

The Messenger

OFFICIAL ORGAN OF THE SWEDENBORGIAN CHURCH
JUNE 1981



*“The Archway”
at the Garden Church in San Francisco*

It's Not A Black and White World

We are confronted with a lot of perplexing social problems these days. I suppose it was ever thus. Every age sees itself as unfinished and striving toward a more perfect social order. However the problems today are magnified because everyone knows about them (the massive information explosion); and the consequences of at least some of our modern perils are horrendous indeed.

To name a few of these issues: the arms race, use of nuclear energy, abortion, the Equal Rights Amendment, ordination of homosexuals, prayer in the schools, gun controls, etc.

Most of us have read numerous articles on these and related subjects. We have thought about them and discussed them with our friends. We probably have strong convictions and feelings concerning many of them.

Two thoughts we might bear in mind:

(1) That we realize the complexity of these and similar issues. They do not usually lend themselves to easy "yes" or "no" answers. In almost every case literally dozens of factors are intertwined. What are the theological and scriptural concepts involved? How are they interpreted? What is in the best interests of the person(s) involved? What are the implications for the Church and society? How does my answer/solution fit into my total belief system? To what extent will my response to these issues further the Kingdom of God on earth? What do I perceive the will of God to be in this particular area of life?

To live responsibly and honestly requires that we examine all aspects of the issue before us as objectively as we can, using our best judgments, then reaching a conclusion that is True for us.

(2) Different people can wrestle with the same problem with equal sincerity and integrity—they carefully and prayerfully look at all sides of a given issue—yet arrive at quite different conclusions. In a democratic system this is bound to happen, and for all sorts of reasons. These reasons aren't important here; this is the way life is. What is important is that we recognize that others who hold differing opinions are as sincere and honorable as we are. Can we really learn to live this way? That is, having firm convictions of our own, yet

respecting other persons who espouse contrary opinions? Swedenborg writes a great deal about this in his description of freedom . . . and tolerance . . . and charity.

Isn't this one mark of a spiritually mature society?

Something to think about.

P. Z.

CONVENTION GOERS — PLEASE NOTE!

NO Meals Will Be Available On The Urbana College Campus On Sunday, June 21st. The first meal served at this year's Convention is BREAKFAST on Monday morning, June 22.

The next *Messenger* will be the July-August issue, bringing you special features, news and photos from Convention '81.

The deadline for material is July 3rd.

**THE MESSENGER
JUNE 1981**
Vol. 201, No. 6 Whole Number 5052

Published monthly, except for the one double issue in July—August, by the Swedenborgian Church (founded 1817, Incorporated 1861 as the General Convention of the New Jerusalem in the United States of America).

Paul B. Zacharias, Editor

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

EDITORIAL, BUSINESS & SUBSCRIPTION ADDRESS:

THE MESSENGER
Box 2842, Stn. B
Kitchener, Ontario N2H 8N2

Telephone — Office 519-743-3845
Home 519-744-8785

Deadline for material: 5th day of the month.

Subscription free to members of the Swedenborg Church: non-members, \$7.00 a year; foreign postage .25 extra; gift subscriptions from a member, \$5.00; single copies \$1.00.

The Starting Line

by Eric Zacharias

This is my final column under the "Starting Line" banner. From one perspective, it seems only yesterday that I accepted the gavel from my predecessor, the Rev. Ernest Martin. At that time, as I recall, the years of my term in office as the President of Convention appeared to stretch endlessly into the distance. It is now coming to an end and it is with all my hopes and prayers that I pass the mantle of this office to the Rev. Calvin E. Turley.

I wish to express my gratitude to all those with whom I have had the privilege of serving the Church—the members of our Boards and Committees and the officers of Convention. My sense of appreciation also moves out to the "grass roots" church, the people who make up our congregations, for the graciousness of their hospitality during these years. These are precious memories indeed. The opportunity that I have had to visit our people in Europe and in Guyana will not soon be forgotten.

One of our most challenging efforts in recent years has been to identify and define what we want our Church to be. We have become increasingly aware of the need to let go of some of the long standing traditions and to make room for the new. What do we retain and what do we give up! For example. It is traditional that we try to provide a resident minister for every congregation and that the 11 a.m. worship service must be the focal point of our church life. We may have to re-think this. The pressure of present day economics may well force us to change. We recognize the importance of worship and we need to explore new ways of meeting this need.

I foresee a number of exciting possibilities. The field of electronics and communication is exploding. We must be open to the advantages and benefits of this. Again, worship services for every interest and mood, study materials including devotional materials for both young and old, can be made readily available through our own resources.

In this way, and also by strengthening our retreat conferences and camps, we have rich opportunities to grow in our spiritual life. Here

we stress the importance of family and small group participation—not to the neglect of the corporate worship in the traditional church setting, but as an adjunct to it where this continues to be practical. Our contemporary society is in need of enhancing family relationships. There is a lot of growing to be done and a lot of healing, too.

One consequence of this is a marked change in our laity—one for the better. The laity will be not so much listeners as doers. The church will become more an inner reality and not so much a pile of brick or stone on the corner of Maple and Main. This will signal some change in the minister's role. The minister will still lead the people to the good of life, not like the traffic cop on his beat, but more by pointing to the guiding signs, by pausing to listen and by stopping to bind up the wounded.

We need to become more daring in our search for our faith and what it can become to us. The quality of life in the 80's demands this. And if the New Church is to be a "New" Church indeed, it also demands this.

In recent years, we have made some progress in tightening up our organization. The intent here is not to simply invest the organization at the national level with more authority. Rather, we are attempting to nurture a sense of belonging, to strengthen our support of one another. Each of our congregations has something to contribute to the health of the whole body. As evidence of this supportiveness, we note the Annual Convention Appeal is generating a response from a larger number of persons each year.

Last, we must continue to grow in our sense of mission. We have a terribly important, awesome responsibility—namely, to share with the world the presence of the Lord in a new intimate way. This has implications for every area of life. We can be excited about this. This is our opportunity for usefulness.

I look forward to seeing many of the *Messenger* readers at the convention within a few weeks. Come and let us all "make a joyful noise unto the Lord."

THIS IS THE NEW AGE

*by Eric Allison
Kitchener, Ont.*

Long before it was fashionable to do so Swedenborgians were using the term "The New Age." They believe the psychological, socio-logical, spiritual, and technological advances of today are a result of the "Spiritual Second Coming of Jesus Christ" which began in the eighteenth century. During that century of "the enlightenment" the Swedish scientist and Christian mystic Emanuel Swedenborg said "The New Age" began, thus fulfilling the symbolic vision given in the twenty-first chapter of Revelation.

Then I saw a new heaven and a new earth for the former heaven and earth had passed away, and there was no longer any sea. And I saw the holy city, the new Jerusalem, descending out of heaven from God, all arrayed like a bride adorned for her husband; then I heard a mighty voice from the throne and it said, "Behold the dwelling of God is with men. He will dwell with them, and they shall be his people, and God himself will be with them; he will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying any more, for the former things have passed away."

. . . And he who sat upon the throne said, "Behold I make all things new" . . . And I saw no temple in the city for the city has no need of sun or moon to shine upon it, for the glory of God is its light and its lamp is the lamb. By its light shall the nations walk; and the kings of the earth shall bring their glory into it, and its gates shall never be shut by day, and there shall be no night there; they shall bring into it the glory and the honor of the nations.

Swedenborg's visions are contained in thirty volumes which systematically demonstrate that the Bible is written in a highly symbolic style. This remarkable system shows clearly that there are three levels of meaning hidden behind the literal words. Thus, the Second Coming of Christ spoken of here and in other parts of the Bible is not a physical return, but instead, a spiritual one. Few have been aware of Scriptures inner message and so millions of

Christians throughout the centuries have held the erroneous notion that Christ would physically return to earth. On several occasions established churches even went so far as to set a date. All such predictions have, of course, been incorrect, only proving further that the Bible cannot be understood if we limit ourselves to its literal sense.

The descending of the New Jerusalem is not a day of destruction and judgment, but instead, represents the gradual diminishing of evil and a new purified humanity blossoming to eternity. While some parts of the earth lag far behind, others are forging ahead and breaking ground for this holy city. The fresh spirit of inquiry sweeping across the globe represents a forward change of consciousness for the whole human race. "The dwelling of God is with people."

Here we will not attempt to demonstrate the technical aspects and the perfection with which Swedenborg's system works. Instead we will present everyday examples to illustrate that we are indeed in a New Age; an age in which the human potential is rapidly accelerating toward union with Divine Love and Wisdom. "And I saw no temple in the city for its temple is the Lord God Almighty and the Lamb."

It would be quite fair, however, to argue as follows: "Granted, we have made some progress, but, what about the many wars now taking place around the world, massive hunger, political corruption and oppression, the decline of moral standards, and the increase of divorce?" These are good questions and for them I believe there are good answers. Now, remember, according to Swedenborg "The New Age" began to unfold in 1757. If this is true then there should be historical events symbolizing the spiritual evolution of humanity.

RELIGIOUS FREEDOM

First, consider the American Revolution. The signing of the Declaration of Independence ushered in the first democratic state in the recorded history of our planet. The constitution established the United States as the first

country to guarantee religious freedom. What could be a more obvious symbol of the spiritual second coming than the birth of religious freedom? For the first time, people were free to explore their relationship with God in new forms without fear of persecution or death. Now, countless countries offer the same freedom. "And I saw no temple in the city for its temple is Lord God Almighty."

WAR

Wars and rumors of war are certainly nothing new. The United Nations is something new, and it has often successfully negotiated peace treaties, averted wars, fed millions of hungry people, and been useful in numerous international conflicts. While nuclear war has the potential of destroying the world, the desire for nations to reconcile is stronger than ever before. "And the Kings of earth shall bring their glory into it."

POLITICAL CORRUPTION AND OPPRESSION

Some people point to the number of indicted politicians and the sinister acts by leaders around the world as further signs of cultural decay. What is encouraging is that many of these "leaders" are being toppled from power. In the past century more corruption has been exposed by the media and more dishonest leaders have been removed from positions of authority than at any previous time in history.

We must not forget that in the overall view of history, it has been only a short time since all the world was ruled by absolute monarchs who answered to no one. Dissenters had their heads removed! Today there are constitutions, world courts and international commitments to "human rights." Pressure exerted on oppressive regimes by countries of the "free world" has often been successful. For example, as a result of the S.A.L.T. I treaty, even the Soviet Union has allowed its people more freedom. "World Conscience" and "human rights" are realities that are having a positive effect upon the lives of millions of people who previously had no hope. "Neither shall there be mourning nor crying nor pain any more for the former things have passed away."

MORAL DECAY

It is a sign of maturity that our concept of morality is no longer confined to certain sexual behaviour. It is impossible to say just what our

sexual mores will eventually be like. The fact remains that we do have more freedom to determine our own moral standards. What alarms so many people is the current abuse of sexual freedom. But, this abuse is only a temporary trend that will "pass away." In this age, as in any other, people will not be able to find lasting satisfaction and purpose in things that are basically void of meaning. The present gross materialism and sexual permissiveness are things that we are "working out of our system." In time we will grow out of relationships and activities that have no spiritual value. "In no way will anything enter the city that defiles, or works abomination, or lies."

MARRIAGE AND DIVORCE

Over the course of the last three years there have been six million marriages and three million divorces in the United States. This is an alarming statistic which is an obvious sign of a great transition in the concept of marriage. Marriage as an institution seems to be falling apart. But, compare the quality of marriage now with the quality of marriage during the last century. In the Victorian era many couples often married because they were of the right families. It was more like breeding stock. The presence of love in the marriage was not considered necessary. In the first half of this century many couples who found their marriage to be a disastrous mistake stayed together because the social taboo's were so strong that divorce would have meant complete social ostracism. Today, many seem to marry for superficial reasons and are divorced far too easily. However, surveys indicate that most divorced people are, in their own minds, seeking a true and lasting marriage. In this era people have the freedom to leave a bad marriage without the risk of public censure. This new freedom is proving to be a great aid in improving the quality of marriage.

(This article will be continued in the next Messenger. Convention's Dept. of Publication is interested in developing a pamphlet based on this material.)

The author, Eric Allison, would welcome constructive comments on the style and contents of this article.)

ON TAKING HEART

by Margherita Faulkner
West Lafayette, Ind.

Our century demands that we take heart; demands that we stop terrifying each other with predictions of the end of life; demands that we stop wearying each other with inaccuracies: there is no absolute good, anymore.

To see our century in its proper perspective is to take heart. It is not to guarantee that man will save himself at an eleventh hour from nuclear holocaust. It is to take heart in the precious hours we now have.

We have allowed the habit of doom to invade our hearts. It is in vogue to denigrate and satirize; some of us call it being "realistic". Actually it is the opposite, for it is illogical to allow fear of the future to paralyze the present. We criticize each other, and we criticize our institutions which, together, we have established. And in our criticism we become insensitive to the constructive work we should be doing.

Looking at our institutions we do, indeed, see many changes in their methods and in their appearances. But their real office, their reason for having come into existence, is still the same. Marriage, as a legal contract between two people, is certainly no longer an accurate standard for judging loyalty. However, the fact of love and truthful commitment to another person, these remain the same. It has always been wrong to exploit another person or to use that person for temporary profit or convenience: it is still wrong to do so. And our governments—though they seem dominated by selfish and deceiving leaders—they endure, for all government is an expression of man's instinct for moral order, fair play, and cooperation in our struggle against evil. It is interesting that the very word "federalism" means covenant, and it carries overtones of permanent commitment to a higher power.

Our schools have come under the same condemnation as our marriages and our governments and for just as little real reason. We see the extensive and expensive vandalism; we know from our reading and our observation that certain students have elected to withdraw from responsible and creative effort. But, when

we address these students with interesting and authentic work; when we make available to them teachers who are interesting and sincere and affirmative, these same students respond with enthusiasm. The essence of youth is still: enthusiasm. Nothing essential in the nature of our youth has changed.

Most insidious of all is our criticism of our churches. How easy to label them: country club, big business, guidance office. The luxurious carpeting, the TV cameras, the air-conditioning, the sophisticated staff and its sophisticated salaries—how easy all these make it to condemn the church. Still there remains, now as ever, man's longing to share in the worship of God, his longing to make some public witness to his love for God. Still, in our inner-city churches and cathedrals, the old women come. Bent and shriveled they come to warm their hands at the radiators and to warm their hearts in the empty mid-week sanctuaries where Christ still breathes and imparts the gratuitous warmth of His Presence.

Thus have we mistaken the superficial changes in our institutions for permanent alterations in their validity. We compare them to another day, and we conclude we are growing pagan and mechanistic. We conclude, erroneously, that spiritual values are inapplicable to our society.

But this pessimism is a phantom, for it is the mere invention of our evil imaginations. Martin Buber in his book, *Good and Evil*, writes that man cannot choose evil with his whole heart. Goodness is instinctive to us and permeates our being; it is the only loyalty to which we can entirely give away our hearts. Evil is, simply, that part of our will which we have perverted through our cowardice; it is phantom; it can be refused. The theme of the evil imagination appears in all our literature. In Blake's poem, "London", we read:

In every cry of every Man,
In every Infant's cry of fear,
In every voice, in every ban,
The mind-forg'd manacles I hear.

We can elect God and His sustaining and eternal Presence; He has never been more potent. Peace and joy are the by-products of our obedience to Him. There is only one imperative: refuse the "mind-forg'd manacles" of fear and doom.

As we have fallen prey to the habit of gloom and pessimism about our institutions, so have we fallen prey to rather subtle and equivocal philosophic errors. It remains a fact of conscience, and so of our instinctive nature, that the end does not justify the means; this is a rationalization. Similarly, it has become popular to deny the reality of the altruistic will; it has become commonplace to relate acts of charity to our instinct for survival. This is an illusion which brave people disprove every day in their unpublicized spiritual lives. Virtue and love are not relative values; they do not shift from one civilization to another, nor do they alter from one time in history to another. We have one universal longing and need: to love God and to obey Him as He directs us through our conscience.

That we have brought ourselves to the brink of extinction is one of our favorite ways of frightening each other. But the fear subsides as soon as we make that first choice: refuse the "mind-forg'd manacles" of doom on the basis that they are contrary to our nature. We eliminate, in our personal spheres, the occasion for war; this is all that is required of us. It is a contagious and powerful choice; a change of direction is realized. Those who scoff, "Too little, too late", are only refusing their own spiritual responsibility.

It is the basis of all our hope: man has an instinct to live in harmony with God. The power of good is substantial; the power of evil is a perversion and is insubstantial. We take hope in the many beautiful examples available to all of us. Christ is certainly one of these examples—Christ who stood triumphant amidst the crossfire of the conflicting cultures of His day. How powerless the cross, ridiculous almost, to diminish the stature of this man. How much time He had for children and lepers; and, we have time for children and lepers; we can be more like Him than we know. The first vow, taken in the secrecy of our hearts, binds us to Him.

The headlines still repel and terrify, but they have no real power over us. Though they come to pass, they cannot diminish the power of God within us. These not only endure, they triumph, as they have always triumphed. We work, meanwhile, with all the intelligence, imagination, and perseverance that we have.

Becoming discouraged, we go into the woods, to the shores of our lakes and oceans, or we stand, puny and triumphant, under the huge night sky. It testifies: order, permanence, patience. We take heart. We listen to the Bach B Minor Mass; we read the mystics: Eckhart, Kierkegaard, Buber (how contemporary they are). Or, we simply close our eyes and restore ourselves in silence, perhaps recalling a few poetic lines:

Only a sweet virtuous soul
Like season'd timber, never gives;
But though the whole world turn to coal,
Then chiefly lives.
(Virtue: George Herbert)

We take heart. Nothing essential has changed; there is much that has turned out well (Ezra Pound); there is great beauty, great cause for celebration; great need for re-dedication.

PARCHMENTS is a fusion of two worlds: poetic and spiritual. The shaping minds of this *PARCHMENTS* have been: Martin Buber, William Blake, George Herbert, Meister Eckhart, and the Religious Society of Friends.

In Margherita Faulkner, a Quaker from West Lafayette, Indiana, we welcome a new writer to the pages of the Messenger.

INTERESTED IN TOURING THE HOLY LAND?

Are there twenty people in Convention interested in touring the Holy Land next February? If so, please contact the *Messenger* editor by October 1st. It would be a great experience to travel throughout Israel with a group of fellow Swedenborgians — visiting all of the major sites mentioned in the Old and New Testaments — and living for two days on a kibbutz.

Details

Leaving from Toronto in late February, 1982. Cost: \$1750. (Can.); \$1500. (U.S.). This includes all travel costs; accommodation at first class hotels; all meals, except seven lunches; and qualified local guides every day. Duration of trip — fourteen days.

The itinerary is flexible — within certain limits we can choose our own points of interest.

Please note: this is not a Convention sponsored tour.

If interested, please contact me soon.

Paul Zacharias

THE GARDEN CHURCH OF SAN FRANCISCO

by Adrienne Kopa
El Cerrito, CA.

According to Swedenborg, the Ancients worshipped in groves, because groves signify spiritual love and heavenly wisdom. Both within and without the Garden Church of San Francisco, visitors are reminded of the woods, of the places where ancient man worshipped under trees, in groves of oaks or olives or redwoods.

At the entrance to the church is a wrought-iron gate which opens from the street and leads to a brick pathway. Inside the walled garden, the surrounding city streets are hidden from view. The trees, many of which were planted when the church was built in 1895, now tower overhead, shading the array of brightly colored flowers that border the grass. In the garden is a small pool and a bench for reflection.

Inside the church, one seems to be in a forest, with tree trunks rising at either side and walls wainscotted with Oregon pine. The madrone rafters remain rough-hewn from the axe. Each tree forms half an arch, and on these four arches are laid hewn timbers, then ceiling planks. The architect for the church had discouraged the use of logs as rafters. "This is not architecture," he said. But, hearing of the statement, another architect responded that, yes, he knew it was not architecture, but more: it is the poetry of architecture.

On the wall are four paintings by landscape artist William Keith, which show a dark oak grove, a scene of March rains, hay shucking and, after the harvest, the ploughing for a new cycle of seed and growth. The stained glass windows, crafted by Bruce Porter, also carry out the nature motif. The round window above the chancel reproduces a garden scene. Lavendar iris grow at the base of a shallow stone pool, and a bending bough of apple blossom is reflected in the still water. A dove sits peacefully on the rim of the basin that will quench its thirst for water. "Man also can come into this House of God, to sit still, on the rim of human wisdom, to still his thirst for deeper things than human wisdom; here his thirst for Divine truths, for the water of life, can be satisfied," the Reverend Othmar Tobisch once wrote.

In the stained glass window on the garden side, "the river also enters. It tells a story of

struggle. St. Christopher, so goes the legend, after undergoing several temptations, looking for a satisfactory way of life . . . finds on the river a life of service for mankind. In our stained glass we see him arriving at the shore with the Christ in his arms, having been told that his service to the pilgrims of life has now brought him victory over the stream of temptations, and that now he has finished his regeneration . . ."

The beauty of the church and its garden leaves a strong impression on visitors. "It was as if everything you looked at were the result of natural growth . . . It tranquilized and satisfied, as nature in the deep woods satisfied," wrote one early visitor. "It is a place where you sit down and have no desire to go away, a marvellously calming, reflective place," said another.

In 1931, shortly after he became minister of the Garden Church, the Reverend Tobisch wrote: "In the memory of many of its inhabitants, this church has been and still is a haven from the speeding world . . . Unforgettable, for all those who worshipped there, are the experience of calm, the elation of the spirit, the rest in the shade of great trees." On his retirement nearly 40 years later, he reflected: "Looking about in the sanctuary which was my spiritual workshop and home, I find that I was most blessed in having such a place where beauty reigns. I can think of no more beautiful one. I trust that I have done all to preserve what the builders and the artists of yore have put in: love of God's creation, nature as He made it, and into which He put a message of eternal verities, to be sensed by the beholder . . ."

The mood evoked by the rustic church and the tree-lined garden makes it a fitting setting for reflection also on some of the poetic imagery used to convey central ideas in Swedenborg's writing—for example, the conjunction of love and wisdom: "The Lord flowing in from above conjoins love, that is, spiritual heat, to wisdom or spiritual light, from which conjunction man begins to flourish spiritually, like a tree in springtime (DLW 246)." Elsewhere, the nature of the ruling love is portrayed clearly: "What a man loves above all things is in his will like the hidden current of

a stream, drawing and bearing him along (CJ 56)."

The sun and clouds are, of course, predominant images in Swedenborg: "Charity and faith without works are like rainbows about the sun, which vanish away and are dispersed by a cloud (DLW 221)." "Evils and their falsities are like black clouds which interpose between the sun and the eye, and take away the sunshine and the serenity of its light (HH 549)."

But perhaps most appropriate to reflection in the garden is the image of regeneration: "Regeneration is represented by morning and evening showers and by dews, at the coming of which the flowers open . . . also by the fragrance from gardens and field; by the rainbow in the cloud (TCR 687)."



JOSEPH WORCESTER:

Founder of the Garden Church in San Francisco

A gentle, scholarly man, Joseph Worcester served the San Francisco Church of the New Jerusalem from 1869 until his death in 1913. The church now known as the Garden Church was planned by him and embodied his love of beauty in simplicity. When it came time to raise money for the building of the church, Worcester took care of the matter quietly. "We wanted no scramble for gold," he said, "no emulation in giving, no criticism of the gifts. I asked the people of the society to leave the money matters to me, saying that none should know who gave, none should know the amounts given." It was apparently Worcester

himself who contributed a large share toward the construction of the church.

The outside of the church is finished in mission-like brick and red tile. Worcester himself did the whole thing—brick, mortar and tiling—for the belfry, and it was he, too, who went into the Santa Cruz Mountains and selected the madrone trees that serve as rafters inside the church.

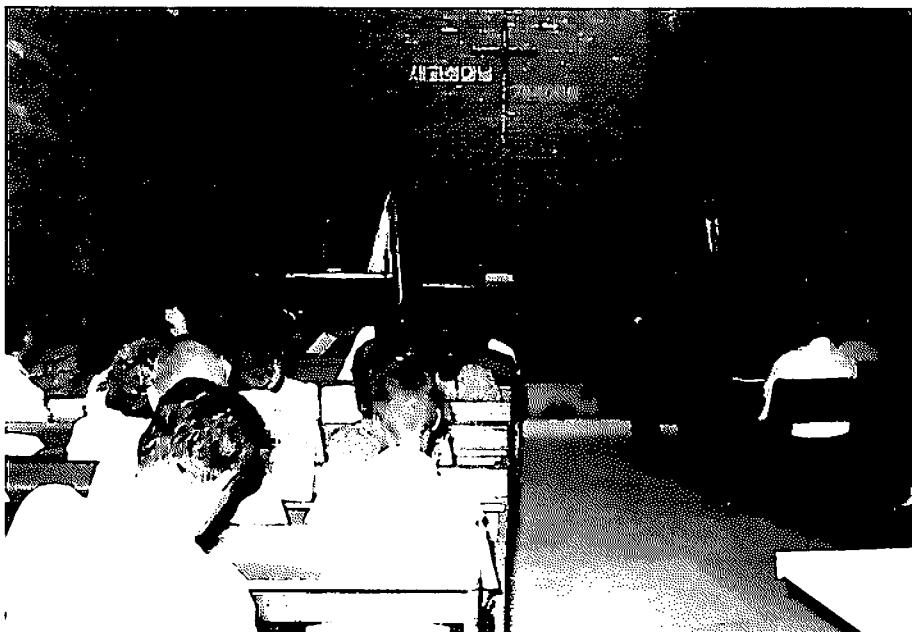
Not only was Worcester responsible for the building of the church itself, but his presence conveyed a feeling of spirituality which left its imprint on those who came in contact with him. As one early visitor described a church service: "The preacher comes in from behind a screen of wood. He moves softly and sits far back in the shadow, so that when the first notes of the scriptural reading float out on the air they seem to come from absolute darkness, and then, as the speaker advances a little more into view, the light falls, concentrated, on his pale, scholarly face and his silver hair, leaving the slender body entirely in the shadow . . . There are chants and songs—primitive music and a simple service and short sermon, in perfect keeping with the utter simplicity of the interior . . . There is no note of the world to mar the really spiritual service . . ."

Joseph Worcester was not reclusive, however. He was a friend of John Muir, whom he had met on a trip to Yosemite, and of William Keith, the Yosemite landscape painter. Artist Bruce Porter and his wife Margaret James Porter, the daughter of Harvard psychologist William James, were among his early parishioners.



Joseph Worcester

From Seoul, Korea



The Sunday morning service in the Seoul New Church.



The congregation gathers for picture taking following the service on New Church day, June, 1980.



Marion Priestnal, Editor

THE PRESIDENT'S CORNER

Dear Alliance Members:

This is my final communication to you all as President since my term expires with the Annual Meeting in June, and I am not eligible for reelection.

First, may I remind you all of the Friendship Quilt project which is underway? Various Alliance members from everywhere have made squares which Betty Zacharias (Mrs. Eric) has made into a very beautiful quilt. It contains the embroidered signatures of almost 200 New Church friends. At Convention in Wellesley last year it was displayed on the wall, and all who saw it were much impressed by its excellent workmanship and its beauty. If your Alliance group has not yet written to Mrs. Robert W. Tafel, 115 Treaty Road, Drexel Hill, PA 19026, for some books of tickets, please do so as soon as you can. Donations of \$1.00 are requested for the tickets. Proceeds from the quilt will be used for missionary purposes of Convention.

Second, Mite Boxes were due May 15, but we will gladly accept any money that comes in late! As you have read in the April issue of the *Messenger*, our project for this year is a water system for the SNAP Camp in the Santa Cruz Mountains near San Jose, California. Some of you have requested that our Mite Boxes be used for a project in this country. Here it is!

Those of you coming to Convention this year, please give some thought to possible Mite Box projects for next year. They must, of course, be approved by the Board of Missions, but the Board is open to suggestions from us.

Finally, I wish to express my thanks and appreciation to Marion Priestnal, Editor of the Alliance Bulletin since 1967. She has done an excellent job and most faithfully under sometimes trying circumstances. I know how hard it is to get a response from those requested to write something—I'm an offender myself. Marion will be very difficult to replace.

If any one is interested in volunteering her services for Marion's post, do contact the new

Alliance President at Convention. She'll be overjoyed and bless you for it!

I wish you all a good year of health and happiness.

Dorothy B. Farnham, President

THINK ON THESE THINGS

*Alliance Religious Chairman
Carole Rienstra*

"Oh, that I had wings like a dove! Then would I fly away and be at rest." Psalm 55:6 Some days wouldn't it be great to just get away from it all? Have you ever wished you could "simply fly away"? How often this world seems too much for us. How difficult to keep up with all the demands and pressures of everyday . . . dishes, laundry, dust, meals, food and clothes shopping, entertaining, meetings, etc., etc. And as busy wives and mothers don't we somehow feel the tension and pressure of the whole family and their schedules, not just our own? Oh, I do wish I had wings and could fly away!!!

We can, you know!! Thoughts are the wings of the mind. When things get too much we can take a few minutes and "get away". All we have to do is THINK. Read a few lines from the Word or the writings or a favorite translation. Elevate your feet and your mind. Ponder, meditate, drift and dream and let your thoughts take you away. Relax, slow down, pause long enough to let peace and tranquility come in . . . rest.

Rest is a basic human necessity. Wilfred Peterson in one of his essays on *The Art of Living*, wrote, "Just as rests and pauses are a part of great music, so are they a part of great living." The Lord set aside and allowed one day in seven to rest. Time to renew our strength, physical and spiritual. Time to get in touch with the infinite, "To let go and let God."

As summer comes, so comes TIME . . . for a change . . . to slow down . . . to read . . . to garden . . . to bicycle . . . to hike . . . to enjoy . . . to study . . . to get away from enemies—cares and tension—which rob our soul . . . time to "fly away and be at rest."

A REASSURING HERITAGE

We live so much in today, you and I. Work, play, conflict, pain, joy, achievement—they are all of today. All the urgencies, the pressures, the worries, they are for today. When do we really look back, far enough back to see anything in its true perspective? And only if we do that, can we really understand the present and give it greater meaning.

We invite you to glance back with us. It will be a brief journey into our past, a journey of discovery warmed with appreciation for our New Church ancestors, and for the uniqueness and strength of human personality. It would be easy to select well-known names for this kind of journey into history; to select from among the many New Church luminaries of the past—John Bigelow, Hiram Powers, Starling Childs, Helen Keller, Pierre DuPont—and many more. But the purpose of our story is to learn more about the many virtually unknown New Churchmen, those who never gained worldly notice but whose lives were marked by usefulness, loving kindness, integrity and unwavering dedication to New Church beliefs and purposes. Why did we wish to do this? Partly because with this issue we end a period of 14 years as editor of the *Alliance Bulletin*. That fact seemed to indicate a different approach in selecting the material to be used. But why this exactly? No precise answer can be found.

But it was a rewarding search. Discovering for oneself relatively obscure New Churchmen whose record of a lifetime makes a clear statement of what they believed, and of the ways in which their decisions were moulded upon these beliefs, is a reassuring experience. There is indeed such a thing as quality of life unmistakably "New Church" in essence.

ALBERT WARE PAYNE, 1812-1907, was born in Winslow, Arkansas. His parents, members of the Congregational Church in Winslow, were known for their hospitality to all visiting clergymen and for faithful attendance at all services of worship. Seven generations earlier, in 1635, Albert Paine's ancestor, William Paine had come from England in the ship *Increase*.

After his graduation from Waterville College, now Colby, young Albert Paine in 1835 moved to Bangor and that same year was admitted to the bar. Service to his community included being Bank Examiner and Commissioner of State Insurance and Taxes. As a result of many years work he finally procured an Act allowing parties accused of a crime to testify before the jury in their own behalf. Through petitioning he saw

this Act established by our Congress and rejoiced when it was also adopted by the British Parliament. A further honor, he pleaded before the Supreme Court in 1853.

Albert Paine discovered the New Church in 1834, through the Reverend Henry A. Worcester. He enriched the Bangor Society during a period of seventy-two years, living until the age of 95. He has been described as being "entirely devoted heart and mind to the teachings of Swedenborg".

MARSHALL FREEMAN JOSSELYN, 1868-1916, was a boy of sixteen when the Rev. Julian Smyth became pastor of the Roxbury, Massachusetts Society. An eager student, he soon became Sunday School librarian and a Sunday School teacher, and at twenty-two was confirmed in the New Church teachings. On graduating from Boston University in the class of 1898 Marshall Josselyn went abroad and entered upon advanced studies in Romance Languages, receiving in 1900 the degree of Docteur de l'Universite de Paris. One of his professors stated that young Josselyn was the most brilliant student ever to work with him. Several other honors were conferred on the outstanding young student from Boston. Returning home he became first an Assistant Professor and then a full Professor of Romance Languages at Boston University, where he was considered an outstanding teacher.

In 1907 Professor Josselyn and his sister went abroad to live. For the next 8 years he was engaged in translating Italian works into English. In 1915 Josselyn and his sister returned to Boston where he lived only a year. At the dedication of an organ which his sister gave the Boston University in his memory, many of his colleagues gathered to do honor to his scholarship, his ideals as a teacher and his courage.

ROBERT L. SMITH

At 27 years of age, Robert L. Smith, already a successful importer, married Miss Mary Northrup and their home in New York City soon became a social center. Urbane, prosperous, an excellent host, Robert Smith experienced all the rewards of good fortune the world can give.

But before many years passed, his life and that of his wife underwent marked changes. They were in their usual pew in a fashionable Fifth Avenue Church one Sunday morning, thinking deeply about their recent sadness, the loss of two young children, when they heard a startling statement. The clergyman declared that Hell was paved with the bones of unredeemed infants. In their still fresh grief this

was a cruel blow. They left the church and never returned.

By some means not known to us the Smiths discovered Swedenborg's *Heaven and Hell*, read it eagerly and accepted it at once. They confirmed their belief in 1831 by being baptized by the Rev. Charles Dougherty, minister of the New York New Church. The Smiths had been socially prominent in New York but after openly espousing the teachings of Swedenborg they were ostracized and lost considerable prestige. This did not however deter them from their decision to continue membership in the New Church.

The next change in their lives resulted from the generous but unwise endorsements Robert Smith had given for business ventures which subsequently failed. He arranged with his creditors to pay off his obligations at a fraction of a dollar and left New York for California to begin life in a new environment. In California Mr. Smith was again very fortunate. He bought land, erected buildings which rented and sold rapidly, and became once more a prosperous business man. When he returned to New York in 1853 Smith, although no legal obligation existed, made full restitution to his former creditors — paying them 100 cents on a dollar.

A long and industrious life followed, during which Robert Smith served as Treasurer of General Convention for many years, before his transition to the other world at the age of seventy.

ALBERT MASON

At the age of 25, Albert Mason of Boston entered the Civil War. An act of outstanding bravery marked his three year term of service. As regimental quarter-master he was exempt from active fighting but volunteered for the assault on Port Hudson. During a withdrawal he realized the acute need for rations for his men and "under a shower of rifle balls, creeping and climbing over fallen timber and at all times under fire", he finally reached the supply train and, brought it back where it was ready for the troops as they came from battle.

After the war he resumed the practice of law, opened an office in Boston in 1874 and was appointed to the Bench of the Massachusetts Superior Court in 1882. In 1890 he became Chief Justice of the Superior Court. His philosophy of life was vividly expressed in an address he made at the time Justice Oliver Wendell Holmes was leaving Massachusetts to serve on the Supreme Court. He said "We know no man well until we know him in his calling, for one's vocation is much more than the instrument by which he secures support for himself and those dependent on him. In it he makes the most complete manifestation of the true quality of his life that he can make in this world." In 1857,

the year of his marriage, Alfred Mason became a New Churchman and remained so faithfully for the forty-eight years until his death in 1905.

Fifteen members of the bar took part in the memorial services for Judge Mason. Mr. Albert Pillsbury spoke at that gathering, and this was his summation:

"He lived and thought on a higher level than is permitted to most of human kind..... He had the spirituality and perhaps some of the mysticism of the church of his affection. So permeated was he with this impalpable essence that his whole life and conduct seemed to be the outward and visible sign of an inward and spiritual grace. It illuminated him. It radiated from him."

*Adapted by the Editor
End of Alliance Bulletin*

FROM CHURCH RECORDS

BAPTISMS

FORLER—Meghan Louise, daughter of Brian and Wendy Forler was baptized into the Christian faith at the Church of the Good Shepherd, Kitchener, Ont., April 12, 1981, Rev. Paul Zacharias officiating.

RIENSTRA—Sherilyn Rene and David L. Rienstra Jr., children of Rev. and Mrs. David L. Rienstra, were baptized into the Christian faith at Fryeburg, Maine, April 12, 1981, Rev. David Rienstra officiating.

WHITNEY—Dorothy and Paul Whitney were baptized into the Christian faith at the Fryeburg New Church, on April 12, 1981, Rev. David Rienstra officiating.

COSTELLO—Caetlin Elizabeth, daughter of Donald and Gloria (Guil) Costello was baptized into the Christian faith in Bridgewater, Mass., on September 28, 1980, the Rev. William Woofenden officiating.

OTERI—Larissa Naomi, daughter of William and Linda Oteri, was baptized into the Christian faith on May 4, 1980, the Rev. William Woofenden officiating.

PHINNEY—Rebekah Elise, daughter of Richard and Merrilee Phinney of Carver, Mass., was baptized into the Christian faith in the Bridgewater New Church on April 19, 1981, the Rev. William Woofenden officiating.

WOOFENDEN—Jason Ives, son of Trevor and Lynne (Zimmerman) Woofenden was baptized into the Christian faith on April 6, 1980, the Rev. William Woofenden officiating.

(cont'd on page 146)

A VISIT IN SOUTH AFRICA

*by Horand K. Gutfeldt,
El Cerrito, Ca.*

An invitation to Mauritius gave a golden opportunity to my wife and I to realize a dream we had cherished for many years: to visit the New Church in South Africa, the fastest growing branch of our church. We decided to invest some of our savings into this project, and were full of anticipation as we flew via Nairobi to Johannesburg. Oh, we had read so much about the country, about the problems of white and black, and were very eager to arrive.

After all the border controls in Johannesburg, we were very warmly welcomed by Rev. Obed Mooki and his wife Eulalia and some of their friends. We felt a genuine joy with them about our coming, and a feeling of gratitude toward America, where the Mookis had received much hospitality and support. It appeared that I was the first minister from the U.S.A. to see the African centers of our church. We were driven through the modern city of Johannesburg with its skyscrapers, to the black settlement of Soweto, which extends endlessly at the side of the city. Here there had been serious riots a few years ago, and we began to see the reasons in the legal inequality in the predominantly white areas. But we were also aware that the treatment afforded native populations, both past and present, has often been more disastrous in other parts of the world. Our anticipation rose, as we approached the Mooki Memorial College, along Mooki Street. There it was: white sparkling buildings, amidst some tall trees—rare in this district of often monotonous uniformity of state-owned housing units.

We were welcomed by other ministers and their wives, and an English tea was served. We were shown the church where I was to preach in two days, it appeared small but full of beautiful spirit. The living quarters for the students appeared fairly primitive, which was among the reasons the buildings were condemned to be torn down and replaced with the help of accumulated contributions from America and other parts of the world. But the building permit has been delayed for several years. We had many questions about the quality of life, and it appeared that in that part near

Johannesburg, blacks were not allowed to individually own real estate—yet in specific larger settlements it is possible—but there, the living standard is rather low.

It also was mandatory that we were not allowed to sleep in the black area, and we stayed with a friend of Rev. Brian Kingslake. Our host was a minister who is married to an American wife. Here, we often discussed the conditions in Africa, trying to understand life in this country. How difficult it is, if not impossible, in a short time to obtain a comprehensive picture. Obed Mooki took us to events at various churches and we met with groups of whites and blacks.

The first service was highly structured, showing a deep feeling of worship, with strong emotion expressed in the music. My sermon was translated, sentence by sentence, through interpreters into two of the main native languages. It is one of the problems that many languages are spoken in South Africa, and often people cannot communicate with each other. Rev. Mooki speaks seven of the local languages and it is amazing how he can change from one to the other.

Under his guidance, we visited a nursery that was directed by a New Church lady, full of friendly smiles. We also visited several schools, where New Church people are in leading positions; one of the principals is Eulalia, Obed's wife. We listened to their songs, inspiring, and melodious, strongly rhythmical, and yet often very strange. Obed took us to visit a large hospital that treats only natives—it was very well arranged and charges almost nothing. This and many other measures have contributed to the fact that the terrible diseases that ravaged the indigenous populations have lost their horror. We were surprised to hear that in several areas, their psychiatrists were working together with local "witch doctors".

We also visited the Helen Keller eye clinic, which was opened by the famous American lady and due to most modern treatment methods, many now have their eyesight maintained or restored through this institution.

During the next days, we were driven over long distances to several of the native churches. One feels the love of these people, who hardly own any Western material goods, for the church and its spiritual riches. We were asked to tell about the New Church in Europe and America and we told about our involvement and visits in a number of countries, including also some of the difficulties that are encountered for the New Church beyond the Iron Curtain. In one church, the people had a special surprise for us. We were told: get your cameras ready! A procession of people approached with beautiful singing: they all came in their native costumes! This was not a tourist stunt, but a show of love for their native traditions and for their church. We admired the various types,

some had rows of brass rings around their necks and legs, others had large rings of beautiful beadwork around their necks, one showed a battle mace and a leather shield of the Zulu tradition. Others wore colorful saris from India, often worn by the "coloreds" or those of mixed blood. They brought gifts for us, including some embroidered hankerchiefs.

O Africa, Africa, Africa . . .

With deep emotion we will look back upon this visit . . . No, we have no great solutions, we can only pray that the Lord may lead and protect this continent with its beauties and touching spirituality in ways that we cannot perceive today and that new ways of justice may be found in peace.

U.S. EVANGELICAL LEADERS OPPOSE MILITARY AID TO EL SALVADOR

A group of more than 50 evangelical Christian leaders have signed a statement which calls upon the U.S. government to "suspend all military aid and refrain from any further intervention in El Salvador" and have urged that American Christians join in support for the suffering church there.

Declaring that U. S. weapons are being used by the Salvadoran military to persecute the poor and martyr Christians, the evangelical leaders said: "The choice before us is clear—to side with the church in El Salvador, which has chosen for the poor; or to side with our government's policy, which is serving to escalate the violence against them."

The people of El Salvador "must not be sacrificed in the ideological conflict between the U.S. and the U.S.S.R.," said the evangelicals. Rather, "they must be our first and abiding concern. Peace will come . . . only through political resolution of the internal conflict. Involvement of any outside forces with their own interests obstructs such resolution . . .

"The violence in El Salvador is rooted in economic injustice," said the signers. "The country is ruled by a government whose military security forces enforce the injustice with ever growing brutality . . . In standing with the poor, the church has itself become a victim of the violence."

The statement was released by the evangelicals at the beginning of Holy Week, a time in which the church traditionally recalls

the sufferings and death of Jesus Christ, to show that they recognize that Christ's Passion continues today in violence-torn El Salvador, a country in which thousands of civilians have been killed by government security forces in the last year.

"At issue," said the evangelicals, "is both our solidarity with the body of Christ . . . and our identification with the poor who suffer there." The signers made clear that they were identifying with a growing movement of Christians in U.S. churches concerned about El Salvador, which was begun by the U.S. Catholic Church and joined by many in the U.S. Protestant denominations.

Their statement recalled that Archbishop Oscar Romero, who was assassinated a year ago while celebrating Mass in San Salvador, urged then President Carter to stop U.S. military aid. It also noted that Romero's replacement, Bishop Rivera y Damas, has repeatedly called for a halt to the U.S. military assistance to the present regime in El Salvador.

"The U.S. government has sought to falsely depict the Salvadoran regime as a moderate government committed to reform, in the face of incontrovertible evidence that the present government is presiding over the murder of its own people," continued the evangelicals' statement.

"The bright light in this dark situation is the witness of the church . . . Church workers, priests, and nuns have seen the face of Christ in

the faces of the suffering poor: 'As you have done it unto the least of these, you have done it unto me.'"

The statement recalled the words of Archbishop Romero before his death: " 'As a Christian, I do not believe in death without

resurrection. If I am killed, I will rise again in the Salvadoran people.' "

"In this Easter season," responded the signers of the statement, "we stand with the church in El Salvador in faith and prayer and resurrection hope."

NATIONS TALK OF PEACE

The Sanitation Revolution: 1981 - 1990

by Kenneth Henke
Haverford, Pa.

Thirsty? Most of us just turn on the tap and out comes drinkable water. A few may remember trudging to the well near the house to fetch the day's water supply before heading off to school. But for millions in today's world access to such a basic life-necessity as water does not come easily.

A young Nkobo girl in southern Sudan faces the daily chore of bringing home the family's water supply in a four-gallon tin. The walk to the nearest water takes two hours each way. She makes the trip twice a day. When asked what she would do if her village got a well she answered, "Then maybe I can go back to school again." Likewise, when the dry season comes to Bolivia, schools in some parts must close half-days so the children can haul water for their families. In Kenya, where the job of fetching water is traditionally "women's work," the need for adequate village water supply came up again and again as women discussed their most pressing concerns during International Women's Year.

According to recent studies some three out of every five inhabitants of the less developed countries, primarily those in rural areas, have no easy access to safe drinking water. Approximately three out of four have inadequate sanitary facilities.

Nor is it simply a matter of convenience. The World Health Organization has estimated that more than 25,000 persons a day (many of them children) die from lack of clean drinking water and that 80% of all sickness and disease can be attributed at least in part to inadequate water and sanitation facilities. There are water-borne diseases such as diarrhoeas, polio,

typhoid, cholera and hepatitis; there are diseases that spread through poor personal hygiene and insufficient water for washing, such as roundworm, whipworm, scabies, yaws, trachoma and leprosy; there are parasites such as guinea worms and schistosomes that spend part of their life-cycle in water and are ingested into humans through the mouth or skin; and there are diseases such as sleeping sickness, malaria, and yellow fever that are carried by insects that breed in and bite near water sources, especially those that are stagnant.

After three years of intensive preparatory work, the United Nations has declared 1981-1990 to be *International Drinking Water Supply and Sanitation Decade*. The goal is to provide "clean water and sanitation for all" by 1990. There is a strong emphasis on community participation, the use of appropriate-scale technologies, the training of local people in simple maintenance procedures for water systems, and on hygiene education to keep the new water sources free of pollution.

In order to meet this challenging goal, some half-million people will have to be reached on each day of the decade with new water and sanitation facilities. Most of the cost will be met by developing countries themselves through self-help, labor, user-financing schemes and revolving funds. Approximately 20 to 30% of the required funding must be raised in the industrialized nations.

The Sanitation Revolution may not make headlines, but with worldwide commitment the daily lives of millions of people will be quietly changing over the next ten years.

Quaker Life

Religion, Science in Cosmic Crusade

by Sandy Rovner
Pittsburgh Press

"Religion and natural science are fighting a joint battle in an incessant, never relaxing crusade against skepticism and against dogmatism, against disbelief and against superstition and the rallying cry in this crusade has always been and always will be 'on to God.'"

—Max Planck

John Eccles won the Nobel prize for medicine in 1963 and he probably knows as much or more about how the brain works than anyone in the history of the world.

So when he says his understanding of the brain and how it evolved does not begin to explain the origin of human consciousness or self, one is compelled to listen.

Sir John, the complete scientist, has become a philosopher, a metaphysician, drawing on the best thought of Western civilization to lead him, with philosopher Karl Popper, to the concept he calls dualist-interactionism.

It is predictably controversial in some quarters, accepted as near gospel in others.

Eccles' work of the past decade or so led him to conclude that evolution alone cannot explain man's awareness of himself, that there must have been the infusion of some transcendental agency, of God, in man's soul.

Very simply, he hypothesizes that the brain and the mind are separate entities that interact, with only the former being the product of genetic evolution.

"I am an evolutionist, of course," says Eccles, "but I don't believe that evolution is the final story. I believe it hasn't solved some very fundamental problems."

"The genetic code and natural selection explain quite a lot," he says, but evolution "doesn't explain how I came to exist. It doesn't explain even the origin of consciousness, even animal consciousness."

"If you look at the most modern texts on evolution you find nothing about mind and consciousness. They assume that it just comes automatically with the development of the brain. But that's not an answer."

"The brain is a computer, you see. Each of us has a computer and we are the programmers of this computer. You are born, as it were, with this wonderful structure evolution and genetic coding have wrought . . ."

"But the soul is this unique creation that is ours for life. It is us. We are experiencing, remembering, creating, suffering, imagining. All of this is processed here with the soul central to it."

Man, argues Eccles, is distinct from animal in his possession of that elusive element of self-awareness, or soul.

"What worries me (about the world)," he says, is that "I don't think we've come to terms with the enormous explosion of information . . . of the way in which each of us is immersed now—you might say, drowned—in too much trivial information so no one thinks anymore."

"It was much better in the days when people could think and talk and get some primitive understanding of their lives."

He says, "I've struggled all my life to understand the nature of being, the nature of myself. This is my primary reality."

"I haven't got any clear answers, but the mystery, the wonder has grown, and if people would only get a sense of the mystery of one's existence, this is essentially religious."

In the epilogue to his latest book, "The Human Psyche," he writes that the "great questions" must remain unanswered, but "we have to be open to some deep, dramatic significance in this earthly life of ours that may be revealed after the transformation of death."

"We can ask: What does this life mean? We find ourselves here in this wonderfully rich and vivid conscious experience and it goes on through life; but is that the end?

"This self-conscious mind of ours has this mysterious relationship with the brain, and as a consequence achieves experiences of human love and friendship, of the wonderful natural beauties, and of the intellectual excitement and joy given by appreciation and understanding of our cultural heritages."

"Is this present life all to finish in death or can we have hope that there will be further meaning to be discovered?"

"Is this life of ours simply an episode of consciousness between two oblivions, or is there some further transcendent experience of which we can know nothing until it comes?"

And then he writes, "This whole cosmos is not just running on and running down for no

meaning . . . Each of us can have the belief of acting in some unimaginable supernatural drama. We should give all we can in order to play our part.

"Then we wait with serenity and joy for the future revelations of whatever is in store after death."

RON BRUGLER RESPONDS

*To the Editor,
Pittsburgh Press*

I want to thank you for opening my eyes to the work of Sir John Eccles (Religion, Science In Cosmic Crusade, April 21.) Not only was the article intellectually stimulating, but it also confirmed the works of a much earlier scientist and theologian, Emanuel Swedenborg (1688-1772.)

In 1745 after a thirty year career in government, mineralogy and science, Swedenborg embarked upon a search for the human soul. His scientific research combined with the use of meditation and prayer led him to the conclusion that the human soul has its roots in the fact that we are citizens of two worlds simultaneously, the natural world and the spiritual world.

This fact, now almost forgotten in our modern culture, was widely accepted by the ancient peoples of the world. For confirmation we just have to look at the world's oldest religions. However, the development of our Western culture has shut the doors to our spiritual selves. We have been through an era of human history in which the natural world is the end and final judge of what is real.

Swedenborg envisioned a time, a New Age, in which the spiritual world would be rediscovered. Works such as those of Dr. Raymond Moody, Sir John Eccles, and others announce the dawn of this New Age. And indeed, one result of our rediscovery of the nature of spirit is and will continue to be the "information explosion" that Sir Eccles wrote of. It is a grand and glorious time to be alive, for we are entering the new arena of human life in the exploration of the unknown limits of the human spirit. As Swedenborg wrote over two hundred years ago, "Now it is possible to enter with understanding into the mysteries of faith!"

The current controversy surrounding evolution versus scientific creationism lacks the understanding that Emanuel Swedenborg possessed and Sir John Eccles will soon realize. This understanding recognizes the beautiful truth that the world was and is continuing to be

created by the Divine in an orderly, evolutionary process. "Behold I make all things new" is the way it is, and the way it's going to be.

Religion and science both, if allowed, confirm this reality; and both if permitted will lead us to an understanding of our spiritual evolution in the years to come.

I regret the apparent fact that Sir Eccles does not know of the great contributions to religion and science made by Emanuel Swedenborg. If he knew of Swedenborg's legacy to the New Age he would not have to "wait with serenity and joy for the future revelations of whatever is in store after death," he would know these revelations quite well now.

Yours in the New Age,

Ronald Brugler,
Pittsburgh, Pa.

We Get Letters

FRANCUCH: PRO AND CON

To the Editor:

Are visions and direct communications with the spiritual world possible and orderly at the present day?

Possible, but *NOT orderly!*

All my life I have been taught that it was disorderly to seek communication with the spiritual world. The reason being that the spirit answering might be masquerading as some other person and would be deceitful.

I object strenuously the use of three full pages of the *Messenger* for such trash and another three pages to comment on it.

Gilbert Heddaeus
Pittsburgh, Pa.

THE INCARNATE SPIRIT

Dear Editor:

Webster's definition of "incarnate" is: 1. To provide with flesh or a body; 2. To give actual form to; to make real (to physical sight.) So, your spirit (the real you) is incarnate in the flesh body, and according to Swedenborg it is the spirit that gives form to the body, and not vice versa. In the Bible, the flesh body is referred to as the grave or tomb; so the spirit of man is entombed in a house of clay, the grave of dust.

It is stated in one Scripture that we must have IN us the mind of Christ and in another verse, that we must have IN us the Spirit of Christ.

Many other Scriptures and writings prove to us that "spirit" and "mind" is the same. It is also written that Christ "is come" (is present) in the flesh. Since the real you and the real me, and the real Jesus is the spirit (or mind), then Christ IN us is the renewed, regenerated, righteous mind in us. So, the reincarnation is of the mind (or spirit).

In other words, the righteous thoughts of Jesus (which is called the mind of Christ) can be transferred to the carnal minds of people who have made the decision to change and are ready to transform their lives by the renewal of their minds. The mind of Christ is a Holy mind or a Holy Spirit, and God is Spirit (John 4:24) and God is Holy, so the Holy mind of God is the same as the Christ Spirit, (or any other holy mind). The Holy mind of God can come again and again into the minds of millions of "born again" or regenerating people, regardless of race, creed, sex, color, nationality or religious affiliation. In Micah 5:2, it is written that the Christ Spirit (mind) has been going forth into the world, from everlasting, and this Christ Spirit, of course, is manifest in a flesh body, and this, dear friends, is REINCARNATION.

We are what we think; what we think is thoughts; thoughts are mind; mind is spirit; God is Spirit, and because God IS, you are and I am. We all share in the One Great Spirit, the Universal Mind. Those of you who have read this article now have my thoughts on this particular subject, in your minds. This is also reincarnation. Regeneration and reincarnation is about the same.

Now is the time for more enlightenment, and we thank God for Wilson Van Dusen, Peter D. Francuch, Ernest O. Martin, Paul Zacharias, Robert H. Kirven, and all others who are working to bring about the "Internals" of the New Church and the changes that are necessary to really make ours a New Age Church. Hopefully, the New Jerusalem Churches will soon be able to join with ALL the New Age Groups in the United States and through-out the world, proclaiming many more real Truths that have been hidden for generations.

According to Swedenborg: "The New Church in its beginning will be EXTERNAL." (A.E. n. 403.) "Every church in its beginning becomes acquainted only with the general (principles) of doctrine; for it is then in its simplicity, or as it were in its childhood. In the course of time it adds particulars; which are partly confirmations of general principles, partly additions,—which yet are not repugnant to the general principle, and also explanations,

that open contradictions may be analyzed and not clash with what common sense dictates." (A.C. n. 4720).

Bessie Behrendt
Great Bend, Kansas

TO THE EDITOR OF THE MESSENGER

The publication of an article by Dr. Peter Francuch in the April issue of the *Messenger* filled the present writer with utter dismay, for its contents negate a basic teaching of the New Church. What is especially mortifying is a statement in an accompanying response to the article by the President of the Swedenborg School of Religion in which he accepts the validity of the author's claim to have had a direct conversation with Swedenborg. Dr. Kirven said, "My experiences to date have not included dialogues which I can recount as explicitly as his, but that gives me no reason to doubt the authenticity of his report."

It is difficult for me to believe any serious, fair-minded receiver of the doctrines of the New Church would attempt or wish for a conversation with Swedenborg. Furthermore, in my view, Swedenborg would be the very last person in the spiritual world to give assent to such a communication because throughout his writings he constantly emphasized the dangers of such a practice. Even if an approach were made to him, his reply undoubtedly would be, "Read carefully my works; study the Scriptures from a love of truth, and you will find all the answers you need to know."

The reverential attitude Swedenborg obviously had towards the Lord would make it most unlikely that he would speak of Him as "the Most High". If the words the author has put in Swedenborg's mouth were authentic, one would have to conclude that his wisdom has diminished since his transition from the world and he has renounced at least a part of the faith he so earnestly and laboriously espoused.

There is additional evidence which might lead one to question whether Swedenborg ever communicated with Dr. Francuch, and we are certain others will call attention to it.

This writer feels many New Churchmen will share his deep concern when the official organ of the General Convention publishes an article which does disservice to the cause and reputation of the New Church.

Clayton Priestnal,
New York, N.Y.

Dear Paul:

I would like to congratulate you on the fine quality of the *Messenger*. I usually read it from cover to cover the day it arrives. I have been intrigued with Dr. Francuch's articles in the March and April issues and I loved Bob Kirven's reply in the April issue. Please keep us informed on publication of "Principles of Spiritual Hypnosis".

Bob Gustafson
Sarasota, Fla.

(We expect to review the Francuch book, just released, in these pages early in the fall.)

ON HOMOSEXUALITY AND SPIRITUAL ADVISORS

Dear Editor:

In a recent issue you spoke about homosexuality. Early in my life I was confronted with the homosexual reality in my family. In trying to search out answers to this "puzzle" I talked with many same sex preference humans of both sexes. The most apt answer I received was "I am learning to love myself in loving one who is like me."

The problem of same sex love/sex means the person stops there and never goes on to learn "love of the other"—never learns to love "that which is not like me". Men and women are not alike. In learning to love beyond ourselves we grow into God's love. To be a lesbian or homosexual means we stopped before we were ever even born—an interrupted embryo.

To give our consent to these kinds of relationships is to consent to that which is against the total development of God with man. To consent is to give permission for a person to never be born.

In response to Peter Francuch's article, I am angered and amazed. Hypnosis is not and never has been a true manner of change. I worked for five years in the field of clinical hypnosis. All of Mr. Francuch's "spiritual methods" were used—and had only temporary effect—often with dangerous side-effects.

The trance state has long been used by mediums. Mr. Francuch has absolutely no way of guaranteeing the spirits contacted are "good".

True internal change comes when we are de-hypnotised and pray to the Lord and do His will (the Ten Commandments) in our daily lives. The concept is best expressed in *Heaven and Hell* no. 533.

Hypnosis, self or otherwise, destroys free will. It, therefore, destroys what makes a human being different from the animals. Using "advisors" further exposes the person to unknown dangers of the spirit realm.

These techniques have nothing to do with the LORD and are against all that is holy and true.

Krispin N. Sullivan,
Woodacre, Ca.

LIVING IS BOTH/AND

Dear Paul:

I am fully aware of the dilemma you must face from time to time as you edit the pages of the *Messenger*—whether to publish or not to publish something that is sure to be controversial. I only hope that you realize that we are continually hearing that you are an excellent editor, and that those who write, in sometimes vitriolic vein to criticize what others have written, will remember that Swedenborg emphasized that differences in matters of doctrine become only matters of opinion among those who live in an attitude of charity one toward another. That spirit of charity is about the only hope we have for survival as a true church of God on earth.

Thinking differently may cause a "gnashing of teeth", but if *feelings* cause such to occur, then I think we are in real trouble. It is rather presumptive to assume that all of us could possibly be on the same level of perceptiveness at any given moment in time. It would be an extremely boring situation to have to live with!—and I doubt that anyone would really learn much of anything in a situation of that kind. Thank God our General Convention still maintains that kind of freedom which allows for differences of opinion while still searching for even higher levels of what I'd call "Truth-Being."

Personally, I have enjoyed sharing, in spirit, everything expressed by recent writers of articles in the *Messenger*. I have no fear that God has run off and left His Church to flounder—rather I think He is "sounding forth the Trumpet that shall never call retreat"! I really feel that once we get over the old theology which is expressed in terms of "either/or" and arrive at the point of fully realizing that it is rather a theology of "both/and" we will have hurdled a great barrier. For we are ordained by the Lord to live simultaneously in both the spiritual world and the natural—which means that we will quite

obviously be fluctuating back and forth between truth and falsity, good and evil, as we seek to pursue the regenerative life. The Church is truly The Church Militant!

We love you, Paul. Keep up the Good Work!

Galen Unruh,
Pawnee Rock, Kan.

ON JOURNAL REPORTING

Dear Editor:

I was recently pleased to receive the 1980 Convention *Journal*. Within the first few days after its arrival, I had read it cover to cover.

I'm writing about three unfortunate omissions:

1. I thought I should re-read the ANCL Annual Report, so I turned to the index. But, much to my chagrin, there was no listing under any of the various names for the League; not "American New Church League," not "ANCL," nor even "League." I did find this listing: "Young People's League (See American New Church League)", but who would think to look under that?—and since there is no listing under "American New Church League," it isn't any help anyway. So, I ended up flipping through the reports section page by page until I found it on p. 101. It was only later that I discovered the listing "Annual Reports", with a subheading "American New-Church League," but by then it was too late.

2. I was anxious to read the minutes concerning the Statement prepared by the Council of Ministers in reference to our relations (or lack thereof) with the General Church (minute 34; pp. 47-50). However, I was somewhat disappointed to find that the major thrust of my comments about it were omitted. I did say that I felt the Statement was "very carefully written" (p. 50), but more to the point, I believe I said that I endorse it fully.

3. Immediately after I spoke on the floor of Convention, my mother, Louise Woofenden, got up and made two very important comments, but the *Journal* doesn't even report her speaking. Her first point, and perhaps the most crucial comment made concerning the Statement, was that it is meant to be a temporary solution: it states, "that we terminate *for the present . . .*" (p. 48, emphasis added.) — and that we ought to include a statement about the desirability of resuming our efforts if we see positive action from the General Church. Second, she mentioned that

despite the long feud between the two mother churches, the ANCL has a "wonderful relationship" with the youth and the clergy of the General Church, and that we ought not "visit the iniquities of the fathers upon the sons" by applying *our* solutions to an area where the problem doesn't even exist. I do hope that if the Council of Ministers has the Statement on their agenda again that they will incorporate into it the first of these two comments, and at least discuss the different aspects of the first. Personally, I'm not sure how I feel about the second, because, as League President, I know that the ANCL *does* have a great relationship with the General Church because of our retreat program being open to them; but after all, it *is* Convention money that funds those retreats . . . so it all depends on what our priorities are.

Trevor George Woofenden
Bryn Athyn, Pa.

MORE ON C.O.'s

Dear Paul:

Sandy Crowell's letter in the April *Messenger* may leave an erroneous impression as to whom is a conscientious objector.

The generally accepted view is that a C.O., by reason of religious belief, moral or philosophical conviction, finds his or her conscience precludes participation in *all* war. Hence C.O.'s do not select or place conditions on which war to participate in and which to shun.

The Central Committee for Conscientious Objectors (C.C.C.O.) as Sandy's letter so well states, provides an excellent consultative service for C.O.'s.

The General Convention of the New Jerusalem Church in 1940 recognized the C.O. status of those among its members. Furthermore Convention maintains a file of the C.O.s who register with its Secretary. I strongly urge C.O.s in the Swedenborgian Church to register without further delay.

Gustave Bischof
Lititz, Pa.

**ARE YOU SAVING YOUR
USED STAMPS
For The
Board of Missions?**

FROM CHURCH RECORDS

(cont'd from page 137)

CORRIGAN—Jennifer Lynn, daughter of Patrick and Tina (Eidse) Corrigan was baptized into the Christian faith on December 12, 1980, the Rev. Mark Carlson officiating.

CONFIRMATIONS

BRUMBACH—Allene Brumbach was confirmed into the faith of the New Church on March 25, 1981, at Los Angeles, Ca., Rev. Andre Diaconoff officiating.

DOANE—Dorothy Doane was confirmed into the faith of the New Church on March 25, 1981, at Los Angeles, Ca., Rev. Andre Diaconoff officiating.

DUTTON—James H. Dutton was confirmed into the faith of the New Church at Fryeburg, Me., April 12, 1981, Rev. David Rienstra officiating.

EASTMAN—Dorothy Eastman was confirmed into the faith of the New Church at Fryeburg, Me., April 12, 1981, Rev. David Rienstra officiating.

GREY—Karen R. Grey was confirmed into the faith of the New Church at Fryeburg, Me., April 12, 1981, Rev. David Rienstra officiating.

STARK—Dr. Harold Richter Stark was confirmed into the faith of the New Church at Los Angeles, Ca., March 25, 1981, Rev. Andre Diaconoff officiating.

WHITNEY—Dorothy and Paul Whitney were confirmed into the faith of the New Church at Fryeburg, Me., April 12, 1981, Rev. David Rienstra officiating.

DOLE—Alicia Louise Dole, daughter of the Rev. and Mrs. George Dole, was confirmed into the faith of the New Church on May 11, 1980, the Rev. William Woofenden officiating.

TRANSFERS

DAVIDSON—Jean Davidson was welcomed into the faith of the New Church at the Church of the Good Shepherd, Kitchener, Ont., April 19, 1981, Rev. Paul Zacharias officiating.

STEWART—Bob and Connie Stewart were welcomed into the faith of the New Church at the Church of the Good Shepherd, Kitchener, Ont., April 19, 1981, Rev. Paul Zacharias officiating.

MARRIAGES

BENOIT—SWAN—Richard Swan and Sharon Benoit were married in the Bridgewater New Church on March 8, 1980, the Rev. William Woofenden officiating.

LAURICELLA—DANIELS

Douglas Daniels and Dorothy Lauricella were married in the Bridgewater New Church on March 22, 1981, the Rev. William Woofenden officiating.

KLASSEN—GEHL—Stephen Gehl and Deborah Klassen were married in the Church of the Good Shepherd, Kitchener, Ontario, on April 25, 1981, the Rev. Paul Zacharias officiating.

DEATHS

BESTOR—Mr. Walter Bestor, age 97, a member of the Cleveland Church, died January 22, 1981. Resurrection service was held January 26, 1981, Rev. Ron Brugler officiating.

HOECK—Mr. William T. Hoeck, age 82, son of the late Rev. Louis G., and Bertha Hoeck, died April 3, 1981, at Haynes City, Florida.

SCOTT—Lorraine Scott, age 81, died February 25, 1981. She was a member of the Cleveland Society. Two Memorial Services were held, February 28, at Cleveland and at Shinnston W. Va., Rev. Ronald Brugler officiating.

LA RUE—Ellen La Rue, active for many years in the Portland, Oregon Society, entered into the higher uses of the spiritual world on March 12, 1981.

WILLIAMS—Mrs. Earl Williams (Anna Louise Tafel) passed into the higher life on March 26, 1981. The resurrection service was conducted by the Rev. Richard H. Tafel in Philadelphia on March 31.

GUSTAFSON—Vesta Gustafson, Brockton, Mass. passed into the spiritual world on December 29, 1980. Vesta, wife of the late Rev. Harold R. Gustafson, will be fondly remembered by her many friends in Convention. The Gustafsons served Societies in Brockton, Bridgewater and elsewhere in Convention. A memorial service was held in Brockton on May 10th, 1981, with the Rev. George Dole officiating.

COPELAND—Wesley Ernest Copeland, a member of the Bridgewater, Mass. New Church, died on May 1, 1980. Rev. William Woofenden conducted the resurrection service on May 4th.

CONANT—Frances Conant, wife of Page Conant, passed away on October 26, 1980. The Rev. William Woofenden officiated at the resurrection service.

HONEMANN—Milton Honemann, who had recently served as Lay Minister for the New Church Society in Baltimore, Maryland, died suddenly in January, 1981. The resurrection service was conducted by the Right Rev. Louis King, Bryn Athyn, Pa. on Jan. 9.

WATCHMEN ON THE WALLS

*by Leon LeVan
St. Petersburg, Fl.*

Present-day men and women are often under so many occupational stresses that we easily forget that ancient peoples were also sometimes under excessive pressures. In time of war or public disaster a whole nation would sometimes rise as one person to rebuild or fortify its cities against an approaching invader. The Athenians built the walls of Athens in a matter of days. In the days of Ezra and Nehemiah the walls of Jerusalem were repaired with such resolution as would reflect credit on the greatest construction enterprises today.

As the Israelites were thus re-building Jerusalem's gates and walls during those memorable 52 days when a discouraged and timorous population built itself into a resolute and independent people, it is stated several times that individuals or families were stationed to re-build the wall opposite their own houses or near their own places of abode.

We may reasonably suppose that all individuals, families, and groups were assigned to those portions of the wall to which their interests and abilities tended. All had personal interest in the strength of the wall near their own homes, though they actually worked for the common good.

Do we see a lesson here for our work in the church today? Does the Lord assign us (so to speak) to build up the walls of "Jerusalem" in the parts of the church where our lives or our families stand? You stand somewhere in the church. The church consists essentially of the lives of its people. Your "house" spiritually speaking is your life. Do you see that the Lord appoints you to make the "wall of Jerusalem" strong in the very area where your life stands?

Where do you stand in Jerusalem? How is the work going in your sector? Are you building the wall of Jerusalem to be strong and serviceable, so that God's "watchmen" can stand upon that wall in days to come—and that the Lord can make your personal "Jerusalem" a praise in the earth?

While the walls of Jerusalem were going up in the days of Ezra and Nehemiah there was no time for the different groups or families to roam around seeing what others were doing. All worked in their own sectors, in their own responsible places. Each was responsible for his or her portion of the wall—to see that the wall was well-built and strong; and it was enough for each member or citizen to know that others

were doing their parts equally well.

We hold before the eyes of our spirit the picture of men and women working to repair the breaches, to repair the fallen walls, to reconstruct the walls of Jerusalem; and we think of the works and labors necessary to the up-building of "Jerusalem" in each man's and woman's soul. Let each individual or family or group "build the wall" near its own house. Let each know that others are doing their work well whether we have occasion to see it or not. So will the church be strong in its several departments, and our "houses" (our lives) will be secure from dangers without and within.

Sometimes we may be permitted to say that God-inspired men can be regarded as "watchmen" upon the walls of Jerusalem. If so, we can probably think of the late William Worcester (author of *Sower Notes*) as such a "watchman." The same can be said of other spiritual leaders in the church. They taught its doctrines. They guarded its truths. They were sometimes injured by spears or arrows of debate. But he who is a "watchman on the walls of Jerusalem" must be willing to receive hurts or wounds, just as were the historical watchmen upon the walls of Jerusalem in the time of the Old Testament prophets.

Nehemiah was not a destructive but affirmative taskmaster. He did not excuse carelessness nor ignorance nor sloth. Neither does God desire such negative qualities. He must permit them if men and women insist. But the price of each person's failure is that the wall of our own "house" (our own eternal house) will be less strong and secure than it otherwise could have been.

The wall of the New Jerusalem is "pure gold." That wall cannot be built by our own human labors. But our use of it, and our joy in it, shall be according to the "wall of Jerusalem" which we have maintained and upheld here on earth. Let each of us build faithfully and constructively. Let us make the wall of Jerusalem strong and high using God's pure spiritual materials.

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night. Ye that make mention of the Lord, keep not silence, and give no rest, till He establish, and till He makes Jerusalem a praise in the earth."

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

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