books available through the International Library when you

find an area of ministry you would like to pursue in depth.

I recall a time that I was asked to bless a cross. We were standing in the Parish house at our church, and the lady asked that it be blessed at the altar. Her friend said, "God can bless it here as well as there. We don't need to go over there."

The answer Abba gave me was, "I can bless it as well there

as here, and that is where I want you to go."

It is certain that God can do anything, anywhere, as long as it is in accord with His love; but if we are seeking Him, in love, we need to seek Him, and let Him call the shots. God can heal everyone at a healing service. God can heal everyone without a healing service; but the truth is that He often asks us to seek Him at a healing

service. When we have found Him there, He may well ask us to go beyond the healing service to find His touch in a more particular and special way.

We must be prepared to learn to spend the time to seek Him where He wants us to be His healing presence for others - Beyond the Healing Service

## Wanted!

Would you consider encouraging others by sharing your story of healing... or your faith- journey and how you came to be interested in OSL? Also invited are poems, and teaching on healing! Please email to [editor@oslregion8.org](mailto:editor@oslregion8.org)

## Your Financial Support is Appreciated

Your donation will help to share the Good News that Jesus still heals today, and will encourage the work of OSL in Canada. A Canadian income tax receipt will be issued. Please make your gift payable to OSL Canada, and mail to Bev Otsuka, 657 East Pl, Saskatoon, SK, S7J 2Z1.

Thank You!

## Visioning for OSL Canada

To keep you informed, work is currently being done on re-visioning the mission here in Canada. Information will be forthcoming. Your prayers would be appreciated.

## ON THE CALENDAR

The OSL Canada website calendar is always up to date.

**Please help us to help you. The calendar exists for your use in advertising coming events. Did you know...** you can submit your event online by clicking "[Add Event](#)" on the Calendar page? Or... email to [editor@oslCanada.org](mailto:editor@oslCanada.org)

**One-Stop Service** When you submit your coming events notice to OSL Canada, tell us if you want a copy sent to The International Order of St Luke the Physician website in USA, and SHARING Magazine.

## COMING EVENTS THIS FALL

For details visit

<http://www.oslCanada.org/calendar.htm>

**Sep 10-13: Burlington, ON: Inner Healing Seminars, "Healing Broker Hearts"**

**Sep 19-20: Winnipeg MB: OSL Region 10 Healing Conference**

**Oct 3-5: St Andrews, NB: OSL Fall Healing Conference**

**Oct and Nov: OSL Online Telephone Conference Calls**



## OSL Online Telephone Conference Calls

Join a call 6 times a year for healing, encouragement and great teaching!

**Winter:** Jan and Feb   **Spring:** April and May   **Fall:** Oct and Nov

Free long distance – Talk with guest speakers or listen

For more information on the following events visit [www.oslregion8.org/online.htm](http://www.oslregion8.org/online.htm)

### 2014

**Oct 19: Canon Mark Pearson**

Learn How To Identify and Alleviate the Negative Impact Our Ministries May Have Had On Us.

**Nov 16: Dr. Russ Parker**

Rediscovering the Ministry of Blessing.

### 2015

**Jan 18: Dr. Paul Feider**

**Feb 16: Rev. Mike Flynn**

**Apr 19: Rev. Bob Hartley**

**May 17: Dr. Jack and Anna Marie Sheffield**

**Oct 18: Jesse and Kara Birkey**

Jesse and Kara discuss their lives and their book, “Marriage: What’s the Point?” As God healed the trauma of infidelity and transformed their hearts, their marriage was miraculously made completely new.

**Nov 15: Jesse Birkey**

Shares how God leads him to pray for the dead to be raised

### 2016

**Jan 17: Barbara McBride**

**Feb 21: Ron and Glenda Pettey**

“Heaven Is Real” Ron’s journey to heaven and back

### Recent updates to the website:

- Enhanced access for Tablets and Smart Phones
- “Contact us” messaging on selected pages
- Coming Events menu on the home page
- OSL Publications from other countries (see “links” web page)
- Please take a moment to check the accuracy of your listing, and advise what changes are needed by using the link in **red font** at the top of each page. To find your listing click <http://oslcanada.org/chapters.htm>

**Membership:** Join OSL and renew your membership online at <http://orderofstluke.org/content/join-osl>

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