



OSL in CANADA

The Canadian Healer

Easter 2022



Luke 24: 1-8 (NIV)

24 On the first day of the week, very early in the morning, the women took the spices they had prepared and went to the tomb. **2** They found the stone rolled away from the tomb, **3** but when they entered, they did not find the body of the Lord Jesus. **4** While they were wondering about this, suddenly two men in clothes that gleamed like lightning stood beside them. **5** In their fright the women bowed down with their faces to the ground, but the men said to them, “Why do you look for the living among the dead? **6** He is not here; he has risen! Remember how he told you, while he was still with you in Galilee: **7** ‘The Son of Man must be delivered over to the hands of sinners, be crucified and on the third day be raised again.’ ” **8** Then they remembered his words.

Christ is Risen!

A Bible Study for Holy Week and Easter

Rev. Canon D.A.P. Smith

The Canadian Healer is pleased to announce Rev. Canon D.A.P. Smith has agreed to provide a Bible Study for every addition! We are grateful for his contributions!

“My God, my God, why have you forsaken me?”¹

For us in Canada, Spring brings to us a new brightness and new life. For Christians, Easter brings us an even more glorious brightness. It brings us New Life² of a very special kind. But before we celebrate the glory of Easter we must undergo the dreadfulness of Good Friday.

This is indeed a wonderful world that God has given us but we know it is not perfect. It is a world that is marred by sickness and suffering.³

Christmas too is a glorious time. The angels proclaim that.⁴ But with its glory comes a sour note. In his fear and jealousy, King Herod takes out his frustration on the little boys of Bethlehem.⁵

This is the world into which Jesus came. His Presence makes the world even more precious, and yet it is marred by the presence of Evil.

Jesus was affected by that Evil,⁶ and we are too.⁷

Satan is so subtle. He makes his temptations sound so reasonable.⁸ There in the wilderness⁹ he says to Jesus, “So, you are hungry? Well, if in fact you are the Son of God, use your power. Make this stone a loaf of bread. Go ahead; indulge your appetites.¹⁰ Why not? And you want to make the world your kingdom?¹¹ No problem. Use your influence and make it your own. And you can perform miracles! Go on. Put on a spectacle and people everywhere will be so impressed they will do anything you say!”¹²

We all know all about these temptations, for we too are human. We

too look for more and more comfort and luxury. We are never satisfied.¹³ We too want more and more power to control our lives and the lives of others.¹⁴ We too try to influence those around us so that they will admire us and make us feel important.¹⁵

But Jesus said, “Get behind me, Satan!”¹⁶ And when it came time for the final confrontation, he set his face to go up to Jerusalem to defeat him. When Jesus explained to his disciples who he really was, and what he had come into the world to do, they just could not accept it.¹⁷ We are told in the Gospels he put this to them on three different occasions. Yet still they did not understand,¹⁸ so that when the crisis came there in the garden, they all forsook him and fled.¹⁹ They were not yet ready to endure Good Friday.

Only later, James (John’s brother)²⁰ and (according to tradition) all the apostles underwent their own Good Fridays. They all died a violent martyr’s death²¹ – all except John who lived to give us the Fourth Gospel.

Jesus, on his Good Friday, faced Evil head on, unlike the world which so often confronts Evil with evil. The result of that, of course, is even more evil with its pain and suffering. But Jesus confronts Evil with Love.²² He faces Suffering and Death and absorbs it. In his Love He overwhelms it and overcomes it. We see it there on the Cross.

I cannot imagine a more excruciating death than by crucifixion. But there was more to Jesus’ death than that. There was the even greater psychological agony of knowing that those whom he loved should turn on him to destroy their Lord and King.

And yet even worse than that was his spiritual despair; he felt that even his Heavenly Father had abandoned him: **“My God, my God, why have you forsaken me?”**

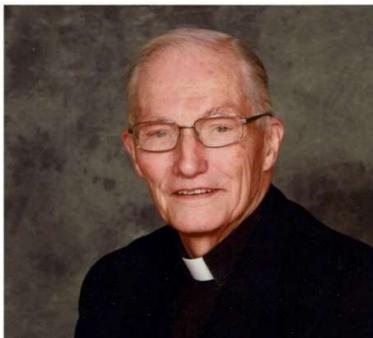
But ... after the devastating storm comes the awesome calm. After the despair of Good Friday comes the serenity of Easter. What a morning! The sun rises to break forth upon a quiet, blissful world. Life and Love abounds. Mary Magdalene cannot suppress her joy.²³ Her Lord is alive and the world is right as never before.

We who are in Christ, like Mary, know Christ's victory over Evil, Sin and Death.²⁴ In the Life of the Risen Christ we are free to live and love and laugh.

What it is to be a Christian!

Notes to study:

1. Psalm 22: 1; Matthew 27: 46; Mark 15: 34
2. Colossians 2: 12 - 13. “God made you alive together with him.”
3. Genesis 3: 16 - 19, 23 - 24. The Lord God expels Adam from the Garden of Eden.
4. Luke 2: 13 - 14. “... a multitude of the heavenly host praising God ...”
5. Matthew 2: 16 - 18. “A voice was heard in Ramah, weeping and loud lamentation.”



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. To order books or for more information contact dap.smith@sympatico.ca

6. Matthew 17: 17. “You faithless and perverse generation ... how much longer must I put up with you?”

Matthew 23: 37 - 38. “Jerusalem, Jerusalem ... How often have I desired to gather your children together

... and you were not willing!”

7. 1 Peter 5: 8 - 9. “Like a roaring lion your adversary the Devil prowls around looking for someone to devour. Resist him ...”

8. Genesis 3: 1 - 5. “Now the serpent was more crafty than any other ...”; “You will not die ...”

9. Matthew 4: 1 - 11; Mark 1: 12 - 13; Luke 4: 1 - 13. “Then Jesus was led by the Spirit into the wilderness to be tempted

by the devil.”

10. Matthew 4: 3 - 4; Luke 4: 3 - 4. “... command these stones to become loaves of bread.”

11. Matthew 4: 8 - 9; Luke 4: 5 - 7. “All these [kingdoms] I will give you ...”

12. Matthew 4: 5 - 6; Luke 4: 9 - 11. “... throw yourself down ... you will not dash your foot against a stone.”

A Testimony

He Shall Strengthen You and Help You

Kathy Belicki, PhD, MTS



*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.*

Isaiah 41:10 (NIV)

Too often we interpret verses like Isaiah 41:10 through a psychological or spiritual lens, but sometimes God’s help and strengthening is visceral, self-evident, and concrete. I never tire of hearing stories like Raida Juan’s (see https://www.oslregion8.org/raida_juan.htm) of God intervening miraculously to provide for our material needs. Her inspirational testimony about God’s help during her experiences as a refugee and later as she battled cancer reminded me of times when God has acted visibly in my life. In particular, I found myself meditating on a journey my husband Denis and I took in 2005.

We had recently discovered backpacking, not so much for the joy of backpacking, but for the places it could take us—places you could only go on foot. One was Auyuittuq National Park in Baffin Island, Canada’s Eastern Arctic. It has a 100 km hiking route through a spectacular river valley between two mountain ranges. Behind those mountains are ice fields with some of the oldest ice on the planet. This includes the Penny Ice Cap, the sole remnant of the last ice age. The ice flows around the mountains in glaciers that melt into rushing rivers that feed the Owl River to the north and the Weasel to the south. The pressure of the ice causes daily rock slides. It is a wild and primordial place that Parks Canada used to call “hostile and unforgiving” until someone, likely from the safety of a far-removed government office, decided the language was too harsh.



We hiked part of the southern section for four days in 2002. It was our first experience backpacking. Awestruck by the park's beauty, we decided to return, and do the entire 100 km trek, something only 40 to 50 people complete each year. But first we needed a lot more preparation.

There is good reason most folks take 10 to 14 days to do the trek. While there are some blessed stretches where you walk on gravel, there are many other areas where you must struggle your way through tussocks (which is like walking on soggy, muddy basketballs tethered together with elastics) or clamber over lengthy debris fields of huge boulders, the older ones covered in slippery moss. Perhaps toughest of all are the frequent river crossings through frigid, churning water, clouded with glacial silt so you cannot see the bottom.

We took three years to increase our physical conditioning and backcountry skills, including wilderness first aid and medicine. If you get in trouble in Auyuittuq, no one is coming quickly.

At least one thing was easy about this hike: you couldn't get lost, they said. Just follow the main river that flowed through the valley. They were wrong.

In early August 2005, we were ferried by freighter canoe to the north end of the park through water choked with ice. Five days into the hike, as we neared the highest elevation on the route, a thick fog descended. We could only see a few feet in front of us, making our topographical maps useless. Had there been no fog, we would have seen there was a short stretch of land between where the Owl River ended and the Weasel began. Instead, blinded by the fog, we "followed the river" as we had been told to do—except the river that we followed was pouring off a glacier. We didn't realize that the boulders we scrambled gingerly over, some the size of cars, rested on ice.

For hours we toiled, and I wondered when we would ever find a place to set up our tent for the night. Clambering down off a high perch, I wedged one leg under the lip of the rock to give myself a stable base. Then the unthinkable happened: As I pushed off onto the other leg, the rock glided forward.

I have heard it said that when you die your life flashes before your eyes. In my case, I didn't see my life, but my death. It was impossible to pull my leg out, and I knew my lower body would be crushed. That wouldn't kill me, but I would go into shock, and between that and hypothermia—the temperature was around 5 C—would die within hours. I realized that even if Denis could reach someone quickly on the satellite phone, they wouldn't be able to get to us in this fog. All of that passed through my mind in a split second as the rock pushed me over. I wasn't afraid, just surprised. *I didn't think I would die today*, I thought

Denis later told me that he too saw in that fleeting moment the same scenario and thought, *I am going to watch my wife die today*.

Then came the first miracle. As I pitched forward in seemingly slow motion, the trapped leg swung effortlessly out from under the boulder. Let me be clear: this was not a rush of adrenaline giving me super strength. There was no space for that leg to swing out; it was trapped between moving rock above and boulders below. But I saw my knee straighten and the leg appear as if it had passed through rock.

But the crisis wasn't over because the rock then smashed into the back of my leg. I felt a paralyzing stab of agony, then numbness kicked in. Disbelief at not being crushed swiftly gave way to a primitive terror at being in a place where rocks the size of vehicles defied gravity and moved. I started scrambling as fast as I could on hands and feet to get away. Denis followed shouting at me to stop, but I'd have none of it. As I scabbled away, I frantically recalled our wilderness medicine training. *I need shelter. We need to get the tent up and my leg elevated. The rocks are cold so we can use them to ice the leg. No, that's a bad idea. I need to be kept warm to prevent hypothermia. We've got to get the tent up and me in a sleeping bag. But where? We've hiked for hours—there's no place for a tent here.*

Then came the second miracle: a gravel spot materialized, exactly big enough for our tent. Denis caught up to me and we stood open-mouthed for a moment.

Then he turned to me: "Are you okay?"

“No. I’m pretty sure my leg’s badly injured.”

We sprang into action, yanking out equipment, and in minutes had the tent set up. As I was about to crawl in, a fresh worry struck me. “We need water!” I wailed. I figured we would have to hunker down for several days until my leg recovered enough to continue—or until help could come should the injury prove disabling. Water was heavy and as there was plenty of it around, we only carried a few hours’ worth at a time. “You are NOT going near that river!” I added. Denis would have to transverse the sliding rocks to get there.

Then my eye fell on a small hole at the edge of the site in the shape of a perfect equilateral triangle about 6 inches each side. It was filled with water. I’d never seen anything like it before, nor would again. “Thank you, God,” I whispered.

I spent the night praying and reciting scripture as I drifted in and out of sleep. I had been memorizing Bible verses that summer and as the hours passed, my mind kept turning to Isaiah 41:10. The next day, though the leg was sore, to my disbelief I found I could stand. A few tentative steps showed I could walk stably. We shifted what we could to Denis’s pack, but I still had to carry almost 50 pounds. And so we began the arduous seven-day trek that got us out of the park.

The most daunting challenge was that each day we had to ford at least one, usually two, glacial-fed rivers. Before the accident, we would take up to an hour to scout and find the best place to cross. It was hard to judge where the deep spots were because of the glacial silt. We would make our best guess about where the river was most shallow, based on principles we’d been taught. Still, it was not uncommon to start crossing only to find the route was too deep, forcing us to backtrack and scout again.

After the accident, God provided a different method. As we came up to the first, my heart was in my mouth. These rivers had real force, and it took considerable strength to cross even in the shallower areas. Would I be able to make it?

Denis pointed out the most sensible route, and I swallowed. “Let’s pray.” We clutched each other’s hands and prayed silently. I repeated Isaiah 41:10, and then added, “I don’t want you to strengthen me. I just want you to help me!” Bless our Father for his patience with our childish ways.

Opening my eyes, I saw a pencil thin line of light zigzagging across the river in spots we never would have tried. “Umm. I don’t understand it, Denis, but I think we should cross this way.” I described the route.

“Are you sure?” he said in an I-think-this-is-a-big-mistake tone of voice.

“No, I’m not. But I’m seeing something I’ve never seen before. If I’m wrong, we can backtrack.”

“Oookay.”

The crossing was one of the easiest we’d had.

After that, at each river, Denis would turn to me and say, “Where do we cross?” I would scan and the same thing happened—something that has never happened since, I would add. I saw a thin, shimmering light as if a golden ribbon was laid out on top of the water for us to follow. In every case, it proved to be a great route. It was not until after we were out of the park that I learned how extensive were my injuries. Until then, I had not seen my leg because I had stayed clothed in two, sometimes three, layers because of the cold.

When I uncovered it, I found a vivid continuous bruise from hip to ankle that wrapped entirely around my leg. The first night after the hike, when I got up to go to the washroom, pain knifed through my leg when I tried to stand. It took all my strength to not scream. In the days that followed, I could barely hobble a short distance. Yet by our Father’s help, I had trekked for a week across rocks and tussocks, carrying a substantial backpack, and forded several powerful rivers, with only slight pain—just enough to ensure I took particular care. God had truly strengthened me, helped me, and literally upheld me with his righteous hand.

Events like this are reassurances that God is with us and takes an active role in our lives. It is true He rarely makes his providential care so obvious. But if He did, we would probably do nothing for ourselves and would not mature into the greatness He plans for us. So, let's keep sharing our stories! In those long stretches when our Father may seem absent (but isn't!), they will encourage us and give us hope on the journey.

Kathy Belicki is a Professor Emeritus of Psychology at Brock University in St. Catharines. Recently retired from full-time academia, she is now focusing on writing and public speaking. Kathy will be guest speaker on the OSL Online Conference Call on May 22nd

For more information visit <https://oslregion8.org/online.htm>

JESUS' PRESENCE: THE BASIS FOR HEALING

Colin C M Campbell, PhD

For OSL, the basis for our teaching on healing prayer has always been the 26 healing miracles of Jesus. When I study them, two things stand out. First, those who came in search of healing were desperate. Second, when Jesus healed his only requirement was openness to him. These are the two ideas that I wish to unpack in this article.

First, desperate people seek a method that will assure them success in their prayer. The rich young ruler asked Jesus, "What must I do to have fullness of life? Paul's jailer asked him, "What must I do to be saved?" The disciples asked Jesus, "How should we pray?" Their motive is perfectly clear. They were asking Jesus for a method that would make their prayers more effective. The feature that all these examples have in common is "I" or "we." What must **I** do to have fullness of life? What must **I** do to be saved? How should **we** pray? As many of us in OSL know, our healing depends less on what we do and much more on what Jesus does.

Jesus was aware that all people, both pagans and believers, look for a more effective way to pray. Jesus commented that this approach leads to a prayer life that is characterized by "empty repetition." The reason for this is that both non-Christians and many Christians have a false understanding of the sovereignty of God.

Their argument goes as follows: if God is truly God, then he is sovereign. This means that he could heal us, if he chose to. If he does not, then we must try to persuade him. And so, we have all met the person who goes from prayer meeting to prayer meeting and from healer to healer, seeking a cure. Scripture tells us about the woman with the issue of blood, who had spent all her money on doctors, hoping for a cure. This view of God's sovereignty leads directly to empty repetition and is a problem well known to spiritual theology.

This is healing by works. It operates on the belief that the reason we are not healed is because we are not pious enough or because we do not have enough faith. The problem then becomes how pious do we have to be? How much faith do we have to have, in order to persuade God to heal us? The Gospel accounts are clear. People did not have to persuade Jesus to heal them by either their piety or their faith. Jesus healed them because, when they came to him in desperation, he felt compassion for them. This leads to the natural question: if God's sovereignty is one of compassion, then why does he not simply remove all suffering? Jesus anticipates the question and answers it, by implication, in his response to the disciples. The reason is because we do not let him! God's sovereignty is limited. It is limited by the fact that he has delegated a share of that sovereignty to us. God sovereignty

means that, "in the end, every knee shall bow and every tongue confess that Jesus Christ is Lord." It does not mean that all that happens is God's will.

Jesus makes it clear that God's will is for all of us to have life in all its fullness. The reason that we do not have it is due to blocks within us. The block in the rich young ruler was his love of wealth. The block in the people of Nazareth was their familiarity with Jesus. The block in the Canaanite woman was the Baal gods of her culture, which once set aside led to the healing of her daughter. It is blocks that must be removed by our prayer if God's loving will is to operate successfully in our lives.

An erroneous view of the sovereignty of God carries the freight that, if God wanted to, he could heal us. But we know that God does want to heal us! One possible correction is that he could, if we would let him. However, this cannot be the answer. For, desperate people, we would reason, would surely be willing to let him.

Here, we arrive at the central issue. It is true that God wants to heal us. It is true that he would, if we would let him. It is true that he would if we could let him. The real problem is that we cannot let him. We are prisoners of a contradiction, like the father of the demon-possessed boy: "I believe! Help my unbelief!"

Jesus came to give us life in all its fullness. He does this by the Holy Spirit acting in our hearts and minds. However, if our hearts are full of anxiety and our minds are full of confusion, this will block the possibility of the Holy Spirit being able to operate.

So, we have a perfect case of Catch-22. If we are desperate, we need the Holy Spirit to heal us. But the Holy Spirit can only heal us if we're not desperate. We appear to have reached an impasse! Three religious figures come

to mind - Paul, Augustine and Luther, at one time, were all examples of this spiritual archetype.

Breaking the impasse depends on how we use our desperation. Once again we find the answer by reflecting on the Gospel accounts of how desperate people reacted to Jesus. We read of no cases where desperation developed into empty repetition! And why was that?

The answer is that the presence of Jesus was so powerful that their hearts were cleansed of anxiety and their minds purged of error. All of the accounts are characterized by supplicants, freed from bondage to self and open to the healing presence of Jesus and, therefore, open to the sovereignty of God, correctly understood. The presence of Jesus alone removed the block of desperation, and freed God to heal in the power of the Holy Spirit. The supplicants contributed only two things to their healing. The first was desperation. The second was their openness to Jesus, based on their belief that he could heal them.

Again, it is important not to confuse the faith, derived from belief, with the faith that heals. Attempts to increase belief will not help to secure a healing. Belief is merely an idea, in this case, that Jesus can heal. The faith that heals is the spontaneous reaction of an individual when they come into the presence of Jesus. Belief is of the mind. The faith that heals is of the heart.

That is why Christian healing is not theology, or a method of spiritual ascent in stages. That is why Jesus' message was not based on philosophy and why he did not leave us with detailed explanations. His presence alone is the basis for healing.

The situation is no different today. Desperate people still come to us, asking us to pray for their healing. What we must do to help them is clear.

We must bring them into the presence of Jesus. His presence alone will cleanse their hearts from desperation and their minds from confusion, the necessary conditions for them to be healed.

If the key to successful healing is the presence of Jesus, the central issue becomes: How do we come into his presence, in order to be healed? For those who seek a method, the issue then shifts from finding a method that heals to one that brings us into the presence of Jesus? Once again it would be a mistaken spirituality that would invite us to follow a set of spiritual stages in order to be able to do this. What we need is a spirituality that enables God to find us, not one that enables us to find God!

Once again, the same principle applies, namely that it is we who block God! God is continually trying to heal us. Not only is he outside us is trying to get in, he is inside us, trying to get out. It is we who block him.

Our blocking starts with our thinking. The mind is the great battleground, where we wage our war against God. For us to be able to lose the war and so to be healed will not be done by trying to follow moral advice or by a spiritual prescription. For the mind is a great wanderer. It is unable to bend the events of life to the constraints of a discipline. The attempt to do so falls into the trap of healing by Law and works.

What is needed is a spirituality that tames the mind's imperious demands and allows God's thoughts to become our thoughts. One example that does the job is the Jesus Prayer. For it is not a prescription that demands an impossible obedience. Rather, its difficulty lies in the tedium of its simplicity. The intent of this article is not to eliminate the means of grace but rather to situate them in a correct perspective. Summarizing, it is important to remember that it is the presence of Jesus that does the healing. Finding that presence and remaining in it is the key to successful healing prayer.



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

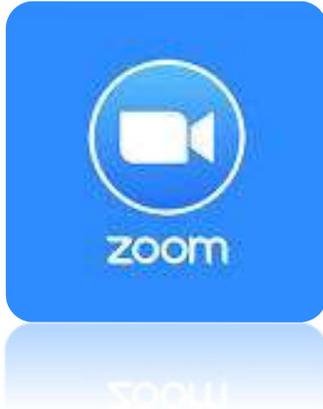
Your Testimony Please!

Would you consider sharing your healing or the Goodness of God in your life 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 send a proof for your approval.

**Deadlines: March 15th... August 15th ... and November 15th.
Email to editor@oslCanada.org**

On The Calendar

OSL Online Conference Calls Encouragement for Healing



**Anointed Teaching
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Your Questions Answered**

**For the Zoom link to join the call, visit
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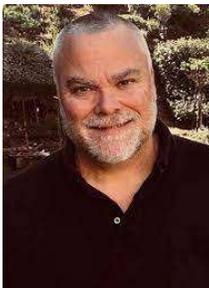
**Apr 24 – Rev. Paul Feider – [Inviting People Into Wholeness](#)
May 22 – Kathy Belicki – [Memory for Trauma \(Part 2\)](#)**

New

OSL Canada Online Healing Community

Receive prayer & learn more about praying for others

1st Sunday of every month (except January)



Apr 3 – 4:00 PM (Eastern)

Gifts of the Holy Spirit

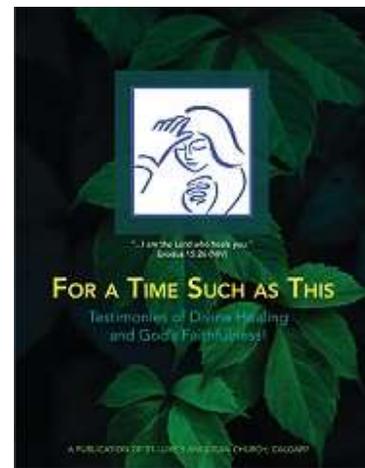
**Rev. Josh Acton
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Happy Easter!



Alleluia... He is Risen Indeed!

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