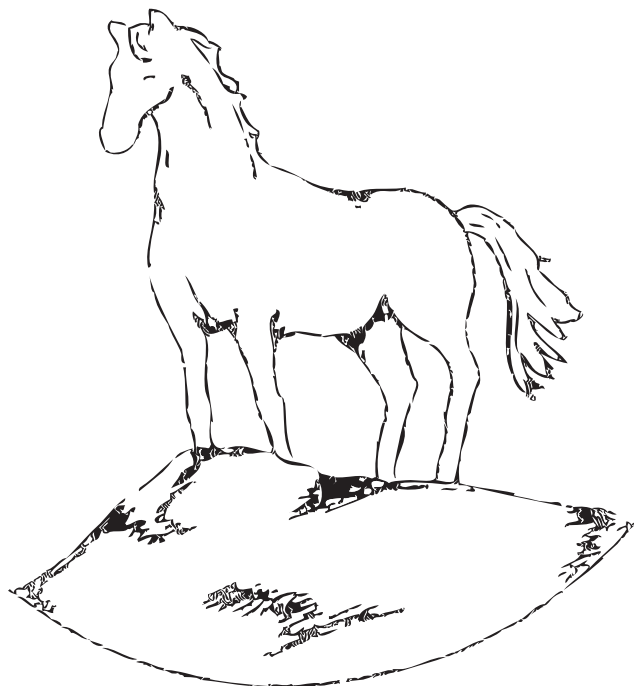


NEW CHURCH *Life*

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

MAY/JUNE 2012



The White Horse

An inspiring symbol of the Lord in His Second Coming – leading to true understanding of His Word. A sermon by the Rev. Jay Barry, page 217.

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**NEW CHURCH
AUDIO** 

IN THIS ISSUE

Bishop Tom Kline offers a beautiful 19th of June message about John's vision of the Lord in the book of *Revelation*. This is to be our vision, too, as we come to see the Lord as He is revealed in His Second Coming. The first chapter of Revelation describes the miracle that each of us is to experience in our relationship with the Lord. (Page 215)

Also for New Church Day, the Rev. Jay Barry offers a sermon on *The White Horse: The Lord, the Church, and the Understanding of the Word*. The White Horse is a symbol of the oneness of the Lord in His Second Coming. The Church is not an institution but our understanding of the Word. We leave a church building after a service, but the Church leaves with us. (Page 217)

The Rev. Chauncey Giles, President of the General Convention in the late 1800s, wrote a book about Stewardship that still resonates today. The book has been updated and summarized by Kim de Chazal of the Oak Arbor congregation in Michigan. Its message is that everything we have is a gift from the Lord, given in trust, and we are charged with being faithful stewards – in the Church, in our marriages and families, and in the use of our talents. (Page 223)

The Rev. John L. Odhner offers a comprehensive study of Communion, reviewing its history back into biblical times, its meaning to us today, the doctrinal divisions that have developed, and the ultimate goal of the Lord's love. (Page 235)

The Rev. Dr. Erik E. Sandstrom presents another comprehensive study: *How the Human Was Made Divine, or What Happened to the Body? A Correct New Church Christology*. Much of Christianity still struggles with Christ's resurrection, trying to understand what happened to His body, without any concept of the Divine Human – a mystery explained only in the revealed truth of the Writings. (Page 253)

Introducing Our Ministers focuses on the Rev. Brian D. Smith, Assistant to the Pastor of the Olivet New Church in Toronto, who is particularly concerned with how best to serve our young people. He offers a paper relevant for all ages, but particularly the young: *Being Naked: Moving Through Shame in Spiritual Growth*. (Pages 265 and 269)

The General Church Office of Education offers all kinds of services to support New Church education in the home and school – from old-fashioned publications and unit boxes to social media websites, Facebook and Twitter. Rachel Glenn, with an overview of their mission and services, says it's all about

forming the vessels for the truths inflowing from the Lord and lighting the fires for learning in young minds. (Page 231)

Why should Swedenborgians be paying attention to the Emergent Movement? Bronwen Henry of the Office of Outreach has some thoughts. (Page 271) And Sasha Silverman reports on *Impact 365: Opportunities for Outreach*, sponsored by Outreach and the Oak Arbor congregation in Michigan, which featured several New Church ministers and one of the leaders of the Emergent Church Movement. (Page 275) Also, Outreach offers a preview of the Journey Program for 2012-13: *The Path of Integrity*. (Page 277)

Music is an important part of the Church's history – and its future. Peter Boericke writes about the music familiar and meaningful to all of us and the creation of The New Church Music Scholarship Fund. Learn about the students it has already helped and the goal of promoting the growth of music and music education in our church schools and societies through scholarships, which you can support. (Page 249)

Ed Gyllenhaal, Curator at Glencairn Museum, has a special interest in New Church history – and also the history of the Gyllenhaal family. He played a significant role in a recent nationally televised PBS special, *Roots*, which focused on movie star Maggie Gyllenhaal and traced her genealogy, including the family's Swedenborgian roots and a nice overview of the Church's teachings. (Page 278)

Dr. Soni Werner tells about the passion and research that led to her new book, *Searching for Mary Magdalene*. Publisher Karin Childs, editor and co-owner of Fountain Publishing in Rochester, Michigan, gives her own enthusiastic impression. And Emily Jane Lemole offers a thoughtful review of the book and what it has to say about spiritual growth. (Beginning on page 281.)

Church News includes:

- A tribute to Bill Zeitz, former long-time Business Manager at the Academy of the New Church, who passed on to the spiritual world recently in retirement. He was the epitome of the good and faithful servant.
- Bryn Athyn College is getting its budget deficit under control but still faces challenges, is pleased with the uptick in support from alumni, and delighted with very positive evaluations in the Religion 101 course.
- The Academy Secondary Schools are studying and refining one of their core principles – single-sex education. A national expert on gender education is speaking at a community event, followed by two days of intensive professional development. The Academy will come out of this designated as a model school in the world for single-sex education. (Page 288)

Editorials

CONJUGIAL LOVE: IDEAL AND REAL

The promise has been given that in the New Church “conjugal love will be raised up anew by the Lord, such as it was with the ancients.” (*Conjugal Love 81e*) This refers to the whole spiritual history of the human race, from the wisdom of the Most Ancient Church, the decline that followed, and the renewal represented by the New Church. But there is an analogous development in the lives of individuals.

Our “ancient” times were when we were little children, listening to fairy tales about princes and princesses, and again when we were caught up in the idealism of youth and dreamed of marital bliss. Were we naive? Perhaps, but more to the point, we were in a state of innocence, and the wisdom of innocence is the greatest of all.

The dreams of childhood and youth are inspired by heaven and point toward things most real, things that become a reality in our own lives when we “become as little children (and) enter the kingdom of heaven.” (*Matthew 18:3*)

Idealism and realism often seem to be at odds, but in the final analysis the highest ideals, if they are true, are found to be the most realistic. The view of marriage we get in the teaching of the New Church is more exalted, and at the same time more real, than any other. The problem is not that the New Church ideal of marriage is unrealistic, but that our world has removed itself so far from the things that are most real.

Because the relatively unreal “realities” of life in this world are so disconnected from the actual and much more substantial realities of life in heaven, hearing about how wonderful conjugal love is can be frustrating, tiresome, even painful, for people whose experience of life has not been so perfect. In other words, everyone, to a greater or lesser degree.

And truly, it is a mistake for us to idealize marriage in such a way that it seems to be nothing more than the stuff of fairy tales, having little to do with the far-from-fairy-tale reality of life in this world. The effect of that is to relegate the ideal of marriage to the “wouldn’t it be pretty to think so” category.

On the other hand, it would be a mistake to give up on the spiritual reality of true marriage love as something unobtainable. Our lives in this world inevitably fall short of the reality of life in heaven, and yet the prospect of heaven is real. In fact, nothing is more real, and it is important to keep it in view throughout our lives.

It is especially important to instill the reality of the heavenly ideal in young people so that they can be inspired to strive for it. In their childhood and youth they must learn to revere marriage and preserve an order in their lives (“traditional morality”) which will enable them to resist being carried away by the “wandering lusts” that will inevitably affect them, and instead be led into “love truly conjugal.” Then the ideal of conjugal love will one day be raised up anew with them, to be cherished as it was in their early days of innocence.

The reality regarding heaven – and the love that more than any other makes heaven to be heaven – is not that it is unattainable, or only attainable after we die and leave this earth, but that it comes to us in bits and pieces throughout our lives in the world. We have intimations of it, glimmerings of it, foretastes of it.

Someone searching for gold may find just a few flecks or tiny nuggets of the precious substance every now and then, but it is a sign that the mother lode does exist and inspires him to keep looking. And the teachings of the New Church tell us how to find it.

The advent of the Lord is a twofold process, which we celebrate on Christmas, remembering His birth in Bethlehem, and then again on New Church Day, when we celebrate His Second Coming in the new revelation that gave rise to the New Church. In His First Coming He united the Human to the Divine in Himself. It was a most arduous process, involving unimaginable suffering. In His Second Coming He has revealed Himself in His Divine Human, risen and glorious, as the One God of heaven and earth.

Conjugal love also comes to us twice. First in the beautiful ideals of childhood and youth, which are then subjected to temptations, and, as in the case of the Lord’s earthly humiliation and death, may appear to have been lost. But then, with those who “endure to the end,” there is a resurrection of it; if not in this world, then in heaven.

For the promise has been given that “After His advent, conjugal love will be raised up anew by the Lord, such as it was with the ancients. For this love is from the Lord alone, and is with those who are made spiritual by Him through the Word.”

(WEO)

THE CALL TO STEWARDSHIP

A familiar teaching in *Divine Providence* is that when we awaken in the spiritual world we will not be asked, “What was your faith?” but “What was your life?” We might also be invited, as Jesus put it in a parable to His disciples, to “Give an account of your stewardship.” (*Luke 16:2*)

In the summary of his 1897 book on stewardship (page 223) the Rev.

Chauncey Giles offers a powerful message that still resonates with our lives. We are not used to thinking of ourselves as stewards. We live with the illusion of control and ownership. But we do not really own anything. Everything we have is a gift from the Lord. And we are charged as stewards of these gifts.

The gifts include our lives, our marriages and our children, our property and possessions, our talents, communities, country and especially the Church. But we are not generally aware that these are gifts. Just as we cling to the appearance that we live from ourselves, so we assume that we are the masters of our world.

We are free to choose how we will acknowledge these gifts. We can take credit for them and take pride in them. We can take them for granted and even abuse them. Or we can gratefully accept them as blessings given in trust by the Lord, and take responsibility for them.

As in the *The Parable of the Talents*, we can fail to use the “talents” we have been given, serving ourselves instead of others. Or we can accept our gifts with gratitude and humility, using them to serve the Lord and the neighbor. This is stewardship.

Our primary stewardship is for our own lives, which are given to us by the Lord for a purpose. The purpose is to use our lives responsibly, faithfully, lovingly – as preparation for heaven. This is the ultimate gift from the Lord.

And the primary stewardship of our lives is for the Church. This involves not only being stewards of our spiritual lives through the teachings of the Church but supporting it with the “gifts” we give back. Part of this is responsibility for financial support. Mr. Giles scoffs at the notion that our money is our own to do with as we please, as though we can benevolently give some to the Church when other needs are satisfied. “Do we expect praise,” he asks, “for what we were appointed to do?” Shouldn’t the Church get the “first fruits” of our gifts – not the last?

In his popular best-seller of 1995, *The Purpose-Driven Church*, Rick Warren said that “a healthy church cannot help but grow and an unhealthy church will never grow.” It’s a question we should be asking ourselves: We want our church to grow, but how healthy and ready to grow are we with a long history of financial support of little more than 20% of our members? That is not good stewardship.

Mr. Giles is unsparing. “Unfaithful stewards” may assume that the Lord doesn’t know, and that it doesn’t matter if they aren’t living up to the trust placed in them. But, he says chillingly, “there is no escape for the unjust steward.”

What the Lord requires of us as stewards may seem onerous – obligation, responsibility, duty. But as we act from love to the Lord, what He asks of us seems “like privileges.” For a man who hates his job, work is drudgery. For a

woman who loves what she is doing, it doesn't even seem like work. And the more we give to others and to the Church – not just of our resources but our time, our caring, our love – the more we gain. The more we give, the more we receive from the Lord. This is the path to happiness.

The Lord's admonitions – and Mr. Giles' book – about stewardship are not meant to make us feel guilty or uncomfortable, but to awaken an awareness for all that we have been given in trust. We are encouraged to reflect each day and over the course of our lives on what kind of stewards we have been. How have we used what has been given to us – for the Church, our jobs and communities, in caring for our families and neighbors, and with the way we use our time and opportunities for good judgment, kindness and charity?

The Parable of the Talents is about stewardship. The servant who hid his talent is rebuked as “wicked and slothful” because he did not put it to use. The parable ends with the familiar blessing on the faithful servant or steward who put his talents to use and returned them tenfold to his master. We often hear this quoted in memorial services for those who have also used their talents wisely and can give a good “account of (their) stewardship”: “Well done, good and faithful servant. Enter into the joy of the Lord.” (*Matthew 25:21*)

(BMH)

SCYLLA AND CHARYBDIS

Spiritual and moral truths must be applied to life, and they do not apply themselves; we must apply them. Nor are they to be applied solely by individuals to their own lives, although that is certainly primary. The civil rights movement, for instance, is an example of their application to society at large. There was no hesitation by its leaders to say: *this is what's wrong, this is what's right, and something must be done about it.* They faced opposition, but they persisted.

Those who feel an obligation to apply spiritual and moral principles to the life of society today also face opposition – namely, the accusation that they are motivated by “hate.” They have a difficult choice to make: either keep silent about things they clearly see to be disorderly and harmful to individuals and society, or speak out against them and be labeled as hate-mongers.

In ancient myth, ships faced the difficult challenge of sailing between two sea monsters named Scylla and Charybdis. Today, the challenge facing churches and others who wish to uphold traditional morality is to avoid accusations of being judgmental and hateful, on the one hand, or by their silence give tacit approval to deadly disorders, on the other hand.

We are speaking here of people who actually are not motivated by ill will; some who oppose the radical restructuring of society may be, but certainly not all or even most. Their opposition in itself is not indicative of hate.

There is an astounding inability by many these days to distinguish between *moral* judgments about ways of acting, and *spiritual* judgments about people who act in those ways. “Hate the sin, love the sinner” is an old and valid principle. It is a policy we all follow in regard to ourselves. There are certain things about ourselves we dislike and wish we could get rid of, but this doesn’t mean we *hate* ourselves generally.

Was the Lord, when He called the Pharisees “hypocrites” and “a generation of vipers,” expressing hatred toward them? Had He forgotten His own words about loving our enemies? When He called Herod a “fox,” when He called the moneychangers in the temple “thieves” and drove them out, when He called His disciple Peter “Satan,” was He betraying the truth of His own teaching that God “makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust?”

No, the Lord loved everyone, equally, and it was *because* He loved them that He hated – *not them* – but the sinfulness that was endangering their souls. The compassion He demonstrated in healing people of their diseases and forgiving their sins was equally operative when He spoke hard truths to the Pharisees about their evils.

A doctor who tells people that smoking is deadly and to quit is not speaking out of hatred for them, but concern for their health and the health of those around them who will be affected also. He has a responsibility not to keep silent.

The Writings distinguish between “anger” and “zeal.” They may appear the same outwardly, but inwardly they are different. One motivated by zeal simply wishes to protect what is good; he is not acting out of ill will toward those whom he feels are threatening the good (including their own good potential).

We are all a complex web of good and bad affections. Only the Lord really knows what anyone’s ruling love is. Whether individuals are motivated more by good or bad feelings, zeal or anger, is something we can’t know with certainty – even about ourselves. That is a spiritual judgment we can’t and shouldn’t presume to make.

But we are taught in the Writings that *moral* judgments are both permissible and necessary for us to make. “Who does not see that if it were not allowable to judge concerning the moral life of those who live with him in the world society would perish?” (*Conjugal Love* 523)

It is ironic, therefore, that the prohibition which is so popular today against making *moral* judgments (which are allowable) is often tied – in the name of love and tolerance! – to a *spiritual* judgment (which is not allowable) about the presumed motive (“hate”) of those who dare speak the truth about the harm moral disorder causes.

(WEO)

Letters to the Editors

Suicide and Mental Illness

To The Editors:

The author of the letter in the March /April edition of *New Church Life* appears to suggest that those who commit suicide while mentally ill are committing a sin against the Lord, because they have allowed themselves to fall into a state of mental illness, even if due to their illness they have no control over the act of suicide itself: "All suicide is irrational, is against Divine Providence and could only be carried out by allowing oneself to descend to the point where one allows evil spirits control of one's thinking. Madness, surely, would only be a deeper and more frequent or visible control of a person."

However, the Writings clearly point out that states of mental illness are not temptations: "Such disorders of the mind are melancholy, spurious and false remorse of conscience, hallucinations of various kinds, grief of mind (*animus*) arising from misfortunes, anxieties and mental anguish from a vitiated condition of the body. These are sometimes regarded as temptations, but they are not; for genuine temptations have as their objects spiritual things, and in them the mind is wise; but these states have as their objects natural things, and in them the mind is

unsound." (*Divine Providence* 141)

The apparent suggestion that mental illness is a result of an individual's failure to prevent him/herself being led by diabolical spirits unhelpfully reinforces the stigma of these illnesses, an unnecessary additional burden on those affected, and may dissuade people with mental illness from seeking the medical help they need.

Additionally we would, I hope, not attempt to draw conclusions about the spiritual state of those who die of physical illness simply on the basis of the disease process which lead to their death. I would suggest we should also avoid such inferences when an individual has succumbed to mental illness, in the tragic circumstances of suicide.

Name Withheld by Request
Member of the General Church

Serving the Lord and the Church

To The Editors:

One of the delights in writing an article in *New Church Life* is seeing the new information it can bring in. In my report on our trip to India I noted that the Rev. Olaf Hauptman had provided Peter Devassy with a copy of *Heaven and Hell*. It turns out it was more complex than that.

Olaf actually contacted Heulwen Ridgway, a member of the Colchester Society with unlimited zeal for the New Church, regarding this. Heulwen and her mother sent the copy of *Heaven and Hell* and several other works. They began communicating, providing more materials, and helping Peter along.

This continues to today, although Heulwen now resides in a nursing home in Canberra, Australia. While she is fairly limited by her health, she continues to have a supportive relationship with him and they have grown to become friends.

It is wonderful to see how the Lord uses so many people to further the uses of His Church. Many thanks to Olaf, Heulwen, and all others who share with others and promote the development of the New Church.

Rt. Rev. Brian W. Keith
Bryn Athyn, Pennsylvania

Opening the Word

To The Editors:

I look forward to each publication of the *New Church Life* because of the variety of topics addressed, new format, pictures and its readability. I read it from cover to cover, and often go back to reread numerous articles. Thank you for all your hard work on making this a fascinating magazine.

I have never submitted a question to any of our Church publications, but have wondered

about this subject for a long time and have never seen it discussed. When a minister approaches the Word to open it and start the worship service, why don't we have a volume of the Writings beside the Word and opened thereafter?

With the New Church belief that the Writings were written by the Lord, through His servant Emanuel Swedenborg, for His Second Coming, it seems both should be side by side.

Dana Gruber
Lakebay, Washington

Editor's note: The Rev. Jeremy Simons notes that there is a page of *True Christian Religion* within the Word used on the altar of the Bryn Athyn Cathedral, and that the first section of *True Christian Religion* is bound into the Word used in the Cathedral chapel. Jeremy also reports that Bishop Alfred Acton had several copies of the Word made in the 1980s which include *True Christian Religion* in its entirety. Jeremy believes most of our societies use some form of this Threefold Word. We welcome any additional thoughts or comments on this.

Update on Selection Process for the Next Executive Bishop of the General Church

The Council of the Clergy meets in June (26 – 30), and an important item on its agenda will be the nomination of a candidate for the next Executive Bishop of the General Church. The overall selection process was described in *New Church Life* in the March-April issue, 2011. The basic steps are:

1. The Clergy takes counsel from the laity
2. Clergy members make nominations based on that counsel
3. The Clergy deliberates and selects a candidate
4. The General Church Board of Directors considers the candidate
5. If affirmed by the Board, the name is presented to the Church for its affirmation

In the past few selections the clergy has shared the names of the men who were nominated, after the final selection was made. This time, at the Board's request, the names of nominees have been shared with that body beforehand. This change in procedure better prepares members to make a good decision, having been able to reflect on potential candidates ahead of time. (The Board has also requested that the candidate give a written response to a set of questions which it has prepared.)

The intention of the clergy had not been to formally announce the names of nominees to the Church. At the same time there was no intention to keep them confidential. In response to lay wishes, pastors in various congregations have been announcing in their newsletters the names that were shared with the Board. For the sake of General Church members who may not be reached in that way, we are including this notice. The following men have been nominated:

- **Göran Appelgren** - Pastor of the Stockholm Society, Sweden. 1994-present
- **Erik Buss** - Assistant Pastor, Bryn Athyn Church. 2010-present
- **Peter Buss Jr.** - Pastor, Glenview New Church and Schools, Glenview, Illinois. 2002- present
- **Eric Carswell** - Vice Chancellor of the Academy of the New Church and Bishop's Representative for New Church Education. 2007-present
- **Andrew Dibb** - Dean of Bryn Athyn College of the New Church Theological School. 2007-present
- **Bradley Heinrichs** - Pastor Carmel New Church and School. Kitchener, Ontario. July 2002-present.
- **Brian Keith** - Assistant Bishop of the General Church. 2005-present
- **David Lindrooth** - Director of General Church Outreach. 2004-present

May the prayers of the Church be with these men and with those participating at every step in this important process!

– The Rev. Grant Odhner, on behalf of the Council of the Clergy Nomination Committee

19th of June Message: John's Vision of the Lord

The Rt. Rev. Thomas L. Kline

John was one of the twelve disciples who were called by the Lord. He had followed the Lord for the three years of His public ministry. He had witnessed Jesus' teachings and His miracles. John was known as the disciple whom Jesus loved. It was John who rested his head on Jesus' bosom during the Last Supper. John was one of the three disciples who saw the Lord transfigured on the mountain. John was there at the foot of the cross, when Jesus was crucified. It was John who was given the command by Jesus, "Follow me," at the Sea of Tiberias, just before Jesus ascended into heaven.

Now, many years had passed. Christianity had spread and there were churches throughout Asia Minor. John was an old man, living on the Island of Patmos, near the country of Greece.

Here the Lord appeared to John in a totally new way. John records in the book of *Revelation* that he was in the Spirit on the Lord's Day. He heard behind him a loud voice, a voice like the sound of the trumpet. John turned to see the voice behind him, and there was One like the Son of Man, standing in the midst of seven golden lampstands. He was clothed with a garment down to the feet. About His chest was a golden band. His head and His hair were white like wool; His eyes were like a flame of fire. His feet were like fine brass, and His voice was like the sound of many waters. In His right hand were seven stars, and out of His mouth went a two-edged sword. His countenance was like the sun shining in its strength.

When John saw this vision of the Lord, he fell down at His feet as if he were dead. But the Lord came to him, and laid His right hand upon John, telling him not to be afraid, but to go and write these things which he had seen, and to send them to the churches which are in Asia.

What a contrast this vision was for John. It was a totally new way of seeing the Lord. This was a spiritual vision that would completely change John's relationship with his God. Before, John had seen the Lord's physical body that He took on in the world. He had seen the person of the Lord Jesus Christ – the Lord walking the streets of Palestine, the Lord teaching, healing, doing miracles. But now, in this vision given on the Isle of Patmos, John saw and was able to see and behold the very essence of God.

John's vision is a vision that each of us is to behold, as we come to see the Lord as He is now revealed in His Second Coming.

In this vision, John was no longer focusing on the physical characteristics the Lord took on when He was in the world, but now, John was able to see the inner qualities of Divine love and wisdom, openly revealed before him. He could spiritually see represented before him the face of God, the eyes of God, the mouth of God, and the Lord's countenance.

John's vision is a vision that each of us is to behold, as we come to see the Lord as He is now revealed in His Second Coming. This first chapter of the book of *Revelation* describes the very process, the very miracle that each of us is to experience in our relationship with the Lord.

As our relationship with the Lord grows, we will come to that point, as did John, where we behold the Lord as to His very essence. We no longer think of the Lord materially, or as He was in the world, but we see Him spiritually in our lives.

John, when He saw this vision of the Lord, fell at the Lord's feet as if he were dead, and then the Lord commanded Him to write this vision and spread the message of the vision to the seven churches. To fall at the Lord's feet as if dead is to acknowledge that without the Lord we can do nothing. It is that moment when we realize that the Lord is the source of all that we have in life; it is a state of awe and humility. And from that state of selflessness, we can then go forth in our lives, spreading the message of this vision. That vision, our relationship with the Lord, will touch everything we do in life. We will go forth, renewed, awake and spiritually alive.

Let us rejoice over this new vision that is before us. Let us turn our lives to the Lord, that we may be enlightened and spiritually grow. Let us find that place of Patmos, a place ready for enlightenment, to hear the voice of the Lord calling us, like the sound of a trumpet, and then to willingly turn and behold the Lord in our lives. He will not leave us comfortless, He will come again, and transfigure Himself before us as our Father and our God.

The White Horse: The Lord, the Church, and the Understanding of the Word

A Sermon by the Rev. James H. (Jay) Barry

It is difficult to imagine a world governed by more than one God. Even the idea of multiple Gods creates an intellectual tension that strains the mind. For us in the New Church the idea is particularly uncomfortable, even unbearable. We have to believe in one God only.

It must have been uncomfortable for those in the early Christian Church also, who saw the Savior, Jesus Christ, as the One God of heaven and earth. The Roman world they lived in was polytheistic; they believed in many gods, and according to scholars “throughout every period of Roman history the Romans invented or imported new deities.” (*Religions in Rome, Volume 2, A Sourcebook*, page 29) For the Romans, the news of a new religion, which took the name of a Messiah who was born in a small unimportant country, must have been a strange and stark contrast.

It is especially difficult for us as New Church men and women to imagine the world being governed by many Gods when every page of the Heavenly Doctrines expounds the Oneness of the Lord the Creator. The Heavenly Doctrines are filled with illustrations from natural science revealing a “oneness” of structure, form and function in everything in creation.

We are taught from childhood the idea behind the first sentences of the Book of John: “In the beginning, was the Word, and the Word was with God, and the Word was God. All things were made through Him, and without Him nothing was made.” (*John*1:1-3)

This makes perfect sense to us. God is One and only One. This idea is the heartbeat of the New Church universe, and the actual cornerstone that the created universe stands upon. This truth is the central axis around which the Lord has arranged all the doctrines of the New Church. (See *True Christian Religion* 1-5) So, for us it is impossible to separate the Lord the Creator from the Lord the Savior and the Redeemer.

If God is one, why isn't the Christian Church “one?” If an image of the oneness of God is imaged in every created thing (see *Divine Love and Wisdom* 5), how did the Christian Church break up into so many divisions, and why? What happened?

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The Understanding of the Word in the Early Christian Church

In the early days of the Christian Church there was unity in the understanding of the Word. “In its beginning, [the early Christian Church] had no other doctrine than that of love and charity, for this was taught by the Lord Himself.” (*Arcana Coelestia* 2417.3)

This sense of unity is corroborated in recent scholarship also. In Charles Freeman’s recent work, *A New History of Early Christianity*, (Yale University Press, 2009) he cites a first century Christian discourse named the *Didache* as “an important text showing how an early [Christian] community defined itself.” The text contains not only a strong emphasis on the *shema* – “Hear O Israel, the Lord your God is One” (*Deuteronomy* 6:1), but also has this injunction: “Give high priority to the unity of the church and to reconciling those groups which are inclined to schism.” (Freeman, *A New History of Early Christianity*, page 114)

The Heavenly Doctrines provide us with a spiritual view: the state of mind of early Christians looked to love and charity rather than doctrine or theology. We learn also that the early Christian church was identical in internals to the state of the Ancient Church, thousands of years before; the ancients differed from the Christians only in external things. (*Arcana Coelestia* 4772)

The unity they practiced was a distinguishing feature of their fellowship, yet they lived in a polytheistic culture and were eyed in many places with hostility and suspicion. Many of the early Christians were persecuted, even martyred for their belief. The fact that their doctrine of life was tested even to death is perhaps the best evidence of their unified belief in the love of the Lord and the neighbor.

With this kind of sincerity and conviction, you would think the early Christian Church was invulnerable. If you look at the spread of the Christian Church throughout Europe in the first millennium, it appeared so. In these early days, their understanding of the Lord and the Word could perhaps be compared to a noble and beautiful ship, which started out with clear

understanding and vision. But after 300 years, something happened. A breach took place, a hole allowing water to enter the ship. Once there was a breach in their understanding of the nature of the One God, their ship took on waters of falsity and heresy, which eventually sent it to the bottom of the sea.

We will now examine what mechanism caused that ship to sink. In addition, we will learn how the Lord in His Second Coming has raised the ship and recovered the treasure within it. In essence, the restored treasure is the truth that the Lord God is One.

The Church Within Us

In order to continue we have to learn about the way the Heavenly Doctrines define a

church. We think of the church as a building, or the organization we belong to, identified by symbols and traditions that go along with it. But the Heavenly Doctrines define the word “church” in a different and special way. A church is not an institution, but is the understanding of the Word.

The church is a spiritual structure in our minds, built, supported and developed by truth from the Word. The Heavenly Doctrines say that the understanding of the Word is actually the real church, more so than any human organization. Therefore, spiritually speaking, when you leave the physical church building that you worship in, *the church leaves with you*, and you merely leave a building behind.

The Breach in the Hull of a Once Noble Ship

Think about the early Christian Church in this context: they had a unified understanding of the Divine truth of the Word and lived according to principles of good derived from it. They started out unified in love and faith, but this began to diminish when there was a change in their understanding of the Word, and the dismantling of their unified idea of God.

True Christian Religion explains well the spiritual decline of the Christian Church. (See numbers 632-633) The story really has a lot of drama. In the fourth century, all of the bishops of Africa, Asia and Europe gathered in southern France at the advice of Constantine.

The early church, which had spread far and wide in 300 years, was

A church is not an institution, but is the understanding of the Word. Therefore, spiritually speaking, when you leave the physical church building that you worship in, the church leaves with you, and you merely leave a building behind.

threatened by a heresy that denied the divinity of Christ. The bishops did not know exactly how to respond to the heresy, and so they found a compromise. They decreed that from that time forward three divine persons would be taught: Father, Son and Holy Spirit. The council permitted them to confess three Gods, but not to say it outwardly. Thus a statement was formed that all would be forced to swear by in worship. It was known by the Nicene Creed, adopted in the year 325. The Athanasian Creed followed 200 years later, which condemned those who did not follow it.

If there were any left from the early days of the Christian Church who believed in the Oneness of the Lord Jesus Christ as God of Creation, these creeds, over the course of generations, sorted them out and probably made disbelievers of many of them. Thinking from the Heavenly Doctrines, dismantling the idea of One God was tantamount to drawing a heavy shade over the spiritual understanding of the Christian Church. It changed their understanding of

the Word, and it changed the *internal* church within them. We can only dimly imagine how we would respond if we were forced publicly to confess three Gods instead of one, or face imprisonment or death.

In time, from the 4th century to the 18th, the truths and goods which

flowed to all from the Word were diminished, falsified, or worst yet, profaned by those who would exploit the innocent people of that church for profit and conquest. This is the cause of the violent misuse of the literal sense of the Word to justify war and domination in the Christian Church over the centuries.

And so the ship was sinking slowly even as its glorious cathedrals were being built. In the language of the Heavenly Doctrines, the church was becoming more “external,” more worldly as it conformed more to the design of man rather than to God.

Even as different sects of Christianity competed with one another for adherents after the Protestant Reformation, the true meaning of scripture was less and less understood until all light from it was snuffed out by the late 18th century. This was the spiritual backdrop behind the Second Coming, foreseen by the Lord in His statement: “Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken.” (*Matthew 24:29; Apocalypse Explained 72.4*)

The White Horse is the symbol of the “oneness” of the Lord in His Second Coming. It was the same symbol in the early church, but now is restored.

The Vision of the White Horse

The *Book of Revelation* illustrates, in vivid imagery, the decline and fall of the Christian Church's understanding of the Word. Its understanding is pictured here: "I looked and there was a white horse. Its rider had a bow, and a crown was given to Him. He came out conquering and to conquer." (*Revelation* 6:2; *Apocalypse Revealed* 298)

The bow in the Lord's hand signifies that they had accurate doctrine from their understanding of the Word, and the theme of conquering speaks of "the Lord's victory over evils and falsities to eternity." (*Apocalypse Revealed* 301) Their understanding of the Lord and the Word was One.

But this is followed by three ominous images which follow: a red horse which takes peace from the earth; a black horse with a pair of scales; and a pale horse, whose name was Death. (*Revelation* 6:3-7) These are fearsome images of how the understanding of the Word in that church became corrupted over the course of centuries, even to the devastation of all good and truth.

Later in *Revelation*, after the warlike events of the Last Judgment were detailed, the White Horse reappears, now a symbol of understanding of the Word restored.

"I saw heaven open, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war. He is clothed in a robe dipped in blood, and His name is the Word of God." (*Revelation* 19:11, 13)

The rider is the Lord, the horse is the understanding of the Word, and the whiteness of the horse signifies the understanding of interior truths of the Word, revealed by the Lord. (*Apocalypse Revealed* 820.3) The robe dipped in blood signifies the violence done to the Divine truth when the literal sense of the Word is misused and violated, a reminder for us to be ever vigilant and mindful when it comes to our application of doctrine as people, and as a church. (See *White Horse* 1)

The Treasure Restored

The White Horse is the symbol of the "oneness" of the Lord in His Second Coming. It was the same symbol in the early church, but is now restored. The rider is the Lord, and the horse signifies the capacity of the human (and angelic) mind to understand the spiritual sense of the Word. Empowered with new understanding, the Lord Jesus Christ as the one God of heaven and earth is now visible within each story in the Word.

Reading from the Heavenly Doctrines: "The Word is the fountain from which all churches bearing the name of Christ draw living waters in their fullness...although it is as if in a cloud, in which its natural sense is, yet [the Word] is in its glory and power in which its spiritual and celestial sense is.

From this it is evident that the Lord will appear in the Word. (*True Christian Religion* 776-777)

So we see the Lord is One, now and evermore. The Lord Himself has restored our understanding by means of the Heavenly Doctrines. Our belief is now tangible, not esoteric; understandable enough to invite us to study and research the Word even as we find deeper reasons to believe.

This Doctrine is for all, now and evermore. The two great commandments – love the Lord and your neighbor – are stronger than ever, supported by doctrine that speaks of unity. Our duty is to preserve and maintain its integrity so it may be passed down to the coming generations.

Amen.

Lessons: *Revelation* 6: 1-2; *Revelation* 19: 11-17; *True Christian Religion* 8.2



ABOUT THE AUTHOR

The Rev. James H. (Jay) Barry was ordained in 2009 and into the second degree in 2010. He is a second-career minister who ran a successful business in New York City for many years. He is Assistant to the Pastor of the Bryn Athyn Church, teaches in the Bryn Athyn Church School and is Director of the Bryn Athyn Cathedral. He and his wife Barbara live in Glenside, Pennsylvania.

The Gift of Stewardship

Rev. Chauncey Giles – 1879

Biblical Basis

And the Lord said, “Who then is that faithful and wise steward, whom his master will make ruler over his household, to give them their portion of food in due season?”

“Blessed is that servant whom his master will find so doing when he comes.

“Truly, I say to you that he will make him ruler over all that he has.

“But if that servant says in his heart, ‘My master is delaying his coming,’ and begins to beat the male and female servants, and to eat and drink and be drunk,

“The master of that servant will come on a day when he is not looking for him, and at an hour when he is not aware, and will cut him in two and appoint him his portion with the unbelievers.

“And that servant who knew his master’s will, and did not prepare himself or do according to his will, shall be beaten with many stripes.

“But he who did not know, yet committed things deserving of stripes, shall be beaten with few. For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more.

– *Luke 12:42-48 (NKJV)*

Do We Actually Own Anything?

Knowing by what title we own our possessions is important in every area of life. Businesspeople won’t make a purchase unless the seller has a sound title. If a steward has been trusted to care for someone else’s property, it’s a punishable crime to use the property for personal pleasure against the owner’s interests. You can’t lay claim to other people’s ideas either. If you hold elected office, you

Editor’s note: This article is an abridged version of a book written by the Rev. Chauncey Giles (*Human Stewardship: Or, Man’s Title to His Possessions*), updated for the modern reader by Kim de Chazal of Oak Arbor, Michigan, and summarized by Bruce Henderson. An electronic version of the full text of Rev. Giles’ book – both the original and modernized versions – can be obtained by e-mailing Kim de Chazal at ksdechazal@gmail.com.

have to act on behalf of your constituents, not yourself.

Does a person own anything in his/her own right, e.g, rights as a citizen, rights to possessions, rights to ourselves? Absolute ownership must be powers, possessions and rights we've created or which we hold free from anyone else's claims. No human being has absolute ownership. No government allows a person to use property, body or mind to injure the common good.

Looking from the spiritual side of human nature and from the Lord, we see more clearly that we don't own anything in our own right, not even our personal

abilities. We are stewards, not owners, of everything we are and everything we possess. The Lord gives it all to us in trust for our own good and for the good of others. This truth directly opposes common opinion and all outward appearances, so we have to look at it carefully.

We don't own anything in our own right, not even our personal abilities. We are stewards, not owners, of everything we are and everything we possess. The Lord gives it all to us in trust.

What is a Steward?

The word used by the Lord to describe our relationship

to Him and to our possessions is translated "steward." This word means the manager of a household who gives its members what they need and what their work requires.

"Household" can mean family or any type of human organization, large or small. "Food," as in "giving their portion of food in due season," means not only physical nourishment but also anything needed to sustain and develop the physical, intellectual, moral and spiritual members of the steward's household. "Season" means condition or circumstance. We should minister to others according to our position and ability and according to their needs (food, instruction, guidance, sympathy, comfort, help, etc.).

The concept of stewardship shows us the real nature of our roles and our possessions. It provides a law to guide us in deciding how much we can bestow on ourselves and shows us how to determine our goals in every activity and relationship.

The following examples show how beautiful and wise the stewardship concept is and how we can use it to monitor our own jobs and recreations.

Stewardship of Our Bodies

We are stewards of our own capabilities, so we must give these capabilities their portion of food in due season. It is our duty to feed, clothe and house our

bodies and keep them healthy. The body is the tool the soul uses to act in this world and to gather what it needs for its own life and growth. We didn't create one particle of our bodies or the power to use them. We are given these gifts because we are stewards.

Stewardship of Our Intellectual and Moral Abilities

We didn't create our intellectual abilities, our sense of morality, our affections for others, our thoughts, our learning abilities. It is our job as stewards to encourage and guide these abilities toward good goals.

We have no right to leave our abilities unused. We must use them and not misuse them. The Lord gives all of us the power to direct our thoughts and affections. He's given us freedom and rationality to rule over and to care for our thoughts and affections.

Stewardship of Capital and Labor

The relationship between capital and labor is a stewardship. Both should be used for the benefit of the other. The principle in the business world – getting the most service for the least pay or giving the least service for the most pay – is an infernal principle.

A wealthy person has no right to take advantage of other people's needs in order to force them to serve him/her or get as much labor as possible for the least pay. It is the same with labor as with capital: a person's muscles and skills must be used in trust for the good of others.

Stewardship of Parenting

Our children are not our own; they are the Lord's. He gives them to us in trust to raise for Him. He gives us the love and the wisdom we use to do this task.

Stewardship in Society

We are stewards inserted into society, and some of us are set up as leaders of society. The Lord gives us abilities which we must give to society, roles to play, jobs to do, time and money and influence to improve social life.

The Lord makes us distributors of His bounty, so we must distribute it in the condition in which we received it. Social life is the setting into which we are all born, so we must make it as wholesome as we can.

Stewardship in Civil Affairs

We are stewards placed over our national "household" to keep order, guard freedom and provide help. We are to help our nation grow rich in the tools for achieving happiness. We are to help other nations work out the problem of civil freedom and enforce laws for the common good. The people are the

The more important the trust, the greater becomes the responsibility of the stewardship. Therefore a person's duties to the church are more important than all other duties, because the church is the most important human society.

Lord's delegates for choosing rulers, so we are responsible for the character of our leaders.

Our leaders are stewards who must do their jobs in such a way that the whole nation helps every citizen and every citizen adds to the good of the nation. The higher your position, the more strictly a trust is your title to power. We give the job of protecting all our most precious worldly interests to our rulers, and the amount of their responsibility is equal to the amount of trust given to them.

Stewardship in the Church

The more important the trust, the greater becomes the responsibility of the stewardship. Therefore a person's duties to the church are more important than all other duties, because the church is the most important human society.

By providing for the church's good, a person is providing for wise rulers, just laws, industry and economy in business, and purity and peace in social and home life. We are trusted by the Lord with the stewardship of the church, His kingdom in the world, and we must support the church in all that it does for the good of everyone. The Lord makes us stewards of the tools and methods for establishing His kingdom in ourselves and the world and for becoming spiritual.

We call the money we contribute to the church a gift, as if we thought the money was our own and the church had no claims on us. If money is given us to support a widow or orphan, do we call it a gift when we use it to feed and shelter them? Do we expect praise for doing what we were appointed to do?

"The church is to be loved as the neighbor in the highest degree . . . even above one's country." (*True Christian Religion* 415)

Further Examples

The law of stewardship applies to every human being in whatever role he or she performs. Mechanics, merchants, bankers, doctors, judges, poets, painters, rulers, private citizens – all are only stewards responsible for using the tools

and interests the Lord gives them in trust for the benefit of others.

Women are stewards in their relationships as daughters, wives and mothers and in all the powers and graces given to women. Every angel and every spirit, good or evil, is nothing but a steward.

There is only one owner in His own right, and that is the Lord.

Why We Resist the Truth of Stewardship

People have never liked the truth of stewardship. Humanity's fall happened because people wanted to be in control – owners in their own right. This desire is the basic force driving self-love, which is the root of all evil.

Our self-love doesn't want to be dependent on the Lord for everything. Our self-love doesn't like the idea that we have nothing of any value that the Lord didn't give us. However, like it or not, that's the reality.

What Does Being a Steward Require?

The principle involved in all trusts is the same: If we are given something in trust for a specific purpose, honesty and faithfulness to trusts demand that we use what we were given for that purpose. Everyone agrees to that principle.

If we take inventory of everything we call our own, we find that everything we have is a trust given to us by the Lord for a specific purpose.

Between us and the Lord, it's a question of simple honesty. The Lord has made each of us a steward over one of His households. If we violate the trust and misuse His gifts, that's robbery.

This may seem like strong language, but it's not as strong as the truth puts it. We need strong language to help us break down the false reasoning of our loves of self and the world about ownership.

So far the description of stewardship has been from a worldly point of view, so that our natural/worldly minds can see the trust and find no excuse for rejecting it. When we rise to a spiritual perspective, we leave behind the sense of obligation and enter the realm of freedom and delight.

As we become spiritual, work for others becomes the best way to serve ourselves, so stewardship becomes the fullest possession. Beyond our real duties of stewardship, the truth is that faithful stewardship is also the only way we can get the most good for ourselves out of the trusts given to us.

We get just as much good out of our resources and abilities as if we did own them. All appearances tell us that life *is* our own, and we are free to act as if it is. But it's impossible to create a being that exists from itself, i.e. create the uncreated.

However, the Lord makes us free to act (even though He can't make us truly independent), and He does this by making all the appearances seem to indicate that we are independent. So the Lord makes our life our own as far as

it's possible, and we get just as much good out of it as if the appearances were true.

The Rewards of Stewardship

There is a sense in which we're all creators. This fact is one of the most beautiful illustrations of the Lord's love and wisdom at work. Whenever the Lord makes anything, He gives it a purpose, something to do. As in the *Genesis* creation story (1:26), the Lord says to every human being and every angel, "Let Us make man." We are to partner with Him in the creation of ourselves, to make us truly human.

Even though we're only stewards, He gives us the capital, gives us power and instructions to use it, and then rewards us according to the results, asking no return on His capital investment. His only goal in creating us is to give us the most happiness possible, so all His instructions are aimed at helping us achieve that happiness, not at trying to get something out of us.

It is a universal law of Divine order that the only method for getting the greatest amount of good from the trusts we are given is to use them for the good of others.

How to be Successful Stewards

The Lord's instructions on stewardship look different to us depending on our state of mind. When we're experiencing self-love and love of the world, His instructions look like prohibitions. Once we begin to learn and understand, His instructions look like duties. When our hearts are full of love to the Lord, His instructions look like privileges. When we act from love to others, stewardship is better than ownership: we keep what we give and gain more by giving.

As we give to others, the Lord gives to us until we overflow with blessings. We gain strength and our abilities are improved by transmitting or passing along the Lord's blessings. The more we give, the more we receive from the Lord, because we receive our portion in giving it. The blessing to us is in the act itself, the love in our hearts, the wisdom in our minds, the strength in our hands.

The Lord's life (love and wisdom) flows through us, like blood for our spiritual bodies, feeding our minds and bringing us delight and rest. If we allow the Lord's life to flow through us into the giving of useful service to others, we are rewarded according to the work we do. Our affections thus grow more tender and pure by being used and exercised, and our intellects grow clearer, stronger and more acute.

There is no limit to the rewards for faithful stewardship except our ability to receive them. Here we have infinite wisdom's directions for guaranteed

success in life. The Lord says He will give the faithful steward “all that He has,” because His unselfish love for us is only content in giving everything possible without holding anything back.

How to Achieve Happiness

People seek all sorts of things (wealth, power, etc.) in order to gain happiness, but here is the infallible rule for securing happiness: The Lord gives us abilities and tools to develop our abilities; if we use His gifts faithfully for the good of other people, we *will* be happy.

Like the widow’s jar of oil in the *Bible* story (2 *Kings* 4:1-7), the oil only ceases when we cease to “pour out.” As we channel the Lord’s blessings to others, our ability to do so increases and we become able to receive good of a more precious quality. Thus the Lord becomes able to give us “all that He has.”

This gaining by giving is a law of the Divine order. If this law were fully carried out in any community, every smallest action would bring about something good and nothing would be wasted or destroyed.

Why the Concept of Stewardship is Hard to Accept

The law of gaining by giving is very difficult to understand, considering how our minds are distorted by loves of self and the world. Taking and hoarding seems to be the way to gain. Experiencing sensual delight right now seems better than experiencing some sort of apparently uncertain spiritual delight in the future. This is a common delusion.

Because unfaithful stewards aren’t required to give swift, strict account of their stewardship, they think the Lord doesn’t know what they’re doing or isn’t interested. They “say in their hearts, ‘My master is delaying his coming.’”

History is full of examples of these unfaithful stewards misusing others and even reducing them to miserable slavery. Such unfaithful stewards can’t see that they are surrounded by the laws of the Divine order that can’t be changed, just as we can’t escape from the laws of nature.

The Lord “will come on a day when we are not looking for Him, and at an hour when we are not aware.” He will come in the unfailing laws He has set up for our life, and there is no escape for the unjust steward.

As we give, the Lord
gives to us until we
overflow with blessings.
The blessing to us is in
the act itself, the love in
our hearts, the wisdom
in our minds, the
strength in our hands.

When We Violate Our Trusts

The punishment for being unfaithful stewards keeps pace with our failure to do our duty. As we act unfaithfully, our characters are constantly deteriorating. Unfaithful stewards become less capable of the highest enjoyment with every cent that they drag out of their servants. As their grasp on the world tightens, their souls are cut off from heaven.

The same inescapable law rules in every evil action: robbers rob themselves of a value a thousand times more precious than they get, even if they empty the richest vaults in the world. Evil and its punishment are never separated.

When We Fulfill Our Trusts

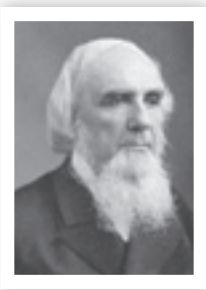
The reward for faithfully using the talents given us is governed by the same law as the punishment for faithlessness. We're rewarded not *for* doing well; doing well has the reward built into it. The abilities we use are the hands that give us the reward, the richest blessings the Lord can give.

Summary

Here we have clear definitions of:

1. How much ownership we have of what we call our own;
2. What sort of rights we have;
3. The law that regulates how severe our punishment is for not doing well or for doing ill, which is the same law that rewards us for faithfulness in administering the trusts we are given.

“For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more.” (Luke 12:48)



ABOUT THE AUTHOR

The Rev. Chauncey Giles was elected President of the American General Convention for 18 years, was President of Urbana College, and was head of the main Convention Society in Philadelphia in the later 1800s. He felt the Writings had changed his life and was eager to share their “common sense” approach to doctrine.

He was a popular lecturer and prolific writer – everything from books to pamphlets and fiction to doctrinal studies. The Swedenborg Library has 123 listings under his name.

New Church Education

Forming the Vessel, Lighting the Fire

Rachel Glenn, General Church Office of Education

There is a famous statement, “Education is not the filling of a pail but the lighting of a fire.” This goes back to Plutarch (c. 46-120 AD) who wrote, “[T]he mind does not require filling like a bottle, but rather, like wood, it only requires kindling to create in it an impulse to think independently and an ardent desire for the truth.” (“On Listening to Lectures” in *Moralia*, vol. 1)

At first glance, we might all easily agree with this statement. It is more important to stimulate students’ interest than to ensure that they have memorized a lot of facts. This may seem even more true today, when facts are so easily accessible by electronic means. But what might the teachings of the New Church have to say about both sides of this question? Particularly when it comes to the Lord’s Word?

We know that fire represents affection or love, and the Writings clearly show the importance of affection to the process of learning, as seen in *Arcana Coelestia* 5489:

When facts enter the memory some affection is always instrumental in their introduction there. Facts that are not introduced by means of some affection do not remain but slip away. The reason for this is that life is present within an affection but not within factual knowledge except through an affection.

So, kindling the fire is essential. What of “filling the pail or bottle?” They are both containers or vessels of some kind. Their use is to hold materials. And the Writings have a good deal to say about vessels and the human mind. Consider this idea from *Arcana Coelestia* 3068:

. . . a pitcher is a vessel with water in it, even as factual knowledge is a vessel with truth in it. All factual knowledge is a vessel for truth, and all truth is a vessel for good. Factual knowledge without truth is an empty vessel, and so is truth without good; but factual knowledge in which truth is held is a vessel that is filled, as is truth in which good is held. Affection which is an attribute of love is what joins them together so that they may exist in order.

Focusing on the final goal of knowledge we read in *Arcana Coelestia* 3665:3:

The knowledges which people learn from infancy onwards into childhood are like very general vessels, which exist to be filled with goods. And as they are filled a person is enlightened. If the vessels are such that they can contain genuine goods within them, the person is in that case enlightened, step by step and increasingly so from the Divine that is within them. But if they are such that they cannot contain genuine goods within them he is not in that case enlightened.

Perhaps, more simply, we are told that “the knowledges of truth and of good are not matters of real faith until a person is in charity, but they are the storehouse of material out of which the faith of charity can be formed.” (*Doctrine of Faith* 25) It is the Lord who fills the vessels or storehouse of a human mind, but we can help in molding the best containers possible.

These passages suggest to me that in the work of New Church education, forming the vessel and lighting the fire are both important to helping our students develop minds that open a way to the Lord and the life of heaven. (See *Arcana Coelestia* 1495) Both have been a part of the vision for New Church education since the beginning and very much influence the work that goes on in classrooms and in curricular development today.

They are also an essential part of the work I am involved in at the Office of Education. Together with a great team of part-time staff – Gretchen Keith, Sarah Odhner and Janet Lockard – I work on Religious Educational Projects (affectionately known in-house as “REP”). These are materials to assist with religious education outside of the schools – for homes and Sunday Schools. (Of course, the Office of Education also does a lot to support religious education in the schools as well.)

Here are some of the areas where we work to help form vessels and kindle fires in the minds of students around the world:

One of the first ways that the Office of Education tried to make religious learning more delightful was the creation of numerous children’s books. They sought to increase students’ affection for learning truths from the Word by combining them with simple language and charming illustrations.

Most of these books are still available through the General Church Bookstore, but a few of the most popular had fallen out-of-print in recent years. Using money donated last summer in memory of our long-time artist Marguerite Acton, we have just republished two favorites that had been unavailable for several years: *Where Is Heaven?* and *The Birthday of the New Church*.

Instead of reprinting in-house, we are using a print-on-demand method from an outside company. This requires initial set-up, but then the publication

is available without further work or cost for the Church. Since reprints can be done in small batches at a week's notice, they are in no danger of being "out-of-print" in the foreseeable future. Both books are once again available in the General Church Bookstore where they can delight another generation of children and give them some of the foundational teachings of the New Church to be in-filled and built upon.

The Jacob's Ladder Religion Lessons were an ambitious project started a number of years ago to update the previous religion lessons, with the addition of color illustrations, music and varied activities. They were designed to kindle a fire in children's minds while providing them with knowledge of the stories of the Word.

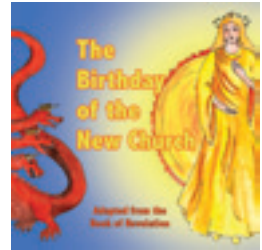
Similarly, the New Church Vineyard website for many years has offered a range of materials to inspire and instruct people of all ages in the teachings of the New Church. Several months ago, Gretchen Keith started a Facebook page and a Twitter feed as a way to reach out to new audiences with ideas from New Church Vineyard.

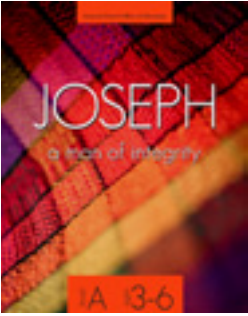
A recent exciting development is an agreement to combine our *New Church Vineyard Educator's Collection* into one website along with NewSearch and the New Christian Bible Study (currently being developed by Brian and Steve David). The *New Church Vineyard Educator's Collection* was published on CD-ROM in 2005.

Since then a lot of new materials have been developed, including the final two years of the New Church Vineyard website, and we have heard from ministers and teachers that they would like to be able to search for everything in one place. Gretchen Keith is overseeing the process of gathering and formatting new materials for transfer to the new website. We believe this combined approach has great potential to reach a wide audience and look forward to collaborating on this joint venture.

Another Facebook page we have had for awhile is associated with the Early Childhood Religion Program, run by Janet Lockard. It is a great example of combining simple teachings from the Word with projects and pictures that delight young children. Sadly, because of recent budget cuts, we have had to discontinue this program because of its high production costs. However, we expect that the Facebook page will continue to distribute some of the materials from the program to parents of young children.

We will also be working on other methods, such as print-on-demand and expanding our website presence, to make the best of this program available in easily reproducible formats. Our goal is to be able to continue to help parents





teach their young children about the truths of the Word in ways that delight the children and inspire their parents.

We also have a Sunday School Facebook page and Sarah Odhner has started a Sunday School YouTube channel to show videos. Our focus is on developing video materials for the upcoming Journey program – *Joseph: A Man of Integrity*.

Through special donations, we have commissioned Curtis Childs to develop two videos for use with teens in conjunction with our written Sunday School program. We look forward to seeing the results of this attempt to reach teens through a different medium, to kindle their interest in the meaning of stories of the Word for their lives.

We have created full Sunday School programs to accompany previous five spiritual growth campaigns for adults created by General Church Outreach. Our goal for each has been to create activities that combine enhancing students' knowledge of the letter of the Word along with sparking their interest in its inner meaning and application to their lives.

Janet Lockard, Sarah Odhner and I are working on this year's material for *Joseph: A Man of Integrity*, which will accompany *The Path of Integrity* for adults. The Joseph story is full of memorable and dramatic actions and also provides one of the clearest examples in the letter of the Word of a hero following the Lord in all things. The materials will be available via print-on-demand and could be used by families outside of congregations as well as Sunday schools.

I believe that the work we do for New Church education must be both forming a pail and lighting a fire. To ignore either aspect is to offer our children a less-than-complete set of the materials they will need for useful life on this earth and spiritual life to eternity. They will need both the vessels formed of knowledge from the Word to receive the Lord's inflowing love and wisdom and the fiery affection for that knowledge that will allow them to put what they receive into practice. It is truly a privilege to try to cooperate humbly with the Lord in this work.

LINKS

- FACEBOOK: ECRP: www.facebook.com/EarlyChildhoodReligionProgram
 Vineyard: www.facebook.com/NewChurchVineyard
 Sunday School: www.facebook.com/NewChurchSundaySchools
- TWITTER: Vineyard: @NC_Vineyard
- YOUTUBE: Sunday School: www.youtube.com/ncsundayschools

Communion

Rev. John L. Odhner

A Symbol of Love

Food has always been a symbol of love. In the creation story God's first gift to people was food. (*Genesis* 1:29) As food gives life and energy to the body, the Lord's love gives life and energy to the mind: there is a correspondence between food and love.

We can receive the love the Lord offers us only when we pass it on to others, for love can flow into us only as much as it also flows out to others. (*Secrets of Heaven* 5828.3) Consequently, the Lord is present when we love others, and not present where love for others is lacking. (*Secrets of Heaven* 1038) Another way of saying this is that love is only real when it is embodied in useful service. (*Married Love* 183.3)

When people love one another by meeting one another's genuine needs, it is a holy moment. "Where two or three are gathered together in My name, there I am in the midst of them." (*Matthew* 18:20) The love the Lord gives us, like the food He gives, is only effective when we take it in and make it a part of ourselves, so that it becomes the substance we are made of and the energy that moves us, so that what we do for others is motivated by the power the Lord gives us.

To express their love for the Lord and for one another, the earliest people ate together. (*Secrets of Heaven* 10160) They would bring some of the food the Lord had provided them and share it with each other and with the Lord as a symbol of their gratitude and joy for the love the Lord had given them. Satisfying the hunger of their fellow human beings was an outward act of love that corresponded perfectly with the heavenly love they were receiving from the Lord and offering to one another.

Sacrificial Meals

Shared meals may have been the earliest form of worship, and as time passed, eating together became the dominant ritual among the Hebrews and many other nations. The sacrifices of ancient Israel were meals, similar to a potluck or barbecue today, but with a sacred purpose. The purpose was to give a vivid picture of the Lord's relationship with us.

The people would bring some of their best food to share with each other and with the Lord in a holy feast, and it would picture the hope and

the possibility that their Creator would bring the best of His food, which is compassion, love, kindness and service, and would set a delicious, nourishing table for them. All the sacrifices were prophetic of the Lord Himself coming into the world as the bread of life that comes down from heaven – the Divine love revealed in Human form, nourishing us and healing us with the ability to love one another as He loves us.

In ancient Israel the meals themselves were not important, and the Lord had no desire for us to worship Him by sharing food without sharing love. The Lord never cared about the actual meals, but about the love they were meant to express. “For I desired Mercy, and not sacrifice; and the knowledge of God more than burnt offerings.” (*Hosea* 6:6) “To love the Lord...and to love one’s neighbor...is more than all whole burnt offerings and sacrifices.” (*Mark* 12:33)

Even though love was lacking during many of those ancient sacrifices, they still foreshadowed the love that the Lord would bring into the world. Many ritual laws specified exactly how the sacrifices were to be carried out so that they could fully portray the Lord’s love.

A variety of animals were used to symbolize the various good desires we receive from the Lord and acknowledge to be His. For example, gentle lambs pictured innocence, while oxen symbolized our hard-working desire for outward goodness. Those offering sacrifices also had to be free from disabilities or defects, and they had to go through ritual washings, to represent the importance of repentance or overcoming sin.

The End of Symbolic Rituals

When the Lord came into the world, all the meals, all the sacrifices and feasts, were replaced with just one sacred custom – the Lord’s supper, a simple sharing of bread and wine as a way of expressing our love for the Lord and for each other. The detailed rules foreshadowing the Lord’s presence with us were no longer needed after the Lord actually became present in the world in His own Human form.

It was no longer necessary to wash before eating, for Jesus said that it is not what goes into the mouth that defiles a person, but what comes out of the heart. (*Matthew* 15:10-20) No more did people have to eat the Passover, eating a whole lamb with bitter herbs and unleavened bread, dressed for their journey with staffs in their hands.

It was no longer necessary to exclude from the feast any who were physically misshapen or ritually unclean. Jesus ate with tax collectors and sinners, and invited the blind, lame and even lepers to taste of His healing love and truth.

The Lord in His ministry taught that the ritual laws of the Old Testament should not stand in the way of showing love and mercy and of feeding those

who are hungry.

At that time Jesus went through the grainfields on the Sabbath. And His disciples were hungry, and began to pluck heads of grain and to eat. And when the Pharisees saw it, they said to Him, "Look, Your disciples are doing what is not lawful to do on the Sabbath!"

But He said to them, "Have you not read what David did when he was hungry, he and those who were with him: how he entered the house of God and ate the showbread which was not lawful for him to eat, nor for those who were with him, but only for the priests? Or have you not read in the law that on the Sabbath the priests in the temple profane the Sabbath, and are blameless? Yet I say to you that in this place there is One greater than the temple. But if you had known what this means, 'I desire mercy and not sacrifice,' you would not have condemned the guiltless. For the Son of Man is Lord even of the Sabbath." (*Matthew 12: 1-8; Mark 2:25; Luke 6:3*)

The Pharisees insisted on strictly keeping rules of ritual, such as not working on the Sabbath. They didn't understand that the only true rest from our worldly labor for gain is when we are involved in the labor of love. In an incident similar to the one just above Jesus found a man with a withered hand in the synagogue on the Sabbath.

The Pharisees were waiting for a chance to accuse Him of breaking the Sabbath rules, so Jesus asked them, "Which is lawful on the Sabbath: to do good or to do evil, to save life or to kill?" But they remained silent. Then He looked around at them in anger and, deeply distressed at their stubborn hearts, He proceeded to heal the man. (*Mark 3:1-6*) One of the few places the Gospels speak of Jesus being angry is in this story, where strict adherence to ritual rules stood in the way of showing love.

Replacing the Passover

Culminating His life's work and fulfilling millennia of prophecy, Jesus sat down with His disciples for His Last Supper before His death and resurrection. The feast was the Passover, commemorating the escape from slavery to the powerful Egyptian dynasties. Trapped by the despots' lust for wealth and fame, the descendants of Israel were forced to build the Pharaoh's empire by sweat and pain. Then the Lord sent Moses, overthrew Pharaoh and led them to freedom and a better land.

Even that epic rescue was just a shadow of the Lord's real work to come. The real taskmasters were evil spirits with their desire to dominate human minds with their insane lust and cruelty. Centuries later the Lord would not send Moses or some other prophet, priest or king, but would come Himself as the final Prophet and King of Glory, who would overcome the oppressors, forcing them back into their own realm of hell, and then would lead His

“chosen people” – every human being willing to follow – into freedom and a better place.

For many centuries the Jews ate the Passover in remembrance of the deliverance God accomplished through Moses. Now Jesus was establishing a new passover: “Do this in remembrance of *Me*.” (Luke 22:19) *Remember My work to resist the attacks of hell, to free you from slavery to sin and to lead you through hell to freedom and peace in My kingdom!* Moses’ exodus was the blueprint; this is the building. His was the map; this is the journey.

The Lord had fervently desired to eat that meal with His disciples, because He loved them and wanted them to know His love and to share His love with each other. He told them then, “I am the vine, you are the branches. Whoever abides in Me and I in Him will bear much fruit.” (*John 15:5*) The fruit they would bear staying connected to Him was love for each other: “This is My commandment, that you love one another as I have loved you.” (*John 15:12*) He wanted His love to be shared between them and sharing the food and wine among them was a symbol of this.

The Lord’s Final Test

Jesus knew that the most difficult test of all was approaching. His love for the human race was challenged again and again by the attacks of the hells. He came to save us from the sin that separated us from Him and from each other, in a conflict between good and evil, between love and hatred, between compassion and cruelty, between humility and contempt.

The hells tried in every possible way to poison Him with their own hatred, cruelty and contempt. He could not fight this battle with physical strength or military might. He could not answer hatred with vengeance; that would be a failure of love, not a triumph. In this challenge He faced the possibility of losing what He prized the most – a loving relationship with the people He created.

Could He overcome the human propensity to hate rather than love? Could He return complete forgiveness for concentrated malice? Could He so completely submit to the Divine Love in His own Soul, that that Love would fill and transform Him, uniting His humanity to His divinity and making Him a source of love and strength to all who approach Him?

The Lord knew that this test was coming; He knew that His people would abandon Him and turn on each other. So He said, “I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father’s kingdom.” (*Matthew 26:29*) He wasn’t thinking of grapes, but the fruit that was their love for each other, coming from the Vine that is Himself. The next day, when He was on the cross, this was the lack He felt when He said, “I thirst.” (*John 19:28*)

Eating after the Resurrection

Two days later, after the Lord had been crucified and had risen again, He appeared to two of His disciples, walking and talking along the road to Emmaus. They didn't recognize Him, thinking He was a stranger, until they invited Him for supper at their destination. "As He sat at the table with them, He took bread, blessed and broke it, and gave it to them. Then their eyes were opened and they knew Him." (*Luke 24:30-31*)

It is only in the sharing of love that we come to truly know the Lord. "Blessed are the pure in heart, for they shall see God." (*Matthew 5:8*) John wrote, "Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God. He who does not love does not know God, for God is love." (*John 4:7-8*)

The two disciples ran from Emmaus to tell the rest how the Lord "was known to them in the breaking of bread." Then Jesus appeared again, and again asked if they would share food with Him. (*Luke 24:40-43*) Another day Jesus appeared on the shore of the sea after some of them had been fishing all night, and He shared a breakfast of bread and fish with them. (*John 21:4-13*)

Later, in one of His final appearances, Jesus said to Simon Peter three times,

"Do you love Me?...Feed My lambs."

"Do you love Me?...Tend My sheep."

"Do you care for Me?...Feed My sheep." (*John 21:15-17*)

These instances of eating picture the Lord's desire that we share with each other the love and wisdom that He has shared with us.

Holy Supper with Early Christians

In the beginning, the Christian church obeyed the Lord's command to love one another. This love was expressed in sharing not only food, but all their possessions, and in helping those who were in need.

"Now all who believed were together, and had all things in common, and sold their possessions and goods, and divided them among all, as anyone had need. So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart, praising God and having favor with all the people." (*Acts 2:44-47*)

Unfortunately, as time went on, the sharing of food became less about the sharing and more about the food. Paul wrote to the church in Corinth to address a lack of love at their meals:

In the following directives I have no praise for you, for your meetings do more harm than good. In the first place, I hear that when you come together as a church, there are divisions among you, and to some extent I believe it. ...When you come together, it is not the Lord's Supper you eat, for when you are eating, some of you go

ahead with your own private suppers. As a result, one person remains hungry and another gets drunk. Don't you have homes to eat and drink in? Or do you despise the church of God by humiliating those who have nothing? What shall I say to you? Shall I praise you? Certainly not in this matter! ... So then, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. Everyone ought to examine themselves before they eat of the bread and drink from the cup. (*1 Corinthians* 11:17-28)

The teachings for the New Church greatly elaborate on the importance of examining oneself and repenting in order to approach the Lord's Supper worthily. (See *True Christianity* 717-729) Here I will just note that in this original example of unworthiness the issues were that the Supper was an occasion for division rather than communion, that "one remains hungry and another gets drunk," and that they put themselves and their own appetites ahead of the community.

The Decline of Love

In following centuries love became less and less important in the Christian Church as doctrinal debates became the center of attention, and the Eucharist became less focused on sharing a meal and more focused on the death of Christ as a sacrificial victim. At the same time the focus came to be more on the bread and wine as actually being the body and blood of the Lord (since a "true sacrifice" required the "real presence" of the victim). Along with this came a greater focus on the priests' role in acting out the "sacrifice" while the people watched and seldom participated.

The Church introduced many rules about how the sacrament was to be celebrated, many of them focused on the conditions necessary for consecration to magically turn the bread and wine into the actual body and blood of Jesus (though it would continue to look like bread and wine). The Holy Supper became an occasion for arguing about who had the right teachings about it, rather than an occasion for expressing the Lord's love in compassion for one another.

In 380 A.D. the Church hierarchy became so concerned with doctrinal correctness that they made heresy a capital offense. Five years later the Bishop Priscillian was the first Christian to be killed by Christian authorities over doctrinal disagreement. It seems from the edicts of a synod at Zaragoza that among his faults (such as teaching works of love and sexual abstinence) was allowing people to celebrate Eucharist in their homes rather than in the church.

When a Church is raised up by the Lord it is faultless to begin with. At that time one person loves another as his brother, as is well known from the Primitive Church after the Lord's Coming. In those days all members of the Church lived with one another as brothers; they also called one another brothers, and loved one another mutually. In the course of time, however, charity faded and passed away, and as it

passed away evils took its place, and along with the evils falsities too wormed their way in. From this schisms and heresies resulted, which would never have existed if charity had continued to reign and live. Then they would not even call schism *schism*, or heresy *heresy*, but a matter of doctrine according to each one's opinion. That matter of doctrine they would leave to each individual's conscience, provided it did not deny anything fundamental, that is, the Lord, eternal life, or the Word, and provided it was not contrary to Divine order, that is, to the Ten Commandments. (*Secrets of Heaven* 1834.2)

The lack of love in the church and the resulting accusations of heresy eventually made the Holy Supper an excuse for war. The Hussites (followers of Jan Hus) believed the laity should receive both bread and wine in the Eucharist. King Wenceslas (no, not the Wenceslas celebrated in song, but one named after him several centuries later) in 1419 issued an edict forbidding the cup for the laity.

When Hussites marched in protest the town councillors of Prague threw stones out of the window of the council hall onto the Hussites, whereupon the Hussites invaded the hall and threw the councillors out of the window onto the street and spears of the mob. This incident, the first "Defenestration of Prague," led to 15 years of bloody war, including several crusades ordered by the Pope to wipe out the Hussite heretics.

Doctrinal Divisions

Doctrinal divisions about the elements of Holy Supper led to war between the Romans and the Hussites. Differences are inevitable, but they do not have to lead to war.

Regarding the Lord's kingdom on earth, that is, His Church, because its matters of doctrine are drawn from the literal sense of the Word it is inevitably varying so far as these are concerned. That is to say, *one group declares that **this** idea is the truth of faith because it is so stated in the Word, while another declares that **that** idea is the truth because that likewise is stated there, and so on.* Consequently because its matters of doctrine are drawn from the literal sense of the Word the Lord's Church differs from one group to the next, and not only from group to group but sometimes from individual to individual within a group. But dissent in matters of doctrine concerning faith does not mean that the Church cannot be one Church, provided all are of one mind in willing what is good and doing it. (*Secrets of Heaven* 3451.2)

There can be a variety of opinions, each based on teachings of the Word, because "the literal sense is such that in many places it seems to contradict itself." (*Secrets of Heaven* 3451.3) This passage gives an example: some people believe that faith makes a person loving, and others that love makes a person faithful. Either position can be supported by passages from the Word, and people from either position are in the Lord's kingdom if they act with love for others. Even if their doctrines are false they have truth in their life and hearts.

Another example: some people focus on the Lord's teaching that we should

do good without hoping for something in return. Others believe in doing good for the reward in heaven, because many passages promise such reward, but still when they do good they aren't thinking of what they will get for it, and they give the credit to the Lord. These, too, have truth in their life if not their doctrine. "So it is with every other example that could be taken." (*ibid.*)

Views on Leaven and Bread

Historically this has been the case with Holy Supper. People have taken different views based on different teachings in the Word or different understandings of the same passages. For example, people have differed on whether the bread for Communion should be unleavened. The Catholic position has been that the bread must be unleavened because Jesus used unleavened bread in instituting the Holy Supper, and because leaven symbolizes impurity. He warned His disciples to "beware the leaven of the Pharisees and the leaven of Herod," (*Mark* 8:15), and Paul writes, "Let us keep the Festival, not with the old bread leavened with malice and wickedness, but with the unleavened bread of sincerity and truth." (*1 Corinthians* 5:8)

On the other hand, the Orthodox position is that leavened bread is preferable because of the Lord's words, "The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal till it was all leavened," (*Matthew* 13:33), and "Not what goes into the mouth defiles a man; but what comes out of the mouth, this defiles a man." (*Matthew* 15:11)

This debate goes back many centuries, perhaps to the beginning of the Christian Church, and there are different opinions about it among New Church people, since there are passages in the Writings which support both opinions. On the one hand there are passages which say that leaven in the Word symbolizes falsity from evil (*Divine Providence* 284), and that unleavened bread means pure love. (*Secrets of Heaven* 2342)

On the other hand, some passages say that the leavening or fermenting of bread (as in *Matthew* 13:33) means a process of temptations by which a person is purified and receives new life (*Secrets of Heaven* 7906, *Divine Providence* 25), and consequently leavened bread means a "celestial state of love." (*Secrets of Heaven* 3880.8)

Views on Fermentation and Wine

Differences on the use of alcoholic drinks go back a long time. When Noah got drunk after planting a vineyard one of his sons gossiped and criticized. The other two turned their eyes away from their father's fault and sought to amend the situation. It is difficult to know the best way to respond to the abuse of alcohol, but the real message of this story is not about drunkenness, but about

the doctrinal errors they symbolize.

People who are spiritually drunk doubt and question all spiritual truth, believing only what they can grasp physically and through sensory-based reasoning. (*Secrets of Heaven* 1072) Isaiah describes them: “They also have erred through wine, and through intoxicating drink have gone astray; the priest and the prophet have erred through intoxicating drink, they are swallowed up by wine, they have gone astray through intoxicating drink; they err in vision, they stumble in judgment.” (*Isaiah* 28:7)

The question we face is how to deal with a person who exhibits such errors and perversions. Do we, like Ham, criticize and point out the errors to others? Or do we “notice the good things” in the person, and if we do see things that are bad and wrong, do we “excuse them, and if possible endeavor with that person to correct them?” (*Secrets of Heaven* 1079)

Jesus said to the Pharisees and lawyers, “John the Baptist came neither eating bread nor drinking wine, and you say, ‘He has a demon.’ The Son of Man has come eating and drinking, and you say, ‘Look, a glutton and a winebibber, a friend of tax collectors and sinners!’” (*Luke* 7:33-34) John was criticized for not drinking wine, and Jesus for drinking wine, but the real problem was in neither John’s behavior nor the Lord’s, but with those who found fault.

In the Hussite Wars the Catholics killed the Hussites for drinking wine, and the Hussites killed the Catholics for forbidding it. Which side was in the right?

The issue is still with us today. Some people who cannot drink fermented wine take communion with water or unfermented wine instead. Others say that alcoholic wine is the only drink suitable for communion, and those who have an unhealthy reaction to alcohol should eat the bread without the wine. The latter may say that the Lord offered fermented wine at the Last Supper, and then said, “Do this in remembrance of Me.” (*Luke* 22:19)

They point out that fermentation pictures the process of temptation, which is necessary for purification and regeneration. (*Secrets of Heaven* 7906, *Divine Providence* 284) Moreover, any change to the elements is meddling with and possibly corrupting this Divinely ordained sacrament.

On the other hand, those who favor unfermented wine or water may point out that the Lord does not actually mention “wine” in instituting the Holy Supper (just “the cup” and “the fruit of the vine” and His “blood”); in any case the words for “wine” in Latin (*vinum*) and Greek (*oinos*) are also used to refer to fresh, unfermented grape juice. (*Matthew* 9:27, *Mark* 2:22, *Luke* 5:37, *Apocalypse Explained* 359, 376, 377, 920, 922, *True Christianity* 328, 377)

Again, for some the issue here is separating the bread and wine. Taking bread by itself changes the symbolism of the Holy Supper, “for the wine in the Holy Supper means holy truth and the bread holy goodness; but when

they are divided the wine means profaned truth and the bread adulterated goodness.” (*Divine Providence* 257.6) “What is more detestable than to divide the body and blood of the Lord, or the bread and wine in the Holy Supper...?” (*Apocalypse Revealed* 753; see also 795; BE 105, 108; *True Christianity* 177.4, 634, SE 6059)

They may add that leaving a person without both food and drink that they can take is contrary to the Lord’s purpose that we share food in love. “For the foolish person will speak foolishness, and his heart will work iniquity: to practice ungodliness, to utter error against the Lord, *to keep the hungry unsatisfied, and he will cause the drink of the thirsty to fail.*” (*Isaiah* 36:6)

People who favor water for those who cannot tolerate alcohol may point to the Lord’s words, “Ho, everyone who thirsts, come to the waters” (*Isaiah* 55:1); “Whoever desires, let him take the water of life freely” (*Revelation* 22:17); “Whoever gives one of these little ones only a cup of cold water in the name of a disciple, assuredly, I say to you, he shall by no means lose his reward.” (*Matthew* 10:42) “If we consume food or bread without water or wine, all they do is bloat our stomach. ... *Water* and *wine* mean truth that relates to wisdom and faith.” (*True Christianity* 367.6)

The Nature of Correspondences

Groups have debated not only the proper elements for Holy Supper, but also the nature of the Lord’s presence in it. Catholics have held that there is a “real presence” of the Lord in the bread and wine since the bread actually is His body and the wine actually is His blood. Some Protestants believe that the Lord is present only symbolically, and others believe He is present in the Holy Supper only through the reading and hearing of the Word at that time.

In the New Church we understand that the Lord connects Himself to us through correspondences, and consequently that we can understand the true use of the Holy Supper only with a knowledge of correspondences. There is power in the correspondences in the Holy Supper, yet there is disagreement on the conditions that create that correspondence. Some note that the Writings explain the meaning of unleavened bread and fermented wine (which were used at the Last Supper) and say that therefore unleavened bread and fermented wine must be used for the correspondence to be present.

Heavenly and spiritual things were represented by the unleavened bread that they were to eat on the day of the Passover; and lest these things should be contaminated by anything profane, that which was leavened was so severely forbidden that whoever should eat of it was to be cut off; for whoever profanes celestial and spiritual things cannot fail to perish. (*Secrets of Heaven* 2342)

Others note that in explaining the Holy Supper itself, as in *New Jerusalem and its Heavenly Doctrine* 210-220, the Writings explain the correspondence

of bread and food, wine and drink, flesh and blood, eating, drinking and sacrifices, but they never mention whether or not bread should be leavened or wine fermented. An explanation for this is that the rules regarding leaven have been abolished. (*Secrets of Heaven* 10659)

For when a person worships the Lord in faith and love for Him, which are internal things, he **has no need of the external things serving to mean them**; for then those internal things themselves reside with him, and **not types and shadows of them**. All this was so with the commands that the feast of **unleavened bread** should be kept in the month of Abib and that during it **unleavened bread should be eaten** for seven days; ...that the feast of weeks should be celebrated, and also the feast of ingathering; ...that **they should not offer sacrifices with anything made from yeast.... Obedience to these outward laws has been set aside...** (*Secrets of Heaven* 10637)

The Writings never state that certain kinds of bread or certain kinds of wine are necessary for there to be correspondence in the Holy Supper. The condition that is said to bring about correspondence is that there is love among the people who partake.

They who are in the *goodness of love and of faith* are in correspondence. (*Secrets of Heaven* 8615.3)

Nor does any correspondence exist if that person is not endowed with charity, for *charity is the means which brings about union* because the good of charity contains life from the Lord. (*Secrets of Heaven* 5133)

Only one thing can make the natural subordinate and *bring it into a state of correspondence*, and this is good that has innocence within it, a good which in the Word is called charity. (*Secrets of Heaven* 5168)

So far as a person is in love to the Lord and in charity toward the neighbor, to that extent, his actions are uses in form and are correspondences. (*Heaven and Hell* 112, see also 499, *Secrets of Heaven* 2935, 1832)

Bread and wine do not produce this effect – there is nothing holy about them. (*True Christianity* 621, 727, *Apocalypse Revealed* 224, *Secrets of Heaven* 10208)

We have various ideas about the best elements for the Holy Supper. Some choose only fermented wine, others grape juice or water. Some choose leavened bread, some unleavened. Some see the rules as very narrow and specific, others as broad and flexible. Some focus more on the physical elements, others on loving the Lord and the neighbor. Each of these groups of people could identify many more passages to support their opinion than the few I have referenced. Certainly this paper does not provide complete arguments that would allow one to evaluate each position.

In addition, there are a number of related issues I haven't even touched on, such as whether the bread must be from wheat, whether we should use a common cup and whether a priest must be present to serve the communion.

Perhaps, though, there is enough here to confirm that “one group declares that *this* idea is the truth of faith because it is so stated in the Word, while another declares that *that* idea is the truth because that likewise is stated there, and so on.” (*Secrets of Heaven* 3451.2)

Responding to Doctrinal Differences

More important than the different doctrinal positions we take is the way we treat people whose ideas are different from our own. “A person who is in goodness of life does not condemn another who is of a different opinion, but leaves the matter to his faith and conscience.” (*Secrets of Heaven* 4468) In the ancient churches they would share their beliefs with others as an act of love, but “they would not become indignant if one did not accede to the opinion of another.” (*New Jerusalem* 9) “If charity was ruling and alive, they would not even call schism *schism*, nor heresy *heresy*, but a doctrinal matter in accordance with each person’s opinion; and this they would leave to each person’s conscience, provided such doctrinal matter did not deny first principles, that is, the Lord, eternal life, and the Word; and provided it was not contrary to the Divine order, that is, to the commandments of the Decalogue.” (*Secrets of Heaven* 1834)

The Writings tell us that churches these days are divided from each other because they focus on doctrinal differences rather than on love for one another.

This would never be if they would make love for the Lord and charity toward the neighbor the starting point of faith. Doctrinal matters would then be only varieties of opinion concerning the mysteries of faith, which truly Christian people would leave to everyone to hold according to his conscience, and they would say in their hearts that a person is truly a Christian who lives as a Christian, that is, as the Lord teaches. Thus from all the differing churches there would be made one church; and all the dissensions that come forth from doctrine alone would vanish. In fact, all hatred of one against another would be dissipated in a moment, and the Lord’s kingdom would come upon the earth. (*Secrets of Heaven* 1799)

We might ask, though, whether this is true of the Holy Supper, a very holy act of worship. Are teachings about the bread and wine matters to be left to the conscience of each Christian?

In fact, the previous passage addresses this very matter:

People may believe that in the Holy Supper the bread and wine have some symbolic meaning, or that flesh and blood are present in some way or other which they are able to explain. But *whether they express the one or the other of these views about the Holy Supper, it makes no difference* provided that two things are characteristic of these persons: Few people in fact give the matter any thought at all, and if any do give it any thought *it makes no difference which view is held provided, a) It is done from a simple heart* because it is what they have been taught, and b) *They are leading charitable lives.*

When they hear that the bread and wine mean in the internal sense the Lord’s love

COMMUNION

toward the whole human race, and the things that go with that love, and man's reciprocated love to the Lord and toward the neighbor, they believe it instantly and rejoice that it really is so. This is never the case with those who possess doctrine yet lack charity. They dispute everything and condemn anyone who does not speak – though they say it is to believe – as they do. From these considerations it may become clear to anyone that love for the Lord and charity toward the neighbor constitute the internal dimension of the Church. (*Secrets of Heaven* 1798)

The Lord wants us to unite in mutual love; He doesn't want doctrinal conflict to create congregational division. The Lord is against the shepherds who feed only themselves and let the flock be scattered, and He is against the sheep that muddy the water and trample the food for the other sheep. He promises a time when we will eat together in peace: "I will feed My flock, and I will make them lie down," says the Lord God." (*Ezekiel* 34:1-21) Negative emotions will no longer devour innocence and goodwill: "The wolf and the lamb shall feed together, the lion shall eat straw like the ox, and dust shall be the serpent's food. They shall not hurt nor destroy in all My holy mountain," says the LORD." (*Isaiah* 65:25) "They shall neither hunger anymore nor thirst anymore." (*Revelation* 7:16) "I will set up shepherds over them who will feed them; and they shall fear no more, nor be dismayed, nor shall they be lacking." (*Jeremiah* 23:4)



ABOUT THE AUTHOR

The Rev. John L. Odhner was ordained in 1980 and into the second degree in 1981. He serves as Assistant to the Pastor in Bryn Athyn, teaches in the Elementary School, and works on the Office of Outreach Internet Project. He and his wife, Lori, have written a lot of music and songs for the Church, and lead the Caring for Marriage Program. They live in Bryn Athyn.

THE NEW CHURCH MUSIC SCHOLARSHIP FUND

Looking to the future of New Church Music

OUR MISSION

The mission of the New Church Music Scholarship Fund (NCMSF) is to promote the growth of music and music education in our church schools and societies. With a focus on providing financial assistance to individuals working on their undergraduate programs, the NCMSF seeks to equip future generations with the necessary depth of technique required to produce music and musicians of the highest quality.

OUR VISION

Our vision includes a belief that music models heavenly qualities: order, community, service, beauty, and joy, and we seek to enhance and broaden the impact of this model.

For further information on how to apply for a grant or to support the New Church Music Scholarship Fund, you may contact:

The New Church Scholarship Fund
The Academy of the New Church
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Any member of the NCMSF Committee below:

Chris Simons, Chairperson
Christopher.simons@brynathyn.edu

Dorothy Brown, Gerald Hurst, Sarah Odhner,
Bonny Scheer, Tara Smith, Chris Waelchli

Oh, Sing to the Lord a New Song!

Peter H. Boericke

*Oh, sing to the Lord a new song! Sing to the Lord, all the earth.
Sing to the Lord, bless His name. Proclaim the
good news of His salvation from day to day.
Declare His glory among the nations, His wonders among all people.
– Psalm 96: 1-3*

Throughout the Word, and especially in the *Book of Psalms*, songs and musical instruments are often cited as important ways in which to praise and worship the Lord. Music and singing to the accompaniment of instruments is, and always has been, an essential and integral part of our worship services. Along with prayer, it is the primary way in which we are able to participate and to express our joy and gratitude to the Lord for all His blessings. The value of singing in worship is beautifully summarized from the Writings in the General Church Liturgy (2005 Revised Edition) as follows:

“Gladness of the heart is especially expressed by song, because in song gladness breaks forth, as it were of itself, into sound. The spiritual angels are especially affected by songs which are about the Lord, His kingdom and the Church.” (*Arcana Coelestia* 8261: 2, 3) And, “All heavenly joy produces gladness of heart, which is expressed by means of singing.” (*Arcana Coelestia* 418)

Also, regarding the use and importance of musical instruments in worship, we read in the Word and excerpt from *Apocalypse Explained*:

“Praise the Lord! ... Praise Him with the sound of a trumpet; praise Him with the lute and harp! Praise Him with the timbrel and dance; Praise Him with stringed instruments and flutes! Praise Him with loud cymbals; Praise Him with high sounding cymbals! Let everything that has breath praise the Lord. Praise the Lord!” (*Psalm* 15: 1, 3-6)

“The sounds of the musical instruments ...elevate the affection, and the truths give form to it. That this is so is well known to those skilled in the art of music. For this reason the Psalms of David are called ‘psalms,’ from psallere [to play]; they are also called ‘songs,’ from singing; for they were played and sung with the accompanying sounds of various instruments.” (*Apocalypse Explained* 326)

The history of the New Church has a long and rich heritage of music,

musicians, composers and authors (lyricists). Indeed, an in-depth look at the more than 600 songs, chants, hymns, doxologies and anthems in our Liturgy includes more than 50 New Church men and women who authored and/or composed many of the selections. From Walter C. Childs who gave us *First in Our Hearts* and *Here's to Our Friends* to John and Lori Odhner who have composed and authored many more songs than the 30 that appear in these pages; from Evelyn Plummer who gave us the endearing *O, Precious Sign* to Elsa Synnstedt's *Father All Holy*, and more recently Heather Childs, whose personal legacy includes *The Lord's Prayer*, that both humbles and inspires. These are but a few of the contributors to our musical heritage spanning well more than 150 years.

Throughout our distinguished musical history, we have been blessed with gifted teachers and musicians who have shaped and shared their talents, both in and out of the Church. We have also been blessed with patrons and supporters of the musical arts who have helped to keep a flame burning for those gifted students who would aspire to become professional music teachers or musicians so that they, too, might share their special talents with the Church and with the world.

In 2006, Christopher (Chris) Simons*, Music Director for the Bryn Athyn Church, recognized a long-standing need to promote music education in our church schools and societies by organizing a fund to assist eligible students who wished to turn their love of music into meaningful careers – careers that would not only help to make their personal dreams come true, but would continue to strengthen and build upon the unique musical heritage of the New Church. Chris gathered together a committee of men and women who shared the same vision and, with the approval and recognition of the Academy Board of Trustees, The New Church Music Scholarship Fund (NCMSF) came into being.

With generous support from the Asplundh Foundation and individual contributors, since 2007 eight students have been awarded more than \$75,000 toward the completion of their undergraduate degrees in music.

The success of this scholarship fund has already been proven. Four student recipients* have graduated, three with Music of Education Degrees and one with a degree in Violin Performance. Today, all four are working and/

***Chris Simons** is a veteran music teacher (40 years) who has taught at all educational levels. With an undergraduate degree in Music Education from Boston University and a Master's Degree in Choral Conducting from Temple University, Chris has taught and conducted extensively both in and out of New Church schools. He is a past conductor of both the Chestnut Hill Orchestra and the Bryn Athyn Orchestra. He is both a musician and director for several adult and children's choirs, and is founder and director of the well-known *Sons of Art a cappella* men's group. Other achievements throughout his long career in music are simply too numerous to mention. Currently, Chris is Music Director for the Bryn Athyn Church and a teacher at Bryn Athyn College. He and his wife, Gail, live in Bryn Athyn.

or volunteering their professional musical talents.

- **Nathan Odhner**, a graduate of Temple University, is completing his second year as Music Director for the Bryn Athyn Church School.
- **Brahm Genzlinger**, also a graduate of Temple with a Bachelor of Music Degree in Jazz Studies and Composition, teaches, records, produces and works as a musician.
- **Ben Odhner**, a graduate of the Cleveland Institute of Music with a degree in Violin Performance, is performing and also pursuing a graduate degree in Professional Studies.
- **Erin Schnarr Howard** graduated from Chestnut Hill College with a degree in Music Education and is contributing to the Seattle Society's church music.

Other student recipients who are enrolled in College in music degree programs are **Simon Daum**, who is about to graduate from Shenandoah University Conservatory, **Devon Heinrichs**, **Jasper McQueen** and **Nora Woofenden**. All of these young men and women have already given much time and expertise to their respective church societies and schools.

In research for this article, two things are particularly notable about how the NCMSE works. The first is that the eligibility requirements include proven participation in the music of a New Church community, involvement in New Church education, and acceptance into an undergraduate music program that leads directly to a Bachelor of Music degree. The second is that there is a high level of continuing interest by committee members who maintain contact with each student recipient as he or she continues on a journey leading to success, both for the student and for the Church.

As chair of the NCMSE, Chris Simons noted: "We are about funding personal dreams that not only benefit the individual, but also the Church." That this philosophy has been the hallmark of the Fund's success so far is evident by just a few representative excerpts from student comments:

"I have chosen to pursue a degree in music education because I love music and teaching... I see a connection between my career goals and the goals of New Church education in that they both involve an investment in children ... I hope that I will be able to teach in a New Church school. This would be a dream come true." – Erin Schnarr Howard

"I am amazed at how much I continue to develop as a musician and educator year after year ... I am grateful to have the chance to work with talented directors because I know I will implement some of the choral strategies I have observed them using in the classroom." – Simon Daum

"Although I've always known I wanted my career to involve music ... I was never quite sure how until I discovered music therapy. I love music

very much, but even more than music I love people, and helping them live happier, more useful lives ... I am excited to discover all the ways I can serve the Lord, the Church and the neighbor through music."

– Nora Woofendon

"I don't have my whole future mapped out, but a couple of paths present themselves to me in the area of New Church education ... I would love to teach in a small school like Kempton and give kids the opportunity to have a more extensive musical education ... It would be cool to see the College music program grow as I think that music is an area where New Church ideas could be integrated beautifully." – Jasper McQueen

These students and others are both excited and committed to music. With the support and assistance of the New Church Music Scholarship Fund, the future of music in the New Church is now brighter due to those gifted young men and women who have chosen to build anew on a solid foundation built by New Church men and women who have already given voice and song to our legacy so that we may all continue to ...

"Come before His presence with singing ..." (Psalm 100:2)



ABOUT THE AUTHOR

Pete Boericke is retired from Prudential Insurance Company where he was Manager of Public Relations and Advertising. He is an active volunteer in several community and school programs. While he is not a musician, he has always had a deep love for music, singing and musicals. He believes that music, well performed, has a universal power to touch souls and reach the angels. He and his wife, Christine, live in Bryn Athyn where they try to keep up with the busy lives of 11 of their 16 grandchildren.

How the Human Was Made Divine, or What Happened to the Body? A Correct New Church Christology¹

Rev. Dr. Erik E. Sandstrom

We are told that we need not understand exactly how the human was made Divine, but just believe that it was.² Still, it is possible to know exactly how the Lord's human was made Divine, the entire glorification process, and thus what happened to the body in the tomb. It is an essential part of New Church theology to be able to answer this question: Where did His body go? It is important to have a correct Christology to counter 2000 years of Christian aberrations, e.g., to counter the bodily resurrection fallacy, and explain the alternatives, especially to new seekers, whom we are told must primarily be taught that "the Trinity is in the Lord."³ So how exactly is a New Church Christology explained?

First, the Lord was born of a virgin birth, as prophesied in *Genesis* 3:15, the "seed of the woman," namely that "one should be born who would . . . become the same infinite coming forth *as had been before*...and became one with the infinite Being, *as also it had been before*." (*Arcana Coelestia* 4687:2) Thus what was from eternity, which was born in time, and was then glorified,

1 Based on *Council of the Clergy 2011* presentation. All italics or emphases are mine.

2 But some may possibly suppose that knowing these details does not contribute very much to faith, provided one knows that the Lord's Human Essence was made Divine and that the Lord is God as regards both Essences. The position however is this: People who in simplicity believe it to be so do not need to know how it became so, for the only reason for their knowing how it became so is so that they may believe that it is so. (*Arcana Coelestia* 2094)

3 Go To Unto All Nations (*Doctrine of the Lord* 46, *Divine Providence* 262, *Apocalypse Revealed* 750, *Brief Exposition* 32, *True Christian Religion* 164) means in the internal or spiritual sense that *the Trinity is in the Lord*, our primary message of evangelization.

“is the same.”⁴ This counters the Son “born from eternity” heresy of Nicea I, 325 A.D. No, the Lord “*was* from eternity, and was born in time,” is the corrected version.

How did He come? By the act of insemination, the Lord by ‘transflux’ (*ibid.*) “took on just that which was with the angels of the celestial heaven.”⁵ Thus the Lord was “celestial spiritual” in the womb, thus from birth.⁶ Because of this, he had “interior connections” which were different from ours.⁷ And as a result, although He was born a child just as we were,⁸ his sensuous and corporeal could be joined in a different manner from us.⁹ He therefore had “celestial Divine things adjoined to Him from birth.”¹⁰ All this counters the heresy of Mary as the “mother of God, or bearer of God.” (Theotokos) The celestial did not come from Mary, still less from Joseph.¹¹

Because the Lord was the Logos/Divine Truth – the Word made flesh – “He knew all things prior to instruction.”¹² Still, He willed to imbue or *permeate* Himself with knowledge from the Word. He studied His own Word, because it had “first come from Him” and “inmosty regarded Him.”¹³ He could thereby have a foreknowledge of His entire life, since the spiritual sense of the Torah

4 “The Divine Human from eternity was also born in time, and what was born in time and glorified *is the same.*” (*Arcana Coelestia* 2803:3)

5 He put on just that which was with the angels of the celestial kingdom...this transflux ceased.” (*ibid.* 6371)

6 Thus the Lord alone was born a “spiritual celestial” man. (*ibid.* 4592:3)

7 In His inward connections He was *totally different.* (*ibid.* cf. 2523e)

8 Thus, although He was born as any other child, educated as other men, etc. (*True Christian Religion* 89)

9 We read: “In the Lord alone there was a correspondence of all things of the body with the Divine, a most perfect correspondence, infinitely perfect, *giving* rise (*inde*) to a union of the *corporeal* things with the *Divine celestial things*, and of the *sensuous* things with the *Divine spiritual*; thus He was perfect man.” (*Arcana Coelestia* 1414)

10 By birth into the world, therefore, the celestial sovereignty was the Lord’s. Celestial Divine things were adjoined to His internal man “from birth.” (*ibid.* 1707)

11 That Joseph was the father of Jesus, or had His soul from Mary, is an enormous falsity, absurd. (*True Christian Religion* 94)

12 *Arcana Coelestia* 1469: All truth with the Lord before instruction.

13 “For in His childhood, the Lord did not will to imbue Himself with any other knowledge than those of the Word, which was open to Him...from Jehovah Himself His Father...and *this the more because nothing is said in the Word that does not in its inmost have regard to Him*, and that has not first come from Him.” (*ibid.* 1461)

contained “the Lord’s entire life,” even as to the “thoughts and intentions.”¹⁴

That was why Joseph had earlier been sold into Egypt, just to represent how the Lord on earth made His Human Divine – just so that the story could later be written about it.¹⁵ When written, it was dictated “to the ear”¹⁶ and thus composed “just so as” to contain “these arcana.”¹⁷ Thus all through His life on earth, the Lord studied the scripture, and fulfilled scripture after scripture, to accomplish the Spiritual, Celestial and Divine senses, which are doctrines describing what He must do: even until the end, when He said “It is finished.”¹⁸

He fulfilled all the scriptures, right to the bitter end. This explains both how the Lord was the Son of God, that is as the Divine Truth, the Divine Human from eternity;¹⁹ and also that the Word was made flesh. The Lord Himself explained this internal sense to the disciples on the road to Emmaus and back at Jerusalem, when “He opened their understanding to comprehend the Scriptures . . . How it behooved Christ to suffer . . . to fulfill all that was written”, etc. (*Luke 24.27,44.45*)

The means of glorification are fully explained: first He was alternately in the Divine and in the Human, and thus He had revelations from Himself to Himself: “He revealed and answered to Himself.”²⁰ His Divine eyes were opened to see the entire spiritual universe, meant by Abram looking around

14 In the internal sense of the Word the Lord’s entire life is described, as it was going to be when He was in the world, even as to His perceptions and thoughts. For these things had been foreseen and provided, since they were from the Divine. (*ibid.* 2523)

15 And so, in describing the meaning of Joseph serving under Potiphar, we find everything happened in Providence “in order that (Joseph) might represent how the Lord progressively made the Human in Himself Divine, *about which the Word was to be written, that it might contain Divine things in the internal sense.*” (*ibid.* 5307:3)

16 “...wrote exactly as the spirit from the Divine dictated, for the actual Words which they were to write were uttered in their ears.” (*ibid.* 7055) “It was not influx, but dictation.” (*Heaven and Hell* 254)

17 No other historical details have been brought in, and those that have are not presented in any other sequence, nor expressed in any other words than such as in the internal sense may express these arcana.

18 (*Doctrine of the Lord* 11; *True Christian Religion* 262) It is plain that the Lord fulfilled everything in the Word from a consideration of the passages where it is said that the Law and the Scripture were fulfilled by Him, and that everything was brought to completion, as in these where Jesus said: after He had received the vinegar, It is finished [that is, fulfilled]. (*John* 19:30).

19 *Arcana Coelestia* 5663

20 “The Lord had *revelations from Himself*...He spoke with Jehovah as with Himself.” (*ibid.* 1999) He had a “continual communication and internal conversation with Jehovah.” (*ibid.* 1791) He “revealed and answered to Himself.” (*ibid.* 2519e)

the compass points and counting the stars. (*Genesis* 13, 14)²¹ He even revealed to Himself the “quality of the human race, and how it was to be saved by Him.”²² His own nature was such, also, from birth, allowing the hells to access Him as “truth Divine bound.”²³

This explains that He took on our very nature, and was *not* born sinless.²⁴ He inherited through Mary the sum total of inherited tendencies to evils of every kind. This also is the Son of Man, which all through the Gospels is to “suffer” and “be crucified,” meant by Isaac about to be sacrificed.

The Lord endured temptations all through His life, whereby from the Human He progressed to the Divine.²⁵ He prepared for temptations by arranging angelic societies around Himself, “at His good pleasure.”²⁶ He also induced whatever states upon Himself He pleased!²⁷ He thus first induced “peace and innocence,” next He “prepared the Natural Man, the Rational Man” and finally adjoined “the merit of righteousness, and in this manner elevated Himself” (*ibid.*)

Another description when about to undergo temptations is that He prepared Himself by “adjoining to Himself the prior human,” i.e., “the rational

21 This revelation to Himself from Himself, meant that His Divine eyes were opened to see everything in the whole spiritual world. “Such was the Lord’s sight” (*ibid.* 1806e, 1807e) in the heavens, the world of spirits, (*ibid.* 1786) and on earth. (*ibid.* 1919) He thus had a perception of “all things that were taking place, and knew very clearly the quality and source of *all that took place* in connection with Himself.” (*ibid.* 1701)

22 In the human it was thus “made known to Him how the Divine Itself, the Divine Human and the Holy Proceeding, were to be united in Him; then how the rational was to be made Divine, and finally of what quality was the human race, and that it was to be saved by Him.” (*ibid.* 2171)

23 No angel can ever be tempted of the devil; because, while he is in the Lord, evil spirits cannot approach him, even distantly, without being instantly seized with horror and terror. Much less would hell have been able to approach the Lord if He had been born Divine; that is, without evil adhering from the mother. (*ibid.* 1573)

But Divine truth once it had been bound was that which could be tempted, for illusions, and still more falsities, are what invade it and so tempt it. Indeed some idea of Divine truth can be formed, but not of Divine good except by beings who have perception and are celestial angels. (*ibid.* 2813)

24 Still less from a mother Mary who was “immaculate” by conception (=sinless). Feast of Holy Day of Obligation began in 1708 to honor ideal. Immaculate Conception Declared official dogma by Pope Pius IX, in *Ineffabilis Deus*, December 8, 1854.

25 *Arcana Coelestia* 2523

26 The Lord had societies of spirits and angels around Him, and He “summoned to Himself such as might be of service, and changed *them at His good pleasure.*” (*ibid.* 4075)

27 “The Lord from His Divine could *induce upon Himself whatever states He pleased, and...He prepared Himself for temptations by inducing many states.*” (*ibid.* 2786)

and natural of it,” and after each temptation he left as it were an opening for the next temptation to come along, by “retaining something by means of which He could be tempted” again.²⁸ Again, the Son of Man.

This explains the mistaken “two natures” in Christ, divine and human, declared at Chalcedon, 451 A.D. At the Chalcedon Council that year, Christ was declared “*vere Deus et Vere homo*,” making his human “just like ours, except sinless.” But then the glorification is incomplete. So, the Writings say NO: this “separated the Divine and Human.” (*Arcana Coelestia* 4738) Solution: He was “*divinum humanum*,” i.e., Divine Human, or God-Man, “without maternal remainder.” (This is a useful phrase to adopt from the Christian terminology.)²⁹

Whereas the Lord directs our states of regeneration, with Himself He “directed His own states,”³⁰ and from the viewpoint of the Divine in Him, the “Divine essence introduced the human essence” or “led the Human” into the most “grievous temptations,” that it might “overcome from its own power,” until nothing but “the Divine remained.”³¹ This accounts for the voice from heaven saying, “This is My beloved son,” really being the Jehovah the soul speaking of His own embodiment as “son;” “The human whereby God sent Himself into the world is the Son of God.”³²

The Lord revealed to Himself the tasks to be carried out: how the Divine, the Human and Holy Proceeding “were to be united in Him,” then “how the

28 “When He was to undergo the most grievous and inmost temptations, He adjoined to Himself the prior human, that is the rational and natural of it, and He afterwards separated Himself from these, nevertheless retaining something by means of which He could be tempted.” (*ibid.* 2795)

29 The Lord was no longer Mary’s son, but when glorified, was “the Son of God”, i.e., the Divine Human “both as to conception and birth.” (*ibid.* 2649.2.) He was no longer even born of Mary. The Lord never calls Mary “Mother” from His own mouth. (*True Christian Religion* 102)

30 “But with the Lord Himself, when He lived in the world, *these things were directed by Himself*, because He was Divine, and the very being of His life was Jehovah.” (*Arcana Coelestia* 2796)

31 “The Divine Essence introduced the Human Essence in order that it might overcome from its own power.” (*ibid.* 1661) “The Divine led the Human into the most grievous temptations,” yet it was the Lord who “admitted temptations into Himself, in order to expel (the mere human) until nothing but the Divine remained.” (*ibid.* 2618)

32 *True Christian Religion* 92

rational was to be made Divine.”³³ By suffering the following consequences, He accomplished further tasks: namely, introducing Himself to the “supereminence of wisdom and intelligence.”³⁴ As His glorification was a “continual progress from the Human to the Divine”³⁵ so He “Made Divine His Human according to order, from lowest to the highest.”³⁶

The Lord always acted “of Himself,” from the Father, not the Father through the Son.³⁷ Just so also does our body act on its own from our own soul. That is to act “on our own” or as of self. Only the Lord could act “of Himself.” That is why the Lord said, “I do not tell you that I shall ask the Father for you.” (*John* 16.26) It means the Lord always acted, of *His own accord*.

That is why He “from His own power . . . conjoined His external man with His internal,” and then “filled His knowledge with celestial things” – “first those from His childhood, then those from the age between childhood and infancy, and finally those from His infancy.”³⁸ Thus the Lord’s later glorification back-tracked His earlier states! He revisited His infantile remains *later* in the process, showing that our regeneration also goes over our *earliest* remains *later* in life. Our regeneration is done voluntarily, on our own, as of self; but the Lord alone He acted *on His own*, and so He “alone ascended of Himself.”³⁹

So we come to the crucial *how* the physical body was made Divine: what happened to the body in the tomb? While the glorification process

33 In the human it was thus “made known to Him how the Divine Itself, the Divine Human and the Holy Proceeding, were to be united in Him; then how the rational was to be made Divine, and finally of what quality was the human race, and that it was to be saved by Him.” (*Arcana Coelestia* 2171)

34 *He introduced Himself* [into a super-eminence of wisdom and intelligence] by successive steps...by His own power.” (*ibid.* 2500:3)

35 “a continual progression of the Human to the Divine, even to absolute union.” (*ibid.* 2523:2)

36 “In order that He might make Divine His Human according to order, from lowest degree to the highest. For the spiritual celestial is intermediate between the natural man and the rational or internal man.” (*ibid.* 4594)

37 It is the same with the Lord’s Divine and His Human; for the Divine of the Father is the soul of His Human, and the Human is His body. The Human does not ask its Divine what it is to say or do. Therefore, the Lord says: On that day you will ask in my name; and I do not tell you that I shall ask the Father for you, for the Father Himself loves you, because you have loved me. (*John* 16:26, 27; *True Christian Religion* 154:6e)

38 “The Lord from His own power conjoined His external man with His internal and filled His knowledge with celestial things . . . according to Divine order: first in the celestial things of His childhood, next in the celestial things of the age between childhood and infancy; and finally in the celestial things of His infancy . . . As the Lord implanted knowledge in celestial things, so He had perception.” (*Arcana Coelestia* 1616:5)

39 “The Lord alone ascended of Himself.” (*Doctrine of the Lord* 35:11)

was continually from the human to the Divine,⁴⁰ i.e. by removing what was human until “nothing but the Divine remained,”⁴¹ therefore the glorification was accomplished in sequence: first as to *truth*, which was completed “in the world,” and then the glorification as to *good*, which was completed when the “Lord *departed* the world.”⁴² He was thus “fully glorified as to good . . . afterwards” i.e. after the cross.⁴³

He, however, began to do this latter also on the cross, so that the Divine Truth then proceeded from the Divine Good.⁴⁴ However, there was still a physical body to place in the tomb, and that means the glorification as to good took place in the tomb, or from that time onwards; while the Passion on the Cross was the glorification as to Truth, and the *beginning of as to good*.

We are reminded of the means used all through the glorification, namely “divine means,”⁴⁵ which meant first bringing the things of His body into “perfect correspondence”⁴⁶ and also making them “holy.”⁴⁷ Then followed the glorification of the body itself, that which with us “rots in the grave.”⁴⁸

How this happened in the Lord takes us to the Butler and Baker story, for Joseph dreaming refers to the Lord revealing to Himself how to do it. The

40 (*Arcana Coelestia* 2523:2)

41 (*ibid.* 2618)

42 “He glorified His body, *while He was in the world.*” (*Arcana Coelestia* 5078e). “That the veil of the temple was rent in twain when the Lord suffered the cross means His glorification; for when the Lord *was in the world*, He made His Human *Divine Truth*; but when He *departed the world*, He made His Human *Divine Good.*” (*ibid.* 9670:4; cf. 9199, 9315)

43 “*His Human, when He was in the world, Divine Truth; but afterwards, when He was fully glorified, He made it Divine Good, thus was with Jehovah.*” (*ibid.* 6716) He was made Truth from the Divine, *afterwards* Divine Truth, and *lastly* Divine Good. (*ibid.* 7014, 6864, 9199:5)

44 “The Lord had fully glorified Himself, which was accomplished on the Cross when He underwent His last temptation of all, He then also made the Human He had assumed Divine Goodness, which is Jehovah, and it was from that Divine Goodness that Divine Truth itself went forth out of His Divine Human.” (*ibid.* 7499)

45 *ibid.* 3061

46 *ibid.* 1414; see #38 below.

47 But when this place is called El Bethel it is not the Divine Natural that is meant but a holy natural, for when He made His Human Divine the Lord first of all made it holy. (*ibid.* 4559)

48 “The Lord could for that reason glorify His whole body, so that the element of the body which is cast off by those who are born of human parents and decays, in His case was glorified and became Divine from the Divine in Him, and He rose with it, leaving nothing in the tomb, differently from what happens in the case of any other person. (*Last Judgment Post.* 87)

story was fulfilled when the “very bodily things,” i.e., the corporeal which was conjoined with the Divine Celestial⁴⁹ or Divine Good, “both the sensuous things and their recipient organs,” i.e., the whole body, “were made Divine.”⁵⁰

The process involved the “butler,” meaning the sensuous of the body, subject to the “intellectual part of the internal man.” This sensuous was conjoined with the Divine Truth in the Lord (*Arcana Coelestia* 1414) but reached down into the same “recipient organs” as the will part or Baker did. So the same bodily parts, here called instrumental to the sensuous, were governed by both the “butler” and the “baker,” meaning the Lord’s internal man as to intellect and will.⁵¹

Both parts of the Lord’s mind reached down to the same body,⁵² where the “former bodily parts [were] retained and the latter cast out,” meant by nothing but the Divine remaining —the butler restored to Pharaoh, but the baker hanged, i.e., Crucifixion.⁵³

49 “In the Lord alone there was a correspondence of all things of the body with the Divine, a most perfect correspondence, infinitely perfect, *giving rise (inde)* to a union of the *corporeal* things with the *Divine celestial things*, and of the *sensuous* things with the *Divine spiritual*; thus He was perfect man.” (*Arcana Coelestia* 1414)

50 “The baker’ as the external or bodily senses which are subordinate or subject to the will part of the internal man....The Lord made Divine all that constituted His body, both its sensory powers and their recipient members and organs, which also explains why He rose from the grave with His body, and after the Resurrection told His disciples, See My hands and My feet, that it is I Myself; handle Me, and see; for a spirit does not have flesh and bones as you see Me have. (*Luke* 24:39; *Arcana Coelestia* 5078)

51 “The signification of a ‘butler,’ as being that external sensuous, or sensuous of the body, which is subordinate or subject to the intellectual part of the internal man (of which hereafter); and from the signification of the ‘king of Egypt,’ as being the natural man (of which below, n. 5079). As the butler and the baker are treated of in the following verses, and as they signify the external sensuous things which are of the body, something must first be said about these sensuous things. It is known that the external or bodily senses are five, namely, sight, hearing, smelling, taste, and touch, and that these constitute all the life of the body; for without these senses the body does not live at all, and therefore when deprived of them it dies and becomes a corpse; so that the very bodily part of man is nothing else than a receptacle of sensations, and consequently of the life from them. The sensitive is the principal, and the bodily is the instrumental. The instrumental without its principal to which it is adapted cannot even be called that bodily with which man is invested during his life in the world; but only the instrumental together with the principal, when they act as one. This therefore is the bodily part.” (*ibid.* 5077)

52 “...the ‘cupbearer,’ were retained, whereas those subject to the will part, which are represented by ‘the baker,’ were cast aside.” (*ibid.* 5157:2)

53 Bodily things properly so called are sensuous things which are of two kinds, some being subordinate to the intellectual part, and some to the will part. Those which are subordinate to the intellectual part are represented by the butler of the king of Egypt, and those which are subordinate to the will part are represented by his baker; that the former

The final “how” or “miracle” of this process, and the answer to the question, “What happened to the body?” is that the Divine substance *replaced* the maternal physical body: “the prior maternal forms were completely *destroyed and extirpated*, and *Divine forms were received in their place*.” (*ibid.* 6872) This was *not* “converting” anything material into the Divine.⁵⁴ Still it means the physical body itself, for it ends, “thus He was no longer the son of Mary.” (*ibid.*)

With us finite people, by contrast, with death “the prior forms are *not* destroyed, but only *removed*,” (*ibid.*) i.e., when we are buried, our body is “removed” from the spirit. We rise only as to our spirit. However, with the Lord, the prior forms *were* “destroyed,” “extirpated.” Equivalent terms are “exterminated,” “annihilated.” *Extirpate* is the strongest “wipe out” word there is! Divine natural forms instantly replaced these forms, i.e., took their place, and were “in their place.”⁵⁵ The general term for what was extirpated, is “poof.”⁵⁶

This process, i.e., the glorification as to good and the body itself, was begun *after* the cross, and completed by the time of the Ascension, when the Lord “departed from the world.” The tomb is the logical place where the body was replaced by the Divine Natural substance, on the same level of the physical universe where we are, but Divine substance; the Lord meant this with the words: “A spirit has not flesh and bones that you see I have.”⁵⁷ The Lord at this time also “rose above [the Divine Human He had while in the world] and even His Human was made absolute Divine Good, or Jehovah.”⁵⁸

This was “The Lord making the very bodily in Himself Divine, *both its sensuous things and their recipient organs (recipientibus)*; and He therefore rose again from the sepulcher *with His body*.”⁵⁹ That is the Divine Natural now “made actual.”⁶⁰ Although, the Divine Human was an essence “that was

are for a time retained, but the latter cast out, is represented by the butler returning to his place, and the baker being hanged. (*ibid.* 5072)

The Lord, who “admitted temptations into Himself, in order to expel (the mere human) until nothing but the Divine remained.” (*ibid.* 2618)

54 “He did not transmute this Human Nature from the mother into the Divine Essence, nor did He mingle it with the Divine Essence.” (*Doctrine of the Lord* 35)

55 These terms incorporate the other terms used regarding the body being glorified such as “dissipated,” dispersed, cast aside etc.

56 If there was a shroud around His body, this extirpation could perhaps leave an image.

57 Behold My hands and My feet, that it is I Myself: feel Me and see, for a spirit has not flesh and bones, as ye see Me have (*Luke* 24:36-39).

58 *Arcana Coelestia* 5307

59 *ibid.* 5078

60 *Doctrine of the Word* 233

added to the Divine essence”⁶¹ this now “became an essence by itself that fills the universal heaven.”⁶² The Divine Human of the Lord can instantly appear outside the spiritual sun, as an “angelic being.”⁶³ All angels can see the Lord in this way, when He so wills.

It was a union of Jehovah as the Divine essence, and the glorified Human essence, as between “Life and Life.”⁶⁴ After the resurrection, the Lord is “Divine love in human form,”⁶⁵ also “the perfect and Only Man.”⁶⁶ This risen Human is the “*same* as the Divine Human before the Advent.”⁶⁷ In fact, He is the same before and after the Advent: “the one and the other is the Lord.”⁶⁸

We are even told that the one who “should be born” in prophecy, would become “the same infinite coming forth as had been before” and became “one with the infinite Being, as also it had been before.”⁶⁹ And “The Divine Human from eternity was also born in time, and what was born in time and glorified *is the same*.”⁷⁰ “This then is the Lord, who as to the Divine Human is alone Man.”⁷¹ This is the Lord saying “What and if therefore ye shall see the Son of Man ascending where He was before?” (*John* 6:62)

Thus there was no *change* in the Lord, no change in God. Yet the Human essence was “added,” but remained the same as before the Advent.⁷² But He did

61 “The Human essence was only something that was added to the Divine Essence that was from eternity.” (1461e).

62 *Arcana Coelestia* 3061

63 *Apocalypse Explained* 412.16; *Heaven and Hell* 121

64 “As Jehovah or the Lord is Life, His Human Essence was also made Life; and between Life and Life there is a union.” (*Arcana Coelestia* 2021)

65 “He *cannot be thought of as human, but as Divine love in human form*, and this so much the more than the angels.” (*ibid.* 4735:2)

66 “The Lord is Perfect Man, the Only Man.” (*ibid.* 1414)

67 “This was the Divine Human before the Advent. The Lord’s Human when made Divine, is the same, for the Lord is Jehovah Himself in the Divine Human.” (*ibid.* 6831)

68 “The one and the other is the Lord.” (*ibid.* 5663 Divine Itself and Divine Human)

69 This fact had already been revealed to the Most Ancient Church: “That one should be born who would...become the same infinite coming forth *as had been before*...and became one with the infinite Being, *as also it had been before*.” (*ibid.* 4687:2, re. *Genesis* 3:15)

70 *ibid.* 2803:3

71 *ibid.* 3061

72 “Ultimates are meant by “flesh and bones,” and even these were made Divine by the Lord when He was in the world. This was what was added, and this is the Divine Human that God now has. (*Apocalypse Explained* 1112.3)

“Jehovah God had assumed the Human, and had added thereto redemption and a new righteousness.” (*True Christian Religion* 641)

make His Divine natural actual, as it were taking over the “space” previously spanned by the angel of the Lord. The Lord in effect took one step closer to His creatures.

That is probably why the last temptations, or “most subtle” ones, were against the angels themselves. They had been employed by the Lord giving them His newly earned strength from victories in temptations, to aid in His combats against the hells: all the strength of angels comes from the Lord.⁷³ Now the Lord’s allies in the battles against the hells became also His target; “The Lord at last fought against the angels, the entire angelic heaven.”⁷⁴ Perhaps this, too, had to do with the glorification as to Good.⁷⁵

The risen Human is thus the Divine Human, the Lord God Jesus Christ who reigns, Jehovah or the Divine Love in human form. The Trinity is in Him.

Sacred Scripture on the Lord knowing His own states:

But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you. (*John 14:26*)

When the Paraclete is come, whom I shall send unto you from the Father, the spirit of truth, he shall bear witness of Me; and ye also shall bear witness. (*John 15:26-27*)

But these things I have told you, that when the time comes, you may remember that I told you of them. (*John 16:4*)

I came forth from the Father and am come into the world; again I leave the world and go to the Father. (*John 16:28* cf. also 7:33; 16:5, 16; 17:11, 13; 20:17)

What if therefore ye shall see the Son of Man ascending where He was before? (*John 6:62*)

73 “There were angels with the Lord when He fought against the hells....It could not be otherwise than that angels should be present, to whom the Lord *from his own power*, gave strength...to fight together with Him, for all the power angels have is from the Lord.” (*Arcana Coelestia* 1752)

74 He even allowed angels into Himself to tempt Him, who, insofar as they acted from their proprium, did not do so from good and truth. These temptations are the inmost of all, for they go to work solely on the ends one has in view and with a subtlety such as can by no means be detected. (*ibid.* 4295:3)

75 *ibid.* 9670:4

No one hath ascended into heaven except He who came down from heaven. (*John* 3:13, quoted in *Doctrine of the Lord* 35:11 under, “The Lord alone ascended of Himself.”)

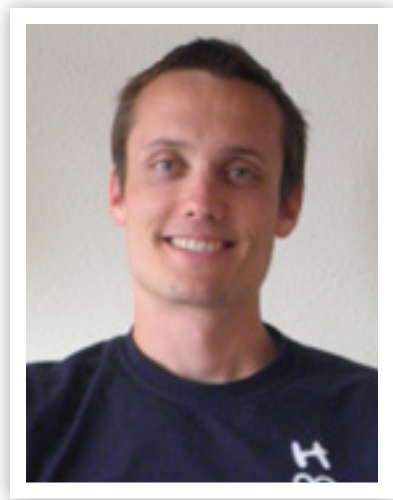
I came forth from the Father and am come into the world; again I leave the world and go to the Father. (*John* 16:28 cf. also 7:33; 16:5,16; 17:11,13; 20:17).

Jesus knowing that the Father had given all things into His hands, and that He had come from God and was going to God. (*John* 13:3)



ABOUT THE AUTHOR

The Rev. Dr. Erik E. Sandstrom was ordained in 1971 and into the second degree in 1972. He has served in Australia, England and the United States, taught in the Theological School, and served as editor of *New Church Life*. In retirement he serves as Acting Curator of Swedenborgiana in the Swedenborg Library. He and his wife, Lynn-Del, live in Huntingdon Valley, Pennsylvania.



Rev. Brian D. Smith

How to Serve Our Young People?

Brian Smith has been a General Church minister for only two years but has already established himself with several of his peers in finding ways to reach out to the young people in the Church.

This is an issue in almost all churches – people in their 20s and 30s caught up in starting families and careers and drifting away from engagement until later in life.

In his first assignment, Brian is the Assistant to the Pastor of the Olivet New Church in Toronto and Outreach Coordinator for the General Church in Canada. One of his first concerns – as well as a challenge for the Church at large – is how to reach our young people.

One of his initiatives has been *New Church Perspective*, a weekly online magazine with essays and other content – primarily from young people – “celebrating the understanding and application of New Church ideas.” Brian is the editor-in-chief, assisted by a number of young clergy and lay editors who work as volunteers. The site encourages two-way discussion and has become a lively forum for engagement with New Church thought and ideas. (Selected

Editor’s note: This is part of a continuing series introducing ministers of the General Church. Next: The Rev. Ethan McCardell, Pastor of the Light for Life New Church in Seattle, Washington.

essays are reprinted in *New Church Life*. You can read the content and subscribe for weekly updates at www.newchurchperspective.com.)

He comes to the ministry with the right blood lines. His grandfather is the Rev. Robert Jungé, retired, and his father is the Rev. Lawson Smith, pastor in Kempton, Pennsylvania. He says he and his younger brother, Malcolm, “are continuing in the family business.” Malcolm is Assistant to the Pastor of New Church Westville in South Africa.

Brian was born in Maryland, also lived in Westville, attended both New Church and public schools, and earned a degree from Bryn Athyn College in Religious Studies. He first thought seriously about the ministry during his senior year in the Academy Boys School, then swung back and forth over the next five years. He says he was initially attracted because he loved to argue about philosophy and theology.

But, he confesses, there was one term in college where he wanted to be a doctor “before I remembered that doctors have to deal with sick people. My interest was only in the beauty of human bodies when all systems are working perfectly.” He has also found real satisfaction – if not a lot of stimulation – in manual labor such as construction and painting. If he had to leave ministry, he figures he would probably pursue financial services, starting a small business or some other form of professional speaking.

But he knew the ministry was “the most fascinating, meaningful and compelling career I could imagine. So the decision came down to realizing that my fears of failure and the fact that my father was a minister were not valid reasons to keep me from it.”

He made his decision soon after he married Janine Gladish, a year out of college. “In a moment of clarity I asked myself what I would do if I knew I wouldn’t fail. Without a second’s delay, I answered ‘Marry Janine and become a minister.’ With the first done, (also a project of five or so years of wavering), I started to pursue the second.”

He found Theological School difficult. “The content of my study was delightful and passing my course work was not too challenging, but seriously facing the prospect of pastoring in the Western world produced a constant stream of doubts and questions. One project I remember particularly enjoying was a study of the Old Testament nations around Canaan; I felt a delight in the work of a theologian. I was awed by an experience of the infinite depth in the Lord’s Word, and our opportunity to slowly but continually find increasing meaning and life-changing wisdom.”

Since being ordained two years ago “I’ve had a wonderful time visiting a small group in the Ottawa area of Canada. The members in this group seem to have a living curiosity about life and religion. They meet and study broadly on their own, but also seem to really appreciate and benefit from my contributions



Brian and Janine live in Toronto with 4-year-old son Kai and 7-month-old daughter Adelaide.

as a minister. I love to work with lay people who are not waiting or relying on ministers for their relationship with the Lord and His Word, but who still value what I have to offer.”

As for the highlights of his brief career so far, he says, “I’m glad I’m trying to answer this question after only two years. I have no idea how I would approach it after 10 or more.” But one of the challenges that has come up for him – after visiting more than half of the General Church congregations around the world – is that question of reaching and interesting our young people.

“I am confident that good answers will eventually arise as the General Church grows and changes over time. One part of the answer has been on my mind recently. The Heavenly Doctrines are clear that there is no such thing as corporate or group salvation. The true, living Church (which only the Lord can identify) is made up of individuals who are shunning evils and learning to receive life from the Lord.

“Membership in the Lord’s Church is not something which can be inherited or passed down. We have organizational concerns which can be compelling and valid, and passing the Church from previous generations to new ones is one of these challenges. However, these are entirely secondary to the primary concern that individuals approach the Lord and follow His commandments.

“I think there is a beautiful future for the Lord’s new Christian Church which likely includes many young people. I am excited and hopeful that the General Church can be a part of this, as we keep our focus simple and clear – actual repentance and a growing relationship with the Lord.”

As for favorite passages, Brian says “the Writings are so full of the emphasis that faith and charity must be joined and that faith alone is nothing. I think all our fretting and frustrations with our natural church organization could disappear if we put all our focus on actual repentance.”

He finds himself flooded with thoughts and feelings “which have the primary purpose of distracting and excusing me from repenting and entering heaven. The following two passages point us to stop making excuses, and live what we know to be true.”

“To what purpose is the doctrine of faith, but that men should do what it teaches? It cannot be merely to know and think what it teaches, but only that what it teaches should be done.” (*Arcana Coelestia* 916.2)

“The question therefore is, How ought man to repent? And the reply is, actually.” (*True Christian Religion* 530)

As for his personal life, he loves to exercise – “a matter of necessity for me these days to avoid neck and back pain. I really enjoy team sports as well as individual exercise like running and cycling. Every so often I really enjoy reading. Janine and I have been attempting to read 10 classics of English literature in a year, and this has led me to add *For Whom the Bell Tolls* (Hemingway) to my personal list of greatest fiction ever written. (*Crime and Punishment* by Dostoyevsky is currently the only other title which shares this superlative honor.)”

What might you be surprised to know about him? “I intend to be able to do the splits on my 30th birthday. Every 26 months or so I have a strong craving to move to Africa and fish. If I had \$3 billion I would work on designing eco-friendly, multi-use skyscrapers – ‘vertical villages’ – in otherwise isolated areas of the world.”

Brian and Janine live in Toronto with 4-year-old son Kai and 7-month-old daughter Adelaide.

Being Naked: Moving Through Shame in Spiritual Growth

Rev. Brian D. Smith

For young children, nakedness is an obvious, delightful state of freedom which holds no connotations of fear or embarrassment. For most adults, the concept of nakedness is immediately associated with both allure and shame. The Bible uses the idea both ways as well. In the pristine state of the Garden of Eden, Man and Woman were naked without embarrassment, but after the fall, they began to hide themselves. Throughout the rest of the Bible “nakedness” tends to symbolize the dirty, shameful parts of us which need to be covered.

How about the dirty and shameful parts of our minds and hearts? Perhaps we relate to a man coming home from work, momentarily thinking on his past, and having the muscles in his stomach clench and twist in response to a flash of shame. He might twitch his head slightly, and fail to make eye contact with his wife and children as he puts down his briefcase and takes off his coat. This man could have been remembering a lustful thought on his way to work that morning, or just as easily, an event which happened 30 years ago when he was a teenager.

Either way, shame is often felt physically and often associated with deep, wrenching pain. Without careful consideration, we may find ourselves dominated psychologically by our feelings and memories of shameful moments.

Young children don't seem to have shame. The earliest people in ideal times didn't. Shame is excruciatingly painful. And the Heavenly Doctrine teaches that many of the feelings we identify as shame are offered to us from hell rather than heaven¹. Why not get rid of it?

How do we get away from the pain of shame? How do we let go of skeletons in our closets?

I'm going to suggest that there is a good and bad way to get rid of shame. The good way seems hard and the bad way seems easy. It is the conscience, our sense of right and wrong, which pricks us when we are off track. If we work to destroy our conscience, we will also reduce the pain of shame.

¹ The Lord and angels don't delight in accusing us and punishing us for past wrongs (*Arcana Coelestia* 905, 1079)

This option often presents itself: “Am I really sure what is right and wrong? Maybe I am being too hard on myself. Most people seem to engage in that behavior and they do all right. If I wasn’t so caught up in shame and regret I will naturally make better choices in the future.”

Each of these arguments holds little grains of truth. It’s true that our sense of right and wrong is always flawed and limited. It is true that some of the accusations and judgments in our heads are inappropriately condemnatory. And it’s possible that obsessing over past mistakes inclines us to continue in the negative pattern. However, destroying our conscience in order to end shame is not a good path.

The alternative is to walk through the shame and learn from it. As adults we should not take off all our clothes and go running through the streets. Nor should we throw open all our darkest secrets as if there is nothing wrong and as if everyone should accept them as they are. Instead we can use our experiences of shame to cultivate an appropriate humility and an appropriate reliance on the Lord. Pride gets dangerously carried away without the strong medicine of shame.

The Lord counsels: “Buy from Me gold refined in the fire, that you may be rich; and white garments, that you may be clothed, that the shame of your nakedness may not be revealed.” (*Revelation* 3.18) *Apocalypse Explained* tells how this phrase means that we are to seek out genuine truth from the Lord to live by so that our filthy loves do not manifest themselves. (*Apocalypse Explained* 244)

Rather than rejecting the idea of any right and wrong in order to avoid shame we are to seek good information from the Lord about how to conduct our lives and put it into action. This is to be “clothed with white garments” from the Lord.

A person plagued with embarrassing memories from the past cannot truly free herself by pretending it didn’t happen, that it wasn’t wrong or that she no longer has that weakness. Rather, she frees herself by learning to live an orderly life which is contrary to those previous failures. It is this new life, based on the teaching (or “clothes”) from the Lord, that will give her confidence that she does not need to be ashamed. She learns to trust in the strength of the Lord instead of worrying about her own spotty track record.

We are not ridding ourselves of shame by denying that we were ever worthy of shame. Instead, we become protected from shame by a blossoming trust in the Lord instead of ourselves and by an increasing desire to live well. We change. *Psalms* 37 describes people who are no longer vulnerable to the lure of evil and as a result are no longer subject to the shame that comes with acting badly. This gradual shift within us produces a growing relief from painful embarrassment. “They shall not be ashamed in the evil time.” (*Psalms* 37)

The Emergent Movement

Why Swedenborgians Need to Pay Attention

Bronwen Henry

Being the church is an emphasis found in the emerging church that strongly speaks to me. It reminds me of the passage *Divine Providence* 101 whereupon arriving in the next world after death “one is not asked What church were you were a member of? but How have you lived your life?” At the same time I find the theological conversations in the Emergent Village to be especially thought-provoking and interesting in the context of the impact of the New Church in the world and on Christianity.

In the summer of 2010 I read the book *The New Christians: Dispatches from the Emergent Frontier* by Tony Jones. I swallowed this book whole. I read with speed and enthusiasm about an emerging theology that transcended organized and institutionalized religion, and spoke to a Christianity that emphasized being the church. The parallel between this new Christianity and the New Christianity that I had grown up with were impossible to ignore. For the first time I felt that New Church theology was being accepted by other Christians. Is this emerging theology/Christianity a product of the New Church movement?

I sought after more information about this movement in the written works of Brian McLaren. I was dumbstruck to discover that both Tony Jones and McLaren were speaking at a Lutheran church just a mile from my workplace. I attended this event, and ever since have been inspired about the Emergent Church. A driving question for me is: Are there things that the New Church can learn from the Emerging Church movement to further the New Church movement? This is a conversation I want to be a part of.

So What is the Emergent Movement?

The emerging church is a Christian movement of the late 20th and early 21st centuries that crosses a number of theological boundaries: participants can be described as Protestant, post-Protestant, Catholic, evangelical, post-evangelical, liberal, post-liberal, conservative and post-conservative, anabaptist, adventist, reformed, charismatic, neocharismatic and post-charismatic. Proponents, however,

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believe the movement transcends such “modernist” labels of “conservative” and “liberal,” calling the movement a “conversation” to emphasize its developing and decentralized nature, its vast range of standpoints, and its commitment to dialogue. Participants seek to live their faith in what they believe to be a “postmodern” society. What those involved in the conversation mostly agree on is their disillusionment with the organized and institutional church and their support for the deconstruction of modern Christian worship, modern evangelism, and the nature of modern Christian community.

Source: http://en.wikipedia.org/wiki/Emergent_church

I went on to read about the labels as described here (from the same Wikipedia article):

Although some emergent thinkers such as Brian McLaren and other Christian scholars such as D. A. Carson use “emerging” and “emergent” as synonyms, a large number of participants in the emerging church movement maintain a distinction between them. The term emergent church was coined in 1981 by Catholic political theologian, Johann Baptist Metz for use in a different context.

“Emergent” is sometimes more closely associated with Emergent Village. Those participants in the movement who assert this distinction believe “emergents” and “emergent village” to be a part of the emerging church movement but prefer to use the term “emerging church” to refer to the movement as a whole while using the term “emergent” in a more limited way, referring to Brian McLaren and *emergent village*.

Many of those within the emerging church movement who do not closely identify with “emergent village” tend to avoid that organization’s interest in radical theological reformulation and focus more on new ways of “doing church” and expressing their spirituality. Mark Driscoll and Scot McKnight have now voiced concerns over Brian McLaren and the “emergent thread.” Other evangelical leaders such as Shane Claiborne have also come out to distance himself from the emerging church movement, its labels and the “emergent brand.”

Testament to the Impact of the New Church on Christianity

I was really blown away the first time I heard an emergent speaker (Brian McLaren) and the number of things he said that were exactly what I had learned through New Church theology. One striking example is the de-emphasis on Paul’s works, and the renewed emphasis on Jesus’ works and words. Another unarguable similarity is the notion that the Lord is still working, still moving, still speaking and revealing Himself, and that the event of His coming is not complete. Other similarities included the complete disregard of the Council of Nicea and the lack of emphasis on blood atonement.

It would seem that emergent Christianity is manifesting what Swedenborg described with words, in incredibly relevant terms. The emergent movement participants are rejecting the dogmas of the churches that have come into

popularity since Christ's death, and are actively seeking and bringing about a return to His original teaching.

We Can Learn from Emergent Christianity

There is an articulation of faith, humility and an uncertainty around theological matters present in the emergent movement that is significant and appeals to younger generations. The heartfelt effort to live one's beliefs fully, through serving those in need, is especially inspiring and relatable. There is a compelling message that every individual is responsible for his or her faith path, and that that path is not stagnant, one-time spirituality, but a lifetime journey of looking to the Lord, the Word, spending time in prayer, and following the path that Jesus Himself led.

Are Swedenborgian Churches Emergent?

Yes. No. I don't know. I think there is a great desire for each one of us to create boxes. Boxes into which we categorize and put people, movements and churches. The emergent movement defies boxing and resists it greatly (much to observers' dismay). Part of the essence of the emergent movement is this sense of being post denominational. This is a paradox in and of itself, as many people resonate with emergent thinking, many also resist being boxed in as emergent.

Sound familiar? My experience of readers of Swedenborg is that they are fiercely independent (I say this with fondness) and have deep desire to search and explore for themselves, ultimately deriving their own applications for life from the teachings.

Many passionate, well-educated people have wrestled with the dogmas of fundamental Christianity and have thrown it aside. Many have experienced years of heartache and disillusionment, and were on the verge of dismissing Christianity altogether, when they experienced the beauty at the heart of Jesus' message, a beauty at times expressed so clearly in the Writings of Emanuel Swedenborg. So whether you've known about emergent Christianity, or are just learning about it, it feels important for the New Church to engage in this conversation.

Since coming into awareness of the emergent movement, I have new insights (and questions) around how I present New Church theology. And I am eager to communicate the message of the New Church with clarity and humility for people who desire one, loving God.

With this end in mind, I am submitting to emergent blogs with a newfound sense of confidence and boldness. Although I'm not a scholar of the Bible or of the Writings of Emanuel Swedenborg, I am a reader of each, and have thoughts and questions, and maybe even insights on how these ideas apply

to life. So not surprisingly, with each blog I write, even as I, too, try to bring a New Church perspective to the table, and join the conversation, I am filled with trepidation and excitement about the possibilities. It is affirming that, as part of the emergent movement, everyone's voice is valid.

Furthering the exposure of the Emergent Church to New Church theology, and the New Church to emergent views on expressing spirituality through worship, prayer and study feels like a compelling journey to me.

To view the comments received online about this essay, go to:
www.newchurchperspective.com/essays/2012/3/9/why-swedenborgians-need-to-pay-attention-to-the-emergent-mov.html



ABOUT THE AUTHOR

Bronwen Henry is an editor for *New Church Connection* and a member of a team developing small group programs for a new kind of Christianity. She says she delights in the exploration of different religions and embraces the fact that she has yet to master any herself. She and her husband, Jeremy, live in

Huntingdon Valley, Pennsylvania, with their two children.

Impact 365: Opportunities for Outreach

Sasha Silverman, General Church Outreach

On April 19, more than 80 people from more than a dozen states and five countries met in the beautiful Oak Arbor Church of Rochester, Michigan. The reason? To connect with others who care about the New Church, and to discover, learn and share ideas. This three-day event, **Impact 365**, started a wave of energy around opportunities for outreach in the New Church.

Attendees said, “There was so much information to apply in countless ways.” Many appreciated the “exposure to many valuable ideas and practical tools.” Others found that it was “great to make live connections.” One group remarked that they received “the exact information” they needed “at exactly the right time.” As the conference wound to a close, many people echoed the sentiment, “We have to do this again next year!”

The varied offerings were chosen to re-energize the group with purpose and vision, as well as offer practical strategies for church outreach.

The Rev. David Roth set the tone with an inspiring worship based on Jesus’ message to His disciples to “cast the net on the right side of the boat.” The message highlighted the usefulness of taking a new approach when other methods don’t succeed, and the value of reaching out to others from a motivation of love.

The Rev. David Lindrooth, Director of Outreach, followed with an opening plenary about rediscovering the Church’s vision and acting on it. Other plenary sessions built on this theme from a wide range of perspectives: the Rev. Dr. Thane Glenn offered insights based on his experience teaching college students from various faith backgrounds; the Rev. Frank Rose shared his wisdom on effective preaching strategies; leaders of the Oak Arbor Church not only spoke about lay leadership, but modeled their worship-team process in an entertaining and enlightening enactment; Sasha Silverman and the Rev. John Odhner introduced the newest New Church Journey program, *The Path of Integrity*, and spoke about its potential to reach a wide audience.

In addition to these plenary sessions, attendees chose from a variety of smaller workshops, leading to a buzz of conversation during breaks. Many who attended the Rev. Ethan McCardell’s session on barriers to church growth or the Rev. Mac Frazier’s session on church planting, came away touched by the “raw honesty” of the information shared.

Those who attended the Rev. Frank Rose's follow-up workshop on preaching appreciated learning from his extensive experience, while those at Curtis Childs' workshop emerged with new ideas about using video for online outreach.

The desire for more information about running online and year-round small groups was met with sessions from small group experts Michelle Chapin and the Rev. Mark Pendleton. Burgandy Alden Smith offered one-on-one support for implementing Journey programs in a congregational setting.

One of the goals of **Impact 365** involved equipping churches to "make an impact 365 days a year." With the rapid increase of internet use in the world, opportunities for church outreach have greatly expanded, opening the way for this kind of daily impact.

To help orient attendees to the power and nuances of social media, author and speaker Tony Jones led an all-day "Social Phonics Boot Camp." Participants learned how to use Facebook, Twitter and other social media to reach seekers and build an effective online presence for their church. Conference attendees found this workshop "awesome" and "engaging" with "cutting-edge help." People appreciated the opportunity to "focus for an extended time on a single topic directly related to outreach work."

Another event highlight included singer-songwriter Ethan Daum performing music he composed for the SHIFT Journey program. Ethan shared his process of studying the Word and expressing his experience and insights through song. The audience, clearly moved by the creative performance, offered a standing ovation.

One of the more challenging sessions – and an excellent conversation generator – came from Tony Jones, a leader in the Emergent Church movement. Jones offered his insights into the current state of Christianity, emphasizing what he believes people are seeking and needing from religion: the opportunity to think freely, voice opinions and share ideas in an atmosphere of mutual respect.

With a list of "dispatches from the emergent frontier," Jones explained how this new movement seeks to shake up traditional church methods, and embraces formats that promote conversation and personal accountability.

The closing worship service, led by the Rev. David Lindrooth, involved an opportunity for attendees to receive a blessing, and then to stand and offer a blessing to someone else. This service served as a touching conclusion to the event, and a symbolic reminder of the true purpose of outreach.

*To share your story or submit photography, contact us at outreach@newchurch.org. To make a donation to support General Church Outreach, visit www.newchurchgiving.org/donate and choose "outreach" from the drop-down menu. To read more about or to purchase a copy of *The Path Of Integrity*, visit www.ncjourney.org.*

Journey Program 2012-13: The Path of Integrity

From the Office of Outreach

Imagine a community of people committed to this: working together to become more honest with themselves and each other, to be kinder, to be more compassionate and to pursue their dreams. Is this possible? Can we be this community? Absolutely! This process of coming into a life of integrity has already been beautifully symbolized for us in the story of Joseph from the Old Testament.

The story begins with Joseph as a teenage boy. He is well loved by his father, and he has symbolic dreams that point to a future of great importance and influence. Joseph's older brothers, however, respond to these dreams with contempt. They throw their confident younger brother into a pit, then sell him to strangers. This marks the beginning of Joseph's path, full of unexpected turns but nevertheless leading toward the fulfillment of his dream.

At New Church Journey, we've collected the wisdom of the symbolism from this ancient story, and turned it into a life-based program we can practice in community. The program is called *The Path of Integrity*.

We are excited to witness the magic that will happen in the fall as we launch this program in churches around the world. We anticipate a world-wide effort, with people supporting each other in the process of coming into integrity.

The program includes workbooks, worship and a small group structure to support you in finding your own path of integrity. It guides you to ask yourself the kind of questions that will ensure your life is honest, kind and meaningful.

We hope that by taking this program, you will get in touch with dreams you've carried that you may have forgotten or dismissed or buried. Dreams for the kind of life you want to live, and the kind of person you want to be. Because when you know who you are, and you're living in integrity, your life will bless others.

We will launch the program on September 23, 2012, and will be offering implementation support throughout the seven-week series. Contact your local church to find out how you can get involved.

For more information or to order your workbook, please check out our website: www.newchurchjourney.org

Finding Your Roots

New Church Ancestry on Prime-Time National PBS

Ed Gyllenhaal

New Church history, heritage and beliefs were given prime-time national coverage during a Public Broadcasting Service (PBS) program on April 22. *Finding Your Roots*, a new 10-part series from Harvard professor Dr. Henry Louis Gates Jr., explores race, culture and identity through the family histories of prominent Americans.

Oscar-nominated actress Maggie Gyllenhaal, whose New Church roots can be traced back to the 1700s, shared a one-hour episode with actor Robert Downey Jr. Portions of Maggie's half of the show were devoted to her father's Swedish/Swedenborgian heritage and to her mother's Russian/Jewish heritage. The initial "overnight" ratings showed that 1.4 million households across the United States watched the program. These are very good ratings for PBS, and were the best for any *Finding Your Roots* episode so far.

I first became involved with *Finding Your Roots* in the fall of 2011, when the producers contacted me through www.gyllenhaal.org, a family history website I launched in 1996.

Since the 1990s two members of the Gyllenhaal family – Maggie and her brother Jake – have become popular Hollywood actors, and not surprisingly public interest in the family's history has increased considerably since then. PBS asked for my help with the research, especially in the areas of early Gyllenhaal history and the family's involvement with the New Church.

In my role as curator of Glencairn Museum, a museum of religious art in Bryn Athyn, I am sometimes faced with difficult questions about when and how to interact with the media. In the case of *Finding Your Roots* the decision was an easy one. I had been impressed with the previous incarnation of the series, *Faces of America*, which aired on PBS in 2010.

The influence of Dr. Gates, the show's writer and executive producer, is apparent. The values he promotes, such as religious tolerance and respect for ethnic and cultural diversity, are expressed through sensitive and intelligent writing and production. Many of my evenings and weekends over the next few months were spent digging through my files, scanning old documents and photos, and sending relevant material on to the producers.

The episode of *Finding Your Roots* that aired the week before the one with Maggie Gyllenhaal featured three prominent Americans: a Christian, a Jew

and a Muslim. As Dr. Gates observed, these are “three people of different faiths whose family histories have profoundly shaped their religious beliefs.”

It is extremely common for religious traditions to be passed down from generation to generation, and certainly the New Church is no exception to this. One branch of the Gyllenhaal family tree – the one to which all American Gyllenhaals belong – has included members of the New Church since the late 1700s. Leonard Gyllenhaal (1752-1840), Maggie’s 4th great grandfather, was an active member and supporter of the Society for Faith and Charity (*Societas pro Fide et Charitate*), a Swedish organization active from 1796 to 1830.

The Society for Faith and Charity was founded chiefly for the purpose of publishing and distributing the works of Emanuel Swedenborg. The existence of the Society was kept underground due to Swedish persecution against New Church ideas during that period.

Leonard Gyllenhaal supported the publishing efforts financially, and also painstakingly wrote out many copies by hand for distribution. In a letter to a like-minded friend, he wrote that by doing so he was working to “ensure the public’s access to such books, which contain unadulterated truth.”

In 1998, while doing research in a library in Skara (near Höberg, Leonard Gyllenhaal’s estate, which has survived remarkably intact), I was thrilled to find a volume of Swedenborg’s *Arcana Coelestia* in Leonard’s own handwriting. A number of these manuscripts still exist, and the producers of *Finding Your Roots* were able to obtain excellent photographs of some of them.

Another early member of the Society was the Rev. Jonas Pehrson Odhner who, like Leonard, has many New Church descendants in America. A copy of the minutes of this organization (in Swedish) is held in the collection of the Academy of the New Church Archives in Bryn Athyn.

In the weeks leading up to the visit of the PBS production crew to Bryn Athyn – where Maggie’s father and grandfather grew up – the interest of the producers turned from the New Church in Sweden to the New Church in America.

Maggie’s 3rd great grandfather, Swain Nelson, was introduced to the works of Emanuel Swedenborg by his schoolteacher in Sweden. It was also in Sweden that he fell in love with Sophie Hoppman, the schoolteacher’s daughter. After Swain immigrated to America and established himself as a landscape gardener, he sent for Sophie and they were married.

The Nelsons became members of the Chicago Society of the New Jerusalem in 1857. Their daughter Selma married Anders Leonard Gyllenhaal (grandson of Leonard) in 1880, and together they raised eight children. The Nelson and Gyllenhaal families later joined the Immanuel Church congregation and helped establish the New Church community in Glenview, Illinois.

Some family members also attended the Academy of the New Church

in Bryn Athyn and became very active in the community. Maggie remarked during the program that she was not raised in the New Church and identifies more closely with the culture of her mother's family, so much of the information about her father's side of the family was new to her.

Several of us spent an enjoyable – if somewhat hectic – day in February with the PBS production crew. My wife Kirsten and I were interviewed about Gyllenhaal genealogy and Bryn Athyn history at Glencairn Museum and other locations around town.

The Rev. Dr. Thane Glenn, Assistant Professor of Religion at Bryn Athyn College, was interviewed in Bryn Athyn Cathedral about New Church beliefs and Bryn Athyn culture. In the portion of the interview that made the “final cut,” Thane explained that Swedenborg “published his theology with the idea that this would bring a new light, a new way of life to Christianity. The heart of his theology is the idea that people of all faiths have pathways to God, and to heaven, and to a heavenly life.”

His comments dovetailed nicely with several important themes in the *Finding Your Roots* series – the importance of human connectedness, and an appreciation for religious diversity.

Those who missed the show when it aired nationally can still view it online for a limited time at PBS.org. At the time of this writing the direct address for the online version is: <http://video.pbs.org/video/2221947390>. The series DVD will be available in June 2012.

For those who wish to explore their own roots, the Academy of the New Church Archives at the Swedenborg Library in Bryn Athyn contains a great deal of material related to early New Church individuals and families. To discover information about your own New Church ancestors, try searching your family name at <http://archives.brynathyn.edu>. For more information contact the archivist at Gregory.Jackson@brynathyn.edu.



ABOUT THE AUTHOR

Ed Gyllenhaal has been Curator of Glencairn Museum since 1987, and has taught history, art history and sacred languages at Bryn Athyn College. New Church history is one of his areas of special interest, and in 2011 he and his wife Kirsten wrote a book for Arcadia Publishing's “Images of America” series: *The Bryn Athyn Historic District*. Genealogy is one of his favorite hobbies. Ed and Kirsten live in Bryn Athyn and have

three children; David and Rebecca attend Bryn Athyn College and Annika attends the Bryn Athyn Church School.

Book Summary



Mary Magdalene telling the good news to the brethren.
Painting by Soni Werner

Searching for Mary Magdalene

Soni S. Werner, Ph.D.

During the Easter season, millions of Christians across the globe turn their attention to Israel and what happened there nearly 2000 years ago. Many pray at the 15 “stations of the cross” while contemplating the suffering of Jesus Christ and placing tremendous emphasis on the events leading up to the crucifixion.

But in Swedenborgian ceremonies for Easter, there is much more focus on Easter morning than on Good Friday. *“The Lord is risen!”*

Who was invited to witness these remarkable events first hand? Mary Magdalene was among the privileged few. Who was she, and what does she mean for us today? Should we focus just on the literal story or seek to understand the internal sense of her experiences?

After my own travels to Israel, France and England, and searching through dozens of books about her life, I found out how many contradictions were published about her. So I decided to write my own book about Mary Magdalene describing my quest. I wanted to sort through the legends, the historical accounts, the stained glass images, the paintings and statues, and then identify the most credible information. Then I wanted to bring in both a psychological analysis and a uniquely Swedenborgian perspective to her story.

Dr. Werner talked about her book and signed copies at the Los Angeles Times Festival of Books in April and writes: “Oh my, what an adventure. I was there for two days, and there were five of us loading and setting up hundreds of books about Swedenborg in a nice display. Then they set me up at a desk and I would start conversations with people passing by the booth.

“There were hundreds of these booths all over campus of the University of Southern California. I must have had more than 50 conversations, one after the other, for two days about Mary Magdalene and/or Swedenborg. We had no minister in our team as they were all busy that weekend so I did the best I could to show my love and enthusiasm for the teachings – and relate to all kinds of amazing human beings.

“I have never had so many remarkable conversations about spirituality and the Writings with people who had barely ever heard of Swedenborg. Most people who dropped by our booth saw our big sign and knew something about Mary Magdalene, so that did turn out to be a big draw. I loved discussing their views and then I would talk about my search to understand her and bring in a Swedenborgian view. I sold all the books we shipped out here – more than 30 copies of my book and dozens of the Writings and other books. What an experience. I’m glad I went. We planted some seeds. Who knows how they will grow?”

I discovered where she got the mistaken reputation for being a repentant sinner. We now know how this fictional assertion from Pope Gregory more than 1,300 years ago led to millions of people viewing Mary Magdalene as a reformed adulteress or prostitute. The Catholic Church leaders quietly apologized for this mistaken identity in 1969, but the story lingers.

The Catholics also invented the 15 “stations of the cross” and they are not even consistent with the Gospel accounts. For example, they do not mention Mary Magdalene witnessing the crucifixion, but the popes have invented a woman named Veronica and added her into the story of seeing Jesus carrying the cross.

These types of errors of omission and additions can make followers skeptical of their authority. We can speculate on why these Catholic leaders distracted people away from the miracle of Easter morning, but we may never know for sure.

There are also modern novels such as *The Da Vinci Code* and *The Book of Love* which propose the idea that Mary Magdalene was romantically involved with Jesus Christ. This assertion has actually been around for hundreds of years, but there is no credible basis for it. Yet it is amazing how many readers are ready to leap from the Catholic view of her and jump right into this one, even though it is just as fictional.

So if people are willing to abandon the ancient Catholic perspective about her, would they be receptive to what the Writings of Swedenborg say about her experience on Easter morning?

There are several key numbers in the Writings which explain the internal sense of her story (see *Arcana Coelestia* 6472 and 9814, *Apocalypse Explained* 400, 746 and 899). When I found them I was delighted to learn

that Swedenborg focuses on her seeing the angels at the tomb and feeling an earthquake, and Jesus instructing her not to touch his garments but to go tell the brethren the good news.

My favorite discovery here is that “going to tell the brethren” corresponds to the Lord telling us to go be with men and women who are being charitable. I interpret this to mean that I ought to look for the Lord’s goodness in other people and encourage it! What a wonderful message of the true meaning of the Easter story.

For more about my quest to uncover the essential Mary Magdalene, go to www.fountainpublishing.com or www.amazon.com and order the book. Then contact me at soni.werner@brynathyn.edu and we can talk!



ABOUT THE AUTHOR

Dr. Soni Soneson Werner is an Assistant Professor at Bryn Athyn College. She teaches in the Theological School and the undergraduate College, focusing on psychology, practical theology and guiding students in writing their Senior Essays. She is in the early stage of writing her second book: *Growth of the Female Mind*.

From the Publisher

Karin A. Childs, Editor and Co-Owner of Fountain Publishing in Rochester, Michigan, which published Dr. Werner’s book, writes:

“I loved working on (this book) by my cousin, Dr. Soni S. Werner. (She) writes in the same manner that she teaches, with a tremendous amount of interesting knowledge and with great enthusiasm. She approaches the topic of Mary Magdalene in a different way than I have seen anywhere else.

“In researching the famous woman through study and travel, Werner is looking not only for facts about Mary Magdalene, but for what she and her story can teach us about seeking our own relationship with God.

“She touches on many levels of seeking and of consciousness – emotional, psychological, intellectual, theological, spiritual. She gives us information to use from all of those levels, presenting Mary Magdalene as a role model. If Mary Magdalene had developed into a person who was able to see the risen Jesus Christ the right way, what can her story teach us about our own spiritual development?

“I loved seeing the art and the historic sites that Werner shares with us in her photos in her book. As her publisher, I am happy to be providing the book for others to enjoy, hoping many will find inspiration through her knowledge and process.”

Book Review



Searching for Mary Magdalene

Soni S. Werner, Ph.D.

Reviewed By Emily Jane Lemole

“Mary Magdalene was not a saint, the wife of Jesus, a prostitute, and adulterer.... She was an ordinary woman who witnessed extraordinary things. She came to Jesus’ empty tomb, talked with brightly clothed angels, saw an earthquake, was instructed not to touch Him while He was ascending, and then was urged by Jesus to go tell the brothers about the resurrection.” (p. 179)

So concludes Dr. Soni Werner after an intriguing and challenging search that took her to three continents, through millennia of history, philosophy and theology; a world of wonderful art, and close examination of contemporary psychological thought. Her search for a true legitimate understanding of who Mary Magdalene was and her relationship to Jesus, is also Werner’s search for a real role model, a true feminine presence in her Swedenborgian Christian life.

Searching has – as its goal – finding. Dr. Werner has found the treasure she set out to discover. *Searching for Mary Magdalene* is at once an intensely personal spiritual exploration, as well as a scholarly, thoughtful and inspiring excavation of the enigmas surrounding Mary Magdalene.

With a discerning mind and an open heart, Dr. Werner persistently looks for where the truth lies. Using her own expertise in psychology for a deeper

continued on page 286

*Living on water has transformed millions of lives
—will yours be one of them?*



AMICUS ADVENTURE

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September 2012 - June 2013

WHAT WE OFFER:

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WHAT PEOPLE ARE SAYING:

“Man, what a fun way to learn to sail....Sometimes things in this world align themselves just right to bring people together into situations that just seem to work out. ...I would love for many more people to have the opportunity to take part in outdoor adventures such as this one.” – David Gladish

“Life on Amicus was like following in the stream of Providence. Paying attention. Going with the flow. Being in the moment. Noticing the blessings. Accepting the hardships as things to learn from, let go of, or move on from.” – Roxanne McQueen Jungé

“I liked the cookies, the swimming, the steak and eggs breakfast, the kayak rides and best of all being the steely-eyed captain of the vessel as it burned across the lake at 6.36 knots.” – Mark Jungé

Amicus Adventure Sailing is a family charter sailing business owned by Mark and Katya (Goodenough) Gordon on the north shore of Lake Superior. We offer individual, couple and family sailing trips on our 40-foot steel sailboat, Amicus II.

With our young daughters in tow, we are embarking on a 9-month sailing voyage (September 2012-June 2013) that will take us through the Great Lakes and down to the Caribbean. Along the way we will offer three trips for young adults only (ages 18-25), called Operation Bill Tilman.

It's a great time for a life-changing challenge.

Scholarship funds are available on a limited basis. We keep costs extremely low but hope not to turn anybody away for lack of funds. Please contact us if you would like to contribute to a young adult's voyage.



For more information:

AmicusSailing@frontier.com

218-290-5975

www.AmicusAdventureSailing.com

understanding, she draws from the works of Maslow, Fowler, Erikson and Moody for theories of psychological and spiritual development, all informed by her deeply held Swedenborgian beliefs.

There are few female role models in the Bible. Ruth and Esther are not included in Swedenborg's list of books which comprise the Word. Mary, mother of Jesus, has been given a *persona* as Mother of God that we in the New Church cannot adopt, and Mary Magdalene has been thoroughly painted with a red brush. Eve is attributed with having introduced evil into the world. In general, women of the Bible serve obscure, minor, background roles.

Young boys have male heroes in the Word – beginning with Adam, Noah, Moses, Joseph, David, the disciples; the list goes on and on and includes Jesus. A little boy can choose his role model. A little girl has few from which to choose.

Throughout the book Dr. Werner has perfectly placed her own breathtakingly beautiful artwork. For this alone, if you could not read a word, the book would be a blessing. Juxtaposed to the paintings are wonderful photographs taken on these pilgrimages. The photo, however, that indelibly remains with me is that of Dr. Werner as a child of about six, dressed for Easter Sunday. This little girl learned about Mary Magdalene – who was to become her spiritual mentor and role model.

The book operates on many complex and interrelated levels. Mary Magdalene, while she remains the central focus and purpose of the book, is also a vehicle which carries the story of the writer's own spiritual quest. She maps out a journey – a search – a way in which women might actually discover their own spiritual role model and its importance in the feminine search for spiritual growth.

The essence of what Mary Magdalene's story tells us is what Dr. Werner discovers as her process of spiritual growth:

- Searching for truth
- Being ready to receive it
- Noticing changes in the church on earth
- Pondering about the meaning of Jesus' ascension and glorification
- Then looking for goodness in other people and encouraging it (p. 182)

Searching for Mary Magdalene is indeed a gift – a found treasure shared with us.



anc summer camp

JULY 8-14

If your child is graduating from 8th or 9th grade, we would love to invite him or her to attend ANC Summer Camp, July 8 -14. This all-inclusive week is focused on fun activities, events and classes. Campers will meet some of the teachers at the Academy of the New Church, make friends with more than 150 students their age, and learn more about their religion.

Additional information and registration forms can be found on the website www.ancss.org, or call Camp Director Keene Blair with any questions: 267-229-5527.

Church News

GENERAL CHURCH BOARD OF DIRECTORS

The Corporation of the General Church is scheduled to re-elect five directors and to elect five new members at its annual meeting, June 27, in Bryn Athyn.

Eligible for re-election are:

- Dr. Gregory L. Baker, Huntingdon Valley, Pennsylvania
- Scott W. Brickman, Potomac, Maryland
- Maj. Gen. Frederick A. Fiedler, Phoenix, Arizona
- Thayer L. York, Seattle, Washington
- Nancy L. Heilman, Sarver, Pennsylvania, has served more than two terms but is re-nominated because of her invaluable service as Secretary of the Board and legal representative on several committees.

Nominated for new terms on the Board are:

- Amy Childs Buick, Arlington, Virginia
- Michael Green, Oak Arbor, Michigan
- Jeffrey S. Jackson, Austin, Texas
- Peer Snoep, Boca Raton, Florida
- Dawn R. Wadsworth, Marietta, Georgia

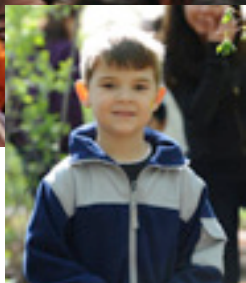
Retiring from the Board with appreciation for their two terms of service are:

- Bradley H. Johns, Mitchellville, Maryland
- Alexander H. Lindsay, Sarver, Pennsylvania
- Linda S. Odhner, Horsham, Pennsylvania
- Arthur E. (Ned) Uber, Pittsburgh, Pennsylvania

Members of the Nominating Committee were Lee Horigan, chair, Scott Brickman, Aaron de Chazal, Mary Jane Jungé and Samuel Simons.

NEWS ABOUT MINISTERS

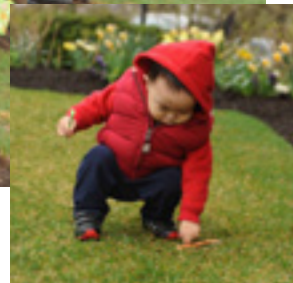
Because of a persistent health issue called Post Thrombotic Syndrome, the Rev. Thomas H. Rose, Pastor of the Ivyland New Church in Pennsylvania, has been told by his doctors that he must immediately go on permanent disability. This was sudden and unwelcome news for Tom and Annette and their family, as well as the congregation where he has been the much-loved pastor since 2004.



Easter Egg Hunt in Glenview, IL.



Easter Egg Hunt in Bryn Athyn, PA.





Bryn Athyn College sponsored the Lachlan Pitcairn Music Fund Concert March 23 in Glencairn Museum, featuring violin virtuoso Elizabeth Pitcairn; Curtis Institute alumni Yumi Kendall (cello), Hannah Jin Cole (violin), Jungeun Kim (piano); and the Bryn Athyn College Instrumental Ensemble. The concert raised funds for the College's music program.



Tom preached his last sermon as pastor on April 22, with the Rt. Rev. Thomas Kline present. After Tom Rose's touching words of appreciation and farewell, Bishop Kline expressed the Church's own appreciation for his leadership, its best wishes for him, his wife Annette and family, and briefly reviewed the options going forward for Ivyland New Church. He planned to meet with Tom Rose and the Ivyland Board and Pastor's Council to work out interim steps and a plan going forward. The Rev. Ryan Sandstrom will take over as interim pastor beginning July 1.

Meanwhile, Tom Rose will be learning from his doctors what he will and will not be able to do in this new phase of his life that he refers to as his "medically-induced retirement."

Minister Moves:

The Rev. Calvin A. Odhner, who has been serving this past year as Assistant to the Pastor of the Olivet New Church in Toronto, has accepted a call to be the Pastor in Atlanta, Georgia, beginning July 1. The Rev. Ronald D. (Ronnie) Schnarr, who has been serving as Assistant to the Pastor of the New Church at Boulder Valley, Colorado, has accepted a call to teach in the Academy Secondary Schools, beginning July 1. The Rev. Howard A. Thompson, who has been serving as Assistant to the Pastor of the Bryn Athyn Society, has accepted a call to Colchester, England, beginning July 1.

Ordinations:

The Rev. Malcolm G. Smith, Assistant to the Pastor of New Church Westville in South Africa, was ordained there into the second degree of the ministry, February 26, by the Rt. Rev. Brian W. Keith. Bishop Keith also traveled to North Korea and Japan in late April and early May, ordaining four men into the first degree of the ministry in North Korea and one in Japan. We will include a write-up of his trip, along with the Declarations of Faith and Purpose of these five new ministers in the July-August issue of *New Church Life*. The ordinations into the first degree in North Korea: The Revs. Mahn Hoe Choe, Young Ho Jung, Seoung Gil Kim and Soon Cheol Lee. And in Japan, the Rev. Shiro Matsumoto.

ACADEMY OF THE NEW CHURCH BOARD OF TRUSTEES

Dan Allen gave his last report as Treasurer of the Academy of the New Church at the May meetings. He is already spending a percentage of his time focusing on his new role as Chief Financial Officer for Bryn Athyn College, which he will assume full time on July 1. The new Treasurer for the Academy will be Duane Hyatt, moving over from the General Church.

The Academy Secondary Schools model to accompany their five-year strategic plan was presented and accepted, with the steps to establish long-

term financial sustainability. This includes a plan to return to a five-percent payout rate from the Secondary Schools' share of the Academy endowment by fiscal year 2017.

The Bryn Athyn College strategic plan and financial model were presented and accepted at the February meeting, also including steps to eliminate deficit spending by fiscal year 2017.

Gregg Asplundh, Huntingdon Valley, PA, Jill Brickman, Glenview, IL, Charles M. Cole, Clarksville, MD, and Leonard A. Gyllenhaal, Gloucester, MA were re-elected to the Board. Recent appointees to the Board, Joseph Seckelman III, San Diego, CA, and John Walko, Abington, PA, were elected to full terms. Laird Pendleton, Wayland MA, had accepted an appointment for the remainder of the year, but declined to run for a full term. Lee Allen, Rydal, PA, Eileen Glenn, Bryn Athyn, and Brett Heinrichs, Longmont, CO, were newly elected to the Board.

Thanked for their past service to the Board were: Carl Hj. Asplundh, New Hope, PA, Andrew Damm, Bryn Athyn, PA, Alan Elder, Bryn Athyn, PA, Jamie Uber, Pittsburgh, PA, and Philip Zuber, Mitchellville, MD.

GOOD AND FAITHFUL SERVANT



William R. Zeitz, who was fondly remembered and greatly respected as the Business Manager of the Academy of the New Church from 1973 until his retirement in 1994, died March 28 in Florida at age 82.

Bill was known for his cheerful smile and willing spirit. But he knew hardship in his life – which helped to make him the man he was.

He was orphaned at age 5 with an older brother and raised and educated at the Milton Hershey School in Pennsylvania, established for orphan boys. There the students helped to raise their own food, tend animals and do unending chores, in addition to their school work. That's where Bill acquired the untiring work ethic that served him well throughout his life. (That adored older brother died suddenly on returning home from the Army, when a teenage Bill was visiting him and his young family. It was just another of many tragic experiences in his life.)

Bill also distinguished himself at Milton Hershey with an outstanding singing voice, which earned him state-wide honors. He was a soloist, sang in the Glee Club, and played the trombone in the marching band and school orchestra. As a senior he won the State Championship as the best baritone-bass soloist in Pennsylvania and was awarded a full scholarship to Lafayette

College. Last fall he was brought back to Milton Hershey and honored with induction into its Hall of Fame for Visual and Performing Arts in a special ceremony in Founders Hall.

In the Church he lent his voice to the Bryn Athyn Church Choir and many functions. The Rt. Rev. Brian Keith, who performed Bill's resurrection service in Florida, fondly remembers him singing at his and Gretchen's wedding.

While earning an RN in anesthesiology he met his wife Mollie (Glebe), then training as a nurse, proudly saying that he "picked her out of the chow line." She introduced him to the Church, which became the center of his life. They were married in 1952, had four children, and were just short of their 60th anniversary when he passed away.

After the family moved to Bryn Athyn in 1972 for Mollie to become the women's dorm mother in the College, Bill was offered a job in the Academy's Business Office. He quickly earned the respect of everyone for his accountability, fairness, character, caring and willingness to help.

One of his responsibilities was overseeing financial aid and – remembering what Milton Hershey had done for him – he often went out of his way to help students and families struggling to pay.

His son-in-law, the Rev. Eric H. Carswell – now Vice Chancellor of the Academy – who conducted a memorial service in Bryn Athyn on May 6, sent an e-mail message to Academy employees after Bill's passing. He noted that Bill was responsible for a number of areas in the Treasurer's Office in addition to financial aid and student billing – from the Dining Hall and the Student Work Program to the Snack Bar and Health Services.

"Many who worked with him were grateful to know him as a friend. Many were aware of the diligence and commitment to principle that he brought to his work." In addition to his responsibilities at the Academy he was one of the driving forces behind the planning of Cairnwood Village as a retirement community and was its first president.

Bishop Keith concluded his service with: "Let us think of Bill as he continues on his journey of life. The Lord has been leading him every step of his life – the bad times and the good – upholding him and strengthening him. And even as the Lord is now raising him up into the spiritual world, He is continuing to lead him into an eternal joyous life."

Eric Carswell talked about the heavenly choirs Bill would add his voice to, the welcoming party of Hershey home boys, the reunion with his brother Zig and other loved ones. "Those of us who loved so many of his qualities and the impact for good they had on us and others we know have an empty space left in our lives by his passing. May we look forward to the day when we will see him again."

A PERSONAL TRIBUTE

Bill Zeitz' service to the Academy came under Treasurer Leonard Gyllenhaal, and then Neil Buss. A personal tribute from Neil was read after the memorial services in Florida and Bryn Athyn, including these excerpts:

“I had the great pleasure of working with Bill on Church and Academy uses for about 15 years. I relied on him a great deal and he always rose to the challenge, willingly taking on extra tasks and never complaining.

“I found Bill to be hard working, willing, capable and reliable at all times. He was dedicated to the uses and welfare of the Church and the Academy, working tirelessly for their good.

“Bill had a strong sense of fairness and honesty and strove to do his job in just such a manner. His background as an orphan made him deeply empathetic with students needing financial help and especially our overseas students whom he wanted to help get the Academy experience. His fierce loyalty to Milton Hershey and what it did for him was transferred to the Academy as he strove to protect it and serve it to the best of his ability.

“One thing we can be sure of is that Bill will continue to perform vital uses caring for others in heaven. He spent his life preparing for this.”

REMEMBERING MAURO

The end of any school year at the Academy comes with poignant memories. None more so this year than the sudden passing last October of the beloved Rev. Mauro DePadua – Religion teacher, Senior Class adviser and friend to all. He will be missed just as lovingly this summer at the British Academy Summer School.

This is where Mauro met his wife, Jenny, as students and they returned almost every summer with Mauro as a teacher.

His family requested that contributions in his memory be made to the British Academy Summer School and those funds will help many students to attend – both with air fare and scholarships. His many friends in Purley Chase, home of the school, will unveil a memorial bench in his honor this summer.

The theme of the July 16-28 Summer School this year is Key Moments, focusing on some of the key moments “in our lives, the life of the Church, and in history.” The staff will include the Rt. Rev. Thomas Kline and the Revs. Fred Elphick, Göran Appelgren and Stephen Muires. Noah Warwick will teach a course on the English monarchy.

Among the special events will be a Brazilian Afternoon and an English Diamond Jubilee Street Party. For further information contact Diane Lewin, djlewin@hotmail.co.uk.

BRYN ATHYN COLLEGE OF THE NEW CHURCH*Kristin King, President*

The College continues to bring its operating deficit under control, having reduced it by half over the past 18 months. Energy is building around a new program in the sacred arts (metal forging, stone carving, glass painting). We are also taking steps forward with internships, a psychology major, a business minor, career skills, and networking in collaboration with our alumni association.

Most heartening is the uptick in support from our alumni – 31% of our Academy-wide alumni have donated this year, and 45% of the College's baccalaureate graduates have donated. Thank you to our alumni and friends for supporting us.

We are particularly encouraged that student evaluations from Religion 101 show the highest approval rating (as high as 100%) of any segment of the curriculum. The five sections of Religion 101 are taught by three different ministers; the text is *The New Jerusalem and Its Heavenly Doctrine*; the clientele is primarily new-to-the-Church students. This affirmative energy in Religion 101 is evident throughout the curriculum and in student life, especially the chapel programs.

The College, of course, has a difficult road ahead. It has to solve its financial issues, continue to develop innovative New Church education for the 21st century, and re-engage those stakeholders and alumni who have grave doubts and concerns about what happened in the past and whether the College can maintain its mission and move forward successfully. It takes time to rebuild trust.

My fervent prayer is that while we all work to rebuild that trust we also stay open to the many opportunities to appreciate and support the powerful education that is happening here and now. To speak with absolute honesty, knowing some may disagree, I must say that I believe the mission of the College to educate in the light of the three-fold Word for the sake of students' moral, civil and spiritual welfare, and for the sake of the larger good, has never been better served than it is being served today.

SECONDARY SCHOOLS: A MODEL FOR GENDER EDUCATION

The Academy Secondary Schools are studying and refining one of the core principles of New Church education – distinctive single-sex education at the high school level. The schools – which promote themselves as Two Schools/One School (www.ancss.org) – offer coed classes where appropriate but always have emphasized distinctive gender education in the Boys School and Girls School. Now they are on the verge of becoming one of the model schools in the

world in single-sex education.

The schools hosted a community event June 3 in Bryn Athyn with Michael Gurian, one of the foremost experts in the world on gender education. His topic was *Helping Our Sons and Daughters Do Their Best in School and Life*.

Gurian has written 25 best-selling books, translated into 21 languages, including: *The Wonder of Children*, *The Wonder of Boys*, *The Wonder of Girls*, *Boys and Girls Learn Differently*, and *Leadership and the Sexes*. He founded The Gurian Institute, trains professionals, conducts international research, launches pilot programs in schools, and consults with families, corporations, schools and professionals.

His community presentation in Bryn Athyn was followed by two days of extensive professional development for the Secondary Schools. “When we are done,” said Girls School Principal Sue Odhner, “we will be designated a Gurian Model School – one of only 2,000 in the world.” Needless to say it will be the only New Church Model School – thus one of the most distinctive as well.

Watch for more about this event in the July-August *New Church Life*, as well as a write-up of a gender study conducted in the Girls School this year under Sue’s leadership, with Vice Chancellor Eric Carswell.

SUPPORT FOR THE ACADEMY

The following letter, recently sent out from the Academy, was signed by: Susan B. McGrath, Academy Development Committee Chair; Kristin King, President, Bryn Athyn College of the New Church; and James M. Adams, Managing Director of the ANC Secondary Schools:

“Thank you for helping us reach and surpass our participation goal. Currently, we are at 31% giving!

“Twenty-three days ago we came to the alumni, faculty, administrators, Board and Corporation asking for support. The plea was simple. We wanted to be eligible for some substantial grants, and we couldn’t do it without increased cooperation and giving. We sent letters and e-mails. The alumni then took it into their hands and sent the message across Facebook. More than 313 alumni, faculty, administrators, employees and Corporation members contributed to make this recent effort a success. Overall 1,362 alumni have given this fiscal year.

“The outpouring over the past three weeks has warmed our hearts. We have a long road ahead of us, but we are extremely grateful for the support. Thank you for joining the cause!”

ENRICHMENT IN SOUTH AFRICA

Members of the congregation of The New Church Buccleuch in Johannesburg, South Africa, are involved in two enrichment programs under Pastor Mark

Allais. One is on marriage, the other is *The Bible – More Than Meets The Eye*.

For the Marriage Course, which started in late April, Mark set the stage with: “How much would you pay to go out on a date with your partner? Can you put a value on the importance of working on your marriage? It is part of our mission at New Church Buccleuch to support your marriage, helping you grow together as a couple to become ‘one flesh’ and one angel.”

The course is designed for any married couple, or couple preparing for marriage, “whether they’ve been together for one year to 61 years, whether they have a good relationship or are struggling. The practical tools of the course are applicable to everyone.”

For the Bible course, also beginning in April, Mark asked: “Do the stories in the Bible make sense? Do you find yourself questioning why this book is called the Word of God? Have you ever thought there must be more to the literal sense of the Bible?”

“Well, you are on the right path. There is so much we can learn from the Bible if we study deeper with the question in our minds: ‘How do these stories correspond to my spiritual life, heaven and the Lord?’

“Come and explore the Bible in a way that opens up like a treasure chest full of heavenly jewels.”

SWEDENBORG COLLOQUIUM

A second Swedenborg Colloquium was held at Philmont Country Club adjacent to Bryn Athyn on March 1. Like the first one two years ago, it was sponsored by Dr. Gerald and Janie Lemole and brought together representatives of the General Church, Convention, and The Lord’s New Church. About 200 people attended.

The theme of this colloquium was *Spiritual Practice: Walking the Sacred Way*. Rev. Susannah Currie introduced and moderated the morning session, which included:

- The Rev. Jane Siebert – Why Practice? Seven Sacred Pauses – Living Mindfully Through the Hours of the Day
- The Rev. David Millar from Australia – Logopraxis: Engaging with Sacred Text as the Basis for Spiritual Practice
- Peter Rhodes – God Doesn’t Practice
- The Rev. Frank Rose – The Evolution of My Spiritual Practice
- Dean Sluyter – Just Being: The Way of Natural Meditation

The afternoon session was moderated by the Rev. Siebert, and included:

- Sr. Marita Funke – The Spiritual Practices of St. Benedict
- Drs. Stephen and Robin Larsen – Partnership as Spiritual Practice

- Dr. Sandra McLanahan – Health and Spirituality Through Yoga
- The Rev. Dr. Jonathan Rose – Outer and Inner Spiritual Practice
- The Rev. Dr. Ray Silverman – Joyous and Free from Ego Concerns: The Art of Being Adequate

Closing remarks were offered by the Rev. Michael Cowley of The Lord's New Church.

SUPPORTING THE THEOLOGICAL SCHOOL

Writing in *The New Church Canadian* for March, the Rev. Bradley Heinrichs, Executive Vice President for the General Church in Canada and Pastor of the Carmel New Church in Kitchener, Ontario, said that with the recent additions in Canada over the past few years, "We owe a debt of thanks to the Academy of the New Church Theological School in Bryn Athyn."

He had been discussing the tough financial situation the School was facing and took a request for financial aid to the GCIC Board. He said he was very excited by the Board's commitment to the School of \$90,000 over three years. "(This) has made an immediate impact on the program, allowing them to support new theologs who otherwise might not have been able to pursue the ministry."

Brad noted: "These donations could be viewed as a gift of thanks, or as an investment in our future. I view it as a bit of both: a thank you for the ministers they have produced and sent our way, and an investment in providing for the future training of ministers who will be coming to Canada."

NEW BOOKS

Twelve Miracles of Spiritual Growth: A Path of Healing from the Gospels – By E. Kent Rogers, published by the Swedenborg Foundation Press. This book will be reviewed in the July-August issue of *New Church Life*.

The Swedish Prophet: Reflections on the Visionary Philosophy of Emanuel Swedenborg – by Jose Antonio Anton-Pacheco, translated by Steven Skattebo, also published by the Swedenborg Foundation Press.

Seven Sacred Pauses: Living Mindfully Through the Hours of the Day – by Macrina Wiederkehr. This was one of the books discussed at the Swedenborg Colloquium.

These books are available through the General Church Book Store in the Bryn Athyn Cathedral: <http://store.newchurch.org>

A History of the Swedenborg Society – by Richard Lines, Secretary of the Society. It was published by The Swedenborg Society in London and is available through www.lulu.com or from the Society, www.swedenborg.org.uk

LACHLAN PITCAIRN MUSIC FUND

Bryn Athyn College sponsored the Lachlan Pitcairn Music Fund Concert March 23 in Glencairn Museum, featuring violin virtuoso Elizabeth Pitcairn; Curtis Institute alumni Yumi Kendall (cello); Hannah Jin Cole (violin); Jungeun Kim (piano); and the Bryn Athyn College Instrumental Ensemble.

The concert raised funds for the College’s music program. It also paid tribute to Lach Pitcairn, who grew up in Glencairn and has been a beloved patron of classical music in Bryn Athyn and Philadelphia.

The fund has been established in hopes of providing students with opportunities to study classical music, for support of the College Ensemble, scholarships for music education and to promote music in the community.

VICTORIAN EASTER EGG HUNT

Photographs in this section include a Victorian Easter Egg Hunt at Cairnwood Estate on an overcast Saturday morning the day before Easter.

The event was sponsored by the Academy of the New Church Performing Arts Department, Pennypack Preschool and NewChurch LIVE, with its pastor, the Rev. Chuck Blair, as master of ceremonies. Chuck is also the Chaplain for Cairnwood.

There were more than 9,000 colorful plastic eggs filled with candy for children 12 and under – with a special section from those under three. More than 400 children and parents braved the threatening weather for the happy event, which included face painting and the Cairnwood staff in Victorian dress.

IN MEMORY OF DUNCAN SMITH

As a memorial to the late Duncan Smith, this painting, *The Baptism*, by Ann Buss, was presented to the Glenview New Church in November. It recognizes Duncan’s devotion to building the New Church – from Ghana and Kenya to Ukraine and the Philippines.

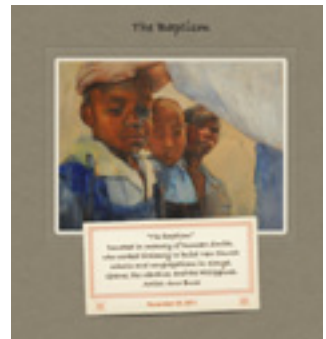


PHOTO CREDITS: Photo credits were inadvertently omitted in the March/April *New Church Life*. The photos of the MARS graduation ceremony in Westville, South Africa on page 183 were courtesy of Neil Buss. We are grateful to the Rev. Kenneth Alden, Pastor of the Boynton Beach New Church in Florida for the photos from Eldergarten on pages 184-185.

Life Lines

FINDING THE 'GLORIA' WITHIN

The book by the Rev. Chauncey Giles on Stewardship (summarized on page 223) offers an enduring message that everything we have in life is a gift from the Lord, and we are to be good stewards of those gifts. An illustration in the Word is *The Parable of the Talents* in *Matthew*. We are all given various talents by the Lord. It is up to us how we will steward them.

In memorial addresses for William Zeitz (see page 292) the Rt. Rev. Brian Keith at his home in Florida, and the Rev. Eric Carswell later in Bryn Athyn, both quoted Bill's motto, manifested throughout his life: "If it's worth doing, it's worth doing right."

That theme has echoed through history and literature. Anthony Trollope, one of the most respected and prolific novelists of the Victorian era, wrote: "It is important for a young person entering life to decide whether he or she shall make hats or shoes, but that is not half as important as the decision whether to make good or bad hats or shoes."

In a popular current novel, *Cutting for Stone*, by Abraham Verghese, protagonist Marion Stone talks about how he found his purpose – his stewardship – growing up in Ethiopia.

"We come unbidden into this life," he says, "and if we are lucky we find a purpose beyond starvation, misery, and early death which, lest we forget, is the common lot. I grew up and found my purpose and it was to become a physician." But it wasn't just to be a doctor.

"I chose the specialty of surgery because of Matron (head of the hospital), that steady presence during my boyhood and adolescence. 'What is the hardest thing you can possibly do?' she said when I went to her for advice.

"I squirmed. How easily Matron probed the gap between ambition and expediency. 'Why must I do what is the hardest?'

" 'Because, Marion, you are an instrument of God. Don't leave the instrument sitting in the case, my son. Play! Leave no part of your instrument unexplored. Why settle for *Three Blind Mice* when you can play the *Gloria*?'

"How unfair of Matron to invoke that soaring chorale which always made me feel that I stood with every mortal creature looking up to the heavens in dumb wonder. She understood my unformed character.

" 'But Matron, I can't dream of playing Bach, the *Gloria*,' I said under my breath. I'd never played a string or wind instrument. I couldn't read music.

" 'No, Marion,' she said, her gaze soft, reaching for me, her gnarled hands

rough on my cheeks. ‘No, not Bach’s *Gloria*. Yours! Your *Gloria* lives within you. The greatest sin is not finding it, ignoring what God made possible in you.’

“And so I became a surgeon.”

He did not waste his talent. He found his *Gloria*. That is the call of stewardship.

(BMH)

A FLORAL DISPLAY LIKE NO OTHER

Near the end of his life, when the task of publishing the Heavenly Doctrine was almost completed, Swedenborg was given a wonderful vision of the new revelation’s effect in heaven. “The angelic heaven from east to west, and from the south to the north, appeared of a deep scarlet color with the most beautiful flowers.” (*Sketch of An Ecclesiastical History of the New Church*, 7-8)

These flowers, fresh and fragrant, of a brilliant red hue, the color of the wisdom that comes from love, covered the fields of heaven as the truths of the New Church cover its fields with transcendent beauty, appropriate for a church which is described as being “like a bride adorned for her husband.” (*Revelation* 22.2)

(WEO)

‘WRITTEN BY COMMAND’

New Church people speak of “truths” and “doctrines” more than any others I’ve ever known; as well they should. But lest such language give an impression that the Church is based on abstract theories or cold intellectual formulas, we should always keep in mind what these “truths” and “doctrines” actually are. They are Human, and Personal, and Alive, because they are from the Lord Himself, and thus are the Lord Himself, because what He reveals is His Word, and He is the Word.

This is why, in the spiritual world, the books of the Writings were inscribed with the words: “The Lord’s Advent.” Swedenborg tells us (in a note at the end of the fragmentary *Ecclesiastical History* referred to above) that he also wrote the same thing on two copies of *A Brief Exposition of the Doctrine of the New Church* published in Holland. One of those books was found, bearing the inscription, in Swedenborg’s own handwriting: *Hic Liber Est Adventus Domini, Scriptum Ex Mandato* (“This Book Is the Advent of the Lord, Written By Command”).

I always used to hand out a photocopy of the original inscription to my students in the College and Theological School. I think it makes a real impression to see it in Swedenborg’s own handwriting, and to consider the implications.

(WEO)

FROM BLONDIE TO SWEDENBORG

The first sentence of an April 20 article in *The Washington Post* read: “William Blake, Ralph Waldo Emerson, Martin Luther King Jr. and even Helen Keller all found something to like in Emanuel Swedenborg.”

This was followed with: “Emanuel who?”

The article, *Little-known Swedenborg Gets A Fresh Look In A New Book*, was about Swedenborg: An Introduction to His Life and Ideas by Gary Lachman.

Lachman, a self-described lapsed Catholic and New Wave rocker – former bassist with the band Blondie – has become a popular religion writer in London, England.

While researching one of his other 13 books, he repeatedly stumbled upon Swedenborg’s name and asked himself how someone so influential could still be so unknown.

Lachman describes Swedenborg’s approach as “very Buddhist,” and says that “open-minded Christians” and anyone with a “spiritual alternative” might be interested in how he interprets Scripture.

He says Swedenborg was not remote or abstract and read the Bible in “a very symbolic, metaphorical kind of way.” And he notes that Swedenborg believed everything in the physical world had a correspondence with something in the spiritual realm in heaven.

A slightly more cynical article about the same book in *The New York Times* said: “Lachman joins a long line of philosophers and writers, including Kant and Baudelaire, intrigued by Swedenborg’s difficult, voluminous corpus, which includes bizarre interpretations of the Bible as well as claims to have traveled among the angels in heaven.”

The article dismisses Lachman’s books about “figures with powerful rational minds who nevertheless speculated in the irrational. They might be seen as the thinking person’s mystics.”

But it does concede: “Swedenborg had a rigorous scientific mind,” and that while many considered his claims to have traveled to heaven and hell blasphemous, “he was writing during a tremendously exciting time for science.”

Obviously we cannot control everything written about Swedenborg and can just be grateful that even the musings of a New Wave rocker might turn people on to Swedenborg.

The *Post* article quotes Malcolm Peck, a member of the Convention church in Washington since the 1980s, saying that he was attracted by Swedenborgians’ “tolerance for other faiths,” and “the fact that an author is interested enough to write about him is exciting.”

(BMH)

NEEDED: BOOKS BY NEW CHURCH WRITERS

“What we want is not more little books about Christianity, but more little books by Christians on other subjects – with their Christianity latent.” (C. S. Lewis, *God in the Dock*).

This thought could be applied to the New Church, also, but I would modify it slightly to say that what we need are not just more books about the New Church, but books by New Church writers on various other subjects, such as science, art, education, marriage, religion, business ethics, political science, social and cultural issues. The teachings of the New Church shed much-needed light on every aspect of human life.

(WEO)

MUSIC FROM HEAVEN AND HELL

Is a rock musician discovering Swedenborg an oxymoron? Rock music – to delicate elderly ears – often sounds like it is coming from anywhere but heaven.

But music – whether it originates in heaven or hell – has amazing power to touch and stir our souls.

Plato, who probably worried about what young people were listening to in 300 B.C., said in *The Republic*: “Music is the most decisive factor in one’s upbringing. It is above all rhythm and attunement that sink deep into the soul and take strongest hold upon it.”

Music has changed, but not its hold on the soul. And while every generation frets about the corrupting influence of “new” music on young minds, now – of course – we do have cause for concern.

The songs that today’s seniors grew up with in the ’40s and ’50s were sweet, innocent, naïve. But even the Beatles and Elvis were nothing compared to the vulgar, explicit, offensive lyrics of today. They can’t be printed in a newspaper but blare from car stereos at stop lights.

Victor Haug, a recent graduate of Stanford University and a researcher at its Hoover Institution, recently wrote: “Respected thinkers have frequently identified music as one of the most powerful forces impacting individuals and societies. Unlike literature or art, music can be used to rapidly change the mood of one person or a stadium filled with thousands. Music’s power is known to any dance club owner or orchestra member, any student who uses it to increase productivity or any runner who needs a boost of energy.”

Plato believed music influenced people little by little “until it overflows into their character and pursuits.”

But it’s not all bad. Beethoven said “music is a higher revelation than all wisdom and philosophy.” And to Thomas Carlyle music was “said to be the speech of angels.”

So we choose our music – and with it, our influences from heaven or hell. But we can't always judge the taste of others. A plugged-in teenager might feel like he was trapped in hell at a chamber concert, while a thumping rock concert to a devotee might have all the rapture of heaven. We are sobered by the realization that everything is created for use and may have something of heaven in it – even heavy metal.

(BMH)

SPIRITUAL MATURITY REQUIRED

We live in an age of science and rapid communication of information. Knowledge abounds. What is lacking is the spiritual wisdom needed for a proper understanding and use of the knowledge modern science and communication have made available.

Actually, the required wisdom has been provided, in the *Heavenly Doctrine of the New Jerusalem*. What is needed now is for the connection between it and the scientific knowledge we have in such abundance to be made. Without that connection, science will become “a tool of overwhelming power in the hands of a species that remained spiritually infantile.” (Brian Appleyard in his book: *Understanding the Present, Science and the Soul of Modern Man*)

When a two-year-old throws a tantrum there's no great harm because the child is small. But if a grown man were to lose control like that the result could be disastrous. Modern technology makes it imperative in a whole new way that we grow up spiritually; that we do not remain “spiritually infantile.” The rational religion of the New Church is adapted to the needs of the human race in its spiritual adulthood.

(WEO)

SCIENCE AND THE NEW CHURCH

The new revelation given through Swedenborg came just at the dawn of the modern scientific age. This was more than a coincidence. The great reordering of the spiritual world by the Last Judgment of 1757 freed human thought from the dogmatic faith of the former church, and thus made the growth of natural science, untrammelled by religious authorities, possible.

This is not to say that modern science is just a byproduct of the new revelation; it is an important means whereby a natural foundation for New Church thought is being provided. To be understood, the new spiritual truths revealed in the Heavenly Doctrine – about God and creation, about heaven and the human mind – must be grounded in corresponding natural truths.

Since Divine truths are infinite and eternal, there will never be an end to science; each new spiritual insight gained by means of the teachings of the New

Church will need a corresponding natural truth discerned by science upon which to rest. And each new discovery of science will need to be viewed in the context of the overarching spiritual reality in order to be truly understood and wisely used.

This is why, in the New Church, science and religion must always go hand in hand. There can never be opposition between them unless the truths of one or the other, or both, are misinterpreted, misrepresented or misapplied.

(WEO)

A RESPONSE TO THE SOUL-COMPUTER IDEA

I found Thomas Cooper's comparison between the human brain, mind and soul and the way computers and the Internet function very interesting. (March/April *New Church Life*, page 143) He noted that most of us have hardly any idea what the Internet is, or where it is, and yet we acknowledge that it exists and is very useful. It is similar regarding the soul. What is it and where is it, exactly? Hard to say, but we know it exists. A good point.

(WEO)

THE LEAST OF OUR BRETHREN

When the Lord told His disciples in *Matthew* 25 about being hungry, thirsty, naked, sick and in prison, and feeling ministered to, they were confused. They had never seen him in these states. But He said to them, "Inasmuch as you have done it unto the least of these My brethren, you have done it unto Me."

Like many of the Lord's parables, this is a sobering call to care for the neighbor – especially those most in need and perhaps least appealing to us.

Mother Teresa stands out as the epitome of answering the call, devoting her life to the outcasts of Calcutta.

Another example was Chuck Colson, who died in April at age 80, after a life transformed.

Colson began his career with enormous accomplishment – which brought him shame. With the Lord's help, he found a life of significance.

As a young man Colson was a predatory lawyer in Washington, DC, who became the top legal counsel to President Richard Nixon. He was a ruthlessly loyal hatchet man who was charged with obstruction of justice in the Watergate scandal and served seven months in prison.

He came out a changed man, often quoting Solzhenitsyn: "Bless you, prison, for having been in my life."

Providence was in his life, of course, and because he responded, he found what was missing in the White House – a real sense of use and purpose.

He had undergone a religious conversion before entering prison, which

skeptics dismissed as an early play for the parole board. But it was genuine.

He began working with prisoners while confined, and did not forget them when he was released. He founded the Prison Fellowship and dedicated the remainder of his life to helping prisoners and their families – and thus serving society as well.

He mobilized more than 10,000 volunteers to work in prisons, to buy Christmas gifts for 350,000 children of prisoners, and to give hope to prisoners, their families – and to all of us. About 700,000 prisoners are released back into society each year. He created programs to place many of them in jobs and drastically cut the rate of recidivism.

In loving the least lovable, Colson found purpose in his life and the satisfaction he never found in the halls of power – just in quietly living his faith.

We still have a long way to go, but anything that helps restore family units and offers some hope of turning predators into productive citizens by helping “the least of our brethren” is a way of serving the Lord.

(BMH)

THE CHURCH’S BLUE CHIP STOCK

In her letter that appeared in our January-February issue (page 11) Zarah Blair makes a good suggestion: “Find out which New Church endeavor is bringing more people into the New Church than any other.” My nomination for the “most successful” title is New Church education. It has a proven track record going back over 130 years, and in terms of bringing people into the Church nothing else even comes close. The General Church, which grew out of the Academy of the New Church, owes its very existence to New Church education.

As Bishop King once said about New Church education: “There’s no doubt that it’s our blue chip stock.”

(WEO)

BRINGING PEOPLE INTO THE CHURCH

What do we mean when we speak of bringing people into the Church? Surely the idea is not just to get people in the door. If that’s the goal, it is relatively easy to accomplish. Some bring hundreds, even thousands, of new people into their churches every year. But many do not stay long, and there is great turnover in the congregations. The kind of church community made up of thousands of people, most of whom haven’t been members for long, is a very different kind of church than I think we want.

The problem is, it is hard for seeds to take root in soil that lacks depth and is constantly being churned. What the New Church has to offer is deep, rich

ground, in which little seedlings can develop deep, strong roots. And that takes time. It is a slow, gradual development. This is how things grow in nature. It is an organic, natural development, like the growth of a great tree over many centuries.

This is the work of education. It takes years. In fact, it never ends; people don't just come into the New Church, they continue to come into it – or it continues to come into them – more and more throughout their lives.

(WEO)

IF ONLY I'D KNOWN!

As a practicing neurotic one of my dark fears is that someday I'll go to trade in a car I've been driving for eight or nine years and discover at the car dealership that it has some really neat feature I never realized it had. A compass maybe, or a trip computer, or a sunroof I somehow never noticed. Perhaps a way to open the gas-filler cap without a crowbar. It's a dismal thought.

But a better worry, I suppose, is that I might come into the world of spirits – to trade in my physical body for a spiritual one, so to speak – and discover that there were some wonderful options for furthering my regeneration that I never noticed and acted on as I drove cluelessly on through life.

(WEO)