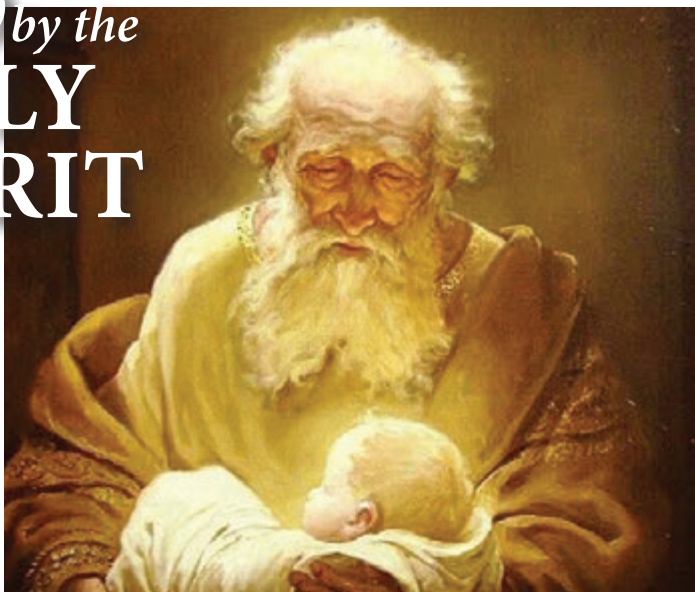


NEW CHURCH *Life*

A bimonthly magazine devoted to the teachings revealed through Emanuel Swedenborg, as they apply to life.

NOVEMBER/DECEMBER 2022

LED *by the*
HOLY
SPIRIT



One of our favorite images in the Christmas story is the elderly Simeon – “just and devout” – coming to the temple to cradle the baby Jesus and feeling **forever blessed that the Holy Spirit was upon him**. May we all be similarly inspired and led this Christmas. (Page 485)

**NEW CHURCH LIFE (USPS 378-180)
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A bimonthly magazine devoted to the teachings revealed through Emanuel Swedenborg, as they relate to life.

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The Shepherds Saw and Heard ~ Family Service

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Christmas Songs with Piano

The Authority of the Writings ~ Dedication of the Washington Church

The Source of Contentment ~ Sermon

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<https://sermonoftheweek.libsyn.com/>

*Recordings are added to the website thanks to
volunteers and donations.*

In This Issue

Editorials (page 467) include:

Editorials (page 467) include:
Gratitude: Beginning with Thanksgiving in the United States, then Christmas and the New Year, it is the season of gratitude. We are thankful for the Lord's blessings, for the gift of His presence with us, and for the assurances that whatever comes our way we have His protection, His providence and His love.

The Roots of New Church Schooling: The challenge of our times is to preserve and expand the church in an environment that is resistant to its teachings. New Church education is a primary means to make this happen.

In the annual Charter Day Cathedral Address, Bryn Athyn College Chaplain Coleman Glenn said that the founding of the Academy Schools was nurtured in humility before the Lord and with confidence in His leadership. These same qualities can help to lead us ever upward – not only the Academy but each of us in our own lives. (Page 479)

In a Christmas sermon – *Led by the Holy Spirit* – the Rt. Rev. Peter Buss Jr. holds up Simeon as an example for our lives. This “just and devout” man was led by the Holy Spirit to the culmination of his life and faith when he cradled the baby Jesus in the temple. He could then “depart in peace” because his eyes had “seen Your salvation . . . a light to bring revelation to the Gentiles.” May we also experience such a growing sense of trust and peace in this season. (Page 485)

In another Christmas sermon – *The Word Became Flesh* – the Rt. Rev. David Lindrooth says that: “Without a Divinely Human presence the human race would have lost that sense of Wonder and Glory, but more seriously it would have lost what it means to be truly human.” The key to bringing the Lord into

our lives is this simple statement in *True Christian Religion* 406: “A person is not born for the sake of himself but for the sake of others.” (Page 492)

The Rt. Rev. Bradley Heinrichs writes From the Bishop’s Office that “Repentance is Freeing and Joyful!” Repentance is something we are commanded to do so that we may enter heaven, but we need not view it as something unpleasant, gloomy and onerous. We should see it as a process the Lord gives us to be really free and to experience the genuine joy of heaven. (Page 497)

Marvin Clymer presents the second installment of his fascinating history of Robert Hindmarsh: *Finding the New Jerusalem* – a time of conflict and temptation but absolute commitment to the revelation given to us in the Writings. This series will be continued in the March/April 2023 issue. (Page 502)

The Rev. Prescott Rogers presents a paper on: *The Two Advents and Their Impact on the Human Race and on Individuals*. “The first advent,” he says, “brought the Lord’s direct presence and the second advent made regeneration on earth possible.” The Lord’s first coming is the Holy City New Jerusalem descending into our lives, and His second coming is our entrance into that city where we will live forever. (Page 512)

Church News (page 525) includes:

- Updates from the Bishop’s Office on the task force and the process for responding to concerns on gender issues; the search for a new President of Bryn Athyn College; and two ordinations into the second degree of the priesthood
- A change in the Academy Leadership Team
- A back-to-normal Charter Day in Bryn Athyn
- Distinguished Alumni for the Bryn Athyn College and the Academy Secondary Schools
- A report on October meetings of the General Church Board
- A report on the Jacobs Creek Family Camp
- The Hurstville New Church Centenary celebration
- An ambitious project at Glencairn Museum to digitize thousands of historical photographs
- A special project to place Bibles in the pews of Bryn Athyn Cathedral

This issue also includes the Annual Report of the General Church Secretary (page 538), the Directory of the General Church Clergy (page 543), and the 2022 Index for New Church Life (page 565).

Editorials

Bruce M. Henderson and the Rev. Jeremy F. Simons

GRATITUDE

This is the season of gratitude. In the United States it begins with Thanksgiving, first observed in the Plymouth Colony in 1621 by settlers buoyed more with hope than bounty. Their instinct was to thank God for the ultimate blessings we still celebrate on this day: faith and opportunity. Christmas brings the ultimate gift and our enduring gratitude: the Lord's birth into our lives and His promise for our salvation. New Year's Day is both an end and a beginning, offering perspective for our lives: personal evaluation, commitment, opportunity and hope.

Thanksgiving

The call to thanksgiving is heard first in *Leviticus* and *Deuteronomy* and courses throughout the Old and New Testaments, particularly the *Psalms*. (*“Let us come before His presence with thanksgiving.”* 95:2)

In the United States President George Washington established the tradition for the fledgling United States in 1789: “Whereas it is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits,” this day is established for “public prayer and thanksgiving, to be observed by acknowledging with grateful hearts the many favors of Almighty God.”

Abraham Lincoln affirmed that commitment in 1863, recognizing the need for humble thanks to God even in the depths of the Civil War. He established Thanksgiving as the fourth Thursday in November and his proclamation began: “It is the duty of nations as well as all men to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon; and to recognize the sublime truth, announced in the Holy Scrip-

tures and proven by all history, that those nations are blessed whose God is the Lord.”

But with all the turmoil raging in the country then, he offered this prescient warning that still echoes today: “But we have forgotten God. We have forgotten the gracious hand which preserved us in peace and multiplied and enriched and strengthened us, and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us.”

This reflective and humbling nature of true thanksgiving was echoed 123 years later by President Ronald Reagan: “Perhaps no custom reveals our character as a nation so clearly as our celebration of Thanksgiving Day. Rooted deeply in our Judeo-Christian heritage, the practice of offering thanksgiving underscores our unshakable belief in God as the foundation of our nation and our firm reliance upon Him from Whom all blessings flow. Both as individuals and as a people, we join with the Psalmist in song and praise: ‘Give thanks unto the Lord, for He is good.’”

Christmas

Humble and thankful hearts are important to our preparation for Christmas. This also celebrates the gift of freedom – natural and spiritual – and the blessings, the promise and opportunities bestowed by the Lord when He came down among us as a visible, knowable, approachable God. He came because so many had forgotten Him and had lost their way. All who were stranded in darkness were blessed with a new light come into the world – illuminating the way to heaven, if they but chose to follow. The people of Ukraine, and all others yearning for freedom, know this darkness – the despair and the longing for hope and deliverance. But we all need this reminder – every year – of the gift of the Lord’s presence in our lives and to be grateful for it.

We love all the symbolism of the Christmas story, beginning with the Baby Jesus being born in a stable. This was because He needed to be seen not as a powerful king, separate from the people, but as an innocent, vulnerable baby – someone they could identify with – come to lead them to heaven. A stable represents a place where we go to learn – to be fed – to accept Divine truth and to be led by it. In that way, the Lord comes to be born with us every day – especially at Christmas – offering His gift of salvation.

It is important to remember both Herod and John as essential to the Christmas story. The menacing Herod represents the evil that can come into our minds and threaten the promise of the Lord’s coming. John the Baptist was born before Jesus, warning that we must shun evil first to attain the gift of

heaven. As it is explained in *True Christian Religion* 579:

The Lord came into the world to remove hell from angels and people, and to glorify His Human. He brought hell under control and opened heaven so that from then on He could be present with people on earth, and save those who lived according to His commandments. Consequently, the Lord could regenerate and save them, for those who are regenerated are saved. Without the Lord's coming, no one could have been regenerated.

The Lord came on earth not just to give us this happy season of celebration but to bring a new light of truth that shows the way to peace, happiness, salvation – heaven. That is something to celebrate in our lives – and be grateful for – every day.

To give meaning to Christmas, and to show gratitude for its gifts, is to make its spirit a part of our lives. That means not just acknowledging the blessings of our faith in quiet interludes amid the glitter and love of the season but extending that faith all year through example and commitment so that the “good tidings” might really be for all people – and that someday we may truly appreciate the gift of “peace on earth, goodwill toward men.”

New Year

In Roman mythology Janus is the god of beginnings and endings, of gates and doorways, of passages and transitions. Our new year month of January is named for Janus – always depicted with two faces, one looking backward, one forward. That is a fitting metaphor for the new year as we look back on the past year – our triumphs and our lapses. And we look forward with New Year’s resolutions – setting goals to improve our lives, our relationships and our contributions to society. We are grateful that the Lord always gives us second chances – that He never gives up on us and is always there to lift us and lead us through our regeneration.

New Church men and women often like to take the holy supper in the new year. It is a natural time of self-examination, reordering of priorities, setting goals, trusting in the Lord’s providence, and committing ourselves to follow in His way.

As we do this in our personal lives, we also look to the new year with foreboding but a desperate hope for the state of our world. The decline in faith – even a growing hostility to religion – doesn’t lend confidence that we are on the right track. From an increasingly depraved culture to warring factions in politics and among nations, most of our “leaders” are not following the Lord but selfish, worldly agendas. Here, too, we trust in the Lord’s providence that

rules in all things and are grateful for His abiding love and leading.

These things I have spoken unto you, that in Me you might have peace. In the world you shall have tribulation, but be of good cheer: I have overcome the world. (John 16:33)

At Thanksgiving, at Christmas and at the cusp of the New Year we have the gift of the Lord's presence with us. Through whatever tribulations come our way, we have His protection, His providence, His assurances, and His leading us to heaven. Let us ever be grateful.

Bless the Lord, O my soul, and all that is within me, bless His holy name. Bless the Lord, O my soul, and forgot not all His benefits. (Psalm 103:1-2)

(BMH)

THE ROOTS OF NEW CHURCH SCHOOLING

New Church schooling has been a key part of the philosophy of the Academy Movement, which became the General Church, for more than 150 years. Not that religious education was a new idea in mid-19th century America. Most churches had schools in those days before universal public education, and there had been many schools associated with the New Church since the early 1800s.

But New Church education as a specific philosophy rested on two principles held by the founders of the Academy movement. The first was the acceptance of the divine authority of the Writings. This is well known in the church, but the second is less widely remembered. This was the recognition that the Christian Church had come to an end. These two ideas drove the strategies and actions of the 19th century Academy movement. Without understanding both of these ideas many of the actions and policies of those who founded the General Church make little sense.

The church that was established by the Lord through the Apostles has at this day become so far consummated that scarcely a remnant of it survives. (True Christian Religion 4)

The present time is the final period of the Christian church. (Ibid. 757)

The church established after the Lord's Coming has been so vastated that there is not any faith there. (Arcana Coelestia 407)

Such is the state of the church today; it has no faith because it has

| *no charity. (Last Judgment 38)*

The leadership and members of the 19th century New Church organization (*The General Convention of the New Jerusalem*) were inclined to ignore the teachings about the end of the Christian Church. There are many possible reasons for this optimistic and very understandable mindset. Arguments in its favor include the comparative success of the church, the number of well-placed and prosperous individuals in the church, the advocacy of famous men such as Ralph Waldo Emerson, the lack of much real scholarship in the doctrines, and the close ties with existing churches that members and congregations enjoyed.

Richard de Charms, William Henry Benade and others, by contrast, increasingly saw this as an issue. By the time young Walter Childs and Frank Ballou came into the church in the 1870s it was an important point of contention. Recalling his introduction to the church years later, Childs wrote:

There was nothing which struck us so forcibly as the teachings regarding the state of the Christian world. These explained it seemed to us (Frank Ballou and Walter Childs) exactly why the New Church had not been received and why it would be received by but few in the Christian world. (Walter C. Childs, 1930, quoted in "Bishop William Henry Benade" by Richard R. Gladish, Academy of the New Church, 1984 p. 228)

By the 1830s de Charms was a strong advocate of this position, having received it from his studies with Samuel Noble in England. It became a cornerstone of the Academy Movement, which grew throughout the 1850s, '60s and '70s. Carl Theophilus Odhner stated it this way:

The idea of New Church Education was the offspring of two most important parent principles of New Church faith:

***The first of these principles** was the practical acknowledgments of the Lord Jesus Christ in His Second Coming: that He is present with His Church in and by the Revelation of Divine Truth which has been given in the Theological Writings of His Servant Emanuel Swedenborg.*

***And the second of the two fundamental principles** was the recognition of the complete Distinctiveness of the New Church... This involved the recognition of the utterly devastated condition of the Old Church as to any true spirit of Christianity.*

From the beginning there had been those who, while admitting that Swedenborg's Writings were in general true . . . as to certain

teachings these Writings might be antiquated or even utterly wrong.

These persons were also opposed to the distinctive establishment of the New Church . . . believing that the spiritual condition of the Christian world at large was continually improving.

*Gradually, as the wave of denial of the two fundamental principles grew higher and bolder and more and more overwhelming, these defenders of the faith drew nearer together, and began to look for means for combined and more effective resistance against the spirit of destruction which had invaded the Church. (Carl Theophilus Odhner, *The Academy of the New Church: An Historical Sketch*)*

The picture that Odhner paints is one of an increasing denial of core concepts found in the Heavenly Doctrine. The Academy movement grew among people who saw themselves as defenders of the faith.

It is not hard to understand how the concept of a vastated Christian world would affect the long-term strategy of the organized New Church. If the Christian world is viewed as essentially transformed by the Last Judgment, and therefore as continually improving, then connections with other church bodies are useful and desirable, and current teachings about religion from sources outside the New Church are likely to be valid and constructive. By contrast, if the church is vastated and dead, then connections with other church bodies are likely to be problematic, and current teachings from sources outside the New Church are likely to be false.

One way to describe this contrast is that an optimistic view of the situation sees the teachings of the New Church as being immensely powerful. Even in a greatly accommodated form these ideas will gain acceptance and fundamentally change the people with whom they come into contact. According to this view, every form of connection with the world, and every form of the spread of these ideas, has the potential to change the world.

By contrast the Academy view held the opposite position. Although the teachings of the New Church are immensely powerful, and although they will inevitably triumph and gain acceptance in the long run, the short-term situation is very different. In the short term these teachings are largely unacceptable in the Christian world, and they will be marginalized and rejected if they are not appropriately nurtured. Therefore, it is essential that measures be taken to strengthen the church as an organization and to prevent it from being overwhelmed by the negative influence of the consummated Christian Church.

A further aspect of this concept, which the Academicians emphasized, was that the long-term future of the New Church rests with the Gentiles, not the peoples of Europe. They believed that when the time was right some part of

the world would begin to accept the Heavenly Doctrines, eventually dwarfing the church in America and Europe. This meant that although the church in the United States was likely to be accepted by a relatively small number of people, eventually the church would grow “to its appointed state” (*Apocalypse Revealed* 547) in some other part of the world. This point is made repeatedly in *Words for the New Church*:

The facts and truths we now adduce more fully disclose the fallen and comparatively hopeless condition of the Christian World, and show, that while there is sadness at the desolation in Christendom, there is joy at the prospect in other lands. That a remnant will exist in Christian lands from which the New Church will increase has already been shown from the Arcana. (No. 3898.) From this and other passages we also learn that only a lesser part of the entire New Church on earth will exist among Christian nations, and the larger part among others. (Words For the New Church Volume 1 P. 107)

The same point has been repeated many times over the years in *New Church Life*:

The gist of the teachings is that, in accordance with the usual pattern, the New Church will first be raised up with a remnant of the former church (the Christian Church), but that the New Evangel is not to be restricted only to Christians. However, the remnant in the Christian Church will be small, and the church will be established with the Gentiles. (Some Thoughts On Evangelization, New Church Life 1978, Rev. Douglas M. Taylor)

The Gentiles - those who constitute the remnant of still earlier churches - will be affected by the growth of the New Church in the Christian world; and it is among them, so it is revealed, that the Lord's Church will in the end have its widest and deepest reception. (Growth of the Church, New Church Life 1985, Rev. Erik Sandstrom Sr.)

The implication is that the church in North America and Europe is to serve as a bridge, preserving and expanding the church as much as is possible in an environment that is resistant to its teachings, and facilitating its extension throughout the world, until the time comes for it to grow more rapidly in a more receptive population. New Church education is a primary means to make this happen in North America, and the facilitation of book distribution, training and congregation building are ways to make it happen in other parts

of the world as interest develops.

(JFS)

Letters to the Editors

Letters may be sent to the Editors of New Church Life at
Box 743, Bryn Athyn, PA 19009
Or e-mailed to Bruce.Henderson@newchurch.org

Fundamental Principles

To The Editors:

In the recent controversy regarding LGBTQIA+ could it all be boiled down to three principles?

First: The church organization necessarily must protect itself against disorders and falsities

Second: “Judge not that ye be not judged”

Third: The church organization’s mission must be to counsel and heal everyone

Whether views opposed to the church’s position are actually false and disorderly must be filtered through each person’s understanding of the three-fold Word, and it must be awfully hard to assess this accurately when one is actually immersed in some preexisting situation.

Nevertheless, considering that conjugal love is said to be the fundamental love of all heavenly loves (*Arcana Coelestia* 9960), shouldn’t it be essential for the church to take a firm, protective stand against anything that might subvert such a basic message from the Word?

If the first principle is true, then doesn’t it become clear that people whose stated beliefs are contrary to the doctrines taught in the three-fold Word ought not to be in positions within the church and school where they have regular influence? And, isn’t it logical that the church organization should not appear to bless activities that do not agree with its primary teachings? Although these may be hard actions to contemplate, based on the first principle, could any more satisfactory conclusions be reached?

As to the second principle, judgments are an essential part of worldly life, but self-righteous condemnation is forbidden. From a sermon by the Rev. Jeffrey Smith: “What are the ways that we shouldn’t judge? Don’t judge in a condemning way. Don’t be self-righteous. Don’t be hypocritical in your judgments. And definitely don’t judge somebody’s intentions or their spiritual character.”

Finally, it seems to be a clear teaching from the Lord that everyone must always be shepherded by the church and congregations with the same love and caring that we would wish for ourselves.

Emanuel Swedenborg revealed in *Divine Love and Wisdom 37*: “Divine Love wills to save all, but it can save only by means of Divine Wisdom; to Divine Wisdom belong all the laws through which salvation is effected; and these laws love cannot transcend, because Divine Love and Divine Wisdom are one and act in unison.”

The laws of the Lord are unchangeable. But, because with the Lord God, Divine laws are completely filled with infinite love, we might expect that He will handle every anomaly and extenuating circumstance with such love and wisdom that we will be in awe and gratitude for the ways that He will provide. Do any of us really believe that Jesus will allow even one of His children to suffer spiritually from any physiological or mental anomaly caused by imperfect worldly circumstances?

Not only is the Lord Order itself, but His Mercy is forever.

Martin E. Klein
Huntingdon Valley
Pennsylvania

A Call for Courage

To The Editors:

I was astonished by the negative reaction to the Rt. Rev. Peter M. Buss Jr’s article, *Standing for Marriage in Today’s World*, in the *January/February 2022 New Church Life*.

The fact that some 850 people signed the letter recently referenced in the Bishop’s email (to General Church members) – *Open Letter Response Task Force* – is equally astounding. It’s beyond my understanding how anyone subscribing to the Heavenly Doctrines for the New Jerusalem can advocate for official recognition and acceptance of abnormal, unnatural sexual orientations by the General Church.

I believe it was and is a mistake to employ LGBTQIA+ in addressing the

current controversy. I suppose this initialism, widely adopted by the media, has the advantage of convenience, as it takes less ink and effort than saying Lesbian Gay Bisexual Trans Queer (or Questioning) Intersex Asexual. But each sexual orientation has distinctive characteristics, though all are abnormal and unnatural. Homosexual and bisexual behaviors stand apart as being decidedly evil, sinful or criminal, in religious and civil law codes for at least 4,000 years.

The Bible and the Writings tell us quite clearly what is orderly in these matters. Therefore, I cannot fathom how the leadership of the General Church can accommodate the desires of those who signed the June letter.

It is clear to me that the mindset evident in that open letter reflects the deceptive, powerful secular culture that has been growing in the United States for some 50 years – growing largely unacknowledged by the General Church and the Academy of the New Church.

I can only hope that the Episcopal Office and the Church Boards find courage and wisdom sufficient to the challenge.

Richard T. Synnestvedt
Bryn Athyn
Pennsylvania

Words of Advice

To The Editors:

While reflecting on my life, I discovered that I have something in common with many former male students at the Academy of the New Church. During our senior years at the Boys School we were fortunate enough to have had Bishop Willard D. Pendleton as one our teachers. Can we still envision him, standing ramrod straight, unbending in his religious idealism?

He was an inspiring teacher as he spoke of the spiritual truths contained in the book, *Conjugal Love*. And I believe that the naturally rebellious teenagers, who were his students, accepted those truths as being genuine. His conviction of their truth was contagious.

Being a husband or a wife is an orderly state when in our early 20s, I believe. However, at that time, I suggest, young adults cannot be very far advanced in their personal regeneration. And their ability to choose and live with a married partner is limited.

So, perhaps, this senior citizen will be permitted to offer some words of

guidance.

I have observed that some husbands, new to their job, tend to expound on their ideas of just how the marriage should function. Well, the wife, new to her job also, may disagree with her husband and be inclined to tell him so – in detail, perhaps painful detail.

I would suggest to her that she read *Conjugal Love*, 216 (7). The last sentence in the first paragraph is: “*Consequently, to turn away from their effort to unite themselves with their husbands would be to turn away from their very natures.*”

So maybe the wife would consider being less harsh in her justifiable criticism in rejecting his ideas of just how their marriage should be structured and operate, lest she distance herself from uniting with him.

Now I am speechless and will not try to understand how a woman thinks or should think. So ladies, forget what I wrote in the paragraph above, but you might gain enlightenment from reading *Conjugal Love* 216.

Further, I would mention to a new husband that he be less admiring of his own ideas and be less critical of his wife when she expresses her coolness to his ideas.

Remember, young men, what Pascal (1623-1662) wrote, long ago: “The heart has its reasons that reason knows nothing of.” (*Le coeur a ses raisons que la raison ne connaît point.*)

If you think that you understand your wife, well, think again and your views may be seen to have some or many faults in them.

Be patient with each other and follow the Lord’s gentle and wise leading.

Richard Linquist
Huntingdon Valley
Pennsylvania

Humility and Confidence

A Charter Day Address by the Rev. Coleman S. Glenn

Bryn Athyn Cathedral – October 7, 2022

About 150 years ago, in the early 1870s, the Rev. William Benade and the Rev. James P. Stuart – along with several other clergy and lay people – had a problem. These members of the New Church had become convinced that the theological works of Emanuel Swedenborg, which we call the Heavenly Doctrine or the Writings, were a direct revelation from the Lord, and that in them the Lord had come again into the world.

On the strength of this conviction, they had formed a circle of likeminded individuals which they called the Academy. Up until this point in time, the Academy was more of an informal club or a school of thought than a formal institution. But herein lay their problem: these early *Academicians* realized that if their perspective was going to be widely adopted, they would need to have ways of sharing their views, and especially to have ministers systematically trained in the doctrine. And so, seeing the need for a more formal organization, in 1876 a group of them signed a Declaration of Principles for the Academy, and on November 3, 1877, they were granted a Charter by the Commonwealth of Pennsylvania.

They became a legal entity, both a church and a school at that point, dedicated to “promoting education in all its various forms, educating young men for the ministry, publishing books, pamphlets, and other printed matter, and establishing a Library” – all for the sake of “propagating the Heavenly Doctrines” and “establishing the New Church” (*Academy of the New Church Charter, Article II*)

Today we think of the Academy as consisting of the Theological School, the

College and the Secondary Schools; but the only school specifically mentioned in the Charter was the Theological School for training ministers. Almost immediately, though, the founders recognized a need to extend education beyond a theological seminary. For the church to grow and be strong, priests would need to be educated in worldly as well as theological matters; and lay people, too, would need to learn how the doctrine related to all other areas of life. And so, by 1878, a College had been added to the Theological School. In 1881, the Boys School opened its doors, followed by the Girls School in 1884. Thus the schools you attend today were born.

They were born out of a sense of humility. They began with the recognition of a need – at first, the need for a better-trained clergy; then, the recognition of the need to extend learning beyond spiritual affairs down into worldly ones. All true education begins with the humble recognition of a need, with the acknowledgment that we don't know everything.

We read this morning of the Temple of Wisdom that Swedenborg was shown in the spiritual world – a temple that is visible only to those who acknowledge that “what they know, understand and perceive is so little in comparison to

what they do not know, understand, or perceive, as to be like a drop in the ocean, and so scarcely anything.” (*Apocalypse Revealed* 875) We read also about King Solomon. When he was given the opportunity to ask for anything he wanted, he humbly confessed: “I am a little child; I do not know how to go out or come in.” (*1 Kings* 3:7) In his humility, he asked for wisdom to lead the Lord's people.

The Academy Schools were born out of a sense of humility. They began with the recognition of a need – at first, the need for a better-trained clergy; then, the recognition of the need to extend learning beyond spiritual affairs down into worldly ones.

It is this kind of humility that allows us to grow and change over the years, both as individuals and as an institution. It's this humility that led Academy members in the late 1890s to restructure the school and the church, to admit that they had made mistakes and to focus the uses of the Academy more specifically on education, to hand off other church functions to a church organization, the General Church of the New Jerusalem. It's this same humility that allows each one of us to rethink our own lives – to realize: “You know, the way I've been doing things

really isn't working out – maybe there's a better way.”

This kind of humility also involves recognizing the limits of what human beings can learn on our own. I remember my first high school chemistry class, up in the lab on the fourth floor of Benade Hall, with Burt Friesen. He gave each of us a small piece of an unidentified substance and told us to observe it and write down only what we observed.

As the solid substance began to shrink down into a pool of liquid, I wrote on my paper: “The substance begins to slowly melt.” Wrong! “You did not observe that,” said Mr. Friesen. “You observed a solid growing smaller and a liquid growing bigger.”

As it turns out, the substance wasn't melting at all; it was dissolving due to a reaction with the moisture in the air. The point, as Mr. Friesen would drive home, was that science is in the business of *observing*. In science, we start with observations. From these observations, we come up with hypotheses and theories and laws, but all of these essentially boil down to: “Here is what we have observed; here is our best guess at the cause; and based on these observations, here is what we predict will happen in the future.”

If the prediction turns out to be inaccurate, new theories replace old. The strength of science is its humility – every theory and law can be falsified, everything is open to being re-examined.

This humble openness to correction, this admission that we do not know everything, has always been recognized as essential for New Church education. But we have to watch out for a trap; it's possible to take this idea so far that we end up refusing to affirm the truth of anything. An education founded only on the belief that we know nothing actually doesn't help us.

Swedenborg recounts a story of meeting some learned people in the spiritual world who had a philosophy very close to this – who refused to say with confidence whether anything existed at all. Swedenborg put a question to them to see how they would answer: “By what kind of religion can a person be saved?” They replied:

- (1) That they must inquire whether religion really is anything.
- (2) Whether one religion is more effective than another.
- (3) Whether there is eternal life, and thus whether there is such a thing as salvation.
- (4) Whether there is a heaven, and a hell.

They thereupon proceeded to discuss the first point, whether religion is anything; and they said it would require so much investigation that it could not be completed within a year, one of them adding,

| *not within a hundred years. To this I replied that meantime they would be without any religion. (True Christian Religion 333)*

*For humility to get us anywhere, it has to be married to a **confidence** in a source of wisdom **outside of ourselves.***

Swedenborg was pointing out the flaw in idolizing doubt and self-professed ignorance – if we want to make progress, we have to come to some sort of conclusions. For humility to get us anywhere, it has to be married to a confidence in a source of wisdom outside of ourselves.

Solomon demonstrated this confidence. He knew he couldn't lead Israel with the wisdom he had, but he was confident that the Lord could

give him the wisdom he needed. For all their humility, the founders of the Academy began with a firm confidence: that the Lord had revealed Himself in the Old Testament, the New Testament, and the Heavenly Doctrine, and that following His revealed Word would lead to true wisdom. This has been the conviction at the heart of the Academy ever since. This confidence allows us to see deeper truth in every subject we study, from history to English to mathematics to biology.

To return to the example of science: I mentioned that science concerns itself only with what we observe of the physical world. Because of this, it can't tell us anything about what lies behind and beyond the physical world. This isn't a flaw in science – it's simply the reality of what it is and isn't designed to do.

To answer those deeper questions of what lies *behind and beyond* requires a leap of faith, a willingness to place our confidence in some source of supernatural revelation. It requires that we turn to the Word. And what we find there tells us something wonderful – that the physical things we observe are pictures of an underlying spiritual reality.

In the words of *Arcana Coelestia* 3483: “The whole visible universe is nothing else than a theatre that is representative of the Lord's kingdom.” One of the most powerful teachings in the Heavenly Doctrine is that every single thing in the physical world corresponds to a spiritual reality. This means that, when we learn about, say, the way the heart and the lungs operate in the human body, we actually gain new insights into the way love and wisdom interact in our spiritual lives.

But even spiritual knowledge is not an end to be pursued for its own sake. A key teaching of the New Church is that wisdom alone is pointless – it has to

be married to love, and bear fruit in useful actions. When Solomon asked for an understanding heart, he asked that for a specific purpose – he needed to know how to lead the people he had been entrusted with. He asked for a heart that could wisely judge, that could understand between good and evil. Maybe you’ve felt this same need for yourself – when your parents tell you should do one thing and your friends tell you another and society tells you something else altogether, and you long for a solid source of wisdom that will help you discern the right choice to make.

The Heavenly Doctrine gives us a unique perspective on what it truly means to live well in this world. Putting your confidence in the doctrine changes your life. That doesn’t mean it makes life easy; in fact, sometimes that can make life harder. To base our lives on a unique revelation means that at times, we will feel odd or out of place. And sometimes we won’t understand what we’re being called to do.

We read from the New Testament about the way many of the Lord’s followers reacted when He told them that anyone who wanted eternal life would have to eat his flesh and drink his blood. These were confusing, bizarre teachings, and a huge number of people turned away from Him because of them. But his 12 disciples stayed. They did not understand what He meant, but they knew that their own lack of understanding didn’t negate the truth of His words, and they knew enough of Him that they were willing to stick with Him in the hopes of eventually understanding.

As Peter said when the Lord asked if they were going to leave Him: “Lord, to whom shall we go? You have the sayings of eternal life.” (*John 6:68*) At times, staking our lives on a confidence in the Lord’s Word means risking everything comfortable and familiar. But on the other side there is the promise of a clearer sight of truth and a richer, fuller life.

This points the way forward for us in our walk of humility and confidence. We start with the humility to recognize that we need the Lord’s wisdom to guide us. We find the Lord’s Word, and we choose to base our lives on it, to act with conviction that what it teaches is true. This does not mean we are free of doubts! But it means we choose to make the Lord’s Word the guiding principle in our lives.

Even this we do with humility, though – with a recognition that our own understanding of the Lord’s Word is limited, that we will come to see things in new ways as we walk in the Word. A willingness to live by the Lord’s Word allows us to grow and develop while building on a firm foundation.

This is the gift that the Academy offers: a new way of seeing the world, a new way of living in the world. It offers a path of humility – an openness to discovering new truth, and to seeing old truth with fresh eyes. It offers a path of confidence – a radical willingness to follow the Lord’s Word wherever it leads,

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regardless of what anyone else might say. These two paths – humility and confidence – are really the same path. When we cultivate humility in our own abilities and confidence in the Lord's ability, the Lord can lead us ever upward – not just as individuals, but as an entire Academy.



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Led by the Holy Spirit

A Christmas Day Sermon by the Rt. Rev. Peter M. Buss Jr.

*Readings: Luke 2:22-33; Apocalypse Revealed 356; Doctrine of the Lord 51;
Divine Providence 187,189*

*Behold, there was a man in Jerusalem whose name was Simeon, and this man was just
and devout, waiting for the Consolation of Israel,
and the Holy Spirit was upon him. (Luke 2:25)*

The Lord's work in our lives. We read in the Scriptures: "The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from or where it goes. So is everyone who is born of the spirit." (*John 3:8*) The workings of the Lord in our lives are most often beyond our consciousness. To quote a beautiful teaching in the New Church: "The Lord does not clearly appear in His Divine Providence but draws a person along by it as silently as a hidden current or favorable stream does a ship." (*Divine Providence 186*)

At times, though, the effects of the Lord's work in our lives are unmistakable – at least if we're willing to acknowledge His hand in them. In the Christmas story we see some of these obvious effects, by means of the Lord's Spirit. It was this Holy Spirit that overshadowed Mary, causing her to become pregnant with Jesus. (*Luke 1:35*) It was the Holy Spirit that caused Elizabeth and Zacharias to have a baby in their old age, and then inspired each of them to utter their words of glorification at the events they experienced. It was the Holy Spirit that led Simeon to the Temple the day that Mary and Joseph brought Him, "to do for Him according to the custom of the Law." (*Luke 2:27*) Because of it he got to hold the Baby Jesus in his arms.

To these events we could add the messages to Joseph: that it was OK for him to take Mary as his wife, and later that they should flee to Egypt to escape Herod. (*Matthew 1:20-21; 2:13*) Or Anna the prophetess who came into the Temple as Simeon was holding the Baby, who was inspired to give thanks, and speak of Him to all who looked for redemption in Jerusalem. (*Luke 2:28*) Or the wise men who were led on their journey, first to Jerusalem, then to Bethlehem, and then home by another way.

In all these cases we can see the hand of the Lord – His providence at work causing things to happen just the way they should, so that the people of the Christmas story would be awakened to the powerful spiritual events taking place.

What about us? Consider the times where a new child comes into our lives – one of our own, a grandchild, or a newborn of someone close to us. Aren't these times when we tend to acknowledge the Lord's working in our lives? Who else could create this new little being for us to love? But it is not just babies. There are other times in our lives where the effects of the Lord's leading are relatively clear to us – at least if we're willing to see it. How else would we come to have the people in our lives with whom we celebrate Christmas and share the best parts of our lives?

Who else can give us the ongoing love and happiness we feel in the context of marriage? Where do we get our best, most inspired ideas? How can we account for all the twists and turns of our lives that have led us to grow into

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the human beings we are, and to do the useful things we are able to do? As one teaching puts it: "These and many other things are obvious proofs" of God's operation. It goes on to encourage us: "Affirm a belief in God. There is no shortage of support for it." (*True Christianity 12*)

The fact is, the Lord is at work in our lives. In many ways the specific things He is doing to help are invisible to us. But there are effects of His providence in our lives that we can see, and we are asked to acknowledge them. Our purpose, on this Christmas day, is to pay specific attention to the messages about the Lord's leading that come to us through the small window we are given into the life of an old man named

Simeon. For if we know what to look for, we will be better able to acknowledge Him, and cooperate with Him as He leads us.

“Led by the Holy Spirit”

We begin by defining and describing “the Holy Spirit,” which is what led Simeon. As we’ve already said that Spirit is the Lord’s gentle and consistent presence in our lives, causing good things to happen as did with the people in the Christmas story. The Spirit of the Lord is “His Divine life” – the life of His Wisdom or Divine truth breathing forth to inspire and comfort and enlighten. (*Doctrine of the Lord* 51) It is also everything that proceeds from Him. (*Arcana Coelestia* 9303, 9818)

In this regard we can think of the place of the Holy Spirit in the “Trinity” of names that the Lord gives to Himself. “Father” is His soul or the love that drives Him to do all that He does. “Son” is the way He makes Himself known to us – the visible Human form He takes on, and the truths of His Word that teach us about Him. “Holy Spirit” is His activity. (*True Christian Religion* 166) Just as we have a soul, and a body, and we do things, so does the Lord, in whose image we are created.

The Holy Spirit, then, is the Lord acting – doing the things that can only be ascribed to the Lord. There are many teachings that describe these activities, but we’ll focus on just two of them. The first is a list of things generally attributed to the Lord, including “regenerating us, or renewing us and bringing us to (spiritual) life, sanctifying us, and making us just; purifying us from evils, forgiving our sins, and ultimately saving us.” (*True Christianity* 142)

The second teaching draws a parallel between the Holy Spirit and the Lord’s providence. We read: “Whatever the Lord provides proceeds from Him, and whatever proceeds from Him is holy.” (*Arcana Coelestia* 4091)

With those definitions in mind, let’s look at the effects of the Holy Spirit in Simeon’s life, seeing if we can gain some clues about the best ways we can cooperate with the Lord in His providence.

Obedience

The first thing we learn about Simeon is that he was “just and devout.” (*Luke* 2:25) That means he did what he believed his faith required him to do. It also means that he was responsive to the leading of the Lord. If the Holy Spirit told him something, he acted on it, which is why he came to the Temple that day.

This indicates an obedient spirit. In fact, some already know that the very name of Simeon carries this symbolism. Simeon literally means “hearing” or “harkening.” We read concerning Simeon in the Old Testament – one of the sons of Jacob:

He was given a name derived from a word meaning to hear, and to hear symbolizes both to understand truth and to will or obey it – to understand it in the phrase to “hear someone,” and to will it and obey in the phrase to “listen to someone” or “harken.”

(Apocalypse Revealed 356)

Another clue concerning obedience is seen in the actions of Mary and Joseph, who were doing what they were supposed to as new parents – dedicate Him in the Temple and offer the sacrifices of the firstborn.

We know that obedience is a bedrock concept in terms of spiritual life. In simplest terms, our spiritual duty is to learn what the Word teaches and to live according to it. If it says we’re supposed to go to church on Sunday, then that is what we will do. If the Word instructs us to pray, then we will pray. If we are taught not to steal, then we won’t. If the Lord says to forgive, then I will do my very best to do so.

Our obedience, then, is one of the signs of the Lord working in our lives. There are ways that each of us obeys His teachings. If we do go to church, or read the Word, or keep ourselves from certain forbidden activities, or donate to the church, even if these things are out of a sense of duty, they are nevertheless evidence of the Lord’s leading. The fact is, He encourages every act of obedience that we do.

Love to the neighbor

But obedience, as we know, is supposed to be a starting point, or at least a fail-safe in our lives – something that kicks in when nothing higher is motivating us. There is a neat teaching regarding Simeon that we heard earlier in the service which gives tiers to his symbolic representation in our lives. Obedience is the first. Love to the neighbor is next. *(Apocalypse Revealed 356)*

One of the many ways the Lord works in our lives is to change our motivations. We may begin to do certain things out of a sense of what we should do, but by and by, the Lord brings it about that we do those same things out of love. There are many teachings in the New Church which share this truth. Here is one of them:

Members of the internal church are those who are led to do good to the neighbor by an affection rising out of charity, whereas members of the external church are led to do it by a sense of obedience. Every person who is being regenerated first becomes a member of the external church, then later on a member of the internal church.
(Arcana Coelestia 7840)

The fact is, the Lord wants us to care about the welfare of others. He can

lead us to want what is good for them. This, too, is a sign of the Lord's work in our lives. We read: "There is never any love and charity, that is, any goodness, except from the Lord alone." (*Arcana Coelestia* 1577) Therefore, whenever we experience a tender feeling toward someone in our lives, it comes from the Lord. Whenever we feel compassion, or a desire to help, or a genuine joy in the good fortune of another, or honor something about them from a place of love, or feel moved to give of our time to make their lives a little better – all of it comes from the Lord.

We are wise to acknowledge that fact. We are also wise to cooperate with the Lord by doing loving things for other people. The best way to receive love from the Lord is to act in loving ways to others, for "love flows in unceasingly in the same measure as it is being given to another." (*Arcana Coelestia* 9049)

The best way to receive love from the Lord is to act in loving ways to others, for "love flows in unceasingly in the same measure as it is being given to another."

A focus on what is most important

Another beautiful lesson we can see for our own lives in the actions of Simeon is a focus on what is most important. If we think about it there was nothing more important to Simeon at that time than being in the Temple to greet Mary and Joseph and to behold the newborn Savior. Celebrating a new life born into the world is something so obviously good. At those times we can be reminded that the purpose of creation – our own creation, and that of every new life born into this world – "is a heaven from the human race." (*Divine Love and Wisdom* 330)

Let the image of Simeon as an old man holding the Baby Jesus, and saying the things he said, stand as a reminder of all that is truly important in life. The scope of life in this world is shown to us in that picture – birth to old age. We can be reminded of the path of life we are all on, from this world to heaven. The hopes of the Lord are shown to us, that we would figure out during our lifetime that salvation is what we need to be concerned with – our eternal welfare, the things that last.

To that list we could include devotion to the Lord and the acknowledgment that from Him comes everything good in our lives: a care and concern for the things of spiritual life; acknowledging the Lord's hand in the blessings of life – in the family given to us, in the relationships we hold dearest; finding genuine peace in life, which comes from a sense that we are being led and cared for by

the Lord. These are the things the Lord wants us to figure out and focus on more and more often in our lives.

When we do, it is another sign of the Lord working in our lives – the operation of the Holy Spirit. He breathes that awareness into our consciousness. And to the extent that we consciously orient ourselves to what is eternal and spiritual, we are cooperating with the Lord as He leads us.

Providence

We come then to the teaching that Simeon, in the highest sense, symbolizes the providence of the Lord. (*Apocalypse Revealed* 356) Given all we've talked about, we can see the truth of that. The Lord, in His providence, teaches us to obey, to love others, to focus on what's most important.

We are taught: "It is granted a person to see Divine providence from behind and not from in front, and in a spiritual state and not in a person's natural state." (*Divine Providence* 187) People who have lived a long life, and have been devoted to the Lord throughout, can come to a time of life where they see providence everywhere:

If they contemplate natural phenomena, they see it. If they contemplate civil affairs, they see it. If they contemplate spiritual matters, they see it. In ends, in causes, in effects, in useful endeavors, in forms, in things great and small, they see it. Especially do they see it in the salvation of people. (Divine Providence 189)

So for us, we are invited to see that the Lord is at work, all over the place, in our lives, and in the lives of those we love. The truth is, the Lord is leading us by means of the Holy Spirit right now. He is encouraging our obedience. He is inspiring our love toward the people in our lives, and our loving actions that bring blessing to them. He is enlightening us to understand spiritual matters, and to see the journey of salvation that He sets before us. He is turning us constantly toward Himself, so that He can lead us more fully, based on our willingness to follow. He is causing us to focus increasing amounts of our energy on the things that matter most in life, so that the result is a sense of His providence in our lives, or our trust in the Lord – "the trust that He governs all things and provides all things, and that He leads toward an end that is good." (*Arcana Coelestia* 8455)

All of this is contained in the beautiful image of Mary and Joseph coming into the Temple to do for Jesus according to the custom of the law. There they meet this man, Simeon, who was led there by the Holy Spirit, who took [Jesus] up in his arms and blessed God and said:

| *Lord, now You are letting Your servant depart in peace,*

According to Your Word;

For my eyes have seen Your salvation

Which you have prepared before the face of all peoples,

A light to bring revelation to the Gentiles,

And the glory of Your people Israel. (Luke 2:29-32)

May we, too, be led by the Holy Spirit – knowingly – throughout our lives. May we come to believe in increasing ways that the Lord is our salvation, bringing goodness in the fullest measure that we can experience every day, and planting eternal qualities of heaven within our souls as we cooperate, so that we too can experience a growing sense of trust and peace.

Amen.



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The Word Became Flesh

A Christmas Sermon by Rt. Rev. David H. Lindrooth

Lessons: Portions of Isaiah 60; Luke 1:1-14; True Christianity 774

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

We reflect on this veiled statement about the Advent made by John some 2000 years ago. The statement is written in ancient Greek, a language that is filled with nuance and subtlety. It is difficult to translate into English without losing its full significance. But let's try.

"The Word became flesh" uses the Greek term *"Logos"* for "Word." It doesn't just mean "Word," but "the central principal governing the universe," or, "the central, transcendent rationality which produces all things." This concept of Logos helps us see the tie between the Word, with its Divine internal living content, and the Soul of the Lord, whose mission was the salvation for all humanity.

This "Logos" or Soul governing the Lord was this "transcendent rationality also governing everything in the universe." Imagine the "Divine Wisdom directing all creative life itself," becoming Human and "dwelling among us."

To behold the glory of the Lord reflects so many of the ancient prophecies contained in the Old Testament and is suggestive of the infinite creative forces of love and wisdom, spiritual light, and eternal life becoming truly and perceptibly present and available in our human daily reality.

And so, to paraphrase the verse from John, our Christmas season celebrates

the Logos, the Central Governing Principal of all, with its Wisdom which guides the universe, coming to live with us and sharing His unique human gifts in eminently practical ways that allow us to experience His Glory and transcendent life. God was already living as the creative force for the universe before the advent, and now that life was becoming newly available to humanity.

We could say that is truly glorious news. And is worth celebrating!

Here, in our reading, we are invited to share the Glory of the only begotten Son. In *Luke*, the shepherds see the angels enveloped in Glory of the Lord, and then spread the good news, *glorifying God*.

I love the tie between the experience of Glory with its brilliant light and the descriptions of incarnation. The word “glory” is celebratory and joyful; it is also connected with enlightenment. Consider this passage from the teachings of the New Church about the glory experienced in heaven:

The Glory of heaven surpasses all worldly magnificence so completely that one cannot begin to compare it with earthly glory. . . . The glory of heaven consists in that which is of God shining out of every individual thing to be seen there, and in the perception of Divine realities and in the wisdom gained from that perception. (Arcana Coelestia 5428)

The Lord came on earth to share that inner heavenly, incomprehensibly magnificent glory (His Divine Love and Wisdom) with us – in our individual lives here and now, available with His Word to help us even when we feel challenged and are struggling.

“Glory” is most basically a reference to light. And, of course, we are really speaking about spiritual or heavenly light. Consider the prophecy from Isaiah 9 that we used in the recitation. “*The people who walked in darkness have seen a great light. Those who dwelt in the land of the shadow of death, upon them a light has shined.*” Then later in the same chapter: “*For unto us a Child is born, unto us a Son is given. And the government shall be upon His shoulder. And His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace, and of the increase of His government and peace there will be no end.*”

The message is that the Lord, through His coming to earth, shows up. He offers us His shining truths that radiate the warmth of His love. This Divine presence has the power to reach us, lift us up and help us when we find that we dwell in the darkness of despair or are imprisoned in the shadow of death. In those moments of life when we need Him most, He can be by our sides.

He entered the world as a Child with “the Logos” as His soul. And because He lived as a Human, He gives us the ability to make use of and receive His Divine gifts to us. Referring to that prophecy:

- Being *Wonderful*, He shares the Wonder of His creation.
- As the Divine Counsellor, His teachings always show us the wisdom of life.
- As the *Mighty God*, He guards with infinite power protecting our souls when attacked.
- As our *Everlasting Father*, He is always present, watching over us.
- And regardless of the external trials we face on earth, He is our *Prince of Peace*.
- The Lord's birth was the beginning of a strong, everlasting and clear vision of truth on earth that can guide us to salvation.

But what if the Word had not been made flesh? What if the Lord, with His unique power to govern all things of the universe, had not come to dwell with us, giving us access to His glory and might? The short answer is that without a Divinely Human presence of that Logos, the human race would have lost that sense of Wonder and Glory, but more seriously, it would have lost what it means to be truly human.

Without the connection with the Divine, without the Lord, we would have sunk gradually into our own impenetrable darkness. Our life on this planet would be extinguished by our own growing persuasion that the only purpose of life is self-gratification – ultimately a persuasion that can never offer satisfaction because it is an effort that in itself is dead.

The darkness caused by this selfishness is simple to understand. When we are focused on satisfying the demands of self-absorbed impulses, our materialism effectively blocks the light of the spiritual sun, all light of truth from the Lord.

Without a Divinely Human presence the human race would have lost that sense of Wonder and Glory, but more seriously, it would have lost what it means to be truly human.

To quote the *Gospel of John*: “*The light shined in the darkness and the darkness comprehended it not,*” meaning that from a spiritual perspective, when we are absorbed by the demands made on us for self-satisfaction, these demands are so all-encompassing that they block out the spiritual light from the Lord.

From a historic perspective what happened at the time of the advent was that the Scriptures had been so twisted and abused for materialistic purposes that they no longer were able to help people see the light and life of God.

The Advent was the Lord's answer to this. He renewed the Scriptures by showing their Divine Soul (or Logos) and by showing the power that the Word offers to connect people to an inner understanding of Divine Life. That is the true Glory of Christmas.

Christmas is an opportunity for us as individuals to come together and deepen the experience of the Word being made flesh. It is a chance for us to step out of our materialistic impulses and behold the Logos, that Reigning Purpose and Soul of God, and invite God to dwell among us as the Divine Human so that we can truly behold His glory.

We can do this by focusing on the Lord Himself and inviting Him to have a greater presence and impact in our life.

The miracle of the Lord's birth was that within that human life born on Christmas morning was the soul of the entire universe. The Logos – the Divine Wisdom that governs the creative forces of the universe since before time began, the love that desires to bless each member of the Lord's creation, the love that reaches out and compassionately holds every human being on this planet out of a desire to bless them and save them.

Yet there is a difference between acknowledging His presence and cooperating in partnership with Him. If you want to truly experience the Lord in your life, you need partnership. We are only human to the degree that we receive His Human life. And we only receive the Lord's infinite spiritual life to the degree that we cooperate with Him. That means incorporating the Lord's purposes in with our own and allowing Him through the truths of His Word to influence us.

Divine Love and Wisdom 400 puts it this way: "Life is a constant striving toward a human form. The reason this effort is toward a human form is that God is Human, and Divine Love and Wisdom is the life of that Human. This is the source of every trace of life." Every trace of human life comes from the Lord through His Love and His wisdom!

Another passage from *Divine Love and Wisdom 388*: "It is an item of angelic wisdom that the human mind, both in general and in every last detail is in a constant effort toward the human form, because God is Human." Because the Lord is the perfect Human – and because we were created in His Image and likeness – each of us is perfectly created capable of spiritually receiving everything the Lord has to offer! (*Ibid.* 287) But we must recognize that we are truly human only to the degree that we receive the Lord's life

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and not try to fabricate it ourselves.

How do we do that? We do it by modelling our lives on the Lord and learning to use our natural gifts to love the neighbor. Consider this teaching: *“A person is not born for the sake of himself but for the sake of others.”* (*True Christian Religion* 406) This is the key: bringing the Lord into our lives. It is what shifts our relationship from a simple acknowledgement of the Lord to a full and rich sense that He is present in our lives.

So I invite you to join in our Christmas preparation with an effort to be as truly human as possible. Let us prepare together by sharing the Glory of the Human God, the One shows us how to live from His Logos, the wisdom formed before the beginning of the universe. Let us articulate that wisdom in simple ways that demonstrate His unceasing Divine Love and His desire to bless His children.

Amen.



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FROM THE BISHOP'S OFFICE

Repentance is Freeing and Joyful!

The Rt. Rev. Bradley D. Heinrichs

The term “repentance” seems to evoke a negative reaction in many people today. When they hear their church telling them that repentance is necessary, they often view it as something unpleasant, gloomy and onerous. Some even think it is a church construct created by the priests to gain control and to cause people to feel bad about themselves and to be riddled with guilt. However, in the New Church, we should be able to move beyond these misconceptions about repentance and come to see that it is a process the Lord gives us so that we can be free and experience genuine joy.

We are approaching the joyful celebration of the Lord’s birth and it is interesting to reflect on the role that John the Baptist played. He had to come before the Lord to prepare the way so that the Lord could be received in people’s hearts and minds. He was the lone voice in the wilderness preaching a baptism of repentance for the remission of sins, crying out, “*Prepare the way of the Lord; make His paths straight.*” (Mark 1:3)

John was sent beforehand to preach

*In the New Church,
we should be able to
move beyond
misconceptions
about repentance
and come to see that
it is a process the
Lord gives us so that
we can be free
and experience
genuine joy.*

repentance to prepare people for the church which the Lord was about to establish, because it was only the shunning of evils that would allow for the Lord to enter into their lives. We're told: *"The Lord Himself also preached repentance for the forgiveness of sins, teaching thereby that repentance is the first essential of the church, and that so far as a person repents his sins are put away, and so far as they are put away, they are forgiven."* (True Christian Religion 510)

The reason repentance is considered the first essential of the church is because the evils of our heredity, to which we are prone and have chosen to engage in, not only block the Lord's entrance into our lives, but they also keep us trapped in harmful behaviors and enslaved by selfish desires. The hells would like nothing more than for us to stay prisoners to our evils, so they do everything in their power to convince us that we don't need to change, that those choices we make against what the Lord teaches are not really all that bad. Yet we are told that we all incline to "monstrous evils" which at their core make us want to destroy all who fail *"to show us favor or indulge our lusts."* (True Christian Religion 588)

Perhaps this is one of the reasons that John the Baptist was described as a rough man clothed in camel's hair with a leather belt, who ate locusts and wild honey out in the wilderness. He was a necessarily rugged prophet calling for people to repent and was noted for his fiery identification of evil. He even singled out the hypocritical Pharisees as "brood of vipers"! His call to repentance would have had far less impact if he had said "group of reptiles" or "assembly of garter snakes." What would have been lost was the identification of their evil practices as being venomous and poisonous.

It is vital that we understand that our evils really are destructive and deadly no matter how benign they may appear to us. The following passage puts it in poignant terms:

All evils are born delightful; because man is born into the love of himself, and that love makes all things delightful that are of his proprium, thus whatever he wills and whatever he thinks; and everyone remains till death in the delights that are enrooted by birth, unless they are subdued; and they are not subdued unless they are regarded as sweet drugs that kill, or as flowers apparently beautiful that carry poison in them; thus unless the delights of evil are regarded as deadly, and this until at length they become undelightful. (Charity 2).

We need to really recognize the evils lurking within us for their truly hideous and destructive nature. The hells love nothing more than for us to think that they are relatively harmless, because why would we bother shunning a behavior and repenting of it, if it is not really evil? They know if we continue

to engage in our evils, that our ability to eventually resist them will disappear, and we will end up trying to justify them and call them good.

For we are taught that a person

becomes accustomed to them until he no longer sees them, and at length loves them and, from the delight of his love, excuses them, and confirms them by all kinds of fallacies, and declares them to be allowable and good. (Heaven and Hell 533)

And when this takes place, he then seeks for such things as confirm that it is not an evil, and this until he wholly persuades himself; and then, insofar as he can, he studies to remove external bonds, and makes evils allowable and clever, and at last even becoming and honorable – such as adulteries. (Arcana Coelestia 6203)

These teachings can help us to see why repentance is called the first essential of the church. It is the process which can FREE us from the grasp of our hellish tendencies and chosen evils that are in opposition to the Lord's Word. In the Lord's mercy He has made the process easy to learn. In its most concise form, it is only four steps:

Actual repentance is examining oneself, recognizing and acknowledging one's sins, praying to the Lord, and beginning a new life. (True Christian Religion 528) It is also encouraging to see that the Lord teaches that "actual repentance is easy for those who have now and then practiced it, but it is a very difficult task for those who have not." (Ibid. 561)

On a natural level, think about how free someone who has quit smoking or drinking feels. They examined themselves, saw the thing that they were doing, which was slowly destroying them, prayed to the Lord for help, and then managed to stop doing it. Once they have maintained that resistance for an extended period of time, the crippling chains of their addiction are lessened and start to fade away, until for the first time they feel truly free in the new life they have committed to living.

The same holds true on a spiritual level when we examine ourselves, find an evil, identify it as a sin, and commit ourselves to shunning it. Whether the evil is a burning hatred or a desire for revenge, a sexual lust or practice forbidden by the Lord, or the yearning to have what others have, or the propensity to be dishonest – when with the Lord's help we can stop engaging in those evils – then for the first time we can feel free.

This is why throughout the Word the Lord sends messengers, angels, priests and prophets to urge His people to repent. The purpose was not to make them

This is why throughout the Word the Lord sends messengers, angels, priests and prophets to urge His people to repent. The purpose was not to make them feel horrible for their sins, but so that they might recognize them and break free from their shackles and bondage.

feel horrible for their sins, but so that they might recognize them and break free from their shackles and bondage. Isaiah opens his period of prophesy in Chapter One by exhorting the people to wash themselves and make themselves clean and to cease from doing evil. Then later he proclaims: *“The Lord has anointed Me to preach good tidings to the poor; He has sent Me to heal the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound.”* (Isaiah 61:1) It is active repentance that allows for spiritual freedom to blossom and for us to experience the joy of a new life! A life where we are no longer slaves to our passions and lusts.

The angels also find joy when we are freed from our evils and so the Lord tells us that there is *“more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance.”* (Luke 15:7) This joy in repentance

is most beautifully demonstrated in the story of the prodigal son. He squanders his inheritance on reckless living and harlots until he hits rock bottom, then in that humbled state, he examines his life, recognizes his evils, and commits himself to returning to his father.

After he journeys home, he says: *“Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.”* (Luke 15:21) It is inspiring to see how he takes full responsibility and doesn't offer excuses – just a repentant apology and the desire to begin a new life. It is also encouraging to see his father's reaction: he ran to greet him, kissed him, welcomed him back, celebrated his return, and then explained to his jealous brother: *“It was right that we should make merry and be glad, for your brother was dead and is alive again, and was lost and is found.”* (Luke 15:32)

Place yourselves in the sandals of that repentant son. The warmth and joy he must have felt from his father's love toward him for making the decision to return home. How free he must have felt to live once again in the order of that household and experience the safety and prosperity it provided. This is the wonder of repentance. It helps us to cut through the lies of the hells that would have us forever ensnared by our evils in a never-ending cycle of self-justifi-

cation, by simply calling our evils what they are: sins against heaven and the Lord.

One thing that ties us all together as human beings and as a church is that we are all sinners who need to repent! The evils that we struggle with and fight against may be different, but the commonality that we share is the need to change and be reborn so that we can enter the kingdom of heaven.

This is part of why we should go to church and why we should continually seek to hear what the Lord identifies as evil in His Word. We should want a church, a spouse, a friend, and a pastor who will hold us to account when the story of our life is not in line with what the Lord teaches. Our proprium, inspired by the hells, can be like the children of Israel who pleaded to the prophet Isaiah: *“Do not prophesy to us right things; Speak to us smooth things, prophesy deceits.”* (Isaiah 30:10) Instead, we should welcome constructive criticism and being challenged to repent by our church and by our friends. Remember, repentance is identified as the first essential of the church, and in addition we are told that *“the first of charity is to look to the Lord, and shun evils because they are sins; which is done by repentance.”* (Charity 1)

Hopefully these teachings can help to change the negative connotations some people have placed on repentance and help us all to view it in a more positive light. If you have been viewing it as an onerous thing, then try to flip the narrative and view it as something potentially freeing. If you have ever recoiled at a spouse, a friend, a colleague, a pastor, or the truth in the Lord’s Word urging you to repent, then try to accept it as coming from a place of love not from a place of condemnation.

Even as the Lord said to the woman caught in adultery: “Neither do I condemn you; go and sin no more.” (John 8:11) Repentance is the tool the Lord provides to free us from the misery of hell and enable us to experience the joy of heaven. And so, the Lord assures us: *“As many as I love, I rebuke and chasten. Therefore, be zealous and repent.”* (Revelation 3:19)

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Finding the New Jerusalem: Robert Hindmarsh (Part 2)

Compiled by Marvin Clymer

This article returns to the story of Robert Hindmarsh which began in the January/February 2022 issue of *New Church Life* (page 48). That article ended with the enthusiasm felt by the first receivers of the New Church in London.

“The sphere at this first general meeting of the LORD’S New Church [in 1789] is described as having been most delightful. Perfect unanimity reigned throughout all the proceedings, and it seemed to all the members as if the loving brotherhood of primitive Christianity had been restored upon earth.”

THE FIRST CONFLICT

But this innocence and peace were largely those of ignorance, and therefore did not last long. No sooner had the first establishment of the Church been effected in this world than her internal temptations began. Soon after the delightful love-feast of the first General Conference a difference arose among the members of the Church in London, involving an issue of a most serious nature.



Robert Hindmarsh

The history of this, the first internal conflict in the New Church, has hitherto been wrapped in great mystery. Veiled references to it may be found here and there in the literature of the Church, and these have been unscrupulously used by some to throw discredit upon the ordinations of the New Church, and upon the fair name of Robert Hindmarsh. It will, therefore, be useful to examine somewhat in detail this mysterious affair.

In the “Historic Notice” which is prefixed to the volume of *Reprints of Early Minutes of New Church*

Conferences, etc. (London, 1885), the writer, the Rev. J. R. Boyle, on page xxxii, has inserted this footnote:

“Mr. Hindmarsh, with five others, had been separated from the Great East Cheap Society, for reasons not needed to be stated here, three years before” – that is, before the year 1792. This note leaves great scope for damaging conjectures, which may gain strength from the sinister interpretations of Robert Hindmarsh’s acts and character suggested by this writer in other parts of his “Notice.”

Robert Hindmarsh “separated” from the Church of which he was the first founder and the most active and intelligent member! What possible “reasons” could justify such an act?

On this subject the Church would have been left in most satisfactory obscurity, had not the Rev. Manoah Sibly – who was one of the earliest members of the Great East Cheap Society – furnished a clue to the mystery. In “An Address” to his Society, in Friar Street, London, Mr. Sibly, in the year 1839, published the following information:

“I am here under the necessity of stating, however reluctantly, that in the year 1789 a very sorrowful occurrence befell the infant New Church, whereby the floodgates of immorality were in danger of being thrown open, to her inevitable destruction.

“The Church held many solemn meetings on the occasion, which ended in her withdrawing herself from six of her members, viz.: Robert Hindmarsh, Henry Servante, Charles Berns Wadstrom, Augustus Nordenskjold, George Robinson and Alexander Wilderspin. On the Church coming to this conclusion, Mr. Robert Hindmarsh remarked that he would never put it into the power of any Society again to cut him off, as he nevermore would be a member of one. And I believe, notwithstanding his eminent services in the cause of the New Church, that, to his dying day, he kept his word.” (pp. 3, 4)

In what way, then, could Robert Hindmarsh be implicated in the opening of “the floodgates of immorality” upon the New Church – he whose conjugal life has been described as most pure and lovely, and who, at his death, was declared “*integer vitae scelerisque purus*” by necrologists such as Noble, Goyder, Howarth, and others? What was the “sorrowful occurrence”?

The Minute Book of the Great East Cheap Society, which is still preserved, ought to give more specified information on the subject of these “many solemn meetings.” But we are told by Mr. Thomas Robinson, in his *Remembrancer and Recorder* (Manchester, 1864) that:

“Up to May 4, 1789, this whole Book, from the first day, seems to be in the handwriting of Robert Hindmarsh. And from that day to April 11, 1790, the account of the proceedings seems to have been torn out. From page 46 to 63 is missing. And we have been informed that it was not deemed advisable to let

posterity see the nature of the records contained therein.” (p. 94)

While the memory of Robert Hindmarsh was being defamed by writers in the New Church Repository, an honorable love of fairness led Mr. Samuel M. Warren (then resident in Philadelphia) to write for authentic information to Mr. John Isaac Hawkins, who at that time was the last surviving member of the former Society in Great East Cheap. Mr. Hawkins, in his reply, which is dated Rahway, New Jersey, 1853, wrote:

“With respect to the sorrowful occurrence you allude to from Mr. Sibly’s pamphlet, it was a perverted view of Swedenborg’s doctrine of Concubinage in his work on Conjugal Love whereby some held that, if a husband and wife did not agree, they might separate and the man take a concubine. . . .

“The notion, however, soon ceased to be broached, and the Church was relieved from further discussion of the distressing subject. I do not recollect any case where the notion was acted on. *Mr. Hindmarsh certainly did not*; nor do I believe that either of the five persons you name did.”

We have now at last come to something tangible in the mystery. Robert Hindmarsh, we are told, held “erroneous,” “perverted,” and “unchaste” views of the holy subject of Conjugal Love, but did not act according to his evil conviction. Thus far, surely, his memory is “damned by faint praise.”

It may be seen that the essential idea is neither an “erroneous,” “perverted,” or “immoral” view of the LORD’S teachings on this subject but is based upon the Doctrine revealed in *Conjugal Love* 459, 462-476 (*quos vide*). If the affirmation of these Divine teachings be an “opening of the flood-gates of immorality,” then all loyal followers of the LORD in His Second Advent are equally guilty of the same offense. On the contrary, however, it is the means of Divine Mercy whereby the inclination to the conjugal life may be preserved from entire destruction.

It is quite evident that the announcement of the Doctrine concerning Concubinage and Pellicacy, as set forth in *Conjugal Love*, was what brought on the first conflict in the New Church, and which resulted in the separation of Robert Hindmarsh, Augustus Nordenskjold, Henry Servante, Charles Bernhard Wadstrom and two others – all among the most intelligent members of the Church – from the Society in Great East Cheap. It may easily be understood how the first presentation of this Doctrine would be a shock to the sentiments of the other members of the Church, who as yet had not had access to an English translation of *Conjugal Love*. Their ignorance is their excuse.

It may thus be seen that the dark shadow of suspicion, which ignorance or prejudice have cast upon the memory of Robert Hindmarsh, must give way before this new evidence of his loyalty and courage in defending even the most unpopular of the Doctrines of the New Church.

DEFENDER OF THE FAITH

Mr. Silby thus concludes his account of this first conflict in the New Church:

“I wish to mention here, to the honor of Mr. Robert Hindmarsh, that, notwithstanding he discontinued to be a member of the Society, there was no breach of personal friendship between him and the members of the Society; he still held the joint tenancy of the place, and attended, as usual, the meetings of the Church for public worship, as well as for business; and did all in his power to promote the establishment of the New Church distinct from the old Church; and the Society were much gratified herewith, conceiving him to be a very valuable man, possessing a bright understanding, and a devout well-wisher for her prosperity” (An Address, etc., p. 4).

At this period the work of Robert Hindmarsh seems to have been especially that of announcing and defending the Doctrines of the New Church through the press. To him belongs the honor of having produced the first work of doctrinal instruction for the young, in a little work which was published in the year 1790, under the title *A Catechism for the Use of the New Church*. It was officially adopted by the second General Conference, held the same year, in London.

In January 1790, the first journal of the New Church in England appeared in London, under the title *The New Jerusalem Magazine*. It was published by several members of the “London Universal Society for Promotion of the New Church” (an institution of which nothing further is known) and was edited by Henry Servanté. Excellent and useful though this journal was, it did not meet with sufficient encouragement to be continued beyond half a year. It was succeeded, in the same year, by *The Magazine of Knowledge Concerning Heaven and Hell*, an interesting monthly journal, of which Robert Hindmarsh was the sole editor and publisher, being also the principal contributor. In October of the following year, 1791, its publication ceased, owing to the lack of financial support.

In the following year, Hindmarsh entered upon a second journalistic venture, in the publication of *The New Jerusalem Journal*, which appeared monthly until October of the same year, when it expired from the same cause as its predecessors. In these Journals the theological depth and thoroughness of Hindmarsh became more than ever apparent. Such subjects as the separation from the Old Church, “Re-baptism” into the New Church, the eternity of hell, the dangers of Mesmerism and animal magnetism as then practiced by many “Swedenborgians,” the necessity of a literal translation of the Word, and many others, were discussed and answered editorially by Hindmarsh with a maturity of judgment that is truly astonishing in so young a man. (He had then passed his 30th year.)

Among the literary labors of Hindmarsh during this period should be in-

cluded the translation and publication of *The Continuation concerning the Last Judgment* in 1791, and of *An Hieroglyphic Key to Natural and Spiritual Mysteries*, in 1792. During the latter year appeared also his famous volume of Letters to Dr. Priestly, in Defense of the New Church, which is the first controversial work of the Church.

Joseph Priestley, LL. D., was one of the most noted of English deists of the 18th century, and is no less celebrated in science, as the discoverer of oxygen, nitrous gas, and various other gases. Doctrinally he was an avowed Unitarian, and politically a Radical. A man of a strong mind and wielding a trenchant pen, he was ever engaged in controversies, in which it is said that he always had the last word.

When the newly built temple of the Society in Birmingham (which was the first temple ever erected by the New Church) was consecrated to the worship of the Lord Jesus Christ, on June 19, 1791, Dr. Priestley, who resided in that city, attended the ceremonies. He was, on this occasion, introduced to Robert Hindmarsh, who had come from London to be present at this interesting occasion, and he expressed to him his pleasure, and at the same time his surprise, at the doctrines of the New Jerusalem, which seemed so similar, yet were so different from his own Unitarianism.

In July of the same year the "Tory riots" took place in Birmingham, and as Dr. Priestley was an admirer of the French Revolution and an avowed opponent of the existing government, his house, library and manuscripts were burned by an infuriated mob. The two Unitarian places of worship were also burned down, and the New Church temple was threatened, but was saved by the presence of mind of the minister, the Rev. Joseph Proud, who threw a sum of money among the crowd, declaring at the same time that the New Church was not Unitarian, nor hostile to the Government.

Among the manuscripts of Dr. Priestley which had been destroyed was a pamphlet entitled *Letters to the Members of the New Jerusalem Church*, which the author soon re-wrote and published. The appearance of this pamphlet, which was the most public attack yet made upon the New Church in England, caused a stir among her members. Two of her champions, Mr. Proud and Mr. Bellamy, rushed immediately into the fray with "Answers" to Dr. Priestley, but as the occasion seemed to demand the very best talent of the Church, Robert Hindmarsh was prevailed upon by his friends to meet this Goliath of Arianism.

"Never was there witnessed," says the Rev. Samuel Noble, "in any discussion whatever, a more complete demolition of every one of an adversary's arguments, than was effected by Mr. Hindmarsh for those of Dr. Priestley. Well might the discomfited champion of Unitarianism, in all other instances so impatient of rebuff, retire as he did, as silently as possible, from a field in which

he had reaped nothing but disgrace; and that disgrace the greater, since he, a celebrated author, had been defeated by a man whose name had never been heard of in the domains of literature.”

The Letters to Dr. Priestley are, indeed, a masterpiece in New Church polemics; incisive, unsentimental, clear, convincing, interesting, and at the same time devout, dignified and courteous. Dr. Priestley had promised to return to the field of battle; but though he was on one occasion personally reminded of this promise by Mr. Hindmarsh, he never again took up arms against the New Jerusalem. Fearing personal injury from his political opponents, he finally embarked for the United States, where he died in the year 1804.

It has been said, adversely of Robert Hindmarsh, that he sought to build up the New Jerusalem on earth “with the sword in one hand and the trowel in the other.” This, indeed, is the very manner in which the Holy City must be built on earth, surrounded as the builders are on every side by fierce and hostile tribes. The Son of Man came not to bring peace, upon earth, but a sword.

TEMPTATIONS

At the first three General Conferences, held in London in the years 1789, 1790 and 1791, entire harmony and unanimity characterized all the proceedings. But soon a different spirit began to manifest itself. At that time the membership of the New Church consisted largely of persons who had come out of “liberal” and “dissenting” ecclesiastical bodies; and many brought with them into the New Church their old and favorite notions of democratic government.

At the fourth General Conference, held in London, April 9 - 13, 1792, the appointment and powers of the Priesthood came up for consideration, and it became apparent that the majority were strongly in favor of government in the spiritual things of the Church by the will of the people or laity, while the minority, led by Robert Hindmarsh, based their position on the revealed teachings of the Heavenly Doctrines, in favor of the Theocratic government of the Church, through the instrumentality of a distinct and graded Priesthood. So determined were the convictions of each party, that a virtual separation took place, and two different Reports of the Conference were printed, one by the majority, and another by Hindmarsh, the regularly appointed Secretary, in which the arguments of the minority also were presented.

To the minority, the introduction of the democratic spirit, and the subordination of the Priesthood to the will of the people, seemed destructive of the true genius of the New Church, and rendered impossible any unanimous cooperation. A fifth General Conference had been appointed by the majority, and was held at Birmingham on April 1-2, in the following year, but this meeting was not attended by Hindmarsh and his friends, who, instead, assembled in a General Conference in the temple at Great East Cheap, holding their de-

liberations from April 1-5, 1793. At this Conference, which was composed of seven of the most intelligent members of the Church in London, it was unanimously declared:

“That the Ordination of Ministers in the New Church ought to be according to the Episcopalian plan, and not by any Power or authority derived from the People. And as the Ordination of Ministers hitherto has been accompanied with a Condition, that they should not ordain others without the consent of the Church, by which has been understood an acknowledgment of the Authority of the People to appoint, by a majority of votes, whomsoever they pleased to the Office of the Ministry; it is thought expedient and necessary that all Ministers hitherto ordained be henceforth liberated from such Restriction, and also from the Principle which gave Rise to it; and they are accordingly hereby declared to be liberated therefrom.”

The Conference then adopted a Plan of Ecclesiastical Government which to them appeared consistent with and deducible from the principles of the New Jerusalem as contained in the Writings of Emanuel Swedenborg. The single idea which permeates the proposed “Plan” is that of the Lord Alone as the Sole Authority in the New Church, acting through His own office of the Priesthood.

The Report of this Conference is, indeed, a most remarkable document in the history of the Church, and, though not free from obscurities and trivialities, it exhibits loyalty and a truly profound insight into the Doctrines of the Church. But the Church was yet in its earliest infancy, and had to be taught, by experience as well as by precept, the ineffectiveness of self-will in the establishment of the Lord’s Kingdom. The principles adopted at this Conference were not accepted by the Church at large, which, for many subsequent years, continued without any general government or organization whatever.

A spiritual lethargy now seems to have set in. For a number of years no further General Conferences were held, and no general enterprises were undertaken. It seemed that the New Church, which had begun with so much success, was about to perish from the earth while yet in her very infancy. Robert Hindmarsh himself appears to have been filled with disappointment and disgust at the disorderly tendencies of his fellow members in the Church, and his impatience seems to have betrayed him into an action, which, if it has been correctly and impartially reported, was certainly hasty and inconsiderate.

Soon after the Conference described above, another conflict arose in the Great East Cheap Society, which resulted in a separation of the members. The Rev. Manoah Sibly, in his before-mentioned *Address*, gives the following account of the difficulty:

“The immediate cause of the Society’s leaving Great East Cheap was in consequence of Mr. Robert Hindmarsh, who hitherto held the joint tenancy of the place [together with two others], having gone to the landlord, without the

privity of Messrs. John and Thomas Willdon, and induced the landlord to take him as the only tenant. Having so done, at the next monthly meeting for business, he came into the vestry and informed the meeting that he was now the alone holder of the place and asked them what they could now do to prevent him from having the government of the Church carried on according to his own views; at the same time declaring himself not to be a member of the Society. The Society hereupon took umbrage and left the place.”

After the removal of the greater part of the Society, with Mr. Sibly as their chosen pastor, to Store Street, Tottenham Court Road (whence they finally removed, in 1802, to Friars Street, Blackfriars), the chapel in Great East Cheap was kept open for worship by Robert Hindmarsh and his few supporters until the end of the year 1793. It was then given up and the remnant kept themselves together by meeting for worship at one another’s houses until the year 1796

Though cut off from any organized work for the Church, Hindmarsh’s literary labors in her behalf did not cease. He still acted as the general printer of the Church, and published in the year 1794, at his own expense, a translation he had made of *A General Explication of the Ten Precepts of the Decalogue*, extracted from the *Apocalypsis Explicata*. He also made an un-successful attempt to unite the scattered members of the Church in London in a common use, concerning which he published a *Plan and Design of a Society proposed to be instituted for promoting the Heavenly Doctrines of the New Jerusalem by giving away Bibles, Testaments, and the Theological Writings of Emanuel Swedenborg*.

“During the year 1795 nothing remarkable appears to have occurred relative to the New Church,” at least in England, beyond the publication of an edition of *The True Christian Religion*, and of the sixth volume of the *Arcana Coelestia*, both issued from Hindmarsh’s printing office in London.

In the year 1796 the remaining members of the Great East Cheap Society purchased ground and built a Temple in Cross Street, Hatton Garden, which was opened for worship on July 30 of the following year by the Rev. Joseph Proud, of Birmingham, who had been engaged as the regular minister of the congregation. Mr. Proud was a preacher of unusual eloquence, and soon attracted great multitudes to his services.

For about two years the new society progressed very successfully, until, in 1799, there arose between the pastor and the proprietors of the place difficulties, partly of a financial character and partly on account of Mr. Proud’s strong objections to the outspoken doctrinal statements in the new *Liturgy*, which had been composed by Robert Hindmarsh and adopted by the society and the proprietors.

No agreement being reached, Mr. Proud and the majority of his congregation left the Temple in Cross Street and rented a chapel in York Street. A few of the members remained at Cross Street, among whom was Robert Hindmarsh;

but after some unsuccessful efforts to maintain public worship, the temple was rented, and finally sold to outside parties.

In the year 1827 the building again came into the possession of the New Church, having been purchased by the York Street Society, which originally occupied it. Here this society remained until the year 1872, when it removed to its present church in Camden Road.

We have now come to a period in the life of Robert Hindmarsh concerning which little is known. About the year 1799 he gave up his printing office, as may appear from the title page to the eighth volume of the first English edition of the *Arcana Coelestia*, from which we learn that this volume was printed at London, 1799, “under the inspection of Robert Hindmarsh, late Printer.” We are further informed by Mr. Sibly, in a memorial sermon on the death of Robert Hindmarsh, that the latter:

“Prior to his going to Manchester [in 1810], and being out of business, engaged in a speculative occupation, not at all suited to his still and quiet genius; and being inexperienced in the artifices practiced by those who are usually engaged in the line he was then pursuing, he found himself, after a time, to be a loser. I do not know to what amount, but, to the honor of the Church, it may be mentioned that, although the losses were not legally binding on him, yet he paid the whole. He thus came out from them with clean hands, and surely, I may say, with a pure heart; and he made the sacrifice, notwithstanding the voluntary payments, as they might be called, left him a poor man in comparison with what his circumstances in life had been before.”

In a letter, published in the *Monthly Observer and New Church Record* (London, 1857, p. 311), and dated London, August 12, 1805, Henry Servanté makes the following reply to the question put to him by James Glen, of Demerara, whether “Robert Hindmarsh had totally renounced [the New Church]”:

“I cannot positively answer this question, though I apprehend he is in a very cold state, toward the northern quarter. His profession at present is that of a stockbroker, and I have been told he had acquired considerable sums by speculating in the public funds. The *amor sui mundique* seems to absorb his whole attention.”

Whatever may have been the cause of the apparent decline in his zeal for the progress of the Church, it is certain that Hindmarsh never “renounced” his faith in the *Heavenly Doctrines*.

The whole first decade of the 19th century was a period of inactivity and apparent decline in the New Church. It was a time of “war and the rumor of war,” and its history testifies to the fact that little spiritual progress can be made while the affections of the natural man are strongly excited. The New Church has prospered most under conditions of natural liberty and peace. The men of the Church live in the natural world, and are, perforce, influenced by

the generally prevailing sphere. Robert Hindmarsh was no exception to this general rule.

Still his love for the spiritual things of the Church did not entirely cease. It is known that he began, in the year 1799, an exposition of the spiritual sense of the whole Word, and kept up this work for many years, though it was never brought to a final completion. In the year 1800 he made the first English translation of the *Summary Exposition of the Internal Sense of the Prophets and Psalms*, which was published in the same year by J. A. Tulk, Esq., and in the year 1802 he paid a visit to the little circle of the New Church in Paris, concerning which he gives much interesting information.

During the same period, he kept up a correspondence with New Church men in America and in Russia. He did not, however, attend the sixth General Conference, which met in London in 1807, nor the seventh General Conference, held in the same city in the following year.

[To be continued]

For more stories about early champions of the New Church, explore the New Church Digital Collections at www.swedenborglibrary.org/digital and select: New Church History> Early History> New Church People> In America or In England.



MARVIN B. CLYMER is the Digital Collections Supervisor at Swedenborg Library of Bryn Athyn College. He and his wife, Wendy (Twining) live in Willow Grove, Pennsylvania. Contact: Marvin.Clymer@brynathyn.edu.

The Two Advents and Their Impact on the Human Race and on Individuals

The Rev. Prescott A. Rogers

The Heavenly Doctrines describe and explain the process of regeneration as it applies both to individuals and to groups at the same time. This is so because there is only one process by which the Lord operates.

Jesus as the son of Mary went through this process to cooperate with the Divine within Him so that the glorification could happen. Individuals must go through this process to become angels. Married couples must go through it to enjoy an ideal, spiritual marriage. And a church must go through it to become a genuine church.

We associate regeneration with individuals but the term applies to all four cases because regeneration literally means being born again. Jesus as the son of Mary, you and I, our marriages and even our church, begin in a natural state. The process of regeneration is the process of spiritual purification – the removal of impurities or evils so that only what is pure is left. By this process the Lord made His natural Divine, and we humans become spiritual as individuals, as married couples, and as a church.

This one process has three activities: reading the Word, prayer and the shunning of evils as sins. Reading the Word, or hearing it, brings the Lord's presence. Prayer invites the Lord into a person's or a group's life. It completes communication with the Lord, for the Lord shares His thoughts and feelings in His Word and we humans share our thoughts and feelings with the Lord in our prayers. The shunning of evils as sins enables the Lord to remove those evils and causes the Lord's goods and truths to be appropriated.

The reason why this one process is the same for the spiritual development of

a person, of a married couple, and of a church is because of the relationship between a macrocosm (“large world”) and its microcosms (“small world”). Each shares the same qualities, characteristics and functions. For example, a muscle as a macrocosm operates in the same way that its very many muscle cells operate – such as contraction and extension. A macrocosm could not exist without its microcosms, and all related microcosms form the macrocosm.

This one process and its application to an individual as a microcosm and to a group as a macrocosm can be seen in many instances presented in the Heavenly Doctrines. One such instance is the impact of the Lord’s two advents on the human race as the macrocosm and on individuals as its microcosms. *True Christian Religion* 767 specifically mentions the relation of the church and a person of the church:

A person who has faith in the Lord and charity toward the neighbor is a church on a small scale. The church on the large scale is composed of people like this.

We learn in *Arcana Coelestia* 482 that the Lord makes His advent to individuals while they live on earth – at any time and not just in 4 B.C., or whenever Jesus was born. He also makes His second advent to individuals at any time, as He did in the 18th century through the revelation given to Emanuel Swedenborg.

[An interval of time mentioned in the natural sense of the Word] stands for the Lord’s coming. If the intervals are shorter, this stands for every coming of the Lord, as when a person is being regenerated; but if longer, it stands for the rising anew of the Lord’s Church.

Collectively speaking, the Lord’s advents were one-time events when the human race was in dire straits because of their evils and falsities. Before the first advent the human race only did – and only could – worship the Lord through the use of representatives. This means that the Lord was only with them remotely and was not directly present with them. This changed with the Lord’s first advent when He became directly present in the goods and truths of the New Testament. This is when some individuals recognized and acknowledged the Lord Jesus Christ. This was the purpose of the first advent.

The Lord’s second advent was made through the spiritual truths of the *Heavenly Doctrines* which brought the Lord’s presence much closer and made conjunction with Him possible, even on

*So, the first advent brought the Lord’s **direct presence** and the second advent made **regeneration** on earth possible.*

earth. That conjunction is only possible when genuine truths are recognized, loved and lived. Genuine truths for the most part were not presented until the Heavenly Doctrines were revealed, received and embraced. So, the first advent brought the Lord's direct presence and the second advent made regeneration on earth possible.

In contrast to the universal or collective advents, the Lord's advents to individuals are one-time only with individuals, whatever the century and whatever the year. This is the microcosmic view because it is the same event with the same results. In fact, the results of the two universal advents depended on and still depend on the favorable response of individual human beings.

There was no Divine presence from the first advent if people did not acknowledge, worship and obey the Lord as He revealed Himself in the New Testament. There can be no conjunction with the Lord on earth unless individuals in the branches of the New Church do not simply obey Him, but love Him, and not only believe in Him intellectually but embrace Him in full faith that is married to the life of genuine charity.

The Lord is perpetually present with every person, wicked as well as good, for no one could live without His presence. But His coming is restricted to those who receive Him, and these are those who believe in Him and keep His commandments. It is the Lord's perpetual presence which gives a person the faculty of reason and the ability to become spiritual. This is brought about by the light which comes from the Lord as the sun of the spiritual world, which a person can receive in his understanding. That light is the truth which gives him the power of reasoning. The Lord's coming, however, takes place with the person who combines heat with that light, that is, combines love with truth. (*True Christian Religion* 774)

The Lord is present with every person, urging and pressing him to receive Him. And when a person receives Him, which happens when he acknowledges Him as his God, the Creator, Redeemer and Savior, this is His first coming and is called twilight. From this time the person begins to have his understanding enlightened as regards spiritual matters, and to advance toward more and more inward wisdom.

*As he receives this wisdom from the Lord, so he advances through morning into day; and he continues in this daylight up to old age and until he dies. After death he comes into heaven to the Lord Himself, and there, for all that he dies an old man, he is brought back to the morning of his life and continues forever to develop the wisdom which was implanted in him in the natural world. *ibid* 766*

Since the time that the Heavenly Doctrines were revealed on earth, a person born into the world has the means and the opportunity to regenerate on earth. All he or she needs is the motive to do so. Not only can the Lord be present with him or her, He can conjoin that person to Himself. When this person acknowledges the divinity of the Lord, the Lord has made His first coming to him or her. This is the beginning of her or his regeneration.

The Lord has made His second coming with that person when he or she has finished the process of regeneration. The Lord is conjoined with him or her because he or she has embraced the genuine truths of the Heavenly Doctrines from which the Lord has been able to form a genuine faith. At the same time, she or he has embraced the goodness of those genuine truths (for they would not be genuine otherwise), enabling the Lord to form a genuine charity.

With an individual, the Lord's first coming is the Holy City New Jerusalem descending into her or his life, and His second coming is that person's entrance into the city where he or she will live forever.

With an individual, the Lord's first coming is the Holy City New Jerusalem descending into her or his life, and His second coming is that person's entrance into the city where he or she will live forever.



The **Rev. Prescott A. Rogers** is retired and serves as pastor of the Charlotte Circle in North Carolina. He taught for many years in Bryn Athyn College. He and his wife, Jill (Heilman), live in Waxhaw, North Carolina. Contact: Prescott.Rogers@brynathyn.edu

Life Lines

Bruce M. Henderson and the Rev. Jeremy F. Simons

CHRISTMAS GIFTS

The giving of gifts at Christmas is a beloved and ancient practice, coming naturally from the gifts of the three wisemen. It is practiced in the New Church as it is in many or even most places around the world. There have been occasional suggestions about present-giving in the pages of New Church Life. This one from 1882 stresses that the gifts are from the Lord:

PITTSBURGH, PA.-Christmas day was bright here, and the services in our little church were very pleasant. Mr. Whitehead in his sermon (Matthew 2:11), said that little children should be taught to think of the LORD as the One who gives them all their presents and good things, and that He does so by means of parents. He pointed out that the traditions of Santa Claus and the mystery usually thrown around the origin of presents is likely to obscure the true idea that such things are actual gifts of a wise, thoughtful and loving Father.

Christmas trees were introduced to America in the 1840s. By 1900 one in five American households set up a tree, and by 1920 the custom was nearly universal. This note from 1910 comments on when gift giving takes place and points out that there is a tree and a representation in most of the homes in Bryn Athyn.

BRYN ATHYN, PA. Our Christmas exercises were particularly complete this year. On Friday afternoon, (Christmas eve), was the children's festival. . . . Some follow the old German tradition, and Santa Claus fills their stockings for the morning. Unbelievers, however, he passes by, and some wait for their gift giving and family festivities until after they return from church. In every house there is a tree, or a representation of Bethlehem, or usually both combined.

(New Church Life, 1910)

A third item, from 1927, makes the point that the first gift on Christmas Day should be given to the Lord.

From time-to-time reference is made to customs which existed in the early days of the Academy. There was one relating to this matter of Christmas gifts which we have not heard mentioned. With a view to bringing out the real meaning of Christmas, and impressing it upon the minds of the little ones, some families stressed the fact that it was the Lord's Birthday they were to celebrate, and that the first thing they should consider was what they could offer to Him. The first thing to be done was to make their gifts to the church during family worship, or in the Lord's House. This should precede all other giving on that day: Gifts to the family and friends would follow. Would it not be well if some such custom as mentioned above could grow and prevail in the New Church, and ultimately take the place of the misleading stories told about Santa Claus? (G.A. McQueen, New Church Life, 1927)

Traditions like these and many others are lovingly passed down from generation to generation, and some have not changed much in the past 100 years or even longer. Our interest in these things is a sign of just how precious this holiday of the Lord's birth is to so many people both within and outside of the New Church.

(JFS)

CHRISTMAS ECONOMICS

In the Christmas season we are reminded in many ways just how vital the story of the Lord's birth is to our well-being.

Since the beginning of the pandemic in 2020 we have seen examples all around us of the impact that stories can have. For instance, we have the phenomenon of the economic effects of the illness, described in this commentary on National Public Radio:

Remember the great toilet paper, flour and egg shortages that we saw at the beginning of the pandemic? Those weren't caused by problems in manufacturing: there was plenty of everything to go around. The shortages were caused by the story that we told ourselves, and our neighbors, and which traveled faster than the coronavirus itself. ("What's The Story? Narratives And The Economy" The Indicator from Planet Money, November 27, 2020)

This article goes on to explain that all of the shortages were not necessarily based in manufacturing, but often in the beliefs and fears of consumers which

resulted in runs on certain types of products. According to this article the shortages were actually caused by the stories that we told ourselves.

This happens with all of us, both in the stories we tell ourselves about ourselves, and in the stories we believe about what is happening around us. The story seems to be the result of what is happening, but it is often the other way around.

The problem is that these stories are hard to change. This is why Christmas is so important. Christmas is the story of the Lord's birth into the world to save the human race, but it also encompasses untold numbers of other stories. Many, such as those in books and films, are well known, but others are specific to each one of us, such as things that have happened in our lives at Christmas and what they have meant to us. Christmas stories often carry a compelling message of love and hope.

Our story this Christmas might be that it is the most wonderful Christmas ever, a return to normalcy after two years of pandemic. Or it might be something else. The whole point of Christmas is that the Lord came to save a world that was in trouble, and this is something hard to appreciate if we are never in trouble.

The main impact and the main lesson is a spiritual one. The stories surrounding this magical time of year are fundamentally about how the Lord's love saves us. But the same spirit drives other positive trends in the world, stories that are the opposite of those noted above about the "*great toilet paper, flour and egg shortages*." Confidence in the Lord and confidence in other people can have far-reaching effects – effects that might be called the economics of Christmas.

(JFS)

THE MISSING LINK

Parents are forced to tolerate the secularization of Christmas and the intense focus for children on Santa Claus. There is no escaping it. They do their best to keep their children loving first that special vision of the Lord coming to earth as a baby in a manger – and the special gifts He brings to everyone in the world.

Writing in the *Bryn Athyn Post* last Christmas the Rev. John Odhner found some consolation in that figures like Kris Kringle, St. Nicholas, Santa Claus and others loved by children for their anonymous gifts do have a connection to the real meaning of Christmas. As we are taught in *Matthew 6:3,4*, when we give, we should not let our left hand know what our right hand is doing, so that our gifts may be in secret, "and thy Father which sees in secret shall reward you openly."

John continued: “Santa is Kris Kringle too, from Krist Kindle, meaning ‘Little Christ Child,’ who appears bringing gifts at Christmas. So, this Kris Kringle/Santa Claus, who sees all and knows all, visits the whole world on Christmas and has unlimited power to give and do good, represents both the Christ Child and the Father God in one person. Yet that representation is a shadow that vanishes when we see the Lord Jesus Christ in light as the Child who was born to the Mighty God and Everlasting Father. Is that why Santa comes from utter darkness at the North Pole, while Jesus Christ is the Sun of Heaven and the Light of the World?”

Amid the prevailing culture, parents have little choice but to tolerate the ubiquitous Santa Claus, knowing that their children will outgrow the fantasy – as “a shadow that vanishes” before “a new light come into the world.” Then they will come to see, understand and love what Christmas is really all about: the Lord coming to us as a newborn baby – a living, knowable God. He really does come to every part of the world, every home and every heart that welcomes Him – not just that day but every day – with His enduring gifts of life, love and wonder.

(BMH)

A ROYAL EXAMPLE

Amid all the accolades for Queen Elizabeth II when she passed away in September after a 70-year reign in the British Commonwealth, we did not hear a lot about her faith. But her faith is what defined her and it is worth reflecting on that.

The Queen was praised for her character and for the example she set for us all: decency, dignity, grace, humility, service, integrity, duty, kindness, caring. She was everyone’s favorite grandmother. But as a head of state, she was loved, respected and revered not so much for what she did as for the constancy of her character and her values. That helped her rise above the personal and public storms she faced. Her faith anchored her life and her reign.

She grew up with a strong Christian faith instilled by her parents, King George VI and Queen Elizabeth – “the Queen Mum.” She attended church every week, read her Bible and prayed at bedtime. But it was not just a family routine – the kind often rebelled against by young people.

She was also strongly influenced by Queen Victoria, whose storied 64-year reign from 1837 to 1901 was marked by strict morality, propriety, self-discipline and devotion to her people. For many years she led Bible studies for her staff’s children in Buckingham Palace.

For Queen Elizabeth her faith was not sheltered in the background – something just for Sundays. When she ascended the throne in 1952 at age 26 at the

death of her father, she said in her first Christmas address, anticipating her formal coronation months later: “I want to ask you, whatever your religion may be, to pray for me on that day – to pray that God may give me the wisdom and strength to carry out the solemn promises I shall be making, and that I may faithfully serve Him and you, all the days of my life.”

Little did she know that all those days would stretch through 70 years. And her commitment to God and her people never faltered. Her faith was foundational to all her speeches and public appearances – and to her life.

In her 2016 Christmas address – when she was 90 years old – she said: “To what greater inspiration and counsel can we turn than to the imperishable truth to be found in that treasure house, the Bible? Billions of people now follow Christ’s teaching and find in Him the guiding light for their lives. I am one of them because Christ’s example helps me see the value in doing small things with great love, whoever does them and whatever they themselves believe.”

We used to have American Presidents and world leaders who spoke as openly about their faith and how it centered their private and public lives. Would that we had that now in a culture that is losing its way.

Through her 70-year reign Queen Elizabeth bore up under an enormous cultural shift – from the traditional values she modeled all her life to a counter-culture overwhelming us with self-indulgence, moral confusion and victimhood. Her life was centered on service and purpose, not self. As she stayed true to her faith, Christianity has strayed, elevating social justice over doctrine. She never wavered and radiated a sense of peace amid the turmoil all around her.

As we hunger for such goodness and decency in our governments and our society – for values founded in faith – we have needed the steadfastness of Queen Elizabeth’s example, and need it still. She was loved and admired because of the way she lived and reigned – a reassuring symbol of the values that call to faithful, freedom-loving people everywhere.

Queen Elizabeth is revered and remembered because she set the example for what we all are asked to do. She lived her faith.

(BMH)

LEADERS WHO KNOW US

Memories have dimmed of that elegant funeral for Queen Elizabeth in September, witnessed by an estimated four billion people in the United Kingdom and throughout the world. The pageantry is remembered not so much for its tradition as its symbolism.

Why did so many people care? Why did thousands stand in long lines for many hours to pay their respects as she lay in state? Why did millions flood London for the funeral procession? Most people don’t live under monarchies

anymore and many mock its trappings. But something moved these people to witness, to participate, to say something with their presence.

In the long line of British nobility are many scoundrels, more feared than admired in their time, and hardly hallowed in history. The monarchy in the British Commonwealth has become less relevant to everyday government, but no less a symbol for its subjects – especially with Queen Elizabeth.

She was loved and respected because she stood for the values we all aspire to. She and her family had their imperfections, but she stood apart because of her overlaying decency, dignity and commitment to service. She connected with them. They knew she cared.

It brings to mind a story after the death of Franklin Roosevelt in 1945. He was a flawed human being but a leader loved by a great many people who felt he understood them and served their needs.

His flag-draped coffin traveled by train from Warm Springs, Georgia, where he died, to Washington, DC, for his state funeral. Thousands of Americans lined the tracks along the way for one last connection. Someone asked an old, working man with tears running down his cheeks: “Why are you crying? You didn’t even know him.” The man answered: “No, I didn’t know him. But he knew me.”

That is the kind of caring and connection we crave in those who lead us. That is why we who know the Lord love Him and feel a connection. We have the comfort of the Psalmist:

O Lord, You have searched me and known me. You know my sitting down and my rising up; You understand my thought afar off. You comprehend my path and my lying down and are acquainted with all my ways.

Such knowledge is too wonderful for me; it is high, I cannot attain it. . . .

For You have formed my inward parts; You have covered me in my mother’s womb. I will praise You, for I am fearfully and wonderfully made. (Psalm 139)

The Lord is the ultimate model of the servant leader, loving us, knowing us, and giving us hope and comfort, whatever we deal with in our lives. That is why so many wanted to pay respect with their solemn presence for a Queen who so cared and connected with them.

(BMH)

HOW LONG UNTIL CLOSING TIME?

Scientists look at the cliché, “You can’t make something out of nothing,” as a challenge. We simply but confidently see God as the Creator of all things – from human beings to nature and the building blocks of all substance. Many a scientist dismisses us as naïve, that given the time and advanced technology they will “create” whatever they please – by cloning animals and even humans, manipulating DNA for desired characteristics, or developing Artificial Intelligence as somehow superior to what we are given by the Lord.

The latest “advance” comes from a publication called *Big Think*, which reports that earlier this year a group of researchers created strong enough electric fields to level the unique properties of a material known as graphene.

“With these fields, the researchers were able to enable the spontaneous creation of particle-antiparticle pairs *from nothing at all*. This proved that creating matter from nothing is indeed possible. And with that knowledge, we can hopefully better understand how the universe makes something from nothing.”

Scientists know more about quantum theory than we would ever hope to. But most of them are atheists – or at least agnostics – who believe only in themselves, their intellect and their technology. We simpler folk are content and confident that only God creates – not from nothing but from His Love and Wisdom, on both the spiritual and natural plane.

But some of the advances in science are troubling – to morality, to ethics and to religious faith. The launching of genetic engineering four decades ago prompted a best-selling book: *Who Should Play God?* The question still haunts us.

This age of dazzling scientific advances is also a time for thoughtful evaluation that goes beyond achievement to principle. The fundamental question should always be: not can we do this but should we? As Albert Einstein warned: “The concern of man and his destiny must always be the chief interest of all technical effort. Never forget it among your diagrams and equations.”

But as we cling to faith, while scientists fervently pursue their quest to “make something out of nothing,” we are calmed by the promise and the presence of the Lord’s Divine love and wisdom, and the arc of His providence in all things.

As we can be both caught up in and alarmed by the triumphs of technology, we may find solace in the Journals of Edmond and Jules de Goncourt, written in 1869:

“At Magny’s dinner: They said that Bethelot had predicted that in a hundred years of physical and chemical science man would learn to know the atom, and that with this knowledge he would be able, at his will, to dim, extinguish or relight the sun like a Carcel lamp. Claude Bernard, for his part, is said to have announced that with a hundred years more of physiological knowledge we

would be able to make the organic law ourselves – to manufacture human life, in competition with the Creator.

“For our part we did not raise any objections to this talk, but we do believe that at that particular stage of scientific development, the good Lord, with a flowing white beard, will arrive on earth with His chain of keys and will say to humanity, just as they do at the Art Gallery at five o’clock: ‘Gentlemen, it’s closing time.’”

(BMH)

CLEAR AND DIRECT

Mark Twain, a man given more to humor than theology, once said: “Most people are bothered by those passages in Scripture they cannot understand, but as for me, I always noticed the passages which trouble me the most are those I do understand.”

We are grateful for the illumination of the spiritual sense of the Word. We may puzzle over such concepts as discrete degrees and “the internal of the external.” We marvel at all the Lord has revealed to us. But what hits home are the clear teachings of the Word and the Writings:

- *The Ten Commandments and the Two Great Commandments: Loving the Lord and loving the neighbor, and “on all these two commandments hang all the Law and the Prophets.” (Matthew 22:37-40)*
- *Cease to do evil, learn to do well. (Isaiah 1:16-17)*
- *I tell you that on the Judgment Day you will have to give an accounting for every careless word you utter. (Matthew 12:36)*
- *The evil that we consider allowable becomes a part of us. (Divine Providence 81)*
- *Repent: for the kingdom of God is at hand. (Matthew 3:2)*
- *Actual repentance is examining oneself, recognizing and acknowledging one’s sins, praying to the Lord, and beginning a new life. (True Christian Religion 528)*

The list goes on, and we all can add to it. These teachings make us stop and think. Their power is in their immediate connection with our lives -- where we are and what we need going forward. Which is why Abraham Lincoln, a contemporary of Mark Twain, once said: “I am busily engaged in the study of the Bible. I believe it is God’s Word because it finds me where I am.”

(BMH)

HAPPY NEW YEAR?

As you look ahead to the new year are you optimistic or pessimistic – about your own life, the church, your country, the world, our culture? It is not easy

to be optimistic given the moral decline and the escalation of evil all around us. Looking further into the future, expectations tend toward dystopian. Witness such classics in literature as *1984*, *Brave New World* and Dante's *Divine Comedy*.

These are extreme warnings about what could happen if the basest of our instincts took over the world. And far-fetched as they may seem, what can we expect if people increasingly turn away from God and give full play to their lusts and will to dominate? We hear enough of “doublespeak” and “doublethink” these days to get a chill of *déjà vu*.

For many people the book of *Revelation* is also a warning of a coming apocalypse – a grim prophecy of the Last Judgment. All those strange symbols of seven-headed beasts and terrifying plagues seem to foretell a cataclysmic “end time” when all hope and life are lost. Theologians and philosophers have pondered the meaning of *Revelation* for centuries – and are fearful because they still do not understand. Its dark, mysterious images are like a disturbing abstract painting, inviting interpretation but no consensus.

But *Revelation* can only be explained through revelation from the Lord – *Apocalypse Revealed* and *Apocalypse Explained*. Indeed, the root of the word “apocalypse” means to uncover or reveal, which is just what the Lord has done for us through Emanuel Swedenborg.

That is why we see the Book of *Revelation* as the ultimate optimistic vision for all of us because it is God's vision, not ours. Yes, there is a Last Judgment and a Second Coming. But it is the opposite of dystopian: “a new heaven and a new earth, descending from God out of heaven.” The apocalypse is not destruction but deliverance.

In the Lord there is always hope, always love, always a better future.

Happy new year.

(BMH)

Church News

Compiled by Bruce Henderson

UPDATES FROM THE BISHOP'S OFFICE

Rt. Rev. Peter M. Buss Jr.

Bryn Athyn College President Search

Diligent work continues to discover the best person to serve as the next President of Bryn Athyn College. A 10-person President Search Committee has been hard at work gathering input on needs and priorities for the College and providing for the application process. During October and November, three finalists for the position have been engaging in interviews and campus visits.

The Search Committee anticipates the announcement of a President-elect by the end of the calendar year.

Open Letter Response Task Force

The September/October issue of *New Church Life* announced the formation of a task force to research and produce a respectful response to a set of requests that came in petition form from some 850 people connected with the church. Work has been progressing steadily on that response.

Two messages are anticipated: a letter from the Executive Bishop, and a report of Task Force activities and considerations. The Task Force has taken more time to work on these responses, extending the expected completion to the middle of November. A future issue of *New Church Life* will include a more detailed report.

Recent Ordinations



Kuroakegha Ebute-Metta with Bishop Buss



Richard Glenn with Bishop Buss

Please join me in offering warm congratulations to two General Church priests who have recently been ordained into the second degree of our priesthood.

The **Rev. Kuroakegha Ebute-Metta** was ordained into this pastoral degree on September 11, 2022, in Yenagoa, Nigeria, with the Rt. Rev. Peter Buss Jr. officiating.

The **Rev. Richard Glenn** was ordained into the pastoral degree on October 16, 2022, in Bryn Athyn, Pennsylvania, again with Bishop Buss officiating.

We wish these two men support for the next phases of their service in the church.

A LEADERSHIP CHANGE AT THE ACADEMY

James M. Adams is retiring December 31, 2022, from his position as Managing Director of the Academy Secondary Schools, after 12 years in that role, due to ongoing health issues with his lungs.

His plan is to continue working in his other Academy roles – facilities and fund raising – with reduced hours.

Chancellor Peter Buss Jr. and the Board of Trustees are working on succession plans.

Jim says, “it has been an honor and a privilege” to serve the Schools as Managing Director and he is excited to continue serving the Academy in his other roles.



CHARTER DAY 2022

This year's Charter Day celebration (October 6-9) marked a return to normal after two years of covid restrictions, although still without a banquet program. Among the traditional activities were class reunions; a sold-out evening in the Historic District; an Alumni Art Show; and a full slate of athletic competition in the College and Secondary Schools.

Following the colorful Cathedral procession, College Chaplain Coleman Glenn delivered a powerful address on the history and the place of the Academy in our lives: *Confidence and Humility*. You can read his address on page 479.

The Theta Alpha Charter Day luncheon featured a much-heralded talk by **Chara Cooper Daum**: *Stretch, Release, Breathe: How My Work Works on Me*. Chara is a Latin scholar who works at the Swedenborg Foundation as a translator with the New Century Edition of the Writings and as part of the video team for *offTheLeftEye*. Her talk will be published in the spring issues of *Theta Alpha Journal* and *New Church Life*. A video version, filmed after the Charter Day event, is in production.

Distinguished Alumni for Bryn Athyn College and the Secondary Schools, along with an Outstanding Volunteer, are presented below.

The 28th annual Student Scholarship Golf Outing on October 17 included a record 146 participants. Through its first 27 years this event has raised more than \$640,000 in scholarship funds for the College and Secondary Schools. This year's outing added another \$60,000 – pushing the total to \$700,000.

DISTINGUISHED ALUMNI

Bryn Athyn College Distinguished Alumni Award 2022

Stephen Morley

Stephen received a Bachelor of Science Degree in Education from Bryn Athyn College in 1974 and a Master of Educational Administration from Lehigh University.

He taught third grade for 11 years at Bryn Athyn Church School, was Director of Glencairn Museum (1987-2013), and Director of Bryn Athyn Cathedral (2014-2018)

He is best known for his 26-year tenure as Director of Glencairn Museum, where he



oversaw the development of Glencairn's first mission statement which looks toward recognizing universal spiritual concepts expressed in religious beliefs and practices around the world. A special focus of the museum is to preserve and interpret art and artifacts that illustrate New Church beliefs and practices.

Stephen developed an emphasis on education at the Museum and to make it more accessible to the public. Within that focus, he strengthened many relationships, especially with schools, which led him to see the need for a full-time museum educator. The focus on education continued with the Museum building a stronger relationship with Bryn Athyn College faculty. College courses have been held in Glencairn Museum to encourage the use of the collections and archives. Other student opportunities included yearly museum internships and supporting student trips to Europe by offering on-site presentations

Glencairn Museum raised the standards to align with best practices outlined by the American Association of Museums. Stephen continued to develop connections with scholars from other colleges and museums, building a strong network which led to lending Glencairn pieces to other museums.

After his time at Glencairn Museum, he did a short but meaningful stint as Director of Bryn Athyn Cathedral. For sustained periods he served on and often chaired several boards: Glencairn Museum, Cairnwood Estate, Bryn Athyn Church Financial Aid and Loving Arms Mission. Above all, he has been a wise and well-loved administrator.

Outstanding Volunteer



Peter H. Boericke

Peter graduated from the Academy Boys School in 1961, received a Bachelor of Science degree in Education in 1969 from Bryn Athyn College, and took several Advanced Courses in Real Estate Law and Procedure.

He married Christine Henderson in 1965 and they have four children: Brent, Kathy McQueen, Sharon Benner and Kimberly Frazier. All his immediate family attended Bryn Athyn College. He is proud "Boppa" to 19 grandchildren and three great-grandchildren.

While attending the College full time (1966-69) he was simultaneously

manager of the Dining Hall, head of security for the campus, part-time police officer for the borough of Bryn Athyn and captain of the volunteer ambulance squad.

From 1970-95 he worked for Prudential Insurance Company, beginning as staff writer in Public Relations and Advertising, then rising through the ranks to become Manager of the Public Relations and Advertising Division. He was also the Events Manager and represented Prudential in Community and Media Relations.

From 1995-97 he worked as Development Officer for the Academy of the New Church and General Church. As Communications Manager he produced a quarterly publication and planned and coordinated Charter Day Weekend activities. He also coordinated and supported the successful \$10 million Campaign 2000 and assisted with the General Church 1996 General Assembly.

He was the owner of Home Restoration Service and Valley Woodworking, which included woodworking/refurbishing at Bryn Athyn Cathedral. He put this aside when he partnered with Gen. Ronald Nelson in his business, Valley Woodworking, for the past 25 years. Projects include:

- Designed and built a wall of mahogany storage closets in the Cathedral Council Chamber
- Built a custom music cabinet behind the new organ
- Built five custom music stands
- Turned 120 pens out of 100-year-old recycled cathedral wood for sale, as a gift to the church centennial
- Currently staining and finishing the choir stalls on the chancel
Pete says: "My first job at the cathedral was as a 13-year-old and my last job was at 78. I am honored and privileged to do the work I love most!"

Among his community and church volunteer positions:

- President of Bryn Athyn Fire Company, Swim Club and Cairnwood Village.
- Served on the boards of Bryn Athyn Church, General Church, Philadelphia Volunteer Action Council, Montco Visiting Nurses Association, Eastern Montco Red Cross
- Membership Chairman for Philadelphia Chamber of Commerce
- Captain of the Bryn Athyn Ambulance Squad, Zoning Officer for Bryn Athyn Borough and served on Bryn Athyn Civil Service Commission.

Academy Secondary School

The Girls School and Boys School continued their tradition – now in its 30th year – of honoring Distinguished Alumni, often chosen from reunion classes. These women and men are invited to talk to the senior classes of the Girls School and the Boys School about how their Academy experience has influenced their lives and careers. This year's honorees:

Academy Girls School

Susan Asplundh (Class of 1982) went all the way through the Bryn Athyn Church School and the Academy Girls School, and after college took a post-graduate year at Bryn Athyn College to study Religion and Philosophy – and also had fun in the lead role of Hello Dolly.



She graduated from the College of William and Mary in Williamsburg, Virginia, in 1986 with a BA in American History. While there she worked as a Sales Interpreter for Colonial Williamsburg. She also studied in Madrid, Spain, earning a certificate of mastery of the Spanish Language while also teaching English and studying voice.

After living variously in Madrid, Arizona and California, she returned to Bryn Athyn and was asked to start a Spanish Language Program at the Academy. (Current Spanish Teacher, Sarah Cooper Waelchli, was one of her first students.) She went on to work in the Development Office of the Academy and General Church for several years.

She is an active mother of two teenage boys and serves on the Academy Board of Trustees – at various times chairing the Advancement, Glencairn and Nominating committees. She serves on the Sustaining Leadership Council of the Junior League of Philadelphia and the Abington Health Foundation Women's Board, chairing the June Fete and the Race to Reimagine Cancer this year.

Susan enjoys her family, music and travel, and has been especially happy visiting New Church societies in the United States, South Africa, Sweden, England, Australia, New Zealand, Canada and Brazil. She has also explored Portugal, France, Spain, Germany, Denmark, Estonia, Russia, Costa Rica, Zambia, Tanzania, Beijing, and Hong Kong – and hopes many more destinations will follow.



Brynna Carswell Smith (Class of 2002) attended the Girls School for two years from Glenview, Illinois, living in the old Glenn Hall. After a gap year in New York City she enrolled at Princeton University and earned a BA with honors in History. She spent her junior year abroad at the University of Oxford, which included playing soccer, running in the London marathon, and traveling internationally during school breaks.

After graduation she moved to Boston, working first in strategic planning at a patent law firm, then in client services at an investment management firm. For more than a decade she has worked as a consultant, preparing financial and economic analyses for patent litigation. During this time she earned a Master's degree in Finance and a professional graduate certificate in Strategic Management, both from Harvard University.

Brynna is an active member of the New Church Society in Concord/Boston and served for four years on Concord's Board of Trustees. She was elected to the General Church Board of Directors in 2021. She lives in Boston with her husband, Isaac Smith, and three children: Kenna, Rylan and Hudson.

Academy Boys School

Greg Henderson (Class of 1992) attended the Bryn Athyn Church School kindergarten through eighth grade and the Boys School for four years. He attended the University of Maryland and graduated from Bryn Athyn College.

He worked at the Bryn Athyn Church School for 25 years -- 17 as a teacher of eighth grade boys and eight years as Principal. In July he went to work for General Church Education as the Assistant Coordinator of New Church schools, and still teaches algebra at BACS.

He met his wife, Jenna (Lee), at the Academy and they have been married for 23 years. They live in Bryn Athyn with their three children. Caelyn graduated



from the Academy and is in college; Greyson and Morgan are enrolled in the Academy.



Dylan Hendricks (Class of 2002) graduated from Bryn Athyn College with a degree in Psychology and Religion. His first career was in media production, working closely with innovative tech companies and nonprofits in the Bay Area of California to better tell their stories.

For the past 10 years he has worked at the Institute for the Future in Palo Alto, California, producing the Institute's Ten-Year Forecast – the public expression of its foundational research.

Dylan brings strategic imagination and a whole-systems perspective to his work, facilitating and synthesizing diverse perspective and disciplines to better understand and communicate the macro forces that are transforming our lives, organizations and communities.

He lives in Halifax, Nova Scotia, Canada, with his wife, Talis (Martinez), and two children.

GENERAL CHURCH BOARD OF DIRECTORS (October 2022)

President's Report

The **Rt. Rev. Peter Buss Jr.** updated the activity and timeline of the Open Letter Response Task Force, which was formed to examine and recommend organizational response to an Open Letter petition on sexuality and gender issues in the church, received in June. Discussion has been active during and between meetings and a report on Task Force conclusions and recommendations is expected soon.

Updates to the General Church Statement of Faith, which will likely be amended in the Employee Handbook, were addressed. Bishop Buss said we are moving toward a revised articulation of Organizational Principles, rather than a Statement of Faith, that clarifies employment expectations. The intention is to communicate as openly as possible with employees in how best to serve the mission together. The aim is to protect the rights of employees and the organization.

Vice Presidents' Report

Rt. Revs. Brad Heinrichs and David Lindrooth

Development reviews for ministers are underway in Asia and West Africa.

The Episcopal Office is pleased to get back into a natural rhythm of traveling for baptisms, worship, and other pastoral visits.

Executive Director

David Frazier

The drafting of a Statement of Relationship document will focus on defining the roles and responsibilities between the central office and subsidiary legal entities. We anticipate strengthening working dynamics through clarifying the nature of organizational relationships.

General Church Education

Rt. Rev. Brad Heinrichs, Charlotte Gyllenhaal, Rebekah Russell, Greg Henderson

Recent activities include family mailings, new publications such as the *Treasury of New Church Children's Literature*, family talks by the **Rev. Kurt Hy. Asplundh**, updated illustrations in children's books and a Ten Commandments series for children.

School updates include professional development efforts, such as observations and support at schools, compensated summer doctrinal study and a 2022-23 conference for General Church faculty.

The school update included the opportunity to invest more in our African schools and staff. The pros and cons of getting more involved with these schools are being explored.

Bishop Heinrichs presented a high-level view of his new book, *As for Me and My House, We Will Serve the Lord*.

Outreach

The Rev. Pearse Frazier

Funding was approved for a capital budget request to support a refresh of the General Church website. (www.newchurch.org) The site is old by industry standards and we have an opportunity to capitalize on more sophisticated methods

of acquiring audience contact information and conveying the value and availability of General Church services.

Finance

David Frazier and Wade Buick

The endowment has taken a beating this year, as have markets throughout the world. We believe the New Church Investment Fund (NCIF) is well positioned for the long term but continue to monitor the situation closely. Despite low market returns the portfolio performed well against benchmarks at all marking periods.

Financial operating results for the 12-month period ending June 30, 2022, showed revenue of \$6.1 million, expenses of \$5.8 million, and an operating surplus of about \$276,000.

Advancement

Mark Wyncoll and Stephanie Klippenstein

The last fiscal period saw a slight dip in donor engagement from the prior year, but the gift count and dollars raised were better than expected. We have made progress in member stewardship through the website and personal communications.

Human Resources

Karen Stoeller

The department plans to conduct a survey for a better understanding of how to foster employee engagement and access workplace conditions.

Real Estate Committee

The Rev. Jeff Smith

Funds were requested to complete legal title to property in the Ivory Coast and to rehabilitate church property in Togo. The Real Estate Committee recommended approval.

ACADEMY CORPORATION

Newly elected to six-year terms on the Academy Corporation at its October 7 meeting were: the **Rev. Eric Carswell, Owen Frazier and Brent Nash.**

Re-elected to six-year terms were: **Amy Buick, Sean Connelly, David Cooper, Leslie Horigan, John Kern, Travis Lindsay, Cathy McQueen, Ron McQueen, Lael Odhner, Clark Pitcairn, Edward Simons, Stewart Smith, Wayne Wadsworth.**

Dirk Jungé moved to emeritus status.

JACOBS CREEK FAMILY CAMP

Jamie Uber

The Jacobs Creek Family Retreat took place July 24-27 in the mountains of western Pennsylvania. We felt particularly blessed to be able to gather in-person this year despite the continuing impact of the pandemic.

The retreat began on Sunday with dinner and an evening worship service on Sunset Hill. It concluded on Wednesday with a closing worship on the ball-field before everyone headed home after lunch.

This year, 103 people attended (54 adults and 49 kids) ranging in age from one month to 94 years. The theme was the Ten Commandments and every family attending received a copy of the Ten Commandments book recently published by the General Church Office of Education.

Each morning began with breakfast, followed by a family style worship, then a class by one of the ministers on staff. This year they were the **Revs. Matthew Genzlinger** (head pastor), **Michael Gladish** (retired Washington pastor), and **Jared Buss** (Pittsburgh pastor).

The children attended their own morning classes run by volunteers, then had an activity with other volunteers as the morning lecture was repeated for the adults who taught the children's classes each morning. After lunch there was free time, and many families used the beautiful new pool with slides or enjoyed other activities on site such as shuffleboard or mini golf.

Each afternoon at four there was an elective presentation. On Monday, the **Rt. Rev. Brad Heinrichs** introduced his new book on New Church parenting: *As for Me and My House, We Will Serve the Lord*. On Tuesday, Steve David gave an update on the New Christian Bible Study Website, an excellent resource for every New Church family. There followed an animated panel discussion on the Ten Commandments which was enjoyed by all.

After dinner and worship each evening there was a fun camp-wide activ-

ity, including a welcome event, a game about numbers in the Word and their correspondences, and a talent night. We also had the opportunity to celebrate the Holy Supper while teens babysat the younger kids.

Our retreat next year will be July 27-30, celebrating our 30th anniversary. Please go to our website, jacobscreekfamilyretreat.org for more information, and check us out on Facebook and YouTube.

HURSTVILLE NEW CHURCH CENTENARY



photo: 1921 Early Church

The Hurstville New Church is celebrating 100 years in its Penshurst church, just outside of Sydney, Australia. The Hurstville Society of the New Church was founded in 1905. In 1921 the Society went from having no permanent place of worship to purchasing a block of land and erecting a simple building on Dudley Street. The cornerstone was laid in July

1921, and on November 27 the church building was dedicated.

Covid derailed the centenary celebration last year but the anniversary of the church's dedication is going ahead this year with a weekend of centenary celebrations November 12 and 13. It opens with an open house and afternoon tea, alongside open gardens and tennis court, then a special Sunday worship service, followed by a celebratory luncheon.

GLENCAIRN MEMORIES

The museum began an ambitious project in 2015, digitizing the thousands of historic photographs in the Bryn Athyn Historic District Archives. The original photographs, and other items in the archives, are housed in climate-controlled storage in Glencairn.

So far about half of approximately 12,000 images in the collection have been digitized, with descriptive information. These include photographs in the collections of John and Gertrude Pitcairn, Raymond and Mildred Pitcairn, and Bryn Athyn Cathedral.

For more information on the overall collection and how to search for im-

ages, go to www.glencairnmuseum.org and click on the current issue of the Glencairn Museum Newsletter. For direct access to the database go to: <https://glencairnmuseum.omeka.net>

PEW BIBLES FOR THE CATHEDRAL

The Rev. Michael Gladish

In all the history of the Bryn Athyn Cathedral there have never been copies of the Word in the pews. Why not? Well, the only copies of the New Church canon that are available are too large to fit in the pew racks and are very expensive. But a solution has been found and some 300 new Bibles in the New King James translation have been placed in the pews for worshippers and visitors. Look for them when you next visit!

Of course, the books have to be no more than an inch thick to fit in the pew racks, which means the print has to be fairly small, but for most people it's readable. And since the only practical option was to include the entire Bible, a special page has been added just inside the front cover of each copy, explaining which books are fully inspired with the internal sense, so the reader can clearly see what the New Church teaches about this.

Even so, since the Writings clearly teach that the Epistles and other additional books are useful for the church, and since it is important for us all to be familiar with this material (if nothing else, for the sake of our conversations with other Christians), it was felt that the inclusion of the whole Bible has real value. Finally, having these books in the pew racks sends a clear message to every visitor that we are, in fact, a Christian Church.

This project was made possible by special donations from church members, each contributing anywhere from \$20 to \$500 this past summer. So, it is with thanks to all these donors that we can now follow along with all the Scripture readings in services, or simply read and reflect on the Word anytime we happen to be in the Cathedral.

Annual Report of the Secretary of the General Church of the New Jerusalem

Anita F. Halterman

Between July 1, 2021, and June 30, 2022, 48 new members were received into the General Church, and 21 members resigned. During the year, the Secretary's office received notice of the deaths of 51 members.

Membership July 1, 2021	5384
New Members	48
Resignations	21
Deceased Members	51
Membership June 30, 2022	5360

GENERAL CHURCH OF THE NEW JERUSALEM

NEW MEMBERS

CANADA

McLeod, Joyce Caroline

SWEDEN

Bagnell, Torbjörn Reino

GHANA

Amoako, Nana Adwoa Serwah
David, Collins Amo
Sackey, Grace

UNITED KINGDOM

van der Merwe, Eric

SOUTH AFRICA

Govender, Karen
Nzaji, Misas Nancy

UNITED STATES OF AMERICA

Arizona

Smith, Sybil Ina

Colorado

Buss, Jason

New Mexico

Griffin, Dan Jr.

New York

Frias, Nathaniel Bruce

South Carolina

Yardumian-Smyth, Esther

Pennsylvania

Allen, Christopher Blake
Andic, Jenica Holmes
Asplundh, Garrett Lee
Austin, Kelly
Bau-Madsen, Marijke
Bowyer, Brian
Brock, Allaina Grace
Brunne, Jordan
Conaron, Gwynn David
D'Angelo, Antonio
D'Angelo, Laura Leigh
Fendya, Janina Synnestvedt
Finkeldey, Maya
Granor, Kris
Griffin, Anthony A.
Gruver, Rachel Ann
Heinrichs, Deacon Bradley
Heiter, Abigail Rose
Herder, Robert Reece
Jeong, Young-Hee
King, Joshua
King, Nicole
King, Rebekah

Pennsylvania Cont.

Kistner, Baird Jungé
McDonald, Kendra
Moss, Chuck
Nash, Garrett Bruce
Nunez, Raika
Odhner, Brigdon
Odhner, Christopher Scott
Odhner, Katie Mira Marie
Pitcairn, Erika
Roscoe, Lori Jane Hamilton
Schmucker, Robert M.
Smith, Megan

DEATHS

Adams, Margaret “Peb” Edith Laing,
July 13, 2021, of Bryn Athyn,
Pennsylvania, 86

Cole, Janet Louise Boone,
September 23, 2021, of Bryn Athyn,
Pennsylvania, 85

Bellinger, Marion Joyce Schnarr,
July 26, 2021, of Etobicoke, Ontario,
Canada, 94

Cranch, Jonathan Pearse, April 19,
2022, of Palo Alto,
California, 81

Bierly, Meade Goodman, February
19, 2022, of Elizabethtown,
Pennsylvania, 78

Delaney, Doris Odhner, November
3, 2021, of Pittsburgh,
Pennsylvania, 81

Bowyer, Brenda, February 13, 2022,
of Cheddar, Somerset,
United Kingdom, 97

Doering, Elizabeth Amity, March
13, 2022, of Huntingdon Valley,
Pennsylvania, 87

Brock, Erland Jeffrey, February 6,
2022, of Bryn Athyn,
Pennsylvania, 89

Doering, Wren Hyatt, April 5, 2022,
of Bryn Athyn,
Pennsylvania, 94

Brown, Michael Alan, April 9, 2022,
of Tucson,
Arizona, 83

Furry, Lois Jane Dyson, February 20,
2022, of Huntingdon Valley,
Pennsylvania, 89

Caldwell, Neil Winifred, January 30,
2022, of San Diego,
California, 68

Gladish, Sylvia Miriam, December
3, 2021, of Delray Beach,
Florida, 88

Chappell, Helen Elizabeth Echols,
May 28, 2022, of Signal Mountain,
Tennessee, 80

Halterman, Dennis Childs, Decem-
ber 3, 2021, of Bryn Athyn,
Pennsylvania, 84

Chiles, Rosemary Ann, August 8,
2021, of London,
United Kingdom, 88

Hedstrom, Patricia Margaret
O’Donnell, December 24, 2021,
of Chicago, Illinois, 87

Clark, Barbara Tryn Grubb, May 1,
2022, of Tempe,
Arizona, 78

Howard, Hélène, April 1, 2022,
of Lebanon,
Ohio, 93

Huntley, Keith Gordon, January 4, 2022, of Chestertown, Maryland, 98

Jones, Nancy Brewer, May 28, 2022, of York, Maine, 87

Judson, Christopher Bright, January 26, 2022, of Kempton, Pennsylvania, 52

Keyworth, Richard John, March 1, 2022, of Auckland, New Zealand, 78

Klein, Charlotte Austin, July 18, 2021, of Harvard, Massachusetts, 87

Lindrooth, Charles Hutchinson, July 21, 2021, of Bryn Athyn, Pennsylvania, 88

Ludwick, Althea Mae Lynn, May 29, 2022, of Southampton, Pennsylvania, 94

Mansfield, Jennifer Margaret Bowyer, January 12, 2022, of Westville, KwaZulu-Natal, South Africa, 84

McQueen, Clay Darrin, November 20, 2021, of Huntingdon Valley, Pennsylvania, 55

Mealing, Brian Paul, January 5, 2022, of Colchester, Essex, United Kingdom, 61

Muth, Eugene Oscar Jr., July 31, 2021, of Lenhartsville, Pennsylvania, 82

Needle, Kathryn, January 21, 2022, of St. Paul, Minnesota, 66

Nelson, Marian Muran, January 17, 2022, of Huntingdon Valley, Pennsylvania, 84

Palmer, Lois Klein, August 22, 2021, of Cape Canaveral, Florida, 90

Pendleton, Dandridge, November 1, 2021, of Bryn Athyn, Pennsylvania, 94

Pitcairn, Kean, May 15, 2022, of Huntingdon Valley, Pennsylvania, 60

Reams, Carol Anne Odhner, September 20, 2021, of Independence, Oregon, 91

Riepert, Allen Douglas, May 7, 2022, of Kitchener, Ontario, Canada, 58

Roebuck, Allan, July 14, 2021, of Ossett, Yorkshire, United Kingdom, 82

Rogers, Gordon Elmer, January 27, 2022, of Lansdale, Pennsylvania, 94

Rosenblum, Peter Steven, 2022,
of Chandler,
Arizona, 74

Schroeder, Brent Charles, October 1,
2021, of Mariposa,
California, 69

Seckelmann, Daniel Joseph, January
24, 2022, of Carlsbad,
California, 98

Smith, Donald Goodwin Cole, Feb-
ruary 25, 2022, of Yuma,
Arizona, 69

Steen, Thomas Frederick, August 3,
2021, of Rochester,
Michigan, 89

Stevens, Louise Doering, December
13, 2021, of Bryn Athyn,
Pennsylvania, 84

Svensson, Olga, July 7, 2021, of
Jönköping,
Sweden, 96

Synnestvedt, Cora Glebe, October
21, 2021, of Crozet,
Virginia, 89

Synnestvedt, Don Alan, February 2,
2022, of Freedom Township,
Ohio, 92

Synnestvedt, Natalie, December 26,
2021, of Philadelphia,
Pennsylvania, 73

Wright, Gertrude Hasen, November
18, 2021, of Glenview,
Illinois, 90

RESIGNATIONS

Bedford, Michelle
Blair, Keene Smith
Gyllenhaal, Rebecca
Henry, Bronwen Mayer
Herder, Holly
Horigan, Walter E.
Hyatt, Keir
Lester, Gael Boatman
Lexie, Miriam
McQueen, Cadin
Merrell, Judith Johns
Odhner, Chelsea Rose
Odhner, Dewey
Odhner, Linda Simonetti
Pendleton, Lynne Horigan
Pendleton, Michael Lowrie
Smith, Matthew B.
Tozer, Amanda Caldwell
Uber, Theresa McQueen
Walter, Camilla Smith
White, Charles

Directory

GENERAL CHURCH OF THE NEW JERUSALEM 2022-2023

OFFICIALS

Bishop: The Rt. Rev. Peter M. Buss Jr.

Assistant Bishops: The Rt. Revs. Bradley D. Heinrichs and David H. Lindrooth

Secretary: Mrs. Anita F. Halterman

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

OFFICERS OF THE CORPORATION

President: The Rt. Rev. Peter M. Buss Jr.

Vice Presidents: The Rt. Revs. Bradley D. Heinrichs and David H. Lindrooth

Secretary: Mrs. Rene H. Johnson

Executive Director: Mr. David O. Frazier

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Kay Alden, Stephen Ball, Darren Bau-Madsen, John Berridge, Craig Bostock, Beth Brock, Jake Brown, Rhett Brown, Wade Buick, Ian Carswell, Brynna Carswell-Smith, Jesse Cole, Axel Coulibaly, Charles Ebert, Gustav Fornander, Charlotte Gyllenhaal, Kirk Hasen, Grant Heinrichs, Barbara Horigan, Rene Johnson, Mary Jane Jungé, Ethan King, Stephanie Klippenstein, Catherine McQueen, Torrance Pitcairn, David Radcliffe, James Uber, Ned Uber, Wayne Wadsworth, Tanya Woker

Ex-officio Members:

The Rt. Rev. Peter M. Buss Jr.

The Rt. Rev. Bradley D. Heinrichs

The Rt. Rev. David H. Lindrooth

Mr. David O. Frazier

BISHOPS

Buss, Peter Martin, Jr.

Ordained June 6, 1993; 2nd degree June 18, 1995; 3rd degree June 9, 2013. Serves as Executive Bishop of the General Church, General Pastor of the General Church, Chancellor of the Academy of the New Church, President of the General Church in Canada, and President of the General Church International, Incorporated. Address: PO Box 743, Bryn Athyn, PA 19009

Heinrichs, Bradley Daniel.

Ordained May 23, 1999; 2nd degree November 19, 2000; 3rd degree January 13, 2019. Serves as Assistant Bishop of the General Church, Vice President of the General Church International, Incorporated, President of the General Church in South Africa, and Head of the General Church Education Department. Address: PO Box 743, Bryn Athyn, PA 19009

Lindrooth, David Hutchinson.

Ordained June 10, 1990; 2nd degree April 19, 1992; 3rd degree January 20, 2019. Serves as Assistant Bishop of the General Church, Vice President of the General Church International, Incorporated, and Head of the General Church Outreach Department. Address: PO Box 743, Bryn Athyn, PA 19009

PASTORS

Abuga, Samson Mogusu.

Ordained May 25, 2003; 2nd degree September 20, 2009. Serves as Pastor of the New Church Etora, Principal of the Good News Preparatory School in Etora, Kisii, Kenya. Address: The New Church Etora, PO Box 13, Kisii, 502, Kenya

Acton, Elmo Kenneth.

Ordained May 28, 2017; 2nd degree December 2, 2019. Serves as Assistant Pastor of the Glenview Society. Address: 74 Park Drive, Glenview, IL 60025

Aggro, Hennock.

Ordained July 13, 2008; 2nd degree July 4, 2010. Serves as Assistant Pastor for the Abelenkpe New Church. Address: PO Box 306, Ofankor-Accra, Ghana

Agnes, Sylvain Apoh.

Ordained May 23, 2004; 2nd degree June 25, 2006. Serves as National Pastor of the General Church in the Ivory Coast, President of and Instructor in Theology at the New Jerusalem Theological Institute in Abidjan, and Senior Pastor of the Sinai Chapel, Bobby. Address: 01 BP 12161 Abidjan 01, Côte d'Ivoire

Aka, Honoré Amahin.

Ordained July 11, 2010; 2nd degree August 12, 2012. Serves as Pastor of the Bouake Group in Côte d'Ivoire. Address: 01 BP 12161, Abidjan 01, Côte d'Ivoire

Akotey, Edward.

Ordained July 4, 2010; 2nd degree October 21, 2012. Serves as Pastor of the Nteso Group of the New Church in Nteso, Ghana. Address: PO, Box 4, Nteso-Kwahu, E/R Ghana

Alden, Glenn Graham.

Ordained June 19, 1974; 2nd degree June 6, 1976. Serves as Pastor of New Church Buccleuch, South Africa. Address: PO Box 816, Kelvin, Gauteng 2054, South Africa

Alden, Kenneth James.

Ordained June 7, 1980; 2nd degree May 16, 1982. Serves as a translator for the General Church and curriculum consultant for General Church Education. Address: PO Box 743, Bryn Athyn, PA 19009

Allais, Mark Barry.

Ordained May 24, 2009; 2nd degree November 21, 2010. Serves as Pastor of the Carmel Church in Kitchener. Address: 40 Chapel Hill Drive, Kitchener, ON N2R 1N2, Canada

Amoako, Kwadwo Adu. Ordained July 13, 2008; 2nd degree July 4, 2010. Serves as Pastor of Pankrono-Kumasi New Church in Kumasi, Ghana. Address: PO Box RY 143, Railways, Kumasi-Ashanti, Ghana

Ampem-Darko, Israel Gyan. Ordained July 13, 2008; 2nd degree July 4, 2010. Serves as Assistant Pastor of the Ofankor New Church Group in Ghana. Address: The New Church, PO Box KK 113, Kukurantumi-Akim, E/R, Ghana

Anato, Guillaume Joseph Kuassivi.

Ordained May 30, 2010; 2nd degree October 28, 2012. Serves as Pastor in Hevie and Theology Teacher in Cotonou, Benin. Address: 03 BP 3850, Cotonou, Benin

Appelgren, Göran Reinhold.

Ordained June 7, 1992; 2nd degree July 3, 1994. Serves as Pastor of the Stockholm Society and Visiting Pastor to Copenhagen, Denmark; Regional Pastor for Europe and India. Address: Tegnérlunden 7, 111 61 Stockholm, Sweden

Assiobo, Yaovi Kouglo Leopold.

Ordained April 9, 2017; 2nd degree January 26, 2020. Serves as Pastor, Chapelle le Puits de Jacob, Vogan, Togo. Address: 06 B.P. 61202 Lome 06, Lome, Togo

Atta, Jean Aime.

Ordained May 27, 2012; 2nd degree September 21, 2014. Serves as Pastor of The New Church of Phoenix, and Visiting Pastor, Western US Regional Pastor. Secretary of the Council of the Clergy. Address: 5631 Shea Boulevard, Scottsdale, AZ 85254

Ayi, Segno-Kodjo.

Ordained May 27, 2001; 2nd degree July 20, 2008. Serves as National Pastor for the Church in Togo, and Pastor in Togoville. Address: La Nouvelle Eglise du Togo, B.P. 61202, Tomé, Togo

Bab, Moise O.

Ordained August 25, 2013; 2nd degree August 9, 2015. Serves as Pastor of the Yamoussoukro congregation, Côte d'Ivoire. Address: BP 1574 Yamoussoukro, Côte d'Ivoire

Barber, Christopher Augustus.

Ordained May 26, 2013; 2nd degree October 17, 2014. Serves as an Instructor of Religion in the Academy of the New Church Secondary Schools in Bryn Athyn, Pennsylvania. Address: PO Box 707, Bryn Athyn, PA 19009

Beirith, Eduardo.

Ordained August 16, 2012; 2nd degree October 16, 2015. Serves as Pastor of the New Church Group in Curitiba, Parana, Brazil. Address: Nestor de Castro 223, Loja 2 Centro, Curitiba, PR 80.020-120, Brazil Beiswenger,

Beiswenger, Todd Jeffrey.

Ordained May 22, 2011; 2nd degree January 19, 2014. Serves as Pastor of the Hurstville New Church in Hurstville, and the Aurora New Church in Perth. Address: 26 Dudley Street, Penshurst, NSW 2222, Australia

Beugre, Étienne Mogue.

Ordained April 2, 2017; 2nd degree August 11, 2019. Serves as Acting Pastor of the Divo General Church Group, Côte d'Ivoire. Address: 01 BP 12161 Abidjan 01, Côte d'Ivoire

Blair, Charles Edmund.

Ordained May 28, 2006; 2nd degree April 27, 2007. Serves as Pastor of NewChurch Live in Bryn Athyn, Pennsylvania. Address: PO Box 716, Bryn Athyn, PA 19009

Borketey-Kwaku, Jacob Borteye.

Ordained, May 18, 2003; 2nd degree July 13, 2008. Serves as Pastor of Nungua New Church, and as Dean of the Ghanaian Theological School, Ghana. Address: PO Box TNE 1278, Teshie-Nungua Estates, Accra, Ghana

Buick, Brett Dunbar.

Ordained May 31, 2015; 2nd degree November 13, 2016. Serves as Pastor of the Kempton Society. Address: 583 Hawk Mountain Road, Kempton, PA 19529

Buss, Erik James. Ordained June 10, 1990; 2nd degree September 13, 1992. Serves as National Pastor for the United Kingdom and Pastor for Colchester New Church, Colchester, Essex, England. Address: 175-181 Maldon Road, Colchester, Essex C03 3BL, United Kingdom

Buss, Jared James.

Ordained May 31, 2015; 2nd degree October 23, 2016. Serves as Pastor of the Pittsburgh New Church, Pittsburgh, Pennsylvania. Address: 299 Le Roi Road, Pittsburgh, PA 15208

Cole, Nathan Field.

Ordained January 11, 2009; 2nd degree August 22, 2010. Serves as Visiting Pastor to the Atlanta Society in Alpharetta, Georgia. Address: (Kempton New Church) 583 Hawk Mountain Road, Kempton, PA 19529

Cole, Stephen Dandridge.

Ordained June 19, 1977; 2nd degree October 15, 1978. Serves as Assistant Professor of Religion and Philosophy at Bryn Athyn College of the New Church and Theology at Bryn Athyn College of the New Church Theological School. Address: PO Box 717, Bryn Athyn, PA 19009

Cowley, Alan Michael.

Ordained May 26, 2013; 2nd degree July 13, 2014. Serves as Pastor of Oak Arbor Society in Rochester, Michigan. Address: 495 Oak Arbor Circle West, Rochester, MI 48306

Dakouri, Evariste Daligou.

Ordained July 11, 2010; 2nd degree August 12, 2012. Serves as Pastor of the Jacquville New Church Group in Côte d'Ivoire. Address: 21 BP 4352, Abidjan 21, Côte d'Ivoire

Dayoro, Aime Okpo.

Ordained August 25, 2013; 2nd degree August 9, 2015. Serves as Pastor of Ayama General Church Group. Address: 01 BP 12161, Abidjan 01, Côte d'Ivoire

Devassy, Peter Naduvilaveettil.

Ordained October 23, 2011; 2nd degree October 25, 2015. Serves as Pastor of the New Church in India. Address: The New Church, Ompathungal Canal Road, Mat-tathur, PO, Trissur, Kerala, India

Dibb, Andrew Malcolm Thomas.

Ordained June 6, 1984; 2nd degree May 18, 1986. Serves as Dean of Bryn Athyn College of the New Church Theological School. Address: PO Box 717, Bryn Athyn, PA 19009

Doukourou, Moise Gogable.

Ordained July 11, 2010; 2nd degree August 12, 2012. Serves as Pastor of Gagnoa New Church Group. Address: 01 BP 12161, Abidjan 01, Côte d'Ivoire

Dube, Jerome Bhekuyise.

Ordained June 5, 2005; 2nd degree November 11, 2007. Serves as Pastor of the Clermont Society in South Africa and Regional Vice President of the South African Corporation. Address: Private Box 1164, New Germany 3620, South Africa

Dziekpor, George Genya.

Ordained July 13, 2008; 2nd degree July 4, 2010. Serves as Pastor of the Abelenkpe Group in Accra, Ghana, and Administrator and Instructor of the West Africa New Church Theological Institute. Address: PO Box CS 9277, C7, Tema, Ghana

Ebute-Metta, Kuroakegha.

Ordained November 11, 2018; 2nd Degree September 11, 2022. Serves as Pastor of Bayelsa State, Nigeria Group. Address: PO Box 861, Yenagoa, Bayelsa State, Nigeria, 560001

Elphick, Derek Peter.

Ordained June 6, 1993; 2nd degree May 22, 1994. Serves as Pastor of Bryn Athyn Church, Bryn Athyn, Pennsylvania. Address: PO Box 277, Bryn Athyn, PA 19009

Eshun, Ekow Essiedu.

Ordained May 27, 2007; 2nd degree July 13, 2008. Serves as Pastor of the Tema, and Madina Circles in Ghana, West Africa, and Principal of the Tema New Church School; National Pastor of Ghana. Address: PO Box CS 9299, Community 7, Tema, Ghana

Floyd, Thomas X.

Ordained May 31, 2015; 2nd degree June 16, 2019. Serves as Assistant to the Pastor in Stockholm and is Visiting Pastor in Scandinavia. Address: Bakkegata 8A, Åsgårdstrand 3179, Norway

Frazier, Glenn “Mac” McKinley.

Ordained May 28, 2006; 2nd degree June 22, 2008. Serves as Pastor of the Washington New Church, Mitchellville, Maryland. Address: 11914 Chantilly Lane, Mitchellville, MD 20721

Frazier, Pearse McCollum. Ordained May 22, 2011; 2nd degree September 30, 2012. Serves as Assistant Director of General Church Outreach. Address: PO Box 743, Bryn Athyn, PA 19009

Frazier, Scott Innes.

Ordained May 28, 2006; 2nd degree May 11, 2008. Serves as Assistant Professor of Religion and Latin and Chair of the Religion Department at Bryn Athyn College of the New Church. Address: PO Box 717, Bryn Athyn, PA 19009

Genzlinger, Matthew Laird.

Ordained May 27, 2001; 2nd degree August 10, 2003. Serves as Instructor at Bryn Athyn College of the New Church and the Academy of the New Church Boys School. Address: PO Box 707, Bryn Athyn, PA 19009

Gladish, Nathan Donald.

Ordained June 13, 1982; 2nd degree November 6, 1983. Serves as Pastor of the New Church of Boston and also Small Group Leadership Coordinator for General Church Outreach. Address: PO Box 743, Bryn Athyn, PA 19009

Glenn, Coleman Starkey.

Ordained May 24, 2009; 2nd degree October 3, 2010. Serves as Instructor of Theology at Bryn Athyn College of the New Church. Address: PO Box 717, Bryn Athyn, PA, 19009

Glenn, Joel Christian.

Ordained May 31, 2015; 2nd degree September 25, 2016. Serves as Pastor of New Church Westville and School Pastor of Kainon School in Westville, South Africa. Address: 36 Perth Road, Westville KwaZulu-Natal 3630, South Africa

Glenn, Thane Powell.

Ordained May 24, 2009; 2nd degree June 6, 2010. Serves as Associate Professor of Religion and English at Bryn Athyn College of the New Church. Address: PO Box 717, Bryn Athyn, PA 19009

Gnagne, Gedeon G.

Ordained August 25, 2013; 2nd degree, August 9, 2015. Serves as Pastor of Sikensi, Gomon, and Bakanu Groups. Address: 01 BP 12-161, Abidjan 01, Côte d'Ivoire

Gyamfi, Martin Kofi.

Ordained June 9, 1991; 2nd degree August 28, 1994. Serves as full time Regional Pastor for West Africa. Address: The New Church, PO Box AS 10, Asakraka-Kwahu, E/R, Ghana

Halterman, Barry Childs.

Ordained June 5, 1994; 2nd degree September 8, 1996. Teaches and serves as Head of the Religion Department in the Academy of the New Church Secondary Schools and Chaplain for the Secondary Schools. Address: PO Box 707, Bryn Athyn, PA 19009

Heilman, Andrew James.

Ordained June 18, 1978; 2nd degree March 8, 1981. Serves as Regional Pastor of Brazil, Pastor of the Fatima Society in Rio de Janeiro, Brazil, and Associate Pastor of Kempton New Church in Kempton, Pennsylvania. Address: 583 Hawk Mountain Road, Kempton, PA 19529

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; Dean of the Korean New Church Theological School. Address: 537 Anne Street, Huntingdon Valley, PA 19006

Jung, Young Ho.

Ordained April 29, 2012; 2nd degree April 26, 2014. Address: 104 -301 Han Shin Apt, 131 Jeaki-Ro Dongdeamoon-Gu, Seoul, Republic of Korea

Keal, Solomon John.

Ordained May 27, 2012; 2nd degree February 2, 2014. Serves as Pastor of Bryn Athyn Church School and is on the pastoral staff of Bryn Athyn Church in Bryn Athyn, Pennsylvania. Address: PO Box 277, Bryn Athyn, PA 19009

Kim, Seoung Gil.

Ordained April 29, 2012; 2nd degree April 30, 2016. Serves as Pastor of Kangbuk New Church in Seoul, South Korea. Address: In Su Dong 391-15, Suyu 5-dong, Kangbuk-Gu, Seoul, Republic of Korea 142-884

Kouame, Henry Joel Kouassi.

Ordained July 11, 2010; 2nd degree August 12, 2012. Serves as Pastor of Songon group in Côte d'Ivoire and Instructor in Theology at the New Jerusalem Theological School in Abidjan, and Secretary of the Clergy in Côte d'Ivoire. Address: 21 BP 1533 Abidjan 21, Côte d'Ivoire

Koudou, Roger.

Ordained July 13, 2008; 2nd degree July 11, 2010. Serves as Pastor of Nouvelle Eglise Chrétienne de Côte d'Ivoire in Abidjan. Address: 01 BP 4853 Abidjan 01, Côte d'Ivoire

Lasme, Mellon René Agnès.

Ordained, April 2, 2017; 2nd degree August 11, 2019. Serves as Pastor of Bassam New Church Group in Côte d'Ivoire, and Instructor in theology at the New Jerusalem Theological school in Bassam. Address: 01 bp 12161 Abidjan 01, Côte d'Ivoire

Lee, Jong-Ui.

Ordained May 31, 1998; 2nd degree June 17, 2001. Serves as Pastor of Olivet Church in Toronto, Ontario, Canada. Address: 279 Burnhamthorpe Road, Etobicoke, ON M9B 1Z6, Canada

Lee, Soon Choel.

Ordained April 29, 2012; 2nd degree April 26, 2014. Serves as Pastor of Seoul New Church in Seoul, South Korea and Translator of the Writings into Korean. Address: 1st Floor Seoul New Church, 11 Nokburn-Ro, Eunpyung-Gu, Seoul, Republic of Korea Lompo,

Samuel Oumpougouila.

Ordained August 25, 2013; 2nd degree August 16, 2015. Serves as National Pastor for Burkina Faso, and Pastor of the New Church of Burkina Faso, Ouagadougou. Address: 11 BP 412 Ouagadougou CMS 11, Burkina Faso

Lumsden, Derrick Alan Mark.

Ordained May 25, 2008; 2nd degree May 16, 2010. Serves as Associate Pastor of the Kempton Society. Address: 583 Hawk Mountain Road, Kempton, PA 19529

Mangoua, Cyprien Kouamé.

Ordained July 11, 2010; 2nd degree August 12, 2012. Serves as Pastor of the Cité Verte General Church Group in Abidjan, Côte d'Ivoire, and District Pastor of Abidjan. Address: 01 BP 12161, Abidjan 01, Côte d'Ivoire

Matsumoto, Shiro.

Ordained April 30, 2012; 2nd degree April 27, 2014. Serves as National Pastor of Japan. Address: 1-206, Inagedai-House, 7-8, Inagedai-cho, Inage-ward, Chiba-shi, 263-0032 Japan

McCardell, Ethan Derek.

Ordained May 25, 2003; 2nd degree March 21, 2004. Serves as Pastor of Sunrise Chapel in Tucson, Arizona and visiting pastor in the Southwest. Address: 8421 East Wrightstown Road, Tucson, AZ 85715

Mkhize, Sibusiso Protus.

Ordained May 25, 2003; 2nd degree November 11, 2007. Serves as Pastor of the Impaphala Society in South Africa; Visiting Pastor to Empangeni. Address: H602 Umgankla Road, Kwa Mashu 4360, South Africa

Nicolier, Alain.

Ordained May 31, 1979; 2nd degree September 16, 1984. Serves as Pastor of groups in Bourguignon and Ariège, France. Address: Conte' 09420 Rimont, France

Odhner, Grant Hugo.

Ordained June 7, 1981; 2nd degree, May 9, 1982. Serves as Pastor of Michael Church in London, England. Address: 131 Burton Road, Stockwell, London, SW9 6TG, United Kingdom

Odhner, John Llewellyn.

Ordained June 7, 1980; 2nd degree November 22, 1981. Serves as Assistant to the Pastor of Bryn Athyn Church in Bryn Athyn, Pennsylvania, and works on the Office of Outreach Internet Project. Address: PO Box 277, Bryn Athyn, PA 19009

Pendleton, Mark Dandridge.

Ordained June 9, 1991; 2nd degree May 29, 1994. Serves as Pastor of the Glenview New Church, and President of the Mid-western Academy of the New Church. Address: 74 Park Drive, 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; visits Palo Alto, California. Address: 2701 Meadowlark Drive, San Diego, CA 92123

Roth, David Christopher.

Ordained June 9, 1991; 2nd degree October 17, 1993. Serves as Pastor of the New Church of Boulder Valley in Boulder, Colorado, and Regional Pastor for the Western United States. Address: 1370 Forest Park Circle, Lafayette, CO 80026

Sandstrom, Ryan Matthew.

Ordained May 22, 2011; 2nd degree January 13, 2013. Serves as Pastor of Ivyland New Church in Ivyland, Pennsylvania. Address: 851 W. Bristol Road, Ivyland, PA 18974

Schnarr, Grant Ronald.

Ordained June 12, 1983; 2nd degree October 7, 1984. Serves as Instructor of Theology and Chaplain at Bryn Athyn College of the New Church. Address: PO Box 717, Bryn Athyn, PA 19009

Segbenu, John Kwaku.

Ordained July 13, 2008; 2nd degree July 4, 2010. Serves as Assistant to the Pastor in Tema, Ghana. Pastor of the Abbey New Church Reading Group and teaches in the Tema School. Address: PO Box 325, Madina-Accra, Ghana

Silverman, Ray.

Ordained June 6, 1984; 2nd degree June 19, 1985. Serves as Professor of Religion and English in Bryn Athyn College of the New Church. Address: PO Box 717, Bryn Athyn, PA 19009

Simons, Jeremy Frederick.

Ordained June 13, 1982; 2nd degree July 31, 1983. Serves as Bryn Athyn Cathedral Chaplain and Visiting Pastor to the Elizabethtown, Pennsylvania Circle; Spiritual Editor of New Church Life. Address: PO Box 277C, Bryn Athyn, PA 19009

Smith, Brian Donald.

Ordained May 30, 2010; 2nd degree October 30, 2011. Serves as Assistant Pastor of the Washington New Church and Principal of the Washington New Church School. Address: 11914 Chantilly Lane, Mitchellville, MD 20721

Smith, Jeffrey O.

Ordained May 26, 2018; 2nd degree August 15, 2021. Serves as General Church Young Adult Pastor and International Project Manager. Address: PO Box 743, Bryn Athyn, PA 19009

Smith, Lawson Merrell.

Ordained June 10, 1979; 2nd degree, February 1, 1981. Serves as Associate Pastor of the Kempton Society in Kempton, Pennsylvania. Address: 583 Hawk Mountain Road., Kempton, PA 19529

Smith, Malcolm Glenn.

Ordained May 30, 2010; 2nd degree February 26, 2012. Serves as Assistant Pastor of Bryn Athyn Church, Bryn Athyn, Pennsylvania. Address: PO Box 277, Bryn Athyn, PA 19009

Synnestvedt, Louis,

Ordained June 7, 1980; 2nd degree November 8, 1981. Serves as Pastor of Boynton Beach Church in Boynton Beach, Florida, and Visiting Pastor of Bonita Springs, Florida. Address: 10621 El Clair Ranch Road, Boynton Beach, FL 33437

Villanueva, Johnny Antônio Zavalaga.

Ordained October 28, 2008; 2nd degree August 19, 2012. Serves as Pastor of Campo Grande and Fatima. Address: Rua G, 123, Bairro de Cedae, Campo Grande, Rio de Janeiro, RJ, Brazil

Walsh, Garry Brian

Ordained May 27, 2001; 2nd degree September 8, 2002. Serves as Pastor of Sower's Chapel, Sarver, Pennsylvania. Address: 100 Iron Bridge Road, Sarver, PA 16055

Zatthey-Agboga, Godwin.

Ordained May 27, 2007; 2nd degree July 13, 2008. Serves as Pastor of New Salem New Church in Ho, Ghana. Address: PO Box HP 396, Ho, Volta-Region, Ghana

Timothy .

Ordained May 1, 2013; Second degree April 30, 2016. Serves as a New Church Pastor for China. Address: Contact Rev. Yong Jin

MINISTERS in the First Degree

Ahotosse, Martin Cokou.

Ordained April 14, 2019. Serves as Assistant to the Pastor in Hevie, Benin. Address: 03 BP 3850, Cotonou, Benin

Beugre, Anselme.

Ordained April 7, 2019. Serves as pastor of a group in Abidjan, Côte d'Ivoire. Address: 09 BP 12161, Abidjan, Côte d'Ivoire

Choe, Mahn Hoe.

Ordained April 29, 2012. Serves as Acting Pastor of Ahnseong Uri New Church in Ahnseong, South Korea. Address: Woorim Apt 105-806 Jinsa-Ri, Kongdo-Eup, Kyeo-
ng-ki, Ahnseong-Si 456-713, Republic of Korea

Gunther, Steven Paul.

Ordained May 29, 2022. Serves as Assistant to the Pastor of the Oak Arbor Society in Rochester, Michigan. Address: 945 Oak Arbor Circle West, Rochester, MI 48306

Heinrichs, Calvin Bradley.

Ordained May 29, 2022. Serves as Assistant to the Pastor of New Church Westville, South Africa. Address: 36 Perth Road, Westville, KwaZulu-Natal 3630, South Africa

Mbali, Patrick Vikinduku.

Ordained March 3, 2019. Serves as acting Pastor of the Diepkloof congregation in South Africa. Address: 41 Demper Street, Westwood Gardens, Lindhaven 1724, South Africa

Park, Jea S.

Ordained April 26, 2014. Serves as Minister to the Ham Pyung Chundrana-mdo Korea. Address: 658 Sanggok-Ri Haebo-Myun, Hampyung-Gun Chunnam-Do, Republic of Korea

Schorran, Justin Eric.

Ordained June 13, 2021. Serves as Assistant to the Pastor of Carmel New Church in Kitchener, Ontario, Canada. Address: 40 Chapel Hill Drive, Kitchener, ON N2R 1N2, Canada

Sie, Gabriel Amari.

Ordained April 7, 2019. Serves as Pastor of a group in Abidjan. Address: 09 BP 12161, Abidjan, Côte d'Ivoire

Stole, Mandla.

Ordained March 4, 2018. Serves as Pastor of the Alex Congregation, South Africa, and as Executive Vice President of the South African Corporation. Address: 392 E. Bank Avenue, Alexandra 2014, South Africa.

Yang, Dong Y.

Ordained April 30, 2016. Serves as Assistant to the Pastor, Seoul New Church. Address: A dong 202 ho, 65-13, Song-pobaeksong-gil, Ilsanseo-gu, Goyang-si, Gyeonggi-do, Republic of Korea 10212

Yang, HyunJin.

Ordained May 29, 2022. Serves as Assistant to the Pastor, Seoul New Church.

AUTHORIZED CANDIDATES

Hayford, Benjamin Ebo Saah, Ghana

Karikari, Sylvanus Charles, Ghana

Nakato, Sachio, Japan

N'Drin, Rodrigue, Côte d'Ivoire

**GENERAL CHURCH MINISTER
SERVING A NON-GENERAL
CHURCH GROUP**

Thompson, Howard Arthur.

Ordained May 22, 2011; 2nd degree June 23, 2013. Serves as Pastor of the Roseville Congregation, the New Church of Australasia. Address: 4 Shirley Road, Roseville, NSW 2069, Australia

RETIRED

Buss, Peter Martin Sr.

Ordained June 19, 1964; 2nd degree May 16, 1965; 3rd degree June 1, 1986. Bishop Emeritus of the General Church

Keith, Brian Walter.

Ordained June 6, 1976; 2nd degree June 4, 1978; 3rd degree October 17, 2004. Bishop Emeritus of the General Church

Kline, Thomas Leroy.

Ordained June 10, 1973; 2nd degree June 15, 1975; 3rd degree November 30, 2003. Bishop Emeritus of the General Church

Asplundh, Kurt Hyland.

Ordained June 6, 1993; 2nd degree April 30, 1995. Teaches Theology part time at Bryn Athyn College and sixth-grade Religion at Bryn Athyn Church School Bau-Madsen, Arne. Ordained June 6, 1976; 2nd degree June 11, 1978

Bown, Christopher Duncan.

Ordained June 18, 1978; 2nd degree December 23, 1979. Serves as Visiting Pastor to various groups in the United States

Burke, William Hanson.

Ordained June 7, 1981; 2nd degree August 13, 1983

Carswell, Eric Hugh.

Ordained June 10, 1979; 2nd degree February 22, 1981

Cooper, James Pendleton.

Ordained June 13, 1982; 2nd degree March 4, 1984. Executive Vice President of the General Church in Canada, Visiting and Regional Pastor in Canada, and Chaplain of the Military Services Committee

Cowley, Michael Keith.

Ordained June 13, 1982; 2nd degree May 13, 1984. Serves as Visiting Pastor to Western Canada

Darkwah, Simpson Kwabeng.

Ordained June 7, 1992; 2nd degree August 28, 1994

Echols, John Clark, Jr.

Ordained August 26, 1978; 2nd degree March 30, 1980

Elphick, Frederick Charles.

Ordained June 6, 1984; 2nd degree September 23, 1984

Ferrell, Michael Eugene.

Ordained June 5, 2005; 2nd degree June 3, 2007

Gladish, Michael David.

Ordained June 10, 1973; 2nd degree June 30, 1974. Serves as Regional Pastor of the Southeastern United States

Goodenough, Daniel Webster.

Ordained June 19, 1965; 2nd degree
December 10, 1967

Heinrichs, Daniel Winthrop.

Ordained June 19, 1957; 2nd degree
April 6, 1958

Heinrichs, Willard Lewis Davenport.

Ordained June 19, 1965; 2nd degree
January 26, 1969. Serves as Visiting Pastor
of the Central United States

Howard, Geoffrey Horace.

Ordained June 19, 1961; 2nd degree
June 2, 1963

Jungé, Robert Schill.

Ordained June 19, 1955; 2nd degree
August 11, 1957

Larsen, Ottar Trosvik.

Ordained June 19, 1974; 2nd degree
February 16, 1977

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 of
the Harleysville Circle in Harleysville,
Pennsylvania, and the Cape Cod Group
in Massachusetts. Acts as the General
Church's Ecclesiastical Endorsing Agent
for Military Chaplains, Civilian Chaplains

Nemitz, Kurt Paul.

Ordained June 16, 1963; 2nd degree
March 27, 1966. Serves as a translator for
the General Church

Nobre, Cristóvão Rabelo,

Ordained June 6, 1984; 2nd degree August
25, 1985. Serves as a translator for the
General Church

Orthwein, Walter Edward III.

Ordained July 22, 1973; Recognized as a
priest of the General Church in Novem-
ber, 1976; ordained into the 2nd degree,
June 12, 1977

Rogers, Norbert Bruce. Ordained

January 12, 1969

Rogers, Prescott Andrew.

Ordained January 26, 1986; 2nd degree
April 24, 1988. Serves as Pastor of the
Charlotte Circle in North Carolina

Rose, Patrick Alan.

Ordained June 19, 1975; 2nd degree
September 25, 1977

Rose, Thomas Hartley.

Ordained June 12, 1988; 2nd degree
May 21, 1989

Sakae, Seiich.

Ordained April 26, 2014

Sandström, Erik Emanuel.

Ordained May 23, 1971; 2nd degree
May 21, 1972

Schnarr, Philip Bradley.

Ordained June 5, 1996; 2nd degree
May 31, 1998

Smith, Christopher Ronald Jack.

Ordained June 19, 1969; 2nd degree May 9, 1971. Serves as Religion teacher for grades 11-12 students in the Kempton Church School

Waters, Gerald Gilbert.

Ordained March 17, 2002; 2nd degree October 17, 2004

Yang, Gyu Dae.

Ordained into 2nd degree October 21, 2007. Serves as National Pastor in Korea.

Ministers in other Careers

Alden, Mark Edward.

Ordained June 10, 1979; 2nd degree May 17, 1981

Barnett, Wendel Ryan.

Ordained June 7, 1981; 2nd degree June 20, 1982

Bell, Reuben Paul.

Ordained May 25, 1997; 2nd degree April 11, 1999

Chapin, Frederick Merle.

Ordained June 15, 1986; 2nd degree October 23, 1988

Childs, Robin Waelchli.

Ordained June 6, 1984; 2nd degree June 8, 1986

Clifford, William Harrison.

Ordained June 6, 1976; 2nd degree October 8, 1978

Glenn, Richard.

Ordained June 28, 2020

Fitzpatrick, Daniel.

Ordained June 6, 1984

Glenn, Robert Amos.

Ordained May 28, 2000; 2nd degree June 2, 2002

Hauptmann, Olaf.

Ordained May 23, 2004; 2nd degree July 30, 2006

Lewin, Alan.

Recognized as Priest in the General Church November 19, 2006. Ordained into the 2nd degree December 2, 2007

Odhner, Calvin Acton.

Ordained May 22, 2011; 2nd degree February 17, 2013

Paek, Sung-Won.

Ordained May 27, 2001

Rose, Jonathan Searle.

Ordained May 31, 1987; 2nd degree February 23, 1997. Serves as translator for the Swedenborg Foundation

Schorran, Paul Edward.

Ordained June 12, 1983

Synnestvedt, Judah Edward.

Ordained May 26, 2018

Xaba, Langalibalele Abraham (Phila).

Ordained August 27, 2006; 2nd degree August 9, 2009

DIRECTORY

SOCIETIES AND CIRCLES

Society

Pastor or Minister

Abidjan, Côte d'Ivoire

Rev. Sylvain Apoh Agnes, Senior Pastor

Rev. Moise Bab, Pastor

Accra, Ghana

Rev. George G. Dziekpor, Pastor

Alexandra, Johannesburg

South Africa

Rev. Mandla Stole, Pastor

Asakraka, Ghana

Rev. Martin K. Gyamfi, Pastor

Atlanta, Georgia

Rev. Nathan Cole, Visiting Pastor

Boulder, Colorado

Rev. David C. Roth, Pastor

Boston, Massachusetts

Rev. Nathan Gladish, Pastor

Boynton Beach, Florida

Rev. Louis Synnestvedt, Pastor

Bryn Athyn, Pennsylvania

Rev. Derek P. Elphick, Pastor

Rev. Malcolm Smith, Assistant Pastor

Rev. Jeremy F. Simons, Cathedral Chaplain

Rev. John L. Odhner,

Assistant to the Pastor

Rev. Solomon J. Keal, School Pastor

Buccleuch, Johannesburg

South Africa

Rev. Glenn G. Alden, Pastor

Clermont, Durban

South Africa

Rev. Jerome Bhekiyuse Dube, Pastor

Colchester, England

Rev. Erik J. Buss, Pastor

Dawson Creek, B.C., Canada

Rev. Jim Cooper providing oversight

Detroit, Michigan

(Oak Arbor Church)

Rev. Alan M. Cowley, Pastor

Rev. Steven P. Gunther,

Assistant to the Pastor

Diepkloof, Soweto

Rev. Patrick Mbali, Pastor

South Africa

Etoro, Kisii, Kenya

Rev. Samson M. Abuga, Pastor

Freeport, Pennsylvania

(Sower's Chapel)

Rev. Garry B. Walsh, Pastor

Glenview, Illinois

Rev. Mark D. Pendleton, Pastor

Rev. Elmo K. Acton, Assistant Pastor

Hurstville, Australia

Rev. Todd J. Beiswenger, Pastor

Impaphala, South Africa

Rev. S. Protus Mkhize, Pastor

Ivyland, Pennsylvania

Rev. Ryan M. Sandström, Pastor

Kempton, Pennsylvania

Rev. Brett D. Buick, Pastor
Rev. Andrew J. Heilman, Associate Pastor
Rev. Derrick Lumsden, Associate Pastor
Rev. Lawson M. Smith, Associate Pastor

Kitchener, Ontario, Canada

(Carmel New Church)

Rev. Mark B. Allais, Pastor
Rev. Justin E. Schorran,
Assistant to the Pastor

Kwa Mashu, Durban

South Africa

Rev. Jerome Bhekiyuse Dube,
Visiting Pastor

London, England

(Michael Church)

Rev. Grant H. Odhner, Pastor

Mitchellville, Maryland

Rev. Glenn 'Mac' Frazier, Pastor
Rev. Brian D. Smith, Assistant Pastor

NewChurch LIVE

Rev. Charles E. Blair, Pastor

Pankrono-Kumasi, Ghana

Rev. Adu Amoako, Pastor

Phoenix, Arizona

Rev. Jean Atta, Pastor

Pittsburgh, Pennsylvania

Rev. Jared J. Buss, Pastor

Rio de Janeiro, Brazil

Rev. Andrew J. Heilman, Visiting Pastor
(Campo Grande) (Fatima)
Rev. Johnny A.Z. Villanueva, Pastor

San Diego, California

Rev. C. Mark Perry, Pastor

Seoul, Korea

Rev. Soon Cheol Lee, Pastor

Stockholm, Sweden

Rev. Göran R. Appelgren, Pastor
Rev. Thomas X. Floyd,
Assistant to the Pastor

Tema, Ghana

Rev. Ekow E. Eshun, Pastor
Rev. John K. Segbenu, Assistant Pastor

Toronto, Ontario, Canada

(Olivet Church)

Rev. Jong-Ui Lee, Pastor

Tucson, Arizona

Rev. Ethan D. McCardell, Pastor

Westville (Durban)

South Africa

Rev. Joel C. Glenn, Pastor
Rev. Calvin B. Heinrichs,
Assistant to the Pastor

Circle

Visiting and/or Resident
Pastor or Minister

Cape Town, South Africa

Rev. Joel C. Glenn, Visiting Pastor

Central Pennsylvania

Rev. Jeremy F. Simons, Visiting Pastor

Charlotte, North Carolina

Rev. Prescott A. Rogers, Pastor

Chicago, Illinois

Visiting Pastors

Cité Verte, Abidjan

Rev. Cyprien K. Mangoua, Pastor

Cochin, Kerala, India

Rev. Peter N. Devassy, Pastor

Connecticut

Rev. Dr. Andrew M. T. Dibb,

Visiting Pastor

Copenhagen, Denmark

Rev. Göran R. Appelgren, Visiting Pastor

Hevie, Benin

Rev. Guillaume J. K. Anato, Pastor

Curitiba, Parana, Brazil

Rev. Eduardo Beirith, Minister

Dome (Taifa), Ghana

Rev. Israel Ampem-Darko, Pastor

Gesco, Abidjan

Rev. Evariste D. Dakouri, Pastor

The Hague, Netherlands

Rev. Grant Odhner, Visiting Pastor

Harleysville, Pennsylvania

Rev. George D. McCurdy, Visiting Pastor

La Crescenta, California

Visiting Pastors

Lake Helen, Florida

Visiting Pastors

New York City/ Northern New Jersey

Rev. Jeremy F. Simons, Visiting Pastor

North Ohio

Visiting Pastors

Palo Alto, California

Rev. C. Mark Perry, Rev. Jean Atta,

Visiting Pastors

Perth, Australia

Rev. Todd J. Beiswenger, Visiting Minister

Philadelphia New Church

Rev. Yong J. Jin, Pastor

(Korean)

Seattle, Washington

Rev. Jean Atta, Visiting Pastors

(Light for Life New Church)

Tokyo, Japan

Rev. Yong J. Jin, Pastor

Yopougon, Côte d'Ivoire

Rev. Roger Koudou, Pastor

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.

Announcements

ORDINATIONS, Second Degree

The affection for interior truth teaches what is in the Word. This is evident from the symbolism of a shepherd as being the one who leads and teaches. From this affection a church is a church, and a pastor is a pastor. (Arcana Coelestia 3795)

Ebute-Metta, Kuroakegha

– At Yenagoa, Nigeria, September 11, 2022, Rt. Rev. Peter M. Buss Jr. officiating.

Glenn, Richard

– At Bryn Athyn, Pennsylvania, October 16, 2022, Rt. Rev. Peter M. Buss Jr. officiating.

BAPTISMS

Infants are introduced by baptism into the Christian heaven, and angels are there assigned to them to take care of them, by whom they are kept in a state of receiving faith in the Lord. (True Christian Religion 677:5)

Akawi, Messiah Eghuem

– At Yenagoa, Bayelsa, Nigeria, September 10, 2022 (born May 11, 2014), son of Messiah Akawi and Blessing Wisdom, Rt. Rev. Peter M. Buss Jr. officiating.

Apiri, Joy

– At Yenagoa, Bayelsa, Nigeria, September 10, 2022, Rt. Rev. Peter M. Buss Jr. officiating.

Barata Fuentes, Evelyn

– At Havana, Cuba, September 24, 2022 (born December 7, 2011), daughter of Javier Barata and Meilyn Fuentes, Rt. Rev. Bradley D. Heinrichs officiating.

Batista Sablone, Jessica

– At Havana, Cuba, September 24, 2022, Rt. Rev. Bradley D. Heinrichs officiating.

Connor, Niall William

– At Pitman, New Jersey, August 27, 2022 (born June 20, 2021), son of Dan and Siobhan Connor, Rev. Charles E. Blair officiating.

Daba, Fomulayefa

– At Yenagoa, Bayelsa, Nigeria, September 10, 2022 (born October 4, 2019), daughter of Andaru and Pere-Ere Daba, Rt. Rev. Peter M. Buss Jr. officiating.

D'Alonzo, Graham Matthew

– At Bryn Athyn, Pennsylvania, October 1, 2022 (born May 20, 2022), son of Adam and Amy D'Alonzo, Rev. Charles E. Blair officiating.

Efebo, Godsent

– At Yenagoa, Bayelsa, Nigeria, September 10, 2022, son of Opuwari Efebo and Wariboko Deborah, Rt. Rev. Peter M. Buss Jr. officiating.

Efebo, Victor

– At Yenagoa, Bayelsa, Nigeria, September 10, 2022 (born December 12, 2012), son of Opuwari Efebo and Wariboko Deborah, Rt. Rev. Peter M. Buss Jr. officiating.

Fennell, Eva Lynne

– At Cabot, Pennsylvania, October 8, 2022 (born July 22, 2022), daughter of Dusty and Emily Fennell, Rev. Charles E. Blair officiating.

Garcia-Toledo, Brittany

– At Havana, Cuba, September 24, 2022 (born June 3, 2020), daughter of Raydel Garcia Bareto and Sheila Toledo Gainza, Rt. Rev. Bradley D. Heinrichs officiating.

Goodluck, Blessing

– At Yenagoa, Bayelsa, Nigeria, September 10, 2022, Rt. Rev. Peter M. Buss Jr. officiating.

Heinrichs, Abigail Marie

– At Kempton, Pennsylvania, September 18, 2022 (born June 24, 2022), daughter of Schuyler and Sarah Heinrichs, Rev. Brett D. Buick officiating.

Kangwa, Jayden Andrew

– At Kitchener, Ontario, Canada, July 3, 2022 (born February 25, 2015), son of Bruce Kangwa and Whitney Moyo, Rev. Mark B. Allais officiating.

Kangwa, Jayna Nontuthuzelo

– At Kitchener, Ontario, Canada, July 3, 2022 (born June 2, 2022), daughter of Bruce Kangwa and Whitney Moyo, Rev. Mark B. Allais officiating.

King, Aleena Miriam

– At Kempton, Pennsylvania, October 9, 2022 (born August 15, 2022), daughter of Hayden and Reyana Heinrichs King, Rt. Rev. Bradley D. Heinrichs officiating.

Moyo, Nothemba June

– At Kitchener, Ontario, Canada, July 3, 2022, Rev. Mark B. Allais officiating.

Moyo, Whitney Amanda

– At Kitchener, Ontario, Canada, July 3, 2022, Rev. Mark B. Allais officiating.

Naranjo Fuentes, Kevin Wilfredo

– At Havana, Cuba, September 24, 2022 (born May 5, 2017), son of Wilfredo Naranjo and Meilyn Fuentes, Rt. Rev. Bradley D. Heinrichs officiating.

Ogidikpe, Ebieren Iva

– At Yenagoa, Bayelsa, Nigeria, September 10, 2022 (born June 22, 2020), daughter of Ogidikpe Progress and Onimite Irene, Rt. Rev. Peter M. Buss Jr. officiating.

Ogidikpe, Elaebi Divine

– At Yenagoa, Bayelsa, Nigeria, September 10, 2022 (born January 23, 2022), daughter of Ogidikpe Progress and Onimite Irene, Rt. Rev. Peter M. Buss Jr. officiating.

Ogonodi, Lucky-Ere

– At Yenagoa, Bayelsa, Nigeria, September 10, 2022, Rt. Rev. Peter M. Buss Jr. officiating.

Okonye, Peace Ashin

– At Yenagoa, Bayelsa, Nigeria, September 10, 2022, Rt. Rev. Peter M. Buss Jr. officiating.

Okuru, Mercy Ubughnaan

– At Yenagoa, Bayelsa, Nigeria, September 10, 2022, Rt. Rev. Peter M. Buss Jr. officiating.

Panic, Carter Jacob Colin

– At Kitchener, Ontario, Canada, July 22, 2022 (born October 20, 2012), son of Jaksa and Alana Pitt Panic, Rev. Mark B. Allais officiating.

Panic, Henry Oliver Neil

– At Kitchener, Ontario, Canada, July 22, 2022 (born January 19, 2017), son of Jaksa and Alana Pitt Panic, Rev. Mark B. Allais officiating.

Panic, Rory Addison Rose

– At Kitchener, Ontario, Canada, July 22, 2022 (born October 22, 2014), daughter of Jaksa and Alana Pitt Panic, Rev. Mark B. Allais officiating.

Scheier, Leighton William

– At Ivyland, Pennsylvania, October 13, 2022 (born June 8, 2020), son of Brett and Meghan Scheier, Rev. Charles E. Blair officiating.

Scheier, Madilyn Mary

– At Ivyland, Pennsylvania, October 13, 2022 (born September 27, 2021), daughter of Brett and Meghan Scheier, Rev. Charles E. Blair officiating.

Schlager, Emily

– At Kitchener, Ontario, Canada, June 16, 2022 (born June 23, 2015), daughter of Jeff Schlager and Agnes Strupinska, Rev. Mark B. Allais officiating.

Schlager, Jeff

– At Kitchener, Ontario, Canada, June 16, 2022, Rev. Mark B. Allais officiating.

Schlager, Nicole

– At Kitchener, Ontario, Canada, June 16, 2022 (born September 6, 2018), daughter of Jeff Schlager and Agnes Strupinska, Rev. Mark B. Allais officiating.

Schlager, Ryan

– At Kitchener, Ontario, Canada, June 16, 2022 (born September 6, 2018), son of Jeff Schlager and Agnes Strupinska, Rev. Mark B. Allais officiating.

Schlager, Tyler

– At Kitchener, Ontario, Canada, June 16, 2022 (born September 6, 2018), son of Jeff Schlager and Agnes Strupinska, Rev. Mark B. Allais officiating.

ANNOUNCEMENTS

Strupinska, Agnes (Agniska)

– At Kitchener, Ontario, Canada, June 16, 2022, Rev. Mark B. Allais officiating.

Vandegrift, Colin Michael

– At Bryn Athyn, Pennsylvania, October 1, 2022 (born May 6, 2022), son of Michael and Stephanie Vandegrift, Rev. Charles E. Blair officiating.

Woltemate, Owen Elmer

– At Bryn Athyn, Pennsylvania, October 1, 2022 (born April 26, 2022), son of Mark and Katie Woltemate, Rev. Charles E. Blair officiating.

MARRIAGES

The conjugal union of one man with one wife is the precious jewel of human life and the repository of Christian religion. In a word, a person is a living soul as a result of that love. (Conjugal Love 457)

Clay-Lechnar,

Brittain Alexander Hamilton Clay and Amanda Rose Lechnar

– At Rochester, Michigan, May 21, 2022, Rev. Derek P. Elphick officiating.

De Melo-Horigan,

Matt Jonathan Villaneuva De Melo and Caroline Louise Horigan

– At Toronto, Ontario, Canada, May 20, 2022, Rev. Michael K. Cowley officiating.

Linehan-Hyatt,

Patrick Francis Linehan and Erika Lynn Hyatt

– At Rochester, Michigan, October 15, 2022, Rev. Alan M. Cowley officiating.

Rabbia-Clay,

Daniel James Rabbia and Julia Elise Clay

– At Rochester, Michigan, June 25, 2022, Rev. Alan M. Cowley officiating.

Stevens-King – Rose,

Galen Arthur Stevens-King and Teryn Nicole Rose

– At Bryn Athyn, Pennsylvania, September 24, 2022, Rev. Thomas H. Rose officiating.

Uber-Chapin,

Daniel Eric Uber and Jody Chapin

– At Bryn Athyn, Pennsylvania, October 1, 2022, Rev. Scott I. Frazier officiating.

IN MEMORIAM

*A human being is so created that as to his internal he cannot die; for he can believe in God, and can also love God, and can thus be conjoined with God by faith and love; and to be conjoined with God is to live to eternity.
(Arcana Coelestia 10591)*

Asplundh, Mary “Mimi” Martin

– September 12, 2022, of Huntingdon Valley, Pennsylvania. 91.

Beckett, Hugh Everett

– September 7, 2022, of Owen Sound, Ontario, Canada. 85.

David, Michael Vincent

– October 2, 2022, of Wai’anae, Hawaii. 64.

Friend, Taney Faith Frazier

– September 9, 2022, of Huntingdon Valley, Pennsylvania. 48.

Gholson, Gwladys “Hank” Hicks

– October 5, 2022, of Huntingdon Valley, Pennsylvania. 92.

Gomes, Sally Scarrain Pitcairn

– October 18, 2022, of San Diego, California. 69.

Gunther, Dolores Hess

– September 13, 2022, of Bryn Athyn, Pennsylvania. 92.

Lewis, Anne Kathleen Zena

– August 27, 2022, of Parktown, South Africa. 83.

Smith, Evangeline Jane Wright

– August 27, 2022, of Rockledge, Pennsylvania. 95.

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