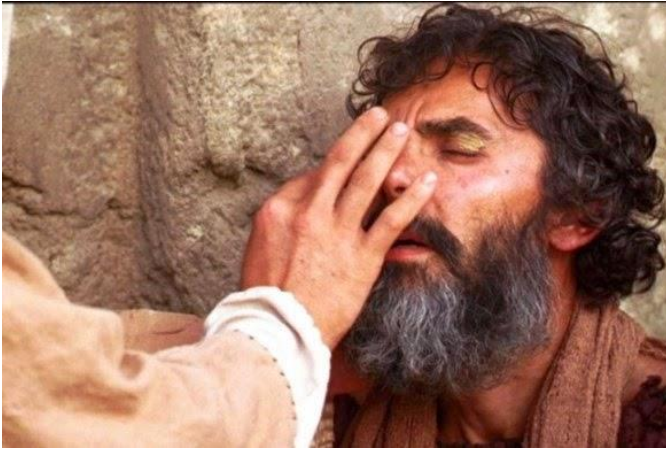




ALL SAINTS' CHURCH

THIS SUNDAY October 28 & BEYOND”

“You’re in Good Hands with Jesus”



At the beginning of the 1900’s there was a massive – massive – move of God through the Holy Spirit reintroducing the Body of Christ – this massive move was felt by everybody, everywhere, and internationally – to the power of God, God’s great works, God’s presence

known, seen, felt, heard, tasted, touched, transforming. It was so powerful and encompassing, and world-wide, that many people believed it was the movement of the Holy Spirit prior to the second coming of Christ, either immediately, or in just a short time. I suppose you could say, “Unfortunately”, the second coming did not take place. It was left for a later time. Much of what we see of the modern and contemporary Pentecostal movement came from this time; I say modern and contemporary because there have been “outpourings” of the Holy Spirit in big, big ways ever since Pentecost itself, 2000 years ago. You cannot build walls to keep the Holy Spirit in only one place at one time. And so this massive move of God spilled out into all of the Churches. Certainly, as is common to mankind, some of those bodies of believers would reject these outpourings, including this massive world-wide move of God in the first two or three decades of the 20th century. Some Christian bodies had been becoming more open to the need for the work of God to be revitalized through evangelism, missionary work, and ministry to the world’s less fortunate in very intentional ways. The Episcopal Church, and so much of the Church of England, and thus Anglicans throughout the empire; as well as other major groupings of Christians, were interested in working together on these areas of Christian concern. Evidence of this concern showed itself in the “World Conference on Faith and Order” held in Lausanne, Switzerland, in 1927. In any case, apart from the Pentecostal revivals, this same desire for seeing God’s mighty hand at work created an openness and willingness to see how the Holy Spirit could work in the Church again.

This influential atmosphere affected quite a few English and American Anglicans, who then began to look for God's work through answered prayer, including seeing physical and other healings taking place through anointing and the laying on of hands. The Rev. John Gaynor Banks was one of these Anglicans, and along with his wife Esther, after taking on a new ministry called St. Luke's, in the North Park neighborhood of San Diego, along with the provision of an older chapel building provided by All Saints' Episcopal Church in the Hillcrest neighborhood (That's Us!), eventually founded the Healing Order of St. Luke. They didn't classify themselves as Pentecostals; they were serving in the Episcopal Church with the power of the Holy Spirit! They didn't give up one label for the sake of a different label; they stayed as called by God, and were thus apostles of the expansion of the Kingdom.

Now to the story. The Banks, along with a few others, eventually fine-tuned a teaching and training tool for those who also wanted to be involved in healing ministry. They crafted a bible study outline – fill in the blanks – that could be used for every single story of healing in the entire bible. And then, especially in discussion in a small group (it could be done individually), people learned how God moved in healing, and especially through Jesus' ministry.

One of the things the Banks found in their own prior study was that there was NO ONE WAY that Jesus brought about healing in people's lives. This awareness was part of the Banks desire to have others study the stories, so they could see the same thing.

Who initiated the healing? Who said what? Was there anything said by Jesus? Was there anything said by the person in need? What happened? What happened after? And so on, and so on.

You discover through this kind of study that sometimes Jesus said something while touching someone who needed healing. Sometimes Jesus did not touch the person. Sometimes Jesus was nowhere NEAR the person – like a day's journey away – and the person was made well at the same time Jesus said, "Go, your servant has been made well." Sometimes Jesus said something very directly, "Be healed." Sometimes, like in this Sunday's story of the healing of a blind man, Jesus says, "Go, your faith has made you well." YOUR faith. Just amazing. Was it, "Your faith which has power has caused this to take place"? Or was it, "Because you turned to

me in faith and I have now caused this healing. Go, your desire has put you in the right place”, as your faith has made you well.

I don't know. In the story of the healing of a blind man for Sunday, the blind man probably didn't know. Jesus knew. The Holy Spirit did his work. The man knew, though, that he needed healing! And so he cried out, “Son of David, have mercy on me!” And there would be a healing.

Here's what I can tell you from my own study of the healing stories, many times over. You need Jesus in the story. Rarely did Jesus ask for anything up front; just be known. And somehow, your need must be brought to Jesus' attention. Friends bring you; a parent goes to Jesus with petition; you yourself cry out; you are somehow showing your need, but without directly saying anything. Jesus takes notice anyway. I love this story because it has several elements in it, any one of which could be solitary elements in some other story. Jesus walks into this man's radar zone, the man cries out, Jesus takes notice, the disciples are told to get him and bring him, Jesus asks what the man wants (as if he didn't know, but faith was released in the answer), the man speaks his desire for specific healing, and Jesus doesn't touch him, Jesus doesn't say “be healed”, but he does say “Go”, and right then (“immediately” says St. Mark) the healing took place and the man could see.

But you see, as the Banks saw, and taught to grateful churchmen and women around the world, that the story's elements are not a formula. Essentially, you need Jesus, you need you, and you need the Holy Spirit, usually at work through another.

What the Church does in order to help facilitate healing is to say “Come, and let us pray for you.” And that works! And sometimes the Church goes out, saying “What is it you want for healing?” And with the answer comes a prayer. And that works!

Do you need healing, for anything? Call for Jesus, Son of David. Let your faith be placed in Him and His Spirit. Let prayer be given. See the works of God.

We are looking and praying for more of God's Holy Spirit to be poured out upon us and among us in order to further the Kingdom of God through Jesus Christ.

Fr. Robert G. Eaton, Interim Rector

Readings for this Sunday – The Twenty-second Sunday after Pentecost

Isaiah 59:1-19 Psalm 13 Hebrews 5:12-6:1, 9-12 Mark 10:46-52

CALENDAR

SUNDAY: The Twenty-third Sunday after Pentecost

8:00a Low Mass (Church)

10:30a Solemn High Mass (Church)

—*The entrance to the church is on 6th Avenue*—

Note: Coffee Hour & Fellowship follow the Mass in the Parish Hall.

MONDAY: 7:00p (AA) Doctors' Group (Fireside Room)

TUESDAY: Noon Mass (St. Mary's Chapel)

FRIDAY: AA Meetings

8:00p Ladies' Group (Fireside Room)

8:15p Men's Group (Parish Hall)

SATURDAY 10:30am Requiem Mass for Peter Dennis (Church)