



OSL in CANADA

The Canadian Healer

Easter 2017



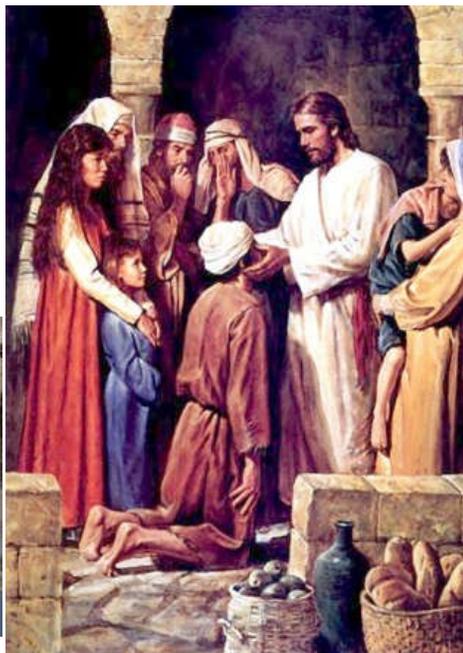
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“But he was pierced for our rebellion, crushed for our sins. He was beaten so we could be whole. He was whipped so we could be healed.” ISA 53:5 NLT

CRUCIFIED GOD; MAN FULLY ALIVE

Colin C M Campbell, PhD

In Jesus, man became fully alive and God was crucified for our sins. To the Greek philosophers of Jesus' time this idea seemed utterly absurd, for what kind of God would put himself at the mercy of His creatures? Instead they taught a doctrine of impassibility, whereby God could not be affected in any way by an outside influence. Put more clearly, God would be incapable of suffering! This doctrine dazzled the two greatest theologians of the Western Church, St Augustine and St Thomas Aquinas, who both taught the doctrine of impassibility. This produced a spirituality that differed radically from the charismatic Christianity of St Paul and the first Christians. The difficulty that the mainline churches have with the healing ministry is due in a large measure to this historical difference.

Ever since it was defined at Nicaea, all of Christendom has asserted that Jesus was both fully God and fully man. This may be unpacked into the following statements:

- God is Love
- Jesus is the Way, the Truth and the Life and so
- Love is the Way to be Fully Alive.
- Jesus Suffered and so
- The true Way to be Fully Alive is to Love and to Suffer for it

Christianity unites three attributes in God: Love, Life and Pain. Here is how they relate.

To be loved is the deepest yearning of the human heart. In order to be loved, we try with all our might (and money) to make ourselves lovable. It follows then that to fail causes the human heart its greatest pain. No matter how hard we try, we cannot make someone love us. Life's cruelest irony is that our greatest happiness is beyond our control.

If God is Love, then at some level this must apply to Him. If God loves us with a Perfect Love, then our rejection must cause in Him a Perfect Pain.

Early Christianity made its way in a pagan culture that was deeply troubled by this question: How could a Perfect God have anything to do with a world that was clearly evil? For the Neoplatonists, the answer was clear. The Divinity could not be the cause of matter, for the Good could not cause what is evil. On the face of it, this opinion is much more reasonable than the assertions of Christianity. For Christians clearly believe that not only did God create the material world but also that He took flesh in the Incarnation, died for it in the Crucifixion and raised it to completion in the Resurrection. The Way of Christ is a Truth that trumps commonsense.

Regrettably, Augustine chose to prefer commonsense and his massive influence deeply affected the subsequent development of Western spirituality. The difference between Pauline charismatic Christianity and Augustine's intellectualism is profound!

At its root is this issue: What is the nature of the interface between the Supernatural (God) and the natural (the individual human soul)?

Paul uses the Greek terms "psyche" (soul) and "pneuma" (spirit) but changes their meaning, in order to equate them with the Hebrew concepts "nephesh" (psyche or soul) and "ruach" (pneuma or spirit).

In Hebrew spiritual anthropology, the nephesh is better translated as "self," since it includes the body as well as the soul. The Bible speaks of dead nepheshes in Sheol, a contradiction in Greek anthropology. The ruach is the principle of life and is the faculty by which the individual relates to God.

Plato conceived of the soul as consisting of three parts: the appetites, honour and reason and as distinct from the body. In his analogy of the charioteer, the task of the charioteer (reason) is to rein in the wild horse (appetite) and to allow the thoroughbred (honour) to lead. Augustine's emphasis on the rational soul as the way to Truth is a Christianized version of this. Augustine himself was a

convert from Neoplatonism and we are still living in the shadow of his influence.

In order to formulate a correction, some terms must be defined. The mind (or head) has the ability to distinguish between what is true and what is false. The emotions (or heart) have the ability to energize us in order to achieve a desirable goal. Conflict occurs when the desire to achieve a goal conflicts with the knowledge of what is true. Harmony occurs when the heart's desire achieves a goal that is congruent with what is true. This harmony brings joy and peace to the soul and is the fullness of Life that Our Lord promises to the faithful. The difference between the spirituality of Augustine and Paul lies in the way in which truth is known and in how the heart is empowered.

For Greek philosophy, finding truth was a laborious process of rational contemplation by the exercise of the mind. Conversely, for Paul and the first Christians, men and women are born with the potential to recognize truth, derived from the image of God within them. In a heart that is correctly ordered, its natural energy seeks the goal for which it has been created; namely to live out the implications of this image. To do this is to experience Life in all its Fullness. Its sign is joy and peace, unshakeable even in the midst of suffering.

The spirit is the conduit through which the Holy Spirit orders the heart and so brings us Life. It does this this by inspiring us with charisms. A charism is an action of the Holy Spirit in the human spirit that results in an idea for the mind and an emotion for the heart. Spiritual life is a synergy of this supernatural activity and our natural cooperation.

Not much has changed since New Testament times. "God is the same, today and forever!" However, the overwhelming influence of Augustine led the Western Churches, to which many of us belong, to take a different direction. As an example, the popular mainstream writer C S Lewis, who was a thoroughgoing Augustinian, wrote a book, entitled *Miracles*, in which the Holy Spirit is never even mentioned!

In the best tradition of Greek philosophy, Augustine located the development of truth in the activity of the rational soul. Its goal was the Beatific Vision, achieved by a gradual ascent, remarkably similar to that of Neoplatonism. Aquinas' theory of grace likewise targeted the mind, instead of the heart. Grace perfected the intellect so that the mind with this help would be able to accomplish what it would otherwise be unable to do. "Grace builds on nature!"

Charismatic inspiration begins with the heart, not the mind. The Holy Spirit stirs up the heart and supplies it with the energy to accomplish God's purposes, along with an idea for the mind. In this way the mind is drawn into the heart to become its servant. Here it does indeed have a role. Its purpose is to validate charisms by recognizing their truth. The final standard of comparison is our inbuilt image of God, shaped by Scripture, the Sacraments and a life of Christian piety. In this way the mind assists the heart to release the power of God in our lives.

The intellectual rationalism begun by the ex-Neoplatonist Augustine and continued in Scholasticism, culminating in the Enlightenment. It led directly to the individualism and relativism of our post-modern society. This is the living death from which the Good News seeks to save us by a transformation of our hearts through charisms inspired by the Holy Spirit.

Thanks be to God!



Colin Campbell is a long time member of OSL, former President of The International Order of St Luke the Physician Board of Directors, and the current member for Canada on that Board. Colin is also Interim Director of OSL Region 8 (Ontario). Dr Campbell is Convenor of the newly established OSL Hamilton Chapter. Colin is a secondary school teacher and may be contacted at ccmcampbell@gmail.com

Rising Life in 2017

By Rev. Dr. Ed Hird

As a teenager, I golfed and skied religiously on Sunday mornings. But I would never skip Easter Sunday. For some reason, I always had a soft spot towards Easter. Perhaps it was all that delicious chocolate. Maybe it was because my father would attend at Easter, giving up his golfing for one Sunday. I will never forget when my then agnostic father switched from golfing every Sunday to golfing every other Sunday in order to attend church. Since taking the Alpha Course four times, my dad has developed a strong personal faith.

My teenage memories of Easter Sunday are connected with a sense of joy. Unlike my atheist best friend, I never doubted the resurrection of Jesus Christ from the dead. But I was emotionally disconnected from its reality and its healing potential. It was almost as if I did not believe in Easter. As a teenager, I became convinced that there was no life after death, and that nothing awaited me but extinction and returning to dust. I began to fear the power of death and the meaninglessness and emptiness of life. I even began to secretly wonder if life itself was worth living. When I came to personal faith at age 17, it was almost as if I had never heard of Jesus' resurrection. I remember being astounded over the realization that by faith in Christ, I would live forever. I started wearing a button 'Have a nice eternity', something that would have made no sense to me just a few months earlier.

At the recent [Greater Vancouver Festival of Hope](#), almost 2,000 people gave their lives to Christ after hearing a clear message of Jesus' death and resurrection. Easter is at the very core of what it means to be a Christian, even more than Christmas, our other favorite festival. Even in our very complicated Canadian culture, Easter and Christmas are still deeply rooted in our self-identity and history as Canadians. I will never forget a Capilano University Philosophy professor who, though an atheist, invited me to speak in class about evidence for Jesus' resurrection. While initially skeptical, he became appalled

by the religious and historical ignorance of some of his students. He commented that without reading the bible and literature like *Paradise Lost*, you could not really understand Canadian culture. The Easter story is deeply woven into our 150 years of Canadian history, something that we will be celebrating with [Voices Together](#) at the Vancouver Pacific Coliseum on Canada Day. In the past almost 37 years of ordained ministry, I have been privileged to take many funerals, now often called celebrations of life. Many people nowadays don't have any services when they die. I find that rather sad, as it leaves people with limited ways to grieve. Others no longer use clergy as in the past. At most funerals that I take, there are many people sharing their memories of the deceased. No matter how well I know the deceased, I always learn much at the service and wish that I knew them better. Such services can be very healing for people stuck in grief. My main contribution at funerals is to remind people of how Jesus conquered death and offered us rising life that would go on forever. Death can be the final healing and release into everlasting life. I am totally convinced that life and love are stronger than death, and that Easter is more than just chocolate. God has given us in Jesus rising faith and healing life.



Rev. Dr. Ed Hird is Rector of [St. Simon's Church North Vancouver](#), *Anglican Mission in Canada*

-author of [Restoring Health: body, mind and spirit](#)

Father Himself Loves You..

By Barry Adams

A Daily Devotional from FatherHeart (March 24)

John 16:26-27

26 In that day you will ask in my name; and I don't say to you, that I will pray to the Father for you, 27 for the Father himself loves you, because you have loved me, and have believed that I came forth from God. (WEB)

From John 13-17, Jesus is preparing His disciples for what was going to happen to them when He went to the cross. In today's Scripture passage, Jesus tells them that they will be able to pray to the Father directly in Jesus' name as a result of His death and resurrection.

This is one of my favorite Scriptures on prayer, because Jesus tells His friends that the reason they have access to the Father is because the Father himself loves them! The Greek word for God's love that we are used to seeing is called agape.

This type of love is mostly associated with the unconditional, pre-determined love of God. But in this verse, the Greek word used for love is phileo, which is a more affectionate way to describe love. It would almost be like it

means that the Father not only loves you, but He likes you too!

If you have any doubts on whether or not you have access to your Heavenly Father in prayer through Jesus, may this encouragement from our elder brother reassure you. Jesus tells us that because we are 'in Christ', we now have the open access to our heavenly Father any time, night or day.

My prayer today is that we would all know in the deepest parts of our hearts that the Father Himself loves us and because He loves us, we can boldly enter His throne room at any hour of the day!

Hebrews 4:14-16

14 Having then a great high priest, who has passed through the heavens, Jesus, the Son of God, let us hold tightly to our confession. 15 For we don't have a high priest who can't be touched with the feeling of our infirmities, but one who has been in all points tempted like we are, yet without sin. 16 Let us therefore draw near with boldness to the throne of grace, that we may receive mercy, and may find grace for help in time of need. (WEB)

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LIVING THE TRANSFORMED LIFE

By Rev. Aretta Hagle

Have you been looking for the end of the rainbow trying to find the treasure box full of gold but never succeeding? Have you been trying to get all the things that the world says you need to be happy and have a fulfilled life only to find that you are still on the treadmill and you are tired? Perhaps you are trying to fix your broken, painful life and the extra work hours, the weekend parties, the food, alcohol, relationships all leave you longing for something more.

I'm going to suggest that most people if not all have been caught in this endless cycle at some point in our lives. I was 22 years of age when I had had enough of this pointless way of living. I didn't have any real life goals, no direction for what I wanted to accomplish. I knew I had to work to get ahead but with a grade 13 education what could I do. I was tired of working in retail and partying on weekends. For me, something had to change but I didn't know how to make change happen.

After being at a weekend youth retreat and hearing the gospel of Jesus Christ proclaimed, I began to read my Bible, really for the first time. I had grown up in church and belonged to the different children and youth ministries but for the last several years the only thing that kept me going to church was the fact that I could sing in the choir. About a week or two after this event I said to God one night, "If what I am reading is true then I want it and I want all you have for me." That was the beginning of living the transformed life for me. Since that day in 1977 life has been quite a journey. Maybe about 6 months later I was filled with the Holy Spirit which was a glorious event. It was then I became aware of my need for inner healing.

I had been terribly abused as a child and young teenager. It took several years for me to go through the process of releasing my pain and anger – the very things that had kept me from being able to have a fulfilled life. I had two Christian counselors who helped me come to the point of being able to forgive my abusers. Believe it or not, today, my one

abuser and I have a fantastic relationship which has only been made possible because he has become a Christian and walked his own road of healing with the Lord. PRAISE GOD!

Being able to forgive others for big or little offenses is one of those characteristics of a person living the transformed life. It's not always easy but it is a necessary action to take because the Lord's Prayer says, "Forgive us our sins (Father) as we forgive those who sin against us."

When I became a Christian God called me into full time ministry; however, it didn't work out the way I thought it should. After completing all the necessary schooling my denomination, at the time, did not have a place for me and therefore I could not be ordained. Well what was this all about? Had I not heard from God on this important life decision? Well, yes I had but I had another lesson to learn as I learned about living the transformed life. That lesson was that God is sovereign and His ways are not my ways neither is my timing His timing. God has other lessons for me to learn before this word from Him would be fulfilled. I was eventually ordained by the Anglican Network in Canada in 2014.

God sent me to work in a group home for young women living with mental health and addiction issues. Yes, I learned many things over the 22 years I spent in this setting. I think the big lesson was how to love people. It's easy to love people who are like us but it's hard to love those who are different. Jesus came to minister to those who were down and out; those living with brokenness and without hope. He came for the sinner not the righteous. To live the transformed life I have had to learn to love others just the way I love myself. This is something I am not able to do in my own strength. I can only love those God has brought into my path with His love. This has only been possible because I came to the realization that when I accepted Christ as my Saviour and Lord, He lives in me. I have to die to myself every day and let Him live

through me. (Galatians 2:20) Seven years after leaving this work God has taken me back to work in a mental health facility - now as a Chaplain.

Forgiveness and love are two of the many lessons I have learned and continue to learn as I walk the transformed life but there is another lesson I have had to learn that I want to share with you. That lesson is all about our heavenly Father. It has taken me years to have an intimate relationship with Abba Father and here's why: I had a picture in my mind of who He is based on my relationship with my earthly Dad. My Dad was a person whose work took him away from our home 5 days a week. When he was home he had paper work to do or he was reading the newspaper. While he provided for his family in every way possible with the salary he made (there were 7 children in the family) he engaged very little with us. What he knew about his children's lives came to him through his wife. Dad had a temper that could flare at any moment. My siblings could tell stories of what happened when Dad was angry. I can honestly say I never heard my Dad say, "I love you" until just a year or so before he passed away. This picture of my Dad made it hard for me to see my heavenly Father as a loving Papa who was always present and who wanted to love me and care for me. Now I knew in my head that was the kind of heavenly Father He is because that's what the scriptures say but the 12-14 inches from my head to my heart was a long distance. I had to go through a process of forgiving my Dad for not being the person I needed him to be. I have had to do this several times as things from the past come to my mind. It's like the layers of an onion. Each time I forgive I am freed and enabled to have a more intimate relationship with my heavenly Papa. Along with the forgiveness I have also sent

back to him all the hurtful, ungodly words and actions that came from him to me. The final action I took was to place the cross of Christ between myself and my Dad and his family line to the third and fourth generation cutting off all that was ungodly. I did this for my Mother's line too. It does bring freedom to walk more fully in the way God intended. The good thing is that we do not need someone else to do this for us because Jesus has given us authority to do battle against the enemy in our lives. SO in His Name you can take this action and gain freedom to walk more Christ-like.

Living the transformed life is a process. As long as I am alive on this earth I will continue to be changed from one level of glory to another. When I am at last taken from here and I see Jesus face to face I will then be like Him – totally transformed.



Rev. Aretta Hagle MRE; MDiV; Ordained to the priesthood in 2014. Rector of Living Hope Christian Church ANiC , Scarborough Ontario 2014 – 2016. Presently works as a chaplain at Ontario Shores Centre for Mental Health Sciences in Whitby Ontario. Formerly worked in the field of mental health and addictions for 22 years at LOFT Community Services, Toronto, ON.

Rev Hagle may be contacted at
ahagle@sympatico.ca



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 now more than 70 OSL Members and invited guests. **'Embers' cool and grow cold when removed from fire. Let's stay connected and encouraged!** Membership is FREE

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

On The Calendar



OSL Online Telephone Conference Calls Encouragement for Healing Ministry

Anointed teaching – Healing Conversations –
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Apr 23



Kathy Belicki PhD
**Forgiving The
Way Jesus
Forgives**

May 21



Rev. John D. Rice
**Praying With
Authority**

Oct 15

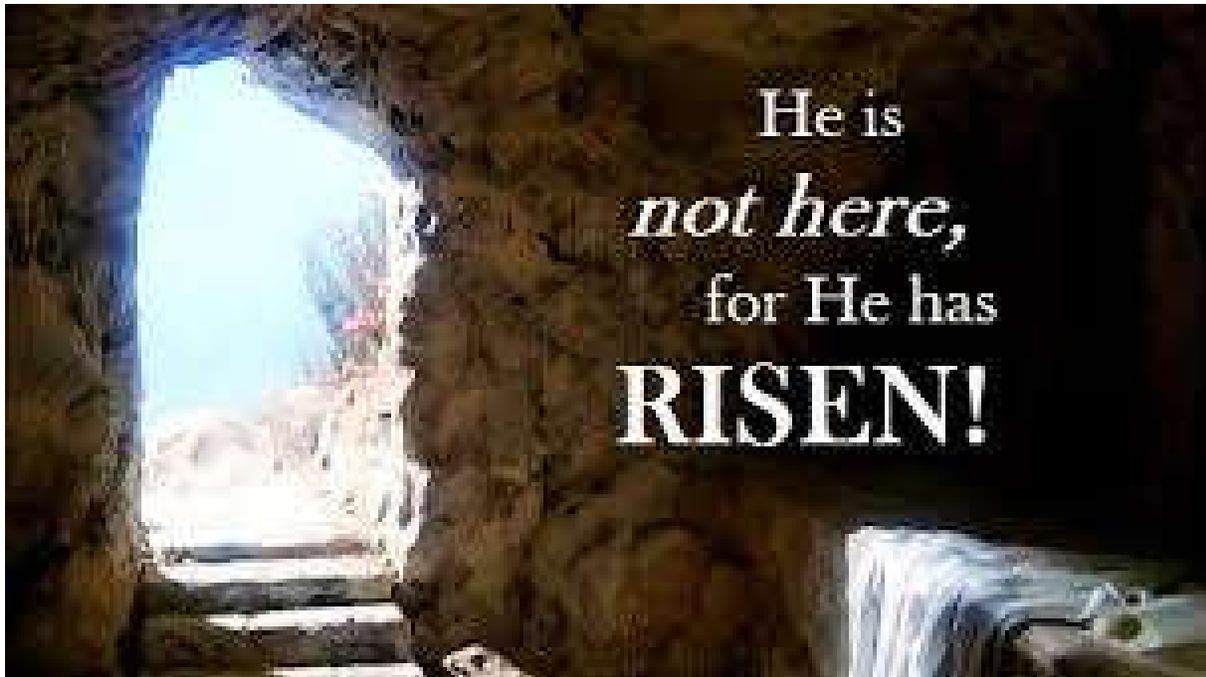


Melody Stancil MD
To be announced

Nov 19



Rev. Hugh Bromley
Director, OSL Int'l
To be announced



Alleluia!



The Canadian Healer is published by OSL Canada
Archived issues are available at <http://www.oslCanada.org/healer.htm>
Editor: Keith Bird, editor@oslCanada.org