

New Church LIFE

A monthly magazine devoted to the teachings
revealed through Emanuel Swedenborg

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The Lord the Savior Promised in Isaiah
A Sermon by Rev. Michael D. Gladish

The Baptism of the New Church Part II
By Howard Roth

Book Review
By Rev. William H. Clifford

Directory of the New Church 2008-2009

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December 2008

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Notes on This Issue

Our sermon by the Rev. Michael D. Gladish was preached in Dawson Creek one a year ago. Michael explains what is involved when the Lord's name is spelled in capitals, exactly Who came on earth, and how this leads to healing in our lives.

In the second installment on Baptism of the New Church, Mr. Howard Roth deliberates on the distinct nature of New Church. Baptism. Do you hear now of things you never even knew before baptism? We need no contempt for the past, but embrace new spiritual truths.

A Book Review by the Rev. William Clifford, of *The Five Ages of Man*, by the Rev. Patrick L. Johnson in England, affirms an interesting and useful gift for someone for Christmas. Please tell your friends all about it.

Our December issue reviews the full extent of the General Church operation, in its Annual Directory. If you travel somewhere over a weekend, check out the places to visit, and which minister you will hear preaching. A hive of activity, the General Church!

The Annual Index of 2008 will allow you to locate subjects to study, authors to write. The baptisms, confirmations, weddings, etc. are also listed alphabetically for the entire year.

The Rev. Michael D. Gladish was inaugurated into the first degree of the priesthood in 1973, and ordained into the Pastoral degree in 1974. He first served as Assistant to the Pastor at the Olivet Church, Toronto, also visiting the Montreal Circle, all in Canada. In 1974 he moved to Hurstville Society, Australia, to become Pastor there, also visiting Auckland New Zealand. This was until 1981, when he was called to be pastor of the Los Angeles Society,



California. In 1987 Michael returned to the Olivet Society to be its Pastor, also visiting in Perry Sound and Muskoka areas. By 2002, he had moved to be Pastor of the Calgary New Church in Alberta, also visiting the Peace River district and Western Canada. He at the same time assumed the role of Executive Vice present of the General Church in Canada, to which in 2004 he added Regional Pastor of Canada. In 2006 he moved to Dawson Creek Society, BC, to be its Pastor. Michael lives and works in Dawson Creek with his wife Ginny. (deMaine).

THE LORD THE SAVIOR PROMISED IN ISAIAH

A Sermon¹

BY THE REV. MICHAEL D. GLADISH

“Before Me there was no god formed, nor shall there be after Me. I, even I am the Lord, and besides Me there is no Saviour” (Isaiah 43:10-11).

For thoughtful Christians, including New Church members, Christmas typically raises questions about the nature of the Lord. This sermon is intended to help answer some of these questions and so feed our desire for understanding and confidence in our relationship with Him.

Let’s begin with some of the things Isaiah said about the Lord in prophecy, and some explanation of key concepts. First of all, as we noted last week, looking into the future some 700 years, Isaiah spoke of a Child being born and a Son being given on whose shoulder the government would rest, and whose name would be called “Wonderful, Counselor, Mighty God, Everlasting Father and Prince of Peace” (Isaiah 9:6). There is no way these words do not describe the one God of heaven and earth who Himself would be born into the world in a human form.

Yet when we turn to Isaiah 11 we find what seems to be a separation and division between this one God and Christ. There we read about “a rod coming forth from the stem of Jesse, and a branch growing out of his roots,” and that “the Spirit of the LORD shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the LORD” (Isaiah 11:1-2). Here, as in many other places (e.g., Isaiah 61:1-4) it is as if the promised Messiah is not the Lord but looks to the Lord for inspiration. So right away we need to get one thing straight: — any reference to “the LORD” in the Old Testament (spelled in

capital letters) is really a reference to Jehovah, which was a name considered so holy by the Jews that they declined even to pronounce it, and out of consideration for that reverence, scholars translating the Hebrew text adopted the term, LORD, instead. As confusing as it is at first, this is NOT the same word as is spelled in lower case letters (only with a capital “L”), which is a direct translation of a different name or title. This becomes particularly important in the New Testament where some of the prophecies are referred to, and where Jesus is given the name, Lord, spelled with just a capital “L.”

The point in Isaiah’s prophecies is that the Spirit of Jehovah would be with the Lord Jesus, meaning that His soul and spirit would be Divine even though His body was natural and finite.

So in Isaiah 40 where it says “Prepare the way of the LORD; make straight in the desert a highway for our God,” “the LORD” is Jehovah, He is “God,” and it is HE whose birth and life in the world is predicted. — Not a son of Jehovah but Jehovah Himself clothed in human flesh.

It is the same in Isaiah 60 where we read, “Arise, shine; for your light has come! And the glory of the LORD is risen upon you.” This “LORD” is Jehovah, the one God of heaven and earth.

So we have our text for the day, which makes the same point most emphatically: “I, even I am the LORD, and besides Me there is no saviour.” We might as well say “beside Me there is no saviour,” for God cannot be separated into two “persons” acting side by side. But His Spirit can be present in His own body, and this is what Isaiah is telling us.

Thus when Matthew tells the story of Jesus’ birth he quotes Isaiah (7:14) about a virgin bearing a Son and calling His name Immanuel, which, he says, “is translated ‘God with us’” (Matt. 1:23), that is, God Himself, Jehovah, in a human form. Likewise when Zacharias prophesied about Jesus at the naming of his son,

John, he said, “Blessed is the Lord God of Israel, for HE has visited and redeemed His people.” He Himself “bowed the heavens and came down” (Ps. 18:9) to set things right where they had gone wrong.

One last prophecy may be important to note in the context, this one not from Isaiah but from Malachi, who wrote about 300 years later, maybe 400 years before the birth of Christ. There we read, “Behold, I send My messenger, and he will prepare the way before Me. And the Lord, whom you seek, will suddenly come to His temple, even the Messenger of the covenant, in whom you delight. Behold, He is coming,” says the LORD of hosts” (Mal. 3:1).

Here we have an example of both forms of the word, Lord, as well as two different uses of the word, messenger. The first “messenger” obviously is John, who was born to prepare the way for the Lord. But the second Messenger (spelled with a capital “M”) is the Lord Himself, and this term, “Lord,” refers to Him in His human form, embodied in the person of Christ. But the last one refers to Him as Jehovah, the Divine within that body, for it is HE who is present in this body, as He said (John 10:30 & 14:9), and who is the Messenger of His own infinite love.

By the way, if all this sounds familiar from your study of other religions or mythology, it is no co-incidence. The prophecy that God would come into the world in a human body is as old as history itself, in fact it pre-dates written history. The idea has simply been corrupted and embellished, taking different forms in different cultures where the truth about the Lord Jesus Christ has not been known. So we have all sorts of strange variations, like the Caesars of ancient Rome, India’s Krishna, or the Dalai Lama, all of whom have been considered divinely human beings, not to mention all the interesting demi-gods in Greek or Roman theology.

But understandably, even in the New Testament we do sometimes get into difficulty. In Luke's version of the Advent story, for example, we have the baby, Jesus, being brought to the temple in Jerusalem "to present Him to the Lord — as it is written in the law of the Lord, 'Every male who opens the womb shall be called holy to the LORD'..." (Luke 2:22-23). Here all three references to "the Lord" are to God Himself as He was known to the Jews, so there is nothing descriptive or definitive about Jesus in these verses, they are simply a record of Joseph's commitment to the laws of Moses. Nor did Mary or Joseph fully understand the true character of this amazing Child. But Simeon, who came upon the Child in the temple, did, and so when he took Him up in his arms and blessed Him, he said, "Lord, now you are letting your servant depart in peace, according to Your word; for my eyes have seen Your salvation," etc. (Luke 2:29).

Clearly Simeon knew the prophecies of Isaiah, and so addressed both God and Jesus at the same time using still another, different word that is here translated, Lord, but that means in general "Sovereign," "Ruler," or "Master." And this, we understand, is exactly what the otherwise invisible Jehovah God becomes when He makes Himself visible in His Divine Humanity, pure love and wisdom actually, naturally present for the first time in the flesh.

And this, if you will pardon the expression, is where 'the rubber meets the road.'

So far we have been reviewing specific Scripture texts, mainly trying to clarify what they say and mean with respect to "the Lord." Now it is important to see why all this matters, and what, after all, it means to say that God Himself came into the world as Jesus Christ "to save us from our sins." What exactly is this "salvation" anyway? What does it feel like and how can we experience it in our daily lives?

Going back again to Isaiah – just briefly – one of the

prophecies was, “Arise, shine; for your light has come! And the glory of the LORD is risen upon you.” So a New Testament example of the promised salvation is the healing of the blind, as in John 9 or Matthew 9. It is confusing and dangerous to be blind. We hardly know what to expect and we are limited in our ability to be useful or to do the things we want to do. The blind in ancient times were almost always beggars, destitute and for the most part despised by others who believed that their blindness was a punishment for some sin.

How wonderfully freeing it must have been for the blind to receive sight! How absolutely fabulous it must have been for them to be able to enter into the normal commerce of life, having the satisfaction and self-esteem that comes from being useful, contributing in a healthy and rewarding way to the greater good.

Now look deeper. Isn't it the same when we pass from the darkness of falsity and confusion, especially in spiritual things, into the pure light of understanding what our spiritual lives are all about? This light of understanding is precisely what the Lord came to provide, and all we have to do to receive it is to read with care the things He taught during His life on earth.

Or consider the many other examples of the Lord healing leprosy, paralysis and even death in His public ministry. Can you imagine the freedom, the confidence, the gratitude and the joy that those who suffered these things must have felt when their health was restored? It is exactly the same when our own spiritual health is restored after we have suffered the spiritual losses corresponding to these natural illnesses. Paralysis in particular is easy to understand: we're stuck! — can't move or make any progress in our spiritual life. Doubt, anxiety, negativity, a feeling of complete powerlessness to do any good; all these states contribute to a general sense of despair and loneliness. But when the Lord frees us from these conditions by

communicating His love and power to us we feel free, happy, positive, inspired and fulfilled. And how does He do this? — by taking on the human condition and making His presence felt in concrete human terms, terms that we can understand, terms that address those particular conditions that we face.

But how can we trust and relate to Him? And how do we understand what He says? The answer lies in all that business about who He really is. For if we can believe that He was born of the Holy Spirit, having the Spirit of infinite love and wisdom within Him from conception, unless we are afraid of Him or too stubborn or complacent to accept His help, we will be drawn powerfully to Him as the ONE who can truly address all our concerns — in fact the ONE who alone is our Saviour, as Isaiah said. Further, if we are unclear about what He has said, or don't know what to make of it, we will at least know that the problem is NOT with His Word but with ourselves, so that if we persevere with humility and patience we can have success.

This of course sounds naive, but it is actually quite critical! For IF the Lord is God and His Word - the story of His life - is Divine then we really are foolish not to trust it. In fact, this is what our doctrines teach about the Word, saying,

“There are therefore two principles; one of which leads to all folly and insanity, and the other to all intelligence and wisdom. The former principle is to deny all things, or to say in the heart that we cannot believe them until we are convinced by what we can apprehend, or perceive by the senses; this is the principle that leads to all folly and insanity, and is to be called the negative principle. The other principle is to affirm the things which are of doctrine from the Word, or to think and believe within ourselves that they are true because the Lord has said them: this is the principle that leads to all intelligence and wisdom, and is to be called the affirmative principle” (*Arcana Coelestia* 2568:4).

But let's face it; the story of the Lord's life can be quite challenging, not only because its meaning isn't always obvious but more particularly because it tells us things we don't especially want to hear. Honestly, there are times when we feel it is important to hold on to our pain, grievances, resentments and worldly loves, and so we find the Lord's message hard to take. It's only when we get to the point where we can acknowledge that this isn't really helping us (or anyone else), that we tend to think of the Lord, and then we still have the challenge of knowing what He means and accepting what He says. — Which is precisely why the teachings of the New Church have been given to us. Again, all we have to do is read a little with an earnest desire to learn, and it will all be explained!

So what does it mean in our lives that God has come to “save His people from their sins?” It means His love and wisdom are accessible to us as never before. It means the hells of evil spirits can no longer control us as they controlled people before He came into the world. It means that when we are spiritually hungry or thirsty or homeless, naked, sick or in prison, lame, blind, deaf, mute or in any way oppressed we can turn to Him and count on Him to relieve us of all these concerns! No, He won't miraculously cure our cancer, fix our broken arm or help us win the lottery to get out of debt, but He WILL save us from our own stupid selfishness and pride, our spiritual confusion, our need to blame and resent others for what happens to us, and a whole lot more if we let Him. And note, any of these spiritual states can be much worse than the physical sicknesses to which they correspond since if left unchecked they can take us to hell — forever!

It takes concentration, as Peter showed when he lost it and began to sink in the Sea of Galilee, but if we can stay focused and really hear and see and live by what the Lord has revealed our salvation — our spiritual health and well being — will be

assured. And we will know it and we will feel it and we will be liberated and invigorated by it.

Amen.

Lessons: Isaiah 43:1-3, 10-11, 61:1-3; Luke 2:8-20; *True Christian Religion* 786-787

1. Preached at Dawson Creek, BC, December 9th, 2007

THE BAPTISM OF THE NEW CHURCH Part II

BY HOWARD ROTH

The relation between the truth taught by the New Church and the truth taught in the Church of the Apostles, and the relation between the baptism of the New Church and the baptism of the former Christian Church is forcibly suggested by the incidents we have recited out of the Book of Acts. To those devout Jews assembled at Jerusalem on the day of Pentecost, Peter preached the same Word of God which they had ever cherished and revered. He takes his text from one of their own prophets. He tells them that now has the Messiah verily come, although they were so far ignorant of it as to have crucified Him; and that now is His Spirit verily outpoured according to the prophecy of their own Scriptures; "I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, vapor, and smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord" (Joel II).

Peter cast nothing away. Joel and David were full of Divine testimony, and by this testimony he appealed to them. So, at this day, the New Church speaks to the devout men of every nation who are come up to the spiritual Jerusalem; that is, to all who

seek to abide in true doctrine revealed from God. It is to the devout, the truth seeking, the truth-loving mind, that the New Church lifts the voice of her teachings; and her text, her basics, her rule, is the same Holy Word of God, which has been preserved and handed down to us by the reverence and sacred love of centuries. The New Church tells again of the Lord's Coming: she speaks in the face of a world that knows not of this coming; yea, to a world that says, "lo! here, lo! there!" forgetting that the Kingdom of God cometh not with observation, but is within, - its coming an event, not of outward appearing, but of inward or internal realization.

The testimony of the New Church is, that now is the Spirit outpoured, namely, the spirit of truth as a new life-giving stream issuing from the Source of all Truth, through the one medium of revelation, the written Word of God; and there are those who, on hearing the voice of the New Church, have bethought themselves again of their Bibles, and with fearful conscience have wondered if perchance they, in ignorance of the spiritual contents and Divine depths of Scripture, have not followed blindly the traditions of men; and in clinging to exclusively to the "letter which killeth", once more, unawares, crucified the Word!

And are there not those in Christian denominations, to whom, when the New Church, like Paul to the disciples in Ephesus, propounds the question, "Have ye received the Holy Spirit?" reply, "We have not so much as heard if there be any Holy Spirit?" For as regarding the Holy Word, (of which the Lord said, "the words that I speak unto you, they are spirit and they are life,") are there not many at this day who have not even so much as heard that there is in it anything verily spiritual and Divine?

For is not the Bible treated as other books? It is held more sacredly indeed, but as containing nothing deeper than the letter,

thus as being capable only of an earthly and literal interpretation, like the work of a finite mind. So that, as regarding those passages which treat of spiritual things under the garb of earthly figures and symbols, — such as the End of the World, the Resurrection of the body, the Creation of the Universe, the Flood, the Divine Trinity, and other subjects, — they have clung only to the earthly symbol, the shadow, the appearance; involving themselves in many a perplexing conflict between reason and doctrine; involving the Holy World of God — the infinite, the unfathomable, the Divine — in conflict with the scientific discoveries of man. In this their blind zeal for the letter of the Bible, they have not so much as learned if in God's Word, yea, in all His revelation, there be any Holy Spirit at all. How has infidelity, and an unhealthy, because unspiritual rationalism, grown out of this denial of the spiritual contents of the Word of God, and the attempt to bring the sacred volume down to the level of a merely finite, literal record?

To assert a Divine inspiration of Holy Scripture, and then to deny that its words have any deeper or other meaning than the same words used by human authors, is to ignore the difference, and that one of discrete degrees, between what is finite and what is infinite, what is natural and what is spiritual, what is human and what is Divine. And it is in this ignorance, but for which the Bible could never have been subjected to the trivial handling and the violent assaults of the criticism of our times, that we seem to hear the voice of many in Christendom saying, "We have not yet so much as heard, regarding the Scriptures, whether there be in them any Holy Spirit — any inspiration different from that of other teachings on moral and religious subjects!" Still less has the Church, up to this day, known of that spiritual use which the literal Word of God serves, as an actual bond of inter-communion and conjunction between man and heaven and the Lord there; and thus what streams of Divine Life, like the pure river of the

Water of Life itself, proceeding out of the throne of God, flow down through the Word into the Church on earth, and through the Church revivify and actually sustain in life the whole human race!

A more than Pentecostal outpouring of the Spirit is now made known to us as actually taking place; not in one locality, nor in one moment only, but as ever continuing, being the perpetual operation of the Holy Spirit of the Lord, through the revealed Word, upon the minds and lives of all who obediently and devoutly read, hear, and do it. Of the Lord as thus present with man, thus verily come again, and dwelling in the midst of His Church in the spiritual truth of His Word, and of His Holy Spirit thus operating upon the Church by means of the Word reverently believed and taught, — of all this there are indeed those in these days who “have not so much as heard”. As those disciples at Ephesus had been baptized unto John’s baptism, but not yet into the Name of Christ Jesus, so has the Christian Church hitherto been baptized unto repentance, and unto salvation by the letter of the Scriptures, by the literal Gospel of our Lord literally understood. Thus they have been baptized into a belief in three Divine Persons, in the personal coming of Christ in the clouds of heaven, in the Resurrection of the material body, in the destruction of this earth at the last day, and a general Judgment. If their faith in these literal phases of revealed truth, — these earthly figures of the true spiritual things, — if this faith has been “unto repentance”, then has this baptism fulfilled its Divine purposes. But as the baptism of our Lord’s disciples succeeded to that of John the Baptist, so does the New Dispensation call men up now to a higher and more interior anointing and consecration. The baptism of the New Church is not a vain repetition of any baptism of the former Church or dispensation; nor is it the same rite performed under a different order of ministers; any more than Paul’s baptism of

the disciples into the Name of the Lord Jesus was a hollow repetition of the baptism of John the Baptist.

The baptism of the New Church differs from that of the former Church, as one dispensation differs from the preceding, – as the Word known to contain a spiritual sense differs from the Word known only in the letter. For the one Church is in conjunction with the literal sense, the other with the spiritual sense of the Word; and what is true of the Church at large must be true of its several offices and rites. The baptism of the New Church is a baptism indeed into repentance and regeneration; but a baptism into the Name of Jesus Christ, now acknowledged to be, because in the spiritual sense of the Scriptures seen to be, verily, Father, Son, and Holy Spirit, in one Person, and not in three Persons! For the Divine in our Lord Jesus Christ is itself the Father who dwelt in Him; from whom He as the Word, and as the Son of God, came forth, and to Whom He returned; the Divine Human is the Son in Whom the Father dwells, as the soul in the body: and is itself the Holy Spirit, ever proceeding from the Son, in whom dwells the Father and giving light to all in the world. Unto this baptism into Name of Jesus as the One God and Lord of heaven and earth, – as at once Creator, Redeemer, and Regenerator, - to this baptism does the Church now call men to come. It is to this confession of the Lord at His Second Coming, and to the teaching of all those things which, beginning with Moses and all the prophets, the Lord Himself, at His Second Coming, now expounds unto the Church out of the spiritual sense of the Scriptures. This is the baptism, the teaching, to which the New Church, in the fulfillment of her Divine Commission, henceforth summons mankind. “And the Spirit and the Bride say, Come! And let him that heareth say, Come! And let him that thirsteth come; and whosoever will, let him take the water of life freely!”

In this calling men unto a new baptism, there is implied

neither antagonism, nor any contempt, towards the dispensation of the past. The light falls on the venerable temple of the ages, but to shine through it, and glorify it. The first Christian Church, the dispensation of the letter of the Gospels, has, like the ministry of John, verily baptized many generations of men with the baptism of repentance; but this former dispensation has ever been awaiting its fulfillment, its glory, its crown, in the promised coming of the Lord, in the Advent of Him who shall “come forth from the opened heaven, whose name is called the ‘Word of God’, and who shall ‘bear upon His vesture, and upon His thigh a name written, King of Kings and Lord of lords’”.

As to those who have previously received the sacrament of baptism in another church, we in the New Church do not regard it as conducive to the reception of higher spiritual truths for the following reasons: The inefficacy of such baptism is recognized in heaven, and that it effects the consociation of the person baptized with those of a corresponding phase of religion and its teachings!

Editorial

CHRISTMAS EXPLAINED

Christmas has become such a public and commercial event that it is hard sometimes to recall the real meaning. But clear it is that whatever Jesus did and said on earth, even if His physical presence cannot be historically verified (what proof of His existence is there apart from the Gospels?), there is at least one thing we can measure His presence by: Christianity! There is no doubt that Christianity exists. In order for the Christian Church to be established, and to continue under such highly criticized circumstances (e.g. Three Popes at one time all excommunicating each other, the Inquisition when people were

tortured to confess their failings, the Thirty Year War when Catholics and Protestants hacked each other to pieces and razed each others' cities, up to modern terrorists based on Christian outlook destroying innocent lives) there has to be something essential to keep it going. And that is: the basic Christian truths which stand out as opposite anything ever taught in any other world religion: love your enemies, turn the other cheek, work in the Lord's vineyard for the same wage, spread the Word, love the neighbor and God equally. "No one ever spoke like this man" said those who heard Him.

We of course know also that the Lord came on earth to save the human race. That is Christian doctrine. "Without Him no mortal could have been saved."

The Writings explain Christmas, that is the Lord's Advent, and exactly what happened, in minutest detail. It is the doctrine of the Glorification, the entire contents of Genesis in its spiritual meaning, the Lord's infancy meant by the story of Abram, and the Lord's first awareness of His own Divine nature meant by the change of the name Abram to Abraham, and Sarai to Sarah, with the extra H referring to the Lord Jehovah's name, i.e. breath. Yehowah or Yahweh is two breaths one after the other, of Love and Wisdom. Say the Tetragrammaton right to left, for yourself! The stories of Isaac, Jacob and Joseph continue the glorification, first as to Truth on the cross and afterwards also as to Good. (*Arcana Coelestia* 6716, 7014 et al.). Thus He became Jehovah also as to the human essence taken on in the world (*Arcana Coelestia* 1502, 1568, 7014).

This union between the Divine and the risen Human was between "life and life" (*Arcana Coelestia* 2021), but it was "the same union" as had existed before the Advent (*Arcana Coelestia* 4687, 5663, 6831). However, now the "divine Natural" was no longer "potential," bridged by the Angel of the Lord, but was "actual" (*Divine Love and Wisdom* 221). The resurrected Jesus

is thus Divine Human, the Lord in whom is God as His soul made visible on the level of our own lives. The New church “will worship one visible God, in whom is the invisible God, as the soul is in the body” (*True Christian Religion* 787). We are allowed to picture the Lord before our eyes as a Divine “man in the air or on the sea opening his arms and inviting you into his embrace” (*Ibid.*).

This was the outcome of the Advent, and thus the crux of what we celebrate at Christmas: the Lord coming on earth to take on human essence. But why? Why did He have to come?

The answer takes us into the spiritual world, where all people are together after death. Only when all people of several eras, people who have known each other and were contemporaries on earth, come together after death can there be any judgment over right and wrong. All justice is then executed, finally. Those who have been wicked and got away with it, finally have their wickedness catch up with them, and all they did returns on their own heads. The good who have suffered, or who have been in charge but thwarted by the schemes of the wicked, witness the solution to their problems. Aha, that was what I thought. But there is no joy in seeing the wicked punished. No good person or angel rejoices in witnessing punishment. Rather, “angels would undergo hell for the salvation of one soul” (*Arcana Coelestia* 2077). That is how far from revenge angels and righteous people are. That is why we see after court cases when a criminal has been found out and condemned, the victims say that “Justice has been served.” They are glad that justice has been done! They have pity for the criminal, just as angels pity devils. Their love is indeed such that they would give their place in heaven if one devil could thereby leave hell.

Well, the world of spirits is where such justice is executed. But what if there is a huge influx of folks from earth, crowding the World of Spirits to such an extent that they overwhelm the

justice system? That is what has happened several times in history: several last judgments, all happening in the World of Spirits (*Arcana Coelestia* 4333). The rule has always been that people who die, who are then called spirits, stay in the World of Spirits — between heaven and hell — just one to two generations of elapsing time, which is long for enough people to be “together” for a just judgment to take place. That means staying there between 20 to 30 years. Everyone is met by people who are further along in the process, who had arrived from the world within the last 10 to 20 years. They turn around and “minister to men, and through whom, as subjects, communication is effected with the hells and with the heavens” (*Spiritual Experiences* 5361). So there is a logical carry-over from one world to the next: you meet those who are like yourselves, and you go through the stages together with others. Well, that is the norm.

However, when the system gets crowded by too many wicked spirits arriving from earth, because they practice hypocrisy they can control the masses of simple ignorant spirits. Such a “crowd there is *enormous*, and there are societies there just as in the heavens and in the hells” (*Apocalypse Revealed* 866:2 added emphasis). This was the situation before the Advent. Now the rule is that evil itself passes judgment by itself, evil itself accuses and blames (*Conjugal Love* 524, *Brief Exposition* 110). This takes “time” to show up. When however hypocrisy prevented such evils from being seen, the Judgment had to be postponed, and then such “imaginary heavens” were formed (*Apocalypse Revealed* 865, *Last Judgment post.* 105). “The evil were tolerated so long on the high places, and the good were detained so long under heaven” (*Apocalypse Explained* 397, 1094), until all things could be “fulfilled” on their own. For the Lord does not rush to judgment, lest the innocent are cast out together with the wicked! That is meant by the tares separated

from the wheat, but *only after the harvest* (*Apocalypse Explained* 426:3)!

Given this reason for a delay in judgment, we can see the situation before the Advent, and how the Lord in His providence permitted the Roman Empire to lord it around the whole Mediterranean sea, making in particular the Holy Land into a conquered state. That was how Herod, himself a military commander fighting under Pompey, had then conquered this land of his ancestry for himself. Being a descendent of Esau rather than Jacob, Herod was not exactly accepted by everyone! But after Herod's death, his son Archilaus ruled, but was deposed after only 10 years of rule, for incompetence. Rome then assumed direct rule by Prefects. This military rule of Rome fell exactly over Jerusalem and Judea because of representations. With close to martial law, Pontius Pilate became the fourth of such Prefects, and his tenure was from 26 to 36 a.d. It was during this time that Octavian, i.e. Caesar Augustus, who in Providence was selected as Emperor (cf. *Spiritual Experiences* 4418), with his absolute power saw to it that the Temple was built in Jerusalem (*True Christian Religion* 73, 851, *Spiritual Experiences* 6082). The stage was thus "set" in providence, so that there was a Temple built by Herod, with backing from Augustus. And it was under Pilate, apparently after all a just man, that the Crucifixion took place.

Although historians and scholars tear to pieces the Gospel accounts, pointing out that the census was not in 4 b.c. but in 6 a.d., were thus "made-up stories" to fit the "message", nonetheless we know that the Gospels are written precisely so that there is a spiritual meaning to all the wording. While the Gospels are based on actual historical events, the stories were arranged according to a higher purpose: to tell the meaning of the Advent. Thus the shepherd near Bethlehem means those "who teach truth," who "instruct others" and "lead to good" and

to the “good of life” (*Apocalypse Explained* 315:11, 376:33, 388:17, 419:17) in the “new state of the spiritual of the celestial” (*Arcana Coelestia* 4585, 4594). For the Lord had to be born in Bethlehem, on the border between Judah and Benjamin, “because He was born as king, and with Him truth was conjoined with good from birth. With the Lord alone was the natural eager for good and willed with longing for truth” (*Apocalypse Explained* 449). That is why the Lord was born there: the shepherds stood for the quality of teaching and leading, which is what a Pastor does. His Infinite Divine Love and Wisdom were joined in Him, in His soul, “from birth”! It resulted in a unique “eagerness” in the young lad Jesus, to study the Word.

And so He did just that: “in childhood the Lord wished to take in no other cognitions than those of the Word, which, as stated, was laid open to Him from Jehovah Himself, His Father, with whom He was to be united and become one” (*Arcana Coelestia* 1461). This is the meaning of “For there is born to you this day in the city of David a Savior who is Christ the Lord.” It means “He fully glorified His Human, that is, united it to His Divine and so made His Human also Divine, [so] that He is Jehovah and God as to both” (*Lord* 34).

He is “Jehovah and God” as to both the soul and the body. Thus the “Lord became Jehovah when the Divine Essence completely united to the Human essence”. This too is meant by “a Savior who is Christ the Lord” (*Arcana Coelestia* 2921).

And the angels saying “Fear Not” to the shepherds means “resuscitation, then adoration from the deepest humiliation” (*Apocalypse Revealed* 56). It refers to “holy fear” which befalls anyone who has an angel appear to him. This fear “supervenes” i.e. takes the place of your own life, for it is the “Lord’s life that enter in place of one’s own life.” This is to “look from the Lord to the Lord, yet as if from oneself” (*Ibid*). When this happens,

there is an “interior tremor”, i.e. we tremble with fear. If it happened to us, we would not be able to help it. The hairs on our body would “stand on end,” called “horripilation” (*Ibid.*). Cats do that when they hiss! We have a relic of it. When adrenalin rushes in, you have probably felt that prickling in your neck, and all over your body? Those were your body-hairs rising. It is also called “goose-bumps” since the hair follicle has a muscle that pulls it upright. When it does, it forms a goose-bump, but it represents holy fear. Although the Shepherds had goose bumps, it was really holy fear!

The angel told them to “proclaim the good tidings” which is the use of the society Gabriel in the celestial heaven, i.e. those who had lived in the Most Ancient Church, who awaited the Advent which the Lord had begun at the time of Noah’s Flood. For at that time, the Lord prepared to make His Advent “right after the Flood, because there was a prophecy of it” namely that the “head of the serpent” would be crushed by the “seed of the woman” (*Arcana Coelestia* 2523). The Celestial Angels from the Most Ancient Church had expected this moment for a long time, and so they loved to “proclaim the tidings” of the Lord’s Advent! They now told the shepherds to do the same. And they did: “And the shepherds made widely known the saying which was told them concerning this child. And all those who heard it marveled at those things which were told them by the shepherds” (Luke 2:17, 18). Thus they “declared the good tidings,” *tidings* being a word derived from *evangelize*, and it means “the Lord’s Kingdom at that time” (*Apocalypse Revealed* 478).

The Lord was laid in a manger, because this means “the doctrine of truth from the Word, because horses signify the understanding of the Word” (*Apocalypse Explained* 706:12, *De Verbo* 7). So make sure your Crib or Representation has some horses there too! And the Inn means a place of instruction, or

spiritual nourishment, and no place in it means “falsities” which had “adulterated and perverted the Word” at that time. And Swaddling clothes means the first truths of innocence, or truths of “divine love”, while the naked infant means a deprivation of truth. This was a “sign” to the shepherds, foretold by the angels, meaning an “attestation that they might believe that the Savior of the world was born” (*Ibid.*).

Likewise, the wise men and the star have meaning. The star that was seen means “the knowledge of heaven” or just “concepts” (*De Verbo* 7), especially of the Lord. Such concepts were still known in the “east”, i.e. peoples in Syria and Arabia (*Arcana Coelestia* 3762, 5223, *Coronis* 41), where they were preserved since the time of the Ancient Church, when the Science of Sciences had prevailed. This science was the “knowledge of correspondences,” i.e. what each object in creation meant spiritually speaking. Thus the wise men from the east who came to see the Lord when He was born “had a knowledge of correspondences which remained with many eastern people even down to the time of the Lord’s advent. That is why a star went before them” (*De Verbo* 7).

Further: “The star appeared to those from the east because the Lord is the east; and because they had knowledge respecting the Lord’s coming from representatives that were with them, the star appeared and went before them, first to Jerusalem, which represented the church itself in respect to doctrine and in respect to the word, and from there to the place where the infant Lord lay. Moreover, a ‘star’ signifies the knowledge of good and truth, and in the highest sense the knowledge respecting the Lord” (*Apocalypse Explained* 422:20).

Thus “heavenly knowledge” led “those who were wise” i.e. who had the knowledge of correspondences, to Jerusalem, which means most generally the Church. When they reached Jerusalem, however, that Church was inactive, and when Herod,

whom we can take to mean “the quality of the church at that time as being contrary to the Divine, and opposed to all the goods and truths of heaven and of the church” (*Apocalypse Explained* 654:19) — tried to usurp their purpose, then the star reappeared and led them to Bethlehem instead. That was the original target. “And when they saw the star they rejoiced with exceedingly great joy.” The insight we get from the wording here is that the wise men were a bit troubled by their meeting with Herod, and when they again saw that star as a token of heaven’s light, the joy literally overwhelmed them. Imagine their joy. Wow. It was like a rescue in the nick of time. The knowledge of heaven led them right up to where the Lord was at that time.

The Gold, Frankincense and Myrrh¹, being the three most costly and treasured substances of that time, means celestial, spiritual and natural good, in the order of heaven. From these “three kinds of good ...everything of worship originates” (*De Verbo* 7). And the Wise men “worshipped the Lord” as part of the story: “They fell down and worshipped Him. And when they had opened their treasures, they presented gifts to Him: gold, frankincense and myrrh” (Matthew 2:11). All this happened in Bethlehem, where Benjamin had been born, and where David was King, and means literally “House of bread.” It represents as was said “the spiritual of the celestial,” the Lord’s eagerness to learn truth.

There are many more parts of the well-known story, but suffice it to say that every single word of a story contains an entire network of truths. For “the Lord never acts except in fullness, and the Word in the sense of the Letter is in its fullness” (*Sacred Scripture* 53). Such is the nature of the actual words in the sense of the letter, that they are like “very general vessels, every single one of which contains so many and such vast heavenly Arcana that not even one ten-thousandth can possibly be brought to the surface” (*Arcana Coelestia* 937).

There are thousands of such doctrines to be found in this story. No wonder it is ever new, every Christmas. For the Advent story is one of the clearest tales ever told, forever new. We now know that there is a meaning contained in every part of it. All of these truths are the ones the Lord found in the Old Testament and “willed to teach Himself” (*Arcana Coelestia* 1461). It may be that the Lord received actual schooling at the Nazareth Synagogue, for there was one there. But He mostly *taught Himself*, since His *eagerness* to learn also harbored “all knowledge prior to learning.” “All truth resided with the Lord already” (*Arcana Coelestia* 1469). He already knew them from His omniscience! Still, He had to acquire their outward vessels. This learning process is found in the meaning of the *end* of the Christmas story in both Gospels that record it: “and the young child....came into the Land of Israel” (Matthew 2:21), “and the child grew and became strong in spirit, filled with wisdom; and the grace of God was upon Him” (Luke 2:40).

1. Myrrh and frankincense have had spiritual significance since ancient times, even the seamen passing by Arabia can smell the strong fragrance that gives health and vigor.” Both myrrh and frankincense grow as small trees or shrubs; they are of the botanical family Burseraceae. <http://www.itmonline.org/arts/myrrh.htm>

Communications

To the editor,

I am writing in response to Olaf Hauptmann’s article on Men and Women in the Ministry (October New Church Life).

Before dismissing the idea of there being any role for women in the spiritual leadership of the General church, or that the idea of women in a ministry is against the belief that the Writings are the Word of God, I think the following points should be considered:

1. The General church priesthood as it is now is entirely masculine – that’s because it was formulated and is run by men.

2. It performs a vital use in the spiritual life of the church by teaching truths that lead to the good of life.
3. The Writings tell us there are uses proper to men/husbands and uses proper to women/wives, which enables us to lead spiritually healthy and productive lives.
4. In the early church women were prevented from voting or being on church boards because it was believed that these uses were “forensic”, and so it was inappropriate for them to speak in church. I assume this argument is no longer deemed valid since there are now women on boards?
5. The Lord created us men and women to complement each other and make a whole person when united in marriage. This is clearly visible in homes guided by New Church, or other good religious, principles.
6. The Writings tell us that good women have a special intuition and perception that enables them to nurture relationships in a uniquely feminine way. Many women are already performing feminine ministerial uses both in and outside their homes, but they are being done voluntarily and often unrecognized, although I see this is beginning to change.
7. We may continue to believe that ministries belong only to men, but, in so doing, we are neglecting the importance of the spiritual feminine uses and preventing the establishment of a uniquely feminine “heart” ministry to spiritually nurture its people and complement the masculine priesthood.
8. We need men and women working together in the spiritual leadership of the General church.

– Julie Conaron

Book Review

REVIEW OF THE FIVE AGES[©] BY THE REV. WILLIAM H. CLIFFORD

Want to leave something out on your coffee table that will entice a complete stranger to pick it up and take a look at something New Church? I recommend:

THE FIVE AGES: Swedenborg's View of Spiritual History by Patrick L. Johnson (published by Swedenborg House of London, England, 2008: ISBN 978-0-85448-154-5).

There are a number of reasons for my recommendation.

Appearances matter

First, while we are not supposed to “judge a book by its cover,” it is worth noting that the cover of this book is very attractive and draws the eye to its title. About 80% of the cover is white space, which makes the design and title command attention. The simplicity entices the curious to examine the book.

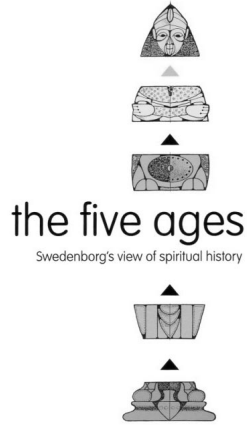
The subtitle: “Swedenborg’s view of spiritual history” will also intrigue most readers.

Second, the book has been beautifully type set. Quotations from the Writings are larger and darker than the commentary on them. There are also frequent illustrations to aid the reader in understanding the text.

This book is the most attractive New Church book I have seen. It surpasses many books done by major publishers. So I would like to recognize the good work done by G. R. Smith (Cover Illustration and Frontispiece) Stephen McNeilly (Book Design)

Content matters

Another reason for leaving this book out on the coffee table for your friends and acquaintances to peruse is that this book was written for both the person brought up in the church and for



someone who is not familiar with the Writings. Patrick Johnson shows awareness of both how Swedenborg uses terms and how those same terms are understood in today's world.

Swedenborg was obviously at home with the Latin word *ecclesia*, which it is normal to translate as church, but one feels at times that 'religion' or 'faith' would convey his meaning better. He certainly did not have an exclusive group of believers in mind. (p. 17)

Mr. Johnson also makes the effort to explain some of the terms of the Writings in modern language and ideas:

He uses 'celestial', 'spiritual' and 'natural' to identify three lives relating to love, wisdom and service, which could be termed emotional, intellectual and practical. They describe mental environments in which people are motivated either by affections, by beliefs, or by obedience to rules. Heaven is divided into three such levels and Swedenborg's church were primarily related to one or the other of those heavens. (p. 8)

The proliferation of modern translations of the Writings has created a problem for New Church writers. It has become impossible to use any translation of the Writings without making some readers cringe. Since Mr. Johnson appears to be writing for those outside the church as well as those in the church, his choice of modern translations of the Writings is appropriate. Unfortunately, it may leave some readers familiar and comfortable with older translations a bit disturbed. For readers accustomed to the older translations, it is helpful to focus attention on the ideas being talked about, rather than on the words being used. While this is extra work and may distract the reader from simply reading the book, it will help to minimize the reader's discomfort with some word choices; and will actually increase the understanding of what the author is trying to convey.

What is *The Five Ages* about? We get an insight as to the origin and purpose of the book from its dedication: To my father the Rev Philip H Johnson B.A. B.Sc. whose booklet *Revelation Through the Ages* first launched my interest in the subject.

Patrick Johnson has expanded his father's work. His book has extensive quotations from the Writings showing us what they have to say about the Five Ages and their relationship to the Five Churches: the Most Ancient Church, the Ancient Church,

the Jewish Church, the Christian Church, and the New Church.

Mr. Johnson's commentary on these passages from the Writings accomplishes two basic tasks: To explain what these passages say in modern terms and ideas, and to relate them to historical periods.

Honesty matters

There are two foundations of truth: the Word and nature (See SE 5709, 5710). The New Church needs scholars and thoughtful people who are willing to try and relate their understanding of the Writings (doctrine) to modern understandings of nature (science). Such attempts are fraught with difficulties, whether it is relating what we know about the planets in the solar system with Earths in the Universe or as Mr. Johnson tries here, relating what the Writings teach about the various ages with what we know from archeology and history. While the Divine revelation and nature may be in agreement, our understanding of both is limited and imperfect. Thus doctrine and science do not completely agree with each other.

How do we deal with the conflicting truths from Doctrine and from Science? It is a challenge everyone attempting such correlations must deal with.

The most important quality in dealing with the conflicts between science and doctrine is honesty. We need to be honest about what each says. The object is to reconcile these two where possible, and to acknowledge where we can't. It is poor scholarship to force doctrine to fit science, or science to fit doctrine. Time brings changes to both our understanding of nature and our understanding of revelation. If we force one to fit the other, we will close our minds to such changes.

As one reads *The Five Ages* one can see Mr. Johnson's struggles to reconcile the two foundations of truth – his understanding of the Writings with his understanding of history. He faces this challenge with honesty and openness. He appears to lean towards making doctrine fit history; but he is unwilling to say that the Writings are wrong or false. He often adds a couple of alternative ways of understanding what the Writings are teaching that allows us to retain our beliefs in both history and revelation.

Without a doubt, many (especially in the General Church) will be uncomfortable with some of the solutions Mr. Johnson proposes to various issues. But the value in the book is not its solutions, but its lessons on how to face conflicting sources of information honestly and openly. Mr. Johnson has excelled in this. It is not important that the reader agrees with Mr. Johnson, but that the reader thinks about these issues. Mr. Johnson's un-dogmatic style encourages such thought.

One example of his approach can be found on p. 40 of his book: Personally I regard the references to wheat and dairy products as only being well intended guesses on Swedenborg's part. It is, however, possible that they might have in mind remnants of the most ancients living a 'Mesolithic' lifestyle, transitional between the Paleolithic and Neolithic, where wild grasses were being harvested.

And again on p 35: This passage rather contradicts those above. But we do have to remember that this church probably lasted for thousands of years and was spread over many lands, so that generalizations may be misleading. Maybe this refers to a late time period of that church's history. Alternatively we may assume that the worship carried on these tents was of an intimate family nature, which Swedenborg would not categorize as the 'external worship he excludes in *Arcana Coelestia* §4493.

Conclusion

I highly recommend this book to anyone who is interested in the spiritual history of the human race, especially if they are interested on how the doctrines relate to history. Even if you are not interested in the relationship of the spiritual history of the church to natural history, Mr. Johnson's collection of passages on this subject, and his comments are most useful to any student of the Writings.

End Note:

There is one error that I found, which I hope will be corrected in any future reprints of this wonderful book. On p.49 Mr. Johnson says: In *Arcana Coelestia* 4791 he also erroneously suggests that the folds of the lungs are to articulate words and musical tone. The reference to *Arcana Coelestia* 4791 should read *Arcana Coelestia* 6326.

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Eshun, Ekow Essiedu. Ordained May 27, 2007; 2nd degree July 13, 2008. Serves as Assistant to the Pastor in the Tema Circle in the church and school and is working to establish a group in Ghana's western coastal region. Address: PO Box CS 9299, Community 7, Tema, Ghana

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

NEW CHURCH LIFE, December 2008

Frazier, Glenn McKinley. Ordained May 28, 2006; 2nd degree June 22, 2008. Serves as Assistant to the Pastor of the Bryn Athyn Church. Address: 3489 Paper Mill Road, Huntingdon Valley, PA 19006

Frazier, Scott Innes. Ordained May 28, 2006; 2nd degree, May 11, 2008. Teaches in Bryn Athyn College and does translating work for the General Church. Address: PO Box 717, Bryn Athyn, PA 19009

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

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

Gladish, Nathan Donald. Ordained June 13, 1982; 2nd degree, November 6, 1983. Serves as Assistant Pastor of the Oak Arbor Society in Rochester, Michigan, and Principal of the Oak Arbor School. Address: 495 Oak Arbor Circle West, Rochester, MI 48306

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

Gyamfi, Martin Kofi. Ordained June 9, 1991; 2nd degree, August 28, 1994. Serves as Resident Pastor for Asakraka-Kwahu Group and Visiting Pastor for Nteso and Oframase Groups in Ghana, West Africa. Address: The New Church, PO Box 10, Asakraka-Kwahu, E/R, Ghana, West Africa

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

Hauptmann, Olaf. Ordained May 23, 2004; 2nd degree, Serves as Pastor of the Colchester New Church, Colchester, Essex, England. Address: 8 Stoneleigh Park, Lexden, Colchester, Essex, England CO3 5FA

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

Heinrichs, Bradley Daniel. Ordained May 23, 1999; 2nd degree, November 19, 2000. Serves as Pastor of the Carmel New Church in Kitchener, Ontario, Canada, and Principal of the Carmel New Church School. Address: 58 Chapel Hill Drive, Kitchener, ON, Canada N2R 1N2

GENERAL CHURCH DIRECTORY

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

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

Kwak, Dzin Pyung. Ordained June 12, 1988; 2nd degree, November 11, 1990. Address: Seoul New Church, 75-21 Nokbeon-Dong, Eyunpyeong-Ku, Seoul, Korea 122-828

Lee, Jong-Ui. Ordained May 31, 1998; 2nd degree, June 17, 2001. Serves as Pastor of the Kwang Ju New Church in South Korea. Address: Gwangju Seo-gu Chipyeong-dong 1171-4, Kumho Ssangyong APT 204-705, 502-830, South Korea

Lewin, Alan. Recognized as Priest in the General Church in November 19, 2006. Ordained 2nd degree December 2, 2007. Serves as Pastor of the Michael Church, London, England, and Visiting Pastor to the Surrey Circle, England. Address: 21A Hayne Road, Beckenham, Kent, England, BR3 4JA

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

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

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

McCardell, Ethan Derek. Ordained May 25, 2003; 2nd degree March 21, 2004. Serves as Pastor of the Light for Life New Church in Seattle, Washington. Address: 17534 Wallingford Ave. N, Shoreline, WA 98133

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

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

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

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

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

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

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

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

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

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

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

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

Schnarr, Grant Ronald. Ordained June 12, 1983; 2nd degree, October 7, 1984. Serves as Pastor and Content Director of Newchurchlive.tv. Address: PO Box 743, Bryn Athyn, PA 19009

Schnarr, Philip Bradley. Ordained June 5, 1996; 2nd degree, May 31, 1998. Serves as School Pastor of the Bryn Athyn Church School. Address: PO Box 277, Bryn Athyn, PA 19009.

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

GENERAL CHURCH DIRECTORY

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

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

Synnestvedt, Louis Daniel. Ordained June 6, 1980; 2nd degree, November 8, 1981. Teaches in the Kempton New Church School and does traveling pastoral work for the General Church. Address: 3657A Rte. 737, Kempton, PA 19529

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

Yang, Gyu Dae. Ordained into 2nd degree October 21, 2007. Serves as Pastor of the Seoul New Church in South Korea. Address: Kyomoon Apt. 104-1403, Kyomoon-dong, Kuri-si, Republic of Korea 471-020

Zathey-Agboga, Godwin. Ordained May 27, 2007; 2nd degree July 13, 2008. Serves as Assistant to the Pastor of the Asakraka-Kwahu New Church, visiting minister to Kumasi group, and will work to initiate a startup group in the Volta Region. Address: c/o Mr. George G. Dziekpor, Ministry of Trade and Industry, PO Box M 47, Accra, Ghana

MINISTERS

Aggro, Hennock. Ordained July 13, 2008. Serves as Minister to the Wusuta Group in Wusuta, Ghana. Address: PO Box 306, Ofankor-Accra, Ghana

Amoako, Kwadwo Adu. Ordained July 13, 2008. Assists with the Teshie Nungua group and visits the Kumasi Group monthly. Address: c/o the New Church, PO Box NT 262, Accra, Ghana

Ampem-Darko, Israel Gyan. Ordained July 13, 2008. Serves as assisting Minister for the Asakraka Group, and visits Kumasi Group monthly. Address: The New Church, PO Box 10, Asakraka-Kwahu, E/R, Ghana, West Africa

Dziekpor, George Genya. Ordained July 13, 2008. Assistant Pastor of the Abelenkpe group in Accra. Address: PO Box CT 5837, Cantonment, Accra, Ghana

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

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

NEW CHURCH LIFE, December 2008

Koudou, Roger. Ordained July 13, 2008. Serves as Minister to the Nouvelle Chretienne de Côte d'Ivoire, and leader of the Swedenborg Association in Abidjan, Côte d'Ivoire. Address: Nouvelle Eglise Chrétienne de Cote d'Ivoire, 01 BP 4853 Abidjan 01, Republique Côte d'Ivoire

Lumsden, Derrick Alan Mark. Ordained May 25, 2008. Serves as Assistant to the Pastor of New Church Westville in Durban , South Africa, Address: 7 Sydney Road, Westville 2639, South Africa

Nobre, Vicente Henrique Rabelo. Ordained May 28, 2006. Serves as Minister to New Church in Jundiá, Sao Paulo, Brazil and as visiting minister to Curitiba, Parana and Brasília, DF. Address: Rua Angelo Pernambuco, 40 Jundiá Sao Paulo Brazil CEP 13.212-123

Paek, Sung-Won. Ordained May 27, 2001. Unassigned. Address: PO Box 686, Bryn Athyn, PA 19009

Segbenu, John Kwaku. Ordained July 13, 2008. Serves as Assistant to the Pastor in Tema, and teaches in the Tema school. Address: D.T.D. Church Village C 5, Tema, Ghana

Souka, Eric Messan. Ordained July 13, 2008. Serves as Minister to the New Church Group in Vogan, Togo. Address: Nouvelle Eglise du Togo, BP 61202, Lomé, Togo

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

Villanueva, Johnny Antônio Zavalaga. Ordained October 28, 2008. Serves as Minister for the Campo Grande Society in Rio de Janeiro, Brazil. Address: Estrada Santa Maria 1175, Vila Nova, Campo Grande, Rio de Janeiro, RJ 23.073, Brazil

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

AUTHORIZED CANDIDATES

Allais, Mark. Address: PO Box 717, Bryn Athyn, PA 19009

Akotey, Edward. Address: c/o PO Box 11305, Accra-North, Ghana, West Africa

Barry, James Address: 474 South Maple Ave, Glen Rock, NJ 07452

Cole, Nathan Field. Address: 3 Chapel Hill, Caryndale, N2R 1N1, Canada

Cooper, Robert. Address: PO Box 717, Bryn Athyn, PA 19009

de Figueiredo, André Guimarães. Address: Rua Mariz de Barros 47 apto. 202, Icarai, Niteroi RJ CEP. 24.220-121, Brazil

Glenn, Coleman. Address: PO Box 717, Bryn Athyn, PA 19009

Glenn, Thane. Address: PO Box 717, Bryn Athyn, PA 19009

GENERAL CHURCH DIRECTORY

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

Abuga, Samson Mogusu. Serves as Minister/Evangelist for New Church Etorā in Kisii, Kenya. Address: The New Church Etorā, PO Box 13, Kisii 502, Kenya

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

Keyworth, Richard. Serves as Pastor to the Auckland Circle, New Zealand. Address: 15 Dunkirk Road, Panmure, Auckland 1072, New Zealand

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

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

RETIRED

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

Buss, Peter Martin. Ordained June 19, 1964; 2nd degree, May 16, 1965; 3rd degree, June 1, 1986. Bishop Emeritus of the General Church. Address: 950 Pendleton Ave., Longmont, CO 80501

King, Louis Blair. Ordained June 19, 1951; 2nd degree, April 19, 1953; 3rd degree, November 5, 1972. Bishop Emeritus of the General Church. Address: PO Box 512, Bryn Athyn, PA 19009

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

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

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

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

NEW CHURCH LIFE, December 2008

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

Goodenough, Daniel Webster. Ordained June 19, 1965; 2nd degree, December 10, 1967. Serves as Regional Pastor in the Western United States (except Boulder & Seattle), and Visiting Pastor in the Northern Rocky Mountains, USA. Address: PO Box 748, Big Horn, WY 82833

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

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

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

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

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

McCurdy, George Daniel. Ordained June 25, 1967; Recognized as a priest of the New Church in the second degree July 5, 1979; received into the priesthood of the General Church June 9, 1980. Serves as Visiting Pastor to Harleysville, Pennsylvania, Williamsburg, Virginia, and to Lake Helen and Jacksonville, Florida. Acts as the General Church's Ecclesiastical Endorsing Agent for Military Chaplains. Address: PO Box 707, Bryn Athyn, PA 19009

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

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

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

Orthwein, Walter Edward III. Ordained July 22, 1973; 2nd degree, June 12, 1977. Recognized as a priest of the General Church June 12, 1977. Teaches theology in the Academy Theological School. Address: PO Box 717, Bryn Athyn, PA 19009

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

GENERAL CHURCH DIRECTORY

Riley, Norman Edward. Ordained June 14, 1950; 2nd degree, June 20, 1951. Recognized as a priest of the General Church January, 1978. Address: 2360 Byberry Rd., Hatboro, PA 19040

Rogers, Norbert Bruce. Ordained January 12, 1969. Serves as a translator for the General Church. Address: 449 Woodward Drive, Huntingdon Valley, PA 19006

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

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

Sheppard, Leslie Lawrence. Ordained into 1st and 2nd degrees, June 7, 1992. Address: 35/56 Dunmore Tce., Auchanflower, 4066, Queensland, Australia

Smith, Christopher Ronald Jack. Ordained June 19, 1969; 2nd degree, May 9, 1971. Serves as a Visiting Pastor to Central Pennsylvania. Address: 741 Old Philly Pike, Kempton, PA 19529

Taylor, Douglas McLeod. Ordained June 19, 1960; 2nd degree, June 19, 1962. Address: 942 Meadowbrook Drive, Huntingdon Valley PA 19006

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

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

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

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

SOCIETIES AND CIRCLES

<i>Society</i>	<i>Pastor or Minister</i>
Alexandra, Johannesburg South Africa	Rev. Langalibalele A. Xaba
Atlanta, Georgia	Rev. Patrick A. Rose
Baltimore, Maryland	Rev. Michael E. Ferrell
Bath, Maine	Rev. George F. Dole
Boulder, Colorado (New Church of Boulder Valley)	Rev. David C. Roth

Boston, Massachusetts	Rev. Matthew L. Genzlinger
Boynton Beach, Florida	Rev. Kenneth J. Alden
Bryn Athyn, Pennsylvania	Rev. Jeremy F. Simons
	Rev. Glenn M. Frazier, Assistant to the Pastor
	Rev. Donald L. Rose, Assistant to the Pastor
	Rev. John L. Odhner, Assistant to the Pastor
	Rev. Christopher D. Bown
Buccleuch, Johannesburg	
South Africa	
Campo Grande, Brazil	Rev. Andrew J. Heilman, Visiting Pastor
Chicago, Illinois	Rev. Robert H. P. Cole, Visiting Pastor
Cincinnati, Ohio	Rev. J. Clark Echols
Clermont, Durban	Rev. Jerome Dube
South Africa	
Colchester, England	Rev. Olaf Hauptmann
Dawson Creek, B. C., Canada	Rev. Michael D. Gladish
Detroit, Michigan	Rev. Derek P. Elphick
(Oak Arbor Church)	Rev. Nathan D. Gladish, Assistant Pastor
Diepkloof, Soweto	Rev. Jacob M. Maseko
South Africa	
Freeport, Pennsylvania	Rev. Frederick M. Chapin
Glenview, Illinois	Rev. Peter M. Buss, Jr.
	Rev. Mark D. Pendleton, Assistant Pastor
Hurstville, Australia	
Impaphala, South Africa	Rev. B. Alfred Mbatha
Ivyland, Pennsylvania	Rev. Thomas H. Rose
Kempton, Pennsylvania	Rev. Lawson M. Smith
	Rev. Andrew J. Heilman, Assistant Pastor
	Rev. Arne Bau-Madsen, Associate Pastor
Kitchener, Ontario, Canada	Rev. Bradley D. Heinrichs
(Carmel Church)	Candidate Nathan Cole, Assistant to the Pastor
Kwa Mashu, Durban	Rev. Bongani Edward Nzimande
South Africa	
La Crescenta, California	Rev. J. Clark Echols, Visiting Pastor
(Los Angeles)	
London, England	Rev. Alan Lewin
(Michael Church)	
Phoenix, Arizona	Rev. Daniel W. Goodenough, Regional Pastor
Pittsburgh, Pennsylvania	Rev. R. Amos Glenn
Rio de Janeiro, Brazil	Rev. Andrew J. Heilman, Visiting Pastor
	Rev. Mauro S. de Padua, Assistant to Visiting Pastor
	Rev. C. Mark Perry
San Diego, California	Rev. Göran R. Appelgren
Stockholm, Sweden	Rev. James P. Cooper
Toronto, Ontario, Canada	
(Olivet Church)	
Tucson, Arizona	Rev. Glenn G. Alden
Washington, D. C.	Rev. Garry B. Walsh
	Rev. Michael E. Ferrell, Assistant to the Pastor
	Rev. Erik J. Buss
Westville, Durban	
South Africa	

GENERAL CHURCH DIRECTORY

Circle

Albuquerque, New Mexico
Americus, Georgia
Auckland, New Zealand
Balfour, South Africa
Cape Town, South Africa
Charlotte, North Carolina
Connecticut
Copenhagen, Denmark
Dallas/Fort Worth, Texas
Erie, Pennsylvania
The Hague, Netherlands
Hambrook, South Africa
Harleysville, Pennsylvania
Jönköping, Sweden
Lake Helen, Florida
Madina, Ghana
New York City/
Northern New Jersey
North Ohio
Palo Alto, California
Perth, Australia
Philadelphia New Church
(Korean)
St. Paul/Minneapolis,
Minnesota (Twin Cities)
Seattle, Washington
Surrey, England
Tema, Ghana

Visiting and/or Resident Pastor or Minister

Rev. Daniel W. Goodenough, Regional Pastor
W. Harold Eubanks
Rev. Richard Keyworth
Rev. N. Reuben Tshabalala
Rev. Christopher D. Bown
Rev. Prescott A. Rogers
Rev. Andrew M. T. Dibb
Rev. Ragnar Boyesen
Rev. Patrick A. Rose
Rev. Louis D. Synnestvedt
Rev. Frederick C. Elphick
Rev. B. Edward Nzimande
Rev. George D. McCurdy
Rev. Ragnar Boyesen
Rev. George D. McCurdy
Rev. S. Kwasi Darkwah
Rev. Grant H. Odhner

Rev. Louis D. Synnestvedt
Rev. C. Mark Perry, Visiting Pastor

Rev. Yong J. Jin

Rev. Frank S. Rose, Visiting Pastor

Rev. Ethan D. McCardell
Rev. Alan Lewin
Rev. S. Kwasi Darkwah

Note: In addition to societies and circles, there are groups of General Church members in various geographical areas that receive occasional visits from a priest. This information is published in *New Church Life* periodically in a listing of General Church Contacts for Worship and Classes (most recently published in October, 2008).