



# Canadian Healer

Christmas 2015

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OSL in Canada

The International Order of St Luke the Physician



**Luke 2:8-12 (NIV)**

**<sup>8</sup> And there were shepherds living out in the fields nearby, keeping watch over their flocks at night. <sup>9</sup> An angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were terrified. <sup>10</sup> But the angel said to them, “Do not be afraid. I bring you good news that will cause great joy for all the people. <sup>11</sup> Today in the town of David a Savior has been born to you; he is the Messiah, the Lord. <sup>12</sup> This will be a sign to you: You will find a baby wrapped in cloths and lying in a manger.”**

# “This Will Be A Sign To You”

by Michael Norten



A number of years ago I heard Jimmy DeYoung, an outstanding news commentator and Bible teacher, make a presentation at a Bible prophecy conference. Since it was during the Christmas season, he was teaching about the birth of Jesus in the first chapter of Luke. He read to us Luke 2:8-12:

*In the same region there were some shepherds staying out in the fields and keeping watch over their flock by night. And an angel of the Lord suddenly stood before them, and the glory of the Lord shone around them; and they were terribly frightened. And the angel said to them, ‘Do not be afraid; for behold, I bring you good news of a great joy which shall be for all the people; for today in the city of David there has been born for you a Savior, who is Christ the Lord. This will be a sign for you: you will find a baby wrapped in cloths, and lying in a manger.’*

Dr. DeYoung then asked the audience a surprising question: “Did you ever wonder why this was a sign?” This left us all speechless. I had to admit to myself that I had never even questioned it. Why was it a sign? Dr. DeYoung had us turn to the book of Micah. We were all familiar with Micah 5:2, which prophesied that the Messiah would be born in Bethlehem, but many of us were not familiar with Micah 4:8, which prophesied that He would be announced at the tower of the flock (Migdal Eder). Dr. DeYoung, who had lived in Jerusalem for a number of years, told us that Migdal Eder was a two-story tower that had been built in a pasture outside Bethlehem. The remains of the tower had recently been discovered.

Dr. DeYoung explained that the shepherds in the field had not all been the lowly shepherds that we had always assumed. They were actually priests from the temple who were doing

shepherding work to assist in the birthing of the sacrificial lambs so that they would be unblemished for sacrifice. While the shepherds were keeping watch over the flock from the top floor of the tower, the shepherd-priests would bring the pregnant sheep in from the field to the tower’s bottom floor, where the sheep would give birth.

As soon as a lamb was born, the priests would wrap it with strips of cloths made from old priestly undergarments. This was done to keep the lamb from getting blemished. The priests would then place the lamb onto a manger to make sure it would not get trampled. *Wow!*

**So when these shepherd-priests went into Bethlehem and saw the baby Jesus wrapped in cloths, lying in a manger, they must have exclaimed, “There is the Lamb of God, prepared for sacrifice, unblemished!” They had to be excited beyond description, because they were the only ones who could have understood the sign. *It was just for them from God. It was personal!***

I presume that Jesus’ swaddling cloths were from the same source as the lambs’ cloths. Mary’s cousin, Elizabeth, was married to the priest Zacharias. Elizabeth could have given her the cloths made from the priestly undergarments. **It is highly probable that the first clothes that Jesus wore were the clothes of a priest. What a sign!**

I was so intrigued by this that I did some further research. These historical observations and parallels were confirmed by many messianic rabbis and the renowned historical writer Alfred Edersheim. I also sought out help from Bob Ibach, an experienced archaeologist, who had done some digs in Israel. He found the written

account and pictures of the discovery of “the tower of the flock,” *Migdal Eder*. This whole insight made the account of the announcement of Jesus’ birth astounding and even more exciting!

More and more facts began to unfold in my research. I was talking further with David Schiller, my Jewish teacher and friend, about what I had learned about the shepherds and the lambs. He amazed me with some more historical insights. He explained that each Jewish family would put the family name around the neck of their lamb that they took to the Temple to be sacrificed. They did this to make sure they received their own lamb back for the Passover dinner. I wondered if there was any significance to this piece of trivia. As I was contemplating this, Schiller pointed out to me a particular object found in most of the paintings of Christ on the cross. There was a small sign at the top of the cross that looked like four letters: “INRI.” I discovered that this was an abbreviation of the sign that Pontius Pilot placed on the cross as seen in John 19:19:

*Pilate also wrote an inscription, and put it on the cross. It was written, ‘JESUS THE NAZARENE, THE KING OF THE JEWS.’*



I learned that the letters were the first letters of each of the nouns in the inscription in Latin. I contacted my daughter Ruth, who is very good with Latin, and asked her to show me the inscription in the Latin Vulgate. That confirmed it: “Iesus Nazarenus Rex Iudaeorum” (INRI).

Then Schiller opened my eyes to an incredible observation. Since the inscription had been in three languages — Latin, Greek, and Hebrew — he transliterated it for me from Hebrew to English. I saw before me these words: “Y’Shua HaNatzri V’Melech HaYehudim.” I was absolutely stunned when I took the first letters of each of these words. It spelled “YHVH,” the Tetragrammaton form of the name of God! YHVH and YHWH can be used interchangeably. When this technique of abbreviating is used, the title on the cross in the actual Hebraic script undeniably reveals the name of God. In English, the name is pronounced “Yahweh!”

Just like the Jews put their family name on their lamb for sacrifice at the Temple, God put His name on His Lamb for His family, which includes you and me!

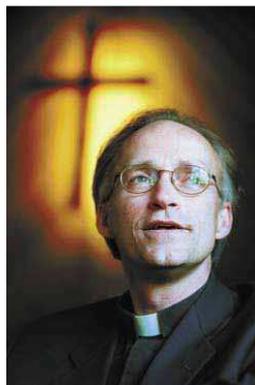
God gave us so many pictures in order that we could understand the magnitude of His loving grace!

*Excerpted with permission from [Unlocking the Secrets of the Feasts](#) by Michael Norten, copyright Thomas Nelson, 2015*



# Unwrapping the Gift of Healing at Christmas

The Rev. Dr. Ed Hird



If the wise men at Christmas had been wise women, they might have brought Jesus practical Christmas gifts like baby toys, food or clothes (not myrrh, frankincense and gold). These wise men had no idea how their initial gift-giving at Christmas would eventually fuel the world economy, helping many businesses go from red into the black in December. Why is it that gift-giving at Christmas has become so entrenched in most people's lives? Why is it that many of us struggle to unwrap the gift of Christmas? Why is it that Christmas, the most joyful time of year, is also the most depressing time of year for many? How might we bring healing to those who find Christmas very painful, even to wishing that they were dead?

As a child, I loved looking forward to opening Christmas presents waiting under the Christmas tree. Our public school still had actual Christmas pageants in which I took my part as a Christmas shepherd. As a teenager, opening Christmas presents was still fun, but it started to lose its Christmas wonder. I still unwrapped the Christmas presents each December, but I never stopped to unwrap Christmas itself. I never stopped to ask why we were making such a fuss about the Christmas season. I will never forget when my mother had me go to church on Christmas day. It felt like a radical intrusion into an important holiday time. Why would someone go to church at Christmas? Even though I had been raised in church, I had no idea that God came to earth at Christmas, that God became a

little baby in manger. I never rejected the meaning of Jesus' birth at Christmas. I just never thought about it. It was so familiar to me that I was blind to Christmas. I was certainly totally blind to the idea that Jesus might have something to do with healing people. That was a Christmas gift that I never considered opening.

Home blindness, the tendency to become oblivious to what is in front of us, is a phenomena recognized by social scientists. People often say with regret that they never really appreciated what they had until they lost it. Each Christmas, there are a myriad of Christmas movies that express the theme of loss at Christmas, and rediscovering the joy of Christmas. The Christmas blockbuster 'It's a Wonderful Life' [originally called the Greatest Gift] went unnoticed at its 1946 release, so much so that the copyright license in the late 1970s was not even renewed. This meant that television studios could show the movie for free at Christmas. After a few years of this, 'It's a Wonderful Life' became a cult classic. Who can forget the conflict around the Christmas tree as Jimmy Stewart/George Bailey was close to committing suicide? Who can forget the final scene around the Christmas tree when all his friends come together and unite in support? Who can forget the joyful Christmas Carols sung by Jimmy Stewart, friends and family as they thanked the baby Jesus for the true meaning of Christmas?

There are many George Baileys out there each Christmas, friends, family, neighbours, co-workers, who are struggling under enormous burdens. It is time to unwrap the wonderful Christmas gift of healing in body, mind and spirit. I (Ed Hird) lost my voice thirty five years ago this Christmas. I had only been ordained for six months, and we were expecting our first child. My father-in-law the Rev. Dave Cline the OSL Warden for Region 11, surrounded me with healing love, praying for me, and initiating me into the OSL. I soaked in countless OSL healing books, and in the OSL Study Project on the Healing Ministry of Jesus. Out of desperate need, I became passionate about the healing ministry. On May 25<sup>th</sup> 1982, through throat surgery and a 24-hour Prayer Vigil, my voice was restored. I went back preaching the next week, and have never looked back, even becoming an OSL Chaplain. I am a George Bailey who was restored to health through the

OSL. Each of us, through the Christmas gifts of listening and prayer, can help turn a George Bailey from death to life, from despair to hope, from destruction to renewal. This Christmas, may God give us ears to hear and eyes to see the pain of the George Baileys all around us. May God give us the courage to lift up their

arms, and let them know that they are not alone. This Christmas, lets not forget to unwrap the true gift of Christmas, the Christ Child who came to earth to both save and heal us.

The Rev. Dr. Ed and Mark Hird, St. Simon's Church North Vancouver, Anglican Mission in Canada <http://stsimonschurch.ca>

The Rev. Dr. Ed Hird, Rector, St. Simon's Church North Vancouver <http://edhird.com>



# BIBLE STUDY

## Reading the Epistle of James

The Rev. Canon Don Beatty



This is the epistle from which the Ministry of Healing receives its mandate. When we read from the fifth chapter, you will see the passage about Healing in the early church. (Read [James 5:13-20](#))

We read, “Are any among you sick? They should call for the elders of the Church and have them pray over you, anointing them with oil in the name of the Lord. The Prayer of faith will save the sick.” ([James 5:14](#))

This demonstrates quite clearly the practice of the first century church. It is also the practice of the twenty-first century. The Ministry of Healing is one of the fastest growing practices in our Christian church today. We are practicing the same ministry which was given by Jesus to the first Christians and passed on to us today. This little epistle of James is very important for the Ministry of Healing in our churches today.

Let us look at the meaning and purpose of this letter. Remember anything we say about dating and authorship is purely conjectural. It is what makes the most sense of the evidence that we possess. So what do we know about the letter of James?

James almost didn't make it into our New Testament. When the Canon of Scripture was finally closed in the middle of the fourth century, the church's criteria for acceptance of a particular writing was that it had to be written by someone who walked with Jesus, or one of their immediate followers. Thus it could be no further

removed from the life of Jesus than the second generation of those who walked with Jesus.

James, Jude, Hebrews and the Book of Revelation were all questionable to the early church. Many other writings didn't make it into the Bible. These four books were the last to be included and then the Canon was closed giving us the Bible we know and love today.

This letter credited to James is very Jewish in its content, dwelling upon obedience to God's law. (Hearing and then doing!) There is no mention of the Passion of Jesus; the resurrection; or the Holy Spirit. These topics were so much a part of the early church's proclamation. In fact, the name of Jesus is only mentioned twice in the five chapters!

Well what about authorship? There are at last three James mentioned in the New Testament. First we have James the Great, the brother of John and a cousin of Jesus. He was part of the inner cabinet of Jesus and was present with John, Peter and sometimes Andrew at all of the major events in the life of Jesus. He was the first apostle martyred. Luke tells us in the twelfth chapter of the Book of Acts, that Herod Agrippa beheaded James to please the Jewish opponents to the Followers of the way very early in the life of the early church. Thus this James could not be our author.

Second, we have James the Less, the son of Alphaeus, another Apostle. Very little is known about him and his name does not appear

outside of the Bible in early Christian literature. He was probably martyred about 62 CE (*editor's note: CE is the same as AD*) and could have written this letter, but I think there is a more likely candidate.

The third James is James the Elder or Just, the brother of our Lord. He was called 'Just' because of his life style lived in obedience to the laws of God, which is the theme of this epistle. So what do we know about James the Elder? (Elder refers to the fact that he was an 'elder' in the early church in Jerusalem.) He is mentioned three or four times in the gospels, and seems to have been opposed to the teachings of his older brother, At one point his mother and his brothers were waiting to take Jesus home for they felt he was on the verge of a nervous breakdown.

James is mentioned in [Matthew 13:55](#), which lists the four brothers of Jesus, James, Joseph, Simon, and Judas or Jude. Mark 6: has the same list with Simon and Judas reversed. James is listed first suggesting that he was the next oldest to Jesus.

In [John 7:5](#) we read, "Even the brothers did not believe in him." Their father Joseph is not mentioned in any of these narratives and it is assumed that Joseph had died by this time. Jesus, being the oldest was responsible for the household. Perhaps the brothers felt he should have been home looking after their mother and their sisters and the carpenter shop rather than gallivanting about the country-side and leaving the hard work to his younger brothers.

The brothers of Jesus were not present for the crucifixion. Mary was given into the care of John, their cousin. Mary was very much in evidence during the early days of the church. But in [Acts 1:14](#) we read, that Mary and the brothers of Jesus were gathered with the disciples in Jerusalem shortly after the Resurrection.

Maybe Paul can shed some light on this for us. If we look at [1 Corinthians 15:5-7](#), we see Paul's list of the resurrection appearances, when he wrote, "that after his resurrection Jesus appeared to Peter, the twelve, five hundred and then to James, his brother. So we may assume when James was confronted with the risen Christ of Easter, he finally believed. He was converted and then probably led his brothers into the Christian community.

James was one of the leaders of the community in Jerusalem and he presided over the Council of Jerusalem about 50 CE when the Gentiles were allowed full membership in the church without the necessity of circumcision ([Acts 15:13](#))

The Epistle of James is a series of moral laws and exhortations. It is rather typical of much Jewish preaching of that day. A preacher was taught not to dwell too long on any one subject, so they would read out a series of laws, with brief commentaries, one after the other.

This letter is such a good example of this style of Rabbinic preaching that perhaps the epistle of James was originally a sermon preached especially to help those Jewish Christians who were on the verge of fleeing from persecution in Jerusalem during the first wave of persecution, the beginning of the dispersion! James was trying to help and encourage them to lead a moral life style in their exile. This would make this letter very early in the life of the early church perhaps as early as 40 CE. It would explain some problems such as the use of the word synagogue rather than 'church' for the gathered community. Also the great stress on obedience to the Jewish laws which were gradually downplayed in the later early church.

To sum up; it is possible that this epistle was a sermon preached by James the brother of Jesus to his fellow Jews who were being driven out of Jerusalem about 40 CE, to encourage them and

support them in their faith in that troubled time. The notes from that sermon were then drafted into a letter or tract and sent out to the other Christian Jews who had fled Jerusalem as they attempted to establish churches in various communities outside the Jewish capital. The tract's main purpose was to encourage them in their faith and help them lead lives in obedience to the laws of God.

The main theme is 'to be doers of the word and not hearers only.' Faith without works is dead. This was very different from Paul who talked about 'justification by faith alone.'

As we read through this epistle you can see how James developed this theme in almost every chapter. When we compare it alongside of Paul's great letters, we see a balance developing in the Christian Church. We need faith, but faith must move us to works, to do something! To reach out beyond ourselves and do the work of faith,

You may want to read this letter in its entirety and listen to the word of God as it speaks to you. Look especially at chapter five, the chapter about healing in the church. And let us give thanks to God that this Epistle of James, the brother of our Lord made it into the canon of scripture. In many ways this letter is timeless and speaks to our churches today as it did in the

first century of the Christian Church. We are called to be 'doers of the word of God, not just hearers only'. We are saved by faith in Jesus Christ, but faith must issue forth in Christian living. Faith without works is dead.

*Canon Don Beatty is an ordained priest in the Anglican Church of Canada for more than fifty years. He has been involved in the Ministry of Healing for more than thirty years and became a member of the International Order of St. Luke in 1988. He established the OSL North York Chapter, and served as Regional Warden (Director) of Region 8 (Ontario) from 1990 to 1994. Presently, he is retired and serves as Honourary Assistant at St. Luke's Dixie South, in Mississauga, ON. He writes a monthly column on the Bible for the Toronto 'Anglican', the diocesan newspaper*



## A Different Kind Of Christmas

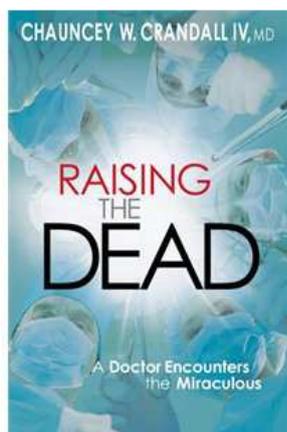
Sometimes Christmas is just overwhelming, it  
seems,  
As we rush around buying up stuff.  
We spend without end, and we rack up those bills,  
But it feels like it's never enough.

So this Christmas, let's all take a different approach:  
Let's try to be more in accord  
With God's Christmas gift, the best one of all--  
Our sweet Jesus, our Savior, our Lord.

We'll be gentle and patient, and loving and kind,  
And we'll keep our priorities straight;  
The gifts of the Spirit, the gifts of the heart  
Are the ones that we'll all celebrate.

And our stress will decrease, and we'll feel more at  
peace,  
As we decorate, package, and trim;  
Our new Christmas will be a pure joy and delight,  
As we try to be much more like Him.

By Joanna Fuchs



**R**enowned cardiologist Dr. Chauncey Crandall IV was a Christian who kept his faith and his profession mostly separate when he first encountered a man named Jeff Markin. Jeff had collapsed during a massive heart attack at the entrance of the emergency room, and forty-three minutes later he was dead. He had been shocked repeatedly several times with defibrillator paddles but his heartbeat had flatlined. As a nurse prepared Jeff's body for the morgue, Dr. Crandall obeyed a compelling yet

mysterious urge to pray for the man even though he had already been declared dead. He asked the ER physician to shock the patient one more time. The physician reluctantly obeyed and a perfect heartbeat appeared on the monitor. Jeff Markin, now a Christian, is alive and healthy today. And Dr. Crandall, who has experienced worldwide recognition because of this miracle and others, no longer keeps his faith and profession separate. He has become a man with a thriving healing ministry through prayer as well as a world-class medical practice. Dr. Crandall cares deeply not only about his patients' physical condition, but also about their spiritual condition. He speaks nationally and internationally about his work with the suffering and the awe-inspiring ways God performs dramatic healings even in the twenty-first century. Dr. Crandall was the keynote speaker at the OSL North American Conference in June, 2015. [Click](#) to order the book online for \$17.00 from Indigo Books.

## The Latest NEWS

**Alberta:** Congratulations and best wishes to Mr. Charlie Hand, who was recently appointed as the new Director for OSL Region 13, the province of Alberta! Charlie invites all Albertans to contact him by phone 587-286-2295 or email [bighandcw@gmail.com](mailto:bighandcw@gmail.com) regarding interest in the healing ministry. Previously, Charlie was an Area Director for the Northern part of the province. He and his wife, Rev. Lesley Hand, live in Spruce Grove, about 35 KM west of Edmonton.

**Ontario:** Region 8 Director, Dr Colin Campbell, has announced plans to hold a Regional Conference next spring. This conference will be an excellent opportunity to find out more about the Order of St Luke, re-connect with OSL friends, learn about ways to encourage or start an OSL chapter, and to be personally encouraged for healing ministry. Watch for more information in the next newsletter. Colin may be contacted at [ccmcampbell@gmail.com](mailto:ccmcampbell@gmail.com)

# On The Calendar



## OSL Online Telephone Conference Calls Encouragement for Healing Ministry

Anointed teaching – Healing Conversations –  
Your Questions Answered

**Please Note: NEW CONFERENCE TELEPHONE NUMBER**  
**Dial: (605) 562-3140 and enter Code 742245**

For more information and free long distance please visit  
<http://www.oslRegion8.org/online.htm>

**Jan 17**



**Barbara McBride**

**God's Unexpected Gift  
For the Intercessor**

**Feb 21**

### Heaven is Real!

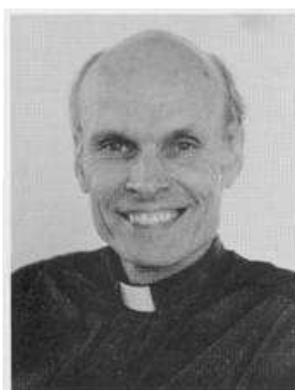
Ron Pettey visited  
Heaven during  
emergency brain  
surgery.

He and Glenda share  
their incredible journey

**Ron and Glenda Pettey**

**Have your questions  
ready and login early!**

**Apr 17**



**Rev. Bob Hartley**

**Dreams, Inner Healing**

**May 15**



**Rev. Dr. Mark Virkler**

**How to Hear God's Voice  
for Healing Ministry**

Visit OSL Canada Online Calendar for coming events - always up to date

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

## Membership in OSL

Join OSL or renew your membership online at <http://orderofstluke.org/en/registration.html>

# GOD, SUFFERING, AND SERBIA: THE IMPRESSIONS OF AN OUTSIDER

Colin C M Campbell, PhD



In the Hamilton, Ontario school where I teach, about a third of my students are Serbs, refugees from the brutal civil wars, which tore apart Yugoslavia in the nineties. Recently, I had the honour of meeting the head of the Serbian Orthodox Church, Patriarch Irinej, and a few weeks later, the Crown Prince of Serbia, His Royal Highness, Prince Alexander II, whose godmother is Queen Elizabeth, our Queen. This was in recognition of my publicly expressing admiration for the Christian witness of the Serbian people.

This was the outcome of three visits that I made to that country, the first in 2005. There I saw, not only the devastation of war but also the resilience of the human spirit, when it is infused with the Christian faith. I returned again in 2006 and went to Knin, where so many of my students had been the victims of ethnic cleansing. I also visited Jasenovac, where 600,000 Serbs perished at the hands of the pro-Nazi Ustashe. When I learned of the destruction of many Orthodox churches in Kosovo, I decided to visit again in 2008. While in Serbia, I read the statements made by the Serbian Patriarch Pavle to encourage his people. They shine with the Spirit of Christ. He credits their survival, despite five hundred years of Turkish occupation, to their Christian faith. His message is not his own. It is the eternal message of the Good News, which gives hope to all of us, when the bottom falls out of our lives, when we are up against the

ropes, and when we feel that we simply cannot carry on.

I knew nothing of the Serbs' history and little of their suffering during the civil wars of the nineties but during my visit in 2005, I saw first-hand the wreckage of war - the shrapnel-scarred buildings, the amputees, the traumatized minds, the rubble from the NATO bombings, and the huge cemeteries in Sarajevo and Srebrenica. I also saw the restored bridge at Mostar, the yellow buses gifted by the Japanese, the rebuilt towns, and a people who value family life, and know how to have fun.

In 2006, I visited the site of the Ustashe concentration camp at Jasenovac. This turned out to be traumatic. The day began mundanely enough. First, I had to get there, asking my way in little villages, where no English was spoken. I arrived at mid-day, under a blazing sun. As I walked towards that evil place, for some reason that was soon to become clear, the words of the Twenty-Third Psalm began to run through my mind. I had learned them as a boy of eight and so, they were in the language of the King James Bible.

"The Lord is my shepherd, I shall not want. He makes me down to lie in pastures green. He leadeth me the quiet waters by. My soul he doth restore again and me to walk doth make within the paths of righteousness, even for his own name's sake,"

"Yea, though I walk through death's dark vale, yet shall I feel none ill, for thou art with me, Lord. Thy rod and staff me comfort still."

Then, I understood. The answer to suffering lies not in the head but in the heart. It is permitted for evil men to take life from the human body but they cannot take the comfort of God from the human heart.

With tears streaming down my face, I reached the memorial site. Buildings were being torn down. Was this an attempt to rewrite history? No one wanted to answer my questions. Taking care to stay on the path, for fear of mines, I walked over the field to the huge memorial.

The Psalm continued to play in my head, now with a note of victory. "My table thou hast furnished in presence of my foes. My head thou dost with oil anoint and my cup overflows. Goodness and mercy all my life shall surely follow me and in God's house for ever more my dwelling place shall be."

Standing before the memorial, I recalled the horror for which it stood. I remembered the story of Petar Brzic. On August 29, 1942, the guards had a competition to see who could kill the most Serbs. Petar won by killing 1360 in one night. For this, he was awarded a gold cup and a suckling pig was cooked in his honour. After the war, Petar retired to the United States, with his gold cup and his memories.

For whom did I feel the more pity? Certainly, my sympathies were first for the innocent Serbs, but they knew where they were going. Even more, I felt a guilty pity for one, made in the image of God, who had so defaced that image and who, one day, would have to stand before Him, and give an account of his actions on that terrible night.

After fifteen minutes or so, I turned and picked my way back across the field, past the workers rewriting history, over the train tracks that once brought their cargo of death. As I walked, I reflected: How could the same DNA that produced Jesus, have produced the creatures that ran Jasenovac? I realized then that any answer would trivialize the mystery of evil. Jasenovac is the ultimate absurdity!

As I neared the village, I heard a clack-clack above my head. Looking up, I saw a large nest on the top of a hydro pole. A male and female stork were making the noise by kissing, as their babies looked on - a voice of sanity, in a place, which, sixty years ago, went mad - quite, quite mad.

As I continued to reflect, I realized that Serbian culture grew out of their Christian interpretation of suffering. When the Ottoman Turks invaded the Balkans, most Christian nations converted to Islam, in order to survive. The Albanians did. The Bosnians did, and so did the Bulgarians. The only nation, that did not, was Serbia. How were they able to do this and keep their identity intact? When Prince Lazar's army confronted the Turks at Kosovo Polje in 1389, he said, "The Earthly Kingdom is short-lived but the Heavenly One is forever." His message has inspired Serbs with the virtues of courage, sacrifice, and honour, for hundreds of years. Unlike everyone else in the Balkans, the Serbs held on by trusting Christ's promises and the grace of God. At Kosovo Polje, they lived out the words of their Saint Sava, "Give up everything for Christ, but Christ for nothing!" and so saved Western Christendom from Moslem captivity.

Let me turn now to the words of Patriarch Pavle, head of the Serbian Orthodox Church. During the civil wars, he brought comfort to his people with these words: "If our nation stays with Christ, it will hold out and survive

everywhere, including Kosovo. If it repudiates Christ, it will vanish both in Heaven and on Earth."

He continued: "Our instinct of self-preservation has been given to us by God, but we should defend ourselves like righteous men, and not as evil men. If we wreak vengeance, we destroy our souls. There are many honourable ways to defend ourselves from oppression. As far as we are concerned, we refuse to be tormentors. We refuse to be corpses! If we have to be martyrs, we can be martyrs but we cannot be criminals." He concluded, "If we did not do to others what we did not want to done to us, perhaps this war would not be waged. I believe that even if the war had broken out, it would have been terminated soon."

Patriarch Pavle might also have quoted his namesake, St. Paul: "I am pressed on every side by troubles but I am not crushed. I am perplexed but not driven to despair. I am hunted down but never abandoned by God. I get knocked down but not destroyed. Through suffering, my body continues to share in the

death of Jesus, so that the life of Jesus may also be seen in my body."

Closer to our own time and tradition, Winston Churchill, in his final years, addressed a group of students with these words: "I have only three things to say to you. Never give up. Never, never give up! Never, never, never give up!" He sat down to a standing ovation. So, all of us, who are people of good will, Serb or not, Orthodox or other, let us keep faith with God.

We win in the end!

*Colin Campbell was elected Vice President of OSL Canada at the First OSL Canadian National Healing Conference in Winnipeg, MB. He is a long time member of OSL, former President of The International Order of St Luke the Physician Board of Directors, and current member for Canada on that Board, and Interim Director of OSL Region 8 (Ontario). Dr Campbell is Convenor of the newly established OSL Hamilton Chapter and the founding Convenor of the first OSL Young Adults Chapter in Canada. Colin is a secondary school teacher and resides in Hamilton, Ontario. He may be contacted at [ccmcampbell@gmail.com](mailto:ccmcampbell@gmail.com)*



*Best wishes for a blessed Advent season, and may His eternal love bring you peace throughout the coming year.*

*Merry Christmas.*

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