

# New Church LIFE

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A monthly magazine devoted to the teachings  
revealed through Emanuel Swedenborg

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Lessons from the Lord's Childhood  
A Sermon by Rev. Lawson M. Smith

Science and Religion  
By Justin Soderberg

Do's and Don'ts when Discussing Religion  
By Ryan M. Sandstrom

Greeting Others About the New Church  
By Robert Cole

**April 2009**

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A MONTHLY MAGAZINE DEVOTED TO THE TEACHINGS  
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### *Notes on This Issue*

We welcome back Lawson Smith, whose practical sermon actually depends on the Lord's combats in temptations. We can think of many benefits from the Easter event, here in child-rearing, a very appropriate area for our Savior to operate.

We grieve with the Childs family over the departure of beloved Geoffrey Childs to the spiritual world. Walter Orthwein, a long-time colleague and friend, conducted the memorial service with the address, here included. We silently recall our friend and think of him often.

In Justin Soderberg's article, submitted some time ago, we hear echoes of ancient dialogs put in up-to-date terse logic. How do Religion and Science face off, both through the ages and today?

The book review this time is of the well-written *What Shall I Do to Inherit Eternal Life?*, by Rev. Robert Jungé. The review is by theolog Ron Schnarr who had read it and enjoyed it very much. We welcome Ron to the pages of New Church Life!

Another theolog, Ryan Sandstrom, had a neat experience in Missouri last summer, and based on his experience of talking to people about the New Church, came up with a useful list of Do's and Don'ts. We need reminders, since we may scare some good sheep away!

Do you travel? What use can you make of conversation? Listen to some suggestions from Rev. Bob Cole, a long time practitioner of talking up the New Church on planes and trains.

I am pleased to announce that the Rev. Michael D. Gladish has accepted a call from our Washington Society in Mitchellville, Maryland, to become their next Pastor. Mike and Ginny will be moving there this summer. We wish them and the congregation well in this endeavor. – Bishop's Office.

## LESSONS FROM THE LORD'S CHILDHOOD

A SERMON BY THE REV. LAWSON M. SMITH

*“Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled. And in the fourteenth year Chedorlaomer and the kings that were with him came and attacked the Rephaim...” (Gen. 14:4-5)*

Chedorlaomer, the hero of this story, pre-figured the Lord in His first struggles against the spirits of hell. One of the most surprising things about this story is that the Lord fought and won these battles in His earliest childhood! Even though the Lord does not allow children to enter into real temptations until they reach adulthood, we can still learn some things about the states of children and how to help them from what the Word teaches us about the Lord's temptations in childhood. We can also see how the Lord is fighting for us as we study this story.

In explaining the story of Chedorlaomer's wars, the Writings begin by pointing out that a person has to be taught from the Word what is right and wrong before he or she can go through temptations. Everyone fights in temptations by means of the ideals or truths he has learned. These are the standard by which he judges that certain things are harmful and need to be changed in his life. This is why people do not face temptations until they have grown into the full use of their own understanding and judgment, and can make their own choices.

The Lord Jesus had to be taught like any other child. The only difference was that He learned more quickly, more fully and more perfectly than others (*True Christian Religion* 89). That's why His understanding and answers astonished the rabbis in the Temple when He was only twelve years old. But He came to the Temple because He needed to learn about the Word with the help of the rabbis. As the Lord became educated, He was

increasingly able to judge between good and evil. He saw the need to separate Himself from worldly, un-heavenly things in His outer nature, which He had by way of His mother.

So we read that *for twelve years, the five kings led by the king of Sodom served Chedorlaomer and his allies*. During infancy and childhood, the evil spirits do not rise up and attack, but serve. Weaknesses present with a person from birth by heredity are not apparent to a child in early life, until he or she has been taught, and has gained enough maturity to reflect on what's happening inside himself. Chedorlaomer stands for the states of good and truth with children, before they are old enough to make judgments for themselves (See *Arcana Coelestia* 2280:2). These states keep the evil spirits mostly under control. Although children can be naughty, naughtiness or good behavior are not freely and rationally chosen states with them but impulsive actions, so evil doesn't cling to them, for the most part.

As long as a person is in the good states of infancy and childhood, evil spirits do not dare to introduce any evil. We can see this from the states of infants, well-disposed children, and the simple in heart. Evil spirits remain in subjection, because the child has not yet got wrapped up in lusts for worldly things. As long as a person has not begun to do evil deliberately from delight, the Lord keeps evil spirits under control. This is Chedorlaomer, ruling for twelve years.

These teachings point out an important parental responsibility. We can help our children avoid or at least delay getting themselves caught up in worldly lusts. We can do this by exercising discretion over the things they read, what they watch on TV and the kinds of games they play. We can practice some restraint on the number and kinds of toys they are given. We can emphasize the giving and receiving of love, and the opportunity to share our things with others, as being more important and more fun than the acquisition of things. We can make life much

easier for our children by good discipline while they're young, rewarding good behavior and removing rewards or punishing bad behavior. We are helping them get started in life with good habits instead of bad ones. Although they are not making their own choices at this stage, we can help them start making their own choices, pointed in the right direction.

Some people imagine that it is useful to expose their children to evils while the parents are present to discuss them and provide perspective. While there can be some truth to this when children are reaching adulthood, there is also a great value in avoiding unnecessary issues, especially while children are younger. Evil can be very attractive or frightening or both, and can scar a child's memory. It provides something the hells can stir up over and over again. Ignorance is an important protection for the innocence with childhood states. Let's not be the ones to tear it away from them. If through peers or other influences, an evil is becoming an issue in a child's life, we must by all means address it carefully, but meanwhile, let it wait till later.

As people grow toward adulthood, the hereditary weaknesses with them will emerge, no matter how carefully they have been raised or how compliant their disposition. Then people need to be able to rely on their own conscience, that is, their sense of the Lord's leading them, personally, by the Word. This points out another crucial parental responsibility: to lay the foundations for a good conscience, beginning in infancy, by teaching our children about the Word. Like the Lord when He was a Child, they need to learn as much as they can from the Word, so they can be greatly enriched with heavenly ideals and strong values. We can help children learn the stories of the Word with delight, especially if they see that we ourselves enjoy the Word and hold it in reverence. If children see that their parents care so much that they set aside regular time to read and think about the Word, such as family worship, or reading in the morning or evening,

and the parents refer to the Word in discussions and decisions, this example will give them a great deal of support in establishing their own conscience. We will be helping them get equipped with weapons for their spiritual defense.

We cannot expect children to have a spiritual conscience. A person's first conscience is fear of the laws of the home and school and fear of the loss of parents' and teachers' approval. Children need a warm sphere of love, so they really miss it when they disobey. They need a consistent sense of reward and punishment to learn what is right and wrong and to establish a sense of security in doing what is right. The second level of conscience is moral, based on a love of a good reputation. It comes with an understanding of what works in human society and why. The golden rule, to treat others as we wish to be treated, appeals to the moral level of our thinking. Before adulthood, we can know from others but cannot see for ourselves that certain things are sins against the Lord, as well as against other people. Adults need to protect teen-agers from making serious mistakes, as much as they can, while also allowing them to sort things out and practice living according to conscience as of themselves. When we are willing to give our time to be with our children and patiently explain our understanding of why the Lord forbids certain behavior and why it won't work to act that way, we are helping them build up a strong base for a spiritual conscience.

*"But in the thirteenth year they rebelled."* As a young man or woman is reaching toward adulthood, he or she becomes more familiar with the pleasures of the world and more confident of his or her own abilities. Then the evil spirits present with the person begin to rebel against the restraining influence of the juvenile conscience. This rebellion, though, creates opportunities for an adolescent to really test the assumptions he has been operating with from infancy, and if he is willing, strengthen what is good and true in them.

“*And in the fourteenth year Chedorlaomer came, and the kings who were with him, and struck the Rephaim...*” This is a picture of the Lord overcoming the evil spirits present with a young person. Chedorlaomer and his allies, however, allowed some of the enemies to escape, and also carried away Abram’s nephew Lot as a captive from Sodom. As the story continues, Abram gathers together his allies, overtakes Chedorlaomer and attacks him, and rescues Lot. So we can see that Chedorlaomer represents an imperfect state which needs to be replaced by something better later on. The Writings say that the main quality that is lacking in the Chedorlaomer state is the acknowledgement that the victory is the Lord’s. We cannot help but feel that our principles and our will-power are our own. Even the Lord, when He was a child, fought on the basis of this appearance, that power belonged to human nature. Later on, though, He overcame that appearance.

We should allow children to have a sense of pride in the good they do. We read in the lesson, “The goods of infancy, ...although they appear good, are not good as long as hereditary evil contaminates them...but still they must be called good, as long as they are in an infant or child who does not yet know what is truly good. The ignorance excuses him, and the innocence makes it appear as good” (*Arcana Coelestia* 1667:2).

It is important for us to recognize the good things children do and call them good, even though there is a sense of merit in them. The innocence with them really is good, even though it’s not by rational choice. If we qualify our approval too much, children will get the sense that nothing is really good, which would be destructive of the idealism they need. The only thing we must discourage is a sense of contempt for others in comparison with themselves. Even as adults, we all need a pat on the back and a sense of pride in our ways of life. The only difference is that we are able to reflect, and then to understand

and believe that all the good we do is from the Lord.

Let us help the Lord win battles for our children, and for ourselves. We can steer away from leading ourselves and our children into temptation. We can build in our homes and in our church a growing love for the Word. And we can be encouraging to each other in doing what is right, even while we remember that the goodness is the Lord's. *Amen.*

Lessons: Genesis 14:1-12, *Arcana Coelestia* 1667:2-4

**Arcana Coelestia 1667.** 'Twelve years they served Chedorlaomer' means that evils and falsities did not reveal themselves in childhood but were subservient to apparent goods and truths....

AC 1667:2 ...The goods that belong to earliest childhood... though they appear to be good are not in fact good as long as hereditary evil is befouling them, for they have ingrained in them and clinging to them that which derives from self-love and love of the world. At that time, whatever belongs to self-love or love of the world appears to be good, but it is not. Nevertheless it must still be called good as long as it is in an infant or child, who as yet does not know what is truly good. Their ignorance excuses it, and their innocence makes it appear as good. But the situation is different when a person has been instructed and knows what good and evil are. Such good and truth as exist with a child before instruction is meant by Chedorlaomer.

AC 1667:3. Their being subservient for twelve years means the whole time that such good and truth remain, for in the internal sense 'twelve' means all things constituting the faith that belongs to charity, that is, faith springing from charity... And as long as such good and truth reside in a person, whether in childhood or in any other period of life, evils and falsities can achieve nothing, that is, evil spirits do not dare do anything or initiate anything evil, as is quite evident in the case of infants, well-behaved children, and simple hearted people. With them, even though evil spirits, that is, the worst of the devil's crew, were present, they could nevertheless achieve absolutely

nothing, but they are held in subjection, which is the meaning here of their serving Chedorlaomer twelve years.

AC 1667:4. The reason they are kept in subjection during that time and are subservient is that the individual has not yet acquired to himself a sphere of evil desires and of falsities. Indeed evil spirits and genii are not allowed to operate except into those things a person has acquired through his own actions, not into those he has by heredity. Consequently before a person acquires such spheres to himself, evil spirits are subservient; but as soon as he does acquire them, those evil spirits present with him stream in and try to gain dominion, for they are then situated within his own sphere, and there find a certain delight or their very life: "where the carcass is there will the eagles be gathered together." (Matthew 24:28)

The Rev. Lawson M. Smith was inaugurated into the priesthood in 1979, and ordained as Pastor in 1981. He first served as Assistant to the Pastor in Washington, Mitchellville society, also visiting Baltimore society, at that time a Convention church. In 1981 Lawson shifted to be Assistant Pastor, voted in by the Washington Society, and in 1982 added the role of Principal of the Church School there. He continued visiting in Virginia areas. In 1983, he took over there as Pastor, still visiting, until 1993 when he accepted a call to be Pastor of the Durban Society, South Africa, being also headmaster of the Kainon School. From 2000 to the present, Lawson has served as Pastor of the Kempton Society, Pa, and Principal of its school. Lawson lives with his wife Shanon (Jungé) in Kempton, PA.



## MEMORIAL ADDRESS: GEOFFREY CHILDS

BY REV. WALTER E. ORTHWEIN

Winter, cold and grey, is a hard season, but it has its beauty also. As the afternoon deepened into dusk on the last day of Geoffrey's life on earth snow was falling; large flakes drifting slowly down. Soon the hard ground and bare trees were covered with a soft drapery of purest white. And there was that wonderful quiet that you get on a snowy winter evening.

Even in our winters the Lord is with us, gently comforting, blessing us with moments of stillness, beauty and peace. The Lord who walked the hard ground with us, the Lord who also felt the thorns of life and was acquainted with grief, is an ever present Help in time of trouble.

In fact, the Writings tell us, He is especially present in those times. And it is in those times, of course, that we especially feel the need of His presence, and turn to Him, and remember His promise: "I will not leave you comfortless."

The troubles of this world, and the continual reminders we



receive of how fleeting life in it is, are useful because they cause us to look to a hope beyond this earth. There is something deeply implanted in human nature that inspires us to value and desire and seek for eternal things.

And not only is there this instinctive dissatisfaction and frustration with the limitations of earthly life, but from time immemorial the truth that there is another life, that there is a heaven, has been proclaimed in the Word of the Lord, and in the doctrine and preaching of the church

derived from the Word.

The pure truths of the Word, each individual one like an exquisite crystal from heaven, are like a snowfall that covers even the hard realities of natural life with gentler truth from a higher reality; with beauty and peace.

It appears as if the earth had died in winter, but we know it is only resting, in preparation for the spring. And when springtime comes, the cold and bleakness of winter will be forgotten. Here is a lesson from our Creator, built into nature itself; a natural message we are able to understand because it reflects the spiritual truth we have gotten from the Word ..... namely, that old age and death, the winter of life, are followed by the eternal springtime of heaven.

New Church people do not need to be convinced of the reality of heaven, but still, the reality of it is worth reflecting on. It's important because the purpose of life in this world is to prepare for life in heaven. The more real heaven is to us, the more the idea of it is present in our minds, ordering all our thoughts, the better our understanding and experience of this world can be.

Simply put, heaven is a state of closeness to the Lord. It is His presence with a person that brings the innocence and peace, the love and wisdom, and all the delights that make heaven *heavenly*. So another way of stating the purpose of life in this world is that it is to grow close to the Lord; through all our experiences, happy and sad, to grow closer to the Lord.

“.... the Divine Providence is over everything,” we are told; “it is in the smallest details of a person’s life. And those who are in the stream of Providence are all the time carried along toward everything that is happy, *whatever may be the appearance of the means*. And those are in the stream of Providence who put their trust in the Divine and attribute all things to Him; and.... insofar as anyone is in the stream of Providence, so far he is in a state of peace...” (A 8478, added emphasis).

The phrase “whatever may be the appearance of the means”

brings Geoffrey to mind, because I know that he suffered some hard things in his life, and had felt deep sadness. Such things, we know from the Writings, are only permitted by the Lord if some good can come from them; if in some way they will serve to purify and strengthen our spirit.

But other phrases from that “stream of providence” passage seem even more appropriate in describing Geoffrey, namely: “carried along toward everything that is happy,” and “in a state of peace.” Any sad experiences Geoffrey had were overruled by trust in the Divine, and the inner peace and happiness that trust brings.

In the spiritual world, everyone has a sphere that goes forth from him or her and affects others. It is similar in this world, but we’re not as sensitive to it and it is not so obvious — but it is there, and we do sense it. In fact, it is not just people, but everything that has a sphere around it; we can get an idea of this especially from the fragrance of flowers; in fact, in the spiritual world, spheres are often perceived as aromas or odors of various kinds.

Geoffrey Childs had about him a sphere of peace; in fact, of innocence and peace, of love and contentment. In all the conversations and messages from near and far which there have been about him in the past few days, two words are repeated again and again: “gentle and wise.”

To say he was gentle is just another way of saying he was loving, caring, sensitive, and compassionate. His wisdom was the perception that comes from love — love of the Lord and love of the neighbor; and also conjugal love, for there is no real wisdom without it. His wisdom had in it absolute confidence in the Lord and His Word, as well as deep study and reflection upon the truths of doctrine. And his wisdom rested on firmly held principles.

There were other flavors in his sphere, also, especially an almost childlike playfulness and sense of fun — a most useful

quality in a father of eight children.

It is difficult — or let's say incomplete — to explain the New Church to people unfamiliar with it, because it is not just an organization or a set of "beliefs." It is about the way those beliefs *affect people* who have assimilated them into their lives. The faith of the New Church lives *from* its Divine Source, the Heavenly Doctrine, and it lives *in* actual human beings whose lives have been formed and transformed by that teaching.

As we know, an affection for truth is essential if we are really to imbibe any truth and come into the life it represents. But what a cold and abstract thing "truth" would be if we could not see it embodied in actual persons; given texture and color and flavor by their personalities.

We don't just love good, we love the good *in another person*; we don't just love truth, we love the *truth in another person*. The Lord affects us with goodness and truth by means of *our affection for other persons*.

Geoffrey Childs taught many doctrinal classes during his life — right up to the end. He preached many sermons, he wrote several books, he led several schools. But by far the most powerful teaching he did was simply by the way he lived and who he was.

What could he possibly say about conjugal love, for instance, that would be as affecting as the love he had for his wife Helga, which he so often spoke of, and which was so evident? He loved that doctrine, and studied it deeply; but more than that, the reality it describes is one he was intimately acquainted with.

But since we remember that conjugal love comes through the wife to the husband, when we say Geoffrey was a great teacher and example we really mean Geoffrey and Helga together. It could not have been any other way, and he certainly would not have had it any other way.

There is another way in which the relationship of the natural to the spiritual is important when we consider what Geoffrey stood for. He had a strong belief, developed in his first book, *The*

*Golden Thread*, that the sciences of this natural world can be used to help people spiritually.

There are two foundations of truth, the Word and nature, and they complement each other. Knowledge derived from nature (including natural observation and study of human nature, such as in the science of psychiatry) can serve to remove obstacles that stand in the way of our spiritual development. Support for this is found in the section in *Divine Providence* which explains that natural conditions, such as physical or mental illness, can impede our regeneration.

Geoffrey was born in New York City, but his parents, Geoffrey Childs Sr. and Olivia Waelchli Childs, moved to Huntingdon Valley two weeks later, and then into a house on South avenue in Bryn Athyn.

Geoffrey's grandfather was Walter Childs, one of the founders of the Academy, who was known for his poetry and musical talent; and the musical gene is strong in the Childs family to this day. Geoffrey himself played the accordion, a little piano, and had quite a repertoire of songs just right for singing with the family on road trips.

In his youth, he was a gifted athlete, and is still remembered by those who knew him then as an outstanding basketball and football player. His sons claim he finally retired from the very competitive family basketball games only when they became good enough to beat him, even when he cheated! But his love of sports remained with him throughout his life.

Geoffrey was inspired to become a minister during his service in the Army in Europe in World War II. The war was nearing its end, but he was in some combat, and he was present at the liberation of Dachau, so he saw some hard things. It was when he saw fellow soldiers (many of whom did not come back) praying for their lives before battle that he decided to become a minister.

Geoffrey and Helga Synnestvedt were married in 1951 and

last September celebrated their 57th anniversary. They had eight children, six boys and two girls, and now have twenty-nine grandchildren and two great-grandchildren.

It is a large, affectionate, talented family, with a special talent for having good times together. As one of their daughters-in-law, Jenny Childs, said one time, holding up a group photograph of their large family: “Look at all that’s come from the love between you two!”

Geoffrey’s first congregation after being ordained was in downtown Philadelphia. After that, he was pastor in Kitchener, where he led in establishing the Caryndale church community. Then he came to Detroit, and while pastor there laid the groundwork for the Oak Arbor church community.

We’ll digress here just to say that it was in Michigan that Geoffrey met a young minister from the Convention branch of the New Church, now an old retired minister in the General Church .... who is, for the moment, incapable of expressing how much he owes to that meeting, or rather, to the man he met then. To say he was a good friend doesn’t seem enough, and yet it says it all.

The more general point is: Geoffrey took an interest in people. To an amazing degree, he reached out to others — including people outside the New Church. He cared about them, and connected with them. You could see that he felt the joy of another as joy in himself .... which is the definition of love (DLW 47).

Returning to Geoffrey’s long years of service to the church: after Detroit, he became pastor in Toronto, as well as the Bishop’s representative for all of Canada, and later to Europe and the world.

Then he was called to become president of the Academy. I remember him calling to tell me right after he received the news, and he said he was so excited when the bishop phoned him that when he hung up the phone he somehow managed to

smash his glasses!

Philadelphia, Kitchener, Detroit, Toronto, Bryn Athyn .... all those years, during which Geoffrey and Helga raised their family, experienced various joys, and some heartaches, too — including the death of their daughter Heather and their granddaughter Annica.

And then, in retirement, in 1992, they started a whole new, very significant and wonderful chapter in their life, in South Africa. They arrived there during a very difficult time — the country was on the verge of civil war, and the church was also very fragmented. Against the background of apartheid, which ended during their time there, and all the tension and mistrust between the races, Geoffrey worked to establish the General Church Corporation in South Africa, bridging the races and bringing them together into one organization. It was an enormous and extremely delicate task, and he accomplished it with great wisdom and compassion.

The pastor in Johannesburg at the time, the Rev. Andy Dibb (now dean of the Theological School in Bryn Athyn), observed first-hand what a marvelous job Geoffrey did of holding the South African church together.

As Bishop's Representative in South Africa, Geoffrey presided over many meetings in Harrismith, between Johannesburg and Durban, and his unique personality — his gentleness, his sensitivity, his calmness, his love of the doctrines, his fairness and his firm principles — made him greatly loved and respected by both the white and the black people.

Geoffrey and Helga always had a sense of adventure and loved to explore new places, and they found a wealth of unique and beautiful spots in Africa, a number of which Helga captured in paintings, and which they both described eloquently in letters.

They loved the Valley of a Thousand Hills. They loved a scenic drive called the Garden Route. They loved the Indian

Ocean. They were captivated by the whole incredible landscape of South Africa, and, as in all the places they served, they formed close and lasting friendships.

As their time in South Africa drew to a close, Geoffrey and Helga made one last good-by visit to every society there, accompanied by their granddaughter Athena. Then, in 1999, they came home to Cairnwood Village, where Geoffrey continued to give doctrinal classes until just a short while ago when he was no longer able.

It was while in South Africa that Geoffrey wrote his second book, *The Path*, based on the revelation in the *Arcana Coelestia* about the Lord's inner life and glorification. He and Helga have been working on another book together, about their time in South Africa, drawing from the many letters they wrote from there.

In his final illness, Geoffrey was, as always, cheerful and welcoming to visitors. "Have a seat," he'd say, and squeeze your hand. And even when he could hardly speak any more, he managed to smile warmly at visitors and squeeze their hands and tell them he loved them. His sphere was as strong as ever.

And as peaceful as ever. He loved the fact that he was in his own room, with his books on the shelves next to the bed, and that he could see the sky out the window. "It's so peaceful," he managed to say, even when he could hardly speak any more.

About a month ago Helga noticed that he had let go of the work he had been so engaged in, and just turned it over to the Lord. This was not a relinquishing of usefulness, but the fulfillment of it in a state of peace. As we read earlier: "The pleasure in being useful carries him along, like a boat in a favoring current, bringing him into a state of eternal peace and the rest that comes with peace. This is what is meant by eternal rest from labors" (CL 207.7).

We've spoken about Geoffrey's wisdom and compassion and strong principles, but before ending there's one more word I

want to mention. He was a *fun* person to be around. He loved sports. He loved music and singing. He read constantly, a wide range of books, mostly serious literature but also adventure and mystery novels. He loved the beauties of nature; he loved taking drives in the country and exploring new places; he loved art exhibits; and going to nice restaurants.

Toronto is a very nice city, but seen through Geoffrey's eyes it was downright magical. The same with Grand Bend on Lake Huron in Ontario, and going to lunch at the Red Pump Inn a few miles away in Bayfield. Going to New Hope is a nice drive, but it has special significance for me because I can never go there without thinking of Geoffrey and Helga, who introduced us to that place and the surrounding countryside.

And then there's Bryn Athyn: I remember walking around the Cathedral on June 19th in 1976, a beautiful summer night, with the moon out and the Cathedral all lit up — and Geoffrey, who was about to head back to Toronto, said he felt bad about leaving me here, on my own, sort of, in a new place. "But Geoffrey," I said, "just *look* where you're leaving me!" What I meant was: *look at the beautiful place you brought me to* — meaning not the place so much, but the *church*.

Geoffrey had a kind of quiet exuberance about him. One of his characteristic gestures was to raise both fists in a kind of victory sign. He did it a couple of times even near the end when he was hardly conscious. I can imagine him in the world of spirits, looking back over his life — his wonderful family, all the friends who loved him so, all he accomplished for the New Church, all the beautiful and interesting places he went — and I can just see him lifting his fists that way and saying: *WHAT A LIFE!* Amen.

## SCIENCE AND RELIGION

BY JUSTIN SODERBERG

Discussions of evolution and of science seem to miss their context and their key considerations. The scientific theory of biological evolution regards reproduction of natural characteristics (body, including its brain, but not its mind) of a member of a collective (a specie) which has adapted to or adopted some conditions (an order (not Linnean)). And every science is a theory (or a set of theories) of evolution(s).

A science is a highly tested correspondence to our natural world of the most consistent comprehensive interrelated array of explanatory factors possible. A science's theory and its model explains more, predicts more crucial tests, survives more types of repeatable tests than alternative theories, and is thus defeasible—able to be nullified, voided and eliminated. (This will suffice for here. “What is science?” is quite a difficult problem, which gets careful consideration, and whose productive glimmers appear for the most part only in “arcane” professional journals.)

Almost every theory and model ever invented is found, understood and agreed null, void and eliminated: the best will always be replaced by a better one. Science is defeasible. Science limits itself solely to sense data and reasoning about sense data, including causes, solely of our natural world. Science cannot touch divine matters, and scientists as scientists cannot make scientifically valid statements about divine matters. Science cannot validly speak to or deny any non-natural claim about God or divine influence in the physical world. No claim about God or divine influence can be proven. (A bit more on this below, but I can merely assert some aspects.) No one can validly speak scientifically about any sense data as divine, in whole or

in part.

Anyone can make reasoned statements about a conjectured interface between some divine concept and some sensory concept, even making use of scientific concepts when scientifically handled for philosophical purposes, but then all such claims are philosophical. For example, free will cannot be proven absolutely, but it is quite widely assumed. Given that free will exists in every man, there can be no absolute proof of this or proof of any human knowledge. The reason is that man's knowledge is open, meaning it cannot be proven absolutely, but is instead quite widely assumed. Given that man's knowledge is i. open or possible, ii. is of infinite possibilities iii. and is always changing in its nature, character and extent, there can consequently be no absolute proof of any human knowledge.

Absolute proof is, however, not necessary and sufficient proof suffices in mathematics and science vis-à-vis Kurt Gödel's<sup>1</sup>, Alonzo Church's<sup>2</sup>, and Paul J. Cohen's<sup>3</sup> findings. By the same token, no science concept can rule out or deny God. For example, sun-centered planet systems say nothing and imply nothing about God. The "big bang" theory says nothing and implies nothing about God. Evolution says nothing and implies nothing about God.

Still, the Catholic Church seriously prosecuted some natural theories, until after both relativity theory and quantum theory. Some Protestant clergy and Protestant laypeople have seriously prosecuted biology for its theory. By contrast, the American, French and other Revolutions were fought for freedom, in part from government or church-mandated teaching of some clergy's indefeasible natural theory.

Every science is a theory of evolution. Every theory in physics, the science of (natural) change, is a theory of evolution (e.g., electromagnetic theory, thermodynamics, relativity theory, quantum theory, complex dynamic systems theory). Chemistry, cosmology, astronomy, geology, biology, embryology, virology,

economics et al. explain natural change and development. In physics, geology, biology and virology, randomness has a key role only within a interrelated interactive matrix of natural “laws”. Evolved mechanisms, however, virtually eliminate randomness in embryology. Moreover, free will and contingency are jointly key in every other science. Furthermore, a human mind’s awareness of its ignorance and its errorful ways, monitoring and checking, and possible error corrections, are not blind nor random. Finally, randomness is of no consequence to religion, for God created the world and its laws. Science does not and never will have all the answers.

Science has made no progress on most matters and may never make much, if any, progress on some, e.g., free will, love. On the other hand, the only real concern of religion is ethics and its moral application. God can communicate with a person using only concepts and concerns of that person’s own day. The Bible’s basic predictions are the Savior’s Comings and a final judgment of each person.

Religion and science are distinct and disjoint (but can be complementary):

- Religion requires and relies on sources and ends. Science cannot deal with infinite regress or ends.
- Religion cannot test. Science must test.
- Religion is solely a person’s motives and intentions. Science is solely concepts’ correspondence with the natural world.
- Religion has no anomalies, except interpretation, which should rely on mercy and charity. Science always will have anomalies, for science is open.
- Religion makes spiritual predictions, i.e., regarding motives and intentions. Science makes natural predictions.
- Religions’ competing concepts are never voided nor eliminated. Sciences’ competing concepts are always voided and eliminated.

Biological evolution is attacked by some, but not by all, Protestants and by no other religion. All present pertinent evidence supports biological evolution and none contradicts it. There are, of course, some interpretive difficulties, as there are of the Bible, but in science these tend to be clarified in time, as they have *not* been clarified in religion (unless one accepts Swedenborg's *Arcana Coelestia*). There are gaps in the chains of evidence, but none work against the theory, as, for example, there are in the chain of evidence in criminal trials; but these do not rule out bringing to trial and justice attempted. All sciences always have gaps in their chains of events, but correct predictions still continue, - until an anomaly appears and, characteristic of science, science changes! None of these events seem to happen in religion, however.

Currently, biological evolution apparently relies on blind random chance. However,

- every hypothesis of *science* is a problem's most reasonable defeasible conjecture, which conjecture may change, and, even so, problems will always remain;
- biological evolution may work by "the method of trial and error elimination [which] does not operate with completely chance-like or random trials...even though the trials may look pretty random [as] there must be at least an 'after-effect'.... For the organism is constantly learning from its mistakes, that is, it establishes controls which suppress or eliminate, or at least reduce the frequency of, certain possible trials";<sup>4</sup> for example, the organism to some extent chooses its environment, notes Popper elsewhere;
- "...the invention of the genetic code through selection...: It may be conjectured that the genetic code guides the synthesis of proteins...by the prevention or elimination of certain potential chemical syntheses rather than by direct [physical] stimulation or guidance; it would turn its apparent instructions into

prohibitions, the result of error elimination and...the genetic code would be not only the result of selection, but would operate by selection or prohibition or prevention [akin to learning].”<sup>5</sup>

- complex dynamic systems theory (far-from-equilibrium non-linear non-determined non-random processes yielding complex self-organized structures) may change the theory of biological evolution and the theorizing of chemical kinetics.

Regarding chemical kinetics, while reaction rates of  $10^{-8}$  second and  $10^9$  interacting combinants are known, we know little of the necessary conditions and we do not know (have no theory of) why or how they work. Perhaps a complex dynamic systems theoretic quantum effect synchronization plays a role. Femtochemistry, extremely fast chemical reactions,  $10^{-18}$  seconds and faster, which behave radically differently, uncovered by the late 1980s, opens another window on unforeseen unknown chemical kinetics and may impact biology’s theory of evolution.

Science, most philosophy and our culture see our world as a matter of observation. They believe that there are clear and distinct ideas, manifest truth. And they believe that there is conflict between human falsity, delusion and self-creation/artifice on the one hand versus pure, true, natural reality on the other. But observation is theory driven. And clear and distinct ideas, while very desirable, guarantee neither truth nor certainty and are always appearances. Truth is not obvious, even when “uncovered”, for science is counter-intuitive. Our truths are always mixed with falsities and with our immoral behavior. Every religion in effect tells us that we intentionally devolved away from our pure, true, intended Eden state.

God would create the world “from” outside of time, possibly introducing time as 1 dimension of 4, or 1 of 11. God would create man at an unknown and irrelevant “moment”: one

moment man does not exist, then man exists. Man exists implies that religion/morality exists. It would be irrelevant that certain beings strictly and distinctly split ways at one time, and that those subsequent beings eventually became the wholly different beings, various hominid types and various ape types. In an instant, God would endow all members of one type of being each with a soul which became a mind. That science and most philosophers do not deal with or recognize 'mind' is irrelevant to religion, for science is not valid out of its bounds.

It is impossible for a person to convert another to religion by authority as there is no certainty in humankind's religious concepts. For free-willed beings there is no external compulsion; there is no absolute, necessary idea that compels one against one's will, for in free will, the only author is freely accepting, acknowledging and cooperating.

Literalists want absolute and certain answers. However, literalists refuse to acknowledge the entire context of the Bible and the science and each's background (e.g., as God is Love, God is never angry, does not take vengeance, does not punish and, while God meets and reasons in dialogue, I suggest God does not otherwise fight). Literalists seek the same (or greater) powers as science appears to have, but do not know that science is not certain and is not absolute. The Bible does not take itself as science.

Protestant Bishop Berkeley feared that science's power of success without using divine revelation would take away religion's authority. But God's revelation is about what? It is about our relations with other human beings. I strongly suggest that God's relation with each of us is not authoritarian in reason, in emotion or in attitude.

I have tried to show that science and religion cannot conflict and do not conflict, indicate key features of science and religion

and how such features are important, and suggest what create an apparent conflict. Those who take Paul in the way common today believe their understanding is the pure certain truth, believe in Paul's church militant against natural philosophy (science) and believe "...the weapons of our warfare...have divine power to...destroy arguments and every proud obstacle to the knowledge of God and take every thought captive to obey Christ."<sup>6</sup> Cor. II.10.4-5

<sup>1</sup> Kurt Gödel (1906-1978), Austrian-American logician, mathematician and philosopher. One of the most significant logicians of all time, Gödel made an immense impact upon scientific and philosophical thinking in the 20th century.

<sup>2</sup> Alonzo Church (1903-1995), an American mathematician and logician who made major contributions in mathematical logic, and the foundations to theoretical computer science.

<sup>3</sup> Paul Joseph Cohen (1934-2007), an emeritus professor of mathematics famed for work on "Set Theory and the Continuum Hypothesis" and 1966 winner of the world's top math prize.

<sup>4</sup> The 2nd Arthur H. Compton Memorial Lecture, K. R. Popper, in *Objective Knowledge*, 1972, 1978 et. seq., p. 245 fn. 55.

<sup>5</sup> Third International Congress for Logic, Methodology and Philosophy of Science, K. R. Popper, in its *Proceedings*, 1968; in *Objective Knowledge*, 1972, 1978 et seq., p.150: slightly edited.

<sup>6</sup> This is seen by the social sciences sociology and political science and by the philosophies of religion and of ethics. Is this regardless of (or in unreconciled contradiction to) our free will? Is this spiritual interference?

## *Editorial*

### **THE LORD OUR SAVIOR**

That the Lord came into the World to save the entire human race, has been a Christian creed now for 2000 years and running. The Writings explain to the New Church *how* He saved us: He took on our nature by birth, giving the same access to the hells which tempts all of us, to tempt Him! He drew their fire away from us. By single-handed combat against all evils, from A to Z, He removed the hells from the world of spirits which they were infesting and where they were rampant. By the Last Judgment performed on the cross, all those infesting hordes entered hell by the same “leave” as the legions of demons left the man possessed and entered the herd of swine. Coming into their own elements, with no elegance whatever, they rushed hell bent into the lake, i.e. “hell.” Thereby the Lord restored to the human race the freedom to overcome those same but now conquered evils. We still have to conquer them, individually, as they occur in our heredity, i.e. among the neutered hereditary tendencies to those same evils. We overcome them on our own, but in His name, i.e. by turning to Him in His Word. The Holy Supper outlines the entire process, although it is in daily life that the actual combats take place: we just prepare for those battles at the Sacrament. Successful repentance and salvation is thereby guaranteed, by the Lord, who “once having conquered, always conquers” (AC 9718, 9715, 8273). Provided, of course, that we do the work of regeneration: shun the evil prompt in the act, when most tempted to succumb.

The Lord performed the actual conquest of the hells all through His life. He acquired power over hell on the Human level for that length of time. That was His “work of redemption” – all through Life, *not* only on the cross. However, only in three places in the Gospels are these temptations mentioned. “More

were not disclosed to the disciples. The things that were disclosed appear in the sense of the letter so slight as to be scarcely anything; for to speak and to answer in this manner is no temptation, when yet His temptation was more grievous than can ever be comprehended and believed by any human mind” (AC 1690). So the temptations related in Matthew 4.1-11, Mark 1.12, 13, Luke 4.1-13, the Writings explain, “contains all temptations in a summary; namely, that *from love toward the whole human race, the Lord fought against the loves of self and of the world, with which the hells were filled*” (op. cit. emphasis added). Since “all temptation is an assault upon the love in which the man is, and the temptation is in the same degree as is the love” (ibid), and since the Lord fought from an “inmost love for the salvation of the entire human race” (AC 1812), one can gauge how great was the pain He suffered! “The Lord when a boy, had perception. With those who have conscience a dull pain arises, but with those who have perception intense pain; and the more interior the perception, the more intense is that pain. From this it becomes clear what the temptation of the Lord, who had interior and inmost perception, was like in comparison with men’s” (AC 1668:2). That is to say, our temptations are puny by comparison.

This is also why the Lord was tempted *even to death on the cross*, thus culminating an entire life-time of suffering: “He was tempted even to the death on the cross, and thus to the last hour of His life in the world. Hence it is evident that the whole of the Lord’s life in the world, from His earliest childhood, was continual temptation and continual victory. The last was when He prayed on the cross for His enemies, and thus for all in the whole world” (AC 1690). Imagine praying for and forgiving those who anger us most, at the point of experiencing the greatest pain! That is the meaning of “turning the other cheek.” It is actually satisfying to overcome one of the most common

examples of temptation, namely anger against others, by *not* taking vengeance or even being spiteful. The guilty party tends to implode at that. For every evil has its own penalty attached.

It is at this critical point that the Writings correct a 2000 year-old misunderstanding that became a heresy: that the Lord suffered and died for our sins. From that has come the idea that "...by the passion of the cross the Lord took away sins, and made satisfaction to the Father, and so effected Redemption" (here citing the "wrong" belief. *Lord 15*). However, they correct this and say this is *not* the case, even though it sounds like it from Isaiah "He hath borne our diseases, and carried our sorrows: He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and by His wound has health been given us. Jehovah hath made to fall on Him the iniquities of us all. He was oppressed, and He was afflicted, yet opened not His mouth. He is led as a lamb to the slaughter" (53:4-12). However, this quote *does* make it clear that the Lord suffered from *our* transgressions. So instead, the Lord "BY THE PASSION OF THE CROSS DID NOT TAKE AWAY SINS, BUT BORE THEM" (*Lord 15*, title). Bearing sins means suffering the pain of them. "To bear iniquities means to endure grievous temptations; and also to suffer [those] to treat Him as they had treated the Word, which they did because He was the Word" (*Lord 15*). In other words, the Lord suffered the same pain we suffer, just because He took on the identical human heredity we have, and being also the Word made flesh. That means He suffers *because* of our evils, from "our transgressions." The hells, seeing in the Lord the very Truth Divine (AC 2813) surrounded by the evil tendencies of mankind, – in which they were the experts – launched into the Lord as the "Son of Man." This title, the Son of Man, is everywhere in the Gospels said to suffer, be persecuted and crucified (see Matt. 20:18-19, 26:45. Mark 8:31, 9:12, 31, 10:33-34, etc., AC 2813).

The Lord as the Son of Man suffered the temptations from our tendencies, overcame them and in victory is now the Divine Human, the Lord God our Savior Jesus Christ. He is our Mediator, having intermediated for us.

It is therefore from human freely chosen evil deeds, which next become hereditary tendencies in the next generation, and which build up generation by generation, accumulating to a thick mat of filthy human history, that we too are all guilty of torturing the Lord. He suffered pain from *us*, although it was all long before we were born. Heredity however remains the same, and thus the agenda for our own repentance, reformation and regeneration remains the same: except, now the Lord's mercy of salvation has been restored. Salvation can again be granted to those who do the work just mentioned. Thus salvation is by Divine Order, "It is impossible that they who have lived well be sent into hell, and they who have lived ill should be raised into heaven. It is impossible for the Lord's pure mercy to bring [anyone] out of hell" (AC 8700). The means of salvation by the Lord our Savior, by virtue of His passion of the cross, which was the last in an entire life-time of temptations, is thus the same for all: one penny per day, whenever you started working in the Lord's vineyard (Matthew 20:1-16), meaning "acquiring spiritual life" from all states and conditions life (AE 140.2). This is regeneration. It lies within our freedom to be regenerated and saved. True, the Lord "...could with angels lead man into good ends by omnipotent force, but this would take away man's life, for it is ... in entirely contrary loves. Therefore the Divine law is inviolable, that man shall be in freedom" (AC 5854). If the Lord were to be present with angels and cast away "myriads of evil spirits...in an instant" from an unregenerate person, that person would then "come into such torment and into such a hell, that he could not possibly endure it." The reason is that he had not yet entered into temptations, and thus the evils were still in him,

even just tendencies, plus the high voltage proprium which spawns all our evil angers and desires when we respond to such at first innocuous hereditary prompts. If saved in an instant, we “would be miserably deprived of life” (*ibid*). That is why everyone must go through the steps of self-examination, repentance and supplication for forgiveness; from which follows a life according to a truth seen, reformation; which gradually becomes a life of unself-conscious good from that truth, regeneration. By these provided means, the Lord’s omnipotent mercy, which He took to Himself on the Divinely Human level by a life in this world, then saves every person. That is why Easter is celebrated.

*Arcanica Coelestia* 5937 [2] All people possess the ability to perceive whether something is true or not. The ability they have within themselves, within their mind, to draw conclusions, is what enables them to perceive it; yet this ability cannot possibly exist in them without influx from the spiritual world. It is a gift that one person possesses in greater measure than another. Those who possess it in smaller measure are people who draw few conclusions within themselves or their minds and so have little perception; and if they say a thing is true they do so because others in whom they put their trust have said it is. Those however who possess the gift in greater measure are people who do not rely on others but see for themselves that it is true.

## *Communications*

### **A reply to the Editorial “Atheism – No Proof of God” (November 2008, pp. 467-474):**

I was very interested in this article as it’s a subject dear to my heart. I agreed with John Odhner when he gave a Friday class on Atheism: if there was no New Church I would be an atheist, since the picture of God painted by the Christian church and the doctrine of the vicarious atonement is so horrific I could not believe in such a monstrous creature. If I’m correct, John’s premise was that the fallen Christian church combined with scientific studies was responsible for the rise in atheism in the modern world. Only the Writings and true doctrine from scripture can align the spiritual with natural scientific discoveries and not create an either science or religion schism.

I particularly agree with the premise that the Lord is hidden, only to be found by those who believe He is there. As paragraph 1 on page 471 states: “Who is clever enough to create a universe without leaving a trace but God?” And *Divine Love and Wisdom* 68, which states that the spiritual acting on the natural is so subtle that it escapes empirical detection.

Until this article, and despite being a long-term biologist, I had not appreciated the fact that biological innovation occurred at virtually the same instant in geological time around the world (1<sup>st</sup> paragraph p. 472) – that life began instantaneously (paragraph 3) – somehow or other I missed that conclusion amongst the many articles I read on the subject.

I love the fact that fossils match revelation, unlike the creationists/fundamentalists who hold that the earth is only a few thousand years old and that everything else is an illusion concocted by atheistic zealots. It’s not really surprising that fossils match revelation; after all the Writings had a sound basis

in scripture, starting with the Arcana, and it is to be expected that His revelation would make sense of the natural world.

The strongest argument for God's existence still has to be the millions of people who believe in Him, and continue to do so over the centuries, despite the advent of modern science. As it says in *Canons 4*, that's because there's an influx into the souls of all people that there is a God, and that He is one (New Church Life, paragraph 2 p. 474).

About the only little thing I disagreed with is paragraph 2, page 470 where you suggest that the light in a dream comes from seeing with our spiritual eyes. Except for significant dreams I've had of my husband David, I assumed regular dreams were the brain sorting itself out overnight. After all, it's not really our eyes that see anyway, nor our ears that hear but the brain, aka the mind. Is there a reference for this? It's good to see an article addressing this subject.

Julie Conaron  
Huntington Valley, PA

**Book Review**  
BY RON SCHNARR

*What Shall I Do to Inherit Eternal Life?*  
By the Rev. Robert Jungé

How long has the Word been with us and yet how long have we really understood it? The Lord in His Second Coming delivered to us a knowledge from heaven which has been lost from the time of the Ancient Church. This is the knowledge of the spiritual sense. As the Writings have told us “now we are permitted to enter” into this new heavenly light, yet I wonder as a church if we are still standing on the doorway of this metaphorical temple appreciating the view.

The spiritual sense was not given by the Lord so that a select few could approach Him in the Word. The New Church is to be for everyone learned or simple all over the world. There is a world of wonder and miracle waiting just beyond the doorway of the Word, waiting patiently for us to come and find it.

So what is the secret?

Rev. Jungé’s book *What Shall I Do to Inherit Eternal Life* (Cathedral Book Center, \$20.00) approaches this very subject. The very title of this book captures how we can approach the spiritual sense in the Word. You have to ask for it. On page 362 Rev. Jungé quotes *Apocalypse Revealed*, “He who desires truths, should pray that the Lord may come with light, and...he who loves truths, will then receive them from the Lord (freely) without his own work.”

He then writes, “In the beginning, during reformation, it seems as if we have to do all the work. We study, and ponder. At times we compel ourselves. But when our eyes are really open and we look back, we realize that the Lord has done the work.

We give the glory to the Lord. Paradoxically, only those who give the glory to the Lord can see the glory in the Word (Spiritual Sense). They see from their hearts that, ‘God is a Spirit, and they who worship Him, must worship in spirit and truth.’”

Rev. Jungé takes a revelation based approach at looking at our relationship to the Word through the different phases of our life. First the book looks at the Word’s use in young adulthood and repentance, then at the Word’s ability to reform our minds in adulthood and lastly the Word’s presence in regeneration in our older years, the age of wisdom. I have to say that I enjoyed the last chapters the best. In these last chapters Rev. Jungé delves into the Word’s presence in regeneration. It is the living, breathing presence of the Lord.

In the study of the Word it is of utmost importance that we allow the Lord to stretch and soften the truths we gather from its pages. I very much appreciated a sub-theme I saw in the book of holding and using the truth in a loving way. One quote from the book that is still with me says “When we respond to the longing of the hearts of others instead of the clumsiness of their hands, we will begin to know what conjunction is.”

After reading this book I have to say that I have a new and enlivened relationship with the Word, and I continue to find more joy in the Word every day using these new tools. Thanks for a great book.

## **DO'S AND DON'TS WHEN DISCUSSING RELIGION**

BY THEOLOG RYAN M. SANDSTROM

When given the opportunity to speak to someone outside of the Church about our faith, there are many things to keep in mind that may help bring about a useful and productive discussion. Here are a few things to remember:

**DO** remember that you and the other person were both equally created by God and that there need not be any tension over differences.

**DO** show respect and appreciation for what the other person thinks; you will be surprised at what people have come to accept as truth. Much of what others believe conforms to the teachings of the New Church.

**DO** take the time to get to know the person first before getting into religious discussion. Go out to coffee or a relaxing place, be interested in the other person's life, be a friend. Religious discussions are usually smoother and more valuable to the person and yourself when you have already established some kind of relationship with them.

**DO** enjoy yourself and your time with the other person. Even if there is no great outcome, you will have at least established your relationship with that person, and much of what you say will remain with him. Should the opportunity arise again to meet him, your discussion will be deeper and richer.

**DO** try to recognize the other person's needs; sometimes what you want to say isn't always what they need to hear.

**DO** remember that there is no rush. The Lord alone brings people to the Church. Trust in Him and you will have the right things to say. It could be that you talk mostly about sports and weather with a little religion on the side, but it may be what it takes to help that person turn more to the church-doctrine further

down the road.

**DON'T** get into battle mode. You are not entering into a religious debate, and there should be no objective on your part other than to expose the other person to the Church in some degree of truth whether it is a small fraction or the entire set of the Writings.

**DON'T** feel like you have to convert anyone. As mentioned before, only the Lord brings people into the church.

**DON'T** criticize the other's point of view, this only creates opposition. Rather, praise and draw out the true points that are brought up; you will go further by building up from their basis of truth than by cutting down their false ideas.

**DON'T** be upset if the other person doesn't agree with you, or with the New Church. It would be just as hard for us to accept anything outside of our church. These things usually take time.

**DON'T** expect people to accept everything you say. A lot of what the New Church teaches is too much for them to digest at one time; it can be easy to push the other person outside their comfort zone.

It is also helpful to keep in mind that the Lord's Church is universal as well as specific. Our doctrine is the fountain and spreads to the far corners of the earth. The Lord is working with everyone and also uses us as instruments to convey His message to others. The fascinating thing is that we may never know when we are conveying His message; the only important thing to remember is to be true to yourself and the Church.

## SOME SUGGESTIONS FOR GREETING OTHERS ABOUT THE NEW CHURCH WHEN TRAVELING

BY ROBERT COLE

Some overall suggestions shared by clergy and laity when traveling, can include: Engaging people who seem to be friendly and helpful as you move about - "Thanks for being so helpful!"

"Perhaps you have noticed that I am a Clergyman (or a Church Member), by my reservations or luggage etc. Have you ever heard of Emanuel Swedenborg? How about Jonathan Chapman? I know that you've heard of Helen Keller, and Chapman was actually Johnny Appleseed. Yes, he went around the Midwest leaving chapters from Swedenborg's Book – *Heaven and Its Wonders*. He would say to the farmers' families that he visited, and helped with their planting and other things: "Here read this Chapter from Swedenborg's Book, that the Lord told him to write - Do what it says, and live in heaven forever."

"You will find copies of Swedenborg's Books in most free-world libraries. And you can read them word-for-word on the Internet, if you choose. Also, we have seventy Churches of our faith, which is the New Christian Church - Three here in (Chicago), (Pittsburgh), (Colorado), (Washington, D.C.), (New England), (Florida ), (California), (Philadelphia), (Sydney), (London), (Paris), (The Hague), (Rio), (Tokyo), (Manilla), (Accra), (Capetown), (Toronto) etc. You have my address and phone number. And you will be most welcome visiting any of the Churches of our denomination. Here is a copy of the First Chapter of Swedenborg's Twelve Volume Work: *Heavenly Secrets Revealed*. I hope that you will enjoy reading it. It was very nice talking to you. Goodbye!

A "They Were New Church," (or at least influenced by

Swedenborg), could also perhaps involve more recent New Church-oriented people, that you might find interesting. Educational, Literary, and politically-minded people, may have heard of U.S. Ambassador Dr. William R. Kintner. In the entertainment area, Lillian Gish, Scott Glenn, Eugene Hersholt - (the Dr. Christian Kodak Theatre Annual Award). Perhaps Stephen and son, Jake, Gyllenhaal, etc. The Lincolns, E.I. Du Pont, John Pitcairn, and so forth. Detective story readers - Edgar Allan Poe's: "Fall of the House of Usher" was perhaps based on *Heaven and Hell*. As was Mark Twain's: "Captain Stormfield's Visit to Heaven." And most recently - Stephanie Mattison's, New York Times Best Sellers involving angels, and reverently careful descriptions of New Church Doctrine, adhered to by the people who just happen to worship at the Bryn Athyn Cathedral, (although the setting is in New York State).

*Arcana Coelestia* 10227 [2] The ability to be wise, it is true, does not exist with all in equal measure; nevertheless all equally possess the ability, for each is able to be wise.