

New Church LIFE

A monthly magazine devoted to the teachings
revealed through Emanuel Swedenborg

In this issue:

You Can Heal Spiritual Suffering
A Sermon by Glenn M. Frazier

A Caring Study of the Two Sacraments
By Eric H. Carswell

School Dedication at Caryndale

Report of the Secretary of the General Church
By Alaine F. York

November 2007

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Notes on This Issue

Rev. Glenn Frazier's first sermon in *New Church Life* takes up the subject of healing in the New Church, and that it is one thing the New Church is good for. How are we healed, and help to heal others? A sensitive look at our wounded states, and how to find help.

The Rev. Eric H. Carswell's article was originally a sermon which drew a strong favorable response. His caring and in depth look at our states, similarly to Frazier's, examines how the only sacraments in the New Church affect our lives.

The Secretary's Report lets all our readers look at the formal membership activities of the General Church in the past year, and to remember our friends called to the spiritual world.

Also the General Church School Directory, with over a 1000 students world-wide. The General Church's specialized interest in placing our children's minds on a path of New Church Education, I once heard one critic say, draws hundreds of people together into the effort which in turn strengthens the General Church. Another strength, he said, was Bryn Athyn Cathedral: a magnificent building serving as a focal center.



Rev. Glenn "Mac" Frazier was inaugurated into the Priesthood in May 2006. He is serving as Assistant to the Pastor in the Pittsburgh Society, where he also teaches in the Church School. Mac also visits the Erie Circle in Pennsylvania. Glenn and his wife Gillian (Leeper) live not far from the Church in Pittsburgh.

YOU CAN HEAL SPIRITUAL SUFFERING

BY THE REV. GLENN FRAZIER

And the leaves of the tree were for the Healing of the Nations.(Rev. 22:2b)

What good is the New Church? We are taught in the New Church that, no matter what religion anyone is a part of, whoever looks to God and shuns evils can go to heaven. So what is it the New Church is good for? What good comes from being a part of it, if salvation is not on the line?

Well here is one answer: happiness. Or, to put it another way that is perhaps a little more directly to the point: relief from suffering.

We all suffer. There is a husband who suffers, who struggles with adulterous thoughts, who loves his wife dearly to the depths of his soul, and who is in anguish over the terrible things that come into his heart. There is a young woman who suffers, who lost her innocence, or perhaps had her innocence taken away, who is in agony over what she believes she can never get back. There is a child who suffers, who misses her mother painfully, and wonders if she will ever see her again now that she is dead.

In this room with us today, someone is feeling real pain. If, personally, you are not truly suffering now, you still might have suffered in the past, and it is very likely you will suffer in the future. It is a part of life, a consequence of our flawed sense of self, or just the fact that we live in a world of space and time. Some suffering is small, and some is great indeed.

However, do not get down. There is good news. The Lord in His infinite mercy has provided a means of healing. That means is in this room today. It comes in two forms that you can see with your eyes right now.

Look at the Word of God. This book is full of healing power. It is the Lord's presence with us. Now look at each other. Look at the person on your left, at the person on your right. Each

person in this room, each one of you, is an agent of the Lord's mercy. You have the power to heal.

Where does that power come from? How can we all be healers? How does the Word give us relief from our suffering? "The leaves of the tree are for the healing of the nations." The truths the Lord has lovingly given us, the truths we have learned, are medicine for anyone afflicted by falsity or evil. The healing power is in the rational truths of the New Church.

This is what the Lord is saying to us in His Word. In two separate visions, one to Ezekiel in the Old Testament and one to John in the New Testament, we hear of a tree whose leaves have the power to heal. Now, in the new revelation given to the New Church, the spiritual meaning hidden within these two wondrous visions is open for us to understand. According to our reading from *Apocalypse Revealed*, those healing leaves are a symbol for rational truths. Throughout the Word, when we read about leaves, it is the Lord talking to us about a certain way of using truths.

First, what is a leaf?

Just thinking naturally, what do we know about leaves? First, they are often green. In the Word, green things generally mean those things that bring life to our intellect. They make the understanding part of our mind alive; our faith is a verdant, living faith, by means of truths. More to the point, though, we should ask, what is the function of a leaf? What is its use?

Well, leaves grow on plants. They are a very important part of all vegetation. Without leaves, a plant cannot breathe, it cannot drink, and it cannot get energy. Essentially, if a plant's leaves die, it dies. In a process of 'transpiration,' tiny pores in a plant's leaves serve as means to draw up water through its roots, up its stem, and out via its leaves. Again, through those tiny pores, a plant takes up needed oxygen through 'respiration.' Finally, in 'photosynthesis,' miniscule green cells throughout the leaf use carbon dioxide and water to convert sunlight into storable

energy.

What does that tell us about the nature of rational truths? To begin with, we can see that spiritual life is impossible without them. The rest of our spiritual makeup—the flowers that make up our more spiritual truths, the fruits that are our good works—it is all impossible without the green rational truths of our faith.

So does this mean that we are trees? Most definitely. Trees in the Word are symbols of three things. First, when we read about a tree, it is the Lord's way of telling us something important about Himself. The Tree of Life is a symbol of the Lord as we consider His Divine Love. Secondly, a tree is a symbol of the Lord's Church. Finally, whenever we read about a tree in the Word, it is also a symbol for a person in the Lord's Church. This is the nature of the Word. Everything in it has three levels of meaning having to do with (1) the Lord and His Word, (2) His Kingdom in Heaven and on Earth, and (3) the minds and lives of the human beings that make up His kingdom.

Therefore, the tree is the Lord. The tree is the Church. In addition, the tree is the individual member of the church. And "the leaves of the tree are for the healing of the nations."

Who are the nations? Remember from our reading that "the nations" are any people who are suffering under false beliefs or evil loves. If that is the case, then who among us isn't among the nations? We all fall prey to evil desires. False beliefs poison us all at times. This is true of you, and this is true of me, and it is also true of everyone else out there whom you will ever meet.

Now, here is the question: whether we are looking at the Lord as the tree or at ourselves as trees, how do we use truth to heal ourselves spiritually, and heal those around us? What can we do about spiritual suffering?

Consider the person plagued by adulterous thoughts, although he loves his spouse and loves his marriage. Why is he suffering? Where are these thoughts coming from? The Lord taught in the

Sermon on the Mount that to look at someone with lustful thoughts was in effect to commit adultery with her in your heart. Is this person an adulterer? Assuming that this poor person really does love his marriage, and truly wishes such thoughts never came into his head, you can imagine that such thoughts cause him extreme anguish. He may believe that he is a terrible person for having such thoughts.

But here is a leaf: We are not responsible for the thoughts that come into our heads, but are only responsible for how we react to them. The book *Divine Providence* teaches this beautiful and rational idea quite plainly. Here is what it says:

If a person were to believe, as is the truth that all goodness and truth originate with the Lord, and all evil and falsity from hell he would not assign goodness to himself and make it deserving of merit, nor assign evil to himself and make himself guilty of it (320).

Can you see how this is healing? Evil comes from hell, not from ourselves. We are only responsible for those evil thoughts that we welcome, that we willingly take delight in, and on which we decide to act.

What about the person who has lost her innocence? Perhaps she made some bad choices in life, or perhaps someone treated her brutally. It may have happened recently, or it may have happened a long time ago. Whatever the case, she is now suffering because she knows the importance of innocence, and believes that, once lost, it can never be regained. Is the damage permanent, irreparable? Will she never fully appreciate the heavenly joys that the Lord teaches us we can attain only through innocence? Imagine her suffering.

Well, here is a leaf to salve her suffering: True innocence is not a state we are born into, but one we achieve with spiritual maturity. Think about that. No, it does not undo the past, nor does it retroactively erase the past pain. However, the ongoing suffering, the terrible, false conviction that she is permanently

tainted and forever less of a human being—this falsity is replaced by the healing truth that is taught plainly in the book, *Heaven and Hell*:

... [T]he innocence of angels in heaven...is a willingness to be led by the Lord and not by oneself....But the innocence of little children is not genuine innocence, because as yet it is without wisdom. Genuine innocence is wisdom. For so far as anyone is wise he loves to be led by the Lord, or what is the same, so far as anyone is led by the Lord he is wise (341).

Yes, the innocence we are born with is precious, and we really should safeguard it in ourselves and in our children. However, it is only a template for true innocence. Losing it can be tragic and painful, but gaining the more full and wonderful innocence that every angel has, this is never out of our reach.

Finally, there is the child who has lost a parent. If they have no understanding of the life after death, they may be terrified to think that perhaps they will never see their loved one again. When it comes to truths about death and what comes after death, the New Church is fully supplied—and then some. The natural pain of loss and grief is not erased from the child's mind. However, when that child is given the beautiful truths about heaven, about how real life there is, and about how we can be reunited with lost loved ones when we ourselves go on to that life—well, the sting can be blunted. Over time, healing can happen in a way that it could not otherwise, without the truths.

Now remember, the tree is the Lord. He is the source of these truths. In addition, the beginning of the twenty-second chapter of Revelation that we read is a description of the Lord's New Christian Church. The Lord is in the midst of this Church, and always will be. It would cease to be His Church otherwise.

However, the tree is also someone other than the Lord. The tree is a man or a woman of the Church. You are the tree, if you are part of the Church.

John's vision of the New Jerusalem, with its throne and its

river and its trees, is a promise of the future of the Church. We are all part of this future. We would probably be making a mistake, however, if we passively just waited around for this promise. The Lord builds His Church out of people, and He does it by means of people. You are the means. Everyone here serves as means.

Therefore, this is not just about how we can turn to the Lord's truths when we are suffering. It is also an explanation of what a member of the Church does. If you are a member of the Church, if you are a tree planted by the waters in the New Jerusalem, then that means that your leaves are for the healing of the nations. You are a source of healing. The leaves still come from the Lord, ultimately, but they are put to use through your own actions. That is what it means to be a member of the Church: not merely that you are healed by the Lord and His Church, but that as a part of that Church you go out and provide healing for the world around you.

This brings us to one more critical point. The Lord taught His disciples that a tree with leaves but no fruit is no good. Likewise, we are no good if we have plenty of truths, but perform no good works. The whole point of a tree's leaves is to provide air, water and energy so that fruit may be produced. The whole point of the healing truths we are given in the New Church is so that we may go out into the world and do good to others.

So go to the Lord when you are spiritually suffering. Turn to His truths, when you need healing. Go out into the world, fulfill the Lord's promise to the world about His New Church, bear fruit, and provide leaves for the healing of the nations. That is what the New Church "is good for." *Amen.*

Lessons: Isaiah 61:1-3, Revelation 22:1-5, *Apocalypse Revealed* 936

TWO GATES: BAPTISM AND THE HOLY SUPPER

BY THE REV. ERIC H. CARSWELL

The book of Revelation describes the Holy City New Jerusalem as having twelve gates. These twelve gates represent all the different true ideas that introduce a person to a genuine life of religion. These true ideas are as countless as the Lord's wisdom is limitless. However, there are just two sacraments in the New Church or two gates that we are called on to make a part of our external and internal lives.

[B]aptism and the holy supper are like two gates to eternal life. By baptism, which is the first gate, every Christian is let into and introduced into what the church teaches from the Word respecting the other life, all of which teaching forms the means whereby a person can be prepared for and led to heaven. The second gate is the holy supper, by which people who allow themselves to be prepared and led by the Lord are admitted into and introduced into heaven. There are no other universal gates. *True Christian Religion* 721

The Lord knows that it is easy for people to be confused about the meaning and value of the sacraments of baptism and the holy supper. This has been true for hundreds of years and probably even more so in an intellectual climate that tends to a strong materialism and can be crudely pragmatic. If we look at these two sacraments, which are called the holiest parts of worship (*True Christian Religion* 667:2), only from the perspective of our five senses, they can seem of questionable value. The Lord refers to this perspective in the opening words of the chapter on baptism in the *True Christian Religion*.

If the spiritual sense of the Lord's Word were not disclosed who could think of the two sacraments, baptism and the holy supper, except in accordance with the natural sense, that is, the sense of the letter? And in that case he would say or murmur to himself, "Is baptism anything but pouring water upon a child's head, and what has that to do with salvation? And is the holy supper anything but eating bread and wine, and does it contribute anything to salvation? Moreover, where is the

holiness in them, except from their having been commanded by the clergy and accepted as holy and Divine?" (*True Christian Religion* 667)

The Lord calls us to think more deeply than this external perspective. He calls us to know and believe that we are not just thinking animals living for a short period of time and then having our lives extinguished forever. He wants us to know and believe that each of us is a spiritual being whose life will go on to eternity. We will all live some day in either heaven or hell. Our time in this world is a period of preparation for the next life. Even now as we live in this world, our motivations and thoughts, our states of mind come into being through an interaction of this world and the next. We could not live without spirits associated with us. This is described in the following passage from the *Arcana Coelestia*:

No one whatever, no matter who, can possibly live, that is, be moved by good to will anything, or be moved by truth to think anything, unless he has in like manner been joined to heaven through the angels residing with him, and to the world of spirits, and even to hell through the spirits residing with him. For everyone during his lifetime is dwelling in some community of spirits or angels, although he is not conscious of doing so. And if he is not joined to heaven or the world of spirits by means of the community in which he lives, he cannot go on living one moment longer. . . The very communities in which and among which people have lived during their lifetime are shown to them once they have entered the next life. When they enter such a community after the life of the body, they enter into the very life that had been theirs while in the body, and from that life they start a new one. And so according to the life they have led in the body they either go down to hell or are raised up to heaven. (*Arcana Coelestia* 687)

The effect of things on us for good or for ill would not take place without spirits being with us. Take, for example, a young woman who sees a young man glance at her. Something in this glance seems warm and loving. It may trigger a hope and thoughts that she may reflect on for hours, days, and weeks. It is not just the glance, but also all the things that the spirits with her

bring to mind and connect to this glance and her states of mind following it. Later that very woman, now a wife, may notice a glance from her husband that is not so loving. The spirits with her take this glance and fill her mind with a sense of hopelessness, inadequacy, frustration and bitterness. But the glances by themselves did not produce these responses. The spiritual communities with her that give meaning to these tiny events stimulate the responses.

The influence of spirits goes on in every part of our mind. We would not be angry or discouraged when things do not go as we might wish them to go. We would not be touched by the innocent presence of a newborn baby. We would not rejoice in the accomplishment of a fellow human being. Thoughts would not come to our minds without this spiritual presence as well. There would be no memory as we know of it. There would be no creativity. So close is the association of our lives with communities in the next life that if that connection stopped for a moment we would collapse like a person who had fainted.

The Lord wants us to know and acknowledge that by spiritual heredity we arrive at adult life unprepared for heaven. He wants us to know that from our own senses we will consistently misperceive what is true, good, important, and truly useful. These misperceptions will bring false ideas to our thoughts on a consistent basis. We will be inclined to make judgments about others that we cannot know with certainty. We will be inclined to make small and temporary things very important and huge and eternal things relatively inconsequential.

The Lord is not angry with us because our minds naturally incline us to false and hurtful things. We cannot do anything else at the beginning of our spiritual life. But the Lord says 'Don't stay there. Don't stay the person you were when you were twenty years old.' He calls us to a conscious effort to change.

To save us from the evil loves and false ideas to which we incline, the Lord has given us His Word as a guide and source of

cleansing. This leads to the first gate of spiritual life. The water of baptism represents the washing away of spiritual impurity and grime that we can bring about in our lives with the Lord's help. We wash spiritually when we consciously turn our mind to what the Lord has taught us and use it as the guide for our priorities, thoughts, and actions. Slowly and gradually the spiritual grime of our heredity can be washed away.

For some of us, our baptism into the New Church took place when we were tiny infants. It was accompanied by our parents making promises to the Lord to bring us up to know and follow the life that leads to heaven. For others here, baptism into the New Church was an adult decision. Some people who come to the New Church as adults have been reluctant to be baptized because they have already been baptized in the church of their parents. They have had a sense that being baptized again seems to be saying the first baptism didn't count. Another way of looking at this issue is to say that their first baptism represented the best truth the person's parents and the church in which he started his life had to give him. In many cases the very foundation that has a person look for better understanding of the Lord and the life of religion comes from important ideas and values that were implanted in childhood and early youth. We do not want to dismiss how the Lord has made use of that early foundation. Instead if someone comes to the New Church as an adult, we would hope that he or she recognizes different ideas or a clarity of ideas that is new—about who the Lord is, how to live the life of religion, what the life after death is like, and why the Lord has given the Word the way He has. Being baptized into the New Church doesn't mean dismissing the baptism of one's earlier life, but rather can be seen as an acknowledgment that now the person wants the truth presented in this Church to guide his or her life.

The bread and wine of the holy supper presents another perspective on the change the Lord wants to bring about in our

lives. Baptism is a washing. It takes something away. The holy supper is eating. It brings something into us that becomes a part of our life. Eating the bread and drinking the wine of the holy supper represents our reception of the Lord's life within our own. Once anyone has eaten and drunk he is not aware of something outside of himself being with him. It becomes part of their energy and part of the cells of their body that allows them to live as themselves. This is how the Lord wants to come to us, not as some alien force, but something we can receive as our own, and acknowledge as coming from the Lord. It represents a profound change that takes place within our lives when the power and influence of the hells is gradually withdrawn from our motivations and thoughts. The holy supper represents the spiritual rebirth or new life that the Lord can bring about within us.

Note that we do not baptize a person into the New Church several times during his life. But we are invited to take the bread and wine of the holy supper potentially hundreds of times throughout life in this world. In reality the spiritual washing represented by baptism and the increasing reception of the Lord's life represented by the holy supper will be going on daily throughout our lives in this world and then on to eternity in the next life.

Some people have found the holy supper somewhat intimidating because they have heard that some people approach it in a worthy state and others approach it unworthily. Since they only have a vague idea of what this refers to and perhaps even a vaguer idea of what would be a worthy state, they tend to avoid the holy supper. In a number of places the Writings of the New Church quote an exhortation from the *Anglican Book of Common Prayer* that speak of worthiness and unworthiness, but the Writings also refer to this exhortation as including terrifying threats for those who approach unworthily (*True Christian*

Religion 526). The following is part of what the *True Christian Religion* directly states on this subject.

It must not be thought that the Lord shuts heaven against those who approach the holy supper unworthily. He does not do this to any person up to the very end of his life in the world. It is the person who shuts heaven to himself, and he does this by rejecting faith and living a wicked life. Still the person is constantly kept in a state where it is possible for him to repent and be converted. For the Lord is perpetually at hand, urging His acceptance; for He says: I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and dine with him, and he with me. Revelation. 3:20. (*True Christian Religion 720*)

What does it mean to approach worthily? One simple statement is “The people who worthily approach the holy supper are those who have faith in the Lord and charity towards the neighbor, so those who have been regenerated” (*True Christian Religion 722*). Of course, the Lord doesn’t expect us to be nearly perfect before we take the holy supper. If we have been consciously trying to be led by the Lord and trying to show a wise kindness to the people around us, then we have lived in our lives what the holy supper represents. We have been seeking the Lord’s love and wisdom as guides for our own lives. This is what makes eating the bread and drinking the wine the most holy act of worship.

We know that the miracles of baptism and the holy supper will not take place just because the Lord loves us and is all-powerful. Yes, He is working to accomplish the miracles of regeneration through subtly affecting many millions of things at each moment that have an impact on our lives. But the Lord needs our cooperation. We need to turn to Him in prayer. We need to turn to and guide our lives by the true ideas He has revealed in His Word. We need to acknowledge not just a broad and vague presence of evil within our lives, but specifically recognize and confess to the Lord the evils within ourselves that we have recognized harming us, people around us, and the uses we seek

to serve. We need to seek the Lord's help in keeping these evils and the false ideas that support them from controlling our hearts, minds, and lives. Gradually, as each day goes by, and we do our part to shun evils as a sin against the Lord, He will bring about a change in what we care about, think, and are inclined to say and do. There is great power in the sacraments of baptism and the holy supper to represent the Lord's miracle of change. May we acknowledge this power and seek it in our own lives.

Real Christian Sacraments

But because real Christianity is now for the first time arising, the new church meant by the New Jerusalem in Revelation is now being established by the Lord; in this God the Father, the Son and the Holy Spirit are acknowledged as one, because they are in one person. It has therefore pleased the Lord to reveal the spiritual sense of the Word, so that this church may reap the real benefit of the sacraments of baptism and the holy supper. This comes about when people see with the eyes of their spirit, that is, with the understanding, the holiness hidden within them, and grasp this holiness for themselves by the means which the Lord taught us to use in His Word.

True Christian Religion 700

Editorials

O GIVE THANKS UNTO THE LORD

The Lord is both the Creator of the universe, and the Redeemer of the human race. That is a lot to be thankful for! The reason He created the universe and all human beings scattered on hundreds of thousands of earths, is so that there “be a heaven from the human race.” Why? Because of the nature of the Divine Love: “To love others outside of oneself, to make one or unity with them, and to render them blessed from oneself” (*True Christian religion* 43). The Divine Love cannot exist without creating finite human beings to render happy forever.

Happiness in the Lord’s Kingdom consists in performing uses, all of which depend on nature. As we utilize nature’s bounties or scientifically explore its mysteries, we are “employed” in uses, all of which originally and somehow always stem from Him alone. Part of our job satisfaction comes from a realization that the people with whom we work have a basic honesty and goodwill which we can trust. The Kingdom of the Lord comes down from heaven to earth when human beings enact heavenly motives in their earthly positions of responsibility. This is involved in the Lord’s words, “You render to everyone according to his work.” (Psalm. 62:12) and “He shall judge everyone according to their works” (Revelation 20:13).

Thanksgiving, or Harvest Festival, is really an international religious occasion to return to the Lord all that we receive from Him. We are commanded to worship, praise and give thanks to the Lord—not that we can add to Him, nor that He glories in being praised! Instead, it is for our own benefit. When anyone worships or gives thanks, he has “humility” and has “been parted from self-love and its evils which stand in the way of his accepting” the very good that he gives thanks for (*Arcana Coelestia* 5957). Only by a voluntarily returning to the Lord what is His in our life, do we actually receive what He gives us

on a more permanent basis, and fulfill His purpose of “rendering us happy forever.” As we work and are reborn, we receive heaven on earth—and then enter it after death. “O give thanks to the Lord for He is good, for His mercy is forever.”

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THE LORD AND JUDGMENT DAY

What happens at a Last Judgment?

This year 2007 marks the 250th anniversary of the Last Judgment of 1757. It is meant by the “first heaven and earth that passed away” (*Apocalypse Explained* 600). For ages, millions have been expecting the Last Judgment or the “end of the world”, and are still waiting for it! The Bible however only mentions the “end or consummation of the age,” meaning the Church. In order that “man may not expect this event forever in this world, it must be revealed that the Last Judgment has been accomplished” (*Apocalypse Explained* 1183:2)!

The general judgment 250 years ago ran from December 1756 (*Spiritual Experiences* 5336) to the end of 1757 (*Last Judgment* 45). Since the heavens depend on the World of Spirits, and “this again on the human race” (*Arcana Coelestia* 2026), every judgment takes place in the World of Spirits, where all involved from different eras can be “together” (*Last Judgment* 28). No one in heaven or hell or on earth was judged, but only the false heavens. As momentous as Noah’s flood, no one noticed. The Lord came as a “thief in the night” (Revelation 16:15) meaning the darkness of the Church (*Apocalypse Explained* 1005), which must have obscured any visible clues at the time.

The darkness stemmed from naturalism and the falsification of the Word. Naturalism immerses everything “in earthly and bodily interests belonging to self-love and love of the world,” making “reason to adhere to [it]” (*Arcana Coelestia* 5116:4).

The “naturalism prevailing at this day” (*True Christian Religion* 4) consists in reasoning about “spiritual and Divine things from the thick darkness of night” (*Divine Love and Wisdom* 69), and this has falsified and adulterated the Word (*True Christian Religion* 315). From the fallacies of the senses, “spiritual things are [seen as] nothing but pure natural things” (*Interaction Soul Body* 9) ‘Divine things’ were declared to be just properties of nature (*Apocalypse Explained* 1220). Spiritual and natural reality was separated, with the result of declaring “enormous falsities as the truth itself” (*Divine Love and Wisdom* 187). The same immersion in naturalism also “overwhelmed the Church” (*Apocalypse Explained* 1220) with a “sort of frenzy.” The Church’s “demented confusion...prevailing at this day” regarded God as both one and three, resulting in “no God at all” (*True Christian Religion* 4). That makes God invisible or the same as the universe. “Faith” had the light of a “glow-worm” (*True Christian Religion* 339). By “ascribing everything to nature”, they “absorbed naturalism as a sponge does waters” (*Interaction Soul Body* 9).

The World of Spirits was “brimful” with such false heavens (*Arcana Coelestia* 2034) from people belonging to all the religions of the world. As at all judgments, these false heavens intercepted the Lord’s influx into human souls, threatened the extinction of the human race (*Last Judgment* 2,69, *Brief Exposition* 117). They lasted “from the time when the Lord was in the world even until this time when the judgment was accomplished” (*Apocalypse Explained* 397).

The first reason for this was that “tares” could not be separated from “wheat” prematurely, lest the innocent are harmed. (*Last Judgment* 70) Secondly, the Lord condemns no one. Every judgment has to happen on its own. With hypocrites in charge of the false heavens, “no one could be judged until they had manifested their interior evils, and could fall into hell on their own. For the Lord casts no one into hell” (*Apocalypse Explained*

397). “Evil itself does this” (*Brief Exposition* 110). Thirdly, there were not enough good spirits to form a New Heaven (*Apocalypse Explained* 397). It took 1700 years before these conditions could be met, and the evil could invoke their own doom.

The method for performing a judgment is by evil people “separating themselves from the good, because they cannot be together” (*Brief Exposition* 110). The spirits in the false heavens were of two classes: interiorly good but outwardly in evils, and interiorly evil but in external goods (*Apocalypse Explained* 600). The wicked captivated the good by means of holy rituals. Because of their ignorance, the good could not see the interior wickedness of those in charge (*Last Judgment* 69). When at length evil delights can no longer be “absorbed and concealed” as here on earth, and reach the point of flowing “out freely from their loves into the spiritual atmosphere” (*Brief Exposition* 110), then a wolf in sheep’s clothing is seen for a wolf. This fulfils how “everything that has been whispered in the ear will be proclaimed from the rooftops” (Luke.12:2,3).

Exactly how does it happen? The Lord can only save. With this end, He comes “closer” than evil spirits can tolerate. In order to separate the “sheep from the goats,” the Lord at first flows in “slackly” (*Apocalypse Explained* 418), letting angels lead out the interiorly good,—as with Lot’s family. This is “visitation” (*Continuation of the Last Judgment* 22). Next, the Lord “together with the interior heavens” (Op.Cit 23) “flows in more intensely than before” (*Apocalypse Explained* 418). Because of their interior hatred of the Lord, the interiorly wicked then flee and cast themselves into hell (*Apocalypse Explained* 418, *Apocalypse Revealed* 340, 343). The truth they had abused, as the talent buried in the ground, is returned to the heavens where it belongs.

How fair is the Last Judgment? Heaven stands with open doors. “The Lord continually invites every person to come to

Him. Who does not know that the invitation or call is universal, and also the grace of reception?" (*True Christian Religion* 358) Those who cannot enter therefore have closed heaven against themselves by falsifying the Word (*Apocalypse Explained* 798, 800). The fairness works the same way; the Lord's "influx is according to reception." Here is the principle: "Those judged from good are saved since they have accepted good, but those judged from truth are condemned because they have rejected good." (*Arcana Coelestia* 2335.2)

There are two ways to judge because the reception determines whether someone is judged from good or from truth. Since "good is the Lord's," all "who acknowledge [good] in life and faith are the Lord's, and are saved." The good performed lifts "good" people into heaven. Anyone of course *becomes* good by shunning evils.

How then are some judged by truth? It happens with "those who do not acknowledge good in life, nor consequently in faith." Such "cannot be the Lord's nor thus be saved" (*ibid.*). Because the Lord always judges from good, He "cannot possibly condemn anyone. It is man who, in rejecting good, condemns himself" (*ibid.*). Since he leaves no option except being judged from truth, he stands *already* condemned, because everyone on his or her own "does, thinks and intends nothing but evil, and rushes towards hell." The automatic consequence of being judged "from truth" is therefore condemnation (*ibid.*) since truth separated from good *can* only condemn (*Arcana Coelestia* 6148:6). Evil spirits separate them, bringing their own condemnation and fault on themselves (*Divine Providence* 327).

The World in 1757

What was happening in the world leading up to 1757? Could anyone notice the Judgment on earth? Yes, the Word of God was under attack. Deism was replacing God's Word with Nature and human reason as the explanation for everything. This outlook was housed in the *Encyclopedie* put together by Diderot,

d'Alembert et.al. its first volume appearing in Paris in 1751. Condemned by the Jesuits, it was embraced all through Europe. The *Encyclopedie* was a pinnacle of human reason, displacing the Bible.

Hermann Samuel Reimarus (1694-1768) in particular made the Gospels irrelevant by claiming that Jesus was a mere mortal with messianic illusions, his body stolen by the disciples to maintain his resurrection. Gotthold Ephraim Lessing (1729-1781) then published Reimarus' work, adding what became "Lessing's ugly ditch": because the Gospels were enthusiastic (*kerygmatic*) accounts, their subjectiveness has forever blotted out the time-line of the actual events, leaving the Gospel message, unsupported by any modern miracles, also meaningless. The uncrossable "ditch" declares the Gospels unsolvable and irrelevant. No one can deduce the historical Jesus of Nazareth from the Gospels. I should add that Lessing's reasoning has in effect blocked the Gospel message from consideration ever since, except of course for the Church and all the faithful. Only in the 20th century did a Dominican priest, Edward Schillebeeckx, using the "Q" Gospel (Matthew and Luke not found in Mark) and Heidegger's *Dasein* (equivalence of value across time), ingeniously reconstruct the time-line of the Gospels, and thereby restore the value of their message, as well as the Divinity of Jesus. His works have shaken the Catholic and scholarly world, for the better.

However, at the very time Reimarus was writing in secret, and a decade before Lessing presented his "ugly ditch," the Writings revealed and published the solution that obviated it altogether! Since life after death, God and all Bible meanings do not arise "from the light of natural evidence" but "can only be revealed" (*Arcana Coelestia* 8944), the Writings themselves must draw "forth these Divine attributes into the light and out of the darkness that nature induces" (*Apocalypse Explained* 1220). The Writings themselves reveal how the "origin of spiritual things

[can] be concluded correctly” (*Interaction Soul Body* 9). Their solution, the bridge across any ditch, the Writings up and declare was, of all things, the internal sense of Genesis and Exodus!

“There the Lord’s entire life is described, as it was going to be when He was in the world, even as to His perceptions and thoughts.”(*Arcana Coelestia* 2523 emphasis added)

The Writings in effect bypass all doubts about the actual history in the Gospels, and provide a new way to span 2000 years back to the conditions Jesus knew.

What else took place relative to the Word of God? Just one year before Swedenborg’s eyes were opened, in 1742 Handel’s *Messiah* premiered in Dublin. Handel himself said, “I did think I did see all Heaven before me, and the great God Himself!” Maybe so. This musical revelation of “hand and face” scripture passages (*True Christian Religion* 229, *Sacred Scripture* 55) of the Lord’s Advent and their fulfillment, stand in complete accord with their “internal sense,”—so soon to come (*Sacred Scripture* 25). One cannot help but see Handel’s *Messiah* as providential, since its timelessness of “affection” will ever protect the “truth” in the Advent story.

In 1743, when Swedenborg reported his first call by the Lord, John Wesley felt “strangely warmed” by the thought of instant salvation! Wesley, Whitefield and Jonathan Edwards and others were charismatics, part of the “Great Awakening” (1720-1745) on both sides of the Atlantic. They justified salvation for the elect via a religious experience and Johann August Ernesti (1707-1781) with whom Swedenborg corresponded, wrote in 1761 that the Bible had no allegorical sense, only a grammatical one! Here is evidence of the falsification of the Word, the other reason for the Judgment. The Writings label this as a “frenzy” and “demented immersion in naturalism” in the Church, where “our evil heredity reach conclusions diametrically opposite to the Divine.” To stave off this influence, there was “necessarily [given] a revelation from which [we] may know” (*Heavenly*

Doctrine 249). The Writings here refer to themselves.

Other events contingent on the Last Judgment: the entire world was at war, with the Seven Year War in Europe (1756-1763) pitting England and Prussia against France, Russia, Sweden and Spain. France and England also engaged native allies in both America and India. Swedenborg was personally involved in political aspects of this war between publishing *Heaven and Hell* 1758 and *Divine Love and Wisdom* 1763. The French lost Arcadia (Newfoundland today) and they took their cuisine to New Orleans. In 1764, *Divine Providence* reveals that European nations enact evils of the Church, which are punished by wars. (251)

Finally, the great Lisbon earthquake of November 1, 1755, when thousands died in their Church pews, raising a scandal against God's providence, shook the optimism of the Age of Reason. Many expected the end of the world. Voltaire railed "Direz vous," tell me, "Ecrazes l'infame," wipe out this infamy, why is Lisbon in ashes while Paris is dancing! Only a fool can believe in providence. His *Candide* (1758) played out the contrasts. Naturalism tried to explain it, as did J.J.Rousseau: people were fools to build high houses there, which noble savages would have avoided. The upshot, however, was that the Jesuits in Lisbon were caught in a plot to assassinate the King of Portugal to get at Pombal, the official who had banned them from exploiting the disaster. The Jesuit leaders were executed, the order banned, and this ban moved to Spain, then France's Choiseul followed suit in 1764. Finally, the Pope suppressed the order on July 21 1773. (They came back, of course) This ban gradually removed the Jesuits as the chief obstacle to the *Encyclopedie*, whose naturalism could gain even more status as the volumes came off the press now in London. However, did the Jesuit ban prior to 1764 also extend to the *Arcana Coelestia*? In that same year 1755, Swedenborg observed earthquakes also in the world of spirits, with cities sinking down, (*Spiritual*

Experience 4925, 4944) implicating the Jesuits. A plot against the *Arcana Coelestia* too atrocious to name was detected there (Op.cit. 4988). One wonders also, why Swedenborg supposedly tried to publish a book on “*De Conjugiis Mortuorum*” in Paris, but abruptly gathered all copies and fled France (*Unsubstantiated Wadström memorandum re. Provo's recollections, Swedenborg Library*).

Such historical events surrounding the Last Judgment of 1757 at least allow us to reflect a little.

THE HISTORY OF THE WORD ON EARTH

The Word always comes from the Lord, and the celestial or Most Ancient Church saw the Lord AS the Word. There was no difference. All their perception, dreams and knowledge of correspondences led them to see heavenly things instead of worldly. For example, when they looked at the stars, they saw the Lord's kingdom (*Arcana Coelestia* 1806). That is how the Most Ancient Church continued until it began to fall away. At some stage, writing was invented just for the sake of preserving the Word. The Lord was born on this planet for that very reason (*Earths in the Universe* 112). The preservation began with that era of the Most Ancient Church meant by Cain. A “mark was set upon him lest anyone slay him,” means “doctrinal things..., collected by [him] and stored up that they might not be lost” (*Arcana Coelestia* 609). This collection consisted of “enigmatical things, significations of various objects on the face of the earth, e.g. mountains,” etc. (*Arcana Coelestia* 920) It was the first dictionary of correspondences! This written material was afterwards reduced into doctrine by another later group of people collectively called “Enoch.” They “collected correspondences from the mouth of those” last remnants of the Most Ancients who know them, and “transmitted the knowledge ... to posterity.” (*De Verbo* 3:5) However, it was of no use to anyone at that time, which is meant by “God took him” (*Arcana*

Coelestia 609). “This doctrine [was] reserved for use by descendants” (*Arcana Coelestia* 521).

The Word was always spoken to begin with: first, the Lord spoke “face to face,” then angels revealed it continuously. It was “written” only on the heart! Much later it went from mouth through hearing into the first manuscript, first lists of meanings and then into doctrine. This doctrine, incorporating Cain’s list, was Enoch’s Word: “It was a manuscript [for] the coming churches after the deluge” (*Apocalypse Explained* 728). How this first written Word of the Lord on earth was protected from harm is found in the story of Noah’s Ark. The Ark includes that Word in the minds of the people at that time. Enoch’s manuscript was preserved by Noah, from the similar-minded Nephilim (*Arcana Coelestia* 788) who “would offer harm to it” if they “found it” (*Apocalypse Explained* 728).

It was by this process of protection and preservation that the names of all the places in the “Garden of Eden,” i.e. from the Nile to the Euphrates, were transferred from Most Ancient time into Bible events and then stories: “The Most Ancient Church... gave the names. The Church was to be there...[and] the Word was to be given in which all things were to be representative and had a meaning of spiritual and celestial things, which could not be done unless the names of places and of persons had meaning” (*Arcana Coelestia* 6516). All places represented “heavenly and Divine realities...the Lord’s kingdom” (*Arcana Coelestia* 7439:4). Therefore, Biblical names were also contained in that first Word, linking us with the first peoples on this planet! Bethlehem used to be called Ephratah, and it always “meant” the Lord’s Advent (*Apocalypse Explained* 700:9). The Mount of Olives was there in the Most Ancient Church, and referred to the comfort of the Lord after temptations (*Lord* 14).

Thus, when Noah came out of the Ark, it meant the Ancient Church coming after the Most Ancient. The First Ancient Church arose from the Word of Enoch, because this “was their

Word” (*Arcana Coelestia* 1241). “This Church did not have a Word other than that which had been acquired from the most ancient people, a Word which was representative of the Lord and served spiritually to mean His kingdom. Thus to them the internal sense was the Word itself” (*Arcana Coelestia* 3432:2). The internal sense of course yields and is the same as doctrine. However, establishing the Ancient Church using Enoch’s Word was enormously difficult. It had to move from being a “significant” church to a “representative.” “All significations ...afterwards, when the significant church had ceased, were made representatives” (*Arcana Coelestia* 1361). Their task was to turn written “significatives into actual representatives” (*Arcana Coelestia* 1410). It was like building an airplane from just blueprints! How do you go from a manuscript to a practice of representative worship?

This process is involved in “Ham” tattling on “Noah’s” disgraceful drunkenness. The story means people trying to mock the entire process, putting a bad interpretation on everything. They had to overcome all the negative remarks which was “Shem” and “Japheth” walking backwards to cover “Noah.” They “interpreted everything for good with all their might” (*Arcana Coelestia* 1085). They turned their back on and disregarded all the problems. Eventually they succeeded in making things representative from written meanings, and this process, we surmise, moved the First Ancient Church from being just a “few people” just after the Flood (*Arcana Coelestia* 468) to very many nations (*Arcana Coelestia* 1238e), as when they “came from the east” at the occasion of the Tower of Babel. Thus after the Flood via Enoch’s Word, the First Ancient Church came to its fullness, and it was at this time that the Ancient Word was inspired. “Afterwards...they also had a written Word, both historical and prophetic” (*Arcana Index* 23, *Arcana Coelestia* 3432:2). It was a separate document from Enoch’s Word.

Church News

CARYNDALE SCHOOL DEDICATION

The dedication of Caryndale's new high school [near Kitchener, Ontario, Canada] was a momentous and historical occasion. We began with an open house at Rev. Brad Heinrich's home on Friday night. The dedication was held on Saturday afternoon with full support from the Caryndale congregation as well as visitors from all over, especially nearby Toronto and Bryn Athyn, Pennsylvania. We had a short worship service outdoors and then formed a procession of all of the school students, elementary and high school, and the parents of the four high school students. In procession, we took three copies of the Word and placed them in repositories of all three new classrooms, dedicating the classrooms to the uses of New Church Secondary Education. Brad and crew had also done their homework on outreach for this event. In attendance and speaking at the reception were the Mayor of Kitchener, a member of Parliament and the Executive Director of the Ontario Federation of Independent Schools. We also had very good publicity on the local TV station.

That evening we had a banquet with speeches given by Rev. Philip Schnarr and Rev. Eric Carswell, President of the Academy of the New Church, on the uses of New Church Education. I gave the worship service on Sunday, tying the use of New Church Education to the two essentials of the church. It was a most successful weekend, and we wish the Lord's blessings on this historical effort.

From Executive Bishop Tom Kline's report

**ANNUAL REPORT OF THE SECRETARY OF THE
GENERAL CHURCH OF THE NEW JERUSALEM
2006 – 2007**

Between July 1, 2006 and June 30, 2007, 77 new members were received into the General Church. Two Members were reinstated. During the year, the Secretary's office received notice of the deaths of 61 members. Five members resigned during the year.

Memberships July 1 2006	5064
New Members	77
Reinstated Member	2
Deceased	-61
Resigned	-5
	5077
Memberships June 30, 2007	5077

NEW MEMBERS

BENIN

Abbey, Holali Kokou Tevi
Adjevi, Elisabeth

BRAZIL

Santos, Luciana Monsores Hygino
Machado, Bianca Samy Santoro Pinto
Almeida, Sandra Guimaraes

CANADA

Maciaczyk-Hanley, Robert Joseph
Okubo, Tomoya
Vorobyov, Benjamin

GHANA

Agyare, Kwadwo
Badu, Akosua
Kwakye, Kofi
Otema, Yaa
Kambou, Joycelyne Oho
Seyfert, Kodzo Dennis

JAPAN

Kumazawa, Fusae
Kumazawa, Jiro

KENYA

Abuga, Samson Mogusu

NEPAL

Magar, Puspa Thapa

NORWAY

Hansen, Rolf Arne

SOUTH AFRICA

McIntyre, Craig Robert
McIntyre, Lynette Jane
Zungu, Sinikiwe Cynthia
Magwaza, Nkululeko Lindokuhle

SOUTH KOREA

Choe, Mahn-Hoe
Jung, Yong Ho
Jung, Eun Ja
Kang, Suk Man
Lee, Han-koo
Lee, Young-Hee
Lee, Wan Jong

UNITED KINGDOM

Lewin, Alan

UNITED STATES

Arizona

Arkills, Rose Marie
DeLauro, Vincent Peter Louis-Alphonse
Graffam, Dawn Allyson

REPORT OF THE SECRETARY

Hill, Karen Patricia
Leach, Marvin Ross
Morey, Elsie Christine
Morey, Kevin Charles
Woofenden, Kelly Marie

California

Reynolds, Patrick Allen
Righetti, William Alexander

Delaware

Kintner, Dawn Kathryn

Florida

Boericke, John James
Boericke, Anna Solveig

Georgia

Fitzpatrick, Annika

Illinois

Carswell, Ian Brithric
In, Ellen Detwiler
Zalatoris, Gayle Marie

Maryland

Bond, Lisa Marie
Griffin, Virginia Louise

Massachusetts

Albrecht, Leigh
Rodda, Camille Jacqueline

Michigan

Elder, Sarah Marie
Madak, Andrew
Madak, Dea

North Carolina

Mueller, Jocelyn

Oregon

Rose, Gavin Murray

Pennsylvania

Brown, Kathy LouAnn
Cavanaugh, Jeffrey Sean
Cavanaugh, Karen Eileen
Cooper, Elizabeth Violet
Daniels, Dakota Joseph
DeLuca, John Anthony
DeLuca, Jennifer Lynn
Donnelly, Marie Ann
Glenn, Coleman Starkey
Harper, Sue
Horigan, Kelly Maureen
Jungé, Daelen
Justice, David Mitchell
King, Cairn McFarlan
Klicker, Owen James
La Mastra, Ted
Rose, Taryn
Ruth, Leonard Darren

DEATHS

Anderson, Clarence Lynn; 89; February 28, 2007; Ontario, Oregon
Brickman, Dorothy Louise Brommer; 92; October 2, 2006; Pompano Beach, Florida
Brooks, Richard Allen; 71; November 26, 2006; Allentown, Pennsylvania
BruECKman, Erwin Dietrich; 84; October 5, 2006; Kitchener, Ontario, Canada
Bruell, Rosalie Annette Stroh; 78; October 6, 2006; Kitchener, Ontario, Canada
Came, Stella Maud Elaine Carver; 77; April 9, 2006; Johannesburg, South Africa
Campbell, Mildred Langford; 88; October 31, 2006; Chalfont, Pennsylvania
Childs, Beatrice Winifred; 82; April 20, 2007; Huntingdon Valley, Pennsylvania
Colebrook, Marion Mary Appleton; 84; March 4, 2007; Colchester, Essex, United Kingdom

Conner, Wilson Bennett; 84; April 15, 2007; Mechanicsburg, Pennsylvania
Cooper, Gaynell Ruth Johnston; 81; July 8, 2006; Bryn Athyn, Pennsylvania
Cooper, Rey Waters; 89; November 13, 2006; Bryn Athyn, Pennsylvania
Cronlund, Corinne Kendig; 94; August 4, 2006; Huntingdon Valley, Pennsylvania
de Chazal, Laura Louise; 93; November 18, 2006; Cape Town, South Africa
Egelhult, Astrid Elisabet Anderson; 90; November 17, 2004; Djursholm, Sweden
Eidse, Robert Henry; 55; December 7, 2006; Huntingdon Valley, Pennsylvania
Evans, Robert Joseph; 60; January 14, 2007; Santa Clara, California
Farback, Kay Joan Morgan; 69; October 10, 2004; Buckeye, Arizona
Farrington, Harvey Bradley; 70; July 31, 2006; Covert, Michigan
Floyd, Elizabeth Jane Heiss; 87; May 28, 2007; Ellicott City, Maryland
Fornander, Karin Birgitta Tovesson; 63; April 18, 2007; Mansarp, Sweden
Fornander, Lennart Torstersson; 93; July 28, 2006; Jonkoping, Sweden
Furry, Robert Walter; 74; January 18, 2007; Davenport, Florida
Genzlinger, Doris Jean Parris; 78; April 30, 2007; Lake Worth, Florida
Glenn, Terry Kimball; 67; March 7, 2007; Houston, Texas
Gram, Annabel Regelman Regelman; 80; January 6, 2007; Cable, Wisconsin
Greisiger, Sandra Ruth Saitz; 63; January 24, 2007; Southampton, Pennsylvania
Heldon, Sydney; 91; August 6, 2006; Willow Grove, Pennsylvania
Hoel, Taga Dorotea Boyesen; 93; February 1, 2007; Vallingby, Sweden
Hoffman, Cheryl Ann Ebert; 62; July 3, 2006; Boulder, Colorado
Hugo, Kathleen Meredith Hugo; 59; January 20, 2007; Glenview, Illinois
Jungé, Patricia Chaffin; 84; March 18, 2007; San Diego, California
Jungé, Ralph Doering; 82; March 20, 2007; San Diego, California
King, Cedric Surbridge; 91; September 3, 2006; Bryn Athyn, Pennsylvania
Kirsten, Theodore; 83; August 4, 2006; Peakhurst, Australia
Lee, Cedric Franklin; 86; March 19, 2007; Bryn Athyn, Pennsylvania
Lemky, Lawrence Wilfred; 76; December 30, 2006; Crooked Creek, Alberta, Canada
Mansfield, Robert Ayres; 96; June 9, 2007; Link Hills, South Africa
Mbedzi, Tshinakano Goodness; 32; January 1, 2002; Johannesburg, South Africa
Mitchell, Clarence Leonard; 89; May 17, 2007; Plaquemine, Louisiana
Nagashima, Tatsuya; 77; December 21, 2007; Tokushima-ken, Japan
Odhner, Catharine van Zyverden; 82; January 12, 2007; Huntingdon Valley, Pennsylvania
Owusu, Robert Yaw; 68; March 17, 2005; Tema, Ghana
Pemberton-Lowe, John; 79; August 17, 2006; Hermanus, South Africa
Pendleton, James Lowrie; 76; June 7, 2007; Bryn Athyn, Pennsylvania
Prochaska, Gerhard Felix Immanuel; 75; January 1, 2005; Wien, Vienna, Austria
Raymond, John Robert; 73; April 3, 2007; Toronto, Ontario, Canada
Rhodes, Leon Starkey Rose; 90; October 6, 2006; Bryn Athyn, Pennsylvania
Sandstrom, Felicitas Irene Johanna Adelheide Reddig; 91; September 9, 2006; Djursholm, Sweden
Schnarr, Margaret Louise Lenz; 100; September 17, 2006; Goderich, Ontario Canada
Smith, Clifford Douglas; 61; August 1, 2006; Sechelt, British Columbia Canada

REPORT OF THE SECRETARY

Soneson, Marjorie Irene Rose; 81; November 5, 2006; Huntingdon Valley, Pennsylvania
Synnestvedt, Carl Hermann; 95; October 19, 2006; Bryn Athyn, Pennsylvania
Tete, Tetevi ; 35; May 17, 2004; Lome, Togo
Thabede, Ndaizane Albert ; 62; November 13, 2006; Kew, Gauteng South Africa
Tshabalala, Ruzu Daniel; 59; August 16, 2006; Leondale, Gauteng South Africa
Uber, Arthur Edwin; 84; November 23, 2006; Verona, Pennsylvania
van Zyverden, Nina Hyatt; 75; March 13, 2007; Huntingdon Valley, Pennsylvania
Walkemeyer, Marjorie Field; 101; April 15, 2007; Northbrook, Illinois
Waters, Brenda Shepherd; 79; March 11, 2007; Castel, Guernsey, United Kingdom
Zwane, Thandiwe Joyce; 60; January 1, 2004; Alexandria, South Africa

RESIGNATIONS

Hyatt, Wynne Thomas; February 28, 2007; Bowie, Maryland
Lepley, Brian Keith; May 19, 2007; Merrillville, Indiana
Longstaff, Barbara Alison; March 12, 2007; Waterloo, Ontario, Canada
Simons, Galadriel Desideria; September 27, 2006; Lutherville, Maryland
Simons, Stephen Restyn; September 27, 2006; Lutherville, Maryland

Alaine F. York, Secretary

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2007-2008

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Laura Barger	Grades K-2
Deborah Lehne	Grades 3-4, History 7-8
Rebekah Russell	Grades 5-6, Language Arts, Science
*Lucinda Edmonds	Math 3-4, SS 5-6/PE K-2
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*Caroline DavidGrades 6-8, Science 3-5
Gabrielle UberScience 6-8
Rev. Mac FrazierReligion Grades 3-5

Toronto:

*Rev. James P. CooperPastor, Religion 5-8
Jeremy IrwinPrincipal/Grades 7-8
*Sara GattiJr. & Sr. Kindergarten
Judith PaffordGrades 1-2
Gabriele PulpanGrades 3-4
James PaffordGrades 5-6

GENERAL CHURCH SCHOOLS DIRECTORY

*Karen Cooper	Grades 7-8/French
*Rachel Hasen	Music
*Kerstin Okubo	Art

Washington:

Rev. Garry Walsh	Pastor, Principal, Religion 7-10
Jana Sprinkle	Kindergarten/Miscellaneous
Kim Maxwell	Grades 1-2
Anne Ball	Grades 3-4
James Roscoe	Grades 5-6
Kathy Johns	Grades 7-8
Carole Waelchli	Grades 9-10
*Sharon Kunkle	Music 1-10
*Erin Stillman	Music/Art/Misc.
*Rev. Michael E. Ferrell	Religion 5-6

SCHOOLS ENROLLMENTS 2007-2008

The Academy

Theological School (Full-time)	15
Theological School (Part-time)	1
Theological School Masters Program (Full-time)	1
Theological School Masters Program (Part-time)	7
College (Full-time)	113
College (Part-time which includes 5 theological students)	6
College (auditor)	1
Boys School	119
Girls School	113
<i>Total Academy</i>	<i>376</i>

Midwestern Academy

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

Bryn Athyn Church School	286
Glenview Church School	33
Kempton New Church School	56
Carmel Church School (Kitchener)	48
Washington New Church School (Mitchellville)	51
Oak Arbor Elementary School (Detroit)	42
Pittsburgh New Church School	32
Olivet Day School (Toronto)	23
Kainon School (Durban) – 2007	65
<i>Total Society Schools</i>	<i>636</i>

Total Reported Enrollment in All Schools	1016
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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



O Give Thanks in November, 2007
The Glory of the Lord in December, 2007

~ CHRISTMAS GIFT IDEAS ~
Preparation and Celebration of the Lord's Birth

"And the WORD became flesh and dwelt among us...." John 1:14

New Church Audio offers a wide variety of Christmas season events on cassette and CD. Listening to sermons, doctrinal classes and religious music are all wonderful ways to prepare and rejoice in the advent of the Lord, into the world and into our hearts. Please contact us for more uplifting gift-giving ideas.

The Journey: Realizing Spiritual Freedom

This eight-part inspirational sermon album will be available in time for your holiday giving. Each week takes us through our own spiritual journey as we walk in the footprints of the Children of Israel in the Exodus story. (\$16.00)

New Church Christmas Selections

This popular CD of eleven Liturgy selections are beautifully sung by a Bryn Athyn College Choral Group, directed by Chris Simons. (\$9.95)

Messiah Vespers Service

A two-CD set of Handel's Messiah, as heard in the Bryn Athyn Cathedral. This magnificent recording includes the readings, the soloists, the choir and the chamber orchestra.. Truly a wonderful gift! (\$15.00)

The Writings - Audio Books

Many of the Writings are available on cassette and packaged in attractive albums. Titles include: *Conjugal Love, Heaven and Hell, Divine Love and Wisdom, Divine Providence* and others. (\$20.00 - \$35.00)

Music & Stories for the kids and grandchildren!

Harry and Mary Learn the Ten Commandments CD (\$9.95)

The Golden Heart and Six Other Stories CD (\$9.95)

Eric's Birthday Suit and Other Stories CD (\$9.95)

Lori's Songs from the Word CD (\$12.00)

Please do not submit payment at this time, as shipping charges will be added to the invoice included with your order. Thank you!

**NEW CHURCH
AUDIO** 

Box 752 - 900 Cathedral Road
Bryn Athyn, PA 19009-0752
newchurchaudio@newchurch.org
267-502-4980, ext. 1



Our Bookstore Christmas Wish List



From the New Church Bookstore:

Word or Bible - engraved with the family name

Afterlife - edited by Don Rose - great to give to a friend.

Daniel and The King's Dreams - the story of Daniel, retold by Karin Alfelt Childs and illustrated by Bridget Swinton - a child's delight!

Apocalypse Revealed, Vol. 1 - a new translation by N.B. Rogers (hardback, paperback and The Word editions)

Comfort & Hope - by Donnette Alfelt - a comforting gift for someone who has lost a spouse

A Dove at the Window - edited by Vera Glenn - Delightful tales of living dreams and spiritual experiences

DVD - Shining Soul - Helen Keller's spiritual life & legacy.

Music CDs - Liturgy by Bar Scott, *Thundered Word* by Missing Rachel and *Advent* by Solomon Keal

Christmas cards with quotes from the Writings

Candles - for the kids or worship centers

Word Cover - One of Dinah Rose's loom woven rainbow covers

Word Stand - Hand carved by Roger Schrock

Necklace or Lapel Pin - Silver or Gold Open Word designs by Carey Smith

From New Church Audio:

Handel's Messiah - Bryn Athyn Cathedral Service

New Church Christmas Liturgy Selections - College Choir Sings

The Christmas Story & Abraham - Christmas Service, Rt. Rev. Thomas Kline

Why the Lord was Laid in a Manger - Christmas Service, Rev. Jeremy Simons

Fulfillment of Prophecy - Doctrinal Class, Rt. Rev. Louis King

Gifts of the Wise Men - Family Service, Rev. Grant Schnarr

