



New Church Canadian

A Bi-Monthly Newsletter of General Church in Canada

Issue 208

OUR THOUGHTS ARE NOT OUR OWN - A REMINDER

by Rev. Justin Schorran

It's been a long two years. And I don't need to go into too much detail about why, because the challenges are obvious. But many people throughout the whole world are still struggling in one way or another. They seem to be at their wits end about how to cope. Lots of people spend their days in frustration, anger, sadness and fear.



With that said, I wish to offer something of a suggestion and warning about how we might best respond to some of these challenges, or really any challenge we face as we enter the new year. Personally, I am helped immensely every day when I remember that the spiritual world is a huge influence in our minds and lives. In this article, I will share a few reflections on this subject, and I hope you find them useful.

In the New Church, we are incredibly blessed with a beautiful Doctrine that

gives us a rich picture of the spiritual world and the internal workings of our own spiritual lives. With the Heavenly Doctrine, we can "enter with understanding into the mysteries of faith" (see TCR 508) and better understand *from* doctrine the various "whys" and "how's" of our life and learn how the Lord wants us to live.

While we are here in the natural world, we are simultaneously living as spirits in the spiritual world as well. In *True Christian Religion* we read how the Lord created us to be in both worlds at the same time. We read that,

[M]an was so created by God that in respect to his internal he might be in the spiritual world and in respect to his external in the natural world; consequently he was created a native of both worlds. (14, see also TCR 454) (all emphases in this article are mine)

The spiritual world, although invisible to the natural eye, is very near to us. It

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profoundly affects our lives each and every moment, even if we cannot feel or detect it. And it influences our lives in the natural world by means of *correspondence*. Correspondence is simply the “cause and effect” relationship that exists between the two worlds. When we read about this relationship of the natural world to the spiritual, the Writings say,

The whole natural world corresponds to the spiritual world, and not merely the natural world in general, but also every particular of it; and as a consequence everything in the natural world that springs from the spiritual world is called a correspondent.

It must be understood that the natural world springs from and has permanent existence from the spiritual world, **precisely like an effect from its effecting cause.** (Heaven and Hell 89)

This is a very important idea because it frames our understanding of how the natural world works. Everything here in the natural world, both in general and in particular, comes from the spiritual world. As the passage says, the entire natural world, and everything within it, is merely the *effect* of a spiritual *cause*. For instance, in the book *Divine Providence* we are taught that the reason we have war on earth is due to correspondence. We read that, “all wars, however much they may belong to civil affairs, represent in heaven the states of the church, and **are correspondences**” (251:3). Or perhaps we are familiar with the beautiful teaching from *Conjugal Love* so often heard at weddings. It says that truly conjugal love “is celestial, spiritual, holy, pure and clean, more so than any other love which exists from the Lord in angels of heaven or people of the church” (64). The reason truly conjugal love is such is due to “its origin and **correspondence**” (*ibid*).



So if every single thing in the natural world from war to marriage has its origin from a correspondence to something in the spiritual world; then our thoughts, the things we think, too are correspondent, or rather *correspond* to something spiritual.

On any given day, our minds ponder a broad range of things. Our thoughts can range from the very mundane such as, “I better not overcook the eggs for breakfast” to something a little more consequential like, “if I don’t make this doctor’s appointment, I won’t be able to go for another three weeks, and I cannot afford to have that happen!”

All of our thoughts originate from some cause in the spiritual world and manifest themselves in our mind as something that we can consciously perceive and understand.

While our mind is usually caught up in mundane and worldly concerns, we also know that our thoughts can turn *sour* and quickly turn to evil. If we’re honest with ourselves, we will admit that we often allow unwanted evil thoughts to creep in and dwell in our mind. Over the last two years, it seems as though a general fear, sadness, anger and distress has enveloped the earth and suffocated the people therein. These are the perfect conditions for the hells to stream into our minds with thoughts of anger, ill-will, hatred, vengeance. You name it and the hells are there, ready to pounce, ready to drag you down with them. When we allow the hells to stay, our mind becomes a swirling mass of darkness and perversion.

This brings to mind the various demon-possessed people the Lord healed while He lived on earth. We can think about how our mind and our thoughts are like those people *prior* to the Lord healing them.

Perhaps we remember the story in Mark chapter 5 of the demon-possessed man dwelling in the caves. In the story, we read that there were many attempts to have him bound with chains to restrain him, but the demon within filled him with so much rage that he broke right through the chains. This deranged man would spend his nights and days “in the mountains and in the tombs, crying out and cutting himself with stones” (5:5). It was pretty clear that he was a danger to himself, to others, and no one could help him.

Those possessed by unclean spirits and demons reflect our mental state when we allow the hells to stream in and feed us the poisonous food of anger, frustration and other negative emotions and thoughts.

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We might ask, what happened to these people? How did they come to be this way? Why were they so helpless?

One particular detail we can consider in the story is the short conversation that takes place right before the demon is cast out. In the story, the man sees the Lord from afar and runs to worship Him. The man then says, "what have I to do with You, Jesus Son of the Most High God? I implore You by God that You do not torment me" (5:6-7). Now, read the Lord's response in the following verse:

⁸For He said to him, "Come out of the man, unclean spirit!" ⁹Then He asked him, "What is your name?" And he answered, saying, "My name is Legion; for we are many." (5:8-9)

Notice how the Lord instantly recognizes that the demon and the man are two different entities. In the Lord's eyes, the man is the man, and the demon is the demon — two different entities. But the man thinks that he and the demon are the same! He even says "My name is Legion, for we are many." He doesn't say, "A demon is attacking me, please help!" In his mind, he and the demon are one, he couldn't tell the difference.

What you put into your mouth
cannot make you clean or
unclean; it is what comes out
of your mouth that can make
you unclean.
Matthew 15:11



And this is precisely the problem that we can have. When we don't distinguish the hellish thoughts that pour in as something *separate from ourselves*, we, in a way, suffer the same consequences as these people in the Word. We believe those hellish thoughts are from us! The key is in distinguishing ourselves *from* the hellish things that flow in and afflict our mind.

And the Lord's further teaching in Mark (and in Matthew) helps us to see that there is indeed such a difference, and that we must keep this distinction clear. The Lord says,

"Hear Me, everyone, and understand: ¹⁵There is nothing that enters a man from outside which can defile him; but the things which come out of him, those are the things that defile a man." ¹⁶If anyone has ears to hear, let him hear!" (7:14-16; Matthew 15:11)

The Lord is speaking to us, urging us to remember that what enters into us *is not us*, and when we truly believe this, the things that flow in cannot defile us.

However, it is in what we do with those thoughts and feelings that truly defines us. When we dwell on our anger and frustration for too long, when we assent to it or freely give it permission to enter in, they begin to stick to us. We slowly come to identify those things as *our own* and we no longer believe that they are from somewhere else. We must be on guard to protect ourselves from this!

Furthermore, we can see in the Lord's very words how important it is to remind ourselves that there is a difference between *us* and our thoughts. Notice the urgency expressed in the Lord's teaching. He says,

"Hear Me, everyone, and understand...If anyone has ears to hear, let him hear!" He even said to His disciples, "are you thus without understanding also? Do you not perceive that what enters a man from outside cannot defile him..."?

It is so important to remember the simple truth that what flows into our mind is not our own. Our spiritual sanity depends on it! That's why the Lord was so intent on making sure people understood His teaching.

Moreover, the teachings in the Heavenly Doctrine that speak to this idea of what flows in help us to gain a deeper appreciation for this sense of urgency expressed by the Lord. We read,

If a person only believed, as is really true, that all good is from the Lord and all evil from hell, he would neither make the good in him a matter of merit nor would evil be imputed to him; for he would then look to the Lord in all the good he thinks and does, and all the evil that flows in would be cast down to hell from which it comes.

But because a person does not believe that anything flows into him either from heaven or

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from hell, **and therefore supposes that all things that he thinks and wills are in himself and therefore from himself, he appropriates the evil to himself, and the good that flows in he defiles with merit.** (*Heaven and Hell* 302; see also *Arcana Coelestia* 6206; *Divine Providence* 320)

When we properly understand the nature of the influx (or the inflowing) of the spiritual world into our minds we can understand *and acknowledge* that our thoughts are not our own. They come from the spiritual world, either from heaven or from hell. And when we recognize this, we can attribute our thoughts either to the Lord Himself or to hell itself. When our thoughts are good, true and well-meaning, we can know that the Lord is with us. When our thoughts are evil, false and for ill, we can send those thoughts right back to hell from which they came.

Another teaching on this subject says that if we really believed that all goodness and truth are from the Lord and all evil and falsity from hell, then,

[T]he moment that evil flowed in, he would reflect that it was from the evil spirits with him, and as soon as he thought this, **the angels would avert and reject it.** For the influx of the angels is into what a person knows and believes... (AC 6206, cf. AC 9088:2)

So we can see that there is a great power when we properly understand the origin of the spiritual things that flow into us. The angels are with us, helping us to “avert and reject” all the anger, hatred, lust, and envy. Whatever our particular vices are, the angels with us are working to protect us.

But there is an important warning here as well. Remember that when we begin to attribute the thoughts that flow in to ourselves, we run the dangerous risk of giving ourselves credit for the good things that come to us, and we also run the risk of appropriating evil and falsity to ourselves. We then begin to delve into the insane mindset of those who were demon possessed.

So now, we are armed with this important reminder that all goodness and truth is from the Lord and all evil and falsity is from hell. When we attribute these things to their proper origin, we can enjoy some mental and spiritual sanity. After the man afflicted by Legion was saved, the story later describes a very

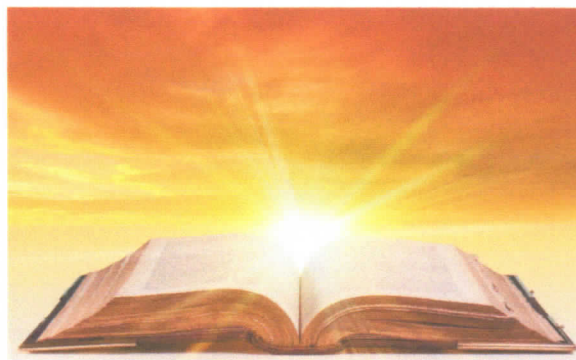
different kind of man. He was seen, “sitting, clothed, and **in his right mind**” (Mark 5:15). We too can enjoy some “peace of mind” when we know not to attribute our thoughts to ourselves.

As I said in the beginning, we are living in challenging times. There are many more teachings that could be brought forward to help us deal with all the negative and unwanted thoughts that so often pollute our mind. I hope what has been offered here is a good start to curb some of these challenges. In closing, I wish to share just one more teaching about the power within the sense of the letter of the Word.

Whenever we are assaulted by the hells in our thoughts and intentions, the sense of the letter of the Word provides a powerful defense that can be used to ward off any unwanted evil. We read in the *Apocalypse Explained* that,

The power of the Word in the sense of the letter is the power to open heaven, whereby communication and conjunction are effected, and also **the power to fight against falsities and evils, thus against the hells. A man who is in genuine truths from the sense of the letter of the Word can disperse and scatter the whole diabolical crew and their devices in which they place their power,** which are innumerable, and this in a moment, merely by a look and by an effort of the will. In brief, in the spiritual world nothing can resist genuine truths confirmed by the sense of the letter of the Word. (1086:6)

Whenever we are in need of the Lord’s aid, we can turn to His Word where He presents Himself in His fullness, holiness, and power. This is the power that opens us to heaven, and it is the power that turns hell away “in a moment, merely by a look and by an effort of the will.”



BEST WISHES TO YOU IN THE NEW YEAR!

FROM THE REGIONAL PASTOR for CANADA

& THE EYP of GCIC

By Rev. James P. Cooper

For many years Sandy Bevan was both Secretary of the General Church in Canada, and Office Manager at Olivet Church. Since she had both roles, it was convenient and logical for her to keep the address data for the New Church Canadian and the membership list of the GCIC in the Olivet computer. But Karen Cooper is now the GCIC Secretary, and Sandy Bevan has retired from Olivet, so it no longer makes sense to ask the Olivet office manager to keep track of New Church Canadian and GCIC information, or print out labels. So, with Sandy's help, we have pulled all that information out and Karen Cooper (with my help because I like that kind of thing) is now the keeper of the database. GCIC will share address change information with the other church secretaries, and they will let us know of any changes they hear about.

Transitions like this tend to identify some problems and cause others. As we work with the data we may discover and fix some errors, and we may inadvertently make some new ones. We have about 480 families in the database. Some are GCIC members, some just get the NCC in print, others get the NCC by email, and there are various other combinations. So, if you are getting the NCC in print and you would prefer to get it by email – or vice versa – just let Karen know. If you're getting something and you want it to stop, let Karen know. If you're NOT getting something and you'd like to – you guessed it – let Karen know.

Karen Cooper, GCIC Secretary, 31 Dalegrove Cres., Etobicoke, ON M9B 6A5
Karen.Cooper@rogers.com

TRAVEL SCHEDULES

Travel remains difficult, and even when we get somewhere many members are not yet comfortable meeting in groups. As I write this, it does appear to be getting better, and I can assure you that the ministers in Canada are eager to get back to doing their "normal" job. We will be notifying people by phone and /or email when we are able to schedule services again. Hopefully that will be soon.



GCIC

One of the things we've been working on over the winter is having the GCIC provide centralized financial services for the various congregations and groups in Canada. Every year things get more complex for our volunteer treasurers and it's getting more difficult to find volunteers ready to take on the job when our current crop runs out of steam and wants to retire. The GCIC has the funds to hire professional HR and financial assistance for our volunteers so that they can step back and oversee the big picture, but not have to spend so many hours every week keeping track of the little things. So far we've had some very useful discussions and look forward to implementing some kind of program soon.

(MORE) EARLY HISTORY of THE EQUITABLE LIFE

Edited by George Melink in the Equitable

Connection, a publication of the Equitable Life of Canada

You may have seen the article in The Record (the Waterloo Region, Ontario newspaper) on November 23, 2020 titled *Pandemics bookend a century of service for Waterloo's Equitable Life of Canada*. That article led to 96 year old Don Glebe remembering some of Equitable Life's past history that was connected to his family and he sent some information and other items to the author of the article, The Record writer Brent Davis. Mr. Davis passed that along to Equitable Life and he sent it to me, and that's how you are getting this article.

Don and his daughter Audrey, an elementary school teacher, were both interested in local history and thought it would be interesting if they could find out more about where Don's mother worked in her younger days. Audrey contacted Sun Life and was able to arrange a tour of the building, along with her father, in 2010. This included a visit to the gallery overlooking the area in the original building where it was believed Don's mother worked back in 1911. But what has that to do with Equitable Life? It turns out that Don's mother, Beatrice Waters Gardiner (1893-1973) was the secretary to Mr. Sidney Tweed at Mutual Life, later to become Sun Life, from December 1911 to January, 1920. That is according to a register at Sun Life which was shown to Don and Audrey during their 2010 visit.



Nelson in 1916. As a corporal, Nelson served with the Canadian army in France during WWI.

History records that, "In November, 1920, Tweed set up a two-room office on the second floor of the old Waterloo mutual Fire Insurance Company building in the downtown core. He had rented a typewriter, \$150

worth of furniture and one clerk. The Ontario Equitable Life and Accident Insurance Company was officially open for business." When Tweed left Mutual Life in 1920 in order to start the Ontario Equitable Life, his secretary said that she "just went along" with him and thus became the first employee of the company. Beatrice Gardiner was the above-noted 'one clerk.'

Beatrice married Nelson H. Glebe (1882-1957) IN June 1923. Nelson and Beatrice had 3 children: Don, the eldest, Ted and Mollie. Although we don't know for sure, It is likely that Beatrice left Ontario Equitable Life, either when she got married, or when she was pregnant with her first child, Don.



Beatrice in 1923

Perhaps Beatrice put in a good word about her husband to Mr. Tweed after that, because Nelson also worked at the Equitable, from later in the 1920s to the early 1940s. He was the printing press operator.

Don likes to remember that when he was a child, on weekends he and his father walked from their home on William Street West to Equitable Life and they entered the door on the Erb Street side of the building, which was near the print shop. Young Don was amazed by the printing press, which was a big round plate set on an angle. The ink would be applied on a steel plate and a roller and be transferred to the letters that had been set by Mel Tracey. Art Wagner was another employee. While they were there, Nelson would check on the coal fired system, and if it was getting low add more coal to the hopper. Perhaps that was part of his job during the week when he worked as the press operator. And what kid wouldn't be dazzled by the beautifully polished green floor that was so shiny you could see your face in it. That same floor was there when Equitable Life left the building in 1971 and moved to its new home on Westmount Road. When World War II came along, Nelson left Equitable Life in order to work as a machinist at Waterloo Manufacturing. He received 60 cents an hour then, which must have

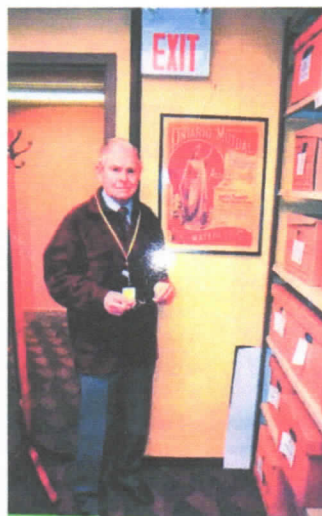
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included a large raise in pay in order to attract him away from Equitable Life. After the war, he worked for Dominion Tire, making aluminum shoe lasts in the aluminum foundry wing. And finally, he worked at Schnarr Buttons in downtown Kitchener as a "jobber", with the responsibility of packing, addressing and mailing the sample buttons that had been attached to cards.

And what about his son, that kid Donald, who was so amazed at the presses in the printing department at Equitable Life? Donald grew up and in 1962, married Muriel Cooper, whom he had met while at a church retreat in the U.S.A. They had two children, Bruce, the elder and Audrey. Like so many at Equitable Life in years past, Donald worked for his whole working life at one company from the spring of 1945 until his retirement from management in December, 1989. That was at Canada Barrels and Kegs (Canbar), just down the road

from both the old and the new Equitable office building locations. In retirement, Don was able to pursue his interest in genealogical research, and even published a booklet on his family's history in 1997.

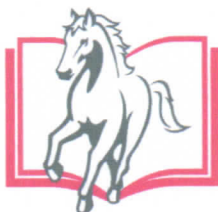


Donald Glebe tours Sun Life in 2010

Submitted by
Audrey Glebe

Editor's Note: After Nelson's retirement from the button factory, the family moved to a house on the Carmel Church grounds, and he became the Custodian of the church and school building for many years.

The Heavenly Doctrine Publishing Foundation



The Heavenly Doctrine Publishing Foundation would like to let you know that we have copies of the **Kempton translation of the Word** for sale. These can be purchased, and mailed to anyone you wish, on the Kempton Project website, at thesacredscripture.org/theWord. On this website you can use your credit card or your PayPal account, and choose between a cloth or leather binding. No postage is necessary if you pick up the book in Bryn Athyn or Kempton.

Also available from the HDPF, for the first time, is the classic Ager translation of **Divine Love and Wisdom**. This can be ordered and shipped anywhere in the US, via the Lulu print-on-demand website. The web address for ordering and shipping this book is tinyurl.com/dlw-ager. We are hoping to get more of the classic translations onto our Lulu site in the near future, as most of them are now out of print.

The HDPF also offers used copies of these translations for the cost of postage (or a friendly ride from Kempton). We have most of the Swedenborg Foundation standard version, and many of the Swedenborg Society books as well. Many of them are like new. If you are interested, please contact Gideon and Loretta Alden at algoose2@verizon.net, or write to them at 287 Hawk Mountain Road, Kempton, PA, 19529.

We read in the short outline entitled *An Ecclesiastical History of the New Church*, written by Swedenborg 250 years ago:

"On all the books in the spiritual world was inscribed "the Advent of the Lord." The books of the Heavenly Doctrine constitute the Lord's Second Coming. Through these books we can understand just how marvelous and essential the first Advent of the Lord into the world was, just a little over 2000 years ago.

319TH BIRTHDAY OF EMANUEL SWEDENBORG

Posted by Ed Gyllenhaal in *New Church History Fun Fact*



“There was a birthday cake for Swedenborg, and one little boy couldn’t understand why Mr. Swedenborg was not present at his own birthday party” (Church News: Toronto, Canada, in *New Church Life* 1921, 376).

For more than a century, New Church schools and congregations around the world have been celebrating the birthday of Emanuel Swedenborg (January 29th, 1688) with parties, banquets, and other activities. A detailed account of an 1892 Swedenborg’s birthday celebration at the Academy of the New Church in Philadelphia was published in *New Church Life*:

“ANNIVERSARY OF SWEDENBORG’S BIRTHDAY

It has been customary in the Philadelphia Schools for several years past, to celebrate Swedenborg’s birthday in some way. First, by a few remarks at the opening exercises in the morning, then by a lecture on Swedenborg’s life and mission, and once by an evening social with appropriate toasts and speeches.

But last year’s celebration by a school dinner was so eminently satisfactory, that it was the universal desire that the day should be annually celebrated in that way. Accordingly there assembled in the Boys School building at noon, on January 29th, a company of about one hundred, including all the pupils of the school, old and young, with the teachers, some of the Councilors of the Academy, and some other invited guests. At a given signal, all went up to the hall, and were shown to their respective seats at the tables, which were arranged in a quadrangle. The children had a long table to themselves across the end of the room.

The principal viands had been placed upon the tables beforehand, so that those who served were enabled to sit down with the rest after the Chancellor had asked the blessing.

After an interval in which to satisfy the cravings of the natural man, the toast-master, Prof. Odhner, arose, and, remarking that this feast of charity was to celebrate the most remarkable human life on earth, I proposed the first toast to ‘EMANUEL SWEDENBORG, the Servant of the LORD.’ To this toast the Chancellor responded.

At the conclusion of his remarks the affection of the schools for their venerable Chancellor found vent in a favorite song to his honor.

The toast-master pleasantly referred to the presence of the muses, and announced that Mr. Schreck would read some lines composed for the occasion by an anonymous author or authoress.

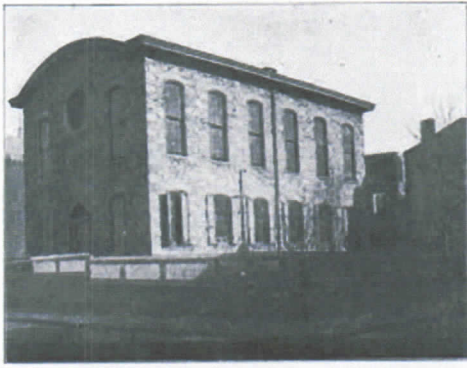
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The presence of the muses was also attested by a poem composed and read by the Rev. L. G. Jordan, treating of 'The Most Wonderful Thing in the World.'

The toast-master then proposed, in order, the following series of toasts, with special references to Swedenborg's life:

1. **The Home;** its influence upon the life of man and upon Emanuel Swedenborg. Responded to by Mr. J. E. Boyesen.
2. **The School;** the education and preparation for a life of usefulness. Responded to by the Rev. T. F. Robinson.
3. **The Country;** the highest natural object of love to the neighbor, and the plane on which the Church is to be built. Responded to by Mr. John Carswell.
4. **The Church;** the mission of Swedenborg, and the mission of the life of every man. Responded to by the Rev. J. E. Bowers.
5. **Heaven;** Swedenborg an angel of the New Heaven conjoined with the New Church. Responded to by Mr. Alfred Acton.



THE SCHOOL BUILDING, CHERRY STREET, PHILADELPHIA

The toasts were interspersed with appropriate songs, two of which, composed especially for the occasion by Prof. Odhner, have been secured for publication in *The Bulletin*. Copies printed on the school press had been placed under the plates, and were kept by the guests as mementos.

The children were permitted to leave the table during the latter half of the program, to disport themselves elsewhere, but returned in time to take part in the expressions of sympathy for one of their teachers and several pupils whom illness prevented from being present.

Among the impromptu toasts was one to the Concordance, responded to in happy terms by the Rev. J. F. Potts.

After the supper, the room was cleared by the young men, and a brief hour devoted to dancing, the stately minuet, which has lately been introduced into the school, being the prominent feature.

Thus ended a happy, instructive, and encouraging celebration of the birth of the man through whom the LORD has made His Second Coming" (*New Church Life* 1892, 41).



Page 8 Illustration: 19th century engraving of Emanuel Swedenborg at the age of 80 by W. Holl, "From the original picture in the possession of the Exegetic Society at Stockholm." Published by A. Fullarton & Co. From a private collection.

MARRIAGE RETREAT BOOKED FOR THIS SPRING!

In the past, the Carmel New Church has held a marriage retreat in the spring. This year, I extend the invitation to all married couples of the General Church In Canada.

With this event, there will be worships, doctrinal classes and discussions, all related to the subject of marriage. We also hope this can be an opportunity for a variety of married couples to come together and enjoy the wonderful gift of marriage that the Lord has given us. We hope this will be something fun and revitalizing!

WHERE? This year, the marriage retreat will be held at a new location in Blue Mountain, ON. The chalets at the Tyrolean are a little over two hours from both Kitchener and Toronto!



TYROLEAN
VILLAGE RESORTS
BLUE MOUNTAIN

WHEN? Friday, April 29, to Sunday May 1st, 2022.

HOW MUCH? \$250 per couple for housing accommodations. GCIC has agreed to cover the rest of the rental costs. Couples are responsible for their own food and transportation.

HOW MANY? Currently it will be open to 12 couples. There is room enough for 14, and if there is enough interest, it will be opened further to accommodate them.

WHO DO I PAY? Please make cheques out to the **“General Church of the New Jerusalem in Canada.”** You can submit the cheque to me personally or you can mail it to:

Carmel New Church
40 Chapel Hill Drive
Kitchener, ON N2R 1N2

If you choose to mail the cheque to the church, please let me know!

HOW DO I SIGN UP? Email me at asstpastor@carmelnewchurch.org or text/call at 266-899-4746 and let me know that you're interested. To guarantee a spot, please have the cheque written and submitted to me (or mailed to the Carmel New Church address) **by April 1st**. Your cheque submission demonstrates that you are committed to coming and it secures your room. Early submissions are welcome and if there is still availability after April 1st, then couples who missed the initial deadline are still welcome.



We are looking forward to getting this underway and if you have any questions or comments don't hesitate to ask!

Justin Schorran
(assistant to the pastor at Carmel New Church)



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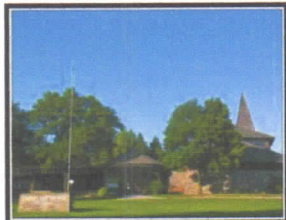
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General Church in Canada Worship Services

Carmel New Church
Kitchener, ON



11:00am
In Person
(Phone
Ahead)
and
Online

Dawson Creek New Church
Dawson Creek, BC



See
Regional
Pastor's
Notes
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Olivet New Church
Etobicoke, ON

10:30am Online Only until further notice



Editorial Deadline for the EASTER 2022 Issue:
March 15, 2022

We always welcome your comments, letters and articles!

Please send submissions to Sandy Kuhl, Editor NCC
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