

The Liberating Secret Newsletter

May 2008

Volume 41

Called to bring:
The Whole Gospel to the Whole man to the Whole World.
(All of Christ in, and manifesting as, all of redeemed humanity)

May is here at last, and Spring has sprung. The beauty of the unfolding created glory of Spring is breathtaking—the waiting is well worth it. The May conference is well on its way too. The excitement is mounting as we are expecting a great refreshing in the Spirit. Fran Giles always says, “When Jesus runs up on Himself, He gets excited.” You will certainly run up on Him as we gather together and celebrate Him, who is glory, wisdom, power, and majesty.

Have you heard about the revival going on in Lakeland, Florida? There is no reason that it can't trickle up here. I believe it will. It is about time we have a union revival!! I'm believing for it. Folks are coming up early to pray over the property. Please join with us as we prayerfully look forward to an outpouring of the Spirit like never before.

I always say that if you come under the anointing of our May Conference that you will never be the same again. The Spirit moves in his quiet but mighty ways to enlighten, encourage, clarify, heal, and bless. And you will have the opportunity to minister to others as the Spirit leads. Come Join us for a fabulous time at our [God-Unlimited Enrichment Week-end](#) May 15-18. **Be Sure To RSVP soon.**

Also make your reservations with Norma Mouser: norma@travelloptions.net .

For those of you who can not come to our May conference, you can find us on:
www.spiritbroadcasting.net we will be streaming live all three days.

Scott and I went to **Nashville, Tn.** to teach at Rickie and Sharon Skaggs Monday night Bible Study. There were about 35 people there and it was dynamite. The next day I taught at Scott MacLoud's "Sons of Thunder," training school. There were about 50 students, all like baby chicks eating up the union truths with open minds and thankful hearts. Their goal is to combine their gospel music with evangelism as they take it to the streets.

If you would like radio in your area, please contact Margaret Lester at marlester@comcast.net for more information.

Here are the new AM radio stations as well as the other ones we are one including Short-Wave:
Programs Five Days a week

WYRM-1100 AM—Norfolk, Va. 8:00 AM

WNQM-1300-AM Nashville, Tn. at 2:30 PM

WLMR-1450 AM—Chattanooga, Tn. 7:30-8:00 AM

KXKS-1190 AM—Albuquerque, N.M.—3:00-3:30 PM

WIJD-1270AM—Mobile, Al.—12:00-12:30 PM

WNYV-1070-AM—Pensacola, Fl.—12:30-1:00 PM

WITK-1550 AM—Wilkes-Barre/Scranton, Pa.—4:00-4:30 PM

WSKY—1230 AM—Asheville, NC—6:00-6:30 PM

WFAM—1050 AM—Augusta, Ga. -5:50-6:00 PM

Short Wave—WWCR 5:30 Central Time (2230 UTC) on 7.465 kHz

BTW-21 TV Martinsville, Va.-Fri and Sun.

Public Access 98 TV Louisville, Ky. at 9:00 PM- Sun. Only

If anyone has friends or family in any of these areas, please contact them with the station information.

Please send me the news in your area to be posted in this Newsletter.

sylviap@theliberatingsecret.org

Quotes

"We are a race of Christ's" CS Lewis

"Dust and divinity, all it takes to make man" Oswald Chambers

"The life that Jesus lived, qualified him to die as he died." Ian Thomas

"Positional Theology isn't dispositional theology" Steve Pettit

Sins are forgivable, but sin (the nature) cannot be forgiven, it has to be put to death" Steve Pettit

"Faith enables the believing soul to treat the future as present and the invisible as seen."

"Faith builds Heaven in the midst of Hell's despair!"

"Fear is faith in reverse, and faith once aroused to believe the worst can be reversed to believe the opposite."

"The human mind despises mystery, yet we are surrounded by it naturally as well as spiritually. The mystery of the Christ, the divine one, joining Himself to our frail humanity stuns our reasoning mind, yet faith looks beyond what seems unreasonable and declares it to be fact."
SP

"Faith is saying yes, when everything else is saying no. Faith is believing all things are possible in the midst of impossibilities. Faith sees the presence of light in darkness, and the presence

of God in all. Faith gives inner substance to thing hoped for, and faith gives inner evidence to things not seen. Faith can truly move mountains, and it does." Sylvia Pearce

...thoughts and souls laid bare at the feet of the One who can turn all tomorrows into spring...

If God's gifts are our blessings, and the devil's assaults are also our blessings, what remains to harm or depress us? If good is good, and evil is equally good to the enlightened, then a realm of life is entered where we rejoice always, in everything give thanks, and in all things are more than conquerors. Norman Grubb

"The reason that the Apostles were given "tongues" at Pentecost was because their tongue had to be the first member of their body that desperately needed cleaning." Joseph Prince

You are not a vessel that contains YOU—vessels don't contain themselves.

'With all sorts of doubts I am familiar, and the result of them is, has been, and will be, a widening of my heart and soul and mind to greater glories of the truth I cannot say I never doubt, nor until I hold the very heart of good as my very own in Him, can I wish not to doubt. *For doubt is the hammer that breaks the windows clouded with human fancies, and lets in the pure light.*' George MacDonald

Another great one from George MacDonald:

Letters

This letter is a prize winner.

My dearest Sylvia,

Oh how I love and miss you so much! Today, I was so blessed to see a precious package from you—thank you so much for the DVD's and booklet! As soon as I left work, I got some supper to go, and brought it home—so I could start watching the DVD of you and Therese! It's wonderful, and so very timely. You are the best: Thank you.

I'll tell you what's happening—in many ways, the Lord's *truth* about EVERYTHING is *trampling through my perfectly manicured, prize-winning rose garden that has been MY "Christian life,"* —or what you refer to as the "Citadel of Self-Dependency." I am learning to be dependent upon the Lord in everything—in work, outside of work, with people, alone by myself—WHEREVER!

My mindset that I took on as mine throughout college (performance=identity) is constantly being provoked to brokenness. My heart-sets are being cleared away for Him to write His name in those places. Just learning to truly be myself—trusting that Jesus will & does show up if I let go and allow Him to be seen—is a constant lesson. So, I might be a young lady of 24, but I often feel like the tiny baby girl on the cover of this card—taking little steps to her Papa, who is joyfully waiting for me to stumble towards Him!

I'm feeling as though I'm at a place in my life where He's really taking me out of my mind, and into my heart—the deep places that only HE knows about (even I don't know!). He really wants me to understand what my spirit truly already knows—that is the TRUTH---Christ in my, the only hope I have! My true reality!" And I believe that He is answering that prayer.

There's a deeper understanding—a deeper place of surrender and relinquishment that He's taking me...more like leading me to. He's guiding me and leading me through this new life as a husband to me. **It's the garden of intimacy that at many times looks like the wilderness of despair!** But, I appreciate you sending me your teachings, especially the Romans stuff. I'm wanting to dig deeper in the word and find the truth about what He says about me. And truly being after His heart & His WAYS! It's He and I forming a deeper love & trust relationship...mostly me learning to trust Him and surrender those self-dependent thoughts over. Not a quick fix, no...but, though fear and trembling, it's being worked out!

Again, thank you for thinking of me. Luke and I talk of you and Scott often and hope to someday get up to Louisville to visit you both soon! I sure do love you so much and appreciate you more than I can say!

Love always,
M.



Hallo my sister!

My name is Otto Schulze and I'm a fellow saint & son writing you from Denver. We've never met, but Father has over the past year greatly blessed me and totally overthrown my religion) through the website. I have only been living in the US for one week now having moved from South Africa last week. My fiancé lives here in Denver. I was hoping you could direct us perhaps to some fellow saints here in Denver that's been privileged by Father to know the liberating secret- " Christ in us, our ...ALL IN ALL" . We simply do not fit into organized religion any longer. Although we have many dear saints within that (as Father graciously deals with us according to our understanding).

I would appreciate this so much. I see on the website there is no contact person for Colorado so I thought I'd email you personally. Thank you so much for the site and all the articles. It truly has been liberating...TO FATHER BE THE GLORY!!!

IN HIM
Otto



Check out [Charlee and Scott Pullon](#), our missionaries in Central America. Here is their report. Also check out [Candy Reiger's](#) video, she is our missionary in Haiti.

Poems of the Month

Daffodil Office

I'm in the office with the daffodils.
The tulips bloomed the other day,
so the daffodils are abuzz with that,
the quiet, cream blossoms next to them.

One member of the garden never knows
when another is fresh to peak,
except by some underground unity in the soil,
where we know things not communicated
in the open air.

The shock of one flower dying,
or another in birth—or different ones for a moment,
finding themselves arranged together,
makes no sense except in the mind
of one who never comes and goes.

So if you're a flower,
don't think too hard, a task not worthy
of daffodil or tulip—of the coming beds
and pots of color—of the green sod,
and trees everywhere.

Think to enjoy what you are,
and leave the why to Christ,
out of which it all grows.

BC/4-6-08

Lord! Thy Will Be Done

When Thou hast mastered me,
Then shall I be victor:
When Thou hast enslaved me,
Then shall I be free,
When Thou hast humbled me,
Then shall I be exalted.
When Thou hast prostrated me,
Then shall I be strong:

When Thou hast impoverished me,
Then shall I be wealthy:
When Thou hast emptied me,
Then shall I be full:
When Thou hast taken all.
Then shall I have all.
My Master, Lo, I come to Thee!
Fulfill Thy paradox in me.

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### Other Poetry by Brian Coatney

If you want to read great poetry, check out this link below. It has 17 new poems inspired by the Holy Spirit and overflowing with Brian's own creative style.

[17 Poems by Brian Coatney](#)

## Being

Barry Burton

"Do not say, 'Who shall go up...'; in other words, all of this quest for finding the "answer(s)" in books, in activities, in concepts, in blessings, is all trying to get what is only missing by virtue of believing that it is missing.

Why then do we not experience life in the fulfilled way that we desire? We are owned by the rational basis of existence (judging by appearances) that we have lived in and under all of our lives.

This is what takes place : I want to experience joy, fulfillment, love, so I try to give myself the framework of consciousness that will facilitate that realm of experience through remembering certain concepts or performing certain behaviors. I think, "I want to be loving and to radiate out kindness and joy." Then I immediately think, "What threatens to stop me?" Now I begin to remember the negative dynamics of the past under the idea that they are the obstacles to be overcome. I see these as the things that set up inner conflict that fixes my attention on myself precluding any possibility of spontaneous loving, and then as I contend with them, there is no joy to radiate. By "looking back" at these past negatives, I have given them life and moved into the arena where joy and loving kindness must be self-accomplished. In other words, there are these evils that I must overcome.

There is nothing to overcome. This state of existence as loving, joyful and compassionate is freely given for the taking, and the taking is only a matter of saying "Yes", of agreeing with its immediate reality. And the acceptance must remain just that simple. When I say to myself,

"I'll be loving and joyful and kind", a challenge has immediately presented itself, "On what basis?" I have ignorantly attempted to comply with the demand for a basis for my "positive" orientation which I have done primarily through reciting concepts to myself. Pure faith simply says, "It is". To every challenge the response is the same, "It is" and "I am".

## Prayer Request

**Paul E. Billheimer** said in his book **"Destined for the Throne,"** "A program of prayer without faith is powerless. The missing element that is necessary to energize prevailing prayer that binds and cast out Satan is triumphant faith. And the missing element that is necessary to energize triumphant faith is praise—perpetual, purposeful, aggressive praise. Praise is the highest form of prayer because it combines petition with faith. Praise is the spark plug of faith. It is the one thing needed to get faith airborne, enabling it to soar above the deadly miasma of doubt. Praise is the detergent which purifies faith and purges doubt from the heart. The secret of answered prayer is faith without doubt (Mark 11:23). And the secret of faith without doubt is praise, triumphant praise, continuous praise, praise that is a way of life. This is the solution to the problem of a living faith and successful prayer.

The secret of success in overcoming Satan and qualifying for the throne is a massive program of effective prayer. The secret of effective prayer is a massive program of praise."

**All prayer request sent to the Liberating Secret web-site will be send to Art and Fran Giles, our newly appointed Christ, Our Life Ministries intercessors. E-mail them at:**

[deepwaters@roadrunner.com](mailto:deepwaters@roadrunner.com)

## Words of Faith

"Say unto your mountain, be thou removed, whatsoever you say, you will have."

**Mark 11:22-24**

My good friend Kathryn Magnotto said, "Prophecy is fulfilled by the words spoken over it."

**Need produces desire;**

Your need is your personal mountain...Try to fix it and die, but speak to it and you, **unlike** Moses at his rock of frustration, will have a promise land experience.

**Desire produces faith;**

"The pain of staying the same has to be greater than the fear of change"

Pain puts passion in us and stimulates faith, otherwise we are left in our pain and we die again.

**Faith quenches the pain of desire (I need, I need);**

We leap from our soul feelings, and our logical understanding, and speak the truth over the situation. (In Christ, I have, I have, I have.....)

**Laboring Faith is transformed in triumphant faith by continual praise, soon we "laugh at the impossible and shouts, IT SHALL BE DONE." (SP)**

"The reason that the Apostles were given "tongues" at Pentecost was because their tongue had to be the first member of their body that desperately needed cleansing." Joseph Prince

A heavenly language cleanses our tongue to speak truth, but when we know truth (One with it, or Him), we can speak it in a our own language which then becomes heavenly words, heavenly peace, and a heavenly experience...

**Want a laugh? Check out these Church videos!!**



church.wmv

**This Month's Article:**

## **Eat My Flesh, Drink My Blood**

**Casper Schwenckfeld**

Casper Schwenckfeld, a 1600 century Reformer speaks to us today. We live in a day when the church needs such reformers. Casper expounds on the true meaning of Salvation, The Scriptures, the Church, the Sacraments, and more.

It was a settled view of Schwenckfeld's that the visible Church had lost its original power and authority, and he cherished, too, a persistent faith and hope that in God's good time it would again be restored to its pristine vitality and its original conquering power.

**Salvation** for Schwenckfeld, therefore is participation in the life of this new creation, this new world-order. To become a Christian, in his sense of the word, is to pass over one of

the most decisive watersheds in the universe, to go from one kingdom to another kingdom of a higher rank. The process—for it is a vital process—is from beginning to end in the realm of experience. By the exercise of faith in the crucified, risen, and glorified God-Man, as the life-giving Spirit, real power from a higher world streams into the soul. Something “pneumatic,” something which belongs ontologically to a higher spiritual world-order, comes into the person as a divinely bestowed germ-plasm, with living, renewing, organizing power. With Schwenckfeld, salvation is “real redemption,” the “deification” of mortal man, the actual formation of an immortal nature, the restoration of humanity to what it originally was, through the in-streaming life-energy of a mystical Adam-Christ, the Founder and Head of a new spiritual race.

By this incoming spiritual power and life-substance the entire personality of the recipient is affected. The recreative energy which pours in transforms both soul and body. The inner eternal Word of God, who became flesh, acts upon the inner nature of man, so that the believing man is changed into something spiritual, divine and heavenly, and like Jesus Christ, the incarnated word of God. There comes, with this epoch-making experience, of sense of freedom not known before, a power of control over the body and its appetites, an illumination of the intellect, a new sensitiveness of conscience to the meaning of sin, an extraordinary expansion of the vision of the goal of life—which is full-grown man in Christ,—and an apprehension of the gift of the Spirit sufficient for the achievement of that goal. Not least among the signs of transfiguration and of heightened life is the attainment of a joy which spreads through the inward spirit and shines on the face—a joy which can turn exile into a *Ruheschloss*, “a castle of peace.”

Those who have experienced this dynamic transfiguration gain thereby gifts, capacities, and powers to hear the Word of God within their own souls, and thus became flesh in Christ and that produces the new creation in man, becomes a perpetual inward Teacher in those who are reborn. “Precious gifts of the Holy Ghost flow from the essential Being of God into the heart of the believer.” There is, Schwenckfeld holds, a double revelation of God. The primary **Word of God** is eternal, spiritual, inward. “The Word, when spiritual messengers preach or teach, is of two kinds with a decided difference in their manner of working. One is of God, even is God, and lives and works in the heart of the messenger. This is the inner Word, and is in reality nothing else than the continued manifestation of Christ. He is inwardly

revealed, and heard with the inward ears of the heart." It is, in fact, God Himself operating as Life and Spirit and Light upon the spiritual substance of the human soul, first as the Life-Seed which forms the new creation in man, and afterwards as the permanent nourishing and tutoring Spirit who leads the obedient soul on into all the Truth, and perfects it into the likeness and stature of Christ. "There is a living, inner Scripture, written in the believer's heart by the finger of God." "This inner Scripture has an active creative power of holiness, and makes holy, living, righteous and saved all those in whose hearts it is written,"

The divine word in the secondary sense is the outward word—the word of Scripture. "The other word which serves the inner Word with voice, sound, and expression is the external word, and is heard by the external man with his ears of sense, and is written and read in letters. He who has read and heard only that, and not the inner Word, has not heard the Gospel of Christ, the Gospel of Grace, nor has he received or understood it." It is at best only the witness or testimony, which assists the soul to find the real life-giving Word. Cut apart from the inner spiritual Word, the word of the letter is "dead," as the body would be if sundered from the spirit. "It paints truth powerfully for the eye, but it cannot bring it into the heart." "The Scriptures cannot bring to the soul that of which they speak. This must be sought directly from God Himself. "There is," he says, "no writing on earth like the Holy Scriptures." His Christianity is penetrated and illuminated at every point by the profound spiritual experiences of the saints of the Bible, and still more by the vivid portraits of Christ in the Gospels, by the words from His lips recorded there, and by the experiences of the apostles and the development of the primitive Church. He never doubts or questions the inspiration of the Scriptures; quite the contrary, he holds that Scripture is "given by God" and is an inexhaustible well of inspired truth from which the soul can endlessly draw. The actual content of Christian life is supplied by the historical revelation; but Schwenckfeld always insists that written words, however inspired, are still external to the soul, and merely record historical events which have happened to others in other ages. "If man," he writes, "is to understand spiritual things and is to know and judge rightly, he must bring the divine Light to the Scriptures, the Spirit to created work....In a word, to understand the Scriptures a man must become a new man, a man of God; he must be in Christ who gives forth the scriptures." That which is to change the inner nature of a man must be something personally experienced and not external to him; must be in its own nature as spiritual as the soul itself is and not material,

as written words are. "The pen cannot completely bring the heart to the paper, nor within itself." The Bible leads to Christ and bears witness of Him as no other book does, **but it is not Christ!** And even the Bible remains a closed book until Christ opens it. The Scriptures tell, as no other writings do, but they are still not the Word of God. The spiritual realities of life cannot be settled by laboriously piling up texts of Scripture, by subtle theological dialectic, or by learned exegesis of sacred words. If these spiritual realities are to become real and effective to us, it must be through the direct relation of the human spirit with the divine Spirit—the inward spiritual Word of God. "He who will see the truth must have God for eyes."

**The Church**, in Schwenckfeld's conception, is this complete spiritual community of which Christ is the Head. "We maintain," he wrote in the early period of his mission, and it remained the settled view of his life, "that the Christian Church according to the usage of the Scripture is the congregation or assembly of all or of many who with heart and soul are believers in Christ, whose Head is Christ our Lord, as St. Paul writes to the Ephesians and elsewhere, and who are born of God's Word alone and are nourished and ruled by God's Word." "The Christian Church," he elsewhere says, "is the entire community of the children of God. It is the actual Body of Christ, the Seed of Abraham, the House of the living God, the Temple of the Holy Spirit. It has its life and power through the obedience of faith, it manifests to the world the Name of the Lord, the goodness and the glory of Him who called its members from darkness into His marvelous Light. Wherever such a Church is gathered, there also is Christ, its Head, who governs it, teaches it, guards and defends it, works in it and pours His Life into its members, to each according to the measure of his living faith. This inward invisible Christ belongs to all ages and all times and lands." The Church, in its true life and power, is thus for him a continuation of the apostolic type. He had no interest in the formation of a sectarian denomination, and he was fundamentally averse to a State-Church system. The true Church community can be identified with no temporal, empirical organization, whether established or separatist. It is a spiritual, invisible community as wide as the world, including all persons in all regions of the earth and in all religious communions who are joined in life and spirit to the Divine Head. It expands and is enlarged by a process of organic growth under the organizing direction of the Holy Spirit. "As often," he writes, "as a new warrior comes to the heavenly army, as often as a poor sinner repents, and body of Christ becomes larger, the King more splendid, His Kingdom stronger, His might more perfect. Not

that God becomes greater or more perfect in His essence, but that flesh becomes more perfect in God, and God dwells in all His fullness in the flesh into which in Jesus Christ He ever more pours Himself." Each soul that enters the *kingdom of experience* through the work of the Life-giving Spirit is builded into this invisible expanding Church of the ages, and is endowed with some "gift" to become an organ of the Divine Head. All spiritual service arises through the definite call and commission of God, and the persons so called and commissioned are rightly prepared for their service, not by election and ordination, but by inward compulsion and illumination through the Word of God. The preacher possesses no magical efficacy. His only power lies in his spiritual experience, his clarified vision, and his organic connection with Christ the Head of the Church and the source of its energy. If his life is spiritually poor and weak and thin, if it lacks moral passion and insight, his ministry will be correspondingly ineffective and futile, for the dynamic spiritual impact of a life is in proportion to its personal experience and its moral capacity to transmit divine power. Here again the emphasis is on the moral aspect of religion as contrasted with the magical. There can be no severing of the ecclesiastical office or function from the moral character of the person himself. Schwenckfeld has cut away completely from sacerdotalism and has returned, as far as with his limited historical insight he knew how to do it, to the ideal of the primitive Apostolic Church. The true mark and sign of membership in the community of saints--the invisible Church--is, for him as for St. Paul, possession of the mind of Christ, faith, patience, integrity, peace, unity of spirit, the power of God, joy in the Holy Ghost, and the abounding gifts and fruits of the Spirit. "No outward unity or uniformity, either in doctrine or ceremonies, or rules or sacraments, can make a Christian Church; but inner unity of spirit, of heart, soul and conscience in Christ and in the knowledge of Him, a unity in love and faith, does make a Church of Christ." The Church is in a very true sense bone of Christ's bone and flesh of His flesh, vitalized by His blood, empowered by His real presence, and formed into an organism which reveals and exhibits the divine and heavenly Life--a world-order as far above the natural human life as that is above the plant.

Quite consistently with this spiritual view of religion--this view that the true Church is an invisible Church--Schwenckfeld taught that the true sacrament is an inner and spiritual sacrament, and not legal and external like those of the Old Testament. "God must Himself, apart from all external means, through Christ touch the soul, speak in it, work in it, if we are to

experience salvation and eternal life." The direct incoming of the divine Spirit, producing a rebirth and a new creation in the man himself, is the only baptism which avails with God or which makes any difference in the actual condition of man. Baptism in its true significance is the reception of cleansing power, it is an inward process which purifies the heart, illuminates the conscience, and is not only necessary for salvation but in fact *is* salvation. Christian baptism is therefore not with water, but with Christ: it is the immersion of the soul in the life-giving streams of Christ's spiritual presence.

Schwenckfeld was always kindly disposed toward the Anabaptists, but he was not of them. He presented a very different type of Christianity to their type, which he penetratingly criticized, though in a kindly spirit. He did not approve of rebaptism, for he insisted that the all important matter was not how or when water was applied, but the reception of *Christ's real baptism*, an inner baptism, a baptism of spirit and power, by which the believing soul, the inner man, is clarified, strengthened, and made pure.

His view of **the Lord's Supper** in the same way fits his entire conception of Christianity as an inward religion. It was through his study of the meaning and significance of the Supper that he arrived at his peculiar and unique type of religion. He began his meditation with the practical test—the case of Judas. If the bread and wine of the Last Supper were identical with the body and blood of Christ, then Judas must have eaten of Christ as the other disciples did, and, notwithstanding his evil spirit, he must have received the divine nature into himself—but that is impossible.

In his intellectual difficulty he turned to the great mystical discourse in the sixth chapter of John, in the final interpretation of which he received important suggestion and help from Valentine Crautwald, Lector of the Dom in Liegnitz. In this remarkable discourse Christ promises to feed His disciples, His followers, with His own flesh and blood, by which they will partake of the eternal nature and enter with Him into a resurrection life. The "flesh and blood" here offered to men cannot refer to an outward sacrament which is eaten in a physical way, because in the very same discourse Christ says that outward, physical flesh profits nothing. It is the Spirit that gives life, and, therefore, the "flesh and blood" of Christ must be synonymous with the Word if they are actually to recreate and nourish the soul and to renew and vitalize the spirit of man.

This feeding and renewing of the soul through Christ's "flesh and blood," Schwenckfeld

treats, as we have seen, not as a figure or symbol, but as a literal fact of Christian experience. Through the exercise of faith in the person of the crucified, risen, and glorified Christ--the creative Adam--incorruptible, life-giving substance comes into the soul and transfigures it. Something from the divine and heavenly world, something from that spiritualized and glorified nature of Christ, becomes the actual food of man's spirit, so that through it he partakes of the same nature as that of the God-Man. Not once or twice, but as a continuous experience, the soul may share this glorious meal of spiritual renewal--this eating and drinking of Christ.

The external supper--and for that matter the external baptism too--may have a place in the Church of Christ as a pictorial symbol of the actual experience, or as a visible profession of faith, but this outward sign is, in his view, of little moment, and must not occupy the foreground of attention, nor be made a subject of polemic or of insistence. The new Creation, the response of faith to the living Word, the transfiguration of life into the likeness of Christ, are the momentous facts of a Christian experience, and none of these things is *mediated* by external ceremonies.

It was his ideal purpose to promote the formation of little groups of spiritual Christians which should live in the land in quietness, and spread by an inward power and inspiration received from above. He saw clearly that no true Reformation could be carried through by edicts or by the proclamations of rulers, or by the decision of councils. A permanent work, from his point of view, could be accomplished only by the slow and patient development of the religious life and spiritual experience of the people, since the goal which he sought was the formation, not of state-made Churches, but of renewed personal lives, awakened consciences, burning moral passion, and first-hand conviction of immediate relation with the World of Divine Reality. To this work of arousing individual souls to these deeper issues of life, and of building up little scattered societies under the headship of Christ, which should be, as it were, oases of the kingdom of God in the world, he dedicated his years of exile. All such quiet inward movements progress, as Christ foresaw, too slowly and gradually "for observation"; but this method of reforming the Church through rebirth and the creation of Christ-guided societies accomplished, even during Schwenckfeld's life, impressive results. There were many, not only in Silesia but in all regions which the missionary-reformer was able to reach, who "preferred salt and bread in the school of Christ" to ease and plenty elsewhere, and they formed their little groups in the midst of a hostile world. The public records of

Augsburg revealed the existence, during Schwenckfeld's life, of a remarkable group of these quiet, spiritual worshippers in that city. Their leaders were men of menial occupations--men who would have attracted no notice from the officials of city or Church if they had been contented to conform to any prevailing or recognized type of religion. Under the inspiration which they received from the writings of Schwenckfeld they formed "a little meeting"--in every respect like a seventeenth-century Quaker meeting--in their own homes, meeting about in turn, discarding all use of sacraments, and waiting on God for edification rather than on public preaching. They read the books and epistles of Schwenckfeld in their gatherings, they wrote epistles to other groups of Schwenckfeldians and received epistles in turn and read them in their gatherings. They objected to any form of religious exercise which seemed to them incomprehensible to their spirits and which did not spring directly out of the inward ministry of the Word of God. They were eventually discovered, their leaders banished, their books burned, and their little meeting of "quiet spirituals" as they called themselves was ruthlessly stamped out. Societies something like this were formed in scores of places, and continued to cultivate their inward piety in the Fatherland, until harried by persecution they migrated in 1734 to Pennsylvania, where they have continued to maintain their community life until the present day.

But the most important effect of Schwenckfeld's life and work must not be sought in the history of these visible societies which owed their origin to his apostolic activity. His first concern was always for the building of the invisible community of God throughout the whole world--not for the promotion of a sect--and his greatest contribution will be found in the silent, often unnoticed, propagation of his spirit, the contagious dissemination of his ideas, the gradual influence of his truth and insight upon Christian communions and upon individual believers that hardly knew his name. His correspondence was extraordinarily extensive; his books and tracts, which were legion, found eager readers and transmitters, and slowly--too slowly for observation--the spiritual message of the homeless reformer made its way into the inner life of faithful souls, who in all lands were praying for the consolation of God's new Israel. Even so early as 1551, an English writer, Wyllyam Turner, in a book written as "a preservative and treacle against the poyson of Pelagius," especially as "renewed" in the "furious secte of the Annabaptistes," mentions the "Swenckfeldianes" as one of the heads of "this monstre in many poyntes lyke unto the watersnake with seven heads." There is however,

slight evidence of the spread of Schwenckfeld's views, whether they be called "poyson" or "treacle," in England during the sixteenth century, though they are clearly in evidence in the seventeenth century. One of the most obvious signs of his influence in the seventeenth century, both in England and in Holland, appears in the spread of principles which were embodied in the "Collegiants" of Holland and the corresponding societies of "Seekers" in England. The cardinal principle of these groups in both countries was the belief that the visible Church had become apostate and had lost its divine authoritative power, that it now lacked apostolic ministry and efficacious sacraments and "the gifts of the Spirit" which demonstrate the true apostolic succession. Therefore those who held this view, "like doves without their mates," were *waiting* and *seeking* for the appearing of a new apostolic commission, for the fresh outpouring of God's Spirit on men, and for the refounding of the Church, as originally, in actual demonstration and power.

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