

SOUL FOOD
March/April 2021



"My peace I give to you"
(Jn. 14:27).

THE PEACE OF EASTER Excerpt from the Sermon by Rev. Patrick A. Rose

"Now as they said these things, Jesus Himself stood in the midst of them, and said to them, "Peace to you." (Luke 24:36)

He came down to this world to redeem -- to rescue -- the human race.

He came to save us from evil, and to lead us to Himself in heaven.

This was the whole point of His coming, the whole purpose of His ministry.

.....after His final strife was over,

He rose from the sepulchre and showed Himself to His disciples.

*He had **conquered evil, conquered death,***

*and that He was now the **eternal Savior of the human race.***

But it all happened so long ago that it can be difficult to see what this has to do with us. What real connection is there between those historical events of so long ago, and our lives today in the beginning years of the third millennium?

*But there is a connection, a very real, and indeed a vital connection. And one way of seeing this connection is to realize that **by means of His ministry here on earth the Lord made it possible for people to receive something that everybody needs.** Those people that lived two thousands years ago, those people that lived a thousand years ago, and those people who are alive today -- **all of us have a need for peace.***

Peace, and by this we mean spiritual peace, is one of the deepest and most constant needs of the human spirit.

*We need peace. And this is why the Lord came down to earth. He came to redeem or rescue people from evil, He came to save them from their spiritual enemies, **so that He might bring them peace.***

*Long before the Lord had ever been born upon this earth, **it had been prophesied that one day He would come to bring peace.***

In Isaiah He is even called **the Prince of Peace** (Isa. 9:6).

*And when He was born, the angels spoke of peace: **"Glory to God in the highest, And on earth peace, goodwill toward men!"** (Lk. 2:14)*

*Later, during His ministry, the Lord would speak about this peace to His disciples. **"Peace I leave with you,"** He said. **"My peace I give to you"** (Jn. 14:27).*

*He told them, **"these things I have spoken to you, that in Me you may have peace"** (Jn. 16:33).*

*As the Lord rode into Jerusalem on Palm Sunday, the cry of the multitudes was about peace: **"Blessed is the King who comes in the name of the LORD!"** they cried out. **"Peace in heaven and glory in the highest!"** (Lk. 19:38).*

*And on the first Easter day, when the Lord suddenly appeared in the midst of His disciples, His first words to them were about peace. **"Peace to you"** (Lk. 24:36, Jn. 20:19).*

And, after He had showed them His hands and His side, He then said to them again,

"Peace to you" (Jn. 20:21).

Now, from very ancient times, these words, "Peace to you," or, "Peace be with you," had been used as a greeting, a salutation (AC 3780, 5662, HH 287:2). But the Lord, on that first Easter, was not simply greeting His disciples. He spoke to them of peace because of what He had now accomplished. **He had made it possible for mankind to receive peace.**

When the Lord speaks of peace, He does not mean peace in the ordinary sense of the word. He is talking about something much deeper. Indeed, that **peace which comes from the Lord is one of the deepest blessings we will ever receive.**

It is something which flows into a person's very soul, something which **affects him so profoundly, so deeply,** that it cannot really be described in worldly language.

It transcends anything we might experience in the world around us.

Indeed, this peace, of which the Lord speaks, is, in a way, even deeper than heaven itself, because heaven, and the happiness of heaven, come from peace.

We read that **"peace, viewed in itself is not heaven and heavenly joy, but these are in peace and from peace"** (AE 365:14).

... that peace the Lord is speaking about is **the very essence, the very origin, of heavenly happiness.**

It is the very thing which **makes heaven to be such a happy place.**

It is something which **flows into the very souls of the angels,** and causes them to experience happiness in what is good.

"Peace," we are told, **"is what inmosty affects all good with blessedness"** (AR 306e).

The Lord had come to save people. He had come to lead them to Himself in heaven. **And why does the Lord want people to go to heaven? It is so that He can make them happy.**

Once people enter heaven, and become angels, the Lord can bless them with happiness, a happiness they experience in the doing of what is good.

This happiness is **deeper than we could ever imagine. It flows down from their souls, filling their whole minds, every feeling, every thought, with inexpressible joy and delight.** And this happiness, the happiness of heaven, is first received from the Lord in the souls of the angels as peace.

It is a state **so full of delight that it far surpasses any sense of delight we might experience here on earth** (AC 92).

But it is hardly ever possible to experience such happiness while we live in this world. Even though a regenerate man receives the peace of heaven within his soul, he cannot, while he remains on earth, consciously experience the happiness of heaven.

He can experience what is called the "tranquility of peace"(AC 2183:3),

"a certain quiet and peace of mind" (DP 41), but not, usually, the peace of heaven itself. This is something which awaits him only upon his departure from the world.

This is why, if a person is ever to find happiness, ever to find rest for his soul, he must look beyond the things of this world alone. He must look beyond himself, beyond selfish pleasures.

He must live the life of religion, a life which rejects what is evil and selfish, a life which reaches out to others and upwards towards God. This is the only path to happiness.

And yet even this path, the path of religion, is often beset by sadness. It does not bring instant happiness.

Why should a good person experience unhappiness? Why should he experience misfortune and misery?

The life of religion is a process by which we are gradually led to turn away from ourselves, and to the Lord.

The whole structure, the whole direction, of our minds must be changed.

*....we must come to **look outwards towards others, and upwards towards the Lord.** And this takes time. **It can take a lifetime.** But it is only in this way that we can receive the peace of heaven.*

Peace might be defined quite simply as the Lord making people happy (cf. AC 3780).

... the happiness of heaven is so profound, it enters the soul, and fills the whole mind, for it comes from the Lord Himself.

Now what was it that the Lord had accomplished on the first Easter morning?

Why was it that He then spoke of peace?

*When He arose from the sepulcher **He did so in His glorified Human.***

To begin with He had taken on a body of flesh and bones, a body that had imperfections, a body that was not, to begin with, completely Divine.

*During His life in the world, we are told, **He united this body with the Divine good that was within His soul.***

He glorified His body, and by this is meant that He made it Divine.

*This is why He rose from the sepulcher **with His whole body.***

His body was Divine. It was the form of Divine love itself.

*It is very clear that when the Lord rose from the sepulcher, **He was closer to people than He had ever been before.***

What did the disciples learn that first Easter day?

*They learned that though the Lord had been crucified, **He was still alive. and He was with them.....** forevermore.*

He is with us today, just as much as He was with them

He asks us to reach above the things of this world.

He asks us to believe in the truth, to live a life of good, and to turn to Him, to trust Him.

He will give us peace. He is Peace itself.

Based on the Holy Bible, **The New Church** gains further inspiration and understanding through the Heavenly Doctrines revealed by the Lord and published by 18th century scientist and theologian **Emanuel Swedenborg**. In the 35 volumes of this new Revelation, we see the Lord's plan for a rebirth of Christianity, a clear vision of God in His own Word, and what that means in our lives.

Worship: 11am Second and Fourth Sundays, Godly Play for children.

Venue: Aubin Grove: phone 0407448405

On Line Sunday worships

Live (7am WA time) Hurstville

<https://www.youtube.com/channel/UCAGnuXghYSi5/LGHmZETbFw>

Live (3pm WA) Westville South Africa: see Westville New Church Face Book, or can be viewed later.

<https://www.facebook.com/newchurchwestville/>

Live Ivyland USA (see Face Book)

Bryn Athyn: <https://newchurchaudio.org/>

David Millar: for meditations. <http://logopraxis.online/guided-meditations/psalm-46-guided-meditation/5947/>

Logo Praxis is available online using Zoom at many times. Our Perth participants meet at 8.30am see calendar. This is a spiritual practice which leads to closer connection to the Lord.

<http://logopraxis.online/sermons/leave-your-gift-at-the-altar-part-i/>

whatsapp group: Swedenborg connection

ONLINE donations

The General Church in Perth

Westpac BSB 036-302: ACC 189720

March	2021	venue
<i>SUN 7</i>	<i>8:30am LOGO PRAXIS ZOOM</i> <i>10:30am Workshop</i>	<i>Walkers</i>
<i>SUN 14</i>	<i>11am Worship and Godly Play</i> <i>4pm Observing spirit</i>	<i>Aubin Grove</i>
<i>SUN 21</i>	<i>8:30am LOGO PRAXIS ZOOM</i> <i>10:30am Worship</i>	<i>Groat St</i>
<i>SUN 28</i>	<i>10:30am Worship and Godly Play</i> <i>4pm Observing spirit</i>	<i>Aubin Grove</i>
April		
<i>SUN 4</i> <i>EASTER</i> <i>SUNDAY</i>	<i>8:30am LOGO PRAXIS ZOOM</i> <i>11am Worship Godly Play</i>	<i>Aubin Grove</i>
<i>SUN 11</i>	<i>11am Worship and Godly Play</i> <i>4pm Observing spirit</i>	<i>Aubin Grove</i>
<i>SUN 18</i>	<i>8:30am LOGO PRAXIS ZOOM</i> <i>10:30am Worship</i>	<i>Groat St TBC</i>
<i>SUN 25</i>	<i>11am Worship and Godly Play</i> <i>4pm Observing spirit</i>	<i>Aubin Grove</i>