

# New Church LIFE

---

A monthly magazine devoted to the teachings  
revealed through Emanuel Swedenborg

---

In this issue:

*THEME FOR SEPTEMBER:*

*MARRIAGE*

Real Marriage: Proclaiming the Good News  
By Bishop Kline

A Sermon on Chastity  
By Peter Buss, Jr

Conjugal Love: A New Concept  
Reflections by Dan Goodenough

Two Reviews

**September 2006**

# New Church Life

A MONTHLY MAGAZINE DEVOTED TO THE TEACHINGS  
REVEALED THROUGH EMANUEL SWEDENBORG

**Real Marriage**

Proclaiming the Good News About Conjugal Love .....*Thomas Kline* 239

**Chastity**

A Sermon .....*Peter Buss, Jr.* 245

**Conjugal Love: A New Concept**.....*Daniel Goodenough* 254

**Editorial**

Hope for Marriage Eternal..... 261

**Communication**

The Da Vinci Code.....*Norman Riley* 262

**Book Reviews**

Emanuel Swedenborg: Essays for the New Century Edition  
on His Life, Work and Impact.....*Erik E. Sandström* 263

Afterlife: A Guided Tour of Heaven and its Wonders .....*Donald Rose* 267

**From the Bishop's Office** ..... 269

**Church News**

Rise Above It Program ..... 271

**Announcements**..... 274

NEW CHURCH LIFE (USPS 378-180)  
PUBLISHED MONTHLY BY  
**THE GENERAL CHURCH OF THE NEW JERUSALEM**  
The Rev. Kurt Horigan Asplundh, Editor

PRINTED BY FENCOR GRAPHICS, INC. PHILA., PA 19111  
SUBSCRIPTION: \$16.00 to any address. SINGLE COPY \$1.50

Postmaster: send address changes to: New Church Life, PO Box 711, Bryn Athyn, PA 19009  
E-mail: [datacenter@anc-gc.org](mailto:datacenter@anc-gc.org)

## *Notes on This Issue*

Why does the work *Conjugal Love* begin with a chapter about false ideas of heavenly joy and happiness? Bishop Tom Kline addresses this question in his article about what the Lord has revealed for the reestablishment of genuine marriage. “Let us, as a church, proclaim the good news about conjugal love, now revealed....”

This month’s sermon on “Chastity” by the Rev. Peter Buss, Jr. applies a concept that may seem “old-fashioned” in today’s culture. Do the idealistic teachings of the Writings meet the current states and needs of people in the church and in the world? Turn to page 245 for Mr. Buss’s answer.

In his “Reflections” on concepts found in *Conjugal Love* (or *Married Love*), the Rev. Dan Goodenough takes a look at the possibility of an 18th-century cultural influence on these teachings. Are the concepts of *Conjugal* a reflection of the then current customs and culture? Mr. Goodenough shows by many examples that the doctrines in this work were “remarkably new” and “revolutionary” in 18th-century Europe. Also new was an understanding of femininity unknown in Swedenborg’s day but vital to the development of true marriage.

The Swedenborg Foundation continues its program of publishing the Writings in the *New Century Edition*. Last year, the Foundation published a 580 page “companion volume” of essays on Swedenborg’s life, work, and impact. We are pleased to present a review of this valuable book by the Rev. Erik E. Sandström. Mr. Sandström served for many years as Director of Swedenborgiana at the Academy of the New Church.

This issue contains news of an initiative involving several General Church congregations in a simultaneous study of the Ten Commandments this fall. See page 271 for information about participating in this program.

**REAL MARRIAGE**  
**Proclaiming the Good News About Conjugal Love**

BY THE RT. REV. THOMAS KLINE

One of the greatest gifts the Lord has given to the New Church is the book *Conjugal Love*. True marriage love is a love so rare that few know about it. Now the Lord has given a new revelation telling us about genuine marriage. His desire is that conjugal love may grow and flourish upon the earth.

**A Surprising Beginning**

How does the book *Conjugal Love* begin? We would think that it would begin with heavenly ideals about marriage or a beautiful picture of the marriage process itself. But, no, the book begins with a series of stories that don't seem to speak about the subject of marriage at all. The first chapter consists of stories of newcomers to the spiritual world who have false ideas about heavenly joy and happiness. Groups of people who have recently died are asked by an angel guide to explain their ideas of heavenly joy and happiness. In each case, their answers are a subtle distortion of the truth. Each group has taken some ideal about heaven and made it shallow, worldly, and even false. The people of each group are then invited to experience their shallow idea of heavenly joy until they come to that point where they tire of it. And then angels come and explain the true idea of heavenly joy and happiness.

**False Expectations**

Why does the book *Conjugal Love* begin with a chapter about false expectations of heavenly joy and happiness? One possible answer is that this is a picture of our lives in relation to marriage. Often we enter into marriage with shallow, hollow and worldly ideas. The Lord in His mercy will often let us experience these

false ideas about marriage until we long for something higher, and then He leads us to see and behold the truth. Simply put, the book *Conjugal Love* begins with a description of what we might call “false expectations about marriage” and then beautifully shows how the Lord leads us in our lives to see, behold, and long for true and genuine marriage love.

What are some examples of these false expectations about marriage? We can see them mirrored in the false expectations of the newcomers about heavenly happiness. Let us review these stories of the newcomers to heaven.

### **The First Group**

The first group, when asked what heaven was, replied simply, “Heavenly happiness, which is also eternal happiness, is simply admission into heaven” (*Conjugal Love* 3). Their idea was, “If you can just get into heaven you will be happy.”

How often do we approach marriage with this same expectation? We are raised with the children’s fairy tale of the princess marrying the handsome prince and the story ending with the words, “and they lived happily ever after.” They lived happily ever after just by the fact of being married. We are never told what the marriage was like, the joys they had, the difficulties they faced, or the growth that took place. The message of the fairy tale is that joy will come simply by being married.

Imagine a couple coming into marriage with this distorted vision: “If we just get married, conjugal love will automatically and effortlessly descend into our lives.” It is a set-up for failure, because the marriage ceremony is not the end of the story, it is just the beginning. Marriage is the beginning of an eternal commitment of two people to do the work of regeneration together.

### **The Second Group**

The second group of newcomers said, “Heavenly joy and eternal happiness consist simply in delightful associations with angels and enjoyable conversations with them” (*Conjugal Love* 3:2).

Sometimes people come to marriage with the expectation that marriage will take away feelings of loneliness. “If I get married, I will have constant companionship, a best friend, just by the fact that I am married.” But the reality is that marriage does not automatically bring feelings of companionship. Many people who are married are lonely.

We are told in the Heavenly Doctrines that marriage is to be the friendship of friendships (*Conjugal Love* 334). This friendship takes work and effort. True friendship means living actions of approaching the Lord together, serving uses together, worshipping and praying together, and even a laying down of each partner’s life for the other. The Writings tell us that the real joy in marriage is not seeing one’s own joy, but the joy of the other as one’s own joy (*Divine Love and Wisdom* 47). This is the true friendship in marriage.

### **The Third Group**

The third group of newcomers said that heaven was “theatrical performances and dining, every day to eternity” (*Conjugal Love* 3:3).

This is the idea that marriage is partying and entertainment forever. Marriage is just fun. “If I marry that person, life will never be boring.”

Partners often experience the joy of partying and dining in their early days of courtship and dating. It is an exciting time; it is fun. This is the infatuation of romantic love at this time. But this time of courtship is not a picture of the reality of marriage.

True marriage is a lot like life. Marriage is a lot like life: there will be “ups” and “downs” in true marriage. There will be times

of joy, yes, even fun; but there will also be times of challenges and difficulties. There will be times of warmth and times of cold. There will be times of intensity and even times of boredom. Marriage is a lot like life.

In fact, marriage *is* life. It is the life of two people working together on the path that leads to heaven, facing challenges, hurdles and joys together, and inviting the Lord to be part of that process.

### **The Fourth Group**

The fourth group saw heaven as the “joys of paradise” (*Conjugal Love* 3: 4). They longed for the sensual delights of fruit trees, delightful flowers, and being adorned with garlands of sweet-smelling flowers.

How often does the world tell us that marriage is simply a place of sensual delights? The modern media often portrays marriage as a place to satisfy sexual needs. Our young people are often exposed to the idea that marriage is solely a romantic or sexual relationship.

The Heavenly Doctrines tell us that the sensual delights of conjugal love, even sexual delights, are the most beautiful delights the Lord gives us because they relate to the blessed use of procreation. But the Writings also say that there is an order in the growth of a marriage relationship. There is a progression from a conjunction of souls and minds during the state of betrothal, and then, from that interior conjunction, the love descends into the body. And these delights of the body, being an expression of interior loves, not ends in themselves, are the most beautiful joys the Lord can give us.

### **The Fifth Group**

The fifth group of newcomers said that heavenly joy was to be found in “positions of great power, superregal magnificence and

superglorious splendor” (*Conjugal Love* 3: 5). They wanted to sit on thrones and rule over others.

To rule over your married partner: “Yes, I love that person, I want to marry that person, but he or she has certain flaws. That is all right, because I will be able to change those flaws in my spouse when we get married.”

The Heavenly Doctrines tell us that the love of dominion is one of the most destructive forces in a marriage. We read, “The love of dominion of one over the other entirely takes away conjugal love and its heavenly delight, for conjugal love and its delight consists in the will of one being that of the other, and this mutually and reciprocally” (*Heaven and Hell* 380).

True marriage love is the commitment of two people to do the work of regeneration together. But each partner has to be responsible for his or her own work. We cannot force our spouse to regenerate. And so marriage takes patience, gentle leading, and sometimes the greater love of “laying down one’s life for one’s friends” (John 15:13).

### **The Sixth Group:**

The sixth group believed that heaven was continually glorifying God and holding religious celebrations for eternity. Heaven was a continual worship service.

Worship is the very center and core of a marriage. But merely going to church together does not build true worship in a marriage. In fact, merely having a common religion does not build true worship in marriage. As essential as regular church attendance and a common religion are to a marriage, true worship means more. The spiritual core of a marriage comes from worship in life: the couple praying together, reading the Word together, sharing their faith with each other, and actively inviting the Lord into their marriage. True worship is not just a “religiosity” in a marriage, but a living spirituality that comes from the Lord alone.

### **Summary:**

Yes, there is entrance into marriage; this is called the marriage covenant. Marriage is companionship; it is called the friendship of friendships. Marriage is doing entertaining things together; marriage can be joyous. Marriage takes leadership, leadership but not dominion. And marriage has to have at its core a common and growing faith and belief in the Lord.

### **The Promise**

In the beginning chapters of *Conjugal Love* we read the words, "There is a truly conjugal love, which today is so rare that people do not know what it is like, and scarcely that it exists" (58).

How sad that few know of the miracle of true marriage love. Let us work with the Lord to change this. Let us, as a church, proclaim the good news about conjugal love, now revealed, so that the whole world may know about real marriage. And let us invite the Lord to be with us as we work in our own marriages. Let us look toward that day when true marriage can be known on earth as "...the fundamental love of all loves and that all joys and all delights have been gathered into it, from the first to the last." (*Conjugal Love* 58).

---

### **Conjugal Love Restored**

Conjugal love in the first age was like gold, in the second age like silver, in the third age like bronze, and in the fourth age like iron, and...at last it ceased to exist.

But...my angel guide and companion said, "Nevertheless, I am sustained by the hope that the God of heaven, who is the Lord, will revive this love, because it is possible for it to be revived."

(*Conjugal Love* 78: 8)

## CHASTITY

### An Ancient Concept Applied to Today's Culture

A SERMON BY THE REV. PETER BUSS, JR.

*“It happened in the spring of the year, at the time when kings go out to battle, that David...remained at Jerusalem.” (2 Samuel 11:1)*

*“You have heard that it was said to those of old, ‘You shall not commit adultery.’ But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart.” (Matthew 5:27-28)*

#### **The ideal**

The work for the New Church on marriage called *Married Love*, and often known by its Latin name, *Conjugal Love*, makes the following statement: “There is a truly conjugal love [a most genuine love in marriage], which today is so rare that people do not know what it is like, and scarcely that it exists” (57). This love is described as “holy, pure and clean, more so than any other love,” and “into this love have been gathered all joys and all delights.”

#### **A decline**

While this love was “the greatest of loves among the ancients...it gradually disappeared” (*Ibid.*). The chapter describes what that love was like among the ancients, then chronicles its decline through the ages—from the golden, to silver, copper, iron, and finally to the age of iron mixed with clay. From that high ideal, we end up with some people expressing the following attitude with regard to marriage: “What concern do you have here with marriage? Marriages are marriages.... Illicit affairs are illicit affairs. He who is without guilt, let him throw the first stone” (*Conjugal Love* 79:7).

Friends, we live in an age where this attitude toward marriage is alive and well. The world today includes true marriage, no

doubt, but many forces act against it; many attitudes essentially scorn marriage, seeing it as a peripheral thing and, in light of the license that society allows today, even as imprisonment.

Into this sometimes dark and mixed up world, the Lord offers beams of light. One of those beams of light has to do with relationships between the sexes, specifically with regard to sexual intimacy. He holds out for us something that we all need to hear: that His teachings, His rules in this large arena of life, are the path to the true and lasting happiness in the marriage that He wants for every one of us. Challenging though it may be, it is imperative that a church, which seeks to serve people in the walk of life, and be true to the charge the Lord has given it, have the courage to address this topic.

### **Chastity**

Our subject today is chastity, an ancient concept applied to today's culture. Chastity is the term the Lord's Word uses to describe the proper sexual relationship between two married partners, devoid of lust and impurity and, more broadly, to describe the attitude with which the Lord calls us to view the opposite sex.

I want to acknowledge that for many people the word "chastity" has the connotation of "old-fashioned," speaking to abstinence and suppression of all things sexual, even to the point of thinking of sexual expression as something unclean. On the contrary, the Writings for the New Church use this word to describe a good kind of attitude and a proper kind of sexual expression that is healthy and encouraged. They use the word "non-chaste" to encapsulate everything else that stands in contrast to what is chaste.

We learn that, "Chastity and a lack of chastity are terms that apply to states of marriage and things that have to do with marriage" (*Conjugal Love* 139). I believe we could equally say, "Chastity and lack of chastity are terms that apply to sexual

intimacy and things that have to do with sexual intimacy.” We read further, “The essence of chastity is true love *in marriage*,” indicating that chaste expression of sexual intimacy is not possible outside of the bonds of marriage (*Conjugal Love* 139, emphasis added). We also learn that “Chastity is simply the removal of unchasteness from that which is chaste,” describing a journey from what is not chaste toward what is chaste for all of us, no matter what our marital status (*Conjugal Love* 138). Finally, I believe chastity is related to innocence. Chastity *is* innocence in the context of marriage. Innocence is a striving for purity, a desire to be led by the Lord, a wish to stand before Him with nothing to hide. Chastity is this same striving for purity, the same desire to be led by the Lord in the context of our attitudes and behavior with regard to the opposite sex, the same wish to stand before the Lord with nothing shameful to hide.

### **Does the Lord know the culture we live in?**

With these definitions in mind, I ask you to consider this question: Does the Lord know the culture in which we live? Think about the high ideal that is being addressed in this call to chastity and then consider the forces acting against that vision in our world. How many of us might be thinking, or resonating with the following complaints: “The Word was written well before the Internet came on the scene, well before the sexual revolution of the 1960s and 1970s, before the world-wide push toward acceptance and tolerance of all forms of sexuality, before it was much more common for people to enter marriage having experienced sexual intimacy than not”? Seen from this perspective, the Word can easily seem out of touch, teaching an ideal about relationships between the sexes which is so far removed from reality as to be unattainable.

In answer, consider the story of David and Bathsheba: A man sees a woman bathing, and is fired by desire for her. Because he can, he commits adultery with her. Not only that, but he seeks to

cover his tracks when she gets pregnant. Then come the consequences—far-reaching effects in David’s life from this series of sins. How many thousands of times has the David and Bathsheba story been repeated in the sad choices of people today?

Consider also the Lord’s saying about adultery in the Sermon on the Mount: “You have heard that it was said to those of old, ‘You shall not commit adultery.’ But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart” (Matthew 5:27-28). How many of us men could say that we are impervious to lust, to impure thoughts and longings? How many women could say the same?

Consider next the story [read in the lesson for this sermon] of adolescent men entering the next life who were fueled by their hormonal longings. How many parents have lamented at how hard it is to raise respectful, clean-hearted teenagers, given the promiscuous culture we live in? Does it not help, context aside, to hear the Lord calling us to hold onto an eternal perspective? He reminds us that there is a life after death, that men are men and women are women, that people are married, and that clean and loving sexual intimacy is a healthy part of married relationships there. Can we not resonate with the message that this relegation of intimacy to the bonds of marriage is seen by many young people as dry, boring, and unappealing when compared with the tantalizing expression of unrestricted passion? Don’t these teachings give us some understanding that the Lord knows the longings of youth and has some wise advice for them and those of us charged with raising them?

Finally, consider again the book, *Conjugal Love*. Look at the chapter headings in the second part of this book relating to “The Pleasures of Insanity with regard to Licentious Love,” and consider the Lord of love reaching out to address these topics:

- Fornication (or unrestrained sexual activity before marriage)

- Adultery in its kinds and degrees
- The lust to deflower
- The lust for variety
- The lust to rape
- The lust to seduce states of innocence (dealing with the causes of child sexual abuse)

This book was written over two hundred years ago. Does it not speak to some of the dark parts of our culture today? Add to this the chapter on “Chastity and Its Absence” and put these ideas together with the Biblical stories we’ve looked at. Ask yourself, “Does the Lord know the world today? Does He address what all of us face as we walk through this life, at whatever age and marital state?”

### **Contrasting pictures**

One of the ways the Lord teaches is by contrast. I ask you to consider the story of David and Bathsheba again, seen from the perspective of a merciful God asking us to consider the reality of where adultery leads. The story begins with David’s staying home in Jerusalem, during the time “when kings went out to battle” (2 Samuel 11:1). Symbolically, David stands for the part of us that wants the Lord and His ways to reign in our lives. The battles against the enemies of the land are a picture of the work we do together with the Lord to rid ourselves of selfishness, justification, worldliness, the desire to dominate over others: all symbolized by the Moabites, Syrians, Amalekites, and so on. David’s staying home, then, represents the person who lets down his or her spiritual guard and opens the door for temptation. We don’t go out to fight. We’re not strong in our desire to let the Lord reign in our lives.

Next we hear, “Then it happened one evening that David arose from his bed.... And from his roof he saw a woman bathing” (2 Samuel 11:2). An “evening state” in the Word is a symbol for a

time when our desire to be good, and our clarity about the truth, is blunted and obscured (see *Arcana Coelestia* 2323). It is not difficult to see that a lustful passion could invade a person's life in times of spiritual weakness. It is interesting that David inquired who this woman was and discovered that she was the wife of Uriah the Hittite, demonstrating that he knew she was married. What we have here, then, is someone who knowingly and intentionally committed a sin, and then compounded that original error with deception and destructiveness.

But the most telling part of this story is in the consequences to David's life which result from this series of sins. First, the Lord sent Nathan the prophet to David to let him know for sure and certain that He knew what David had done. Nathan told David a story of a rich man who took a poor man's only lamb instead of one of his own to serve as a meal to a traveler who came to visit him. In response to David's anger at this injustice, Nathan said those famous words, "You are the man!" This indicates how the Lord brings to our realization, through conscience, that He is aware of our failings.

Nathan predicted that three things would happen: First, sadly, the child born to David and Bathsheba would die. While we can obviously acknowledge that the child had nothing to do with the sin of his parents, and may very well have succumbed to one of the many childhood maladies of the day, on a symbolic level what's being addressed here is a reality: that disobedience to the Lord's commandments doesn't lead to new life, rather it leads to loss and the sadness it creates. Secondly, Nathan predicts that "the sword shall never depart from [David's] house" (2 Samuel 12:10). He would be at war with his enemies for the rest of his life. Symbolically again, isn't it true that our opening of the hells, by giving in to temptation and our spiritual enemies, invites far-reaching struggles and temptations with those hells who now have a stronger foothold in our lives? Finally, Nathan predicted that "there would be adversity against [David] from

[his] own family” (2 Samuel 12:11). Indeed Amnon and Absalom, two of his sons, caused all kinds of problems for him, demonstrating a broad truth, that adulterous relationships often destroy families.

### **A positive vision**

Another line of teaching, borne out of many passages in *Conjugal Love*, points to the opposite vision the Lord holds before us. A man and a woman meet and form a friendship which turns into love. They develop a mutual respect, trust, and honesty, in their relationship. They both have a desire to be good, spiritually motivated people. They perceive a calling from the Lord to share their lives together, and so commit to marry. Then, in the context of that solid and growing marriage relationship, they embark on the journey of sexual intimacy. It sounds, to many, like a fairytale in today’s world, but for everyone, even those who have not followed that path themselves, the truth of the vision is sound and available. The sexual act is supposed to be surrounded by the relationship of marriage, and that marriage relationship should have, in growing measure, commitment, respect, friendship, innocence or striving for purity, spiritual growth, effort, love, trust, honesty and peace as its qualities. Think of the safety and appropriate vulnerability that can be expressed in this context. Think of the free enjoyment of physical delight together, with unashamed openness, and the knowledge that the other person is in this relationship for the long haul. This is the context in which true chastity can thrive. It is the context for what the Writings for the New Church call love truly conjugal, or true love in marriage, that can grow in strength and richness to eternity.

Contrast that vision with what happens when there is no commitment around the sexual act, because there is no marriage. What else goes? Trust, peace, innocence, following a spiritual path? And take it further: what about when the sexual act is the

primary end, and angling, even deception rather than honesty, is the means to that end? Think about that act in the absence of love or friendship. Wouldn't we agree, as has been proven thousands of times over, that to the extent that the relationship around the act of sexual intimacy is compromised, someone is going to get hurt? Sexual intimacy outside of marriage simply doesn't lead to the happiness the Lord wants for us.

### **The Lord's mercy and love**

In all these ways, do we not see a merciful and loving God reaching out to us with an ardent plea, saying,

Come now, and let us reason together... Though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall be as wool. If you are willing and obedient, you shall eat the good of the land; but if you refuse and rebel, you shall be devoured by the sword. For the mouth of the LORD has spoken. (Isaiah 1:18-20)

The Lord explains to us in many ways in His Word that temporary happiness in the heat of passion is not worth the human suffering that our world doesn't want to acknowledge exists, but which is a reality. In contrast, lasting happiness, including sexual intimacy within the context of a strong and growing marriage relationship, is worth the effort and spiritual battle. To the extent that we can look *within* ourselves at the ways the hells capture our minds and our physical longings, and look *outside* of ourselves at the unchaste world we live in; to the extent also that we look *to* the Lord's Word with the acknowledgment that it does indeed speak to the culture in which we live; and to the extent that we look *upward* to the Lord our God for strength and enlightenment in this vital arena of life—to the same extent He can help us, even in today's world, to walk the path of chastity.

We close today with a passage that has come to be one of my favorites in all of the Writings for the New Church:

If conjugal love [or a love for marriage] is received from its Author, who is the Lord, it is accompanied by holiness from Him, which continually purges and purifies the love. If, then, a person has a desire and striving for it in his or her will, that love daily becomes more clean and pure to eternity. (*Conjugal Love* 64)

Amen.

Readings from the Lord's Word: 2 Samuel 11:1-5; Matthew 5:27-30; *Conjugal Love* 44 (parts).



*The Rev. Peter Buss, Jr. has been serving the Immanuel Church in Glenview, Illinois for ten years: six years as assistant pastor, and as pastor since 2002. He and his wife, Teresa (Farrington), have four children.*

### **Spiritual Equilibrium**

[S]piritual equilibrium...produces a state of freedom in those who live in it. The Lord draws all people out of this equilibrium to Him[self], and the person who follows in freedom is led by Him out of evil into good, and thus into heaven.

It is the same with love, especially in the case of conjugal love and licentious love. Conjugal love is good, while licentious love is evil. Every person who hears the voice of the Lord and follows Him in freedom is introduced by the Lord into conjugal love with all its delights and joys.

*(Conjugal Love 444: 3)*

**CONJUGIAL LOVE: A NEW CONCEPT**  
REFLECTIONS BY THE REV. DAN GOODENOUGH

The book *Conjugal Love* (or *Married Love*) has been controversial since its first publication. Different ages challenge different concepts in it, depending on which ideas seem alien to current ways of thinking. Sometimes the book is charged with generalizing from 18th-century Swedish cultural practices and customs. On these grounds many Victorians rejected the book's distinctions between various sexual evils. More recently some readers have argued that men's and women's "roles" are portrayed as too traditionally Swedish and European. The teachings about divorce have also been challenged as being derived from old custom rather than from Divine mercy.

**Conjugal Love Challenges Many 18th Century Traditions**

The reality is that *Amor Conjugalis* is a remarkably new and even revolutionary book, and challenges many established traditions of 18th-century Europe concerning marriage and sex, male and female, and related topics, including adultery and sexual evils. The feeling that Swedenborg wrote only for his times often seems to come from ignorance about what those times were actually like. Let's look at some examples:

The definition of chastity is revolutionary and new, not 18th-century Swedish. And the clear proclamation that marriage is superior to celibacy, while not totally new in the Protestant world, went far beyond customary thought—that marriage is preferred because "it is better to marry than to burn" [with lust] (1 Corinthians 7.9). This new concept of chastity directly challenged traditional celibate piety that many Protestants (as well as Catholics and Eastern Orthodox) looked up to as a higher spiritual state (see *Conjugal Love* 138-156). New Church views of what is chaste remain distinctive today. From the beginning

the New Church has said sexual love in marriage is clean, chaste, good, and superior to avowed celibacy. While today more and more Christians are favoring this view, 240 years ago no one was ready to say that.

There are many more instances, and they're important. The general view of woman and the feminine in *Conjugal Love* is certainly more exalted than that found anywhere in the 18th Century, and probably has made a huge contribution to fairer and gentler ways of treating and understanding women in the last two centuries. Rejecting Christianity's relegation of women to inferior roles of subordination and obedience (derived from Paul's Biblical doctrine), the Heavenly Doctrines give women a central role in marriage, society and human life generally. It is no accident that educated women have been attracted to the New Church from its beginning, and that education of girls and women has figured prominently in New Church schools. This is not to say that New Church men and women don't still have much to learn about the essence of the feminine mind and heart, and how to listen to it.

### **A Spiritual and Eternal Love**

The main point of the book *Conjugal Love*, frequently repeated, is to show true conjugal (married) love as a spiritual and eternal love. Certainly that was new and unique in the 18th Century. Also new is the essential connection between spiritual regeneration and one's state of married love. All marital coldness is produced by some kind of religious and spiritual lack, difference, or conflict (nos. 235-239, 246, 275)—and this was a radically new concept for the 18th Century. Paul and other Christians told Christians not to marry outside the faith, but where can you find explanations of coldness coming from religious causes?

Similarly, the clear teaching that the husband should not

dominate in marriage threatened a long-established status quo of male superiority. Yes, as the church is implanted in a couple, the husband is to lead in developing a true understanding, because truth (the basic male component) is needed first in time for the church to grow. But the husband does not represent the Lord, nor does his wife represent the church, because husband and wife together are the church according as he accepts good (the basic female component) from his wife. As love and wisdom are married in them and between them, the church is formed. (See *Conjugal Love* 63, 122-125.) This new teaching flatly rejects Pauline doctrine that was dominant in 18th-century European society.

In discussing steps leading to marriage *Conjugal Love* 295-314 does refer to several customs common in Swedenborg's society—as they are in many societies. But daughters should decide for themselves about marriage choice—and this was progressive and liberal, not standard in 1768. The need for a daughter to consult her parents has been an essential in societies throughout history. Though it's less popular today, I submit that this precaution remains fundamentally relevant, and our present society ignores parental consultation with many bad consequences. Remember: she still makes up her own mind.

### **Betrothal as an Internal Marriage**

As for betrothal, this is revolutionary, or at the least it's a recovery from very ancient times, not 18th-century Swedish. Various customs have been practiced in connection with being promised, engaged or “betrothed,” and some ceremonies of “betrothal” or engagement were known. These practices and ceremonies were principally social, legal and public in purpose. New Church betrothal is not a legal or social agreement, but solemnizes a spiritual and internal marriage of souls that precedes natural marriage of bodies. It's not a legally binding

promise, nor a family agreement, nor do they even promise the Lord they will marry in the future. They promise to prepare for natural marriage through a marrying of their spirits and minds. (If they break a betrothal, they don't necessarily break a promise to the Lord—unless they made no effort to develop a spiritual marriage. Breaking a betrothal does break a commitment to one's intended, but not to the Lord.)

Betrothal focuses fully on a couple's beginning spiritual marriage. Not just a waiting or get-organized period, the state of betrothal is a time for their spirits to marry, by the steps outlined in *Conjugal Love* 301. Not a legal step, betrothal doesn't even need to be public, and some New Church couples have been betrothed before any public announcement of their commitment. *Conjugal Love* 295 notes that this chapter includes "a number of practices which are accepted customs." But that list of "accepted customs" omits betrothal, which then becomes the subject of six sections (V-X, in nos. 301-306). And *Conjugal Love* 310-314 further explains how a betrothed state inspires and transforms the full marriage, making a spiritual, chaste, happy and lasting union.

So though the word "betrothal" [Latin *desponsatio*] is not new, its meaning and its focus on a spiritual marriage prior to the wedding are a new concept. All societies have a waiting period of some kind between a couple's decision to marry and a wedding. *Conjugal Love* 304.2 shows how this state remains purely natural if the two don't focus on a marriage of their spirits. This preceding spiritual marriage is really the central theme and key to the whole chapter, and is basic to their love in this life and to eternity.

### **The Writings of Women**

We need to look cautiously at what's said about women writers. They are said to use words very well, and that's not hard to see today as well. The comment about women writing "works

not of judgment and wisdom" (*Conjugal Love* 175.3) was in a context not of novels, journalism, stories and personal life descriptions, but of prose which was highly rational, factual, and impersonal—intended primarily to provide information, to instruct, and to carry on philosophical debate. Though the subject of women writers needs fuller discussion than I can give here, numerous examples can be found today of differences in male and female writing along the lines noted by Swedenborg.

Certainly Swedenborg draws some examples from 18th-century European society, but is the doctrine of conjugal (or married) love about examples? When examples seem to distract from a line of thought, I urge readers to center on the underlying points being presented, and to look for examples from their own experience. In general, the Heavenly Doctrines, far from seeking to universalize 18th-century customs, condemn worldly marital practices in 18th-century society and insist that a new spiritual way to married love must be found.

### **The Teachings on Divorce, Adultery, and Polygamy**

*Conjugal Love's* teachings on divorce are more restrictive than liberalized practices in many societies today. Are these based on 18th-century Swedish custom? While they do agree generally with 18th-century divorce laws in contemporary non-Catholic Christendom, their clear basis is the Lord's direct teaching in the Gospels that adultery is the only cause of divorce. The discussion of divorce in *Conjugal Love* reads primarily as a careful explanation of the meaning of Jesus's words in Matthew 19:9 and 5:32 (see nos. 255, 276, 339, 468).

The basic idea in these passages is not new in Christianity, and clearly comes from the Lord's plain sayings. The inclusion of exceedingly gross "manifest obscenities" and "malicious desertion" as involving adultery is somewhat new as an explanation of what adultery means. This has provided

important guidelines for women and men trying to understand the spiritual implications of serious problems in their marriages. So while the divorce teachings definitely agree with long-established Christian custom because founded on Jesus's direct words, there is also new thought showing the spiritual implications of divorce, separation, and different levels of adultery (see *Conjugal Love* 463-499).

Concerning sexuality outside marriage, the categorization of different non-marital practices is unique as far as public discussion goes (*Conjugal Love* 444[repeated] 514). The overwhelming condemnation of adultery as hell itself goes far beyond what churches were saying, and Swedenborg was brave to equate adultery with hell in such a sexually permissive society. Though forms of non-marital sexuality differed somewhat then, the essential elements are similar today. The principles shown in *Conjugal Love* about kinds and levels (degrees) of licentious love could provide a great deal of guidance for our own society's sexual maladjustment and disorders.

The chapter on polygamy is gentler on polygamy and Muslims, and at the same time tougher on Christian polygamy, than would be comfortable for 18th-century Europe. The teachings on zeal and jealousy, while not entirely new, reveal new spiritual levels behind common human feelings, and several times challenge common popular opinion, then and now (e.g., *Conjugal Love* 357, 365-366, 368, 379).

### **Presenting Feminine Viewpoints**

Perhaps the most revolutionary aspect of this doctrine is Swedenborg's revealing of feminine viewpoints and even secrets, which seldom see the light of day among males. In preparatory notes Swedenborg said he told angelic wives he would reveal information they wished to keep secret. (*Spiritual*

*Diary* 6110:2) Yet when actually presenting information obtained from female spirits and angels, Swedenborg was extremely careful to present ideas not by way of himself, but from them directly, and evidently with their permission. He said: “It is not appropriate for me to reveal” the particulars of wifely secrets. But he lets angelic wives speak for themselves (*Conjugal Love* 166; also 219; the best examples are found in nos.155 [repeated], 208, 293, and 294). Along the same lines he says it’s not possible to describe the highest state of conjugal bliss except on the basis of testimony from angels who experience it (*Conjugal Love* 69). Much of that information also comes from angelic females, and sometimes it contradicts the views of women on earth (e.g., *Conjugal Love* 330). Talks with angel men and women present a far loftier and deeper sense of married delight than accepted wisdom on earth, then or now.

Concepts such as these about conjugal love are alien to Swedenborg’s worldly culture. And we may wonder what hidden impact they have had in opening human consciousness to a new understanding of femininity in the last two and a quarter centuries.

---

### **The Angels’ Sadness**

I said that although these secrets revealed at the present time by the Lord surpass in excellence and importance any concepts hitherto imparted, still on earth they are regarded as worthless.

The angels were surprised at this, and they petitioned the Lord to permit them to look down into the world; and on looking down, behold, they saw only darkness there.

After that, because the angels were saddened and thought to themselves how long this would be the case, they were told, “For a time and times and half a time.” (Revelation 12:14)

(*Conjugal Love* 533)

# *Editorial*

## HOPE FOR MARRIAGE ETERNAL

Among the prayers and yearnings of married partners on earth is a wish to know about marriages after death. Those who have loved each other tenderly long to know that their marriage will continue. They grieve to think of it ending but are strengthened with the hope that true marriage lasts forever.

The prayers below, adapted from favorite teachings in *Conjugal Love*, express gratitude and hope for the continuation of marriage after death.

I am grateful, Lord, that You provide marriage eternal for all who come into heaven, and this with partners whose souls so incline to union with each other that they do not wish to lead two lives but one. I pray that I may find true marriage such as this. (Adapted from *Conjugal Love* 50)



I rejoice, Lord, in the hope that You can provide marriages that will be everlasting with those who from early youth have loved, chosen, and asked of You a lawful and lovely partnership with one, and who spurn and reject roving lusts. O Lord, strengthen my resolve to live a chaste life that You may grant me an eternal partnership. (Adapted from *Conjugal Love* 49)



I trust, O Lord, in Your providence for those who in the world have lived unmarried and yet have desired marriage, especially those who have sought it without success. I rejoice that You provide blessed marriages in heaven for all who are spiritual. Help me, Lord, to grow into spiritual marriage. (Adapted from *Conjugal Love* 54)



Lord, I rejoice that true marriage continues after death and that the spirit of my partner in the other world may dwell continually with my spirit in this world until I die, when we will meet again and reunite and love each other even more tenderly than before. Thank you, Lord, for this comforting promise. (Adapted from *Conjugal Love* 321)



## *Communication*

Dear Editor,

When I read the appraisal of *The Da Vinci Code* by Ray Silverman in your August 2006 issue (pp. 213-216), I became saddened and distressed.

To say the least, the *Code* is blasphemous, and it breaks the Commandment that we should not take the name of the Lord into what is vain.

It should also be noted that the only way into the Sheepfold, which is the Church, is by the door, which is the Lord, Who is The Word.

Far from being recommended, the *Code* ought to be denounced as a hellish attack on the Lord, the Word, and the Church.

Yours faithfully,  
Norman E. Riley  
England

## *Reviews*

*Emanuel Swedenborg: Essays for the New Century Edition on His Life, Work and Impact* edited by Jonathan S. Rose, Stuart Shotwell, and Mary Lou Bertucci (Swedenborg Foundation, West Chester, Pennsylvania, 2005) Hardcover, maroon, quarto 580 pages

A paperback edition of this book was published simultaneously under the title *Scribe of Heaven: Swedenborg's Life, Work, and Impact*

*Essays* is a “companion volume” to the ongoing publication of the *New Century Edition* of Swedenborg’s works, a “shot in the arm” for both devotees, and new readers. It brings together in one volume an anthology of expressions about Swedenborg and his opus. It is topical and recommended for all who have volumes of Swedenborg on their shelves. The layout struck me as authentic, with an eye for long-term effectiveness.

### **Biography**

The first section is on “Swedenborg’s Life”, by Richard Smoley. Just some 45 pages, this chapter is a remarkably compact read, covering Swedenborg’s entire life. A listing of major biographical treatments is found later in the volume in a section of “Recommended Works” (see pp. 377-379).

### **Theological Works**

The next section on “Theological Works” by Jonathan S. Rose uses the imaginative device of comparing Swedenborg’s theological output to his garden. Rose begins with “The Gateway: Swedenborg’s Claim,” considering how unusual was his Caesar-like proclamation of “Vidi, audivi, sensi” — “I have seen, I have heard, I have felt.” Rose has some neat phrases

which capture meaning adroitly. For example: The Golden Age mentality had “no loop of objectivity in the intellect to second-guess the desires of the heart.” The flood or fall of man was people “drowning in their inability to separate thought from desire.... Life became spiritual death” (p. 66). The coming of the New Church, too, was after a Last Judgment, the “solstice of divine absence,” and it facilitated the Lord’s Second Coming and the establishment of a new church (p. 71).

### **Swedenborg’s Modes of Presentation**

George F. Dole continues this section with “Swedenborg’s Modes of Presentation, 1745-1771,” modes that moved forward from Swedenborg’s first “conversations with spirits” in 1745 (p. 100) to the most “intensely theological” debate by 1769 (p. 112). In a final phase, “Addressing a Lutheran Orthodoxy: *True Christianity*” fulfils the earlier promise for doctrinal treatment “in fullness.”

### **Swedenborg’s Manuscripts**

The “Theological Works” section is topped by Frank S. Rose’s description of Swedenborg’s unpublished manuscripts. The manuscripts left behind at Swedenborg’s death have a varied history. A visitor to Swedenborg, for example, pocketed the draft of an appendix to *True Christianity*, and only part of it was ever retrieved. Forty or so manuscripts were left in Swedenborg’s home, many of them translated and published as the posthumous theological works. But this left a question: did anything go missing? Rose concludes, “There is no reason to suspect major gaps in the manuscript record after 1745” (p. 146). We unquestionably have all eighteen titles which Swedenborg intended to publish and which form the core basis for his theology.

### **Cultural Impact—Scandinavia**

The section on Swedenborg’s “Cultural Impact” has three

contributors: Olle Hjern, covering Scandinavia; Jean-François Mayer, Europe; and Robert H. Kirven and David B. Eller covering Great Britain and the United States. Hjern sets the arrival of Swedenborg's theology in the "boisterous drama of the Enlightenment" (p. 151). His works appealed beyond Sweden's borders. The impact on Scandinavia is "real and persists to this day." Hjern's article closes with reflections that Kierkegaard may have taken a leaf or two from Swedenborg. In any case, many of the present generation have inherited their adherence to Swedenborg from these early followers.

### **Cultural Impact—Continental Europe**

Jean-François Mayer examines the harder-to-gauge reception in Europe. Mayer also acquaints us with translators: Jean Pierre Moët (d. 1807) at Versailles translated most of Swedenborg's theology, but it took a Swedenborgian from Britain, John Augustus Tulk, to buy and publish them. Le Boys des Guays translated Swedenborg and started Swedenborgian worship. After a whisper of interest in Italy, Portugal, and Spain, Mayer turns to Russia. Moët's French translation of *Doctrine of Life* was found by the Russian general, Alexander Mouravieff, who passed handwritten copies to friends and family. Mayer hopes the Cyber Age will make many European translations available.

### **Cultural Impact—Great Britain and America**

Robert H. Kirven's and David B. Eller's extensive article on "Selected Examples of Swedenborg's Influence in Great Britain and the United States," begins with Thomas Hartley who knew Swedenborg personally, and who was the first translator of the Writings in Britain. Priestley (of oxygen fame) started a controversy in 1791 by attacking Swedenborg. Other attackers followed suit. But Swedenborg supporters like Blake and Coleridge led to a whole list of names favoring Swedenborg. The list from Emerson, Sampson Reed, and Walt Whitman to Henry and William James, Bigelow, and Barron reads really

well. The article finishes with the influence on shakers, utopianism, homeopathy, and vegetarianism, showing the extent of interest over a wide range of issues.

### **Organizational Impact**

The next section on “Organizational Impact” by Jane Williams-Hogan and David Eller is a most useful entry regarding New Church history. Treatment of the General Conference in England, the General Convention in the United States, and then the General Church and Lord’s New Church, take us over the continents. The details are pleasing to the casual reader and student alike, since much information is brought together in one view for the first time.

In the next chapter, “Examples of Internationalization,” Jane Williams-Hogan takes up the New Church in Africa. Both geographic locations and individuals are outlined, again a great benefit to historians. Whether in South Africa or Nigeria, the information is quite complete. However, one notices that Ghana is omitted, when, in fact, there are several societies and circles there.

### **An Alternative Approach**

Alice B. Skinner looks at “An Alternative Approach to Studying Swedenborg’s Impact.” Taking the ideas of spiritual reality, useful living, and the nature of knowing, she examines how these ideas influenced a number of noted followers of Swedenborg, from Worcester and Emerson and Whitman, to Blake and Yeats. Skinner reverses the typical approach of tracing ideas back to the individual, instead following specific ideas forward to those “who made creative use of them.” This, Skinner believes, shows the “enormous web of Swedenborg’s influence in Western culture” (p. 340).

### **Bibliographies and Index**

The final two sections are Bibliographies and the Index.

David Eller lists references works, major biographical treatments, and works on Swedenborg's influence.

Jonathan Rose presents an up-to-date and complete listing of Swedenborg's Writings in a massive annotated bibliography. The most pleasing listing for a Swedenborg aficionado is all the works listed sequentially by date of writing or publication, categorized either as published works or unpublished pieces. Some dates are approximated by lack of exact information. Much can be learned by examining this list, and it will no doubt ease and promote clearer views of Swedenborg's total opus. One would hope this last section may become available separately.

The book closes with a complete bibliography of works cited and a useful index to the contents.

Erik E. Sandström



***Afterlife: A Guided Tour of Heaven and its Wonders*** Emanuel Swedenborg. Donald Rose, editor (Swedenborg Foundation, 2006. Paperback)

A new book has just been published. All of its contents are taken directly from *Heaven and Hell*. But there has been selection to make a much shorter book.

The idea of presenting parts of the Writings a little at a time goes back in history—yes, back before Johnny Appleseed handed out sections of *Heaven and Hell*. Actually, we go back to what Swedenborg himself did with the second volume of the Writings.

Swedenborg's publisher, John Lewis of London, issued an advertisement which referred to the first volume of *Arcana Coelestia*, and then said, "And now the second volume is printing, both in Latin and English; to be published in cheap

numbers, that the public may have it in an easier manner than in whole volumes” (Tafel’s *Documents II* p. 492).

In June of 1999, Edward Cranch described for *New Church Life* this marketing effort by Swedenborg. “Swedenborg was perhaps looking for ways to make this precious gift from the Lord available to more people while still leaving them in freedom.” Mr. Cranch ends his interesting article by saying, “We must continue in every possible way to make them available to those who have faith.” (p. 259).

Dr. David Gladish, in the same spirit, produced a booklet called *Seeing Is Believing*. It is a rendition of the work *The Doctrine of Faith*, but not all of it. People found this a particularly useful booklet and, in 1992, a revised version of it was published by the General Church Book Center including selected passages from three other works of the Writings.

Having worked for some time on this new effort, I am delighted to see it in print and hope that it will bring teachings of the Writings to a wider readership.

Donald Rose

**[WWW.NEWCHURCHVINEYARD.ORG](http://WWW.NEWCHURCHVINEYARD.ORG)**

An on-line family magazine from the G.C. Office of Education  
featuring materials for all ages focused on a new theme every month



*The Ten Blessings* in September, 2006  
*Come Unto Me* in October 2006

## FROM THE BISHOP'S OFFICE

I am pleased to announce that the Rev. Olaf Hauptmann was ordained into the second degree of the priesthood at our church in Colchester, England, on July 30th, 2006.

Following the service, there was a reception to welcome Olaf, Poliana, and their children to their new home in Colchester where Olaf has begun his new assignment as pastor of the Colchester Society.

Rt. Rev. Thomas L. Kline

### Authorized Candidates

The following three men have been recognized as authorized candidates for the ministry in the General Church:

**Langalibalele A. Xaba**, usually called Phila (pronounced Pee'la). I am 34 years old, married to Thulile. We have a son born in 2004. I attended the South African Theological School, studied for a year at the Academy Theological School (2002-03) and then returned to South Africa to finish my training. I am an authorized candidate and am serving as the acting leader of the Alexandra Society, South Africa.

**Ekow Essiedu Eshun**. I come from Ghana and I am 47 years old. I am about to enter my final year in the Academy Theological School. When I finish, I hope to be ordained and go back to harvest from the potential "fertile field" in Ghana, Africa. My contact with the Writings dates to almost two and half decades ago. I was officially baptized into the New Church in 1989 by Rev. Robert Jungé. I believe my training at the Theological School will enable me to work effectively when I go back to Ghana.

**Godwin Zattey-Agboga.** I come from the Volta province of Ghana. I am forty-six years old and I am about to begin my final year of a four-year program at the Theological School. I was baptized into the Church of the New Jerusalem in 1989. My ambition is to become a New Church minister. I strongly hope to return to my home country to enhance the growth of the New Church already in existence there and to also help with the New Church educational programs which are going on in Ghana.



**Langelibalele A. Xaba**



**Ekow Essiedu Eshun**



**Godwin Zattey-Agboga**

# CHURCH NEWS

## FROM GENERAL CHURCH OUTREACH A NEW PROGRAM YOU CAN JOIN



The General Church is embarking on a new and ambitious endeavor to share the teachings of the New Church, and you are invited to join the journey. We are utilizing the internationally implemented program *Rise Above It* ([www.riseaboveit.org](http://www.riseaboveit.org)) that re-examines the Ten Commandments, their relevancy for the 21st century, and how they are a foundation for different faith traditions and in life. Starting September 17th, this program runs for ten weeks and is open to anyone interested in participating. General Church Outreach is launching this program simultaneously in eight congregations around the United States: Los Angeles, Cincinnati, Pittsburgh, Sarver, Bryn Athyn, Ivyland, Tucson, and Phoenix. It will include Sunday worship and an opportunity to be part of a small group program.

You can also participate online, listening to audio sermons, engaging in discussion with a community of spiritual sojourners, and staying current with the steps and lessons of the program. E-mails will provide resources and connections to an online community studying the Ten Commandments.

To sign up for the online e-mail go to [www.newchurch.org](http://www.newchurch.org).

*The Rise Above It* program seeks to provide you with tools you need to find new success and peace in day-to-day relationships through a series of sermons, interactions with people on similar paths, and personal, inspirational daily devotional readings.

[Ed. Note: this program is not the same as the *Rise Above It* course being offered during the 2006-2007 winter term at Bryn Athyn College, also advertised in this issue.]

"RISE ABOVE IT" E-mail supported Daily Task Program [www.newchurch.org](http://www.newchurch.org)

*your daily task* for Week 2, Day 4

---

2

**The Name of God**

**Praise the name of the Lord. Let the name of the Lord be praised, both now and forevermore. From the rising of the sun to the place where it sets, the name of the Lord is to be praised.**  
(Psalm 113:1-3)

Your task for today...

**Do not take God's name in vain. Pray for the specific quality that you are lacking.**

Do I take the Lord's name in vain?

If so, am I willing to refrain from doing that?


What negative emotion is especially challenging for me and what is the quality I would like to replace it with?

Am I willing to identify false gods and ask the one true God to instill a God-like quality instead?

If not, am I willing to pray for the willingness to do this?

**Good luck in your task and in your effort to let your life be guided by the Lord's Ten Commandments!**

[www.newchurch.org/riseaboveit](http://www.newchurch.org/riseaboveit)



## ***NEW CHURCH LIFE***

### **NOW ONLINE**

We are pleased to announce that the current issue of *New Church Life* can be read online at the *Newchurch.org* website. This is an historic first online appearance for a journal now in its 126th year of continuous publication. Surely, those young people who started *New Church Life* in 1881 would be pleased to see this journal utilizing 21st century technology for broader and more immediate distribution.

**How to find it by direct link:** Go to *www.newchurchlife.org*. This opens directly to a screen showing the *New Church Life* cover and general description. Click on “Current Edition.” This opens the contents screen where you may click on the article you wish to read.

**It is also available through** *www.newchurch.org*. Click on “News” for a drop-down menu. Click on “Publications.” Scroll down the screen and click on *New Church Life*.” This opens to the screen showing the *New Church Life* cover where you can continue as above.

Our thanks to the people at General Church Outreach for helping to implement this electronic miracle. Putting the *Life* online is a work in progress. Comments and suggestions by users would be most welcome.

These can be sent electronically to: *newchurchlife@newchurch.org* or by mail to: Editor: *New Church Life*, PO Box 277, Bryn Athyn, PA 19009.

## CHARTER DAY 2006: OCTOBER 18–23

The Academy of the New Church welcomes alumni, students, and friends to renew acquaintances, recreate memories, and honor the Academy during the celebration of the 129th anniversary of the granting of the Academy Charter.

The speaker at this year's banquet will be the Right Rev. Thomas Kline, Chancellor of the Academy, who promises to be every bit as inspiring as he was at last year's General Assembly. The emcee will be Brian Henderson, Associate Dean of Student Affairs at Bryn Athyn College.

Speaking at the Friday morning Charter Day cathedral service will be the Rev. Barry Halterman, religion teacher in the Secondary Schools.

Among weekend highlights this year, in addition to reunion and athletic events, will be:

- *Beatles* Revival fund-raiser for the College
- Fashions by Annina King: A New Church Wedding
- Student/Alumni art sale
- 12th Annual Scholarship Golf Tournament at Philmont Country Club

Tickets for reserved seats at the banquet – \$20.00 for adults and \$10.00 for students – may be purchased from Noelene Rose in the Academy Development Office, PO Box 708, Bryn Athyn, PA 19009, or by calling 267-502-4895.

A complete schedule for the Charter Day weekend will be included in the fall edition of *Alumni Update*, mailed to all alumni and friends. The schedule also will be posted on [www.ancalumni.org](http://www.ancalumni.org).

## **PHOTO DIRECTORY OF GENERAL CHURCH CLERGY**

*New Church Life* Subscribers will have received a copy of this Directory as their July issue. Extra copies were printed at the request of the Bishop for future use by congregations in the pastoral selection process. The last such Directory was published by *New Church Life* some 20 years ago. It may be some years before another edition is produced.

Extra copies are available for sale to those who are interested in acquiring them. Because of the special nature of this issue, the price will be \$3 per copy. Postage and handling will be added for copies that are mailed. The Directories are available from the General Church Book Store or directly from the *New Church Life* subscription manager, Lisa Weiss, Box 743, Cairncrest, Bryn Athyn, PA 19009. Email: [newchurchlife@newchurch.org](mailto:newchurchlife@newchurch.org)

## **POSITION AVAILABLE**

### **Director of Development**

The Academy of the New Church (ANC) and General Church of the New Jerusalem (GC) are conducting a search for an experienced Director of Development.

The essential function of the Development Director will be to lead a combined Development Office. This person will lead in structuring an existing office for further success, coordinating the office's activities with the Administrations, Boards and Development Committees of both organizations, and overseeing fund-raising and "friend-raising", communications, and planned giving programs for the combined Development Office.

#### **Principal Responsibilities:**

- Work in collaboration with the Executive Bishop and the President of the Academy to articulate the vision for the Academy and the Church and to encourage financial support.
- Develop and maintain relationships with ANC alumni, church members, and friends worldwide to promote the Academy and General Church and to encourage support.
- Assume primary responsibility for leadership of capital campaigns and for major gifts.
- Direct personnel responsible for planned giving, annual giving, and the special events work of the Development Office.
- Develop strategies to increase contribution levels—in dollars and participation—for both organizations.
- Be responsible for all communications from the

Development Office and for coordination with the designated marketing communication personnel.

- Provide support to alumni and congregations in their fund-raising and planned giving efforts.
- Represent Development on committees and groups; report to and maintain good relations with the boards of both organizations.

The ideal candidate for the position will have at least three years of experience and a strong enthusiasm for interacting with diverse groups. The candidate will possess knowledge of planned giving techniques and developmental programs, and solid financial analysis skills. The position will also require that the individual be proficient in project management (multiple projects), proficient in the use and creation of various media to communicate and inform, and well versed in public relations techniques.

Please bring this notice to the attention of anyone that might be interested in and qualified for this position.

The ANC and GC are equal opportunity employers.

**Deadline for applications is September 30, 2006.**

Please reference the position title in your correspondence.

Joe Weiss, Director  
Office of Human Resources  
1100 Cathedral Road, Box 743  
Bryn Athyn, PA 19009

Or email—[jobs@anc-gc.org](mailto:jobs@anc-gc.org)  
Or Fax to: 267-502-2563

*[www.newchurch.org](http://www.newchurch.org)*

**A NEW ONLINE COURSE AT BRYN ATHYN COLLEGE**  
**Religion 172— Perspectives on the Decalogue (3 credits)**

**Instructor:** The Rev. Dr. Ray Silverman

**Description:** Based on Ray and Star Silverman's *Rise Above It: Spiritual Development through the Ten Commandments* text and program, this three credit online course studies the Ten Commandments as they appear in the religious writings of Hinduism, Buddhism, Judaism, Christianity, Islam, and other world faiths. Students are encouraged to draw connections between the various spiritual levels of the commandments and their own lives. Requires internet and email access for study material, online discussion forum, and communicating with instructor.

**When:** Winter Term (November 27-February 16, 2006)

**Who may sign-up:** Those interested in earning credit while learning more about themselves and the Ten Commandments.

**Cost:** TBA

For registration information, please contact Jacquie McFall at the college office: [jacqueline.mcfall@brynathyn.edu](mailto:jacqueline.mcfall@brynathyn.edu); or call 267-502-2543. For more details about the course, please contact the instructor, Ray Silverman, Chaplain, Bryn Athyn College: [ray.silverman@brynathyn.edu](mailto:ray.silverman@brynathyn.edu); or call 267-502-2519.

**Cassettes & CD's  
Available**

**On Sale  
Now**

**“Come to Me, all you who labor and are heavy laden, and I will give you rest.” ~**

**Matthew 11:28**

### **LESSONS & SERMONS**

- Take Up Your Cross** - Rt. Rev. Thomas Kline, #101707
- The Work of Our Hands** - Rev. Derek Elphick, #105669
- Formed From and For Use** - Rev. Kenneth Alden, #106293
- Celebrating Work** - Rev. Frank Rose, #105817
- To Be of Service** - Rev. Brian Keith, #101008
- Taking Up Your Cross** - Rev. Eric Carswell, #103697
- My Burden is Light** - Rev. Dr. Reuben Bell, #103344
- The Value of Work** - Rev. Brian Keith, #102242

### **FAMILY SERVICES**

- Uses** - Rev. Jeremy Simons, #106288
- The Use of Work** - Rev. Daniel Goodenough, #104283
- Laborers in the Vineyard** - Rev. Thomas Rose, #104034
- Heavy Burdens** - Rev. John Odhner, #107068

Please order using the catalog number(s) listed and specify either cassette, \$2.00 or CD's, \$4.00. Catalogs are also available for \$5.00.

**NEW CHURCH  
AUDIO** 

PO Box 752, Bryn Athyn, PA 19009  
267-502-4980  
[newchurchaudio@newchurch.org](mailto:newchurchaudio@newchurch.org)