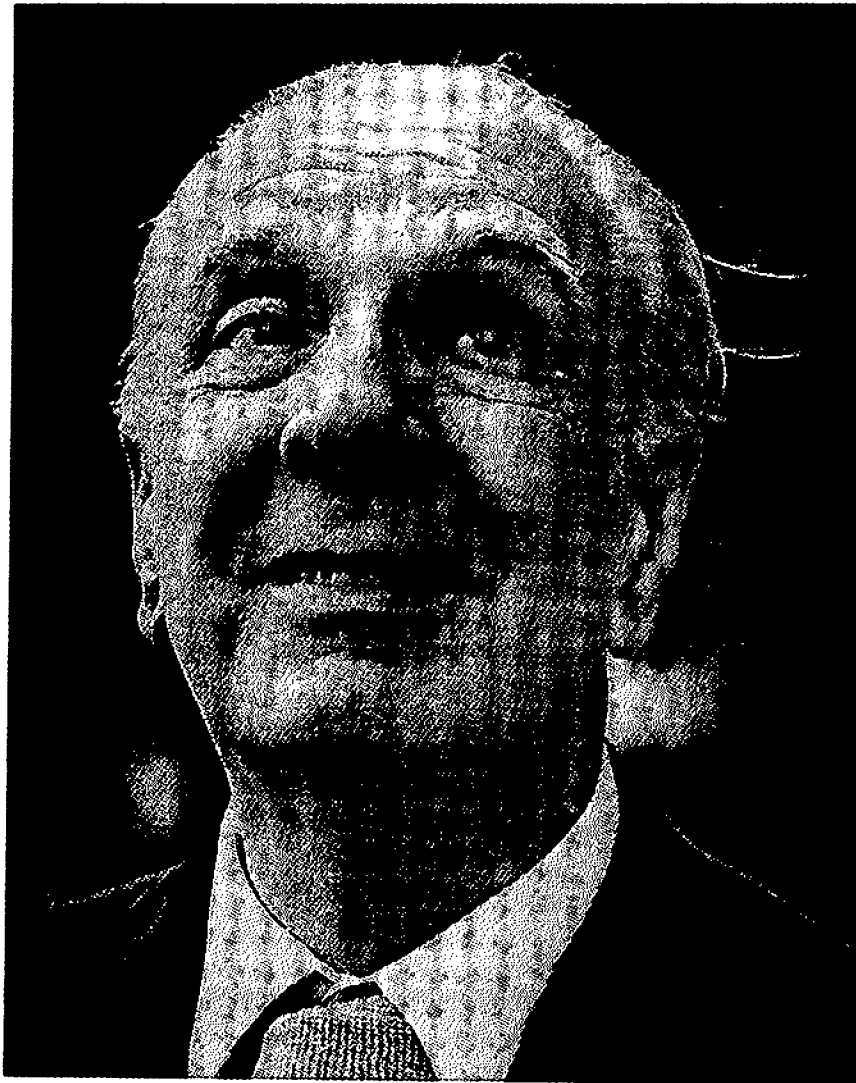


# THE MESSENGER

*Official Publication of the General Convention of Swedenborgian Churches*

**SEPTEMBER 1985**



**An Interview With  
Jorge Luis Borges**

## FROM THE EDITOR

It is a privilege to offer to our readers an exclusive interview with one of the world's foremost literary figures. Short story master, poet, essayist and metaphysician Jorge Borges is indisputably the most important writer in Argentina's history, and many would propose that the octogenarian has penned the most powerful and spellbinding literature of all of South America. Since 1961, when he shared the prestigious International Editor's Prize with Samuel Beckett, Borges has witnessed his tales and poems increasingly praised as classics of 20th century literature. Repeatedly a candidate for the Nobel Prize, the final height of Mr. Borges' place in world literature is yet to be reckoned.

Born of Spanish, English, Portuguese and Jewish blood, Borges' eventual cosmopolitanism perhaps could have been predicted. His first language was English, now though he writes only in Spanish. He was raised in a sheltered environment and encouraged to follow his many intellectual pursuits, which centered around the reading and study of his favorite authors—Kipling, Dickens, James, Poe, Wells and Twain, among others. During World War I, the family spent four years in Geneva, where Borges took his baccalaureat. There his involvement in literature and philosophy continued to deepen and develop, as he immersed himself in study of the great continental writers.

After the war Borges and family spent two years in Spain, where Borges discovered the Ultraist movement of young writers. The Ultraist writers considered the leading authors to be decadent and self-consciously artistic. Their reaction led to a modality of free verse, heavy use of metaphor and the injection of absurd humor into their works.

Borges then returned to Buenos Aires in 1921 and became the leader and spiritual founder of the Ultraist movement in all of South America. At the same time, he rediscovered his home town. The influx of European immigrants had spawned such an economic boom in Buenos Aires that he scarcely recognized the city of his birth.

But he is best known for his short stories—mostly those written during the forties and fifties. A well known and fortuitous event in Borges' life precipitated the essential works of his long and varied literary output. On Christmas Eve in 1938, while ascending a poorly lighted staircase, he struck his head against a recently painted open window. Soon thereafter, blood poisoning developed in the wound, and Borges hovered on the brink of death for several weeks. Upon recovering, he found himself obsessed by the fear of having lost his creative powers. He decided to write a short story, reasoning that failure in a genre for which he was less known would be less humiliating. The result was "Pierre Menard, Author of Don Quijote," one of his greatest works. He had discovered his most powerful medium.

For the next twenty years, Jorge Luis Borges forged an art form for fiction in Latin America. His metaphysical themes and stylistic innovations have inspired younger generations to explore the realities of their rapidly evolving societies with far greater concern for universal and esthetic values than their predecessors. Borges is thought to have delivered Latin American literature from a dry, documentary sort of realism and to have restored imagination as the major fictional ingredient.

His art moves in the vein of Kafka, Poe and I.B. Singer. His people and events exist in an ethereal and metaphysical world, where time is unreal and the externals are but shadows of some far greater and more mysterious realm.

Borges, who became blind in 1955, is often prone to discussion of Chinese mysticism, Swedenborg, the cabala and the like in public. As he makes clear in this interview for **The Messenger**, he does not consider himself a mystic, but he sees the mystical as the most interesting element in life—and Swedenborg, for him, is a mystic par excellence. □

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# *An Interview With Jorge Luis Borges* **Swedenborg As A Mystic**

*Christian Engestrom Wildner*

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"Voltaire said that Charles XII was the most extraordinary man recorded by History. I would say perhaps—if we admit such superlatives—the most extraordinary man was the most mysterious of the subjects of Charles XII, Emanuel Swedenborg."

*These are the opening words of a lecture by Jorge Luis Borges at his conference about the Swedish mystic some years ago at the University of Belgrano (Buenos Aires).*

*While I was reading a transcription of that lecture there came, by chance, to my hands a novel by Balzac, a mystic novel, specifically inspired by Swedenborg, entitled, Seraphita. Not long thereafter, I found his name again, in an old collection of essays by the French Academician Paul Valery.*

*All my efforts being exhausted in a search for books of Swedenborg in my native tongue, finally I came across a biography of Swedenborg, in English, at the Strand Bookstore in New York. After reading it, I returned to the Strand, now searching for books written by him. I couldn't find one. Fortunately, an employee informed me that there was a Cultural Foundation bearing his name, dedicated almost exclusively to the publication of his works. Now I could choose.*

*Obedying my natural disposition, I started to read his theological and mystic writings. I was amazed! During almost three years thereafter, I alternated all other readings with his quiet, colloquial and precise prose. I was able to read through the eleven volumes of his Arcana Coelestia, where he expounds the internal or spiritual sense of the two first books of the Sacred Scriptures; his cosmogenic doctrine of correspondences; his journeys along the spiritual world; and his habitual dialogues with spirits, both devils and angels. I simply could not set them aside; day after day during the rest of my stay in the*

United States, I found myself spell-bound for as much as five hours every afternoon. And all this intimate adventure of the spirit was accomplished by a man who, at the age of fifty, was esteemed as one of the most eminent men of science of his time.

Since it was Jorge Luis Borges who led me to discover the marvelous world of Swedenborg, I decided to approach him to express my gratitude for the discovery, and with the intention of learning more about the origin and development of his own convictions on the subject.

When I arrived at Borges's house—the appointment was at five o'clock—I appeared to have interrupted a ceremony still habitual among certain families: the ceremony of afternoon tea. In shirt-sleeves (impeccably white) sitting erect, Borges didn't incline himself to get close to the cup; he lifted it towards himself, as though dealing with some ritual instrument. As soon as he noticed our presence, without changing his posture, he put the cup on the table again with the same measured, almost solemn gesture. Then he stood up, and again bowed his head, gently bidding us welcome.

As he introduced us to the drawing-

room with expressions of genuine and spontaneous courtesy, he turned back to his seat after excusing himself for doing so. Forthwith, attended by the maid, he went out of the large room.

The charm, the natural cordiality, and the affability of his manner offset from the very start that annoying oppressive sensation of preliminary formalities. When he returned, he wore a magnificent light-brown suit, with a necktie of a little darker color; he clutched his emblematic staff. Now he was receiving me as a guest, according to all our rules of etiquette. He had changed his clothes to accomplish another ceremony, the ceremony of hospitality.

He sat down on the ample drawing-room armchair, facing mine, and turned immediately to the subject we had talked about a year ago in the reading-room of the New York Metropolitan Library. The same subject we were to explore now, here at his apartment in Maipu Street in Buenos Aires, a profound and fascinating theme: Emanuel Swedenborg. Borges didn't wait for the first questions. It was evident that we were dealing with one of the dearest of Borges's preoccupations—mysticism.



Borges: "I wrote a prolog for a book on Swedenborg at the request of Mr. (Tomas) Spiers of the Swedenborg Foundation. And I have a project in mind (of course at my age projects are a little aleatory) for a book about the three types of salvation. The first is salvation according to Christ, that has an ethical character; the second is salvation according to Swedenborg, ethical and intellectual; and the third one according to Blake, a rebel disciple of Swedenborg. This salvation is ethical, intellectual and esthetic, it is based upon the parables of Jesus, which Blake says are works of art."

Wildner: "When I saw you the last time in New York you told me that you had

the idea of writing a book on Sweden-

borg..."

Borges: "Yes, but now I have thought, that it is better to do it in this way. Starting with Jesus, then Swedenborg, and then Blake. It would be easier in this way, since it would not be necessary to consult so many volumes. I have the Everyman's Library Edition (four volumes), a couple of biographies, a book written in Swedish by a specialist, and translated into English. Did you want to ask me a question?"

Wildner: "Yes, first of all, I would like to know how did you get in touch with Swedenborg?"

Borges: "I knew of him through Emerson's essay: 'Representative Men.' That



book was written after the manner of Carlyle's *On Heroes, Hero Worship and the Heroic in History*, who was in some way his master. There he takes different human types. I remember they are: Plato, or the philosopher; Montaigne, or the sceptic; Swedenborg, or the mystic; Shakespeare, or the poet; Goethe, or the writer; Napoleon, or the man of the world. I read that book in Geneva during 1914 or 1915. Then, my father had a copy of *Heaven and Hell*, (*Caelo et Inferno*) in an edition of the Everyman's Library. Well, after reading that book, I ordered from England the other three volumes published by Everyman. They published four books of Swedenborg's sponsored by the Swedenborg Society of

like a man, who after traveling around China or India, relates his experiences in plain words."

Wildner: "Like a man of Science . . . ?"

Borges: "Certainly. He carried along with him that dryness, sobriety, that precision which we find in his descriptions. Generally, when we speak about *ecstasis*, we use metaphors of love, or metaphors of wine-impassioned metaphors. In his case it is different. He does not seek emotional effects. He merely describes just what he has seen.

In relation to this I recall something that Xul Soler told me: 'What we see in the other world depends on ourselves.' There is a beautiful poem of Victor Hugo that expresses precisely this image: "Ce

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**"There are forces or spirits everyone sees according to their own prejudices or understanding. Perhaps those very angels, or Christ Himself, whom he saw in that way, were seen in some other way by mystics of a different tradition."**

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London. In French I know only one translation of *Caelo et Inferno*."

Swedenborg went to London because he wanted to meet Newton, but he never appeared able to arrange it. Isn't that strange? I have spoken often and long about Swedenborg with the Argentine Painter and mystic Xul Soler; we were close friends. I use to go to his house at 1214 Laprida Street (Buenos Aires) and we used to read Swedenborg; we read Blake; we read the German poets and the English poet Swinburne and many other books."

Wildner: "What is your impression of the manner or style, of Swedenborg's writings?"

Borges: "Well. In general, the mystics tend to write in a vague manner. He doesn't. His writings are . . . I would not say prosaic, but precise. In some way . . . he describes what he had seen

que dit la bouche d'ombre" (that which the shade's mouth speaks). The same specter that says to Nero, 'I am Messalina,' whispers to Cain, 'I am Abel.' For the same reason, the visions of the Moslem mystics, the Sufis, do not agree with those of Christians. I mean, that there are forces or spirits everyone sees according to our prejudices or understanding. Perhaps those very angels, or Christ Himself, whom he saw in that way, were seen in some other way by mystics of a different tradition."

Wildner: "You said a moment ago that Swedenborg went to London with the purpose of meeting Newton, and that you found it strange that his efforts to arrange a meeting should end in failure. In that very city, nevertheless, his encounter with Christ took place . . ."

Borges: "Yes. I knew that his first encounter with Christ was in London; the others too. He traveled also to Germany, the low countries and Italy, but finally he settled in London. Perhaps the fact of fixing his final residence in London has some relation to that experience. From

that moment, his life changed completely. He abandoned his scientific studies—for example astronomy, anatomy, mathematics—and devoted himself to record his spiritual odyssey in minute detail. The dialog with the angels began to be something like routine for him."

**Wildner:** "In your prologue to Synnestvedt's book on Swedenborg, you wrote that you felt something discomfiting in his approach; that he (Swedenborg) is a thinker in his own right, and that perhaps he sought to frame or arrange his own thoughts according to biblical text..."

**Borges:** "I don't know if that is so in his case: I do think it is with the Cabalists. In his case I do not. Moreover, his father was a bishop, an evangelical Lutheran bishop. He had to grow up in pious surroundings. I believe that he did not need too much effort for thinking that way.

Well...my grandmother, she knew the Bible by heart, in her family they were Methodist. If one sought any quotation from the Bible, she answered, 'yes, Book of Kings, this chapter, that verse,' and she kept on like that. I believe that is not too unusual. In Germany there is an expression: 'Biblefest,' that translated would be, 'firm in the Bible,' that is, the people who know the Bible by heart."

**Wildner:** "A question related to the subject, but more directly concerned with you: Have you ever perceived, felt, or had any intuition, of the angelic or transcendental world?"

**Borges:** "I don't know if I should say angelic or transcendental. But I know that...well...twice in my life *I have felt the sensation of living apart from time*. That happened to me...once it was in Palermo (something like Central Park in Buenos Aires), the other time in



one of the bridges behind Constitucion Station (similar to Penn Station in New York, also in Buenos Aires). On both occasions certain things had occurred to me, well, that touched me deeply...A woman had left me...I was thinking about that when, suddenly, I saw myself in third person. And then I felt: 'What does really matter what happens to Borges, if I am Something else; what

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happened to me is merely incidental.' Well, I don't know how long that state lasted, but then I felt, I don't know whether to say 'happy.'

Yet, in some way, well, I felt serene, like one who is carried away from everything. And I have tried to express this sensation in one of my poems, and

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**"Twice in my life I have felt the sensation of living apart from time . . . I felt serene, like one who is carried away from everything. And I have tried to express this sensation in one of my poems, and in my prose, but I don't know if I have succeeded."**

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in my prose, but I don't know if I have succeeded. When I was in Japan, I had the occasion of conversing with a Buddhist Monk, and he told me that he had achieved Nirvana. I asked him, 'Is it possible for you to describe your ex-

perience to me?' 'No,' he answered. The reason for that is that each word presupposes an experience that we share.

For example, if you are in the United States, and speaking with somebody, if you say 'that beverage has the taste of the *yerba mate* (herb used in Argentina for making infusions),' that person could not understand you without knowing its taste. . . Then, the Monk told me that his experience was unutterable; that he could talk about the Nirvana only with another Monk that had also reached it. That he didn't know how long his state lasted, but that afterwards everything was different for him. I asked him 'different in what sense? You feel your sensations the same as before?' 'Yes', he said, 'but I can't explain it.' And I realized that he was right, that it was something inexpressible." □

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### **Emanuel Swedenborg**

Taller than the others, this man  
Walked among them, at a distance,  
Now and then calling the angels  
By their secret names. He would see  
That which earthly eyes do not see:  
The fierce geometry, the crystal  
Labyrinth of God and the sordid  
Milling of infernal delights.  
He knew that Glory and Hell too  
Are in your soul, with all their  
myths;  
He knew, like the Greek, that the  
days  
Of time are Eternity's mirrors.  
In dry Latin he went on listing  
The unconditional Last Things.

—Jorge Luis Borges

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# Jung, Swedenborg and Personality

Lars-Erik Wiberg

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In the heart of modern scientific inquiry is a need for experimentation—for laboratory proof. This essential, without which science does not work, may have a low priority for the many who have no theoretical interest, yet even for them, the development of scientific knowledge can be arresting.

I have known a few “unscientific” individuals who, when required to read history relating to the shift in paradigms from an earth to a sun-centered solar system, concluded it was heady stuff. After all, no lesser lights than Aristotle, Ptolemy, Galileo, Dante, Copernicus, Brahe, Kepler, and Newton were involved in this reorientation of thought which swept investigative science into the position from which it has dominated all later forms of inquiry. Indeed, whatever the impact, there is something stimulating for anyone whose special interests received corroborating evidence from an independent and scientific source.

So it is with Carl Jung’s psychological typology, as viewed in light of Emanuel Swedenborg’s assertions about the structure of the mind. It is as if Jung’s work contained laboratory proof for certain of Swedenborg’s most important revelations on the matter. I say “laboratory proof” because by using rigorous scientific methodology in relation to his patients, and by employing the highest standards of research in literature, Jung developed a system that squares closely with Swedenborg in regard to critical variables involved.

Jung writes: “I distinguish four basic functions in all (people): thinking and feeling, sensation and intuition. I can give no *a priori* reason for selecting these four as basic functions, and only point out that this conception has shaped itself out of many years’ experience.” (“Psychological Types,” Vol.6, *Collected works of C.G. Jung*, #731)

Writing on the topic of Swedenborg’s “Rational Psychology” (1742), Cyriel Odhner Sigstedt condenses his point of view in the explanation: “He saw (the soul) acting by means of the faculties of sensation, imagination, thought and will, saw it operating upon the five senses by inflowing into the minutest vessels and fibers of the brain.”

(*Swedenborg Epic*, p. 176)

Are these the same faculties that Jung proffered independently 179 years later? He writes: “. . . feeling is a kind of judgment, differing from intellectual judgment in that its aim is not to establish conceptual relations, but to set up a subjective criterion of acceptance or rejection.” (“Psychological Types,” #725)

If we keep in mind that one’s will corresponds to feelings and affections, and the understanding to one’s intellect, there is an evident parallel in the following from Swedenborg: “The will of good and the understanding of truth are the inmost things; and they are perfectly distinct from each other.” (*Arcana Celestia*, #634)

From a somewhat different angle Jung states: “The intellect proves incapable of formulating the real nature of feeling in con-

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**They attack their subject matter from every conceivable angle, a technique that produces not only the most complete comprehension possible, but also an emergent appreciation that transcends the detail.**

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ceptual terms, since thinking belongs to a category incommensurable with feeling . . .” (“Psychological Types,” #728)

Swedenborg says: “The understanding, together with its thought is the external of a person’s life, and the will with its affections is the internal of it.” (*Divine Providence*, #282) and more poetically, “. . . the understanding is of light; and love is of heat; and the things which are of light are seen; and those which are of heat are felt.” (*Marital Love*, #168)

Yes, they do seem to be talking about the same faculties. What about sensation and intuition? Jung explains: “Primarily therefore, sensation is a sense perception—perception mediated by the sense organs and body-senses.” (“Psychological Types,” #793)

Swedenborg states: “For human beings think from those things which have entered

through the senses." (*Arcana Celestia*, #3679) and "All sensations relate to touch of which there are only diversities and varieties." (*Arcana Celestia*, #322)

Of intuition Jung writes: "I say that intuition is a sort of perception which does not go exactly by the senses, but it goes via the unconscious, and I leave it at that and say, 'I don't know how it works.'" ("The Symbolic Life," Vol. 18, *Collected Works of C.G. Jung*, #26)

Swedenborg refers to the "imaginative and perceptive faculty" (*Arcana Celestia*, #4214), and has written earlier . . . and rather prophetically: "What perception is is now unknown. It is a certain internal sensation which is from the Lord alone as to whether a thing is true and good." (*Arcana Celestia*, #104)

There is a profusion of references which, as they are piled up, become increasingly corroborative and, upon analysis, confirm that both men were homing in on the same phenomena. Jung and Swedenborg each have a literary trait that is indispensable to the exposition of seminal content to a diverse audience. They attack their subject matter from every conceivable angle, a technique that produces not only the most complete comprehension possible, but also an emergent appreciation that transcends the detail. What is the consequence here regarding the overall situation? What does one infer, when the analytical dust has settled and residual impressions prevail?

It is that both Jung and Swedenborg isolate two kinds of evaluation: one private and highly personal, that is, feeling and affection; and the other essentially open and wholly impersonal, namely, intellect or thinking. Along with these are two types of perception: one internal and mysterious, that is, intuition; the other external and obvious, namely, sensation.

Whatever they are called, these four functions or faculties are the ingredients from which personality will largely be determined. One comes away with the positive impression that there are explainable reasons for individual differences, that these differences are based on immutable factors, and that these factors should be measurable. Jung was always leery of over-categorizing people; nevertheless, in Swedenborgian terms, some use should come of all this.

When striving to make something useful from the above concepts, I found that Jung and Swedenborg rapidly diverged in their respective accounts of interactions among the four faculties. Jung's approach was strictly scientific, which is to say *a posteriori*; whereas, Swedenborg's was *a priori* since he had by now ceased reasoning from effects to causes and ends and held that practice "contrary to order."

A strictly neutral observer would probably conclude that each man's outlook was natural to him. Jung did not have Swedenborg's outpouring of revelation with which to work, so he used that revelation he received through his considerable intuition, along with methodology applicable to scientific inquiry. Swedenborg could see from ends to causes and effects because, as a "servant of the Lord," he no longer needed

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science, other than as an example of thinking in the opposite direction.

With Jung's work available for its valuable insights regarding the faculties, what he would call the "functions," I was able to design a unique system of measurement based on Swedenborg's accounts of not only the faculties themselves, but also their interactions. (Jung's modalities of introversion and extraversion are central to this system, but are not discussed here because they have no Swedenborgian parallel of which I am aware.)

I believe Swedenborg's "handling" of these variables to be more "organic" than Jung's. His approach captures more completely the essence of individual variability and potential. This view may, of course, be prejudiced; however, as a Swedenborgian, am I not entitled to my bias?

My specific objective was to measure both individuals and their occupations by means of the same criteria and then to compare the results. Since the form of a person's use, which is an occupation, is an extension to the person, this seemed a wholly legitimate process. I thought that such a

system would be useful for guiding individuals along appropriate career paths, inasmuch as one can hardly expect to find the right career in the wrong occupation.

In order to make this measurement, I designed a questionnaire consisting of adjectives which reflected the four faculties as well as the two modalities, introversion and extraversion. This seemed to be a reasonable way of getting at the variables, since the mother tongue is common psychological property, irrespective of which faculty or combination of them is dominant for a given respondent. The stimulus words were selected with great care. Questionnaire results, when tallied and plotted on a unique graphic device, provide a personality profile in which faculty strengths are displayed as areas.

Next, I went back to my human

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resources background. Much of it involves the evaluation of complex positions for compensation purposes, with the result that I have been steeped in the anatomy of job content and interaction. I used this knowledge to assign potential profiles to occupations. For this procedure, I made up a different type of questionnaire, forcing a choice among faculties and attitudes for whichever occupation is being classified—a strictly “theoretical” effort, but one which any person can accomplish who is familiar with the occupation and has been indoctrinated in the system.

Finally, I started trying it out and found my first respondent, an investment analyst, to have just the “right” profile. An artist here in Rockport had about the most “artistic” profile possible; a key high-technology executive also in Massachusetts had a profile that was precisely what one would expect who was familiar with his manner of operation. Confirmatory data have been piling up ever since. I was asked to prepare some “blind” writeups, only to find later that they

“hit the mark.” It was exciting. The doctrine of use was working again, hardly a surprise, but most welcome.

Nearly as satisfying as the system for measuring occupation compatibility is a “spin-off” that results from the system’s ability to distinguish four basic kinds of judgment. Judgment, in my estimation, is best defined as the product of evaluation and perception acting jointly. Such discernment allows one to describe the anatomy of decision-making and leadership characteristics for any respondent. It has shown, for example, how what we customarily describe as “managing” is but one of four basic leadership styles. The others could be designated “pioneering,” “developing,” and “inspiring.” All are distinct in that each requires unique faculty combinations.

I invite any reader who is interested in this work to send questions and comments to me at 79 Newbury Street, Boston, Massachusetts 02116. This application will, I hope, find its way to wider use as the first such to have both a psychological and a theological foundation. □

*Lars-Erik Wiberg specializes in career and organization planning. He is president of the Cambridge Swedenborgian Church and lives in Rockport, Massachusetts.*



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# Illinois Association Examines Church Growth Strategies

James F. Lawrence

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At the annual Illinois Association of Swedenborgian Churches in Chicago, which convened from May 31 through June 2, the participants were treated to a three hour seminar workshop entitled "Your Church Can Grow." The leader, the Rev. Dale Guckenberger, has 21 years experience in successful ministry in the United Methodist Church. Both a student and practitioner of church growth strategies, the Rev. Guckenberger drew upon his mix of theories and experiments in parish ministry to challenge the delegates from the five Swedenborgian congregations (St. Louis, St. Paul, La Porte, Chicago and Lenox Township, Iowa) to grow in our own locales.

He began by garnering responses from the participants regarding their thoughts and feelings of their Swedenborgian faith, seeking to stimulate us to link what is valuable to us with how we communicate the Swedenborgian message. At the outset he stressed that growth occurs in two directions: with individual lives and in the number of people participating in the church's ministry. To a substantial degree they are dependent upon each other, though many times great numbers flock to sensationalistic, but impoverished ministries, and other times rich ministries tend to keep their light under a bushel. All that being said, the thrust of this workshop was to focus on stimulating numerical growth in the local parish.

He let neither ministers nor laity off the hook for the lack of growth. Nearly all church growth studies across all denominations have agreed that the single most important factor in new people wanting to join a local congregation is the *friendliness*. Therefore, Guckenberger puts "about 80%" of the responsibility on the laity. "They are the church, after all, not the minister," he said.

On the other hand, sometimes a church doesn't grow because the minister doesn't really want growth. Church growth means much more work. It takes considerably more energy to increase the speed of a moving object than to maintain the current speed. Both the laity and the minister must be excited about the message and services

their church has to offer, and they must communicate it genuinely, warmly and respectfully for people to respond positively to them.

The very first step, stressed Rev. Guckenberger, is prayer. "Pray to be led to those whom God is preparing to join in your ministry." The desire for growth needs to arise from a real desire to help people grow in their spirituality. So both the minister and the congregation must truly want their church to grow, and they must desire this from a genuinely caring perspective.

The people are there, suggests, Rev. Guckenberger. Two general rules-of-thumb are that about half the people in America and Canada are not participating in any church program, and that most people are willing to drive approximately fifteen minutes to attend a church. So if you calculate the number of people living within fifteen minutes driving distance from your church and divide by two, you arrive at the approximate number of possible participants for your church program.

A basic step in enlarging your congregation is to research the needs of these unchurched people. Matthew 25:31-40 gives a Biblical formulation for identifying the basic human needs to be met through a spiritual approach to life: hunger, thirst, loneliness, illness, imprisonment. Other categories will be sociological: divorced people, the aging, single parents, etc. To truly meet the loneliness and thirst needs of these groups, the congregation and minister must decide if they have the tools to minister to these people. Secondly, does the church want to serve these people? Unless both the tools and the desire exist, the project is doomed before it's started.

Your church must also be willing to set measurable goals and to be evaluated according to them. A realistic percentage of growth must be set in sight, prayed over and pursued, believing as if all the growth comes from God, while acting as if it all comes from the work of humans. Said Rev. Guckenberger: "The growing church is willing to be humble enough to risk failure for God's sake."

Several "entry points" were explored.

The Sunday morning worship experience is still a popular event for many modern people. The "friendliness factor" is paramount here. There are practical matters, such as having greeters at the door and visitors cards to fill out, with the intent to follow-up with a phone call or visitation. More intangible ways of communicating caring and friendliness are the way in which visitors are responded to by various people during and after the service.

Other entry points can be special groups or services designed to meet the needs of the unchurched people in the near vicinity of the church. For such projects, heavy recruitment is fundamental. Leaflets, advertising, phone calls and personal invitations extended through a visit are all important ways to get the word out that a forum exists for these people. Music groups, children's



**Rev. Dale E. Guckenberger**

programs, prayer groups, men's groups—the list is nearly inexhaustible. For what does your congregation have the resources and energy?

Some cornerstone principles should be kept in mind, though, if the growth project is to have a healthy chance of success. The most likely people to want to join your church are those people who already have much in common with the current members. This is the principle of homogeneity. Other groups of people most likely to be interested in your church program are those people who are most like your newest members. (Newer members are often more enthusiastic about the program

in an evangelistic way than longtime members.) People who are in transition, people who have "lost" their faith, but are still searching and, most especially, friends of current members are all groups of people with key features in their lives rendering them more likely to be interested in your church than the average person off the street.

Most important is the quality of the relationship with the newcomers from their point of contact with the church through the first several encounters. If the first encounter lacks a couple of important elements, chances are that you'll never see them again. You want to follow-up new people immediately and on a regular basis in the beginning. They need to know that your congregation cares about them and values their presence.

Finally, if the congregation doesn't utilize the talents of the newcomers, the chances are that they will not stay. This supports the conventional wisdom, "Nobody comes to a new church to get involved, but few stay unless they do." People need to feel that they are giving, as well as receiving—and your church *needs* their gifts, too! A word of caution here: in the process of facilitating their input into the church program, be sensitive to what they would really like to do. Don't just hand them a job because the job is there. They might not like that kind of work. In the true spirit of the Swedenborgian principles of ruling loves and usefulness, let people suggest their own area of use themselves. The natural energy arising from that freedom will be the best gift they can give the church.

Not all of the participants felt that the workshop was suited to Swedenborgian congregations. Many thought more interfacing of our specific congregations with Guckenberger's principles for growth would have been preferable. Others, though, saw great usefulness in his presentation. With some imagination and a willingness to roll up the sleeves, solid possibilities emerged from the "Your Church Can Grow" workshop. Suggested reading for interested church leaders is *The Contagious Congregation*, by George Hunter, Abingdon Press, 1979. □

*The Rev. James F. Lawrence is the minister at Church of the Open Word, St. Louis, Missouri and the editor of The Messenger.*

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# In Memoriam

## The Rev. Richard H. Tafel

### August 25 1906–July 21 1985

Robert H. Kirven

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*A Memorial Service for the Rev. Richard Tafel will be held in the Philadelphia Church, 22nd and Chestnut Sts., Sunday, September 8, 1985, 4:00 p.m.*

Richard Tafel was ordained into the Christian Ministry in the Service of the General Convention in the Philadelphia Church on Oct. 21, 1934. He was married to Corinne Brenneman in the Philadelphia Church on Oct. 26, 1934. After a retirement party in a Philadelphia hotel in 1981, Dick and Corinne, and their sons, the Rev. Richard Junior, and the Rev. Harvey, and Dr. Jonathan, celebrated fifty years of ministry and marriage in the Philadelphia Church in October of 1984. In the dark hours of Sunday morning, July 21 (a familiar hour in his lifestyle of many decades), his body died.

In a very real and significant sense, that is the story. The rest of this is details.

By calling and by profession, Richard Tafel was a Minister. He was a warm friend, a loving husband, a devoted father, a careful scholar, a creative writer, a tireless editor, a dependable committee worker, an able President of Convention, a good man. But most of all, he was a minister.

He practiced the profession of ministry for a higher percentage of his waking hours than most people practice their profession. He said that was because he was lucky enough to like his work, and that is true. It was also because his style of ministry enabled him to practice ministry while he was fulfilling those other roles. But even more, it was because his ministry was so varied and so comprehensive that it demanded more of his waking hours than most people are willing to commit to their profession.

He would be a good friend and genial host as long as his house guests could stay awake—and then go work on next Sunday's sermon or next month's *Our Daily Bread*. He'd miss any social engagement to attend a committee meeting, for the work of his committees was part of his ministry; but he'd catch the first plane home from a committee meeting anywhere if a parishioner needed him, because people came first in his ministry. He gave more time and attention to

his family than most husbands and fathers I've ever met, but no family celebration or crisis took precedence when a parishioner phoned, because—most of all—he was a minister.

Dick Tafel was a good scholar. He was careful, persistent, open-minded—the kind of man who makes historic advances in scholarship. He was a graduate of Urbana University ('29), University of Michigan ('31), Harvard University (MA, '34) and the New Church Theological School ('34); he pursued post-graduate studies at University of Pennsylvania. He had the scholar's proverbial trunk full of notes, and he always regretted that the demands of his pastorate kept him from ever getting a Ph.D. I regret that, too, because professional scholarship can also be a ministry, and he would have excelled at it. But people came first in his ministry. The finite number of hours in a day, and days in even a long life, puts limits on the best of us. He was one of the best.

Beside his parish work, his ministry found expression in preaching, and in writing, and perhaps most eminently and lastingly in editing. For thirty six years he edited *Our Daily Bread*. He served on most of the editorial committees that have existed in and around our church. He took books that were good enough to be classics with a persistent demand years after they'd gone out of print—books like Spaulding's *The Kingdom of Heaven as Seen by Swedenborg*, and Wunsch's *Outline of New Church Teachings*—and edited them into better books: Spaulding's *Introduction to Swedenborg's Religious Thought*, and Wunsch's *Outline of Swedenborg's Doctrines*.

More Swedenborgian books and pamphlets than he'd want to take public credit for are better than they would have been because he edited them. Some of them are mine, and I know the hours and effort, the laughter and frustration, the literal sweat, that he put into the editing process. We would argue far into the night over a certain word here, a turn of phrase there, suggesting and counter-suggesting and challenging and defending in search of what we both agreed (once we'd found it) was the *right* word, the inspired phrase—long after

I'd have been willing to give up and let him have *his* way, just to get to bed. When, once in a while, we both gave up and slept on the problem, he would have a fresh suggestion first thing in the morning. Editing was part of his ministry, and his ministry was his life.

Dick's ministry to people extended beyond the parishioners of his church on 22nd and Chestnut in Philadelphia to the General Convention. He served diligently and effectively on just about every board and committee listed in the *Convention Journal* (and a few that don't exist anymore), sometimes for years of dedicated effort. More than once, he was General Pastor of his association. From 1962 till 1969 he served Convention well as its General Pastor and President.

His presidency was an effective one, memorable for developments both small and

me that if I ever wanted to talk him into doing anything and he refused, I should just convince him that it was his duty. "I'm enough of a Dutchman," he said, using a term that gained a peculiar significance and affection when he said it, "that will work every time." I don't remember using the magic key, but somebody must have used it from time to time: he did a lot of duty.

I knew Dick Tafel for over thirty years, which made him one of my oldest friends. But I didn't come close to being *his* oldest friend. We have mutual friends in Boston who knew him for over fifty years, friends in Philadelphia who knew him for a decade or two more than that. It's not just that Dick had been around a long time: anybody with good genes and a little luck can do that. What's impressive is that he had so many *friends*, and friends with staying power.



**The Rev. and Mrs. Richard H. Tafel at their 50th anniversary celebration.**

large. The first stationery with the letterhead of General Convention of Swedenborgian Churches appeared over his signature as President. Together with then-Bishop Willard D. Pendleton of the General Church, he forged a *rapprochement* between our two bodies that set a kind of highwater mark for good relations.

There were personal satisfactions, too. In the same Convention Sunday service that included his Elevation to General Pastor for his term as President, he participated in the ordination of his son, the Rev. Richard Tafel, Jr. (There were three ordinations that day: I was ordained at the same time.) Then in 1967, while still in office, he presided over the ordination of his second son, the Rev. Harvey Tafel.

I remember one day when Dick and I were riding a subway to a committee meeting somewhere (it must have been Boston or New York), and he mused aloud to

Richard Tafel's friends stayed close to him and Corinne over years and decades. As one of those who did, I think I know why. Being a friend of Dick-and-Corinne's (you can't separate them when you're talking about friendship) has been rewarding. It's been fun, it's been comforting, it's been inspiring; it's been stimulating, familiar, surprising, challenging, refreshing, demanding at times, frustrating once in a while, but always a relationship that left me feeling I got more out of it than I put in.

Dick and Corinne have been good friends because they're good people. But somehow, that's not quite enough to say. It's not that they were *better* than other good people. To say that would clash in a jarring way with the totally honest humility that is so characteristic of them. It's something about *how* they've always been so good to be around. Dick found the time when a job had to be done and nobody else had time; he

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understood when nobody else would listen long enough; and their house always had room for a friend. . . or a commitee.

Corinne's alone now in the house that will always be "Dick & Corinne's" as long and often as I visit or remember it (and that will be long and often), but Dick will always be there in some sense—for me and all those other old friends. A lot more frequently than I can travel from Boston to Philadelphia, I find myself sitting in one of the chairs that flank his fireplace in the winter, talking with him about a problem or a friend or the church. And I always leave a little wiser or kinder or more committed than before. Just being around him does that for me. Every time. □

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## **The Upper Room The Kingdom Prayer**

*Leon C. LeVan*

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Jesus taught us to pray, "Thy Kingdom Come." If all who have heard those words had sincerely prayed as the Lord taught, and acted accordingly, the world today would be different than it is. There would be no wars. Crime would be unknown. Prisons would be unknown. There would be no poverty, no fear of old age, no lying, cheating, stealing, adultery, covetousness. We can surmise that the daily papers would vie with one another to report the virtues of men and the mercies of God. Movies would show the beauties of the human soul. Houses of worship would be numerous and filled. The Lord would be on everyone's lips and in everyone's heart. Drunkards, misers, cheats, thieves, liars would be only names to warn beautiful souls of the dangers of turning away from the teachings of the Savior. "Thy Kingdom Come." Those three words have the power of the Heavens behind them and the power of the Lord within. Yet how many men, women, and young people today say those words with no intent to fulfill them in their lives; and how few even care to know what they mean.

The Lord's Prayer was given by the Lord Jesus Christ. John the Baptist had come out of the wilderness of Judea preaching. "The Kingdom of Heaven is at hand." Jesus came

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with the same message. The Jerusalem leaders of the day thought of the "Kingdom" as only a worldly kingdom. But that does not mean that Christians should push the kingdom of the Lord beyond this world into some indefinite future. Jesus taught, "Thy Kingdom come; Thy will be done on earth." If there is no kingdom of Heaven on earth, Heaven itself is without foundation.

That the Kingdom of God should be on earth is a known teaching of the *Gospels*. The Lord came on earth to establish the Kingdom. He taught His truths to men on earth. Precious beyond comparison, wonderful beyond belief are our few short days and years on earth when the Kingdom of God is being formed within us. Every day, every hour is a sacred privilege given us freely by the Lord. How do we use that hour? What is the record of that day? It can never be repeated. Its good is written in the "book of life." Its evil in the "book of death." One "book" or the other must hold the record of this day and this hour for ever. Let us pray for the Kingdom of God on earth. "Thy Kingdom come; Thy will be done, on earth as it is in Heaven,"

The "Kingdom of God" is normally envisioned as a society of angelic men and women. Such men and women are formed by the Lord when they receive the truths of His Word unreservedly in their lives. Divine truths form the Kingdom of God within us. When we pray, "Thy Kingdom come," we are asking the Lord to come to us in the genuine truths of His Word; and to the extent that we receive those truths, His Kingdom comes—and exists in us on earth.

In the simplest spiritual sense, the "earth" means the church on earth; and "heaven" means the church in Heaven. The kingdom for which we pray is not exclusively a kingdom of the future. If the kingdom of truth is not implanted in men and women of earth, it cannot be implanted in the future life either. The future life is only a fulfillment of the life begun here.

Only God's kingdom in men on earth can change the world. Change people's minds, and their hearts will change. Change people's hearts and the world will change. There is no possibility of changing the world except by improving men's minds and hearts. Actions are the fruits of will and understanding. The world is full of selfish, sordid, and perverted actions because the kingdom of God is not received and the will of God is not done.

Jesus said, "The Kingdom of God is within you." Where indeed could it be if not in the content of human minds and in the af-



fections of human hearts? There are those who say, "Men's minds and hearts cannot be changed." If that were so, the whole world's endeavors for goodness and truth would be vain. All the good in the world testifies to men's changed and changing hearts. "The Kingdom of God cometh not with observation. Neither shall men say, lo! here nor lo! there! for behold! the Kingdom of God is in you."

Our prayers must be addressed to the Lord Jesus Christ. The Lord is our Heavenly Father. The Lord is our Creator, Redeemer, and Regenerator. The Lord is the one and only God of Heaven and earth. "Father," "Son," and "Holy Spirit" are mystical terms descriptive of the Divine nature of the Lord alone. We do not pray to an invisible God. We pray to Him who is seen and known, the Visible God, Jesus Christ the Lord.

The words, "our Father" teach us that the Lord is pure Love, pure Mercy, the Fountain of every good and the Source of every blessing. The good that we do is His. The truths we receive are His. He alone is the "Giver of every good and perfect gift," the Establisher of every true and perfect work. He acts in us through us. When we pray, "Our Father who art in Heaven," we pray to the Lord alone.

Our "Father in Heaven" is the Lord Jesus Christ. "Hallowed be Thy name" means that He alone is Holy. "Thy Kingdom come"—may Thy truths be in our minds. "Thy will be done"—may Thy love be in our hearts. "On earth as it is in Heaven"—in daily life here and in Heaven hereafter. Such is the "Kingdom Prayer." Hereafter when you pray those words, remember what they mean. You ask the Lord Jesus Christ for His kingdom of truth. You pray to the Lord to give you a heart filled with love for the salvation of souls. You ask for His love and wisdom for your daily works of life. That is the kingdom for which you pray. And that is the kingdom of God in you. Our Father, who art in Heaven . . . . . Thy Kingdom Come." □

*The Rev. Leon C. LeVan is retired from ministry to the St. Petersburg, FL Society.*

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## Report Of The President, June 1985

*Rev. Randall E. Laakko*

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This past year as president has been an informative one. My major effort has been to attend as many of the committees and boards as my calendar permitted. The president's presence is wanted and appreciated by the various groups. I have sought to familiarize myself with the work, function, and areas of responsibility of the boards and committees. I have made contributions when that seemed fitting and observed the committees and boards as they functioned by their own momentum reached in the past. One important role of the office of president is that of conveyer of information, current plans and future thinking of the different committees and boards to one another. There is frequently the need to interpret relationships and dynamics of the various levels of our organization.

We continue to have great need for coordination to make our work increasingly effective and efficient. Through the efforts of the Central Office and our direct presence at meetings this need can continue to be addressed. Even though we are a small church and know each other well, often wearing several hats, there are breakdowns in the flow of information, as well as in an understanding of proper channels of action.

The work of the president is interesting and stimulating, for the most part. There are, of course, moments of tiredness and frustration. I work hard at being present and open to the process as we try to carry out our responsibilities as a church seeking to serve God's will.

I have really enjoyed working with the Executive Committee and our Director of the Central Office. We will work increasingly more effectively together and continue to have very good contact with one another. Our meetings of the General Council have felt positive.

In the coming year, I expect to attend those meetings deemed most crucial. I intend to do more visiting of the churches during the year and give special attention to those who are seeking ministerial leadership. Visits are being planned to the churches that have made direct requests for same.

There will be a lot of time and energy

needed around the work and implementation of the Ad Hoc Committee reorganization plan. There is a need for all of us, as leaders of the church, to become thoroughly familiar with the new structure, objectives and strategies so that, when asked, accurate and reasonable interpretation can be given. Ad Hoc Committee members are committed and willing to assist in this crucial and ongoing presentation. We remain, by the way, deeply committed to this restructuring and excited about its direction and possibility. It will be as effective and productive as we, as a church, commit ourselves to it.

There is a concern in the back of my mind regarding the local level of the church. While we are making forward-looking changes nationally, I am concerned that we not leave the local congregation behind. I think we need to involve the local churches, in the process of discovering their own vision of what it means to be the church and how they may work toward the fulfillment of that purpose. We need to build our own sense of purpose and worth locally. We must raise our self image locally.

I believe that the General Council and the Council of Ministers need to give special attention and effort in building up local church programs of ministry and service to the communities in which our churches reside. As our churches perform uses on the local level, I believe we shall attract people who will want to be involved in our efforts. The local churches need to do more exploration and discovery of how they want to express their love to the Lord and the neighbor. Each church needs to formulate its own vision of ministry. This is exactly what the Reverend Dr. Calvin Turley was asking us to do when, in his first year as president, he urged the churches to meditate on the image of the New Jerusalem. We continue to need clearer definition of our vision.

To this end, I propose that the General Council establish, by September 1986, a consultation and development team(s) from our national membership with skills to assist local churches, associations, boards and committees in the process of forming and implementing their uses. The purpose of such a team(s) will be to work with the leadership and other key people on the local level to determine goals and plans of action. I propose that General Council fund this effort at a level adequate to carry out this much needed work. I see this effort being especially needed and important at this time of reorganization. This will not be the same

function as the Ad Hoc's transitional team, but it would work parallel with their direction. □

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## **Presidential Trips/Meetings**

### **July 1984 – July 1985**

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**July–1984**—Two trips to Central Office, Newton, Mass., Organizational trip for President's Office

**September 6–7**—Newton, Mass., General Council Executive Committee

**17–19**—Narberth, PA, Committee on Worship  
**30**—Washington, D.C., Installation of The Reverend Richard Baxter

**October 11–14**—Edmonton, Alberta, Canada; Peer Supervision, Western Canada Conference

**14–16**—Seattle, WA & Olympia, WA, The Reverend Paul Martin Grumman-Seattle Church  
**15**—Olympia, WA, Meeting with Charles Bush and Carol Ingersoll, Portland, OR

**23–24**—Wilmington, DE. Council of Ministers Executive Committee

**25–26**—Trustees of Urbana University, Urbana, OH

**28**—Philadelphia, PA, 50th Anniversary, The Reverend Richard H. Tafel

**November 1–4**—Wilmington, DE, Ad Hoc Committee

**4**—Wilmington, DE, Growth Center Committee

**7–8**—Newton, MA, Committee on Admission to Ministry, Newton, MA, Ministerial Placement Committee

**7**—Council of Ministers Committee on Retirement

**15–17**—Palos Verdes, CA, Wayfarers Chapel Board

**17–19**—St. Louis, MO, Installation of the Reverend James F. Lawrence

**December 13**—Newton, MA, General Council Executive Committee

#### **1985**

**January 6–8**—Almont, MI, Peer Supervision Coordinators

**9**—Growth Center Committee Report

**17**—Convention Pension Committee

**22–24**—Almont, MI, Convention Planning Committee

**28–31**—Council of Ministers Goal & Priorities Committee

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**February 20-23**-Urbana, OH, Urbana University Trustees.

**20**-Kemper Road Center, OH, Attend Ash Wednesday Service and meet informally with membership, Montgomery, OH

**March 4**-Committee on Worship, Narberth, PA  
**6-11**-Newton, MA, SSR Board of Managers, Ad Hoc Committee

**15-17**-Almont, MI, Board of Education

**18**-Windsor, Ontario, University of Windsor

**20**-Washington, D.C., Mid-Atlantic Clergy Association

**28-30**-Newton, MA, SSR, Department of Communication

**April 10**-Washington, D.C., Board of Managers and Directors of SSR

**12-18**-Ohio, Council of Ministers Goals and Priorities Committee

**18-19**-Ohio, Met with Reverend R.H. Tafel, Jr. re Urbana University Finances  
Ohio, Executive Committee

**19-20**-Urbana, OH, Urbana University Trustees

**25-27**-Newton, MA, Board of Missions

**28-30**-Newton, MA, Committee on Admissions to Ministry

**May 1-4**-Newton, MA, SSR Board of Directors, CAM, Council of Ministers Retirement Committee, Ad Hoc Committee

**16-17**-Newton, MA, Convention Worship Services planning committee

**23**-Meeting with the Reverend R.H. Tafel, Jr. re Council of Ministers Session on Urbana University

**23-26**-Urbana, OH, Urbana University Trustees

**June 6-11**-Newton, MA, SSR Board of Managers, Ad Hoc Committee

**13-14**-Newton, MA, Review General Council Agenda, Study Committee on Church Relations and Urbana University, Study Committee on Computer Use in the Church

**22-23**-Windsor, Ontario, Council of Ministers Committee on Goals & Priorities, also Almont, MI  
**22**-Almont, MI Council of Ministers

**22-25**-Almont, MI, Council of Ministers Sessions

**26**-Windsor, Ontario, Augmentation Fund Committee, General Council Executive Committee

**26-30**-Windsor, Ontario, General Convention

**29**-Windsor, Ontario, General Council, Almont, MI, SSR Annual Meeting, Ordination of Kenneth O. Turley

**30**-Windsor, Ontario, Convention Sunday Worship

Total - 115 days. Please note this total does not necessarily include travel time! ☐

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## Wellness for a New Age

*Dorothy Travers-Davies*

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During these past weeks I have received letters and questions from readers about health and some of the related ideas in my columns. I made a promise that I would try to answer questions. And I will do so—but readers must keep in mind that some of the suggestions will appear to be old-fashioned and turn-of-the-century, when each household had a grandmother or great-aunt acquainted with homeopathy, herbs and natural techniques.

Octogenarian Alice Spear of Los Angeles asked for some hints on how to have more energy. So here goes: Swedenborg wrote of vibrations in the body in his treatise of 1720 entitled "On Tremulation." He addressed himself to attitudes of mind on three levels and how they energized the body or shut the body down. He described the physiological processes operating in both instances.

Research today has been reinforcing what Swedenborg wrote. For example, the Himalayan Institute has been able to demonstrate in its laboratory studies the relationship between diaphragmatic breathing and the balancing of the endocrine system. Thoracic breathing, or shallow breathing from the lungs, does not send the same energies vibrating through the body, as the deeper breathing does. It seems silly to say: stand tall and take a deep breath, filling the lungs while pulling in the abdomen and using those abdominal muscles for control. Few people really breathe!

Singers are taught breath and control, and we all do it naturally during those hours of deep sleep when the body is doing its natural and correct thing. But this is the basic starting point—stand tall and breathe deeply. Shake your hands and arms and swing your body, bending your knees slightly and straightening your spinal column at the same time. Release the energy from where it has been blocked.

Open up to the new feelings in your body. Use your mind to warm your own hands and feel the blood coursing down into the extremities of your fingers because you are relaxed. There are two ways to relax. One is by sitting quietly and undoing all the

muscle tension slowly from the top of your head through the entire body to the bottom of the feet. But the other method is activity! Just the reverse. Think of the whirling dervishes who went into bliss by dancing, and you can see how the same state can be reached by different paths.

Whichever path energizes you and makes you feel good—use it! Or better still, use both! When you most feel like giving in to tension and tiredness, try breathing and walking around the block. When you nod in front of the TV get up, start taking square dancing lessons or join a barbershop singing group and energize yourself with positive thoughts about how great it is to be alive.

A member of my own parish called me last week and wanted to know how to treat an 8-year old with intestinal parasites. Worms are very common and are de-energizers. You can pick up a case if you eat celery that has not been scrubbed in between the ribs. I was told that this is the most common way of acquiring worms, and I personally was astonished when I found that one of every nine patients I treated had these unwelcome visitors. Garlic (raw, in capsules, or cooked) is not only a preventative, but a cure for many different kinds of intestinal worms. For my adult patients, I recommended the Travers Special Sandwich, composed of ½ a whole bulb of garlic (not a clove), sliced and embedded in a heavy layer of cream cheese between two pieces of whole wheat or pumpernickle bread. This sandwich is eaten both at breakfast and at bedtime for three days, and then the garlic capsules are taken for 30 days more.

Within five days the energy level was considerably heightened. Why not? Garlic is a blood purifier and also has antibiotic properties. I personally have used garlic on an infected tooth a number of times. It is bitey and unpleasant for a few minutes when you place a fresh-cut piece next to the infection, but by the next day the infection has cleared up. I have neither seen a dentist nor lost a tooth.

From personal experience I know that it is difficult to be brave enough to do something different and try a new path toward health. If you are someone who can ask for answers from inside yourself and get them, then you have the assurance that what you are about to do or are doing is the right path. Many times in my health career I have heard about something new and immediately had the feeling that this meshed with everything else I knew. So, I adopted it for myself. □

## WOMEN COMMUNICATING



### Bring Baby Blankets To Boone

The Executive Board of the Alliance met at the Almont Summer School, on Saturday, June 29 and among items under discussion was the project for the coming year. It was decided that knitted blankets for newborn babies would be a very worthwhile project: Something that will benefit those in need as well as each of us who participate in the project and KNIT TOGETHER! These blankets are shared through Church World Service with mothers of newborn babies in clinics around the world.

From our new President Doris Tafel come the instructions for a knitted baby blanket approximately 32 to 33 inches square. Your choice of fine or heavy yarn, small or large needles. Your choice of patterns and colors. Suggestions: left-over yarn scraps for a variegated design, or how about a Rainbow?

#### Knitted Baby Blanket

Cast On 2 Stitches.

Row 1: Knit off 1st stitch, increase on 2nd stitch.

Row 2: Knit 1, increase 1, K1.

Row 3: K1, increase 1, K1, K1.

Row 4: K1, increase 1, K1, K1, K1.

Subsequent Rows: Continue as above, always knitting off the first stitch and increasing on the 2nd, then continuing knitting to end of each row. When finished edge of blanket measures 32 or 33 inches, start to decrease. To decrease: K1, K2 together, continue to K1 to end of row. Continue above until you are down to the end. You will have a blanket, 32 or 33 inches square, with a good looking finished edge.

We hope you will bring at least one blanket

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made by your Alliance members to our next meeting in Boone, North Carolina.

## A Prayer

Keep us, O God from pettiness  
Let us be large in thought, in word, in deed.  
Let us be done with fault finding  
And leave off self-seeking.  
May we put away all pretense  
And meet each other face to face  
Without self-pity and without prejudice.  
May we never be hasty in judgment  
And always generous.  
Let us take time for all things.  
Make us to grow calm, serene, gentle.  
Teach us to put into action our better impulses,  
Straightforward and unafraid.  
Grant that we may realize it is  
The little things that create differences,  
That in the big things of life we are at one.  
And may we strive to touch and to know  
The great common woman's heart of us all.  
And, O Lord God, let us not forget  
to be kind.

Mary Stewart

Presented by Carole Rienstra, Religious Chairwoman, at the Women's Alliance Luncheon in Windsor, Ontario.

## "Well Done Good And Faithful Servant"

Quoted Eric Zacharias, in the *Plains Banner* Newsletter, in connection with his tribute to Edna Welch who retired as the Pawnee Rock Church organist after serving for 65 years! Eric went on to mention that Edna began her musical service with the church at age 14. Over the years she played not only for Sunday Services but for Memorial Services, Weddings and many Special Services.

Music was the center of Edna's life, but she shared much more. Quoting from the Larned, Kansas "Tiller And Toiler," May 17, 1985: "She is known in her community as a biblical scholar, and has instructed others in a weekly bible class. Fifty years of teaching Sunday School are also behind her. Edna has been accompanist for all occasions . . . and has lent her time to the Easter Pageants, and the Pawnee Rock Community Chorus."

Edna too taught piano and among her

many pupils "many long years ago" was An-nella Smith now residing on the West Coast with her husband Eldon Smith.

A reception honoring Edna Welch was held at the church in Pawnee Rock on Sunday, May 19, 1985. May we add our thanks for your long and faithful service in the church, Edna.



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## A Scientist's Prayer

Gustave J. Bischof

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Dear God, infinite, everlasting, creator and sustainer of all matter, energy and life from the minute subatomic particle to the far flung receding galaxies, may I ever be humble and always look with childlike wonder at your orderly universe.

As I theorize, observe, probe, discover, formulate, revise, teach and learn, expanding the periphery of the known, may I always be conscious that there is ever more and more beyond our ken and that no mortal will ever reach the end of the search.

Dear God, teach me the difference between knowledge and wisdom. I pray ever to be aware that each discovery or new technology we hail as a boom, may have as yet unforeseen consequences and, if unwisely applied, result in future adversity.

Teach me, dear God, that there exist things of the spirit—justice, mercy, forgiveness, compassion, love—which can never be measured by our most sophisticated instruments, but are nevertheless more real than what we call reality.

Let me never, dear God, forget that I am but one of your many children and am my brother's keeper as he is mine. Though his gifts be limited and his menial tasks little valued by the world, they are hallowed if preformed in your holy name.

Dear God, teach me that truth is barren without good and good directionless without truth and that together, under the influx of your divine love and wisdom, help me to make those choices that further the coming of your kingdom on earth. □

## LETTERS

### Politics and Religion

Dear Editor,

I wish to express my appreciation of your splendid exposition in the June issue of *The Messenger* concerning "the questions of appropriate church involvement in political questions."

It is about time that certain church moralists were taken to task for their arrogance in appropriating to themselves sole knowledge of right and wrong and assuming theirs is the only true Christian way. Their fault lies in zealously trying to impose their will upon others and, in effect, seeking domination—a cardinal sin.

The true function of the church is to teach justice and love—but leave political activity to the individual conscience in a secular world.

I enjoyed reading the entire issue.

Howard A. Lawrence  
South Yarmouth, Mass.

### Genocide Treaty

Dear Editor:

During recent months I have written to the president, senators, newspapers and even ministers to prevent the ratification of the Genocide Treaty. As a Christian and New Churchman I must be against it because, as written, it is like the Inquisition in the name of Christianity.

To vote to make the treaty the law of our land, a senator will break his oath of office, assume powers not granted him under the Constitution, and do the people a disservice by placing them under the jurisdiction of a world court and de facto world government, whose leaders may be against us. Imagine yourself being extradited and tried for upholding a New Church belief by an atheistic judge and jury in a foreign court. If the treaty is ratified, that can happen.

Although I resorted mainly to arguments on the natural level in my previous letters, I believe I can justify my position by Biblical standards. If I could not, I would probably be wrong. Since I do not have an author's ability, I will offer my thoughts in simple language.

What does God require of any person, but to love and serve Him and the neighbor? He requests that because He created us with the ability to choose our thoughts and deeds, not as a preprogrammed robot. The more we regenerate, the more convinced we will be to serve the Master and the neighbor.

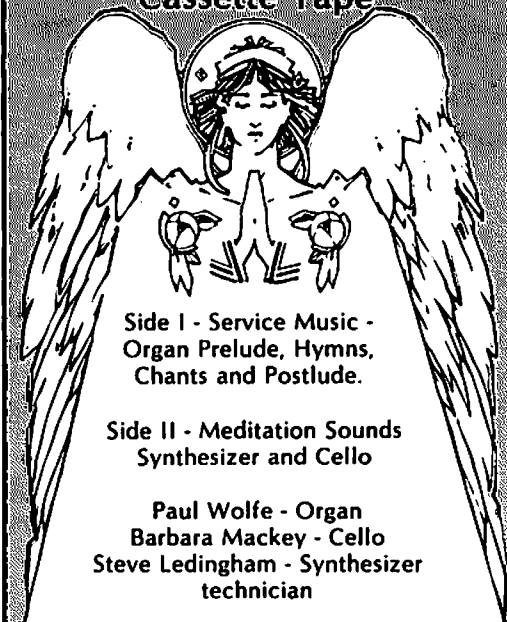
The doctrine of charity, as I understand it, demands from us a love of country. Since the heavens are divided into societies, I cannot place my hope and trust in an earthly world government, though that does not prevent me from loving humanity as a whole. I value the freedom that God gave me. If I don't live free, I am dead spiritually.

If you find my thoughts in the spirit of the Word and the Writings, may I suggest that you ask your senators to defeat the ratification of the Genocide Treaty.

George Kessler  
Maywood, N.J.

(Editor's Note: The Genocide Treaty was first proposed by the United Nations in 1949, but was never ratified by the United States. Its main thesis is to establish powers in the World Court to take action against premeditated ethnic, racial and religious destruction. There has been a recent resurgence of interest in passing the treaty. While Sen. Jesse Helms, N.C., and Phyllis Shlaflly have charged that the treaty supercedes the U.S. Constitution, legal scholars ranging from the American Bar Association and Supreme Court Justice William Rehnquist have disagreed. As recently as May, 1985, President Reagan has called for the ratification of the Genocide Treaty, with the inclusion of some sort of reservation on the powers of the World Court, to give some measure of protection against the harrassment of American citizens living and traveling abroad.)

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## CHURCH RECORDS

### Baptisms

**Becker**—Kristy Lee Anne Becker, daughter of Bruce and Sheryl Becker, members of the Church of the Good Shepherd, Kitchener, Ontario, was baptized into the Christian faith on May 11, 1985, the Rev. Paul B. Zacharias officiating.

**Dyer**—Kenneth P. Dyer was baptized and confirmed into the Christian faith at the Church of the New Jerusalem, Fryeburg, Maine on May 19, 1985, the Rev. David L. Rienstra officiating.

**Holt**—Anthony Scott Holt and Bonnie Lou Holt were baptized into the Christian faith at the Church of the New Jerusalem, Fryeburg, Maine on May 19, 1985, the Rev. David L. Rienstra officiating.

**Litchfield**—Benjamin Frederick Litchfield and Dorie (Laitner) Litchfield, of Vermontville, Michigan, was baptized into the Christian faith on Nov. 10, 1985, the Rev. F. Gardiner Perry officiating.

**Matthews**—Marlena Matthews, daughter of Dwayne and Joanne Matthews, was baptized into the Christian faith at the Church of the New Jerusalem, Fryeburg, Maine, on May 19, 1985, the Rev. David Rienstra officiating.

**Sawatzky**—James Andrew Sawatzky, son of Frank and Florence Sawatzky, of Valleyview, Alberta, was baptized into the Christian faith at Meadow Lake, Saskatchewan, on April 29, 1985, the Rev. David L. Sonmore officiating.

**Urgese**—Katelin Osgood Urgese, daughter of Debbie and John Urgese, was baptized into the Christian faith at the Church of the New Jerusalem, Fryeburg, Maine, on April 17, 1985, the Rev. David L. Rienstra officiating.

**Wiggin**—Jennifer Lyn Wiggin, daughter of William and Susan (Coombs) Wiggin, was baptized into the Christian faith at the Church of the New Jerusalem, Fryeburg, Maine, on June 16, 1985, the Rev. David L. Rienstra officiating.

**Droste**—Peter Carl Droste and Peter Carl Droste, Jr. were baptized into the Christian faith at the Church of the Open Word, Newtonville, Mass., on May 17, 1985, the Rev. Robert H. Kirven officiating.

**Alberice**—Elizabeth Anne Alberice, granddaughter of Alex and Marilyn Alberice, was baptized into the Christian faith at the Church of the Open Word, Newtonville, Mass., on April 24, 1985, the Rev. George F. Dole officiating.

### Deaths

**Buck**—Florence A. Buck, 80, lifelong member of the Brockton, Mass. New Church Society, passed into the spiritual life on April 14, 1985. Resurrection services were held at the New Jerusalem Church, Bridgewater, Massachusetts, on April 27, 1985, the Rev. George F. Dole officiating.

**Bundy**—Emily Bundy, 81, lifelong member of the Portland Oregon New Church Society, passed into the spiritual life on May 31, 1985.

**Nicol**—Helen Mandeville Nicol, 84, of Pompton Plains, New Jersey, lifelong member of the Patterson New Church Society, New Jersey, passed into the spiritual life on May 28, 1985.

**Olson**—Lois (Glanders) Olson, lifelong member of the La Porte New Church Society, passed into the spiritual life on July 22, 1985. Resurrection services were held on July 24, 1985, the Rev. Philids Christian officiating.

### Marriages

**Hopper-Moelich**—Jane M. Hopper and Keller S. Moelich were united in marriage at the LaPorte New Church, LaPorte, Indiana, on June 15, 1985, the Rev. Theodore J. LeVan officiating.

**Kerchner-Beougher**—Mary Ruth Kerchner and Duane Virgil Beougher, grandson of the Rev. Galen Unruh and President of the St. Louis Swedenborgian Church, were united in marriage at the Church of the Open Word, St. Louis, Missouri, on June 22, 1985, the Revs. Rachel VR Martin and James F. Lawrence officiating.

**Morgan-Peebles**—Ann Morgan and Dr. Thomas Peebles, Vice President of the Boston Society, were united in marriage at the Boston Church of the New Jerusalem, on Feb. 2, 1985, the Rev. G. Steven Ellis officiating.

### Birth

**Brugler**—Jessie Marie, daughter of Rev. Ronald and Valerie Brugler of Almont, MI, born August 12, 1985 at 9:30 P.M. at Almont.

### New Address

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