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Questions, concerns, declarations and pontifications expressed to Gregory Karl Davis, adjoined to the Office of Prophet, through the Office of Priest, held by Patrick Rose, on behalf of the Office of Bishop, held by Thomas L. Kline: President of the Corporation. Those expressions are recalled, elaborated and documented thereby and answered herein.

On this past Sunday March 12, 2006 after the service at Morning Star Chapel in Alpharetta, Georgia the greetings of the pastor were expressed by the statement, "What is this about your sending a bill for your Cadillac to the Bishop? You have all of Bryn Athyns in a tizzy." I explained that, "By agreeing to face my hells this revelation was given to me. The arrest occurred June 19th," reminding this Swedenborgian cleric of the spiritual realities involved and the corresponding anniversary date of the Last Judgment.

The sermon that day was odd. It was a comparison of the state of the slave to the Hebrew in Exodus 21:1-6 and the rich man in Luke 16:19-31. It seemed as though a mystery was being revealed on how the virtual priests of the General Church of the New Jerusalem consider their state. Bill Burke expressed a resounding, "amen" to the comparison of their state to this slave of the Hebrews who had no affection for truth but was merely servile to truth. The condemned rich man had the Word and served truth as well, but this comparison was left unsaid. The only reference given concerning the rich man was the gulf that separated him in hell from heaven. Another odd statement by the pastor in fellowship after this sermon was, "They are wondering if they should take you seriously. They don't know you like I do and realize that you are just being an ass. You have

too much time on your hands. You should find some other means of expressing yourself. You need to have a website.” The thought comes to mind as this pontification is pondered of the day at Saint Gabriel Ethiopian Orthodox Church in Decatur, Georgia that priest Belete danced while playing the drum. As the priest swayed and the dancers followed in a counter clockwise circle in worship of the Lord, the concept of the Doctrine of Genuine Truth combating Doctrine of Spurious Falsity with the accompanying invoice and its reaction was firmly inspired by the Divine. The Spirit had filled me with joy as I slapped that beat out upon the back of the pew. I could see your ‘tizzy’ then.

Patrick Rose expressed an invitation as I sat on the bench outside Morning Star Chapel in Alpharetta, Georgia waiting in anticipation for the next adventure. We lunched together and were joined by the brother of William W. Buick the Treasurer for the General Church of the New Jerusalem. Patrick stated that a copy of my invoice to the General Church of the New Jerusalem should have been mailed to the Treasurer and Secretary if it is legitimate. I confirmed that the services performed through the Office of Prophet were legitimate and copies had been sent with cover letter documenting and explaining the Ultimate Truth revealed to those offices.

The service rendered to the General Church of the New Jerusalem and the doctrine of genuine truth was explained in these terms. In the Writings of Emanuel Swedenborg the mystery of the revealing of Joseph to his brothers cannot be understood, unless the literal Word is accepted as truth of doctrine. Before embarking on my study of the Arcana Coelestia, I had gathered these literal truths. My study in the Writings has taken on a depth that those who do not know or accept the literal Word can possibly comprehend. Patrick Rose rejected this observation by pontificating, “That is just your own explanation. That is how heresy comes about. When one takes an idea and uses it define their own observations that agree with the selves, they become heretic. You are a heretic.” The obvious problem with that I pointed out by telling him, “That is the same observation that Bishop Yousef of the Coptic Orthodox Church made when I introduced to him the Heavenly Doctrines.” This meeting is a part of the record in pgs. 113-114. To which Patrick agreed by stating that, “The brother of

our Treasurer is a heretic and I am a heretic, too.” This exchange was later related to my brother Howard who observed, “You are a heretic to all religions.” To which I explained, “It is a heresy of the Orthodox Church to reveal the mysteries of the Christian faith to catechumen and pagans. This was decided at the Synod of Antioch and is termed the *Disciplina Arcani*.” Then I asked Patrick, “What is the Anointed in the ultimate sense of the Word?” To which he couldn’t or wouldn’t say. “What’s the matter? Does the antichrist have your tongue?” I wanted to ask. Bill Burke will not answer this question, either.

That the Lord is illuminating and illustrating the Divine Truth to me was denied with the declaration that, “You must be a delusional,” Patrick declared. To which I rejoined, “What or how do you define delusional? For instance, there was the mass hysteria that led this nation to war against Iraq under the delusion of weapons of mass destruction. I did not accept that delusion. Did you?” I asked this collegian and seminary-educated man who failed to answer a simple question, again. “That is not the type of delusion being described. The hearing of voices for instance is a classic example of delusional thinking. Do you hear voices?” he asked. “No, but in my troubled youth I heard the voices of hell. I have been there and done that so I do know the difference,” I admittedly informed him. “The Sacrament of Baptism given to you under the authority of the General Church of New Jerusalem must not have had an effect,” Patrick expressed with concern. “Maybe you need to be baptized again,” he said mockingly. “Oh it took alright, and more to the point is the Baptism of Fire administered by Don Rogers. That is what really took off,” I observed. Patrick Rose refused this ancient rite of extreme unction to me even though the blessed oil and the Coptic Orthodox Divine Liturgy were available. My request to Don Rogers was honored.

From the Heavenly Doctrines, True Christian Religion

686. It is said in the Word that the Lord God our Redeemer baptizes with the Holy Spirit and with fire, which means that the Lord regenerates man by the Divine truth of faith and the Divine good of love or charity (as may be seen above in the first number of this section). Those who

have been regenerated by the Holy Spirit, that is, by the Divine truth of faith, are distinct in the heavens from those who are regenerated by fire, that is, by the Divine good of love. Those who have been regenerated by the Divine truth of faith walk in heaven in raiment of white linen, and are called spiritual angels; but those who have been regenerated by the Divine good of love walk in purple raiment, and are called celestial angels...

687. Moreover, baptism as representing regeneration is evidenced by many things in heaven and in the world. In heaven, as just said, by white and purple clothing, and besides by the wedding of the church with the Lord; also by the new heaven and the new earth, and the New Jerusalem coming down from there, of which He who sits upon the throne said: Behold, I shall make all things new. Rev. 21:1-5. It is also meant by the river of water of life* which issues from the throne of God and the Lamb (Rev. 22:1, 2); and also by the five wise virgins who had lamps and oil, and went in with the bridegroom to the wedding (Matt. 25:1, 2, 10). One who is baptised, that is, regenerated, is meant by every creature (Mark 16:15; Rom. 8:19-21) and by a new creature (2 Cor. 5:17; Gal. 6:15); for creature is derived from being created, which also means being regenerated (see APOCALYPSE REVEALED 254).

“The monk at Saint Mariam (Alemu) asked me if I had given orders that Greg is a monk,” Patrick mockingly informed the treasurers’ brother. “Yes,” I recalled. “The monkey with the gun is one of my favorite analogies,” I agreed as the memory of Monk Alemu’s last statement to me that day was remembered, “First you say that you are a monk. Now you say that you are a prophet. In my Church we never hear of such a thing, What are you,” he asked me that day after learning of the Heavenly Doctrines. “I am a monk...eee. A monk...

eeee with a gun,” To which he roared with laughter. He then observed, “You are Orthodox,” which was his (monk Alemu) final word to me that day.

“Do you remember what I told him? (during the meeting) Maybe, you (Alemu meaning the Ethiopian Orthodox) should baptize me and send me back,” I reminded Patrick. “You know,” Patrick, continued, “when people got that oil and water with those strange warnings from the Office of Prophet, they think that you are delusional. I got an email from Denver, Colorado who thought it was just a practical joke. I have pulled jokes in the past similar to this,” as he continued to mock. “It was my responsibility to warn them, if they thought it was a joke, then there is nothing I can do about it. My responsibility has been fulfilled. I warned them,” as Patrick nodded in understanding. Then I asked Patrick, “Did you take the oil?” To which he confessed, “I didn’t use it because I have protection.” I wonder now what became of that blessed oil. Did he dump it down the toilet? “It wasn’t blessed,” Patrick declared but then paused and brought forth from out of his memory our conversation on how this event took place. “The blessing of Jacob was surreptitious,” he recalled knowing that conversation would be reminded to him.

Later on during the drive I explained and further expounded. I had a successful career in professional audio sales. My fathers business selling sound reinforcement systems to churches was a thriving concern under my management. Instead of continuing with that however, I refused to answer to the I.R.S. From there I ended up living on the streets (and turned that into a success, as well.) To most minds this is considered to be delusional. I had taken a vow of poverty and became a follower of Christian Identity and even modified that whole theory of religious practice. That form of religion is so obscure that it has come and gone. The only one that has ever related to me concerning this has been attorney David Vaughan the former elected prosecutor for the Cherokee Judicial District that includes Bartow County. He termed my quitting the SYSTEM as ‘you took a sabbatical.’ Isn’t that odd. This is something that you and all of the religionists who I have ever been in contact with consider as delusional thinking. If it were not for my taking this stance, I explained to Patrick, we would not be sitting together in this car having this conversation. Yet, an attorney identifies this as recognized

within the norm of rational behavior. And this to is a matter of record in ‘Truth of Doctrine’ pgs. 53-57.

At this point I do want to expound upon Patrick’s declaration of my delusional thinking. I did admit that my brother expressed me as delusional. It seemed as though Patrick was then satisfied in his own narrow mind of the correctness of his base judgment. But what he fails to realize is that I have two brothers. It must not have occurred to Patrick that this is the case. My brother Howard has been a supporter of mine and has even attended Morning Star Chapel with me and taken part in Holy Supper. Patrick knows him and assumed that is whom I referred. In the past, this brother has spoken with Patrick about my research into the Christian mysteries and whether they are delusional. My brother Howard told Patrick, “The priests of the Ethiopian Orthodox Church use KNH in the oil and this is common knowledge among the countrymen. I play soccer with Ethiopians and everyone that I have spoken to acknowledge this fact,” he told him. To which Patrick replied to my brother, “It is probably true but the General Church of the New Jerusalem will never accept it.”

I have another brother David W. who has supported me while my research and writing project has been ongoing since my release from prison for the alleged crime of KNH KNH BSM. This whole endeavor to this other brother is an exercise in futility. But he respects my dogged determination in the obdurate face of adversity. I told my brother David W. that the invoices for my research had been sent to the General Church of the New Jerusalem along with my completed study Doctrine of Genuine Truth combating Doctrine of Spurious Falsity. As the corporate Secretary and Vice President for Governmental Affairs for Choice Point, Inc. he knows that a purchase order must be generated to legitimate an invoice. I had told him about my thesis and the explanation of the billing practices expressed by Rt. Rev. Alfred Acton the Chairman of the Translation Committee to me during our meeting in August of 2003. Of which, Patrick Rose is a witness both before and after the fact. When I told my brother David W. that my project was being completed and that the invoices were generated for these three forms of compensation, he stated, “You are delusional. They are not going to pay you \$26,000. They are not going to give you an honorary Masters degree in Theology. They are not going to establish a religious order.”

The question of delusion is an interesting one and this subject should be explored in depth. So I continue in that regard with the criticism with the form of the packaging for the CD Doctrine of Genuine Truth combating Spurious Falsity. My only telephone call or email confirming the arrival of the shipment was from the Office of Dr. Paul L Walker, Third Assistant Overseer for the Church of God. His executive secretary needed an explanation of how to explain the contents of the package from the Office of Prophet as well as the meaning of the enclosed Survey. This telephone call alerted me to the fact that no brief cover letter was enclosed detailing and explaining the contents of the package. The struggle to put this revelation together had been so overwhelming and it was such a relief to complete it that this really pertinent item was simply missed. I was upset with the realization of this fact at the time. It is so easy to overlook the obvious when engaged or focused on your own material. That a simple mistake was made should occur to anyone with the affection for truth.

The third Overseer for the Church of God Executive Assistant and I engaged in a conversation. I relayed to her how in the past the voice of Lord had spoken to me at Mount Paran Church of God back in the day when that church was on a spiritual roll. The purpose of the CD was a theological argument over the contents of a book written by a respected cleric in the Swedenborgian religion, I explained. Further, I stated that it was simply a criticism levied and focused upon about ten pages of text from that book. The reason for including Dr. Walker in the service of truth combating falsity and request that he complete the survey was due to the fact that he is witness to my spiritual encounters with the Lord as a young man of twenty-one. And that he is named as a witness in the document. I explained to her that these spiritual encounters were recalled by him and relayed by me to my pastor at the time, Patrick Rose and Don Rogers. For the record, I will refer to the acknowledgement received by that office dated July 27th, 2003 with a copy enclosed. The letter referred to by that office from Patrick is in regard to his statement that the term KNH BSM is being researched by Gregory Karl Davis to determine if cannabis is in the blessed oil of Moses. A copy was not made of this letter for my records. I asked Patrick if he could generate another copy for my files. He refuses now to acknowledge this request. Reference

to pg. 106 in the Index of the Record.

The office of prophet was explained by asking if she had attended the new Church dedication for Mount Paran this past year and the 10:30 am service. From that office in Tennessee to my office in Georgia came her voice in acknowledgment through a telephone that she had. I relayed to her that the Spirit of the Lord had compelled me to attend Mount Paran Church of God that new Church dedication. In my pocket was the prophecy recorded by The Courier Herald in Legal Ad No. 05-489 for Laurens County, Georgia. On that day did she recall pastor Dr. David Cooper announcing repeatedly, “We don’t want a prophet here. We don’t need a prophet here. If you want to hear the voice of a prophet go out on the street corner because that is where you will find him. You won’t find a prophet here. I am the priest. I speak for the Lord.” She did not recall the auspicious words Dr. David Cooper spoke that day with the Governor of Georgia sat in attendance. I encouraged her to order a recording of that service.

I arranged to meet with Dr. Cooper in regards to the prophet application program back in 2003. This is a tongue in cheek metaphor used to term a difficult concept. I met with him the day after being anointed by Don Rogers when the Oyez Oyez ad campaign began. This appointment and ad campaign is part of the record pg. 112, 309-330.

Don Rogers and I met with Rev. Paul V. Henson back in 2003. I telephoned Rev. Henson just recently before sending out the Doctrine of Genuine Truth combating Doctrine of Spurious Falsity. These have been my only two direct contacts with him in the past twenty-eight years. Our common experience together on the night he preached on the Prodigal Son will be with us both for an eternity. The purpose of my visit was to tell him that wherever this Swedenborgian religion is going my determination is to stick with it and ascend. I had in hand a document that would be a sending affidavit for the Church at Morning Star Chapel. It was styled according to cannon law that sent Paul and Barnabas by the Church at Antioch. It was my intention to see if this Swedenborgian Church would send us both as missionaries. Since they have a strong aversion to ordaining anyone other than those who have completed their seminary it seemed a legitimate request. After all, Don

Rogers still holds the office of priest. In this way, he can be restored and so can I. But this to no avail, Don Rogers did not want to have anything more to do with the General Church of the New Jerusalem. Patrick Rose denied the possibility that such a thing as sending missionaries according to the Pauline model would ever be a possibility within that denomination. I filed a copy of this document that day with the Office of Pastoral Care. It is not part of the record, however.

During our meeting Rev. Henson asked when we met in his office, Director of Pastoral Care for the Church of God, “Are you a prophet?” My answer to him then was that there are three kinds of prophet. At this rejoinder he was taken aback. To his mind there only seemed to be two, the true and the false. But I added that there is another. There is the prophet without honor. To which he agreed. As Don Rogers and I left that day, I told him, “There is no such thing as the Rapture.” This doctrine of the Church of God he could not accept then as being false. During our recent telephone conversation, I told him that there is also a fourth prophet, the one that took the wrong road. The purpose for my call was to tell him about the blessing received through Patriarch Abune Merkorios of the Ethiopian Orthodox Church. I had been given the ‘nod from God’ and blessed by name, “Greg”. Rev. Henson wanted to know if anyone there knew of Haille Salasse and I told him, “On that day I had been sat down at the head table with what probably his grandson before being blessed. The man is definitely a prince. So I reckon I go to Church with his boy,” I said. He chuckled. I let him know that, “I am on the right road.” He appreciated my call.

The point of my relating these pastoral encounters with the leadership of the Church of God is because all of them have expressed to me that they recall my encounters with the Divine, back in the day. Would they admit to these mysteries to Swedenborgian or even Orthodox priests that make enquiry? Probably not, there admissions to me were oblique at best. But if any were to give a direct answer to the questions of whether the voice of God really spoke to me from out of the midst of the congregation at Mount Paran Church of God, it would be Rev. Paul V. Henson. Of course, you could just continue with the course set by Bill Burke and just call me a liar. At least he was man enough to do it to my face. My rejoinder though sure didn’t sit well when I

pointed out to him “the General Church of the New Jerusalem rejects the literal meaning of the Word. Jesus is the Anointed in the ultimate sense of the Word” and the doctrine of genuine truth. So it was fitting and proper that I gave to him the Arcana Bryn Athyn in presentation before the congregation on March 5th, 2006.

Patrick said that, “Rt. Rev. Alfred Acton did not have the authority to engage you on behalf of the General Church of the New Jerusalem.” I countered with the observation and expound upon the fact that it was Patrick Rose who recommended him. My struggle to get the literal meaning of the Word accepted by the General Church of the New Jerusalem began with informing Patrick Rose of the facts. It was his opinion that in order to document that ‘calamus’ in the Writings is in error for ‘KNH BSM’ Hebrew source material should be presented. This was done and is part of the record pg. 151. It was at that point when the suggestion was made to visit with the head of the translation committee, “You should talk to Alf,” Patrick said. After the return from the meeting our conversation was relayed to Patrick Rose that “This is a wealthy Church and should this mystery be revealed through your research compensation for expense and a reasonable fee for the work itself would be made.” My work continued and this was known and explained to Patrick Rose who said, “Did Alf really tell you that?” But now, here we are years later after all of this work has been completed and billed that he has the reeking gall to tell me a completely different story. Now, Patrick Rose declares, “Only the board can make that type of agreement.” Oh, and not a word of explanation of why he did not tell me this before. Also, Patrick Rose told me, “They are just going to ignore your bill,” and “You are not going to get paid.”

“After all of this time, effort, money and just plain hell has been faced down, conquered and documented in a book that makes for a fascinating read, the General Church of the New Jerusalem doesn’t care? You are telling me that they are not even going to respond? Aren’t you concerned how all of this will appear to the world? The Church whose central doctrine is that the return of the Lord is to be in the literal understanding of the Word, and they reject the literal Word,” I demanded that this virtual priest recognize. “Are you threatening the Church?” Patrick wanted to know. “Why no, of course not.” But what I was really thinking is that you are never going to be able to throw Jesus off that precipice upon which the city was built. Maybe that

hometown gang at His Synagogue was figuring that they were being servants of truth, too. The day He announced Himself to be the Anointed, “But He passing through the midst of them went His way.” Luke 4:30. The world and their opinion should not be the concern in the denial of the literal Word. Consider those who have truth without life in the Heavenly Doctrines.

“You have been gone for a long time now. What brings you back now to Morning Star Chapel to attend Church services here. This is the second week in a row,” Patrick wanted to know. “The General Church of the New Jerusalem is in a state of visitation,” I replied. The treasurer’s brother didn’t get it and Patrick explained, “Visitation proceeds before judgment.” And I relayed this story regarding this credible quest for truth.

The final edit of Doctrine of Genuine Truth combating Doctrine of Spurious Falsity required the name of the maiden who had been reading my material to the priests. Also, the last name of Solomon Berihun was needed to document our conversation after the blessing was needed. After the service one Sunday I approached her and asked that she write her full name and Solomon’s last as he did not attend that day. After she complied, her girlfriends all approached in wonder of the event. I told them that her name is needed for the document that I wrote because of the help she gave me one day in the struggle. “What is it about,” one of the maidens asked as all attentively listened. I struggled for an explanation. “It is a theological argument for the priests of a different religion but I really don’t know how to explain it in simple terms. That really is a good question to ask though I just don’t know how to relate an answer for you,” I said. “Are you telling them about the Orthodox,” another asked. “That is it, yes. That is a very good simple explanation. The priests are being told to become Orthodox,” I said. And at that all beamed in delight and agreed, “That’s good.” Then the maidens all joyously ran off together.

The following week as Meaza Nigutu left her place after eating she approached where I waited. With her was one of those friends. I asked her, “Meaza, can I have just a moment.” “Yes,” she said. “There is a simple request I have for you. There is something that I want you to give Aba Tsinge Denge for me. Would you do this for me,” I asked. “What is it?” she asked. “It is my manuscript,” I explained. “Alright,” she replied. “I will do that for you.” As I opened my briefcase I pulled out two separate envelopes. One with a printed copy of

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Doctrine of Genuine Truth combating Doctrine of Spurious Falsity, and the other was the CD and the blessed oil. As she took them both the oddity of the packaging led her to ask, “What is this,” she wanted to know. I told her that the odd package was, “a CD with the document in computer form,” and then to her questioning eyes I said, “It is the revelation I received after being blessed by the Patriarch.” My forceful admission shook her and that friend who stood by her side reacted as well. She told me that it would be delivered. I thanked her.

“So you see Patrick, the Patriarch himself will be reading that document,” I told him. But even now I wonder if this really ever registered. Because instead of remarking on how incredibly enlightening this whole drama has become the outlook instead seemed to focus upon me. “Do you think that you are thee Prophet?” he wanted to know. “Well no Patrick, there is only one Prophet, this is too good to come from me,” I explained this basic simple concept of the Divine. “You don’t receive from the Divine,” Patrick determined. “Oh, I get it. We receive from either the heavens or the hells but maybe in my case it is the Divine bullshit,” I reminded him. “No, you’re just not right,” as Patrick floundered with the obvious difficulty in his rationality. “Are you a prophet, then?” Patrick wanted my answer. “All that I am is evil, Patrick, all of this is just means to allow me to exist in eternity without regret, don’t you get that? This is not about me, there is no way that anyone could come up with something like all of this.” Later, the conversation came around to the same subject on the ride as he drove. “You are not a prophet,” he stated. “Are you a priest,” I asked. “Yes, and because I teach truths, a prophet as well,” Patrick explained. “Are you a king then, too?” I asked. “Back in the Ancient Church kings were priests, did you know,” Patrick asked dodging another simple question. “Why, yes,” I quoted. “A priest forever after the order of Melchizedek,” as Patrick voiced in agreement. “Blessed be Abram of the most high God possessor of heaven and earth,” Patrick continued to agreeably nod as I again quoted scripture. “God the possessor,” I said as he smiled. “EL KNH” and as I watched his eyes and face I could see the man just plain deflate. “You didn’t know that did you,” I asked. “No,” Patrick whimpered.

“Prophet means bubbling in the Hebrew,” Patrick said trying to recover by seemingly to be in agreement by the illustration of cooking up the oil. “I looked for that but could not get there,” I admitted in remembrance of this verbal reference he had given me before but had never documented. “My favorite of the KNH references

in the Word is the opening story of Joseph,” I told him going deep into the breadbasket after hitting him with the devastating uppercut. “It is the story of binding the sheaves with the brothers. The term binding also means to be silenced. This is the state that occurs when an individual harvests KNH. They become absolutely ripped. Just like in the harvest of tobacco. The residue sticks to the skin and they get trounced. Anyone that has experienced a deep stone or inebriation from the KNH understands the term quite well,” I explained. “No, that is just something that you said and that is all,” was the typical response from this blind servant of truth. And so I build the record with an additional EXHIBIT. From The Book of Grass edited by George Andrews and referred to in the article therein entitled Tracing One Word Through Different Languages by Sara Benetowa of the Institute of Anthropological Sciences in Warsaw pgs. 15-19. Also enclosed are pgs. x & xi that includes a statement by the editor and the acknowledgments and sources. The Hebrew definition of BSM is enclosed to explain this term as the ‘spice’ or ‘drug’ of the ‘KNH’.

“I gave the Church an out. All they have to do if they want to disagree with my thesis is appeal to Patriarch Abune Merkorios for arbitration,” I reiterated time and again throughout our conversation that day. “No, they won’t agree to that,” was Patrick’s only response to this reasonable offer of mine if there is a dispute on the literal Word. This again, I want to document and even give some suggestions on how this could be implemented. I mean after all, it is the General Church of the New Jerusalem that is facing judgment. Don’t you want to take advantage of all means available to make sure that your decision on the future of your eternal souls and His New Church is a correct one? Or is it really just a matter of trying to determine how you can continue to justify your falsity in the face of the literal truth. So, let me continue in that vein for, “For all this His anger is not turned away, but His hand is stretched out still.” Isaiah 9:12,17,21.

A letterhead request from the Office of Bishop could be sent asking for arbitration in regard to the mysteries and in particular the *Disciplina Arcani*. This is what I propose as a reasonable way to settle this weighty matter. A letter could be sent addressed to Patrick Rose with copy for my records. This letter will be given to Abune Eleia Iskander, Saint Mary Coptic Orthodox Church in Roswell, Georgia. This Oriental

Orthodox priest will be asked to petition for a ruling on this doctrinal issue. A meeting will be proposed on this subject. In attendance at this meeting will be Abune Eleia Iskander and Rt. Rev. Alfred Acton as the representative of the General Church of the New Jerusalem. Patriarch Abune Merkorios of the Ethiopian Orthodox Holy Synod in Exile will settle the issue.

And as you consider the reasonableness of this suggestion ponder further the benefit for all of those concerned. Just taking my research at face value to change Ecclesiastical history is not important to me, in some very important aspects that action would detract from my work. This is not about the General Church of the New Jerusalem and my work. This mystery encompasses the most astoundingly complex Divine Truth and the most basic simple truth for all of mankind. Let us all work together to make sure the revealing of the literal meaning of the Word gets accomplished with the authority that such an extremely important issue deserves. The highest offices of the Oriental Orthodox Churches and all of the Orthodox faith are represented in Patriarch Abune Merkorios. The offices of all the Swedenborgian Churches would be represented in the person of Rt. Rev. Alfred Acton. The decision of the Patriarch would be respected by all of the clerics of your denomination and thereby the rest of the Swedenborgian churches. This testimony would also be known and voiced within the highest reaches of the Church of God denomination and thereby all of the Protestant religions. In David, “And He shall live, and unto Him shall be given the gold of Sheba: prayer also shall be made for Him continually; and daily shall He be praised.” 72:15

Place of the Clergy in Receiving Communion, William Frederick Pendleton founding Bishop of the
General Church of the New Jerusalem:

The Christian Church was intended to be, and the New Church is to be, an internal church. In such a church is there a process of sanctification by which the minister is more fully prepared for the office of communion? And does receiving communion before administering to the people represent that preparation? Sanctification, or making holy, is in its essence purification by repentance, and introduction thereby into angelic

consociation. This was represented by the Jews in their various forms and modes of purification. With them it was that representation of purification. They put on the form of sanctification as a garment, and their interiors were temporarily veiled. But in the internal church sanctification is not only representative, but real. In such a church there is not only the putting on of a holy external in the things of worship, but at the same time there is an opening of the internal into heaven. This, of course, presupposes that all the conditions of an internal church are fulfilled. Priest and people are then in internal worship from previous repentance of life. When this state exists, the formal sanctification, or the putting on of a holy external in worship, has in it a spiritual internal, or an opening into heaven, even as it is said in the True Christian Religion of those who approach the Holy Supper worthily. (719-721.) If, then, a way be found more fully to represent this, and to bring it more fully into effect, it would follow that when it is seen it ought to be adopted, for the sake of perfecting worship, and the uses of worship.

[Editor note: discussion and reflection in the text continues and this follows]

Does our present practice arise from a mistaken conception of the requirements of humility? Suppose it should be said that it is like a host who presents food to his guests before partaking himself. Such a position would, at least, argue a want of reflection upon the representative character of the priesthood. That all priests represent the Lord see A. C. 3670, 9809. It is not the priest who administers the sacrament, but the Lord. It is not the priest's table; it is the Lord's Table. Is it not better, then, that humiliation, both representative and real, should precede and not follow?

Notes on Ritual, William Frederick Pendleton

founding Bishop of the General Church of the New Jerusalem:

The three uses of baptism are clearly indicated in the letter of the Word itself, for there was to be baptism with water, with the Holy Spirit, and with fire (Matt. 3:11). Baptism with water is the introduction, baptism with the Holy Spirit is the instruction and illustration, and baptism with fire is in the life of

regeneration. The three uses are also involved in the command to “tarry in Jerusalem” until they were “endued with power from on high” is to be instructed in doctrine. The apostles had already been baptized with water, and had entered into that which is signified by it, namely, the instruction given them by the Lord concerning Himself and His spiritual kingdom. But they were in need of still further instruction, before they were ready to receive the gift of the Holy Spirit, and hence the command to tarry or sojourn in Jerusalem. That the Holy Spirit involved instruction, see John 14:26. What was meant by the tarrying in Jerusalem was fulfilled on the day of Pentecost, when the tongues of fire lighted upon their heads, (Acts 2:1-5), by which was signified illumination and confession of the Lord from a perception of His Divinity and of His Spiritual Kingdom. (A. E. 455. [Enclosed Ed.] See also Mark 16:17.) This illumination and confession followed with them in their work, in which was represented the third use of baptism, which is the life of regeneration and the establishment of the Church, - for these two go together.

What took place with the apostles on the day of Pentecost, - the lighting of fiery tongues upon them, and the gift of the Holy Spirit signified thereby, - was, in fact, their ordination, or introduction to their use, [*and which is accomplished now with the clergy by the laying on of hands in what we call ordination. It is interesting to note in this connection that the primitive Christians considered confirmation of the laity as answering to ordination of the clergy, there being in each case the gift of the Holy Spirit, the one for the function of the Priesthood, and the other for introduction into the regenerate life, both accomplished by the laying on of hands after baptism and a course of instruction in the truths of the church. That this distinction was made by the apostles themselves, see Acts 6:16, and 13:3, as compared with Acts 8:17 and 19:6.* Editor note: This is the continuing error addressed by the Doctrine of Divine Truth and the Doctrine of Genuine Truth combating Doctrine of Spurious Falsity. And fully documented throughout the Index of the Record.]

Apocalypse Explained

375 (7) That oil signifies the good of love, is especially evident from the anointings among the sons of

Israel, or in their church, which were performed by oil; for all things of the church were thereby consecrated, and when consecrated they were called holy, as the altar and the vessels thereof, the tent of the assembly and all things therein, likewise those who were appointed to the priesthood and their garments, and further the prophets, and afterwards the kings. Any one can see that oil itself does not *sanctify*, but that which is signified by oil, which is the good of love to the Lord from the Lord; this is signified by oil; when, therefore, persons or things were anointed with oil, from that moment they became representative, for the oil *induced* a representation of the Lord, and of the good of love from Him, the good of love to the Lord from the Lord, being the essential holy [element] of heaven and the church, by which everything Divine flows in. Hence the things of heaven and the church, which are called things spiritual, are holy in proportion as they contain this [element].

“We are to realize the importance of a fuller establishment and development of the worship of the church, as well as the provision of all other necessary instrumentalities; and we are to realize that those things are but a provided means by which doctrine itself is to become spiritual with us, by which the church is to be married and become the bride, the Lamb’s wife.” Bishop William Frederick Pendleton

So now in closing let me relate the final part of our conversation as we rolled along the way together. But first let me quote Patrick’s words as we left from our luncheon, “If you’re right, you’re right.” Addressing Patrick I asked him, “Are you a priest,” to which he, affirmed that he was. But then I reminded him that, “According to the Conference of 1818, you are a virtual priest,” to which he agreed in silence. “Wouldn’t you want to be told if you are wrong,” I asked. “Yes, if wrong, I would want to know,” he assented. For further edification in relation to the sanctification of the priesthood I invite you to read the book of Jude and ‘Don’t be afraid, take a sad song and make it better.’

Your brother in the Anointed, literally

Gregory Karl Davis

P.S. Patrick declared when he bought my lunch that the Bishop should have to pay for it. And upon reflection I have to agree. This observation is accurate. We spent our time together discussing the business of the General Church of the New Jerusalem. Since I know him to be such a humble man. He probably won't ask. So therefore, upon his behalf, could you please arrange to send Patrick Rose \$ 4.00 to pay for my lunch?

Cc: Thomas L. Kline, President of the Corporation

William W. Buick, CAO/Treasurer

Rev. Patrick Rose & Rev. Bill Burke: Morning Star Chapel, Swedenborgian, Alpharetta, Georgia. Rt. Rev. Alford Acton, General Church of the New Jerusalem, Swedenborgian, Bryn Athyns, Pennsylvania. B. John Presland, Principal, Swedenborgian, New Church College, Manchester, United Kingdom. Monk Alemu: Saint Mariam, Ethiopian Orthodox, Decatur, Georgia. Very Rev. Father John Meno: Saint Mark Syrian Orthodox, Tea Neck, New Jersey. Very Rev. Father Eleia Isakander: Saint Mary Coptic Orthodox, Roswell, Georgia. Dr. Paul L. Walker, Third Assistant Overseer, Church of God, International Office, Cleveland, Tennessee. Dr. David C. Cooper, Mount Paran Church of God, Atlanta, Georgia. Rev. Paul Henson, Church of God Overseer (retired), Birchwood, Tennessee.

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Enclosures:

- 1) Tracing One Word Through Different Languages by Sara Benetowa of the Institute of Anthropological Sciences in Warsaw; Book of Grass pgs 14-19 & Ack. X. XI
- 2) BSM in the Hebrew defined in the English
- 3) Letter from Paul L. Walker, Ph. D. dated July 27th, 2003/Post Mark July 22nd
- 3) Apocalypse Explained 455
- 4) De Verbo 7
- 5) US Supreme Court decision RFRA Feb. 2006