

# THE MESSENGER

*Official Publication of the General Convention of Swedenborgian Churches*  
**NOVEMBER 1985**



*How Mates Find One Another*

## FROM THE EDITOR

We are fortunate to have two excellent articles bestowed upon us for this month's fare. The lead piece comes to us via Steve Koke, who resides in the improbable Rough & Ready, California. Steve has contributed often, if sporadically, over the past several years to various Swedenborgian publications. His lead piece, "Romantic Puzzles of Conjugal Love 229" is fun, thoughtful and creative.

Indeed, how providential are marriages? Are they made in heaven? How might one recognize one's soulmate? What is the role of free will? Koke flushes out many of the provocative suggestions that he finds in CL 229, and he sensitively probes some of the ambiguities.

Our second major article this month is George Dole's "The Garden City," which is slightly adapted from a talk given this summer at the Fryeburg New Church Assembly. Exploring the implications of our increasingly technological society in light of the Swedenborgian faith, Dr. Dole makes a foray into the Biblical narrative, looking for guideposts by which to discern a truly forward pathway. Rejecting sentimental attachments to the past and eschewing blind marches into the future, "The Garden City" nudges us to discover spiritual meaning within our modern lifestyles.

This issue also introduces the first sample of a new column by the Rev. Eric Allison. Entitled "Getting the WORD Out," this occasional column

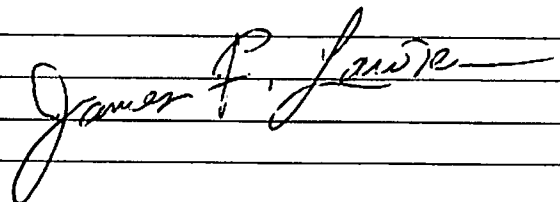
will offer suggestions and insights for outreach activities. Currently pastoring the largest Convention church, Eric has had much success in getting the word out in the metro area of Kitchener - Waterloo, Ontario.

In addition, the Rev. Leon LeVan's "The Upper Room" and Dorothy Travers - Davies' "Wellness for a New Age" address spirituality from distinctive perspectives.

I have been attempting for a year now to make "People and Places" into a regular section giving us a birdseye view into the life of Convention in its diverse locales. To reflect this diversity, the section has been renamed "Eclectica," and has had its own logo conferred upon it.

I have a suspicion that this is — or is capable of being — the most widely read section of **The Messenger**. To make local coverage really work, however, **I need your help!** St. Louis may be in the center of the country, but I still cannot peer into the individual churches and groups from my perch atop the banks of the Mississippi.

When something of interest or note happens in your local ministry, we would like to know about it. Honest. This helps us to experience our inter-connectedness. Photographs and summaries of activities will be gratefully received and possibly published, for the enjoyment and nourishment of us all.



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# The Romantic Puzzles of *Conjugial Love* 229

Steve Koke

**A** lovely idea haunts some ancient folklore, and it seems to have found its way into Swedenborg's writings. Men and women, it says, are created in pairs. Each person is only half a person and must find his missing half; but eventually divine guidance will bring the two halves together.

This old idea is strangely persistent, despite the more popular belief that romance is governed by luck and by how well we play the odds we are given. Most people think that the human race is amorphous, just a random mix, until our actions make ourselves and a good chance find into soulmates; in other words, soulmates are made, not born.

That is a solidly functional point of view; but it is often accompanied by ideas which make the search for a mate merely a set of strategies for manipulating chance and otherwise impersonal statistics. For example, "Go where you can meet the most people" is common and logical advice; but it reduces to the blandly statistical idea that you have the best chance to find any X when you have the largest collection of different things to search through. Do we live in such a randomly arranged world?

The idea that we are created in pairs and that we are guided to each other gives romance orderly process and a satisfying importance. Without a mystical essence and some relationship to higher purposes and powers, romance becomes earthbound and chancy. Religion and romance mix well; they provide heady reinforcement for each other. It then seems very likely that a good romance has a heavenly explanation, not a statistical one.

Swedenborg's *Conjugial Love* is a long and detailed argument for such an explanation. But how important to his argument is the idea that we are created in pairs? It is a fascinating possibility and counters a more

counters a more chaotic and uncertain view of things. Yet it, too, has its problems. Swedenborg gives it only one paragraph, section 229:

*That for those who desire love truly conjugal the Lord provides similitudes; and if they are not given on earth, He provides them in the heavens.* The reason is that all marriages of love truly conjugal are provided by the Lord. That they are from Him may be seen above, n. 130, 131. But how they are provided in the heavens I have heard described by the angels thus: That the Divine Providence of the Lord concerning marriages and in marriages is most particular and most universal; because all of the delights of heaven stream forth from the delights of conjugal love, as sweet waters from the flow of a fountain. And therefore it is provided that conjugal pairs be born, and that they be continually educated for their marriage under the Lord's auspices, the boy and the girl not knowing it. And after the time is completed, she, the virgin then marriageable, and he,

the youth then ripe for marriage, somewhere meet as if by fate, see each other, and then instantly as if from a certain instinct, they know that they are mates, and as if from a kind of dictate they think inward-

ly within them, the youth, "She is mine," and the virgin, "He is mine." And after this thought has been seated for some time in the mind of each they deliberately speak to each other, and betroth themselves. It is said, as if by fate, instinct, and dictate, though the meaning is by the Divine Providence, because so long as this is unknown it thus appears; for the Lord opens their internal similitudes so that they may see each other.

Swedenborg took the story of the young man and the young woman from a "memorable relation" in section 316.

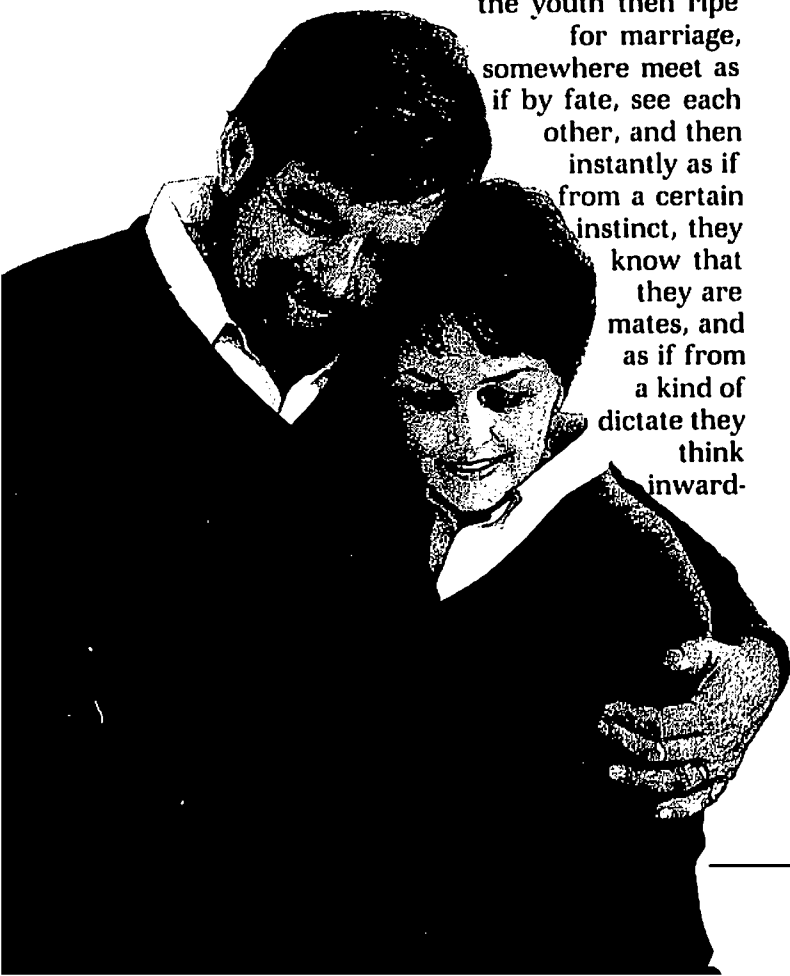
The story is very charming, and the ideas in it have a lovely romanticism to them. But notice that the story does not fit in well with the rest of the paragraph. This is the first of several hints that its real meaning may not lie on the surface.

The problem is that Swedenborg introduces that story as a description of how marriages are provided in heaven. His title statement has already distinguished between conjugal marriage in heaven and conjugal marriages on earth, so the story must be about conjugal marriages formed in heaven and therefore after death. But it is not. A young man and a young woman are born, educated for each other, and brought together. One can go through that sequence only on earth. Why was the story placed here?

I used to think that the young man and the young woman had died; they met in heaven where instantaneous recognition of a partner is commonplace. Their death is not mentioned in the text because death, to an angel, looks like a natural continuation of life, although in another realm. Death is a momentous event only to us. But there is a problem with this idea, too: A tragic and unusual premature death is not an appropriate way to illustrate a general point; most natural partners would not find each other this way.

We now encounter a larger puzzle: As romantic as it is, such a system of natural pairs may not really work. Free will may eventually force it to fall apart.

Imagine a small group of single men and women isolated from anyone else;



maybe they are the first members of the human race. Everyone in this group was created to be the partner of someone else in the group. Now one of them makes some wrong choices and begins to sever himself from the others. He finally alienates himself completely and disappears. His natural partner must now remain single the rest of his or her life or marry someone else. But everyone else is taken.

Another pair would have to be broken up if she married, and then that would release another person to face the same dilemma. We might suggest that she remain single in order to preserve the pairing system, but the fact remains that she would have to suffer critically for a pro-

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**L**et us look at a more psychological question: Is a person complete enough at birth to be the missing half of only one other person?

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blem she has no part in. Justice does not seem to be at all on her side.

The system is almost destined to unravel because of the uncertainties of free will. There is no leeway for crisis. Sooner or later any partner left behind will break up another pair and marry in order to avoid an undeserved romantic dead-end. The partner left behind in the second pair will marry someone else, and so on until, like a row of falling dominoes, few of the original pairs are left or someone is rebuffed or chooses to be alone. Meanwhile, everyone is an innocent victim of remotely created circumstances.

Now let us look at a more psychological question: Is a person complete enough at birth to be the missing half of only one other person? We are told that one is born with only his general disposition and character type settled. He still has to decide what he will make of himself. His spiritual and emotional personality and values depend on a unique set of decisions, and he will take years to make them. As Swedenborg points out, these decisions determine whether any two people will

be close to, or distant from, each other spiritually. It seems, therefore, that a newly born child is not complete enough to be either half of anyone in particular. Much of what would make him better suited for one person than for any other still lies in his future, and he will have to build that future for himself.

Probably the most obvious reply to this is that the Lord only *intends* that a person will develop in a particular way and end up with a particular partner. Nevertheless, it seems strange that such a specific plan would be formulated for someone if he did not possess anything within himself to justify it. Unless a plan for a person's life corresponds to things already in his personality, the plan looks arbitrary. The Lord's plan for the future of a child is probably developed concurrently with the child's personality, since the two must cooperate.

But we hardly want to end up with such a critical picture of the text. What is Swedenborg really trying to tell us?

The story in section 229 is told by an angel, not to a man, but to other angels (see section 316). Consequently, it must at least be an example of the way in which language is used in heaven.

In his *Spiritual Diary*, Swedenborg noticed something peculiar about the way angels talk:

When I wrote...that the thoughts of angelic spirits and angels are like parables, certain spirits doubted, because the idea of a parable is not understood by them; wherefore, angels and angelic spirits tested the matter, whether their ideas fell into parables, and it was not confirmed by them, that they do not fall otherwise than into parables, for parables contain generals. (Section 3356)

In section 2609 he is even more definite:

*That angels can by no means have an idea of corporeal things, the words of languages, the names of lands, of cities, and men, but of the things they signify.*

I have perceived plainly in spiritual ideas that angels can never have an idea of such things; for the ideas are so material and enclosed...that they can never

**The system is almost destined to unravel because of the uncertainties of free will.**

enter into heaven.

(See also sections 1577, 2356, and 3916.)

The strange and intriguing conditions of consciousness in the spiritual world are a strong theme throughout *The Spiritual Diary*. The *Diary* contains Swedenborg's early discoveries of the differentness of the two worlds. Perhaps because he later became used to it, the sheer drama of those discoveries is usually not so apparent in his published work. For that reason, we may often fail to see just how much we must shift our thinking when we encounter one of his spiritual experiences.

The problems that the story of a romantic couple in CL 229 raises can be attributed to a very literal reading. For not even "men" actually enter into angelic ideas. That is hard to imagine, but let's follow the *Diary's* lead and see what we come up with.

Everything material drops out of angelic thought, including ideas of ordinary space and time. That in turn eliminates all ideas of physical events. Since personhood also drops out of angelic thought, all things experienced or talked about in the heavens are simply good and truth and their phenomena. Yet these things still *look* highly personal, and the language of angels contains lots of apparent references to people and personal situations.

As the *Diary* suggests, the angels are not aware that they are speaking in very literal terms. If an angel's whole world represents internal things, he will not see any difference between his way of speaking and the way things really are. To him everything will look normal; his language, like ours, will reflect what he sees and therefore seem very literal. Yet the actual difference between his way of thinking and referring to things, and ours, will be enormous just because the difference between the two worlds is enormous.

In angelic symbolism, men and women represent understanding and will, the basis of our mental and emotional experience. The romantic couple in the story would therefore represent

something in ourselves that has finally achieved wholeness. Understanding, or truth, has finally found its corresponding will, or good, and *vice-versa*. As a part of the process, the partners in the story recognize each other as partners immediately. However, what recognizes its complement is always good or truth, not a person.

As Swedenborg points out so poetically in *Heaven and Hell*, no two things love each other so much as good and truth (section 375). We already know from other passages that partners who meet in heaven recognize each other as partners immediately. The story in section 229 is internal to that; that is, it depicts the process by which good and truth develop to a stage in which they can immediately recognize each other even though they reside in different individuals.

There is here an answer to one of our puzzles, the relationship of a pairing system to free will. If the story is only about two people, then as has been mentioned, it runs into trouble with any "wild card" element in people, such as free will. A pairing system in which one is born to unite with a specific other is reminiscent of deterministic systems which are meant to perform in the same way again and again.

In chemistry, for example, hydrogen and oxygen will always unite to form water, given very simple conditions. In mythology, another kind of symbolic storytelling, the prince always gets the princess. And in spiritual psychology, good will always gravitate toward its corresponding truth. These pairings can be depended on because they are elements of the world or the psyche and are not persons as such. Things that are comparatively elemental can have a preset character without taking away anyone's freedom. Consequently, a preset pairing system, in which A will always be guided to B, but which is described as if A and B were persons may be instead a parable of something elemental *in* persons. For example, we sometimes think of these personality elements as archetypes. Archetypes are basic themes and motifs in all human life and remain in the same form from generation to generation. But the people



in whom they express themselves are free to accept and regulate their effects. Yet, archetypes are typically represented in dreams and mythology in human form.

But then when, or in what sense, were the man and woman in the story "born"? It is an image not often used by Swedenborg, but his spiritual philosophy makes the unnatural world resemble a womb. We form our character here and finally emerge in the heavens with a finished individuality. From the point of view of an angel, the goods and truths we embody endure the long labor of birth into the personality on earth and then awaken and live as a new self in the heavens. The young man and the young woman are that self as it is typically experienced by the angels.

That in turn explains the odd location of the story in a section on marriages in heaven. Despite its reference to an earthly birth and romance, the story can be about marriages in heaven after all if the "birth" is intended to be a symbol of the emergence of a new self.

And because men identify more with truth or understanding, and women identify mainly with love or will, angels approach each other as good and truth approach each other: They recognize their partners immediately, think within themselves that they belong to each other, and so on. They find themselves living out the story.

It is from this more personal point of view that the story was finally written. In the last line of the paragraph, Swedenborg comments that "the Lord opens their internal similitudes so that they may see each other." We have been treating the story as if the man and woman were those similitudes themselves. Why would similitudes have to be opened so that *their* similitudes can be seen? The answer is that they would not.

The story is in a more immediate sense about angels; and their inner nature, like ours, would remain inside unless brought outside. An angel's life is the life of these inner things, and angels (at least in principle) experience only what these things experience. Because of this the story remains symbolic of an inner process.

Insofar as our own character conforms to the basic good and truth within ourselves, we may have experiences with other people which are very like that of the young man and the young woman. Still, the story is not necessarily a description of how our romances begin. In fact, we will typically find ourselves in the midst of obscuring complications just because it is not our primary business here to conform just to good and truth, the values, we have already acquired.

Once these things have become settled parts of the personality, other issues and struggles must come in as more values suggest themselves. Otherwise, our souls would be too small. Thus, life in the natural world is meant to be somewhat unstable and murky around the edges. We cannot really stop the risky business of further growth and expansion, and therefore we cannot expect to always have the simplicity and clarity of the angels. Only when this process is over after death does the story of the young man and the young woman characterize us in a dependable way.

It seems, then, that there is some truth to the conventional wisdom that soulmates are made, not born. Only good and truth can be said to be truly born for each other. But still, we are not living in a world run by chance. As Swedenborg points out, Divine Providence is very thorough where love and romance are concerned.

There is undoubtedly someone quite specific to whom anyone who wants to marry is being led. But the identity of that person changes from time to time as either person changes. Once they get together though, they do something very appropriate to the world in which they live: They make soulmates of each other. □

*Steve Koke was active for many years at the Hillside Community (Swedenborgian) Church. Today he lives and works in Rough and Ready, California.*

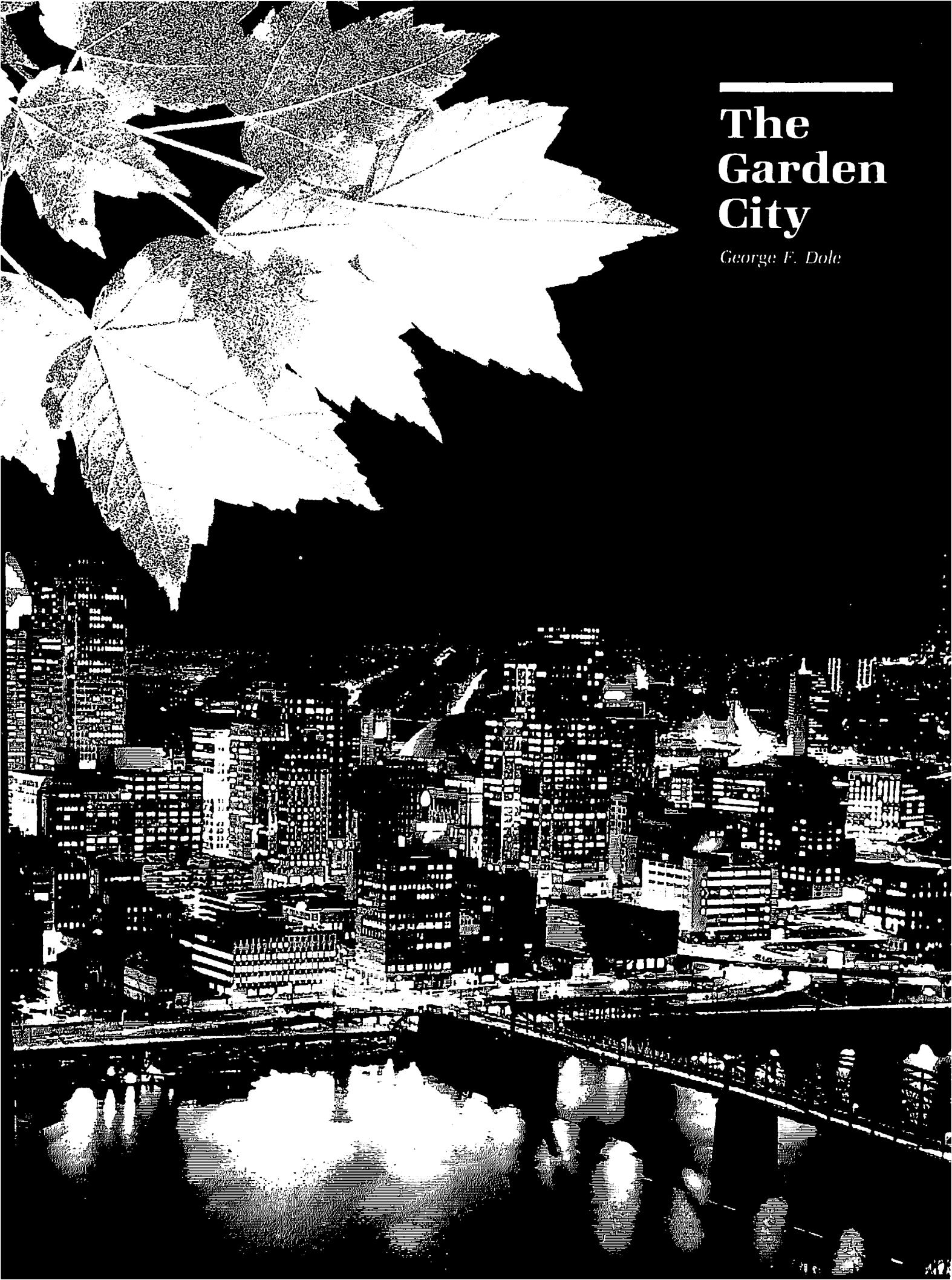
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**Without a mystical essence and some relationship to higher purposes and powers, romance becomes earthbound and chancy.**

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# The Garden City

*George F. Dole*



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**I** believe there is an unresolved corollary of the principle of correspondence. If everything in the natural world comes into being from the spiritual world, where are all the machines coming from? Are we becoming spiritually mechanized? If we are, is this a good thing? If it is not, then are we eventually headed for a post-mechanical age, for a return to a simple oneness with the world of nature? I believe that the Biblical story offers an outline within which answers must lie, and I will present that outline in brief shortly.

First, though, I would like to stress the fact that I do not see this as an exercise in crystal ball gazing. What we are really dealing with is our own present attitudes toward the world we live in. We are talking about the delights and fears of computers, about coming to Fryeburg by car in order to paddle a canoe or relax under the pines. We are talking about living in cities and cherishing window boxes, about working in cities, living in suburbs, and fighting for legislation to keep the suburbs from becoming cities. We are talking about our own ambivalence.

There can be no question about our present need for machines. If we were returned to the technology of even a century ago, millions of people would be dead within a year - dead from starvation and exposure. There aren't enough axes and hoes, enough horses and oxen, or enough people capable of managing them, to provide the food and fuel for survival. Most of the people who tried homesteading in the sixties, devoted and energetic as they were, failed.

Further, there is certainly no immediate prospect of change in this regard. Unless the world's population decreases drastically, which seems inherently unlikely, we will need more and better machines, rather than fewer and more primitive ones.

I would also point out that machines have in some respects made this world more like the spiritual world. It is true that we have to work for our salaries for most of our lives, but within that context food in our country is available on demand. We can move from place to place with unprecedented speed, and we can, through the telephone and television, be at least partly present with each other instantaneously. Information is becoming more and more widely available. There are book companies which specialize in instant publication. A paperback may ap-

pear in the local store only days after some event that has caught the public eye. More people have more leisure time than ever before - recreation is one of our biggest businesses.

Yet obviously, the picture is not all that bright. Rachel Carson's *The Silent Spring* woke us up to the fact that we have not transcended and will not transcend our dependence on natural processes. There is a global ecology which though astonishingly resilient, is highly sensitive. We do not know what its limits of tolerance are, and we cannot afford to find out. As we take control over any aspect of life, we also take responsibility. As one philosophical soul put it, "We aren't inheriting the world from our ancestors, we're borrowing it from our children."

I hope that these introductory thoughts convey some of the ambivalence which I think is appropriate, because I want now to turn to Biblical material. Specifically, I want to take a kind of sociological look at the whole sweep of the story from beginning to end, this being the most likely way to discern a sense of overall direction. You may well detect some ambivalence in this material as well.

The story begins with a creation that culminates in an earthly paradise, the Garden of Eden. It continues, in symbolic language, with the decline from that paradise until, after the Tower of Babel, we find something rather like the world we know, a world beset by fragmentation and misunderstanding.

The plot of the literal narrative begins with the promise to Abram that his descendants will become a great nation. Through the remainder of the book of Genesis, the story is a simple family one. Suddenly, in the first verses of Exodus, we are dealing with a people, and we have the beginnings of societal organization on a larger scale, with laws, lines of authority, and even a portable center, the Tabernacle.

At the border of the Holy Land, the people are organized into an army, but with the conclusion of the conquest, they become essentially villagers. When their very loose kind of organization is on the verge of disaster due to the Philistine threat, they turn with distinctly mixed feelings to monarchy.

It is a startling change. Within two generations, they have an empire, and the promise to Abram has reached its literal fulfillment. Under Solomon, they become prosperous urbanites. There are large-scale construction projects. There is international trade.

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**Are we eventually headed for a post-mechanical age?**

There are also liabilities of progress, and there are voices calling for a return to the lost virtues of the simpler life.

I want to pause at this point and note that these "lost virtues" are in fact not very impressive. According to the narrative, the tribes in the wilderness were not noble and dedicated pioneers, but discontented and rebellious folk who spent most of their time complaining. The villagers of the period of the Judges were not simple and pious farmers, but tended rather to forget their religion as long as things went well for them. The "simple life" simply didn't work, which is why they wanted kings in the first place.

The monarchy, however, didn't work either. The kingdom, whose unity had been fragile even when it seemed strongest, split after Solomon's death, and eventually fell, totally and disastrously.

Nevertheless, the promise was still alive. When a few people returned from the Babylonian captivity and gradually rebuilt Jerusalem, it was with the expectation of the eventual restoration of the monarchy and return to world eminence. The throne would once again be occupied by an anointed king, a Messiah of the line of David.

The Messiah who came, though, came to establish a kingdom that was not of this world. In fact, a few decades after the ascension, the temple was destroyed and the Jews were exiled from the Holy Land, this time for almost two millennia.

The story now draws to a close in the book of Revelation. As the opening chapters of Genesis are strictly symbolic in style, so is the close of the tale. It tells of conflict on a cosmic scale, and closes, not with a return to Eden, but with the descent of a city.

Our church organization is named after that city. It is not the Church of the Return of Eden, but the Church of the New Jerusalem. I would therefore invite you to explore what we might call the sociological implications of this fact. What does the Lord have in mind for His garden, for His world of nature? How can we respond with theological discernment to the steady progress of urbanization?

**"He showed me the great city, the holy Jerusalem, descending out of the heaven from God, having the Glory of God...and [the city] had twelve gates..."**

**Revelation 21:10ff**



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# Spiritual Cleanliness

Margaret Schwarm

**O**n a scale of 1 to 10, how clean are we physically? We all know what it is to be physically clean and we probably rate pretty high on the scale. We know that when we are dirty we can simply go to the sink or tub, turn the spigot and the water flows. We use soap and water to separate the dirt from the skin and - *voila!* - we are clean.

We drink water to cleanse the inside of our body, to soften and dissolve food, to circulate this food through the bloodstream to the parts of the body that need it.

Let's set up another scale of 1 to 10 and ask ourselves how clean are we spiritually. That's not so easy to determine. We can't touch, taste or smell spiritual dirt. And we can't turn a spigot and wash it off. So, how do we get spiritually clean? Or, more importantly, how do we know when we are spiritually dirty?

First we must define our meaning when we say "spiritually clean." My definition of spiritually clean people would be those whose thoughts are wholesome, who have the courage to face the truth in themselves and in others with love and caring, who maintain a healthy body, who have a well-balanced personality, flowing energy and vitality, awareness and an attitude of receptivity to the Divine Love and Wisdom from the Lord. To be more specific, those who can put aside selfishness and self-centeredness, can give of themselves without expecting something in return, who know and acknowledge the gifts of God and more. You can add your own concepts to the list.

We now have an idea of what we are talking about when we say "spiritual cleanliness." Our next step is to find out how we get spiritually dirty. This is where the courage comes in. Can we take an honest look at ourselves and find the falsities that we harbor in our secret mind, the evils that we allow to dirty our souls, the poisons that creep into our minds and eventually affect our body?

We cannot, like Peter Pan, "think beautiful thoughts" and believe everything will be fine. We must first recognize how we pollute these beautiful thoughts before we can do anything about cleaning our minds sufficiently to allow room for the beautiful

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thoughts to flow in. We must also recognize these beautiful thoughts as a result of honesty and truth and as a part of the Lord's plan.

If a child (and it might be the inner child that is in all of us) has come in contact with bad influences, and from these influences has become unclean and stained, that child has to be taught what is right and what is wrong and how to see the effect good and evil will have on him or herself and on others. This knowledge is the spiritual water which will nourish and cleanse the mind, open inner awareness and help the child to see the difference between right and wrong, evil and good.

When we allow our bodies to become unwashed and dirty, disease will eventually affect the body. When we allow our minds to become unwashed and polluted, we fall into a state of "dis-ease." That little dirty child within us is sending out messages that it needs a bath. If we pay attention to these messages and recognize that we are in a state of dis-ease, then we know that we are spiritually dirty.

God commanded the prophet Isaiah, "Wash you. Make you clean. Put away the evil doings from before mine eyes; cease to do evil; learn to do well" (1:16, 17). This explicitly tells us what we have to do to be spiritually clean.

Jesus gave the disciples His truth from Divine Love and Wisdom, made sure that they understood, and told them "Go ye, unto all the world and preach the Gospel of truth." This was the significance of Jesus washing the disciples' feet at the Last Supper. Our feet are in contact with the ground and are the vehicle that moves our whole body. We have the choice of either making a firm stand (positive) in God's teachings, or not moving towards Him, which is stagnation (negative). If we are not well-grounded, spiritually speaking, we cannot stand firmly on the principles of life that Jesus has taught us.

If we have the desire and the will to be spiritually clean, Jesus has given us the means to do this. If we desire strongly to follow His truth, we will be given the necessary guidance to become of "clean hand and pure heart." □

## **WOMEN COMMUNICATING**



*PHYLLIS BOSLEY, EDITOR*

### **A Harvest of Thoughts**

**On the Ministry of four women in our Church from Tokyo, Japan to Urbana, Ohio.**

These reflections on their ministry were requested and gathered together by the National Alliance Past President, Margaret Ball. They were to be read and shared with the women at their Convention luncheon in Windsor, Ontario. Time did not permit sharing them at that luncheon, but gather 'round now and feast on this HARVEST.

#### **From the Reverend Kei Torita, Tokyo, Japan**

I think my ministry this past year was rather good — well balanced between ministry for the existing congregation and outreach, as I had intended. I started new things with my father's congregation, such as a class after worship service, and singing practice. These were welcomed by the mostly elderly congregation.

I was able to expand my outreach activities, both at my apartment and outside. But it takes time. Although these women have inner needs for growth, my approach has to be more general than specific.

I have also done some translation, and I am hoping to do some more in the future. In addition, I spend four evenings a week tutoring English. Although it is still hard, my financial support has improved somewhat since last winter.

#### **From the Reverend Susan Turley-Moore, Los Angeles & Riverside, CA**

It is always interesting to reflect upon the challenges of ministry in light of Divine Pro-

vidence. Both the Los Angeles and Riverside churches are in similar situations. Both have dwindling memberships and are facing the option of selling their property. Both struggle with the consequences of years without full-time pastoring.

The Church is in the process of change, and its membership faces this change with consequent grief. Learning to live with the loss of my father continues to teach me about this grief process. I can talk from personal experience about shock, anger, denial, rationalization, sorrow, emptiness, healing. As a shepherd, I guide the flock through this journey of change with empathy and patience. One endures these steps with hope, the support and comfort of friends, and faith in God's purpose.

Always the question of "Where to now, my Lord?" echoes in the back of my mind. I know not where we are going. I know that where we've been has seen its fulfillment. I know we are being called to new lands. Yet, I believe we are instructed to take our tabernacle with us. We are told to take our faith and love with us, as a shining light in the darkness, armor against criticism, strength in times of doubt.

As a minister, my duty is to face my doubts and faithlessness. In this way I find God, hear the Lord's calling, am given the next step to take. Perhaps like Joshua, we are going to the Promised Land — that vision of the new life. Perhaps like Moses, we continue to spin our wheels, repeating cycles of fear as we wander in the wilderness of unknowing.

I have no answers, only hope. Hope and faith that if we continue to pray and witness, share and love one another, our church will be given new birth.

**From the Reverend Rachel Martin,  
St. Louis, MO**

I am primarily involved in a ministry of pastoral counseling. Pastoral counseling, or pastoral psychotherapy as it is now often called, involves a training in theology, psychology and counseling, and working in clinical settings with people who are struggling with life concerns.

The life concerns can be anything. Examples are: suffering from the loss of someone close; feeling overwhelmed by career decisions; trouble in a parent-child relationship; difficulty at the workplace; difficulty in making friends; general feelings of low self-worth; depression; overwhelming feelings of anxiety; struggling with a life-threatening illness; desperate feelings of loneliness; struggling with questions of meaning and purpose and God. These are just a few examples of feelings and situations which might lead a person to seek counseling.

The pastoral psychotherapist and the person facing life difficulties explore together both what is going on within the person and what is going on in the person's outer life. Connections are made, feelings are felt, perhaps old life-denying ways of being are courageously discarded, perhaps life-giving potentials, long buried, begin to reach the surface and grow. Maybe the changes can be seen in the outer events of the person's life, or maybe the changes are ones of perspective and attitude, so that a person sees meaning where none was felt before, or feels peace instead of unrest. Or perhaps someone, who has been quiet and depressed, finds hidden anger at people and events from long ago, and is able to release much blocked energy, which may have been holding them down for years.

The pastoral counselor sees people who find themselves seeking counseling, not as sick or disturbed, but as spiritual beings encountering rough spots on the path of regeneration. The pastoral counselor sees the rough ride as, not simply a time to get through, but a fertile time, with potential for much growth. Moving through life's challenges creatively, seeking to discover underlying meaning and purpose is at the very heart of beginning or continuing the regenerative path. People often find grace and hope, causing them to want to seek God again. I find this work intensely exciting and immensely rewarding.

Jim and I were married in July, 1985 and we moved to St. Louis two weeks later. Jim is pastor to the St. Louis Society. I have a counseling office in the church. I also counsel through "Christian Psychological & Family Services" — a counseling center in the community.

In addition to my pastoral counseling, I led a group on contemplative prayer last winter at the church; Jim and I are facilitating

together a weekly meditation and prayer group at the church. I also confer with, and marry couples as part of the church's very active wedding ministry. Working for the Board of Education as executive secretary helps me keep in touch with the larger church, and I occasionally guest preach.

All in all, I feel I am slowly finding my way in this ministry, in which there are no comfortable niches.

**From the Reverend Dorothea Harvey, Urbana, OH**

The most important thing about my work is the openness of the church people and the fact that I can be really in touch with them. They are all open to growing and honest about wanting to grow. They're open to real spiritual issues in their lives.

The healing is very exciting. We meet after church at my home. For instance, one recent Sunday after the healing where we laid hands on a person's aching knees, Louise said, "I felt this great warmth going through my knees." And how another said, a few days after a zap of healing prayer, "Hey, my heels really are feeling better!" Bringing the power of the Lord's healing, that's fun.

The special services: Epiphany, which signifies the revealing of the Lord to all the kings of the world, that day of the Wise Men, we used an oil lamp from India. It has five wicks which form a star. In the Pentecost service, we used another lamp from India filled with oil, and a wick was lighted. This was carried around for everyone to cup their hands over the flame to feel the warmth, symbolizing the Lord's love and truth. It is the birthday of the Christian Church: (Acts 2).

The drama of the Lord's presence was experienced last year when we met together in a circle on the grass under the trees. Judy Dennis played softly on the recorder, and as she stopped there came "a mighty rushing wind" that swayed the tall trees and whooshed around us. Words were scarcely needed. As the candle was lighted and carried around in my hands, each felt the symbolic warmth. When I returned to my place, the wind extinguished the light. The spirit was moving visibly among us!

Working with the International students at the college is a pleasure, knowing their different insights and receiving their help in such things as the Chinese calligraphy and

Buddhist ceremonies. Seeing the beauty and simplicity of these universal symbols makes me aware of a universal human respect and awe for deeper things, the sense of presence of the infinite.

I like marrying the college couples, talking with them about what they want in their service. I enjoy teaching Swedenborg to students who never heard of him. I get new awareness of their perspectives and my own.

It helps to teach people of different backgrounds. In teaching 18th century history, Swedenborg's time, I worked with the great thinkers — Alexander Pope and Voltaire, as well as Swedenborg, who believed that the power of God was for everyone and everything. This was a time, as now, when organized religious groups closed perimeters to the experiencing of truth, and raised the crucial issue of open, universal understanding of God.

Happiness cannot  
come from without.  
It must come  
from within.  
It is not what we  
see and touch or  
that which others  
do for us  
which makes us happy;  
it is that which we  
think and feel and do,  
first for the other fellow  
and then for ourselves.

*Helen Keller*



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## Getting the Word Out

Eric Allison

**S**wedenborg's teachings about the internal sense of God's Word are the greatest thing our church has to offer. The problem is that most people do not even know that the Swedenborgian Church exists.

Getting the WORD out is a series of columns offering practical methods that most of our churches can use to help bring new people into our churches' ministries.

One of the best ways for increasing the growth, vitality, and public awareness of your church is by sponsoring events that are of interest to the public. People who come into your church building for any number of reasons may COME BACK. They will never come back, however if they don't even know you are there.

To host a successful public event such as a workshop, lecture, film series, debate, or concert, there are four sources of FREE advertising that should be used as a standard advertising procedure.

1. All Newspapers in the United States and Canada are required by law to print public announcements at no cost. Each paper has its own rules, such as limiting the number of words or style, and you often have to give them your article two weeks prior to publication. But, it's FREE. If you are a little lucky and your event is very timely to public interest, you may even get a reporter to do a special story. It never hurts to ask.

2. All cable TV stations are also required to offer free public service announcements. An announcement is usually limited to eight lines with thirty-two spaces per line and it only appears on the screen for about eighty seconds, but it may be on the screen more than a hundred times in one day and it is FREE.

3. It is also mandatory for radio stations to announce public events. Don't hesitate to use this advertising. If you come up with something that really catches the imagination, they may even interview you on the air.

Phone your local newspaper, TV and radio stations and they will gladly help you. If you have more than one radio or TV station or newspaper - use them all.

4. Another source of FREE advertising is WORD - of - mouth, it's a good one. Your telephone is a magnificent tool.

5. Good un-free sources to be used are flyers and posters. I strongly recommend that they be used with the four other methods listed above, even though they cost money. Helpful hints about how to make and use posters and flyers to their maximum benefit will be given in my next column on how to Get the WORD Out. □

*The Rev. Eric Allison is co-minister at the Church of the Good Shepherd in downtown Kitchener, Ontario.*

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## Wellness for a New Age

Dorothy Travers-Davies

**T**wo letters have come across my desk, responses to past articles, that ask interesting questions about preoccupation with the physical. Louise Woofenden asks if, ideally, shouldn't we be able to forget the body and concentrate on our uses? And goes on to mention how body-centered some people are when they are fasting. She resents the time spent analyzing her body's activities and states: "No way would I take my temperature, pulse, etc., etc. regularly to find out how I am."

Ruth Abaecherli wrote of reading in a book, *Imitation of Christ* by St. Thomas Aquinas about "a young priest who actually suffered acutely because he had to go to the bathroom to eliminate the poisons and waste in his body." He asked himself how he could become spiritual when he was like an animal. Ruth then said, "Maybe we need a new perspective."

As a long-life mystic, I have had to cope with the fact that I live and move and have



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my being in a physical reality with a physical vehicle and that even my innermost spiritual knowings come through my physical brain into my consciousness. The state of balance in equilibrium and chemistry, the centeredness, and the pain-free condition of health allows one to become a vehicle for life on a higher level, than when the attention of self is distracted by any form of ill health or pain or limitations caused by disease.

Granted, the higher the level of well-being, the fewer minutes or hours needed for this preoccupation. But an awareness of how the physical body performs and the ability to pick up feelings, even before they become symptoms, is a valuable skill. The message of anticipation that often comes through our physical plant allows us to move into a situation before it becomes a crisis. But this takes wisdom. To completely understand the use of the body as a high level message center, there must be some awareness of body energies, flows, blockages and stoppages.

Many tools are offered, but few are used and understood. And this is a philosophical problem. We no longer trust ourselves to work with ourselves in health. We are inundated with propaganda telling us that some form of preparation or medication is available at the corner drug store for everything from the upper end (bad breath) to the lower end (hemorrhoids).

But who is getting to the basic cause of why you have bad breath and why you have constipation and accompanying problems? Certainly not those who are involved in the commercial business of products. And the doctors won't take the time to suggest a cleansing diet, a high-fiber diet, or a change in physical activity. Even if they were trained in these areas, they would find it hard to take the time, because that know well that people won't change their lifestyles before the crisis stage - and often times will not change even after the crisis is upon them.

So, for those who want to change their life style, here are some accepted dietary suggestions:

Eat low stress food that digests easily, leaves little residue for the liver to handle, and does not cause toxic buildup in the bowel or vascular system. Include: fresh raw and cooked vegetables, sprouts (alfalfa, mung, radish, etc), proteins such as chicken

without skin, fish with scales, cottage cheese and whey, churned buttermilk, yogurt and eggs.

Low stress vegetables include: carrots, parsnips, sweet potatoes, peas, green beans, red beets, squash, turnips, pumpkin and okra. Prunes, pears and apples are low stress.

Caffeine should be eliminated from the diet, which means no tea or chocolate and only decaffeinated coffee. Sodium should be cut back and not used in cooking or on the table. (There are substitutes available in health food stores.)

Substitute whole wheat bread for white or use pita, corn tortillas, matzos, or stone ground crackers. Use a limited amount of butter and forget margarine. You see, if you stay away from red meats, cold cuts, and fatty dairy products, you can use a little butter and not go over the recommended fat allowance.

More than ten years ago I heard a biochemist speak about the mineral and chemical needs of the body. Backed up by the periodic table of elements, he made the point about human needs that I have never forgotten. The elements of the chart are encompassed in three foods, eggs, molasses and seafood. Since that time I have adopted the habit of drinking, each morning, a tablespoon of blackstrap molasses in a cup of hot water. I found it not at all difficult to acquire a taste for this and when I am deprived, I miss it. I eat at least 5 eggs a week, and I always choose seafood on the menu when I dine out and serve it at least three times a week at home.

This chemist recommended a fourth food for efficient body performance: bran. Bran for the fiber or roughage combined with the other three foods is all the body needs. Anything else, he stated, was extraneous and determined by individual taste or palate. While this may seem ridiculously simplistic, it is predicated upon serious research.

Happy eating! □

# ECLECTICA



## Convention Retreat Property Ravaged

The July forest fires in California have completely destroyed the once beautiful property owned by the Swedenborgian Church in the Santa Cruz mountains. The 160 acres of mountain forest south of Los Gatos has burned to the ground. Government and environmental agencies warn that if property is not re-seeded and re-planted *soon*, erosion will cause even further damage, possibly rendering the property unsalvageable for years to come.

Ironically, as devastating as they were, the fires brought a blessing in disguise. Much of the acreage was previously unusable due to thick underbrush and poison oak. The fires have cleared away what would otherwise have been an insurmountable "jungle."

The church is seeking every possible source of assistance to save this precious land, and to take advantage of this serendipitous occurrence to start again. If properly re-seeded and re-planted, the retreat property can become much more beautiful and accessible than before, which would be beneficial for the whole church.

The several structures on the property were also lost to the fires. The storage cabin, the chapel, the redwood water tank, the toilet building, and contents of these structures, were ravaged.

Federal and Convention aid is only a beginning. If we are to save this property, we must start the work very soon. Will you help us to help nature restore herself? Any contribution, of energy, time, talent or etc. will help

us in our efforts. Please be in touch with the Gutfeldts, 579 Vincente Ave., Berkeley, CA 94707, or write the Central Office. We'll appreciate your interest.

## Gloria Interrupts Convention Activities

Hurricane Gloria terrorized the east coast during the weekend of Sept. 27-29 and interrupted the affairs of at least the Mid-Atlantic Association and the Dept. of Communication. The Mid-Atlantic Association had scheduled a weekend retreat for Cape May, New Jersey, which was right in the path of the stormy lady. The retreat, whose theme was "Sun, Sea, Sand, and Spirit," was cancelled. The Dept. of Communication was holding their fall meeting at Camp Blairhaven on the coast of Massachusetts. After Governor Dukakis suggested evacuation of the Cape area, the department members departed for the Swedenborg School of Religion, where high winds damaged a few trees, but which otherwise proved to be a safe refuge in spite of an extended power outage. As the winds reached their peak in the Boston area, several of the students chose to play frisbee in the backyard.

## Zacharias "Retires"

The Rev. Eric Zacharias, past president of the General Convention of Swedenborgian Churches and General Pastor of the Kansas Association of New Jerusalem Churches, has served notice that he has "retired." Now he will only attend to the duties at the Swedenborgian Church in Pretty Prairie! Eric assures the other Kansas churches that he will make periodic visits, but now that he is past 65, he would like to serve the Pretty Prairie Congregation solely. Eric also edits "The Plains Banner," which makes for good reading. To be added to their mailing list, write to the New Jerusalem Church, Plains Banner, Pretty Prairie, Kansas, 67570. Additional note: The Kansas Association held their annual fall retreat at Camp Mennoscah October 25-27. The theme for this year's study and worship times was "The Book of Acts." The Rev. Rachel Martin of St. Louis was guest preacher.

## National Church's Wedding Ministry Deepens

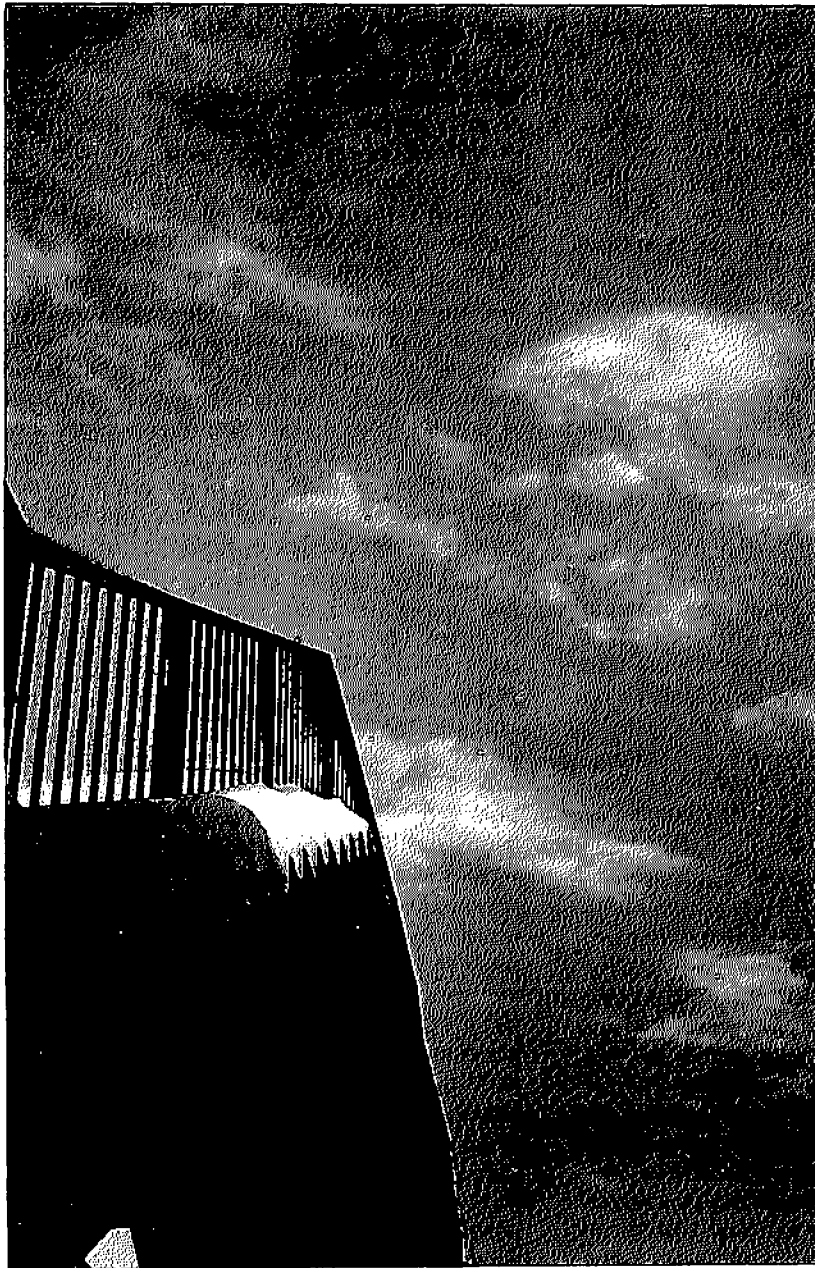
Several of our Swedenborgian churches conduct wedding ministries, but rarely is a

connection with the couple maintained after the wedding day. At the Church of the Holy City, in Washington D.C., however, the Rev. Richard Baxter and his wife, Polly, have been working to provide follow-up ministry to those couples they marry through the avenue of Marriage Enrichment Weekends. They held another one during the weekend of Oct. 25-27 at Algonquian Regional Park in Virginia.

### **Swedenborgian Artist Exhibited**

Several members of the Swedenborgian Church of Greater Cleveland attended a two

day exhibition of George Inness' paintings at the Cleveland Museum of Art, Sept. 10 and 11. Jean Bestor, president of the Cleveland New Church, writes that the most rewarding part of the two day presentation by the Asst. Curator of the Education Dept. was an explanation of Swedenborgian belief and underlying correspondential aspects of Inness' art. Also cited were noted Swedenborgians, artist William Page and neo-classical sculptor Hiram Powers.



*"Stairway to Heaven?" Nancy Little of the Elmwood, Mass., New Church has recently been president of the New Church Youth League at the national level. Her hobby is photography, and she took this shot in downtown Boston in January, 1984, using Ilford FP4 ASA 125 film.*

# **The Holy Triad**

*Leon C. LeVan*

Near the end of the Lord's life on earth the disciple Thomas protested to Jesus, "Lord, we know not whither Thou goest, and how can we know the way?" Jesus answered, "I am the way, the truth, and the life; no one cometh to the Father but by Me." Since Jesus plainly declares that He is the way, the truth, and the life, we must try to understand what our Lord means by the holy triad.

First, the expression "I am the way." That is a plain, unqualified statement. No mere human being, such as you or I, could possibly say those words. Those words say: "I, Jesus, am your way to Eternal Life." "I am your way to Heaven." "I am your way to God." If the Christ is the way, then we must know what the "way" is and what it involves.

"Ways," spiritually speaking, are Doctrinal principles: "Teach me, O Lord, the way of Thy statutes." "Prepare ye the way of the Lord." "He shall teach us His ways." How clearly these and similar Scriptural teachings show that "ways" are Doctrinal principles for our Eternal guidance. If our "ways" are true ways, they lead us to Heaven. If they are false, they take us away from Heaven.

Now we see how true it is that Jesus is the "way" of Eternal Life. True Doctrine for the illuminating of our souls revealed in the life of Jesus Christ. "I am the way." "By Me if any one enter in he shall be saved." "He that entereth not in by the door, but climbeth up some other way, the same is a thief and a robber." Doctrines of truth are our "ways," and since the Lord Jesus Christ is Himself the eternal principle of all true Doctrine, He is our "Way."

The second aspect in which Jesus revealed Himself to His disciples, and thus to all who would be His followers, was to declare Himself the "truth." "I am the truth." Ways are ways for us to walk in, but truths are the actual footsteps in those ways. Truths are the necessary means to bring us to the Divine love. "No one cometh to the Father but by Me." The "father" is the Divine love or good. The "son" is the Divine wisdom or truth. We cannot be prepared for the Father's house of many mansions, except as our souls are formed by genuine truths. As much as our lives are guided and structured

by truths, to the same degree does the Lord infill our spirits with Himself. The Lord is the "way" of Doctrine. The Lord is the "truth" of the soul.

The third and last way in which Jesus Christ revealed Himself to the disciples after the Last Supper was by the expression "the Life." "I am the way, the truth, and the life." To "live" in the sense that our Lord meant whenever He spoke of "life" is to think, will, and act from the Divine love and wisdom. Mere animal life, mere natural existence, is not life as we understand it in the scriptures. Such life is dead, scripturally speaking. "Dead" people are they who are merely natural, and who employ all their physical and mental powers in the pursuits and acquisitions of the natural world. To be "alive" is not merely to have the life of bodily existence and its accompanying activity in the world. Scripturally, they are "alive" who shun evils as sins against God, and who do good because it is of God and from God. Goodness and truth are life when they are conjoined in a regenerating person.

When Jesus said, "I am the way, the truth, and the life," and again, "I am come that they might have life and that they might have it more abundantly," it was the spiritual life, or life of the soul, of which He spoke. The Lord is our life. We do not live of ourselves any more than the eye sees of itself or an electric lamp shines of itself. If light did not enter the eye, it could not see; and if electricity did not enter the electric lamp, it could not shine.

Similarly, we do not originate or create any good or any truth that forms our spiritual life. We receive it from the Lord who gives it freely moment by moment. When Jesus said, "I am the way, the truth, and the life," He was putting into simplest terms the basic facts of our spiritual existence. The Lord is our Doctrinal instruction, our way. The Lord is the light of our souls, our truth. The Lord is our love and wisdom in action, in our life.

Whenever things seem to go wrong with us, whenever our lives seem to shrink into the "sere and yellow leaf," we have the assurance that the Lord is actually our "way," our "truth," and our "life." With our Lord at hand, we have eternal significance for the Kingdom of Heaven.

As regards the city or state, you may mean little. As regards the nation and its progress, you may seem inconsequential. As regards the world and its history, you may seem to be nothing. But as regards the church and the Kingdom of Heaven, you have a part that can be taken by no one else, and which should help and bless all who will come after you as long as Heaven endures.

"Every moment of life has consequences to Eternity." In all Eternity, all who come after you should be better and happier for what you do. We should be good co-workers with our Lord and Savior Jesus Christ who is our way, our truth, and our life. □

### Book Review

## Two Classics Brought Back

Bruce Williams

*Footprints of the Saviour: Devotional Studies in the Life and Nature of the Lord and Holy Names: An Interpretation of the Story of the Manger and the Cross* by Julian K. Smyth. New Church Collateral Publishing, Queensland, Australia, 1984 reprint.

I have just put the book down, having enjoyed many hours of serene enjoyment in the company of Julian Kennedy Smyth. I had read the second of these two before—*Holy Names*—but was not acquainted with *Footprints of the Saviour*. Les Sheppard's New Church Collateral Publishing has just put out this, its second reprinted volume; the first being John Clowes' *Commentary on the Gospel of Mark*, 1983.

We are proud that both of these works have been published and printed in Brisbane, and we can expect others to follow in the distinctive and colorful banded cover. With the encouragement and support of a handful of like-minded people, this enterprise was launched three years ago by Mr. Sheppard. We appreciate his zeal for placing in the hands of the public out-of-print treasures of the New Church. (It seems absurd that the church of the Lord's second advent, while hardly out of its cradle, should have to admit to doctrinal and devotional supportive works being out of print.)

This present volume is a treasure indeed. The author wrote both of these companion volumes while still a young man, a minister of the General Convention. His writing is devotional, rather than doctrinal—yet at the same time replete with instruction. In the preface to this 1984 two-volume edition, Dr.

Wm. Woofenden mentions the talent for both journalism and drama that the young Smyth had to ward off when deciding for a career in the church, hinting that the decision was not an easy one for him to make.

Some might look for—and find—in the language of *Footprints* and *Holy Names* that which is archaic and outmoded and claim a case for rewriting, rather than simply photocopying the original works (as has been done). In the publisher's preface to the 1983 Clowes reprint this quandary was addressed. But whereas such criticism might be warranted with Clowes, I feel that anyone who would take exception to the language of this production would be a quibbler indeed, so simple and yet eloquent it is.

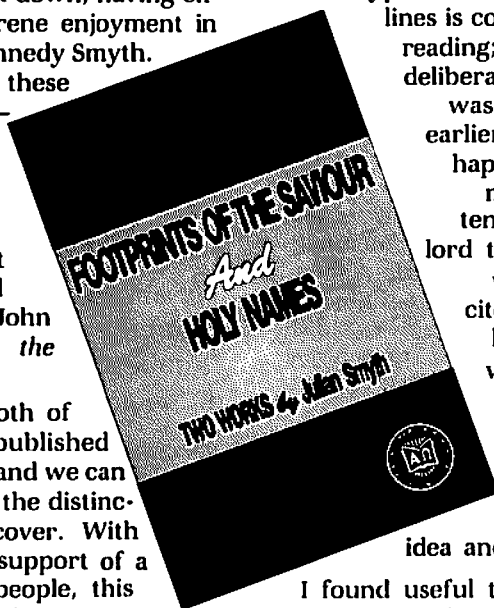
Though there is not one direct reference to the writings of the New Church, this is, in my judgment, thoroughly appropriate; for this is the credo of a modern evangelist who has obviously saturated himself with the heavenly doctrines. Only in a note on page 231 of the first volume does he direct the reader to Swedenborg, and only in four short, well chosen lines.

The type face and the spacing between lines is conducive to easy and swift reading; though I am often quite deliberately a slow reader, and I was quite accurate in stating earlier that I had spent many a happy hour with Smyth, just mulling over the thousand tender moments with the lord that he evokes. He writes with such excitement: excitement of discoveries that he has made. I think we would have been kindred spirits, for I have thrilled to the same concepts that thrilled him, and I rejoiced as he tumbled forth one confirmatory idea and text after another.

I found useful the author's headings on every page as they are summaries of the central idea beneath. Be sure to take a glance at the head of the page before turning over to the next.

For those of us who have wondered at the silent years of the Lord at Nazareth before his public ministry began, we are led by Smyth to marvel at that patient early life of Jesus, showing us with the aid of the writings of the church that they were years spent in active preparation for those culminating years.

We read, for instance: "In the midst of his toil or in moments of rest, in the home of Mary or out among the industries of men,



the consciousness of his divine power deepened and his mission fully unrolled. He has heard 'the groaning of the prisoner' and he has yearned 'to loose the children of his death.' He has seen their sinfulness; he knows the darkness of their ignorance...He longs to go forth to save, to bind up the broken hearted."

Let me offer just one more quote from this eminently quotable book, this time about the Lord's temptations: "Have we ever thought how, in that great work of redemption which he came to accomplish, the seeming hopelessness of triumphing through love, through truth, must sometimes have borne in upon him? To be a prince, not through any use of forces and powers such as fire men's enthusiasm and admiration, but by spiritual conquests which we are all so apt to shun!"

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## Thank You!

*The Messenger* would like to express its deepfelt thanks to the following people for their financial contributions to the work of maintaining our monthly magazine: Eleanor Allen, Riverside, California; Marge Ball, Ventura, California; Norman and Jean Bestor, Cleveland, Ohio; Mary Bok, Camden, Maine; Barbara Boxwell, Midland, Michigan; Elizabeth Daboll Brown, Warwick, Rhode Island; Raymond Clarke, Garden Grove, California; Church of the Holy City, Detroit, Michigan; Gus and Mary Ebel, Bethesda, Maryland; Glendale Society, Cincinnati, Ohio; Gloria O. Grabin, Santa Maria, California; Josephine Hope, Boston, Massachusetts; Mr. and Mrs. L. J. Light, Abbotsford, British Columbia; Deborah Mabbott, Nashville, Tennessee; Angela McCluskey, Cedar Grove, New Jersey; Elizabeth Munger, Michigan City, Indiana; Jimmy Parham, Asheville, North Carolina; M. Sawatzky, Wainwright, Alberta;

Finally, the notes at the end of each book in this volume are superb. Particularly, do not miss those at the end of *Holy Names*. Drawn together there is all sorts of useful information: there is the historical evidence from the early church fathers for the virgin birth; there is a study of a law of creation as applied to the miraculous conception; there is the person of the Son of man in the light of his own testimony.

We of New Church Collaterals (for I am immensely pleased to be associated with this venture) are indeed happy with our second production. □

*The Rev. Bruce Williams is the recently retired pastor of the New Church society in Brisbane, and presently is serving as president of the New Church in Australia.*

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Margaret Schneider, Cincinnati, Ohio;  
Hester Schwarting, Syracuse, New York;  
Mrs. J. P. Wright, Longview, Washington.

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## ? Swedenborg ?

I try to explain  
To my orthodox brother  
and main line church friends  
how this curious other  
branch of the Lord's tree  
isn't so different from them and me.  
'Tis true, the writings I have not read  
But observing creed and people instead  
I find the most difficult hurdle to gain  
Is quite simply the use  
of the great man's name.

*Barbara Moorman  
Fairfield, Virginia*

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## Saga of "Tour B"

It was fifteen years ago,  
As you all must surely know,  
That "Tour B" went on a jaunt to Sweden's land.

And yet every year in June,  
We all gather to "reune."  
We surely are a stalwart, faithful band.

Aylmer gets the places set,  
and she rounds us up, you bet.  
As we gather for a breakfast, every year.

And we must strike a pose  
for photographers in rows;  
Each year a few more wrinkles show.

With regret we miss a few  
Of those jolly friends we knew,  
But we well remember all the parts they played.

The bonds of friendship strong  
have carried us along,  
And we all will face the future unafraid.

*Elizabeth Munger*

## COMMENCEMENTS

### Baptisms

**Schellenberg**—Jenna Elizabeth Schellenberg, daughter of Gerald and Mary Schellenberg, was baptized into the Christian faith in the home of Mrs. Helen Schellenberg, on Sept. 22, 1985, in Winnipeg, Manitoba, the Rev. Erwin D. Reddekopp officiating.

**Strange**—Renee Nicole Strange, daughter of Mark and Holly (Hatch) Strange, was baptized into the Christian faith on Sept. 15, 1985, at the Church of the New Jerusalem, Fryeburg, Maine, the Rev. David L. Rienstra officiating.

**Varga**—Leslie Joseph Varga, son of Leslie and Sharon Varga, was baptized into the Christian faith on Sept. 22, 1985 in the home of Mrs. Helen Schellenberg, Winnipeg, Manitoba, the Rev. Erwin D. Reddekopp officiating.

**Wiens**—Paige Alexandra Wiens, daughter of Howard and Denise Wiens, was baptized into the Christian faith on Sept. 15, 1985, in the home of Harold and Thelma Wiens, Summerfield, B.C., the Rev. Erwin D. Reddekopp officiating.

### Marriage

**Lawlor-Woofenden**—Patti Lawlor and Lee Woofenden, of the Church of the Good Shepherd, Seattle, Wash., were united in Christian marriage on August 18, 1985, at Borderland State Park, Easton, Mass., the Rev. Dr. William R. Woofenden, the groom's father, officiating.

### Deaths

**Andrews**—Marlene Andrews, 88, longtime member of the Church of the New Jerusalem, Elmwood, Mass., entered the spiritual realm on July 15, 1985, in Attleboro, Mass. Memorial services were held on Sept. 29, 1985.

**Bergen**—Arthur Bergen, 74, member of the Western Canada Conference of the New Jerusalem Church, entered the spiritual realm on Sept. 9, 1985. Memorial services

were held on Sept. 14, 1985 in Saskatoon, Saskatchewan, the Rev. David L. Sonmor officiating.

**Buck**—Florence A. Buck, 80, a longtime member of the New Jerusalem Church, entered the spiritual world on April 14, 1985, in Brockton, Mass. Although she attended the Brockton New Jerusalem Church for many years, she never transferred her membership from the former Mansfield, Mass. New Church. Memorial services were held at the Bridgewater, Mass. New Jerusalem Church on April 27, 1985, the Rev. George F. Dole officiating.

**Hill**—Ida M. Hill, 91, member of the Fryeburg New Church for forty years, entered the spiritual realm on Sept. 2, 1985. Memorial services were held on Sept. 5, 1985, at the Church of the New Jerusalem, Fryeburg, Maine, the Rev. David L. Rienstra officiating.

**Walker**—Ethel M. Walker, 98, member of the Fryeburg New Church for fifty-five years, entered the spiritual realm on August 25, 1985. Memorial services were held on August 28, 1985, at the Church of the New Jerusalem, Fryeburg, the Rev. David L. Rienstra officiating.

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