



New Church Canadian

A Bi-Monthly Newsletter of General Church in Canada

Issue 209

THE GLORY OF THE LORD

by the Rev. Kurt Horigan Asplundh

What do you think was the most important work that the Lord Jesus Christ did while he was in the world? His miracles—feeding thousands with a little bread, healing incurable diseases, actually bringing men back to life again after they had died? Perhaps you would say that the most important thing He did was teaching truth to His disciples and so starting a new church on earth that we call the “Christian Church.”



Another thing that He did was more subtle and hidden from human eyes. While on earth, the Lord was fighting against the spirits of hell and conquering them so that people were protect-

ed from their evil power. If He had not conquered these spirits, they would have destroyed us all. Yet, wonderful as the Lord’s miracles were, and His teachings, and His victory over the powers of evil, there is something He did that is still more wonderful and important.

This is the Lord’s Glorification. We are familiar with the word glory. Sometimes we use it to describe something that has been made very beautiful—a sunrise, for example, we may call a “glorious sight.” The sunrise is beautiful, or glorious, because the light of the sun has made the sky, the clouds, and the landscape, bright and colorful. We also use the word glory to describe times when our life has been made especially bright and happy, such as when our team wins a victory and “gains glory.” The glory here is the honor and admiration won by doing some thing important and valuable.

And, just as there would be no glory in the sunrise apart from the light of

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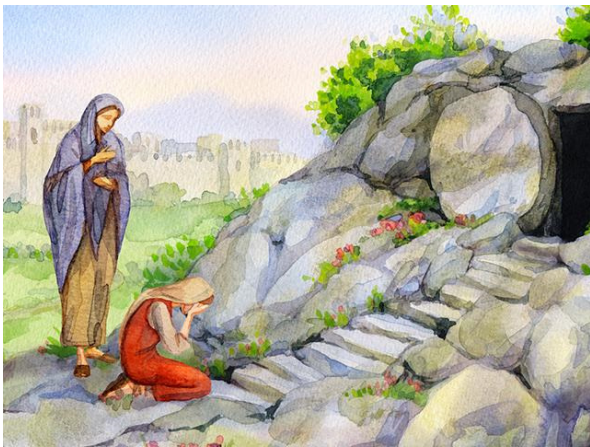
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the sun which gives glory to the sky, so there would be no glory in our lives apart from the knowledge and strength that we receive from the Lord to do important and valuable work. The word glorification means to “make something have glory.” It means the getting of glory. Now what does this have to do with the Lord? Why is the Glorification the most important accomplishment of the Lord’s life on earth?

To answer this, we must know what the Lord glorified. What did He make more beautiful? What did He do that would bring great honor and admiration? We are taught in the New Church that the Lord glorified His Human. There is a connection between the Lord’s birth and His rising from the sepulcher. The work that the Lord began at His birth into the world, at Christmas time, was completed thirty-three years later when He rose from the tomb at Easter. Easter Sunday became remarkable when the women came to the tomb and looked for the Lord’s dead body. It was not there! He had risen from the tomb with His body. It was not in the grave where they expected to find it, where any other person’s body would have remained until it gradually turned to dust.



At His birth, the Lord came into the world in a body. This body was from Mary, his mother, just like our bodies are from our mothers. The Lord was born so that He could be in this world, just as we are in the world. During the years the Lord lived on the earth in the body from Mary, He grew up and grew wise. He learned the truths in the Word. And, as the Lord learned from the Word, He built up something in Himself that was more important than His body. It was His mind. The

Heavenly Doctrine for the New Church teaches us this by saying that while the Lord was in the world He “put on a Human.”

This may sound confusing. The Lord was a human being when He was born. We all are. But remember, if we never learn anything, we remain more ignorant than animals. To become a real human being, we must acquire knowledges and the ability to think and recognize the truth. As we do this, we can be said to be putting on a “human form.” Our minds are becoming human minds, superior to animal minds. The Human of the Lord, or the Human form that the Lord took on while on earth, was infinitely superior to the human qualities that we can build up. He learned all the truth there is to know, and learned it perfectly. We can learn only a little.

So, the Human of the Lord was not the body He had from Mary, but all the truth He was able to learn by means of His earthly body. And this is what the Lord glorified, what is meant by the “glorification of the human.” During the whole of the Lord’s life, He made that truth glorious. He made it to be such that we can admire and honor it, and give it glory. The glory of a sunrise is from the light of the sun. The glory of the Lord’s Human is from the Divine life that is in Him. Deep within the Lord’s soul is the Infinite love that is the origin of all life. The Glorification was making the Human of the Lord perfect and Divine in itself, by adding or joining the love that He had with the truth of His Human. This is the most important work that the Lord ever did. He made His Human to be Divine. The Lord Jesus Christ, on earth, was joined with, and became one with, and now is, the God of heaven and earth. On Easter, when He rose from the tomb, this work was finished. The Lord was perfected and glorified. Nothing remained of the body that He had from Mary. It could not be found in the tomb. But the glorified body, the Divine Human, as it is called in the Heavenly Doctrine, had risen from the tomb.

So it is that Mary and the disciples saw the Lord alive. So it is that the Lord now has “all power in heaven and on earth” to do miracles, to teach truths, and to keep all evil under His control, forever. In the New Church we worship the Lord in His Glorified Human. We know Him and can love Him even more perfectly than His disciples did. He, and He alone, is God almighty, because He put on a Human in the world and glorified it.

BEING-NOT-TWO (NON-DUALISM)

By Rev. Jon Lee



I often greet people with politely putting my both hands together as if in prayer. Because no one has asked so far why I'm doing that or what's the meaning of it, I'd like to explain it. It is the Buddhists' custom of greeting widely practiced in the East Asia. It means 'You and I' are not two; we are not two as the two arms become

one by putting two separate hands together. The doctrine of being-not-two is known as the non-duality or non-dualism among the "middle way (*madhyamaka*)" doctrines of Nagarjuna (150–250 BC). This Buddhist wisdom may adduce some tangible illustrations about how mysterious Divine Providence operates.

Non-dualism can be understood that you and I are not two: Buddha and the people are not differentiated; the sacredness and the profane are not different; wisdom and illusion are not distinct. This non-dualistic perspective can make many abstract and philosophical ideas more understandable and tangible. Because you and I are not two, I have the religious cause to love you as I love myself; because the sacredness and the profane are not different, we can live sacred life in the mundane world, just as we are taught in the Lord's Commandment.

However, this non-dualistic approach could cause some serious problems in the areas where people claim that they are already enlightened as Buddha, and their lives are sacred because the sacred and the profane are not really different. They could justify their immoral and eccentric behaviors as the legitimate breakaways derived from their enlightenment as found in their religious tradition. In order to fill the gap of it, the teaching of being-not-two presupposes being-not-one, a teaching of non-singularism. Non-singularism or non-monism, as we expect, implies the general view that things and people are distinguished and made differently in the world.

This acknowledgment of diversity needs to be done prior to the recognition of unity in order to avoid some abusive behaviors of a not-being-two doctrine; the problem caused from the not-being-one such as selfishness of an individual and a group of people can be compensated by the not-being-two doctrine. Both complete each other and create the "middle way" between them.

Before losing all the readers of this article, I'd like to move on to the Lord's teachings and reflect on a relevant aspect in the Lord's teachings. Personally, I think great religious and philosophical systems beautifully unravel such apparent contradictions in a dialectic method from which some novel and transcendental enlightenment is created. The Lord states that "(T)hey are not of the world, just as I am not of the world...As you sent Me into the world, I also have sent them into the world" (John 17:16-18). The Lord refers to our ambiguous status as such that we are not from the world but live in the world.

The Lord was simultaneously in the two different states while He was on earth: "It is acknowledged in the church that when the Lord was in the world He was in two states, called the state of exinanition and the state of glorification" (TCR 104). The Lord was called the Son of God when he was in the state of glorification, and the Son of Man in the state of exinanition. Moreover, we are taught that two opposite degrees, discrete (successive) degrees and continuous (simultaneous) degrees exist in us "because a person is a miniature heaven, has also successive things in oneself corresponding to the successive things in the heavens; and in one's natural part especially, as the ultimate, the successive things are in simultaneous order" (Ath 113).

Despite their contradictive appearances, in the Heavenly Doctrines, many contrary implications of such teachings are beautifully resolved and sublimely present enlightening teachings. Another similar teaching is the doctrine of Divine providence about which let me discuss more because it relates to the issue of "the one" and "the many" just as Nagarjuna's "being-not-one" and "being-not-two." The Lord's providence is operated individually and

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collectively. The Lord cares an individual's eternal welfare, and at the same time, He manages the whole universe in order. Miraculously, in His grandiose government of the whole universe, the Lord does not lose one single individual from it.

We read, "reflect within yourself what a universal providence is when the particulars are taken away. Is it anything more than a mere phrase? For that is called universal which is made up of the most particular things taken together, like any general thing that exists from its particulars. So, if the most particular things are taken away what is the universal but like a something empty within, thus like a surface with nothing inside, or an aggregate that includes nothing? If it is claimed that the Divine providence is a universal government, while nothing is governed, but things are merely held in connection..." (DP 201:2).

The Lord's universal providence consists in governing individuals as the specific singulars. If the Lord does not provide or govern each individual, the universal providence becomes a fictitious and insubstantial government. In *Arcana Coelestia*, it is stated that "it is sheer falsity—a figment of the imagination, as it is called—to speak of the Lord's providence as belonging to the universal but not to its specific singulars" (AC 1919:4). At this point, it is noteworthy that the Buddhist doctrine of being-not-two, which negates all distinctions and differences, requires to presuppose non-singularistic or dualistic perspective.

Non-dualism in its necessary relation to non-singularism clearly proves they both require each other to subsist, and confirms the Lord's teaching that Divine providence begins to operate from many distinctive individuals. However, its beginning from singulars does not confine the Lord's providence only to governing individuals; the above quoted passages point out that universal providence consists of individual governing. Thus, the two aspects

and relationship of universal and individual governments in Divine providence is illustrated rather than that there is only one government of particulars/individuals.

We cannot understand how exactly Divine providence keeps equilibrium between governing an individual and ruling the entire universe without losing any single soul. Divine providence encloses "what is eternal and infinite" in its essence; "it holds what is eternal because its view is not limited by any beginning or end, and it holds what is infinite because its view comprehends simultaneously the entire whole within any specific part, and every specific part within the entire whole" (AC 5264:2). The whole concept of providence is beyond our finite human intelligence to comprehend. Perhaps, the Buddhist's practical explanation of the 'middle way' between not-being-two and not-being-one could give us a perspective to understand that they both are required and kept in harmony for full and perfect government in a practical way.

The Lord's governing individually and collectively gives us a great comfort because none of us are forgotten in His care and salvation. It also enlightens that the Lord cannot be partial to a certain individual or a group of people, so called the elect; we cannot implore something selfish, which takes away the neighbor's portion and opportunity, or pray for what is beyond proper order because such requests will make harm to His universal government. Let us be mindful of His universal government while caring about my personal life and benefit.



Worship Services at Olivet New Church - Update

All Worship Services are now open to all with the exception of the following two, which are open to vaccinated individuals only: **May 8th & June 12th** (this is the final service for only the vaccinated).

FROM THE REGIONAL PASTOR for CANADA & THE EVP of GCIC

By Rev. James P. Cooper

THE UNEXPECTED KING

When you read the story of the Lord's life on earth it's interesting to see how hard it was for Him to get his point across, even to His own disciples. The gospels record several instances where He would tell them what was about to happen and Peter would question His decision, or even argue with Him. What we need to remember is that the disciples had grown up thinking that the promised Messiah was going to be a political leader in Israel. The big problem they were dealing with was their oppression under the Romans. They would put together a rebellion and the Romans would respond with *Pax Romanum*, a ferocious over response meant to crush their spirits and put fear in their hearts. This was the situation that dominated their lives, and they were following Jesus at least in part because they believed that He had the power to finally drive the Romans out of Israel – and maybe even Israel the greatest among the nations!



So, when Jesus led them to Jerusalem and asked them to find Him a colt on which to ride into the city – a symbol usually reserved for royalty – it's not surprising that the disciples and the multitudes thought their freedom was at hand. It was, but it was their spiritual freedom, not their political freedom, which was about to be restored.

(John 12:12-15) The next day a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, {13} took branches of palm trees and went out to meet Him, and cried out: "Hosanna! 'Blessed is He who comes in the name of the LORD!' The King of Israel!" {14} Then Jesus, when He had found a young donkey, sat on it; as it is written: {15} "Fear not, daughter of Zion; Behold, your King is coming, Sitting on a donkey's colt."

The disciples and the people were cheering and celebrating the arrival of the "King of Israel." But John, writing much later after seeing what unfolded and being able to reflect on it with some guidance by the Lord, adds this:

{16} His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things were written about Him and *that* they had done these things to Him.

Their first hint that things were not going the way they planned or expected was when Jesus entered Jerusalem he did not go to the palace to confront Herod, but instead went to the Temple where he drove out those who bought and sold and said, "My house is a house of prayer. But you have made it a 'den of thieves'" (Luke 19:46).

Another indication of what the disciples thought was going on happened later that week when they came to arrest Jesus at night in the Garden of Gethsemene. The disciples were armed and ready to fight, still thinking this was a political uprising! (See Luke 22:47-53.) They were astonished when Jesus allowed Himself to be arrested and led away instead of calling down an army of angels to fight on their side. This was not at all what they expected.

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But, as we know, from the luxury of knowing how it all ends and so being able to see and understand the steps leading up to it, that actually it was far better for everyone than what they hoped for. It's sort of like reading the last chapter of a mystery novel first. Then when you go back and read it from the start, all the clues are obvious.

The disciples did not start to understand until He was glorified. They did not understand at all what His kingdom was to be. We, on the other hand, know how it all turns out. We are able to see what the Lord was working towards. We celebrate because we do understand that His kingdom is not of this world. That the Lord conquered Hell. That the Lord established an eternal, spiritual kingdom. And that He did all these things because of His great love for us.



TRAVEL

It's getting easier to travel, and safer for people to meet. It's not perfect yet, but we're moving ahead cautiously. We have a full calendar for the spring, and I'm working on visits for the summer.

All Dawson Creek services at 11:00

April 10 - Palm Sunday, Rt. Rev. Brad Heinrichs

April 24 - Rev. Justin Schorran (Caryndale Assistant - his first trip).

May 8 - Rev. Jim Cooper

May 22 - Rev. Jong-Ui Lee (Toronto Assistant - his first trip).

Calendar for Vancouver

April 24 - We will be meeting at the Roundhouse at 11:00 am. My talk will address the question, "what is the purpose of the church?"

Moonshine Lake Western Canadian Worship & Picnic

June 26 - 11:00 am - Rev. Michael Cowley

DeBolt Church - Memorial Service for Alan Dyck

June 26 - 5:00 pm - Rev. Michael Cowey

We'll talk about the schedule for the future when I'm there in April.

Rev. James P. Cooper
Regional Pastor



Letter to the Editor

Dear Editor,

What has inspired me to write to you today is a request to you, as Editor of the NCC. Would you feel willing to print my appeal to your readers, who may have a copy of the little 5" by 7" blue, booklet entitled, **A LIFE OF JESUS LITTLE KNOWN?**

I seem to recall picking up this booklet at the Carmel Church many years ago, and taking it home and adding it to my Swedenborg Library with the intent of read it 'someday'! Recently, 'someday' finally came and I discovered it to be an absolute GEM of a booklet!

It was written by Rev. William L Worchester, whose possibly large family, according to, Mr. Google, was established in England. The booklet was first published in Boston, Mass, in 1909 and my only copy states, Current printing 1980. The publishers are no longer available. So, I am trying to locate at least two other copies of this pamphlet, as I have a ministerial request for one and a desire to ask Bruce Henderson, the Editor of NCL if he would consider publishing it in NCL for our General Church readers.

I was inspired by how simply and touchingly Rev. Worchester explains **THE IMPORTANT CONNECTION BETWEEN THE OLD TESTAMENT AND THE NEW TESTAMENT**, and how these two books **ARE ALL ABOUT THE LIFE OF JESUS FROM HIS BIRTH UNTIL HIS RESURRECTION.**

Rev. Worchester had a gift of stating the complex simply. And, so he has inspired me to see the Old Testament with new eyes! Like many others, I have often wondered what Jesus's life was like before his ministry began when he was 33? Rev. Worchester's pamphlet tells me the answer is in the Old Testament!



I would be very grateful to learn more about this minister if anyone can enlighten me. When and where was he born, and where and when did he die and indeed, was he connected to this large English Worchester Family mentioned on the internet.

There was a Rev. Thomas Worchester mentioned in large black letters, declaring that he was the first person to be baptized into the New Jerusalem Church in the Massachusetts area, and his connection with a Mr. Powers, a sculptor of note, giving examples of Mr. Power's work. The information on the internet was sketchy and there was nothing specific about Rev. William to give me a feeling for this man's life. Does anyone have a current address or email for a contact who might enlighten me about the author of this booklet and/or where I might be able to find more copies of his booklet?

With sincere thanks,

Paula Niall

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I have just been informed that the
little booklet will be published in the
May issue of New Church Life!

Jacob's Creek Family Retreat July 24 – 27, 2022 "The Ten Commandments"



Dear Friends,

This year's Jacob's Creek Family Retreat will be running from July 24 through 27. If you've joined us in the past, we look forward to seeing you again. If you've never been before, I can promise you a wonderful experience! Every year we have a theme that helps us focus our attention on specific teachings from the Lord's Word and on how we can actively make them a part of our lives. I'm happy to announce our theme for 2022: The Ten Commandments.

Very simply, we are saved by living a life according to the Ten Commandments. Because of this, the Lord has provided, "That there shall be in every religion precepts like those in the Decalogue." (Divine Providence 254). We may not often think of it in this way, but one of the two most important teachings that the New Church is founded on, is the teachings that we are conjoined with the Lord by a life according to the Ten Commandments (the other is that the Lord's Human is Divine). This is represented by John, on the Island of Patmos, seeing the temple of God opened in heaven, and the "ark of His covenant" in it. (Revelation 11:19)

Join us as we take an in depth look at why these simple commandments are so important to our eternal well-being. What does it actually mean to keep these commandments on a natural, spiritual AND celestial level? How do these commandments conjoin us to the Lord? *True Christian Religion* says, "A person who acts deliberately and from conviction against one commandment acts against the rest." Yikes! Is the opposite of this true as well? If we keep one commandment, do we keep them all?

This year's pastoral staff will include the Reverend Jared Buss (Pastor of the Pittsburgh New Church), the Reverend Michael Gladish and myself. Our camp directors are Andrea and Bradley Cranch, and Jamie and Julie Uber. With their help and the help of MANY other dedicated volunteers this promises to be another great year! We urge you to register early so you don't miss out. If you know of friends who would enjoy Jacob's Creek, please invite them. We look forward to welcoming one and all!

Rev. Matthew Genzlinger
Jacob's Creek Family Retreat Pastor



THE TEN COMMANDMENTS

"Such great holiness and power were in that law, because it was the complex of all things of religion....

Therefore the commandments of that law are called the 'Ten Words' (Ex. 34:28). They were so called because 'ten' signifies all, and 'words' signify truths."
(True Christian Religion 286)

"The Ten Commandments of the Decalogue contain all things that belong to love to God, and all things that belong to love toward the neighbor." (True Christian Religion 329)



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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



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Pastor's
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Olivet New Church
Etobicoke, ON



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Editorial Deadline for the SPRING 2022 Issue:

May 15, 2022

We always welcome your comments, letters and articles!

Please send submissions to Sandy Kuhl, Editor NCC
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