



New Church Canadian

A Bi-Monthly Newsletter of General Church in Canada

Issue 212

BEGINNING A NEW LIFE

by Rev. Justin Schorran

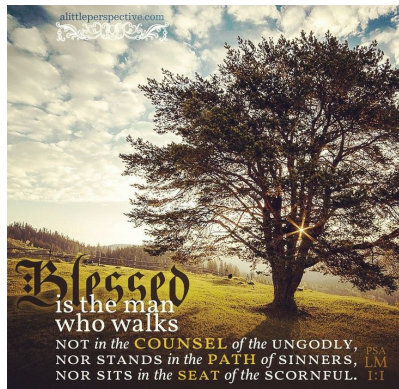
Whenever we seek to make big life changes, where do we begin? How do we begin? We begin with repentance. Repentance is really the core of true Christian living; it is what makes a Christian a Christian (DP 265; Life 77).

The *first* aspect of our “new life” is revealed when we think back to the first verse of Psalm 1. It reads:

***Blessed is the man
Who walks not in the counsel
of the ungodly,
Nor stands in the path of
sinners,
Nor sits in the seat of the
scornful. (1)***

When we “begin a new life,” what is our goal? Our goal is to be happy. This is something everyone wants, and it’s the Lord’s goal too! He wants nothing more than for all of us to be happy (TCR 43; AC 904:2, cf. AC 6138:2). But often when we look at

the world, we see that there is practically anything but happiness. It is plagued with unhappiness, misery, and evil. Why is this?



One reason may stem from a faulty idea of how happiness is achieved. Perhaps we believe that happiness comes from self-acceptance or self-love. Or maybe we believe that simply doing good is enough to be happy (cf. LJP 349). Or maybe we believe that dominion and control over others will make us happy. These things do not lead to happiness.

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So how is happiness achieved? Happiness comes from shunning evils as sins against the Lord. Now, perhaps it's difficult to equate shunning evil with happiness because they don't really seem to be related. Happiness is something that is freeing and joyful, whereas the idea of shunning evil may not at first inspire those thoughts and feelings of joy. The work of repentance can seem tough and grueling, especially when it seems like we aren't making any progress. And yet it is true that the more we shun evils as sins the happier we will be. Consider what the Lord says in the *Gospel of Luke*:

There will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance...I say to you, there is joy in the presence of the angels of God over one sinner who repents. (15:7, 10)



Think about it! Our repentance not only makes us happy, but it even affects the angels in heaven with joy!

If we think back to Psalm 1, we see again this idea of happiness in relation to shunning evil. Did you notice the way this happy person is described? Is he described in terms of the good he does for the neighbour? Not exactly! His happiness is *first* described in the negative; in terms of things he does not do. It's the same for us. Our happiness comes from not doing evil. For example, we can think of how the Ten Commandments are laid out. Eight of them are given in the negative. They don't say "be honest," or "be sincere," they don't even say "honor your marriage vows." They are specifically commandments of things not to be done.

The reason for this is that evil must be shunned before good can enter in (*TCR* 329, 330; *Life* 58). In the *Apocalypse Explained* we read that, "So far

as a person refrains from evils and shuns and turns away from them as sins, good flows in from the Lord" (971:2). Any good we do prior to repentance is called "spurious," meaning that its false or illegitimate, lacking real substance (*Charity* 1, 6). If we are not doing the work of shunning the evils laid out in the Ten Commandments, we will not have real charity and there will simply be no way for the Lord to make His abode in our life and make us happy.

A genuinely happy person therefore acts like the person in the Psalm. They do not "*walk in the counsel of the ungodly*," they do not "*stand in the path of sinners*," nor do they "*sit in the seat of the scornful*." They simply do not engage in or entertain any evil whatsoever.

Furthermore, the Heavenly Doctrine for the New Church teaches us about the images in this Psalm. They teach us that repentance must not only take place in the life of our physical bodies, but also in the life of our minds. These images of "walking," "standing," and "sitting" all refer to the spiritual life that takes place within our mind. We read in the *Apocalypse Explained* that, "*to walk*" *pertains to the life of thought from intention*, "*to stand*" [*pertains*] *to the life of the intention from the will*, and "*to sit*" [*pertains*] *to the life of the will, thus it is life's being*." (687:6)

"Walking" has to do with the thoughts that we willingly allow in our mind. And I say *willingly* because "walking" in the spiritual sense has to do with the thoughts we *want* to keep in our mind. "Standing" has to do with the intentions themselves that drive or motivate our thought. And "sitting" has to do with our will, which is the ultimate source of our thoughts, our intentions, and the very things that we love.

So hopefully we can see that a person seeking genuine happiness shun evils outwardly in the life of his body, but is also aware of the harmful things they willingly expose themselves to, even if they don't commit it outwardly. Think of what's on our social media feed, or in the movies and music we love. We can think about our social circles too. The things we willingly expose ourselves to and enjoy thinking about are representative of the loves within our will. We can be mindful of what these things are.

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This leads us to the second aspect of beginning a new life. The second aspect has to do with the way we regard evil and the motivation or reason behind why we shun it. People can supposedly shun evil for many reasons, but our specific motivations will make this work more or less effective. In order for our repentance to be effective, we must shun evil from a principle of religion. How do we do that? In the book the *Doctrine of Charity*, it says that if we do not look to the Lord and shun evils because they are sins, we remain in them (2). The same number goes on to define what it means to shun evils as sins. We read, “*To shun [evil] as sins is to shun them as diabolical and infernal, and therefore deadly, and hence, because there is eternal damnation in them*” (*ibid*). So we see that there is a stark difference between simply refraining from evil and shunning evil as something “diabolical, infernal and deadly.” If we don’t regard evil for what it really is, the Lord cannot help us. For example, in the *Doctrine of Life*, we are told what it’s like to shun evil, but not to shun it as a sin. We read,

If Someone Refrains from Evils for Any Other Reason Than That They Are Sins, He Does Not Really Refrain from Them, but Only Keeps Them from Being Seen by the World. There are moral people who keep the precepts of the second table of the Ten Commandments, who do not defraud, do not blaspheme, do not take revenge, and do not commit adultery, and among [these moral people there are] some who are personally convinced that such conduct is evil, being harmful to the country and so contrary to laws of humanity. [These people] also practice charity, honesty, justice, and chastity.

At first, these sound like good and honest people. They don’t break the Ten Commandments. But if we keep on reading, we see that they shun evil for the wrong reasons. The passage continues,

However, if they do these goods and refrain from the aforesaid evils only because they are evil, and not at the same time because they are sins, they are still merely natural people, and in merely natural people the root of evil remains deeply seated and is not removed. As a result, the good they do is not good, because it springs from themselves. (Life 108)

This passage clearly demonstrates the difference between people who shun evil only because it is hurtful to society and who shun evil because it is a sin against God. There is a very real and important difference between the two motivations. To shun evil *only* because it is hurtful to society is *not enough*. Evils must be shunned as sins because they are “*diabolical...infernal, and...deadly, and...because there is eternal damnation in them*” (*Charity 2*). This is the real reason we should shun evil. Because it is from hell and is therefore utterly opposed to the Lord Himself.

In the *Gospel of Mark*, the Lord gives us an example of a man who shunned evil, but necessarily for the right reasons. This is the story of the rich young ruler (10:17-22). This man had apparently done good for his entire life. He did not commit adultery, he didn’t murder, steal, bear false witness. He didn’t defraud, and he even honoured his parents. And yet, for some reason he still struggled with evil. Why is this?

This is because his repentance was like the moral people we read about in the *Doctrine of Life* 108. He certainly shunned evil outwardly, but not because it was a sin. He failed to see the evils laid out in the Ten Commandments as something diabolical, infernal and deadly. It’s the same for us. If we fail to see the evil we shun as something that is truly deadly and hellish, our repentance will be in vain. We must regard evil for what it truly is, because only then can the Lord help us.

Perhaps as you read this you are a little intimidated to begin a new life. Perhaps you may be wondering what currently motivates your repentance. Maybe you’re thinking that you haven’t been shunning evil correctly. But it’s important to remember the ways the Lord helps us along in our genuine repentance. He doesn’t wish to make it difficult. So let’s think back to Psalm 1. What is the second description of the happy person who is engaged in living a new life?

In verse 2 of the Psalm, the Lord describes this happy person in the *positive*, in terms of the good things that he loves! We read, “*...his delight is in the law of the Lord, And in His law he meditates day and night.*” This person is described as one who “delights in the law of the Lord.” This delight is something the Lord gives us when we engage in the work of repentance. We read in the *Doctrine of Life*

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that “in proportion as anyone shuns evils as sins, in the same proportion he loves truths; for in the same proportion he is in good.” (33)

Remember, the Lord’s wish for us is to be happy (TCR 43; AC 904:2, cf. AC 6138). He wants us to be in heaven with Him (AC 1799; DP 27). If this is so, does He not do all He can to help us get there? So perhaps we do need to think a little more about our motivation behind shunning evils. Perhaps we do need to make sure that *we are* doing it for the Lord and not *just* for ourselves alone or *just* for the benefit of human society.

If we can do this important work for the right reasons, and repent of our evil for *His* sake, the Lord can and *will* help us! He will make this work easier! (cf. HH 533). He will give us a love of His truth, and our delight will be as the person’s in the Psalm, we will “*delight in the law of the Lord.*”

And believe it or not, the more we engage in this work, the Lord does even more wonderful things for us. Consider this principle: to the extent that we repent from one evil, the Lord instills a love of the *opposite good* (Life 70). We’ll read just a few examples of this that the Lord gives in the Heavenly Doctrine.

Insofar as Someone Shuns Every Form of Murder as a Sin, So Far He Has Love for the Neighbor. (Life 67)

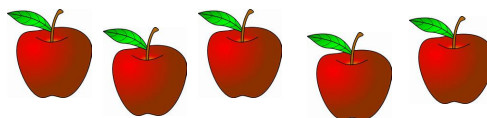
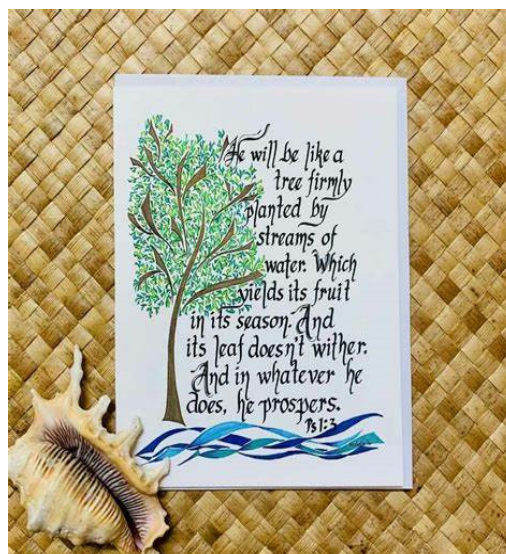
Insofar as someone shuns adultery, so far he loves marriage, or to say the equivalent, insofar as someone shuns the lasciviousness of adultery, so far he loves the chasteness of marriage, and the reason is that the lasciviousness of adultery and the chasteness of marriage are two opposites. Consequently, the more a person shuns one, the more he comes into the other. (Life 75)

Insofar as Someone Shuns Every Form of Stealing as Being a Sin, So Far He Loves Honesty. (Life 80)

The very phrase “begin a new life” implies a rejection of something old. When we begin a new life, we have to reject the habits that have caused us harm, we have to reject the ways of thinking that are influenced by the hellish “*counsel of the wicked*” (Psalm 1:1). And sometimes the old life, the old harmful ways of thinking and living cling to us with

all their might. But if we look to the Lord, He gives us the strength to shun them. And the more we shun them from a principle of religion, the easier and more joyous it gets. The Lord will work within us to remove those hellish influences and instills a love of goodness and truth. And in this love we are strengthened more and more. Gradually, we become like the tree described in *Psalm 1*.

*Planted by the rivers of water,
That brings forth its fruit in its season,
Whose leaf does not wither;
And whatever we do shall prosper.*



Johnny Appleseed Grace

Oh, the Lord's been good to me.
And so I thank the Lord
For giving me the things I need:
The sun, the rain and the appleseed;
Oh, the Lord's been good to me.



Oh, and every seed I sow
Will grow into a tree.
And someday there'll be apples there
For everyone in the world to share.
Oh, the Lord is good to me.

Oh, here I am 'neath the blue, blue sky
Doing as I please.
Singing with my feathered friends
Humming with the bees.

I wake up every day,
As happy as can be,
Because I know that with His care
My apple trees, they will still be there.
The Lord's been good to me.

I wake up every day
As happy as can be,
Because I know the Lord is there
Watchin' over all my friends and me
The Lord is good to me.



From the GCIC EVP/Regional Pastor

by Rev. James Cooper

CALENDAR EVENTS

As we move forward on restoring services to the Canadian west, we can announce that:

- ♦ the Rev. Michael Cowley will be visiting the Dawson Creek Society and Grande Prairie group on November 6 and 20, and December 4 and 18.
- ♦ The Rev. James Cooper will be visiting the Vancouver group on November 27.

For more information about various worship services, both in person and online, please see www.newchurch.ca and see the links to our various congregations where you will find the information you need. In addition to worship, the following items may be of interest:

ONLINE

LOGOPRAXIS: Practicing the Word

If you have ever asked yourself, “what’s the use?” or “do I know enough?” or “where is the delight in this?” you are not alone! Logopraxis is aimed at reading the Word for application to your life. Because the Word is the Lord wherever you pick up the Word and start reading, there is where He will meet with you.

- ♦ Online via Zoom every 2 weeks, on either Wednesday morning or Thursday evening.
- ♦ Contact Pastor Mark Allais (pastor@carmelnewchurch.org) to connect with a group.

Teleconference Doctrinal Class

This class takes place over the phone. As a group, we decide on a book, either from the Old Testament, New Testament or Heavenly Doctrine for the New Church. Typically, it is the Heavenly Doctrine. We break the reading up into manageable sections and slowly work our way through. The conversations that take place in the class are informative, instructive and fun!

- ♦ The class meets by phone call every Wednesday night at 8:00 P.M. EST.
- ♦ Contact Assistant Pastor Justin Schorran (asstpastor@carmelnewchurch.org) for further information.

In Person

- ♦ Arcana Reading Group in Toronto meetings on the 2nd and 4th Thursday of each month at 10:00 am.
- ♦ Contact Pastor Jon Lee (pastor@olivetnewchurch.org) for further details.

Forward Sons

The program includes a meal, a short business meeting, and then a speaker followed by discussion.

- ♦ This men’s group meets at Olivet Church on the 2nd Friday of each month at 7:00 pm.
- ♦ Contact Jay Brown (jay.brown.jay.brown.jay@gmail.com) for further information.

Heavenly Doctrine Study Group in Caryndale

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We just started a new group. This would be an in-person group that meets at my house in the morning. The format will follow similarly to the teleconference class where we pick a book of the Threefold Word, read it and discuss. Currently we are working through True Christian Religion. We meet on the first and third Tuesday of the month at 10 A.M.

- ♦ Contact Assistant Pastor Justin Schorran (asstpastor@carmelnewchurch.org) for further information.

Dinner & Doctrine in Caryndale

As suggested by the title, this offering consists of a shared meal/social hour provided by the hosts and guests. The meal is followed by a presentation of a subject from the Heavenly Doctrine for the New Church. The presentation subject varies, and if you're interested in learning about something specific, please let me know.

- ♦ If any of these offerings interest you, please email me at asstpastor@carmelnewchurch.org and we'll help get you involved!

Hybrid – choose to attend in person or via Zoom

- ♦ Doctrinal Class at Olivet Church. The 3rd Thursday of each month at 7:30 pm (Toronto time).
- ♦ Contact Pastor Jon Lee (pastor@olivetnewchurch.org) if you would like the Zoom link.

Rev. James P. Cooper
Regional Pastor for Canada
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GCIC History Corner: Excerpts from Issue 121, September 2007

DAWSON CREEK CHURCH OF THE NEW JERUSALEM

50TH ANNIVERSARY DISTRICT ASSEMBLY - August 3rd – 5th, 2007

By Ruth Goodenough (Big Horn, Wyoming) & Claire Peters (Edmonton, Alberta)

Most readers of *The New Church Canadian* will know in a general way that “Dawson Creek” means a New Church society in British Columbia. But actually going to the city, passing through mile after mile of waving grain (or huge, round bales of it) and getting acquainted with the people there gives new meaning to those words, Dawson Creek.

The first New Church families to homestead out there were the Starkeys and the Hendricks – real pioneers – and as others came, the society slowly took shape and grew. From the start many of its members have been farmers, whose stalwart temperament characterizes the society still. And this is where all those Friesens that you’ve met hail from originally. The idea for a New Church society in

the Peace River country originated in the minds of Healdon and Gladys Starkey, of Glenview, IL. This was a new country with lots of land, and they moved out in 1929 to take a homestead near Pouce Coupe (pronounced Pooce Coopie). Erdman Heinrichs (who later changed his name to Hendricks) was teaching in Morden, Manitoba at that time, and he was persuaded by the Starkeys to move also. He came to Pouce Coupe with his family in April, 1930.



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The first New Church class and service there were conducted by the Rev. Henry Heinrichs (pastor of the New Church society in Denver) in the summer of 1930. All the gatherings during the next 27 years were held in the homes of members of the congregation who were, in the beginning, the Starkeys, Lempkys, Millers, Holleys and Hendricks. Other visiting ministers from 1930 to 1953 included Bishop George de Charms, and the Revs. Fred Gyllenhaal, Elmo Acton, Karl Alden and Wynne Acton.

Then, fifty-four years ago, in 1953, Bishop de Charms sent Rev.

Roy Franson to live in Grande Prairie, Alberta (about 80 miles to the east) and a year or so later he and his family moved to Dawson Creek, B.C. to serve the small group of New Church people who had been meeting in homes. Under his leadership, their present church property was bought and the church built in 1957 - a modest structure that today stands quietly in a nice neighbourhood of this city of just under 13,000 people. Continually active since that time, the society has been served in succession by the Revs. Roy Franson, Willard Heinrichs, Christopher Smith, Bill Clifford, Glenn Alden and Michael Gladish, the current pastor. Between Glenn and Michael there was a four-year period with no resident pastor. During this time Michael made regular visits from Calgary, and a number of other ministers traveled from afar to provide monthly or bi-monthly church services as well.

Eight ministers joined Pastor Mike to celebrate this 50th anniversary - Bishop Tom Kline and the Revs. Willard Heinrichs, Bill Clifford, Glenn Alden, Fred Chapin, Dan Goodenough, Andy Heilman and Jim Cooper. Rev. Ethan McCardell had expected to be there also, but his plans were unfortunately thwarted. Besides members of the congregation, quite a few others attended bringing the registration figure to 108, although some of these people were unable to actually be there.

The event was planned to coincide with a church rededication ceremony, as the interior has just been renovated and a new, large entryway is nearing completion, with almost all of the work being done by church members and friends.



On Friday evening people came to the church to pick up registration packages prepared by Ginny Gladish, and for a reception to meet old and new friends.

Saturday was a full day, beginning at 9:00 a.m. in a meeting room of the Dawson Creek Senior Centre. Around the room were photographic displays of generations of families, and photos

showing the progress of the recent improvements on the church building. Useful mementos in the form of mugs, magnets and postcards with a nice picture of the church were available for purchase.

After Pastor Mike's welcome, Bishop Kline's earnest remarks flowed from the words in Psalm 127, ***"Except the Lord build the house, they labour in vain that build it."*** Next came two pleasingly comprehensible addresses on topics we usually consider too deep to understand, with Rev. Jim Cooper explaining "Influx" and Rev. Bill Clifford, "Correspondences". Following a brief break for coffee and chats, Pastor Mike spoke about "Uses", asking us to think about how we in the New Church can serve the world's "hungry and thirsty" in their *spiritual* lives by using the internal sense of the Word. A little time was left for discussion of these three stimulating presentations.

To begin the two-hour afternoon meeting about Canadian and International Church Uses, Bishop Kline spoke with feeling about some of the dramatic effects that have resulted from the formation of the new heaven, and about the tremendous possibilities for the spread of the New Church via the Internet.

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He envisioned how increased passion of members could transform our church, and challenged each of us to find words to articulate our personal mission in one sentence. Then Gordon Jorgenson of Toronto, Administrator of the GCIC (General Church in Canada) gave a carefully informative presentation on practical uses and finances. Later, before the banquet, a Holy Supper Service was offered at the church and many of us benefited from this peaceful and holy interlude, with Pastor Mike serving.

Back at the Senior Centre, we all enjoyed a catered banquet and a varied program with Mr. Fred Hendricks as Toastmaster. After Rev. Glenn Alden's toast to the church, two former pastors, the Revs. Willard Heinrichs and Bill Clifford shared poignant reminiscences with us, clearly demonstrating how much they valued their years serving this society.

Stephanie Starkey Crampton gave a moving account of how it had been for her parents back in those earliest days. Even though it had been *very* tough in many ways, the strongest impression we were left with was how much her mother had *loved* her life there, and how sad she was to have to leave for health reasons. Rev. Glenn and Mary Alden spoke warmly of what their years in Dawson Creek had meant to them.

Next came greetings from afar, more reminiscences and tributes to elders; the inimitable singing and guitar strumming of Juste Hendricks, and a few impromptu speakers, all of whom conveyed so much about the character and history of this unique New Church society.

In his concluding remarks, Bishop Kline emphasized "*you* can make a difference." He said that if you believe that, and do what you can, it will have an effect in the whole Grand Man.

And finally, Pastor Mike thanked the many people who had worked so hard and with such care for detail on the church renovations, and on this Assembly.

On Sunday morning the chapel was packed for the re-dedication service. About 105 people of all ages crowded into the new pews for what was, for me at least, a highlight of the weekend. A feeling of serenity pervaded the sanctuary with its newly-painted white walls, the sunlight streaming through

the side windows. Congregational singing (smoothly bolstered by CDs) filled the room and our hearts. Two very special gifts were presented and put into use for the first time.



First, a white altar cloth with the words:

"THE LORD GOD JESUS CHRIST REIGNS"

exquisitely embroidered in blue, red and purple was put into place. Then a new altar copy of the three-fold Word, presented by Gordon Jorgenson on behalf of the GCIC, was placed on it. The congregation's heartfelt singing of the Lord's Prayer, using the music by Heather Childs, was wonderful.

Bishop Kline's sermon on "building the Lord's house" brought the weekend to a most meaningful close leaving us with a deep feeling of hope for the survival and growth of the New Church wherever groups of people, however small or remote from other church centers, love and dedicate their lives to it.

After a potluck lunch provided by Dawson Creek church members, and many good-byes, it was all over but never to be forgotten.

Many, many thanks to everyone in the Dawson Creek society who worked with Rev. Mike Gladish and his very diligent, creative, hardworking committee, and the many other church volunteers who made this anniversary weekend so inspiring and memorable.



LETTERS TO THE EDITOR from the November 2007 Issue

SOME ADDITIONAL FACTS AND A FEW CORRECTIONS REGARDING THE DEVELOPMENT OF DAWSON CREEK

Dear Editor,

There are some corrections needed in the lovely account Ruth Parker Goodenough and Claire Hendricks Peters gave of the 50th anniversary of the building of the Dawson Creek New Church. As the corrections relate to my mother and father, I think I will just give a short account of their presence in the Peace River Block, BC, which had been opened up for settlement in those years.

Healdon Roger Starkey was one of eight and the oldest son of Rev. George Goddard Starkey. Don (as my mother called him) grew up in Glenview, Illinois. Mother roomed with his older sister in the dorm at the Academy in Bryn Athyn, PA around 1924 – 25. Dad and mother “clicked” at a General Church assembly and a courtship by mail began that lasted until the spring of 1927. Early in the summer of 1927, eighty years ago, Don Starkey traveled to Toronto, Ontario, Canada to ask Gladys Alethra Brown to be his wife.

Both wanted a quieter, simpler life but why homesteading and Pouce Coupe entered into the picture, I don’t know. But I do know that after their marriage in Toronto on July 20th, 1928, they boarded a train westward with masses of things for their new life together, (they never did live in Glenview), and most importantly, the dream they held in their hearts.

They hoped that the Lord might use them in the establishment of a rural based New Church society. At that time there were five societies in North America; Kitchener, Toronto, Glenview, Pittsburg and Bryn Athyn, but none in a primarily rural setting.

On the Starkey’s arrival in Hythe, Alberta, they and their belongings were hauled by the teams and wagons of Ed Lempky (or was it his father John?), to Pouce Coupe. (Poos Coopee) If you say Poos Coopay you’ve never lived near the place. Lavina Lemky Scott, whose writing has appeared in the NCC, is Ed’s daughter. The Starkeys filed on land about 5 miles east of Pouce Coupe. Mother’s letters east are detailed as to the renovations of their old cabin.

I was born in the Red Cross hospital in Pouce Coupe, May 10th, 1929. My parents had already been in B.C.

9 months when Erdman Heinrichs drove out to look things over, after getting a letter or two from my dad, who had written him and some other classmates from school in B.A. Erdman, Lena and family of four arrived the spring of 1930 to live on land Erdman got the previous year, just east of Starkey’s on the river side of the road to Edmonton. During the war, 1939-1945, the Heinrichs started using Hendricks as their family name.

My father spent 5+ years overseas, 1940-1945, and that was five years without setting foot on Canadian soil! Mother had a heart attack in May, 1945 and after six weeks in hospital in Dawson Creek, she left by train for Toronto, without even a chance to say goodbye to her home in Progress B.C. and all the friends and neighbours. She still owned the Brown home in Toronto, and she stayed with relatives until Dad arrived in Canada early July on compassionate leave.

Dad went out to Progress at the end of July to pack up the family and move us all to Toronto: John, 9; Charles Seymour, 11; David, 13; Alethe, (Delyea) 14; and myself, 16.

The Starkey’s total time in the Peace River Block was 17 years, but the dream that took them there continued to grow. Dawson Creek became a society of the General Church in 2006, and 2007 saw the 50th anniversary of the building of the church celebrated.

At that celebration our ministers were rightfully thanked. But I want to say a personal thanks to the wives and families of those men who fed the hungry and thirsty with their yearly visits. First place in my heart goes to Rev. K. R. Alden and his family. He made 10 or 11 trips over the years, not consecutive years, but even so a total of 10 summers were given up by his wife and family so that we might receive spiritual food and drink.

I feel those families played a very real part in the celebrations held this year in Dawson Creek. It was a privilege to be there and I was delighted with the way Ruth and Claire captured the essence of the occasion.

Stephanie (Starkey) Crampton

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Dear Editors,

I read with interest the account of the Dawson Creek group's inception and growth. I wish with all my heart that I had been able to attend this momentous meeting but my spirit was with you all.

I wish to correct slightly and include some additional information to the article by Ruth Goodenough and Claire Peters. In 1951-'52 Loraine Lemky (that's me) was sent off to Bryn Athyn, PA to attend the Academy. Upon completion of only one year my mother, Emma Lemky had to have surgery so I had to stay home from college. We had no minister but attended church every Sunday so my Dad said, "Why don't you write the Bishop and ask for a minister, so I did, and my father signed the letter. Bishop DeCharms sent Rev. Roy Franson, Britta and family to Grande Prairie. During that time I organized a New Church reading group called the Aurora Borealis.

If I remember correctly, my dad purchased an old school for \$300. My brother, Wilf Lemky, my Dad and Roy Franson worked many days dismantling the old school, ultimately building a church in the Macklinville area of Grande Prairie. For the most part, the only ones attending church there were the Ed Lemky family and the Fransons. After a time the Church decided to sell the building that Dad, Wilf and Roy had built, putting the money toward the church in Dawson Creek. Some of the extra lumber from the old schoolhouse was hauled to Dawson Creek and Dad and Wilf spent many days helping the Dawson Creek folk build their new building. Dad went to cut rafters for the new church building and he also had some experience in how to construct a building.

Our family drove the 150 miles from home to church in Dawson Creek pretty well every Sunday. The road was gravel with lots of bumps and holes. Since my Dad had the first 24 hour gas station between Edmonton and Alaska, Wilf was usually left at home to sell gas while the rest of us went to church. Before the church building was completed, we had to get to Dawson Creek an hour early in order to sweep and clean up the hall of debris and beer bottles before we had the service. I believe it was the Elks Hall we rented at this time. The Heinrichs, Esaks and Wilkinsons were some of the first people who came to these early meetings. The migration of

the Friesens from Manitoba, shortly afterwards, provided a wonderful addition.

It is evident the idea of a New Church group in the North was prevalent in the minds of a number of people in these early years. I will be eternally grateful for the good example of really loving the Church that was instilled in me by my father. He and his siblings had been taught Sunday School years earlier by Rev. Fred Waelchli in Rosthern, Saskatchewan.

P.S. I remember playing for church services in Dawson Creek when we first had the building and helping make a quilt that was raffled off for church needs. I still treasure the set of Writings the Dawson Creek group gave me and John Carbury when we left for Coeur d'Alene, Idaho.

Loraine W. (Lemky) Noakes



Something Told the Wild Geese

by Rachel Field



Something told the wild geese

It was time to go.

Thought the fields lay golden,
Something whispered, "Snow."

Leaves were green and stirring,
Berries, luster-glossed,
But beneath warm feathers
Something cautioned, "Frost."

All the sagging orchards
Steamed with amber spice,
But each wild breast stiffened
At remembered ice.



Something told the wild geese
It was time to fly,
Summer sun was on their wings,
Winter in their cry.

A TOAST TO THE LORD'S CHURCH

By Gwenda Cowley

(Presented at some event previous to the 2000 General Assembly)

I hope that all of you know by now that the General Church is holding a General Assembly in June, 2000 in Guelph, ON. This is a huge undertaking, one which takes the hard work and dedication of many, many people for several years duration, before the actual four-day event.

I have the privilege of working on this committee. It is both a labor of hard work and a labor of love, so why do we do it, and why am I talking about it now?

In participating on this committee, I have had reason to reflect on all the serving that people do, in order to preserve the functions and operations of the Lord's church on earth. It is sometimes a struggle to work together as a team, to make worthwhile decisions, and to make time and space for worship, instruction and recreation. But it is a labor of love! We believe in the cause! This vision of a united gathering of many people from various age groups, cultural backgrounds and so on, encourages us and keeps us going. Deep down, we know it is the right thing to do and that there will be fruit from the labor!

The Lord has given His Church to all of us. When we apply the truths of these teachings the Church becomes a living, breathing organism, and it's made up of people who serve each other. When we serve each other, we serve the Lord!

By proposing a toast to the church, I would like to honour the spirit and love within each of us, which moves us to DO something for our neighbour. I'd like to honour the myriad of ways, big and small, that people serve this Church, from the children who light the candles on Sundays to the board and other committee members who make the nitty-gritty decisions about our operations. I pay tribute to the people who plan, who cook, who clean, who volunteer, who respond affirmatively and to those who dream. I honour the spirit of giving time, money and talent, so that the Lord's Church can be alive and growing healthy, that it may become a representative of the spiritual church! In this way, the church is in each of us, becomes something bigger than all of us, and is a true reflection of the Lord's love for us. Then our light can shine as a beacon to enlighten a darkened world!

Please join me in a toast to the Lord's Church.



OUR GLORIOUS CHURCH



Our glorious Church, thou heavenly Bride,

Jerusalem restored,

Within thy pearly portals opened wide,

The nations ever shall in light abide,

To worship in the opened Word

The glory of the Lord.

Descending from the Lord above,

Thy beauty shall not cease;

For in thine inmost shrine that holy dove,

The sweet pure spirit of Conjugal Love,

Shall dwell forever and increase

Thine innocence and peace.

HURSTVILLE NEW CHURCH CENTENARY CELEBRATIONS

November 2022

Hurstville New Church is celebrating 100 years in Penshurst!

In 1905 the Hurstville Society of the New Church, outside Sydney, Australia, was founded (*some may remember our 100th Anniversary celebration in 2005?*). In 1921 the Society went from having no permanent place of worship to purchasing a block of land and erecting a simple building on Dudley Street. The cornerstone was laid in July 1921, and on November 27, 1921 the church building was dedicated.

Covid derailed us a bit — but we'll be celebrating the momentous anniversary of the church dedication with a weekend of centenary celebrations *this* year, and you're invited! There will be an open house with afternoon tea alongside open gardens and tennis court on Saturday, November 12th. On Sunday, November 13th, there will be a special worship service followed by a celebratory luncheon. While we don't expect many – if any – overseas visitors, you would be most welcome; do let us know if you can come!

See www.hurstvillenewchurch.com/centenary.html for details, or contact Jenn Beiswenger: jenn@beiswenger.net





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General Church in Canada Worship Services

Carmel New Church
Kitchener, ON



11:00am
In Person
and
Online

Dawson Creek New Church
Dawson Creek, BC



Olivet New Church
Etobicoke, ON

10:30am
In Person and Online



Editorial Deadline for the CHRISTMAS 2022 Issue:

NOVEMBER 10, 2022

We always welcome your comments, letters and articles!

Please send submissions to Sandy Kuhl, Editor NCC
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