

New Church LIFE

A monthly magazine devoted to the teachings
revealed through Emanuel Swedenborg

Destined for Marriage

By J. Clark Echols, Jr.

Created for a Specific Purpose

By Jan H. Weiss

The Transition—Widowhood and Widower-Hood

By Julie Conaron

Highlighting the Word

By Fred Elphick

Theology of Sexuality

By Alain Nicolier

August, 2008

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Notes on This Issue

Two sermons in this issue both deal with ‘destiny,’ which the Writings define as a spiritual life for everyone. Divine Providence leads everyone according to their spiritual life to “this or that place” in a particular heavenly Society (*Divine Providence* 67). The first sermon by Rev. J. Clark Echols deals with this scenario in terms of marriage: how do you find a partner, how do you progress together? And the second sermon by Rev. Jan Weiss, gives the comforting message that the Lord is calling everyone to their fulfillment, individually.

The article by Julie Conaron was part of her Master of Arts Thesis recently, and wonders exactly how partners separated by death sense each other’s presence. Many grieving partners receive much solace from extraordinary experiences.

Rev. Fred Elphick wrote the item on Highlighting the Writings under the full title, GENERAL INDEX TO SWEDENBORG'S SCRIPTURE QUOTATIONS (Swedenborg Society 2006) in the British Newsletter about three years ago. There are however interesting reflections on the nature of the Word, and how Swedenborg himself was guided to use a “lamp” based on all those Scriptures which has an internal sense. The Writings were the product.

The Rev. Alain Nicolier has produced an astonishingly detailed and masterly investigation on the subject of homosexuality, entitled “A Theology of Sexuality (2005).” Here we extract material from the larger study, in two parts. Part I makes it clear first that the Bible does condemn it, but also that the disorder stems from many factors which we can understand. The subject just continues in Part II next month, with a conclusion of the ideal marriage union which we take for granted. Many are able to return to that ideal.

Do you have trouble finding where something was said in the Writings? You hunt for it, but it eludes you. Or perhaps you can’t locate where ‘Gad and Asher’ is talked of. Help is at hand. Please copy or tear out the pages by Joe David on where topics and books can be found. Some of this material is found in various other places, but here they are all gathered together. Perhaps readers can add other details they find helpful.

DESTINED FOR MARRIAGE

BY THE REV. J. CLARK ECHOLS, JR.

Then they two are no longer two, but one flesh. Therefore what God has joined together, let not man put asunder (Mark 10:8, 9).

It is your destiny to be married to the perfect spouse. You and another shall complete each other. The harmony of thought and desire shall create a new unity that had not existed in creation before your joining. The union of your will and understanding, desire and thought, inner and outer life, will establish a marriage with your spouse.

It is in our spiritual nature to yearn for relationships. From the time of your earliest memories to this day, as a human being, you are motivated to find fulfillment and completion by sharing who you are and what you have.

This urge has its origin, of course, in our Creator and in the union of Divine Love and Divine Wisdom that exists in our God. And the effort to be joined descends through the levels of creation, even to the matter of the earth. The energy then ascends, and forms a receptacle, the human mind, which completes the circle of life, and allows a joining to the Lord.

The relationships you have with your spouse and the Lord are determined by the way you connect love and wisdom. That is, the quality of your desires, and the thoughts that are connected to them, determine the kind of relationships you have. Here is the core of the New Church teaching. It is not mysterious. It is a powerful tool that the Lord says makes genuine marriage love possible, even though we live in an age as far removed from the golden age as is possible. The tool to achieve a better marriage is,—seek to be honest with yourself about your desires, and look for ways to reject what makes you become selfish or hurtful.

Swedenborg, in the work *Marriage Love*, describes a number of people who reject this tool. That is sad. Perhaps you have a complaint about your own relationships, including marriage with the Lord. That can be depressing. However, in order to give

us hope, the Lord has shown us what marriage is like, from its beginnings to its fullest expression, from its most rudimentary to its most sublime. He wants us to know that everything He is doing for us, in us, through us and in others and through others, is to fulfill our destiny, which is that we will have a perfect marriage in heaven.

Today we read the parable about Adam and Eve. The obvious moral of the story itself supports the notion that a man and a woman are intended to be together. While the initial condition of the garden is a paradise, still, "it is not good that that man should be alone." And the Creator made another human to match the first. The destiny of the joining of the two is further established by the image of the new mate being created from a part of the first, indeed a part closest to his heart, yet he supplies only the framework material, which is then in-filled by the new person's own heart. Even the language tells us about this destiny, as the first created human, for "Ish" calls the new partner "Ish-shah .

Of course, this is not just a literal history. Rather, it tells of the spiritual marriage, first within the individual, then with his God and his spouse. Reading the internal sense of this story enriches your life, your marriage, and your relationship with the Lord, because it allows the Lord to enlighten you about yourself. Your spirit is encouraged and brightened by the hope the Lord has for you; the hope that will motivate any change you make; hope that will delight you on every level of life.

Another powerful description of your destiny to be married is that of Isaac and Rebekah, found in Genesis 24. Now this is not a parable. It actually happened. The moral of the story exists in the literal telling as well as in the spiritual meaning, which makes it even more powerful a tale. It begins when Abraham identifies Isaac's need for a wife, and goes into action. The messenger is led through the desert precisely to the spot, at the precise moment, where Isaac's perfect partner is to be met. Of course, the messenger would have discovered this important and well-known family in a matter of a few days search. However, the beauty of the story is that he does none of the work to achieve success. In fact, the messenger opened himself to

guidance by God by praying that God's will be done. He placed himself into God's service. It was thus even more obvious that this was God's doing; that it was Isaac and Rebekah's destiny to be together.

The story ends with a deeply moving scene, not of Abraham's wish being fulfilled, but with Isaac's. He is alone in the field after a season of very hard work. Perhaps alone still, he is thinking, pining for what is missing in his life. He lifts his eyes and looks, and there, the camels are coming! Rebekah lifts her eyes and she sees Isaac, she gets down off her camel. Their deeply held desire for a partner, directed by the thought of trust in God, buoyed by hope in His destiny for them, gives them the instant recognition of each other, even before they could make out each other's faces.

The spiritual meaning of this story is about how the Lord rearranges our mind so that what we have learned by experience can confirm our love of what is good. As we turn the journey of our life over to the Lord, trusting that He knows best, and hoping in the destiny He provides, then He will use everything we know that is true to give us our heart's desire. All that is not true we will discard. We begin by doing what seems like giving up, even suicide. Nevertheless, we are encouraged along the way, as hard as it will be, as long as it takes. Every day, as we read about ourselves in the Lord's Word, we will find a marker, a milepost, a directional sign, letting us know we are making progress, and headed in the right direction. We are given courage and stamina by the hope that it is our destiny to have integrity of mind and body, desire and thought.

Those are old stories, fables, really. That makes them universal. They describe every person in the world. The New Church thus offers a key to the door upon which the Lord is knocking. In addition, we can offer that key to anyone who tells us that they are on a journey to a better life, and seeking guidance.

There are many challenges from physical world. Some of them seem intractable. Many are very confusing. Our responsibility is not to stand off at some great distance, yell, and scream at people

to “come over this way!” It is not the responsibility of all of us to go over, take their hands, and guide their steps, either. Our responsibility is to be dauntless in our pursuit of our own destiny, singing all along the way, attracting as much attention as we can, responding as the Lord gives us to.

We can confront, individually and corporately, the illnesses of the mind that plague our culture and us. We certainly can climb up and so see farther, overcoming our culture’s shortsightedness. We do that using the Word as our guide, our refuge, our strength, and taking steps in our own journey. We thus welcome others to join us, as they want and are able to. In fact, the Lord will be providing us resources for our journey by that means! Imagine how the Lord will bless us if we see everyone who comes to us, as an enhancement of our lives, and helper fit for us, who will carry some of our load and whose gifts will perfectly complement what we already have by the combining of our talents.

We are living in a new age. The New Jerusalem has descended. A New Church is being established. Conjugal love is possible, because the Lord has opened our hearts and minds to His love and wisdom. This is good news. You can get out of spiritual sleep. You will have a perfect partner. You can get through the desert, and have your thirst quenched at the well of truth by the hand, by the power, of that affection which is the fulfillment of your deepest wish, the fulfillment of your greatest hope. “In a marriage of truly conjugal love, each partner becomes more and more deeply human, for that love opens the deeper aspects of their minds, and as these are opened, a person becomes more and more human” (*Marriage Love* 200). We are then “looking to an everlasting and eternal union with [our spouse] and the growing blessings of that union, which fuel in [us] a hope that continually refreshes [our] minds” (*Marriage Love* 304).

The woman clothed with the sun who appears early in the story of the last judgment and second coming, in the end becomes a Bride for the Lamb, adorned for her husband. The doctrine of the New Church, which has a grandeur that inspires a deep awe, can become in us the beauty of new love, beginning a life that is

destined for the perfect marriage of love and wisdom, desire and thought, spirit and body.

As you yearn for true marriage love, so does every human being on the face of the earth. Alternatively, you, like so many, may not yet be conscious of it. On the other hand, you, like so many, may be in too much pain to feel it. Or you, like so many, may have the urge buried under layers of scar tissue of your own making. But it is there. Let the hope for new life, hope in your destiny to be married, carry you into your own new age, as the Lord prepares you for heaven. Amen

Lessons: Genesis 2:18-25; Mark 10:1-9; Marriage Love 200, 201.

The Rev. J. Clark Echols Jr. was inaugurated into the priesthood in 1978, and ordained into the second degree in 1980. He first served as Assistant to the Pastor at the Immanuel Church in Glenview, Ill., also visiting the Madison Circle. In 1982 he was called to serve as resident Pastor to the Denver Circle in Co, also visiting the Central Western District, until 1993 when Clark answered the call to serve as the Pastor to the Freeport Society, Pa. In 2001 Clark visited the Lake Helen Circle and groups in Northern and Western Florida. In 2002 he became the Pastor of the Glendale New Church Society in Cincinnati, Ohio, where he remains. In 2005 he added the role of visiting Pastor to Indianapolis, and to the Dawson Creek Circle for one year until it received its resident Pastor; and continues to be the Interim visiting Pastor of the Los Angeles New Church, Cal. Clark lives with his wife



Margaret (Cranch) in Cincinnati, Ohio.

CREATED FOR A SPECIFIC PURPOSE
BY THE REV. JAN H. WEISS

"Thus says the LORD who created you, and who formed you, Fear not: for I have redeemed you, I have called you by your name; you are Mine." (Isaiah 43:1)

I have good news for every one of you. The Lord has a plan, and a reason, and a destiny for your life that is specific to you alone. Even before He created you, the Lord had a plan, a reason, and a destiny for your existence and life. You have a choice to accept or reject this plan and destiny. The Lord gave you total freedom to do what He has intended for you, or to do what you want to do, what feels right to you.

If you deny or reject the Lord's destiny and you choose yourself as the supreme king of your life, then that amounts to denying the Lord's purpose and His love for you. If you choose to trust yourself and pursue your own goals, you also choose to trust your own intelligence, and you are on your own. However, if you choose to trust in God and you accept His destiny for your life, common sense tells you that He will show you the way and give you His intelligence.

The Lord has to show your destiny, and give you earthly signs in such a way that at all times you will feel a free agent. The Lord wants you to feel that you made the choices and you did the work. This excludes input from prophets, psychics and card readers.

The New Church teaches that your God given destiny is a love relationship with the Lord and a heavenly relationship with a partner of the opposite sex, which will last to eternity. You will have a spiritual home in the heavens where you will perform a use to the overall spiritual health of the heavens. Your destiny is filled with hope and excitement.

It is not filled with doom or terror. The earth is not coming to

some terrible end. The Lord is in control of the universe at all times, and protects those who are 'in sync' with His goal! This is my general message. Now let us go into details.

The Lord is infinite love, and from this love, He was moved to create human beings outside Himself: He could love them and they could love Him in return (*True Christian Religion* 46). However, the essence of His love is such that He will never force or manipulate anyone to love Him in return. Human freedom is inherent in His creation, and all human beings have two choices. Either they love the Lord or they love themselves. In this, the Lord does not have any say.

If you choose yourself in preference to the Lord, you will be in the happiness of self-love. The Lord never retaliates if you choose yourself. He does not bring you any retribution or punishment. But loving yourself above all others has its natural limitations in happiness. It can bring frustration, anxiety, and unhappiness.

But if you choose to love the Lord, your possibilities are unlimited. The more you attune yourself to the influx of His love, the more possibilities are opened, and the happier you become. This increase of happiness continues to eternity (that is, in the dimension of time) and in degree (that is, in the dimension of state), so even if you could stand still in time, your love relationship would still become deeper and deeper.

In heaven, you are happy because you perform a use to the whole of heaven. All the heavens are before the Lord as a grand man. So performing a use is best illustrated with the model of the human body.

If your body is healthy, you feel it as one, though your body consists of many substances, parts, organs, and kinds of cells. All these substances, parts, organs and cells perform a use to each other. The life of each one produces something or does something that can be used by all the others. The more you learn about the workings of the human body, the more you can see that

this is true, and how complex the interaction is.

At conception that body begins to develop, but in the process of time this development progresses more and more. An organ has a small beginning, but it develops in time. It may grow first in size, and then later it may renew itself. This illustrates somewhat what I mean by developing in the dimension of time and the dimension of state.

Another useful model for illustration is a company. In each company, some function as brains, others as muscle, and others as bones. All are needed to do their part, so the company as a whole can perform a use to a customer, to give a service or a product. In that model, we can see people performing a variety of uses. There is a continual effort to perfect this performance. If people were randomly and abruptly moved around in their jobs, the company would fall apart and would cease to exist.

From both models, we can see that each human being has a destiny, but there is the destiny of today and the destiny of tomorrow, and there is the destiny far into the future. The more people come into the heavens, the more perfect the performance of each one can become.

So God does have a plan and a destiny, specific to you alone. The destiny of males is two-fold. They work in the world in a forensic use, and they perform a use to their wife when they are at home. The destiny of females is also two-fold. Her most important use is to receive from her husband either natural seed leading to birth in this world, or spiritual seed (truth) which she conjoins with good leading to the birth of a new use in the spiritual world. But we know that not all wives in the heavens have the same love for children. Some have a great love and care for many children there. Others have little or no love, and therefore care for few or no children. Yet they are all in heaven and therefore all have a love relationship with the Lord and a conjugal relationship with their husband. Apparently, it is a matter of temperament. There does not seem to be a difference

in the happiness that they receive from the exercise of their love for children.

While husbands in the heavens are forensic, we also see women out in society performing uses. Sometimes they appear with their husband, but sometimes they appear by themselves and independent of their husband. There is a tremendous difference between husbands and the way they perform their use in society and at home. The same difference exists between the wives that are on earth and in the heavens. There are no carbon copies.

So you should not look for your destiny outside of yourself. You should not see it in others or in general principles. You should look for it within yourself. You should look for the Lord's handwriting on your own heart and soul, seeing His destiny for yourself in your own heart and spirit. Your destiny is unique and different from all others.

One very important point must be made here. Do not look for some supernatural, overpowering and unmistakable sign. The Lord wants you to operate in complete freedom. Unmistakable signs are never given, because these would take away your freedom. You would not feel that you are living your own life, but you would feel the Lord has taken over your life. So you expect to see your destiny gradually, by listening to your own heart, by seeing your own abilities and your own likes. For "life's destiny [is] according to the affections of [your] love" (*Divine Providence* 305). Sometimes you see these in yourself and by yourself, but sometimes you see them in yourself through the eyes of others, who are close to you. You will approach your destiny gradually. Also, your search for your identity is unique. You will find it in your own way, because of your own abilities and your own doubts.

There is no doubt that the Lord wants to help you find your destiny. He first helps you to find the general direction of that destiny, then He continually helps you fine-tune your approach

to that destiny, and He will do that to eternity.

The general direction of your destiny is either a state of heaven in which you perform a use to others, or a state of hell in which you exclusively satisfy your own desires. This is the first and most important choice you have to make. You do not need any signs here. It is a decision of the heart.

After that, you will have to make series of small decisions, and I can best talk about them and illustrate them with the story of a person entering the spiritual world and going to his spiritual home. When a person arrives in the other world, three types of angels prepare him or her, and after that set them on a path towards their eternal home. Enough of the path ahead is seen so that he or she feels confident to start walking. However, the end the path is seen to curve so the final destiny is not seen. This experience is repeated every time the end of the road is reached.

This visual representation illustrates the way the Lord gives you signs to help you reach your eternal destiny. First, you have to be prepared, and then you begin to work towards your destiny. In the first state of preparation, you are shown your final destination in a dream. Then you wake up to reality, your eyes are opened to reality. In this state, you begin to see who you are and who others are. The third state is a state in which you get down to doing about what you have been thinking. This is the moment you set foot on the path and begin to move on it.

If you did not have a dream, you would not be willing to think about it, or do something about it. However, facing the reality of yourself and the world around you is very important. Our dream may be very unrealistic. You may think you can do something or cannot do something, but you could turn out to be incorrect in either case. Here you have to learn from others around you, which is usually hard on yourself and on the others. You can be very stubborn or you may find it hard to unlearn old habits. You may have a hard time seeing signs, reading signs and acting on signs.

This series of states of preparation and walking is repeated many times. You do not get the dream completely, you do not verbalize your destiny completely, you do not see your own reality the first time around, and you learn only a certain amount when you make a step on the path. It all goes gradually, day by day, and year by year. This walking, though sometimes frustrating, is also exciting and exhilarating.

Listen how Isaiah describes this walking. "When you pass through the waters, I will be with you; and through the rivers, they shall not overflow you: when you walk through the fire, you shall not be burned; neither shall the flame kindle upon you. For I am the LORD your God, the Holy One of Israel, your Savior."

Passing through the waters is coming in contact with falsities in your mind, facing and going through them. Here the Lord is with you every step of the way. Walking through the rivers means facing fantasies about yourself. They will not overcome you. From drowning in these fantasies, the Lord protects you. Fire and flames represent selfishness and the foolish desires that arise from these evils. They will not harm you.

At the end of all these experiences is the Lord your God, the One with whom you will have a relationship of love, your Savior, the one who will save you from your selfishness. This relationship will be something very special, and this special quality is expressed by our text: "Thus says the LORD who created you, and who formed you, Fear not: for I have redeemed you, I have called you by your name; you are Mine."

If we were to compare the literal sense of the Word to the Lord while He was on earth, this text would correspond to the Lord's hands. We can see His hands, there is no cover, and there is total clarity. He has created you, and He has formed you from infinite love and according to infinite wisdom. He has redeemed you, which means that He has given you freedom to be your own person, and to have your own relationships with Him, with your partner, and with your friends. He has called you out of the

womb of your mother, but He has not just called you, He has called you by your name, and He has told you that you are His.

When the Lord calls you it means He wants to teach and lead you to His heaven. But He calls you by your name! By name is meant the essence or quality of a person. In heaven, a person is distinguished from another person by his quality. In heaven every person is special and unlike anyone else. It is by this quality that you are known, and distinguished from other people. The Lord calls you by your name, so He teaches and leads you according the state of your love and wisdom. So you are very special in His eyes, and once you see this, you can also see yourself as something very special. It is in your seeing and following your special destiny that you resolve and restore your feeling of self-esteem. This leads you to a new view of yourself, for after the Lord has called you by your name, you now love and esteem the Lord's view of you. And so we pray that the Lord in His infinite love will call everyone, and that He will call you by your name. Amen

Lessons: Isaiah 43:1-7, *Divine Love and Wisdom* 170, 331, *True Christian Religion* 46



The Rev. Jan H. Weiss was inaugurated into the priesthood in 1955 and ordained into the second degree in 1957. Jan first was called to be Assistant to the the Pastors both in the Carmel Kitchiner and Olivet Toronto Churches for three years. In 1958 he was called to be Assistant to the pastor in the Immanuel Church in Glenview, Ill. He retired from the ministry in 1961, but has been very active in independent evangelization initiatives, and in developing the Grand Man search engine for the Writings, advertized already in New Church Life. Jan lives with his wife Catharina (DeKleyn) in Placentia, California.

THE TRANSITION—WIDOWHOOD AND WIDOWER-HOOD BY JULIE CONARON

In the majority of cases, a married couple on this earth will be “separated” at some point in their lives: few people leave this earth at the same time as their spouse. The spouse remaining becomes a widow or widower. This can happen early in the marriage, when there are still young children, through accident, tragedy or illness, or after many years.

The Writings explain that there is a reason why some people live a long time on this earth and others for just a short time (*Spiritual Experiences* 5002). The Lord knows how long anyone will live, whether they will die in infancy or live to a ripe old age, and how they will live, and He provides for it. Why some people die young and others do not depends on several factors (*Spiritual Experiences* 5003):

1. Their use in this world to others here
2. Their use while here to spirits and angels
3. Their uses to themselves in this world, e.g. do they still need to be let into their evils to prevent their damnation?
4. Their eternal uses.

It is still hard to appreciate these concepts when one has “lost” one’s beloved spouse, but it does present a picture of the Lord always providing for people’s eternal welfare. No matter what happens, whether it is a tragedy like 9/11 or an old person passing away in their sleep, the Lord foresees and provides for people’s eternal uses, which is what is important. He also provides for the grieving friends and family: they will ultimately benefit from the loved one’s presence in the spiritual world, and will enhance everyone’s eternal use. As we have seen above, death is just a passage from one world to the next (*Heaven and Hell* 445), with the next world feeling more like home than this one.

In the world of spirits, people progress more rapidly in their spiritual journey than they can here (Odhner, *Spirits and Men*, p.309); they can be shown more graphically the source of their temptations. While generally relatives, friends and married partners help each other in their regeneration, they can be a block to the other's progress (Odhner, p.310). Separation by death can help both of them, as long as the one transitioning has made their essential life choices.

In spite of the excellent eternal reasons for someone to cross over, there is often a sad, grieving spouse remaining in this world. *Conjugal Love* 325 states that the state of a widow is more grievous than that of a widower. At first glance, some of the reasons listed appear obsolete. In eighteenth century Sweden, a woman may not have been able to provide "the necessaries of life," which is not so true in the twenty-first century western culture. From external observation, it often appears that the widower seems more distressed, since he no longer has a wife to nurture him or provide him with feminine comforts.

However, the other reasons listed in this passage make it clear that the Writings are discussing the internal states of a widow. These are that she does not have the masculine judgment to turn to, nor does she have his interior wisdom or prudence, but, most importantly, she has no one receiving "the love she has as a woman; thus she is in a state alien to the state innate in her, and entered into by marriage" (*Conjugal Love* 325, Rogers' translation). Good needs truth to manage things, protect and counsel it. Many of the reasons given by widows for their loneliness match what the Writings teach about widows: there is no-one to help her decide, keep her ideas balanced, but mostly she has no-one to love. For those widows who enter the state early in life, there are often young children for her to nurture, but it is also a challenge dealing with a young family, the financial

difficulties of losing the breadwinner, and being the only parent in this world.

If the spouse in this world is feeling grief and loss, is the spouse in the spiritual world feeling it also? Odhner thinks there must be some distress, but they live in a world that constantly reassures them that all who share in a love are present with one another, and that the Lord is caring for all (p.319).

The spiritual meaning of a widow in the Word is “one who is in good and not in truth” (*Apocalypse Revealed* 764). In that situation, the good is without protection, which is how many widows feel. Another passage states that a widow signifies one “who is in the affection for good, and from that desires truth.” (*Apocalypse Explained* 1121). This refers to both men and women in the internal sense who are without protection against evil and falsity, but it does illustrate some of the causes of the bereft feelings experienced by widows and widowers.

Widows and widowers must face their future in this world without their partner physically present. The departed spouse will initially be in the world of spirits, where they are for a shorter or longer time depending on their states, the purpose being for their examination and preparation. *Heaven and Hell* 426 says that no one stays longer than thirty years, but this was written prior to the last judgment, when many people were there for a long time. *Apocalypse Revealed* 866, written after the last judgment, shortens the time to twenty years, suggesting the stay in the world of spirits began to be of shorter duration. Some widows and widowers are concerned that if they remain here more than twenty or thirty years their spouses cannot be their conjugal partners. However, heaven is a state, not a place, the “place” being an appearance based on the states of the spirits who live there. So the spouse in the spiritual world could well become an angel in heaven without severing the bonds to his or her partner on this earth, especially since the partner on earth can

also “be in heaven” as to their interiors (Odhner, p.312).

As Odhner professes, people do indeed “have a foothold” in the community of heaven into which they will come fully after death, as well as other communities while they are still on this earth and growing (p.313). They are present there as to their inner person (Odhner, p.314). As people do their spiritual work, their spirits move through the world of spirits from community to community. Many eternal partners may be residing spiritually in the same community of heaven even while they are both on earth.

Death cannot really move anyone away from or beyond their loved ones spiritually as spirits are not limited by space and time. The spirits of loved ones remain together. The loved ones in the spiritual world remember their loved ones on this earth: they do not need their external memories for this (Odhner, p.315). Loved ones “find” each other in the other world, through their spheres.

The relationship between married partners is different than that between people and their associate spirits. Associate spirits do not know they are with people (*Heaven and Hell* 292), although the angels do (*Arcana Coelestia* 5862). The angels watch over people in this earth. Odhner goes on to say that angels watch over people on this earth, they perceive, see and observe their states (p.317), but just how aware of the people personally is not known.

The relationship between spouses, when one has transitioned, is quite different from that of people and their associate spirits. The spouses in the spiritual world have an actual impact on the spouse in this world’s states, and vice versa (Odhner, p.319). The spouse in the natural world is not conscious of this, as consciousness would interfere with their spiritual freedom (*Divine Providence* 134). Hugo Lj. Odhner, while discussing the way attendant spirits with people change as their states change,

states “A striking exception to this rule is suggested in the teaching that death does not separate conjugal partners” (Odhner p.51-52). He then goes on to quote the famous (amongst the widowed) passage, “[T]he two are not actually separated by the death of one; for the spirit of the deceased continues to dwell with the spirit of the one not yet deceased, and this until the death of the other, at which time they come together again and are reunited, loving each other even more tenderly than before, because they are in the spiritual world” (*Conjugal Love* 321, Rogers’ translation).

The whole passage actually deals with remarriage, discussing the reasons why many conjugal partners do not remarry, and if they do, it is usually for reasons outside of conjugal love.

Another passage speaks of the adjunction of conjugal partners calling it a “spiritual dwelling together, which occurs in the case of married partners who love each other tenderly, however separated they may be in body...It is apparent from this that conjugal love joins two souls and minds into one” (*Conjugal Love* 158, Rogers translation).

Many widows and widowers have two important questions: 1. What exactly is this “dwelling together” and how is it manifest? 2. How do the married partners left in this world deal with the trauma of separation?

Rev. Grant H. Odhner (p.393-396) suggests some answers to these questions. He notes that love is eternal and does not end with death (p.393). Good loves cannot grieve and feel angry forever. The new widow or widower takes pleasure in the things that delighted their spouses in quite a new way. The bereaved becomes aware of the presence of the departed in some of the decisions they make; they like to do the things their partners loved (p.393). The old natural issues become separated, and the spouses on this earth can see the deeper loves in a new way: there is a clarification and a new feeling about the departed

spouse. This “new” relationship with the spouse and the re-establishment of their loves’ deeper delights helps ease the grief and enables them to live anew (p.394). They will resume their full relationship with the spouse when they leave this earth, but in the meantime, the relationship is not lost. The very body of each has taken form in response to the other’s spirit (p.395).

How does the world view the love between two people after death? In one book, heaven is declared the home of true lovers (Houts, p.373). The Guggenheims found that 67% of widows have had contact with their deceased spouses (p.12-13), so this phenomenon of feeling connected to the spouse is not only with new church couples. Here are just some of the experiences from outside literature:

- A man in the spiritual world prepares for his wife (Houts, p.63).
- A widow is reassured that her husband will be there waiting for her when she comes, that he would still be who he was, and they would be reunited (Guggenheim, p.59).
- Another widow had told her spouse to communicate with her before he died, and he often used to buy her roses. One day she smells a bouquet of roses in her office: she knows he is communicating with her (Guggenheim, p.63-64).
- One widow had felt controlled by her husband when he was in this world, and he had refused to let her run a daycare in their home. After his death she did open that daycare, and the day she did, she smelled (his) coffee, which to her said he did not want to control her anymore (Guggenheim, p.64-65).

A widow saw her young husband, who had died of a brain tumor. He was peaceful and reassuring, and let her know he would be watching over her (Guggenheim, p.95).

- A man’s wife appeared to him. She was beautiful and not sick anymore. He did not know why she came, but just “having had a marvelous, unbelievable relationship with a wife for more than

fifty years, that's a good enough reason!" (Guggenheim, p.98)

- Reassurances from a husband in the spiritual world come to his wife to tell her their daughter would be fine. She fell apart after her dad died and became alcoholic, but she did indeed recover (Guggenheim, p.102).
- There are many instances of non-verbal communication (Guggenheim, p.173). One involved a man who lost all his loved ones in a tragic car accident: his wife, in-laws, and all his eight children. He fell apart, and tried to kill himself several times. During the final attempt, all his family appeared to him. They said nothing, but reassured him all was well with them. He returned to his physical body, vowed to live again and tell as many people as would be willing to listen about the life after death before he himself goes there (Kubler-Ross (2), p.57-58).

The author also spoke to people who told about widows' experiences outside the New Church:

One English woman was widowed when her husband was killed in World War II. She felt he had visited her after he died. She did believe in a life after death, but was not particularly religious.

- A New Church widow's sister-in-law was the daughter of parents who were both Christians, but of different sects. For various reasons, the woman's husband had divorced her and remarried. Not long afterwards he died. This woman obviously still loved her ex-husband because she was so glad to find out from her New Church sister-in-law that she would meet him after death. It helped confirm her belief in a life after death, and that she would see her husband again.
- Five months after her husband died a widow was sitting on the couch around Christmastime feeling tearful, lonely and despondent, watching TV for company. Out of the corner of both eyes, one after another, she saw a flicker of light. Her attention was drawn away from the TV to see from where the light came

—she saw nothing. Almost immediately afterwards, she had the feeling of someone standing by her side, and slightly behind her. At the same time, she smelled a fragrance, which startled her, and made her turn around to see who was there. There was no one physically present, but the smell was that of her husband's aftershave. It lasted but a minute and was gone. As she recounts "It was too real to be imagined (her emphasis)." She found herself sobbing, and when she has remembered it since it has made her cry.

- She went on to say she felt as if this wonderful man was trying to make sure she was doing alright and comforting her. She explained in their lives together he was always trying to make her laugh when she was sad or upset, and in her mind she felt this was one of those experiences.

There are many stages in widows and widowers adjusting to their new life. Early on is the new grief, the wishing to turn back the clock, which may be accompanied by guilt: "maybe if I'd done more for him/her, they'd still be here," etc. The loss is profound, no matter at what age, but sometimes appears to be worse when the bereaved is younger because of the years of "separation" they anticipate.

"The days drag, but the years fly by," as one widow remarked, a symptom of the state many experience where time becomes warped. As the newly bereaved rebuild their lives and adjust to their new states, some of the pain eases. One widow of 11 years said that, although the intensely painful feeling does ease, there is always "a hole."

As a new use or uses takes the place of being a natural wife or husband, some of the intensity of the grief abates. For new church widows and widowers the strong belief in a life after death with their spouses eases some of the pain of physical loss, and this is true for those outside the church who have a strong faith in a life after death, especially when they believe they will be reunited with their spouses.

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HIGHLIGHTING THE WORD

FRED ELPHICK

When you have a look at the Swedenborg Society's new edition of Searle's Index, you will see at the back hundreds of references from all over the Writings to the book of Job, the Acts of the Apostles and the Epistles. Yet one of the stumbling blocks for newcomers is the idea that Swedenborg excluded several books in the Old Testament and a whole chunk of the New. However, as the above references show, he did not.

What Swedenborg did was to show that while all the books that make up the Bible are useful to the church, there are particular ones that have an undreamed of inner power and glory. The Lord Himself revealed this spiritual sense to him, coming in the "clouds" of heaven—the clouds being the literal meaning of the books that carry that inward glory.

Take a Bible and in the Contents, highlight all the books from Genesis to Judges, Samuel and Kings, the Psalms, and Isaiah to Malachi. You have got most of the Old Testament, with the last

17 books in an unbroken series. Do the same for the New Testament and you have the four Gospels and Revelation. You have not taken away. You have just highlighted the books listed in the Writings as being Divine in every minute detail. These are “the Word” in the strict sense.

The places in the Writings that tell us which books are the Word in this strict sense are *The New Jerusalem & Its Heavenly Doctrine* 266, referring to *Arcana Coelestia* 10325; and *The White Horse* (no 16) which adds “The book of Job is an ancient book in which, indeed, there is an internal sense, but not in a connected order, (*Arcana Coelestia* 3540, 9942).”

So what are the requirements for a book to be the Word in the strict sense? Surprisingly, having correspondences and a spiritual sense is not enough. It has to have a continuous spiritual sense that runs in a connected order—an 'inner text'. So we read, “...that [internal] sense is the very Word itself in which the Divine is most nearly present...” (*Arcana Coelestia* 3432:3).

Countless passages reveal amazing facts about the hidden treasures of the Word. In addition, in the light of these, we can see the hand of Providence in the inclusion in the Bible of other books “useful to the church” (see *Apocalypse Explained* 815:2). That enquiry will have to wait for another time. There are lots of questions!

Let’s conclude with a brief look at what is said in the *Arcana* in the section on Charity and Faith, beginning the explanation of Exodus 31: “Seeing therefore that man lives after death, and this to eternity; and that a life awaits him in accordance with his love and faith, it follows that from love toward the human race, the Divine has revealed such things as will lead to that life, and will conduce to man's salvation. That which the Divine has revealed is with us the Word” (*Arcana Coelestia* 10320).

Defined in this way, it follows that the Word is Divine both in general and in particular (*Arcana Coelestia* 10321). It comes

down through the heavens to humankind, accommodated to the angels on their level and adapted to the grasp of people on earth. Hence it has an inner spiritual meaning, and an outer one drawn from the natural world. The joining of heaven and man by the Word is possible because these two levels correspond (See *Arcana Coelestia* 10322).

Only people responsive to the Lord's love and who have faith in Him, are enlightened to see its real meaning. For He raises their minds into the light of heaven (*Arcana Coelestia* 10323). These ones can make doctrine from the Word to serve as a lamp (*Arcana Coelestia* 10324).

Then follows the passage, which tells us which books are the Word in this strict sense: "The books of the Word are all those which have an internal sense; and those which have not an internal sense are not the Word. The books of the Word in the Old Testament are the five books of Moses, the book of Joshua, the book of Judges, the two books of Samuel, the two books of Kings, the Psalms of David, the Prophets Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi; and in the New Testament the four Gospels, Matthew, Mark, Luke, and John; and Revelation" (*Arcana Coelestia* 10325).

The seed is distributed through the body in all directions, is received by the soul [anima] which is in the whole body, thus in the fibers and vessels everywhere, and then delights - gives pleasure - to the wife, and fills with delight; and thus she is molded into the form of the man. This is "Bone and flesh of my bone and flesh" [Genesis 2:3]. It produces intelligence in him; and...produces impregnation. It is allowable to love a pregnant wife. The reasons are numerous. *Spiritual Experiences* 6110:63, 64

USEFUL INDICES

By Joe David

When Swedenborg was writing the *Arcana Coelestia*, he frequently added a short section about other things he learned in the spiritual world, one before the chapter he was explaining and one, usually on a different subject, after that chapter. Sometimes the same subject was considered in a long string of sections, and these long strings were sometimes collected and published separately later. Here is a subject index of that inter chapter material.

Angelic Societies	After chap. 6	.# 684-691	Vol. 1
Awakening from Death	Between chaps. 2, 3, & 4		Vol. 1
Charity	Before chaps. 1 thru 23 of Exodus	Vols. 9, 10, & 11	
Charity and Faith	Before chaps. 24 thru 40 of Exodus	Vols. 11 & 12	
Children in Heaven	After chap. 18	#2289-2309	Vol 3
Earths in the Universe	After chaps. 1 thru 40 of Exodus	Vols. 9 thru 12	
Freedom	After chap. 22	#2870-2893	Vol. 3
Gentiles in Sp. World	After chap. 20	#2589-2605	Vol.3
Grand Man, (general)	After chs. 27 & 28	#3624-3648, 3746-3750	Vol.3
Grand Man, (corr. of parts)	After chs. 29 thru 43		Vols.5 thru 7
Heavenly Joy	Before. & after. ch. 5, and before. ch. 6.	#449-459 & 537-553	Vol. 1
Hell	Before chap. 7, & between chaps. 7, 8, & 9	#692-700, 814-831, & 938-969	Vol. 1
Influx	After chaps 46 thru 50		Vol.8
Internal Sense	Before chaps. 1, 12, 16 thru 25		Vols.1,2, & 4
Light, Gardens, etc	Before & after chap. 13	#1521-1534, & 1619-1633.	Vol. 2

Last Judgment (see also Matthew) After chap. 17, before chap. 26 Vol. 2 #2117-2133, 3353-3356

Marriage in Heaven After chap. 21 .# 2727-2759 Vol.3

Matthew,chs.24 &25 (int. sense) Before chaps.27 thru 40 Vol. 4 thru 7

Memory in the Sp. World After chap, 19 #2469-2494 Vol. 3

Most Ancient Church Before & after chap 10 #1114-1129,1265-1272 Vol.2

Names of the Lord Before chap. 16 of Genesis #1886-1889 Vol.2

Perceptions of Sp & Ang Before & after chap.12 #1383-1399,1504-1520 Vol.2

Position, Place, Dist Before & after chap. 11 #1273-1277, 1376-1382 Vol. 2

Preface to Latin Vol. 2 Before chap. 16 Vol. 2

Preface to Latin Vol. 3 Before chap. 23 Vol. 4

Presence of Sp. & Angels After chaps. 44 & 45 .# 5846-5865, 5976-5993 Vol. 8

Representatives & Correspondences After chaps. 23 thru 26 Vol.4

Sacred Scriptures Before & after chap. 15 #1767-1776,1869-1879 Vol. 2

Sensing thru Others (Add. Remarks) After Chap.15 # 1 8 8 0 - 1885 Vol. 2

Sickness After chap. 43 #5711-5727 Vol. 7

Speech of Angels Before & after chap. 14 #1634-1649,1757-1764 Vol. 2

Thoughts About Spirits Before & after chap.4 #320-323,443-448 Vol. 1

Vastation After chap. 9 #1106-1113 Vol. 1

Visions & Dreams After chap. 16 #1966-1983 Vol. 2

Word, the Before chap. 23 #2894-2900 Vol. 4

During the time when Swedenborg was writing his Theological works, he penned many short outlines, sketches and other short

works, some of which were published by him, and some that were gathered up later and published posthumously. Here is an index of those that are today published in what I think of as the “standard” edition of the Writings.

Additions to True Christian Religion Posthumous, vol.1, pp. 149-164
Appendix to White Horse Misc. Th. Wks. 5th. Sect. pp. 387-393
Argument concerning judgment...Posthumous, vol.1, pp. 515-520
Athanasian Creed A.E. vol. 6, pp. 485—532 (alt. sections)
Athanasian Faith A.E. vol. 6, P. 114—353 (alt. sections)....
Bibliography of all Swedenborgs works Posthumous, vol. 2, p 567
Brief Exposition Misc. Th. Wks., 2nd section, pp 317-353
Canons of the New Church Posthumous, vol. 1, pp 169-226
Consummation of the Age Posthumous, vol. 1 pp. 107-113
(outline only)
Cont.—Spiritual World Misc. Th. Wks. Sect. 8b, pp. 591-634
Conversations Posthumous, vol.1 pp533- 536 (outline only)
Conversation w/ Calvin Posthumous, vol.1 pp.547-551
Coronis Posthumous, vol.1 pp.19-97
Council of Trent Posthumous, vol.1 pp 537-546
Divine Love A.E. vol.6, p 352
Divine Wisdom A.E. vol.6, p.399
Doctrine of Charity Posthumous, vol.1, pp231-300
Doctrine of the New Church .Posthumous, vol.1, PP 555-560
(sketch only)
Earths in the Universe Misc. Th. Wks. 6th. Sect. pp. 397-504
(Also see index on interchapter material)
Ecclesiastical History of the N.C Posthumous, vol.1, pp. 305-
306 (outline only)
Five Memorable Relations Posthumous, vol.1, pp521-532
Gad and Asher Posthumous, vol.1, pp 604
God the Savior Posthumous, vol.1, 552-554
Index of Scripture Posthumous, vol.1, pp 99-102

- Invitation to the N.C Posthumous, vol.1 pp119-143
 Influx Posthumous, vol.1 p 603
 Intercourse Bet. the Soul and Body Misc. Th. Wks.,3rd Sect.
 pp. 317-373
 Justification & Good Works Posthumous, Vol. 1, pp. 537-546
 Letters to; Alstromer Posthumous, vol. 1 p.585 (the Pope)
 “ Beyer Posthumous, vol.1, Nine; pp.9,569,576,579,583,
 586,589, 601 and 602 (various topics)
 “ Bonde Posthumous, vol.1, p.588 (Danger)
 “ Hartley ” pp. 5 – 8 (Biog.).
 “ Hesse-Bondstadt ” Two, pp. 590, 591
 “ the King (of Sweden) ” p. 594
 “ Oetinger ” Two, p570, p.573
 “ Universities ” p. 599
 “ Venator ” p. 593
 Laws of Providence A.E. vol.6, pp. 194-281
 Last Judgment Posthumous, vol.1, pp. 377—477
 Last Judgment (Continuation) Misc. Th. Wks. 8th. Sect., pp.
 507-588
 Lord and Holy Spirit A.E. vol.6, pp..537—544, (comparison)
 Lord’s Presence A.E. vol.6, p 332
 Marriage Posthumous, vol.2, 435-466
 New Jerusalem & Heav. Doctrine Misc. Th. Wks., 1st. Sect. pp.
 3-205
 Plants; Seven Propositions A.E. vol.6, p. 313
 Precepts of the Decalogue Posthumous, vol.2, pp. 427-430
 Prophets & Psalms (Int. Sense) Posthumous, vol. 2, pp. 5-164
 Scripture confirmations of Doctrine Posthumous, vol. 2, pp
 323-411
 Supplement to T.C.R T.C.R., vol.2, nos. 792 – 845, (Peoples)
 Luther, Melancthon, Calvin no. 796 ff.
 Nations no.800 ff.
 Various Things Posthumous, vol.1,pp 478—501

THEOLOGY OF SEXUALITY
BY ALAIN NICOLIER

Readings: Deuteronomy 23:17-18: “There shall be no ritual harlot of the daughters of Israel, or a perverted one [one practicing sodomy] of the sons of Israel. 18 You shall not bring the wages of a harlot or the price of a dog to the house of the LORD your God for any vowed offering, for both of these are an abomination to the LORD your God.”

Romans 1:27: “Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due.”

True Christian Religion 31: (iv) THE INFINITY OF GOD AS PREDICATED OF SPACE IS CALLED IMMENSITY, AND AS PREDICATED OF TIME IS CALLED ETERNITY. DESPITE THESE PREDICATIONS HIS IMMENSITY IS TOTALLY DEVOID OF SPACE AND HIS ETERNITY IS TOTALLY DEVOID OF TIME. The reason why the infinity of God predicated of space is called immensity, is that the term 'immense' is used of what is great and large, and also what is extensive and in this respect spacious. But the reason why the infinity of God predicated of time is called eternity is that 'for eternity' is used of progressive stages, which are measured by time, without end. For example: the globe with its land and sea surfaces is in itself what enables objects to be regarded as spatial; and its rotation and motion in orbit is what enables them to be regarded as temporal. These movements create periods of time and the surface of the globe creates distances, and they are so perceived through the senses in the minds of those that reflect on them. But as shown above, there is no space or time in God, yet space and time begin from Him. Hence it follows that immensity means His infinity predicated of space, and eternity

His infinity predicated of time.

[3] I too was once in a state like this, when I was thinking what God did from eternity, or before the world was made: did He deliberate about creation and work out the order to be followed? was deliberative thought possible in a total vacuum? and other useless speculations. But to prevent me becoming deranged by such speculations, I was lifted up by the Lord into the sphere and light enjoyed by the interior angels; and when the idea of space and time which had previously restricted my thinking was there to a small extent removed, I was allowed to grasp that the eternity of God is not an eternity of time, and that because time did not exist before the creation of the world it was quite useless to engage in such speculations about God. But because the Divine from eternity, and so regarded as separate from all time, does not involve the existence of days, years and centuries, but these are to God a single instant, I concluded that the world was not created by God in time, but that time was introduced by God together with creation.

[4] I will add this account of an experience. At one end of the spiritual world are to be seen two statues of a monstrous human shape with open mouths and gaping jaws. Those who have useless and mad thoughts about God from eternity imagine themselves being swallowed by these statues. But this is mere imagination into which those plunge who have absurd and improper thoughts about God before the creation of the world.

Introduction

The subject of homosexuality has many diverse aspects, and as you might suspect, I cannot cover them all. I want to make clear here that in spite of my wish to remain neutral and simply try to reveal facts, it is nevertheless true that as I study the subject of homosexuality it increasingly appears to me to be a lifestyle that is detrimental to physical and spiritual health.

The more I read articles and books on the subject, the more I

realize that there are a great many myths, one of which says that “the Bible does not condemn homosexuality.” The introductory passage above contradicts this statement, as [also the] quotation taken from Leviticus 18.

It’s important to know that in general it is homosexuality that is condemned and not the homosexual person, who often is someone who has been abused, who has been lied to, and who is a victim of numerous myths made popular by a certain kind of superficial press coverage, and by celebrated writers who are adept at this kind of thing.

One particular psychological approach plunges the mind into confusion, and some commentaries written by C.G. Jung on the nature of the human psyche are a prime example. Indeed, in spite of Swedenborg’s influence on Jung, it is nevertheless true that an important split exists between the two men where the quality of the soul is concerned.

Personally I think that Jung did not fully understand the nature of the soul, because of the fact that he did not well integrate into his thinking the concept of degrees that Swedenborg presented in a detailed way. Jung says, “We are all androgynous in our soul”, while Swedenborg says that the soul has sexual orientation, whether, “masculine for the male, or feminine for the female.” But I will return to this concept later in order to develop it more fully, because androgyny of the soul presented as *anima-animus* by Jung has influenced, and continues to influence enormously the stream of psychology generally accepted today. Its theories lead to defenses of homosexuality and to such great confusion in mind-body interaction, and in sexualization.

INNATE THEORIES

(1) I shall begin with what homosexuals themselves say, and also what some in the fields of religion and psychology say. This will be just a bare outline, since little is written on the subject

that is not extremely controversial. Their theory is that “a person is born homosexual, he has no choice; it is an uncontrollable urge.”

Another version of the innate theory goes: “The mind wants a sexuality different than the one suggested by the body. In some way there exists an error in compatibility from conception which produces trans-sexuality, where an individual changes the sex dictated by his body from birth in order to choose a sex that agrees with his mental aspiration.”

In considering homosexuality as innate, there can actually be several causes, the most rare being a physiological abnormality emerging from an hormonal imbalance that gives rise to a condition in which the body of a male individual has female characteristics also, and vice versa. For external and internal reasons this can lead to homosexual behavior, as it does with those who are born with a bi-sexuality called androgeny or hephroditism. Such persons may vacillate between partners of both sexes until they decide to opt for one sexuality or the other and undergo irreversible surgery.

There is the passage in the Writings to consider which says that the influx of Divine life is dependent on the form of the receptacle. If there is a malformation or deficiency in the receptacle this will influence the integrity of the influx and also the spiritual association. The spirits then present and in correspondence with this dysfunction are going to influence the individual to develop abnormal, unusual or even deviant behavior.

This is therefore one of the possible causes of homosexuality, which involves little of a person’s free will but which binds him all the same.

(2) Another possible cause, which is somewhere between innate and acquired and which might encourage homosexual behavior, is the hereditary factor. Today, and ever since the fall,

everyone is born with a tendency to let himself be guided by evils and falsities of every kind. And in spite of the preservation of freedom of choice, education and environment can influence a homosexual choice.

I will go into certain details about this later on, when considering homosexuality as an acquired behavior that emerges as a reaction to the quality of the relationship with one of the two parents, or with both of them, or the absence of one or the other, or both. We know that a deviant attitude can be established in an infant who is abandoned, violated or abused.

(3) We also know that, beginning in adolescence, many young people who have fully identified their sexuality still experience some confusion as to its expression. They are easily influenced, especially in today's environment. The fact is, for example, that advertising presents homosexuality as a legitimate choice, and that fashion promotes androgynous and unisex styles. The world of show business glamorizes the sexual ambiguity of some singers and actors.

Today some public or famous personalities are idolized because of this ambiguity. Defense and justification of their homosexuality are everywhere in the media and they become symbols, especially for the young whose minds are being formed.

A survey made of 37,000 young people between twelve and seventeen reveals that 26% of them are uncertain about their sexual orientation. The percentage declines with age, but this statistic shows how lacking our society is in guidelines in this area, especially in the critical time of adolescence.

MYTHS

To begin, I would like to share with you the myths about homosexuality that are spread by the unenlightened media who often make themselves spokespersons for the debate's two extremes, i.e homosexuals who distort reality to re-make news to

their advantage, and the religious right who condemn without understanding or explaining.

Myth #1 One of the myths they spread is that 10% of the population is homosexual. This figure is distorted by the confusion between the practice of homosexuals and the homosexual mentality. Let me explain. In this percentage is included homosexuality among incarcerated and mentally ill people, which is not an issue of free consent but the result of abuse and being forced in various ways.

In reality the fact is that less than 2% of the population engages in homosexual and bi-sexual relationships. This figure is taken mainly from Anglo-Saxon populations where such statistics are fairly precise. You should know that homosexuality is even more rare than this among Latino people and very unusual among African, Indian and so-called “primitive” peoples. For more details on the reason for that, see *Nouvelle Terre* 235 and 236, concerning Divine Sense of Touch.

Homosexual activists want to spread the myth of a large number in order to give the appearance that they come closer to the norm in their practice, and to be more accepted by the general public. You could say that this is “working” for them, since tolerance is well-established, as are laws protecting them. And this without any effort to really understand the deep cause.

Myth #2 Another myth is that the homosexual relationship is not very different from the heterosexual relationship, and that the two should be treated alike. Reality shows the opposite however, and studies show that the typical homosexual male has hundreds of partners during his life. Studies made by medical journals have revealed that only 2% of all homosexuals say they have had only one partner in their life. Most of the relationships last no more than two years.

The figures speak for themselves:

24% of male homosexuals have had at least 100 partners

46% of male homosexuals have had at least 500 partners

28% of male homosexuals have had at least 1000 partners

So promiscuity is rampant in this environment, in spite of loud and clear claims as to their fidelity. Such claims are only made to validate their life choice. It is true that a good number of heterosexuals also have innumerable partners, but it is five times less the case than with homosexuals, where monogamy is exceptional.

Myth #3 Another myth says that homosexuality generates no more diseases, venereal and otherwise, than does heterosexuality. Here again I will let the figures speak. The studies I always use are those made by American and English medical journals, which are well known worldwide.

Cancer of the rectum is 4000% more prevalent with homosexuals than with heterosexuals, and AIDS is 8000% more prevalent. AIDS is the fifth highest cause of death among men between 25 and 45, and 60% of all new cases show up among men who have chosen this lifestyle. This means that 30% of 20 year-old homosexuals will not live beyond 30!

It needs to be known that most homosexuals who were interviewed under the condition of anonymity admitted that they don't adhere to the same moral criteria as the rest of the population. With a homosexual couple extra-marital relations are allowable, assuring a minimum of durability in a relationship. Such a standard would not survive in a monogamous relationship (or rather a mono-androus one, that is!)

In addition to having the highest percentage of physical ailments, homosexuals suffer greatly from isolation, unease, phobias, disillusionment, confusion and depression. And these are not because of the feeling of being excluded from society, as they may think and would have us believe.

A Study

An interesting study reported by Robin Yapp, Science Editor of the British Daily Mail on October 7 (2003) mentions an experiment conducted with 200 homosexuals under the direction of the great professor of clinical psychiatry, Robert Spitzer. This study advances the hypothesis that homosexuals can regain heterosexuality by means of a specific kind of psychotherapy that has evolved from the belief that this life-style is shared for the most part by people of a depressive, obsessive temperament who generally suffer a great deal. The publication of the results of this study was of course the object of great indignation on the part of the homosexual population.

Professor Spitzer's study was made of 143 men and 57 women who volunteered to undergo the therapy and to take the risk of honest self-evaluation. Without going into the details, the therapy consisted of developing self-control, identifying the origin of urges and how they were rooted in wounds from the past, and sharing social life with heterosexuals in non-sexual contexts which would not unleash the sex drive.

After a year of participation in the therapy, 78% of the men and 95% of the women gradually lost their attraction for people of the same sex and began to prefer the opposite sex, and eventually became completely heterosexual.

The rest of the group remained either indecisive, in need of more probing and long-lasting therapy, or, for a tiny percentage, desirous of continuing their homosexuality for reasons of purely carnal diversity, refusing to work on the real causes as they re-evaluated themselves.

This study is interesting because it lends support to the hypothesis that homosexuality is an acquired behavior, resulting either from the pressure of an injurious up-bringing or an unbalanced environment, or from a deliberate choice that stems from an uncontrolled sex drive.

Restoration of Free Choice

It must be understood that with the homosexual free choice is restored once he understands the particulars of his behavior, figures out the causes which led him to this way of life, and is shown the therapeutic solutions that can bring a certain equilibrium to his life and so get him out of depression and dependency.

Effects of Dysfunctional Parenting

In the stories of homosexuals who have opted in adult life for heterosexuality after having followed a course of therapy and have re-evaluated themselves, a certain constant emerges, a common thread running through them, namely, the deep suffering of their parents that expressed itself in dysfunctional behaviors. One or both of the parents whose personality was broken by traumas in infancy were unable to control self-destructive behavior that involved destruction of others closely associated with them.

Lacking any self-control, the parent found himself at the mercy of his own raw, mutilated nature, with its hatreds, resentments, fears and angers all anchored deeply in his mind. Never having been treated as a real person himself, the abused parent cannot treat his partner and children as people worthy of respect, and he makes them endure what he has endured.

So what could be happening today is that the spouse who is abused by her partner starts to confide in her children. That is, a mother may reach the point where she no longer knows how to set appropriate boundaries with others, and in desperation she may share confidences with her children in a very unsuitable way. Thus an unhealthy closeness can settle in which may contribute to the establishment of a homosexual neurosis with the child, the result of what is commonly referred to in psychology as “emotional incest.”

Many parents who have been severely mistreated by their

spouse, especially the mothers, confide adult suffering to children. But children are incapable of dealing with the suffering of a parent, and they repeatedly undergo emotional shock, which sets off a reversal of roles between the child and the parent. The child can thus become a substitute married partner for this parent who unconsciously now says to herself, "I have barely any affection for my husband; at least I have this child that I love more than anything in the world." The child thus becomes the parent's savior, her confidante, her means of survival.

A good number of adult homosexuals in therapy have to work to emotionally divorce from their parent before they can establish the normal emotional boundaries that are necessary for restoration of equilibrium and a healthy mental state.

In analyzing the causes of homosexual behavior as "acquired", it is of course necessary to be discerning and to be aware that there are exceptions to general statements. Even though the significance of the damage done to children by parents, especially on the level of emotional security, should not be underestimated, it cannot be said that all suffering parents who confide in their children are going to foster a homosexual tendency at every turn.

Emotional Problems

Great emotional emptiness is created when a child is looked upon as a mini-adult, a loss of all bearings that interrupts proper growth of feelings and the development of individual identity. Deprived of the essential healthy parent-child relationship, the child cannot develop a deep-down feeling of his own existence. He will look to others to learn who he is, or else withdraw into himself. The homosexual, unsure of his own identity, attaches himself to someone of the same sex in an attempt to find his own identity.

All homosexuals who have agreed, anonymously or otherwise, to answer the questions of researchers, or who have followed a

course of therapy, say that they suffered from a security neurosis because their emotional needs as children were not met, and they had to try to compensate for this deficit by every means during their adolescence and adult life.

Their efforts to fill this void become the motivating force of their life, driving them to become attached in inappropriate ways to people, objects and substances. Most of them say that these excesses do not relieve their deep anxiety, however, and that they typically have strong negative feelings. So envy, hatred, anger and rejection are often the only emotions that the insecure person experiences, and these serve as a basis for diverse dependencies that bring only fleeting pleasure, such as alcohol, food, drugs, sex, power, money, hyperactivity, fame, domination etc.

It is worthy of note that emotionally insecure people, especially in the homosexual milieu, experience obsessive sexual desire, and that they eroticize all their relationships, uncorking all the relational disorders that I mentioned earlier, in the first part. Although amorous relationships are many, they remain superficial and fail to fill the void. Most of these people say that they feel very alone, that they are very vulnerable, and that it is very difficult for them to confide in others.

No one denies that man has free will in natural matters. But this is the result of his free will in spiritual matters, because the Lord flows in from a higher or more inward level filling everyone with Divine good and Divine truth....It follows from this that the Lord perpetually wills man to receive truth and do good, *thus becoming spiritual, the destiny for which he was born*. To become spiritual without free will in spiritual matters is as impossible as pushing a camel through the eye of a sewing-needle, or like touching one of the stars in the sky with one's hand. *True Christian Religion* 481 emphasis added

WHAT IS THE MEANING OF LIFE?

How often have people asked this question? Another version of it is, “Why am I here?” If something is going wrong, it is “Why me?” All these questions imply a teleological existence: there is a purpose to being, but I don’t know exactly what it is.

Another version is “Where did I come from?” Origin means purpose, since there has to be a reason. In the New Church, there are answers to all these questions, and so there is little point in asking anymore. We know that “the end of creation is a heaven from the human race.” “Heaven consists solely of those who have been born [as people] ... and as heaven consists of no others it follows that the end of creation is a heaven from the human race” (*Divine Providence* 323). So the answer to all such questions as “Why am I here” in each case is “in order that you may become an angel.” All the trials and tribulations that make us question our own purpose, end up in the same bin: an afterlife, where all human beings either enter heaven as angels, or what we know as hell, namely their own version of paragons of self-hood. However, because the term “angel” is already taken, the only one left for such is “devil,” or if they insist, “Satan.” In either case, the purpose remains eternal life. Wherever a newly awakened or resuscitated person is heading, the first question on their minds is, “Am I still dead?” “When] awakening [from death] happens...at first the angels are checking to see whether [the] thoughts of those dying individuals...are about eternal life” (*Heaven and Hell* 449). Many then “thank God” that their life is eternal, and “that death has not wiped them out” (*Five Memorabilia* 7).

The end of creation, that is the purpose behind God creating the universe, is a “heaven” from the human race, not a hell. Hell came from human free choice, from refusing the option of heaven. That does not remove heaven as the primary purpose of creation, however, but this does bring up the next answer to “Why are we here?” It has to do with freedom: “Spiritual

freedom is from the love of eternal life ... Everyone may come into this freedom provided he is willing to think that there is an eternal life” (*Divine Providence* 73). Part of the “parcel” of a heaven from the human race, is spiritual freedom of choice, i.e. free choice in spiritual things. Another answer to the “Why” question, therefore, is that we are to exercise spiritual choice. Make a selection! Pick a life. This problem often face young people looking to their future: What job shall I seek? In addition, isn’t it interesting that the option is “which job” not “whether to work or not.” The entire planet is set up for working. Look at the economies of all nations: they depend on either products or services. People grow potatoes or make furniture etc., or they offer their own services in some manner. A job is part of existence. Although we may dream of an idyllic vacation with nothing to do, it would stop being idyllic if for some reason we were laid off our jobs! ‘No job’ equals ‘no income’ for almost everyone. Even those who hate their job, realize they need it. The love of performing uses goes deeper than just having job-security. No one can live usefully without education or training for a job, unless there is inherited income of some kind. Even people well enough off from an inheritance find they have to occupy themselves somehow. The idea of perpetual idleness soon palls.

Consequently, the eternal “rest from their labors” and “the works which follow after” (*Revelation* 14:13) promised in the after-life, actually do not mean rest from work at all. The cartoonist view of “heavenly peace” as being eternal idleness dies hard, since everyone here on earth regards a vacation as a “bit of heaven.” Those who think heaven consists in idleness while “being served by others” can have a try at it, until they realize it would be eternal dreariness (*Arcana Coelestia* 454, cf. *Conjugal Love* #6—16). “Eternal rest” on the contrary means “dispelling idleness” thereby causing men instead to feel alive (*Conjugal Love* 207, *True Christian Religion* 694); while “resting from labor and their works following” actually means rest from temptations, i.e. no longer being anguished by doubts of any kind, nor tormented by faults or worries. THAT is the rest

meant. The “works following after them” means coming into spiritual life, into their own good intentions that were their “soul and life” while at work even on earth, all of which remain in heaven forever (*Apocalypse Revealed* 640, 641, *Apocalypse Explained* 896). The outcome upon entering heaven is thus working at a daily use, but with joy and anticipation, with the same ‘soul and life’ you gave on earth to a ‘job well done,’ but now with accomplishment at the end of every heavenly day. Thus “...everyone, no matter who, must in the next life perform a use; for the sole purpose for which a person is born is that he may perform a use to the community he is in” (*Arcana Coelestia* 1103.2). This passage embraces both worlds, the one into which he is born, and the one to which he comes “in the next life.” “Angelic life consists in performing the good works of charity, which are uses, and the angels find all their happiness in use, from use, and in accordance with use” (*Heaven and Hell* 403).

Every angelic use then descends as inspiration to all who perform similar uses on earth. Angels “direct the deeds of man by removing as far as possible his evil intentions...and dwell with man in his affections” (*Heaven and Hell* 391). The two worlds thus depend on each other, and “make one... and one cannot be taken away from the other” (*Last Judgment* 9). That is how closely our human world depends on the input from angels, while their eternal uses rest on the output from earth. “On the heaven of angels depends the heaven of angelic spirits, on this the world of spirits, and on this again the human race” (*Arcana Coelestia* 2026). “An influx coming through angels adjusts itself to the person's affections, which they guide gently, turning those affections towards what is good without breaking them. The actual influx of them is silent, barely perceptible, for it is an influx into the person's interiors, always operating through his freedom” (*Arcana Coelestia* 6205). Do we sense that our freedom at our jobs depends on angels?

We are to do our work “sincerely and well” in every “office and station” which we do by avoiding the evils of graft and corruption, which tempt workers depending on their occupations (*Heavenly Doctrine* 128). It fits right in with the sheer fact of life

that we have to be educated and grow up just to qualify for a job. This is the heritage of the fall of humankind. Before Noah's flood, children went out and discovered the details of their home instruction on their own, details that "nowadays men must learn before knowing about them" (*Arcana Coelestia* 895)!

Therefore, another answer to "What is the meaning of life?" is being useful. "Evidently, the universe was created by God to give existence to uses; and for this reason the universe may be called a theater of uses. And as man is the chief end of creation, it follows that each and all things....belonging to order were brought together and concentrated in him, to the end that through him God might accomplish primary uses" (*True Christian Religion* 67).

We are *foci* for primary uses, performed by God. Thus the more practical answer to "why am I here?" is to be useful to society, find a job, help society function, be of service to others. Anyone who has had a stranger asking you for directions knows how eager you are to be of service, by getting him to his destination! Or, vice versa. That is the love of being useful. Orderly useful work has the same kind of latent urge, seen in the accomplishment. The kingdom of heaven is a kingdom of uses; all angels perform "practical labors and active services" (*Heaven and Hell* 535). This goes deeper than just helping others: we are born not just in order to exist, but also to "help others." "Man was not born for his own sake, but for the sake of others; that is, so that he should not live for himself alone, but for others. Otherwise no society could hold together, nor could there be any good in it" (*True Christian Religion* 406).

Such an innate urge to work of course beautifully matches a world in which everyone has to work! One wonders, "How did that come about!" We remember those family picnics and games and long afternoons. Could not life be just a picnic? Well, the Most Ancient Church tried it, and it worked until the invention of human evil. From then on, "in toil you shall eat... all the days of your life ...in the sweat of your face you shall eat bread" (Genesis 3:17,19). All of this means the misery that comes from evil spirits in your life, and "relapsing into the external man

where he was before regeneration” (*Arcana Coelestia* 270, 275). Working for a living was “invented” at the expense of being lumbered in external life with a dead proprium, which harbors all our hate and resentment and snarls at every obstacle. Therefore, we now need to be born with an inkling of what the purpose of life portends: “No one knows what a person's life is unless he knows that it is love. Without knowing this, one may believe that ... life is simply sensing and acting, another that it is thinking, when in fact ... inmost thought, which is a perception of ends or purposes, is actually the first effect of life... and sensation and action its second effect” (*Divine Love and Wisdom* 2). Our inmost thought right after birth—our “first thought” upon entering this world—has to do with “ends and purposes”! We face up to the “Why I am here” question but now as the reason for our existence. This happens before “sensing and acting.” Perhaps we know now why the angels concentrate on a dead people’s thoughts about “eternal life” when they usher them in as newcomers after death (*Heaven and Hell* 449). That inmost thought of “purpose” homes in on an occupation as a purpose of life, taking you all the way into the next world.

Work is one answer to the question, why am I here? A close “second”, indeed the “first” thought of many people, is marriage. Perhaps 99% of the entire human race has institutions of heterosexual marriage, with cultural support and expectation of a family coming from such unions. How many novels and movies have not centered on some drama of giving birth and furthering the causes begun by ancestors, etc. The family unit of father, mother and their own children is what started clans, tribes and finally nations. Always, family has included the extended love of the neighbor, embracing orphans and foster-children, the spiritual version of “family” known to the wisdom of the ancients (*Arcana Coelestia* 1224, 1264). For family members mean real, celestial and spiritual, things in heaven, with all the names for family relations and relatives ultimately referring the Lord Himself (*Arcana Coelestia* 1876, 1888, 4442). That is why “family” often incorporates others beyond the core unit. To this day nations have attributes based on commonalities from

marriages within given cultural confines. Parades such as at the Olympics demonstrate the wholesomeness of the family of humankind.

The purpose of marriage therefore goes hand in hand with the “end of creation for the sake of a heaven of angels from the human race.” Again, “The purpose of the actual creation of the universe was none other than the formation of a heaven of angels from human beings; one where all who believe in God might live in everlasting blessedness” (*True Christian Religion* 773). That is why another answer to the question of why am I here, is “find a wife” “find a husband.” No other purpose has such a depth of motivation! The “conjugal sphere” permeates the universe “from angels to worms” (*Conjugal Love* 92). That certainly catches us humans in between, doesn’t it? “In spring time, the only pretty ring time” as said good ol’ Shakespeare.

Arguments for celibacy stand no chance: “The reasons why the married state is preferable are: the married state exists from creation, its source is the marriage of good and truth, it corresponds to the Lord’s marriage with the church, the church and conjugal love are constant companions. [Thus] its purpose is higher than that of all else in creation, since it is the propagation in due order of the human race, and also of the heaven of angels, since this comes from the human race. A further consideration is that marriage is a person’s fulfillment, since it makes a person fully a person, as will be proved in the next chapter. All these reasons are lacking in the case of celibacy” (*Conjugal Love* 156). Case closed.

Of course many are single but not from choice. “It is different if unmarried people have longed to get married, and even more so if they have kept seeking to get married without success. If such people are spiritual, blessed marriages are found for them, but not until they reach heaven” (*Conjugal Love* 54). With every individual on earth, there can be conjugal love, since this goes together with regeneration and with the states of the church (*Conjugal Love* 339, *True Christian Religion* 847, *Conjugal Love* 130). However, in an unmarried person, conjugal or marriage love is more in potential than actual, since it depends

on an actual partner for the subtle spiritual elements of the conjugal (cf. *Conjugal Love* 199). That is why marriage is a “higher purpose than all other purposes of creation” (*Conjugal Love* 143), being the purpose of “reproduction, propagation and procreation” which are clearly “continuations of creation” (*Conjugal Love* 183:5). Because marriage, in which there is conjugal love, is the “ultimate aim of creation, it follows that every ... bliss, pleasure, charm and gratification that the Lord the Creator could ever confer on a person are concentrated on this love” (*Conjugal Love* 68:2).

If sometimes your question is “why me?” the answer is “Divine Permission.” Spiritual freedom, as we saw, is part of eternal life, and we at times question our own role in the fabric of current events. When we feel victimized, the Lord is only “letting” bad things happen to you, not as if He “wills them” but as though He cannot prevent all of them, because our salvation hangs in the balance (*Divine Providence* 16). Perhaps all you need is to be jogged back to a spiritual viewpoint (*Arcana Coelestia* 762). We just have to regroup and try to remain “unruffled in spirit” as we take care of the mess we face (*Arcana Coelestia* 8478:4). The comforting answer to “why me?” then goes back to that first thought of “purpose of life” right after birth, which we now have to reaffirm. Regardless of how bad things appear to be, we should have trust in the Lord’s providence (*ibid.*). The Lord is not only in general charge of our spiritual life, but specifically details you to be “in this or that place in heaven” (*Divine Providence* 67). That is “why you.” A new choice lies before you.

We see how important it is to support society by entering into its functions, or else “it could not work.” Families are integral to a healthy society, and we cite countless family reunions as evidence for that. Consequently, the question “why am I here?” has plenty of claimants. Many readers no doubt recollect particulars of their own occupations and families. There is satisfaction in knowing one has entered into the world, as intended. The purpose of life is being fulfilled. There is hope for the future, when one’s “works do follow after” into the next life.

Our satisfaction of the soul will continue in a heavenly use. It is not surprising then that everyone is in fact regenerated and saved “according to their occupation” (*True Christian Religion* 580). A doctor has different temptations to face than say an engineer. And so on. The main “charity” that everyone performs, is not giving to the poor, etc., important though that is, but one’s occupation! That is where genuine charity is exercised. The faith strengthened in Sabbath worship is exercised as charity Monday to Friday. “Worship is one thing, regeneration another” (*Arcana Coelestia* 10206), although “worship itself” carries over into “performing useful services, and dealing honestly with human beings” (*Arcana Coelestia* 7038). That is why when “uses rule, the Lord rules” (*Heaven and Hell* 564), for the Lord is in all the good that is done. In that good lies all purpose.

I heard many newcomers from the world complain that they had not known that *their life’s fate* [or *destiny*. Ed.] *would accord with the affections of their love*, saying that in the world they had not thought about those affections, still less about the delights of those affections, because they had loved whatever they fond delightful...[T]hey had simply believed that *everyone’s fate* would accord with the intelligence of their thoughts, especially the piety of their thoughts...expressive of their faith.

But they received the reply that *they could have known if they had wished* that evil of life is repugnant to heaven and displeasing to God, but gratifying to hell and pleasing to the ‘devil.’ *Divine Providence* 305 emphasis added.

NewChurchLive.tv (Internet Church)
**How It Will Serve the General Church As It Reaches Out
to the World**

The General Church is working on a new program over the Internet that will reach many. It's called NewChurchLive.tv, and though it won't be launching until perhaps as late as next year, we wanted to tell you about what is planned and its potential to be of service to many. NewChurchLive.tv will be a live weekly televised broadcast of an adult contemporary service in Bryn Athyn designed to reach out to the greater world community. Its primary use is outreach, but it will do this through serving our small congregations and isolated in a way never possible before. This will enable all to feel comfortable inviting friends to be part of a world-wide worship service where a consistently helpful and engaging message will be given each week.

The service will be broadcast in two ways. The first way is via satellite to groups, circles, societies, brand new and old, who want this program and have set up satellite downlink equipment to receive the broadcasts. This will be especially useful to congregations which do not have a resident pastor with regular services. Congregations who link up will run their own services but be tuned in to see and hear the live message (including readings) of the Pastor, Reverend Grant Schnarr, on a multimedia system such as a computer projector or television. Groups may have their own worship leader, music, prayers, for what fits their particular settings and tastes, and will only receive the televised message simultaneously with other groups who are also tuned in around the world. The folks at NewChurchLive.tv will help set this up and also help groups reach out and grow using this method. The second way NewChurchLive.tv will be broadcast is over the Internet via streaming video to any and all

individuals who desire to join in through their computers. These services over the Internet will be broadcast in full with music and appropriate ritual for broadcast media. This will be packaged as a television ministry to spread the New Church teachings far and wide using technology to its fullest extent. These programs will be seen live on www.newchurchlive.tv, when the site is up and running. There will also be archived message which may be downloaded from the site, as well as information about how to learn more and get more involved. Services will be different, designed to reach out to those who have not yet heard the message of the Lord's Second Coming, and it will be made for television. Plans are in the works to also broadcast Bryn Athyn Cathedral services each week for members as well as those who prefer a cathedral setting. We have a tremendous opportunity to reach people like never before through the Internet.

With the Lord's help and guidance we hope this new means of communication will help reach millions. We are excited about the possibilities and humbly look to the Lord's leading in this endeavor. Right now we are making plans, building the infrastructure, bringing the talented people together to help with everything from technology to building community and encouraging service.

What can you do right now? If you are in a small society or isolated group we encourage you to discuss whether something like this might be worth looking into, and discuss how this may help you reach out by setting up to receive the televised message each week. If it looks feasible you can contact us and we can discuss the possibilities. If you are isolated and have an Internet connection get ready to be part of a congregation that reaches across the world! You can also make plans as to how to broadcast the service onto a larger screen and also make a list of

friends you will be inviting over to watch the program. Our goal is help you reach out to touch the million in a way that people are moved to learn more about the New Church and live according to the Heavenly Doctrines. If you know of friends, adult children, others who may benefit from this regular television ministry please let them know it's coming.

If you have questions please feel free to contact David Childs, Chairman of the NewChurchLive.tv project at david.childs@newchurch.org, or call him at 267-502-4941. If you have suggestions for topics people are interested in learning about in today's world, email them to Grant Schnarr, Pastor of NewChurchLive.tv at grschnarr@aol.com.

Grant Schnarr – Pastor

David Childs – Chairman

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

Healing Our Blindness in July 2008
Keeping the Sabbath in August 2008

Bishop's Report:

New Regional Pastors: We are pleased to announce that the Rev. Lawson Smith has agreed to serve as regional pastor in the Northeast U.S. His primary duties will be supporting Boston, Sower's Chapel (Freeport), and Pittsburgh. This will reduce the Rev. Dr. Andrew Dibb's responsibilities so that he can concentrate on the new developments in the Theological School. (Andy retains responsibilities for Ivyland and several locations with visiting pastors, including candidates.)

Rev. Daniel Goodenough is the new regional pastor for the western states in the U.S. Boulder will remain under the supervision of Rev. David Lindrooth as a growth congregation. Seattle will be placed here also, with Rev. David Roth giving direct support. Dan will handle everything else out west.

Rev. Yong (John) Jin has agreed to become regional pastor for Asia. While he has his own congregation in Philadelphia, he makes annual trips to Japan, Korea and China where he has extensive communication links. John is giving leadership to the developing church there, which should enable the uses to become more mutually supporting.

Candidate Placement: There are five candidates entering their last year in the Theological School. Their practicum experiences will be varied. Here is where they are going and the priests who will supervise their experience:

Mark Allais - Buccleuch, Chris Bown

Jay Barry - Multiple places, Andy Dibb

Robert Cooper - Boynton Beach, Kenneth Alden

Coleman Glenn - Glenview, Peter Buss, Jr.

Thane Glenn - San Diego, Mark Perry

Mark and his family have already left for South Africa. This is a wonderful opportunity to give support to Buccleuch and to

enable them to reconnect with their roots. Jay has been taking courses part time and continuing to run his business in New Jersey. Because of this, he will be making a number of shorter trips to various congregations and doing additional travel work. Robert, Coleman and Thane will be doing their practicums in the fall. Coleman has volunteered to spend six weeks this summer in Australia to help the church there and to gain more experience. New Candidate: We are happy to announce that Andre Figueiredo has been made a candidate. Andre has been studying under the Rev. Andy Heilman in Brazil. He will continue his studies there and gain more practical experience. Because of the part-time nature of his training and work, we expect the candidacy to be somewhat longer than is typical. We welcome Andre to our discussions and final preparations to serve in the ministry.

Rev. Scott Frazier: Scott was ordained into the second degree of the priesthood on May 11, 2008. He has developed a strong pastoral relationship with students in the College, in addition to working with young people in the Kempton area. He will continue to teach at Bryn Athyn College and give guidance to upcoming Latin scholars through a summer program.

Pastoral Moves/Retirements:

Rev. Frederick Elphick—Retires as pastor of the Michael
Church, London

Rev. Alan Lewin —Pastor, Michael Church in London

Rev. Walter Orthwein—Retires as professor at Bryn Athyn
College and the Academy Theological School

Rev. Dzin Kwak —Retires as pastor in Seoul, Korea

Rev. Kyu Yang —Pastor, Seoul in Korea

Rev. Ethan McCardell —Pastor, Seattle (church plant)

Rev. Frederick Chapin—Pastor, Sower's Chapel in Freeport

Rev. Phil Schnarr —Pastor, Bryn Athyn Church School

Rev. Grant Schnarr —Pastor, New Church Live (online
church)

Rev. Mac Frazier —Assistant to the pastor, Bryn Athyn

Rev. Jong-Ui Lee —Pastor, Kwangju in Korea

Rev. Derrick Lumdsen—Assistant to the pastor, Westville in
South Africa

Nathan Cole —Candidate, Caryndale

How Many Clergy do we Have?

Active: 71

Retired: 30

Candidates: 15

This can only be "rough" because so many of our clergy don't fit into neat little boxes. Some "retired" preach so often, or are engaged in sufficient ministerial work, that they are well past a half-time assignment. Some defy easy classification. It is heartening to see so many candidates preparing for ordination.

Announcements

BAPTISMS

Abaka-Williams, Mr. Richard—At Tema, Greater Accra Region, Ghana, May 25, 2008, Rev. Kwasi Darkwah officiating.

Albarado, Maria Das Gracas De Aquino—At Jundiai, Sao Paulo, Brazil, June 22, 2008, (Mrs. Loy Albarado), Rev. Vicente Nobre officiating.

Ashbaugh, Zoe Eileen—At Lafayette, Colorado, June 8, 2008 (born February 27, 2007), daughter of Mr. and Mrs. Scott E. Ashbaugh (Julie Ann Niall) Rev. David C. Roth officiating.

Barber, Mr. Christopher Augustus—At Bryn Athyn, Pennsylvania, July 6, 2008, Rev. Prescott Rogers officiating.

Bellinger, Nathan Kenneth—At Kitchener, Ontario, Canada, June 1, 2008 (born March 28, 2008), son of Mr. and Mrs. Kenneth John Bellinger (April Elizabeth Lacroix), Rev. Bradley D. Heinrichs officiating.

Dhlamini, Melikhaya—At Buccleuch, Johannesburg, Gauteng, South Africa, June 8, 2008 (born February 23, 2008), son of Mr. and Mrs. Mpilo Dhlamini (Thuli Mandita), Rev. Christopher D. Bown officiating.

Dhlamini, Ubomi Jharthu—At Buccleuch, Johannesburg, Gauteng, South Africa, June 8, 2008 (born October 2, 2006), daughter of Mr. and Mrs. Mpilo Dhlamini (Thuli Mandita), Rev. Christopher D. Bown officiating.

Hansen, Thomas Kurt—At Kitchener, Ontario, Canada, June 8, 2008 (born January 10, 2008), son of Mr. and Mrs. Kurt Olan Hansen (Disa

Ann-Margaret Kohls), Rev. Bradley D. Heinrichs officiating.

Henderson, Morgan—At Kempton, Pennsylvania, June 11, 2008 (born June 1, 2007), daughter of Mr. and Mrs. Gregory Dean Henderson (Jenna Lee), Rev. Paul Schorran officiating.

Koenig, Mr. Walter Wistum—At Ivyland, Pennsylvania, June 7, 2008, Rev. Thomas H. Rose officiating.

Kramer, Anne—At Pittsburgh, Pennsylvania, June 29, 2008 (Mrs. John J. Kramer, II), Rev. Glenn M. Frazier officiating.

Kramer, Mr. John J., II—At Pittsburgh, Pennsylvania, June 29, 2008, Rev. Glenn M. Frazier officiating.

Kramer, Keiton James—At Pittsburgh, Pennsylvania, June 29, 2008 (born December 15, 1996), son of Mr. and Mrs. John J. Kramer, II (Anne Cassol), Rev. Glenn M. Frazier officiating.

Pitcairn, Ainsley Margaret—At Bryn Athyn, Pennsylvania, July 13, 2008 (born December 28, 2007), daughter of Mr. and Mrs. Torrance Pitcairn (Lynne Elizabeth Schnarr), Rev. Scott I. Frazier officiating.

Tait, Julia Joy—At Kitchener, Ontario, Canada, April 6, 2008 (born January 3, 2008), daughter of Mr. and Mrs. Garrett Sterling Tait (Angela Joy Roe-Jones), Rev. Bradley D. Heinrichs officiating.

BETROTHAL

Morey-Daru, Caleb Charles Morey and Victoria Lynne Daru—At Eldorado Springs, Colorado, June 12, 2008, Rev. David C. Roth officiating.

CONFIRMATIONS

Nobre, Mr. Gabriel Da Silva Rabelo—At Jundiá, São Paulo, Brazil, June 22, 2008, Rev. Vicente Nobre officiating.

Poehlman, Ms. Kerin Lee Horigan—At Bryn Athyn, Pennsylvania, June 15, 2008, Rev. Daniel W. Goodenough officiating.

MARRIAGES

Blair-Jones, Gordon Michael Blair and Anna Lisa Jones—At Bryn Athyn, Pennsylvania, July 12, 2008, Rev. Thomas H. Rose officiating.

Boericke-Barrett, Brent Boericke and Lydia Francine Barrett—At Bryn Athyn, Pennsylvania, June 27, 2008, Rev. Thomas H. Rose officiating.

Bornstein-Morris, David Leopold Bornstein and Lara Christina Morris—At Broomfield Colorado, June 5, 2008, Rev. David C. Roth officiating.

Childs-Schmucker, Luke Aaron Childs and Meray Schmucker—At Bryn Athyn, Pennsylvania, June 20, 2008, Rev. Thomas H. Rose officiating.

Fouse-Lee, Matthew Kenneth Fouse and Jessica Lee—At Bryn Athyn, Pennsylvania, June 21, 2008, Rev. Thomas H. Rose officiating.

Friesen-Lee, Mark Alan Friesen and Julie Lee—At Grouse Mountain, N. Vancouver, British Columbia, Canada, June 30, 2008, Rev. Michael D. Gladish officiating.

Hendricks-Schrock, Justin David Hendricks and Anndwyn Joy Schrock—At Bryn Athyn, Pennsylvania, June 29, 2008, Rev.

Christopher R. J. Smith officiating.

Klippenstein-Latta, Ty Klippenstein and Emily Cathlin Latta—At Bryn Athyn, Pennsylvania, June 22, 2008, Rev. Mauro de Pádua officiating.

McQueen-Black, Craig Stewart McQueen and Lindsey Michelle Black—At Denver, Colorado, June 14, 2008, Rev. Mauro S. de Pádua officiating.

Reese-Adams, Joseph Raymond Reese and Lianne Pendleton Adams—At Bryn Athyn, Pennsylvania, June 28, 2008, Rev. Grant R. Schnarr officiating.

Saltzer-Jungé, Matthew John Saltzer, Jr. and Daelen Jungé—At Kempton, Pennsylvania, July 12, 2008, Rev. Robert S. Jungé officiating.

Smith-Echols, Malcolm Glenn Smith and Abigail Rouette Echols—At Bryn Athyn, Pennsylvania, June 14, 2008, Rev. Scott I. Frazier officiating.

Thadani-Chapman, Derrick Thadani and Erin Loel Chapman—Glenview, Illinois, June 14, 2008, Rev. Peter M. Buss, Jr. officiating.

DEATHS

Becherel, Rev. Reynolds Eteve—At Ottawa, Ontario, Canada, May 17, 2008. 95.

Echols, Mr. Charles Alan—At Bryn Athyn, Pennsylvania, June 24, 2008. 76.

Ridgway, Betty Mary Lavender—At Canberra, ACT, Australia, July 8, 2008 (Mrs. Rex D. Ridgway). 89.