

May 2014

Pentecost

	<h1>Canadian Healer</h1>
OSL Canada	The International Order of St Luke the Physician

Alleluia... Christ is Risen!

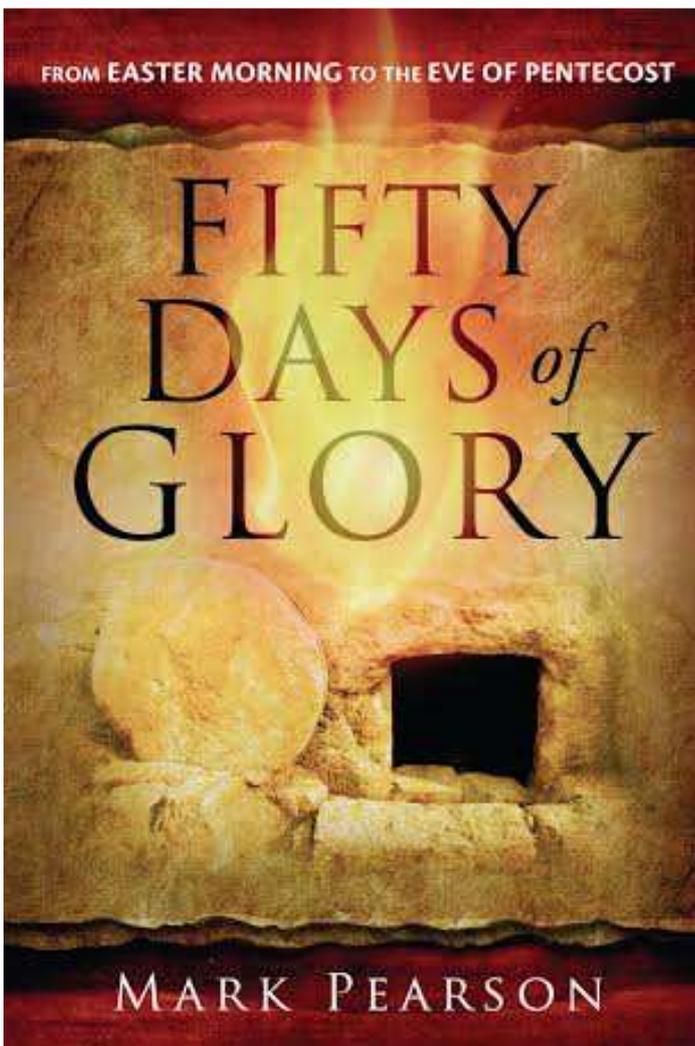
Fifty Days of Glory

From Easter Morning to the Eve of Pentecost

Many books have been published about the Resurrection of Jesus Christ, but little has been written about the critical days following His Resurrection and leading to the eve of Pentecost.

Now, in *Fifty Days of Glory*, Mark Pearson explores with scholarly precision and masterful narrative - yet in an easy-to-read style - this important seven-week period between Jesus' Resurrection and the descent of the Holy Spirit.

You will be amazed and inspired as this oft-ignored period of Jesus' life and ministry is brought to light and carefully examined. And you will discover new relevance to the risen Lord's ongoing mission and the Holy Spirit's power at work in the world, in the church, and in your life.



WHAT JESUS' ASCENSION MEANT FOR HIM AND MEANS FOR US

-- ASCENSION THURSDAY THIS YEAR is MAY 29 --

by Canon Mark A. Pearson

For forty days the risen Christ appeared on earth in His Resurrection body, working signs and wonders, teaching, and bringing reassurance to His disciples, most of whom had failed Him during Holy Week (Acts 1:1-5). But then it was time for His Ascension back to heaven (Acts 1:9-11). The questions we need to ask are, why did Jesus ascend back to Heaven and what does this mean for us today?

1. Jesus ascended back to heaven because it was and is His home.

In coming to Earth Jesus "emptied Himself," humbling Himself for a season for our sakes (Philippians 2:5-8). When He cried from the Cross, "It is finished," He was signifying His work was now complete. Then it became time for Him to go home to reassume the glory He always had by right but voluntarily laid aside when He came to earth (Philippians 2:9-11).

2. Jesus ascended in His Resurrection body to demonstrate that the same God Who created the material world redeemed and redeems it.

Christ's physical Ascension proves physical things are important to God. Many of Jesus' miracles were not just "spiritual" but physical -- changing water into wine, healing bodies, feeding the hungry. We can pray not just to be more godly but also for physical healings, for relationships to go better and for that good job we need. We work for justice, not from a naive, utopian optimism but with true Gospel realism. We are to pray that God's will be done *on earth* as in heaven (Matthew 6:10). While we are not *of* the world, we are still *in* it (John 17:11, 15), and God cares about our needs right now.

3. Jesus ascended so He could prepare a place for us (John 14:2-3).

While Jesus' atoning death on the cross paid the penalty price our sins deserved, Jesus had to present that sacrifice to the Father in person. When He ascended, Christ entered into the true sanctuary -- heaven -- to offer Himself once for all to the Father (Hebrews 9:24-26). The sacrifice stands completed and our future home in heaven has been established.

4. Jesus ascended to sit at the right hand of His Father there to intercede for us.

In Jesus we have obtained access to the Father and His grace (Romans 5:2, Ephesians 2:18). Jesus reconciled us to the Father (Colossians 1:21-22) and perpetually makes intercession to the Father on our behalf (Romans 8:34; Hebrews 7:25). We've been invited to come -- boldly -- to God in prayer (Ephesians 3:12). God's throne is the throne *of grace* where we can obtain help and grace in time of need (Hebrews 4:16).

5. Jesus ascended so He could raise us with Him.

Colossians 3:1-4 tells us that "our life is hidden with Christ in God." Though we are physically here on earth, we *right now* "sit with Him in the heavenly places" where our true citizenship is (Ephesians 2:6, Philippians 3:20). Remember this when things are going badly -- you are tucked away with Christ in the heavenlies. When Jesus returned to the Father, Jesus abandoned neither His human nature nor His physicality, although His body was changed into a *Resurrection* body. Similarly, when believers die, we lose neither our individuality nor physicality (although we, too, will have Resurrection bodies).

6. Jesus ascended so He could come back at the end of time at His Second Coming to make the new heavens and the new earth.

There are a variety of teachings about the details of the Second Coming. Wise were the leaders of the Church in the fourth century who authored the statement of faith called "The Nicene Creed." They delineated what we must believe about the Second Coming with a brief phrase: "He will come again in glory to judge the living and the dead and His Kingdom shall have no end." Focus on these basic truths and not the details. Far more important is the question, "What difference does the fact of His Second Coming make on my life?" Peter challenges us: "what sort of persons ought you to be in lives of holiness and godliness . . ." (2 Peter 3:11). What should we do? We should wait patiently, prepare diligently, work eagerly and worship ardently.

7. Jesus ascended so He could send the Holy Spirit to empower believers to multiply Jesus' ministry.

Jesus said that if He did not go back to heaven the Holy Spirit would not come upon believers (John 16:7). If Jesus were still here on earth we would always defer to Him when ministry was needed. Why would anyone preach when the Master could be heard? Why go to a prayer team if one can stand in front of Jesus? But wouldn't the wait be incredibly long and wouldn't but relatively few get helped? Jesus' ministry is vastly multiplied by His leaving and the Holy Spirit empowering millions of disciples to serve.

Luke starts The Acts of the Apostles with the phrase, "all that Jesus began to do and teach." Jesus was not finished when He ascended. He is working now, through us, empowered by the Holy Spirit. Through *you*. After all God has done for me, I want to thank Him by strengthening the Church and by extending the Kingdom. *Don't you?*

Jesus needed to depart on Ascension Day so the Holy Spirit could descend on the Day of Pentecost. Confident of what awaits us one day in heaven, buoyed up by both the knowledge Jesus is interceding for us and by the results of that intercession, and aided by the Holy Spirit's power within us, we can do the work of Kingdom building on our Lord's behalf. *Will you do your part?*

Canon Mark A. Pearson co-leads New Creation Healing Center in Kingston, New Hampshire, USA, and conducts teaching and healing conferences in churches around the world. This article is an adaptation of two chapters in his newly released book FIFTY DAYS OF GLORY: From the Morning of Easter to the Eve of Pentecost. To contact Mark for a healing mission or to order his book you may contact him at canonpearson@yahoo.com.

Wanted

Please encourage others with your story of healing... your faith journey... how you came to be interested in healing... or you may wish to share a poem... or a teaching.

Please email to editor@oslCanada.org



PERFECTING LOVE IN WEAKNESS

By Colin C M Campbell, PhD

Since God is love and we have been created in the image of God, it follows that we have been created for love. To be loved is the deepest yearning of the human heart and our deepest satisfaction. However, love brings a problem!

Being loved requires the response of another person. If happiness depends on being loved, then we do not have control over our happiness. We have placed it in the hands of someone else. Loving is not safe!

When people are denied love, they may demand it or try to please to get it. When this proves ineffective, depression sets in and they turn either to addiction or to God.

In the God of the Christians, they find one who appeared to be foolishness to the Greeks and a scandal to Jesus' own people, since it was said that that, in Jesus, God suffered abuse from his own creation. How unworthy of God this seemed to be!

Yet, Christians claimed that in Christ Crucified lay the power and the wisdom of God. Whereas our response to suffering is to demand, please or topple into depression, God's response is one of power but not one of coercive power.

God's power is the power of love. Love conquers suffering through suffering. By remaining vulnerable to rejection, we embrace suffering. By having the courage to assert correct behavior, we conquer suffering.

It is true that God's original intention was that we enjoy loving relationships freely offered. However, God in his Providence has ordained that the satisfaction of making a flawed world a better place is just as great as being blessed with good relations, in the first place.

Suffering bad behavior has a positive value. T S Eliot realized this when he wrote: "Action is suffering and suffering is action." In God's paradoxical ontology, love is made perfect in weakness.

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 a member of OSL Region 8 Council. Dr Campbell is Convenor of the newly established OSL Hamilton Chapter and the founding Convenor of the first OSL Young Adults Chapter in Canada. Colin is a secondary school teacher and resides in Hamilton, Ontario. He may be contacted at ccmcampbell@gmail.com



Practicing the Presence of God for Healing

By The Ven Larry Mitchell

*Partial text of Larry's talk on The OSL Telephone Conference Call
May 18, 2014**

What would happen if the only active role we played was to reassure the person that they are in God's presence and that God knows their need and knows exactly what to do for them... then to invite them to rest in the presence of God and to allow the Spirit of Jesus to fill, to surround and to heal them?

Our OSL group just finished studying "*Finding Hope and healing in the Bible*" by Roy Lawrence. In that book, in the framework of healing and the possession of healing gifts, Roy makes the following statement: **"The scriptural centre point of the healing ministry does not lie in the possession of special gifts but in the practice of the presence of Christ..."** Being a Christian involves 'union with Christ' – literally the experience of being 'in Christ' and the heart of the Christian healing ministry is union with the healing Christ. We are called to be infected by his healing nature and then to pass on that infection to others.

It is a ministry for all Christians, irrespective of whether we may or may not have an individual 'gift'. It is the prime mission of the church within this sick world. The New Testament stresses that the resources behind this mission must never be underestimated. Indeed the transforming power of union with Christ is such that according to St. Paul it can be described as nothing less than 'new creation' (2 Cor. 5:17)

Roy's comment: **"The scriptural centre point of the healing ministry does not lie in the possession of special gifts but in the practice of the presence of Christ and being a Christian involves 'union with Christ'"** rang true to some thoughts that I had been having and had tried to work with during the last few healing services that I had been asked to conduct. Since healing is a natural result of standing in the presence of the living God I wondered what might happen if our public services of healing were designed in such a way as to concentrate not so much on the ministry of prayer but on the ministry of the presence of God as a living reality in people's lives. I thought of how I and others had experienced the power of the healing presence of God in Mike Endicott's Celtic healing service and I wondered if there might be a way of facilitating that same atmosphere in a public healing service.

The power of this type of healing ministry was that there was no need to use words to persuade God to do something that is in the very nature of God to do anyway. Noticeably different at these services was that one could sense in a most powerful way the presence of Jesus permeating the whole church, and instead of a few people coming forward for prayer... at least 90 to 95 percent of the congregation came forward. They were lined up in the aisle. Something beautiful was happening not only in the lives of those who came forward, but also in the lives of those who did not.

Read More...

**For the complete text of Larry's talk and access to the free mp3 recording please visit
http://www.oslCanada.org/practicing_the_presence.htm**



The Feast of Pentecost

Revisited

by Canon Don Beatty

The second chapter of the Acts of the Apostles records the first Pentecost. Here we see the followers of Jesus gathered in a home in Jerusalem. Luke tells us there were one hundred and twenty in all. The significance of this number is that one hundred and twenty men were needed to form a self-governing synagogue. It must have been a big house! Some suggested that it was the home of John Mark and his mother Mary. They were part of that early church and their home was the centre of Christianity in Jerusalem for a time.

Jesus had departed from them some 10 days before, so they were leaderless, and of course they were frightened for their very lives, for they too could end up on the cross as had their master. And yet they were expectant. They knew something was going to happen. They had been told to wait in Jerusalem until the Holy Spirit would come to empower and lead them, and they did. If you need proof about the stories of the early church, it is right here in the beginning of the church. The very existence of the early church in the midst of this troubled time suggests very strongly it was not of human power. These people were transformed!

This was the time of the Jewish Feast of Weeks, or seven weeks after Passover. This would be the time of the first harvest in the holy land, and was celebrated as a harvest festival. The word 'Pente' means fifty in Greek, so to the Greek speaking Jews, this was called the Feast of Pentecost. It was a holiday, and every Jew within twenty miles of the Temple was expected to bring some of the fruit of their harvest for an offering to God. It was in the midst of this festival that we see the followers of Jesus gathered together. It must have been a strange time for them, with all of the celebrations going on around them. Suddenly in their midst they felt the power of God shaking the house, with wind, and appearing to them in tongues of fire. And something happened to them. This small frightened group of people started to pray in a strange tongue, and to praise God. Then they went outside. The Greek word suggested they literally burst out the door! People had gathered in Jerusalem for the Jewish festival of weeks, and the early Christians continued to praise God in these strange tongues. There were people from many lands gathered in Jerusalem and they each hear the followers of Jesus speaking in their own language. What a sight this must have been. Are not these men Galileans? Galileans were not noted for being well educated or very intellectual. Yet here they were speaking a multitude of different languages for all to hear.

The crowd accused them of being drunk. Wouldn't you? They were shouting and singing in all of these strange languages. Then Peter stood up and said, they are not really drunk for it is only nine o'clock in the morning. No self-respecting Jew would have a drink before noon!

Peter then preached the first Christian sermon, and what a sermon this must have been. Luke tells us that 3000 people were converted and baptized on that Day. I used to have trouble with that number, until I realized

one hundred and twenty people had received the Holy Spirit, and that is only twenty-five each. This would be quite manageable. Here in this mass baptism, we see the birth of the church of Jesus Christ.

Peter quotes from the prophet Joel. Now Joel lived in the 9th century before Christ, and was writing and speaking to the people in Judah, or the southern kingdom, around Jerusalem. In those days the Holy Spirit was given to specific individuals for special tasks, like priests, and kings, and prophets. Here was Joel telling the people of Judah, almost nine hundred years before Christ that someday the Spirit would come upon everyone, including the ordinary people, like the maidservant, and even women and children. You can image the people in Joel's day having a hard time with this message. Here in the Acts of the Apostles we see these words being fulfilled. Nine hundred years later in Jerusalem all of the believers gathered in that house were filled with the Holy Spirit, even the common fishermen and the womenfolk.

Luke goes on to tell us the church grew daily in numbers. This phrase was a sort of marker in Acts, and recurs in different ways throughout the story. And the Pentecostal experience was a common occurrence in that growth. Luke relates several other incidences in the Acts where this experience was repeated. (There are four major ones! Look them up by reading through this book of the Acts of the Apostles. I will give you a hint; check Chapters 8, 10, and 19)

I believe, and the Bible teaches, each of us receives the Holy Spirit in our baptism. At some point in our lives, the Holy Spirit needs to be released, so our lives become directed by this same Spirit. We need to realize the power of this Spirit within, and let this power flow out of us.

As John tells us in his Gospel, the purpose of the Holy Spirit is to lead us into all truth, as He reveals the Christ to us. He will empower us to do the ministry that Christ has given us, and that is really what being a Christian is about.

No place in scripture does it say the Holy Spirit is only for the early church. The Holy Spirit is available to us today, as He was to the early church, and He comes upon us as He did at that first feast of Pentecost.

It may not always be as dramatic as we read about in the Acts, but it could be! Lives are changed. We are empowered to live more Christ-like. We are strengthened in our faith and know that we are walking with Jesus. We will still have our ups and downs, our days of faith and lack of faith, but we will know in our hearts that Jesus is Lord and his Holy Spirit is with us always.

The Feast of Pentecost reminds us that we have been given this unique gift of God's Holy Spirit. The Comforter has come into His Church, and is an ever-present resource to each and every one of us who believes in Jesus Christ and accepts him as Lord and Saviour.

May we feel the power of the Holy Spirit as did the disciples so long ago. May we be alive to the opportunities that face us. May we respond to these opportunities as did those first Christians, being filled with the Holy Spirit and bubbling over with their new found joy, they went out to face a somewhat cruel and hostile world, and proclaimed to one and all, that Jesus who was hung upon a cross, who suffered and died, had indeed rose up from the dead, and had sent his promised Spirit, because he was and is, the Christ, the Messiah, the Son of the Living God. Being guided by this Spirit, we are called to worship, to love, and to serve this Jesus as we find ourselves in a new relationship with Him and with one another. May we feel the power of this Holy Spirit at work within us today, as did those early Christians so long ago.

Canon Don Beatty is Past Regional Warden, Region 8. Canon Don is retired and writes a regular column for The Anglican newspaper, in the Diocese of Toronto. He and his wife Barbara live in Mississauga, ON.



OSL Canada Network



OSL Canada is committed to finding ways for us all to remain connected and encouraged. "The Network" looks and feels like Facebook, but is a private, social network for OSL Members and invited guests. The network is a great place to... be encouraged... receive teaching... share photos, videos, music... share your struggles and questions about healing... give and receive support from others. 'Embers' cool and grow cold when removed from fire. Let's stay connected and encouraged! **Membership is FREE** We are now more than 55 members... and growing! We'd love to have you join us.

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