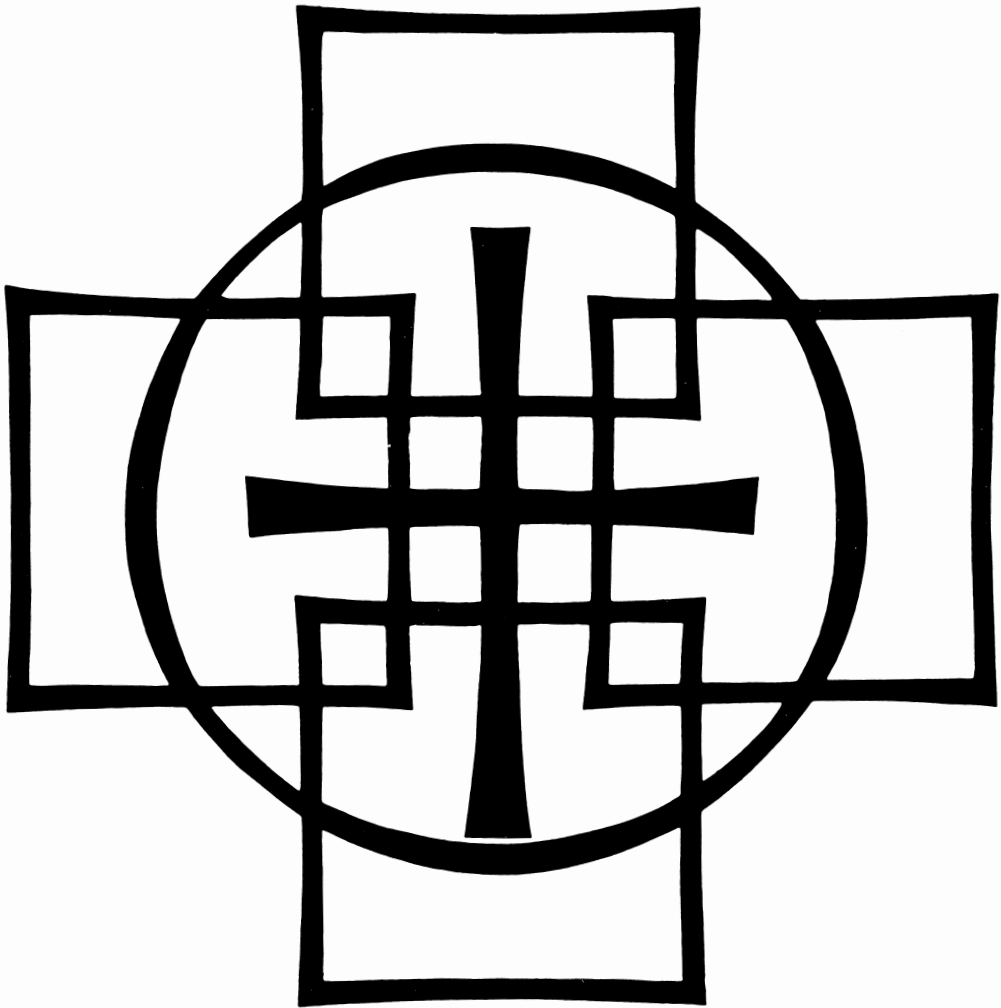


The Messenger

OFFICIAL ORGAN OF THE SWEDENBORGIAN CHURCH
SEPTEMBER, 1980



Our Convention Emblem

Described on next page.

Our Convention Emblem

At the very heart of our worship and life are the relationships bonding the Lord to his church as it grows in the lives of his people. He cannot be alone. Without him, we perish. Life moves from him in a continuously creative flow — to touch, to redeem, to make whole. Our response to him in open, free partnership nurtures the church first in ourselves and then in the larger community of all those who love the Lord and the neighbor.

This emblem of the General Convention of the New Jerusalem brings together those symbols drawn from the Word and our doctrines which signify this unity in relationships.

“By means of the passions of the cross, the Lord fully glorified his human.”

Doctrine of the Lord No. 13

“A square signifies what is just because it has four sides, and the four sides look toward the four quarters, and to look equally toward the four quarters is to respect all things from justice.”

Apocalypse Revealed No. 905

“The radiant circle is the Divine going forth from the Lord, which flows not only into heaven, but also into the universe, and disposes and rules these.”

Arcana No. 4658

Thus, for us, The Cross symbolizes the Glorified Lord, and stands for his Church; The Circle, unending, represents the Divine and its universal power; The Square signifies a just union of what is good and what is true; In Four Squares joined by a Cross under a Circle we can see righteous lives, ruled by the inflowing love of God, united by the Lord into his Church.

— from the Alliance Bulletin,
Convention '80

Very attractive Convention pins, 5/8" in diameter, depicting our Convention logo, are available from:

Alice Dullea
101 Huntington St.
Brockton, Mass. 02401

Men's pins \$3.50

Women's pins \$4.00

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THE MESSENGER SEPTEMBER 1980

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Paul B. Zacharias, Editor

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The Starting Line

—by Eric Zacharias

The July - August *Messenger* has given us, through words and pictures, an uplifting documentation of our 1980 convention this past June. It is my hope that for all who were there, this account has helped to keep alive many pleasant memories, and that all who were not able to participate will be helped to appreciate the nature of the activities that strengthen for us the life of the Church.

It was with the inspiration of our week together on the Wellesley College campus still very much aglow within me that I left on the 10th of July for North Battleford and the Western Canada conference.

A short time after arriving in Saskatoon, Saskatchewan, I gently rapped on the door of the Art Abrams residence in the little prairie community of Waldheim. They had no prior notice of my visit. A lovely evening ensued — beginning with a glass of raspberry wine, a bountiful supper and good conversation related to the New Church in Western Canada during these many years. I wish to thank these very fine people for their gracious and warm hospitality. The discovery came quickly that my own roots of Saskatchewan heritage are readily stirred.

The following morning, I journeyed to Rosthern. This was a nostalgic pilgrimage to a little church where many years ago I attended other Conference sessions. For a few minutes, I sat quietly there, the door closed, to reflect upon those who were part of that church in another era and who have left us a treasured past.

The visit with Mrs. Anna Epp in Rosthern was another of the many highlights of this brief return to Canada. A sister of the late Rev. Isaac Ens she radiated a love for the Church. It was at her kitchen table, as she served coffee and cookies, that we talked about the beauty of the Church teachings. An avid reader, I observed about her living room copies of the *Messenger*, *Our Daily Bread* and a variety of pamphlets. How deeply grateful she is for the worship and pastoral leadership being provided to the Rosthern Society by the Rev. David Sonmor.

Late Friday afternoon, I arrived at the Beaverbrook Lodge — the site of the con-

ference. Situated on a hill-top overlooking a broad, sloping valley through which flowed the North Saskatchewan River, this was a fine choice for the conference.

The representation to the conference came from all three of the prairie provinces and British Columbia. Among the ministers and spouses present were the Rev. and Mrs. Erwin Reddekopp, Rev. and Mrs. Harold Taylor, Rev. and Mrs. John Bennett, Rev. and Mrs. Henry Korsten, the Rev. Paul Tremblay, and the Rev. Gertrude Tremblay.

Essentially, the session time was given to worship, to reports, to planning and to the discussion of issues related to the life of the Church. Mr. Carl Dick of Calgary, Alberta very ably led the business meetings. Concerted efforts are being made to minister to the isolated and to strengthen the entire fabric of the far - stretching Western Canada Conference. The Conference is undoubtedly stronger in terms of ministerial leadership than it has been at any time in the past. Plans are being formulated to provide the services of the Church to all the far-flung parts of the Conference.

The General Convention, at its recent convention, voted the consecration of David Sonmor to the office of the Lay Ministry. This service was conducted on Sunday, July 13th, in the presence of his family, his parents and a large company of friends. David is employed as the administrator of a community crisis unit in Prince Albert, Saskatchewan. He will be serving the Rosthern Society twice each month and periodically also our groups in North Battleford and Meadow Lake. We wish for David and his family the richest of the Lord's blessings.

This deeply moving and intensely satisfying occasion of worship and planning and fellowship with the Western Canada Conference came to its close with the Sacrament of the Holy Supper and a final meal together. I came away from it grateful to the Lord for his many blessings — perhaps most of all for the ties of love and faith that bind us so closely to our common purpose and heritage. Surely, the future of the New Church in Western Canada is bright with hope.

MINI COURSE REPORTS

From Convention '80

Meditation — Prayer — Healing

led by Dr. Robert Kirven and

Dr. Dorothea Harvey

The session began with meditation being defined as "opening into our source of energy (love) which lies deep within oneself." Meditation is one way to lead into prayer and healing.

Each participant experienced a dramatic demonstration of how positive thoughts increase our level of energy and how negative thoughts have the opposite affect. It was proved that each of us is surrounded by an aura of energy. That energy circuit (the Lord's Divine Love) remains intact when we meditate for our own needs, if the hands are cupped upward and touching. To meditate for the purpose of healing others we allow the energy within us to flow outside ourselves when we open the circuit by spreading the hands apart with palms upward.

Motivation of meditation is important. If used to help others to receive God's power, the use is good. It becomes evil when we use the power to weaken others. We can reduce the energy in others by our negative thoughts.

The conscious mind, the sub conscious mind, and the super conscious mind make up the total person. Meditation attempts to move control of the muscles to the sub conscious level, thus allowing the conscious mind to be more fully open to influx from the super conscious mind (soul - spirit). A.C. 69

When first practicing meditation, it takes 5 to 10 minutes to reach deep relaxation. As the muscles relax, blood is allowed to flow more freely through the body. Some find they may fall asleep for a short period. This is more beneficial than resisting the impulse to sleep.

Electro - magnetic energy is another definition of the love of God. Caring, empathy and positive thoughts by one person can elevate the energy level in another person. If there is a fault in another person, find the opposite good and accentuate the positive by use of your own energy, requesting the Lord's mercy.

Two ways to accomplish meditation is to picture the cycles in nature or colors in the rainbow.

Some participants felt that magic was being experimented with and did not return for the second session.

We compared Chinese symbolism, American Indian symbolism, and the symbolism of the New Church. We arrived at interesting conclusions. Two books recommended were: *Rolling Thunder* by Doug Boyd and *Seven Arrows* by Hyemeyohsts Storm.

Swedenborg tells us that our spiritual atmosphere will vary, but that the ups and downs in life are beneficial to our spiritual growth.

Because energy from another person can accomplish 100 times what one can do for the self, a prayer group that jointly makes a request for the Lord's presence on behalf of an individual in need is very effective. After such a request, the Lord's protection is requested for each participant so that He can restore energy to each of the individuals. That energy can be pictured as a light (aura) around each person.

Concluding comments: "One in deep depression will find another's energy helpful—like 'lighting a pilot light that has gone out.' " "Admit the need of another's support to increase the power of energy." "Love is a substance. It can be demonstrated."

Ola - Mae Wheaton, Recorder.

Opening Our Spiritual Eyes

led by David P. Johnson

When someone dies, it is often said in our church that he has "entered the higher life," or "passed into the spiritual world." The five members of our mini course agreed that we are all living in the natural - spiritual world from birth. We don't have to die in order to experience the spiritual world; it is all around us.

We focused our attention on ways of opening ourselves to spiritual experiences. Some of the group members shared dreams that we saw as ways of bringing us in touch with the dynamics of our spiritual life.

We all took part in meditation that was recorded on cassette by Dr. Carl Simonton, who has achieved wide recognition for his work in helping people to cope with stress. Through relaxation and meditation we can tune in to the spiritual world and be open to the Lord's love and guidance.

When our lives are in harmony with the order of the spiritual world, we speak of being "in

the stream of Divine Providence." As we mature and become less concerned with what others think of us, or with material rewards, we are touched more and more by the love and power of the spirit.

Ernest O. Martin.

On Love

Leaders: Pat and Paul Zacharias

"Love is such a dynamic thing—life itself." Love with all its facets — attracted a large circle of people looking for deeper understanding and skills. Skills to fill their need for loving better, for becoming better lovers.

Inspired by a little book full of warm and joyous words, and coming from a living of spiritual ideals in a loving marriage and family, our leaders helped us to "find our own way into the subject." Why had we come: (Some quotes by participants)

- to know more about the kind of love the Lord had for people;
- a desire to learn how to express love;
- to learn more about the most important thing in life;
- my conscious decision was to go to another course — but because the leaders are such loving, caring people;
- as a lover (husband) I'd like to know how we can use love to reduce the enmity in the world."

Our leaders said, "God is love and love the energy which flows through us and the universe. We learn about it from the Word, our doctrines and as we experience it."

The sharing of experiences in the group was so helpful.

We were asked, "What are the characteristics and qualities of love?" We answered, in part, "Communication, feeling another's joy and sorrow as our own, awareness, acceptance, respect, creative force, sharing, listening, hearing."

We found obstacles, too. Vulnerability, jealousy, selfishness, prejudice, fear, defensiveness, resentment, unforgiveness. We were given two pages of quotes from the Bible, Swedenborg and Buscaglia, which gave us a base for brief discussions on four questions posed by members of the group:

How do words affect our relationships? How can we learn to love people who seem unlovable? How can we balance love and freedom with our children? What does it mean, 'You have to love yourself in order to love others?'

"The love that flowed from Pat and Paul made a warm atmosphere" — "It was such a sharing group — everybody entered into the discussion." "It felt good."

Did we learn a lot? "Yes, that we all *want* to learn more, express more and love more."

If you do, too, read Leo Buscaglia's *Love* (a Fawcett paperback). You'll hear the spirit of the Lord's words and Swedenborg's, coming through in blazing color.

Margaret Ball.

Helen Keller: Her Life, Her Faith, Her Influence

On June 27, the birthday of Helen Keller one hundred years ago, twenty - three people gathered to participate in a seminar on "Her Life, Her Faith, Her Influence," led by the Rev. Clayton Priestnal assisted by Gabrielle Echols.

In a four-hour session it would be impossible adequately to present or to grasp the complete and complex story of a fascinating, many - faceted life such as Helen Keller's. Mr. Priestnal first described his visits to her home, their conversations and read from their correspondence. Then these important highlights were brought out: the friendship with John Hitz, who introduced Helen to Swedenborg; the long, close and emotionally charged relationship with Annie Sullivan — "Teacher"; her deep devotion to New Church teachings; and her unflinching courage, determination, and optimism, made possible and bolstered by her faith. Though the consistent ardour of her faith was felt in every circumstance, it was also evident that this had not "rubbed off" with any of her close associates, friends or family.

Also touched on: The less-well known facts of her brief and haunting love affair; her lively social activism; her ceaseless work for the blind and deaf. Questions were asked and answered in an informal way, and an experiment with blindfolding of those willing to try it, was carried out.

In a brief evaluation period at the end of the day these comments were made: "It brought her life and the times to reality for me;" "very stimulating;" "very awakening;" "we got a good composite picture of her whole life — it all fitted together very well;" "wonderful to share all this on her birthday."

Marion Priestnal

A CORRECTION

Our July - August *Messenger* stated that the program "For Our Time" on CBS television would carry a special program on Helen Keller sometime in mid - August. We have just received word that this Helen Keller tribute, which features a discussion between Douglas Edwards and Alice Skinner, will be shown in the New York City area on Sunday, September 14th. The program may be aired at different times in different places. Check your local Sunday morning schedule for the CBS program "For Our Time" on and following Sept. 14th.

Aging Is What You Make It!

Elizabeth Johnson, Leader

We opened our session with a sharing of our early childhood recollections of a significant old person, and learned that our concepts about growing old are formed through such associations.

A questionnaire about the facts and fallacies of aging pointed us to our many false ideas, based on society's "youth orientation." New research is reversing many theories formulated in the past.

We learned the basic needs of older people are financial security, health, and a decent place to live. We also realized the necessity for continued involvement in life - mentally, socially, and physically. Older people also need to have work that is satisfying, and "play" that provides refreshment. Several films illustrated these important factors, and emphasized that quality of life is essential to a productive, satisfying old age.

Finally, we prepared a list of famous people who continued to contribute to the world well into their later years. We are beginning to see aging in a new light.

Mareta Saul

Today we are bombarded by the media with messages which infer that "to age" is hazardous to one's being. In Elizabeth Johnson's mini course on Aging, we learned that quite the contrary is true. Through video tapes, discussion and examination of facts and fantasies about old age, we experienced changing perceptions about the reality of growing old. Elizabeth works in this "field" in Seattle and brought much knowledge, skill and sensitivity to our group experience.

The allotted time was much too brief. It is to be hoped that future time — and emphasis — can be given to this area which is of such relevant interest to so many of us in Convention.

Betsy Young

GOOD READING

ANATOMY OF AN ILLNESS by Norman Cousins, published by W.W. Norton, 1979, 173 pp.

Truly a remarkable book. Norman Cousins was editor of *Saturday Review* for more than thirty years, and is the author of eleven books. He is presently senior lecturer at the School of Medicine, University of California at Los Angeles.

In 1964 Cousins became critically ill with a rare disease of the connective tissue, technically known as ankylosing spondylitis. He was literally coming unstuck; specialists told him that his illness was progressive and irreversible. One doctor said his chance of survival was one in five hundred. Over a period of several weeks Cousins underwent dozens of tests and treatments; his condition gradually deteriorated. Then, in consultation with his own doctor, he decided to assume full responsibility for his illness. Cousins checked out of the hospital and went to a hotel, saying that "a hospital is no place for a person who is seriously ill. The surprising lack of respect for basic sanitation . . . the extensive and sometimes promiscuous use of x-ray equipment . . . the seemingly indiscriminate administration of tranquilizers and powerful painkillers . . . the regularity with which hospital routine takes precedence over the rest requirements of the patient . . . the most serious failure was in the area of nutrition, with poorly balanced meals and processed foods."

The sub - title of the book is "Reflections on Healing and Regeneration" and that is precisely what happened over the next few months. Cousins, in effect, took charge of his own health-care, and he credits his eventual recovery to essentially three factors. 1) He took massive doses of vitamin C, levelling off at 25 grams per day. 2) Cousins laughed a lot. He was convinced that laughter is the best therapy of all, so he watched old Marx brothers' movies by the hour and read all the old joke books he could lay his hands on. Family members called him every day with the latest gags. (And doesn't Swedenborg tell us that depression and sadness make us more susceptible to disease!) 3) His incredible will to live won the day. He made up his mind that he would conquer this affliction and he simply refused to give in to despair. Throughout the long ordeal his mind convinced his body that he could survive, and now, 17 years later, Norman Cousins is still enjoying an active, full life.

(Cont'd on Pg. 198)

ON GROWING OLDER

Getting Along In Years

by *Alice Sechrist*
Yucaipa, Cal.

In our church we are often reminded that time is unknown in heaven. Doesn't this mean that growing old is only an appearance, not a reality? Of course there is a sequence of events there, and what occurs synchronizes with corresponding things here—which is important, but not our present topic!

Many of us have been "getting along in years" for some time—my own nineties began recently; and awareness of physical limitations often assails us. Yet it is not merely a physical concern: heart and mind are involved, too. And there are great compensations!

To me the most thrilling ones are what seem to be new insights into the great truths given to the world through our undaunted "servant of the Lord Jesus Christ," Emanuel Swedenborg. I should like to tell you of at least one which deeply stirred me. I came across a passage which I must have read before, but had evidently not taken in, as it seemed entirely new. It says that the celestial angels do not talk with each other about spiritual or celestial matters, about loving the Lord and the neighbor, etc. In brief, they do not talk doctrine, but speak only of simple, external concerns: Domestic affairs, the houses, gardens, games, decorating their homes, their clothing, even; for although the celestials seem to others like little children and are often unclothed (except for wreaths of flowers), like all children they love to "dress up" for special occasions, and they cherish those special garments! The reason given was that they LIVE in and from the inmost goods and truths, and already know them. Correspondingly, we earth-people do not discuss with awe and wonder the fact that our hearts are beating, and we are breathing air.

A relevant topic was a disparity in the writings which I felt would be solved some day, and it has been! An angel of one Heaven, we are told, cannot ascend or descend to another; yet we are also told that spiritual angels visit the Celestial Heaven to instruct the Celestials. This bothered me, even though they are said to teach, not doctrine, but how to express externally what they already know internally. But recently I came across this: That the Third

Heaven is inhabited by both spiritual and celestial angels, in respective left and right "Kingdoms." That word *Kingdom* was the clue. Early in his work, Swedenborg seemed now and then to confuse a Celestial Kingdom with the Celestial Heaven, later realizing that a Spiritual and a Celestial Kingdom are in each Heaven, in their respective left and right quarters. So the passage which confused me must mean that the spiritual Celestials are the ones who give instruction to the celestial Celestials! That it is mainly women who do this is a bit of a puzzle; but Swedenborg says elsewhere: "When I use the word *angel*, I always, ALWAYS mean a man and a woman." That is something to meditate upon.

The reason you, my readers, find no passage citations here is that it will be much more fun to discover them by yourselves. As you grow along in years, you, too, may have the joy of new insights into old truths. "The Lord doth not cast us off in old age, nor forsake us when strength faileth."



Alice Sechrist

Growing Older Gracefully

Margit Tobisch
Berkeley, Cal.

Growing Older Gracefully has to be learned by experience. I am sure it is different when husband and wife are together enjoying their golden years from a widow or widower living alone.

In my experience the Church plays a significant role in many phases of my life. During a long co-ministry with my husband, many lifelong friendships have developed. I mean real, caring friends, the kind one does not, cannot, nor should give up just because a new minister takes over. This kind of relationship goes beyond Church Membership. So in my

case, keeping old friends, both in and outside of the Church, and making new friends, adds considerably to the joy of growing older.

Yes, there is joy in growing older! Perhaps one of the most important facts contributing to this joy is that I am not under pressure anymore. This means a great deal as one grows older. It frees me from the daily "must do this or that." It creates a more leisurely way of life, doing the things I wish to do, or not doing anything if I feel like it. This latter attitude is almost impossible to favor in one's younger life. I read a great deal, pursue a hobby of pottery on and off, visit friends and continue the pleasure my husband and I enjoyed for many years of entertaining friends from near and far. Of course, all these pleasures and joys are limited now to energies available. They do diminish with advancing years.

Another joy of growing older is the ability, gradually acquired, of "letting go." "Letting go" of the sense of responsibility for the lives of family and friends. It takes a while to get used to one's children and grandchildren "doing their own things," which are not always in agreement with one's own ideas, and letting them do it without interference or criticism and — loving them very much.

Feeling sorry for myself hits me once in awhile, especially when I feel lonely. My children live quite a distance and they are busy with their own families and work problems. I often turn to music and garden work at such times. When I come in from the garden all tired out and, seemingly, not much accomplished, unfaithfully I thank the Lord that I was able to do as much as I did, and feel content. Volunteer work in a neighborhood school also helps.

I believe it is very important for older people, if at all possible, to keep in contact with young people. To help on finances, I rent a room. The University of California in Berkeley is always in need of housing for its students. So, since 1971 I have had young men or young women, working for their Masters or Ph.D. degrees, living in my home. They bring a sphere of youthfulness, freshness and liveliness into my life. We do not interfere with each other's schedules as I have my main meals at midday, so the kitchen is free when the student comes home late afternoon to cook his or her meals.

They discuss life on the campus, bring me the University newspaper, if they have joys or problems, they sometimes share them. A few come back to visit me from time to time, or call me when passing through town. It is good for me not to be alone in my house and I gladly sacrifice the little intrusion into my privacy.

Another of the joys of later years is travelling, if this is possible. I have rented my home for six months from time to time and taken off on long trips. The stimulation, the fun of seeing friends in far countries, the learning to appreciate other cultures, cuisines and customs, far outweigh the taxing job of getting my house in readiness for occupancy by a visiting professor and his family.

Are one's attitudes and feelings much different at 50 and 70? In my own experience I am more able to accept and tolerate changing modes, lifestyles and ideas than I would have been at say 50. This does not mean I always agree.

As far as I am able to perceive, most of my older friends in the 60's, 70's, 80's and even 90's seem to be optimistic about life in general, as well as about their personal lives.

The above are all joys and pleasures in various degrees of aging.

There are frustrations, too. The greatest frustration in my life is the lack of opportunity to be able to discuss with a close male friend problems of various kinds: Personal, political, international, Church, etc., in order to get the masculine attitude and points of view, to balance my own ideas and thoughts, as I live in a predominantly feminine environment. In other words, I keenly miss the other half of the whole human being.

Another of the frustrations I experience is, perhaps, an exaggerated fear of going out at night alone. I love concerts and symphonies and other evening activities, but, because neither I nor my friends drive at night, this pleasure is denied for me. Good T.V. music and other programs make up for it somewhat.

So, the above joys and frustrations make up my life of growing older. I thank God for my children, grandchildren, for relatives and friends, for they all help in the process of aging by taking my thoughts away from self and directing them outward and to others.

Certain deteriorations of body and mind, especially the 'forgetting phase of it,' the



Margit Tobisch

lessened energies that more or less are common to aging, I take as a preparation towards the time when I leave all that behind me and look forward to the renewal of my whole being in my eternal home.

I thank God for my Church, and for its teachings which uphold and sustain me. They comfort and uplift, and keep me forever optimistic, knowing the LORD JESUS CHRIST REIGNS!

Margit Tobisch

The Golden Years

Gustave Bischof
Garden City, N.Y.

Growing older gracefully has many aspects. Among them is to grow older with charm, cheerfulness, kindness, attractiveness, compassion, and understanding in the sight of God and man—truly a worthy, but for many, a difficult goal. Recourse to science is of no avail, for science eschews self involvement; it is rather an art, demanding total commitment.

Each age has its problems, opportunities and temptations—physical, mental and spiritual. We may meet them positively or fail in the face of limitations natural to advancing years—diminished vigor, lessening sense acuity, pain (fortuitously only twinges), loneliness, erosion of fixed income and growing dependence.

By nature as we grow older we are more prone to look back, often in futile regret for what was done or left undone. Preoccupation with the past induces inflexibility toward change regardless of its merit with harsh judgment and condemnation of deviations from past mores. Such tendency leads, unwittingly, to querulousness and hypercriticism, stifling normal communication. Little patience is shown complaining oldsters, especially in a society which glorifies youth.

Yet we do find inspiring, cheerful old people, so refined by regeneration as to glow with a transparent goodness close to angelhood. Their maturing years were a prologue to old age. Their lives reach out to others in unselfish love and usefulness. They developed a growing interest in literature, art, music and people. These interests do not fade with age but remain a continuing source of pleasure and creative satisfaction, opening channels of friendship. They avoid judging others and practice the art of adjustment, yet remain firm in the essential and eternal verities. So throughout all of our life we prepare for a gracious old age and for eternity.

As Christians we worship the Lord Jesus Christ, believe in an immortal soul, and strive to live a life of charity. As Swedenborgians we are privileged to glimpse more clearly some of those unique concepts that are especially pertinent to all ages. We worship one God, whom we can learn to love and who wills that all mankind shall become angels. Yet God does not act capriciously in violation of his laws. He leaves us free to choose to receive or reject his love and wisdom. We believe in an immediate resurrection into a spiritual state of preparation for life in a society harmonizing with our ruling love as formed by our life-long earthly choices. There, to grow older is to grow younger. These teachings are of great comfort, yet also awesomely terrifying, were it not for a compassionate and gracious Savior.

To grow older gracefully is to open our hearts and freely partake of God's grace. Behold He stands at the door and knocks.



Gustave Bischof

Retirement And Its Satisfactions

by Tom Zehner,
Pittsburgh, Pa.

It is sometimes hard to believe that I am in my sixth year of retirement. Time is precious because there are so many things to be done. But, they must be done leisurely.

I spend about three hours a day on volunteer work and the rest of the time gardening, visiting, traveling and church work.

My volunteer work is with people who have problems and need the ear of someone who is their peer and can relate to the problems of day to day living: (Shelter, financial matters, food, medical needs, etc.) Dealing with loneliness, we need to be assured that we are never useless regardless of physical condition or age. I average 250 phone calls annually from people locally and letters from all parts of the United States.

Unfortunately in recent years many retirees have become the targets for endless shady schemes in health insurance, home repairs, hearing aids and many other items. Often these are advertised by prominent television stars, sports personalities and former politicians, and usually in a manner that panics retirees into making snap decisions.

Telephone propositions are another very sad means of depriving lonely persons of funds needed desperately for the necessities of life.

Another concern is the preparation for the time when death separates a couple. Many times one member of the family has completely cared for the business of living and the household financial matters. They have had the best of intentions. Suddenly he or she is gone and those remaining have no experience in caring for property, paying bills, banking income, and establishing credit rating. Many times I have found it necessary to teach people at retirement age how to bank by mail and write checks as well as balance the check book.

When we have helped the retired person or the future retiree on these matters we can then approach the spiritual and psychological side of life without the secular worries.

How can the Swedenborgian Church help?

First by each society establishing a committee to serve people by co-ordinating in your community all the information and services available, and listening to lonely people talk about their concerns and worries. Each year the Internal Revenue Service trains Volunteer Tax Aids to help people. This could be a service to all people in the vicinity of the church.



Tom Zehner

Second, include in adult retreats and workshops a session for retirees and the training of counselors.

I have endless sources of materials and am constantly up-dating such subjects as Housing, Midlife Roles, Physical Fitness, Legal Readiness, Financial Security, Estate Planning for both retirees and those who should be

planning. Anyone wanting a list of sources may write to me at:

439 E. Burgess St.,
Pittsburgh, Pa. 15214

You don't know the satisfaction of retirement until you have tried it.

A New Johnny Appleseed Film

Darrell Ruhl, Executive Director of the Swedenborg Foundation, informs us that the 28½ minute documentary film on Johnny Appleseed is rapidly nearing completion. This 16mm color film will incorporate dramatic scenes, graphics, nature, and music. In the film Johnny argues with a "fire and brimstone" backwoods preacher, meets with Indian holymen, gives books to those he meets, and discusses philosophy with a pioneer family. He is a religious visionary with a backwoods sense of humor. "Johnny Appleseed and the Frontier Within" should be a very useful and informative film.

Distribution should begin in October. The *pre-distribution* cost per print is approximately \$300; the cost per film will be higher *after* October. Any church or group interested in purchasing the film at this reduced *pre-distribution* price should contact the Swedenborg Foundation, 139 East 23rd St., New York, N.Y. 10010 as soon as possible.

(Good Reading—cont'd from pg. 194)

Listen to these words from p. 48. "Never underestimate the capacity of the human mind and body to regenerate—even when the prospects seem most wretched. The life-force may be the least understood force on earth. William James said that human beings tend to live too far within self-imposed limits . . . These limits will recede when we respect more fully the natural drive of the human mind and body toward regeneration. Protecting and cherishing that natural drive may well represent the finest exercise of human freedom."

If you are interested in the holistic health movement . . . taking charge of your physical wellbeing . . . and living in harmony with the natural-spiritual laws of creation, this book is for you.

P. Z.



Marion Priestnal, Editor

Last March we sent letters to the secretaries of seven or eight local Alliance groups suggesting several questions on which they might like to write brief articles for the Alliance Bulletin pages. The suggested questions were: Which teaching of the New Church has meant the most to you in your daily life; what kind of material do you think would be especially helpful in the Alliance Bulletin; and, how does your group plan to commemorate the 100th anniversary of Helen Keller's birth?

The response was slow and not everyone answered but several replies were received. Regrettably, by then there was not time available to arrange for this material to be used last spring and so it is appearing now. Our appreciation to those who wrote; the replies will all be used.

First, from the Riverside, California church:

3141 Chestnut Street
Riverside, CA 92501

Dear Marion,

Below you will find some thoughts contributed by some of the members of the "Busy Bees," our Women's Alliance Group, in response to your suggestion that we discuss a particular teaching that has meant a great deal to us individually.

Sincerely,
Mary E. McCormick
President, "Busy Bees"
Riverside Society

* * * *

"Until I found Swedenborg's writings, heaven was so very far away. Heaven was a lovely fantasy land of white, gold, gossamer wings and clouds. How boring! Only when I wanted to escape reality did I truly think of Heaven. Then the *Book of Correspondences* and *Heaven and Hell* were put into my hands, and a beautiful unveiling of the Lord Jesus Christ's Holy Word was seen. Reality is living for each day. Now,

with the help of Swedenborg's writings, Him I see."

Fran Skinner

* * * *

"Everything *good* we do, we do as if from ourselves; knowing the Lord doeth the works."

Henrietta Denning

* * * *

"I like the New Church teachings because other churches that I had attended left many unanswered questions. I find answers from Swedenborg's writings that give me strength and hope.

"I was first attracted by the correspondences and felt very much like Helen Keller did when she discovered that water at the well meant what she had been spelling with her fingers.

"It was such a delight to me to realize that all things of this earth are a reflection of the spiritual world, and that the spiritual world is even more real than the natural one that we know.

"It is satisfying to me to know that Jesus' second coming is not in the return of his fleshly body to this earth, but is a spiritual awareness that comes to each of us as we become ready to receive Him. It brings about a change in our minds and hearts which creates Heaven on earth."

Evelyn Clinkingbeard

* * * *

"Reading Swedenborg is to me now like filling the gaps of years of half-knowing or of knowing without connecting links with something else. Sometimes it takes only a difference in phrasing that seems to cast a bright light on something already known. For instance, I have been taught that when we read in the Word that God is angry or that He repented, such as Moses' plea to the Lord, 'Turn

from thy fierce wrath and repent of this evil against thy people,' we know that this is an appearance of truth. The people of that time were not ready to learn that God is never angry or repents or ever wills anything but good for His people.

"Reviewing TCR one day, I came to the section on Divine Order. Here I read in effect, God is Order, therefore, He cannot change His mind or His laws. Thus, He *cannot do everything*, it being impossible for Him to do evil as he is perfection itself, and a change in perfection would be to change Himself. That phrase 'cannot do everything' was the spark that set my mind in a whirl and gave me a deeper insight into the nature of God. So simple, yet so potent!

"Further, we are taught that God is in the inmost of everyone. Why then, do we find in the Word more than once, the Lord's words, 'Behold, I stand at the door and knock.' etc. Why does he have to knock if He is already there? TCR #70 gives the answer.

'Man is in God from the Divine omnipresence so far as he lives according to order, because God is omnipresent, and wherever He is in His own Divine order there He is, as it were, in Himself, because He is order itself . . . If, however, he does not live according to Divine order, God is still in Him but in the highest regions of his soul, affording him the power to understand what is true and to will what is good, that is, the ability to understand and the inclination to love. But so far as a man lives contrary to order, he closes the lower regions of his mind or spirit, and prevents God from coming down and filling those lower regions with His presence, thus God is in him, but he is not in God.'

So it is that the Lord 'knocks' for admission, or is striving with us in the constant effort to fill those lower regions with His presence, or in other words, 'to reduce them (lead again) to order.' Such a feeling of accomplishment there is in filling those gaps!"

Eleanor Allen

* * * *

"With each advancing year, I am becoming more aware of the answer to 'Why does this have to happen to me?' Our good doctrines have always carried me through many difficult times for I have lived long enough to prove my firm belief that God answers prayers in ways and manners not often recognized, nor at the time we feel the need to be most urgent.

"This 'waiting period' is for me at least, even in pain and uncertainty, a time of soul searching humility, which brings a more peaceful feeling and dulls the edges of the irritant.

"During these last six or seven years of membership in the Riverside Church we have been blessedly re-enforced by the younger, eager-to-learn families who have become active members. They have undertaken the responsibilities of President, Sunday School Superintendent, Treasurer, and Teachers of all our younger Sunday School classes, and the care of the church and church grounds. These dear teachers treat us Senior Citizens to a special quiz review by each student of what he has learned, which for me re-awakens my early childhood, reviewing in retrospect my own joy and relief in learning the correspondential meaning of the Lord's words in Matthew 18:8, 9.

'If thine hand or foot offend thee, cut it off . . . and if thine eye offend thee, pluck it out.'"

Jean Heydon Hoyt

After typing the beautiful thoughts of my colleagues it continues to amaze me how much they know of the Divine Word. When I first became a member of the New Church, I felt that the Riverside New Church members knew so very much about the Word and the Teaching of Emanuel Swedenborg, that I could not believe they had more to learn. It seemed to me that they already knew everything — not only the scriptures of the Bible and where they could be found, but also the corresponding meanings from Swedenborg's teachings. I felt perhaps they would all concentrate on teaching me, the newcomer, what they already knew.

I have seen them continue to ask questions and constantly learn even more under the excellent leadership of the adult Sunday School teacher, Alice Van Boven. I am also aware of a continuous growth of warmth and friendship emerging from these same members whom I already found so warm and friendly. This is further proof to me that the Riverside New Church members do truly believe in 'Love of the Neighbour' which means "doing what is good, just and right in every work and every public office. Wherefore charity towards the neighbour extends to each and everything which a man thinks, wills and does." HD 106.

I want to strive hard to follow Swedenborg's *Rules of Life*.

1. To read and meditate upon the Word of God.

2. To be content under the Lord's Providence.
3. To behave correctly and keep the conscience clear.
4. To work faithfully, and be useful to all men.

Our local Alliance group continues to use the lessons led by Alice Van Boven. We continue to sponsor two separate organizations! Juvenile Hall, to whom we donate magazines, and a donation to be used for the making of gowns, and Miller's Progressive Care center, a home for the aged. We furnish entertainment for them as well as donate funds for the use of making gowns.

We meet once every three months at a member's home. Following the meetings we have a pot luck lunch. We are few in number, yet we have been able to hold yard sales yearly in order to be able to finance the two organizations as well as to help out with some of the church needs.

Our future plans are to start cleaning the church, sorting the many boxes of papers and records, and start on preserving our historical records.

10038 King Road
Davisburg, MI 48019

From the Detroit Society:

I am writing in answer to your letter of February 8 on the suggested topics for the Alliance pages in the Messenger.

What particular teaching has been most meaningful to us? I will relate here the responses I had to this question:

1. "I think that the teaching of 'Life After Death' has been most helpful to me." This member said it brought to mind an article she had read recently; an account of an accident in which both a mother and a father were killed. The nurse said to the little boy, "Your mama is in heaven with your daddy. They are with the Angels. Jesus took them last night." His sister said, "Stop, I tell you, it's not true. They're dead, just plain dead. Jews just die, they don't go to Heaven or anywhere else. We don't believe in Jesus Christ." (From "Growing Up Rich" by Anne Bernays). The comment from our member was — "how sad."

2. Another commented: "When I joined the Swedenborgian church in Cambridge I took seriously for the first time our doctrine that said it was necessary to shun evils as sins in order to grow spiritually. I think I began a gradual growth in this way. In the Doctrine of Life it says: 'If anyone shuns evils for any other reason than because they are sins, he does not shun

them, but merely prevents them from appearing before the world. But if they do these goods and shun those evils merely because they are evils, and not at the same time because they are sins they are still merely natural men, and with the merely natural the root of evil remains imbedded and is not dislodged: for which reason the goods they do are not goods, because they are from themselves.' From all this it is evident that an ungodly man is able to shun evils as injurious but only a Christian can shun them as sins. Evils stand in the way of the Lord's entrance to a man. Evil is hell and is the opposite of heaven, which is from the Lord. In proportion as a man is in Heaven or Hell he cannot be in the opposite. Spiritual growth is in proportion as anyone shuns evils as sins. "

3. This year we are reading Brian Kingslake's *For Heaven's Sake*. We do not read the chapters in sequence, but select a particular one for each meeting and then read it in advance and use it as a spring-board for discussion. The discussion sometimes seems far afield from the "Chapter" but the discussions have been lively and led in a myriad of directions. At our last meeting the discussion led to our interpretation of the "Trinity" and the fact that we had some difficulty in really understanding it. Rev. Gardiner Perry explained in some detail and enlightened us on the subject. One of the women said she had written a "poem" about the Trinity and it follows:

"Jesus Christ is one person, His nature a Trinity.

This means that He has three essentials, just like you and me.

The Father is the Soul or Life, the Son, the body and mind,

The Holy Spirit is God's uses of these to add all of mankind.

When Jesus expelled the Human and that Human was made Divine,

Then the Father represents the Life he then did enshrine.

The Son is the Truth so Divine, or God as he comes into view,

The Holy Spirit is the Divine Use of the good God wants to do.

Can't you see the relationship now as you think a bit?

Christ's Soul was from His father and Mary's son the body of it.

The Soul and the body together give forth the Use we need

To complete the third essential and this explains our creed."

Now about our plans for the commemoration of HELEN KELLER'S CENTENNIAL. We

are going to set up a booth in the "Oakland Shopping Mall". Several of our members will man it and we will pass out pamphlets on Helen Keller. Also, we will have the book *My Religion* available. We do not know just how much we can do as the "Mall" may have some reservations about religious material. But we will try to do what we can. We will be there for two days. In preparation for our stay at the "Mall" we are going to do some "role playing" at our next meeting so we will be prepared to answer questions that are presented to us.

As for the subjects of our next season's meetings, we have not reached that decision. But we do know we would like to do something "creative". Maybe we will call it "Creative Workshops". This would get all of us thinking between meetings.

Sincerely yours,
Ruth Brandau,
Secretary.



Lisa Reddekopp telling the Mite Box story

End of Alliance Bulletin

A REPORT ON THE ROUND ROBIN PROGRAM

The robins are flying again as they do every spring. But the "church robins" have been flying during all seasons as they have been for years. This program, as you probably know, was started especially for isolated women members of our church. It gives these women an opportunity to become acquainted with other New Church women. Then they may have a chance to meet each other at a state association meeting or at the annual convention, which provides much enjoyment and satisfaction. There are a few members of the "robins" who now, due to changed circumstances, are able to attend our church services regularly or at least, occasionally.

Most of us just chat in our letters. But there is one "robin" where doctrinal discussions go on.

We have over sixty members in nine groups. We represent quite a few states, Puerto Rico and Canada.

New members are welcome. Just get in touch with me or any leader.

Katherine (Kay) Swiger
R.D. 1, Box 30
West Alexander, PA 15376

SOAP AND RELIGION

A rabbi and a soapmaker went for a walk together. The soapmaker said: "What good is religion? Look at the trouble and misery in the world after thousands of years of religion. If religion is true, why should this be?" The rabbi said nothing. They continued walking until he noticed a child, filthy with mud and grime, playing in the gutter. The rabbi said: "Look at that child. You say that soap makes people clean. We've had soap for generation after generation yet look how dirty that child is. Of what value is soap?" The soapmaker protested, "But rabbi, soap can't do any good unless it is used!" "Exactly," replied the rabbi.

— *Pulpit Digest*

A minister asked a group of boys who were standing around a little dog what they were doing. "Telling lies," said one of the boys, "and whoever tells the biggest wins the dog." "I never thought of telling lies when I was your age," said the shocked minister. "You win!" exclaimed the boys. "The dog is yours."

— *The Cumberland Presbyterian*

An elderly woman was seated in church next to a small boy. When the collection plate was passed, she began fumbling through her cluttered purse. The boy nudged her. "You take my dime," he said, "and I'll hide under the seat."

— *Sunshine Magazine*

A Glimpse Into Our Mental Storehouse

*Bess Foster Smith
Weiser, Idaho*

I found my friend clearing out her storeroom when I called unexpectedly. "Why does one keep so much junk!" she kept saying as she rearranged everything and put most of it back.

It was Irving S. Cobb who said, when speaking of the differences between junk and antiques, that we could all be millionaires if we knew what to keep and what to throw away.

The same holds true, in a spiritual sense, for what we keep in our mental storehouses. We have more than any race of men ever had before to have and to hold. What shall we remember and what shall we forget? One doesn't have to be a psychologist to know that what we store in our minds will determine whether our latter days will be rich or poor—full of junk or precious memories.

There are those who would forget the past as "water under the bridge." They would ignore that we have been endowed with the gift of memory so that for our own pleasure and well being, we can not only enjoy the now but all the other "nows" we ever lived — as often as we like.

In other words, we have built-in, self-propelled equipment for viewing our moving pictures on the screen of memory which we, ourselves have taken some time in the past. Now, by just a jog of that memory, we can live a bit of our lives all over again.

As we unfold the scroll at will, we can flash on refreshing scenes that bring pleasure or moments of regret, thereby dealing out our own rewards or punishments. When this occurs it is time to edit the film. A film producer goes to the cutting room and cuts out some of the undesirable parts and puts the rest into a meaningful continuity that will be worth the recall. We can and should follow his example, remembering what should be remembered and forgetting what should be forgotten. There comes a time when it is too late to revise the precious script.

When important documents and legal papers must be saved and storage space has become scarce, such documents are often reduced to *microfilm*; that way they take up scarcely any

room at all and yet can be reproduced when needed. The mind, also, has a place where it can store memories in just such a reduced state and still let them retain their original value. We call this the art of symbolism. Some simple story, fable, myth or parable with a far deeper meaning than appears on the surface can restore the entire history of mankind.

Arnold Toynbee, greatest of all historians, calls these glimpses into the past "Metaphors of the mind." They are the microfilm of past civilizations that have lived and died.

As individuals, we, too, can reduce our personal memories to symbolism letting a book, a color, a token, a word, restore long chains of memories according to our experiences. But the mind has even a deeper reservoir which we call the sub-conscious—the basement. Here experiences are stored and forgotten beyond recall.

But even though they are lost to the individual, they are not without their influence. At this point the psychologist marks them as archetypes. Archetypes, he says, are stored up and forgotten memories but they can and will crop out in succeeding generations. They have really become so much a part of one's self, even though beyond the recall of memory, that they affect the genes and influence the coming generations to a higher or lower order.

Carl Gustave Jung says that to bring life into a unified personality, constitutes the whole struggle of man for peace of mind and contentment of soul. We can only achieve this, he says, by living true to the basic moral and religious impulses (archetypes) with which we were endowed by our ancestors. If we put a false, untrue structure on top of the foundation of the past, we fail. We would be like children building block houses without understanding the laws of balance and construction.

It is important that we, in our turn, produce a strata of archetypes for coming generations that is true. How important is it, then, to check our mental storehouse now and then and try to decide what is junk and which are the precious memories?

Meeting The Public At The Wayfarers Chapel

by Barbara S. Norris

The Wayfarers Chapel has no formal public relations program. Each Chapel employee is engaged constantly in "public relations." It could hardly be otherwise for a church which offers such a variety of services.

The impact of the Chapel is a composite of all the experiences people have here. For instance, if we conduct soul-satisfying weddings, but confront the wedding parties with rude employees; or present literature filled with truth, but allow overflowing trash containers and unkempt gardens; or offer a setting of beauty conducive to communion with God, but allow raucous laughter and coarse language to fill it, we diminish the positive experience we hope to achieve.

There are four large areas in which we reach out to the public in an attempt to serve and to have positive influence on their perception of the Chapel and the Church.

The telephone is likely the source of the greatest contact with people. It rings from early morning to late evening hours, sometimes all three lines simultaneously, with questions about weddings, how to get to the Chapel, the hours of Sunday services, emergency appeals for help. Occasionally, people with heavy theological questions select us because we are non-denominational or so they think. Bereaved voices sometimes greet the receptionists. Foreign accented voices are happy for any consideration shown them for their stumbling attempts with English . . . people, people at all hours seeking information, solace, service, responding to friendly courtesy and helpful suggestions.

The human drama becomes visible for the staff members as they watch and participate in face-to-face interchange. Nervous people, brash people, timid people, loud people, mothers and daughters, engaged couples, new parents, aged widows . . . people down on their luck looking for a job or a handout . . . people whose cars have flat tires or ignition keys hanging tantalizingly behind carefully locked doors . . . people asking questions of the gardener about the plants or the sliding land . . . people arriving for their *big* event, nervous without exception . . . people who want to talk when they are here, no matter that it is long

after office hours . . . people who want to explain every detail of their wedding plans, no matter there are two other couples waiting their turn.

Tour buses drive in frequently unloading large groups of people from other parts of the country and from foreign countries. Many have never heard of either the Chapel or Emanuel Swedenborg. Few leave without being visibly impressed with the beauty of the site and the architecture of the building. Many take with them a color brochure and some postcards. Often the minister speaks to these groups telling of the history of the Chapel and answering questions.

The Chapel enjoys a large company of friends, a fraternity if you will, of Southern Californians who repeatedly bring relatives and friends from out-of-town to see the Chapel. In addition thousands of visitors come annually in their own cars on recommendation of friends or as a result of our advertising.

In an attempt to help people to find us, we conduct an extensive program of telephone directory advertising with listings from the far end of the San Fernando Valley to Orange County and points between. We have listings under Churches Swedenborgian, Churches Non-denominational SEE Churches Swedenborgian, Glass Church, Wayfarers Chapel Counseling Center, and in the local directory, a listing under Wedding Chapels, because of frequent reports of frustration in locating the Chapel.

We belong to the Greater Los Angeles Visitors and Convention Bureau and receive monthly, lists of names of people seeking information about Southern California attractions. At least four or five times a year, we prepare a bulk mailing of some 500 pieces sending the three-fold color public relations brochure to names in every state. We have no way of following up to see how many of the recipients visit the Chapel, but we continue to feel the value of the advertising is well worth the cost.

In addition, we advertise special services and events in newspapers and magazines, such as *Westways*, *Palos Verdes Review*, *Palos Verdes Coordinating Calendar*, *South Bay Magazine*.

Special editions such as the South Bay Daily Breeze "Panorama" and the PV News "Peninsula Living" sections have featured articles about the Chapel. Press releases concerning special events are prepared and distributed to 28 newspapers and 32 radio and TV stations.

Special services at the Chapel include the New Year's Service of Renewal and Rededication where participants burn resolutions in a charcoal brazier at the altar; the Palm Sunday Meal in the Upper Room, where the drama of Christ's last supper is reenacted as preparation for Holy Week; the Easter Sunrise Service in the Chapel amphitheatre where worshippers greet the dawn and the risen Lord; the Advent Vesper Service which begins the joyous Christmas season with carol - singing and a story for children; the two Christmas Eve services filled with worshippers in a candle-lit Chapel adorned with a giant suspended Advent wreath.

Music lovers are drawn to the Chapel by the excellence of the Sunday afternoon concerts. Wayfarers often crowd the doorway having by chance stopped by when a concert is in progress. The Sunday worship services have been enriched by the participation of live musicians. The Chapel is building a reputation for encouraging musicians and offering a place where fine music can be enjoyed in a worshipful setting.

The informal public relations program at the Chapel is thus comprised of 1) telephone and face-to-face contact through the office and other Chapel employees, 2) receiving of tour groups and independent groups of tourists, 3) advertising through telephone directory and media releases, and 4) the invitation to worship here every Sunday and at special services and events.

It is my firm conviction that we reach out and touch many lives through these contacts. Thousands of people have their first contact with the Swedenborgian Church here and regardless of the level of their spiritual inquiry, all are impacted either positively or negatively by their experience. The Chapel employee is directed in the employee handbook to "... uphold and enhance the Chapel image in the community and to promote goodwill for the Chapel among his friends, acquaintances and visitors." I believe we are charged with an enormous responsibility and I perceive we are meeting the charge in positive ways to reach out to the public with the message that members of the Swedenborgian Church are here and are anxious to serve their fellowmen.

(Barbara Norris is the Business Manager at the Wayfarers Chapel.)

ANCESTORITIS

by Willard Heiss

One of the popular characters in American folk history is Johnny Appleseed.

Appleseed's real name was John Chapman. He was born in Massachusetts about 1784, died in Indiana in 1845 and was buried near Fort Wayne.

Johnny Appleseed is remembered for wandering the unbroken forests of the Upper Ohio Valley carrying bags of appleseeds. It is recalled that he scattered these seeds in selected places in Northern Ohio. When the pioneers arrived, they found to their astonishment orchards burdened with fruit.

As any apple fancier knows, the chance of seedling trees bearing edible apples is indeed remote. Since the earliest memory of man, apple trees were propagated by grafting. That Johnny understood this there is no doubt, as in historic times he had nurseries in Indiana. In

fact, when he died in 1845 he had a nursery with 15,000 trees.

That Johnny Appleseed was eccentric there is little question — too many stories about his rude attire and strange habits. He may well have scattered tons of apple seeds throughout Northern Ohio and Northeastern Indiana.

What is not so generally well known is that he was a Swedenborgian missionary.

Emanuel Swedenborg (1688 - 1772) ranks among the great figures of the 18th century. He was largely responsible for the development of Sweden's mining industry, but this was eclipsed by his international reputation as a mathematician, astronomer, physicist, physiologist, philosopher and theologian. In his theological writings he is best known for *Heaven and Hell*.

In his writings, Swedenborg developed his idea that one's spiritual senses could be evolved so that one might live in a spiritual world as consciously as in this world. Heaven and hell were not in space but were internal and spiritual states. All angels and devils had once been man

and Satan was not a person but a collective name for the "hells" or communities of spirits of evil men in the spiritual world. Man's salvation depended upon the acceptance of and response to divine truth.

Swedenborg died in 1772 without having preached or founded a church.

In England his ideas were taken up by two Anglican clergymen who in 1784 with a few disciples founded the New Church. It sometimes is referred to as the New Jerusalem Church. By 1860 there were some 50 Swedenborgian places of worship in England.

A study of the registers shows that some of the members were bricklayers, tanners, weavers, joiners and the like.

The constitution of the church is congregational. The conference may advise but not compel the local organization to take a position of action.

The New Jerusalem Church was introduced into the United States about 1784. In the 1850s 42 churches were reported. The church never was popular. One of the notable adherents was Helen Keller.

In Indianapolis some may recall the delightful little meetinghouse that once stood just north of the present English Foundation Building.

The family historians who have reason to pursue ancestors with a Swedenborgian connection should visit the Library of the Swedenborg School of Religion, 48 Sargent, Newton, Mass. It has among its holdings "personal letters, genealogies, birth, marriage, and death records, all relating to the Swedenborgians."

Harper's Magazine said of Johnny Appleseed in the November 1871 issue: "Thus died one of the memorable men of pioneer times, who never inflicted pain or knew an enemy—a man of strange habits, in whom there dwelt a comprehensive love that reached with one hand downward to the lowest forms of life, and with the other upward to the very throne of God. A laboring, self-denying benefactor of (mankind), homeless, solitary, and ragged, he trod the thorny earth with bare feet, intent only upon making the wilderness fruitful . . . his deeds will live in the fragrance of the apple blossoms he loved so well."

(Willard Heiss, a certified genealogist, is a fellow of the National Genealogical Society and the American Society of Genealogists and chairman of the genealogy section of the Indiana Historical Society.)

— Indianapolis News
"Free Time". Jan. 26, 1980

AMERICAN NEW CHURCH LEAGUE ANNUAL REPORT

One year ago, at the 1979 Convention in Urbana, we made a major change in the structure of the League: We threw out the old system and set up a new one. Instead of our old president, vice-president, secretary, treasurer, *Clear Blue Sky* editor structure, we divided the continent into five Regions, each Region having a Regional Officer with specific responsibilities.

I'm very pleased to report that I consider this new set up to be successful in several ways. First, it allows us to cover a much larger geographical area. Second, unlike the old system in which most of the officers didn't have jobs to do, the new arrangement gives *all* the League officers a very definite list of duties. Third, it gives us a good cross-section on our ANCL Executive Committee. Fourth, since the Regional Officers have things to do, they have things to report, which makes our magazine—*Clear Blue Sky*—that much better. So, I feel that this new set up has been successful. There are still a few snags in the system, but, in general, it's a major improvement.

I want to add an enormous thanks to the Board of Education, and to the following Associations for choosing League representatives and getting them to Convention: Maine, Massachusetts, Mid-Atlantic, Michigan and Kansas. Three of the five BOE-sponsored League representatives were elected by the leaguers as ANCL Regional Officers, so we owe a lot to the BOE! (Also, let it be known that we are rather disappointed with the other eight Associations.)

Another big step forward for the ANCL is that *Clear Blue Sky* has become a monthly magazine! In an organization as far-flung and loose-knit as the League, communication is *the* most important thing. And *regular* communication is even better. I think the new monthly CBS has done more to bring the ANCL closer together and a part of our young people's lives than anything else I know of since I became a member a decade ago. Furthermore, not only have we given more and more leaguers a monthly magazine just for them, but we've given them a *better* magazine with features they've come to know. *Clear Blue Sky* now has—regularly—a From the Writings' section, a League Chaplain's column, a full page comic strip ("The Exciting Adventures of C.B.S. Man"), reports from Regional Officers, and local leaguers, an Editor's page, and a Poetry page in addition to the other material we print.

The May issue of CBS contained an ANCL questionnaire. The responses I've been getting back have all included very enthusiastic comments about CBS . . . in short, our magazine is a smashing success.

You should also know that we send a copy of CBS to each of our churches so more adults can get a chance to keep up on what's happening in the League. We sure can use all the support we can get, so we thought it might be a good idea to do a little outreach.

Our ANCL retreats are the third thing which has helped the League serve its members better. There have been several retreats in the past twelve months, among which have been large gatherings at Almont, Blairhaven, and Cape May, N.J. I don't need to tell you much about them, I just want to thank all of the leaguers, ministers, and lay people who worked to make them successful.

At convention this year we worked on four projects. The first was the worship service which we led at the beginning of the Friday morning session. It included not only singing the League hymn, the Lord's prayer, etc., but also a fine theatrical production of the story of the Fiery Furnace in Daniel 3. Our second project was the making of a beautiful 1980 ANCL banner: A tree circled by the words "The Church of the New Jerusalem" represents the Church, and one branch says, "ANCL" representing the League as a part of that Church. The third project we worked on was a Walk for the Blind, which unfortunately was rained out after only ten or so people had a chance to go through. But those ten were blind folded and led along a trail to let them experience their other senses besides sight. It was on Helen Keller's 100th birthday. Our fourth project was worked on by all the leaguers there: The convention issue of *Clear Blue Sky*. We had hoped to get it done in time to give everyone at convention a copy as we've done in the past, but we didn't make it. Maybe next year.

Except for one afternoon at the beach, we had three meetings each day of convention to work on all the projects. When the time for our nominations came around, we had quite a bit of discussion because there were no leaguers present to nominate from the West Coast Region. We ended up changing the Regions around a bit based on the past year's League activity and population. When the ballot came to a vote, we came up with a good group of Regional Officers: in the North East, we have Gail MacDonald, 7 Haleytown Rd., Fryeburg,

Maine, 04037; on the Central East Coast, I was re-elected, Trevor Woofenden, Box 463, Bryn Athyn, Pa., 19009; in the South East is Leonard Beale, 620 Park Ave., N.W., Apt. 14, Washington, D.C., 20010; in the Mid-West, Beth Tafel, 7725 Jolain Dr., Cincinnati, Ohio, 45242, was re-elected; in the Prairie States and beyond is Ben Unruh, 2701 N. Halstead, Hutchinson, Kansas, 67501; and our new League Chaplain is the Rev. David Rienstra, 8 Elm St., Fryeburg, Maine, 04037. I, Trevor Woofenden, have re-assumed the presidency.

This has been a great year under our new system, with our monthly magazine and several retreats. I should also add that our local leagues in Fryeburg, Elmwood, Bridgewater and Pawnee Rock are still doing fine. All those leaguers who went to Convention 1980 had a good time, made new friends, learned a lot, and helped strengthen the American New Church League, "The future of the Church."

Trevor George Woofenden
ANCL President



Leaguers at Convention '80

A THOUGHT ON CHURCH GROWTH

Dear Paul:

Your June editorial quotes Dr. L. A. King as saying it is faith in a cause that spurs initial growth in a new movement. Not so! It is charity, not faith that is the fundamental cause of early devotion and growth. This is brought out in *Arcana* 2910. Swedenborg tells us that this has been the case with every church from the Most Ancient Church on down. Each church has a rise, a growth, a height, then a

(Cont'd on pg. 209)

CASSETTE PROGRAM

The Board of Missions is offering worship services on cassettes, listed here, for all who cannot attend Church.

Please order by CATALOG NUMBER. Send \$3.00 for each cassette to: Miss Margaret S. Sampson, 330 East 84th Street, New York, N.Y. 10028.

Sermons by Rev. C. S. Priestnal; Music by N.Y. Organist and Choir. (Numbers A 101 & 102, 15 min. each side; others, 22 min. each side.)

- A101** Side A — A Woman of Samaria
Side B — Who Am I?
- A102** Side A — The Good Shepherd
Side B — Anointing The Lord's Feet
- A103** Side A — His Abiding Presence
Side B — Our Debt to Doubt
- A104** Side A — Judge Righteous Judgment
Side B — God Never Punishes
- A105** Side A — Vanished Vision
Side B — All About Angels
- A106** Side A — Not Knowing The Hour
Side B — A Royal Feud
- A107** Side A — The Lord Is Good To All
Side B — When To Be Alone

Sermons by Rev. R. H. Tafel, Sr.; Phila. Organist and Choir; 30 min. each side.

- A201** Side A — Faith In Christmas
Side B — No Room In the Inn
- A202** Side A — Let Your Light Shine
Side B — Gideon
- A 203** Side A — Give Thanks To The Lord
(Thanksgiving)
Side B — Thank God for God
- A204** Side A — Palm Sunday
Side B — Easter Sunday
- A205** Side A — Our Church Mother
(Mother's Day)
Side B — The Lord Reigns
(Memorial Day)
- A206** Side A — Eternity Now
Side B — Make Up Your Mind

Sermons by Rev. Louis A. Dole; read by Rev. George F. Dole. Music by the Organist and Members of the New York Choir.

- A301** Side A — The Three Essentials
Side B — Jesus Christ
- A302** Side A — The Problem of Evil
Side B — Advent
- A303** Side A — His Life And Ours
Side B — Ascension
- A304** Side A — Providence
Side B — The Word
- A305** Side A — Heaven
Side B — Hell
- A306** Side A — Use Of The Word
Side B — The Three Degrees
- A307** Side A — Coming Of The Kingdom
Side B — The Task Of The New Church

Adult Study Material, Condensation of Arcana Coelestia, Vol. I. Text Arranged by M. S. Sampson, Read by Robert W. Tafel.

E4 001 Sides A & B, Ch. I, nos. 16 - 66,
Genesis I, vv. 1 - 31.

E4 002 Sides A & B, Ch. II, nos. 67 - 167,
Genesis II, vv. 1 - 25.

Life Everlasting, Excerpts from Heaven and Hell, by Emanuel Swedenborg.

C 101 Side A, Resuscitation; Side B, Man as Spirit.

C 102 Side A, Life of Angels; Side B, Views of Heaven.



Margaret Sampson explains The Cassette program.

Mini Post Convention Conference and Vacation at the Fryeburg New Church Assembly or A Collage of the Warm Fuzzies

A group of us left convention and a very hot Wellesley College campus on Sunday afternoon, June 29th, and arrived at the Assembly grounds with sufficient temperature change to enjoy hot soup and salad. We gathered for introductions after dinner, followed by a social hour with wine and cheese. We established our program for the next four days, then went to bed either in rooms in the main house or cabins in the woods.

There were 18 of us doing our own "thing". Some participated in the full mini course program under the leadership of Lorraine Sando and Cindy Gutfeldt with assists from Horand and later, Bob Kirven. Some of us participated part time. Some were there to

vacation and explore the White Mountains. Our meals were prepared by Sandra Lewis, who is also the organist at the Fryeburg church. Her children waited on tables and did a fine job. All agreed that the meals were delicious. One evening we chipped in for a lobster dinner, complete with a "how to" demonstration by Fred Perry.

This is my collage of Warm Fuzzies (good feelings) — Marjorie Barrington building fires in the living room each day — Billy Lewis fishing with Gib Heddaeus — Cindy and Barb Mackey playing a flute and cello duet — primary group sharing — tour of the Fryeburg New Church and town with David Rienstra — making mandalas — centering down — Kei Torita overcoming her shyness — Jason Woofenden charming us all — a trip up Cathedral Ledge — Trevor Woofenden leading games — a birthday celebration — communion led by Horand and Bob — meditation — warm goodbyes on July 4th.

Nancy Perry

FROM CHURCH RECORDS

MARRIAGES

TAYLOR — JONES — Jeffrey Scott Taylor and Jeanne Kathleen Jones were married in the Church of the New Jerusalem, Elmwood, Mass., on June 30, 1980, the Rev. Arvid L. Anderson officiating.

BURNELL — MALLETT — Russell Burnell and Lynne Mallett were married in the Fryeburg New Church on July 19, 1980, the Rev. David Rienstra officiating.

DEATH

HEATH — William P. Heath, died in Bridgton, Maine, on July 11, 1980. The resurrection service was held at the Fryeburg New Church on July 14, the Rev. David L. Rienstra officiating.

PACIFIC COAST NEWS

Split Mountain Camp was held in the Santa Cruz mountains July 26. Family Camp will probably be held in the Mt. Pines area near Gorman September 1 - 3. For further details write Karen Conger, 8512 Remmet Ave., Canoga Park, CA. 91304.

Casting on the Right Side is the theme of the Pacific Coast Association of the New Jerusalem, September 5 - 7 in Los Angeles.

The Rev. Robert Kirven of the Swedenborg School of Religion will lead a workshop in Meditation October 31, November 1 and 2 at the Marymount College in Orange, California. Contact Winifred Armstrong for information at 519 N. Ardmore, Los Angeles, CA. 90004.

Our prayers and love go out to the Rev. Ivan Franklin, San Diego, who recently underwent major surgery and is now recuperating at home. Our wishes are for a complete recovery and our best wishes go out to Ivan and Eva.

Alberta Sandstedt has designed a stained glass window for the Los Angeles Church, to commemorate its 50th anniversary in May, 1980.

A Thought on Church Growth (cont'd from pg. 207)

long slow decline. I think this pattern is true of many individual churches, and also of other types of organizations, be they civic or social societies. When they start all work together in charity; soon factions begin to pull this way and that, and the charity that held them together is no more. If we want our church to prosper and grow, to be helpful to many people, we must promote and hold on to real charity, each loving one another as a brother; and we must be affected from good for the sake of each other, for the sake of the Lord's Kingdom, and for the Lord Himself.

Alice Van Boven
Riverside, Cal.

WE GET LETTERS

WORTHY COMMENTS FROM AUSTRALIA

Dear Mr. Zacharias:

If from the distance of Australia and with my Australian New Church Affiliation I can be permitted to contribute to your correspondence columns, then I should like to do so.

Firstly, referring to the President's Report which appeared in your June number, the subject treated of has exercised us here for a long time. Generally, I think it would be fair to say, we don't favor the use of the name 'Swedenborgian', for the reason that it seems to elevate Swedenborg to the status of an *originator* rather than giving him the role of a human scribe or vehicle. Great man though Swedenborg was, we are not his disciples, but the Lord's.

The name 'The Church of the New Jerusalem' we may understand, but perhaps few others do. It also seems to me to have a faint ring of exclusiveness and perhaps of superiority, and not designed to appeal to enquirers.

Well, I regretted that your President didn't mention the other alternatives — 'The New Church' and 'The New Christian Church'. The latter appeals to me particularly. It is simple, truly and correctly descriptive (identifying us immediately as Christian) and invites further enquiry—e.g., as to what is new in Christian belief. I personally hope that this form will eventually be adopted world-wide, replacing the present rather unfortunate situation in which we are known by at least four different names according to our particular affiliation.

May I also accept your invitation and comment on your Editorial 'The Bridge': even though here I can offer little that will be constructive.

"Is there no escape from this dilemma?" After more than 50 years of very active life and work in the Church, I almost must conclude that there is none. Note that I say 'almost'. There is a partial solution, but we will not take it. It lies in our being more assiduous in passing on to the next generation the fulness of our faith. Yes, we take our children to Church and to Sunday School; but do we talk to them in the home? Do we discuss with them; tell them clearly the reasons for our faith; read a little of the Church Teachings to them often; explain difficulties in the Bible; *talk* about our religion? And not only parents, but also ministers and

friends could do a great deal more for children and adolescents in these ways.

Yes, there is only a partial solution. The New Church will be first established amongst the Gentile nations. But let us keep the flame *alive* the world over.

Yours sincerely,
I. A. Robinson
Victoria, Australia

A NEW MEMBER WONDERS

Dear Paul Zacharias:

Why is the *Messenger* printed and distributed?

It seems to me, and perhaps others who have recently joined the Church, that it is a paper for insiders who have a long association with our church.

In the April 1980 issue, page 91, there is an article on the Almont New Church Assembly . . . That's nice . . . But where will it be held? . . . Near what town or off what highway? . . . How far is it from? . . . What is the theme for this Assembly? . . . Why does the reader have to write PA or MI for basic details?

In almost any church bulletin articles like 'Season of Forgiveness' may be found. The Turin Shroud article is a faith restorer with a tie in to new thought. This is the manner which *Messenger* articles should be presented.

But where are articles on our Church's basic beliefs?

On how we answer religious questions about our Church's views?

Why not a monthly column explaining Swedenborg's thoughts?

Why not a monthly column for those of us who live far from a church or organized study group?

What the *Messenger* does for me is to let me know that there are people and groups out 'there' . . . But it does not let me know how they are enriching their lives by increasing their knowledge.

Enclosed is a donation to keep the *Messenger* coming. For all its short comings we need it.

Cordially,
Ogden D. Scoville
Springfield, Mo.

THE UPPER ROOM

PARABLE OF THE TALENTS

by Leon Le Van
St. Petersburg, Fla.

In *Matthew's* parable of the talents each of the three servants who received talents from the master represents a certain kind of man or woman of the church today.

The first servant received the largest amount. He received "five talents." One interpretation is that this favored servant represents the Christian man or woman who has been in the church since childhood, has loved and received Divine Truths from the Word, and applied them to life, shunning evils as sins against God.

This indicates how important it is to bring little children to the church and help them receive as many of the Lord's "five talents" as possible. Truths from the Word are "jewels." They are "talents." They are "gems of the kingdom." How seriously parents wrong children if they neglect to bring their little ones to the church on grounds that the child should not be influenced until old enough to decide for himself. That may sound like wisdom but it is not. Jesus said: "Suffer the little children to come unto Me and forbid them not."

The second servant was the one who received "two talents." That second servant pictures another segment of men and women in the church today. They either were not "brought up in the church" or they did not make use of the truths they received until they matured. In those later years many people first "discover the church" in a vital way. They then first recognize that there is no help for Salvation in man but that "help cometh from the Lord" by His Word.

They acknowledge their former sins and failures. They believe they are poorer in character (and still poorer in spiritual life) because they failed to be in the Lord's family as they should have been during their previous years. But such persons may now apply the Word for regeneration with greater intensity and thoroughness than they otherwise would have done. Each truth they learn they now apply to life, that is, to the shunning of evils as sins against God. The Lord says to them as to the others: "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

We come now to the servant who received "one talent." It is said of that servant that he went and hid his lord's money in the earth. To "hide money in the earth" is to make truth useless in life and conduct. That is faith without works or "faith alone." Many in various religious persuasions insist if men will only believe their particular "articles of faith" they will be saved. But "faith alone" is a temple without worshippers; a vineyard without grapes; a lamp without oil. Only the life of truth, which is true charity, gives truth its saving quality and power.

The fault of the third servant was not that he did not receive a just portion of talents from his lord. He received his portion just as truly as did the others, and he had the same opportunity to trade and make gain with what was entrusted to him. It was not lack of talents but *lack of use* which brought the condemnation on him. He did not use his God-given truths to shun his evils as sins against God.

It is not an irretrievable matter whether you or I receive "five talents" or "two talents" or "one talent" from our Master. Actually, few if any of us can receive more than a tiny portion of truth from the Infinite Word. So it is plain that it is not so much the quantity that matters as the use. If the one-talent servant had been condemned because he received only one talent, the fault would have been the master's as much as the servant's. But the Lord gives as much to each servant as that servant can use.

You and I are not asked to do impossible tasks in changing the world around us. But we have received divine truths from the Word of God for the cleansing and spiritualizing of our lives. For that we are responsible. For that we are accountable. The Lord gives His "talents" of truths to each, and the least recipient can receive the same blessing as the greatest if we faithfully employ what the Lord has given us. May we hear His blessed words: "Well done, thou good and faithful servant. Enter thou into the joy of thy Lord."

THE MESSENGER
 Box 2642, Stn. B
 Kitchener, Ont. N2H 6N2

**RETURN POSTAGE
 GUARANTEED**



The Elmwood, Mass. delegation at Convention '80: (l. to r.) Carolyn Pratt, Lucille Flagg, Ruth White, Kenny Pratt, Emily Pratt, Rev. Carl Yenetchi, Grace Carr and Barbara Edson.