

The Messenger

OFFICIAL ORGAN OF THE SWEDENBORGIAN CHURCH

MARCH, 1981



Johnny Appleseed
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Editorial:**DISABILITIES**

1981 has been designated as the International Year of Disabled Persons. As the year unfolds we will become increasingly aware — through television programs, press releases, seminars, etc. — of the concerns and the needs of those people in our midst who are blind, deaf, dumb, crippled, or in some other way handicapped, either physically or mentally. This focus is long overdue. Far too long handicapped persons have been patronized, stereotyped, made overly dependent, and regarded as "second class citizens."

Organizationally speaking, a great deal is being done *for* and *by* disabled men, women and children. But let's take a different approach. How do we, as individuals, look upon handicapped people?

The other day, while shopping, I saw a man with a monstrous scarlet birthmark covering most of his face. For a moment I was both fascinated and repelled. Dozens of impressions flashed through my mind. *Why? Don't stare. Pity. Is he loved? Stupid question. He looks lonely. Thank God I only had acne.* And he disappeared into the crowd.

Fleeting impressions are so often faulty and inappropriate. Isn't the truth better served by acknowledging that all of us are more or less handicapped, physically, mentally or spiritually? We are all disabled, one way or another. No one is perfectly whole, in mind, body and spirit. Some disabilities are hidden; others are more obvious — this is the main difference.

It's important to recognize this. Too often we put people with handicaps into categories — we think of "the blind", "the deaf", "the spastics", and so on. But those are all individual human beings, children of God, who very often can contribute usefully in society, when given the opportunity and encouragement. They don't want pity; they don't want to be manipulated. Basically, we all want the same things in life — to be understood, accepted, fulfilled. To serve a use. We all share so much in common.

And when we separate ourselves from those whose disabilities are obvious, by whatever method, aren't we hiding from our own shortcomings? When we ignore or reject the disabled, aren't we ignoring or rejecting our own imperfections? At least, we might entertain this possibility.

The fact remains: we are all handicapped in various ways. The more important question is — what do we do about our weaknesses and shortcomings? How do we cope with our handicaps? Milton was blind. Beethoven was deaf. Helen Keller could write, "I thank God for my handicaps, for through them I have found myself, my work and my God." How do we react to *our* disabilities? This is ever our choice to make. Edwin Markham put it this way:

"Defeat may serve as well as victory

To shake the soul and let the glory out.

When the great oak is straining in the wind,

The boughs drink in new beauty, and the trunk

Sends down a deeper root on the windward side.

Only the soul that knows the mighty grief
Can know the mighty rapture.

Sorrows come

To stretch out spaces in the heart for joy."

P. Z.

CONVENTION APPEAL

Our 1981 Convention Appeal, as of February 1st, has reached \$15,038.73 . . . and growing.

Our goal this year is \$25,000.

With your help we will reach our objective.

THE MESSENGER**MARCH 1981****Vol. 201, No. 3 Whole Number 5049**

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.

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Deadline for material: 5th day of the month.

Subscription free to members of the Swedenborg Church: non-members, \$5.00 a year; foreign postage .25 extra; gift subscriptions from a member, \$3.00; single copies, .50.

REPORT OF THE GENERAL COUNCIL

General Council met for its annual mid-winter sessions at the Espousal Center in Waltham, Mass., January 22 - 24, 1981, with all members present.

Council voted the adoption of a proposed amendment to Article XVI of Convention's By-laws, as required by an I.R.S. ruling, for publication in THE MESSENGER, and at the same time referring it to the Committee on Amendments for its consideration.

A report from the Director of the Central Office noted the fact that under the sponsorship of the Dept. of Publication, 10,000 pieces of promotional material for the Helen Keller Centennial had been packed and mailed from this office. Both copies of the Swedenborg Foundation film, "The Man Who Had to Know" have been shown so many times they are much the worse for wear. The Central Office plans to purchase three copies of the new Johnny Appleseed film.

Council voted to approve in principle the idea of setting up an Appeal headquarters in Canada; the authorization for such a move would have to be voted by Convention, however.

At the request of the Trustees of the National Church, Council voted an appropriation of \$2600, which represents half the cost of much-needed roof repairs. The Washington Society is contributing the balance.

A very encouraging report was heard from Urbana College, with the largest on and off-campus enrollment in its history.

Mr. McCormick reported to Council on information he had gathered on his trip to Stockholm last summer. While Council had previously voted to ask that the Memorial Church in Stockholm be sold, it seems unlikely that any immediate action will be taken.

Council heard a lengthy report from the Resources Utilization Committee, which has been struggling to seek answers to some of Convention's most troublesome problems. Some of the proposals offered were:

- a) That Boards and Committees be asked to reassess not only their budgets, but their objectives and programs, in a critical manner.
- b) That the policy of holding conventions annually be continued, until such time as viable alternative programs can be developed.

- c) That consideration be given to cutting the size of General Council.
- d) That consideration be given to publishing a full Convention Journal only every five years, and that savings in so doing be estimated.
- e) That the Dept. of Publication be asked to step up its campaign for voluntary subscriptions to THE MESSENGER.
- f) That the Pension Plan be reviewed.
- g) That Council encourage the Augmentation Fund Committee to give priority to augmenting ministers' salaries over students' education.

Several of these items were dealt with directly by the Council; however, it was voted that the President immediately appoint three members of General Council, and ask the Council of Ministers to appoint three ministers, to an Ad Hoc Committee to discuss, explore and to set goals and priorities for our church in the eighties. A preliminary report from this Committee on how best Convention can use its resources shall be presented in June.

A new constitution for the Kemper Road Church was presented for Council's comments. Mr. Ebel suggested that other church organizations might wish to embody in their by-laws a ruling that a certain percentage of their membership would constitute a quorum, instead of citing a specific number.

Council was advised that the young people who have attended the SNAP sessions for the past three years (many of whom have been confirmed) are requesting the status of a society, with due representation at conventions. Paul Martin, speaking for the group, noted that there are about thirty young people interested in becoming members if a society is formed. Paul was told that if the detailed rules for Convention membership were complied with it might be possible for General Council to recommend to the Convention that such a society be admitted at this year's session, and he was assured of Council's interest and desire to be of help.

Council heard with regret that the Park Ridge Society can no longer continue to operate, and will be forced to sell their building.

A close examination of the budget for the 1981 - 82 fiscal year was made, and several changes suggested. Final approval showed

estimated income of \$313,000, as against estimated expenditures of \$335,373.

Council's final session was given over largely to a discussion on the subject of how Council members see their usefulness to the Church — as primarily dealing with business matters only, or as also assuming a leadership role? President Zacharias shared with Council some of the concerns voiced by the membership, and it was evident that more local church people need to be appraised of the way in which Convention works. The questions of whether to have more business sessions at conventions or fewer, more programs or other inspirational events, whether an agenda for the business session would be helpful, and other concerns were given much thought. President-elect Calvin Turley asked that each Council member serve as a source of information to his local church, reporting on Council's thinking and actions. It was even suggested that Council members be tagged, and available at conventions to answer questions and listen to in - put.

On this note a very productive session adjourned.

Respectfully submitted,

Ethel V. Rice, Rec. Sec'ty.

Eric J. Zacharias, President

Frederick G. Perry, Vice - President

August A. Ebel, Treasurer

CONVENTION CALENDAR

March 26 — 27	Dept. of Publications Washington, D.C.
April 1 — 3	S.S.R. Bd. of Managers (Exec.) Newton, MA
April 6 — 7	Comm. on Adm. to Ministry Newton, MA
April 7 — 8	C.O.M. Exec. Comm. Newton, MA
April 9 — 10	Regional Peer - East Newton, MA
April 23 — 25	Chapel Board, Palos Verdes
April 27 — 28	Regional Peer — Mid - west Urbana, Ohio
April 27 — 29	Committee on Worship Newton, MA
May 15 — 17	Illinois Ass'n., St. Louis
May 21 — 23	College Board, Urbana, O.
June 24 — 28	CONVENTION '81, Urbana, O.

PROPOSED AMENDMENT TO ARTICLE XVI OF CONVENTION'S BY - LAWS:

In order to meet requirements established by the Internal Revenue Service for Pooled Income Funds, it will be necessary to restrict membership on the Investment Committee to those who do not have an interest, either present or past, in the Pooled Income Fund. Accordingly it is proposed to add the following sentence at the end of Article XVI (Investment Committee) of Convention's By - laws:

No one who is or has been at any time in the past either a beneficiary of or a donor to the General Convention Pooled Income Fund shall be eligible to serve as a member of the Investment Committee.

WANTED:

Executive Secretary — Board of Education

Apply now for position of Executive Secretary for Convention's Board of Education. This part-time job begins July 1, 1981. Contact Nancy Perry, 48 Sargent St., Newton, Mass. 02158 for job description and procedure.

CAMP BLAIRHAVEN

The Blairhaven Committee is seeking qualified personnel to fill the following positions for the month of July, 1981: Religious Education Director, Dorm Mother, Dorm Father, Arts and Crafts Director, Physical Education and Sports Director, Life Guard (must have Water Safety Certification) and Maintenance Manager. These positions pay modest salaries in addition to board and room in a delightful oceanside location in Duxbury, Massachusetts.

Applications should be sent in writing stating your qualification and should be addressed to: Blairhaven Committee, 79 Newbury Street, Boston, Mass. 02116. These should be received by March 20, 1981.

Blairhaven is owned and operated by the Massachusetts Association which is a member of General Convention.

Use of Spiritual Principles in the Healing Arts

by Peter D. Francuch, Ph.D.

Throughout his writings Swedenborg proclaimed it had been shown to him that everything originates in the spiritual world. Further, that any happening occurring in the natural world, no matter how minute, has its origin in causes from the spiritual world. In other words, conditions, states and results of our natural existence are corresponding reflections, conditions and outcomes of the state of affairs in the spiritual world.

If we take this statement seriously, we inevitably come to the conclusion that those happenings of our life at *all* levels, whether mental, emotional, physical or environmental, are the ultimate results of spiritual causes originating in the spiritual world.

If this is true, then our concept of life, our understanding of human problems, miseries, diseases, illnesses and the means of their alleviation must be reconsidered and revised from top to bottom.

For me, as a Therapist and Clinical Psychologist, the realization of this truth, revealed through Swedenborg, means that all my training in psychology (based on purely empirical data and all treatment modalities stemming from the so called psychological, environmental, physical existence of human beings in the natural world, which supposedly causes the problems in the first place) is invalid. To me, it also means that we professional people, in our efforts to help others, have, in many instances disregarded the most important issue of human existence and human nature — the **spiritual**. And yet this spirituality (awareness of the ultimate spiritual causes of all our existence) is what truly originates all happenings in our lives. Also that our mental, emotional or physical illnesses, symptoms and problems, are **corresponding results of our spiritual states**. Therefore, if we really want to treat and help people, we must treat them primarily with **spiritual means** since the causes of their problems are **spiritual**. From this stand point, it is illogical and ineffective to treat the results of people's problems rather than their causes.

For centuries we have been doing just that! And for centuries we have been failing in too many cases and we continue to fail, unless somehow we trigger those spiritual processes within the human mind that lead eventually to the cure. Unfortunately, few therapists recognize this fact. They tend to appropriate

the results of the cure to non - spiritual means and build on this a monumental structure of therapeutic or medical modalities based on completely false foundations. They believe that the cure, in many instances, results from taking pills, enduring surgeries, or therapies. They do not realize that the act of taking pills, enduring surgical procedures and therapeutic intervention, triggers unconscious corresponding psychological or mental conditions which prepare in externals unfavourable states for the higher, spiritual, inner mind to make necessary changes thus opening the door for an improvement or cure. If we **agree** with Swedenborg, this is the **only** conclusion we can make in regards to our problems or to anything else for that matter.

Thus the origins of our illnesses, problems and misfortunes are seen in the spiritual state of affairs, in distorted spirituality, in the presence of evil spirits that are drawn by our negative, inappropriate choices. And the cure, therefore, must also originate at the spiritual level and by spiritual means.

One of the many valuable tools through which spiritual treatment can occur is hypnosis. According to my Spiritual Theory of Human Mind, hypnosis is an integral, substantial, and essential part of the human mind and the human personality in its entirety, through which human beings may experience life in a multi - dimensional mode. It is a mode of existence through which we are able to create, to think, to solve problems, to be free, to feel, to will, to concentrate, to perceive in all directions inwardly and outwardly, beyond, above, and within conscious awareness.

Hypnosis is a reality per se, which comprehends and includes all forms, modes, and expressions of the subjective and objective world and integrates them into a meaningful, functional, and self - sustaining whole.

Spiritual hypnosis deals with that part of hypnosis which enables us to perceive, to realize, and to experience events and happenings beyond a spatial - temporal context and in dimensions other than that of matter and the natural world.

In a narrower sense, spiritual hypnosis is a process through which rebirth, renewal, restructuring, changes of conditions and states takes place, based on the laws of the human mind and the uniqueness of each personality. Through this process self - actualization and

communication with God, the spiritual world and the spiritual advisors from the Lord is not only feasible and attainable, but also desirable and orderly.

Briefly stated, the treatment by means of spiritual hypnosis is as follows: After the initial interview the client is put into a very deep hypnotic trance (as deep as possible). The spiritual or inner mind of the client is contacted and by means which are beyond the scope of this article to describe the following important questions are posed to the client's inner mind: Does the client really want help, i.e. is he coming via his/her own free will to get help? Is he ready for help? Is the spiritual hypnosis treatment the choice for this particular client with these particular problems? Am I acceptable to the inner mind to do the therapy? What are the real problems of the client which have to be resolved? (Sometimes the problems presented by the client from the stand point of the consciousness are not the real problems but just a cover - up or they are in addition to more important problems of which the client is not consciously aware). How many reasons, or events, are behind the problems which have to be brought out, explored, or removed because they interfere with the client's normal, healthy functioning; they prevent the client from the fulfillment of life's purpose? (The main purpose of the human life is to love and to be loved, to give, to receive, to share, to be useful, beneficial, helpful, to be content, satisfied, happy, to be productive, creative, constructive, to enjoy life and to have fun in his/her own unique manner, plus to have the knowledge that this is a true purpose of life. This purpose of life was corroborated by the Most High and by the inner minds of my clients, my own inner mind and all of my spiritual advisors). How many sessions will the client need to accomplish this and at what point will he/she be able to take over self-treatment through self-hypnosis? Would it be proper and right from the stand point of the inner mind of the client to engage his/her spiritual advisors?

After these questions are answered (remember the inner or spiritual mind already has all the answers because by its nature, as pointed out in the spiritual theory of the human mind, the total mind knows everything about the client and it knows what is the best for him/her), and the client's inner mind confirms the suitability of this kind of treatment for the client, the real process of restructuring begins. The very first step is to teach the client self-hypnosis immediately. This is very important from a spiritual stand point. The client is responsible for his life and its outcome, as well

as the outcome of the treatment. He is a free human being who has continuous opportunity to make new choices and to either reap the harvest or to bear the consequences of his choices in life. For that reason he must show external good will that he means business, that he really wants to change. This is a universal spiritual law and the law of Divine Providence. The Lord who is always present in our inner mind, cannot initiate any changes in internals unless we show good will in externals, giving the Lord the opportunity to make changes in internals thus effecting the cure or changes in externals. To do otherwise would be contrary to the law of Divine Providence and in violation of our free will. That would lead to our destruction. On our part this is done among other things, through self-hypnosis which is faithfully practiced *minimum* twice a day for 25 — 30 or more minutes. (Never less. Less means that not enough good will is shown by the person to initiate any change). Through self-hypnosis the client gets in touch with his inner mind and his spiritual advisors (if there is an indication that it is proper for the client to be in conscious contact with them), re-suggest to himself all suggestions for improvement of his life given to him by the therapist and thus really initiate these changes.

The next step is to bring out one by one, all reasons behind the client's problems, remove them, get rid of them and start the process of restructuring, rebuilding, regeneration and renewal of his/her life.

The method used is always determined by each client's inner mind and, where proper, by his/her spiritual advisors. They determine the ways, the means and the type of suggestions which are needed for this particular client. They also determine the safest pace in which these changes may take place (this is always an individualized approach). Finally they let you know when the intensive part of the treatment is finished and when the client is ready to take over on his/her own with the help of his inner mind and spiritual advisors. The inner mind and the spiritual advisors will let the client know when, if at all, he/she should come back for a periodical hypnotic boost or exploration of higher spiritual principles or whatever may be necessary for the client.

The full concept of the spiritual advisors would require a totally different article, but I present it here just briefly: As you know, it was Swedenborg who stated (AC 50 and other places) that we are governed by the Lord by at least (minimum amount) four entities i.e. by two angels, and by two spirits from the world of spirits. Without this arrangement we could

not survive. This concept, I am told by the highest advisor, who is the Lord Jesus Christ, is much more complex than people think and it is quite difficult to comprehend. The present arrangement of advising entities is somewhat different in particulars than the general statement which was revealed to Swedenborg. It is as follows: the four basic entities consist of the "Shadow", our negative aspects which must be tamed and converted into good, positive energy, strength, vitality to serve goodness and truth. This is called the taming of the shadow, which can be a very precarious process. After the shadow is formally tamed it becomes, by the power of the Lord, the guardian of the gates of hell on the left side to protect the client from possible contaminations by the evil and falsities flowing from there. The next advisor is the male entity (either from the spiritual or celestial kingdom) which represents all wisdom, reasoning processes, analytical mind, knowledge, masculinity, and all related states. The third one is the female advisor (again she could be from the spiritual or celestial kingdom) which represents creativity, intuition, love, goodness, synthesis, integration, femininity and all related states. And finally, the highest advisor, usually the Lord himself or his representative, could be either male or female. These advisors always come from the celestial kingdom. They represent our innermost self, the essence and substance of our mind and our life.

There are very strict spiritual and psychological rules, regulations and procedures for bringing out and getting in contact with the spiritual advisors and for distinguishing them from imposters, false advisors, evil spirits, possessive entities, and so called external advisors or helpers. These rules must be followed. I believe they were established by the Lord himself to prevent us from any harm or hurt by evil, unfriendly entities.

Once again to go further in these things is beyond the scope of this article. All these issues are discussed and described in my book which is to be published early in 1981. It is called "Principles of Spiritual Hypnosis". I refer those who are interested in these issues to that book.

I believe that we, who call ourselves Swedenborgians, and who have the knowledge of basic spiritual truths and about the spiritual causes of human problems should be in the front line in bringing this knowledge to the world, helping people with the reality of the ultimate spiritual truth; showing them that the answers and origins of all problems are within them, in their inner, spiritual minds where the

Lord abides and constantly gives us new, fresh opportunities to make positive choices and opportunities for our improvement, growth, progress and betterment at all levels of our life—spiritual, mental, emotional and physical. In order to do that we must first apply this knowledge in our own life, to learn from our own inner mind and to fulfil our own purpose of life. This is the basis from which we can learn to be useful, loving, kind, wise, tolerant, patient and consistent in dealing with ourselves and with other people.

To conclude, let me quote what one of my client's spiritual advisors said, because it reminded me so much of Swedenborg's teachings: "Peter, tell her that to know and to do, to live, and to practice what you know is to be wise. But to know and not to do, not to live, and not to practice in your own life what you know is to be a fool . . . It is time for her to start to apply what she already knows to be the truth in her everyday life".

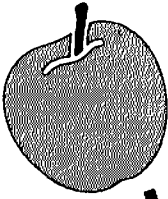
I earnestly hope that we, who have the privilege of knowing New Church Teachings, and having the knowledge of true spiritual reality, do not find ourselves among fools.



Biography.

Dr. Peter D. Francuch was born in 1934, in Carpatho Ruthenia, Czechoslovakia, now a part of the Soviet Union. While reading Balzac, Hugo, Goethe and others, he came across Swedenborg's name. Dr. Francuch's interest was sparked; however, he could not locate translations of Swedenborg's works. While a political prisoner in the Soviet Concentration Camps, during the 1950's, he again heard of Swedenborg. Upon receiving amnesty, Dr. Francuch joined his family and brother, Rev. Dr. Ivan Franklin in Czechoslovakia. Finally in 1958 he was able to locate and read Swedenborg's biography and his writings.

(Cont'd on page 68)



JOHNNY APPLESEED

(The following account, and drawings, of Johnny Appleseed originally appeared in the October, 1871 issue of Harper's New Monthly Magazine. The article, written about twenty-five years after his death, was entitled, "Johnny Appleseed, A Pioneer Hero.")

The "Far West" is rapidly becoming only a traditional designation: railroads have destroyed the romance of frontier life, or have surrounded it with so many appliances of civilization that the pioneer character is rapidly becoming mythical. The men and women who obtain their groceries and dry - goods from New York by rail in a few hours have nothing in common with those who, fifty years ago, "packed" salt a hundred miles to make their mush palatable, and could only exchange corn and wheat for molasses and calico by making long and perilous voyages in flat - boats down the Ohio and Mississippi Rivers to New Orleans. Two generations of frontier lives have accumulated stories of narrative which, like the small but beautiful tributaries of great rivers, are forgotten in the broad sweep of the larger current of history.

Among the heroes of endurance that was voluntary, and of action that was creative and not sanguinary, there was one man whose name, seldom mentioned now save by some of the few surviving pioneers, deserves to be perpetuated.

The first reliable trace of our modest hero finds him in the Territory of Ohio, in 1801, with a horse - load of apple seeds, which he planted in various places on and about the borders of Licking Creek, the first orchard thus originated by him being on the farm of Isaac Stadden, in what is now known as Licking County, in the State of Ohio. In 1806, a pioneer settler in Jefferson County, Ohio, noticed a peculiar craft, with a remarkable occupant and a curious cargo, slowly dropping down with the current of the Ohio River. It was "Johnny Appleseed," by which name Jonathan Chapman was afterward known in every log-cabin from the Ohio River to the Northern lakes, and westward to the prairies of what is now the State of Indiana. With two canoes lashed together he was transporting a load of apple seeds to the Western frontier, for the purpose of creating orchards on the farthest verge of white settlements. With his canoes he passed down the Ohio to Marietta, where he

entered the Muskingum, ascending the stream of that river until he reached the mouth of the Walhonding, or White Woman Creek, and still onward, up the Mohican, into the Black Fork, to the head of navigation, in the region now known as Ashland and Richland counties, on the line of the Pittsburgh and Fort Wayne Railroad, in Ohio. These are the first well - authenticated facts in the history of Jonathan Chapman, whose birth, there is good reason for believing, occurred in Boston, Massachusetts, in 1775. His whole life was devoted to the work of planting apple seeds in remote places. The seeds he gathered from the cider - press of Western Pennsylvania; but his canoe voyage in 1806 appears to have been the only occasion upon which he adopted that method of transporting them, as all his subsequent journeys were made on foot. Having planted his stock of seeds, he would return to Pennsylvania for a fresh supply, and, as sacks made of any less substantial fabric would not endure the hard usage of the long trip through forests dense with underbrush and briars, he provided himself with leathern bags. Securely packed, the seeds were conveyed, sometimes on the back of a horse, and not unfrequently on his own shoulders. The sites chosen by him are, many of them, well known, and are such as an artist or a poet would select—open places on the loamy lands that border the creeks—rich, secluded spots, hemmed in by giant trees, picturesque now, but fifty years ago, with their surroundings and the primal silence, they must have been tenfold more so.

In personal appearance Chapman was a small, wiry man, full of restless activity; he had long dark hair, scanty beard that was never shaved, and keen black eyes that sparkled with a peculiar brightness. His dress was of the oddest description. Generally, even in the coldest weather, he went barefooted, but sometimes, for his long journeys, he would make himself a rude pair of sandals; at other times he would wear any cast - off foot - covering he chanced to find—a boot on one foot and an old brogan or a moccasin on the

other. His dress was generally composed of cast-off clothing, that he had taken in payment for apple - trees; and as the pioneers were far less extravagant than their descendants in such matters, the homespun and buckskin garments that they discarded would not be very elegant or serviceable. In his later years, however, he seems to have thought that even this kind of secondhand raiment was too luxurious, as his principal garment was made of a coffee-sack, in which he cut holes for his head and arms to pass through, and pronounced it "a very serviceable cloak, and as good clothing as any man need wear."

Thus strangely clad, he was perpetually wandering through forests and morasses, and suddenly appearing in white settlements and Indian villages; but there must have been some rare force of gentle goodness dwelling in his looks and breathing in his words, for it is the testimony of all who knew him that, notwithstanding his ridiculous attire, he was always treated with the greatest respect. Many a grandmother in Ohio and Indiana can remember the presents she received when a child from a poor homeless Johnny Appleseed. When he consented to eat with any family he would never sit down to the table until he was assured that there was an ample supply for the children: and his sympathy for their youthful troubles and his kindness toward them made friends for him among all the juveniles of the borders.

The Indians also treated Johnny with the greatest kindness. By these wild and sanguinary savages he was regarded as a "great medicine man," on account of his strange appearance, eccentric actions, and, especially, the fortitude with which he could endure pain, in proof of which he would often thrust pins and needles into his flesh. During the war of 1812, when the frontier settlers were tortured and slaughtered by the savage allies of Great Britain, Johnny Appleseed continued his wanderings, and was never harmed by the roving bands of hostile Indians. On many occasions the impunity with which he ranged the country enabled him to give the settlers warning of approaching danger in time to allow them to take refuge in their block - houses before the savages could attack them.

His diet was as meagre as his clothing. He believed it to be a sin to kill any creature for food, and thought all that was necessary for human sustenance was produced by the soil. He was also a strenuous opponent of the waste of food.

In this instance, as in his whole life, the peculiar religious ideas of Johnny Appleseed were exemplified. He was a most earnest

disciple of the faith taught by Emanuel Swedenborg, and himself claimed to have frequent conversations with angels and spirits; two of the latter, of the feminine gender, he asserted, had revealed to him that they were to be his wives in a future state if he abstained from a matrimonial alliance on earth. He entertained a profound reverence for the revelations of the Swedish seer, and always carried a few old volumes with him. These he was very anxious should be read by every one, and he was probably not only the first colporteur in the wilderness of Ohio, but as he had no tract society to furnish him supplies, he certainly devised an original method of multiplying one book into a number. He divided his books into several pieces, leaving a portion at a log-cabin, and on a subsequent visit furnishing another fragment, and continuing this process as diligently as though the work had been published in serial numbers. By this plan he was enabled to furnish reading for several people at the same time, and out of one book; but it must have been a difficult undertaking for some nearly illiterate backwoodsman to endeavor to comprehend Swedenborg by a backward course of reading, when his first installment happened to be the last fraction of the volume. Johnny's faith in Swedenborg's works was so reverential as almost to be superstitious. He was once asked if, in travelling barefooted through forests abounding with venomous reptiles, he was not afraid of being bitten. With his peculiar smile,



"News right fresh from heaven."

he drew his book from his bosom, and said, "This book is an infallible protection against all danger here and hereafter."

It was his custom, when he had been welcomed to some hospitable log - house after a weary day of journeying, to lie down on the puncheon floor, and, after inquiring if his auditors would hear "some news right fresh from heaven," produce his few tattered books, among which would be a New Testament, and read and expound until his uncultivated hearers would catch the spirit and glow of his enthusiasm, while they scarcely comprehended his language. A lady who knew him in his later years writes in the following terms of one of these domiciliary readings of poor, self-sacrificing Johnny Appleseed: "We can hear him read now, just as he did that summer day, when we were busy quilting upstairs, and he lay near the door, his voice rising denunciatory and thrilling—strong and loud as the roar of wind and waves, then soft and soothing as the balmy airs that quivered the morning-glory leaves about his gray beard. His was a strange eloquence at times, and he was undoubtedly a man of genius." What a scene is presented to our imagination! The interior of a primitive cabin, the wide, open fire-place, where a few sticks are burning beneath the iron pot in which the evening meal is cooking; around the fire - place the attentive group, composed of the sturdy pioneer and his wife and children, listening with a reverential awe to the "news right fresh from heaven," and reclining on the floor, clad in rags, but with his gray hairs glorified by the beams of the setting sun that flood through the open door and the unchinked logs of the humble building, this poor wanderer, with the gift of genius and eloquence, who believes with the faith of apostles and martyrs that God has appointed him a mission in the wilderness to preach the Gospel of love, and plant apple seeds that shall produce orchards for the benefit of men and women and little children whom he has never seen. If there is a sublimer faith or a more genuine eloquence in richly decorated cathedrals and under brocade vestments, it would be worth a long journey to find it.

In 1838 — thirty-seven years after his appearance on Licking Creek—Johnny noticed that civilization, wealth, and population were pressing into the wilderness of Ohio. Hitherto he had easily kept just in advance of the wave of settlement; but now towns and churches were making their appearance, and even, at long intervals, the stage-driver's horn broke the silence of the grand old forests, and he felt

that his work was done in the region in which he had labored so long. He visited every house, and took a solemn farewell of all the families. The little girls who had been delighted with his gifts of fragments of calico and ribbons had become sober matrons, and the boys who had wondered at his ability to bear the pain caused by running needles into his flesh were heads of families. With parting words of admonition he left them, and turned his steps steadily toward the setting sun.

During the succeeding nine years he pursued his eccentric avocation on the western border of Ohio and Indiana. In the summer of 1847, when his labors had literally borne fruit over a hundred thousand square miles of territory, at the close of a warm day, after traveling twenty miles, he entered the house of a settler in Allen County, Indiana, and was, as usual, warmly welcomed. He declined to eat with the family, but accepted some bread and milk, which he partook of sitting on the door-step and gazing on the setting sun. In the evening he delivered his "news right fresh from heaven" by reading the Beatitudes. Declining other accommodation he slept, as usual, on the floor, and in the early morning was found with his features all aglow with a supernal light, and his body so near death that his tongue refused its office. The physician, who was hastily summoned, pronounced him dying, but added that he had never seen a man so placid at the approach of death. At seventy - two years of age, forty-six of which had been devoted to his self-imposed mission, he ripened into death as naturally and beautifully as the seeds of his own planting had grown into fibre and bud and blossom and the matured fruit.

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 the other upward to the very throne of God.

(The new Johnny Appleseed movie, just released, may be purchased from the Swedenborg Foundation, 139 East 23rd St., New York, N.Y. 10010.

This highly acclaimed film is also available on a rental basis from: Roger Paulson, Central Office, 48 Sargent St., Newton, MA. 02158.)

A poem, "The Apple-Barrel of Johnny Appleseed" by Vachel Lindsay is found on page 70.

TWO BOOKS:

A BINOCULAR VIEW OF THE FUTURE

THE AQUARIAN CONSPIRACY, by Marilyn Ferguson, Los Angeles, J. P. Tarcher, Inc., 1980.

THE THIRD WAVE, by Alvin Toffler, William Morrow & Co., Inc., New York, 1980.

The human capacity called perspective—that is, our ability to perceive our surroundings in three dimensions, and to judge distances between things and ourselves—comes from our having two eyes. Looking at the same thing from two different viewing-points provides us with information that we translate automatically and instantly into a perception of its shape and its relationship to us. Even if we look around us with one eye closed, we see things with the understanding that we have developed through our habitual use of binocular—two-eyed—vision.

When we contemplate the future, however, we have only the monocular view of our private imagination. This gives us a flat and unrealistic vision when, like Tennyson, we “look into the future, far as human eye can see.”

Our effort to look into the future—our attempt to achieve the practical virtue of foresight—is the source of the popularity of books about the future, which appear on the market in perennial waves. Christopher Evan's *THE MICRO MILLENIUM*, and Carl Roger's *A WAY OF BEING*, are two of the newest in this genre. Both provide valuable reading, but both are somewhat more restricted in focus than *THE AQUARIAN REVOLUTION* or *THE THIRD WAVE*. These last two have deeply stimulated my thinking in recent months.

While I recommend either of them, I especially recommend them as a pair. Together, they provide a uniquely binocular view of the future, because they foresee quite similar developments from quite different points of view. Taking them both seriously gives a sense of perspective to the view of the future which they evoke in the imagination. For me at least, this provides a feeling of clarity about the “shape” of foreseeable events, and about their relationship to me in my present.

THE MAGNITUDE OF THE CHANGES which both authors describe as currently taking place may be most vividly suggested by Toffler's title, *THE THIRD WAVE*. He describes all of history up to the immediate present as characterized by two great “waves” of change.

The “First Wave” was the agricultural revolution. We have biblical images of the agricultural revolution in the contrast between Jacob's wandering family of shepherds and the powerful Pharaoh of the mighty agricultural nation of Egypt. Other images to be found in our legends of conflict between the range-riding cowboys and the homesteading pioneers of the agricultural revolution, one of the last crests of the First Wave. That First Wave was responsible not only for the decline of migrant shepherds and their culture, but also for the growth of cities to house the farmers who tended fields, and armies to protect the fields, and prosperity from settled farming that gave rise to specialization—the development of trades and arts and scholarship and many other characteristics of what we call civilization. It was a major shift in values and lifestyles, and it took from pre-historic times until less than 200 years ago to develop and mature.

The Second Wave in Toffler's pattern of history is the industrial revolution. It began with exciting inventions like James Watt's steam engine and Eli Whitney's cotton gin, then turned almost immediately into the tormented history of child labor, inhuman working conditions and accumulations of vast wealth by means which now appear immoral. But, good and bad, it shaped the culture we all grew up in—mass production leading to incredible improvements in European and American standards of living, the affluent technocracy, the gap between the Second Wave's West and the First Wave's Third World. In some three centuries' explosive development, it has changed the world just about as much as the First Wave changed it in twenty or twenty-five centuries.

Now, Toffler says, a Third Wave is racing through the world. It carried with it changes in life, culture and values as great or greater than any brought by the first two waves. Furthermore, its changes are coming as much faster than the movements of the first two revolutions as the second was faster than the first. Every level and facet of life is being affected by it, and the nature and extent of its changes have hardly been recognized yet.

Toffler announces that his book is not pessimistic. But although he paints a picture of a thrilling new world, it is difficult to read about it without at least a touch of uneasiness, if not downright dismay, along with the heady

rush of excitement which he engenders. Marilyn Ferguson, on the other hand, describes a ubiquitous revolution that is if anything even more radical than Toffler's, but she does it in a mood that transcends mere optimism and becomes a celebration.

EVEN MORE SIGNIFICANT than the changes in our world and culture, in her vision, are the changes in people's perception and understanding of things. The latter changes are the most significant, "new perspectives give birth to new historic ages," she says:

"Humankind has had many dramatic revolutions of understanding—great leaps, sudden liberation from old limits. We discovered the use of fire and the wheel, language and writing. We found that the earth only *seems* flat, the sun only *seems* to circle the earth, matter only *seems* solid."

She uses the label, "paradigm shift" to identify this kind of radical and far-reaching revolution in perception and understanding. She points to paradigm shifts which have occurred recently, or are now in progress, in many of the concerns and endeavors that are crucial in our lives and culture. Healing, learning, values, relationships, all are being seen in fresh and creative new ways by geometrically-increasing numbers of people. These paradigm shifts are opening whole new horizons of opportunity.

They open the door to new challenges and dangers, too; but the big news is in the opportunities. There is more than mere optimism behind Ferguson's emphasis here. There is fundamental reassurance in the objective reality of what she calls the "elegant mathematics" which won the 1977 Nobel prize in chemistry for a Belgian physical chemist, Ilya Prigogine. Prigogine demonstrated that there is a mathematical necessity behind nature's consistent evolution toward higher and higher orders of life. In chemistry, biology, psychology and sociology, any living system which contributes to its environment will—if disturbed in any way—react by reorganizing into a new form that is more complex and more effective (a "higher" form) than before. This happens now by random possibility or good luck: so long as the supply of sustenance for the system remains adequate, this kind of upward transformation happens by a natural and irreversible tendency in the nature of reality. This tendency can be demonstrated—i.e. proven—mathematically!

Trusting in this inherently necessary tendency of things (would we not say, "trusting in

Divine Providence'?), Ferguson sees the sudden occurrence of paradigm shifts in different fields of endeavor, in different parts of the country, in different ages and classes of people, as a far-reaching reorganization of personal and cultural life into a higher form which makes possible (if not actually necessary) new levels of personal and social achievement and satisfaction.

The more she details her description of this vision, the more it parallels in my mind the vision that we have inherited from Swedenborg of a New Age, a New Church. The more she describes the characteristics of the invisible and leaderless "conspiracy" that she sees working to bring this new age into being, the more clearly I recognize a movement that the institutional New Church has been hoping to lead—and which may even now be bringing in the future whether we hurry up and help or not!

(Perhaps this is the point at which to quote Ferguson on the intention behind her title: "The French scientist—priest Pierre Teilhard de Chardin urged a 'conspiracy of love.' Conspire, in its literal sense, means 'to breathe together.' It is an intimate joining. To make clear the benevolent nature of this joining, I chose the word Aquarian. Although I am unacquainted with astrological lore, I was drawn to the symbolic power of the pervasive dream in our popular culture: that after a dark, violent age, the Piscean, we are entering a millennium of love and light—in the words of the popular song, 'The Age of Aquarius,' the time of 'the mind's true liberation.' Whether or not it was written in the stars, a different age seems to be upon us; and Aquarius, the waterbearer in the ancient zodiac, symbolizing flow and the quenching of an ancient thirst, is an appropriate symbol.")

WE COULD BE PART OF THIS CONSPIRACY. Ferguson twice mentions Emanuel Swedenborg as a precursor of the revolution she describes. Toffler does not mention Swedenborg or our church by name, but he suggests to me that we may be much closer to the vanguard of the Third Wave than we might have chosen to be. He identifies six essential tendencies of Second Wave development—standardization, specialization, synchronization, concentration, maximization, and centralization, and as he defines them, all six are elements which we have tried to develop in Convention, but have succeeded only to very limited degrees where we have succeeded at all. On the other hand, where these tendencies have been able to develop fully and simultaneously,

Toffler labels the consequence with a made-up word, "massification." Then he says that a key aspect of the Third Wave will be "de-massification." Having "massified" (to make up a word of my own) as little as we have, it would appear that in Toffler's vision, we are in good position to lead the move to de-massification!

I do not mean that to be funny, nor to be understood as "sour grapes." We have a style of church life that functions well and offers valid satisfaction to leaders and members alike, operating at the level of a small group or a small cluster of small groups. Although it can hardly be doubted that most of our small groups are smaller than anyone planned for them to be, this way of being a church meshes very well indeed with a number of very powerful and irreversible forces which are driving all kinds of institutions to smaller forms.

This tendency that Toffler calls de-massification is not, as we learn from Ferguson, a failure or retreat. Rather, it is a reorganizing of big structures that are impersonal and unwieldy into a more complex organization of smaller structures which work more effectively

toward goals which are more satisfying to the human spirit. To mix the two authors' terms, de-massification of institutions, especially the church, is reorganization to a higher form! Just as Prigogine predicted!

THIS IS NOT THE PLACE to summarize all the insights of either book, or even the most important ones. And I have not yet sorted out for myself all the implications that the two books together have for my understanding of the present and future of my church or my personal life. However, I have—as much as a symptom of Toffler's vision as by its guidance—acquired a computer, to learn for myself how the fantastic possibilities he ascribes to it can affect research into Swedenborg or any of the other activities that preoccupy me and SSR (and I wrote this review on it). I hope that I have encouraged, provoked, or somehow stirred you to read these books and to think about your life and the life of our church in the light of their vision. They will help you gain a binocular vision of the future. And without vision — as clear and balanced a vision as we can get — the church may perish. Or it may go on without us.

Robert H. Kirven

CHURCH - STATE: SEPARATION VS. FREEDOM?

The October issue of Zion's Herald contained an article entitled "In, Yet Beyond Politics: The Role of Churches in the Affairs of State" by the MCC's executive director, James A. Nash. Because of the growing controversy about politically active churches and tax exemptions, we are reprinting a portion of that article here. The full article is available from the Massachusetts Council of Churches.

* * * * *

The moral and legal rights of churches to address social problems in the political sphere are often disputed by critics chanting tired incantations about church-state separation. In popular thinking, political action by churches breaches a "wall" of separation between religious institutions and government. In reality, however, separation is a metaphorical slogan used to describe a valid American policy of guaranteeing every religious group the opportunity to exercise its faith with no special favors for one or all religions, and no governmental intrusions in the internal affairs of any.

Historically and ethically, the basic principle of American church-state relations has not been separation but rather religious freedom.

Separation is an instrumental policy, a means to promote and enhance religious freedom, not a device to hamper or restrict it. It emphatically does not demand a religious withdrawal from affairs of state, because religious freedom includes the same legal rights guaranteed to other citizens and their associations. Otherwise, our national policy of church-state separation becomes the foe of the same religious freedom it was designed to protect.

The U.S. Supreme Court, in *Walz v. Tax Commission of New York* (1969), sanctioned both political expression and tax exemptions for churches. Noting that churches take strong positions on political questions, the Court said: "Of course, churches as much as secular bodies and private citizens have that right."

The dangerous fallacy of those interest groups which would deny tax exemptions to politically active churches is precisely their failure to understand the nature of religious freedom in relation to the policy of separation. True, tax exemptions have been associated with abuses and fraudulent claims. But the issue here is not whether we are for or against tax exemptions (though I defend this practice as an essential protection of religious liberty). It is, instead, whether or not tax exemptions can be

(Cont'd on page 69)

IN~SIGHTS

The Greatest Discovery

Man alone, of all the creatures of the earth,
can change his own pattern. Man alone is
the architect of his own destiny. The greatest
discovery in our generation is that human
beings,
by changing the inner attitudes of their minds,
can change the outer aspects of their lives.

William James

To Seek A Newer World

Come, my friends
'Tis not too late to seek a newer world.
Push off, and sitting well in order smite
The sounding furrows; for my purpose holds
To sail beyond the sunset, and the baths
Of all the western stars, until I die.

Alfred Lord Tennyson

The Mystical

The most beautiful emotion that we can
experience is the mystical. It is the sower of all
true art and science. He to whom this emotion
is a stranger, who can no longer wonder and
stand rapt in awe, is as good as dead.

Albert Einstein

The Best Things

The best and most beautiful
things in the world
cannot be seen
or even touched.
They must be felt
with the heart.

Helen Keller

One Man's Creed

Here is my creed. I believe in one God, Creator
of the universe. That he governs it by his
Providence. That he ought to be worshipped.
That the most acceptable service we render him
is doing good to his other children. That the
soul of man is immortal, and will be treated
with justice in another life respecting its
conduct in this.

Benjamin Franklin

Make This Day Count

One day at a time—
this is enough.
Do not look back
and grieve over the past,
for it is gone;
and do not be troubled
about the future,
for it has not yet come.
Live in the present,
and make it so beautiful
that it will be worth
remembering.

Ida Taylor

Why Do You Spend Money . . .

Every gun that is made, every warship
launched, every rocket fired, signifies, in the
final sense, a theft from those who hunger and
are not fed, those who are cold and are not
clothed.
This world in arms is not spending money
alone.
It is spending the sweat of its laborers,
the genius of its scientists,
the hopes of its children.

Dwight D. Eisenhower

Lent

Because we are surrounded by such an interesting, absorbing and demanding world, we tend to be unaware of our as yet unseen environment in which we go on living forever.

We forget that "Man doth not live by bread alone." We lose sight of life's priorities, of putting first things first. "Seek ye first the Kingdom of God and its righteousness."

We forget or merely give lip service to the reality that we are essentially spirit and live in a bigger world than that which we see and touch with our senses. We are too little aware that we are determining our permanent heaven or hell as we daily welcome either the one or the other into everything we do and think and say and love.

Lent is the Call of the Church to "be about our Father's business." To set aside a part of each of these Holy Days to contemplate the Enduring of the Eternal. To take thought of the Angel within us. To remember the Heaven for which we were created and to which our Lord is calling us.

— The Philadelphia Church bulletin.

NCC GIVES GO - AHEAD FOR INCLUSIVE - LANGUAGE LECTIONARY MATERIALS

A division of the National Council of Churches has taken an important step toward developing non - sexist versions of Scripture, voting to prepare a collection of biblical passages for public worship which minimize language that excludes women.

The council's Division of Education and Ministry will appoint a task force of writers and biblical scholars to adapt passages of the Revised Standard Version of the Bible. In the words of the division's proposal, the task force is to use "language which expresses inclusiveness with regard to human beings and which attempts to expand the range of images beyond the masculine to assist the Church in understanding the full nature of God."

"This task should be motivated," the division added, "by a pastoral regard for clear Christian witness in our period of cultural and religious history. It should be constrained by preserving the theological integrity of the biblical writers and by respecting the historic rootedness of their books."

The Scripture passages adapted will be those included in the three - year lectionary system used by many churches in their worship services. The first cycle should be ready in 1983, with the next following in 1984 and 1985.

When the new Scripture passages have been fully tested and evaluated by participating denominations, the Division of Education and Ministry will study the feasibility of producing a new Bible using the inclusive - language texts.

A task force was appointed in 1978 to examine the problem. In its report to the Division of Education and Ministry, first presented last June, the task force presented the option of new lectionary materials as a way to develop non-sexist Scripture without jeopardizing the widespread acceptance of the RSV Bible.

"On the one hand," it said, "the Revised Standard Version has become standard and normative to an extent that no other English translation has since the King James Version.

"This, of all translations, must not lend aid and comfort to sexist attitudes and interpretations. It should not disenfranchise half of humanity by being addressed to 'the brethren' alone. It should not speak of God or Christ in a

manner that could make males feel superior and closer to God and Christ.

"On the other hand, many of us hesitate when it comes to such revisions of the Revised Standard Version which could make it lose its character of being the standard translation by which our churches, seminaries, colleges, universities and our total culture do have reasonable access to the language and conceptuality of the ages in which the biblical texts took shape."

The emphasis on developing new sources for the lectionary system came in part as a means to resolve this dilemma. "We believe that the lectionary approach can by its very nature provide the period of trial use required if a new and common language is to be developed," the task force said.

The Division of Education and Ministry's suggested guidelines for the new lectionary passages include:

- * substituting phrases such as "human beings" for "men;"

- * finding language about Jesus Christ to "overcome the undesired suggestions that the incarnation makes Christ's maleness crucial in such a way as to overshadow the primary import of the Word having become Flesh, and the Divine having become human."

- * and minimizing references to God as "He" simply by refraining from the use of pronouns to describe God.

"Strictly and theologically speaking," the division said, "no statement about God as Lord, King, Father or He expresses a male reality set over against female reality. The sense of God as Father has no meaning of fatherhood as over/against motherhood.

"The question before us then is how to use our limited human language, and in our case, the specific limitations and possibilities of contemporary American English, in order to express this basic theological awareness."

The task force that will carry out this mandate will be appointed by the DE&M executive committee. In addition to members of communions that are represented in the DE&M, the executive committee will seek Jewish and Roman Catholic participation.

URBANA COLLEGE UPDATE

Cynics who feel that small private colleges are doomed should take a look at Urbana College in Urbana, Ohio.

President Lawson A. Pendleton, who began his administration less than two years ago with a huge operating deficit, is reporting a first-year balance of a "small but beautiful surplus." Enrollment for the year averaged a 17% increase over the previous year.

"The financial change is very encouraging," says President Pendleton. "Not only have we controlled current expenses, but we have paid off over \$100,000 in old debts."

Dr. Pendleton adds, "The only irony is that no one gives you much credit for paying off 'the other person.' They are understandably impressed only when you do the same for them, so we still have some catching up to do. It will take several years of careful financial management and stable enrollment to sustain our financial turn-around, but we are very enthusiastic about last year's results and about this year's projections."

The student enrollment for the Fall Quarter, 1980, surpassed all previous records in the 131-year history of this Swedenborgian-affiliated private college. Prior to the current Fall Quarter, the previous official enrollment record was 731, set in 1972 during the education boom of the early '70's. This Fall, the College had a Fall enrollment of 900 students, a 20% increase over last year's Fall enrollment. This record-setting number includes 356 on-campus students (Full-Time Equivalent of 337) and 544 off-campus students (Full-Time Equivalent of 432).

President Pendleton finds that when a small private college shows progress, everyone wants the magic formula. He says: "There is no magic except in the essential private financial support which is needed by any private college and in our continuing efforts to attract competent students to our program."

He states that "the starting point has to be in deciding on a mission for the College, and then following through with the mission as a total commitment."

Dr. Pendleton believes that Urbana College's heritage of basic dedication to the student's personal and individual development has ideally prepared the College to focus on the needs of the individual.

"This rich heritage comes from the College's Swedenborgian Church founders," Dr. Pendleton points out. To illustrate, in a recent polling of U.C. students, "Close Relationship Between Teacher and Student" was most often mentioned as the College's greatest strength and its key identity.

"As a direct result of our mission, we have had no qualms about the challenge of non-traditional students whose main requirement is this individualized approach," he says, adding, "we started to meet the needs of off-campus students by delivering our standard courses, and we were doing it while other colleges and universities were still wondering whether it could be done."

Urbana College now finds a substantial portion of its growth coming from these off-campus centers. In addition to the main campus in Urbana, the College now has full-time centers in Bellefontaine, Cincinnati, Columbus, Dayton, Mansfield and at state institutions located in Lima, London, and Marysville—all Ohio locations.

President Pendleton credits Ron Bornmann, Director of Continuing Education, with "a success record of impressive proportions for the work accomplished at these various off-campus centers."

Dr. A. Perry Whitmore, Dean of the College, explains that Urbana College enrollment, which has been steadily improving over the past two years, increased dramatically last year, and is doing so again this year. He points out that the total number of students enrolled in the off-campus centers is actually larger than on the main campus but that enrollment both on and off-campus has shown a large and steady increase.

According to Dr. Whitmore, Urbana College makes no distinction in either the type or quality between its on and off-campus academic programs. He states: "The College offers only one academic program at both the main campus and at all of our off-campus centers. None of our centers will be allowed to operate if there is any question about our ability to provide the proper support which is necessary to assure excellence, nor will the College open a new center without the same assurances."





Urbana College Memorial Library.

Dean Whitmore notes that Urbana College provides students with alternative educational routes to the baccalaureate degree, citing examples of the College's acceptance into four - year baccalaureate programs of two - year graduates of reputable business schools such as Miami - Jacobs in Dayton, Ohio and Bliss College in Columbus, Ohio.

Also, graduates of other institutions and professional schools are accepted on occasion into the four - year programs. Dr. Whitmore explains that, "A great deal of careful and thorough evaluation of each student's previous work and potential to succeed in our program is necessary to assure that the student and the College are suited to each other. Our insistence upon treating each student as an important and unique individual is our greatest strength," he adds, concluding that "these factors, combined with the high quality of our educational programs, make Urbana College a living and exciting educational experience."

There are many visible indications of the new atmosphere at Urbana College. During the previous summer, painting and other renovations took place in over 250 on-campus residence rooms and other facilities. Faculty and staff salaries, which had been frozen during the past year, were thawed through a 7% increase in July and an additional 3% increase went into effect on January 1, 1981.

Another of the College's measurable achievements during the past year was its success in its Annual Fund program. With a goal of \$205,000 for 1979 - 80, the total gifts exceeded this goal, a major accomplishment in today's economy.

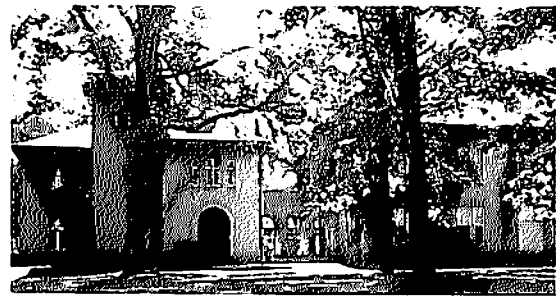
William Deitz, Director of Development for Urbana College, notes that "Without the substantive support of the many individuals, businesses, and the Church, and the commitment their support represents, the dramatic progress recorded in '79 - 80 would simply not have been possible."

Dr. Deitz adds: "We must and will continue to call upon individuals, businesses, and the Church for their continuing and increasing support of the College. We believe that we are showing that their confidence in, and support of, Urbana College is justified."

President Pendleton observes that "inflation makes it difficult for anyone to project the future, but one advantage of being a small college is that you have never had some of the overhead that now hangs like a financial albatross around the neck of some institutions.

"Inflation also makes it impossible to pledge that we will not increase our charges, but Urbana College's current position is highly competitive with other liberal arts schools in the Central Ohio area, and we expect to remain competitive.

"With the renewed emphasis and recognition of our basic strengths, we believe we can keep ourselves positioned as one of the best among comparable colleges and still retain our identity as a place where people are individuals instead of statistics."



Bailey and Barclay Halls.

STUDENT EXCHANGE PROGRAM

Dr. Lawson A. Pendleton, President of Urbana College, announced recently that academically qualified U.C. students now may study abroad during their junior year at the same cost they would pay at Urbana College.

He made the announcement as Urbana College became one of only three Ohio institutions of higher learning selected to participate in the International Student Exchange Program (ISEP), the other Ohio institutions being Miami and Wittenberg Universities. Only 80 institutions of higher learning throughout the United States will participate in this unique program.

ISEP is a fully reciprocal university - level student exchange program funded by the Directorate for Educational and Cultural Affairs of the U.S. International Communi-

cation Agency, under authority of the Fullbright-Hays Act of 1961. It is administered worldwide by Georgetown University, Washington, D.C., which facilitates the regular exchange of students on a one-to-one basis between participating institutions in the United States, Africa, Asia, Australia, Canada, Europe and Latin America.

Dr. Pendleton said he was delighted at the opportunity the program will offer local students who qualify for the ISEP. Since a student from abroad will come to Urbana for every Urbana College student accepted for study abroad, he stated he also sees the new program as an opportunity to promote the international atmosphere on the local campus. Fourteen international students already are attending U.C. this year but not as exchange students. Two others were graduated in December.

To be eligible for ISEP, applicants must be full-time students at Urbana College and must have proved their ability to produce high-level academic work. Mateer said that such proof normally will not be available until near the end of a student's sophomore year, so the study-abroad program usually will take place during the student's junior year of college. All students must be proficient in the language of instruction of the institution to which they apply.

ISEP participants will carry a normal study load abroad and will be assessed in the same manner as all regular degree candidates at the host institution. Credits earned abroad will be accepted at Urbana College as if the students had studied at UC.

Speakers Available to Community

Urbana College is offering a College-sponsored Speakers Bureau for 1981. The speakers are members of the faculty and administration of Urbana College who are volunteering their time and expertise to appear, at no charge (or for expenses only), before community groups and organizations.

A wide variety of topics are being offered through this year's Speakers Bureau, including: global education; cultural aspects in an African setting; operating a small business; athletics; historic aspects of Ohio Indians; womenhood; revival meetings; anecdotes from teaching in a prison; various aspects of the educational system; Cedar Bog; enjoying family life; religion; how to manage a marriage, career and children; art as expression; today's college student; international education; business report-writing; alternative energy sources; how to select a college; library resources; and political issues. A complete list of topics is available upon request.

CHURCH INVOLVEMENT AND INTERESTS QUESTIONNAIRE

The final tabulation of the Church Involvement and Interests Questionnaire has been made. You may be interested to know that 291 people responded in detail which equals 11% of those solicited. Of these most (227) are active members of Convention and their local Churches. Another 45 were inactive and retired but still interested and committed to the welfare of the Church. Sixteen did not consider themselves to be members of Convention but are interested friends who want to keep in touch with Church developments and causes. Most of the members who responded (74%) are over 50 years of age, live within 25 miles of a Swedenborgian Church (59%) but not all are deeply involved in Church activities. About 32% serve on local Church committees, only 16% attend Church regularly. Approximately 26% attended Church camps and retreats. Many of these people represent untapped "people resources" for our Church. Some said outright,

"How long does one attend Convention Churches before old timers recognize me as a member of the same Church?" Many of these people have good ideas and suggestions and seem anxious to be recognized. The project files have been set up so that the ideas they shared on the questionnaire will be readily accessible.

What we found was that people respond to what they want and need from the Church. We have a gold mine of ideas of what they think could be done to improve the outreach of the Church. These people indicated they want and need direction, guidance and coordination. Many indicated they would be available and had the energy to respond to put ideas into action.

This study is available to Convention Committee Chairmen and members, ministers and S.S.R. students, officers of the General Convention and interested members. The files are being kept in the central office and have to be consulted there. They are too bulky to ship or mail.

So stop in if you find yourself in the area to look over these files which are organized

according to topics so that it is easy to use and draw inspiration from.

Some sample topics which are covered in the files are: *community needs, social action, retreats and personal growth groups, New Church literature, public relations and outreach.*

The questionnaire was designed by Dr. Alice

Skinner. The mailings were done by the central office and the enormous job of cross referencing and tabulating results was done by Miss Rachel Martin, a student at S.S.R. The work was requested by the Planning and Development Committee of General Council and funded by the General Council.

Roger Dean Paulson

Christmas Eve Service Televised From The Wayfarers Chapel

NBC television joined with the Wayfarers Chapel in sharing the Christmas Eve Candlelight Service with the people of southern California. The service was televised live from 11:30 p.m. to midnight. At midnight NBC switched to Rome for the Christmas service conducted by Pope John Paul II.

The Christmas Eve services, together with the Easter morning services, are the most popular services celebrated by the Chapel. The Christmas Eve services were attended by more than 400 worshipers, and television viewers were estimated at 325,000.

The 9:30 p.m. and 11:30 p.m. services were both conducted by the Rev. Ernest O. Martin. For the first time in more than 15 years Chapel Minister Harvey Tafel was able to spend Christmas with his family in Philadelphia.

The 11:30 service began with worshipers processing up the hill to the Chapel along pathways lined with hundreds of candle luminarios. Mary and Joseph led the way and then took their place in the chancel beside the creche.

The traditional candlelight services featured the singing of carols and the reading of the Christmas story from the Gospels. It also included the lighting of the candles of the worshipers from the candles of Mary and Joseph. The light of the candles reflected on the glass walls and roof, flickering like myriads of stars. Christmas music was played by a string quartet, the Capella Chamber Players. Darlene Brown, soloist, sang "O Holy Night" and "Sweet Little Jesus Boy."

A large advent wreath, artistically fashioned by Chapel gardener Jess Fernandez, was suspended over the chancel. Jess also decorated the altar with greens from the Chapel gardens and placed a dozen poinsettias among the ivy and plantings around the baptismal font.

Skillful lighting and camera work enabled thousands of viewers to enjoy the awe-inspiring beauty of the Chapel. The Chapel sound system carried the service to worshipers gathered outside the entrance.

The televised service closed with the worshipers singing "Silent Night" as they held their lighted candles. The last image shown on the television screen was the lighted bell loft and gold cross of the tower.

All of the Chapel staff members were involved in preparing for the services on Christmas Eve. Fifteen members were on duty during the evening and we are most grateful to them for their loyalty and efficiency.

Business manager Barbara Norris played carols on the Chapel carillon between the services. Beverly Ackerson, music coordinator, planned the music for the services and worked with the NBC producer in the intricate planning and timing.

On January 12 Beverly Ackerson and Ernest Martin viewed a videotape of the service at NBC offices in Burbank and discussed it at lunch with the producer, Beth Mackenzie. The producer, director, and other staff members involved in the televising were most complimentary about the way the Chapel staff prepared for and conducted the service. Their appreciation was made tangible by a financial contribution to the Chapel, something that had never been done before.

Several videotapes were made of the service and one will be available at the 1981 convention in Urbana. It is hoped that a copy can be provided for the Convention office for use by local churches and associations.

Ernest O. Martin

MEDITATION, PRAYER AND HEALING

The fourth and final Southern California Training Seminar was held October 31 to November 2, 1980 on the campus of Marymount College in Orange, California, for members of our churches in California and others interested in participating. The session was led by the Rev. Robert H. Kirven, Ph.D., president of the Swedenborg School of Religion, and Perry S. Martin, Ph.D., director of counseling at the Wayfarers' Chapel.

Previous training seminars, sponsored by the Swedenborg School and the Board of Education of General Convention, emphasized the communication of our church teachings and ways of putting into use with the dying our beliefs about life after death. The October workshop centered on the use of meditation and prayer for further realization of our spiritual growth. Experience was offered in the use of visualization and imagery for holistic health and healing.

If your church or association is interested in sponsoring similar programs, please contact Nancy Perry, Executive secretary, Board of Education, 48 Sargent St., Newton, Mass., 02158.

The following commentary on the seminar was written by Constance Barton, Palos Verdes, California, who was confirmed into the Swedenborgian faith at the Wayfarers' Chapel on December 7, 1980.

A SEMINAR IN MEDITATION

Meditation. What's it all about? So many people are talking about it these days that it is probably a good idea for all of us to explore the topic in order to form our own opinions about it. This was precisely the intent of a recent seminar in Orange, California led by Rev. Dr. Robert Kirven and Dr. Perry S. Martin. In order to learn through experience, a simple meditative technique was taught, which consisted of visualizing the colors of the rainbow (red, orange, yellow, green, blue, purple and violet) while simultaneously associating those colors with physical relaxation, clearing the mind of worldly cares, calming emotions, experiencing a sense of inner peace, eternity, and finally an opening of one's self to the spiritual realm. At this point, anything can happen. For me there was a visual experience, but I suppose an auditory one is equally likely. Generally the participants' feelings about their meditative experiences were

positive, although for one person a negative experience brought out some long suppressed feelings that were burdensome, so the final result was positive.

If you try this exercise, you might be stuck, as I am, with the question "What does it all mean?" Are we simply opening ourselves up to our own unconscious minds, or are we opening ourselves to communications from outside of ourselves? I suppose it depends upon one's religious beliefs. Some advocates of meditation (I'm thinking particularly of a transpersonal psychology class that I had once) claim that the goal is "unitive consciousness", which is derived from the idea of the Divine as an abstract, unified Absolute. The key to peace is by eliminating all boundaries between the self and the whole, since it is believed that there are in reality no real boundries, but only illusory ones. In contrast to this is the idea of ourselves as being real, and of God as a distinct, separate Being who can communicate with us if we are willing to listen. Meditation then would have the goal of opening the self to this communication rather than simply seeking to eliminate the self.

Probably we can conclude by saying that an individual's religious beliefs will affect both his/her goals of meditation and experiences during meditation. If we are to use meditation as a tool for spiritual growth, we should think about what spiritual growth means to us first so that we can have a better idea of what the goal of our meditation will be.

SILENT THRONGS

"... when the last Red Man shall have perished, and the memory of my tribe shall have become a myth among the White Men, these shores will swarm with the invisible dead of my tribe, and when your children's children think themselves alone in the field, the store, the shop, upon the highway, or in the silence of the pathless woods, they will not be alone. At night when the streets of your cities and villages are silent and you think them deserted, they will throng with the returning hosts that once filled and still love this beautiful land. The White Man will never be alone.

So let him be just and deal kindly with my people, for the dead are not powerless. Dead, did I say? There is no death, only a change of worlds."

Chief Seattle, on signing the Treaty of Medicine Creek in 1854.

1981 S.N.A.P. SUMMER WORKSHOPS

The Swedenborgian New Age Pioneers are once again planning a summer program of intensive inter-personal workshops on holistic health and healing. In addition to the annual West Coast workshop, a workshop will also be held on the East Coast.

For the West Coast workshop we will camp together in the Santa Cruz Mountains, in Holy City, California, on the land donated to the church by Dr. Esther Perry. The camping conditions are primitive with no modern conveniences (running water, electricity, etc.). The campsite is a short walk up a steep trail through redwood trees. During the workshop we will all share the daily responsibilities, including shopping, cooking, cleaning, etc.

Our goal at this retreat will be to explore the physical, psychological and spiritual dimensions of holistic health and healing. We hope to discover, within ourselves and within our relationships with each other and with God, the resources to lead us to healthier, happier, more loving lives. The workshops will be largely experiential, involving deep personal exploration and sharing. We will involve ourselves with dreamwork, guided meditation, prayer, worship, music, exercise and inter-personal sharing. We hope to make new friends, deepen existing friendships, and develop a true sense of community.

This Holy City, California program is open to applicants of all ages and religious backgrounds who feel they would fit into the program and enjoy the primitive camping conditions. There is a \$75. fee for the workshop and each participant is responsible for arranging her/his own transportation. Possibly car pools can be arranged and there will be some scholarship money available for those who need it most.

The dates for the workshop are August 14 — 23. There will also be a work week from August 9 — 14. This will be spent setting up camp, improving springs, steps, trails, bathing facilities, clearing poison oak, etc. There will also be time for music, relaxation and a trip to the beach. A \$50. scholarship toward the workshop will be given to each participant in the work week.

Plans have not yet been finalized for the East Coast workshop. Currently we are looking into the possibility of using the Fryeburg New Church Assembly facilities in Fryeburg, Maine. Tentative dates are July 10—July 19. The accommodations are more modern but the

program will be similar to the Holy City retreat, including the sharing of daily household responsibilities. Further information and final details on location, cost and dates will be forthcoming in the April issue of *The Messenger*.

Send applications and inquiries regarding either of these S.N.A.P. retreats to Rachel Martin or Paul Martin, at the Swedenborg School of Religion, 48 Sargent Street, Newton, Mass., 02158.

1981 S.N.A.P. Workshop Applications

Answer the following questions on a separate sheet of paper. Please put some thought into your answers. Your application will be treated with the utmost confidentiality. There is a limit of approximately twenty people for the workshops. Priority will be given to early applicants so send yours in as soon as possible.

1. What experience have you had in the areas of healing, holistic health, spiritual growth, group process, etc.?
2. Why do you want to participate in this year's S.N.A.P. program?
3. What are you especially interested in exploring at S.N.A.P.?
4. Are you now or have you recently been under medical or psychiatric care? If so please explain (type of problem, medication, etc.)
5. Are you applying for the Holy City or the East Coast workshop?
6. Name, address, phone number, date of birth?

ANNUAL MEETING OF N.C.T.S. CORPORATION

The ANNUAL MEETING of the Corporation of the New Church Theological School to elect officers and to transact such other business as may properly come before it will be held at the Swedenborg School of Religion, 48 Sargent St., Newton, Mass., on Saturday, April 4, 1981 at 1:00 p.m. This notice serves as an official call to that meeting.

Members are hereby advised that a number of amendments to the Corporation by-laws will be voted upon at the meeting on April 4th.

Harvey M. Johnson, Clerk
Corporation of the New Church
Theological School.

The Board of Education Announces

PRE - CONVENTION CONFERENCE 1981

Sunday, June 21 to Wednesday, June 24

Urbana College, Urbana, Ohio

EXPLORING SPIRITUAL ENERGY

Leaders: Effie Chow, Ph.D.

Lorraine Sando, M.A.

For many years, lay people have been asking to participate in the stimulating pre - Convention meetings held by the ministers' spouses. Now, at last, here is your chance. Here is how the program will work.

You will arrive in time for supper on Sunday, June 21. During the evening you will have your first group meeting, led by Lorraine Sando, Family and Art Therapist. Lorraine is well known in Convention, having served on General Council and staffed seven Post - Convention Conferences.

On Monday and Tuesday, during the day, you will join with ministers' spouses in sessions led by Dr. Effie Chow. Dr. Chow, President of the East West Academy of Healing Arts in San Francisco, led the ministers and spouses in their meetings last year. She focused on the interrelationship of body and soul, mind and feelings, with emphasis on using energy positively for spiritual growth and healing. An account of these sessions may be found on page 177 of your July - August 1980 *Messenger*.

Monday and Tuesday evenings and Wednesday morning, your meetings will be led by Lorraine Sando and others who will help you integrate your learning with your life and Swedenborgian teachings. In these smaller group sessions, you will have an opportunity to reflect on the day's experiences and actively respond to its impact.

The cost will be \$45 registration plus about \$15 per day room and board at Urbana College. Please send your registration by June 1, 1981 to Nancy Perry, Executive Secretary Board of Education, 48 Sargent St., Newton, Mass. 02158. Make checks for \$45 payable to the General Convention of Swedenborgian Churches.

Name _____

Address _____

_____ Phone _____

Do you plan to arrive in Dayton, Ohio by plane? _____

100 Years of the New Church in Australia

Jan. 5 — 14, 1981, Merricks, Victoria

by **Eric Allison**

The superbly organized Australian Convocation was attended by 200 people from six different countries and five Australian states. Representing the General Convention were Jean Allen, Winifred Armstrong, Horand and Elizabeth Gutfeldt, Almer Kempton, Margaret Sampson and myself. Africans, Americans, Australians, British, New Zealanders, and Scots met together to create a spirit of religious community and celebration. It was an enjoyable, informative and historic moment for the New Church in Australia and the world.

The program had a good balance of fun time, free time, worship and presentations covering various aspects of the New Church.

Except on the days when we went on field trips, classes and lectures were held every morning for four age groups. This followed morning worship, and a vesper service always followed the evening program. The following lectures were presented: "The Church is the Lords," Rev. C. Hasler — England; "The How and Why of Evangelization," Rev. D. Taylor — General Church U.S.A.; "The Lord's Preparation of the Church in the Individual," Rev. Horand Gutfeldt — General Convention U.S.A.; "The Lord's Building of the Church in the Individual," Rev. D. Taylor — General Church U.S.A.; "The Use of New Church Periodicals in Regeneration," Rev. B. Williams — Australia; "The New Church in Africa," Rev. Obed and Mrs. Eulalia Mooki — South Africa and Rev. B. Kingslake — England; "The New Church," Rev. B. Kingslake — England; "The Love that Moves Us," Rev. I. Arnold — Australia; "The Church and Contemporary Issues," Rev. J. Sutton — N.Z.; "The Church and Today's World," Rev. J. Teed.

As I recall highlights of the program, it is not difficult for me to pick out events that were especially fun or spiritually meaningful for myself. On the lighter side was the evening of American square dancing. It made this "Yank" feel at home, and it seemed a bit strange to be doing an American folk dance under a confederate flag while in Australia.

Also on the lighter side was our trip to "The Nobbies" (cliff formations along the ocean) and watching the fiery penguins come in from the sea to feed their young. These funny little penguins (about a thousand) come up out of

the water every night just after sunset with their gullets full of fish for their young who stand by their nests and squack wildly until they are fed. It was just so funny to watch! I believe anyone seeing such a scene must conclude that our Creator has a great sense of humor.

Another highlight for me in a more serious vein was the presentation by the South Africans. Seven in the group led by Rev. and Mrs. Mooki stole the show. They inspired everyone with their singing, dancing, warm personalities and the slide show of their annual New Church Convention in South Africa. We were awed to see slides of long lines of New Church people in procession. There are now 435 New Church societies in S.A. This good news and their contribution to the fellowship added a wonderful dimension to the atmosphere of the camp.

I am thankful to the Australian New Church for inviting the world to share in the celebration of their 100th anniversary. The feelings of warmth and cooperation and joy that filled the air is something I will never forget. I suppose the spirit of the convocation was best symbolized by the "Australia against the World" cricket match. This hilarious contest ended in a 128 to 128 tie.

Peter Francuch Biography (cont'd from pg. 51)

From that time he became an ardent supporter and follower of Swedenborg's teachings. In 1964 he received his Ph.D. in psychology, psychopathology, and in the history of philosophy from Charles University, Prague, Czechoslovakia. He has worked as a clinical psychologist, university lecturer in psychology as well as in clinical and spiritual hypnosis. Dr. Francuch escaped after the Soviet invasion of Czechoslovakia in 1968. He sought and received political asylum in the United States. He resided in Santa Barbara, CA where he is in private practice. He is a lecturer and trainer for the University of California, Santa Barbara, Extension, in the clinical application of hypnosis for professionals. Dr. Francuch is a member of the American Psychological Association, International Society of Hypnosis, American Society of Clinical Hypnosis, Society for Experimental and Clinical Hypnosis, Academy of Psychosomatic Medicine and a member of Association for Transpersonal Psychology. He is the author of the book, "Principles of Spiritual Hypnosis", just published.

He and his wife Gloria are members of the San Diego Society Church of the New Jerusalem (Swedenborgian).

Church - State Separation

(Cont'd from page 57.)

used to deny the practice of certain fundamental rights. The critics who insist that the churches must choose between tax - free status and the first Amendment assume that exemptions are rewards for political silence, and in the reverse, the loss of exemption is punishment for political expression. The effect is the intimidation or suppression of these rights, since a right which cannot be asserted without punishment is hardly worthy of the name. In fact, a right which is open only to taxpaying individuals and institutions is frightfully similar to—perhaps a step or two beyond—poll taxes and voting restricted to propertied classes.

Against the over - reactive critics of some politically active churches, it is essential that all churches, of every name and style, stand staunchly for a new, though really traditional, principle: the limits of our religious freedom in the political sphere should extend as far as—no less than—the constitutional rights of free speech, press, assembly, and petition.

(Re: Bob Kirven's Book Reviews)

NEW PERSON IN A NEW WORLD

The reason for my optimism lies in the persistent development and flowering of all of the changes in scientific, social and personal perspectives.

The persons of tomorrow are the very ones who are capable of understanding and absorbing that shift. They will be the ones capable of living in this new world, the outlines of which are still only dimly visible. But unless we blow ourselves up, that new world is inevitably coming, transforming our culture.

This new world will be more human and humane. It will explore and develop the richness and capacities of the human mind and spirit. It will produce individuals who are more integrated and whole. It will be a world that prizes the individual—the greatest of our resources. It will be a more natural world, with a renewed love and respect for nature. It will develop a more human science, based on new and less rigid concepts. Its technology will be aimed at the enhancing, rather than the exploitation, of persons and nature. It will release creativity, as individuals sense their power, their capacities, their freedom.

The winds of scientific, social and cultural change are blowing strongly. They will envelop us in this new world . . . We may choose it, but

whether we choose it or not, it appears that to some degree it is inexorably moving to change our culture.

Carl Rogers
—A Way of Being

WE GET LETTERS

JANUARY ISSUE: A BOUQUET

Dear Paul:

The January issue of *The Messenger* arrived today and I am writing to commend you on your choice of articles. The guest editorial by Hugh McCallum was most welcome and timely. The militant fundamentalism that he warns of is a serious threat. He writes: "Muslim, Christian and atheistic fundamentalism all have the same unshakable conviction, that their version of the truth must be imposed, at any cost, on everyone else."

President Eric Zacharias also referred to the danger of a simplistic approach to religion in his column, "The Starting Line." He urges us to "look beyond the words that are a description of truth in an effort to discover the spirit which gives life and vibrancy to it." In referring to "the adventure of learning and growth" he challenged us to go beyond a simple literalism, "to explore the land across the Jordan."

It is this dynamic approach to life and religion that seems to me to distinguish the Convention approach from that of other branches of Swedenborgianism. In saying this I feel no need to say "we're right and they're wrong." It is important that we clarify our own viewpoints and also seek to understand how they are different from other approaches.

One of the threats to our society today is the position that "what I believe is right and if you differ from me you are wrong." In a penetrating expose of Jerry Falwell and the Moral Majority, Robert McAfee Brown wrote: "Their position arrogantly assumes that all truth is on their side and that members of the opposition are not only wrong but evil. Its selective - issue politics ignores most of the basic problems that threaten to destroy us, and its careless use of facts and distortions of history create a mindset in which opposition, rather than being the lifeblood of democracy, will be cause for expulsion. Its dream of a new Christendom can only be a nightmare to those who will not be included among the blessed."

(Cont'd on page 70)

JOHNNY APPLESEED — cont'd from page 54.

The Apple - Barrel of Johnny Appleseed

On the mountain peak called "Going-To-The-Sun",
 I saw gray Johnny Appleseed at prayer
 Just as the sunset made the old earth fair.
 Then darkness came; in an instant, like great
 smoke,
 The sun fell down as though its great hoops
 broke
 And dark rich apples, poured from the dim
 flame
 Where the sun set, came rolling toward the
 peak,
 A storm of fruit, a mighty cider - reek,
 The perfume of the orchards of the world,
 From apple - shadows: red and russet domes
 That turned to clouds of glory and strange
 homes
 Above the mountain tops for cloud - born
 souls —
 Reproofs for men who build the world like
 moles,
 Models for men, if they would build the world
 As Johnny Appleseed would have it done —
 Praying, and reading the books of Swedenborg
 On the mountain top called "Going-To-The-Sun".

... Vachel Lindsay

(WE GET LETTERS . . . cont'd from pg. 69)

This article appeared in the December issue of *Christianity and Crisis*.

Referring again to the January issue of *The Messenger*, I thoroughly enjoyed Bill Woofenden's article on his second trip to Australia. His account was so much more than a report of places visited and lectures given. He shared with us his feelings as he made new friends. Few of us are able to attend the convocation in Australia this year, but we can feel closer to the church and its members in Australia through Bill's accounts of his experiences.

Another article that impressed me was Phillips Moulton's support of the peace movement. At a time when the arms race is escalating and the administration of the United States is calling for increased spending for "defense", we need to work on a peace offensive.

Congratulations and best wishes for the new year.

Ernest O. Martin
 Palos Verdes, California

FROM CHURCH RECORDS

BAPTISM

PIGNATIELLO — James Joseph Pignatiello, Junior, born October 17, 1980 at Atwater, California, was baptized into the Christian faith on December 14, 1980, the Rev. Edwin G. Capon officiating.

CONFIRMATIONS

HARDEN — Dean E. Harnden was confirmed into the faith and life of the New Church in Fryeburg, Maine on November 30, 1980, the Rev. David Rienstra officiating.

BENTLEY — Alfred H. and Lois Bentley were confirmed into the faith and life of the New Church in Riverside, California, on December 28, 1980, the Rev. John W. Spiers officiating.

ROHRER — Melinda Jester Rohrer was confirmed into the faith and life of the New Church on October 26th, 1980, the Rev. Thornton O. Smallwood officiating, at the Church of the Holy City, Chicago, Ill.

STAMBAUGH — Victoria Stambaugh was confirmed into the faith of life of the New Church in San Diego on December 21, 1980, the Rev. Ivan Franklin officiating.

MARRIAGE

CURTIS—WOOFENDEN—Frank S. Curtis and Jane L. Woofenden were married in North Conway, New Hampshire, on November 1, 1980, the Rev. Dr. William R. Woofenden, father of the bride, officiating.

GOLDEN WEDDING ANNIVERSARY

Frank and Marie (Reddekopp) Loewen celebrated their 50th Wedding Anniversary in Calgary on January 17—18. On Saturday evening about forty members of the immediate family gathered at the Carriage Inn for a dinner and presentations, and letters of congratulations from government and local officials. Frank and Marie have long been active in the New Church, both in Sunnyslope and Calgary. Marie has been pianist for the groups for over forty years and Frank has been both President and Treasurer; the last until just recently.

DEATH

CHURCHILL — We have just learned that Maud Churchill, a member of the Elmwood, Mass. New Church, and at 106 the oldest Swedenborgian in the world, died on January 9, 1981. A more complete tribute for this dear old friend will appear in the April *Messenger*.

THE UPPER ROOM

THE SERPENT OF BRASS

*Leon Le Van
St. Petersburg, Fla.*

When the Israelites in the wilderness cried to go back to Egypt, fiery serpents came and bit them; and great numbers died. The remaining ones quickly saw that the reason was their opposition to Moses and the Lord. So they prayed to be restored to Jehovah's favor. Rather, they besought Moses to intercede for them. The Lord, therefore, said to Moses: "Make a serpent of brass and put it on a pole." And Moses made a serpent of brass and put it upon a pole, "and it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass he lived."

Here we come to grips with the healing or regenerating power of the Lord's Divine Human. The Lord's Human was represented by the "serpent of brass." At the Incarnation the Lord God took on a natural human nature from Mary like our own. In that nature He was tempted to desire the same values and to be influenced by the same delights as all men. There is no evil tendency you have ever fought against which our Lord did not fight against in His hereditary maternal human. Progressively he purified that human. He transformed it by and from His own Divine, the "Father within." That cleansing, purifying, and elevating of his lower nature was prefigured by Moses making the "serpent of brass," and putting it on a pole, and lifting it high for the Israelites to behold and to be healed.

The "serpent of brass" was lifted up by Moses in the wilderness at Jehovah's command, because the "serpent" represents to you and me — and to all people everywhere — that the Lord's outmost hereditary human nature was to be uplifted, glorified, and made Divine. So many Christians cannot accept Jesus as God, because they are prevented by their thoughts of Jesus' finite limitations. "How can the Infinite God, the Creator of the universe, have walked and talked with finite men on earth?" they ask. That problem is solved and disappears when we grasp the spiritual meaning of lifting up the "serpent in the wilderness."

It is not hard for anyone to think of this world as a "wilderness." The "serpent in the wilderness" is an image of ourselves in the wilderness of the world—men and women in a natural, worldly condition. Jesus came into this world and lived as a human being much like

ourselves. But He transformed His maternal human from His Own Inmost Divine. He expelled its hereditary tendencies to evil. As you and I must become new creatures—new men and women born of God and the Word, so Jesus transformed His Human (and glorified it) by overcoming its hereditary inclinations to evil and becoming One with the "Father within." "I and the Father are One."

The "serpent" in us is the sensuous mind, the outmost degree of life. It is this that must be regenerated or lifted up, "as Moses lifted up the serpent in the wilderness." That is what Jesus tried to convey to Nicodemus (who had "come to Him by night") and that is what the Lord conveys to men and women today. "That which is born of the flesh is flesh; and that which is born of the spirit is spirit . . . as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish but have eternal life."

We love the Lord and "believe on Him" when we do in *our* degree what Jesus did in *His*. That is our requirement. That is our responsibility. We, too, must be "lifted up" in the outmost degree of our lives. It is our sensuous or outmost degree which has "fallen." We have fallen from Heavenly to earthly conditions; and that is what is called the "fall of man." Hence, we must be transformed. We must be lifted up in the natural degree of our lives; and when that is done with the Lord's help, the "serpent" is "lifted up in the wilderness" and we are spiritually healed.

You do not need to lift up the angel in your soul. You do not need to lift up the spiritual mind which is given you freely from the Lord. These are as it were "hid with Christ in God." But you must elevate your outer, sensuous life by shunning your evils as sins. That is regeneration. The "serpent is lifted up in the wilderness" when your life is regenerated by the Lord; and you are healed by Him (as the Israelites were healed) when you behold Him in His Divine Humanity, Risen and Glorified, Jesus Christ our Lord. Jesus summarized it all in His own words: "He that hath My Commandments and doeth them, he it is that loveth Me."

THE MESSENGER

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

RETURN POSTAGE
GUARANTEED



In the April Messenger . . .

DOGMATISM IN THE SPIRITUAL MOVEMENT
Gloria Leitner

DREAMS AND A RELIGIOUS EXPERIENCE
Peter Francuch

NEW CHURCH PICTURES FROM KOREA

"CIVIL WAR NURSE" — a book review
Alice Van Boven

. . . and more!