



New Church Canadian

A Bi-Monthly Newsletter of General Church in Canada

Issue 221

THE TRIUMPHANT ENTRY INTO JERUSALEM

A Palm Sunday Sermon by Rev. Justin Schorran

***Rejoice exceedingly, O daughter of Zion! Shout, O daughter of Jerusalem!
Behold, thy King comes to thee; He is just and saving,
afflicted and riding on a donkey,
and on a colt, the son of a she-donkey.
(Zechariah 9:9)***

These words, taken from the prophet of Zechariah were fulfilled on the day the Lord rode into Jerusalem. It was a day of celebration and hope. After all these years, the time had finally come for a King to liberate the people of Israel from the tyrannical rule of the Roman Empire. Or so the people thought. The Lord's entry into Jerusalem encompassed so much more than the liberation of earthly tyranny. Each sequence of this story is a picture of what the Lord came to earth to do, to free the world from *spiritual* tyranny. Let's look at this story from the perspective of what the Lord did in the spiritual world to free us from the real tyrants, the hells. And then we will see how this story continues to have meaning for us even today.



Our story begins with the Lord on the Mount of Olives, which was just east of Jerusalem. This Mount holds special significance not only from the various things that took place there, but especially from its meaning in the spiritual sense. The Mount of Olives, spiritually speaking, refers to the Lord's Divine love (*Apocalypse Revealed* 493:3). It was from this love that the Lord came into the world. He knew that the world was in dire need of salvation, and it was from this

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love that He desired to save us. From the vantage point of the Mount of Olives or the Divine love, the Lord now looks out toward Jerusalem, which represents the church; the very thing He came to save!

Next, the Lord commands two of His disciples to fetch a donkey and a colt. He says,

Go ye into the village opposite you, and straightway you shall find a donkey tied, and a colt with her; when you have loosed them, bring them to Me. And if anyone say anything to you, you shall say that the Lord has need of them; and straightway he will send them. (Matthew 21:2-3)



The donkey and the colt represent our natural and rational mind (*Arcana Coelestia* 2781). Notice how the Lord says the donkey and the colt are “tied,” but He still has need of them. He needs them to be “loosened.” The Writings for the New Church do not appear to comment on the meaning of “tied” and “loosened” here, so we can only infer or humbly guess what it might mean. If we consider the whole meaning of the Easter story and the reasons the Lord came to earth, the detail of the donkey and the colt “tied” seems to be a reference to the state of the spiritual world at the time of the Lord’s coming. Just as the nation of Israel was “tied” or “bound” by the rule of the Roman Empire, so too was the spiritual world “tied

down” by the hells. In order to understand this, we need to know what was happening in the spiritual world at the time the Lord came to earth.

The Lord came to earth at a time when the spiritual world was in a state of great disorder. The Heavenly Doctrine tells us that the power of hell increased and prevailed over the power of heaven even to the point where certain regions of heaven were occupied by the hells (cf. *Last Judgment* 34; *AC* 6858). And as long as the hells occupied those regions of heaven, the faithful or spiritual could not dwell there, because goodness and evil cannot exist together (*AC* 8054). But the good people who had died during this time had to go somewhere in the meantime, so where did they go? When those who were good and spiritual had died, they were detained or bound in a region of the spiritual world called the “lower earth.” There they were protected by the Lord, but nevertheless, they were still infested or harassed by evil spirits (*AC* 7090).

In general terms, this describes the state of the spiritual world when the Lord was born on earth. Evil was increasing, and the good were “bound” in the lower earth. The spiritual world was essentially clogged and the light from heaven could not flow freely to earth without being intercepted and perverted by the prevailing evil spirits who stood in the way. All of this began to have a negative effect on the spiritual freedom of the human race! Our natural and rational minds, represented by the donkey and the colt were not free. To the extent that hell prevailed over heaven, to the same extent our spiritual freedom was in jeopardy. And if our freedom is in jeopardy, so is our ability to be reformed. If we can’t be reformed, we can’t be saved (*LJ* 33, 34). As *True Christian Religion* 3 says, “total damnation stood threatening at the door.” It is for these reasons that the Lord came to earth. He came to “loosen” or free those good spirits who were “bound” in the lower earth, and in doing so, He “loosened” the human race from spiritual captivity and restored our freedom.

After the donkey and the colt were loosened, they’re taken up to the Lord. There the disciples lay garments on the donkey and then set the Lord Himself onto it. At this point, the Lord makes His entry into the city. He knew what was going to happen to Him, He knew there was no going back. In the previous chapter He says,

Behold, we go up to Jerusalem; and the Son of Man shall be delivered up to the chief priests and scribes, and they shall condemn Him to death, and shall deliver Him up to the nations to mock, and to scourge, and to crucify; and the third day He shall rise again. (Matthew 20:18)

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Despite the fact that the Lord knows His entry into Jerusalem essentially marks the end of His life on earth, He knows it isn't really the end, but the beginning of something new and far better. From His Divine love, He sees that every step He takes He comes closer to achieving His goal of salvation. With this on His mind, He is not afraid to make a striking statement. His grand entrance on a donkey garners the attention of a huge multitude.

Now, we might think that an animal such as a horse would be a more elegant and regal animal to ride on, but it was important that He rode on a donkey. In doing so, the Lord made a powerful declaration that He was indeed the King. It was a customary rite from ancient times for kings to ride on donkeys (see for example *1 Kings* 1:33, 38, 44-45; *AC* 2781:6, 7). So when the crowd saw this, they knew what the Lord was doing; they knew He was proclaiming Himself as the King. They of course believed He was coming to make worldly changes. But the real change took place in a way that they wouldn't see or even understand.

The change that took place was spiritual and it's represented by the simple act of the Lord riding on the donkey and the colt. This spiritually represents the subordination of the natural and rational mind (*AC* 2781), and on a larger scale represents His work in the spiritual world of reordering the heavens and restoring proper order once again (cf. *TCR* 2). This was effected by the Lord as King, which is a reference to the Divine truth that comes from His love.

If we think about it, it is the Lord as King, His truth from love that gives order and structure to our life and our mind. If we're willing, this truth can change our lives. In terms of the Lord's work, it was His Divine truth from His love that brought about a great change and reordering of the spiritual world. It brought order out of the chaos that had been there for so long. This is something that was happening in the spiritual world, but it could only be accomplished by His coming to earth, becoming King and revealing new truth to those who were willing to listen. In doing this He provided the means whereby everyone can be saved. We see this in the next part of the story.

As the Lord enters Jerusalem, the crowd gathers around Him, looking to Him with joy and gladness, — hope!

“Hosanna to the Son of David!” they cried,
*“blessed is He who comes in the name of the Lord;
hosanna in the highest!”*
(*Matthew* 21:9).

“Hosanna” means “save us now!” a word that expresses intense emotion and desire. It's a desperate plea for help! And spiritually speaking, help is what they received; it's what the whole human race received! Previously the light from heaven was blocked by evil spirits and could no longer reach human minds in the world.

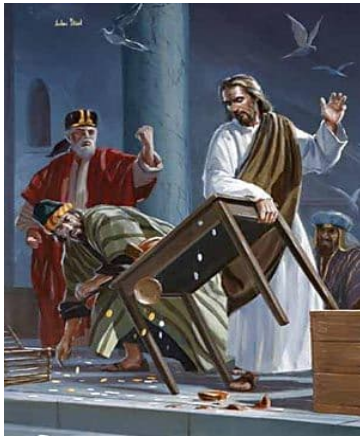


But this was no longer the case when the Lord came to earth. The people lay their garments and palm branches onto the ground to make a pathway for the Lord. The garments and branches represent the truths the Lord gave to them, and the pathway the people made represents the way that the truth can lead us to the Lord. This pathway, spiritually speaking, was created when the Lord reordered the heavens. No longer was there the hindrance of the hells, blocking the light of heaven. Once again, the light could flow down into human minds and restore the potential for salvation.

But the Lord's work in the spiritual world wasn't just a reordering of the heavens. It was also a subjugation of the hells. This can be seen from what happens next in the story, by the casting out of the money changers in the temple. Earlier, we spoke of the influence of the hells reaching even into regions of heaven, much like the people who sold and bought in the temple. The temple was a place dedicated to the worship of the Lord, and they made it an ordinary and mundane market place. The house of prayer that was heaven and the church, was a cave of robbers. The Lord's casting out of those thieves, was much like His subjugation of the hells.

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They were cast out of heaven, and once they were, those who were good and faithful could finally take residence in their rightful home. Even in the literal sense we see immediate benefits to what the Lord did. The blind and the lame come to Him and He heals them. This again, was another result of the Lord's work. The people who walked in darkness, could finally see the light and learn who the Lord is. They could be brought out of ignorance and into light by the truths of His Word, something that wasn't really possible before.

The Lord came into the world to restore the possibility of our salvation, and the story of the Lord's triumphant entry shows us how this is possible. We've been focusing on the large scale implications of the Lord's work when He came to earth, and we can recognize that this work has lasting implications for us even today.

It all starts by submitting ourselves, our own lives, to what the Lord says in His Word. This is symbolized by the Lord's riding on the donkey. It represents the subordination of our natural and rational mind to the Lord. It's about making a life according to the Lord's Word our priority. Not our will, but His. Doing so creates a pathway, like the garments and branches, for the Lord to enter into our lives and lead us to heaven. Submitting ourselves to the Lord's Word will also help us to see the work that we need to do in our life as well. With the Lord's Word as our teacher of what is good and evil, we will be able to see more clearly what part of our lives are like those who bought and sold in the temple. Then we can find healing and new life, just as the Lord healed the blind and the lame in the temple.

The Lord entered boldly into Jerusalem as King, He can do the same for us today. When we submit ourselves to Him as King, He can show us the way to heavenly life both now and forever more.

*Rejoice exceedingly, O daughter of Zion! Shout, O daughter of Jerusalem!
Behold, thy King comes to thee; He is just and saving,
afflicted and riding on a donkey, and on a colt, the son of a she-donkey.
(Zechariah 9:9)*

Lessons: *Matthew 21:1-14; True Christian Religion 3.*

Easter in Our Hearts

From newchurchvinyard.org

On the first Easter morning Jesus met Mary Magdalene and the other Mary, who had been to the sepulcher and seen a vision of angels. He hailed them, saying, "**Be not afraid!**"

The first words that the Lord spoke after He had risen from the dead are like a mighty song that has echoed down the ages, giving people of all times joy and happiness and peace eternal. For when the women went to anoint their Lord and Master, who had been buried two days before, they found no one in the sepulcher. Then the Lord Himself met them and said, "**All hail: be not afraid!**"

Love and mercy and true religion cast out fear of every description from our hearts. The religion that worships the One True God knows no fear, for perfect love casts out fear. And so the Lord, when He looked upon these faithful women who loved Him so tenderly, gave them the glad assurance, "**All hail! Be not afraid!**"

These women had been filled with fear. The One whom they loved above all had been torn from them. They feared that they would never again know the bliss of hearing their Savior's voice.

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They feared that the cruel power of Rome and the malignant hatred of the ruling Jews had put an end to their hopes for a kingdom of heaven upon earth. For people only fear when they have lost hope. When courage and faith have departed from us, then we feel deserted.

Fear is a terrible thing. It makes us very unhappy. It robs us of our peace of mind. It takes all the joy out of life. It is one of the real enemies of true happiness. The Lord knew how fear hurts men better than anyone else. And so, to give assurance and comfort to the women, the first thing He said after He rose was: **“All hail! Be not afraid!”**

These women had followed the Lord all through His earthly work. As the Word tells us, they had gone from place to place after Him, ministering unto Him, that is, doing things to make Him happy and comfortable. They had seen Him do wonderful miracles. But then they had seen Him betrayed and beaten and cruelly killed.

The Marys stood and watched all this from far off. All day Saturday they were heartbroken. The only thing they could think to do was to prepare some sweet spices with which to anoint their Lord's dead body. They must have been afraid for their own lives, afraid of the soldiers and the dark early morning. But still they hastened to the tomb. There, at first, a new fear filled their hearts, for His body was gone. They feared that someone had come and stolen it. Then an angel appeared and told them not to be afraid; that the Lord had risen, as He had said that He would. And, while they were still wondering, the Lord Himself met them and said, **“All hail! Be not afraid!”** And they fell down and worshiped Him.

Can you imagine how happy these women were when they saw the living Lord, whom they had feared dead? Can you imagine what joy filled their breasts when they saw His dear face and heard His voice? Have you ever lost something that you loved, and thought that you would never see again, and then suddenly found it? That was the kind of new joy that these women felt. If any of you have lost a sibling or parent or dear friend, imagine the joy you will feel in the other world when you meet them, still alive, in heaven.

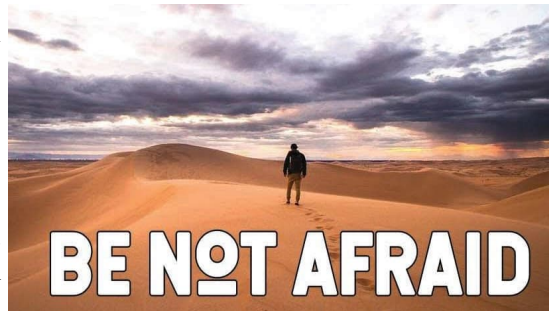
But Easter also has another meaning for people who have read the Heavenly Doctrine for the New Church. We know that the stories in the Word are not dead things that happened hundreds of years ago, but living things that may happen in us, if we will let them. In each of our minds there is a tomb where the Lord is laid, and that sepulcher is our memory. Into that memory, teachers and parents and ministers have helped to put knowledges from the Lord. Those knowledges are Divine truths from the Lord's Word, and they are buried in our memories, just as the Lord's body was buried in the tomb. And the great stone is rolled over them by all the selfish things that we love to do. For everything selfish in each of us tries to keep the Lord from rising. But we must never forget that the angels are always present with us. The women did not know who would roll the stone away from the Lord's sepulcher. But the angels did it for them. So it will be with us. The angels will always roll away the stone that keeps the Lord from rising in our hearts, if we will let them.

What is Easter in your lives? There is an Easter morning every time you let one of the truths you have

learned rise into use. Every time one of the truths buried in your memory rises into your life, and you make use of it, that, for you, is an Easter morning. Every time you want to steal and don't do it, because the Lord's Word says it is wrong, then the Lord is risen in your heart. Every time you are

tempted to lie, and you refuse to do it because the Lord said it is wrong, then, for you, there is an Easter morning. Every time you are tempted to swear or say things you should not say, and you refuse to do it because the Lord said it is wrong, then the Lord rises in your heart. And, when you keep the Lord's Commandments, He is really with you and His love casts out all fear. He meets you in the way and says, **“All hail! Be not afraid!”**

If you have a clear conscience, you will feel the angels with you, protecting and guarding you, and you will not be afraid. You will not be afraid of being punished, for you will know that you have done no wrong. You will not be afraid of dying, for you will know that heaven awaits you. You will not be afraid of anything, for you will know that the Lord is with you, your Father in heaven. And whenever you shun any evil and a new good arises in your heart, He will say to you: **“All hail! Be not afraid!”**



NOTES FROM THE REGIONAL PASTOR / GCIC EVP

by Rev. James Cooper

There have been several changes in pastoral assignments that affect operations in Canada. The important thing to note as you read the following is that we are short-staffed throughout the International Church. There are congregations without a resident pastor, and other congregations are dealing with reduced staff.

At Olivet Church in Toronto, Pastor Jong-Ui Lee has been called to be the pastor of the Morningstar Chapel in Atlanta, Georgia, effective July 1. Pastor Todd Beiswenger, currently serving in Sydney, Australia, has accepted a call to become the next pastor at Olivet. Due to the difference in school calendars in the Southern hemisphere, his arrival will be delayed until January 1, 2025. James Cooper will serve as Acting Pastor of Olivet, with assistance from other retired ministers who are willing to travel, until Todd Beiswenger arrives.

At Carmel Church in Kitchener, Assistant to the Pastor Justin Schorran has accepted a call to be the next pastor of the Boynton Beach Society in Florida. Mark Allais will continue as Pastor of Carmel Church, but without the assistance of a resident Assistant Pastor. He will be assisted by travelling ministers.

The Rev. Michael Cowley has volunteered to significantly increase his travelling assignments to help in both Canada and perhaps other countries. James Cooper will not be available to travel during the second half of 2024 because of his duties at Olivet.

We are doing the best we can under very difficult circumstances, and it grieves us to have to reduce services anywhere. But, in order to make all of this work, there will need to be adjustments to both the frequency and timing of visiting ministers in Canada during the second half of 2024. The needs are varied and complex and we are working on how to balance the various needs and fit them into a travel schedule that is humanly possible. We will keep you advised.

CALENDAR

March 10 Dawson Creek/Grande Prairie – JPC
29 7:00 pm Dawson Creek **Good Friday**
service with **Holy Supper** – MKC
31 Dawson Creek/Grande Prairie **Easter**
Sunday Service - MKC

April 7 Dawson Creek/Grande Prairie – MKC
21 Dawson Creek/Grande Prairie – MKC

May 5 Dawson Creek/Grande Prairie – MKC
12 Vancouver/Cascadia – JPC
19 Dawson Creek/Grande Prairie – MKC

June 2 Dawson Creek/Grande Prairie – MKC
16 Moonshine Lake – MKC
27-30 General Church Assembly in
Bryn Athyn, PA

GC ASSEMBLY IN BRYN ATHYN IN JUNE

As mentioned in the calendar above, there will be a General Assembly for the International New Church in Bryn Athyn, Pa June 27 – 30, 2024. For further information about the programs and other details, please see the website at <https://gcassembly2024.org/>

Related to the Assembly, please see the information below about the first full session.

What does having a relationship with the Lord mean to you?

In the 1st plenary at the General Church Assembly in June we will hear from people around the New Church talking about what having a relationship with the Lord means to them. In order to do that, the minister facilitating the plenary (Malcolm Smith) has put together a survey to collect people's input. The survey includes questions like "What daily, weekly, or yearly practices do you do to connect with the Lord?" "How has your relationship with the Lord changed and evolved over the course of your life so far?" "How have other people played a role in your evolving relationship with the Lord? What have people done that has felt useful or not useful?"

Find the survey at <https://gcassembly2024.org/survey>. Read through the survey and pick one or two questions to respond to. It will be a great help. Thanks!

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History Corner *From the Editor*



THE NEW CHURCH IN CANADA
(THE GENERAL CHURCH OF THE NEW JERUSALEM IN CANADA)

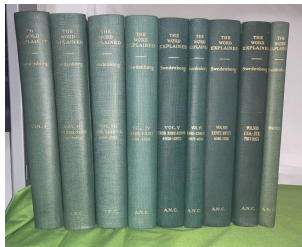
I found these articles in an old copy of the NCC while going through papers, getting organized for my upcoming move. It seems that everything old is new again!

CANADIAN SECONDARY SCHOOL *Rt. Rev. Louis B. King*

*From the NEW CHURCH CANADIAN
No. 6 — May, 1977*

Without a church specific the Writings indicate that the human race would not, indeed, could not exist. Somewhere on earth there must be an organized church, no matter how small, comprised of those who receive the Word in their understanding and see therein the Lord in His Divine Human as the one and only visible God. What has this to do with the New Church and, specifically, with the General Church of the New Jerusalem?

It is my conviction that among the various organizations of the New Church, the General Church, by its official acceptance of the Theological Writings of Emanuel Swedenborg as a Divine revelation, yea, the second advent of the Lord as "the Spirit of Truth", is a very essential part of the church specific. In saying this there is no intent to be exclusive or to depreciate the New Churchmanship of members in other bodies. But if the General Church is faithful to its conviction, that the Writings are the Word of God, then, if they become the sole authority and standard of faith and life in that church, the General Church will constitute an important part of the Lord's specific and true church on earth.



The General Church has grown at a steady incremental rate, slowly but surely, because of its recognition of New Church education and, more specifically, because of the implementation of these principles in formal New Church education. From the earliest days of the Academy Movement, which gave rise to the organization known as the General Church of the New Jerusalem, the children of New Church parents have been regarded as the most fruitful field of evangelization.

Without a church specific the Writings indicate that the human race would not, indeed, could not exist. Somewhere on earth there must be an organized church, no matter how small, comprised of those who receive the Word in their understanding and see therein the Lord in His Divine Human as the one and only visible God. What has this to do with the New Church and, specifically, with the General Church of the New Jerusalem?

Out of all the church organizations that have espoused the faith of the New Church and taken the name, New Jerusalem, the General Church has been growing and developing numerically. Surely, the concept and development of New Church education has been responsible for this.

This opening of the mind to acknowledge and love the Lord in every stage of development establishes the church first in the understandings of our young and then first in their hearts. Regeneration certainly can take place without New Church education, but when we examine what the Writings teach concerning this process which the Lord alone accomplishes in the individual, we see that it is an orderly opening of the degrees of the mind to a cumulative vision of the Lord as a visible God, a Divine Man. Such a vision enables the vessel of humanity, which is the human mind, to be prepared in the best and fullest possible way for that use which can and should be performed in heaven to eternity.

If we espouse this principle and practice of New Church education, would not the ideal thing be for us to extend it so that the whole process is consistent and consecutive?

In the past it has been most difficult to achieve consecutive New Church education. Surely there must be those who, in Providence, are led away from societies and thus whose New Church education is interrupted. If this is considered as a challenge to strengthen the church in the home it can actually be a benefit to the individual. The laws of Providence are also the laws of permission. The Lord's love and mercy are present in every instance looking to the opening of each human mind to an acknowledgement of His Divine Humanity and thereby a preparation for eternal use in heaven.

It is conceivable that there are those who benefit more from a state of isolation, because of the individual responsibility for the life of the church which such a state stimulates, than to be in the center of the briar patch. But if we are looking to the Writings for that which is ideal, how can we acknowledge any other process than one which offers consistent and continuous New Church education? Certainly we would not want to be so inconsistent as to claim that the

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truths of the Word with regard to the opening of the mind apply for a certain number of years but not for others.

If we see a principle from the Writings - if it is a useful principle involving what we believe the Lord wills - then it is something we must strive for and, according to available means - according to the acceptance of the principles on the part of those who can make it possible, we must set our hand and heart to the implementation of that aspect of it.

The General Church in Canada is specifically incorporated for the spread of the Heavenly Doctrines, the establishment of the New Church, and the promotion of New Church education. So it seems to me that it is a matter of timing, a matter of judgement as to how soon the use will be established.



Building upon the already excellent schools established in Olivet Church and Carmel Church, the

next step would seem to be a secondary school in Canada. It is an ideal for which we should begin working whether its actual beginning is sooner or later, whether its beginning shall be gradual or sudden.



I welcome the opportunity to speak for and in behalf of this use, hoping that it will become one of the central uses of the General Church in Canada. It is a use which extends beyond the responsibility of any single society. It is a use behind which the whole church must stand as and when it is developed according to the needs as seen and responded to by the priesthood and laity in Canada.

...further from the same issue of NCC...

A NEW CHURCH HIGH SCHOOL IN CANADA

By Erwin D. Brueckman,
Vice-President, Chalon Estates, Inc.

Perhaps the day is getting closer when a New Church high school in Canada will open its doors to receive students from across the nation. On April 22 and 23 three members of the General Church Finance Committee met, first with the Carmel Church Society Committee, second, with Chalon Estates Board members, and third, with the Board of the General Church in Canada, to explain to each a plan to set aside a large block of land which the General Church in Canada could use to establish a New Church high school.

The land is adjacent to the existing community of Caryndale. It is beautiful rolling farmland containing a number of picturesque wood lots. It was originally purchased by the Glencairn Foundation. Chalon Estates has been managing and holding the land until the time when it would be needed for the growth of the community of Caryndale or the development of a New Church high school.

Bishop King feels that the need for a New Church high school in Canada is growing. Perhaps, someday, Bryn Athyn will be mainly the centre for the College and Theological School and there will be high schools in other centres such as the Midwestern Academy in Glenview and, perhaps a Canadian Academy in Caryndale. It is time to plan how to make the dream of such a high school a reality. This will be the job of the General Church in Canada and so it is planned to give the land for this use. It is exciting to see this first step being taken in making a dream come true.

Children's Prayers for Easter

Lord, be with us as we celebrate the joy of Your rising on this Easter day. Amen.



Lord, our Heavenly Father, Your children come in the early morning of this new day, seeking You, with love and faith in Your Holy Word. Let the stone be rolled away, and let us hear the glad message of Your resurrection. Help us to know that You are near, so that we may abide under the shadow of Your wings. Amen.



A New Church Camp for Teens
Held at the Ecology Retreat Centre in Mono, Ontario

Save the Date for Maple!

*We look forward to welcoming campers
Friday, July 5 – Thursday, July 11, 2024.*

This will be a week of friendship building, laughter, restorative relaxation, and spiritual growth for teens who will have just completed any year of high school.

Our theme this year is HOPE.

"You are my hiding place and my shield; I hope in Your Word."

Psalm 119:114



Want to register or get more information? Please visit the updated maplecamp.com or contact:

Stephanie Kuhl, Camp Director, regarding any questions at gcic.mapleleafcamp@gmail.com.

Maple has been serving New Church youth since 1969; it is sponsored by the General Church in Canada and staffed by experienced volunteers.

After GCIC contributions, regular camper fee is **\$300**, with discounts for early bird registration (before May 1) or for "junior staff" (returning campers finishing high school). A deposit of at least **\$50** (\$5 non-refundable) is required with registration and full payment is due **June 16**.





10th Annual Living Waters Family Camp Thursday, July 11 - Sunday, July 14, 2024

This Year's Theme

"Charity"

Now is a great time to start a family tradition where Grandparents, Parents, and Children can all go to a summer camp and worship, learn, pray, and play together. These family camps provide a fantastic opportunity for the Lord to store up some cross-generational New Church "remains." Every good church camp has the Lord at the center of it, and the opportunity to learn about Him from His Word and to worship Him with thankful praise!

The theme for our camp this summer is **"Charity."** The Doctrine of Charity was something precious to the people who lived in ancient times. It taught them who the neighbour is and how the neighbour ought to be loved. Throughout the ages this doctrine was forgotten, but the Lord in His Second Coming has restored these teachings for the sake of the New Church. What can we learn about charity from what the Lord has revealed?



The camp is located near Paisley, Ontario on the Saugeen River and is called Hidden Valley Christian Camp, you can explore it on the web at hvccamp.ca. It is only 194 kilometers from the Olivet New Church and just 154 kilometers from the Carmel New Church. It is also only 189 miles from Oak Arbor, Michigan so we are warmly welcoming any of our southern neighbors from the United States to attend as well! Canoeing and fishing are available and the camp is just 20 kilometers from the beach on Lake Huron.

The General Church in Canada has been very supportive of this venture and, there are scholarships available to ensure that the camp is affordable enough for most everyone to attend! For more information about **Living Waters Family Camp**, or if you would like to attend, please visit the website to register @ Living Waters Family Camp

Rev. Justin Schorran – Assistant to the Pastor at Carmel New Church
livingwatersfamilycamp@gmail.com

"Living waters" are often mentioned in the Word, and by them are meant truths that come from the Lord and are received. These are living, because the Lord is Life itself, as He Himself teaches, and that which comes from Life itself is living."

(Apocalypse Explained 483:1)





General Church in Canada



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General Church in Canada Worship Services

Carmel New Church
Kitchener, ON



**In Person
and
Online
11.00am**

Dawson Creek New Church
Dawson Creek, BC



Olivet New Church
Etobicoke, ON

**10:30am
In Person and Online**



Editorial Deadline for the MARCH — APRIL ISSUE
MARCH 7, 2024

We always welcome your comments, letters and articles!

Please send submissions to Sandy Kuhl, Editor NCC
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