

# New Church LIFE

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A monthly magazine devoted to the teachings  
revealed through Emanuel Swedenborg

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The General Church in Canada

A Report by Michael Gladish

Report of the Secretary of the General Church

By Susan V. Simpson

**November 2006**

# New Church Life

A MONTHLY MAGAZINE DEVOTED TO THE TEACHINGS  
REVEALED THROUGH EMANUEL SWEDENBORG

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## *Notes on This Issue*

Harvest festivals occur at different times in the different places of the world where this journal is read. However, thanksgiving to the Lord for His bountiful care always is timely. What are the “years of plenty” and “years of famine” in our lives?

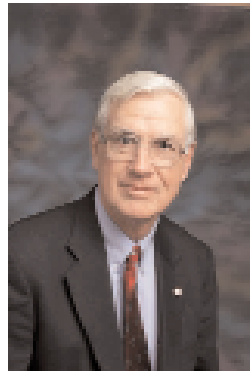
We welcome this month an author new to these pages, David Simpson of the Toronto society. In a powerful article first presented to the Toronto Sons group, Mr. Simpson seeks to show the insidious attack of evils on society pictured by the progression of pathogens in the human body. This is part one of two.

The five Declarations of Faith and Purpose in this issue are remarkably varied but powerfully united by the common faith of these new ministers.

Did you know there is a distinct body of the General Church in Canada? The Rev. Michael Gladish, Executive Vice President of this organization, reports on what often is referred to as the “GCIC.” An exciting development in Canada, supported by the GCIC, is the anticipated opening of secondary school education in Caryndale at the 9th and 10th grade levels.

The Secretary’s report this year quietly shows that official adult membership in the General Church has moved above 5000.

The Rev. Kurt Horigan Asplundh served as pastor in the Pittsburgh and Bryn Athyn societies before his retirement in 1996. He currently serves as Editor of *New Church Life*. Kurt and his wife, Martha (Lindsay), live in Bryn Athyn, Pennsylvania.



## YEARS OF PLENTY, YEARS OF FAMINE

BY THE REV. KURT HORIGAN ASPLUNDH

*“And let them gather all the food of those good years.... Then that food shall be as a reserve for the land for the seven years of famine...that the land may not perish during the famine.”* (Gen. 41: 35, 36)

At this season of the year we think of the harvests of the earth. We think of the Lord's goodness and providence.

One of the greatest harvests we read about in the Word took place in Egypt in the days of Joseph. It was not one harvest but seven years of great plenty. We know well that these years were followed by a famine in the land. Joseph had foretold this, and the king of Egypt put him in charge of the task of storing grain during the good years and its allotment in the famine years. Through his foresight and provision, Joseph was able to save not only the Egyptians but his own family in Canaan.

### **The Meaning of the Harvest**

In its inner sense, the account of Joseph's administration in Egypt is about the Lord, whom Joseph represents, and how He takes care of us. The cycle of plenty and famine in Egypt pictures the secret cycle of human spiritual development. The Lord oversees this development in our lives just as Joseph oversaw it in Egypt (*Arcana Coelestia* 5275).

Joseph counseled Pharaoh to collect a fifth of all the harvest in the good years as a reserve supply for the years of famine. Recognizing his insight and wisdom, Pharaoh appointed Joseph himself to carry out this plan, putting him in charge of all the affairs of Egypt. Pharaoh retained only his right as a figurehead; “only in regard to the throne will I be greater than you,” he told Joseph (Genesis 41: 40). The Lord is surely in charge of our lives, yet He leaves the freedom of final decision in our “throne” of free choice.

## **Two Kinds of Food**

The interpretation of Pharaoh's double dream was about food: The interpretation also has an interpretation, for there are two kinds of food. While the body needs food and nourishment, so does the spirit. The Lord said, "Man shall not live by bread alone..." (Matthew 4: 4). We need food for the soul. Therefore He taught, "Do not labor for the food which perishes, but for the food which endures to everlasting life..." (John. 6: 27).

Remarkably, we need spiritual food even while living in the body for "material food does not penetrate to the mind..." (*Arcana Coelestia* 5293).

What is it that feeds the mind or soul? The Lord hinted at the answer when He declared that those are blessed who "hunger and thirst for righteousness" (Matthew 5: 6); also, when He said to His disciples, "I have food to eat of which you do not know... My food is to do the will of Him who sent Me..." (John. 4: 32, 34). The Heavenly Doctrine plainly describes spiritual food: "Hunger in the spiritual world or in heaven is not hunger for food, because the angels do not feed upon material food, which is for the body that man carries about in the world; but it is hunger for such food as nourishes their minds. This food, which is called spiritual food, is *to understand truth and be wise in good...*(*Arcana Coelestia* 5576 emphasis added). The Writings go on to show that these same things are what feed a person inwardly "even while he lives in the body" (*Arcana Coelestia* 5293).

## **Our Daily Bread**

The account of Joseph's management of the grain in Egypt during the years of abundance and dearth is interiorly a parable of the Lord's providence in our lives. For each one of us it is the story of how He gives us daily spiritual bread and stores up the food we will need for our spiritual development. The Heavenly Doctrine tells us there is a secret in this that few know at this

day. The secret is that there are times when we learn spiritual truths and goods with innocence and delight. These are the years of “plenty” with us. The Lord stores a portion of the plentiful harvest deep within our spirit.

### **Remains**

The harvests of goods and truths in this storehouse are called “remains,” a term familiar to people of the church but unknown in the world. Remains are “all things of innocence, all things of charity, all things of mercy, and all things of the truth of faith, which from his infancy a person has had from the Lord, and has learned” (*Arcana Coelestia* 661: 2). “Each and all of these things are treasured up;” we are told, “and if a person had them not he would be worse than the savage wild beasts” (*Arcana Coelestia* 661: 2).

Remains contain “the veriest spiritual life of a person...and from [them] that person is spiritually nourished in every case of need and want, that is, in every spiritual famine” (*Arcana Coelestia* 5297e).

In this season of harvest, let us especially be thankful for the spiritual harvest of remains that the Lord has provided. This gift from the Lord is so important! “The remains in a man are for the angels that are with him,” the doctrine explains, “...wherewith they defend the man against the evil spirits who excite the falsities in him, and thus assail him” (*Arcana Coelestia* 737).

The Lord foresees our need for a spiritual storehouse—just as Joseph had foretold the needs of Egypt. Without remains stored up within us we would have no platform or plane of life on which the angels could stand in our defense.

### **The Cultivation of Remains**

Seven years of plenty and seven years of famine. What is our part in them? Can we increase this spiritual harvest even as the prudent farmer increases his crops? Yes, the doctrine teaches that

we can. “From earliest infancy even to the first of childhood, an infant is being introduced by the Lord into heaven... (*Arcana Coelestia* 5243). Wise parents can encourage these “years of plenty” in their children. We can increase them in ourselves.

These are precious times, especially in our infancy and childhood, when the good ground of our mind is open to receive gladly the seeds which the Lord sows. These are times of tender innocence when angels are near, sharing their delight with us in the good things of charity and mutual love. These are times of plenty.

### **Surviving the Famine**

But remember: The spiritual work is not done when the storehouses are full. We must survive the famine. The years of famine signify human states of life not so tender, not so open, not so full of mutual love. These are years of the awakening of our hereditary self-life. When this state comes, the goods of charity and innocence “are withdrawn by the Lord toward the interiors and there stored up...” (*Arcana Coelestia* 5342). They are not destroyed, but stored in reserve.

Survival in the years of famine signifies a stage of spiritual development as important as that signified by the years of plenty. The famine lets us experience our desperate need for the Lord's nourishment. We must go to Him in repentance and with the humility to be fed. This is pictured in the Word by Joseph's brothers coming to buy food. They did not recognize Joseph, yet felt deep remorse for having sinned against him. And they were fed from the reserves in Egypt that Joseph had stored up.

### **The Reunion of the Brothers with Joseph**

The famine brought Joseph and his brothers together again. A spiritual famine can reunite us with the Lord. Only then are we productive. Our thoughts and actions are to be strengthened from spiritual things. Good affections and true thoughts sustain

us in this world and in the life to come. This is the new birth called regeneration, but it takes place only as we set aside what is from ourselves to receive what is from the Lord.

### **The Positive Effect of Despair**

Our change of heart, our regeneration, is made possible through states of despair and desolation that come upon us in the world. Like a famine that causes natural anxiety and distress, these spiritual states of desolation awaken in us a sense of our spiritual inadequacy. The seven years of the famine signify desolation “even to despair.” While no one seeks despair, despair can have a positive effect on us. So we read: “Despair causes those who feel it to acknowledge in an effectual and feeling manner that there is nothing of truth and good from themselves and that salvation flows in by means of truth and good” (*Arcana Coelestia* 6144). This humbling acknowledgement softens a hard heart and opens a closed mind. “Despair also causes people to feel the happiness of life which is from the Lord” we are told; “for when they come out of that state, they are like those who have been condemned to death, and are set free from prison” (*Arcana Coelestia* 6144).

The harvests of the Lord are truly generous. We celebrate the bounty of the earth, but let us not forget the even greater abundance the Lord provides for our spirit throughout all the seasons of our life. “I will sing to the Lord, because He has dealt bountifully with me” (Psalms. 13: 6). “Blessed are those who hunger and thirst for righteousness, for they shall be filled” (Matthew 5: 6). *Amen.*

Lessons: Gen. 41: 25-40; Luke 12: 22-31; *Arcana Coelestia* 5576: 2-4

# PREDESTINATION AND HUMAN PRUDENCE

## PART ONE

BY DAVID SIMPSON

Our host in the Colombian city where we were visiting advised us that the tap water was not safe to drink. An American missionary later informed me: “There are Amoebas in the water supply. They can be nasty. It’s better to be safe. I have some pills that you can take that will kill them. Remind me to give some to you.”

I got the message more clearly this time. The water from the environment was contaminated with microscopic organisms. Yes, it’s better to be safe. It seemed that was always good advice.

The awesome beauty of the Colombian landscape would inspire anyone, in my opinion. Nevertheless, I was left with the stern admonition that care is needed. Unseen dangers such as the *ENTAMOEBEA histolytica*, which predominantly infects humans and other primates, lurked ominously in the seemingly innocent waters that flowed through that landscape. Microscopic organisms: viruses, bacteria and protozoa that attack the body promoting temporary sickness, lasting disability, and even death are the cause of the vast preponderance of physically debilitating conditions and diseases, from plagues to the common cold. These organisms are essentially parasites—organisms that grow, feed, and are sheltered on or in a different organism, while contributing nothing to the survival of its host. <sup>1</sup>

What a strange mixture of inspiring beauty and inexplicable danger exists in this world. How can a person come to terms with the phenomenon of this apparent dichotomy? We can ponder the question in the company of Darwin who wrote to a colleague:

With respect to the theological view of the question; this is always painful to me. I am bewildered. I had no intention to write atheistically.

But I own that I cannot see, as plainly as others do, & as I should wish to do, evidence of *design & beneficence* on all sides of us. *There seems to me too much misery in the world.* I cannot persuade myself that a *beneficent & omnipotent* God would have designedly created the *Ichneumonidae* <sup>2</sup> with the express intention of their feeding within the living bodies of caterpillars, or that a cat should play with mice. <sup>3</sup> [*Italics mine*]

To attribute the existence of disease-causing parasites and all “the misery in the world” to an all-encompassing foreordained Divine plan seems to attribute evil itself to a beneficent God. Darwin could not do this. If the Lord is goodness itself, then for what purpose did He deign to permit a place in His creation for all the terrible or parasitic creatures that excite such fear or bring devastating disease? Darwin’s view was that either everything was determined [by God] or nothing was. His bewilderment is understandable mostly because the premise underlying the question is wrong.

If the purpose of the natural world is to provide a stage for the spiritual growth of human beings, indeed if without this forum no real development or exercise of liberty and rationality necessary for spiritual redemption could occur, then why do dangers such as pathogenic threats to physical health exist to contaminate it? Swedenborg answers the dilemma by revealing that these vermin and carnivorous creatures are neither predetermined nor reflective of God or Nature but are essentially the creations of hell, manifestations of human evil. (*Arcana Coelestia* 46).

From this it can be seen that like things in the natural world did not derive their origin from the Lord, and were not created from the beginning, neither did they spring from nature through her sun, but are from hell. That they are not from nature through her sun is plain, *for the spiritual inflows into the natural, and not the reverse.* And that they are not from the Lord is plain, because hell is not from Him, therefore

nothing in hell *corresponding* to the evils of its inhabitants is from Him. (*Divine Love and Wisdom* 339), [*Italics mine*]

This statement, vast and almost overwhelming in its implications, indicates that the material creation, which is the necessary arena for redemption, also mirrors or reflects externally the internal conditions or realities of the human spirit in relation to the influx that is received by humans from either heaven or hell. This mirroring or communication that conjoins the spiritual and natural worlds is effected by correspondences (*Divine Love and Wisdom* 83). Indeed, *all* influx from the spiritual world is effected by correspondences (*Divine Love and Wisdom* 88). Organisms that cause disease were brought into existence by man's choosing to submit to the influx from hell and to appropriate evil in the misuse of his spiritual freedom, as a correspondence of that evil. This reality, although not willed by the Lord, was permitted in accordance with the necessity of spiritual freedom and the general principle that evil must be seen when it is appropriated, not only in its effect but also in its cause, in order to be removed (*Divine Providence* 278).

Swedenborg's oft-repeated advice on what constitutes the basis of spiritual reformation and the path of a heaven-bound life is very clear. We are to "shun evils as sins against the Lord." This simple prescription indicates responsibility on the part of the person in the process of regeneration, for by making it the Writings are asserting that such a thing is possible. But what is evil and how do we recognize it? What is the effect on us if we fail to do so?

The Lord is always trying to instruct us about ourselves, to make us see those predispositions toward evil that are ensconced within us from heredity or conditioning that need to be revealed and removed in order for us to be brought closer to Him, so that we may receive the greatest happiness He can give. Internal evils can be removed by shunning them externally from a will to do

so. In this there are spiritual combats induced by temptations that often involve immense pain as we strive against our natural proprium, but we are told that peace, true inner peace, is the reward of undergoing these combats and emerging from them having “shunned evil” because it is a sin against the Lord. Combating evil, the evil within us on the plane of our inner lives is a painful exercise during which we can expect to suffer. But the consequences of foregoing or avoiding these combats and the legitimate suffering they will bring, is to forego the Lord’s peace and conversely to experience broader ranging ill effects and debilitations.

What does evil do when it is left unaddressed or ignored? Swedenborg is quite clear on this point. He asserts that the nature of evil being what it is would, if hidden or ignored, grow and fester and consume all that is vital *within* a person until there was nothing of good or truth remaining (*Divine Providence* 112). There is a sense here that evil is very dynamic, displaying the organic characteristics of consuming and growing. We can imagine some organism increasing itself through a voracious appetite that feeds on what is vital within us. In this sense evil is like a parasite. Indeed, Swedenborg commented on the spiritual meaning of lice, indicating that this particular parasite *corresponded* to evil that is in the *external* man because lice reside on the skin (*Arcana Coelestia* 7419). By application of this general correspondence it is reasonable to presume that by investigating the particular aspects of how an organism is introduced, grows, and propagates in the body by attacking from *within*, we can learn how the internal human evil that it represents is introduced, grows, and propagates itself. In the example of *ENTAMOEBA histolytica*, the infestation or *Amoebiasis* begins in the lower intestine. The unicellular organisms will populate the intestine by replicating. This is the first or intestinal stage. The organism can bore through the

enteric walls (histolysis = destroying tissue) to enter the bloodstream. Once in the blood, the organism travels through the body and resides in the liver, where it also continues to colonize. This is the second or hepatic stage. From the liver the organism will migrate to the lungs, colonizing those organs. This is the third or pulmonary stage. Eventually, due to its ability to cross the blood brain barrier it will appear in the brain itself. This is the fourth or cerebral stage. The insult to the major organs continues until the result is death. The propagation of this parasite throughout the body is illustrative of how evil enters through sensory experience as in the intestinal stage, penetrates the will through the affections as in the hepatic stage, commandeers the life of the understanding as in the pulmonary stage, and ultimately succeeds in diminishing the capacity to receive any influx from heaven at all, as represented by the cerebral stage of the infestation. The intestine where the organism takes up initial residence represents sensory experience. The correspondence of this organ or function is to the last or lowest things, such as sensual delights (*Arcana Coelestia* 10030).

From the intestine, which corresponds to the lowest sensory experience, the organism moves to the liver, the purifier of the blood and resides there. The heart represents our will and our ruling loves and the blood our vital affections that flow out of those loves (*Heaven and Hell* 95; *Arcana Coelestia* 1001). The liver, as the organ that filters and prepares the blood for purification by the spleen and kidneys represents the capacity to clean those affections or to differentiate between heavenly affections and hellish ones.

Swedenborg states: “By ‘the liver’ also is signified interior purification, for the liver purifies the blood, but the intestines purify those things from which the blood is derived... Elsewhere by ‘the liver’ is signified the external good of innocence such as

belongs to infants...” (*Arcana Coelestia* 10031).

Swedenborg describes the operation of spirits associated with certain of the major organs. He writes:

The spirits of the spleen are they who mix profane things with holy; and also separate them. Spirits of the liver do likewise with moral qualities, separating those which are essentially honorable and dishonorable.... (*Spiritual Experiences* 1011)

The insult to the liver implies the loss of the capacity for internal purification and the external good of innocence. The motivation of the will thus intends more to evil instead of good on account of the destructive sensory-based impressions that remain in the affections, in the same way perhaps that the body is disposed to sickness by the toxins that remain in the blood when the function of the liver is impaired.

The parasite then migrates, again via the blood to the lungs, the seat of the respiratory system that corresponds to the faculty of understanding and consequently to perception and thought in the person (*Arcana Coelestia* 3889). The assault on the lungs represents and results in a diminished capacity to differentiate between truth and falsity. A predisposition toward confirming falsity arises in response to the existence of dishonorable affections or excited lusts that look to conjoin with falsity. Indeed these evil lusts require falsity for their protection, for as we know, the conatus of evil is always toward falsity for this reason (*Divine Providence* 33).

The contamination of the liver and subsequently the lungs represents the diminishing of the ability to differentiate between good affections and evil lusts in the activity of the will, combined with an impaired ability to recognize and confirm truth over falsity in the exercise of the understanding. The two fundamental human attributes of liberty and rationality are now debilitated.

What is left but the brain itself?

The structure of the brain is a mirror of physical reality and is also a model of spiritual reality or heaven itself (*Divine Love and Wisdom* 432). The brain was designed by the Lord to receive influx of love and wisdom and, while enabling us to live in the physical world, also connects us to the spiritual world.

In the cerebral stage of *Amoebiasis*, the parasite is in the brain, altering its organic structure. Appropriated evil also closes down and takes away the ability of the person to receive influx of love and wisdom from the Lord. Just as physical death results from the infestation of the body, so too does spiritual death when the evil it represents prevails.

What else could occur when affections are disassociated from what is good and the understanding is unable to recognize what is true, as a result of evil that is appropriated, be it hereditary or otherwise, but that love and wisdom, which is life from the Lord, are progressively shut out? Is it possible that a doctrine or an idea arising from sensual perceptions alone could follow the same process described above as it propagates through the body of religious understanding?

Consider the doctrine of predestination. We are told that Calvin, a principal proponent of this doctrine, was a sensual and corporeal man who had no other belief than what he could draw from the objects of the bodily senses (*True Christian Religion* 798). Predestination may have been an attempt to answer the problem of the dichotomy of beauty and danger in the world and the apparent duality of good and evil as it is seen naturally. This dichotomy, actually brought about by man's appropriation of evil into himself through the malpractice of spiritual freedom, was seen through a sensual sight, and the existence of evil was attributed instead to the eternal decree of God. Calvin had earlier argued from the same premise that bewildered Darwin: that either everything was determined [by God] or nothing was, and

had come down on the opposite side of the question. The premise itself is false and so it was that this doctrine was falsely formed from principles adopted in the world, a doctrine that is to be abhorred by the faith of the New Church as if it were a monster (*Arcana Coelestia* 6488; *True Christian Religion* 486). Treating this monstrous doctrine as a pathogen it is possible to see that it exhibits the same stages of infestation in the body of human beliefs as the ENTAMOEBA pursues in the body of its host.

<sup>1</sup>*The American Heritage® Dictionary of the English Language, Fourth Edition*, Houghton Mifflin Company, 2004.

<sup>2</sup> A family of wasps that is an important parasitoid of other insects

<sup>3</sup> Charles Darwin, *The Correspondence of Charles Darwin* 8, 1860 (Cambridge: Cambridge University Press, 1993), 224.

*[In the next part of this article, to be published in a future issue, the writer will illustrate how the doctrine of predestination has infested the body of human beliefs. Ed.]*

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## NEW MINISTERS

Declarations of Faith and Purpose for five ministers inaugurated into the priesthood this year are printed in the next few pages.

These men are now serving in the following assignments:

Charles Blair—Academy of the New Church Secondary Schools. Teacher and Housemaster of Stuart Hall.

Glenn (Mac) Frazier—Assistant to the Pastor, Pittsburgh Society, Pennsylvania.

Scott Frazier—Bryn Athyn College of the New Church. Teacher.

General Church of the New Jerusalem. Translation work.

Vicente Nobre—Minister in Sao Paulo, Brazil.

Phila Xaba—Minister to the Alexandra Society, South Africa.

## DECLARATIONS OF FAITH AND PURPOSE

May 28, 2006

### Charles Edmund Blair

My trust is in the Lord who made the heavens and the earth. My faith is in the Lord God, Jesus Christ. I believe in the one loving God, creator and redeemer, a God who loves all His people. I believe that The Second Coming, as revealed in the doctrines of the New Church, brings God's love and wisdom closer to humanity, to His beloved children.

My purpose is to sincerely, justly, and faithfully endeavor to continue to bring those teachings to the world, teachings that lead to the good of life. My purpose is to stand with the children of God in joy and sorrow, in blessing and in breaking, in times of plenty and in times of famine. Just as the Lord never abandons



us, we must never abandon others. Just as the Lord speaks to us through compassion, we must speak to others through compassion. Just as the Lord leads gently and lovingly, so must we lead gently and lovingly. "The leaves of the tree shall be for the healing of the nations."

My purpose is to humbly cooperate with the Lord in helping young people build a personal relationship with Him. In doing this I will strive to remain mindful of my own shortcomings and I will strive to become an ever better husband, father, teacher, and minister. With the Lord's help and with deliberate surrender to His will, I stand this day as a joyful, hopeful servant of the Lord.



**Glenn McKinley Frazier**

I believe there is a God, and that He is one person: the Lord Jesus Christ, who is Jehovah, in whom is the Father, Son, and Holy Spirit, who is Love Itself and Wisdom Itself, and whose Humanity is Divine.

I believe that the Lord is present with us in His Holy Word, that He reveals Himself to us by means of the Hebrew Law, Prophets and Psalms, by means of the Greek Gospels and Apocalypse, and by means of the Latin Doctrines of the New Church, which together contain a complete revelation of Divine Truth in its own light.

I believe that the Lord's purpose in Creation is a heaven from the human race, that He may love us, and lead us into eternal happiness, and that to accomplish this purpose He calls every person to read His Word, to pray to Him, to worship Him, to repent of sins, to lead new lives, to serve the neighbor, and to love the Lord and His children.

Finally, I believe that love and wisdom, good and truth, and charity and faith are all dead unless married, the one to the other, that this marriage is represented by the marriage of one woman



with one man, and that when so married they produce lives of service, full of good works which ease the suffering and increase the joy of those who receive them, and of those who do them.

My purpose in entering the first degree of the priesthood is to answer the Lord's call to me to teach His truths and to use those truths to lead to the good of life. Furthermore, I do this so I may cooperate with the Lord in His work of preaching the gospel to the poor, of healing the broken-hearted, of proclaiming liberty to the captives and sight to the blind, of setting free the

oppressed, and of proclaiming the year of the Lord's favor. The leaves of the tree are for the healing of the nations, and my purpose is to show people the way into the New Jerusalem, where the tree of life stands.



### **Scott Innes Frazier**

I believe in the Lord God the Savior Jesus Christ in whom is the Divine trinity, the one visible God of Heaven and Earth. I believe that a saving faith is to believe in Him. I believe that evils should not be done because they are of the devil and from the devil. I believe that goods should be done, because they are of God and from God. I also believe that these things should be done by a person as if from himself, but he should believe that they are from the Lord acting with him and through him.

I believe in the Lord's Word as Divine revelation and the source of genuine truth. I believe the Lord is present with us in His Word, the Old Testament, the New Testament, and the Heavenly Doctrines of the New Jerusalem. I believe a life of love to the Lord and charity to the neighbor is the path to happiness and heaven, and I believe His Word shows us that path.

I believe that the Lord, Jehovah, from eternity, came into the world so that He could subdue the hells and glorify His human. I believe that this was necessary if anyone was to be saved. I believe in the Second Coming of the Lord in the Heavenly Doctrines, whereby the Lord will establish His New Christian Church on earth. I believe that true marriage lasts to Eternity.



Since the priesthood has been inaugurated to teach the truths and from them to lead people to the good of life, I hope to preach the Gospel, teach the truths of His Word, and shepherd to His people on earth.

I pray that the Lord will inspire me with a love of salvation, guide me in my endeavors, and keep me in His ways everlasting.



### **Vicente Henrique Rabelo Nobre**

I believe that JEHOVAH God came into the world to redeem all humankind.



I believe that He fought and subdued all the hells, glorified His body even to its ultimates and became the Word. For this I believe in the Word and acknowledge its holiness.

I believe that the Word ought to be the unique source of wisdom for those who want to become the Lord's. I believe in the revelation of the internal sense of the Word, which is the Heavenly Doctrine for the New Christian Church that was established at the Lord's Second Coming to this world. I believe that a life of charity is essential for my salvation.

I believe in our association with spirits and that that association is determined by our affections. I believe in an immediate life after the death of the natural body and that the quality of that life is determined by the way we live in this world. I believe that whoever lives according to the laws of love to the Lord and love to the neighbor will be elevated to heaven and eternally conjoined to the Lord there. Therefore, the purpose of my ministry is to spread these beliefs, so I can become a

channel for the Lord's new revelation and love to all human beings. My commitment is to serve the Lord by serving my neighbors and leading those who are of His church to the good of life by means of His Divine truths.



### **Declaration of Faith and Purpose - August 27, 2006**

#### **Langalibalele Abraham (Phila) Xaba**

I believe in one God who is in a human form. This one God came into the world to deliver the human race and the angels from the assault and violence of hell.

He did this by combats against hell and by victories over it. In doing this He subjugated hell, reduced it to order and put it under obedience to Himself.

By this means He put Himself into the power of saving souls. Those are saved who believe in Him and keep His commandments. In this way, He redeemed all in the whole world and all in the whole heaven. This one God is our creator, our savior and our redeemer. He is our Lord God Jesus Christ.

He has come again, has formed a new heaven and has established the New Church, which is the New Jerusalem.

I present myself for ordination into the priesthood of the General Church of the New Jerusalem. I will serve the Lord and His people who are called into His New Church. I will teach His people and lead them by means of His Word to the best of my ability and understanding. I will continue to acquire wisdom from His Word that will enable me to serve Him better day by day, all the days of my life.



## *Guest Editorial*

### **HORN OF PLENTY**

BY THE REV. FRED ELPHICK

Ancient legend has it that Amalthea raised Zeus on the milk of a goat. In return Zeus gave Amalthea the goat's horn. It had the power to give to the person in possession of it whatever he or she wished for. This gave rise to the legend of the cornucopia.

The original depictions were of the goat's horn filled with fruits and flowers. This is why deities, especially Fortuna, would be depicted with the horn of plenty.

Nowadays, the cornucopia is a hollow, horn-shaped wicker basket typically filled with various kinds of festive fruit and vegetables. Perhaps we should use them in our harvest services! It would certainly fit well with what the Writings say.

The idea is that horns picture the power of truth when it grows from good. We read, "From this signification of horns, which the ancient people knew, it was customary to make the horns budding forth and fragrant; whence the expression, cornucopia" (*Apocalypse Explained* 316 end).

It's interesting that while we don't see the connection between the power of truth and the horns of oxen, rams, goats, and others, this was known thousands of years ago. Horn is certainly one of the strongest substances in nature, so it's an apt correspondence. But there's more to it than that.

If you think of the bountiful time of harvest, the fruit of the earth, you can see, as in a mirror, the sheer bounty of true ideas when they spring from good intentions. They nourish our mind. They're fragrant. And like many kinds of fruit, they bear the seeds of future growth.

Put this idea of copious fruition with horn itself—which is a strong natural container—and you have it, *Cornucopia*.

And in practice, there were several items that in olden times

were kept in hollow horns. It wasn't only a figurative thing.

Think of an inkhorn as one example. Or the horn of olive oil used in anointing. These were valuable and useful things. Much later, soldiers would each have a powder horn to keep his gunpowder dry. That was vital to the outcome of a battle!

So what comes *out* of the horn makes a big difference to the use it serves. Gunpowder, with its potential to kill, is very different from the soothing oil of love—and different again from the sound a horn makes when used as a trumpet. Think of the walls of Jericho.

All this shows further connections with truth—especially its power against false ideas when they repel or attack it.

In ancient times, the inkhorn was part of the means of conveying true ideas revealed by the Lord and preserved for posterity in writing.

The horn of oil can be taken as symbolizing the power of love in a coronation, let's say the love of ruling justly. The oil itself would then be that love going forth in act. This is called “the good of love”—love in action, you might say.

Finally then, we can think of the “horn of plenty” as a symbol of all the good things and true that we receive from the Lord through heaven. Therein lies our thanksgiving. For that is the true harvest of every year of our life. We gather the fruits of our labor, but it's the Lord who creates them.

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### A LARGE PRINT VOLUME

Due to popular demand, the Swedenborg Society in London has produced a large-print edition of the *New Jerusalem and Its Heavenly Doctrine* under the title, *Introducing the New Jerusalem*.

It may be ordered at the Swedenborg Society (sales@swedenborg.org.uk) or from the New Church Bookstore (bookstore@newchurch.org).

## *Church News*

### **THE GENERAL CHURCH OF THE NEW JERUSALEM IN CANADA**

BY THE REV. MICHAEL GLADISH  
Executive Vice President

It has been some time since an article appeared in these pages about the General Church in Canada (GCIC), and a lot of things have changed. Here is an update.

First some background. The GCIC was incorporated in December, 1971—that’s about 35 years ago—to provide the legal and financial services and the government recognition needed by the General Church in order to function outside of its three particular congregations in this country. Without this the church could not operate as a registered charity, could not receive tax-deductible contributions, could not safely hold financial or other real assets, and would have no legally recognized mechanism for making material decisions. Since we are incorporated, however, we can do all these things, all of which look to the growth and development of the spiritual church in Canada.

In fact, the GCIC currently owns investments worth roughly 10 million dollars (much of that in the form of a mortgage held for a land developer in Kitchener), and operates an annual budget of approximately \$250,000. Where did all that money come from and where does it all go?

The largest portion of it came from a private donation of some 380 acres of land in Kitchener, Ontario, prior to the incorporation of the GCIC. Originally held in trust by a legal entity in Kitchener called “Chalon Estates,” title to the land was transferred to the GCIC in 1977 on the condition that it (or the income realized from it as an investment) be used exclusively for the support of the church in Kitchener and for New Church

secondary school education in Canada. Since most of that land was sold to a developer in late 2004, the church at least *appeared* to become quite wealthy “overnight.” However we must bear in mind that the largest portion of all GCIC assets is in these restricted funds, and, without the regular contributions of ordinary members the income available from unrestricted funds would by no means cover the cost of our operations.

### **So What Does the GCIC DO?**

It pays all or part of the salaries and benefits for four employees (two ministers, the Director of Information Swedenborg Inc. (ISI), and the editors of this newsletter), it supports office, travel, and other expenses for the pastors as well as the cost of this newsletter (*The New Church Canadian*), sponsors the annual Maple Leaf Academy summer camp for teens, and provides scholarship grants for students attending New Church schools. In addition, it subsidizes the costs of local church operations as needed: In the past the GCIC gave tremendous aid annually to the Kitchener Society, then more recently to the Calgary Project, and now to the Dawson Creek Society in British Columbia.

We should perhaps take special note of ISI, for although this organization is not run by the church, its board of directors is made up of church members, and its purposes are closely linked to those of the church. In effect, it takes the main responsibility for evangelization, promoting and publicizing the life and works of Swedenborg throughout Canada, and, because of certain restrictions on the specific promotion of religion in public facilities (such as universities), it is able to do what the GCIC alone could not do. Over the years our support of ISI has therefore grown to include a significant portion of the church budget, and in return it serves the church in significant ways (see below).

By these means and through the regular participation of the

fifteen plus members of its Board of Directors, the GCIC represents the interests of the General Church throughout this vast country. It provides for a wide variety of ministries including worship services, home visits and evangelization from Montreal to Victoria, rites and sacraments such as baptisms, weddings and memorial services, and lately, distance-learning opportunities via the internet and teleconferencing. It also sponsors and hosts occasional church assemblies and, as just mentioned, heavily supports the operation of Information Swedenborg which last year took on the full responsibility for the management of the Swedenborg Book Centre in Toronto (in addition to its other work, including a major website, newsletter, occasional lectures, book fairs, advertising, and more). The GCIC and ISI also co-operated last year in our support of the production and advertising of a new documentary film about Swedenborg and the New Church in western Canada (*Swedenborg, Mystical Cowboy*, produced and directed by Frame 30 Productions out of Edmonton, owned and operated by church member, Michael Hamm: see [www.Frame30.com](http://www.Frame30.com) or <http://swedenborgmysticalcowboy.com>). This has aired several times already on Canadian national television (Vision TV) with very positive results.

In addition, I have regular and frequent personal contact (representing the GCIC) with church families and contacts all over Canada. Constant co-ordination with the Bishop's office and supervision of all society pastoral work is provided through the office of the Vice President, as is the management, in general, of several Canadian scholarship funds for students attending New Church schools.

### **And What Are the Active Issues Now?**

As indicated above, the GCIC provides a wide range of services for members and contacts of the New Church throughout Canada. Even as I write this a special effort is being

mounted in Vancouver, where a new contact, Mr. H. M. (Jay) James has taken the initiative to gather a small group for occasional meetings looking to the establishment of regular church services there in the near future. The GCIC is supporting this effort with literature, communication, promotion, and pastoral visits. At the same time another “new” individual, Mr. George Richardson, has come forward in Edmonton seeking support for his work to promote the reading and discussion of the Writings throughout the Prairie Provinces, and we will be supporting that work through Information Swedenborg this fall.

In Dawson Creek presently consideration is being given to a major district assembly — invitations to be issued world-wide — in commemoration of the 50th anniversary of the dedication of its church building by Bishop George deCharms on August 4th, 1957. (You may want to begin planning for this event, which will be held over the weekend of August 3-5, 2007, a holiday weekend in Canada.) And in Kitchener there is a dynamic movement currently underway to realize (finally) a long held dream of establishing New Church secondary school education in Canada, a movement that the GCIC will strongly support.

With respect to this latter initiative, preliminary studies and enrollment projections for the next 10 years already have been completed, and the building additions at the Carmel New Church School that were completed four years ago provide the space needed to add high school classrooms, so the project is rapidly moving toward implementation. If all goes according to plan, Pastor Bradley Heinrichs expects the new school to open in September, 2007, making it the first such addition to the General Church system in many years. He and his congregation are to be congratulated on their hard work and dedication in bringing this dream to reality, especially now that the costs of education at the Academy have begun to soar and parents generally are more reluctant than ever to send their children away from home during the high school years.

Meanwhile the routine work of the GCIC continues, and members or inquirers from all provinces in Canada are invited—no, really encouraged!—to communicate especially with the Chairman of the Board, Mr. Gordon Jorgenson, with any of the General Church pastors in Canada, and with our newsletter editors at any time about any issues or concerns, needs or requests that they may have in regard to church work or the doctrines themselves. Just ask! All the information about that is available on every issue of the GCIC newsletter, *The New Church Canadian*, which is available on request from the editors, Denis and Sandy Kuhl at [kuhls@rogers.com](mailto:kuhls@rogers.com). We are ready and eager to help, keen to do all that we can to promote the life and culture, and especially the beautiful new teachings of the New Church in Canada.

(This report originally was published in *The New Church Canadian*, September 2006, and has been adapted by the author for the readers of *New Church Life*. It is our hope to publish similar reports of other General Church bodies throughout the world in future issues. Ed.)

### GIFT SUBSCRIPTIONS

This would be a good time to purchase a gift subscription for a year of *New Church Life* for a member of your family or a friend. We have a gift certificate we use to announce a gift subscription. A year's subscription is still \$16, but that may change. Send subscription requests to *New Church Life*, Box 711, Bryn Athyn, PA 19009. Make out checks to: General Church of the New Jerusalem. Or call: (267) 502-4990.

**ANNUAL REPORT OF THE SECRETARY OF THE GENERAL  
CHURCH OF THE NEW JERUSALEM  
2005-2006**

Between July 1, 2005 and June 30, 2006, 139 members were received into the General Church. One member was reinstated. During the year the Secretary's office received notice of the deaths of 54 members. Three members resigned during the year.

Membership July 1, 2005	4979
New Members (Certs. 9849-9987)	139
Reinstated Member	1
Deceased	-54
Resigned	<u>-3</u>
Membership June 30, 2006	5062

**NEW MEMBERS**

**AUSTRALIA**

Benjko, Alexander  
Phan, Tony (Tuan)  
Phan, Verity Jane  
Smuts, Annaleen Vicky  
Smuts, Lisa Mary

**CANADA**

Friesen, Mark Alan  
Scott, Steven Stormont  
Sheldon, Gail Elizabeth  
Umbach, Daniel Lee

**BRAZIL**

Rabello, Francisco Jose

**GERMANY**

Hennigan, Heidi Alie

**CAMEROON**

Agbor, Roosevelt Eyong  
Ako, Ayuk Emmanuel  
Arrey, Egbe Raphael  
Ashu, Ashu Emmanuel  
Ashu, Eyong John  
Ashu, Lydia Agbor  
Ashu, Mathias Oben  
Ayuk, Eyong Augusta  
Ayuk, Eyong Louis  
Ekuli, Ekuli Alfred  
Eze, Uduma Batholomew  
Feussi, Jean  
Ngwang, Njani Francis  
Tabe, Tambe Bernard

**GHANA**

Abankwah, Charles Osei  
Adofoah, Patience  
Adu, James Gyamfi  
Aidoo, Augustina  
Amo, Samuel Kofi  
Ampadu, Paul  
Aniniwaa, Lydia  
Antwi, Joseph Yaw  
Antwi, Samuel Kwaku  
Anyanewaa, Gladys  
Asare, John  
Dede, Michael Kwasi  
Denkyiraa, Christiana Amma  
Dwamenaa, Vida Yaa  
Eleuh, Joseph Yao  
Eshun, Ebenezer Ken Nana  
Fosuhemaa, Doris Afua

*REPORT OF THE SECRETARY*

Gyanewa, Comfort Akosua  
Korang, Joana Asantewaa  
Kyei, Francis  
Narh, Richard  
Ntiriakwa, Ebenezer Kweku  
Obeng, Stephen Yesu  
Okyere, Mary Sarpong  
Oladipo, Andrew Balogun  
Omane, Griselda Nyarkoah  
Owusu, Clara Akosua  
Serwaa, Yaa

**JAPAN**

Odano, Ikuo  
Suzuki, Ken-Ichi  
Yamagishi, Yuka

**NEPAL**

Budhathoki, Rajendra  
Budhathoki, Raji  
Budhathoki, Rajkumar  
Gurung, Lal Bahadur  
Lingden, Prem Kumar  
Pokharel, Shyam Prasad

**REP. OF BENIN**

Adjevi, Frederic  
Adjevi, Omar Fortune  
Afantchao, Beaugard Amah  
Ogouma, Lavenir  
Quenum, Cedric Elias  
Quenum, William  
Saizonou, Yetonde Silvie

**SOUTH AFRICA**

**Balfour**

Mkhomazi, Mmeli  
Mofokeng, Tshehla Innocent

**Durban**

Mansfield, Jennifer Helen

**Kwa Xuma**

Mabaso, Xolisile Rejoice

**UNITED KINGDOM**

Rispe, Claire Fayleen Mun-Gavin

**UNITED STATES**

**California**

Baltazar, Eileen Nette  
Baltazar, Hocson  
Baltazar, Joseph  
Baltazar, Joselito  
Baltazar, Lydia  
Cooper, Collin Dallas  
Cooper, Dawn Norman  
Lagman, Jesus N.  
Rogers, Merlita B.

**Colorado**

Gola, Ellie  
Smigelski, Robert Joseph  
Smigelski, Teresa Lynn  
Wampler, Robert Nelson

**Florida**

Johns, Jacqueline Alden  
Smith, Paul Craig

**Illinois**

Parker, Sandra June Magro  
Smith, Kara Cole  
Synnestvedt, Lisa Bostock  
Teel, Judith Grace  
Teel, Robert E., Jr.

**Indiana**

Beiswenger, Robert Daniel  
Dwyer, Owen John III

**Maryland**

Croft, John Walter  
Lee, Ian Phillip  
Smith, Isaac Lee  
Smith, Rebecca Ann

**Michigan**

Bowyer, Alene Ruth  
Bowyer, Christopher Brett

**New Hampshire**

Frost, David Robert  
Hultgren, Elizabeth Ellen

**New Jersey**

Ahern, Rachel Michelle  
Loeb, William Edward

**Pennsylvania**

Bezushko, Bohdan Simon  
Birchman, Scott Graydon  
Brecht, Thomas Stephen  
Chernyshev, Dmitriy Borisovich  
Cipriani, Regina Natalie  
Deckert, Rachel CM  
Glenn, Janina  
Graham, Regan  
Heffren, Jason Philip Finkeldey  
Heilman, Elone Tovah  
Keith, Dave A.  
King, Eden

Latta, Marcy Ellen  
Lee, Hwayeom  
Lee, Yong Won  
McCurdy, Heather Lynn  
McCurdy, Scott Jefferies  
Moon, Kyung Hwa  
Odhner, Johanan  
Odhner, Megan Smith  
Odhner, Thorsten Cole  
Rogers, Laura Suzanne  
Schnarr, Kirsten Nicole  
Smith, Jai Ananda  
Stroh, Wendy Aileen  
Walko, John Francis

Anonymous 5

**Virginia**

Bostock, Sarah  
Heinrichs, Grant Roderick

**DEATHS**

*Appleton, Roy John*; 82; October 5, 2005; Colchester, United Kingdom  
*Archer, Arlene Glenn*; 87; July 15, 2005; Augusta, Georgia, USA  
*Bartle, Marie Elizabeth Tuckey*; 90; October 9, 2005; Auckland, New Zealand  
*Bostock, Alberta Spain Baker*; 78; June 30, 2006; South Carolina, USA  
*Boyesen, Björn Adolf Hildemar*; 91; December 4, 2005; Jönköping, Sweden  
*Canfield, Katherine Kerr*; 97; March 5, 2004; Colorado, USA  
*De Chazal, Germaine*; 95; September 25, 2005; France  
*Doering, Elizabeth Jane Bellinger*; 83; June 6, 2006; Michigan, USA  
*Doering, Edward Wayne*; 84; February 3, 2006; Charlotte, North Carolina, USA  
*Ebert, Quentin Faulkner*; 86; November 21, 2005; Pittsburgh, Pennsylvania, USA  
*Echols, Esther Allfrida Nilson*; 85; March 5, 2006; Bryn Athyn, Pennsylvania, USA  
*Fearn, Monlan*; 56; October 5, 2005; Toronto, Ontario, Canada  
*Fraser, Malcolm John*; 56; July 18, 2005; Scotland  
*Frost, Barbara Jane Simons*; 70; July 20, 2005; Milford, Connecticut, USA  
*Gimbrett, Gerald Hayden*; 83; November 7, 2005; Chadwell Heath, London, United Kingdom  
*Gimbrett, Pamela Dale*; 76; September 10, 2005; Goodmayes, Essex, United Kingdom  
*Gladish, Josephine Adele*; 93; January 5, 2006; Bryn Athyn, Pennsylvania, USA  
*Hale, Beatrice Kathleen Evens*; 77; May 28, 2006; Huntingdon Valley, Pennsylvania, USA

## REPORT OF THE SECRETARY

*Hall, William Alfred*; 76; March 24, 2006; Australia  
*Hansen, Rud Eli Estrup*; 84; November 26, 2004; Køge, Denmark  
*Hartert, Marion Pendleton Gyllenhaal*; 86; January 19, 2006; Tucson, Arizona, USA  
*Heldon, Dorothy Jean Wellington*; 90; February 25, 2006; Hurstville, Australia  
*Holmes, Kenneth Perry*; 82; January 23, 2006; Batesville, Arkansas, USA  
*Hueston, Harry Raymond*; 84; November 1, 2005; Tucson, Arizona, USA  
*Hugo, Mary Loretta Collins*; 87; April 14, 2006; Niles, Illinois, USA  
*Lattin, Leonard Andrew*; 80; November 16, 2005; Florida, USA  
*Leach, Howard Charles, Jr.*; 80; July 30, 2005; Albuquerque, New Mexico, USA  
*List, Vera Ruth Needer Galusha*; 77; July 28, 2005; Boynton Beach, Florida, USA  
*Longstaff, Katherine Barber*; 77; August 10, 2005; Toronto, Ontario, Canada  
*Lotte, Denise Georgler*; 93; December 16, 2005; Valognes, Manche, France  
*McMaster, Martha Epp*; 91; November 1, 2004; Canada  
*Moore, Deborah Pendleton Croft*; 67; April 3, 2006; Cookeville, Tennessee, USA  
*Nash, Bruce Irving*; 88; March 31, 2006; Bryn Athyn, Pennsylvania, USA  
*Nash, Jean Miner*; 81; June 24, 2006; Bryn Athyn, Pennsylvania, USA  
*Norton, Robert John*; 92; February 13, 2002; Colorado, USA  
*Paes, Ailde de Roure*; 86; March 30, 2006; Rio de Janeiro, Brazil  
*Parker, Sydney Richard*; 95; October 25, 2005; Etobicoke, Ontario, Canada  
*Pletcher, Esther Hobart Waelchli Ellis*; 79; April 14, 2006; Texas, USA  
*Pollard, Enid Jane*; 77; February 11, 2006; Durban, Kwa Zulu Natal, South Africa  
*Roguz, Vera Wells*; 78; January 27, 2006; Clearwater, Florida, USA  
*Runion, Millicent Holmes*; 71; June 11, 2006; Greenville, North Carolina, USA  
*Rydstrom, Hubert Osborne*; 86; October 15, 2005; Phoenix, Arizona, USA  
*Salminen, Thyra Margarete Schroder*; 92; December 11, 2005; Minnesota, USA  
*Santoro, Vera Sarmanho de Mello*; 91; May 17, 2005; Rio de Janeiro, Brazil  
*Schnarr, Elizabeth Marie Moyer*; 78; December 14, 2005; Bryn Athyn, Pennsylvania, USA  
*Scott, Bruce Herbert*; 86; February 14, 2006; Etobicoke, Ontario, Canada  
*Smith, Bradley Gage*; 71; January 25, 2006; Bryn Athyn, Pennsylvania, USA  
*Soderberg, Allan Cadwallader*; 76; September 7, 2005; Boulder, Colorado, USA  
*Starkey, Colin Douglas*; 43; February 21, 2006; Parry Sound, Ontario, Canada  
*Tinker, Harry*; 90; July 10, 2005; Heywood, Lancaster, United Kingdom  
*von Saldern, Jannica Lindén*; 49; August 25, 2005; Stockholm, Sweden  
*Whitehead, Elizabeth*; 83; April 25, 2006; Meadowbrook, Pennsylvania, USA  
*Woodard, Nancy Corinne Horigan*; 87; February 3, 2006; Bryn Athyn, Pennsylvania, USA  
*Zebrowski, Elizabeth Lawson*; 49; November 28, 2005; Park Ridge, Illinois, USA

### RESIGNATIONS

Bell, Reuben, III; November 30, 2005; Willow Grove, Pennsylvania, USA  
Liles, Harold Gazzara; September 15, 2005; Kenansville, North Carolina, USA  
Vorobyov, Benjamin; August 12, 2005; Toronto, Ontario, Canada

Susan V. Simpson, Secretary

## **GENERAL CHURCH SCHOOLS DIRECTORY**

### **2006-2007**

#### **Office of Education:**

Rev. Philip B. Schnarr ..... Director  
 Jill Rogers ..... Assistant Director, Curriculum, Jacob's Ladder  
 Barbara Doering ..... Teacher Support, Testing, Arts Fund, Home Schooling  
 Gretchen Keith ..... Vineyard, Curriculum Support, Resource Development  
 Rachel Glenn ..... Publications, Vineyard

#### **Bryn Athyn:**

Rev. David Ayers ..... Principal/Religion 7- 8  
 Gail Simons ..... Co-Principal  
 Linda Kees ..... Kindergarten  
 Beth Bochneak ..... Kindergarten  
 Christine DeMaria ..... Grade 1  
 Robin Morey ..... Grade 1  
 Jena Frey ..... Grade 1  
 Aline Brown ..... Grade 2  
 Liz Switzer ..... Grade 2  
 Sheila Daum ..... Grade 2  
 Kirsten Cronlund ..... Grade 3  
 Judy Soneson ..... Grade 3  
 Cynthia Conaron ..... Grade 3  
 Lucas Mergen ..... Grade 4  
 JoAnne Hyatt ..... Grade 4  
 Cara Dibb ..... Grade 5  
 Debbie Cook ..... Grade 5  
 Kirsten Schnarr ..... Grade 6  
 Megan Asplundh ..... Grade 6  
 Carol NashGrade. 7—Girls  
 Drew HyattGrade. 7—Boys  
 Heather Klein ..... Grade 8—Girls  
 Greg Henderson ..... Grade 8—Boys  
 Melodie Greer ..... PC/Math Coord.  
 Alex Rogers ..... Physical Education  
 Heather McCurdy ..... Physical Education  
 Margit Irwin ..... Music  
 Dianna Synnestvedt ..... Art  
 Sharon Neiger ..... Librarian  
 K Harantschuk ..... Science 5-8  
 Steven Irwin ..... Resources and Special Projects Administrator  
 \*Lisa Synnestvedt ..... Director of Student Support Center  
 \*Gretchen Glover ..... Kindergarten Aide  
 \*Amy Jones ..... Kindergarten Aide

SCHOOLS DIRECTORY

*Wendy Clymer	Intermediate Grades Tutor/Aide
*Sandra Pellani	Intermediate Tutor/Aide
*Molly Cronlund	Upper Unit Aide
*Claire Bostock	Student Support Center
*Beth Brock	Student Support Center
*Jodi Carr	Student Support Center
*Natasha Keys	Student Support Center
*Janna King	Student Support Center
*EmilyLatta	Student Support Center
*Janna Lindsay	Student Support Center
*Kiri Rogers	Student Support Center
*Barbara Rose	Student Support Center
*Rev. John Odhner	Grade 4 Religion
*Rev. Grant Schnarr	Grade 5 Religion
*Rev. George McCurdy	Grade 6 Religion
*Kenneth Rose	Enrichment
*Sue Hyatt	Enrichment

**Durban:**

Rev. Erik Buss	Principal/Religion 4-7
Vivienne Riley	Grade 1
Marie Rose Sparg	Grades 2-3
Jane Edmunds	Headmistress
Gail Mitchell	Grades 4-5
Heather Allais	Grades 6-7
*Maria Gibb	Music
*Warren Short	Sports

**Glenview:**

Rev. Peter M. Buss, Jr.School	Pastor/Religion 5-6
Philip Parker	Principal/Sci/Math/PE//Grades 5-8
Sarah Berto	Assistant Principal/K-2
Laura Barger	K-2
Deborah Lehne	Grades 3-4
Yvonne Alan	Grades 7-8 LA/Hist.
*Rebekah Russell.	Grades 5-6/LA/Sci.
*Lucinda Edmonds	Math 3-4/SS 5-6/PE K-2
*Jennifer Overeem.	SS/K-2/Art
Rev. Mark Pendleton.	Religion 3-4/7-8
*Susan Bellinger	Music

**Kempton:**

Rev. Lawson M. Smith.	Principal/Religion 7-8
Mark Wyncoll.	Vice Principal/Grades 7-10
*Lori Friend	Kindergarten
Kathy Schrock.	Grades 1-2
Michelle Biermann.	Grades 3-4
Rev. Louis Synnvestedt	Grades 5-6

Barbara Karas. . . . . History 7-10  
John Walker. . . . . Math4. 7-10 PE  
Rev. Andrew J. Heilman . . . . . Rel. 3-4/9-10 Science/Hebrew  
\*Kate Pitcairn . . . . . Science/Latin

**Kitchener:**

Rev. Bradley D. Heinrichs . . . . .Principal/Religion3-8  
Rev. Fred Chapin . . . . . Religion 1-2  
Liz Longstaff . . . . .Assistant Principal/Art  
\*Suzanna Hill . . . . .Pre-Kindergarten/Kindergarten  
Nina Riepert . . . . . Grades 3-4  
Mary Jane Hill . . . . .Grades 5-6  
Stephanie Kuhl . . . . . Grades 7-8  
\*Muriel Glebe . . . . .French

**Oak Arbor:**

Rev. Nathan Gladish . . . . .Principal/Religion 5-8  
\*Elise Gladish . . . . .Pre-Kindergarten/Kindergarten/Science 7-8  
Karen Waters . . . . .Grades 1-2  
\*Nancy Genzlinger . . . . .Grade 3-4  
\*Julie Elder . . . . .Grade 3-4  
Nathaniel Brock . . . . .Grades 5-6  
Rev. Derek Elphick . . . . .Pastor/Religion 3-4  
\*Dawn Genzlinger . . . . .Grades 7-8

**Pittsburgh:**

Rev. Amos Glenn . . . . .Principal/Religion 6-8  
\*Gerda Griffiths . . . . .Pre-Kindergarten/Kindergarten  
Colleen Murray-Donaldson . . . . .Grades 1-2  
Venita Smith . . . . .Grades 3-5  
Rev. Mac Frazier . . . . .Religion Grades 3-5  
\*Cynthia Glenn . . . . .Head Teacher/Grades 6-8/Music P K-8  
\*Caroline David . . . . .Grades 6-8, Sci. 3-5  
\*Gabrielle Uber . . . . .Science 6-8  
\*Julie Uber . . . . .Art/Grades 1-5/Social Studies 6-8

**Toronto:**

Rev. James Cooper . . . . .Pastor/Religion 5-6/7-8  
\*Sara Gatti . . . . .Jr. & Sr. Kindergartens/Grades 1-2  
\*Judith Pafford . . . . .Grades 1-2  
\*Karen Cooper . . . . .Grades 7-8/ French  
\*Rev. Jong Ui Lee . . . . .Asst. Pastor/Religion 3-4  
Gabriele Pulpan . . . . .Grades 3-4  
James Pafford . . . . .Grades 5-6  
Jeremy Irwin . . . . .Principal/Grades 7-8  
\*Rachel Hasen . . . . .Grades 1-2/Music

**Washington:**

Rev. Garry Walsh . . . . .Principal/Religion 7-10  
Jana Sprinkle . . . . .Kindergarten/Misc.

*SCHOOLS DIRECTORY*

Kim Maxwell .....	Grades 1-2
Anne Ball .....	Grades 3-4
James Roscoe .....	Grades 5-6
Kathleen Johns .....	Grades 7-8
Carole Waelchli .....	Grades 9-10
*Erin Stillman .....	Music/Art/Misc.
*Rev. Michael Farrell .....	Religion 5-6
* Part-time	

**SCHOOLS ENROLLMENTS 2006-2007**

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Theological School (Part-time) .....	2
Theological School Masters Program (Full-time) .....	3
Theological School Masters Program (Part-time) .....	3
College (Full-time) .....	128
College (Part-time which includes 5 theological students) .....	11
College (auditor) .....	0
Boys School .....	122
Girls School .....	104
<i>Total Academy</i> .....	382

*Midwestern Academy*

Grades 9 & 10 (Part-time) .....	4
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*Society Schools*

Bryn Athyn Church School .....	293
Glenview Church School .....	34
Kempton New Church School .....	55
Carmel Church School (Kitchener) .....	45
Washington New Church School (Mitchellville) .....	45
Oak Arbor Elementary School (Detroit) .....	35
Pittsburgh New Church School .....	27
Olivet Day School (Toronto) .....	34
Kainon School (Durban) - 2006 .....	59
<i>Total Society Schools</i> .....	<u>662</u>

**Total Reported Enrollment in All Schools . . . . .1048**



# BRYN ATHYN COLLEGE

## POSITION AVAILABLE

Bryn Athyn College of the New Church is seeking applications for a full-time tenure-track faculty position, beginning in the Fall of 2007 or Fall of 2008, for a physics professor whose duties will include teaching both physics and mathematics courses. Bryn Athyn College will not discriminate on the basis of race, color, gender, and nationality or ethnic origin. Membership in a New Church denomination is expected.

We especially welcome candidates with a Ph.D. degree in physics, although serious consideration will be given to candidates with Ph.D. degrees in related fields such as engineering, physical chemistry, or mathematics. At a minimum, candidates from related fields should be able to teach courses in calculus-based principles of physics and in modern physics, and supervise physics laboratory instruction.

A resume, letter of application, and the names of three references should be mailed by January 15th to:

Dean Charles W. Lindsay  
Bryn Athyn College of the New Church  
P.O. Box 717- Pendleton Hall  
Bryn Athyn, PA 19009-0717

## *Announcements*

### ORDINATIONS

**Agnes, Sylvain Apoh**—At Abidjan, Cote d'Ivoire, June 25, 2006, into the second degree, Rt. Rev. Brian W. Keith officiating.

**Xaba, Langalibalele Abraham**—At Impaphala, Kwa Zulu Natal, South Africa, August 27, 2006, into the first degree, Rt. Rev. Brian W. Keith officiating.

### BAPTISMS

**Bowyer, Delaney Brooklyn**—At Rochester Hills, Michigan, July 20, 2006, (born May 16, 2006), daughter of Mr. and Mrs. Christopher Brett Bowyer (Alene Ruth McCardell), Rev. Ethan D. McCardell officiating.

**Brown, Bethany**—At Philadelphia, Pennsylvania, August 27, 2006, (born August 27, 2006), daughter of Mr. and Mrs. Ian Morgan Brown (Melissa Elaine Eller), Rev. Walter E. Orthwein officiating.

**Busby, Katherine Addeen**—At Bryn Athyn, Pennsylvania, August 26, 2006 (born February 2, 2006), daughter of Mr. and Mrs. Justin Brett Busby, (Erin Hope Glenn), Rt. Rev. Peter M. Buss officiating.

**Choe, Mr. Mahn-Hoe**—At Seoul, Korea, June 18, 2006, Rev. Dzin P. Kwak officiating.

**Elliott, Addison Edsal**—At Kempton, Pennsylvania, September 10, 2006 (born July 25, 1994), son of Mr. and Mrs. Mark Hunter Elliott (Margaret Rose Williams, deceased), Rev. Andrew J. Heilman officiating.

**Elliott, Cameron DuBois**—At Kempton, Pennsylvania, September 10, 2006

(born June 5, 1997), son of Mr. and Mrs. Mark Hunter Elliott (Margaret Rose Williams, deceased), Rev. Andrew J. Heilman officiating.

**Elliott, Jessica Rose**—At Kempton, Pennsylvania, September 10, 2006, (born November 11, 1992) daughter of Mr. and Mrs. Mark Hunter Elliott (Margaret Rose Williams, deceased), Rev. Andrew J. Heilman officiating.

**Friesen, Ryan William**—At Moberly Lake, British Columbia, Canada, August 6, 2006 (born December 20, 1996), son of Mr. and Mrs. Grant Leonard Friesen (Leah Morrison), Rev. Michael D. Gladish officiating.

**Han, Eun Ja**—At Seoul, Korea, June 18, 2006 (Mrs. Yong Ho Jung) Rev. Dzin P. Kwak officiating.

**Himmelstein, Brennan Robert**—At Bryn Athyn, Pennsylvania, August 27, 2006 (born December 19, 2005), son of Mr. and Mrs. Robert Alan Himmelstein (Stephanie Lynn Kwiatkowski), Rt. Rev. Louis B. King officiating.

**Howard, William Geoffrey**—At Little Compton, Rhode Island, August 27, 2006 (born January 25, 2006), son of Mr. and Mrs. Jeremy Conrad Howard (Cloud Narcissa Schoales), Rev. Geoffrey H. Howard officiating.

**Judson, Pearse Robert**—At Bryn Athyn, Pennsylvania, August 13, 2006 (born May 28, 2006), son of Mr. and Mrs. Christopher Bright Judson (Tabitha Hope Frazier), Rev. Glenn M. Frazier officiating.

**Jung, Mr. Yong Ho**—At Seoul, Korea, June 18, 2006, Rev. Dzin P. Kwak officiating.

**Knipprath, Skyler Logan**—At Bryn Athyn, Pennsylvania, July 16, 2006 (born March 11, 2006), son of Mr. and Mrs.

Erik Daniel Knipprath (Jeanine Amanda Carter), Rev. Thomas H. Rose officiating.

**Kronen, Kade Jack**—At Sarver, Pennsylvania, June 18, 2006 (born March 24, 2006), son of Mr. and Mrs. William Lauren Kronen, Jr. (Jessica Lynn Lukasik), Rev. Ethan D. McCardell officiating.

**MacFarlane, Gabrielle Elizabeth**—At Monterey Keys, Queensland, Australia, June 3, 2006 (born November 21, 2005), daughter of Mr. and Mrs. Darren John MacFarlane (Kathleen Joy Furnival), Rev. Ian A. Arnold officiating.

**Niall, Carter James**—At Kitchener, Ontario, Canada, November 20, 2005 (born July 15, 2005), son of Mr. and Mrs. Gregory James Niall (Kelly Lynn Tait), Rev. Philip B. Schnarr officiating.

**Russo, Theresa A.** (Mrs. Nicholas J. Russo)—At Warminster, Pennsylvania, July 20, 2006, Rev. Thomas H. Rose officiating.

**Williams, Ava Claire**—At Glenview, Illinois, August 27, 2006 (born July 4, 2006), daughter of Mr. and Mrs. Gene Williams (Katrina Fick), Rev. Peter M. Buss, Jr. officiating.

**Wise, Aidan Graylyn**—At Bryn Athyn, Pennsylvania, July 16, 2006 (born June 6, 2006), son of James Lawrence Wise and Dianna Elizabeth Knipprath, Rev. Thomas H. Rose officiating.

#### BETROTHALS

**Allen-Bowyer, Darrell Edward Allen and Kimberly Joy Bowyer**—At Bryn Athyn, Pennsylvania, August 17, 2006, Rev. Kurt Hy. Asplundh officiating.

**Groff-Greer, Mitchell Jordan Groff and Hayley Elizabeth Greer**—At Warminster, Pennsylvania, August 19,

2006, Rev. Thomas H. Rose officiating.

**Harris-Washburn, Ronald Harris and Carla Martha Washburn**—At La Crescenta, California, August 18, 2006, Rev. J. Clark Echols officiating.

**Posey-Friesen, Matthew Morel Posey and Emily Merle Friesen**—At Warminster, Pennsylvania, Rev. Thomas H. Rose officiating.

**Soneson-Alden, Hans Martin Soneson and Bethany Lynn Alden**—At Bryn Athyn, Pennsylvania, September 3, 2006, Rev. Kurt Hy. Asplundh officiating.

#### MARRIAGES

**Acton-Grubb, Elmo Kenneth Acton and Abigail Grubb**—At Bryn Athyn, Pennsylvania, September 2, 2006, Rt. Rev. Louis B. King officiating.

**Bier-Hok, Graham Troeger Bier and Robin Hok**—At Bryn Athyn, Pennsylvania, August 12, 2006, Rev. Ethan D. McCardell officiating.

**Biermann-Hval, Jonathon Steinar Biermann and Monica Viksaas Hval**—At Oslo, Norway, July 29, 2006, Rev. Göran Appelgren officiating.

**Crandall-Eggleston, Travis Delbert Crandall and Jillian Dawn Eggleston**—At Dawson Creek, British Columbia, Canada, September 16, 2006, Rev. Michael D. Gladish officiating.

**Dyck-Bourbeau, Philip Micheal Dyck and Danica Lee Bourbeau**—At Dawson Creek, British Columbia, Canada, September 2, 2006, Rev. Michael D. Gladish officiating.

**Hendricks-Hill, Juste Peter Hendricks and Linda Maria Hill**—At Rural Landry, British Columbia, Canada, August 18, 2006, Rev. Michael D. Gladish officiating.

**Henry-Smith, Joseph Clayton Henry and Freya Louise Smith**—At

Bryn Athyn, Pennsylvania, September 2, 2006, Rev. Eric H. Carswell officiating.

**Tait-Roe-Jones, Garrett Sterling Tait and Angela Joy Roe-Jones**—At Kitchener, Ontario, Canada, September 3, 2006, Rev. Philip B. Schnarr officiating.

**Welch-Levy, William Sean Welch and Rachel May Levy**—At Bryn Athyn, Pennsylvania, August 27, 2006, Rev. Prescott A. Rogers officiating.

**Pice-Frazier, Luke John Price and Brittany Kathleen Frazier**—At Bryn Athyn, Pennsylvania, August 19, 2006, Rev. Grant R. Schnarr officiating.

**DEATHS**

**Albright, Mr. Robert E.**—At Tucson, Arizona, July 31, 2006. 85.

**Brown, Bethany**—At Philadelphia, Pennsylvania, August 27, 2006. (She lived for about one half hour.)

**Canfield, Katherine Kerr**—At

Boulder, Colorado, March 5, 2004. 97. (Delayed report.)

**Farrington, Mr. Harvey Bradley**—At South Haven, Michigan, July 31, 2006. 70.

**Heldon, Mr. Sydney**—At Abington, Pennsylvania, August 6, 2006. 91.

**King, Dr. Cedric Surbridge**—At Bryn Athyn, Pennsylvania, September 3, 2006. 91.

**Lowe, Mr. John Pemberton**—At Cape Town, South Africa, August 17, 2006. 78.

**Norton, Robert John**—At Boulder, Colorado, February 13, 2002. 92. (Delayed report.)

**Smith, Mr. Clifford Douglas**—At Sechelt, British Columbia, Canada, August 1, 2006. 61.

**Smith, PFC Tristan Caleb**—At Baghdad, Iraq, August 27, 2006. 23.

**Tshabalala, Mr. Rhuzu Daniel**—At South Africa, August 16, 2006. 59.

**Correction** from September, 2006 issue—Baptisms:

**Mason Isaiah Odhner**, baptized at Ivyland, Pennsylvania, March 19, 2006, is the infant son of Mr. and Mrs. Thorsten Cole Odhner.

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