

THE MESSENGER

*Official Publication of the
General Convention of
Swedenborgian Churches*

**MARCH
1986**



FROM THE EDITOR

A question requiring a more realistic appraisal is that of church growth. It is almost obligatory for Swedenborgians to say that one of the matters they're most concerned with is the growth of their church. When congregations cite goals for their church, growth in membership nearly always tops the list.

I would like to probe into this desire. For what reason do we so strongly desire to grow? Do we want our churches bigger for the Lord? Or do we want our churches bigger for ourselves? An honest answer will undoubtedly admit to a mixture of the two.

In addressing this psychological state of affairs, I offer a word of heresy: it is not un-Christian to accept our smallness as a viable expression of religion. We often compare ourselves (already a mistake!) to the giant mainline churches, and then attempt to deal with our colossal failure. We would be far more theologically and sociologically accurate if we viewed ourselves as existing in a category of religious groups that includes Unity, Schwenkfelders, Vedanta, Theosophical Society, Religious Science and Divine Science. Such groups have in common rather involved theologies, which trade heavily in areas of spiritual theory that have never sold well in their concentrated versions.

When we see the Swedenborgian Church in this company, our sense of realistic accomplishment is suddenly clear. Free from that subtle, but automatic reaction of insecurity, we are capable of perceiving that the diligent labors of this church over the past 180 years have yielded a bountiful harvest indeed. Abingdon Publishing

House recently released an encyclopedia of American religions, which remarks that the Swedenborgian movement has produced an impact upon American religious thought far out of proportion to its small numbers.

Compare, for instance, the impact of the Swedenborgian faith upon religious thought to that of, say, the Mormon Church, with its millions of adherents. It seems beyond question that the specialized theology of the Latter Day Saints does not extend much beyond their membership boundaries, while the core concepts of Swedenborgianism have long ago worked their way into contemporary thinking.

Therefore, I do not think we need to worry about letting the Lord down in spreading the liberating New Church doctrines. It appears as if the Lord has cleverly devised a number of means to accomplish this end. But there still remains the desire to increase our numbers for our own enjoyment.

This is not a minor request to make of either the minister or the congregation. For a complex set of sociological and psychological reasons, congregations older than twenty years have an uphill battle, if they desire to grow. It can be done, but the sacrifices are substantial, and they must come from the laity, as well as the minister. Unless a congregation is ready to undertake such a program, it would be wiser to enjoy the warm and intimate fellowship of the small church than to bemoan its tinyess.

Jim Larson

TABLE OF CONTENTS

Articles

-
- 56** Uses are the Bonds of Society
Friedemann Horn
-
- 61** Discovering Nature:
Personal and Historical Perspectives
Anne Brooks Perry
-

Column

-
- 64** The Upper Room / The Pure in Heart
Leon C. LeVan
-

Departments

-
- 70** Eclectica
-
- 72** Women Communicating
Phyllis Bosley
-
- 73** Opinion
-
- 74** Commencements
-

THE MESSENGER
MARCH 1986

Vol. 206, No.3

WHOLE NUMBER 5102

Rev. James F. Lawrence, Editor
Paul Maring, Layout and Design
Christina La Conte, Typesetter

Published monthly, except for the one
double issue in July-August, by the
Swedenborgian Church (founded 1817,

incorporated 1861 as the General Convention
of the New Jerusalem in the United States of
America.) Central Office: 48 Sargent St.,
Newton, MA 02158.

The opinions of contributors do not
necessarily reflect the views of the
Editor or the Department of Commu-
nication, or represent the position of
the church.


Subscription free to members of the
Swedenborgian Church; non-members,

\$8.00 a year; foreign \$15.00 a year; gift
subscription from a member, \$5.00; single
copies \$1.00.

EDITORIAL, BUSINESS & SUBSCRIPTION
ADDRESS:

THE MESSENGER
1040 Dautel Road
St. Louis, MO 63146


Deadline for material: 1st day of the Month.



Uses are the Bonds of Society

Friedemann Horn

But Jesus called them to him and said, You know that the rulers of the Gentiles lord over them, and their great men exercise authority over them. It shall not be so among you, but whoever would be great among you must be your servant, and he who would be the first among you must be your slave; even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many. (Matthew 20, 24-28)



From a purely external point of view, this scriptural text belongs to the extensive and painful chapter of the “ambitious mothers.” Salome, the mother of John and James, that is of two of the leading disciples of Jesus (Peter was the third), had asked the Lord on her knees to give her sons, in his future kingdom, the two places immediately on his right and his left hand. When the other disciples heard this they reacted angrily — and this is what the superficial reader can best sympathize with in the whole story.

Rather remarkably, Mark provides another version and Luke yet another. According to Mark it was the two disciples themselves, without their mother, who submitted their selfish request to the Lord (and it affects us greatly to find John, the beloved disciple of Jesus, in such a role), while in Luke they are not mentioned at all, but only the fact that a dispute broke out among the disciples as to which of them was to be the greatest among them.

This observation alone excludes the original supposition that the subject is in any essential sense the sad chapter of the ambitious mothers. What is it all about, then? First, quite obviously, about inordinate ambition. That becomes clear from the simple fact that Jesus rejects the suggestion. According to Matthew and Mark, Jesus says to the two: “You do not know what you ask.” He therefore puts it down to their ignorance that they ask for something so foolish. But then he tries to lead them towards an understanding of the position by the

shocking question: "Can you drink of the cup which I shall drink of?" Actually it ought to have been clear to both of them what sort of a cup was involved, namely the cup of bitter suffering and the death on the cross.

Immediately before Jesus had announced to them for the third time the suffering he was to undergo:

"Behold, we are going up to Jerusalem: and the Son of Man will be delivered to the chief priests and scribes and they will condemn him to death and deliver him to the Gentiles to be mocked and scourged and crucified, and he will be raised on the third day."

It appears that the disciples did not understand this correctly, or did not take it particularly tragically. In the parallel passage in Luke we read as follows:

"But they understood none of these things; this saying was hid from them, and they did not grasp what was said." (Luke 18, 34.)

It may well be therefore that John and James did not correctly understand the actual sense of Jesus' question: "Can you drink of the cup which I shall drink of?" Possibly they only believed it would shortly come to a decisive contest in Jerusalem, in which the Master and they also would have to undergo much suffering, but in which the final victory was sure and the establishment of the Messiah's Kingdom would without doubt commence. This assumption is confirmed by the deep despair which seized the disciples at Jesus' crucifixion and death.

So much for the historical setting of our text. Can we, in addition, learn something for ourselves in our present situation? Of course we can. All the words of Jesus have — beyond the literal significance — an eternal spiritual sense for all people at all times.

In the first place Jesus makes a clear distinction between the position among the Gentiles, or non-Jewish nations, and what is to prevail among the disciples and followers of Jesus:

"You know that the rulers of the Gentiles lord over them and their great men exercise authority over them."

It might perhaps be objected that these

days, thank goodness, there are a number of democracies, that is people's governments, in which there can be no talk of rulers and great autocrats exercising arbitrary authority over the people. But, first of all, the genuine democracies are still a somewhat exceptional phenomenon; secondly, the fact that some wish to rule over their fellows and make use of them for their own purpose, to achieve power, wealth and prestige, has not altered in the least. In other words, the right of the stronger still prevails in the world, and if you look more closely, you will find that even in the few genuine democracies there are sufficient signs that, although the outer forms have become more humane, the fundamental *striving* for domination is unchanged.

This is not, of course, to say that there are no genuine democracies at all and that every regime which calls itself such can be thrown into one pot without discrimination, as seems to have become the fashion among some Christians in recent times.

In the recent report, for instance, that a Bavarian secondary school-girl, who was turned away from school for carrying an election placard bearing the slogan "Stop Strauss," subsequently took the Free State of Bavaria to court over this matter (and won!), I myself see impressive evidence of the genuineness of the democracy in the Federal Republic. In which of the so-called "People's Republics" would anything similar be conceivable?

In condemning the effort for domination, it is very short-sighted always to think only of politicians and bosses in commerce and industry, against whom displeasure is primarily directed these days. This is merely modern fashion incited in certain quarters, which is clearly shown by the dispute for precedence between John and James. Even among those who were closest to the Lord and who, over a period of years, witnessed the wonderful radiation of his loving personality, the "law of the world" still holds so strong an influence that the Lord had to give them a severe talking-



Even among those who were closest to the Lord and who, over a period of years, witnessed the wonderful radiation of his loving personality, the "law of the world" still holds so strong an influence that the Lord has to give them a severe talking-to.

to:

"It shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be your slave."

The law of the Kingdom of God is therefore fulfilled not by ruling, but by serving. Jesus himself, the Son of Man, as he immediately adds, came not to be served, but to serve. This passage reminds us of the familiar assertion of Frederick the Great of Prussia, who said of himself: "I am the servant of my state." How different in comparison was the declaration of the Sun-King, Louis XIV of France: "L'etat c'est moi." (*I am the state*). If Frederick had always been true to his word, what an example he would have given to the rulers of Europe and their people.

But the state is something special. States are in certain respects nothing but "collective individuals" (I apologize for the expression!), with a powerfully developed collective egoism. Returning to Frederick the Great and the Sun-King: the assertion of the former sounds splendid and that of the latter absolutely reeks of ruthless autocracy. Yet, in their efforts to extend their countries' borders at the expense of other countries, there is no difference whatever between them. While Louis XIV conducted his well-known predatory wars against the German and Dutch provinces, Frederick II conducted his "Silesian Wars" against Austria, as the result of which my paternal ancestors from Austria became "compulsory Prussians." Not by their words, "by their fruits shall ye know them," says the Lord (Matthew 7, 20).

It is to be quite otherwise in the Kingdom of God, where no collective egoism with the motto, "My country, right or wrong," shall be found. Under this slogan, all the large empires have arisen, murdering young women and

children and even whole peoples (Roman, Spanish, Portuguese, Dutch, British, French, German, and the only one which still remains undiminished is accepted almost as an obvious and supposedly permanent fact of life, the Russian). In the Kingdom of God, there is no collective or group egoism inducing people to seek to dominate and coerce others. Individual interests, like group interests, are exalted into the common interests of the whole. No citizen of the Kingdom of God endeavors to achieve goals, which are of only personal use, but each looks unremittingly toward the welfare of the whole.

To illustrate this, it should be mentioned that our teachings make use of the image of "the Universal Human" and link it with an old tradition established by Paul, according to which all followers of the Lord are described as "the body of Christ." Swedenborg expands this tradition to an extremely expressive teaching, against the background of which the words of Jesus regarding serving or service can be much more readily and correctly understood. The fundamental idea is so illuminating that anyone must understand it if it is only expounded to him correctly.

The Kingdom of God, including the heavenly Kingdom as well as the earthly one, is arranged and ordered with the utmost precision, like the body of each individual person. Actually we ought to put it the other way round; we individual persons are created and ordered according to the pattern of the Great or Universal Human. We are therefore entitled to draw conclusions from our nature as to that of the Universal Human, Homo Maximus. If we ascertain according to what basic principle our bodies function, as the bearer and means of expression of our inner person or our souls, we cannot have the slightest doubt that this basic principle is that of mutual use or service. In us — at least as long as we are healthy — there is not one smallest particle, no single cell, not even one molecule or atom, which does not serve the whole body and thus

the body's life, and therefore does not have at the same time the maximum benefit from the whole. To put it in other words: the whole and its parts serve each other mutually.

And as long as they really do this, and are not prevented by negative influences (these negative influences may be derived either from the environment or from the spirit of the person dwelling within the body and affecting its life) there results a feeling of life which can only be compared with that of heaven. As soon, however, as this harmony of mutual service and use is disturbed by negative influences, those inimical to life, the feeling of superabundant health is replaced by sickness and sufferings of all kinds. Cancer is perhaps the most terrible image of the victory of private special interests over the interest of the whole.

We can see the same phenomenon in the bodies of whole peoples. No small part of the fascination which war has always exerted on many — at least until the development of the modern weapons of mass destruction — is without doubt based on the fact that it directs the will and energies of whole peoples to a single goal, thus rendering them capable of unheard-of achievements. However, as soon as defeatism, perhaps unleashed by treachery, hunger or devastating defeats, spreads its tentacles around, the individual members begin to think primarily of themselves. The result is a rapid loss of power in the body of the people or nation in question.

In our teachings we read the sentence: "Uses are the bonds of society." Instead we might say: "Services are the bonds of society." And an alternative way of putting it might be: "Works of love to the neighbor or charity are the bonds of society." For uses, services and works of love to the neighbor are essentially one and the same thing, regarded from various points of view.

The point of view of performance of service and of use appears to me, however particularly interesting and fruitful

at the moment. The expression "love of the neighbor" has actually lost much of its original force, because it has been too readily confused with special services which a person must perform alongside their "normal" life, in order to acquire some "merit" with God and thus get to heaven. For instance, an acquaintance told me not long ago that he was constantly troubled by the problem of how much one ought to sacrifice for the hungry in the third world as a good Christian and Catholic, in order to do enough in the eyes of God. He was quite surprised when I replied to him that it was more important that he should exercise his profession for the real benefit of his fellows, and in doing so think in the first place of others and only in the second place of himself and his profit, although a certain profit was no doubt necessary for him to be able to carry on his profession at all.

In the last issue of our little periodical, there is a detailed article by the well-known American psychologist, Wilson Van Dusen, regarding uses as a method of spiritual growth. Van Dusen found, on the basis of decades of experience, that no method is so suitable for advancing a person to the complete development of their full personality as the performance of uses. Without specially emphasizing this, Van Dusen is thus in agreement with the Word of our Lord, according to which service alone is what brings greatness in the Kingdom of God.

Van Dusen emphasizes repeatedly that, fundamentally, it does not matter in the least what the service or use consists of — the main thing is that in performing it we have an eye to the welfare of our neighbor. Everything else comes of itself. At the beginning of each useful action, there is something like a petition: "Lord, what I am now preparing to do, let it serve the best interests of those for whom I am responsible or who are dependent on my effort."

The expression "love of the neighbor" has actually lost much of its original force, because it has been too readily confused with special services which a person must perform alongside their "normal" life.

Anyone who ponders the question will recognize that such a prayer is suitable for all the circumstances of life. It is not necessary to have already reached, and not yet passed, the stage of belonging to those who are producing goods or providing spiritual services; one may be too old or too young or even be among those who are temporarily or chronically ill — there is never a moment in which our behavior cannot have either useful or harmful effects on others of our environment. As an old man, can I not ask the Lord that I may be as little as possible of a burden on others — even, yes, even give others a good example, and pleasure in addition by a serenity and cheerfulness becoming to my years? Can I not, as a young man give much pleasure to my friends, parents and teachers? And can I not as a sick person exercise patience and courage, which will have a favorable effect in the sickroom or hospital ward on my fellow patients and nurses, instead of doing nothing but complain all the time and trying to throw the respon-

**No one can remain
throughout all activities
continually at the level of this
thought, this effort; what has
to be done has its own laws
and takes one prisoner.**

sibility for my sufferings on God and the world?

Van Dusen is, however, sufficiently a realist to know that no one can remain throughout all activities continually at the level if this thought, this effort; what has to be done has its own laws and takes one prisoner. And that is, according to Van Dusen, as it should be. One should forget oneself and devote oneself entirely to a task which has to be performed, and the purpose of which is to serve. Now for the remarkable point: during such self-forgetful actions,

thoughts come to one unsought, to which one must pay attention. For instance the thought may come and (this is commonly so at the beginning of a new task) that one is quite stupid and incapable and has a lot to learn.

It is one thing to wish to write or print an article or a book for the benefit and welfare of tohers, but it is quite a different matter to be able to do so. It is one thing to “wish to grow old gracefully” in the manner indicated, or to be a happy young man, but a different one to be able to do so. It is one thing to wish to exercise patience and courage in suffering, but a different thing to be patient and brave, etc. But where there is a will there is a way. If I know that I have something important to tell my fellow and really love them, then I shall pay careful attention to criticism, and I shall learn even better how to express what I have undertaken to say.

If I have once recognized in what capacity, as an old man or as a young man or as a sick person, I can be useful and show love to others, I can constantly prepare myself better for the gentle “hints”. We need have no qualms about saying this, which come to me in my efforts from the spiritual and celestial world. And that is so because I have become in this way a servant of God and of humanity, i.e. a vessel or organ of the life flowing from God, which now flows out into and through me in ever greater abundance. Looked at in this way, the teaching of Jesus about wanting to be great, or the first, turns out to be a truth of inexhaustible depth, expressed like so many religious truths in a manner which must seem to those of the world as a paradox. □

Dr. Friedemann Horn is pastor to the Zurich, Switzerland Swedenborgian Church. Mr. Alfred Heron of Manchester, England translated this article from the original German.

Discovering Nature: Personal and Historical Perspectives

Anne Brooks Perry

Naturalists are lucky. They have an interest usable anywhere they go in any season. They find a tree-lined city street as intriguing as a tropical jungle, behavior in an ant colony as interesting as exotic butterflies. I find in nature endless diversity, continual change, and inter-relationships that prove no living thing is an island.

My background includes 15 years of public school teaching for the Massachusetts Audubon Society Environmental Education Program. More recently, I spent 2 years researching the natural and human history of the Blue Hills south of Boston for museum exhibits and 1 year in education administration for a nature center in Boston's fast growing South Shore area. Through these experiences I have become convinced that we have become altogether separated from our natural surroundings. We talk as though nature were something "out there" that we can ignore or exploit. Yet, in reality, we are a part of nature. It sustains us, providing food, shelter and beauty. We grew up and evolved in it.

Our views of nature are as complex as our own backgrounds and experiences. In my search for historical reading on cultural views of the Human-Nature relationship to find the roots of this separation, I was pleased to find the copious works of many authors, artists, poets condensed in a volume by Keith Thomas, *Man and the Natural World*. He documents the shaping of new attitudes, perceptions and concerns toward nature in the Western World from the 16th to the 20th century. A summary of the book:

In 16th century England the long-established view that the world was created for the sake of the human race and that other species were totally subordinate to our needs and wishes had theological foundations. Accepted interpretation of Genesis at the time was literal and selective. We had "...dominion over all living things..." After the flood, we were given renewed authority "...Fear of you and dread of you shall be upon every beast...fowl...all that moveth,

all that liveth shall be meat for you..."

Authors and clergy reinforced this anthropocentric (Regarding man as the central fact or final aim of the universe, *American Heritage Dictionary*) view. Even the vegetable and mineral kingdoms were there to serve humanity. No covenant with beasts was possible in their view. When it became known that Eastern religions respected the lives of animals (even insects!), these views were ridiculed.

By the 1600s English upper classes were eating, by some estimates, 150-200 pounds of meat a year per person. Roast beef had become a national symbol. Descartes had developed the popular view that animals

**By the 1600s, English
upper classes were
eating, by some estimates
150-200 pounds of meat a
year. Roast beef had become
a national symbol.**

were mere machines incapable of sensation. Early scientific efforts were of a self-serving, practical nature (i.e. to determine the uses of animals and plants to humanity). Human beings were judged unique and apart from other forms of life and scientists went all out to prove it. Was the human the only animal with a protruding nose? with language? with reason? with conscience? The beasts were to be scorned. Common language still reflects this wide gap between ourselves and animals. Consider our use of the words *beastly*, *swinish*, *bitch*. Animals had come to be synonymous with human vices.

A small step further in this line of reasoning led to considering as inferior other races, even classes of humans. Thus Hottentots, American Indians, Irish, infants, servants,



women, poor folk, the insane were, by some, designated as subhuman.

As early scientific classification began, an attempt was made to get away from this human-centered cultural view of nature. Errors arose from a lingering dependence on subjective and imagined characteristics — the beauty or ugliness, or moral qualities of an animal or plant. Gradually, more rational methods arose. Country folk, however, still held to ancient beliefs in signs and symbols in nature. For example, the Mayapple was thought to have curative powers because its root was shaped like a human.

By the 18th century a new perspective grew out of more objective observations of the natural world. Nature study had become a popular middleclass pastime, and these amateur naturalists had inadvertently detached the natural and human worlds in their thinking. Nature was to be viewed in minute detail as if through a window, unrelated to the "real" human world. Of course, there were those who disagreed. S.T. Coleridge said, "Never to see or describe any interesting appearance in Nature without connecting it by dim analogies with the moral world proves faintness of Impression. Nature has her proper interest: and he will know what it is, who believes and feels that everything has a Life of its Own."

New sensibilities grew from peoples' actual experiences with animals and plants, with pets and farm animals, with mountains, countryside, and hedgerows, and with garden plants. On the darker side, there were slaughter-houses which lined village streets, cruelties witnessed in dog and cock fights and bear-baiting. Theologians and authors began to debate the questions of human ascendancy, of animal intelligence and immortality. Meat-eating was questioned. Scientists after Darwin discussed the possibility that we had evolved from lower life forms. William Blake had admonished, "Kill not the Moth or Butterfly, For the Last Judgment draweth nigh" (*Auguries of Innocence*); and in his *A Vision of the Last Judgment*: "There exists in the Eternal World the permanent realities of everything we see

reflected in this Vegetable glass of Nature." Now in a safer, more leisurely world made possible by science and the Industrial Revolution, there was more room for compassion and curiosity, and an appreciation for wilderness that had formerly not suited the advance of our species.

The confidence in anthropocentrism of the 17th and 18th centuries was shaken. In the 20th century a confused state of mind about nature still lingers. If, as William Blake proposed, "Everything that lives is holy," should we eat meat? Should wilderness be preserved for its own sake? For our spiritual health? Do animals have legal rights? Do they, indeed, have souls? Contradictions are rampant in our behaviors and attitudes toward nature.

Where do we turn for help in integrating our thoughts, affections, and behavior toward Nature? Swedenborgians are fortunate that the writings contain much information about the natural world and our relationship to it:

AC 3483 "The visible universe is nothing else than a theatre representative of the Lord's kingdom."

DLW 56 "Every created thing...is an image of God in a mirror."

AC 2991 "Everything in the natural world finds its cause in something true that is spiritual and its fundamental in something good that is heavenly."

Of our knowledge of the universe, Swedenborg wrote:

AC 4321 "If everything were denied whose cause is unknown this would mean the denial of countless things that occur in nature...There are so many major mysteries in nature that what we know is practically nothing compared to what we do not know."

Some contemporary authors have come to the latter conclusion:

"I have come to suspect that this long descent down the ladder of life, beautiful and instructive though it may be, will not lead us to the final secret. In fact I have ceased to

believe in the final brew or the ultimate chemical. There is I know a kind of heresy...in making such a statement. I would not be understood to speak ill of scientific effort...It is only that somewhere among these seeds and beetle shells...I find something that is not accounted for very clearly in the dissections to the ultimate virus or crystal or protein particle. Even if the secret is contained in these things, I do not think it will yield to the kind of analysis our science is capable of making." (Loren Eiseley, *The Immense Journey*)

"What do we think of the created universe spanning an unthinkable void with an unthinkable profusion of forms? Or what do we think of nothingness, those sickening reaches of time in either direction? If the giant bug was not made in jest, was it then made in earnest?...It could be that God has not absconded (with the universe), but spread, as our vision and understanding...has spread, to a fabric of spirit and sense so grand and subtle, so powerful in a new way, that we can only feel blindly of its hem. In making the thick darkness a swaddling band for the sea, God "set bars and doors" and said, "Hitherto shalt thou come, but no further." But have we come even that far? Have we rowed out to the thick darkness or are we all playing pinochle in the bottom of the boat?" (Annie Dillard, *Pilgrim at Tinker Creek*)

On a personal level, I believe I am not alone in needing the renewal, challenge, and peace that the natural world offers. Are there other Swedenborgians who have developed ways of relating to nature through art, literature, meditation, recreation? Let's hear from you, too □

Anne Brooks Perry, naturalist, mountain climber, horsewoman, lover of the outdoors, is married to Convention Assistant to the Treasurer, John Perry. They moved to East Harpswell, on the Maine coast, in 1985, where Anne currently volunteers in a project to research wild food plants and rebuild an 18th century salt water farm on the Harraseeket Estuary.

"The visible universe is nothing else than a theatre representative of the Lord's Kingdom."

The Pure in Heart

Leon C. LeVan

To no small extent the Western World has derived its spiritual outlook from a number of the supreme sayings of Jesus.

One that stands out preeminently is the beatitude on purity. "Blessed are the pure in heart, for they shall see God." Many of us will perhaps recall that those words made their first vital impact on our lives in the opening years of youth, when our ideals were just emerging. In the late "teen" years many young people look out upon the future and try to foresee the kind of spiritual life they hope to live. In most cases

their choices are real and near, and are made as in the presence of the Lord. Walking with a friend, or beholding the open sky, or facing a mirror in the privacy of one's own room, the words of Jesus sound through the youthful mind with strong and tender appeal. As boys



and girls foresee the joys of marriage, or what may be the disappointments of marriage, or still worse the perversions or caricatures of marriage — there is probably no greater power in all the world to keep their conduct pure than those words of our

Savior: "Blessed are the pure in heart, for they shall see God."

With the passage of years, however, those words in many cases begin to recede into the background or lose their force altogether. The nominal Christian may occasionally repeat them in church or (if he never goes to church) they may pass through his mind as words that once had meaning, but now have none. In a vital church, this beatitude does not lose the force of its youthful appeal, but enlarges it by enlarging its meaning. To be "pure in heart" means more than to keep the physical side of life clean. It does mean that, to be sure. But it actually means that the whole life of the spirit is to be made pure. To be "pure in heart" is to be pure in will, desire, and intention. And the purification of the will requires purification of the whole life of the individual.

The "pure in heart who see God" are they who are pure of self-love and self-seeking in all its forms. This does not mean a negative self-denial like some who think of Nirvana as the state of total renunciation of everything active in life. The humble man, the selfless woman should be full of active good works in the service of others. General George C. Marshall was described by those who knew him best as a selfless man. General Dwight D. Eisenhower was known to many as a humble man. Yet both generals were great in active service of others. Jesus was humble and Jesus was selfless. But Jesus was constantly active in good works. The "pure in heart who see God" are those men and women whose lives are a continual consecration regardless of their employments and circumstances. These are they who "follow the Lamb whithersoever He goeth."

The "pure in heart" shun evils as sins against God. They are forgiving and merciful. They are meek and lowly and humble of heart. Whatever trials come to them, they endure with the Lord. Whatever crosses are put upon them, they bear knowing that Jesus bore His cross. They are not doctrinaire. They do not debate or argue whether a thing is true, but they see the truth from good itself. They love the Lord's ways. They see the Lord's will. Their speech is "yea yea" and "nay nay." They do not criticize. They do not condemn. They wish better for others than they do for themselves. And they work for the Kingdom of God regardless of their employment or occupation.

When Jesus gave the beatitude on the Mount of Blessings, He revealed the Divine Love more interiorly than was possible to Moses on Mount Sinai 1400 years earlier.

The Commandments were given at the outset for a hard external nation. Because those Israelites could not experience interior life from the Lord in any such degree as is possible in the Christian church today, the Commandments had to be stern and forbidding. The revealings on Mount Sinai showed Jehovah as a god of thunders, lightnings, and great indignation at human failings. The law of Sinai is charged with judgments and punishments. It was given for external people, and it had to be stern enough to keep an external nation in a semblance of order.

Quite the opposite is the Mount of Beatitudes. There Jesus did not merely represent the Lord. He was the Lord — in a form knowable and lovable to human beings. We read of no thunders, no lightnings on the Mount of Beatitudes. We picture it as a grass-carpeted hill in Galilee or Judea, with the friends of Jesus gathered about Him to hear His words. And how tender and beautiful those words are — almost as though they were revealing the heart of the Divine Love of God. How like sweet music they sound down the corridors of time. How like the “morning stars that sang together” in the first blush of Creation’s dawn. The words of Jesus are the sweetest sounds in the world today:

Blessed are the poor in spirit
Blessed are the meek
Blessed are the merciful
Blessed are the pure in heart

Blessedness is not just happiness. Blessedness is more total and lasting than happiness. Blessedness is an internal quality of the spirit. It is a permanent possession of the soul. Our Lord had a life that no one would describe as “happy.” Yet we know that in the inward depths of His spirit was the blessedness of God, such blessedness as the world could neither give nor take away. “Blessed are the pure in heart.” These words of Jesus are the very speech of Divine Love. If the God of Heaven had wished to show His loving nature to the world He came to save, could He have done so by any better words than these? Here is God speaking — telling humble folk like you and me His pure and simple message of Love. □

Conference on Retreat Center Operation And Organization

April 24-27, 1986, Thursday evening through Sunday morning.

At the Almont New Church Assembly and Retreat Center

Designed to develop a network among retreat centers, the sessions of this conference will deal with budgeting, program development, advertising, hospitality, and other nuts-and-bolts issues relating to the actual operation of successful centers.

The leaders will be the Reverends James Todd, director of the Rolling Ridge Conference Center in Andover, Massachusetts, and Robert Bossdorf, faculty member of the Swedenborg School of Religion, who has valuable experience in conference center development.

Invited participants are the directors and one governing board member from each center now operating within Convention, and one participant from those in the developing stages.

Current centers include: Almont New Church Assembly and Retreat Center, Beside-the-Point, Blairhaven Summer Camp and Conference Center, Fryeburg New Church Assembly, Swedenborg House of DeLand, Florida, and the Swedenborg Spiritual Growth Center of Redmond, Washington.

Developing centers include: the Swedenborg Growth Center for the Middle Atlantic Area, a proposed center in Los Angeles, and Swedenborg House of Chicago.

The President, Treasurer, and the Chairman of the Board of Missions of Convention are also urged to attend.

The Board of Education will underwrite the cost of two participants from each center. It will also underwrite the travel arrangements through the Uniglobe Travel Agency (phone: 1-800-367-3587) or Central Office by March 20, 1986.

The fee for additional participants from a center is \$75.00 per person, plus travel costs.

For further information and registration contact: Rev. Ron Brugler, 1611 Cameron Road, Almont, MI 48003, (313) 798-3575 or 798-8487. □

A Journal in Search of Excellence

James F. Lawrence

Chrysalis is a new journal of exceptionally high quality to be published by the Swedenborg Foundation three times a year — Spring, Summer and Fall. Each issue will explore a major theme in the realm of religion and spirituality. The introductory issue, just released, is titled: "In Search of the Soul."

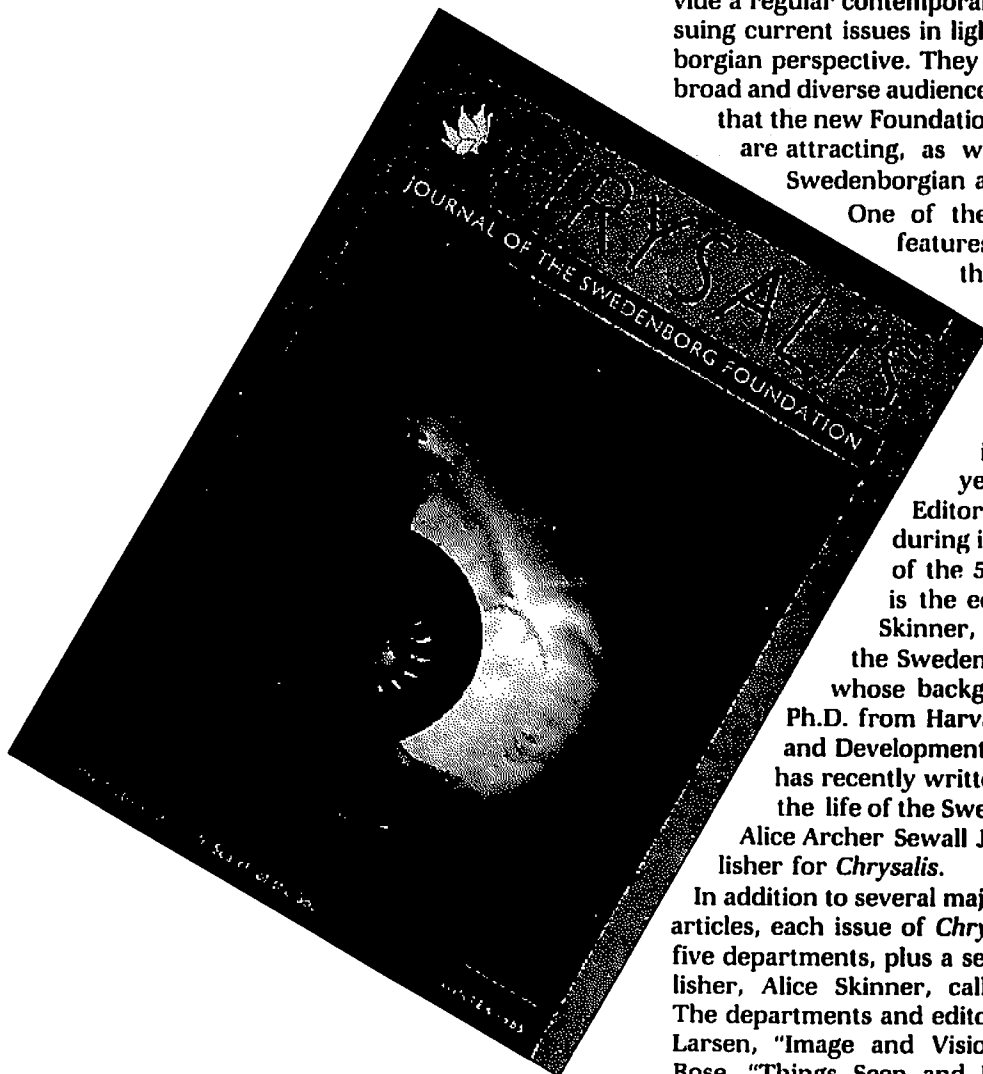
The purpose of the new journal is to provide a regular contemporary forum for pursuing current issues in light of the Swedenborgian perspective. They have in mind the broad and diverse audience of new inquirers that the new Foundation films and books are attracting, as well as traditional Swedenborgian audiences.

One of the most attractive features of *Chrysalis* is the team of people responsible for producing it.

Carol S. Lawson, whose background includes several years as Managing Editor of *The Messenger* during its energetic years of the 50s and early 60s, is the editor. Dr. Alice B. Skinner, Vice President of the Swedenborg Foundation, whose background includes a Ph.D. from Harvard in Personality and Development Studies and who has recently written a biography of the life of the Swedenborgian artist Alice Archer Sewall James, is the publisher for *Chrysalis*.

In addition to several major and illustrated articles, each issue of *Chrysalis* will include five departments, plus a section by the publisher, Alice Skinner, called "Reflections." The departments and editors are: Dr. Robin Larsen, "Image and Vision"; Rev. Donald Rose, "Things Seen and Heard"; Rev. Dr. George Dole, "Patterns"; Dr. Stephen Larsen, "Vital Issues"; and Marian Kirven, "Fringe Benefits."

Immediately one is struck by the high quality of the journal. Printed on archival paper that will last at least three centuries,



and sporting a glossy trade cover with first-rate photoreproduction, *Chrysalis* is obviously a journal that is to be kept and displayed in sets in the family library.

In the world of religious literature, one somewhat comparable journal comes to mind — *Parabola: the journal of myth and tradition*. *Chrysalis*, though, quite easily surpasses *Parabola* for printing quality. Designed primarily in the academic journal mode, the introductory issue of *Chrysalis* nonetheless stretches those boundaries with its artistic presentation of the articles.

The articles, of course, are the central feature of *Chrysalis*. If the introductory issue is any indication, we are in for some outstanding fare in the upcoming years. "In Search of the Soul" is led off by an inspiring preface, "Odyssey," by David Garrett, presenting some Classical motifs of soul searching, which serve to challenge the readers to search for their own soul.

Alice Skinner and Robin Larsen offer a collage of art and brief snippets from poetry and prose entitled, "In Search of the Soul." There are two informative and biographical pieces on aspects of Swedenborg's own search for the soul by two General Church writers, Doris Delaney and the Rev. Donald L. Rose.

A highlight of the issue for this reviewer is the article, "Psyche in Stone: Images of the Soul," written by the doyen of Art History, professor H.W. Janson, for many years the chairman of the Department of Fine Arts at New York University. The article is adapted from an address Dr. Janson made at the 1982 annual meeting of the Swedenborg Foundation. He takes us on a historical tour of the changing ways that the soul has been presented in what might be called "cemetery art." Ultimately, he discloses how Swedenborg inspired yet another "first" in modern culture, as Swedenborgian sculptors John Flaxman and Hiram Powers pioneered the idea that a departing soul is virtually identical to the person as they appeared in the world.

Two very popular writers for translating Swedenborg to general audiences, Drs. Wilson Van Dusen and Stephen Larsen, each has important articles in this introductory issue, while another professor of religious studies (Iona College, New York), Dr. Roberts Avens, also contributes to the forum.

In short, the content of this first issue of *Chrysalis* is nothing short of outstanding. If thoughtful readers have a couple of hours to give to their contemplation of their own search for the soul, spending those hours with *Chrysalis* can only deepen and sharpen the focus of that search.

One of the attractive by-products of being a *Chrysalis* subscriber and reader lies in taking part in a new level of cooperation between the General Church and the General Convention. It is good to experience a rapprochement between two often-at-odds bodies of lovers of the Swedenborgian perspective. Writers from both churches team up to present a first-rate picture of modern spirituality to new audiences.

There are two good reasons for subscribing to *Chrysalis*. The first is the benefit derived from staying connected with the leading edge of thought in the Swedenborgian movement in general. But secondly, and for many most importantly, *Chrysalis* will be reaching into areas that the churches cannot reach. The Foundation receives a tremendous amount of inquiries — far more than all of the Swedenborgian denominations combined. To date, the Foundation has not been able to offer much in the way of contemporary dialog regarding the doctrines revealed through Swedenborg.

But *Chrysalis* will need your support. For \$20 per year, you will not only receive three collectors' quality journals exploring the Swedenborgian faith in modern times, but you will also be supporting the active missionary work for the Swedenborgian movement anywhere in the world. (*Chrysalis*, Swedenborg Foundation, 139 E. 23rd St., New York, NY, 10010, \$20 [one year subscription postpaid]. Introductory issue is \$6.75. For both a subscription and the introductory issue, send \$26.75.) □

A View From Within

Ernest O. Martin

A View From Within is an inviting collection of quotations from the writings of Emanuel Swedenborg. Rather than try to interpret these quotations, the compiler is content to let the ideas speak for themselves. The unique feature of the book is the choice of groupings: basic issues of knowledge and reality, humanity and divinity. The selections are arranged under ten chapter headings: How We Know, Holistic Reality, Alternate Realities, The Human Form, The Human Process, The Good Life, Correspondence, Revelation, The Community of the Spirit, and The

Divine. Each of the ten chapters is divided into subdivisions that enable a reader to quickly identify the various topics that are included.

Those who are familiar with George Dole's translation of *Heaven and Hell*, *Divine Love and Wisdom*, *The Universal Human* and *Soul Body Interaction* will not be surprised at the fresh, appealing style of translation exhibited by this new book. The creative choice of selections and the brilliance of the translation are enhanced by a very attractive format and design. The large and readable type invites the reader to keep turning to the

next topic.

The Rev. Dr. George F. Dole is a faculty member of the Swedenborg School of Religion and the chair of the Editorial and Publication Committee of the Swedenborg Foundation. In addition to his translating for the Foundation, he wrote the script for the film *Images of Knowing* and is now working on a new film, *The Other Side of Life*.

The book's introduction, *Coming into*

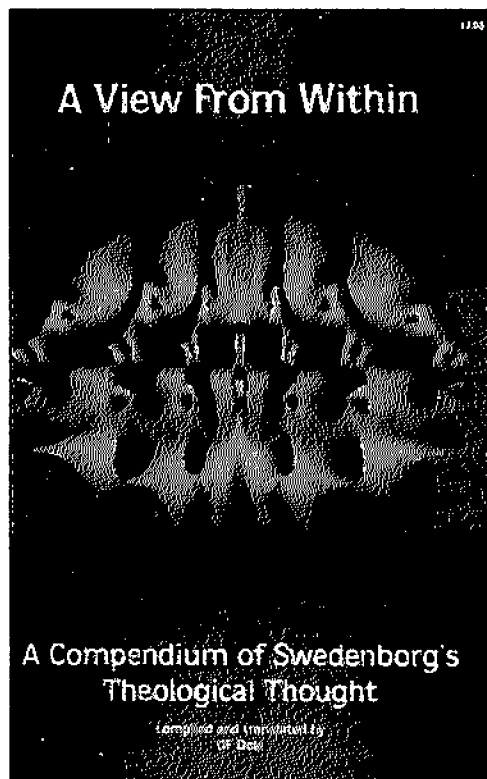
Focus, is a twelve-page biography of Swedenborg that focuses on the Christ-vision experienced by Swedenborg and the resultant change in the direction of his life and mission. In the biographical sketch, Dr. Dole offers refreshing translations of the names of some of Swedenborg's books; e.g. he suggests that *The Economy of the Animal Kingdom* means basically *The Dynamics of the Soul's Domain* and *Arcana Coelestia* could better be understood as *Heavenly Mysteries*.

Following is an example of the contrast between the Dole translation of Swedenborg and the outdated translation of the standard edition:

Standard Edition of *Heaven and Hell*, #461: "It has been proved to me by manifold experience that when man passes from the natural world into the spiritual, as he does when he dies, he carries with him all his possessions, that is, everything that belongs to him as a man, except his earthly body. For when man enters the spiritual world or the life after death, he is in a body as he was in the world, with no apparent difference, since he neither sees nor feels any difference. But his body is then spiritual, and thus separated or purified from all that is earthly; and when what is spiritual touches or sees what is spiritual it is just the same as when what is natural touches or sees what is natural."

Dole translation, *Heaven and Hell*, #461: "When we cross from the natural world into the spiritual, which happens when we die, we take with us everything that is ours, everything personal, except our earthly bodies. This has been demonstrated to me by an abundance of experience. For when we enter the spiritual world or the life after death, we are in a body as we were in the world. There is no obvious difference, because we neither feel nor see any difference. But this body is spiritual, separated and purified from earthly things; and when the spiritual touches and sees the spiritual, it is just the same as when the natural touches and sees the natural."

Note that Dr. Dole substitutes the personal pronouns *we* and *ours* for the abstract *man* and the masculine *he*. Three ponderous sentences become five. The meaning is much easier to grasp, and the words are



much more relevant to our lives than the awkward sentences of the standard edition.

A View From Within is affectionately dedicated to Jim Fadiman, whom the author met at a conference of the Association for Transpersonal Psychology. Fadiman was interested in knowing more about Swedenborg, and he expressed the need for a directed study, an overview. Like many people outside the Swedenborgian Church, Fadiman would not be likely to refer to a formidable tome like *Warren's Compendium*, arranged in traditional theological categories. A growing number of seekers today are turning to studies in holistic reality, the presence of the spiritual, and the meaning of life. George Dole's *A View From Within* meets the needs of these readers.

This book could serve very well as a text for small groups, within and outside the Swedenborgian Church, interested in getting at the essence of Swedenborg's thought. The selections are carefully chosen and they are brief and well organized. Readers can grasp the meaning of a quotation without presuming a prior knowledge of Swedenborg's whole theological system.

This reviewer believes that the book would be even more inviting to non-Swedenborgians if it had a different subtitle. One suggestion is: *A View From Within, Selections from Swedenborg's Religious Thought*. The word *compendium* suggests a ponderous reference work, and *theological* gives the impression of a highly specialized technical book. If we are going to publish books for the general public, we should use titles that will attract readers, rather than discourage them.

We are entering a new age. A perspective on that age and an appreciation of Swedenborg's contribution to that age will be enhanced by reading *A View From Within*. ☐

From Dream To Reality: A Training Workshop



Scratch the surface of a Convention member, and you find a dream of what the church might be or do. How can more of these dreams be realized?

At the request of the Ad Hoc Committee on Goals and Priorities for the Eighties, the Board of Education is beginning a Convention-wide effort to "help ultimate dreams."

The first step will be a post-Convention training workshop that will focus on the following themes:

What are our church's values?

What can we dream of doing in our own present circumstances?

How can we help translate some of those dreams into activities that are carefully planned, effectively done, and realistically evaluated?

How can I carry this message back to my local region?

As a second phase of the overall effort, participants will help initiate regional and local workshops adapted from this initial one. The staff will include George Dole, Donna Keane, Perry Martin, and Randy Laakko.

Date: Sunday evening, July 6, through Tuesday morning, July 8.

Place: Appalachian State University, Boone, North Carolina.

More detailed information will appear in the next *Messenger* and in a direct mailing to societies, associations, and the *Convention Journal* mailing list.

Are you Interested?

Drop a note to:

Convention's Central Office
48 Sargent Street
Newton, MA 02158

to be sure of receiving an application form. ☐



ECLECTICA

Chicago Society Looks to the Future

The Chicago Society is ready for new adventures! We are receiving a new awareness of our potential as a center for spiritual growth, both for our congregation and for the larger church in all its forms. Our building is an ideal setting for small meetings, retreats, spiritual growth programs and (with its living room chapel and long staircase) for home weddings. Our urban location at the hub of North America's transportation systems makes us a logical meeting place for many church organizations.

Our location in Hyde Park near the University of Chicago and the Museum of Science and Industry has been the meeting place of the Chicago Society since the early 60s. The Rev. Thornton Smallwood, our lay minister, has served us as Pastor since 1964, and in the last two years has supervised our lay leadership. After 1984, most of our services were led by the younger lay members of the society, Michael David, Melinda Jester and Karen Laakko. During this period we experimented with our liturgy, moving in the direction of shared discussion and prayer and finding comfortable rituals for a small group. Our building, which had largely served as a boarding house, was turned over to church uses, so that room is now available for meetings and overnight guests. Our building's new function began with the Illinois Association's meeting in May 1985, which we hosted.

One of the most important tasks of this transitional period was finding a new Pastor. In the Lord's Providence we and the Rev. Gladys Wheaton were brought together. We happily discovered that our development as a church and hers as a Pastor had brought us to the same spiritual place at the same time. Gladys began her ministry here in September 1985, and her installation as Pastor took place on November 24, 1985. The Rev. Randall Laakko, President of Con-

vention, officiated at the installation. We saw many guests and friends at the service and the open house afterwards. It was a great pleasure for us and our inquiring guests, to have Randy here.

This congregation's interest in providing a center for spiritual growth stems from a deeper interest in "spiritual direction" centering on our worship services. This is reflected in our liturgy, which begins with an on-request hymn sing, and provides time for silent and directed prayers of confession, intercession and thanksgiving, as well as time for sharing answered prayers, significant Scripture and Doctrine, and inspirational happenings. The sermon includes discussion time; and for the offering, we invite gifts of time, talent, labor and special prayers as well as money.

We will be missing our Pastor Emeritus, Thornton O. Smallwood and his wife Florence, who are moving to Nebraska. We will be staying in touch. Who knows, we may have a Nebraska home soon! Without Florence and Thornton's years of faithful service, there would be no Chicago Society of the New Jerusalem today. The Lord's blessing and the whole Church's gratitude go with them.

We now enter a new era in the Chicago Society's history, delighted that our process of change, exploration and growth has paralleled and harmonizes with the recent changes in Convention as a whole. May our varied ministries keep growing in the love and wisdom of our Lord, Jesus Christ, and may His Church be ever more united in His worship. (Michael V. David with Melinda L. Jester and the Rev. Gladys A. Wheaton.)

Chrysalis Takes Flight At Banquet

When Alice Skinner, George Dole and Laurence Cranch addressed the Swedenborg's Birthday Party Celebration in Bryn Athyn on January 31st, it was by sheer chance that the new journal, *Chrysalis*, was just coming from the printers.

An opportunistic artist quickly designed placemats, in which the *Chrysalis* theme was portrayed, for the tables and two ladies with artistic talent made centerpieces with ascending gold butterflies.

The speakers (Dr. Skinner, Rev. Dr. Dole, and Mr. Cranch) did an outstanding job and were obviously very much appreciated by an audience exceeding 250. After the banquet, many people carried away copies of the model issue of *Chrysalis*, and dozens attended a festive reception that went on late into a memorable evening.

Upcoming Months at Almont

The Almont New Church Assembly has many exciting plans underway for the coming months. On April 11-13, Passover Weekend will be held. The weekend will focus on this important Jewish festival with its many traditions, and participants will prepare and enjoy a Seder meal. On May 10-11 a Flower Festival is scheduled during which our grounds will be ablaze with hundreds of Spring flowers. The Assembly will also be hosting the Retreat Centers Conference and two Council of Ministers committee meetings. A teen retreat is scheduled for the Memorial Day Weekend. Second Sundays, our new series of monthly worship services, is also scheduled to resume in April and continue throughout the year.

Almont's summer camp session will be held July 20 through August 3, 1986. This year's theme, "We Are Family," will help us to explore and enhance our many relationships. Adult and teen classes will use Swedenborg's work *Marital Love* as a stepping stone into this process. Children's classes will learn about various Biblical families.

A new camp session just for Senior Citizens is being planned for the week of August 10-16. The week will be a time for "Coming to Life — in Mind, Body and Spirit." We hope that this program will be of interest to Senior Citizens both within and outside the church.

For more information about these and other programs of the Almont New Church Assembly, please contact:

Rev. Ron Brugler
1611 Cameron Road
Almont, MI 48003

Communicating Swedenborg to New Audiences

Mr. Eugene Taylor, a well-known lecturer in the Harvard University community and a foremost William James scholar, presented a program at the celebration of Swedenborg's 298th birthday at the Boston Church, sponsored by the Northern Area Council of the Churches of the New Jerusalem. Entitled, "On the Potential Appeal of Swedenborgian Ideas to New Audiences," Mr. Taylor presented key areas of Swedenborgian thought that are consonant with current areas of interest for many modern people. Mr. Taylor has frequently spoken to Swedenborgian audiences, and he is presently an associate in the Psychiatry Department at the Harvard Medical School and a

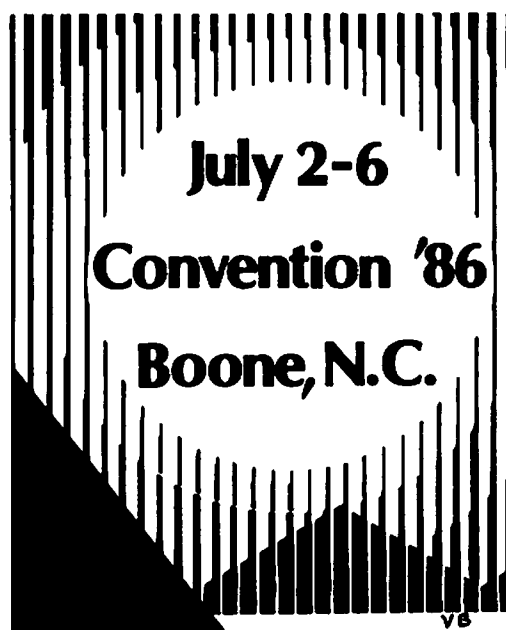
consultant in psychology at Massachusetts General Hospital.

Kitchener Church Explores Homeopathy

Julek Meissner, M.D., gave an introductory lecture at the Church of the Good Shepherd, Kitchener, Ontario, on February 13, a Thursday evening. Entitled, "Homeopathy: The Ideal of Holistic Medicine," Dr. Meissner initiated the paying audience into the basics of Homeopathic theory. A system of natural healing nearly 200 years old, Homeopathy has long been popular with Swedenborgians due to similarities in perspective. Based on the age-old premise that the body has the ability to heal itself, the Homeopathic treatment attempts to harness that ability, thereby stimulating a person's vitality on emotional and mental levels, as well as the physical level.

Tafel Speaks at Urbana University

As part of a celebration of Emanuel Swedenborg's 298th birthday party, the Rev. Richard Tafel spoke on "Swedenborg: Challenge to the Mind" at the Urbana University. The University was founded in 1850 by followers of Swedenborg. The Rev. Tafel is the minister at the Kemper Road Center for Religious Development in Cincinnati. He also serves as the Chairman of the Council of Ministers for the Swedenborgian Church and as Secretary to the Urbana University Board of Trustees.





WOMEN COMMUNICATING

PHYLLIS BOSLEY, EDITOR

Alliance News

Dear Friends, my personal greetings to all of you. Recently, I was able to meet with Mary Ebel, our treasurer, to discuss Alliance matters and to do a little "brain-storming," seeking ways to strengthen our Alliance.

We have so little time together! It seems that our meetings have become increasingly rushed. Convention's schedule is tight and we are apt to be squeezed in between other programs and/or meetings. This leaves little time for our members to participate fully in Alliance business.

For instance, each year we must select the recipient of our Mite Box offering. Because everyone contributes to this effort, we would like to have in-put from all of our members, not just those attending the Annual Meeting. Will you please send me your suggestions for the 1987 recipient, whether or not you plan to be present? These will be tabulated and put to a vote when we meet in June.

If you have any other suggestions or any other ideas to share, please write to me. I hope everyone is knitting a baby blanket and all the while thinking of other Alliance members. Let's knit together in other ways, too. I'll be expecting to hear from you soon.

Doris Tafel
President
Women's Alliance

Amendment Proposed

An amendment to our ByLaws was proposed at the Executive Board Meeting held in Almont, June 29, 1985. This amendment will be on the Agenda of New Business for your consideration, at our June 1986 meeting in Boone, N.C.

Rationale for amendment:

At the present time our Annual Appeal is confusing to most everyone because it lists

so many categories, i.e. Per Capita Tax, Sustaining Member, Contributing Member, Isolated Member Contribution. With this amendment there will only be Per Capita Tax and Contributing Member.

Article VIII of ByLaws now reads:

The annual dues shall be a per capita tax of one dollar. Local organizations shall pay their dues to the Alliance Treasurer. Members-at-large, Sustaining and Contributing Members shall do the same. All dues shall be paid by March 1 of the current fiscal year.

Proposed Amendment to ByLaws, Article VIII:

The annual dues shall be a per capita tax of one dollar. Any member who so wishes and whose per capita tax is paid may be a Contributing Member by paying five dollars (\$5.) annually. All dues and contributions shall be paid to the Alliance Treasurer by March 1 of the current fiscal year.

MITE BOX REMINDER

In June, all of our 1985 - 86
Mite Box Donations will be totalled
and forwarded to:

The Mooki College Fund

*Let us all remember our Mite Boxes, and this
worthy cause.*

A New Year Prophecy

*Turn back, O man, forswear thy foolish ways.
Old now is earth, and none may count her days.
Yet thou, her child, whose head is crowned with flame,
Still wilt not hear thine inner God proclaim,
Turn back, O man, forswear thy foolish ways.*

*Earth might be fair, and all men glad and wise.
Age after age their tragic empires rise,
Built while they dream, and in that dreaming weep:
Would man but wake from out his haunted sleep,
Earth might be fair, and all men glad and wise.*

*Earth shall be fair, and all her people one:
Nor till that hour shall God's whole will be done.
Now, even now, once more from earth to sky
Peals forth in joy man's old undaunted cry,
Earth shall be fair, and all her folk be one!*

C. Bax



OPINION

Graphic Artist Available

Dear Editor,

In regards to the series of articles, Getting The Word Out, by Rev. Eric Allison, I would like to take this opportunity to remind you that I serve the Board of Education as Graphic Artist. Through this position, my services are available to local churches, camps, and other centers, that our various groups might have professionally produced fliers, posters, and advertisements at minimal cost.

Should your group have an event to be promoted, there is certain information to remember. First, any Commercial Artist needs time to work! Producing a quality product takes time, so plan well in advance. Secondly, never forget that the best advertisements are those with the fewest words possible. Make every word count, and by no means try to include lengthy paragraphs.

As a general rule, the old standbys of "who, what, why, when, and how" still apply, but be sure to include the name, address and telephone number of a contact person, cost for the program, and starting and ending times. You might also note if child care is provided and if parking is available, depending upon your area and audience. If you list a telephone number, remember that someone needs to be there to answer it!

I am willing and able to help your group with any advertising need. If there is anything that I can help you with, send me the appropriate information at least three months before your event, and I'll have your camera-ready layout back to you in plenty of time for copying. For further information call me at my home (313) 798-3575, or at Almont's answering machine 798-8487, or write:

Valerie Brugler
1611 Cameron Road
Almont, MI 48003

Commemorative Swedenborg Stamp?

Dear Readers,

There has been some lobbying already underway for a U.S. postal stamp commemorating Emanuel Swedenborg's 300th birthday. You may aid in this effort by writing a letter to the postal service stating very briefly why you would like to see a stamp issued for this occasion. We need to lobby hard

because it is customary to reserve this honor for Americans. Address your letters to:

Mr. Belmont Fairies, Chair
Citizens' Stamp Advisory Committee
475 L'Enfant Plaza SW, Room 5536
Washington D.C., 20260

Correction

Dear Reader,

In Dorothy Travers-Davies' January column, "French Connection," it is incorrectly stated that the Rev. Alain Nicolier was ordained into the General Convention, when in fact he was ordained into the first degree of ministry, and later into the second degree, of the General Church.

Pins and Tie Tacs

At last! A new supply of pins and tacs with the Convention logo on them has arrived. To order, please send \$4.50 postpaid for each pin or tac to:

Mrs. August A. Ebel
7311 Arrowwood Road
Bethesda, MD 20817

Thank You!

*The Department of Communications wishes to acknowledge those who have recently contributed to defray the expenses of publishing **The Messenger**.*

Katharine Ulmer, North Battleford, Sask.
Margery Harper, Tullahoma, Tenn.
Christine Blackmer, Bangor, Maine
Grace Mead, Butler, N.J.
Isbell Behrer, Sewickley, Penn.
John F. Locke, Port Huron, Mich.
Barbara Penabaker, Warren, Mich.
John W. Odey, San Gabriel, Calif.
Martin Lutjen, Newton, N.J.
William Lampert, Watertown, Mass.
Maxine Sager, Coupeville, Wash.
Howard J. Herskovitz, Hoboken, N.J.
Grace Fisher, Tucson, Ariz.
Dorothy Doane, Littlerock, Calif.
James Trabert, Newport, R.I.
M.P. Wiebe, Hope, B.C.
Alice Memmott, Wilmette, Ill.
Howard Hageman, New Brunswick, N.J.
Mary C. Ebel, Bethesda, MD
Hilda M. MacDonald, Olmstead, Ohio
Hampton Schoch, Roxboro, N.C.
Louise Glover, Elmwood, Mass.
James Hacker, South Bend, Ind.
Jean Allan, Stamford, Conn.
Mareta Saul, Newport Beach, Calif.

In Memoriam F. Marion Greene 1889 - 1985

Gwynne Dresser Mack

On November 14, 1985, Miss F. Marion Greene, one of our oldest and best-loved New Church members died in Summit, New Jersey, where she had lived alone in an apartment for many years. Her 96th birthday was due on December third.

Meeting with New Church beliefs began for her by becoming a secretary for a man who was writing a book about Swedenborg. Marion became deeply interested and thus learned about the New Church, and joined its group in Orange, New Jersey, where she later conducted a much-appreciated Bible class.

She attended the annual Fryeburg Assembly in Maine, where New Church people from all directions gathered for two to three weeks every summer to study, worship, and enjoy friendship. Thus Marion became widely known and loved. She was always ready to help, and continually gave much time and attention to the needs or wishes of others.

When the New Church Prayer Fellowship was established (in the 1950s), a laity project not supervised by Convention, Marion volunteered to do some of the fast-increasing secretarial work, and continued this for fifteen years. She was consistently faithful and competent. After a while she accepted the duties of treasurer also, as contributions (never asked for) kept coming in. Without Marion's steady attention, the Fellowship would not have been such a heart-warming success.

She never would talk about death, and no one knew why. But her many friends surely realize that when the transition came, for her, she must have been immediately surrounded by angels who took her with joy to "Dwell in the house of the Lord forever."

COMMENCEMENTS

Baptism

Rohrer — Freda Louise Rohrer, infant daughter of Melinda Jester and Ralph Rohrer, was baptized on June 2, 1985, at the Illinois Association Meetings at the Swedenborgian Church, Chicago, Illinois, the Revs. Thornton Smallwood and Gladys Wheaton officiating.

Marriage

Schmidt-Meggs — Kathy Schmidt and Dennis Meggs were united in Christian marriage on January 17, 1986, at the Church of the Good Shepherd, Kitchener, Ontario, the Rev. Eric Allison officiating.

Deaths

Gustafson — Karl Gustafson, longtime member of the Chicago Society, passed into the spiritual world on January 6, 1986. Graveside services were held on January 9, 1986, the Rev. Thornton Smallwood officiating.

Janzen — Agnes Janzen, sister of the late Rev. John E. Zacharias, passed into the spiritual world on Sept. 14, 1985, in Vancouver, B.C. Memorial services were held Sept. 18, 1985, the Rev. Eric J. Zacharias officiating.

Smith — Maryjane Smith, 78, passed into the spiritual world on Dec. 8, 1985, in Pawnee Rock, Kansas. Memorial Services were held on Dec. 10, 1985 at the Church of the New Jerusalem, Pawnee Rock, the Rev. Eric J. Zacharias officiating.

Zacharias — Neil Zacharias, brother of the late Rev. John E. Zacharias, passed into the spiritual world in Victoria, B.C. Memorial services were held in Vancouver, B.C., the Rev. Eric J. Zacharias officiating.

Pre-Convention Sessions 1986

Appalachian State University
Boone, North Carolina

Personal Growth Workshop - a time for sharing and support

**Dates: Saturday, June 28, at 6:00 p.m.
to Wednesday, July 2, 1986**

Have you ever wondered what a personal growth workshop is about or considered attending one? Have you wanted to experience another Pre-Convention Conference?

This year - 1986 - celebrate yourself; give yourself a present; pamper yourself, and become reacquainted with yourself.

The Personal Growth Workshop will stretch and revitalize your mind, body and spirit. We will share and express our feelings and experiences in group discussions, explore and play with art materials, dance to music, and learn skills in relaxation and improving relationships.

The leadership will be Lorraine Sando M.A., marriage and family therapist and artist, and Laura Lawson Tucker M.Ed., dance and movement therapist. Selected ministers will lead discussions on the theme of "Learning to Love".

If you are intrigued or interested in attending the 1986 Personal Growth Workshop please contact Rachel Martin for further information.

Children's Programs for 1986

This year's program will consist of two segments, both of which will begin with the pre-Convention sessions and run throughout Convention.

For children under the age of five, a supervised center, similar to many day care programs, will be in operation from 9 a.m. to 9 p.m. Toys, mats for naps, refreshments, stories and games will all be part of the activity schedule.

For older children, ages 5-12 years, activities will include a regional storyteller, Appalachian music and dance, a visit to a local nature center, and a trot to the top of a nearby mountain, and other daily events.

In both segments of the Children's Program, parents are encouraged to participate with their children as time allows. Also, unlike previous years, we are implementing a sign-in and out procedure to ensure that children are not left roaming the campus unsupervised.

There are a limited amount of funds available to help defray the room and board costs for children attending Convention. Application for such assistance should be made by May 15, 1986. Write to Ronald

Brugler, 1611 Cameron Road, Almont, MI 48003 or call (313) 798-3575. Please, if you have used such assistance for the same child twice in previous years, we ask that you not apply so that others may have needed help.

Cost for both segments of the Children's Program is \$2.50 per day, payable upon registration at Boone.

Music and Movement Workshop

**Dates: Sunday, June 29th, at 7:30 p.m.
to Wednesday, July 2, 1986**

Do you enjoy music, dance, poetry and art; and wish you could do more with these things in your life? Are you seeking ways to share your gifts with others; perhaps through worship or work with children?

Amidst the wooded foothills of the Smokies, we will explore our gifts -- and our limits -- as we move, sing, draw, write and read together the expressions of our inmost spirits. In high hilarity and deep humility for our humanness, we will seek to trust in each other, share a commitment to praying and open ourselves to God. We will consider each others' needs and our own call "to give as we are given to be given", as we prepare to participate in Convention's Opening Worship Service on Wednesday.

Older teens and young adults (up to age 85!) are encouraged to journey with us! Carol Rienstra, musician and teacher from Fryeburg, Maine; and Donna LaRue, liturgical dance specialist and arts enthusiast from Boston, Massachusetts, will co-lead the workshop.

Please bring at least three changes of "easy clothes" (sweats, wrap skirts, leotards or T-shirts -- no jeans, please), socks, and a towel, sweater, or shawl for keeping warm during "stop-n-start" discussion classes.

For more information, call Donna at (617) 625-3739 and leave a message so your call can be returned.

Costs: Registration fee is \$30, \$25 if post-marked by May 15th, plus room and board. Please register by June 1. Travel instructions will be sent after receipt of registration form.

Notice: Because of the importance of building a trusting climate for sharing in our workshops, we are asking that all participants be present for the first session. Only under special circumstances, with the permission of leaders, can people be admitted after that time.

See registration form in the Convention material in this issue or for more information write to:

Rachel Martin
Executive Secretary of the Board of Education
1022A Commodore
St. Louis, MO 63117

General Convention of the New Jerusalem
in the United States of America
The Messenger
1040 Dautel Road
St. Louis, MO 63146

NONPROFIT ORG.
U.S. POSTAGE
PAID
ST. LOUIS, MO
PERMIT NO. 4517

Forwarding and Address Correction Requested

1986 CONVENTION AT Appalachian State University, Boone, North Carolina

Thurs. June 26 — Sat. June 28	<i>Council of Ministers Study Committee</i>
Sat. June 28 — Wed. July 2	<i>Council of Ministers Meeting Ministers' Spouses Workshop Pre-Convention Growth Conference Music and Movement Workshop</i>
Wed. July 2 — Sun. July 8	<i>Convention sessions</i>
Sun. July 6 — Tues. July 8	<i>Transition (Dream) Workshop</i>

Make Your Plans to Join Us Now!
(Make Flight connections to Hickory, NC)