



New Church Canadian

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Issue 203

THE ROMAN CENTURION

By Rev. James P. Cooper

It is usual during the Easter season to focus on the joy of discovery when the disciples and others came to the tomb and found that the Lord had risen, as He said. We might think of this as the fully developed dawn of the Christian church: that beautiful moment when the truth of His ministry first dawned in the minds of His disciples. But today, instead of the full dawn, we would instead focus on the "morning star" of the Christian church (TCR 379:e), the most fundamental and basic thing that the Lord taught while in the world, that idea first recognized and expressed by the Centurion who witnessed the crucifixion: that Jesus Christ was not a man, but He was the Son of God. Without this most fundamental and basic doctrine there is no Christian faith.



Each of the four Gospels tells the story of the Lord's life on earth in a slightly different way, in much the same manner as several witnesses to an event will each remember the things that particularly stood out for them, but not necessarily exactly the same things that others saw. However, we must also remember that the authors of the Gospels were inspired to choose to write the way they did so that each Gospel contains in its internal sense the story of the Lord's life for a different spiritual state, or from a different spiritual point of view. For the purposes of this article, we'll briefly review the main historical events as recorded in the Gospel of Mark.

Mark records that after His trial, Jesus was brought to Golgatha, a hill outside the gates of Jerusalem. There He was offered wine mingled with myrrh to drink, but He refused it. He did this, we are told, because wine mixed with myrrh represented the truth from the Word mixed with falsities of evil. This represented the spiritual state of the Jewish Church at that time and was not acceptable to Him. They stripped Him,

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crucified Him, and cast lots for His garments. A sign was placed over Him, saying, "The King of the Jews."

All the Gospels record that there was darkness over the earth from the 6th hour to the 9th. In Mark, it is reported that at about the 9th hour of the day, He cried out, saying, **"My God, My God, why have You forsaken Me?"** (Mark 15:34)



Obviously, the end was near, and someone filled a sponge with vinegar, lifted it up to Him with a hyssop reed, and He drank from it. We are told that He accepted this drink because it represented the falsity of the gentiles, in which there is something useful and good, that is, false ideas from ignorance held for the sake of good to the neighbour. This kind of falsity can be accepted by the Lord because it looks to the good of others as an end. The hyssop represents that the false ideas are cleansed by good intentions. The Lord is easily able to replace such falsity with genuine truth from the Word. This is why the Lord accepted the vinegar on the sponge.

After this final symbolic act, the Lord cried with a loud voice and breathed His last. The Gospels record that at that moment the veil of the temple in Jerusalem split from top to bottom, and that there were earthquakes. It was at this point that the Centurion is recorded in Luke as saying that there was no doubt that this was a "righteous man", while in both Matthew and Mark he is recorded as proclaiming Jesus Christ as "the Son of God." And although there was darkness over the land, the gentile Centurion saw the "morning star."

The first principle of faith in the Lord is the acknowledgment that He is the Son of God. We know this because it is repeatedly taught by Him in the

Word of the New Testament. It was repeatedly taught because unless men had first acknowledged that He was the Son of God, and thus God from God, the work that He and His disciples set out to do would have been in vain. (See TCR 342)

The Heavenly Doctrines define the Son of God by saying that "there is no Son from eternity; but that the Lord is from eternity.... The Human conceived of God, and born of the virgin Mary, is what is called the Son of God" (Lord 19). They further explain that Jehovah Himself "put on the Divine Human, from which He called Himself the 'Son of Man,' and also the 'Son of God'; and by the 'Son of Man' He signified the truth itself, and by the 'Son of God' the good itself which belonged to His Human essence when made Divine" (AC 2159:2)

Here reference has been made to both the "Son of Man" and the "Son of God." Jesus used both terms to describe Himself many times in the Word. Names signify qualities, and these names were used to describe the different qualities of the Lord that were dominant at various times and in various states.

The Lord referred to Himself as the Son of God when the main subject was God's love of His people or when He was teaching, healing, or leading the disciples; thus, when He was feeling the power of Jehovah within Him. He referred to Himself as the Son of God when He was in a state of Glorification, or unity with the Divine. When He was in this state, He was expressing the Divine Love of God towards the human race, and since the Divine Love is pure and above any fault, the Lord was never tempted or tested as the Son of God. He could never be tempted as to His love, for His ruling love is the salvation, that is, bringing into heaven, of the universal human race.

On the other hand, when He refers to Himself as the Son of Man, it reflects those states where truth was dominant, where falsity and indecision in the human from Mary could enter in, where He could be tempted as to how He must go about expressing His love for the human race. As said above, the love itself could not be tempted, but there were options, different paths that could have been taken, and the Lord agonized over these. These were the times when He prayed to the Father as if to another, when He felt the burden, He had taken upon Himself, when He felt unequal to the task of saving the human race while at the same time preserving their freedom of choice in spiritual things.

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When the Lord was on the cross, the hells, His friends, and even the angels of heaven were all imploring Him to use His powers to come down off the cross. But instead, He let go of His human body, and by so doing seemed to fail. But He actually won. His love of the Human race was conjoined with His Divine plan for their salvation. The hells were forced back into order. He could no longer be tempted or tested in any way for His victory was complete. He was no longer the Son of Man, because truly he was fully the Son of God, one with Jehovah.

We might ask ourselves why, at the moment of the Lord's final victory, it was a gentile, a Roman soldier, who proclaimed the truth that the Lord had in fact won the battle, who first expressed the fundamental truth for all Christianity, that Jesus Christ was not a man, not the Son of Man any longer, but that He was truly the Son of God?

For this we must look to the internal sense of the Word for only in the Word will we find the answer to this question. First, consider the other place where a Centurion is mentioned in the Word, the Centurion who asked the Lord to cure his sick child, but who told the Lord that it was not necessary for Him to travel to his home, that it was enough for Him to merely say the word, and it would be done. That Centurion was used to giving orders to those in his command and having them done immediately. It was his simple belief that the Lord commanded the spiritual world in the same way, that His physical presence was not needed to heal the boy: all He need do was say the word. The officer's faith was well founded, and the boy was healed.

Centurions, being Roman officers, were not Jews. Therefore, by the definition used in the Gospels that anyone who is not a Jew is a gentile, they were gentiles. We are taught that except for a small faithful remnant from the former church, the Lord always raises up a new church among the gentiles; those

who have not been blinded by the false doctrines and corrupted by evils. And so, the Centurion stands for all those people who want to believe in the Lord, but for one reason or another have not yet found Him.

A Centurion has this representation in the Word because he is a commander over a hundred men, and the Latin root of "Centurion" means "one hundred." In the Word, one hundred represents "a full state of union" (AC 2636). And one hundred is ten times ten, and since ten represent remains, or those affectional states that remain with everyone from earliest infancy to eternity, one hundred represents a fullness

of remains. This shows us that all gentiles, all those who seek to do good no matter what their doctrinal background or whether they associate with a church, can reach out and accept the doctrine of the Lord's Divine Humanity—that in fact the Lord has provided each one of us from birth with the ability to receive this doctrine with joy.

It was often said by the Lord, when the sick were healed, that they should "have faith," and it would be done unto them "according to their faith". The reason for this is that the most important thing of all is to acknowledge that the Lord is the Savior of the world. Without this basic, fundamental idea, no one can receive anything of good and truth from heaven. The reason

why you cannot receive any good and truth from the Lord if you don't believe He is the Savior of the world, is simply because you won't ask for it. Why would you ask Him for help if you did not believe that He could help? This is why, when the Lord came into the world and healed the sick that He questioned them about their faith before He healed them. Only those were healed who believed that He was the Son of God who was to come into the world, and that He had the power to heal and save. This "acknowledgment of the Lord is the first of all things of spiritual life, and the most essential thing of the church, because without it no one can receive from heaven anything of the truth of faith and the good of love" (AC 10083:5).

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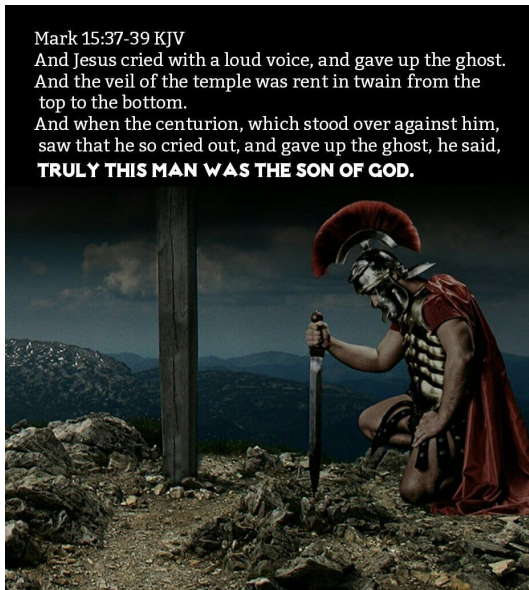
The Centurion, a gentile, ignorant of ideas that would blind him, was the first to understand the true meaning of the Lord's crucifixion. He knew that Jesus had healed the sick. He knew that Jesus had cast out demons. He had heard of all the signs and miracles that He had performed in the course of His ministry. He, like many others had suspected that Jesus would have miraculously saved Himself - perhaps he and many others had come to the crucifixion hoping to see just such a miracle. But when Jesus passively allowed these things to be done to Him and awaited death, it caused the Centurion to wonder, to think to himself, "What man would let this happen to himself?" And by asking that question he opened himself up to the truth that this was not a man. Jesus Christ was willing to allow His body to die because it was true that His kingdom was not of this world. Like a morning star, that bright beacon of light on the horizon that foretells the coming dawn, the Centurion gave voice to the first characteristic mark of faith: that the Lord is the Son of the Living God, and on this faith all else of heaven and the church rests. So, this Easter season, as we think of the joyful discovery of the empty tomb, as we

think of the Lord in His Glorified Human ruling as King of the heavens today, let us not let our faith be distracted by complicated doctrines, but remember this simple truth that was first seen by the Roman Centurion: **"truly, this Man was the Son of God"**

Mark 15:37-39 KJV

And Jesus cried with a loud voice, and gave up the ghost. And the veil of the temple was rent in twain from the top to the bottom.

And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, **TRULY THIS MAN WAS THE SON OF GOD.**



HELLO CARYNDALE & GREATER CANADA!

I am so delighted that my placement right out of theological school is Caryndale. I look forward to meeting you all and serving you.

I am 26 years old and was born and raised in Kempton, PA. I am one of 7 children in my family (me being the 5th). I was raised in a home that was greatly influenced by the church (with my father being an ordained minister, having regular family worship, attending church often, and enrollment at the church school). While all these things certainly influenced me, my *personal* interest and investment in the teachings for the New Church did not come until the end of my sophomore year of college in the spring of 2016.

I was particularly inspired by an undergraduate course I took at Bryn Athyn College of the New Church on life after death. In this class we spent a fair amount of time studying near death experience accounts. Their experience often changes their life for the better.

Unlike anything before, these accounts gave me a profound realization that the spiritual world *is real*

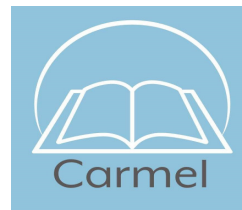
and is a constant influence in our lives. Not only did I realize this, but I left that class with the idea that a life of religion is really important and the way we conduct ourselves here on earth is important as well. What we do every day determines the nature of our spiritual life here and in the life to come. I left that class with a personal interest, excitement, and zeal for the Heavenly Doctrine, and the idea to become a minister.

For the past three years I have been in theological school training for this use. Over the past year I have been working on my dissertation on Vastations.

Now, I am excited to start my married life with Denali Heinrichs! Shortly after we were engaged, we learned that we were moving to Caryndale. It was so exciting to have two of the biggest questions in my life (as of yet) answered within the same week. Denali is excited to come back, and I look forward to meeting you all very soon and putting my studies to use!

Sincerely,

Justin Schorran



CONGRATULATIONS!
You qualify to be a part of the
NEW CHURCH IN CANADA OUTREACH TEAM

(Modified from the Carmel New Church's Chronicle Newsletter)

By Rev. Mark Allais

Do you Love the New Church? Do you use Facebook or YouTube? Have you found help for your own life through the New Church teachings? Then, congratulations, you qualify to be a part of the New Church in Canada Outreach Team!

Does the word Outreach scare you? It does for me sometimes and for many people I know but there is an easy first step that I would like you to join me in.

You may have noticed increased social media postings from all the New Church congregations lately. This has been partly time, energy and learning going on behind the scenes during this Covid season. The beauty of the online platform is that it serves two good purposes. One purpose is to connect people to a Sunday service but secondly, and perhaps even more importantly, it connects us to anyone who might be searching for inspiration or to hear a message from the Lord. The YouTube and Facebook platforms are already a part of our outreach efforts and the best part about all of it - **YOU CAN HELP!**

A little background: Online platforms use complicated algorithms that work out who will see the information you have posted and how far and wide it will spread it. One of the measures the algorithm uses is "engagement". Have people engaged with the post by watching the video, how long have they been watching, did they give it a "Like"? Have people left comments or interacted in the chat space? And this is where **YOU** can have a valuable impact on how far the information we post is spread.

I would like to extend an invitation to you to be an important part of the New Church in Canada outreach project. I'm sure each one of us values and appreciates what the Teachings of the New Church have brought to our understanding of who the Lord is, His Love and Mercy, as well as many wonderful insights into our own spiritual battles and the beauty of heavenly life. If you have benefitted from the New Church teachings working in your life, imagine how many other people are out there who are not currently part of our church, and could really do with some insights to help overcome their struggles in life. How many people only have broken or skewed ideas of life & religion, who don't have comfort in the knowledge a loving God or the beautiful workings of the inner life? With online platforms we have a simple way to reach out with our message and touch their lives with the Lord's truth.

If you have benefitted, then I ask you help pass that blessing on to others and be a part of sharing your faith in a way that is not hard, requires only a little act from the will and is as easy as a click "Like" or saying "Hi" in the comments. You can make in impact by engaging with any and all New Church online content. It is that simple. Encourage your family and friends to do the same. Below are examples of things you can do. And if you can make these a regular habit ie: every Sunday or every time you see a posting from a New Church congregation, the chances are increased that who we are and what we love can spread further out into the online community.



Olivet New Church Video
181 subscribers

SUBSCRIBED



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CANADIAN YOUTUBE CHANNELS

WHAT IS ON OUR YOUTUBE CHANNELS?

Carmel New Church & Olivet New Church

www.youtube.com/CarmelNewChurch & www.youtube.com/OlivetNewChurchVideo/

What you might find on a YouTube Channel are recordings of the doctrinal classes, chapel services, full Church Services as well as edited versions of Adult's talks or Children's talks. The videos are gathered into Playlists or into Series, so you can choose more easily what you want to watch. Here is what you can do to help spread the message:

- ♦ **Subscribe** – First and most important - when you arrive at the YouTube Channel, Click on the “**Subscribe**” button at the upper right side of the page. Or signup right now!
- ♦ **Thumbs Up** – When watching a Video or the Live Stream of a Sunday service, Click on the “**Thumbs Up**” Button under each video you watch.
- ♦ **Comment** – Under each video is a place to “Add a public comment”. Please feel free to leave a comment. It does not have to be long or profound. It could be a simple “Hi” or “Thanks for the message”. Something that lets YouTube know you were watching and engaged.
- ♦ **Live Stream** – If you join us via Live Stream on a Sunday on your computer or device, please feel free to interact with ***your online church community*** by chatting in the side comment bar together. It's great to see who is attending online church with you and building connection in a small way.



Carmel New Church
@CarmelNewChurch-Kitchener · Religious Organization

Following



Dawson Creek Church of the New Jerusalem
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CANADIAN FACEBOOK PAGES

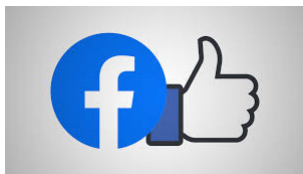
WHAT IS ON OUR FACEBOOK PAGES?

Carmel New Church & Olivet New Church & Dawson Creek

www.facebook.com/CarmelNewChurchKitchener

www.facebook.com/olivetnewchurch

www.facebook.com/dawsoncreeknewchurch



The purpose of a Facebook page is to give visitors a little more insight into the life of the congregation through postings about events, invitations to attend, uploading photos of what is happening, and videos too.

Here is what you can do to help spread the message:

Follow & Like – Again, when you are on a church page click the blue **“Follow”** button (Not all pages have one) and just below it the thumbs up **“Like”** button (all pages have one).

Like & Comment – With each posting from the church whether it is information, a picture or a Video, there is always the opportunity to **“Like”** and to **“Write a comment”**. Feel free to engage with the posts.

Remember that the algorithms are looking for the posts that get attention, that people interact with, like or share.

I hope that you will join me on this journey of discovery into using the technology available to us to spread the message of the Lord's Heavenly Doctrine as far and wide as we possibly can. This is an outreach project that all ages and all personality types (yes, even us introverted and shy people) can participate in by giving a “Like” here and leaving a “Comment” there.

A prayer I carry with me in my heart is a small and simple one.

If it is Your will Lord, bless our efforts. Amen

Thank you - Pastor Mark



NEW ASSISTANT TO THE PASTOR

By Rev. Michael Cowley

I am happy to announce Bishop Peter Buss' appointment of Jong Ui Lee to serve at Olivet and the General Church in Canada. Many of you will recognize his name, as he served at Olivet between 2004 and 2008. Please see below the letter of greetings from Jong Ui Lee.

Dear Friends:

Since I expressed my willingness to return to the General Church system in the North America, I have had pleasant opportunities to talk about my future with all three bishops. They have shared one thing in common in their mentioning of Olivet as my possible place. I guess I sort of knew at that time that the Lord veers me towards the True North again. It happens!

This idea of returning to Olivet reminds me of my previous move to Olivet, which happened 17 years ago. Many things have changed since then. Hye Seong, my dear wife, became an angel of the Lord,

and last Monday, I drove my youngest, Jea In, who was a first grader when we left Olivet and now a freshman, to her college dormitory. I have gained weight with gray hair. Sadly, I also have noticed many familiar names are missing but, gladly, many new names on the Olivet directory.

I'm gearing up for a new phase in my life and am supposed to begin it in Olivet. I have pondered the Lord's providence in this turn. Olivet was inspirational, uplifting, and cordial to us; Hye Seong and I always regretted our foreshortened days there. I assume I need more of this Olivet inspiration and cordiality once again, and that I might again perform some inspirational and uplifting uses for Olivet. I am looking forward to seeing you soon!

Sincerely,

Rev. Jong Ui Lee



From the Editor

*As I was sorting through some old files, I came across this old gem from the **Spring 1979** issue of the New Church Canadian (#12), with Rev. Mark Carslon as editor. To give some context, the following ministers were listed as serving in Canada:*

Dawson Creek - Rev. Bill Clifford; Kitchener - Rev. Christopher Smith & Rev. Mark Carlson; Toronto - Rev. Geoffrey Childs.

The following talk was presented during a program given by the Academy College on a visit to Caryndale for the "Bishop's Bowl" Hockey Tournament in February 1979....42 years ago!

THE ARCHAEOLOGY OF THE PRIMITIVE NEW CHURCH

By Prescott Rogers

Ladies and Gentlemen:

It is not often that I have the pleasure of addressing an audience in a matter of most serious importance - the archaeology of the primitive New Church. But I welcome this opportunity of sharing with you a recent major discovery that may well be the most significant find of the 34th century.

It is, of course, well known that we have very little information from the first two centuries of the New Church. But our knowledge of the succeeding two centuries is continually increasing. Excavations are being conducted annually at the rather primitive, early capital of the still infant church organization at Bryn Athyn. This small, quaint village remained the center of that growing organization for the 20th and 21st centuries A.D. in spite of the lack of any apparent source of revenue. The lack of industry and commerce strongly indicates that the site must have been chosen for a purely religious reason, whatever that may have been.



way, must be considered a rather severe disappointment from the archaeological point of view.

So, I will devote my time to the recent discovery of a

We have all read or heard about the magnificent cathedral, the wide range in residential architecture, and the cemetery which, by the



major architectural structure whose purpose is not yet fully understood. I will here describe it and then offer conjectures concerning its use. Although its purpose is not yet known, its significance is certain, because it offers an important historical and cultural link between Bryn Athyn and Caryndale in that still obscure period of New Church history which we call the Dark Ages.

The structure was carefully planned. It measures approximately 56 meters by 26 meters by .8 meters. These measurements have caused some confusion. But one of my colleagues at the church Historical Research Center of the University of the New Church, the Reverend Doctor Samuel Emmanuel Carlson, has a suggestion. He feels that, since it was apparently not covered and was left to the elements, it was used to make ice in the cold months and served as a wading pool in the warmer months. The porous nature of the base, however, disproves the latter suggestion. But the former has become more and more convincing. (I must add here that this structure for the formation of ice has a parallel in the early Caryndale I level, although the Caryndale structure was even more primitive.)

As you know, it has been well established that your own metropolis, Caryndale, church center for North America and residence of the high bishop, Bishop Schnarr KVII, maintained some sort of strong relationship with Bryn Athyn before Bryn Athyn was abandoned and swallowed up by the expanding secular powers of the central East North America in the

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22nd century. The nature of that relationship between Bryn Athyn and Caryndale has been unclear before. But now we have a good idea on what that relationship was based - and, not only that, but why the center of the church moved from Bryn Athyn to Caryndale.

Of foremost importance for our understanding is that ancient and very poorly preserved relic, the Bishop's Bowl. (Fortunately, Caryndale has proudly preserved its documents and artifacts over all these centuries.) It is hard for us to imagine that that crumbling relic made from cheap metal alloy was once one of the most cherished possessions of the primitive New Church. But we know it was because of its discovery in situ on a pedestal in the Great Hall of Religious Brotherhood in Caryndale, dating to that pivotal 21st century A.D. Although nearly impossible to read, the markings on the bowl indicate that there was a close connection between Caryndale and Bryn Athyn, because their names are repeated over and over again, along with an apparent random order of numerals. Until recently we understood neither the redundancy of names nor the randomness of numbers.

In addition to the existence of the bowl there is new evidence which must be considered if we are even to attempt to understand the inter-urban connection. Two types of artifacts were found at the structure excavated at Bryn Athyn.



One of these was a series of broken and badly decomposed wooden sticks strewn around the site. The pieces were of varying lengths and shapes. Apparently, the sticks were straight, except for a sudden bend at one end of

approximately 120°. We cannot as yet determine their length, but it is apparent that they were used as some sort of club for some sort of activity. The other, rather strange find was of a large, mobile chair set on a vehicle which could, and probably did, move on ice, a rather strange surface for a vehicle. This chair, if that is what it was, is also poorly preserved, but we have been able to ascertain a name attached to it - probably to be pronounced Zamboni.

Our reconstruction of all this, scanty though the evidence may be, is as follows. In the 20th and 21st centuries, Bryn Athyn was on its way out and Caryndale was in its rise as a major religious center. Some sort of tension, if not struggle, must have existed between the two. But there is no sign of bloodshed or even name-calling in the form of propaganda. Why not? It is our feeling - which, of course, has yet to be tested - that the two religious centers agreed to a type of ritualistic struggle which would be cathartic in releasing personal hostility and in somehow showing which center was the superior. (This is perhaps a version of the still more ancient custom of having one warrior fight for a whole people.) The probability that there was some sort of sacred game would explain the names and numbers on the bowl. The clubs or sticks were probably the ritualistic weapons used in a sacred contest fought on the ice which was made for this purpose in both Caryndale and Bryn Athyn.

The huge, mobile chair was probably a type of throne formed for the bishop who presided over the games. He would don his robes, parade before a select throng (for there were not enough seats to accommodate the public laity), and settle at the end of the structure to witness the contest. The title of the bishop in this unique role is probably, then, Zamboni - which may have meant "warrior priest" in some lost, secretive language reserved for the clergy. How the contest was fought we may never know, but it is probable that the winners of the contest would keep the Bishop's Bowl for that year - a year in which there was felt no need by the two religious centers to express open hostilities.



But why did Caryndale eclipse Bryn Athyn as the religious center of the primitive New Church? Is it because Caryndale apparently won the contest twenty-eight years in a row before the contest was disbanded permanently? Perhaps. But I think there is more to it than just that. I think the answer lies in the very foundation of this ritualistic practice. In the private and public documents of Bishop Pendleton

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II, an ancestor of the present under-bishop, Bishop Pendleton XLI, we have found mention of his establishment of the Bishop's Bowl as recognition of the victory in the contest. It is obvious that Bishop Pendleton was very proud of this achievement and loved the contest dearly. But trouble began during his immediate successor's reign. Bishop Pendleton's successor was not content to govern the ecclesiastical concerns of the church. He wanted to return to the well-established principle of government that united Church and State. Why else would he have taken the title of Bishop-King? It is this Bishop-King who probably established the use of the mobile throne as a token of his authority over the church and the sacred games. Resistance to this was apparently great, especially among the fiercely independent thinkers of Caryndale - but also to some degree in Bryn Athyn. Consequently, the episcopal seat in Bryn Athyn

waned over the next decades, and the episcopal seat in Caryndale, established in 2024, grew in importance until it became the major episcopal seat in North America, equal, if not superior, to the four centers on the other continents (all of which grew because of the mammoth evangelistic movement of the late 20th and early 21st centuries A.D.). And in this transition from Bryn Athyn to Caryndale, that ritualistic contest played on ice had a very important role!



LEADING OUR CHILDREN TO THE WORD

By Rev. Philip B. Schnarr

When a new child comes into a family, he or she commands complete attention. There is so much to think about. Babies require constant care and yearn for an emotional bond. And along with the incredible joy from this new gift comes an awesome responsibility and duty to be good parents. It can be invigorating, and also overwhelming. Family systems and habits must adjust to new relationships and revised schedules. Fatigue and extra stress can lead to impatience and conflict. Unless we have a vision of the higher calling of parenting, the chore aspect can sometimes seem stronger than the delight.



When our lives are filled with earthly challenges, then we need a higher resting place for our thoughts. Only the Lord can give us that vision, and He does it through His Word. For the Word is the way we can come to know the Lord and receive His guidance. Through reading the Word, we can be lifted up into a better place, to gain perspective and renewed strength for this vital work. Within the pages of the Word we can find every hope, every despair and every reward

that parents and children could possibly experience. Stories, poetry, and songs grace its text. But its beauty lies not so much in style or human interest. It is in its power to connect us with the Lord and the spiritual world.

"Who, when he is reading the Word, does not think of God, of the neighbor and of heaven?" (Apocalypse Revealed 611).

By turning our thoughts to the Lord, the neighbor, and heaven, an important event happens. For by doing this we have broken the hold of our immediate concerns. And when we reflect on Divinely

revealed truths, the Lord-ever so secretly-works to purify our loves. And, if we direct our actions to correspond to these truths, then our hearts, minds and lives can be permanently changed. Our family will thrive in both spiritual and natural ways. And we will discover the blessings of a growing confidence in the Lord as the true leader of our family.

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At first glance, we adults might think that we are not part of the apparent audience for the Old and New Testaments stories and histories. It can seem like these do not relate to our lives. But wait. Notice how children love them. The Days of Creation speak in a universal language to children's need for confidence in the simple truth that the Lord has created everything. And in all that He created, He "saw that it was good." Moses crossed the Red Sea, not by himself, but as a hero, leading the Lord's people to freedom. The walls of Jericho came tumbling down as Jehovah God showed His mighty power to conquer the enemies of those who have faith in Him. David slew Goliath, not for the thrill of violence, but because of his courage and trust in the Lord. Kings and prophets repeatedly suffered when they put themselves above God's laws, and the same thing can happen to each of us. The Word's lessons about life go on virtually forever. And when children are encouraged by their parents to learn these stories, they can show an amazing wisdom in grasping the profound truths hidden within them.

Yes, the Word has many uses for our children. Its moral lessons, and their resulting character development, give them a "leg up" toward becoming fine adults of integrity. Children who are raised in a home where there is respect for the Word and the Lord live in an intrinsic order that can avoid blame and a sense of domination. The house rules are the Lord's rules, and they exist for everyone. And this same order prevails in heaven among the angels.

Speaking of heaven, children can play an important part in helping the angels by means of the Word. For we are told that "If the Word is read even by a little child, the Divine things therein are perceived by the angels" (Arcana Coelestia 2899). The spiritual world is indeed close to us and to our children. And our connection to the angels is an interdependent one, capable of creating lasting spiritual bonds far beyond anything that we are conscious of.

So how can we bring the power of the Word into our family's life? Simply sharing time with our children in family worship, in looking at Bible story pictures, or in going to church, can make a big difference. Reading something from the Word each day sets up wonderful patterns that can bear fruit for a lifetime. There is a saying that "old habits die hard." If this is true, then certainly it applies to good habits as well as bad ones. And good and true things learned and lived in early childhood tend to reemerge as adulthood

dawns.

There is one other crucial factor that can shape our ability to lead our children to the Word.

Much of our effect on our children is a result of our own spiritual state. Through staying in touch with the Lord by reading His Word even just a little bit, each day, the seeds of love and wisdom can gradually grow to maturity within us. And, when we, as parents, explore the spiritual or inner meaning of the Old and New Testaments, the very heavens themselves are opened for us.

Everything the Lord has written in these texts is written for us. It is His way of speaking to us. If we are growing spiritually, then we are truly serving our children. And the Word is our guidebook on this path.

The uses of the Word are accommodated to every state we may be facing, at every age in life.

A thought or a prayer based on the Word will be heard. Indeed, the Lord anxiously awaits our call for His presence, for He constantly desires to lead us to our heavenly home. And the Lord's Word not only gives us the true principles we need and a good plan for living, it touches us on the inside, in ways we may not even realize. No matter how exhausted or busy we may be, turning to the Word can speak to our souls, offering us comfort and inspiration.

So let us listen to the Lord's instructions about teaching His Word to our children and remember that we too, need the comforting wisdom that He gives us there. "You shall teach them [these words of mine] to your children, speaking of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up" (Deuteronomy 11:19).



FROM THE REGIONAL PASTOR FOR CANADA

by Rev. James Cooper

We're not there yet, but the news about the pandemic seems to be getting a little more positive. I don't make predictions, but I will continue to pay close attention to the recommendations of the various local health officials and take counsel from the people in our groups and circles and will start making visits again as soon as it can be done safely. In the meantime, please continue to enjoy the various on-line services that are being produced by many of our congregations. And the Canadian pastors are always just a phone call away.

As has been announced in other publications, the assistant pastors in both the Olivet and Carmel Societies are moving on to new uses this summer. While we are sorry to see these young men and their families move on, we are looking forward to welcoming a new face to Canada, and the return of an old friend.

We are now able to announce that Candidate Justin Schorran has been assigned to Carmel Church and School, pending the completion of his degree work and ordination in June.

The Rev. Dr. Jong-Ui Lee, who left Olivet in 2008 to be the pastor in Gwangju, South Korea will be returning to Olivet to be Assistant to the Pastor.

Once we get everyone through their moves and settled in their new jobs we will get together and work out the travel schedule for next fall and beyond.

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SEEKING STUDENTS WITH INQUIRING MINDS

The Washington New Church School is pleased to announce our young and growing new high school – **The White Horse Academy**. Our vision is to serve students near and far who would like to have an individualized, New Church, high school education. We are harnessing the power of the internet to connect our students with both live and recorded classes and, as important, with each other.

When accepted to the program, students and parents meet with their education coach to formulate their individualized plan of study which will include the necessary courses to earn a high school diploma, as well as a plan for experiential learning and the development of a portfolio showcasing the student's skills, knowledge and service to community.

If you are or have a rising high schooler please contact us. We would love to share more details about our program with you.

We are excited to build a network around our vision of individualized, New Church education for our students. If you are someone who loves creative education and raising children in the New Church we would be thrilled to be in touch with you, even if your high school years are long behind you. If you have a talent that you love sharing with others and are familiar with tools such as Zoom or Office 365, or are willing to learn new skills, contact us. We want to make you part of our team. Call or email us. We look forward to hearing from you.

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General Church in Canada Worship Services

Carmel New Church
Kitchener, ON



11:00am
Online
Only
Until
further
notice

Dawson Creek New Church
Dawson Creek, BC



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Olivet New Church
Etobicoke, ON

10:30am Online Only until further notice



Editorial Deadline for the May / June 2021 Issue:
May 1, 2021

We always welcome your comments, letters and articles!

Please send submissions to Sandy Kuhl, Editor NCC
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