



OSL in CANADA

# *The Canadian Healer*

## **Christmas 2021**



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

# Who Is In Charge Here?

Rev. Canon D.A.P. Smith

**T**he question is apt. Do we allow God to be the God that he is, or do we expect him to be our personal servant?

Christian truth allows no doubt about where God stands in his scheme of things, but in the attitude of most people today (at least in our western society, even among many who call themselves Christians) the position of God is not that clear.

The Gospel story tells us how Jesus healed people. In his healings Jesus not only shows us the compassion of God but more importantly he declares to us who is in charge. God is the authority in this world, and throughout the Bible, again and again, we see how God would have us never forget it.

Take the story of Bartimaeus, for instance.<sup>1</sup> When this blind beggar discovered that it was Jesus who was passing by, he began to cry out from the crowd, "Jesus, Son of David, have mercy on me!", and Jesus heard him and told the people to bring the man to him. But then Jesus did a surprising thing. He put a question to Bartimaeus who was obviously blind: "What do you want me to do for you?" The question would seem superfluous because, of course, Bartimaeus wanted to see. But I suspect that Jesus had a special purpose. He wanted to give the man the opportunity to make the appropriate approach. Would he try to impose a blatant demand upon Jesus or would he make an earnest, humble request? We can only presume he made the latter because we know from the story that he was healed - he regained his sight and "followed" Jesus. And because he is actually named in the story we can therefore assume that he became a disciple of Jesus and was known in the Church. Here was a man who had a need, who humbly called out to Jesus, and Jesus met him in his need and made him whole. We all have our needs. We may not be blind; our needs are more basic than that. Like the ancient Israelites in Egypt, we are in slavery. We are reminded of this by the collect that prays, "... free us from the tyranny of sin and death".<sup>2</sup>

Although most of us do not seem to recognize it, Sin and Death are a problem for us all. We are all oppressed by a sense of guilt, and we all are faced with the troubling thought that someday we must die. How do we react to this?

Most of us in Canada today deal with the concept of Death by trying to avoid it! We rarely use the word. Instead of speaking of death we use the word "passing" or some other euphemism. We no longer have a "funeral" for our loved one for that would remind us of the fact of death, so instead we "celebrate his or her life". We try not to face the fact that over the years we grow old and feeble. We prefer to think of ourselves when we retire as being still youthful and vigorous. Even Christian obituaries are often a sorrowful lament over the "passing" of an aged relative!

And we are in total denial of the Sin in our lives. We often hear such protestations as, "Who me? I am not a sinner!" I think this is because over the past fifty years or so we have encouraged our children, and indeed all of us, to think so positively of ourselves that the concept of Sin simply does not apply - at least "not to me".

Now, it is indeed important that we bolster our self-confidence so that we can readily face the issues in our lives and deal with them. But we have done such a thorough job of magnifying our self-esteem, especially in our children, that we have convinced ourselves that we can never ever make a mistake. Rarely do people admit that they are in error. It is always the *other* person. And rarely do we hear a person say, "I'm sorry" for that would imply that he or she had done something wrong. We are indeed very aware of the world's problems but we are quite sure that these problems are caused by other people, never by ourselves. We are so quick to criticize. In fact the daily news is full of criticism. We enjoy being critical, for by putting others down we put ourselves up and in that way we reassure ourselves of our own superiority. We convince ourselves that we know best, and so we can say, "Don't tell me what to do. I am in charge of my own life,

because I know what is right for me". It is the general assumption among people today that they are their own Authority and that they are in charge.

Recently I came across a remark of a Canadian university professor, a man from India, who apparently takes an objective view of Canadian society. He wrote, "There is something deeply troubling about a culture which makes human beings into gods, and which puts people on pedestals to be worshipped."<sup>3</sup>

Why, we might ask, does Almighty God allow us to be this way, to set him aside and to put ourselves at the centre? I believe it is because he truly loves us, and he looks for us to love him in return. And we can only truly love if we have the *freedom* to love. Love cannot be forced. If forced, it is not love. Therefore God refuses to take away our freedom. But that means that we have the freedom to choose *not* to love. Or that we might love ourselves rather than God, and put *ourselves* in charge. Only when life becomes so desperate that we have to admit that we really need him, do we turn to God for help.

We need to be taught a lesson. We need an attitude changer. Is this what this Covid pandemic is all about? Perhaps we are in the position of Job. Are we familiar with that old Bible story? Job was a perfectly good man, prosperous and comfortable in his daily life with a large loving family, highly esteemed by his friends and neighbours. Then disaster struck. He lost everything: his wealth, his family, even his health. He couldn't understand it. What had he done to deserve all this? His wife was so upset she said to him, "Curse God, and die!" Finally, after thirty-five chapters of remonstrating with his "friends", God at last is able to get a word in. He says to Job, "Who do you think you are? Are you God? I am the one in charge here."

The First Commandment is "You shall have no other gods before me"<sup>4</sup>, and Jesus points out the First and Great Commandment, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength."<sup>5</sup> The Christian knows that God comes first. He knows that we owe everything to God, even

our very existence. And he also knows that God has provided the perfect solution to the problems of Sin and Death.

Now Sin, of course, is indeed a problem for us and we have to deal with it daily. But the Christian knows what it is to turn to God, to seek his guidance and strength, and to learn to live a life of holiness despite the sin that afflicts us. But more than that, he knows that God has sent his Son to die upon the Cross. We have been redeemed. All we have to do is repent and we can be forgiven. God can now accept us as if we were not sinners at all. He loves us and has made us his own. It is in that great truth that we find our personal dignity and self-worth. .

And Death? Well, Jesus is the Risen and Living Christ, and we who live in him share in his eternal life. So Death for us is not a problem at all. It is but a gateway, an entrance into the fullness of God's love. Life in this world is but a preparation for that which is to come. Death is not something to be feared. Rather we can anticipate death with joy!

The great St Augustine wrote: "You have made us for yourself, O Lord, and our heart is restless until it finds its rest in you".<sup>6</sup> I believe that this longing is instinctive in all of us, and that in spite of the ways we try to take control of our own lives in this world, we look for something more. Deep down we know who is ultimately in charge.

We all know about George H. W. Bush who was President of the United States (1989 - 1993) but are we familiar with his war record? George Bush enlisted in the U.S. Navy in 1942 as soon as he turned eighteen and became a navy pilot. He flew over fifty sorties from an aircraft carrier against the enemy. On 2<sup>nd</sup> September, 1944, while attacking a heavily defended radio station on the island of Chichi Jima his plane was hit by anti-aircraft fire but he managed to parachute into the sea. He never saw his crewmen again but he managed to keep himself afloat for three hours in an inflated life-raft. But he was sure he was going to die: if not tortured and put to death by the Japanese (which is what he had been told to expect if he were captured) there was only the prospect of a

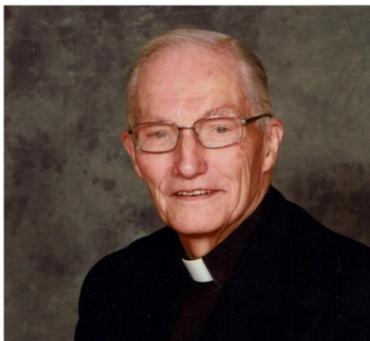
slow death out there in the immensity of the ocean. Then to his utter amazement a submarine emerged out of the water near him. He tells us that he thought he was hallucinating, or if it were real it had to be a Japanese sub, but it was American! He spent a month on that boat before it returned to base, and during that time he was able to ponder deeply. "Why me?" he thought. "Why had I been spared ... and what did God have in store for me?"<sup>7</sup>

We all know what happened to George Bush after the war. His was a life of service to his country and his Lord. Perhaps you did not know that he was a faithful member of his parish, and that he even taught Sunday School.

God acknowledges our gratitude, humility and worship. As with Bartimaeus, he meets us in our need. As in the story of Job, he often drives us hard until we recognize who in fact is in charge. And as in the case of George

Bush, he calls us into his service to live lives of love and joy that extend into eternity.

1. Mark 10: 46 – 52
2. *The Book of Alternative Services*, Anglican Church of Canada, Proper 30, p.388
3. Nissim Mannathukkaren, Chair of International Development Studies, Dalhousie University, Nova Scotia.
4. Exodus 20: 3
5. Mark 12: 30
6. Saint Augustine, Bishop of Hippo (AD 396 - 430), from his book "Confessions"
7. As told by James Bradley, *Flyboys*, Back Bay Books, pp. 192ff.



#### **The Rev. Canon David (DAP) Smith**

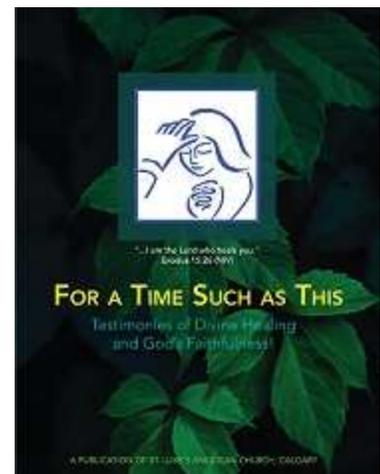
Although retired after many years as pastor, Canon DAP Smith still takes services when requested. He established an OSL Chapter in Perth, served as Director for OSL Region 8 for two 4-year terms, and was elected to the OSL North American Board of Directions. David recently released his latest book *Lord Teach Us To Pray*, following *A Handbook of THE FAITH for Anglicans* published in 2001. Rev. Smith and his wife, Margot, live in Perth, ON and may be contacted at [dap.smith@sympatico.ca](mailto:dap.smith@sympatico.ca)

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# FRAMEWORK FOR HEALING PRAYER



**Colin C M Campbell, PhD**

One of the features of OSL's expansion online has been intercessory prayer in breakout rooms. A number of people have requested guidance on how to proceed with praying for healing in this way. This article is designed to meet this request.

While it is a truism that there is no "one-size-fits-all" method of healing prayer, just as there is a structure to any liturgy, there is a common pattern underlying praying for healing.

Two phases may be recognized. The first phase is Discernment. The second phase is Healing. Before unpacking the content of these phases, it is helpful to assert the basic principle on which healing prayer rests.

Praying for healing is built on the premise that God desires fullness of life for all of us. This proceeds from his nature of love. It follows then that the reason that we do not have this is that there is a block in us that prevents God from giving it to us. The purpose of healing prayer is to remove the block.

The Lord's Prayer describes three kinds of blocks. The first is unrepentant sin, including the sin of unforgiveness. The second is the inner weakness that prevents us from dealing with trials. The third is bondage arising from inner obsessions, addictions, diseases, and spiritual attacks.

In the phase of Discernment, God reveals which of the three blocks he wishes to remove. In the Healing phase, God removes

the blocks and restores the Supplicant to fullness of life.

In Discernment, at first, the Intercessor dialogues with the Supplicant, exploring the facts and feelings involved in the particular situation. Next, the Intercessor prays for illumination, asking the Holy Spirit to reveal which block the Lord desires to heal - sin, weakness or bondage.

These two steps rarely follow each other in a neat, linear way. More commonly, they are repetitive and iterative. This can be unnerving to a novice used to a regular diet of petitionary prayer.

Once the process of discerning the block has been completed, the process of removing it can begin.

Experienced intercessors remind us that, in praying for healing, the Holy Spirit is in charge and there is no standard way to pray. While this is unquestionably true, as an unsupported statement, it can prove to be both perplexing and discouraging to the novice. It can be helpful to identify some common scenarios.

First, praying for the Supplicant's issues will differ slightly from praying for someone for whom the Supplicant has asked prayer. Second, the development of the prayer will depend on the block revealed in Discernment. Third, the Intercessor is called to pray with authority "in loco Christi." To those raised on the diet of petitionary prayer, this, at first, may feel uncomfortable. One way

to ease into the role is to enlist the promises of the Lord's Prayer.

If the block discerned is sin, the Intercessor invites the Supplicant to agree with Jesus' desire that they change their behaviour and repent. When they do, the Intercessor may invoke the message of the Lord's Prayer saying, "The Lord loves you and forgives you of the sin of (sin)"; or, where the person has been sinned against, the Lord frees you from the sin of unforgiveness and gives you the power to forgive (name) for the wrong that they did you."

If the block discerned is weakness, the Intercessor may pray, "The Lord loves you and is giving you the humility and courage to persevere in this time of trial."

If the block revealed is bondage, the Intercessor should move to the prayer of authority: "In Jesus name, through the power of the Holy Spirit, I break the bondage of this (addiction, obsession, disease or attack.) If this is a demonic oppression, the Intercessor should add, "I send this spirit to the Cross of ."



Christ and claim the soul of your servant (name). May (he/she) be numbered with your saints in glory everlasting." These are the three scenarios to apply in praying for the Supplicant

If the Supplicant asks for prayers for someone else, prayer for removal of the block of sin is complicated by the fact that neither the Supplicant nor the Intercessor can repent for the sinner – and repentance is a necessary condition for healing. However, through the prayer, the Holy Spirit will plant an idea in the sinner's mind, giving them an opportunity to mend their ways.

This outline provides a template with some guidelines, as we seek to follow Jesus by praying for the healing of others. In conclusion, it must be emphasized that no matter how correct the structure, our prayers must be inspired by the Holy Spirit infusing the Love of Jesus into the prayer. It is this that allows experienced intercessors to claim with confidence: "Healing is simple. It just means allowing God to take charge

### **Colin C. M. Campbell, PhD**

*Colin Campbell is a long time member of OSL, former President of The International Order of St Luke the Physician Board of Directors, and was elected the member for Canada on that Board for two terms. Colin is also Interim Director of OSL Region 8 (Ontario), Convenor of the OSL Hamilton Chapter and co-host of OSL Canada Online Healing Community. Colin is a secondary school teacher and may be contacted at [ccmcampbell@gmail.com](mailto:ccmcampbell@gmail.com)*

## **OSL Canada Online Healing Community**

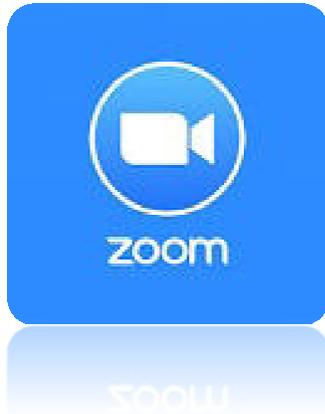
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**For more information and to receive the Zoom link visit**

**<https://www.oslcanada.org/HealingCommunity.htm>**

# On The Calendar

## OSL Online Conference Calls Encouragement for Healing



## Anointed Teaching Healing Conversations Your Questions Answered

For the Zoom link to join the call, visit  
<https://www.oslRegion8.org/online.htm>



Jan 16 – Rt. Rev. David Greenwood – **Healing of Community**

Feb 20 – Beula Cooke - **Inner/Heart Healing**

Apr 24 – Rev. Paul Feider – **Inviting People Into Wholeness**

May 15 – Kathy Belicki – **Memory for Trauma (Part 2)**

**New**

## OSL Canada Online Healing Community

Receive prayer & learn more about praying for others

1st Sunday of every month (except January)

Dec 5 - **The Gift of Prophecy** - Dr. Mike Sabback - OSL NA Convenor Coach

Feb 6 - **A Framework for Healing Prayer** - Colin Campbell,- OSL Convenor

Mar 6 - **Gifts of The Holy Spirit** - Rev. Dr. Sharon Lewis – Pres. OSL NA

Apr 3 - **Gifts of the Holy Spirit (Part 2)** - Rev. Josh Acton - OSL NA Director

Register for the Zoom link at  
<https://www.oslcanada.org/HealingCommunity.htm>

## Your Testimony Please!

Would you consider sharing your healing to encourage others? The length of your article can be up to 2 pages. If possible, please include a photo and short bio - or simply put your story in an email and we'll do the rest including a proof for your approval.

Deadlines: March 15<sup>th</sup>... August 15<sup>th</sup> ... and November 15<sup>th</sup>.

Send to [editor@oslCanada.org](mailto:editor@oslCanada.org)



***Merry Christmas and Best Wishes for  
God's Peace and Every Blessing in 2022!***

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