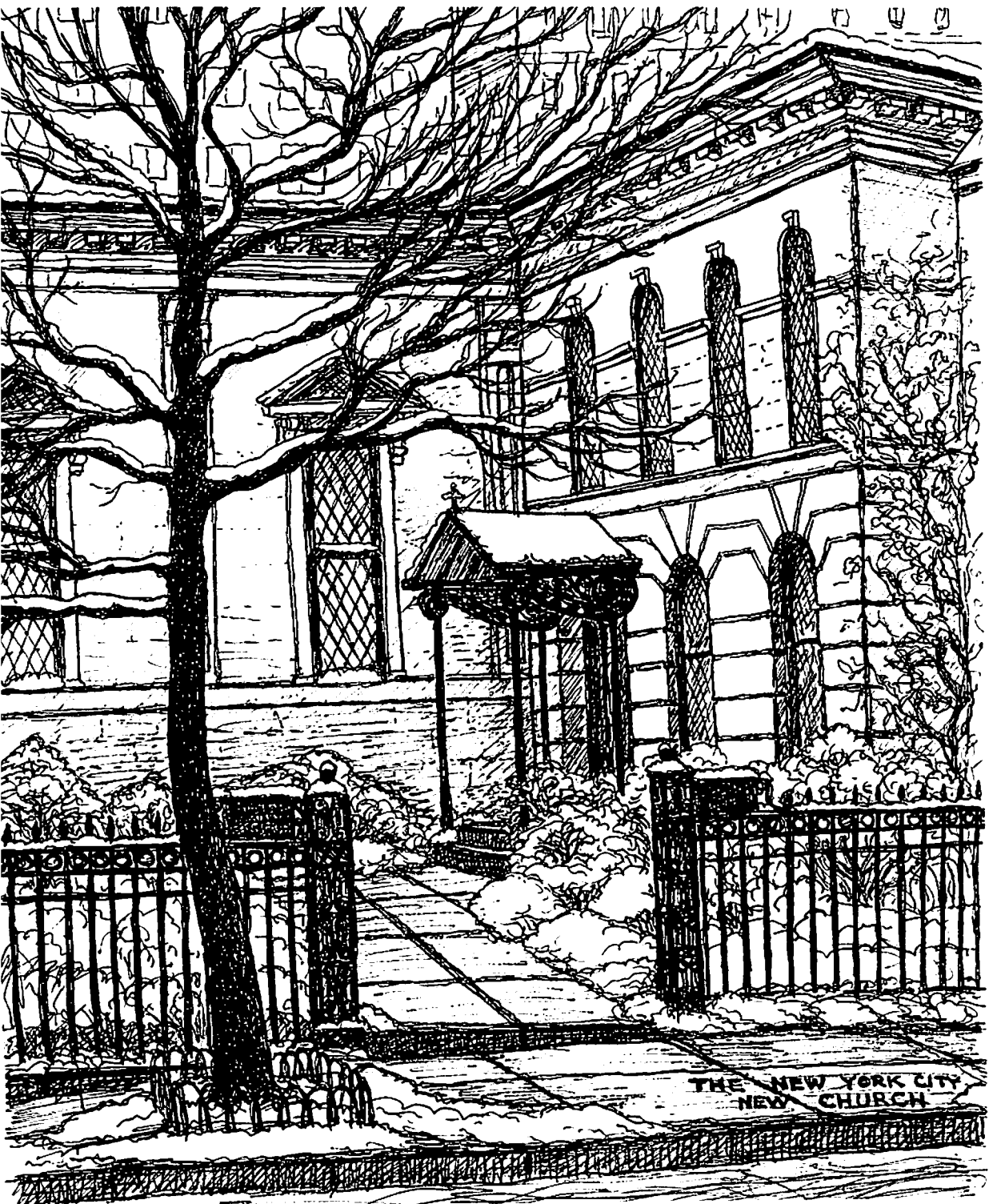


The Messenger

OFFICIAL ORGAN OF THE SWEDENBORGIAN CHURCH
JANUARY 1982



Editorial:**TAKE YOUR TIME**

I suppose most of us have our favorite books or stories that we re-read over the years, and each time we read them we find new dimensions of meaning and insight. One of my literary treasures is the play "Our Town" by Thornton Wilder.

The last act takes place in the graveyard at Grovers Corners, New Hampshire. The main character, Emily, has just arrived, having died at age 26. And though the other spirits in the cemetery warn her against it, Emily asks for and is given a chance to wind back the clock and relive one day of her life. (I wonder what day we would choose to re-live if we were given this opportunity?) Emily selects her twelfth birthday. She opens her eyes and there it is again, exactly as it was fourteen years before. Her mother is fussing over the stove; her father comes in from the early train; a very ordinary day in Grovers Corners. Only Emily is aware of the preciousness of the passing moments. It's almost more than she can bear, and though they can't hear her because she is in the spirit, she cries out: "Mama, just look at me one minute as though you really saw me. Fourteen years have gone by, I'm dead . . . but just for a moment now we're all together. Mama, just for a moment we're happy. Let's look at one another."

But no one hears her pleading words and she can't go on with it. "I can't go on," she says. "It goes so fast. We don't have time to look at one another. I didn't realize. So much was going on and we never noticed." The twelfth birthday fades away and Emily is back in the graveyard. "On earth," she cries, "You're too wonderful for anyone to realize you." Then, turning to the Stage Manager, she asks: "Do any human beings ever realize life while they live it?—every, every minute?"

A good question to think about as we gratefully accept the gift of another New Year. "*Behold, now is the acceptable time; behold, now is the day of salvation.*" 2 Corinthians 6:2

P. Z.

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Our thanks to Carolyn Judson, New York City, for the fine sketch of our New York Church.

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"No single individual in the world's history ever encompassed in himself so great a variety of useful knowledge."

WAS HE THE WORLD'S GREATEST GENIUS?

by Leslie Marshall

"Stockholm is burning down," had suddenly exclaimed the bewigged serene looking man, "but the fire which now nears my house won't reach it!" Accustomed to the unexpected from the distinguished guest his fellow Gothenburg diners had thought it all a dream until next day's courier from the distant capital officially brought the news.

Perhaps this soon-circulated story did more to bring Emanuel Swedenborg to public notice in the early eighteenth century than all the academic honors, and evidently he was believed too when in years to come he informed John Wesley, and later his London landlord, that on March 29 (1772) he would die; as he did.

Whatever modern science may think of such experiences they don't seem to be unique. Only lately a speaker over the British Broadcasting system, as reported in its weekly, *The Listener*, told of having been among a tribe in Papua, New Guinea, some months ago, numerous members of which apparently had second sight, and that several, while he was there, accurately predicted even the hour of their deaths. Thus the Sagacious Swede, as Browning called this man, seems to have qualified even as a mystic.

Was Swedenborg the greatest all 'round genius who ever lived? Some might be inclined to give the crown to Aristotle or to Leonardo da Vinci. Others no doubt would plumb for Roger Bacon or Sir Isaac Newton. But from evidence carefully gathered it may well be that the palm should go to the Swedish savant.

Said Ralph Waldo Emerson in a lecture over a century ago entitled *Representative Men*, "Swedenborg flutters the gowns of whole colleges of ordinary scholars . . . he was the mastodon of literature." The much esteemed *Scharff-Herzog Encyclopedia* (1911 edition) states "In many respects Swedenborg was the most remarkable man of his own or any age."

The noted humanitarian, blind and deaf Helen Keller, writes in her book *My Religion*, "He was an eye for the blind, an ear for the deaf, a voice crying in the wilderness." Said a well known sketcher of the famous and unique, "Believe it or not, no single individual, other than Swedenborg in the world's history, ever encompassed in himself so great a variety of useful knowledge."

There seems nothing to which the greatest of the Swedes did not turn his hand: Ever wonder how crystals are formed and take their shape? Perhaps it's how to have a happy marriage that holds your attention? Just where is the soul located in the body? What do the people on other planets look like? You'll find answers offered to all these questions in the books Swedenborg wrote.

Whether on docks or dams, metals or mosaics, religion or psychology, mining or minds, algebra or atoms, the Prophet of the North, to use Edwin Markham's famous name for the Swede of whom he wrote so much, dealt with them all. On his travels he would lodge with clock or cabinet maker or maybe a bookbinder, in order to learn their trades. Attending a session of the Swedish Diet he was ready with bills dealing with liquor abuses or needed monetary reforms.

His sketch for an airplane is well known to aviation historians. A picture of it appeared in *Popular Aviation* for January 1938. Nicolson's *Voyages to the Moon* treats learnedly of Swedenborg's flying theories and takes up his *Earths in the Universe* which purports to describe the people and conditions on other planets as mentioned previously.

"Immense Literary Output"

It took more than two hundred books to set down all that Swedenborg had to say. No wonder Emerson also called him "The last great teacher of the race." A bibliography of his literary output amounts to over 2000 entries, and it is estimated he produced more than 20,000 manuscript pages, written twice or more, for there was no carbon paper in those days, any more than blotters.

Between these herculean mental efforts this precursor of Kant, La Place and Buffon calmly sat at the little organ of the old Swede's church in London, or if at home in Stockholm, would work in his not inconsiderable garden, scrutinizing the swirling of the dust, as well as the mysterious ways of his bees.

Although he never married, Swedenborg was not unfamiliar personally with affairs of the heart. He was once 'contracted' by her parents to marry Emerentia, 15-year-old daughter of Christopher Polhem, Swedish state engineer.

But her evident distress at this involuntary affiancing to a man so much older decided this suitor to withdraw.

It was Polhem, the younger man's mentor in mechanics, who planned the extraordinary feat, superintended by his intended son-in-law, of transporting nearly 15 miles overland, a small fleet of warships in the course of one of Charles XII's constant military and naval forays.

This was the king, too, who frequently called Swedenborg's already blooming master-genius to his court to discuss mathematics. Figures came only second to war among Charles' avocations. He was killed in the trenches soon after at Frederikshall fighting the Norwegians. Swedenborg lost a good friend, for the King not long previously had appointed his protegee assessor extraordinary, that is special board member, of the country's great ore mines. But it was his successor Queen Ulrica who in 1719 ennobled the Swedberg family which, as with 'sir' or 'von' brought the Swedish 'en' into the name, making it Swedenborg.

"In Search of the Soul"

It seems to have been his everlasting aim to seek out the human soul. He refused to think of it as a certain unsubstantial something floating from the body at death. From what he wrote in his *Intercourse of Soul and Body*, he regarded it as the spirit or mind of a person. He had dissected the brain when attending lectures in Paris as a young man, and it is said he anticipated the present conclusion that the brain cortex is the seat of psychic activities.

This study seems to have led to the writing of the *Rational Psychology*, which as far as research goes appears to have been the first book systematically dealing with the subject. About that time this many-sided man wrote two great tomes. The *Economy of the Animal Kingdom* and *The Animal Kingdom*. These books actually deal with almost every organ of the human body, and vastly more. They also largely consist of reasonings or synthetizing of the findings of men of science of his day and earlier, to whom he frankly gives credit. Coleridge was astounded when he read these works, as his diaries indicated. "They are an honor to the human race," he said.

A brochure written and distributed by the late Clarence W. Barron, founder of the *Wall Street Journal*, quotes a friend, Amelita Galli-Curci, the great prima donna, as saying that as a result of reading Swedenborg she completely lost a certain nervousness which always beset

her in public appearances. The Swedish savant showed her, she says, that she was but an instrument. She should not think of herself but of pleasing the audience. "You don't have to worry or fret. Life comes into one as he or she tries to live for others."

Although after his death in a modest London lodgine house Washington, Franklin, Goethe, Balzac, Ruskin, Whittier, Burbank, Beecher were among the great who were to pay him tribute over the years, evidently Swedenborg had no pretensions. He lived frugally and for a long time, as a biographer shows, lived mainly on a meager diet such as rolls and coffee. However, despite some years ago being acclaimed by the Vegetarian Society as its shining example (a follower, Sylvester Graham (1791 - 1854) had patented graham flour), Swedenborg did not eschew meat or wine, though he is supposed to have said that in the golden age meat eating and the drinking of alcohol would have been regarded as evil-doing.

"Biographical date"

The Swedish sage was born in Stockholm January 29, 1688. He died as has already been said, on the date he announced, March 29, 1772, at his lodgings in London. Buried below the altar of the little Swedish church in the metropolis where once he had played the organ, Swedenborg's remains were in 1908 carried by a Swedish warship to his homeland where these were interred in a magnificent sarcophagus at Upsala, the national burying place of the kings. Each year representatives of the societies who keep his memory green, travel there to lay a wreath by the plaque commemorating the scientist-theologian.

The son of the chaplain of the king's guards, later to become the Bishop of Skara, and overseer of the first Swedish congregations on the Delaware, Swedenborg was the third child in a family of nine. Educated at Upsala University, he seems to have been well prepared for his life work by instruction as well as native ability. Early he showed precocity, and it is said that while still a boy his parents once found him experimentally holding his breath endeavoring to coordinate his lung movement with the beating of his heart, "Then," as he is said to have put it, "the mind can rise above the body." It is a trick well known to the fakirs of India and other mystics.

As far as one can find, all Swedenborg's thinking and experimenting, his writing, even his work in parliament, were a part of a gigantic

effort to unlock the secret of the soul, as has already been noted, and in order to do this he wrote many religious books which also deal with principles of existence as revealed in the Bible. He searched much as to the relationship of man and his God. Many think this was his crowning work as he mainly put aside his scientific undertakings in the later third of his life. One biographer calls him a "Spiritual Columbus," and great clerical souls such as Philips Brooks and Joseph Fort Newton said they espoused some of his religious doctrines.

Nevertheless, John Bigelow, one of the founders of the New York Public Library and once U.S. Ambassador to France, wrote of this veritable omnibus of learning, "He is surely the forgotten man of science, philosophy and religion."

With it all, was Swedenborg the greatest genius who ever lived? What do you think?

The late Rev. Leslie Marshall, editor of the Messenger from 1945 - 53, will be warmly remembered by many friends in Convention.

The Unchurched— Believers On the Outside

by William McKinney

"The Unchurched American," a major religious study by the Gallup Organization and the Princeton (N.J.) Religion Research Center, was conducted in April 1978. It was sponsored by a coalition of 31 religious organizations (including the United Church of Christ and the United Presbyterian Church) coordinated through the National Council of Churches. It is the first study of its kind.

If there is a single theme that emerges from the hundreds of Gallup interviews with "unchurched" Americans, it is that an increasing number understand and express their religious concern apart from participation in churches. Church participation is no longer a natural outgrowth of belief; it has become a matter of taste. As Carl Dudley of McCormick Theological Seminary says, "Americans are saying yes to religious faith and no to churches. Believing has become divorced from belonging."

Mike, a former Presbyterian living in Maryland, makes the point very well:

Sure, I believe in God and Jesus and most of the things I was taught in Sunday school. I work hard and I play hard and I try to live a good life, a moral life. I was married in a church and someday I'll be buried from a church, but that's about the extent of it. Does it really make a difference to God, or to me, or to anybody else whether I'm a church member or go to services on Sunday?

Most Americans continue to affirm rather traditional Christian beliefs. About 64 percent

of the unchurched (those who are not church members or have only a marginal tie with a church) say they believe Jesus to be God or the son of God; 70 percent believe the Bible to be divinely inspired. Over half believe in a life after death. A majority of the unchurched regard religion as important to them, with 30 percent viewing religion as very important in their lives. Three-quarters say they pray to God, over half say they pray at least daily.

While acceptance of traditional religious doctrines and personal religious practices is high—and has changed little in the past several decades—the proportion of the population that holds membership in a church, considers itself active church members, and attends services of worship has declined dramatically.

Over 70 percent of both the church and the unchurched feels that a person can be a good Christian or Jew without attending church or synagogue. Even higher proportions of both groups feel that an individual should arrive at her or his religious beliefs independent of any church or synagogue.

Religious beliefs and practices are increasingly viewed as private matters. Belonging has become a matter of taste, need, and choice—and increasing numbers of persons are opting for faith without institutional connections. Millions are choosing not to belong—faithfully.

Does it make a difference? Mike's question is not an easy one for many churches and church members. It brings into tension some basic

values with deep roots in our traditions: the freedom of the individual to respond to God's call to the life of faith; the community of believers as a source of love, celebration, and discipline, and as a visible sign and agent of God's love for the world; the sacraments as symbols of God's grace in Christ and of the oneness of creation.

It also forces us to ask ourselves a question that hits very close to home. Does it make a difference to God or to Mike or to us whether he is among us in our church membership, in the congregation to which we belong?

The Unchurched as Church Dropouts

A vast number of those who are now unchurched are persons who have dropped out of churches. Very few come from unchurched families. Seventy-five percent attended Sunday school or church services regularly as youth. Forty percent received confirmation training. Most are aware of having made a deliberate decision to cease or reduce their institutional involvement.

While the reasons persons drop out of church life are complex and many lie beyond the churches' ability to control, the Gallup study does help us dispel some myths and alert us to some common patterns that affect the life of our congregations.

Few persons cite a loss of faith in a supernatural force or being as contributing to their reduced involvement. Few cite disenchantment with church involvement (or non-involvement) in social or political issues, overly broad teachings about beliefs or morality, or disenchantment with changes in traditional forms of worship. "In general, the number of people who have left because of changes in the church is not as large as the number who have left because of lack of changes," says sociologist Dean Hoge, a Presbyterian who participated in the study.

For those who locate the reasons for their reduced involvement within the churches, the objectives cited most frequently deal with what is seen as narrowness of teachings about belief and moral conduct, excessive concern for money, traditional forms of worship, and a lack of deep spiritual meaning in church activities.

Most frequently cited by those who have found other interests more compelling than church-related activities are sports, recreational activities, and hobbies, social activities with friends, work-related activities, and desire for more time alone or with family.

Pollster George Gallup, an active Episcopal layperson, makes a point that merits the attention of churches. "We need to be alert to the fact that a significant minority of those who are now active in the churches hold many of the same views that have prompted others to reduce their participation or to withdraw from the churches altogether," he says. "Churches need to find ways to listen to those who are moving the periphery of church life and who may be among the next generation of dropouts."

There is considerable evidence that Gallup may be correct. Nearly half of those who are still active in churches see the churches as too concerned with organizational as opposed to theological or spiritual issues; a third find the churches and synagogues ineffective in helping people find meaning in life and insufficiently concerned with social justice. Twenty-one percent view the rules about morality preached by the churches as "too restrictive."

The advice of one New England pastor is well taken. "In our concern for evangelism and the unchurched," he suggests, "we can learn a great deal by talking with those in our congregations who are on the verge of leaving or who have recently dropped out."

The Unchurched and the Churched

It is possible to sketch a rough profile of persons who have chosen not to participate in churches or synagogues. Such a profile can give us some insight into characteristics of the unchurched in our own community.

The unchurched are more likely to be men than women, to be in their twenties, to live in the West or East as opposed to the South or Midwest, to be unmarried, to be relatively mobile, to belong to few organizations in their communities.

The personal values and attitudes of churched and unchurched persons are remarkably similar. Both groups are quite traditional in their economic and political outlook. Vast majorities of both groups favor increased respect for traditional family ties, increased emphasis on self-expression and respect for authority, and less emphasis on making money. The groups differ little in their attitudes toward American institutions: television, big business, labor unions, Congress, the public schools, the military. There is little difference in views toward work and the work ethic. On issues related to sexual morality, personal life styles and practices, and civil liberties, however, differences between those active in churches and those outside the

churches are quite pronounced. The unchurched are three times as likely as the churched to welcome more acceptance of marijuana use and twice as likely to welcome more acceptance of sexual freedom. They are half-again as likely as the churched to favor a woman's freedom to choose to have an abortion, to oppose removal of unpopular books from public libraries, and to reject the view that sex outside of marriage is always wrong. Age, sex, education level, and region of the country all appear to have less impact on views on these issues than does church participation or non-participation.

George Wesley Otto, Executive Secretary of the Stewardship Council, UCC, has suggested that an important question for each local church is, "How wide should the front door and the back door be?" Are there persons who should be discouraged from affiliation with a local church? Should some members be encouraged to find another church home? These are tough questions that go to the heart of a congregation's identity and self-understanding.

Types of Unchurched Persons

A general profile has limitations. Perhaps the most serious is that any attempt to put persons into categories tempts us to focus on the categories rather than persons.

It is one thing, for example, to recognize that large numbers of young adults have dropped out or opted out of church participation. It is another to ask how the church can more faithfully minister to specific individuals in their twenties who are members of our families and who have been raised in our church schools. The unchurched—each of the 60 million—are the daughters and sons, sisters and brothers, neighbors and lovers, of persons who still find the church an important part of life.

Lutheran pastor and sociologist J. Russell Hale, in a useful and provocative study based on hundreds of interviews with persons in six diverse countries across the United States, has identified different "types" of unchurched persons. His exploratory work in the area greatly informed the more structured Gallup study.

In future months researchers will be examining the data in light of Hale's findings. Even at this early stage of analysis one can begin to identify broad groupings of unchurched persons.

1. *The Committed Unchurched:* There is a segment of the population that has consciously rejected religious faith, Christianity, and the churches. In the United States this group is not large, probably not more than five to ten percent of the population. There is little evidence that it is growing.

2. *The Disenchanted:* A second group of unchurched persons includes many who would like to be closely related to the Christian community but whose experiences with churches have been so unsatisfactory or painful that they are unable to do so.

The sources of disenchantment are many and varied. For some they are matters of life style, for others they are disagreements over matters of doctrine and church teachings, for others they result from conflicts with clergy or lay members. Most will remain outside until the sources of their disenchantment are removed. Some will suppress their disenchantment and return—to fight that which they cannot accept or to quietly resign themselves to a less than fully satisfying church relationship.

3. *The Searchers:* Among the unchurched are millions of persons of all ages and backgrounds for whom the religious quest is a serious and ongoing one. "The searchers" are similar in some respect to the disenchanted, with one important difference: The disenchanted are reactive, having had negative experiences with the church in the past. The searchers—critical as they may be of churches they have known—are more willing to overlook their past experiences with institutions if they offer promise as sources of current meaning and purpose.

The searchers are looking for ways to make sense out of life and their place in it and willing to experiment. They are open to institutions but only provisionally committed to them. Christianity frequently has appeal and may be a part of their search, but it does not have exclusive claim.

The searchers create a number of problems for churches. Some Churches are simply unable to deal with the probing, questioning spirit they represent and would prefer not to deal with such persons until they are willing to make more firm commitments. Others are more open to engaging such persons in their search but find it difficult to make contact with them. They face the fact that churched and unchurched people tend to travel in different circles. Fifty-eight percent of the churched interviewed by Gallup report that all or most of their closest

friends attend church services each week. Only 15 percent of the unchurched report most of their friends are church.

Finding new ways of engaging the "searching" unchurched at the point of their interests and concerns is an important communication issue for congregations—one that will produce considerable frustration.

4. The Otherwise Engaged: Many of the unchurched are persons who have simply found other things to do that are more interesting or more compelling to them than participation in a church. The attitude is summed up in the statement, "It's not that I'm against the church, I'm just indifferent to it." It is a stance of benign neglect.

There is no question that American society offers more people more opportunity for leisure pursuits than at any time in history. In most communities there is less social pressure to be active in church. Many are taking advantage of this new opportunity to use their free time.

Church, family, school, career, and recreation have often been viewed as closely integrated in the lives of Americans, and they remain so for millions of people. The ties are less strong, however, than in the past. Families neither pray nor stay together as they once did. The various spheres of our lives appear more separated. Free time, the time we spend outside of work, has become freer.

The Church and Persons in Transition

In the United States some 17 percent of the population changes residence each year, taking with it memories of a past home. Those persons often sever their prior personal and organizational ties. The movers are persons in transition.

There are other types of transition as well. Persons undergo passages from youth through adolescence to early, middle, and late adulthood. Many marry and establish families. Illness, a life crisis, a period of unemployment, or financial distress are also times of transition.

Most present church members point to a church's ministry to them at a point of transition in their lives as a major reason for their belonging. The membership base of most congregations has been built on two factors: an ability to retain the loyalty of those prepared through church education programs and an ability to attract sufficient numbers of persons and families who are new residents in the community.

To the extent main line churches are conscious of ministries to and with the

unchurched, the focus tends to be on the unchurched who are in transition. Many, perhaps most, of these who drop out of church participation do so at a point of personal transition. Twenty-six percent report that they reduce their church participation at the time of a move from one community to another. Twenty-seven percent "dropped out" when they left the homes of their parents. At the same time, if contact with the unchurched is focused exclusively on those who are in transition, the church misses important opportunities for ministry and opens itself to other difficulties.

Will the Unchurched Return?

One finding from the Gallup study that has encouraged many church leaders is the indication that about half of those who have dropped out of church participation can foresee the possibility of a return to involvement. Very few dropouts are committed to remaining unchurched.

The circumstances that would bring them back, however, are slightly less encouraging. Just as there is no single reason persons have reduced their involvement, there is no single program or strategy that is likely to return large numbers of persons to church participation.

The unchurched in America are not standing at church doors demanding entry. To a considerable extent the question of the return of the unchurched is up to the churches. If we can recover a renewed sense of the convictions that undergird our own "belonging," if we can recover the ability to listen to the faith of others, if we can recover a sense of excitement about the vision and hope God has for all of creation, we shall begin to embody the qualities of a church to which our present members and America's unchurched will respond with new enthusiasm.

What can we in Convention learn from this study? Your comments would be appreciated.

SOME THOUGHTS TO INSPIRE US IN THE NEW YEAR

"We go on from year to year, losing something here, gaining a new possession there, learning, forgetting, striving, our progress always slower than we think we would have it, our spiritual progress, indeed, so slow that oftentimes we wonder if we are progressing at all. Yet through the uncertainty and through the deep mystery of it all, the Providence of

God follows our every movement, introduces us into new successes as fast as we are ready for them, throws up new defences about us as perils thicken, and all from the one constant unquenchable desire in the Divine heart—to save.

And by the white stone in which a new name is written, which no man knows except him who receives it! These words tell how very intimately the Lord is received into the man's life. We receive the same Lord, the same perfect Life, and yet if we receive Him at all, we must of necessity receive Him in our own way and with varying degrees of clearness and affection. The truth of the Divine nature comes to each

one separately and according as he cherishes it and tries to be true to it. It tells out its secrets to him one by one as he learns to understand them, in the recesses of his mind, in the deep silence of his life. This is the delight of the Divine life, to reveal Himself anew to every child that lives from Him. His is always a new name, new to each mind, inspiring thoughts, questions, hopes, desires, making up that part of our soul's life which only God can fully understand."

From a sermon by the
Reverend Julian K. Smyth

THE WIND IS MOVING

The wind is moving through the grass again.

Some blades touch and caress uttering soft endearments.
Others fear the force of the wind and miss its gentleness.
And others anger and grow sharp edges to cut and destroy.
And some feel the wind, and others do not.

Some bend to better hear the song of the earth.
Others wait at the edges, lonely, isolated, depressed,
While others fear aloneness and huddle together to reform
the world and/or quarrel among themselves.
And some hear the wind, and others do not.

Some stretch tall, seeing far, and whisper encouragement
to pale new shoots emerging from the dark and blinking
in the strong sunlight.
Others, frightened by the shadows, creep along the ground.
Still others sigh with the pain of self-inflicted martyrdom,
helpless before the angry beasts of their own imagining.
And some touch the wind, and others do not.

Some gather in groups, nodding heads, sharing secrets.
Others stand apart, rigid, judging, tattling on one another.
Yet others, hungry and thirsty, look expectantly to heaven.
And some know the wind, and others do not.

All are setting seed to be scattered for tomorrow's beginnings.
All when cut short co-mingle the pain of earth with the fragrance
of heaven and invite growth from the source of being.

*Yes, the wind moves and each blade of grass knows and responds
according to its nature.*

For I AM the wind and I AM the grass. I AM being.

by Lillie May
Seattle, Wash.

FEMININE CONNECTIONS

Perry S. Martin, Editor

Sponsored by the National Alliance of New Church Women

A gift that may be ascribed to the feminine side of our nature is that of seeing meaning wherever we are. We do not always need to go forth in search of life; receptive, we find purpose in our present. Carole Rienstra is touched by the beauty of New England in the coming of winter. Louise Woofenden tells of her work with organizations dedicated to the preservation of wilderness and helping others appreciate and maintain our natural environment. Susan Turley-Moore feels the gifts and terrors of mothering one small boy.

Real Work

"Housework is real work" reads a motto fastened to the refrigerator. The busy housewife knows this, but sometimes her children and others may not believe it. One of the good things that has come out of the recent examining of women's roles in modern society is the reaffirmation of the value of being a homemaker for those who feel this is their calling and do not feel drawn to other careers.

Another field which has traditionally been filled with the same wife/mother types is that of the volunteer. A new motto might be in order—"Volunteer work is real work!"

In the present state of our nation's economy, when budgets for many social, educational and recreational organizations are being slashed because of curtailment of government funds, the volunteer has found new acceptance. Volunteer work, performed largely by women, is now not just a nice thing to do because you have time on your hands. It is absolutely essential if many services desperately needed by the poor, sick, uneducated, emotionally disturbed, retarded (and yes, by healthy, normal, prosperous people) are going to continue.

Nature centers are heavily dependent on volunteers. Scanty budgets are the norm, and even when some funds are available, they are on a year to year basis, and barely pay for the gas needed by the volunteers to get to and from the work.

When I first started volunteering as a trail guide at Moose Hill Wildlife Sanctuary in Sharon, Mass., there was a program of Saturday walks, given free to the public, along some twenty miles of trails through the woods and fields. After a training course led by experts (also volunteers) in bird study, trees, ferns, etc., each volunteer was ready to lead groups of ten or twelve adults and children for hour-long hikes, explaining the ecology of the area and trying to arouse an interest in the environment, as well as to introduce them to the joys of the outdoors.

Later, courses were begun for children of ages up to high school. The volunteer was

Winter Comes to New England

"Be still and know that I am God"

Psalm 46: 10

The air is sharp and clear. It holds a feeling of timelessness and tranquility. The country roads slowly and silently wind up into the calm hills and majestic mountains. The woods, over-run with crisp leaves and frosty woodbine, stretch out to a tucked-away farm house and weathered out buildings. The hills and valleys seem to be at rest for a moment . . . a quiet pause in our busy world.

As one looks up at the leaden gray sky, one becomes aware of a mood, a feeling, of something in the air, something yet to come. "Silently, how silently, the wondrous gift is given." Softly, oh how softly, the snow flakes begin to fall, swirling eagerly from the sky, seemingly aware of their tiny importance in covering the cold and waiting earth. They make even the stalks of lowliest weeds into stately ermine and stark branches into great loveliness. "No ear may hear His coming." Slowly and steadily and silently the snow drifts down, hushing this sleepy town with its blanket of whitened silence. "Where meek souls will receive Him still, the dear Christ enters in." Serenity, joy, peace, and beauty descend and cover the earth. Winter comes to New England, "the country of my heart."*

*Helen Keller

Carole Rienstra
Fryeburg, Maine
Religious Chairman
National Alliance

responsible for planning and implementing a series of five week courses, each with a single topic, such as reptiles, food plants of the forest, how plants travel, where animals go in winter. There would be study, crafts and time in the outdoors for each session. For each 1½-hour class the volunteer usually put in an equal or larger amount of time in preparation.

Many of the volunteers in this program were also members of SAVE—Sharonites for a Vital Environment, an organization which started the town on a program of recycling (by many backbreaking hours of smashing glass, bundling papers, sorting cans, etc., until the town got the message and provided its own recycling program). There were campaigns for various environmental bills pending in the Massachusetts legislature, trips to regional meetings studying wetlands management and solid waste disposal, fighting for the bottle bill (we haven't made it yet), and involvement in local problems. One great thing about SAVE is its loose organization. It has a president and secretary, chosen by informal agreement, and no rules in writing. When an issue needs attention a few phone calls are made, the members meet, and work continuously until the purpose has been achieved—or has failed. SAVE has sponsored poster contests in the grade schools, contests for novel ways to recycle materials, it has advertised its causes, collected signatures, written legislators, etc., with no treasury and no formal organization. When there is a lull in activity, there are no meetings, we aren't tied to a monthly or weekly night when we have to go to SAVE.

It may seem that volunteers are not too important, but they are, at least in the groups I know, doing things that no one else is there to do. Ruben Nelson in his talk on the future at Convention said something that made me stop to think. He said, "We will have to begin thinking in these terms: What will we be able to give them when we have no money?" Volunteers are already working on this problem.

Louise Woofenden
Sharon, Mass.

A Mother's Confession

My child, a gift of light. He gives me real affection. He challenges my breaking point and then pushes me beyond. With his honesty, he embarrasses me in public. All too often he expresses my feelings that I, as an adult, have learned to suppress. I scold him but in my heart I rejoice. I'm angry at society's double

standard; the confusion of what is proper versus what is genuine.

Keith, my child. A gift I love and admire, a gift that I cannot put on the shelf and save. (Although many a time I wish he would disappear if only for a moment giving me space to gather frazzled thoughts.) Draining my energy and asking for more I must struggle to hold back impulsive reactions that cause pain. And yet where is the line that divides being manipulated by a master-minded three year old and setting those constructive limits? Oh, if only grandma were here to guide me. Lost in the often dark and lonely world of motherhood I weep tears of guilt, torn by feelings of inadequacy. I make promises to be a better parent tomorrow. Tomorrow comes, still more work to be done, more surprises from his young eyes; longing for recognition, attention, laughter, someone to play with. Do I give him enough?

In my weariness and sorrow he comes to comfort me. Somehow I trust he knows I try. In this he learns that great goddess mommie is after all imperfect.

Running to me, his arms open wide, Keith hugs me with all his strength. As he showers my face with tiny kisses, my heart melts, my anxieties ease. Keith can give love because I have given him love.

He can count, he can subtract, he know's his ABC's and to look both ways before crossing the street. He's only three. He's normal. Relief, I've done well.

So the days go on and he grows so fast before my eyes. Watching his face as he sleeps, I see that he is much more an angel than I.

Susan Turley-Moore
Portland, Maine

FOR SWEDENBORG'S BIRTHDAY

It's not enough to merely read his works,
They must be understood well, too.
And made a part of daily living,
In all we think and say and do.

It's a philosophy of uses;
To help all men with hope and love,
And make this world in which we're living
A bit like that he saw above.

Now, as we celebrate his birthday,
Let's give his writings new research;
And strive to be more real supporters
And members of the Lord's New Church.

Susan Priscilla Holmes

NATIONAL COUNCIL OF CHURCHES UPDATE

NCCC GOVERNING BOARD ELECTS ARMSTRONG AS PRESIDENT

CLEVELAND, NOV. 4—James Armstrong, resident bishop of the Indiana Area of the United Methodist Church, was today elected to a three-year term as president of the National Council of Churches.

Support for a strong Occupational Safety and Health Act (OSHA), approval of a constitutional change marking a step toward deeper unity among the council's 32 Protestant, Orthodox and Anglican member communions, and a call for a policy statement on humanity's role in relationship to the environment were among other actions taken by the 266-member top policy-making board today.

Armstrong, 57, is the fourth person from what is now the United Methodist Church elected to the council's highest post. When he assumes the position Jan. 1, 1982, he will succeed the Rev. M. William Howard, Jr., a young black executive of the Reformed Church in America, who has been president since 1979.

In other action the board:

—sent a message to the churches, encouraging an increased ministry with young adults (ages 18 - 35) and urging them to "join with other Christian churches to participate in a Lenten or spring 1982 young adult renewal and outreach focus";

—expressed support for adoption of the United Nations Draft Declaration on Elimination of All Forms of Intolerance and Discrimination Based on Religion or Belief and urged the U.S. government to vote for the declaration which would clarify the right to liberty of conscience and the right to freedom of religion and belief;

—Adopted the following resolution:

The Governing Board of the NCCUSA in official meeting, November 4—5, 1981, is deeply under the weight of a concern that the plans of the Reagan administration for a major escalation of the arms race will substantially increase the likelihood of a nuclear holocaust. We call upon our President, General Secretary, the program units, particularly the Interunit Committee on International Concerns, and member communions, to assume a leadership role in the formulation and expression of a major national religious witness affirming our profound belief that the course on which the Administration has embarked is utterly in conflict with the Gospel of Christ.



world peace pledge

in light of my faith,
I am prepared
to live without
nuclear weapons
in my country

As part of an international effort, the American Fellowship of Reconciliation is seeking signatures to the **WORLD PEACE PLEDGE**.

The Jewish Peace Fellowship, New Call to Peacemaking, Pax Christi USA, Sojourners Fellowship, and World Peacemakers are joining the F.O.R. in collecting signatures to the **WORLD PEACE PLEDGE** in the U.S.

Return signed pledges to the F.O.R. These will be presented to officials at the White House and the United Nations at the time of the Second U.N. Special Session on Disarmament in May 1982.

Signature

Name (print)

Address

.....zip.....

So I can invite others to sign the **WORLD PEACE PLEDGE**:

Please send:

..... copies of the **Peace Pledge brochure**. (single copies free; 10 or more 3¢ each)

..... **Peace Pledge buttons**. (1 to 10—50¢ each; 11 or more—25¢ each)

..... **Peace Pledge posters**. (single copies 75¢ each; 10 or more 50¢ each)

Add 15% for postage

Total: \$.....

Covenant Peacemaking Program
Fellowship of Reconciliation
Box 271, NY 10960

HEIRS AND PARTAKERS

A Message to the Churches on Young Adult Ministry Renewal and Outreach

In a country fed on a daily diet of consumerism, self-seeking, exploitation, fear and hopelessness, the American people, young and old, are crying out, as never before, for meaning in what appears to be a meaningless world.

A strong cry for meaning comes from young adults, age 18 - 35, who, in large numbers, are not only disenfranchised from the traditional structures, values, and messages of society, but, more tragically, from the Church itself. In many cases, the body of Christ has accepted the absence of young members, either through indifference, judgemental generalizations or in the naive belief that they will wander back on their own.

However, many young adults have never been associated with the church. Others feel alienated because of what they identify as sexism, racism, cowardice, and/or hypocrisy. This sizable segment of the population continue to hunger, most often in vain, for community of love, hope, justice and peace, as promised in the message of Jesus.

As ministers of that good news, our commitment is to help build the community in all its fullness. To do so, we in the church must commit ourselves to abandon pre-conceived notions and to open ourselves to be ministered to by the disenfranchised.

The Good News of Salvation has not changed. By the selfless love of God, self and neighbor, all generations will experience the promise of the peace of the Kingdom within. However, the communication of that message must continually change.

The cynicism, fear and hopelessness of much of today's world is living proof that we are

proclaiming the Good News in a language which, for many, cannot be understood. Like the Apostles at the first Pentecost, our calling is to go forth and speak to our brothers and sisters in their own tongue.

Speaking in a language which can be understood means learning to understand the plight of young families, of singles, the divorced or divorcing, of the gay or lesbian who is alienated in many parishes, either by outright condemnation or by the second-class citizenship granted her or him. It means entering with empathy into the struggles of the large numbers of the young unemployed and of young graduates who have little time to worry about much else than feeding themselves and "making it".

Committing ourselves to learn the language of our brothers and sisters means more than learning the words to communicate the Good News.

Proclaiming the Gospel with young adults means being with those who are in their struggle for liberation from those things which prohibit them from realizing their full potential as human persons, loved by God. It is to be both advocate and facilitator . . . to confront both Church and secular decision-makers. It means enabling the young adults in those areas to speak for themselves.

Ministry with young adults means entering into the challenging of the institutional Church by the alienated, not only to minister to their needs, but to grow in the wisdom they have accumulated in their attempts to critique, explore and find meaning in their own.

In the spirit of hope and continued reform, it is our calling as Christian Community to open

The Young Adult Ministries Project of Education for Christian Life and Mission of the Division of Education and Ministry of the NCC has prepared a local church packet to help churches launch such a renewal, study and celebration effort.

The packet contains:

- introductory readings
- scriptures for study
- aids for preaching the Journey of Lent
- worship guides and meditative readings
- a hymn / song, "All That I Ask"
- alternative congregational strategies
- recommended additional resources

For further information, write: Young Adult Renewal and Outreach Packet, Room 708, 475 Riverside Drive, New York, N.Y. 10115.

ourselves to the vision, gifts and vitality of younger adults and thus to the possibilities of new forms and a renewed future.

To this we are committed. To this renewal the body of Christ is called.

Commending those who have acted on this vision, the member communions of the NCC are asked to re-examine their commitment to the young adults in our society, and to evangelization, education, inclusion and advocacy which understands who they are, in their search, in their diversity, and in their gifted-ness.

To that end, the member communions of the NCC are asked to join with other Christian churches to participate in a Lenten or Spring 1982 Young Adult Renewal and Outreach Focus, and to encourage through their judicatories, local church study, planning, outreach and celebration during that period of 40 days of repentance, renewal and commitment.

Policy Base: *On Evangelism Today*,
March 1976.

New Officers On Urbana College Board

James M. Eaton was elected as the new chairman of the board by the Urbana College Board of Trustees at a recent meeting; his three-year term begins immediately.

Eaton, a native of Urbana, was first elected to the Urbana College Board of Trustees in 1979 and recently served as its vice chairman. He brings to his new position a number of direct and unique ties with Urbana and with Urbana College.

His great, great, great grandfather, Colonel John H. James, is a founder of Urbana College which has been in existence since 1850. His grandfather, the Rev. Russell Eaton, was president of the college from 1932 - 46 and Eaton Hall, an administrative building on the college's main campus, was named for President Eaton.

Eaton's wife, Carolyn Kessler Eaton, is the daughter of Donna Kessler, a native of Urbana and an Urbana College graduate. Carolyn Eaton has also attended the college, recently completing a course on the Swedenborgian religion.

He brings to his new position a strong background in the areas of financial and business management. Currently Vice President, Marketing and Sales, for The Johnson

Manufacturing Co. of Urbana, he previously served as Vice President, Operations, of McClean-Anderson, Inc. of Milwaukee, Wisconsin, where he was responsible for marketing and sales, administration, finance, engineering and production. His responsibilities covered the United States and many foreign countries.

In a related Board action, John W. Keller was elected as vice chairman of the Board of Trustees, a post he previously held. He has served on the Urbana College Board since 1969, holding a number of positions, including the recent post of chairman of the Committee on Trustees.

Keller, a member of the General Convention of the Swedenborgian Church, received his A.A. degree from Urbana College in 1949 and his B.S. from The Ohio State University in 1951. He is a retired Lt. Colonel in the U.S. Air Force and now holds the position of Chairman of the Science Department at Columbus South High School. He resides with his wife, Donna, and family, in Columbus, Ohio.

Urbana's Evening Program

Urbana College's new main campus Evening School Program (E.S.P.) started with the opening of the College's doors this fall. For the first time in the 131-year history of the liberal arts college, members of the community could begin work on a degree program that would lead to a two or four year degree in Business Administration or a two year Associate of Arts degree in Liberal Studies . . . entirely through the main campus evening program . . . with certain courses being offered at either the Bellefontaine or Dayton Center.

Dr. Harold Dickerscheid, Dean of the College, notes that "The response to our new main campus E.S.P. has been very encouraging to date with the Winter Quarter just ahead, we have developed an even more comprehensive and extensive schedule to meet the needs and interests of community members. We feel the Winter Quarter schedule will meet with increasing interest and participation on the part of adults throughout the communities we serve, an exciting prospect for everyone involved."

Urbana College's main campus Winter Quarter E.S.P. schedule includes: Art Appreciation; Management Concepts; Personal Financial Management; Business Law; Production Management; Microeconomics; Composition; Creative Writing; Colonies-Civil

War; Images of Women; State and Local Government; Values Clarification; and Personal Growth Laboratory.

In addition to the main campus schedule, a similar evening school program will again be available at the College's Bellefontaine Center, located in the Hi-Point JVS facility. These Bellefontaine courses complement those being offered in Urbana, offering students an even greater choice of subjects during the Winter Quarter. Labor-Management Relations; Consumer Behavior; Quantitative Methods; Principals of Macroeconomics; and Technical Writing.

WE GET LETTERS

On Time And The Word

Dear Editor:

A recent interesting article on Time leads me to comment on "Time, Here and Hereafter."

When we think of time, we think of minutes, days, years; but that is not time—it is only the measurement of time. Now, what is time? Is it not the memory of the past, living in the present and looking forward to the future? With this basic definition of time there is no difference between time here and in the spiritual world. The difference is only in the measurement of time. We measure time because the world revolves on an axis, and goes around the sun. When this earthly measurement ceases, time itself will be the same, in memory of the past, living now in the present and looking to the future.

Similar reasoning may be applied to the measurement of space. If we take away the earthly measurement space is largely a matter of eyesight, an appearance. When Swedenborg says that time and space do not exist in the spiritual world he means that the earthly measurement does not exist there. But the basic concepts are the same if we can think without physical measurement.

I did enjoy the scholarly presentation of the literal sense of Amos, and hope that Dorothea will write more, on other prophets. There is one clause in her article which I would like to clarify a bit, but it does not refer to the literal sense of Amos. The phrase I question is, "If the words of the Bible are the Word."

In Arcana 10603 (2, 3, and 6) and 10604 (1) pertaining to the second set of Ten Commandments which Moses obtained on his second trip up Mount Sinai, Swedenborg refers

to this second edition as an "imitation" of the first, although the words are identical. The thought is, that the *Word* is the internal sense, as it is read in heaven, and since the Israelitish nation could not receive it that way, it was expressed in words adaptable to man. The internal sense is clouded by the words of the Bible, or in the words of the Bible, so the words of the Bible as we read it in the letter is not the *Word*. The internal sense within is the Word. Of course there are places in the Bible where the internal sense shines through the literal sense; and these are beautiful.

Alice Van Boven
Redlands, Cal.

A Spiritual Re-Awakening

Dear Editor:

I feel a need to share a beautiful and meaningful experience.

I was raised as a Swedenborgian in the New Church in Los Angeles. What I got from my childhood in the church was:

God was love . . .

God loved everyone . . .

God especially loved me . . .

I loved and was loved by the entire congregation . . .

It was important to do good and help others.

As a young adult, the mother of two daughters, I found myself embroiled in many controversies over religion with friends. I felt spiritually "asleep" because I had not pursued studying New Church doctrines, and I felt inadequate in defending my religion. It cost me dear friendships and led to a feeling of isolation. I was deeply grateful for the Yokefellow Group led by Leta Chance which supported me and served as my introduction to therapy. With this important new interest in loving and helping others, I was inspired to complete my education and become a Marriage, Family and Child Counselor. I moved to Northern California and lost touch with the Swedenborgian Church.

Now, as a practicing therapist I felt frustration; I needed more tools than traditional psychotherapies had to offer. I decided to give hypnosis a try. In April of this year I received an announcement regarding a hypnosis seminar scheduled in June at the University of California at Santa Cruz. The leader was Dr. Peter Francuch and the brochure stated, among other things, that he was Czechoslovakian and had spent some years

in a Soviet Concentration Camp. My interest was piqued. I signed up for the seminar and, lo and behold, I discovered that Dr. Peter Francuch was a Swedenborgian whose strong faith and spirituality infused his work with goodness and truth. I attended Peter's three seminars and took direction from him. I was taught how to induce trance, contact the inner mind, and help the client contact his/her spiritual advisors who help him/her to grow in love, wisdom, goodness and truth.

But more than this, I learned what my true religion is. I felt reunified—in touch with my childhood feelings of God's love, and inspired to learn more about Swedenborg's doctrines for my use as a spiritual hypnotherapist.

Dr. Francuch's beautiful example of spirituality was a catalyst for me and re-awakened a desire to develop my own spirituality. (The parable of the Prodigal Son has a new depth of meaning for me now!)

I am deeply grateful to the Lord for leading me to Peter and his loving example. I pray Dr. Francuch's loving guidance will be encouraged, incorporated and accepted as a positive value in the New Church.

Edna Marion (Lilly) Dowell
Gilroy, Calif.

FROM CHURCH RECORDS

BIRTH

SAUL—Keith Ranby, son of Kenneth and Jody Saul of La Habre, Calif., and Mareta Saul's first grandson, was born August 10, 1981.

BAPTISMS

CLARK, DAIGLE—Valvia May Clark and Teresa Evelyn Daigle were baptized into the faith and life of the New Church in Fryeburg, Maine on November 8, 1981, the Rev. David Rienstra officiating.

DEATHS

JONES—Mrs. Lois K. Jones, for many years an active member in the Boston New Church, died on November 17, 1981. The resurrection service was held in Newmarket, New Hampshire.

FOX—David B. Fox, a member of the Philadelphia Society, entered into the higher uses of the spiritual world on Nov. 16, 1981. A memorial service was held on Nov. 25, the Rev. Richard H. Tafel officiating.

INSTALLATION

The Rev. Susan Turley-Moore was installed as pastor of the Church of the New Jerusalem, Swedenborgian in Portland, Maine on Sunday, November 22, 1981. The installation service was conducted by her father, the Rev. Dr. Calvin Turley, president of the General Convention.

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THE UPPER ROOM

JOSEPH THE DREAMER

*Leon LeVan
St. Petersburg, Fl.*

Joseph, beloved son of the patriarch Jacob, during his early life was called a "dreamer." He dreamed a dream of eleven "sheafs" in a field bowing to his sheaf. He dreamed of the "sun, moon, and eleven stars" making obsequiance to him. Those dreams were not fanciful nor meaningless. They were timeless symbols of immense realities which were to be fulfilled in Joseph's life, but even more were prophetic of the Lord's human life to come. In an arcane way, centuries later, they were finally fulfilled in Jesus' life and in the life of the world.

Thus, they were dreams that contained spiritual substance for Joseph's time, for Jesus' time, for our own. Yes, Joseph was a "dreamer," and the reckless and careless manner in which Divine truths are rejected by men today was represented by Joseph's brothers at Dothan who, when they saw Joseph

coming, said scornfully to one another: "Behold, there cometh this dreamer."

When Joseph was in the very act of approaching to inquire of their state, the wicked brethren devised a plan to take his life. But Reuben and Judah had kinder thoughts; and Joseph was cast into a deep pit in the earth. Then came men with camels, with merchandise they were taking to Egypt. Thereupon the brothers took Joseph out of the pit and sold him to those merchants for "twenty pieces of silver." And Joseph was taken to Egypt to be sold as a slave.

The Dreamer Rejected

The wicked brothers took Joseph's "coat of many colors," dipped it in the blood of a kid they had slain, and brought it to their father Jacob saying: "Judge now whether this coat is Joseph's coat or not." Jacob recognized the

coat at once and said: "It is my son's coat." Then he added: "An evil beast hath devoured him." We are permitted to conjecture that even then Jacob may have perceived that the "evil beast" that devoured Joseph consisted of the evil affections of the ten envious brothers. So Joseph was gone and his father "wept for him."

"Joseph the dreamer" is emblematic of a true spiritual religion. He is the spiritual element in your life and mine. But a true spiritual religion is not invariably welcomed. There are times when material interests are so strong that it seems futile to speak of anything that is not immediately concerned with them. There are times when a true spiritual religion is only an aggravation to tense nerves and tired bodies. There are times when spiritual truths are only further irritations to some people's lives. At such times men cry: "Give me a religion that does not talk about God and Heaven. Give me a religion that needs no creeds or prayers. Give me a religion without doctrines or truths. I want only a religion that will help me remove this obstacle, or solve this problem, or do this work, or get me out of this trouble."

There are times when men intent upon some project rush, as it were, to the Divine Savior for help. But instead of praying: "Lord, help me to shun my selfishness and pride; help me do my work with clean hands and a pure heart"—instead of praying, "Not my will but Thine be done"—men cry like the petitioner in the *Gospel* to my brother that he divide the inheritance with me!"

Such loves of self and the world cast the "dreamer" (true spiritual religion) into a pit of

dis-belief. Such men want only religion to help them pursue their worldly ends and ambitions. They cast the "dreamer" away.

The Dream Restored

But what did Pharaoh do when warned of the approaching Famine? He took that rejected "dreamer:" put a gold chain around his neck; caused him to ride in his own chariot; and made him governor over the whole Land of Egypt in the faith that somehow Joseph would be able to rescue the land from the terrible starvation coming on all the earth.

And what is the deeper meaning of Joseph being made governor? It is the sure and solid faith that somehow a "true spiritual religion" can preserve all the goods and truths the church can gather to keep the world alive. Thus it comes to pass that Divine Providence makes wonderful use of the "dreamer:" and what to many seems visionary and powerless is in the last analysis the one and only Power that can preserve the goodness and truth of the world.

In Christ the "dreams" of Joseph come into their fulness and power, and they are means of enlightenment to millions who believe in Jesus (our "Divine Joseph") and who try to follow in His footsteps.

As long as there is goodness and truth from Heaven in the world, the religion that believes in the Lord with all its "heart and mind and soul and strength" will be preserved. Yes, Joseph was a dreamer. Yet it was Joseph the dreamer who preserved the brethren alive in the years of famine, and who (as our Lord Jesus Christ) preserves our souls for Heaven today.

CONVENTION CALENDAR

January 12 - 13
January 14 - 16
January 21 - 23
February 18 - 20
March 24 - 27
March 18 - 19
April 15 - 17
April 22 - 24

East Coast Peer Sup., Newton, MA
Aims and Goals for the 80's, Waltham, MA
General Council, Loretto Retreat House, Essex, MA
College Trustees, Urbana, Ohio
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A NEW YEAR

Here's a clean year,
A white year.
Reach you hand and take it.
You are
The builder,
And no one else can make it.
See what it is
That waits here,
Whole and new;
It's not a year only,
But a world
For you!

Mary Carolyn Davies