

New Church LIFE

A monthly magazine devoted to the teachings
revealed through Emanuel Swedenborg

In this issue:

The Word Made Flesh

A Christmas Sermon by Eric H. Carswell

The Christmas Season

A Sermon by N. Bruce Rogers

Annual Directory of the General Church

2007 Annual Index

December 2007

New Church Life - Online

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Notes on This Issue

The Rev. Eric H. Carswell returns with the lead sermon in this Christmas issue. He follows the Divine Love from the definition of its essential nature, through to the billions of human beings who receive it, and how that Love came on earth to render us blessed.

The Rev. N. Bruce Rogers has preached on another side of Christmas, namely the festive joy that accompanies our preparations for the event of the Lord's birth. There is much good will and service to the neighbor in the Christmas spirit, and Rev. Rogers looks into even the well known external trappings of the Yuletide for evidence. We can all add to this spirit.

This December issue, coinciding with Christmas, celebrating the First Advent, gives all our readers the annual Directory showing the extent of the General Church in its world-wide operation, and the chief servants of this Church and where they serve, in the promotion of knowledge of the Second Advent.

After the Announcements, please also find the Index for *New Church Life*, 2007, volume CXXVII. You may wish to glance through the contents for the year and see if there is anything you missed, or wish to catch up with!

The *New Church Life* online is always available for missed items.

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<http://www.newchurch.org/news/publications/newchurchlife>*

***A BLESSED AND JOYOUS CHRISTMAS
TO ALL OUR READERS***

THE WORD MADE FLESH

BY THE REV. ERIC H. CARSWELL

And the Word became flesh and dwelt among us, and we beheld His glory.” (John 1:14)

The Lord loves each of us and wants us to be as happy as we can be to eternity. He has loved every human being who has lived in the past. He loves all the people who have yet to be born. The Lord made His advent into this world, in part, to allow us to understand the nature of this love. He told His disciples “A new commandment I give to you, that you love one another; as I have loved you” (John 13:15). Wisely loving another person is not a simple matter. It involves a complex set of useful motives, insights, understandings, words, and deeds. Wisely loving another person sometimes requires us to do or say hard or difficult things. Wisely loving another person sometimes requires us not to do the things that we would like to do. If we consider how love should wisely show itself as a matter of principle, much could be written or said about it. But sometimes words describing relatively abstract ideas miss a quality that helps us to truly learn and understand something. Demonstrating something or giving a clear tangible example sometimes is the best way to teach or show another person what is meant. This is part of what the Lord accomplished through His life in this world. This is an important part of why “the Word became flesh and dwelt among us.”

We have been taught in the Writings of the New Church that genuine love has three qualities. We read: “It is the essence of Love to love others outside of one self, to desire to be one with them, and to render them blessed from oneself” (*True Christian Religion* 43). God has this love in perfection at the very core of who He is. He loves us so much that we’re told that no matter what we have done, He cannot even look at us with a stern

countenance (*True Christian Religion* 56e).

There is a part of human nature that cannot possibly believe that this is the case. Since it isn't the way we react to people when they've been destructive or just frustrating, it doesn't make sense to us that the Lord would have such a different reaction. Before we've grown spiritually to feel something of this love ourselves, one way we can imagine this perspective is to picture God as being like a foolishly doting parent who will overlook or not recognize any fault, forgive any transgression, and give in eventually to any request. A child views such a parent as a pushover, and the child will hold him or her in very low respect. A child who is unfortunate enough to grow up with parenting like this will face a huge number of unnecessary problems as he or she gets older. The child will tend to become adept at being manipulative. He or she will tend to have trouble recognizing that one's own needs and wants have to be balanced or tempered by those of people around oneself. If the child runs into an adult who does present obstacles or boundaries to his or her wishes, that child can be furious or hurt by this intrusion. To the extent that the child continues to believe that the foolish parent's responses are the ways things are supposed to be, he or she will be a danger to self and others.

The Lord loves us perfectly, and this love is expressed through perfect wisdom. Wisdom is what gives form to love. A woman can have a deep desire to bake a delicious meal for a friend, but if she is too ignorant, too inexperienced in the kitchen, she may instead produce food that is nearly inedible. Desire or love by itself is blind. The woman needs to know how to cook and what to cook if she wants to achieve her goal of a delicious meal for a friend. When she succeeds, her love will be at the core of her efforts, and this will be guided each step of the way by an understanding of how to reach the goal she seeks. The opening sentences of the Gospel of John describe the relationship of love and wisdom within the Lord, the infinite God from eternity, the

creator and sustainer of all life. These sentences use the term “the Word.” It is a translation of the original Greek, *Logos*. It means the word by which inner thought is expressed or the inner thought or reason itself. The *Logos* spoken of in the Gospel of John is the infinite wisdom that gives form to the Divine Love. It is both one with this love and can be thought of as a separate quality. All of creation, whose goal is an expression of Divine love, was guided by this *Logos* or perfect wisdom. So we read in the opening of this gospel: “In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made” (John 1:1-3).

The goal of creation was and is the fulfillment of the Divine love. The first need of that true love is to have another or others outside of self to love. Concerning this quality of the Lord we are told: “The first essential, which is to love others outside of one’s self, is recognized in God’s love for the whole human race; and for its sake God loves all things that He has created because they are means; for when the end is loved the means also are loved. All human beings and things in the universe are outside of God, because they are finite and God is infinite. The love of God goes forth and extends not only to good people and good things, but also to evil people and evil things; consequently not only to the people and things in heaven but also in hell, thus not only to Michael and Gabriel but also to the devil and satan; for God is everywhere, and is from eternity to eternity the same. He says also: That He makes the sun to rise on the good and on the evil, and sends rain on the just and on the unjust (Matthew 5:45)” (*True Christian Religion* 43).

Each of us is a focus of the Lord’s love. He has created us with the goal and intention of serving us and bringing us joy. When we think of the billions of human beings alive today in this world, it is almost impossible to envision that the Lord views each of us as an individual. We look at a forest of trees and can

say, “I love every one of the leaves in this forest,” but we are speaking abstractly. But the Lord is very different. He is our loving heavenly Father. Just as an attentive parent sees each of his children as a wonderfully unique individual, beloved each in his or her own right, needing a special kind of parenting and guidance, experiencing his or her own joys and challenges, so the Lord loves each of us as individuals. In fact, He knows infinitely more about each of us than the most attentive parent could ever know about a child. It is His joy and sometimes sorrow to share in our lives.

But just having created “others” isn’t enough to fulfill true Love. The second quality of this love is described with these words: “The second essential of the love of God, which is a desire to be one with others, is recognized in His conjunction with the angelic heaven, with the church on earth, with every one there, and with every thing good and true that enters into and constitutes each person and the church. Moreover, love viewed in itself is nothing but an endeavor towards conjunction; therefore that this aim of the essence of love might be realized each and every human being was created by God into His own image and likeness, with which a conjunction is possible. That the Divine love continually seeks conjunction is evident from the Lord’s own words: That He wishes them to be one, He in them and they in Him, and that the love of God might be in them (John 17:21-23, 26)” (*True Christian Religion* 43).

“Love viewed in itself is nothing but an endeavor towards conjunction.” What do these words mean? Specifically, what does “conjunction” mean? It is a desire to share in common goals and common understandings. It is a desire for a deep relationship of trust and mutual goodwill. Conjunction, or a deep relationship of love, is impossible without freedom to choose that relationship. Imagine the child of very wealthy parents who feels lonely and is told, “Don’t worry, we’ll pay someone to be your friend.” Or consider the boss who suspects that the only

reason an employee is so solicitous of his ideas and welfare is the fear of being fired if she expresses her real opinion. What kinds of relationships would these be? Would they be anything more than very superficial? Would there be anything more than a temporary “oneness of purpose” so long as there were payment or continuing fear of consequences for not going along? There could be no real love or real conjunction in these cases. So likewise, it is essential to the Lord that we be free to choose to love what He loves, to accept His wisdom, or to reject them both. We can choose to be with Him or choose to distance ourselves from His life.

But for us to choose a relationship of love with the Lord, we have to know of Him, His goals and His thoughts. Otherwise we would not truly be choosing to love Him as He truly is. For this reason, the Lord has made sure that everyone has the essential knowledge of His qualities. Concerning this we read the following from the book the *Divine Providence*: “Everyone acknowledges God and is conjoined to Him according to the good of his life. All can have a knowledge of God who know anything from religion. The general principles of all religions by which everyone can be saved are: To acknowledge God; and to refrain from doing evil because it is against God. These are the two things which make religion to be religion. If one of them is wanting it cannot be called religion, since to acknowledge God and to do evil is a contradiction; so also is to do good and yet not acknowledge God, for one is not possible without the other. It has been provided by the Lord that almost everywhere there should be some form of religion, and that in every religion there should be these two principles; and it has also been provided by the Lord that everyone who acknowledges God and refrains from doing evil because it is against God should have a place in heaven” (*Divine Providence* 326:6,9).

The Lord has worked to make sure that the knowledge that is essential for salvation has been available to all people. But He

also wants more than just the essential. He has provided that there be specific revelation to form a church of human beings that could know Him more clearly and worship Him as He truly is. For this reason the Old Testament, the New Testament, and the Writings of the New Church have been revealed. By itself, written revelation describing what we are to do would not have been enough. It was essential that the Lord, the infinite God and Creator, be born into this world and make His essential Humanity visible and knowable to us. Mere words would not have done it. And so we read in the Gospel of John: “And the Word became flesh and dwelt among us, and we beheld His glory ”(John 1:14). The advent of the otherwise invisible and unknowable Infinite Creator into this world is the event that we will celebrate on December 25th. Christmas is the celebration of the Lord’s birth into this world as a human being that we can see in our mind’s eye. We can read of how He taught, healed, lived, allowed Himself to be put to death, and rose as our Savior and Redeemer. His example is clear but has very subtle nuances for those who reflect more deeply on what He did and said, and also didn’t do or didn’t say in each interaction of which we’re told. Without this clear example, we would not be able to freely follow Him and freely love Him. He would be too distant and unknowable to us.

The final fulfillment of true love is shown in its third quality. “The third essential of the love of God, which is to render others blessed from Himself, is recognized in eternal life, which is the endless blessedness, happiness, and joy that God gives to those who receive into themselves His love. For as God is love itself, so is He blessedness itself; for all love breathes forth delight from itself, and the Divine love breathes forth blessedness itself, happiness, and joy to eternity. Thus God from Himself renders the angels blessed, and people after death; and this He does by conjunction with them” (*True Christian Religion* 43).

If we are to receive these blessings of happiness and peace, we

must be joined in a deep relationship of love with the Lord. We must freely choose to turn to His Word, learn what it teaches, and consciously compel ourselves to think, speak, and live better than we are naturally inclined to. We must turn to the Lord in prayer, asking for His help and guidance. Gradually He will help us to recognize His love and His order more and more clearly. Gradually He will help us to think and will more and more as He does. Gradually He will bring us into a oneness with Him. If we cooperate with the Lord, He will conjoin us in heart, mind, and life with Himself, and from this conjunction comes true happiness for us and for Him. This is the most wonderful gift anyone could ever receive. Amen.

Lessons: Isaiah 40:9-11; John 1:1-5, 14, 13:15; *True Christian Religion* 339:1-2



Rev. Eric H. Carswell is the President of the Academy of the New Church (the Secondary School, Bryn Athyn College and the Academy Theological School). Eric was inaugurated into the priesthood in 1979, and ordained into the Pastoral degree in 1981. From 1979 to 1989 he served first as Assistant to the Pastor, then Assistant Pastor, first in Pittsburgh then again in Glenview, where he also served as Principal of the Midwestern Academy. In 1989 he returned as Pastor to the Pittsburgh Society and Principal of its school, then in 1992 returned as Pastor to the Glenview Society, and also President of its Midwestern Academy. In 2002 Eric took up the post of the Dean of the Academy of the New Church Theological School, until 2007 when his present term as Academy President began. He has also served as regional pastor of Ohio and the northeast district. Rev. Carswell and his wife Donna (Zeit) live in Bryn Athyn, Pennsylvania.

THE CHRISTMAS SEASON

BY N. BRUCE ROGERS

And suddenly there was with the angel a multitude of the heavenly host praising God and saying: "Glory to God in the highest, and on earth peace, goodwill toward men!" (Luke 2:13, 14)

A few days ago, in the United States, we celebrated Thanksgiving Day, and we now embark on the Christmas season. Some might say we have already embarked on the Christmas season. Commercial establishments are already using Christmas to advertise and sell their wares, in stores and on the internet. Christmas decorations are already appearing. More than a few people have already begun their Christmas shopping. And all of this, even though Christmas Day is still a month away. Is it too soon to begin a celebration of Christmas?

The easy answer is to say yes, it is too soon. And indeed it is too soon if the spirit of Christmas cannot be sustained. Experience suggests, however, that the spirit of Christmas can be sustained, and is sustained, in the hearts of most Christians, if not universally. The crisp, cold nights. The sound of Christmas carols and Christmas hymns in the air. The colored lights and sparkling lights. The aromas of hot cider and hot chocolate. Warm coats and scarves; people bundled up against the cold. Fire in the fireplace, and the smell of chimney smoke. Who has not felt a kind of electricity generated by these sights and sounds and aromas, a sense of anticipation that something great and good is coming?

But some may object that the focus of the Christmas season is not on the Lord's advent, but on buying and selling. What does all of this commercial activity have to do with a celebration of the Advent?

The question, however, may bear further examination. Who has not heard that many commercial establishments depend on

Christmas shopping to make their annual profit? If that is the case, is there not a value in that commercial activity? Certainly there is a value in it to the owners, managers and clerks, and to all those other people dependent on those commercial establishments for their living.

We cannot condemn commercial enterprise. If it were not for commerce, we would all want for much, if not all, of the necessities of life. We would also go without almost everything else that we use and enjoy in our lives in this world. Commerce is the means by which some people serve other people, and if the service is a useful service, it is not only consonant with charity, but it is a primary exercise of charity.

The book *True Christian Religion* declares that doing the work of one's function honestly, justly and faithfully is charity itself (*True Christian Religion* 422–424). For people engaged in useful commercial enterprises, their commercial activity is their practice of charity. In *The Doctrine of Charity*, a posthumously published work, we read that if a businessman looks to the Lord, refrains from evils as sins, and conducts his business honestly, justly and faithfully, he becomes an embodiment of charity (*Charity* 167).

The Doctrines do not condemn commerce. Rather they speak of the necessity of commerce in this world (*Heaven and Hell* 528, *Heavenly Doctrine* 126). Even if the people engaged in it are without charity in their hearts, still the work they do is termed a work of charity (*True Christian Religion* 424). Can we not view the commercial activity preceding our celebration of Christmas as comprising works of charity in preparation for it?

But still, even so, a further objection may be made that the celebration of Christmas has been tarnished and degraded by fictions that have nothing to do with the Lord's advent: Santa Claus and Mrs. Claus, Santa's elves, the reindeer that draw his sleigh, Rudolph the red-nosed reindeer, and songs and cartoons

that can hardly be considered in any sense religious.

Yet do not all of these in their own way contribute to the spirit of Christmas? Do they stand in opposition to the Christian miracle? At worst they seem to be simply neutral; at best they seem to help the human heart open itself to miracles, and at the center of these, to what we have called the Christmas miracle, the virgin birth of the Christ, by which the Lord made His advent into the world.

Consider some of the Christmas movies made: *It's a Wonderful Life* with James Stewart and Donna Reed; *The Miracle on 34th Street*, with Edmund Gwenn; the many makes and remakes of Charles Dickens' *A Christmas Carol*; *White Christmas* with Bing Crosby and Danny Kaye, and more. Do some of them not accept the possibility of miracles? Do they not all contribute to the Christmas spirit of a love of the neighbor? For love of the neighbor is the Christmas spirit. That is why we exchange presents. It is why Santa Claus is depicted as distributing presents. The spirit of willing giving and a love of others is at the heart of the Christmas season and our celebration of Christmas. Again some may object that, uplifting as many of these ancillary things may be, still they lead to something else other than the Lord's advent and away from the true reason for celebrating Christmas.

In many cases, that is true, though not in all cases. However, it is also true that in many cases a love for the neighbor is at the center and constitutes the focus of the story or song.

Toward the end of the Lord's life in this world, a lawyer posed to Him the question, "Teacher, which is the great commandment in the Law?"

And the Lord answered, "You shall love the Lord your God with all your heart, with all your soul, and with all your mind."

This He said, quoting Deuteronomy (6:5). But then He added, "This is the first and great commandment. And the second is like

it: You shall love your neighbor as yourself” (Matthew. 22:36-39).

This He said, quoting Leviticus (19:18). And in so saying, He elevated the commandment to love the neighbor to a status on par with the commandment to love the Lord. Indeed, this second commandment is the Christian commandment, directed to all who would be the Lord’s disciples. For toward the end of His life in this world, the Lord also said, “A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. By this all will know that you are My disciples, if you have love for one another” (John 13:34,35).

Does love for the neighbor lead away from loving the Lord? In *True Christian Religion*, we are told, regarding the conjunction of God and man:

Conjunction is effected by charity, because God loves all people, and as He cannot do good to people directly, but only indirectly through other people, He inspires people with His love, as He inspires parents with a love for their children; and the people who receive that love have conjunction with God, and from God’s love love their neighbor; and in them God’s love is within people’s love for the neighbor, and produces in them the will and the ability. (*True Christian Religion* 457:3)

Love for the neighbor is God’s love, and when it finds expression in people, it brings about a conjunction with Him. What other season is more marked by a love for the neighbor, than Christmas? Whether one says God’s love or the Lord’s love, it is the same Divine love; and in people it is the love we call charity. If the Christmas season inspires people with a love for the neighbor, may we not believe that the Lord inspires it?

But are not all the cartoons, the lights, the trees, the secular carols, superficial?

In *The Apocalypse Revealed* we are told that in the New Church there will be no external form or expression without a corresponding internal one (*Apocalypse Revealed* 876,918). And we can view this statement in two ways: we can see it either as

telling us to reject external forms and expressions in which we find no corresponding thought or affection, or we can see it as inviting us to invest them with a proper internal thought and affection. In relation to the forms and expressions attached to the Christmas season, we can either disdain them as empty forms and expressions, or we can personally invest them with thoughts and affections of love for the neighbor and goodwill toward our fellow man—thus filling them with what is justly the Lord’s love in us.

It is all right for people to be happy. It is an essential component of the Lord’s Divine love to endeavor to make us happy (*True Christian Religion* 43, 46). And we are the agents through whom He acts (*True Christian Religion* 457:3).

Admittedly, however, the Christmas season is not a happy one for all people. In fact, the Christmas season can be a difficult one, and even a depressing one, for the lonely—for widows and widowers, for the older person never married, for the divorced, for servicemen and women far from home, for all without families to cluster around them. For them the forms and expressions attached to the Christmas season serve more to remind them of their loneliness and, perhaps, isolation.

But even here, we can find an opportunity to give expression to our love and goodwill toward the neighbor. We can find ways to minister to the lonely. We can offer them our companionship and assistance, in person or through letters and cards and gifts. In His advent, the Lord once said to His disciples:

When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats. And He will set the sheep on His right hand, but the goats on the left. Then the King will say to those on His right hand, “Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; I was naked and you clothed Me; I was sick and you

visited Me; I was in prison and you came to Me.” Then the righteous will answer Him, saying, “Lord, when did we see You hungry and feed You, or thirsty and give You drink? When did we see You a stranger and take You in, or naked and clothe You? Or when did we see You sick, or in prison, and come to You?” And the King will answer and say to them, “Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.” (Matthew 25:31-40)

Service to the neighbor is service to the Lord, for the Lord’s love is a love for all mankind. Therefore, to love the neighbor and to seek to make him or her happy, or at least to alleviate his or her unhappiness, is to love those whom the Lord loves, and whom He seeks to make happy. And again, we are the agents through whom He acts. The Christmas season, therefore, provides us a special opportunity to provide that service, by remembering those in distress and doing what we can to include them in the sphere of our love.

At the time of the Lord’s birth, the angel who appeared to shepherds living out in the fields said to them, “Do not be afraid, for behold, I bring you good tidings of great joy which will be for all people” (Luke 2:10).

And suddenly there was with the angel a multitude of the heavenly host praising God and saying, “Glory to God in the highest, and on earth peace, goodwill toward men!” (Luke 2:13,14).

That is the reading of one set of Greek New Testament texts. Another set reads, “to men of goodwill.” The actual reading, however, is either “peace, goodwill among men,” or “peace among men of goodwill.” But does it make a difference whether the heavenly host promised goodwill among men or peace among men of goodwill? In either case, goodwill is at the heart of the promise, and that is the spirit of Christmas. Goodwill makes the festivity a fitting celebration of the Lord’s birth. We share in the hope of fulfilling that promise to the extent of our own goodwill and love of the neighbor and charity during the

Christmas season—to the extent that we have goodwill among us and are people of goodwill.

May the blessing of the Lord be upon you. *Amen.*

Lessons: Psalm 133:1 3, Luke 2:1 14, *True Christian Religion* 46.



Rev. N. Bruce Rogers is well known for his long time career as General Church translator, having published many modern translations, among them both *Marriage Love* and *Conjugal Love* (according to preference, 1995), *Divine Providence* (2003) and the latest, Volume 1 of the *Apocalypse Revealed* (2007). He has been a General Church translator from 1986 to the present. Bruce as a theolog taught a college course in Hebrew in 1963. He was inaugurated and ordained as a minister in 1969, and immediately became an Instructor at the Academy of the New

Church, adding also head of the Translation Committee from 1976 to 1987. He taught college Hebrew from 1963 to 1987. In 1986 his title changed to Associate Professor of Religion and Latin at Bryn Athyn College, up to 2005—a career of 36 years at our Academy Schools! His many students count themselves fortunate. Rev. Rogers and his wife Kirsten (Rydstrom) live in Huntingdon Valley, Pennsylvania.



Editorials

THE SHEPHERDS REJOICING

When the Lord was born, the world was operating under different conditions from today: Everything then was representative of spiritual realities. The sacrifices in the Temple in Jerusalem corresponded with heavenly states of good and truth, and thus conjoined heaven and the Church. However, after the Advent, this condition was abolished: “But after the coming of the Lord, when external rites were abolished, and thus representatives ceased, such things were no longer turned in heaven into corresponding representatives.” (*Arcana Coelestia* 1003) After His coming, no person is regarded by his or her external actions, but “from internal ones,” such as states of innocence and charity (Ibid.).

The shepherds stood for the quality of innocence—the desire to be led by the Lord alone. In addition, since the call of the shepherds to Bethlehem’s manger was “before the Advent,” therefore that event was at that time representative. We read: “The shepherds were told, as a sign that they should know He was the Lord, that they would see Him in a manger wrapped in swaddling clothes, because there was no place at the inn. The manger where the shepherds found the infant Lord symbolized spiritual nourishment, because horses, which get their nourishment from mangers, symbolize things having to do with the understanding. The inn where there was no room symbolized the...Church, in which there was no spiritual nourishment at that time, because everything of the Word, and so everything of worship with them, had by then been adulterated and perverted. Therefore it is said that this would be a sign to them that it was the Lord (Luke 2:12)” (*De Verbo* 7). Bethlehem means “faith from charity” (*Apocalypse Explained* 434). Everything had a

meaning. That is why they later “returned, praising God” (Luke 2:20).

Before the Advent, “the things which existed in the spiritual world appeared to many” (*Conjugal Love* 26e). The star seen by the wise men is one example. The same phenomena from the spiritual world seen here on earth back then, are also happening “now, when the Church is beginning and the New Jerusalem is coming down from the Lord out of heaven” (*ibid.*). They happened and were witnessed by Swedenborg. We can witness the same miracles in the explanation of their meaning, given to us in the Writings. Therefore, now after the Second Advent, Christmas becomes a personal event for us when the meaning of the shepherds also happen within us: “The Lord’s Advent is to those who receive Him, who believe on Him and keep His Commandments” (*True Christian Religion* 774). As we fulfill these conditions, and receive the Lord this Christmas, He then gives us the “ability to become spiritual” (*Ibid.*). “Everyone in the Christian world since the Lord’s coming has been able to become spiritual; and the only way to be made spiritual is by Him through the Word” (*True Christian Religion* 501). Becoming spiritual by the Lord through His Word is one gift the Lord gives us on Christmas, while we, as shepherds, await His coming. May we too return, praising God.

THE HISTORY OF THE WORD REVEALED ON EARTH—THE ANCIENT WORD

The Writings seem to distinguish between the Word of Enoch and the Ancient Word: Enoch’s Word was “received from the mouth” of the Most Ancients,”(*Arcana Coelestia* 4442) “reserved for use by descendants” (*Arcana Coelestia* 521), and it 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). This was the Word that

started the Ancient Church. But, then “....they also had a written Word, both historical and prophetic” (Ibid). This “written Word” is identified with the “Wars of Jehovah and Enunciators”(Arcana Coelestia 2897). It seems to have come *after* “the Word” of Enoch, for it says “and *afterwards* they had a written Word, both historical and prophetic; the internal sense has perished today, 3432:2” (Arcana Coelestia Index 23, emphasis added).

Assuming there were two stages of the Word involved here, we note that there have been five different processes of giving the Word to people: the first was the Lord as the Word “face to face”, second was the same Word by means of the first angels. This Word was “written on the heart.” Next came the invention of writing and taking down what was overheard or “received from the mouth,” the last posterity of the Most Ancient Church (Arcana Coelestia 1241, 4442). Now, after the Flood, the Ancient Word “was given... by an influx into their interiors,” which was *not* dictation. The *influx* which was not *dictation* applies before the Old Testament, which is the fifth method: namely “dictation” from angelic spirits, word for word (Heaven and Hell 254).

In whatever way the Ancient Word was inspired, it incorporated “made-up” history which was inherited from the Most Ancient Church (Arcana Coelestia 66). “The most ancient style of the Word [was] connected in the manner of history, but involving heavenly arcana” (Arcana Coelestia 742). In the Most Ancient Church these may have been oral traditions, i.e. “tales” of fictional history, similar to the myths of native cultures, Hinduism, Greece and Rome and Scandinavia etc. In fact, one way the Ancient Church fell, was because of such mythologies (Sacred Scripture 117).

So in the Ancient Church “it was customary...to set forth things as speaking together, such as wisdom, intelligence, knowledge; and also to give them names....The gods and

demigods of the ancients were nothing else,...devised to present their subjects in a historical form” (*Arcana Coelestia* 4442). “This style of writing was most pleasing to [the Ancients meant by Noah], [because] all things [were] wrapped up in representative figures, and...arranged in the form of history; and the more coherent the historical series, the better suited it was to their genius” (*Arcana Coelestia* 605). They “wrapped up” an enigmatical meaning in made-up stories, making up characters playing the roles of spiritual qualities or doctrines. The Lord flowed in and inspired this composition, giving all of it an internal sense (*Arcana Coelestia* 2686). “Regeneration” for example was given the name of a person, and everything he or she said and did explained the doctrine of regeneration. That is how also Aesop’s fables have survived as meaningful tales!

Genesis chapters one through 11 is one such “made-up” story containing a “very remote” spiritual sense. Such tales may have originated before the Flood, but they were not written until after it. If the Most Ancients or Ancients heard these stories, they would know the internal sense “by heart,” since it was a manner of expression. To us, their internal sense is the Heavenly Word, or Doctrine. Here is a bit of it, i.e. what they knew “by heart” or as angels see it, when hearing Genesis 5: 22-24. We find it in the *Arcana Coelestia*. These verses talk about Enoch’s lineage, and his “Word”: “But the seventh church cultivated the doctrine of faith, and knew doctrinal matters concerning truths and goods. Those of the seventh church were very few, but they preserved the doctrine of faith for the use of posterity” (cf. *Arcana Coelestia* 518, 520). Then Genesis 6:6-9, which describes the deluge and Noah and his sons preserved: “The Lord in His Divine Love and Wisdom then had mercy on man. He permitted the last posterity of the Most Ancient Church to extinguish itself. Of mercy, all of the will and understanding caused this extinction. Such was the Lord’s compassion. But the Lord foresaw that the human race might now be saved by a new

church. This new church was formed by reformation and regeneration, so that the man of this church could be endowed with charity, by means of the doctrine of faith” (cf. *Arcana Coelestia* 586, 591, 596, 610). Such was their understanding.

Besides Genesis chapters 1-11, the Ancient Word constituted the Wars of Jehovah, Enunciators, and the Book of Jasher. The Old Testament refers to them. “It is said in the Wars of Jehovah, ‘At Vaheb in Suphah, and the rivers of Arnon’” (Numbers 21:14,15). Enunciators contains the same quote. Joshua quotes the book of Jasher: “Sun, stand thou still upon Gibeon: and thou, Moon, in the valley of Ajalon! Is not this written in the Book of Jasher?” (Joshua 10:12,13) (*Sacred Scripture* 103). At some point in the Sinai desert, Moses included the made-up history of the Ancient Word—perhaps overdue from Pharaoh’s library!—before starting in on true history with Genesis chapter 12.

This Ancient Word was lost a long time after supplanting the even more lost Word of Enoch. Its correspondences became too “remote” for later generations to grasp, and began to be “falsified by many” (*Sacred Scripture* 102). In the Lord’s Divine Providence it was replaced by “another Word...less remote”—the Old Testament, started by Moses. However, in spite of being “lost,” part or all of the Ancient Word is still extant somewhere in Asia. (*Apocalypse Revealed* 11) In any case, it has left its mark: Besides a number of Ancient Sayings, some derived even from the Most Ancient Church; e.g. “peace be unto you”, “all is well”, “God reigns”, “the seed of woman will tread down the head of the serpent” (cf. *Arcana Coelestia* 5662, 3780:5, 8331) meaning “the Lord will come to save the human race” (*Arcana Coelestia* 1123), there are also “religious principles” which have survived: “The Ancient Church extended over a great part of the continent of Asia, [and] was divided into many, all of them having that Ancient Word. From these the religious principles of many nations were derived” (*Apocalypse Explained* 1177). Hinduism’s four Vedas (Rig, Sama, Yayur, Atharva) some think

began way up north around 3500 BC, and were brought across the Himalayas around 1800 BC by white Aryans mingling with the local Harappans and Dravidians in India; then around 600 BC in China, Daoism interpolated by Lao Tzu and Confucius, and in India, Buddhism derived from Hinduism in this same century, as well as Shintoism, Spiritism and the Korean ancestor worship, could all well be such ancient “religious principles” derived from the Ancient Church. The Heavenly Doctrines allow us to recognize re-statements of truths hailing from the Ancient Word.

Furthermore, reincarnation must be a relic from the Ancient Church. After angels could no longer visit humans—who had removed themselves too far—the afterlife gradually disappeared into legend and mystery. Whenever an angel visited later, people thought they would die! However, the process of regeneration remained known. Reincarnation is a remnant of the spiritual process of regeneration minus any visible goal or heaven to go to. Ergo, regeneration and going to heaven has turned into several incarnations back to earth. The objective is finally to break the cycle and obtain Nirvana,—the bliss of unity with eternity. Nirvana is, also called Dharmakaya, Satori, Shunyatta, etc. Christians would call it “being saved” or “reborn” or “ecstasy”. Maslow equated all of these as ‘Numinosity.’ Nirvana and reincarnation are falsified truths from the Ancient Word. The Writings identify the bliss of Nirvana as the “peace of heaven” (*Heaven and Hell* 284), an ineffable delight only angels can feel. We humans only get a whiff of it as, for example, relief after wartime suffering, but it is also described as being “content in God”(Ibid.). And add the water of truth to Reincarnation and it turns back into Regeneration. Everyone has only one life, and it is eternal.

DIRECTORY

GENERAL CHURCH OF THE NEW JERUSALEM 2007-2008

Officials

<i>Bishop:</i>	Rt. Rev. Thomas L. Kline
<i>Assistant Bishop:</i>	Rt. Rev. Brian W. Keith
<i>Secretary:</i>	Mrs. Elaine F. York

Consistory

Rt. Rev. Thomas L. Kline, Rt. Rev. Brian W. Keith,
Rev. Messrs. Kenneth J. Alden, Göran R. Appelgren, Christopher D. Bown, Daniel W.
Goodenough, Grant H. Odhner, Patrick A. Rose, David C. Roth, Lawson M. Smith, and
Jeremy F. Simons

GENERAL CHURCH OF THE NEW JERUSALEM (A Corporation of Pennsylvania)

Officers of the Corporation

<i>President:</i>	Rt. Rev. Thomas L. Kline
<i>Vice President:</i>	Rt. Rev. Brian W. Keith
<i>Secretary:</i>	Nancy L. Heilman, Esq.
<i>Treasurer/Chief Administrative Officer:</i>	Mr. David O. Frazier

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<i>Ex-officio Members:</i>	Rt. Rev. Thomas L. Kline
	Rt. Rev. Brian W. Keith
	Mr. David O. Frazier

BISHOPS

Keith, Brian Walter. Ordained June 6, 1976; 2nd degree, June 4, 1978; 3rd degree, October 17, 2004. Serves as Assistant Bishop of the General Church, Vice President of the General Church International, Incorporated, Regional Pastor of the Southeastern and Midwestern United States, Chairman of the General Church Translation Committee. Address: PO Box 743, Bryn Athyn, PA 19009

Kline, Thomas Leroy. Ordained June 10, 1973; 2nd degree, June 15, 1975; 3rd degree, November 30, 2003. Serves as Executive Bishop of the General Church, General Pastor of the General Church, Chancellor of the Academy of the New Church, President of the General Church in Canada, President of the General Church in South Africa, and President of the General Church International, Incorporated. Address: PO Box 743, Bryn Athyn, PA 19009

PASTORS

Agnes, Sylvain Apoh. Ordained May 23, 2004. Serves as Pastor to Côte d'Ivoire and other French-speaking countries in West Africa. Address: 01 BP 12161 Abidjan 01, Republique Côte d'Ivoire, West Africa

Alden, Glenn Graham. Ordained June 19, 1974; 2nd degree, June 6, 1976. Serves as Pastor of the Sunrise Chapel in Tucson, Arizona. Address: c/o Sunrise Chapel, 8421 E. Wrightstown Road, Tucson, AZ 85715

Alden, Kenneth James. Ordained June 6, 1980; 2nd degree, May 16, 1982. Serves as Pastor of the Boynton Beach Society in Boynton Beach, Florida. Visiting Pastor in south Florida (Bonita Springs, Vero Beach). Address: 7354 Shell Ridge Terrace, Lake Worth, FL 33467-7703

Alden, Mark Edward. Ordained June 10, 1979; 2nd degree, May 17, 1981. Unassigned. Address: PO Box 204, Bryn Athyn, PA 19009

Ankra-Badu, William Ofei. Ordained June 15, 1986; 2nd degree, March 1, 1992. Serves as Pastor of the Accra New Church in Ghana, West Africa, Principal of the New Church Theological School in Accra, Bishop's Representative for West Africa and Visiting Pastor to Togo and the Ivory Coast. Address: PO Box 11305, Accra-North, Ghana, West Africa

Anochi, Nicholas Wiredu. Ordained June 4, 1995; 2nd degree, November 2, 1997. Serves as Pastor of the New Church Dome Circle, Ghana, West Africa. Address: c/o The New Church, No. 2 Rocky Road, Dome, PO Box TA687, Taifa, Ghana, West Africa

Appelgren, Göran Reinhold. Ordained June 7, 1992; 2nd degree, July 3, 1994. Serves as Pastor of the Stockholm Society in Stockholm, Sweden and Regional Pastor for Europe. Address: Aladdinsvägen 27, S-167 61 Bromma, Sweden

Asplundh, Kurt Hyland. Ordained June 6, 1993; 2nd degree, April 30, 1995. Secretary of the Council of the Clergy. Teaches courses in Bryn Athyn College and in the ANC Theological School. Address: PO Box 717, Bryn Athyn, PA 19009

Ayers, David Wayne. Ordained May 23, 1999; 2nd degree, November 12, 2000. Unassigned. Address: PO Box 283, Bryn Athyn, PA 19009

Bau-Madsen, Arne. Ordained June 6, 1976; 2nd degree, June 11, 1978. Serves as Associate Pastor to Kempton Society in Kempton, Pennsylvania; Visiting Pastor to the Wallenpaupack Circle, Pennsylvania Address: PO Box 333, Bryn Athyn, PA 19009

Barnett, Wendel Ryan. Ordained June 7, 1981; 2nd degree, June 20, 1982. Unassigned. Address: 15 Twin Brooks Drive, Willow Grove, PA 19090

Bell, Reuben Paul. Ordained May 25, 1997; 2nd degree April 11, 1999. Unassigned. Address:

GENERAL CHURCH DIRECTORY

PO Box 554, Fryeburg, ME 04037

Blair, Charles Edmund. Ordained May 28, 2006; 2nd degree, April 27, 2007. Teaches in the Academy Boys School. Address: PO Box 707, Bryn Athyn, PA 19009

Bown, Christopher Duncan. Ordained June 18, 1978; 2nd degree, December 23, 1979. Serves as Pastor of the New Church Buccleuch in Buccleuch, South Africa, Visiting Pastor to the Cape Town Circle, and Dean of the South African Theological School. Address: Box 816, Kelvin, Gauteng, 2054, South Africa

Boyesen, Ragnar. Ordained June 19, 1972; 2nd degree, June 17, 1973. Serves as Pastor of the Jönköping Circle, Sweden, and Copenhagen Circle, Denmark, and Visiting Pastor to Oslo, Norway. Address: Oxelgatan 6, S-565 33, Mullsjö, Sweden

Buss, Erik James. Ordained June 10, 1990; 2nd degree, September 13, 1992. Serves as Pastor of the Westville New Church in Durban, South Africa, Principal of the Kainon School, and Regional Pastor for South Africa. Address: 30 Perth Road, Westville, 3629, South Africa

Buss, Peter Martin, Jr. Ordained June 6, 1993; 2nd degree, June 18, 1995. Serves as Pastor of the Immanuel Church Society in Glenview, Illinois, President and Principal of the Midwestern Academy, and Headmaster of the Immanuel Church School. Address: 73 Park Drive, Glenview, IL 60025

Carlson, Mark Robert. Ordained June 10, 1973; 2nd degree, March 6, 1977. Unassigned. Address: 30 New Road, Southampton, PA 18966.

Carswell, Eric Hugh. Ordained June 10, 1979; 2nd degree, February 22, 1981. Serves as President of the Academy of the New Church. Address: PO Box 717, Bryn Athyn, PA 19009

Chapin, Frederick Merle. Ordained June 15, 1986; 2nd degree, October 23, 1988. Serves as Assistant to the Pastor of the Carmel Church in Kitchener, Ontario, Canada: Address: 110 Marl Meadow Dr., Kitchener, ON, Canada, N2R 1L4

Childs, Robin Waelchli. Ordained June 6, 1984; 2nd degree, June 8, 1986. Unassigned. Address: PO Box 707, Bryn Athyn, PA 19009

Clifford, William Harrison. Ordained June 6, 1976; 2nd degree, October 8, 1978. Unassigned. Address: 1544 Giddings Ave. SE, Grand Rapids, MI 49507-2223

Cole, Stephen Dandridge. Ordained June 19, 1977; 2nd degree, October 15, 1978. Serves as Assistant Professor of religion and philosophy in Bryn Athyn College and of theology in the Academy of the New Church Theological School; Head of Religion and Sacred Languages Division in Bryn Athyn College; serves as a visiting pastor for the General Church where needed. Address: PO Box 717, Bryn Athyn, PA 19009

Cooper, James Pendleton. Ordained June 13, 1982; 2nd degree, March 4, 1984. Serves as Pastor of the Olivet Church in Toronto, Ontario, Canada. Address: 2 Lorraine Gardens, Etobicoke, ON, Canada M9B 4Z4

Cowley, Michael Keith. Ordained June 13, 1982; 2nd degree, May 13, 1984. Serves as Pastor of the Phoenix Society in Phoenix, Arizona, and Visiting Pastor to the Albuquerque Circle in Albuquerque, New Mexico. Address: 3607 Delcoa Drive, Phoenix, AZ 85032

NEW CHURCH LIFE, December 2007

Darkwah, Simpson Kwabeng. Ordained June 7, 1992; 2nd degree, August 28, 1994. Serves as Pastor of the Tema, Circle in Ghana, West Africa, Visiting Pastor of the Madina Circle in Ghana, West Africa, and Principal of the Tema New Church School. Address: New Church School, DTD Community 5, Tema, Ghana, West Africa

de Pádua, Mauro Santos. Ordained June 7, 1992; 2nd degree, June 12, 1994. Serves as a teacher of religion and Chaplain in the Academy Secondary Schools, and as visiting Assistant to the Pastor in Rio de Janeiro, Brazil. Address: PO Box 707, Bryn Athyn, PA 19009

Dibb, Andrew Malcolm Thomas. Ordained June 6, 1984; 2nd degree, May 18, 1986. Serves as Dean of the Academy of the New Church Theological School and Regional Pastor of the Northeastern District of the United States. Address: P.O. Box 717, Athyn, PA 19009

Dube, Jerome Bhekuyise. Ordained June 5, 2005; 2nd degree November 11, 2007. Serves as Pastor to the Clermont Society in South Africa. Address: Private Box 1164, New Germany 3620, South Africa

Echols, John Clark, Jr. Ordained August 26, 1978; 2nd degree, March 30, 1980. Serves as Pastor of the Cincinnati Society in Cincinnati, Ohio; Visiting Pastor to Indianapolis, Indiana, and Los Angeles, California. Address: 4418 Main Street, Darrrtown, OH 45056-8914

Elphick, Derek Peter. Ordained June 6, 1993; 2nd degree, May 22, 1994. Serves as Pastor of the Oak Arbor Society in Rochester, Michigan. Address: 395 Olivewood Court, Rochester, MI 48306

Elphick, Frederick Charles. Ordained June 6, 1984; 2nd degree, September 23, 1984. Serves as Pastor of the Michael Church, London, England, and Visiting Pastor to the Surrey Circle, England, and The Hague Circle, Netherlands. Address: 21B Hayne Road, Beckenham, Kent, England, BR3 4JA

Ferrell, Michael Eugene. Ordained June 5, 2005; 2nd degree, June 3, 2007. Serves as Assistant to the Pastor of the Washington New Church Society in Mitchellville, Maryland. Address: 320 New Oak Lane, Bowie, MD 20716

Genzlinger, Matthew Laird. Ordained May 27, 2001; 2nd degree, August 10, 2003. Serves as Pastor of the Boston Society. Address: 62 Church St., Concord, MA 01742

Gladish, Michael David. Ordained June 10, 1973; 2nd degree, June 30, 1974. Serves as Pastor of the Dawson Creek Society in British Columbia, Regional Pastor for Western Canada, and as Executive Vice President of the General Church in Canada. Address: 1605 Loran Drive, Dawson Creek, BC V1G 4X9 Canada

Gladish, Nathan Donald. Ordained June 13, 1982; 2nd degree, November 6, 1983. Serves as Assistant Pastor of the Oak Arbor Society in Rochester, Michigan, and Principal of the Oak Arbor New Church School. Address: 320 Oak Arbor Drive, Rochester, MI 48306

Glenn, Robert Amos. Ordained May 28, 2000; 2nd degree, June 2, 2002. Serves as Pastor of the Pittsburgh New Church in Pittsburgh, Pennsylvania, and Principal of the Pittsburgh New Church School. Address: 299 Le Roi Road, Pittsburgh, PA 15208

Gyamfi, Martin Kofi. Ordained June 9, 1991; 2nd degree, August 28, 1994. Serves as Resident

GENERAL CHURCH DIRECTORY

Pastor for Asakraka-Kwahu Group and Visiting Pastor for Nteso and Oframase Groups in Ghana, West Africa. Address: The New Church, PO Box 10, Asakraka-Kwahu, E/R, Ghana, West Africa

Halterman, Barry Childs. Ordained June 5, 1994; 2nd degree, September 8, 1996. Serves as a teacher of religion in the Academy Secondary Schools. Address: PO Box 707, Bryn Athyn, PA 19009

Hauptmann, Olaf. Ordained May 23, 2004. Serves as Pastor of the Colchester New Church, Colchester, Essex, England. Address: 8 Stoneleigh Park, Lexden, Colchester, Essex, England CO3 5FA

Heilman, Andrew James. Ordained June 18, 1978; 2nd degree, March 8, 1981. Serves as Assistant Pastor to the Kempton Society in Kempton, Pennsylvania, and as Visiting Pastor to the Campo Grande and Rio de Janeiro (Fatima) Societies in Brazil. Address: 1050 Mountain Road, Kempton, PA 19529

Heinrichs, Bradley Daniel. Ordained May 23, 1999; 2nd degree, November 19, 2000. Serves as Pastor of the Carmel Church in Kitchener, Ontario, Canada, and Principal of the Carmel Church School. Address: 157 Chapel Hill Drive, Kitchener, ON, Canada N2R 1N2

Jin, Yong Jin. Ordained June 5, 1994; 2nd degree, June 16, 1996. Serves as Pastor of the Philadelphia Korean New Church, and responsible for outreach to the Korean-speaking community in the United States. Address: 537 Anne Street, Huntingdon Valley, PA 19006

Johnson, Martie. Ordained May 27, 2001; 2nd degree, June 16, 2002. Currently serving as a Chaplain in the United States Navy. Address: 7708 171st Street SW, Edmonds, WA 98026-5013

Kwak, Dzin Pyung. Ordained June 12, 1988; 2nd degree, November 11, 1990. Serves as a Pastor of the General Church in Seoul, South Korea (on special assignment). Address: Seoul New Church, 75-21 Nokbeon-Dong, Eyunpyeong-Ku, Seoul, Korea 122-828

Larsen, Ottar Trosvik. Ordained June 19, 1974; 2nd degree, February 16, 1977. Unassigned. Address: 2145 Country Club Drive, Huntingdon Valley, PA 19006

Lee, Jong-Ui. Ordained May 31, 1998; 2nd degree, June 17, 2001. Serves as Assistant Pastor of the Olivet Church in Toronto, Ontario, Canada, and Visiting Pastor to the Ottawa Group. Address: 134 Smithwood Drive, Etobicoke, ON, Canada M9B 4S4

Lindrooth, David Hutchinson. Ordained June 10, 1990; 2nd degree, April 19, 1992. Serves as Director of General Church Outreach. Address: PO Box 743, Bryn Athyn, PA 19009

Maseko, Jacob Mokaka. Ordained November 29, 1992; 2nd degree, September 18, 1994. Serves as Pastor of the Diepkloof Society, South Africa. Address: PO Box 261, Pimville, 1808, South Africa

Mbatha, Bhelukuyise Alfred. Ordained June 27, 1971; 2nd degree, June 23, 1974. Serves as Pastor of the Impaphala Society, Visiting Pastor to the Empangeni Group, and overseeing Pastor of the Clermont Society in South Africa. Address: PO Box 60449, Phoenix, 4080, South Africa

McCardell, Ethan Derek. Ordained May 25, 2003; 2nd degree March 21, 2004. Serves as Pastor of the Freeport Society in Freeport, Pennsylvania. Address: 980 Sarver Rd., Sarver, PA 16055

NEW CHURCH LIFE, December 2007

Mkhize, Sibusiso Protus. Ordained May 25, 2003. 2nd degree November 11, 2007. Serves as Pastor in Empangeni, South Africa. Address: Box 16932, Eshowe, KwaZulu-Natal, 3815, South Africa

Nzimande, Bongani Edward. Ordained November 14, 1999; 2nd degree May 25, 2003. Serves as Pastor of the Kwa Mashu Society and Visiting Pastor to the Enkumba Group, South Africa. Address: PO Box 848, Pinetown, 3600, South Africa

Odhner, Grant Hugo. Ordained June 7, 1981; 2nd degree, May 9, 1982. Serves as Assistant Professor of religion in the Bryn Athyn College and of theology in the Academy of the New Church Theological School, and Visiting Pastor to the Boston New Church. Chairs the General Church Publication Committee. Address: PO Box 717, Bryn Athyn, PA 19009

Odhner, John Llewellyn. Ordained June 6, 1980; 2nd degree, November 22, 1981. Serves as Assistant to the Pastor of the Bryn Athyn Church in Bryn Athyn, Pennsylvania, and religion instructor in the Bryn Athyn Church School. Address: PO Box 277, Bryn Athyn, PA 19009

Orthwein, Walter Edward III. Ordained July 22, 1973; 2nd degree, June 12, 1977. Recognized as a priest of the General Church June 12, 1977. Serves as an Assistant Professor of religion in Bryn Athyn College and of theology in the Academy Theological School, and Visiting Pastor of the Central Pennsylvania Group. Address: PO Box 717, Bryn Athyn, PA 19009

Pendleton, Mark Dandridge. Ordained June 9, 1991; 2nd degree, May 29, 1994. Serves as Assistant Pastor of the Immanuel Church in Glenview, Illinois. Address: 2700 Park Lane, Glenview, IL 60025

Perry, Charles Mark. Ordained June 9, 1991; 2nd degree, June 19, 1993. Serves as Pastor of the San Diego Society in San Diego, California. Address: 7911 Canary Way, San Diego, CA 92123

Rose, Donald Leslie. Ordained June 16, 1957; 2nd degree June 23, 1963. Serves as Assistant to the Pastor of the Bryn Athyn Society in Bryn Athyn, Pennsylvania. Address: PO Box 277, Bryn Athyn, PA 19009

Rose, Jonathan Searle. Ordained May 31, 1987; 2nd degree, February 23, 1997. Serves as translator for the Swedenborg Foundation and General Church Translation Committee. Address: PO Box 717, Bryn Athyn, PA 19009

Rose, Patrick Alan. Ordained June 19, 1975; 2nd degree, September 25, 1977. Serves as Pastor of the Atlanta Society in Atlanta, Georgia, and Visiting Pastor to Birmingham, Alabama, and other locations in the southeastern United States. Does internet work for the clergy. Address: 502 Knollwood Place, Woodstock, GA 30188-4588

Rose, Thomas Hartley. Ordained June 12, 1988; 2nd degree, May 21, 1989. Serves as Pastor of the Ivyland New Church in Ivyland, Pennsylvania. Address: 851 W. Bristol Road, Ivyland, PA 18974

Roth, David Christopher. Ordained June 9, 1991; 2nd degree, October 17, 1993. Serves as Pastor of the New Church of Boulder Valley, Boulder, Colorado. Address: 3421 Blue Stem Avenue, Longmont, CO 80503

GENERAL CHURCH DIRECTORY

Sandström, Erik Emanuel. Ordained May 23, 1971; 2nd degree, May 21, 1972. Serves as Editor of *New Church Life*; teaches part time in the Academy of the New Church Theological School and does traveling pastoral work for the General Church. Address: PO Box 717, Bryn Athyn, PA 19009

Schnarr, Grant Ronald. Ordained June 12, 1983; 2nd degree, October 7, 1984. Serves as Assistant Pastor of the Bryn Athyn Society in Bryn Athyn, Pennsylvania. Address: PO Box 277, Bryn Athyn, PA 19009

Schnarr, Philip Bradley. Ordained June 5, 1996; 2nd degree, May 31, 1998. Serves as Director of the Office of Education, and acting priest leader of the Bryn Athyn Church School. Address: PO Box 743, Bryn Athyn, PA 19009. Address: PO Box 743, Bryn Athyn, PA 19009

Silverman, Raymond Joel. Ordained June 6, 1984; 2nd degree, June 19, 1985. Serves as Chaplain and Assistant Professor of religion in Bryn Athyn College. Address: PO. Box 717, Bryn Athyn, PA 19009

Simons, Jeremy Frederick. Ordained June 13, 1982; 2nd degree, July 31, 1983. Serves as Pastor of the Bryn Athyn Society in Bryn Athyn, Pennsylvania. Address: PO Box 277, Bryn Athyn, PA 19009

Smith, Lawson Merrell. Ordained June 10, 1979; 2nd degree, February 1, 1981. Serves as Pastor of the Kempton Society in Kempton, Pennsylvania, and Principal of the Kempton New Church School. Address: 171 Kunkles Dahl Road, Kempton, PA 19529

Synnestedt, Louis Daniel. Ordained June 6, 1980; 2nd degree, November 8, 1981. Teaches in the Kempton New Church School; serves as Visiting Pastor to northern California. Address: 151 Vole Hollow Lane, Kempton, PA 19529

Tshabalala, Njanyana Reuben. Ordained November 29, 1992; 2nd degree, September 18, 1994. Serves as Pastor of the Balfour Society, South Africa. Address: PO Box 851, Kwa Xuma, 1867, South Africa

Walsh, Garry Brian. Ordained May 27, 2001; 2nd degree, September 8, 2002. Serves as Pastor of the Washington New Church Society in Mitchellville, Maryland, and Principal of the Washington New Church School. Address: 11910 Chantilly Lane, Mitchellville, MD 20721

MINISTERS

Ayi, Segno-Kodjo. Ordained May 27, 2001. Serves as minister for the Lomé group in Togo, also offering support to Vogan group. Address:

Borketey-Kwaku, Jacob Borteye. Ordained, May 18, 2003. Serves as Pastor to the Teshie Circle, Ghana. Address: PO Box TNE 1278, Teshie-Nungua Estates, Accra, Ghana, West Africa.

Eshun, Ekow Essiedu. Ordained May 27, 2007. Serves as Assistant to the Pastor in the Tema Society in the church and school and is working to establish a group in Ghana's western coastal region. Address: Community 7, PO Box CS 8132, Tema, Ghana

Fitzpatrick, Daniel. Ordained June 6, 1984. Unassigned. Address: 925 Whitlock Ave., Apt. 2217, Marietta, GA 30064

NEW CHURCH LIFE, December 2007

Frazier, Glenn McKinley. Ordained May 28, 2006. Serves as Assistant to the Pastor of the Pittsburgh New Church, Visiting Minister to Erie, Pennsylvania, Charlotte, North Carolina, and Northern Ohio. Address: 206 Beech St., Edgewood, PA 15218

Frazier, Scott Innes. Ordained May 28, 2006. Teaches in Bryn Athyn College and does translating work for the General Church. Address: PO Box 717, Bryn Athyn, PA 19009

Guerra, Vinicius Reis. Ordained November 16, 1997. Assists the Rev. Andrew Heilman with preaching and other duties in the Sociedade Religiosa “A Nova Jerusalém” (Fatima) in Rio de Janeiro, Brazil. Address: Rua Domingos Meireles, 292-F, Vila Nova Campo Grande, 23.070-500 Rio de Janeiro, RJ Brazil

Nobre, Vicente Henrique Rabelo. Ordained May 28, 2006. Serves as Minister to New Church in Sao Paulo, Brazil. Address: Rua Dr. Angelo Pernambuco, 40 Jardim Ermida 2 Jundiá – SP – Brazil CEP 13.212-123

Paek, Sung-Won. Ordained May 27, 2001. Continues to further his studies in educational administration. Address: PO Box 686, Bryn Athyn, PA 19009

Schorran, Paul Edward. Ordained June 12, 1983. Unassigned. Address: 631 Old Philly Pike, Kempton, PA 19529

Xaba, Langalibalele Abraham. Ordained August 27, 2006. Serves as Minister to the Alexandra Society in South Africa. Address: P/Bag 511, Eshowe, 3815, South Africa.

Zathey-Agboga, Godwin. Ordained May 27, 2007. Serves as Assistant to the Pastor of the Asakraka-Kwahu New Church, visiting minister to Kumasi group, and will work to initiate a startup group in the Volta Region. Address: c/o Mr. George G. Dziekpor, Ministry of Trade and Industry, PO Box M 47, Accra, Ghana

AUTHORIZED CANDIDATES

Aggro, Hennock. Address: PO Box 306, Ofankor-Accra, Ghana

Amoako, Kwadwo Adu. Address: c/o the New Church, PO Box NT 262, Accra, Ghana

Ampem-Darko, Israel Gyan. Address: c/o Box ML 335, Malam-Accra, Ghana

Akotey, Edward. Address: PO Box 717, Bryn Athyn, PA 19009

Cole, Nathan Field. Address: PO Box 717, Bryn Athyn, PA 19009

Dziekpor, George Genya. Address: PO Box CT 5837, Cantonment, Accra, Ghana

Koudou, Roger. Address: 01 BP 4835, Abidjan 01, Côte d’Ivoire

Lumsden, Derrick Alan Mark. Address: PO Box 717, Bryn Athyn, PA 19009

Schnarr, Jason Dandridge. Address: PO Box 717, Bryn Athyn, PA 19009

Segbenu, John Kwaku. Address: D.T.D. Church Village C 5, Tema, Ghana

GENERAL CHURCH DIRECTORY

Souka, Eric Messan. Address: Nouvelle Eglise du Togo, BP 61202, Lomé, Togo

Villanueva, Johnny. Address: Rua Miguel de Paiva 45, Santa Teresa, Rio de Janeiro, Brazil

**NON GENERAL CHURCH MINISTERS
SERVING GENERAL CHURCH GROUPS**

Abuga, Samson Mogusu. Serves as Minister/Evangelist in Nairobi, Kenya. Address: PO Box 6567, Ronard Ngala Road, Nairobi 00300, Kenya

Dole, George. Serves as Pastor to the Church of the New Jerusalem in Bath, Maine. Address: 876 High St., Bath, Maine 04530-2423

Keyworth, Richard. Serves as Pastor to the Auckland Circle, New Zealand. Address: 15 Dunkirk Road, Panmure, Auckland 1007, New Zealand

Nicolier, Alain. Ordained May 31, 1979; 2nd degree, September 16, 1984. Serves as Pastor to group in Bourguignon, and Evangelist for French-speaking West Africa. Address: Bourguignon, Meursanges, 21200 Beaune, France

Rangi, Khalid Obiri. Serves as Minister/Evangelist in Kisii, Kenya. Address: c/o General Church of the New Jerusalem, PO Box 3959, Kisii 40200, Kenya

RETIRED

Acton, Alfred, II. Ordained June 19, 1964; 2nd degree, October 30, 1966; 3rd degree, May 16, 1999. Address: PO Box 306, Bryn Athyn, PA 19009

Buss, Peter Martin. Ordained June 19, 1964; 2nd degree, May 16, 1965; 3rd degree, June 1, 1986. Bishop Emeritus of the General Church. Travels to Australia, South Africa, and other countries on the request of the Executive Bishop. Address: 950 Pendleton Ave., Longmont, CO 80501

King, Louis Blair. Ordained June 19, 1951; 2nd degree, April 19, 1953; 3rd degree, November 5, 1972. Bishop Emeritus of the General Church. Address: PO Box 512, Bryn Athyn, PA 1900

Asplundh, Kurt Horigan. Ordained June 19, 1960; 2nd degree, June 19, 1962. Address: PO Box 26, Bryn Athyn, PA 19009

Burke, William Hanson. Ordained June 7, 1981; 2nd degree, August 13, 1983. Address: 2465 Spring Harbor Dr., Cumming, GA 30041

Childs, Geoffrey Stafford. Ordained June 19, 1952; 2nd degree, June 19, 1954. Address: PO Box 550, Bryn Athyn, PA 19009

Cole, Robert Hudson Pendleton. Ordained June 16, 1963; 2nd degree, October 30, 1966. Address: PO Box 356, Bryn Athyn, PA 19009

Goodenough, Daniel Webster. Ordained June 19, 1965; 2nd degree, December 10, 1967. Serves as Visiting Pastor in the eastern portion of the northwest United States. Address: PO Box 748, Big Horn, WY 82833

Heinrichs, Daniel Winthrop. Ordained June 19, 1957; 2nd degree, April 6, 1958. Address: 9115 Chrysanthemum Drive, Boynton Beach, FL 33437-1236

Heinrichs, Willard Lewis Davenport. Ordained June 19, 1965; 2nd degree, January 26, 1969. Serves as Visiting Pastor in the central United States. Address: 7358 Mt. Sherman Rd., Longmont, CO 80503

Howard, Geoffrey Horace. Ordained June 19, 1961; 2nd degree, June 2, 1963. Address: 128 Boyle Way, Summerville, SC 29485

Jungé, Robert Schill. Ordained June 19, 1955; 2nd degree, August 11, 1957. Serves as Visiting Pastor to Baltimore, Maryland, Society. Address: 9212 Quaker City Road, Kempton, PA 19529

McCurdy, George Daniel. Ordained June 25, 1967; Recognized as a priest of the New Church in the second degree July 5, 1979; received into the priesthood of the General Church June 9, 1980. Serves as Visiting Pastor to Harleysville, Pennsylvania, and to Lake Helen and Jacksonville, Florida. Teaches sixth grade religion in the Bryn Athyn Church School. Address: PO Box 707, Bryn Athyn, PA 19009

Nemitz, Kurt Paul. Ordained June 16, 1963; 2nd degree, March 27, 1966. Serves as a translator for the General Church. Address: PO Box 164, Bryn Athyn, PA 19009

Nicholson, Allison La Marr. Ordained September 9, 1979; 2nd degree, February 15, 1981. Address: 1 Somerset Place, Topsham, ME 04086

Nobre, Cristóvão Rabelo. Ordained June 6, 1984; 2nd degree August 25, 1985. Serves as a translator for the General Church. Address: Rua 13, 800, Bairro do Farol, 45990-000 Alcobaca, Brazil

Pendleton, Dandridge. Ordained June 19, 1952; 2nd degree, June 19, 1954. Address: PO Box 278, Bryn Athyn, PA 19009

Riley, Norman Edward. Ordained June 14, 1950; 2nd degree, June 20, 1951. Recognized as a priest of the General Church January, 1978. Address: moving from the United Kingdom to the United States

Rogers, Norbert Bruce. Ordained January 12, 1969. Serves as a translator for the General Church. Address: PO Box 277, Bryn Athyn, PA 19009

Rogers, Prescott Andrew. Ordained January 26, 1986; 2nd degree, April 24, 1988. Serves as Pastor of the Charlotte Circle in North Carolina. Address: 6211 Lowergate Drive, Waxhaw, North Carolina, 28173.

Rose, Frank Shirley. Ordained June 19, 1952; 2nd degree, August 2, 1953. Serves as Visiting Pastor to Twin Cities Group, Minnesota. Address: 9233 E. Helen Street, Tucson, AZ 85715

Sandström, Erik. Ordained June 10, 1934; 2nd degree, August 4, 1935. Address: Apt. B 108, PO Box 550, Bryn Athyn, PA 19009

Sheppard, Leslie Lawrence. Ordained into 1st and 2nd degrees, June 7, 1992. Address: 35/56

GENERAL CHURCH DIRECTORY

Dunmore Tce., Auchenflower, 4066, Queensland, Australia

Smith, Christopher Ronald Jack. Ordained June 19, 1969; 2nd degree, May 9, 1971. Address: 741 Old Philly Pike, Kempton, PA 19529

Stroh, Kenneth Oliver. Ordained June 19, 1948; 2nd degree, June 19, 1950. Address: PO Box 629, Bryn Athyn, PA 190-09

Taylor, Douglas McLeod. Ordained June 19, 1960; 2nd degree, June 19, 1962. Address: 2704 Huntingdon Pike, Huntingdon Valley, PA 19006

Thabede, Ndaizane Albert. Ordained August 29, 1993; 2nd degree, March 2, 1997. Address: 303 Corlett Drive, Kew, 2090, South Africa

Waters, Gerald Gilbert. Ordained March 17, 2002; 2nd degree October 17, 2004. Serves as Visiting Pastor to the Howick, Natal Group, the Midlands and Zululand Groups in Kwa-Zulu, and is Executive Vice President of the Corporation of the General Church in South Africa. Address: 9 Chiltern Gardens, 39 Pitlochry Road, Westville, 3630, South Africa

Weiss, Jan Hugo. Ordained June 19, 1955; 2nd degree, May 12, 1957. President of New Church Outreach. Address: 1020 Marina Drive, Placentia, CA 92870

In addition to the specific assignments listed for some of the retired clergy above, several retired priests travel regularly to serve as visiting pastors/preachers where needed.

SOCIETIES AND CIRCLES

Society

Alexandra, South Africa

Atlanta, Georgia

Balfour, South Africa

Baltimore, Maryland

Bath, Maine

Boulder, Colorado

(New Church of Boulder Valley)

Boston, Massachusetts

Boynton Beach, Florida

Bryn Athyn, Pennsylvania

Bucleuch, South Africa

Campo Grande, Brazil

Chicago, Illinois

Cincinnati, Ohio

Clermont, South Africa

Colchester, England

Dawson Creek, B. C., Canada

Detroit, Michigan

(Oak Arbor Church)

Pastor or Minister

Rev. Langalibalele A. Xaba

Rev. Patrick A. Rose

Rev. N. Reuben Tshabalala

Rev. Robert S. Jungé

Rev. George F. Dole

Rev. David C. Roth

Rev. Matthew L. Genzlinger

Rev. Kenneth J. Alden

Rev. Jeremy F. Simons

Rev. Grant R. Schnarr, Assistant Pastor

Rev. Donald L. Rose, Assistant to the Pastor

Rev. John L. Odhner, Assistant to the Pastor

Rev. Christopher D. Bown

Rev. Andrew J. Heilman, Visiting Pastor

Rev. Robert H. P. Cole, Visiting Pastor

Rev. J. Clark Echols

Rev. Jerome Dube

Rev. Olaf Hauptmann

Rev. Michael D. Gladish

Rev. Derek P. Elphick

Rev. Nathan D. Gladish, Assistant Pastor

Diepkloof, South Africa
Durban, South Africa
Freeport, Pennsylvania
Glenview, Illinois

Rev. Jacob M. Maseko
Rev. Erik J. Buss
Rev. Ethan D. McCardell
Rev. Peter M. Buss, Jr.
Rev. Mark D. Pendleton, Assistant Pastor

Hurstville, Australia
Impaphala, South Africa
Ivyland, Pennsylvania
Kempton, Pennsylvania

Rev. B. Alfred Mbatha
Rev. Thomas H. Rose
Rev. Lawson M. Smith
Rev. Andrew J. Heilman, Assistant Pastor
Rev. Arne Bau-Madsen, Associate Pastor
Rev. Bradley D. Heinrichs
Rev. Frederick M. Chapin, Assistant to the Pastor
Rev. Bongani Edward Nzimande, Pastor
Rev. J. Clark Echols, Visiting Pastor

Kitchener, Ontario, Canada
(Carmel Church)
Kwa Mashu, South Africa
La Crescenta, California
(Los Angeles)
London, England
(Michael Church)
Phoenix, Arizona
Pittsburgh, Pennsylvania

Rev. Frederick C. Elphick

Rio de Janeiro, Brazil

Rev. Michael K. Cowley
Rev. R. Amos Glenn
Rev. Glenn M. Frazier, Assistant to the Pastor
Rev. Andrew J. Heilman, Visiting Pastor
Rev. Mauro S. de Padua, Assistant to Visiting Pastor
Rev. C. Mark Perry
Rev. Göran R. Appelgren
Rev. James P. Cooper
Rev. Jong-Ui Lee, Assistant Pastor
Rev. Glenn G. Alden
Rev. Garry B. Walsh
Rev. Michael E. Ferrell, Assistant to the Pastor

San Diego, California
Stockholm, Sweden
Toronto, Ontario, Canada
(Olivet Church)
Tucson, Arizona
Washington, D. C.

Circle

Albuquerque, New Mexico
Americus, Georgia
Auckland, New Zealand
Cape Town, South Africa
Charlotte, North Carolina
Connecticut
Copenhagen, Denmark
Dallas/Fort Worth, Texas
Erie, Pennsylvania
The Hague, Netherlands
Hambrook, South Africa
Harleysville, Pennsylvania
Jönköping, Sweden
Lake Helen, Florida
Madina, Ghana
Northern New Jersey
North Ohio

Visiting and/or Resident Pastor or Minister

Rev. Michael K. Cowley
W. Harold Eubanks
Rev. Richard Keyworth
Rev. Christopher D. Bown
Rev. Prescott A. Rogers
Rev. Andrew M. T. Dibb
Rev. Ragnar Boyesen
Rev. Glenn M. Frazier
Rev. Frederick C. Elphick
Rev. B. Edward Nzimande
Rev. George D. McCurdy
Rev. Ragnar Boyesen
Rev. George D. McCurdy
Rev. S. Kwasi Darkwah
Rev. Glenn M. Frazier

GENERAL CHURCH DIRECTORY

Perth, Australia
Philadelphia New Church
(Korean)
Sacramento, California
St. Paul/Minneapolis,
Minnesota (Twin Cities)
San Francisco, California
Seattle, Washington
Surrey, England
Tema, Ghana
Wallenpaupack, Pennsylvania

Rev. Yong J. Jin

Rev. Louis D. Synnestvedt
Rev. Frank S. Rose, Visiting Pastor

Rev. Louis D. Synnestvedt
Rev. David H. Lindrooth, Regional Pastor
Rev. Frederick C. Elphick
Rev. S. Kwasi Darkwah
Rev. Arne Bau-Madsen

Note: In addition to societies and circles, there are groups of General Church members in various geographical areas that receive occasional visits from a priest. This information is published in *New Church Life* periodically in a listing of General Church Contacts for Worship and Classes (most recently published in October, 2007).

Uses Worldwide

Uses Worldwide is happy to announce that there is a third volume of the *Arcana Coelestia* published in Russian, and volume 4 is now being translated by Helen Volichék in the Crimea.

The Academy of the New Church has accepted a scholarship from Uses Worldwide, to assist students from over seas attending Bryn Athyn College, with an additional scholarship to aid the Student Work program.

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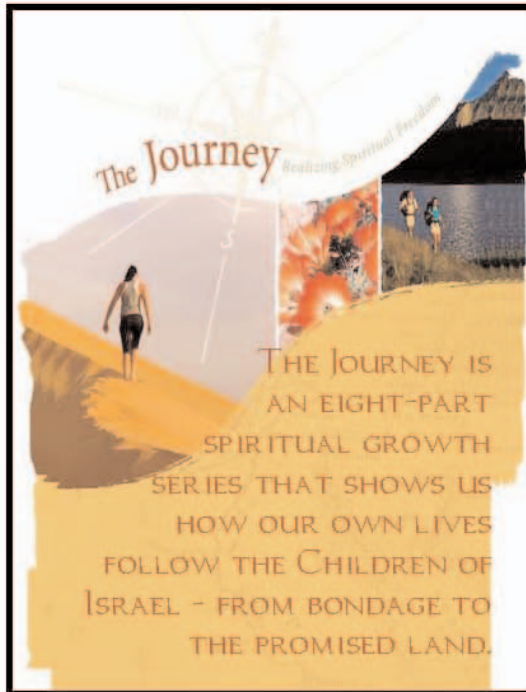
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