

New Church LIFE

In this issue:

A monthly magazine devoted to the teachings
revealed through Emanuel Swedenborg

Small Talk With God

A Sermon by Garry B. Walsh

Looking Beyond Self and the World

By Bill Hall

Prayer Our Connection to the Spiritual World

By Annika Fitzpatrick

The History of the Word on Earth: The Writings as
The Word of Heavenly Doctrine

Book Review: A Lexicon to the Latin

April 2008

New Church Life

A MONTHLY MAGAZINE DEVOTED TO THE TEACHINGS
REVEALED THROUGH EMANUEL SWEDENBORG

Small Talk With God

A Sermon*Garry B. Walsh* 126

Looking Beyond Self and the World.....*Bill Hall* 132

Prayer: Our Connection to the Spiritual World.....*Annika Fitzpatrick* 135

Editorials

The History of the Word on Earth: The Writings..... 147

Review:

A Lexicon to the Latin Text..... *Erik E. Sandstrom.* 160

Church News

Brazil..... 164

NEW CHURCH LIFE (USPS 378-180)
PUBLISHED MONTHLY BY
THE GENERAL CHURCH OF THE NEW JERUSALEM
The Rev. Dr. Erik E. Sandström, Editor

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

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

Periodicals postage paid at Bryn Athyn, PA 19009
and at additional mailing offices

Notes on This Issue

We could say Prayer is a theme of this issue, taken up in an article also, but beginning here with the first publication of a sermon by the Rev. Garry B. Walsh, *Small Talk with God*. Are you used to communicating with the Lord? The benefits are explained as contingent on our communications with our loved ones.

An article by Bill Hall from Queensland Australia examines how we actually serve others, especially when many seem to be grasping for their own advantage. He asks what it means to be “free to follow the Lord’s wishes.” It means to reach out to others, and knowing that this too is part of the Lord’s guidance.

Another contribution to the theme of Prayer is by Annika Fitzpatrick, and it was written as a paper for a Bryn Athyn College course offered by Rev. Dr. Ray Silverman. *Prayer: Our Connection to the Spiritual World* uses several sources as well as the Writings, and helps us see that the Lord knows how to give us what we need better than we can pray for.

Our Church News takes us to Brazil this time, and a new group meeting there and also going on air! There are several centers of New Church activity in Brazil, and a radio program must be exciting.

Perhaps you have time to buy a new book? A book review offers a sneak preview to an exciting new publication to be launched this month. Are you able to read it cover to cover?

MESSAGE FROM BISHOP KLINE

One of the key initiatives of the General Church is the formation of an Online Church. Mr. David Childs has been hired as the lay director of this project and we need an experienced priest to be pastor of the project.

I have asked the Rev. Grant Schnarr to become the Senior Pastor of the General Church Online Church, effective April 1st, 2008. Grant will remain Assistant Pastor of the Bryn Athyn Society until the time that the Bryn Athyn Society chooses to select an assistant pastor to replace him. This transition could take place next year or could be something that happens in a matter of years.

In order to give the Bryn Athyn Society additional support during this time, I have asked the Rev. Glenn (Mac) Frazier to become an assistant to the pastor of the Bryn Athyn Society, appointed by the Bishop, effective July of this year.



The Rev. Garry B. Walsh was inaugurated into the priesthood in 2001. Garry first served as assistant to the Pastor in Oak Arbor Society, Rochester MI, from where he also visited the Cleveland Circle in Ohio. In 2002 Garry accepted the post of Pastor of the Hurstville Society, NSW, Australia. Garry, a native son of Sydney and brought up in that Society, was ordained into the second degree by Bishop Buss on location. In 2005 Rev. Walsh accepted a call to serve as the Pastor of the Washington Society, in Mitchellville MD, USA where he is also the Principal of the Washington New Church School. Garry and his wife Laurel (Smith) and family reside in Mitchellville.

SMALL TALK WITH GOD
BY THE REV. GARRY B. WALSH

“I cried to Him with my mouth, and He was extolled with my tongue. If I regard iniquity in my heart, the Lord will not hear. But certainly God has heard me; He has attended to the voice of my prayer” (Psalm. 66:17-19).

We read from the work *The New Jerusalem and Its Heavenly Doctrine*, “that which a person loves above all things is continually in his or her thought, and also in their will” (55). If we consider this for a moment, we might begin to see that every thought we have or emotion we feel is a manifestation, to at least some extent, of the core love or motivation of our life. This is not to say that those impure thoughts or feelings that might sometimes pop into our heads are necessarily signs that we are inwardly harboring some set of horrendous spiritual motivations. Instead, our spontaneous responses to those inappropriate thoughts and feelings are more a manifestation of the person we truly are.

We hold this thought in mind as we consider the opening statement of the Lord’s Ten Commandments. “And God spoke all these words, saying: ‘I am the Lord your God who brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods before My face’” (Exodus 20:1-3). The Gospel of Matthew states something very similar with the words, “You shall love the Lord your God with all your heart, with all your soul, and with all your mind. This is the first and great commandment” (Matthew 22:37-38).

Love of the Lord is meant to be at the center of our lives. It is meant to be the core influence that shapes our thoughts and our affections. Love to the Lord is supposed to be the governing motivation that drives the charitable external actions that we

engage in. For most of us, sadly, that day when love to the Lord finally takes complete control can seem far away. Right now, other influences can appear to hold sway. Some of these influences are noble. They are influences that have been inspired by the Lord. They lead us to live out important aspects of our lives in a spirit of caring. They guide us with a degree of wisdom that only the Lord is capable of giving us. Other influences, though, are not so positive. They are the product of the types of hereditary challenges that have hampered the goodness and usefulness of our lives from the time we were very small. Therefore, it is in order to promote the positive influences while combating the more negative and destructive ones, that we are taught to pray.

The simplest definition of prayer, is “talking to God” (*Arcana Coelestia* 2535, 3285). In addition, when it comes to prayer, the one that most readily comes to people’s minds is the Lord’s Prayer. Many people in the throes of some life challenge have turned to the Lord’s Prayer in the hope that the Lord might be reached through it. Moreover, in a great many cases the Lord is reached. Calling to the Lord through the Prayer that He taught provides an avenue by which He can touch a person, giving a renewed sense of comfort and hope.

Still, we might well ask, why is it that people tend to turn to prayer when life is at its most challenging, when for the most part, their life is empty of prayer? This is a subject that is addressed in *Arcana Coelestia* 8179, “...when people are in the throes of temptation they usually stay their hands and resort solely to prayers, which they then pour forth feverishly, unaware that such prayers achieve nothing, but that they should battle against the falsities and evils which the hells introduce.”

It is interesting from this passage to think how easy it is for a person who is struggling to stop trying and to turn to the relative security of prayer. For the most part though, although praying

when in crisis can never be a bad thing and indeed should be encouraged, the fact remains that a person's first real attempt at communication with the Lord should not be when things have gone bad.

We go back the basic point, which is that prayer is talking to God. This is something that comes quite naturally to some people. For a great many others it is more difficult. This is because the Lord is rarely if ever manifestly present with a person. Something deep inside instinctively knows that there must be a Divine Creator (See *Divine Love and Wisdom* 282). Indeed, the opening sentence of *True Christian Religion* 8 says that, "There is a universal influx from God into the souls of men of the truth that there is a God, and that He is one."

If we have been raised with a religious background, the things we have been taught over the years have probably reinforced this inner sense of the existence of God. Still, because the Lord is not readily present to our external senses and as a result is generally not tangibly present to the outer aspects of our minds, it can appear difficult to connect with Him. Connection with Him, however, is something that for us is a 'must.' A connection, as far as our talking to God is concerned, should ideally begin long before we reach a time of crisis.

Consider our daily relationships with the people we love. When couples in crisis first start to receive counseling, one of the things they are often encouraged to do is to engage in small talk. Regularly what is found is that couples in crisis have not communicated very well in the daily exercise of their lives. Small talk has not become a habit for them. In many cases, it is something that the couple needs professional help to start to practice. Challenges may still come up in their relationship. These challenges, however, will be far easier to work through if the couple has been practicing regular, non-confrontational communication when things are going relatively more smoothly.

If this is an important tool for couples, surely it is an important tool when it comes to our communication with the Lord. There is a lot to be said for simply talking to Him regularly. This is because something intrinsic within the basic willingness to pray regularly shows an inner spirit of love and charity. The selection we read from the Gospel of Luke says, “Pray always” (Luke 21:36). We are to “pray always.” There are two important reasons for this. One is that we know that our fallen and troubled heredity will condemn us without the Lord’s help. Perhaps more importantly, we want to be useful people, and we know that “as of ourselves, we can do nothing” (*Brief Exposition 5*).

We read in *Arcana Coelestia* 1618 that for angels the Sabbath and its worship never end. This, of course, does not mean that angels spend all of their time in churches or similar venues. It does mean, though, that the spirit of worship and the attitude of worship are things that are constantly present in angels’ lives. Their lives are thoroughly devoted to the Lord’s work. They look to Him, and He continually guides them. We could say that the angels regularly and consistently are talking to Him.

Clearly, prayer should be an active and ongoing part of our lives. It should factor into everything we do, whether the issue at hand is seen as substantial or trivial. The Lord in the Sermon on the Mount says, “When you pray, go into your room, and when you have shut the door, pray to your Father who is in the secret place” (Matthew 6:6). This can seem like a natural directive. However, we discover the symbolic language used here. A person’s room or bedchamber is not a physical place, per se. We learn in *Arcana Coelestia* 5694 that this is instead a reference to an inner place within all of us. We do not need to go anywhere in order to shut the door and pray in our room.

Sometimes the challenges that we face in our lives can seem like mountains. It is at times such as these that we need to heed the Lord’s words in Matthew 17. There He said, “Assuredly, I

say to you, if you have faith as a mustard seed, you will say to this mountain, ‘Move from here to there,’ and the mountain will move; and nothing will be impossible for you. However, this kind does not go out except by prayer and fasting” (Matthew 17:20-21; see also Mark 11:23).

Prayer to the Lord is such a critical element when it comes to overcoming those incredibly stressful periods in our life. With the Lord’s help, mountains can be moved. With Him, as we have heard many times, “all things are possible” (Matthew 19:26; Mark 10:27). How can we turn to the Lord when things have gone bad, when we have not spoken to Him when times were good? It is like spouses trying to talk their way through a crisis in their relationship when they have not developed a habit of talking when times have been better. It is not that the couple in crisis should not try to talk things through. It is just that the challenge of trying to talk now is far greater than it would be if their communication had been better beforehand.

Consider how this principle applies to the way we talk to the Lord. It is just as important that we try to develop healthy habits of communicating with Him when things are going relatively well for us. Such habits may actually minimize the chances for later crises. And, even if those trying times still come our way, consider how much better prepared we are to talk to the Lord about solutions to life’s problems if we have already been engaged in regular conversation with Him.

Of course, there are reasons to talk to the Lord beyond the seeking of solutions to life’s problems. A major reason we should talk to the Lord is simply to have Him help us live a life of charity. We go back to the quote from the work *Brief Exposition* and see that “as of ourselves, we can do nothing.” We can do nothing charitable and useful of ourselves. It is *in order* to be truly useful that we need assistance from the Lord. It is with this in mind that we hear again the Lord’s message in Luke,

“Pray always.”

This prayer does not need to be about grand theological matters. It doesn't need to be in response to some great crisis. All it needs to be is small talk. Tell the Lord about yourself. Describe to Him what is happening in your life. Share with Him the things that you desire and the things you wish to achieve. Speak to the Lord about your hopes and aspirations for the people in this world that you care about. Nothing is too trivial. Develop a new relationship with Him. He is there to listen. Indeed, there is no doubt that He wants to listen.

The Lord's message to us is always this, “Behold I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and He with Me” (Revelation 3:20). Our prayer to the Lord opens the door to Him. This does not need to take place in the quiet recesses of our private room. It does not need to touch on topics of profound importance. It just needs to be conversation. It just needs to be sincere, and hopefully, somewhat consistent. Isn't simple communication the key to all our relationships? There is no doubt that it should be key to our relationship with the Lord as well. Let us end with the thought from the Lord's Word that we began with: “I cried to Him with my mouth, and He was extolled with my tongue. If I regard iniquity in my heart, the Lord will not hear. But certainly God has heard me; He has attended to the voice of my prayer” (Psalm 66:17-19). *Amen.*

Lessons: Psalm 66:16-20; Luke 21:29-36; *Arcana Coelestia*
1618

LOOKING BEYOND SELF AND THE WORLD

BY BILL HALL

How easy it is to become greatly immersed in the activities of oneself and the world. This immersion may become so obsessive that we come to doubt the existence of anything beyond self and the world.

In our daily lives of activities with others, we may reach a stage where we only long to go our own way and not to care about the lives of those around us. However, as we read in the Writings, we are always interacting with others. Even when we are completely alone in the physical sense, our minds are receiving input from spirits in the spiritual world. Every thought we have is from the spiritual world: good thoughts from heaven and evil thoughts from hell (See *Word Explained* # 1147, 943).

Our lives are not really our own in the sense that we did not create them ourselves. As Dr. Hugo Odhner so clearly explains, we do not live from ourselves (*Spirits and Men*, p. 14). Our lives are made up of countless influences, many of which we are completely unaware. However, no matter where our thoughts have originated, we always have the power to examine our thoughts and to determine if they are from heaven or from hell. We are never without help from a higher source of life. Our lives are never completely isolated. Even if we went to the moon on a space flight, every bit of understanding and longing that we experience on the earth would still be manifest on the moon. Of course, there would be changes, but the big point is that we would still be receiving life. We are never the originator of life. Life is always a ceaseless gift from the Lord and via the neighbor.

How do we become more closely linked or adjoined to our neighbor, to our community? What does it take to be a member of a closely-knit community? How do we become a person who

works for the common good of all humanity? Can we, in all sincerity, work for the common good of all humanity?

With the TV we can explore foreign nations such as Brazil or China. We can learn what it is like to live in these nations. We can see how the people live and what some of their problems are. If our occupation is foreign journalist, our understanding can be put to good use. If we live in a relatively small city, it is unlikely that we shall contact people from these countries.

Our role in life is to do what we can in the present moment for the welfare and happiness of those around us. Certainly we need to wish well to all humanity, to all brothers and sisters of the human family, for are we not told that we all have one Father and that the one God has created all of us? “Have we not all one Father? Has not one God created us?” (Malachi 2:10).

When we look out at our brothers and sisters on the planet, what do we see? We see continuous examples of human beings, some old, some young, some with a glow of perfection and others with imperfections. Yet, as we look at our brothers and sisters, do we not feel that we are one with them, one and all? Our lives are made up of small segments. Yes, we hope our aim is to be useful to our neighbor, to be of service in whatever field of endeavor we have been trained . As we reach out to our human family, to our fellow citizens, let us recall with humility and gratitude that our fellow citizens, just like ourselves, receive all benefits of life from the Lord and the neighbor.

Therefore, we come to perceive and to feel that our lives are not isolated from the stream of human society. In our endeavors and in our dreams we feel a oneness with all humanity, which enables us to reach out to all others from the love we have received from the only source of love, the Lord. As we contemplate the world around us, we see the earth and the sky, we see people, plants, animals, and architecture, all of which impinge upon our senses. According to the training we have

received, we are able to interpret what we experience from our contemplation of our world. If our state of life is angelic, we will be gifted with the wish to be of service to our fellow brothers and sisters. The choice is always ours as to what we decide to do with our contemplation.

The Lord gives us the freedom and the power to lift our hearts and minds to the Him, to be thankful to the Him for this present opportunity to be useful to our fellow brothers and sisters. What does it mean to be free to follow the Lord's wishes? It means giving up our own selfish wishes in order to follow the Lord's wishes. It means reaching out to others from humility and love. The big change that comes to us as we reach out to others from humility and love is that we perceive from the heart and the will that the Lord is perpetually guiding our steps, thoughts, and feelings. The Lord is with us as our Eternal Anchor. The Lord beholds us and leads us to act with humility and love to all our fellow citizens and to acknowledge from the heart that He is always our Redeemer and Savior, the one and only Lord who can lead us to heaven and away from hell.

PRAYER: OUR CONNECTION TO THE SPIRITUAL WORLD

BY ANNIKA FITZPATRICK

Introduction

“Prayer...is speech with God” (*Arcana Coelestia* 2535). Prayers occur throughout the Bible; nearly all of the Psalms are prayers. Jesus Himself prayed while on Earth, in many ways, and for many things, the most prominent example being in the Garden of Gethsemane (Mark 15:32-41). Although prayer plays an important role in the Biblical accounts, and has an important place in our religious life, it can often seem that our prayers don’t have much impact. We may feel that we are engaging in “vain repetitions” (Matthew 6:7), that God already knows what we want, or that prayer doesn’t work anyway, at least not right away or when we most need it. The perspective that God will do what needs to be done on His own is somewhat ridiculous if taken to its logical extreme, as C.S. Lewis points out, “Why wash your hands? If God intends them to be clean, they’ll come clean without your washing them. If He doesn’t, they’ll remain dirty...however much soap you use” (Lewis, 105). A similar example is cited in the *Writings*. “Man himself ought to purify himself from evils [and not wait for the Lord to do this without his cooperation, see n. 331]. Otherwise he would be like a servant, going to his master, with his face and clothes befouled with soot or dung, and saying, “Master, wash me.” Would not his master answer him, “You foolish servant, what are you saying? See, here are water, soap, and a towel; have you not hands of your own and the power to use them? Wash yourself.” Therefore, the Lord God will say, “These means of purification are from Me; and your ability to will and do are also from Me; therefore use these My gifts and endowments as your own, and you will be purified” (*True Christian Religion* 36). This is where seeing the spiritual role of prayer helps us understand why it is such an important part of the life of religion.

The Word tells us, “Ask and it shall be given unto you” (Luke 11:9). However, it also says that we are not to worry about what we shall eat or wear, for the Father knows what we need (Matt 6:31-32). So a key passage here is, “If you abide in Me and My words abide in you, you will ask what you desire, and it shall be done for you.” We may note that the Lord’s prayer says, “*Thy will be done.*” The focus of prayer should be on seeking the Lord’s will for our lives, and not merely asking Him to confirm what we want. People often emphasize the *asking* part of prayer, without considering the *listening* part, or the *action* that is required to fulfill the prayer. Prayer is speech with God, but conversation is a two-way street. “[H]e who does not acknowledge the Divine of the Lord in His Human, and pray to it, cannot have conjunction with heaven” (*Apocalypse Explained* 805). The Lord is always with us, conjoining us to heaven through Himself and our associate spirits, but He cannot effect conjunction unless we invite him to do so through prayer. When we pray, honestly seeking the Lord’s will, we are allowing the Lord to bring heaven closer to us through direct influx, associate spirits and spheres.

In the end, of course, prayer is about life. All our prayers are of no avail if we are unwilling to make changes in our lives to align with what the Lord wants for us. Praying for riches without being willing to work is not sincere or useful prayer. The Word tells us that “Divine worship consists primarily in the life of charity and secondarily in prayers” (*Apocalypse Explained* 325). Note the emphasis here. Our lives influence our prayers as much as our prayers influence our lives, so it is important to ensure that we don’t let prayer become something that happens only in our heads. “[T]he use of prayer is to ask and hear how we may do the Lord’s will, so it only follows that actually *doing* the Lord’s will is regarded as worship” (Childs, 8).

Prayer and Associate Spirits

Associate spirits are one of the two ways that the Lord is able to lead and guide people while they are in this world. He flows into us as much as we are able to receive Him, which is called direct influx, but He also attempts to reach humans by indirect influx, through associate spirits (*Heaven and Hell* 297). The reason that angels and spirits are so close to humans is that there is a close union of the spiritual and the natural in each human mind. Because people have separated themselves from heaven, the Lord provides associate spirits so that humans can be reached through them (*Heaven and Hell* 247).

Man needs associate spirits because of the indirect influx they provide, but spirits need people as well. Spirits, particularly those in the world of spirits, need the minds of men as a way to experience life. Spirits newly arrived in the other world still see earthly things as symbolically important, and need our natural thought to be able to experience ideas and sensory memories. As spirits progress to more interior states, their natural memory becomes quiescent, and they no longer need human memories (Odhner, 70). Thus, the spiritual relationship between humans and spirits is a beneficial interaction for both parties.

Heaven and Hell 292 tells us that everyone has both good and evil spirits associated with them at all times. These spirits are from the world of spirits, which is between heaven and hell. Spirits from hell are attached to people because people are born into evils of every kind. In order to maintain the spiritual balance that allows people to choose good or evil, the Lord also provides that we be associated with good spirits. These spirits are always kept in perfect equilibrium; when good spirits draw nearer, so too do evil ones (*Heaven and Hell* 293).

The kind of spirits associated with any person is determined by the person's affections and loves. The Lord Himself sends the good spirits, while people invite evil ones (*Heaven and Hell*

295). These spirits constantly offer humans affection for both what is good and true and what is evil and false. Humans are able to choose which spirits influence their thoughts and affections, based on their own thoughts and affections. If a person's thoughts and affections agree with the affections of the associate spirits, those affections will influence him or her. The thoughts and affections that people accept from associate spirits actually become a part of them (*Heaven and Hell* 298).

Since the spirits around us are drawn to us by our thoughts and affections, we can change our associate spirits by consciously changing our thoughts and affections. First, of course, we can un-invite evil associate spirits, since we are the ones who invited them in the first place. Second, we can align our thoughts and affections with heaven and the Lord so that He can send us good associate spirits.

When we pray from sincere love and faith, we are asking the Lord to show us how we can align our lives with His will. Of course, the Lord already knows what we need before we ask. In *AR* 376 we read: "It is common in all Divine worship that man first will, desire, and pray, and the Lord then answer, inform and do; otherwise man does not receive anything divine... The Lord gives them to ask, and what to ask; therefore the Lord knows it beforehand; but still the Lord wills that man should ask first, to the end that he may do it as if of himself, and thus that it should be appropriated to him; otherwise, if the petition in itself were not from the Lord, it would not be said in those places, that they should receive whatever they asked."

The Lord is waiting for us to acknowledge, as if of ourselves, that we need His help. As theologian and philosopher Blaise Pascal put it, "God instituted prayer to allow His creatures the dignity of causality." We have to feel like our desire to change, and our need for God's help, comes from ourselves. The Lord says, "Behold, I stand at the door and knock. If anyone hears My

voice and opens the door, I will come in to him and dine with him, and he with Me” (Revelation 3:20). When we, through prayer, open the door to the Lord’s knocking to see and acknowledge that we need the Lord, He can flow in with love and wisdom from Himself both directly and through associate spirits. But we must make the first move.

Prayer and Spheres

Spheres are the environments that are around us, either as a result of our own thoughts and affections at the time, or the thoughts and affections of the people around us. All of us have experienced both good and bad spheres or “vibes”, such as when we meet someone who is either genuinely happy or in a terrible mood.

A person’s sphere is created by spiritual associations, and is the same as the sphere of the spiritual society with which the person is associated. The startling truth is that no one actually thinks from him or herself, but from the influence of societies in the other world. This is not to say that a person’s thoughts and affections are actually from a spiritual society: they are entirely his/her own, but the sphere of the society influences their quality. (Acton, Wynne, “Spheres.” *New Church Life*. Vol. 77; 1937). When we choose to associate ourselves with a good spiritual society, we will be more likely to feel the Lord’s influence on our lives; if we choose to associate our thoughts with evil societies, we will find ourselves inclined toward our hereditary evils. No matter what spiritual company we keep, we still think from ourselves but good spiritual company will make good states easier to choose.

A person is always free to choose between good and evil when he sees that there is a choice. Often, however, people feel “captivated” by a mood or sphere that is difficult to shed. This mood may produce a sense of irresistibility, or powerlessness to

make either the good or the bad choice. While it appears that these moods or spheres are due to physical occurrences, they are actually a result of people's inner states (Odhner, 66). These states can be from ourselves, or can come to us by association with the states of those around us. A motivational speaker may make us feel empowered to change our lives, while angry rock music may make us feel helpless and frustrated with our lot. In either situation, we are still free to choose our state, but choosing a good environment, both spiritually and naturally, makes choosing a good state a lot easier.

As human beings with free choice, we are responsible for modulating our states, which we can do either consciously or unconsciously. Whenever we change state, we are also changing associate spirits (Odhner, 69). A simple way to change our state is to change the people we are with, or the place and situation in which we find ourselves. Committing a random act of kindness for someone else can bring a happy state. In addition, we can change our spheres by reading the Word and by asking the Lord to lead us into good thoughts and affections. We accomplish this through prayer, both spoken and acted. It is the Lord who provides that associate spirits be with people, but since spirits are responsive to state/sphere, people are responsible for the type of good spirits who are able to be with them (*Arcana Coelestia* 5979).

When a person prays, there "comes forth in the prayer something like a revelation (which is manifested in the affection of him that prays) as to hope, consolation, or a certain inward joy" (*Arcana Coelestia* 2535). The revelation is due to a change in state that allows greater reception of the Lord's direct and indirect influx. The hope, consolation and comfort that the Lord gives in response to prayer comes from the fact that we have allowed Him to turn our minds in the right spiritual direction. Swedenborg himself described a change in his sphere when he

said the Lord's Prayer. While saying it, he was received into a higher/more interior sphere, and was able to clearly perceive the interior things of the prayer (*Spiritual Experiences* 210).

How to Pray

While in the world, the Lord prayed both publicly and privately, and for Himself, for His disciples, for the sick, for protection and many other things. The Lord's life on Earth gives us a model of how to pray, and what to include in our prayers. He also gives us the Lord's Prayer as an example of how we ought to pray (Matthew 6:9-13).

Ritual Prayer

Ritual prayers provide a backbone, or jumping off point for our personal prayers. Ritual prayers are useful in guiding our thoughts, especially when spontaneous prayer does not seem to flow naturally. Consider the Lord's Prayer as an example: We are reminded of the role of God as a Father, and as holy. We see that prayer strives for conjunction of heaven and earth, "As in heaven so upon the earth." We ask for daily bread, or the spiritual truths and guidance that we need each day, as well as for forgiveness and the ability to forgive others. We then ask for protection from future evils and temptations and conclude with a reminder that it is God, who is powerful, not we ourselves (Matthew 6:9-13). This is the ideal prayer, but as a personal prayer, we should flesh it out with specific problems that we require deliverance from, specific truths we need or acts that need forgiveness. By adding our own requests to prayer, we can feel the presence of the Lord in every aspect of our lives.

Ritual prayers are valuable, especially those from the Word, because they provide us with a reminder of what we should be asking for. The danger, of course, is vain repetition, where we mouth the "magic" words and hope that just saying them will

bring us what we want. External worship alone is not the way to create vibrant dialogue with God: Most people at this day believe that they are to come into heaven solely by virtue of holy worship in temples ...but do not care for the knowledge of truth and good from the Word, and ...fail to imbue with these the life, as well as the memory, remain natural as before, and do not become spiritual; for their holy worship, adorations, and prayers, do not proceed from any spiritual origin”(*Apocalypse Explained* 126).

While mindlessly saying a prayer from scripture will affect our associate spirits, it will not influence our lives very noticeably. It is important to avoid making mere repetition a habit. Regular, sincere prayer, whether spontaneous or from the Word, is essential to spiritual life, and there are no excuses for repetition due to laziness or bad planning. Imagine telling the King of Heaven that you don't have time for Him today! Instead, we must invest ritual prayers with meaning for our lives.

Petitionary Prayer

Prayer is a way to express, as if of self, our desire and need for conjunction with God and heaven. *What* we are asking for is not as important as *why* we are asking, and *how* we respond to the answer. Thomas Moore writes that the importance of prayer is not that it “works” but that, “Prayer makes us holy. It represents our awareness that we live in...two universes: the world of the senses we control...and the world of mystery and timelessness that far transcends our abilities. By keeping these two universes connected, prayer makes holiness possible” (Moore, 250).

The most common type of prayer is probably petitionary prayer, because we humans want things. For example, we want to be safe and we want those we love to be safe; we want good weather, good grades and good things. Asking God for things is not wrong; after all, He is the Ultimate Provider. Unfortunately,

the answer to our asking for specific things is often, “No”, or “Not now”. This is not an answer we like to hear. Sincere prayer, however, remembers that it is God’s will that is important. Even when we don’t get what we want, God can give us a better understanding of what we really need. Almost all of us can recall asking for something that we did not receive, only to find later that we got something even better, or that what we asked for wouldn’t have been good for us.

Sometimes, all we really need is time. We must wait on the Lord, to allow temptations to pass, and to allow the Lord to work in our lives. Even though the answer to prayer may feel like, “No,” it is actually, “Not yet.” This should not be considered wasted time: “[M]an is not ready for this new state...His progress is held back in mercy. Man may have free choice but—fortunately—the Lord rules the circumstances” (Odhner, 68).

Prayer for natural things must be tempered with a remembrance that what we really need are not things to eat, wear, or have. We read that, “If [a] man prays from love and faith, and for only heavenly and spiritual things, there then comes forth in the prayer something like a revelation (which is manifested in the affection of him that prays) as to hope, consolation, or a certain inward joy” (*Arcana Coelestia* 2535). Does this mean that we can or should pray only for spiritual things? No, it means that we ought to remember that while we may want the weather to be nice *tomorrow*, the Lord is looking to our *eternal* well-being. The most important prayers we will say are about spiritual things, but most things can become more spiritual through prayer. As we pray for good weather tomorrow, we can realize that what we want more is for our friend to have a beautiful wedding tomorrow, and a happy marriage after that. This could lead us to pray for our friends marriage, and for a good attitude toward our own marriage, which are spiritual things. By praying for natural things, we align our thoughts with

heaven and the Lord will be able to show us what we need to pray for spiritually. While praying for natural wants is useful, we must remember that we are to, “Seek first the kingdom of God, and all these things will be added” (Matthew 7:33).

Other Prayers.

Prayer is not just about asking. If prayer is speech with God, it should not be one long wish list, or a recitation of the things in our life that we want the Lord to change for us. Speech involves thinking, thanking, praising, laughing as well as scolding, yelling and crying. The purpose of prayer is to yank us out of our self-absorption. It calls to mind the fact that life is not just about what we want for ourselves, it is about what we can give to others by following God’s voice. The Lord knows what is best for us, but He is waiting to see whether we have the “as of self” desire and determination to follow through and do the work that is needed to make our requests a reality. Prayer signifies our desire to make a change, with the Lord’s help. The story in Numbers 14 of Moses ‘convincing’ God not to slay the Israelites is a great example of this. Moses was in fact the person who was burningly angry with his provoking followers. But the Lord waits until Moses sees for himself and then communicates to God the need for mercy before He “agrees” to pardon the Israelites. Moses is the one who needed to grow in this situation and through prayer, he did.

Petitionary prayer is usually the most spontaneous; we remember God when we are forced to see how much we need Him. Consequently, people pray when they are angry, scared and depressed. These prayers are not bad, because it is always good to recall how much we need God. The best sort of prayer is when we involuntarily remember that we need the Lord’s influence in our lives. This is as simple as taking a mental break to say, “Thank you, Lord, for the ‘A’ on this test. Please help me remember to use *all* knowledge for Your glory.” No situation is

so good that we don't need to remember God, and to allow Him to be the source of our actions.

Prayer comes in many forms, spoken, sung, unspoken. Prayer is often used in rituals like church, meals, weddings and funerals, as well as privately. The most important thing for an individual is not when, where or how one prays, but that one prays regularly and sincerely. Maintaining a daily dialogue with God allows us to invite spheres and spirits, insights and answers that we cannot receive just by checking in once a week on Sunday.

Life and Prayer.

“All religion is of life, and the life of religion is to do good” (*Life* 1). To be effective, prayer should not be kept in a separate mental compartment, away from the rest of our lives. Prayer should be a way in which we bring the Lord into our daily lives, and prayer is complemented by action. Once we have sought and found the Lord's will, we must actually do it!

C.S. Lewis states that work and prayer are both important, “What we do when we weed a field is not quite different from what we do when we pray for a good harvest” (Lewis, 106). We cannot merely stand and wait, hoping for the Lord to intervene in our lives. We must invite Him into our lives, as if of self, so that He can influence the work that we are already doing. The Word stresses the importance of living according to the Lord's commandments in order to make prayer meaningful. “If [people] are insincere and unjust in respect to moral and civil life, their holy worship, adorations, and prayers have within them what repels heaven from them, instead of opening heaven to them as they believe; for their holy worship is like a vessel containing things putrid and filthy... But wholly different are holy worship, adorations, and prayers with those who are in the knowledges of truth and good and in a life according to them; with such these acts are pleasing to the Lord, for they are the effects wrought by

their spirit in the body, or the effects of their faith and love, thus they are not merely natural gestures, but spiritual acts” (*Apocalypse Explained* 126).

Ultimately, of course, as Dutch theologian Desiderius Erasmus wrote, “Vocatus atque non vocatus, Deus aderit.” Bidden or unbidden, God is present. God is always present, conjoining Himself to us, but we must freely reciprocate this conjunction to receive heaven. “For the Lord acts, and from Him man receives action, and operates as if of himself, even by the Lord from Himself. This operation of man from the Lord is imputed to him as his own, because he is held constantly by the Lord in freedom of choice. The freedom of choice resulting from this is the ability to will and to think from the Lord, that is, from the Word, and also the ability to will and to think from the devil, that is, contrary to the Lord and the Word. This freedom the Lord gives to man to enable him to conjoin himself reciprocally with the Lord, and by conjunction be gifted with eternal life and blessedness, since this, without reciprocal conjunction, would not be possible” (*True Christian Religion* 371:6). Reciprocal conjunction is effected by talking to the Lord in prayer and inviting Him into our every action.

God, and the associate spirits He sends to guide our spiritual footsteps toward heaven, are as close as they can be, but it takes prayer to conjoin us to God and heaven, which will change our spheres such that we can feel their influence. We need to be reminded not *to* pray, but that we are *already* praying. Our lives are our prayers, and we must continually strive to use our lives to forge an ongoing connection with heaven.

Bibliography

- Childs, Robin W. “Prayer.” Masters of Divinity Thesis. Academy of the New Church: 1984.
- Lewis, Clive Staples. “Work and Prayer.” Ed. Walter Hooper. *God in the Dock*. Michigan: Eerdmans Publishing Co., 2002.
- Moore, Thomas. *The Soul’s Religion: Cultivating a Profoundly Spiritual Way of Life*. New York: Harper Collins, 2002
- Odhner, Hugo Lj. *Spirits and Men*. Lancaster, PA: Lancaster Press, 1960.

Editorial

THE HISTORY OF THE WORD ON EARTH: THE WRITINGS AS THE WORD OF HEAVENLY DOCTRINE.

From the first Advent.....The prophecies in the New Testament of the Second Coming predict the entire revelation and nature of the Writings. However, before the Lord could give us the Writings, there was much preparation needed that we can trace through Christian history. First, the Lord Himself began to give the spiritual meaning of everything, even while He was here. He intended the Genuine or New Christian Church, and so it was at first! Even as He walked the earth, “when they were alone, He explained all things to His disciples” (Mark 4:34). He also explained the internal sense of the parable of the Sower, and then the parable of the Tares (Matthew 13:18-23, 36-43), ending the last with “He who has ears to hear, let him hear!” (Matthew 13:43) This oft-repeated Gospel phrase implies that some at that time could indeed perceive the internal sense of these sayings (cf. *Apocalypse Explained* 239:4). In addition, after His Resurrection, on the road to Emmaus, and also back in Jerusalem, the Lord gave two long lessons in the spiritual meaning of scripture: “He opened their understanding to comprehend the Scriptures,” going back to the books of Moses, the Psalms and the Prophets, to “expound all the things concerning Himself” (Luke 24:24, 44). He explained the need for the Son of Man’s suffering and the crucifixion, and then the Resurrection. What else could this explanation have been, than the Arcana classes you have all attended, on the Lord’s temptations and glorification? The Lord explained all of that to the Apostles 2000 years ago! “The Primitive Christian Church saw, or rather was able to see....” (*True Christian Religion* 109).

As Christian centuries rolled by, we note the Lord’s

providence intercessions to preserve the Testaments. The Lord preserved the reading of the Tanach, which includes the *Torah* (Moses), *Nebi'im* (Prophets) and other *Ketubim* (Psalms) by the Jews scattered throughout the globe during the Christian era (*Last Judgment* post. 254). The preservation of the New Testament is even more interesting. The first followers, who knew the Lord or the apostles, preserved the Gospels by preaching in the light of the Holy Spirit given from Pentecost onwards, when “they preached the Gospel throughout much of the world, and spread the news of it by word of mouth and by their writings.” Each apostle spoke the Word in his own manner “from the Lord” (*True Christian Religion* 154, cf. *Apocalypse Explained* 455.22, *Spiritual Experience* 4742).

It became evident however that the Christian Church could not be established, since there were no “Christians” yet (*Coronis* xxxi), and because they only had a potential “to see Divine truths in light” (*True Christian Religion* 109), which was quickly torn asunder by schisms (*Op. cit.* 378). The early Christian Church quickly moved from genuine to schismatic, and thus missed the chance of a full doctrinal understanding as prophesied for the Second coming. The prophecies for this event just stayed put, providentially aiming humanity towards a more distant fulfillment. To prepare, the Holy Spirit transferred the Gospels from oral to written right off. Thus even as the “spiritual sun set” but for “some” the “spiritual moon” arose (*True Christian Religion* 638), this moon had to include the preservation of the New Testament, which was now the Word. For there must at all times be a Church on earth that “has the Word and knows the Lord” (*Heavenly Doctrine* 244, *True Christian Religion* 245),—a Church which then links the heavens to the Church on earth. The Christian church barely succeeded in this task. We can trace some of this renewal through the monastic movements, all of which began with the *regula*: i. read the Scripture, and ii. do

good works. Such work was first done by the Apostles, then came itinerant preachers, and hermits who just studied the Word. By the 6th century there were the Benedictines followed by Cistercians (11th), the Cathars & Waldensians (12th), Franciscans & Dominicans (13th), and Brethren of the Common Life (14th). All of them read the Word, despite the final extravagancies of the Papacy in the 15th century, which spurred Luther to the Reformation in the early 16th century.

Despite all its errors, the Christian Church *did* preserve the Scriptures for 17 centuries. All prophecies of a Second Advent were held in abeyance against the time of their fulfillment, when ironically its *manner* of fulfillment was *not* expected, i.e. by revealing the “glory” in the “clouds of heaven.” The spiritual sense had as it were been ‘locked and loaded’ in the Biblical texts, ready to fire at any given moment.

The spiritual sense had indeed been generally known during the early Christian era. Origen (d. 254 a.d.) had interpreted this internal meaning, both Bede (d. 725 a.d.) and Peter Lombard (who summarized all previous “views” in 1158 a.d.) continued the practice, right up to Father “T” himself: Thomas Aquinas (d. 1274 a.d.) who drew out not only the “allegorical sense” but the “anagogical” and “spiritual” senses as well. He interpreted “let there be light” to mean, “let us be enlightened by Christ”! This internal light may not have been accurate, but at least it was something interior to the Scriptures themselves. As the light waned, the Gospels were meticulously preserved. There was one other strategic preservation of the Scriptures: the divinely inspired extraction from “both Testaments” (*True Christian Religion* 833:4) by the angel of the Lord Gabriel, called Jibril by Muhammad. He preached basic testament messages and his sermons were later recollected and systematized into the Al-Qur’an for Arabs (*Divine Providence* 255) and all Muslims ever since. Living by this as by the commandments, provides their

means of salvation (*Apocalypse Explained* 1180:2).

While the Gospels and Revelation were preserved in scores of Latin, Greek, or Coptic versions, increasingly only for priests' use, the Acts and Epistles were also preserved. Their provenance is actually more solid than that of the Gospels, since they have found scripts dating from 40 to 60 a.d. The earliest Gospel fragments are later, and much rarer. The Epistles were "doctrinal writings," not written in the "style of the Word" as are the Testaments. Their "mediate" style however could be more "directly understood and could help "commence the Christian Church" and thus maintain an indirect contact with heaven (*Apocalypse Explained* 815:2, Letter to Beyer, 1766). Since they have no internal sense they cannot be harmed by abuse of the sense of the letter, as the Gospels could be.

The Reformation took place when the Church was closing in on a monopoly over all Christians. To the same end, long before the Reformation was ready, the Lord raised up the "noble French nation." i.e. Charlemagne and the Franks, meant by "ten kings who have not yet received a kingdom" (Rev. 17:12, *Apocalypse Revealed* 717, 740, *Apocalypse Explained* 1170:2). Charles Martel at the Battle of Tours (732 ad.) also prevented Islam from sweeping Europe, but really allowed his son Charles to prevent Papal power from domineering over everything. Church History shows just how effective France was in checking Papal power. With the Reformation came translations of the Bible into the vernacular. This had already begun, particularly into English starting with Wycliffe (1380-90), and continuing with Tyndale (1520s) and Coverdale (1535). Wycliffe escaped the flames, but he was exhumed and burned at the stake *post mortem*. That really must have burned him up! Although Tyndale himself was burned at the stake in 1536, much of his Bible made it into the later King James Version of 1611, by then authorized and public!

Jan Hus in Bohemia was promised safe passage to the Council

of Constance, but in 1415 was into the bargain burned at the stake, for among other things translating the Bible. Meanwhile, Gutenberg's invention of metal type in the 1450s spread so many 'rogue' translations that not all could be burned. Although many of Luther's translations into German were indeed burned, he himself was saved from the stake by the public reading the Bible and by Frederick, the Wise who in Providence seized Luther to ensure his work would continue.

The Reformation restored the Bible to the people. "The only cause [for] the Reformation...was that the Word, which lay buried, might be restored to the world...it had been in the world for many centuries, but at length it was entombed by the Roman Catholics, and not a single truth of the Church could be brought forth from it" (*Invitation* 24). If the Reformation had not happened, the "Christian Church in the European world would utterly fall" (*Apocalypse Explained* 1069). "If papal dominion had not been broken at the Reformation, they would have scraped together the possessions and wealth of all the kingdoms of...Europe" (*Apocalypse Revealed* 759).

When spiritual events do not happen freely, war is permitted, or else human freedom would be burned out at the core (cf. *Divine Providence* 251). War is always man-made, and can never be blamed on the Lord. Yet, in order to "draw the Bible from its tomb", we find that the Lord "raised up simultaneously so many men to the attack ... stirring up Sweden, Denmark, the Netherlands, and England." When evils are stirred and riled, there is no stopping war. In order therefore that the Word would "not be buried in Germany" (*Invitation* 24) the most brutal Thirty Year War (1618-1648) broke upon Europe, pitting Catholics against the Protestants, sword, shield, lance and cannon! The Lord then raised up a champion of the Reformation, King "Gustavus II Adolphus" whose bravery in personally leading the Swedes to stunning victories by using more

maneuverable phalanxes, is celebrated to this day. His flagship “Vasa” foundered (1628), but would have been the largest battleship until then (Now restored, it may be seen near Skansen, Stockholm, or online). Gustavus’ death at the Battle of Lützen in 1632 did not stop the Protestant victories. Finally, by the Peace of Westphalia in 1648, Protestant Kingdoms of the north received the freedom of “*cujus regio, ejus religio*”, whoever owns the land, picks its religion. The North was now “owned” by the Reformed. The geographical freedom to publish the Word openly meant readers could eventually receive its spiritual meaning as well. European trading empires were permitted to colonize the entire globe, all for the sake of the Word of God going with every ship. This amazing fulfillment of “where two or three are gathered in My Name, there am I in the midst of them” (Matt. xviii. 20) was that the Word of God was read by “a few” Europeans around the entire globe, linking heaven to the Church on earth. “This sounds incredible, yet it is true” (*Divine Providence* 256). As we know, the *Writings* have spread round the world following the same route the Bible took.

When the “end of time” finally came, the stage was already set for the Second Advent. Biblical criticism and reliance of human reason became more and more vociferous, favoring “a revelation as old as creation,” namely Nature! Who needs the Word of God? Thus the light of truth was diminished “both [by] those who had imbibed naturalism, and [by] those who had falsified the Word by faith in three Divine persons and in the Passion of the cross constituting redemption.” These heresies were “the dragon and his two beasts (Apocalypse 12 and 13)” (*True Christian Religion* 121:2). Just forty years after the peace of Westphalia in 1648 established free Bible reading, Swedenborg was born in 1688. Does anyone want to know what the Bible means?

Swedenborg as a boy constantly thought on spiritual matters.

His rendezvous with the Second Advent lay in the hands of Providence, as he himself avers. He graduated from Uppsala University in 1709, just when Biblical investigation was breaking free from Church intimidation and censorship. An Encyclopedia was sneaked into publication in Paris in 1751, but had to escape to London for the rest of the volumes for fear of persecution. It replaced the Bible as the explanation of everything in all the courts of Europe. However, for the same reason of free expression, heaven's truths could now also transfer into "rationally comprehensible natural language" (*De Verbo* 6). The Writings thus came out neck and neck with denials of the Divine authority of the Word of God. The very same Bible denied was now the Bible restored. No wonder the 'Era of the Enlightenment' and the 'Age of Reason' tempt us to irony! If human reason replaced the Word of God, was it really enlightenment?

...To the Second Advent

The first rumble of the "end," at least physical rumbles, was the earthquake of Lisbon, Nov. 1, 1755, which not only killed an est. 40,000, mostly sitting in their pews on All Saints Day, Sunday morning. However, there were spiritual rumbles, since that very year 1755 Swedenborg observed earthquakes in the spiritual world as well (*Spiritual Experiences* 4944). Lisbon's fate shook the world, severing public trust in Providence, and spurring "naturalism" as the explanation of everything. However, the Lord's hand is never "shortened to save": by 1755 seven of the eight volumes of the *Arcana Coelestia* were already in print, and anyone could read this doom for themselves: "The adherents to naturalism...are immersed in earthly and bodily interests and as a consequence in the life belonging to self-love and love of the world" (*Arcana Coelestia* 5116.4, year 1752).

The prime subject of the *Arcana*, as you know, was the

Glorification of the Lord in the Abraham, Isaac, Jacob and Joseph series. When the Council of Nicaea in 325 a.d. gathered to squash the heresy of Arius, namely that Jesus was “less Divine” than the Father, the resulting resolution to restore the Son to Divinity, was that the “Son of God was born from eternity.” The outcome was not bargained for, but was nonetheless a Godhead divided into three. Augustine (d. 430 a.d.) a century later while trying to deal Arius’ heresy yet another blow, instead fanned it to flame: each “member of the trinity” has the same essential nature, said Augustine. The greatness of “the Father and the Son adds up to the greatness of the Holy Spirit,” the same for the Father and Holy Spirit “adding up to the Son,” and so too the Son and the Holy Spirit “adding up to the Father”! End result: the permanent division of the Trinity into three persons. Thus Arius, though dead, “secretly rules in the end” (*True Christian Religion* 638).

The Writings had to be given to slice through this Gordian knot: the Son of God was not “born from eternity,” a wrong phrase, but instead “was from eternity” and was “born in time.” God sent Himself into the world as the “Son of God” (*True Christian Religion* 92). “The Son is His Human that was conceived of Jehovah the Father, and born of the Virgin Mary, in time” (*Lord* 30). The body thus taken on by birth into the World, was “glorified or made Divine” without any maternal remainder, making the “Divine Natural to be actual” (*Divine Love and Wisdom* 233). Thus what was born in time, and what was glorified, “is the same” (*Arcana Coelestia* 2803:3). This doctrine annihilates the Trinity of Persons, and establishes the groundwork for the Trinity being in the Lord. Father, Son and Holy Spirit are the divine soul, body and operation of the Lord, thus God-Man, God visible in Person. The most often used term for this is Divine Human.

The Second Coming had to provide this corrective message,

and restore the doctrine on the Trinity being in the Lord. The Writings could explain to everyone what the Holy Bible they were reading really meant. We recall, “The Lord was born on our planet, because of the Word, that it might be written...and... published throughout the earth, and ...preserved to all posterity, and that thus it might be made manifest, even to all in the other life, that God became Man” (*Earths in the Universe* 113). The Lord’s Second Advent explained just how God became Man.

Now we saw earlier the list of books of the Word that contain an internal sense, from Genesis to Revelation (*Arcana Coelestia* 10325, *White Horse* 16, and *Heavenly Doctrine* 266). We posed the question in an earlier Editorial, “How the Writings add themselves to the list of the Word revealed on earth we will also see in a later editorial.” (Sept. *New Church Life*, p. 329). The time has come! By what argument *can* we accept the Writings as the Word of the Lord? What do they say?

First, the internal sense of the Word and Doctrine in heaven are equated: “Divine doctrine constitutes the Word in the internal sense” (*Arcana Coelestia* 3712). “Such is the Divine truth in heaven, and such is the Word in its spiritual sense” (*Apocalypse Explained* 950). “The spiritual sense of the Word is identical with the doctrine which is in heaven” (*Heavenly Doctrine* 7). “In heaven there is the Word and Doctrine from the Word.” In fact, “To be specific about the doctrine which will now follow that too comes from heaven, because it is from the spiritual sense of the Word” (ibid.) This very doctrine is what is revealed in the Writings themselves: “But I shall proceed to the Doctrine itself, which is for the New Church, and which is called HEAVENLY DOCTRINE, because it was revealed to me out of heaven: for to deliver this doctrine, is the object of the present work” (ibid.). The “present work” is “hic opere” meaning “this book.” While “reading the Word” (*True Christian Religion* 779), the Lord “revealed the spiritual sense of the Word” to Swedenborg “at this

day” and “disclosed to him” the “doctrine of genuine truth” (*Sacred Scripture* 25), to be found as we saw just above “in these small books now being prepared for the press” (*De Verbo* 21). By Divine enlightenment the spiritual sense scattered all through the Bible stories, was brought into an “integrated unity such as they have in heaven” (*Arcana Coelestia* 1756, 2343, 3074, 3376). No wonder Swedenborg also wrote “Hic liber est Adventus Domini” this book is the Advent of the Lord, on the Brief Exposition flyleaf.

What was the source? “I received everything on the subject of the Word and doctrine from the Word, not from any angel or spirit, but from the Lord alone, while I have read the Word” meaning the Bible (Schmidius) (*True Christian Religion* 779). In fact, “no spirit has dared, nor has any angel wished, to tell me anything about what is in the Word or about any matter of doctrine from the Word. I have been taught by the Lord alone, who was revealed to me...and He has enlightened me” (*Divine Providence* 135).

The Lord alone is the source of the *Writings*.

How does this relate to the Second Coming? “The second coming of the Lord was effected by means of a man to whom the Lord has manifested himself in person.” Who? “The Lord manifested Himself before me, His servant, and sent me to this office” (*True Christian Religion* 779). The Lord accomplished the Second Advent “by means of a man, who can not only receive intellectually the doctrines of this church, but also publish them in print.” The Lord “opened the sight of my spirit, admitting me to the spiritual world, and allowing me to see the heavens and the hells, and also to talk with angels and spirits; and this I have now been doing for many years without a break” (*True Christian Religion* 779).

Here we see that the *Writings* also constitute the Second Coming. How was Swedenborg able to write everything?

Swedenborg was “in the spirit and at the same time in the body, and only sometimes out of the body.” (*True Christian Religion* 157) “To me it is granted to be in both spiritual and natural light at the same time, to be together with angels like one of them, and at the same time to draw forth truths in light, and thus to perceive and teach them” (*Invitation* 52). This intromission surpasses all miracles save creation itself (*Invitation* 42, 43, 52, 55).

Could Swedenborg tell in which state he himself was? All revelators of either Testaments experienced two states or conditions: first, they were in the spirit and “raised into the light of heaven” at which time they saw and heard marvelous things. Only after this had finished, however, did they come into the second state, when “they were in the body.” This is when they heard the Lord speaking to them. We must take great care to “distinguish” between these two conditions: “The Word was not revealed in a state of the spirit or in vision,” but “came to them in the body, and they heard Jehovah speaking” (*Apocalypse Revealed* 36, cf. *Lord* 52). Swedenborg affirms “from the experience of many years” that he too wrote, not in the first state of vision, but in the second or bodily state “while he was reading the Word.”

Has the Word of Heaven also been heard here on earth? The *Writings* were “heard” by Swedenborg, because they were revealed by the Lord’s own mouth. We have the result, “Heavenly Doctrine out of heaven in this book.” The only difference between the Word in heaven and the same Word of Doctrine spoken on earth, is that they “sound differently.” Angels and men do not “hear each other” (*True Christian Religion* 280, *Arcana Coelestia* 8862). In fact, “spiritual expressions are so remote from natural ideas and expressions that they do not approximate in the least” (*De Verbo* 4), and thus the “things in heaven are ineffable” (*Arcana Coelestia* 1887 et. al.). Nevertheless, we *can* hear it. “The internal sense” of

scripture “coincides with the universal angelic language, which is spiritual” (*Arcana Coelestia* 4387). Swedenborg found out just how true this was. He experimented by talking in angelic language to angels about the Heavenly Doctrine, trying to transfer it to human ears: “I then wished to bring it forth from the former memory and describe it.” He found that “I could not, it was impossible.” He could “not utter nor describe” angelic ideas by “any spiritual or heavenly expression” (*De Verbo* 4). However, when it came from the Lord, while reading His Word, the opposite became true: there is “nothing spiritual, celestial or Divine” that “*could not* be described even to their rational comprehension, by words of natural language. There is not any Divine Arcanum which may not be perceived, and even expressed naturally.” The only concession is that on earth the same thing is “more general and imperfect” (*De Verbo* 6). In fact, spiritual things may be understood the moment they are heard. (*Faith* 3) When we read the Writings, therefore, we essentially hear the doctrines, which are in heaven, apart from language. Perhaps that is why we so often quote them in our own words.

That is what the Writings have done: they present heavenly doctrine in rationally comprehensible terms of human language. We “hear” the doctrine when reading the rational terms. Although both the Writings and the Scriptures use the same words of language, still the Writings form the “soul” to the “body” of the Sacred Scriptures, just as the spiritual sense is as a soul to the literal sense. “The Word contains a spiritual sense, as the body contains a soul” (*True Christian Religion* 192, *Sacred Scripture* 5). The Word of Doctrine is a quasi-degree higher or interior than the Word of Scripture.

So this is in sum what the Writings say regarding themselves: they are the spiritual sense of the Word, drawn from both Testaments, which is the same as the doctrine of heaven and this is the Word in heaven, revealed by the Lord out of heaven in the

form of Heavenly Doctrine, putting ineffable angelic things into comprehensible rational terms, all the while that Swedenborg was reading his Schmidius Bible in a bodily state. The Writings constitute the soul to the Scriptures as a body, and they sound differently on earth from in heaven, even though the spiritual sense of the Word, which is doctrine, sounds *like* the language angels speak, which is thus to hear doctrine. Since the term “Word” comprises all the senses, from highest down to the literal, therefore the Writings too are the Word, but heard directly from the Lord on the level of rationally termed Doctrine, while the two Testaments are the Word as to Scripture heard in experiential terms of the five senses. The Old Testament came by dictation, by a transflux through heaven, the New Testament was recollected with or without angelic intermediation by the Divine enlightenment of the Lord’s Holy Spirit; and the *Writings* are directly from the Holy Spirit, drawn from and confirmed by Scripture.

All works of the Writings composed under the same inspiration, constitute the Second Coming, with a remarkable doubly conscious human, Swedenborg, being called to serve as scribe, and with a providentially liberated uncensored press as a natural vehicle.

The Word of heaven’s doctrine is now in print. Read all about it!

Review

A LEXICON TO THE LATIN TEXT OF THE THEOLOGICAL WRITINGS OF EMANUEL SWEDENBORG (1688-1772) Edited by Dr. John Chadwick, Dr. Jonathan S. Rose, Swedenborg Society, London, 2008, 583 pages.

Finally, a definitive Lexicon for Swedenborg's Latin. How often have you found the need to check on the real meaning of some interesting phrase or subject in the Writings? Well, perhaps not too many may exactly have that urgent need. But think of all the translators out there! Hurrah for this work.

The Lexicon reads as any other professional language lexicon, the A-4 size is easy to handle, the dark blue hard covers with gold script and Swedenborg's Coat of Arms bespeaks modest power. On the base of the Spine is the oft-recurring image of a man digging in a garden, from an ornament used by Swedenborg in his first editions, I suspect a special touch by Dr. Jonathan Rose who has researched all the ornaments. Each letter of the alphabet is introduced by a 48-font size centered letter on a fresh page, followed by the material in two columns, the Latin words in bold, and explanations following in standard succinct mode. The references, of course, are to the various places in the Writings where this word has been used, its form, etc., citing the actual Latin phrases in which they occur, with a swung dash ~ indicating the word itself or its root, with its endings next to it. If there is more than one use, each use is marked 1, 2, etc. One has to learn the abbreviations for the Latin titles of the Writings, e.g. AM is Amore Conjugialis, MI is De Miraculis, etc. listed up front. The Lexicon covers from a, ab to Zwinglianus, in 509 pages, followed by another section of "Proper Nouns", from Abaddon to Zwingliani, ending on page 570.

There are all kinds of Latin dictionaries in existence, and at the

Swedenborg Library in the Swedenborgiana section (Bryn Athyn, Pennsylvania), the ones from Swedenborg's own era are among the most frequently used items by our local scholars. There has never been anything quite like this Lexicon, however. It fills a long foreseen need. It has been years in the making. I recall in the 1970s when I had the privilege of sitting on the Advisory and Revision Board receiving loose-bound sections as each letter of the alphabet was covered, and keeping them handy. I was sorry to leave England in 1981 with my collection only reaching part IV ending with Korus. I did receive the next two sections, extending my access to Quum. The eight parts of the first edition came out from 1970 to 1990, when it was finalized as the First Edition. However, the beginning goes further back.

Contents first, then the Preface by Rev. John Elliott outlines how Dr. John Chadwick's father, Fred Chadwick, had also contributed much to the early work of the Swedenborg Society, officiating at many memorable moments. It details Fred then John Chadwick's continuing contributions, with this Lexicon as a kind of apotheosis. Elliott's Preface ends in a touching tribute to John Chadwick, now among those who "enjoy endless Sabbaths." The Introduction by Dr. Jonathan S. Rose comes next, first paying tribute to John as the New Church member who was also one of the most recognized world authorities in Classical Linguistics, a Reader at Cambridge University and a partner in deciphering Linear B Minoan script — also mentioned by Elliott. I insert here part of an obituary I found on the web, from *The Guardian* (England), Dec. 2, 1998: "Incorrigibly modest" and always taking second place deferring to Dr. Michael Ventris, John Chadwick's "arduous and brilliant research, unaided by computers, proved the theory" that the Linear B of Minoan script John helped decipher, was in fact "a version of Greek" (Obituary by Michael Everson). John Chadwick was the hero who made use of the assembled slips of

paper which various contributors had made over the years, noting special meanings for Latin words. The first edition in 1990 was the outcome. Unfortunately, John Chadwick passed away in 1998 before a revised version could be made more permanently binding, so to speak, although not before he had circulated some six hundred changes and additions. The Rev. Dr. Jonathan Rose had already been asked by Dr. Chadwick to become his successor. With Jonathan's involvement came the scanning of the Lexicon by the General Church and the Academy of the New Church, applying to it a program which allowed for checking a greater scope of endings, declensions and participles. Besides Dr. Chadwick's own corrections, some 1800 improvements, quite a few additional corrections plus 450 new entries could now be added. This new publication interpolates between the previous edition of the Lexicon and this latest one, illustrating some of the changes.

The Introduction includes a Morphology of Swedenborg's Latin, categorizing the Neo-Latin Swedenborg used so as not to confuse it with Classical Latin. It actually is a useful primer of Neo-Latin. Jonathan ends with acknowledgments to a good number of individuals spanning the Atlantic for their outstanding contributions and assistance. Kindly thank some of them yourself next time you see them.

Next comes the reprint of the Preface to the first edition of the Lexicon, by Dr. Chadwick himself, explaining how the early comments on Swedenborg's Latin had been correlated, a project in which he was "encouraged and supported" by not only the Swedenborg Society but from "other countries." Much of his explanations of contents carry over to this final edition of his "brunt" of the work. He ends his Preface with the hope for future revisions,—now materialized. This is followed by a list of abbreviations, all totaling pages vii – xlviii.

In Three Appendices p. 573 to 583, the first is a chronological

list of all of Swedenborg's Latin works, beginning with those published by Swedenborg, then the posthumous works. The second explains the "repeated sections" i.e. paragraphs in the Writings which have been used more than once, and how the referencing system works. Variations in numbering systems Swedenborg used for various works are capped by a couple of odd uses of verbs and spellings. The third 1-page Appendix deals with Sebastian Schmidt's Latin Bible, some history of the famed Schmidius Bible which Swedenborg used and we know he covered with marginal notes as the Divine inspiration took hold. Here it takes note of how close to verbatim or not Swedenborg quoted passages of Sacred Scripture from Schmidius. An imprecise art, it seems.

Highly recommended for all New Church scholars, for all New Church members, and as a great gift to someone, even as a coffee-table book. Wherever Swedenborg's Latin is taught, salutes are in order. Also a good gift to all New Church young people from toddlers and on up, to encourage future translators! Its launching date is this April 17th, in London. Note the weather over London on that date. It should be available at your closest New Church book store soon. Thank you Swedenborg Society.

Erik E. Sandstrom

WWW.NEWCHURCHVINEYARD.ORG

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

The Way to Heaven in April 2008

The Lord Protect Us in May 2008

The Holy City in June 2008

Healing Our Blindness in July 2008

Keeping the Sabbath in August 2008

Church News

BRAZIL

Rev. Vicente Nobre is happy to announce the first broadcast of a New Church radio program on Saturday evenings, in the city of Curitiba, about 300 miles south of Sao Paula. The radio show is called “The Voice of the Heavenly Doctrines.” The potential audience is about half a million! The presenter is Eduardo Beirith, a member of the Church who is a bookseller and lay leader in Curitiba Church. Rev. Nobre says they start with a “short introduction about our Church, followed by some readings from the Word and from the Heavenly Doctrines, then the reading of a sermon. At the end Eduardo explains how to find out more about the Heavenly Doctrines and the New Church.” They have a large stock of sermons in Portuguese, and can always have more translated. “It is very touching to see people like our brothers in Curitiba being so involved and so



faithful to this great cause that is the Lord’s New Church,” Vicente reports. Here is the group last year when Rev. Andy Heilman was visiting, Vicente on the far right; and Edouardo as presenter by the microphone.

Announcements

BAPTISMS

Berry, Mr. Andrew James—At Bremerton, Washington, February 16, 2008, Rev. Martie Johnson, Jr. officiating.

Brown, Logan Wade—At Kempton, Pennsylvania, February 23, 2008 (born October 8, 2007), son of Mr. and Mrs. Jake Cole Brown (Elizabeth Brooke Buick), Rev. Robert S. Jungé officiating.

Fish, Andrea Michelle—At Kempton, Pennsylvania, February 10, 2008 (born March 23, 2005), daughter of Mr. and Mrs. Charles Patrick Fish (Lisa Marie Verdusco), Rev. Lawson M. Smith officiating.

Fish, Mackenzie Marie—At Kempton, Pennsylvania, February 10, 2008 (born July 26, 2003), daughter of Mr. and Mrs. Charles Patrick Fish (Lisa Marie Verdusco), Rev. Lawson M. Smith officiating.

Glenn, Oliver Nilson—At Pittsburgh, Pennsylvania, March 3, 2008 (born December 1, 2007), son of Rev. and Mrs. Robert Amos Glenn (Diahne Halterman), Rev. Barry C. Halterman officiating.

Green, Ms. Anna Birgitta—At Stockholm, Sweden, January 27, 2008, Rev. Göran Appelgren officiating.

Hasen, Andrew Scott—At Kitchener, Ontario, Canada, February 24, 2008 (born October 27, 2007), son of Mr. and Mrs. Jared Regan Hasen (Megan Elizabeth Evans), Rev. Bradley D. Heinrichs officiating.

Lumsden, John Gardner Hue—At Bryn Athyn, Pennsylvania, February 23, 2008 (born January 27, 2008), son of Mr. and Mrs. Derrick Alan Mark Lumsden

(Eden King), Rt. Rev. Louis B. King officiating.

McCardell, Laina Laurier—At Pittsburgh, Pennsylvania, November 24, 2007 (born September 7, 2007), daughter of Rev. and Mrs. Ethan Derek McCardell (Jessica Lee Howard), Rev. Glenn M. Frazier officiating.

Merson-Davies, Connor Jayden—At Buccleuch, Johannesburg, Gauteng, South Africa, February 24, 2008 (born November 12, 2007), son of Mr. and Mrs. Stuart Ashby Merson-Davies (Candice Leigh Young), Rev. Christopher D. Bown officiating.

Moore, Lea Ann Michalle—At Lafayette, Colorado, March 2, 2008, (Mrs. Ronald William Moore), Rev. David C. Roth officiating.

Moore, Mr. Ronald William—At Lafayette, Colorado, March 2, 2008, Rev. David C. Roth officiating.

Parenti, Nicholas Thomas—At Sarver, Pennsylvania, December 2, 2007 (born June 3, 2007), son of Mr. and Mrs. Thomas Arthur Parenti (Sally Lindsay), Rev. Ethan D. McCardell officiating.

Saltzer, Mr. Matthew John Jr.—At Kempton, Pennsylvania, February 17, 2008, Rev. Lawson M. Smith officiating.

Smith, Anna Lee Kelso—At Lafayette, Colorado, February 24, 2008 (Mrs. Gareth Edward Smith), Rev. David C. Roth officiating.

Smith, Mr. Gareth Edward—At Lafayette, Colorado, February 24, 2008, Rev. David C. Roth officiating.

White, Ms. Megan—At Huntingdon Valley, Pennsylvania, February 17, 2008, Rev. David H. Lindrooth officiating.

CONFIRMATION

Cooper, Robin Scott—At Bryn Athyn, Pennsylvania, February 27, 2008, Rt. Rev. Peter M. Buss officiating.

Griffin, William Thomas—At Bethlehem, Pennsylvania, July 14, 2007. 86.

Rhodes, Tina Patricia Schnarr—At Huntingdon Valley, Pennsylvania, February 21, 2008. 48.

BETROTHALS

Heiter-McQueen, Matthew Isaac Heiter and Sheila Janneke McQueen—At Kempton, Pennsylvania, March 4, 2008, Rev. Lawson M. Smith officiating.

Herr-Walter, Joseph Paul Herr and Kristin Adelle Walter—At Bryn Athyn, Pennsylvania, March 15, 2008, Rev. Dr. Raymond J. Silverman officiating.

Jungé-Smith. , Kevin Eli Jungé and Cathlin Adele Smith—at Bryn Athyn, Pennsylvania, March 1, 2008, Rev. Charles E. Blair officiating.

Rodgers-Lindsay, Steven Christopher Rodgers and Maureen Elizabeth Lindsay—At Sarver, Pennsylvania, March 1, 2008, Rev. Ethan D. McCardell officiating.

MARRIAGES

Berry-Montoya, Andrew James Berry and Robbi Lynn Montoya—At Bremerton, Washington, February 16, 2008, Rev. Martie Johnson, Jr. officiating.

Cooper-Buss, Robin Scott Cooper and Cheryl Lynn Buss—At Bryn Athyn, Pennsylvania, February 29, 2008, Rt. Rev. Peter M. Buss officiating.

Hill-Kirkwood, Christopher Adam HillandDeirdreCatherine Kirkwood—At Kitchener, Ontario, Canada, February 23, 2008, Rev. Bradley D. Heinrichs officiatin

DEATHS

de Chazal, Julien—At Melbourne, Australia, February 7, 2008. 61.

Furry, David Robert—At Florida, February 22, 2008. 45.