

Foreword

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An unexamined life is not worth living.

~ Plato

The same might be said - or something akin to it - about an unexamined belief system. However, to challenge long held cherished beliefs in the context of the broad spectrum of Christendom - is something you do at your peril. Nowhere do you get such a pervasive sense of anathema surrounding the introduction of an enlightened world view as when it butts up against entrenched Church dogma. And yet, it is precisely at such epochal times in history that major advances have been made in this field.

Why is this so? In the case of the orthodoxies in both the liberal and conservative branches of the Christian Church, they are disconcerted to find that 'there are more things in heaven and earth than are dreamt of' in their theology. It is understandably difficult for them to cope with the possibility that they may have been wrong about some of their doctrinal presuppositions. This is not to demean or discount what is right and good about the Christian faith. Indeed it is my intent to enhance and build on it, to bring a greater measure of awareness to the 'good news' that they too (potentially) are capable of becoming Christed beings in their own right. Provided they work at it and avail themselves of the means for doing so. A new paradigm and impetus is required to attract and bring back into the fold those who have been put off by some of the irrational aspects in orthodox Christianity.

It was this aspect (my questioning) that propelled me to seek out answers; to sort out what I believed in and what I was dubious about. (It may help to chronicle my own experience in this regard.) I took the first step in this journey of discovery by enrolling in the Toronto Bible College (now Tyndale College) in the Fall of '46. It was there that I encountered Calvinism and the odious doctrine of predestination. I had come for the purpose of bolstering my faith but instead found myself thrown into a tizzy by an even greater turmoil of doubt and confusion. This was not a God I could believe in or wanted any part of. I was miserable and almost had a nervous breakdown over it. However, I had enough of the stuff of faith in my make up to weather this crisis of faith. In time by prayer and much soul searching I gained an assurance from within that I didn't have to take all of Paul's teachings (or interpretations thereon) as pure gospel. This was a huge weight lifted from my shoulders; it made me more trusting of my intuition and discriminating in that which I would hereafter accept as valid and what could be shelved as questionable.

Actually I am somewhat partial to Paul - there is much in his writings that I regard as pure gold. I just didn't (now) have to take all of his writings as the last word on things. This is what I took away with me from my year at Bible College. I increasingly came to rely more confidently on my faculty of discernment to guide me in matters of faith and practice. It's not one of Paul's specific 'gifts of the spirit' but he does speak of 'the discerning of spirits' and this too I feel I've been blessed with. Later in life I was shown that this aspect would play a pivotal role in 'fulfilling my divine plan' - that for which I came here to do.

We all have our individual divine plans and it is up to each of us to seek and find what that is for our lives. It is one of the prerequisites for graduating from earth's school room.

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