

## LOGOPRAXIS

Logopraxis simply means “to apply the Word to life” from the Greek word *Logos*, meaning *Word*, and the *Latin* word *Praxis*, meaning to *apply* or *practise*. Logopraxis is essentially a method of approaching the Lord *as the Word* being open and willing to be changed by Him.

The central focus for the work of Logopraxis is the application of Divine truths to the life of the mind in an effort to become more aware of the quality of one’s mental life through a *regular, active practice* of self-examination. The truths that make this possible are accessed through engaging with the text of the Sacred Scriptures along with the truths of the Heavenly Doctrine revealed by the Lord to Emanuel Swedenborg. In short Logopraxis offers systematic structured approach to personal engagement with Divine Truth.



By taking truths from the Word and applying them to the specific context of our own life we open ourselves up to the possibility of seeing, not just that a spiritual principle is true, but *how* it is true. Logopraxis shifts our sense of the Lord’s presence with us more and more towards how we relate to the Word. We move from seeking knowledge about the Lord from the Word to knowing Him as the Word. As we relate to it as the basis for our spiritual life we are drawn into seeing its practical application and meaning for our life. It is this quality of experiential knowing tied to the Heavenly Doctrines and the Sacred Scriptures that enables Logopraxis to serve as an integrated

spiritual practise that caters to the needs of the head, heart, and life of a person.

Logopraxis recognises that the true test of a person’s beliefs is not so much in what they profess to believe but in how they actually respond to life’s challenges. Logopraxis enables people to come to a place where they can uncritically observe their external behavioural and internal psychological responses to life’s challenges without fear of incrimination or judgement. Our spiritual well being is dependent on accepting what the truths teach concerning...



1. Who the Lord is, that He is the Word and
2. What our proprium is without Him

Logopraxis takes people through a process of coming to see and accept what the Word teaches concerning both.

## LIFE GROUPS

Logopraxis is best practised in conjunction with the support of others in small groups. Using the internet the Australian New Church College offers opportunities for people to engage in Logopraxis with others in an online Life Group. The ideal situation would be to have people meeting face to face at least once every two weeks with further support being offered through online contact. But due to geographical constraints the ability to hold face to face Life Groups for the majority of participants presents a real challenge. That being said our experience is that the use of the internet

as as that basis for Life Group support has been a positive experience and has proved to be a great way of bringing people together into a shared sense of spiritual community.

## HOW IT WORKS

The spiritual texts that form the basis for Logopraxis are those that make up the doctrines for the new church. These are regarded as living and vital, and because they are drawn from the Sacred Scriptures, they are in actual fact the Lord with us, the Divine Truth or Word. One of the implications of this is that the text itself is regarded as the transforming agent as readers engage with it with a view to applying its teaching to the life of their mind.



Working with Logopraxis begins with a set reading. The focus text of the Heavenly Doctrines is broken down into a set number of readings, with each reading forming a session. Participants then work through each reading over a two week cycle recording their insights and reflections in a journal while moving through the following 6 steps.

**Step 1 Impressions:** The cycle begins with reading the set reading for the session right through, preferably in a single sitting at the start of the first week. Participants read with attention being sensitive to, and noting what ‘reaches out’ to them from the text. They will return to these portions of the text in Step 2. When the reading is completed initial impressions are noted down in a journal.

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Participants then sit with their impressions for a day or so reviewing and being mindful of them before moving onto Step 2.

**Step 2 Selection:** Here the portions of the text that were marked up in Step 1 are returned to. These are read meditatively with the reader choosing that part of the text that offers them a spiritual principle they can test in life. The spiritual principle will serve as the basis for spiritual work over the rest of the two week cycle.

**Step 3 Task:** Once a principle to guide the focus of work for the rest of the session cycle has been selected then the third step involves creating a task that can be used on a daily basis to test and illustrate the operation of the principle in a person's life.

**Step 4 Applications:** Participants journal a summary of current life events giving thought to how the portion of selected text could be applied. In this way the external context might serve as a reminder, or trigger to work with the task.

**Step 5 Implementation:** For the remaining period (usually for the 2nd week of the cycle) participants try to be aware of their task throughout each day. Time is given each day to journal findings, insights and reflections.

**Step 6 Submission:** At the end of the session cycle a short summary is made highlighting what has been learned over the period of the session. This forms a basis for a person's submission to their Life Group.

## **DIVINE PROVIDENCE #172.2**

*The Lord is the Word because it is the Divine Truth of the Divine Good. That the Lord is the Word He teaches in John in these words:*

*In the beginning was the Word, and the Word was with God, and the Word was God, and the Word was made flesh, and dwelt among us. (John 1:1, 14).*

*As this passage has hitherto been understood to mean only that God taught men through the Word, therefore it has been explained as a hyperbolical expression, implying that the Lord is not the Word itself. The reason is that men did not know that by the Word is meant the Divine Truth of the Divine Good, or, what is the same, the Divine Wisdom of the Divine Love...*

**For more information please contact**

**[enquiry@logopraxis.org.au](mailto:enquiry@logopraxis.org.au)**

the Australian New Church College

# **LOGOPRAXIS**

**...a way of experiencing  
the Lord as  
the Word**

*...those have life from the Word who read it with the intention of drawing Divine truths from it, like water from the spring, and at the same time with the intention of putting them into practice in their lives. TCR 191*

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