

The Messenger

OFFICIAL ORGAN OF THE SWEDENBORGIAN CHURCH

JUNE 1980



HELEN^{AND}TEACHER

The Story of Helen Keller
and Anne Sullivan Macy

Joseph P. Lash

Author of ELEANOR and FRANKLIN

The new book on Helen Keller. See page 143.

Editorial

THE BRIDGE

Those of us who have been in Convention for a few years have heard the following words—or similar ideas—many times: “Where have all the spiritual giants gone?” “There was more zeal and fire in the Church in the good old days.” “People used to debate New Church teachings by the hour. They *lived* their religion.” “We need to get back to the basics.” You can easily add other familiar quotes . . . all to the effect that we have lost something of our early zeal.

Undoubtedly this is true, at least in one sense. Dr. L. A. King, writing in the April 16th *Christian Century*, says that every movement, every organization passes through essentially the same cycle. He cites the Quakers, the Anabaptists, and the Wesleyan movement; and he could have added the Swedenborgians. The first people who joined these religious movements were totally committed to THE CAUSE. They had a first-hand experience of being touched by the flame, and they were willing to suffer scorn and persecution, if need be, to uphold their new-found faith. They literally lived and breathed this “good news from heaven.” It meant everything to them. And the Church grew.

Then, gradually and insidiously, the flame flickers and subsides. Following generations do not have quite the same enthusiasm. Conditions change. How do you transmit an original, personal, burning faith from one generation to the next? Usually something is lost in the translation. Is there anything distinctive about the way we live? Are we noticeably different from the members of other denominations, or from people who have no religious affiliation? Just before he died John Wesley lamented that the Methodist’s distinctive style of life brought them prosperity—resulting in conformity and worldliness. Read the first 9 chapters in the book of *Acts*, and see how the early Christian Church compares with the Christian Church today. The decline began quickly, as evidenced by the lukewarm group in Laodicea.

Must it be so? Is there no escape from this dilemma? Margaret Briggs, Ednah Richards, Pearl McCallum and Eric Allison, in this issue, speak both directly and indirectly to this theme. We would like to hear from you on this subject.

Can an institutionalized movement ever regain its original character and zeal? King is not overly optimistic. He writes: “Of course,

the power of God must not be discounted, but I fear that restoration is most unlikely . . . An institution has structures, offices, boards, committees, vested interests, a ‘we have always done it like this’ rigidity. These are all incombustible and can hardly be brought again to incandescence.”

But what if the Spirit could break through? What would a truly New Church be like in this New Age? How is that for a mind-stretching exercise?

King gives a few hints. The new life will begin with a few people, a small group who are dissatisfied with the status quo. A new life style will be necessary to embody the new forward thrust. (If there is nothing fresh and different about the new movement, why change?) A few people, who are ready and open, will be attracted. The majority will yawn and carry on as before. The members of this new movement will proclaim, will share their new-found gift warmly and eagerly, persistently and boldly. King concludes, “No long debates, no rules imposed, little institutionalization, but a striking unity of the Spirit. There will also be a remarkable mutual concern and love for one another.” Any such new movement of the Spirit will prosper and grow.

I believe we’re looking at a bridge between the Garden of Eden and the Holy City.

P. Z.

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PRESIDENT'S REPORT

by Eric Zacharias

It has been for almost a generation that we in Convention have championed the term, "Swedenborgian." Our letterhead, for example, reads "General Convention The Swedenborgian Church." The underlying rationale for this emphasis is that, thus identified, we are more easily recognized by those unfamiliar with other less pointed denominational labels. From this position of reasoning, the emphasis upon the source of our origin is logical enough.

Periodically, letters come to this desk from our membership bringing into question the wisdom of the decision made some years ago. There appears to be a residue of feeling within our membership that it should be reversed—that we return to that time when we were known and believed ourselves to be "The Church of the New Jerusalem."

The problem is not simply one of identification. It affects us more deeply than that—even to creating within us a certain sense of anxiety.

If we consider ourselves to be "Swedenborgians" first, this carries with it the danger of falling into an adoration of Swedenborg, the man, in the minds of those who are making an introductory inquiry into the Church. This was the case recently in my experience while conversing with a flying companion. He asked, "Well, do you think, then, that Swedenborg was a saint?" If, on the other hand, we identify ourselves as members of the Church of the New Jerusalem first this may imply and press upon the inquirer that the membership of this Church believe that they have arrived—that they are already a part of that "great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, (who) stood before the throne, and before the Lamb, clothed with white robes and palms in their hands." (Rev. 7)

Both labels, namely, the terms "Swedenborgian" and "Church of the New Jerusalem", carry with them certain quite specific concepts for us. The term "Swedenborgian" says to us that we attach importance to Emanuel Swedenborg as a human being. It is one way we have of recognizing the significance of his achievements—his scientific and psychological

insights, his extended period of preparation before he moved into the realm of the spirit, his diligence and honesty as he recorded the things heard and seen "in the spirit." Thus, we see in Swedenborg the human raised to a high level of awareness, of sensitivity, of fulfillment. In this unique manner, he becomes our ideal by presenting to us the best of everything that is human.

The name "Church of the New Jerusalem" offers us a new and beautiful dimension. For many of us there is a powerful emotional attachment to this identification. Not in the sense that we have arrived at the fullness of our regeneration but rather that we have been privileged under the providence of the Lord to be part of a grand design. Haven't we all been lifted momentarily out of and away from our humanness to bask in the light of the Holy City, the New Jerusalem. What a tremendous experience this is! The Lord is here. He touches us, we talk with him and within this bond there is oneness and wholeness. This presence with the Lord is for us the New Jerusalem—and ultimately this goodness prevails in all we do and are.

It is the teaching of our Church that there is with every person both the external and the internal, the natural and the spiritual, that which is human and which through regeneration can become God - with - us. Are not these two sides of ourselves afforded recognition in the names of identification we have taken to ourselves? "Swedenborgian" gives a rightful place to everything that is human, and "Church of the New Jerusalem" holds before us the ideal of the heavenly life.

The two names of identification need not be confusing or misleading for they address themselves to both sides of our God-given humanity—that which is and that which we can become. On moving through this decade, it is my hope that all of us will keep constantly before us the vision of the Holy City New Jerusalem and experience its reality in our personal lives and in our life together as members of God's family. The door is open to us to become members of the Church of the New Jerusalem through our Swedenborgianism.

The Fuller - Swedenborg Connection

by Nancy Spiers
Camp Hill, Pa.

It is intriguing to contemplate a heavenly meeting between the spirits of S. Margaret Fuller and Emanuel Swedenborg, she garbed in the exotic plumage she favored, he, bewigged, toggled in summer velvet or a winter coat of reindeer skin. Accounts of the physical appearance of both vary widely. She was viewed as graceful with "the neck of a swan" by some; others got no farther than her haughty demeanor. He has been variously described as "tall and erect (of) stature," "a little man," and "of middle stature."

The contradictory physical reports may result from the intensity of gaze through which both seemed to captivate their audiences. Though he stuttered, Swedenborg had a delightful and compelling conversational manner, whether tete a tete or before the Swedish House of Nobles. Fuller was renowned for her conversation, which she expanded into a seminar format for women students.

Though born in different centuries with over 120 years separating them, there would have been many interests in common. Fuller was a prodigy, beginning a study of English rhetoric, Latin, Greek, German, and French by an early age. While Swedenborg's interests led him early in a mathematical/scientific direction, both developed an abiding interest in the metaphysical, the spirit, the oversoul, and the transcendental.

That Fuller had read widely among Swedenborg's works is apparent from a review she wrote of three books issued about him in 1845. She cautions her readers to "... read Swedenborg himself ... and from (him) learn how to be a Swedenborgian ... Confucius had among the host one perfect disciple ... but Swedenborg had none such ... Therefore, search for yourselves; it is a mighty maze but not without a plan, and the report of all guide-books, thus far, is partial."

Both as editor of the Transcendentalist publication, *The Dial*, and as friend to the assortment of writers, clergymen and reformers known as Transcendentalists, Fuller honed her values and those of her contemporaries. Such basic Swedenborgian doctrines as correspondences, the reality of the spirit, the natural world as a mirror of the spiritual world, informed much of the thinking of Fuller, Emerson and Thoreau among others.

In her first book, *Summer on the Lakes*, Fuller decried the materialism evident along the frontier (Chicago, the Illinois prairie, Milwaukee). As Swedenborg turned to a search for the soul as an antidote to materialism, she yearned for a national soul attuned to Nature that would not obliterate the natural expression of the country. She speaks of traveling through the country and being struck by a symbol. "Whenever the hog comes, the rattlesnake disappears." The voracious appetite of a growing industrial nation consumes nature—embodied in a reptile the Indian regarded with mystic awe. She is reflecting Swedenborg's view of the natural world as an image of the spiritual world, and the power of materialism to corrupt the soul as well as the land. Her concern for the environment has only now resurfaced in crisis proportions.

Growing out of her life experiences, including the Conversations with the women of Boston, Fuller's next book was *Woman in the Nineteenth Century*. Based on the belief that all souls are equal, not only in heaven but here on earth as well, this early feminist statement viewed the existing status of women as little better than slavery. "In perfect freedom," she writes, "such as is painted . . . in Swedenborg's angelic state . . . each (sex) is purified intelligence, an enfranchised soul—no less."

At a later point in the book she recants a bit, noting, "His views of woman are in the main satisfactory." It may be that she has reference here to an item in his *Spiritual Diary* (Nos. 5660-5667) describing the heavenly education for maidens, "They are always kept at their own work, which is embroidery . . ." The very notion would cause a true feminist to cringe. Fuller grieved on her trip West to note the traditional effete education given frontier daughters. She urged new standards where little girls not be "the ornaments of society," but "grow up strong, resolute, able to exert their faculties." In *Woman in the 19th Century*, she calls for vocational freedom, "But if you ask me what offices they (women) may fill, I reply—any . . . let them be sea-captains, if you will." Not much call for embroidery there!

Partly based on the book's success, partly on a personal acquaintance and esteem, Horace Greeley offered her a job as literary editor of

the *New York Tribune*. She had already turned the editing of *The Dial* over to Emerson, and, increasingly responsible for the financial welfare of her mother and numerous siblings, accepted the position. Away from the rarefied air of New England, Fuller began looking into areas of social reform, abolition, prison reform and politics, while continuing to review poetry and prose both factual and fictional from both sides of the Atlantic.

About a year and a half after starting to work at the *Tribune*, friends invited Fuller to accompany them to Europe. Armed with introductions to everyone from Thomas Carlyle to George Sand, and an agreement to continue with articles for the *Tribune* (as America's first foreign correspondent), she sailed for England on August 1, 1846.

The next four years witnessed the passing of an era. Though Sweden had changed from an absolute monarchy to a limited constitutional monarchy in 1719, much of Europe lived under despotic regimes well into the 19th century. Speaking of Holland in an early diary, Swedenborg remarked on its affluence, "It is a republic, wherein the Lord delights more than in monarchical countries . . . Besides, each enjoys his own free will, and from this his worship of God grows." Fuller's introductions brought her into contact with leading revolutionary thinkers such as Mazzini of Italy and Mickiewicz of Poland. Both their countries were fragmented under a variety of despotic rulers. The common people of both lands had begun the long struggle against oppression.

The following spring, Fuller arrived in Italy. "Here at Naples," she wrote a friend, "I have at last found *my* Italy." She had long felt a special kinship for the land of Virgil, Dante and Raphael. She felt an immediate empathy for the people, and they seemed to return her warmth. Arriving in Rome in time for Holy Week services, she found herself stranded at St. Peters. The friends with whom she had come somehow disappeared into some silent recess.

A passage in Swedenborg's *Conjugal Love* (No. 229) describes her rescue. "A maiden and a young man meet somewhere as by fate, and see each other, and they instantly know, as by a kind of instinct, that they are consorts . . ." Marchese Giovanni Angelo Ossoli saw in Margaret Fuller the loving, warm, generous soul others had neglected in their guarded, self-conscious appraisals of a mind as learned as their own. In *Divine Love and Wisdom* (No. 46) Swedenborg emphasizes the substantial reality of spiritual things. "Thought from the eye closes up the understanding, but thought

from the understanding opens the eye." Ossoli perceived what all the others had missed, and in the warmth of his understanding this New England "spinster" of thirty-six was able at last to exist as a total human being.

Against the growing forces of revolution, Fuller and Ossoli fell in love. He was the only male in his family with republican sympathies. His father and two older brothers were Vatican officials, and relations were strained. Because the family was titled, consent for a marriage had to be obtained, but a new Pope and growing political unrest in all parts of Italy created insuperable barriers. A marriage may have taken place in December of 1847.

Surprising numbers of Americans continued to travel to Europe, and the Polish patriot Mickiewicz came with his Polish Legion to Florence. With the new Pope, Mazzini was allowed to return to Italy after seventeen years in exile. All the while Fuller continued to send articles to the *Tribune*, as well as to collect notes for a *History of the Revolution*. It was at this time that she realized she was to have a baby. Married or not, the prospect of bearing a first child at the age of thirty-eight in the middle of a revolution would have taxed a lesser woman beyond the breaking point. A son was born to Fuller and Ossoli shortly before the Roman Republic was officially declared.

Leaving the baby in the countryside, Fuller returned to resume writing for the *Tribune*. Mazzini was triumphant, leading the governmental triumvirate and instituting democratic reforms, until news of the approach of a French "liberation" force arrived. The city seemed suspended, awaiting the arrival of the French. Hospitals were organized against the onslaught, and Fuller was named director of one of them. It was perhaps at this point that Fuller's lifelong network of transcendental values began to disintegrate. War, when it came, destroyed Rome—brick, bone and spirit. She continued to work with the wounded until the French threatened imprisonment, finally setting out for Florence with her little family before returning to America.

In *True Christian Religion* (No. 423), Swedenborg writes that "True religion affects the whole man (sic), soul and body, heart and intellect, thoughts, motives, words, and deeds . . . charity . . . is not a mere sentiment; . . . but consists in doing good to our neighbor daily and . . . not only to our neighbor individually, but to our neighbor collectively . . ." Fuller's service to war-torn Rome despite her own plight must assure her a unique place in any American Pantheon. Her reward must surely

have been in heaven, for the next and final chapter in her life is almost unbearably tragic.

The small family set sail in May, 1850. Fuller would celebrate her fortieth birthday on board the *Elizabeth*, a good merchant sailing-ship. One month later, just off New England, a violent storm tore through the ship. Some of the passengers and crew survived, but Fuller, Ossoli and baby Angelino were not among them. Thoreau and others rushed to the scene of the wreck hoping to rescue at least the manuscript of the *History of the Italian Revolution*. A trunkful of letters and some baby clothes alone were found.

Friends and relatives, confused about the circumstances of her last years, severely edited

all the papers that remained. Censoring and mutilating as they worked, Emerson and other friends were assisted in distorting her memory by Hawthorne who penned perhaps the most spiteful, groundless invective ever rendered one who died. I like to think that the little family was reunited in spiritual tranquility where, in Swedenborgian terms, they remained "eternal in the heavens."

Nancy F. Spiers, daughter-in-law of Tomas Spiers, edits three publications for the United Way in Pennsylvania. She is currently pursuing a Masters Degree in American Studies at Pennsylvania State University.

SPIRITUAL HYPNOSIS

by Pearl McCallum
La Jolla, Cal.

Go ahead—have fun! Life is meant to be an enjoyable experience—the integration of all our facets and 'being'ness into the pure joy of living and fulfilling life's purposes. Life becomes all that it was meant to be as we get in touch with our 'inner selves' and let our spirit and angel 'advisors' guide and direct us to a complete fullness and richness of living experience. Imagine feeling confident, strong, loving and compassionate, free from feelings of guilt, anger, hurt and inadequacy! Imagining well is a beginning into a hypnotic trance which can start beautiful things happening.

Swedenborg has found new life and expression through Dr. Peter Francuch, clinical psychologist (self-designated "Jungian-Swedenborgian"), innovator of a new approach to holistic health through spiritual hypnosis. Through hypnosis—a heightened state of awareness and a relaxation of consciousness facilitating contact with our true inner selves—we can outgrow learned limitations and individuality can flourish.

Hypnosis can be induced by a trained hypnotist and/or can be self-induced through learned techniques. *The importance of working with trained professionals cannot be over-emphasized.* A new dimension to hypnosis has been developed by Dr. Francuch which he calls 'spiritual hypnosis.'

Dr. Francuch uses spiritual hypnosis to get in touch with the 'inner mind'—that part of you which knows all and which controls and directs all facets and functions of your being. The 'inner mind' knows and remembers everything

from conception; it can recall, translate and reinterpret our life experiences so as to free us from misunderstandings and false interpretations of experiences which lead to feelings of inferiority, guilt, rejection and hostility.

With the cooperation of the inner mind such feelings can be traced to their source, reinterpreted and dissipated. Suggestion is given to you through your inner mind that, since you are now free of these negative feelings, you can accept and enjoy loving and being loved—giving, receiving and sharing—being useful, helpful and beneficial—feeling content and satisfied; you can be free to enjoy life and to have fun. This is what it means to BE ALIVE. You deserve to be loved and to have a rich full happy life.

Swedenborg tells us that:

"Man is altogether ignorant that he is governed by the Lord through angels and spirits and that with everyone there are at least two spirits and two angels. By spirits he has communication with the World of Spirits, and by angels with heaven. Without communication by means of spirits with the World of Spirits and by means of angels with heaven and thus through heaven with the Lord, man could not live at all; his life entirely depends on this conjunction, so that if the spirits and angels were to withdraw we would instantly perish."

(Arcana Coelestia #50)

Further, Swedenborg says:

“Man was so created by the Lord as to be able while living in the body to speak with spirits and angels, as in fact was done in the most ancient times; for, being a spirit clothed with a body, he is one of them. But because in process of time men so immersed themselves in corporeal and worldly things as to care almost nothing for aught besides, the way was closed. Yet as soon as the corporeal things recede, in which man is immersed, the way is again opened, and he is among spirits and in a common life with them.”

(Arcana Coelestia #69)

Dr. Francuch is unique in that he uses Swedenborg's teachings in spiritual hypnosis. Through hypnotic trance, contact can be made with your spiritual 'advisors.' They can come, express themselves and integrate themselves into a cooperating team to help you become all that you can be—to help you grow and develop, using all your potential and talent until you are your best self—living and fulfilling life's purposes in the most beautiful way possible.

You will meet 'shadows'—those influences from the left which bring challenges from the World of Spirits and from the hells. They may appear as animals or unusual creatures. They need to be 'tamed' so they will cooperate with the angel spirits to work for good. When tamed they can provide strength, health, vitality, creativity and ingenuity. Their destructive tendencies can be converted to constructive good.

There are angel advisors from the right which add spiritual dimensions to life. We can meet them and know them; we can open ourselves to their love and truth and it can flow through us to make us instruments of divine love and wisdom.

Our highest advisor—God, the Lord Jesus Christ, or his representative—can be with us to help us integrate all our spiritual influences into a team, cooperating together for our best interests, releasing a new energy and health so that we may live more fully, on a more spiritual level, with the realization that we are in complete freedom to make choices. There is no force upon us except that which we put upon ourselves. We have free will; we choose what we wish, and everything we do, consciously or unconsciously, is our choice. It is up to us to use our talent, intelligence and wisdom in making choices which provide for our best development.

I suggest and recommend that all our ministers and students at our theological school be provided an opportunity to learn more about this exciting new approach to a more spiritual life.

MY PERSONAL EXPERIENCE

I attended Dr. Francuch's first workshop with doubts and negative feelings toward hypnosis, having seen hypnotic 'shows' which ridiculed and made fun of people who were 'under control' of the hypnotist. Such feelings and doubts were dispelled when I learned that no one can be hypnotized against his will, and that we do only what our 'inner minds' safely guarantee what is in our best interest while we are under hypnosis. We are in complete control.

After observing demonstrations by Dr. Francuch where student counselors examined problem areas and/or met 'shadows' or 'advisors' and dealt with them, I willingly and anxiously responded to his invitation to be a volunteer client in his advanced workshop. What happened was so beautiful and exciting that I want to share it.

In the early sessions of the workshop, I regressed to the womb and worked out problems related to that time of life. In self-hypnosis sessions following the first workshop, I met both shadows and higher advisors. There were Bob and Denise from the natural heavens; Paul, from the spiritual heavens; and Betty from the celestial heavens. From the left came first "Foxy" who wanted me to be impressed with his cleverness and his skill at strategy. Next came a huge barking black dog—Barry-Buster—who frightened me and impressed me with his strength and power. I made him a small "piece of white fluff" on a leash (we are able to change evil spirits and influences into anything we wish). There followed Betty from the celestial heaven, and Paul from the spiritual heaven. Paul convinced me of the importance of reading the Bible daily, and said that my understanding was enhanced by calling upon him to read with me. Betty represented the love of God flowing to me from the celestial heavens, bringing me closer contact with God and His love.

In my first self-hypnosis sessions I found myself going to a beautiful meadow where I played, floated and freely ran as a child. Gradually my advisors joined me there, romping and enjoying the freedom with me. After the frolicking there was a clear flowing brook where we relaxed, our feet in the cool, clear water, the warmth of the sun on our faces.

During the later sessions I faced and dealt with the big barking dog. He wanted me to know he was mean and strong, and that he wanted to work against me. With Dr. Francuch's help, he agreed to try to cooperate, realizing he would destroy himself if he destroyed me.

The ultimate experience was with the coming of God as my highest advisor. Through his guidance and love, all my spirit influences were united into a cooperating team. In the meadow they formed a circle surrounding God and sang "Hosanna to God in the Highest" with other angelic choruses from the heavens joining in—a beautiful harmonic symphony of love.

I am assured that there will be a circle of cooperative loving spirits working with me for my best interests as I continue to meet life's challenges. I am learning through self-hypnosis to call upon my 'team' for help and guidance in all aspects of life. I am as if 'born anew.' It's beautiful!

*Dr. Peter Francuch offers workshops in spiritual hypnosis through the Univ. of California, Santa Barbara. He freely uses Swedenborgian teachings in his courses, and has distributed copies of **Heaven and Hell** to students. Francuch, a brother of the Rev. Ivan Franklin, pastor of the San Diego Society, has written a soon-to-be published book on spiritual hypnosis.*

"THESE ARE THE GOOD OLD DAYS"

THIS IS THE NEW AGE

*by Eric Allison
LaPorte, Ind.*

U.S. hostages in Iran, the Soviet invasion of Afghanistan, apartheid in South Africa, starvation in Cambodia, thirty-five different wars are now taking place. With such world turmoil taking place a Swedenborgian may ask, "How can this be The New Age?" If the spiritual Second Coming of our Lord is now happening as the writings of Swedenborg tell us, then shouldn't the world be getting better instead of worse? The answer to these questions is actually quite simple. The world is getting better. We just have to take a closer look. Similar to the way that we use Swedenborg's writings to understand the deeper meaning of the literal passages of the Bible which portray God as punishing rather than loving, so it is as we look at the world situation. If we are content to analyze today's turbulence with superficial eyes or "external eyes", then we will come to a very superficial conclusion, i.e. "the world is going to hell in a hand basket." But, if we try to understand how these terrible events are signs of the New Age, signs of the continuing spiritual evolution of mankind, we can more clearly see the Divine plan unfolding.

To be specific let's look for the internal meaning of the armed conflicts which are now taking place. They are all part of a purification process; that is, as the New Age continues to unfold, deeper evils continue to come to the surface. An evil can be dealt with only after it is exposed as being evil, and so, the seeming increase of evil in the world today is part of a

purging process. The presence of new types of evil in the world or evils of a higher level of intensity are not signs of the world getting worse, but instead are signs of spiritual maturation. History has seen literally centuries go by in which nearly everyone clamored for war and saw not the evil nature of it. Such is not the case in this age. If the world is becoming more evil, as the fundamentalist Christian Churches claim, then hundreds of millions of people would not be troubled or aghast at the terrible events going on across the globe. If the world were becoming progressively more evil, then more people would be involved in the horrendous evils of this age rather than being appalled by them. We hear the terms "human rights" and "world conscience". World pressure is being put upon South Africa to change its bigoted policies, hundreds of millions of dollars have been raised for Cambodian relief, the U.S. is trying to negotiate rather than invade Iran, fifty nations have joined the U.S. boycott of the 1980 Olympics to protest the Soviet invasion of Afghanistan, Egypt and Israel are now at peace after an amazing turn of events, and even though it has its shortcomings, the United Nations does exist. There are more humanitarian governments in existence today than at any time in history. Are these not signs of the times? In fact are they not evidence of the Spiritual Second Coming of the Lord—The New Age.

WE NEED ONE ANOTHER

*by Gwynne D. Mack
Fryeburg, Maine*

A teen-age boy, asked what he planned to do as a grown-up, replied: "I'm going to be a farmer."

"Why?" was the response; and he said: "I want to be outdoors. Inside buildings, people close down on you with their pushing and noise and you can't get away. Out on the land, in the fields, it's just me and God."

This might seem self-centered. But it could also represent a wish for release from the self-consciousness which usually dominates human relationships. (How do I look? What do they think of me? Am I doing this the way they expect?)

A far horizon, immensity of sky, the freedom of sunlight and winds, of sounds and motion, in the life and growth of the countryside, can give realization of the Eternal Presence always speaking to us but too seldom heard.

A preacher warned his congregation against thinking that one could worship God in a forest or at the seashore as well as in a church. Later a protest was made to him, saying that among people sitting close together there are distractions and disturbances: whisperings, coughing, shuffling through hymn books, singing off-key or a garish hat nearby.

By oneself in a quiet forest or at the ocean's edge, there is no relatedness to other personalities—hence no temptation to think about self in connection with other selves instead of the Lord. Maybe this is a reason for Jesus having advised: "When thou prayest, enter into thy closet." Even the silent-prayer interval, which has become popular in today's church-services, is flawed by the congregation not knowing exactly when it will end, so that prayer is either inhibited by trying to keep it within the moments allowed or suddenly broken by the minister's voice. Individual communication with the Lord seems easier to attain in solitude than in the midst of groups, and this is perhaps what the would-be farmer felt in his desire to be out in the fields.

Yet for those who are not agile at putting thoughts into words, prayers said in unison by the congregation or spoken by the minister inspire worship in ways not available to one alone with Nature. Furthermore, the gathering of religious groups has an important aspect

involving a spontaneous expansion of spiritual force contributed by each individual and reflected upon all. Jesus said: "Where two or three are gathered together in my name, there am I in the midst of them."

Recently a survey was made concerning loneliness; and it was determined that the loneliest people are the elderly, the divorced, and those in their teens and twenties—the first two categories because they have lost the basic motivation in their existence, while the third has not yet found it. Putting it another way, loneliness comes from lack of sharing—a lack which gives the feeling of not belonging anywhere or to anyone. The elderly, gradually unable to keep up their former pace, step aside from the mainstream of activity; modern retirement-communities are an effort to provide appropriate substitutes. For married pairs, divorce ends what should have been continually shared experience, leaving a mute emptiness; and those who are no longer children, but not yet fully developed adults, have still to learn how to share.

The loneliest person of all is someone with an urgent problem and no one to turn to for assistance. The most generous sharing is of time and effort for the solving of someone else's problem. People usually want to be helpful, but if the one in difficulty has few friends there may be no awareness of his situation. Many are insensitive to others' predicaments unless they are visible emergencies, or even if sympathetic do not know what to do. There are nations today full of lonely suffering people, while governments seem to deal with humanity's perils "too little, too late", locking stable-doors after horses have been stolen, and being incompetent about it.

Sharing is happiness, and happiness is the sense of completion. Going with oneself to a fine restaurant, to the theater or on a cruise, is not nearly as pleasurable as doing it with a companion. To see a sliver of new moon silvery above a radiant sunset, while a thrush seems to fill the world with his evening song, can make one ache with loneliness if no one else is there.

However, it is good to be alone at times, too, for relaxation that comes only when free from pressures which the presence of others exerts. It

has been said that the greatest stimulus to a person is another person. Each of us projects a "force field" and is affected by how it merges or collides with those around us. Respite from this interaction is necessary, which is a reason for regular periods of sleep.

People vary greatly in attitudes toward togetherness. Those who never want to mingle are "anti-social" and recluses; "gregarious" folks dread being by themselves and make good politicians; and there are "very private" individuals who genuinely like people but balance contacts with the need to be left alone. We can feel isolated in a crowd; we can feel close to someone who is far away. Loneliness is not just an external circumstance; it is primarily an inward condition. Prayer Fellowships have given much comfort and uplift to lonely souls, by being "someone" for them to relate to on the spiritual level, not only in times of trouble but all the time and wherever one may be.

In beautiful Bermuda everyone, white or black, walking along the roads says a smiling

"hello" or "good morning" to whomever he meets. And in rural Fryeburg, Maine, the grown-ups and children say "Hi" to the passers-by. In New York City few even glance at those in the street round about. Exchanging smiles is a universal act of sharing—the simplest and yet the most heartwarming, for it can fill an instant with both reaching out and response and a sparkle of joyous unity. But there are those who seldom smile.

Whatever our inclinations may be, we nevertheless do *need one another*. It has been written: "No man is an island." Actually all islands are connected beneath the surface of water that seems to separate; and we, too, are created that way, each in a relatedness to others—that we may be able to share things or experiences, and personal warmth and strength.

This is why we are taught that next to loving "the Lord our God" we are to love our "neighbor"—our fellow-men—and that on these two loves depends the outcome of human life on earth.

THE IMPORTANCE OF LOVE

by *Bess Foster Smith*
Weiser, Idaho

*The recent death of Erich Fromm prompted the re-printing of this review by Bess F. Smith of Fromm's **The Art of Loving**, originally published in Orion magazine in 1969.*

Even though poets and sages of all ages have written about LOVE, the modern philosopher, Erich Fromm probes a little deeper and comes a little nearer than most to the core of this mystic bond that holds humanity together.

In his book **THE ART OF LOVING** he approaches love as something basic, to be studied, practiced and made to work. He calls it the prime requisite for living.

Fromm goes back to the "Beginning"—a phrase that covers the greatest of mysteries. Symbolically speaking, he says no account of the beginning has ever been told in a better way than the one in Genesis which records the creation of Adam and Eve in the Garden of Eden. This is the time, he says, when mankind emerges from the animal kingdom and transcends nature—the time when he becomes aware of himself as a separate entity—the time when he frees himself from the prison of instinct and can make choices and think for himself.

He is also freed from the protection of instinct in a hostile world where his very existence now, depends upon his own ingenuity. Fromm says man was literally thrown out of Paradise.

The feeling of aloneness makes him afraid and the feeling of separateness makes him long for companionship. This is the beginning of the desire to love and be loved—this need for companionship which he finds when he recognizes the rights and privileges of others. Life is most acceptable when he accepts and gives love. "By exploring others he finds himself," Fromm says.

Now that he is freed from being a prisoner of instinct and has to "go it alone," he makes many mistakes. But in spite of them he has outstripped all other living creatures and advanced toward a higher form of life. Fromm adds, "We might say that man eats another apple every day that he finds for himself a new freedom."

Fromm does not accept Freud's theory that love is just an outgrowth of the sex instinct which has been sublimated and disciplined by civilization. He explains the uniting of the sexes as only one of love's creative manifestations. Giving and receiving is the basis of all creative activity. A great Hindu poet calls the heavens, man, and the earth, woman. The earth receives and fosters what the heavens let fall. Each loves the other for the sake of perfecting and continuing their mutual work, the earth has rain, the river and ocean, night and day,

darkness and light, matter and spirit, man and woman.

Fromm also explores the deep-seated reaches of mother-love and explains the necessity for its gradual withdrawal as the child grows so he can become completely separated from the mother and be a free individual at maturity.

He explains man's need of God as his highest experience in loving. When man separated himself from natural instinct and developed the ability to think for himself, he felt he had separated himself from God, his Creator. He had lost his Oneness with Him. Life became a paradox—it still is. Man vibrates between his desire for freedom and his urge for security and protection. In his distress he comes like a prodigal son back to God for comfort and love. When he feels that God loves him in spite of his wayward ways he feels secure and happy. He has established again the feeling of Oneness with God and that dispels all his anxieties while all the time he is working out his own soul's salvation.

Fromm concludes, however, that our Western Civilization doesn't appreciate or take seriously enough this great gift of creative love and either dissipates or neglects that which should be its greatest treasure. In fact, man is scarcely aware that he has a soul, so engrossed is he in making a financial success or gaining prestige or money. These things have become, to him, the most important. Thus he serves the social and economic machine while in truth, Fromm says, IT should be serving him.

Fromm quotes from the immortal poem of love written by Saint Paul for the Corinthians which says that of all the virtues, love is the greatest and includes all the others. "This," Fromm says, "should be made our supreme concern."

AN APPEAL FOR NEW CHURCH SCHOLARS

Urbana College invites the ministers and laypersons of the Swedenborgian Church to identify academically qualified persons who would like to serve in faculty or staff positions at the College. In order to enhance its Church connection the College will reflect more of the Church and its principles and ideals. Please forward your recommendations to Dr. Lawson A. Pendleton, Urbana College, Urbana, Ohio 43078.

Lawson A. Pendleton
President

Two gems from the book

HELP YOURSELF TO HEALTH

by Jack Burton

"We are permanent individuals who are expressing ourselves through our material bodies for the time being."

"The aged and infirm often say, 'I feel useless because I can't do what I used to do; I can't see any point in life now.' Part of the reason for this attitude is that so much pressure has been exerted in early years to make people believe that the only thing that matters in life is to be doing something in the physical sense, even if this is against their own feelings or wishes . . . The result of this sort of pressure is that the whole point of living is by-passed. We are in this world to "become" rather than to "do" . . . It is better for us to realize that life is not made up of the things we have done, but by the persons we have become."

MITE BOX TIME!

It is that time of year when your *Mites* are collected and counted. If you have not already done so, please send in yours by May 15th.

Our New Church in South America, under the leadership of the Rev. Lewellyn Fraser, will be the recipient this year. We have already had some generous contributions for which we are grateful. Last year our "Mites" were sent to our church group in India, and the letters of appreciation have been heart-warming. We sent in \$1,118.00 last year. Can we surpass that total this year?

It would be much appreciated for Canadians to send their contributions in U.S.A. funds, made payable to:

Alliance of New Church Women
c/o Mrs. Doris Tafel
115 Treaty Rd.
Drexel Hill, Pa. 19026

Mrs. E. Reddekopp, Kelowna, B.C.

CONVENTION CALENDAR

June 25 — 29	GENERAL CONVENTION WELLESLEY, MASS.
July 11 — 13	Western Canada Conf. N. Battleford, Sask.
Sept. 5 — 7	Pacific Coast Ass'n Los Angeles, Cal.
Sept. 18 — 20	Dept. of Publications Philadelphia, Pa.
Oct. 16 — 18	Wayfarers Chapel Board, Palos Verdes, Cal.

BREAKTHRU

'Optimal Performance' Similar in Athletics, Recovery

The same mental training that produces breakthrough athletic performances may be the factor that enables individuals to survive personal health crises like cancer.

Charles Garfield, a psychologist at the University of California-Berkeley, told *Brain/Mind Bulletin* that "optimal performance" by cancer patients, athletes and creative people depends on a similar state of mind. Such feats emerge from a mental state in which the performer evokes powerful visual images along with the emotions and sensations that would typically accompany top performance. These states of consciousness are best achieved by deep relaxation.

At the recent meeting in Milan of the International Research Group for the Study of Optimal Performance, Garfield—who works with Olympic athletes, educators, artists, writers and workers in business and industry—reported his research on people who survive deadly illnesses.

"Over the years, at the Cancer Research Institute (UC-San Francisco), there was a small number of people who had the same diagnosis and prognosis as everyone else—but didn't die. I became fascinated with life in extremity and the variables involved in survival. I interviewed them and asked why they thought they had survived.

"One consistent ingredient was faith accompanied by a power to visualize. They talked about their survival as a peak performance, their greatest performance, about having been better than ever before. I started to think about optimal performance in the context of surviving cancer."

Garfield said he was exposed at the Milan conference to the athletic-training techniques of the Soviet-bloc countries. "The dramatic approaches used by the Russians are little known in the West. They have reconsidered the whole idea of incremental progress in sports. Progress can come in large quantum leaps, like mental jumps, in the form of the 'Eureka!' experience—breakthroughs."

Given his own western scientific frame of reference, he said, he was amazed at the effectiveness of the Russian approaches. "Had I not tried and experienced them myself, I wouldn't have believed them."

Garfield, a weightlifter in the 1964 Olympic tryouts, said that Soviet coaching in mental techniques recently enabled him to make a lift he felt he "had no business making."

He is currently teaching Olympic athletes visualization to optimize their performances. In 30-minute relaxation sessions, the athletes make 'affirmations' about specific feats. A distance runner, for example, would suggest to himself with emotional power, "I run fluidly and easily. I run tirelessly and forever."

"The key," Garfield said, "is to visualize with the clarity necessary to really feel yourself in the situation." The distance runner would "visualize the whole race from the moment he walks to the starting line to images of the actual environment."

Seeing oneself from every conceivable angle, using as many senses as possible, is another aid to optimal performance. "The central nervous system doesn't know the difference between deep, powerful visualization and the event itself."

OUR ENERGY FUTURE

A recent study by the Harvard Business School entitled *Our Energy Future* concludes that a carefully constructed, energy efficient conservation movement could save the equivalent of all the oil we are now importing from OPEC. Such a conservation effort would include the construction of energy efficient railways and urban transit; the insulation of our houses, public buildings and commercial structures; energy conserving practices in our factories, shops and office buildings; the co-generation of power and a host of other energy efficient and conserving techniques.

Beyond this, the Harvard study points to the challenging and *practical applications of solar power* to meet from *one-fifth to one-fourth of our energy requirements*.

Brain / Mind Bulletin

HELEN KELLER EXHIBIT

There will be a Helen Keller Exhibit at the Hynes Memorial Auditorium at Prudential Centre, Boston, Mass., Booth #407 on Tuesday, June 24th from 10:00 a.m. to 4:00 p.m., Wednesday, June 25th from 10:00 a.m. to 4:00 p.m., and Thursday, June 26th from 10:00 a.m. to 3:00 p.m.

IF WE DON'T SOLVE THIS WORLD PROBLEM, THE REST DON'T MATTER

by James Taylor

The one world concern that must be solved during the 1980's is disarmament.

If we fail, there may be no 1990's. Sophisticated computer projections by various world experts agree: if present arms trends continue, World War III will begin between 1988 and 1998.

Many other crises threaten human survival, from disease and starvation to industrial pollution and energy shortages. But only one—nuclear war—offers instant extinction.

Consider the immediate threat first. The Soviet Union is supposed to have enough nuclear weapons to destroy the United States 25 times over. The U.S., in return, can wipe out the U.S.S.R. 50 times over. Last January, U.S. President Jimmy Carter boasted that a single Poseidon submarine, about two percent of his country's nuclear firepower, could destroy every major and medium-sized Soviet city.

Meanwhile, the stockpile increases at about three bombs per day.

Traditional military wisdom called for large weapons supplies, so that troops didn't run out of firepower in prolonged battles. But a nuclear war, if we have one, won't be fought like past wars. No one will risk a small scale nuclear attack—that would be suicide. Any attack, and any retaliation possible, will be quick, massive, devastating.

In that sense, the arms race intended to provide security for individual nations has become the greatest threat facing the world. And the only defence turns out to be peace.

Yet, compared to what we spend on war, we spend nothing on peace.

At a time of financial squeezes, every dollar spent on war is a dollar taken from peace—from development, from programs to create world justice and to defuse the tensions that flare into war. Even while most nations cut back on human welfare programs, they spend about \$400 billion a year—nearly \$1 million a minute—on programs that can only increase human misery. A few years ago, Canada saved \$200 million on its family allowance; it spent twice as much on armored cars.

Arms spending makes a mockery of **conventional economics**, rising regardless of real needs. During the Viet Nam war, the U.S. Defence Department's budget soared from \$48.6 billion a year to \$80.2 billion. Then the

U.S. pulled out. But though they were no longer actually fighting anyone, the spending sank only \$5 billion, and then kept going up to \$116 billion today!

Or consider employment. Far from creating jobs, the arms race makes unemployment worse. The same money that creates 100 jobs in military projects would provide 113 jobs through local government spending, 128 jobs in health and welfare, 155 jobs in education. These figures are from the U.S. Department of Labor; other research studies give even higher non - military job figures.

Or consider energy. At a time of gas station line-ups and cancelled flights, the U.S. Air Force alone burns up half as much fuel as all the country's commercial airlines together—without actually moving anybody or anything anywhere.

A few comparisons show that our priorities are dangerously out of kilter.

— The entire United Nations staggers along on about nine hours of arms spending.

— Stopping the arms race for just 13 hours would free enough money to vaccinate all the world's infants against infectious diseases. Preventable diseases kill five million children a year in developing countries.

— Less than one day's spending would be more than enough, according to World Health Organization estimates, to wipe out malaria forever.

— One day's spending could teach every adult in the world to read and write.

The arms race siphons off more than money. It also steals desperately needed brainpower that could be working on everything from alternative energy sources to improved food production. Half of the U.S. government's research and development funds, and therefore about half of its scientists and engineers, are tied up in military projects.

Because of the disparity between what we spend on war, and what we spend on peace, the arms race makes liars out of all Christians. As the Rev. William Sloane Coffin Jr. of Riverside Church in New York has often said: "We pray for peace, but we pay for war."

The average United Church of Canada attender gives about \$55 a year to the church. The same person pays about \$200 a year, through taxes, for war. Western nations in general spend about 20 times as much on war as on international aid—and take back much of the aid they do give, through arms sales. In the United States, about 25 percent of the total government budget goes to defence, but less

than one percent for aid.

It's time Christians put their money where their prayers are, and started putting their resources—and the resources controlled by their elected governments—into peace instead of war efforts.

For of all the world's problems, there is only one that the arms race is capable of solving.

It could cure the population explosion. Permanently.

James Taylor is Managing Editor, The United Church Observer. Reprinted from the January, 1980 issue.

Urbana College Library Day May 4, 1980

On the Urbana College campus we have a library structure of which we can be proud. From its completion in 1968, very largely through the generosity of our Convention membership and its dedication on July 1st of that year, this library continues today as the heart of the college community. Here are the resources, the books, the periodicals, the visual materials which support the learning experience for students and faculty. An article which appeared March 1st in the *Urbana Daily Citizen* carries a picture of the interior of the library and underneath this the statement, "The

modern facility was a key to Urbana College receiving its accreditation."

We have a full time equivalent of 675 students now enrolled in the College. This is not far from the highest enrollment ever experienced.

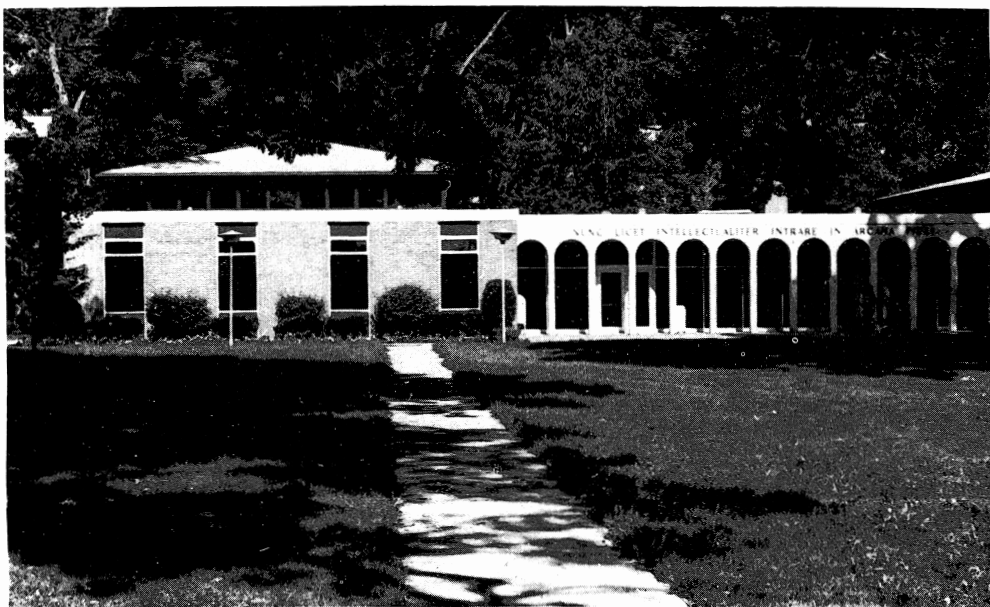
All of Convention—every congregation and every member—can now help by responding to the need for up-dating our collections of new books. This is urgent if the College is to keep its accreditation. Connie Salyers, the librarian, writes, "Unfortunately, the decrease in the library collection budget from a high of \$43,848.00 in 1970 - 71 to a low of \$4,000.00 in 1975 - 76 to the present figure of \$10,000.00 does not allow for even a minimal maintenance of a standard collection."

Convention churches are responding to this critical need by appealing for a special *Urbana College Library Contribution* on Sunday, May 4. Isolated New Church members are also invited to respond to this worthy cause.

We are suggesting that all contributions be sent to Roger Paulson, Director of the Central Office, 48 Sargent St., Newton, Mass. 02158. Checks should be made out to the "General Convention Urbana College Library Book Fund."

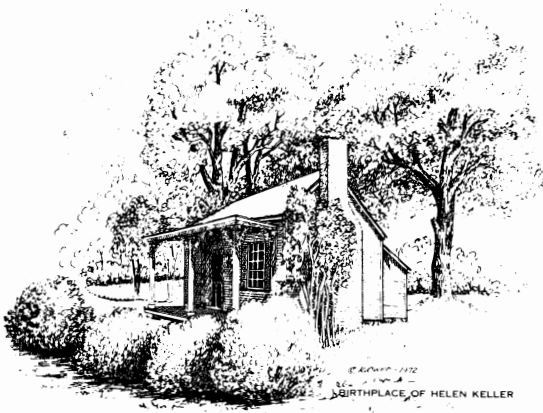
From all of us who are serving on the Church-College Relations Committee a warm thank you for your support.

Sincerely,
Eric J. Zacharias



IVY GREEN VISITED

by Mary Ebel
Bethesda, Md.



An interesting side trip on our recent travels was a visit to Helen Keller's birthplace in Tuscumbia, Alabama.

The following information is gleaned from a tour guide pamphlet.

"Ivy Green, birthplace of Helen Keller, was built by her grandfather in 1820 and is typically Southern in architecture. An office where the plantation books were kept was built in the yard near the house. Later a dressing room and porch were added to the office and its occupants were the boys of the family. When Captain Keller brought his bride home (the bride of his second marriage) it was daintily furnished and fitted for them as a bridal suite. Here Helen Keller was born, a normal child, on June 27, 1880, the daughter of Captain Arthur M. and Kate Adams Keller.

The greatest drama in its long history began with the tragic stricken of two-year old Helen Keller with an illness which left her both blind and deaf.

When Helen was nearly seven years old, Anne Sullivan was brought from Perkins Institute in Boston as a teacher for Helen. They lived in the small office building by themselves.

The story of how she overcame her handicaps has been an inspiration to millions the world over.

The pump at which Helen learned her first word, the Whistle Path between the outdoor kitchen and Main House are still familiar sights at the home of Helen Keller, America's First Lady of Courage. All these and many more

things of interest still are intact at this beautiful old home deep in the tradition of early Tuscumbia."

We saw copies of *My Religion* in various languages among the memorabilia. While we were there, the guide gave each of us a Date Book, supplied by the Swedenborg Foundation. Although, admittedly, Helen Keller's association with our church was not highlighted, for thousands this will be the only contact they have with Swedenborgian thought. Certainly this is an opportunity we can build upon.

They took away what should have been my eyes,
(But I remembered Milton's Paradise)
They took away what should have been my ears,
(Beethoven came and wiped away my tears).
They took away what should have been my tongue,
(But I had talked with God when I was young).
He would not let them take away my soul
Possessing that, I still possess the whole.

Helen Keller

HELEN AND TEACHER

HELEN AND TEACHER: THE STORY OF HELEN KELLER AND ANNE SULLIVAN MACY by Joseph P. Lash; Radcliffe Biography Series; A Merloyd Lawrence Book; Delacorte Press/Seymour Lawrence; 832 Pages; 61 Photographs; \$17.95; Publication Date: May 30, 1980.

A monumental biography, stunning in scope and detail, *HELEN AND TEACHER* is certain to become the definitive work on the lives of two of the most remarkable women of this, or any other, century.

Cover photo courtesy American Foundation for the Blind and Localmedia, New York, N. Y.



ADVANCE CONVENTION REGISTRATION

Wellesley College, Wellesley, Mass.

June 25 - June 29, 1980

Name: _____

No. & Street: _____

City—State: _____, _____ Zip: _____

Accompanied by:
Names

Relationship

Age of Children
Attending

Boston Pops tickets wanted _____ at \$9.50 each. Total \$ _____

Mode of transportation _____

Arrival _____	Departure _____
(Date & Time)	(Date & Time)

Please give date and time of arrival in Boston as well as mode of transportation, so we may anticipate your arrival time at Tower Court Residence Hall on Wellesley College's campus.

Please also advise us of any special medical or dietary requirements you may have. Convention registration will be in the lobby of Tower Court Residence Hall. An elevator is available to reach the rooms above.

RATES

Room and board will be \$20.00 per day, per person. There is no price break on double rooms. Double rooms are scarce as well, so book early. There is no charge for babies in arms. No cribs are available at the College.

REGISTRATION FEE

Registration fee is \$15.00 per person for those 18 years old or older until June 1st. After June 1st the fee is \$25.00. This fee helps cover cost of receptions, meeting rooms, and other activities. Convention's night at the Boston Pops Symphony is on Saturday, June 28th. Ticket reservations must be made at the time you send your advanced registration. The Boston Pops is a unique tradition among Bostonians and has a new conductor, John Williams, who replaces the late Arthur Fiedler. Tickets cost \$9.50. Please add this amount to your registration if you wish to attend. Tickets are available only on advanced sale basis. No tickets will be available after June 1st. Transportation by chartered bus to Symphony Hall from Wellesley College and return will be provided. Make registration and Boston Pops ticket checks payable to: "The Swedenborgian Church."

AUTO PARKING

Ample parking space has been made available near Tower Court Residence Hall for Convention cars. Lots are patrolled by campus police. Travel trailers cannot be accommodated unfortunately. No camping is permitted on the College grounds.

DIRECTIONS TO WELLESLEY COLLEGE

At the time we acknowledge reservations we will include travel information from airport, train and bus in Boston to the Wellesley College campus.

Send this registration form with your deposit and Boston Pops ticket request and payment to:
The General Convention Central Office, 48 Sargent Street, Newton, Mass. 02158

Program — General Convention

Wellesley College — June 25 — 29

SUNDAY June 22	MONDAY June 23	TUESDAY June 24	WEDNESDAY June 25	THURSDAY June 26	FRIDAY June 27	SATURDAY June 28	SUNDAY June 29
	7:30 a.m. Breakfast 9:00 a.m. Council of Ministers Ministers Wives	7:30 a.m. Breakfast (Same as Monday)	7:30 a.m. Breakfast (Same as Tuesday)	7:30 a.m. Breakfast 9:00 a.m. Opening Worship Business Session 10:30 a.m. Sunday School Association	7:30 a.m. Breakfast 9:00 a.m. ANCL Worship 9:30 a.m. Mini - Courses Augmentation Fund Committee	7:00 a.m. Communion 7:30 a.m. Breakfast 9:00 a.m. Business Sessions Elections Childrens Program Womens Alliance till 2:00 p.m.	7:30 a.m. Breakfast 9:00 a.m. Sunday School 10:00 a.m. Worship Service Ordinations Communion
	1:30 p.m. Council of Ministers Ministers Wives	(Same as Monday)	1:00 p.m. General Council Board of Missions	1:30 p.m. Business Session 3:30 p.m. E. Taylor 4:30 p.m. Board of Missions Program	2:00 p.m. Mini - Courses 4:00 p.m. Films	FREE TIME (TOURS)	1:30 p.m. General Council
4:00 p.m. Ministers and Wives Cambridge Church Sparks Mansion Reception							
8:00 p.m. Wellesley	7:00 p.m. Council of Ministers Ministers Wives	(Same as Monday)	7:30 p.m. Opening of Convention Worship Dick Tafel Sr. Welcome, Pres. Mass. Assoc. Pres' Address 9:00 p.m. Reception 10:00 p.m. Centering Down	7:00 p.m. Graduation (SSR) 8:30 p.m. Reception 9:00 p.m. Organ Recital 10:15 p.m. Communion	7:30 p.m. SSR Corporation 8:30 p.m. Bill Howard NCC 9:30 p.m. Reception (Mass. Assoc.) 10:30 p.m. Centering Down	BOSTON POPS 11:00 p.m. Centering Down	

Mini Course Descriptions

WELLESLEY COLLEGE 1980 GENERAL CONVENTION

Aging Is What You Make It!

The process of physical aging occurs in all of us—the quality of life that aging brings depends on factors we can control. This workshop takes a look at some aspects of growing old, through films and discussion — and finally, how we view our own aging.

Elizabeth Johnson

Helen Keller: Her Life, Her Faith, Her Influence

The purpose of the seminar on Helen Keller is to explore the well-springs of her faith and personality and to evaluate the impact she has made on the world.

*Clayton Priestnal
Gabriel Echols*

Key Ideas in Swedenborg for the New Decade

Swedenborg's writings cover such a wide range of topics that we do not always see the present, practical nature of much of what he wrote. This mini course will point to some key ideas that can and should affect our attitudes, beliefs and practices in this decade.

*Bill Woofenden
George Dole*

Prayer / Meditation / Healing

Introductory explorations of ways of getting into states which facilitate awareness and use of guidance and power that flows into our lives from our spiritual environment. Experience and theological reflection on techniques of prayer/meditation, healing, and guided imagery.

*Bob Kirven
Dorothea Harvey*

ERA Panel

This panel will present resource material as well as the pros and cons of the ERA issue and provide an opportunity for all in attendance to participate.

*Sue Turley-Moore
Marion Kirven
Mary Ebel
Ernest & Hazel Frederick*

"Her-story:" A Do-It-Ourselves Approach To The History Of New Church Women

Participants in this workshop will identify outstanding New Church women of the recent years, and make plans and practice skills for collecting oral history, memories and memorabilia about them.

*Alice Skinner
Roger Paulson*

"Opening Our Spiritual Eyes"

A time to share and explore the experience of what we call "spiritual". How do we identify a spiritual experience? Who can experience it? Are we experiencing the spiritual without knowing it? Is the spiritual affecting our lives, our surroundings, whether we are conscious of it or not? If so, in what ways? Let us explore together this infinite realm!

David P. Johnson

Convention In The New Decade

A mini-course for those with ideas, opinions, dreams and questions about our Church in the 80's. An opportunity for everyone to participate as both a seeker and a presenter.

Cal Turley

LOVE—The Largest Experience in Life

Exploring the many dimensions of love from Biblical, theological and personal perspectives. If possible, read *Love* by Leo Buscaglia in preparation for this mini - course.

*Pat Zacharias
Paul Zacharias*

PLEASE NOTE

The correct mailing address for the Swedenborg School of Religion is:

48 Sargent St.
Newton, Mass. 02158

P.O. Box E was discontinued some time ago, and postal authorities have informed SSR staff that mail addressed "Box E" will be returned to the sender.

POST-CONVENTION VACATION WEEK POST-CONVENTION MINI CONFERENCE

*to be held simultaneously at the
Fryeburg New Church Assembly
June 29—July 4, 1980, Fryeburg, Maine*

The officers of the Fryeburg Assembly are generously offering the use of their facilities to Convention vacationers for the week immediately following Convention. The flat-rate cost which includes board and room is \$100 per person. Vacationers will be free to come and go as they please, taking advantage of the marvelous vacation attractions of Mt. Washington Valley as they choose.

The Board of Education is also offering a Mini Post-Convention Conference at the Fryeburg Assembly separate from and in addition to the vacation opportunity. The theme will be **SPIRITUAL RENEWAL: DISCOVERING INTERNAL AND EXTERNAL WONDERS**. This year the daily structured sessions will be shortened to leave the majority of the day free to relax, savor and explore Mt. Washington Valley.

Through a variety of structured experiences—prayer, art, music, doctrinal discussion, movement, etc. — we will discover ways to enrich meaning in our lives. Come and join new friends and old on the spiritual path. Your leaders will be familiar to most Post-Convention Conference goers. They will be Lorraine Sando and Cindy Gutfeldt, and they are looking forward to an exciting conference. Plan to arrive Sunday evening so we can start promptly on Monday morning, June 30. The conference will end after breakfast on Friday, July 4.

Please send a registration fee of \$15 with the form below to Nancy Perry, Executive

Secretary, Board of Education, 48 Sargent St., Newton, MA 02158. This fee will be nonrefundable after June 1. The balance of the fee (\$85 for vacationers, \$100 for Mini-Conference participants) will be due on arrival at Fryeburg.

The Fryeburg New Church Assembly was founded for study and instruction in the doctrines of the Christian religion as revealed in the writings of Emanuel Swedenborg. The regular three-weeks session is held in August each year. It has long been the hope of the Assembly officers to make greater use of this wonderful facility, and we are pleased to be able to offer this post-Convention week.

The site leaves very little to be desired. Rooms will be provided with necessary bedding, but vacationers are asked to supply their own towels. All meals will be served at set times in the dining hall. The Saco River runs along the edge of our property providing clear, crisp and safe swimming and canoeing. The White Mountains are majestically in sight and easily reached, the woods are quiet and fragrant. On cool mornings and evenings, wood fires crackle in the two magnificent stone fireplaces. The carpeted lecture hall is climate controlled. Conversations can be shared on the porch, sun deck or shaded front lawn. Nearby North Conway and, in fact, the whole of Mt. Washington Valley, offers in addition to spectacular sightseeing a wide variety of excellent gift shops and exciting restaurants.

Please sign me up for the post-Convention week at Fryeburg.

Name _____ My \$15 registration
Address _____ fee is enclosed.

I wish ☐ to participate in the Mini PCC program.
I do not wish ☐ to participate.

WE GET LETTERS . . .

"UNTO WHOM MUCH IS GIVEN . . ."

Dear Editor:

In searching for reasons that explain the slow growth of the New Church, the words of Jesus to his disciples come to mind. "To you the secret of the kingdom of God has been given; but to those who are outside everything comes by way of parables, so that (as Scripture says) they may look and look, but see nothing, they may hear and hear but understand nothing." (Mark 4: 11, 12) (NEB)

I am coming to realize more and more how dangerous it is to our spiritual life to know more of the "heavenly secrets" than we are able to live by. Recently, while on a year's camping trip with only a few books along, I have been re-reading some of my favorite books, one of which is *Our Many Selves* by Elizabeth O'Conner. It is really a work book intended for committed disciples of our Lord. She tells us that unless we are really on the Way, we do not want to look inward and recognize our many selves. I quote from *Our Many Selves*—"The Gospels are full of passages that illustrate that Jesus gave his deeper teachings only to those who were sharing a common life with Him. When the elders and chief priests and doctors addressed to him the question, 'Are you the Messiah?' his answer was characteristic of his whole teaching ministry. 'If I tell you, you will not believe me; and if I ask questions you will not answer.'" (Luke 22, 67, 68)

Most of his healings are followed by this statement, 'Do not tell anyone in the village.' (Mark 8, 26) 'Jesus ordered him not to tell anybody.' (Luke 5, 14) Jesus' conversation with Nicodemus is an example of how little He believed that the inwardness of the faith could be communicated in conversation. 'If you disbelieve Me when I talk to you about earthly things, how are you to believe if I should talk about the things of heaven?' " (John 3, 12)

The message for the crowds was given in parables and very simply. Those who had a hunger for truth could understand just as much as they could use and live by. Today the Bible is the world's best seller. Those who are truly seeking to know truth to live by are finding it in the Word of God. I believe that what Swedenborg tells us is being revealed by the Holy Spirit to His true disciples throughout the world, irrespective of denomination. Sometimes when they find the writings, they exclaim "This is what my Bible has taught me!

I know it is true!" I believe the writings are mainly for those who are committed Christians, those who want to understand the hard sayings of the Bible. To become a student of Swedenborg without a changed life can make one very smug and self-righteous. Once I heard a prominent writer who loves Swedenborg say, "Some Swedenborgians have a tendency to hit people over the head with their doctrine." Jesus said, "I came that you may have joy, and that your joy may be full." "Apart from Me ye can do nothing." (John 15, 5) "Whoever does not carry his own cross and come after Me cannot be my disciple." (Luke 14 - 26)

Jesus also told us to "pray without ceasing." I have found prayer to be indispensable in my spiritual walk. When I forget to pray I always fall. But how wonderful it is when He picks us up and forgives us when we come to him in humility. The Way is hard and there are many pitfalls, but there also are moments of great joy if we are living close to Him.

Ednah E. Richard
Tacoma, Wash.

A PARTIAL ANSWER

Dear Paul:

A few words to comment on your recent editorial as to why Swedenborg seemed so indifferent about the many "break-throughs" in the arts and sciences which were occurring in his day. He seemed but little concerned even about his own inventions as you pointed out.

Swedenborg's mission was to publish Divine truths for a new spiritual church.

For this he was born. For this he was led and prepared by the Lord. For this he gave the most significant years of his life. His mission was spiritual rather than natural; Heavenly more than earthly.

That, we may well believe, is why he gave but little weight to merely natural break-throughs.

All good wishes.

Leon C. Le Van
St. Petersburg, Fla.

THE POWER OF "YES"

Dear Paul:

Nothing depresses me more than to have people pessimistic about the New Church. "We're falling off in numbers . . . going astray . . . etc." It is not only depressing but downright harmful to the organized New Church. I want to emphasize the importance of trust and enthusiasm. How can we *but* be enthusiastic

about the real New Church? How can we *help* but trust Divine leading and triumphant results if we each try to do our part . . . and when we understand and appreciate each other's parts.

"Be still and know that I am God."

When we are still—still enough to know—as still as we have been on a high mountain slope gazing up at the stars—when we let "the heavens declare the glory of God," we can be over-awed by the power of His creation, the unthinkable Love behind it, and the Wisdom. At such moments how can anyone doubt His power to bring about a heaven from the human race, which is His purpose in it all, and His New Universal Church on earth? What tremendous Love at work, Wisdom to create it, and Divine patience—while we hold Him back!

There is no surer way to hold Him back than to point out failures in the organization that is formed to carry forward His purpose. "Here am I, send me!" we say; and at the next moment, "Look at me; I'm not succeeding." Humble we should be. It is only when we realize that we have no power of our own, no wisdom, not even love, that we can see the Power, Love and Wisdom that are there, here, everywhere. Humility, yes; but confidence.

The times when our New Church forebears accomplished the most was when they responded to the Truth, as they felt it. The heavens had opened to these people . . . and they rose up and did their part. There was no hesitation as to whether it could be done. Each functioned according to their own insights and abilities. Each moment had—and has—its own power. "This is my directive for today. The Lord is in it. There are children to be taught. 'Here am I; send me!' Research to be done. Sick and dying to be helped. My marriage to be made holy. Regeneration to be done. Peace to be made, beginning with me. 'Here am I, send me!' " Always the doing is the Lord's; His power is never lacking.

Pray as if it all depended on the Lord.

Work as if it all depended on you.

Thank the Lord because it was He who did it.

Margaret Briggs
Intervale, N.H.

NO MORE NUKES

Dear Editor:

I wish to comment on Susan Turley-Moore's fine piece of research on "*The Nuclear Power Issue*" in the February number. Most everyone is aware of our government's policy of continuing to build more nuclear power plants on the Nuclear Regulatory

Commission's assurance that everything had been checked for safety. Since this claim was found fallacious after the Three Mile Island fiasco, there is still reason to believe that the commission shows more concern for promoting nuclear power than for safeguarding public health.

One of the items that may be added to Susan's list is that nuclear power plants have an estimated life span of from 20 to 30 years and have to be subsidized by the Federal government. It may not be generally understood that this is a hidden tax to the taxpayer, or what is worse, the treasury must print more money, thus increase inflation.

Secondly, a tremendous amount of water is required in the cooling system of power plants to prevent a melt-down. This water becomes radioactive. While here and there we learn of water scarcity and our need to conserve it, there is no mention of this enormous source of waste. Too, how many have read of the aborted animals and humans suffering from cancer caused by radiation exposure within miles of a plant that has had a leakage of radiated air or water resulting in contaminated food? There are occasional reports in local papers (sent to me by friends), followed by a conspiracy of silence, often abetted by regional physicians.

Susan has further pointed out several possible solutions. There are still other supplemental ways to provide alternative energy such as methane and gasohol—even straight alcohol. I have read that General Motors is able to make cars that will get 50 mpg. Why not prod members of congress to apply pressure there?

Because of the devastation these atomic plants have caused up to the present time and of the horrendous threat to unborn generations, the situation has become a moral problem. Hence each of us has a responsibility to do everything possible to oppose this menace. It has been estimated that the U.S. could become self-sufficient in energy by 1985 if we put our hearts and minds to it—under the right leadership.

Eleanor Spiers Allen
Yucaipa, Cal.

Dear Paul:

About that letter from Marie E. Spaulding re: the matter of nuclear energy. It may well be that eventually we can attain some degree of safety in the production of electricity by means of this source. However, at the present time it is so dangerous because the demand is for human perfection, mechanical perfection and the

perfection in the area of security. *None of these are possible!* Failure in any one of these areas could mean that millions of people's lives would be put in jeopardy. It is utterly insane to promote something like this with no more solutions than we have for the problems that presently exist.

It is my belief that people who promote this kind of thing are either fatalists or have no consideration for the safety of their fellowmen. There are plenty of alternatives available without having to depend on Mid-East oil. And we don't even need to depend on coal. It's all around us. It merely remains for enterprising people to "get with it" to get the job done. We don't need the dilly-dallying we have had from Washington.

The unanswered question remains: With every advance in technology which produces a negative response in the environment—is there also some way to counteract it with a proper method which will leave the environment just as clean as it was before?

Galen Unruh
Pawnee Rock, Kansas

A PRAYER FOR THE AYATOLLAH

Dear Paul:

Have had this letter in mind for some time, in fact since the Iranian hostage affair began. This has troubled me exceedingly.

So I have formulated a prayer based on New Church doctrine. The New Church has the knowledge that the Lord Jesus Christ is God. He is the God of the Muslim world as well as the Christian. He cares about all of his children.

The world is in extreme tribulation. In the boat on the sea of Galilee the disciples were in trouble. The Lord seemed to be oblivious of it all for a time until urgently appealed to. It occurred to me that perhaps the New Church is not calling upon the Lord for His salvation in our need. Jesus said, "All Power is given unto me in heaven and on earth."

For the last month I have been praying thus:

"Lord Jesus Christ we pray thou wilt shed forth Thine Omnipotent power into the minds and hearts of the Iranian leaders: and especially into the mind and heart of the Ayatollah Khomeini and incline his heart to charity, peace, mercy, and justice, and the prompt release of the American hostages held in captive bondage so long; Thy Will be done. Amen."

Sincerely yours,
Leonard Cole
Goderich, Ontario

FAVORS NUCLEAR POWER

Dear Paul:

Have no fear that nuclear power plants will amount to much in this country because they are successfully being held back due to bigots of this generation, many of whom belong to Clamshell.

First of all, with this gift of God which has come to us from the spiritual world, the Lord entrusts man with it. We were likewise trusted with steamboats on the Mississippi, the locomotives, and the auto. The bigots of that generation did all they could to stop these.

The press does an excellent job of spreading panic and of making people believe propaganda, and in making them frightened of the unknown. Most Clamshell people have no desire whatever to learn the truth. They want to believe in fantasy, which became a movie called, "The China Syndrome."

I think one reason our church fails to grow is because we are just "not with it." Churches the Lord blesses bring forth fruit and abundance.

Ruth Abaecherli
Cincinnati, Ohio

INFORMATION WANTED

Dear Sir:

The undersigned is working on a biography of Bishop William H. Benade (1816 - 1905) and would be grateful for hitherto unpublished information, letters, recollections, photographs, etc., relating to his life and work.

Richard R. Gladish
Box 278
Bryn Athyn, Pa. 19009, U.S.A.

LEAGUE SUNDAY (cont'd from pg. 144)

according to that truth, and to be born of them is to be regenerated. Thus, a man is regenerated by the truths of faith, and by a life according to them.

To be regenerated, is to give up all selfish desires, and to shun all evils as sin against God. This is the first stage of our regeneration. This is putting the truth in the first place; but to be fully regenerated, we must put good first. We must do what is right because we love to. Only after we are regenerated, only after we are born of the water and the spirit, may we enter into the Kingdom of God.

(David Rienstra, Jr.)

MORE ON ERA

To the Editor,

Re: The Equal Rights Amendment

For me the low point of the 1979 convention session was the vote of the delegates to defer action on voting to adopt the resolution on ERA that had been recommended unanimously by the General Council:

"Resolved: That General Convention hereby records its support of the adoption of the Equal Rights Amendment to the Constitution of the United States of America and affirms its dedication to the principles of love, freedom, personal dignity and individual worth that underlie that amendment."

An impassioned cry that we needed more information and discussion before we could vote intelligently on such a "controversial issue" carried the day.

What is so threatening about the equal rights amendment? It reads:

"Section 1. Equality of rights under law shall not be denied or abridged by the United States or by any State on account of sex.

Section 2. The Congress shall have the power to enforce, by appropriate legislation, the provisions of this article.

Section 3. This amendment shall take effect two years after the date of ratification."

Are we afraid as a church to stand up and be counted as favoring equal rights under the law for men and women?

On the floor of the convention no one gave any reasons to oppose the amendment. The closest thing to an objection was the suggestion that failure to adopt an equal rights amendment during the last 50 years must mean that there are valid objections. No one could say what these objections might be. The assumption was that there must be some, so we had better back away and study the whole matter.

It is a sad commentary on our society that an equal rights amendment should be necessary. We think of ourselves as living in an enlightened era, but legislation is necessary to protect obvious human rights. Abraham Lincoln issued the Emancipation Proclamation in 1863, yet it was not until the 1950's that it was implemented by civil rights legislation. Women were given the right to vote by the 19th amendment, adopted in 1920. Other basic rights are still denied them and will continue to be denied until the ERA is adopted.

Although we are fond of quoting Swedenborg's statement that "all religion has relation to life and the life of religion is to do good," we shy away from applying our religious principles to specific issues. Helen Keller wrote: "I believe that every question between man and man is a religious question, and that every social wrong is a moral wrong." As a church we have a responsibility to provide moral and spiritual leadership for our members and the community at large.

One objection voiced at the convention discussion of ERA was that the adoption of such a resolution would violate the freedom of those Convention members who were not in agreement. This objection overlooks the fact that such a resolution would not be binding on any member of the church. It would simply be an expression of the sense of the meeting. The majority of the ministers and delegates present and voting would register themselves as in favor of the resolution. Individual members back home could consider the action as one element in making up their own minds.

Church members have a tendency to want to avoid open and free discussion of controversial subjects. We like to speak about unity in the church and are afraid to reveal the differences that exist in our understanding and application of church teachings. During the Civil War years the pages of *The Messenger* were silent on the issues of the war. During the Vietnam War some church members cancelled their *Messenger* subscriptions because of a special issue devoted to the discussion of the war. Articles on disarmament, capital punishment, and abortion infuriate some of our members. The suggestion is that church leaders should not enter into debate on such secular concerns. They should stick to religion.

It might be that Jesus could have lived to old age if he had "stuck to religion." Dietrich Bonhoeffer might have survived World War II if he had not spoken up against Adolph Hitler. Joan of Arc would have been spared a fiery death if she had stayed at home and not become embroiled in a war.

"By their fruits ye shall know them," said the Lord. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Ernest O. Martin
Palos Verdes, Cal.

FROM CHURCH RECORDS

BAPTISMS

AKERS — Jennifer Kate Akers was baptized into the Christian faith at the Church of the New Jerusalem, Cambridge, Mass., by her uncle, Paul D. Guinta, on April 20, 1980.

ANDERSON — Cory Patrick, son of Mr. and Mrs. Stephen Anderson, was baptized into the Christian faith at the Church of the Good Shepherd, Kitchener, Ontario, on April 26, 1980, the Rev. Paul B. Zacharias officiating.

BUTTLES, STEIGER — Crystal Roxanna, daughter of Mr. and Mrs. Robert Buttles, and Nicholas Joseph, son of Mr. and Mrs. Robert Steiger, were baptized into the Christian faith at Riverside, California, on April 6, 1980, the Rev. John Spiers officiating.

BERNIER — Nathaniel Steven, son of Mr. and Mrs. Steven Bernier of Bowdoinham, Maine, was baptized into the Christian faith at Fryeburg New Church, Maine, on April 13, 1980, the Rev. David L. Rienstra officiating. A memorial font, given by Mrs. Horace Briggs in memory of Rev. Horace Briggs who was pastor of the Fryeburg New Church for 26 years, was dedicated and used for the first time to baptize Nathaniel Steven Bernier, great grandson of Mrs. Briggs.

SULLIVAN — Eldon Gregory Bishop and Bridget Alexis Sullivan, children of Mrs. Krispin Sullivan were baptized into the Christian faith at the Church of the New Jerusalem in San Francisco, Cal., on March 30, 1980, the Rev. Edwin G. Capon officiating.

DICK — SHORTHOUSE — Doreen H. Dick, Exshaw, and Carol A. Shorthouse, Medicine Hat were baptized into the Christian faith on April 6, 1980, the Rev. Erwin Reddekopp officiating.

DUNSING — DYE — HAAS — WEIGEL — Max Dunsing, Jeremiah John Dye, son of Richard and Cindy Dye, Travis Gail Haas and Trenton Christopher Haas, Brent Edward Weigel and Matthew Carl Weigel were baptized into the Christian faith in Laporte, Indiana, the Rev. Eric Allison officiating.

FOULKE — Mrs. Howard (Mildred) Foulke was baptized and confirmed into the New Church faith in the Philadelphia Church on January 27, 1980, the Rev. Richard H. Tafel officiating.

CONFIRMATIONS

McCORMICK — SKINNER — Rebecca McCormick and Tandee Frann Skinner were confirmed into Church membership at Riverside, California, on March 30, 1980, the Rev. John Spiers officiating.

SIEVEKING — Camilla Sieveking was confirmed into Church membership at the Church of the New Jerusalem, Cambridge, Mass., on April 13, 1980, the Rev. Wilfred G. Rice officiating.

SULLIVAN — Krispin Nissa Sullivan was confirmed into Church membership at the Church of the New Jerusalem, San Francisco, Cal., on March 30, 1980, the Rev. Edwin G. Capon officiating.

DICK, HASKAYNE, OSBORNE, OSBORNE, REDDEKOPP — Carry D. Dick, Exshaw, and Bruce H. Osborne, Sandra L. Osborne, James Haskayne, and Esther C. Reddekopp of Calgary, Alberta, were received into the Calgary Society on April 6, 1980, the Rev. Erwin Reddekopp officiating.

DUNSING, GOFFNEE, GRASSMYER, HAAS, HOWARD, LUSK, MENKES, WARD, WEIGEL — Max Dunsing, Roger Goffnee, Mr. and Mrs. Dale Grassmyer, Kay Haas, Jean Howard, Jane Lusk, Mr. and Mrs. Randy Menkes, Gertrude Ward, and Mr. and Mrs. Craig Weigel were confirmed into Church membership in LaPorte, Indiana in May, the Rev. Eric Allison officiating.

DEATHS

CAMPBELL — Mrs. Adolph (Amanda) Campbell, Vineland, New Jersey, died on April 4, 1980. The resurrection service was held on April 8, 1980, the Rev. Richard H. Tafel officiating.

GUARENTE — Mrs. Dorothy Guarente died on April 12, 1980, at Carmel, California. Interment in Forest Hills Cemetery, Forest Hills, Maine, on April 16, the Rev. George D. McCurdy officiating.

HALL — Eva L. Hall, DeLand, Florida, died on March 23, 1980. Rev. Ernest L. Frederick officiated at the resurrection service.

SIMONS — Miss Muriel Simons, Mass., died on February 20, 1980. A memorial service was held in Philadelphia, Pa., on March 8, the Rev. Richard H. Tafel officiating.

A Page by and for the Children

The Parable of the Four Sons

A very kind and rich man who lived in a far away country gave each of his four sons fifty thousand dollars, so they could trade this money until he called for them two years later.

The first son spent all his money on luxuries, movies and gambling in Las Vegas. He lived in poverty, and worked for a big-time gambler by setting him up. So ashamed was he that he never returned to his father. His father was very sorrowful over the loss of his son.

The second son worked hard and owned some new restaurants in Kitchener; his money was doubled. When he returned home his father rejoiced, was happy his son had succeeded and that he had come home. The son was given fifty thousand dollars more.

The third son hid all his money in a safety deposit box at Canada Trust in Toronto. He gained nothing. However, he returned home; his father was glad to see him, but a little disappointed for not gaining anything. He allowed his son to keep the money, but was given no more.

There was something mystical about the last son; each time he gave money to poor people, the Sick Children's Hospital, or some other charity, he found twice the amount in his pockets! He made the lives of many people much happier. When he returned, there was much rejoicing; his father was most proud of this son. The son was given everything his father owned.

By Steve Heck

and

Jennifer Hemmerich
Kitchener, Ont.

WORD FIND

by
Sandi Heck

N I O T P M E D E R A Z Q E N T P R F J L M S U W T O
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| 1. Church of the Good Shepard | 10. Life | 19. Fellowship | 28. Freedom |
| 2. Worship | 11. Redemption | 20. Wisdom | 29. Holy |
| 3. Prayer | 12. Marriage | 21. Baptism | 30. Minister |
| 4. Love | 13. Swedenborg | 22. Jesus | 31. Joy |
| 5. Heaven | 14. Sacraments | 23. Dwell | 32. Kingdom |
| 6. Hell | 15. Trinity | 24. Spiritual world | 33. Mourn |
| 7. Divine Providence | 16. Salvation | 25. Amen | 34. Peace |
| 8. Bible | 17. Confirmation | 26. Testaments | 35. Religion |
| 9. Christian | 18. God | 27. Family love | |

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RETURN POSTAGE
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*The July—August Convention issue of
 The Messenger will appear in early August.*

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