

NEW-CHURCH MESSENGER



Drawing by Rembrandt c-1660

Musée Bonnat, Bayonne

PETER'S PRAYER BEFORE THE RAISING OF TABITHA

PRAYER AND HEALING

FEBRUARY 15, 1963

PRAYER AND HEALING

by Jill Kingslake

HEALING IS, or should be, at the heart of the Christian religion. When our Lord was asked whether He was the Christ, He pointed to His numerous acts of physical healing as proof of his Messiahship. "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." He sent His disciples out to preach and heal the sick, and promised to those who believed on His name that they should be able to do the works that He did.

For a few centuries, this healing power was practised. But in the Middle Ages, the very desire for it ceased. Body and soul were set in opposition to each other, the body being deliberately maltreated for the sake of the soul. Side by side with this, the church taught that sickness was God's punishment for sin and must not be resisted. The distinction between "sacred" and "profane" love was emphasized, all carnal things being declared evil, so that anyone with any feelings for spiritual values felt impelled to celibacy in monastery or convent. Man progressively lost contact with God's healing power, as he more and more believed in a dichotomy of his nature; it could no longer flow into man's body, because he himself had caused a break between things spiritual and things carnal.

Later, in the so-called Age of Reason, even moral values were divorced from "religion". Respectable Christians owned slaves, and felt no responsibility for the horrors of the slave raids and slave ships. In Victorian England, pious church-goers who summoned their servants for family prayers each day, saw no inconsistency in employing sweated labor to increase their wealth, or in drawing income from property leased for brothels. A popular hymn expressed the moral complacency of the times: "*The rich man in his castle, the poor man at his gate, God made them high or lowly, and ordered their estate.*" What blasphemy!

And with regard to sickness and death, the prayer: "*Thy will be done*", was often used with equal blasphemy, for it was usually uttered on occasions of death or disaster, as though "God's will" was always sorrow and punishment. The truly Christian intention in "Thy

will be done" is one of healing, wholeness, forgiveness; and not a subservient bowing under the load of evil—sickness, death and deprivation.

This background of false understanding, both of the nature of man and of God's will for man, still acts consciously or unconsciously as a drag on our understanding of Prayer and Healing. But all over the world there is at the present time a tremendous resurgence of spiritual values, which New-Churchmen can point to as evidence of the Lord's Second Coming and the beginning of the establishment of the New Age. There is a growing acknowledgment of "the Oneness of things." Not only leaders of religious thought, but scientists, medical men, psychiatrists—even politicians!—are realizing that spirit and matter are not two separate and opposing elements in man's make-up. We are becoming aware of Life, Power, Activity, Spirit, God (whatever word is used) flowing continuously throughout the whole of creation.

And so the stage is set for a far better understanding of sickness and healing. It has become a truism that a very large proportion of physical ailments are caused by a disease of the spirit. So many eminent scientists and medical men have adduced evidence of this psychosomatic inter-relation, that we no longer need to quote examples. Most of us accept the principle. But when we follow up with the logical conclusion that Prayer ought then to be able to cause healing, there are various stumbling-blocks that confuse our faith.

First, we may have to admit, shamefacedly, that often we do not really believe—not unreservedly. A minister friend of ours wanted to start holding services of healing, and his wife, who was concerned, as all good wives are, that her husband should not make a fool of himself, said, "Couldn't we call it a service of blessing, to be on the safe side?" If you play safe, you have not got real faith; you must be prepared to be a fool for Christ. But if we are honest, we shall have to confess that possessing such faith is difficult—far too difficult for most of us. We can only believe with God's help. "Teach us how to pray!" should still be our constant and fervent plea. "Lord, I believe; help thou my unbelief!"

Then, some people have a deeply ingrained feeling

that healing by prayer, especially in a public Healing Service, is emotional and hysterical, and not quite respectable. Of course, if we remember our Lord's life on earth, we know that he was always getting into trouble for not doing the "respectable" things. Nevertheless, this fear has an element of justification. Some healing campaigns have been unwholesomely emotional. The apparent cures may be no more than mass hysteria, and of no permanence. There are many people who spend their lives going from Revival to Revival, getting "saved" over and over again. This is not a genuine religious experience. It goes no deeper than a very superficial layer of spiritual self-indulgence, usually because such people are not willing to submit the whole of themselves to God, but merely want to wallow in an emotional dissipation. However, there are to-day a large and growing number of churches in which quiet, effective healing services are being conducted, without the slightest element of this false emotionalism.

Nor can healing be induced solely by thought processes; it is not merely a matter of the understanding, or the power of auto-suggestion as advocated by Coue. Like all our relationships with God, it is a matter of the whole personality, and must be a total commitment of ourselves, an experience of the creative Love of God within us, and an open avowal of our entire dependence upon him.

And here it is very important to realise that faith must accept God's answer. Too often we think our prayers have not been answered if there is no sudden dramatic "miracle", no obvious change in the physical state. It is the "restoration of the spiritual state" that we expect in spiritual healing; and we can never *judge the spiritual state* of others or of ourselves. It is God's will that our physical state should correspond to our spiritual state, and that both should be perfect; but we are taught quite clearly that a perfect correspondence exists only in the spiritual world. We know that the general sphere of evil in the world around us can, and often does, cause sickness in innocent people, perhaps babies. The sin that causes our sickness may not be *our* sin, but it is nevertheless evil, and contrary to God's will. Our attitude to spiritual healing should be one of affirmation: we should meditate upon God's power and purpose, and his indwelling Presence; and remember the command, "Judge not!" All this is included in the meaning of faith. All too often, when we pray, we are like children who keep on digging up the radish to see how it is growing. "Who told thee thou wast naked?" It was the devil. And perhaps it is the devil that tells us we are not healed, just because the results do not match our melodramatic pre-conceived notions. I knew a young man crippled with polio who was taken to Lourdes. He would not be counted among the miraculous cures, for he returned as crippled as ever, physically; but he himself said that God had cured him; when he later died, he was a very different person from the sick patient who had gone to Lourdes. "My ways are not your ways, saith the Lord."

In this way, we shall not be dictating to God or demanding the fulfilment of our own notions of health. The patient must have a strong conviction that it is God's will, primarily, that he should be whole; and that God has all the power to make him whole. But in the circumstances of this world, and because of the complications introduced by Man's free will, God tolerates, in certain cases, the continuance of physical ailment, using even this to further the purposes of salvation, in some way beyond our comprehension. "Judge not!" "I will yet praise thee, who art the health of my countenance and my God!" Healing seldom occurs without an atmosphere permeated through and through with thanksgiving. Like Job, we should cling more to our praise than to our afflictions. We should be prepared to accept God's healing, without crying, "This isn't what I wanted! It hasn't worked!"

This does not mean that we believe as Christian Scientists do that sickness and evil do not exist, that they are just an illusion. There is a statement in *Divine Providence* which might confuse us on this matter. Swedenborg says, "What is in good and at the same time in truth, is something: but what is in evil and at the same time false, is not anything"; which might be taken to support the view of Christian Science. But he goes on to say, "By its not being anything, is meant that it has no power and no spiritual life". Which makes it clear that evil has no power over us unless we deliberately submit ourselves to it. Evil is not of God, and in that sense it has no reality. In that sense, too, physical sickness may have no reality. We have all known people who are perhaps crippled with polio and are not physically healed in spite of prayer; and yet, in God's sight, they are more whole than those who are perfectly healthy—even painfully healthy!—and yet "dead".

Nevertheless, because I believe that God created Man by an outpouring of his Divine Love, and continues to create and sustain life in him, I believe that it is God's will that all men should be as perfect as he made them. And when we pray "Thy will be done", we are praying for perfect healing or wholeness, and not for patience to bear all kinds of suffering and evil which is not God's will for us. How prayer is effective in bringing healing to Man, and what are its limits, if any, is another subject.

HAVE YOU EVER CONSIDERED THE MINISTRY?

Today's world needs the vital message of a New Church. Our General Convention needs more, fully-trained ministers to help it in this task.

If you have ever considered the ministry, why not write to

Edwin G. Capon, *President*

NEW CHURCH THEOLOGICAL SCHOOL

48 Quincy Street

Cambridge 38, Massachusetts

NEW-CHURCH MESSENGER

Official organ of The General Convention
of the New Jerusalem in the United States
of America. Convention founded in 1817.
(Swedenborgian)

Member of the Associated Church Press.

Published semi-monthly, 4001 Brotherton Rd.
Cincinnati 9, Ohio, by The New-Church Press
79 Orange St., Brooklyn 1, New York.

Entered as second-class matter at the Post
Office, Cincinnati, Ohio, under Act of Congress
of March 3, 1879. Acceptance for mailing at
special rate of postage provided for in Section
1103, Act of October 3, 1917, authorized on
July 30, 1918.

Subscription \$3.00 a year; foreign postage,
25 cents extra. Gift subscription, if from a
subscriber, \$1.50. Single copies, 15 cents.
Address subscriptions to the publisher in
Brooklyn. Advertising rate card on request.

OFFICERS OF CONVENTION

Rev. Richard H. Tafel, President, 200
Chestnut Ave., Narberth, Pa.; Stewart E.
Poole, Vice-President, 3201 Fordham Rd.,
Wilmington, Delaware; Horace B. Blackmer,
Recording Secretary, 134 Bowdoin St.,
Boston 8, Mass.; Chester T. Cook, Treasurer,
79 Milk Street, Boston 9, Mass.; Forster W.
Freeman, Jr., Counsel, 511 Alpine Ter.
Ridgewood, N. J.

EDITORIAL ADVISORY COMMITTEE
Philip M. Alden, Mrs. Ernest O. Martin,
Rev. David J. Garrett, Rev. Clayton S.
Priestnal, Rev. Richard H. Tafel, Robert
G. Lawson, Mrs. Tomas Spiers.

CONTRIBUTING EDITORS

Gwynne Dresser Mack, Leslie Marshall,
Ernest O. Martin, Clayton S. Priestnal,
Richard H. Tafel, Paul Zacharias.

Editor

Bjorn Johannson

Associate Editor
Carol Lawson

Address all editorial correspondence and
manuscripts to the Editor, New-Church
Messenger, 4001 Brotherton Rd., Cincin-
nati 9, Ohio.

The opinions of contributors do not nec-
essarily reflect the views of the editors or
represent the position of the Church.

Vol. 183, No. 4 Whole No. 4843

FEBRUARY 15, 1963

ESSENTIAL FAITH OF THE NEWCHURCH

There is one God, and He is the
Lord and Savior Jesus Christ.

Saving faith is to believe in Him and
keep the Commandments of His Word.

The Word is Divine and contains
a spiritual or inner meaning which
reveals the way of regeneration.

Evil should be shunned as sin against
God.

Human life is unbroken and con-
tinuous, and the world of the spirit is
real and near.

E D I T O R I A L

The Strongest Weapon

DURING THE Cuban crisis, we heard a group of men laughing hilariously
over a suggestion made by someone, that a holiday be declared, and that
Americans spend that day on their knees in a prayer for peace. This conversa-
tion carried us back to a speech in which we heard Frank Laubach declare,
that a lull in the cold war had been brought about as the result of concerted
prayer by millions; and still further back, to the time in 1915, when President
Woodrow Wilson asked the churches in America to unite, on a Sunday he
designated, to pray for an end to the war raging in Europe.

Both men were fully sincere—both earnestly believed in the efficacy of
prayer. But, oh, what sneers of skepticism from the sophisticated greeted
these men.

Have we really lost our faith in the power of prayer?

There was a time when Sir Oliver Lodge could describe prayer as "an engine
of achievement". Prayer is just that, or else our Christian faith is in vain.
We live in an atmosphere of energy that is ever creating and ever changing
things. It manifests itself in life, making even the clod, as Lowell said,

"... feel a stir of might,
An instinct within it
That reaches and towers."

It manifests itself in the motions of the planetary systems, in the lightning,
in the ebb and flow of the oceans, in the power of the mind, and in many other
forms. All forms of energy have their one source in the creative Power of God.
Prayer is a means of transforming the soul-and mind-energy of man into a
form of activity consonant with the purpose of God.

Perhaps the chief obstacle to faith in prayer is that it may seem to be a
superstitious resorting to magic—a means for overcoming the laws of nature.
But such is not the purpose of prayer. No petition addressed to God, no matter
how skilfully interspersed with flattery and cajolery, such as is used in appeals
to earthly rulers, will alter or suspend any of the laws by which He governs
His universe. To hope for that would be to hope for the halting of the traffic
of the universe, while we pass in our little Rambler.

The purpose of prayer is for man to find God and for God to find man.
Prayer is a means for attuning our wills to the will of God, for surrendering
ourselves to Him, for putting our energies into harmony with His. Thus we
become co-workers with Him, and thus we are able to enhance our feeble
strength by drawing upon His limitless strength.

Prayer in this spirit means that we cannot pray for evil—indeed, we cannot
harbor evil in our hearts. A prayer will not be answered by fire, as it was for
Elijah, but it will be answered by fire in our own spirits.

What tremendous spiritual energy would not be released into this troubled
world, if Christians of all nations began to pray fervently for peace, for the
extermination from their own hearts and from the hearts of their rulers of hate,
envy, and the lust for dominion! What a change would not be wrought in the
life of man! Let us not forget that it was by faith and prayer, that early
Christianity won its victories, and in 300 years conquered the Roman Empire.
To this day earnest, heartfelt prayer is the most powerful weapon in Chris-
tianity's arsenal.

It is surely not wrong to pray for a peaceful world. God has in His very
nature infinite resources to be used in the building of a friendly world. And
should we not seek to draw on these resources? For surely God is committed
with all the energy of His Being to the creation of a world of men governed by
the law of love.

"The Prayer Fellowship is an inspirational project bringing comfort to many, giving isolated members a chance to work with other New-Church members. It has improved my outlook in daily life; when praying for others, we forget ourselves."

"When one has been healed, he is responsible to do all he can to help others get the same benefit."

"I truly enjoy the inspiration and participation in the Prayer Fellowship; it works wonders for those who pray as well as those being prayed for."

"It is a privilege to belong to this selfless prayer-group."

"I have derived personal help from participation in the Fellowship: to forget myself, to be more able to help others, to desire to be in the presence of God."

"I realize as never before that suffering is part of life, and what we do about it is very important. I shall try to grow into a finer person, more loving, more considerate of all who pass my way."



GWYNNE MACK

We Forget Ourselves

by Gwynne Dresser Mack

THESE QUOTATIONS briefly express the content of a large correspondence filed at the headquarters of the New-Church Prayer Fellowship. For five years now, a remarkable thing has been happening: a group of people, averaging around a hundred and fifty, scattered all over the continent and never meeting, has been working together closely and harmoniously and getting results. These results, focused upon healing for others, have included a wonderful benefit for the members themselves as they discovered that in learning compassion for suffering not their own they became less self-absorbed, and so themselves received spiritual gifts. Some in the group are acquainted with others; many are strangers to one another; but all share and *care about* a common purpose—and, as Swedenborg has said, "in great numbers of one mind there is strength."

This purpose is defined in the words which unify the members in thought at the weekly or nightly seven o'clock moment of prayer: "Lord, help us to be channels for Thy love and wisdom and power." Because of changing time-zones the one foreign member, Norwegian, starts the prayer on its way, thus initiating a wave of thought which spreads across sea and land, gathering momentum through many minds and hearts until it comes to rest hours later at the shores of the Pacific. The sense of spiritual kinship which this small observance creates among the members gives power to their efforts. As one has said: "It is always calming and strengthening."

The Prayer Fellowship began with a few New-Church friends who were concerned over illnesses among them and the apparent lack of any available help. Those who had knowledge of the field of spiritual healing felt that this was the answer, understanding that an informed

appraisal of that field recognizes prayer to be the basic factor. A list was made of persons (about fifty) known to be interested in prayer and healing, and these were invited to form a Fellowship for study in the light of New-Church teachings. All but one accepted, and they quickly brought in others until the list totalled one hundred and eighty. Since the original invitations were given, no one has been urged to join but must himself ask to participate. The reason for this is that, although all are welcomed who are sincerely interested, the very nature of the Fellowship is such as to make it meaningless to one who does not have a spontaneous desire to become part of it.

Group Organization

The group has no organizational set-up. Its program is maintained by volunteers including a director whose home serves as "headquarters", two assistants who process material for mailing, others who do mimeographing and clerical tasks, and a librarian for the lending-library. This consists of an excellent assortment of titles dealing with prayer, healing, and inspirational topics, accumulated through gifts and loans from Fellowship members.

Concerned with "the miraculous", as many regard answered prayer and spiritual healing to be, this Fellowship has itself experienced a miracle in the form of an always adequate yet unsolicited financial supply for its needs! In this day of endless funds-campaigns, when most undertakings begin with money-raising, the Prayer Fellowship has no dues and has never had to ask for contributions—despite the fact that it continually mails out quantities of letters and literature, and has had considerable material mimeographed and printed. From the beginning members have of their own accord sent in

donations, and surprisingly (we should say *providentially*) these have balanced the expenditures listed in the account-book.

The program at first was intended to be one of study—through circulating pertinent literature, discussions written by the leader, comments from members. Since there would be no external meetings, all contact had to be maintained by mail. There rapidly developed a steady flow of correspondence to and from headquarters, and hardly had this been established when requests began coming in for prayer-help. Although not yet feeling qualified, the group hesitated to say “No, we will not help”; and so, on the theory that we learn by doing, the requests were circulated and were “held in prayer” by whatever members were so moved. (They have since learned that effective prayer is not a matter of skillful technique, but of simple motivation.)

After that, prayer-lists were circulated monthly but it was made clear that no one need feel obliged to work with them. However most of the members wanted to give prayer-help, and this has come to be the main aspect of the program today. Of course the prompt receipt, by a country-wide membership, of requests for help has presented problems and requires quick action on the part of the mailing-staff; it has been necessary to restrict requests to “slow” or chronic cases, although an “emergency crew” of members stands by for urgent needs.

By no means is the prayer related only to bodily illness. Many suppose spiritual healing is just a magical vanishing of physical malady, but this is a shallow and distorted concept. *Spiritual healing is putting in order the man himself, of whom the body is a responsive covering,*

by the use of spiritual power which comes from the Lord. Prayer is the direct contact with Him which allows His power to flow into and through us to others.

Hence prayer is definitely for help with physical difficulty since this is intimately connected with the inner being of man; but it is equally for help with chaotic situations, emotional problems, or any danger which can threaten human endeavors to live an orderly life. The Prayer Fellowship has given its help to over four hundred needs of various kinds. Such prayer is always a labor of love and an act of faith, since there is no way of *proving* cause-and-effect in prayer. We can never say: “This prayer caused that healing”, and so we can never know for sure what the prayer has accomplished. But circumstantial evidence is often overwhelming, and subjective experience can not be contradicted. Who could refute the many letters filed in the Prayer Fellowship office from persons who say they have felt or observed the effects of prayer? For instance:

“Thank you for the prayers; I do feel so good—I never felt that way until the prayers.”

“We give thanks constantly for this miracle, and will be eternally grateful for all the prayers.”

“The doctor said ‘you certainly have us puzzled; we really thought that by this time you would be paralyzed! One never knows what the human body can do.’ I wanted to say he hadn’t finished his remark—that one doesn’t know what it can do with God’s help and the prayers of friends and loved ones.”

“They are so happy—it’s unbelievable! The Prayer Fellowship prayed them through (an acute problem) and now they seem adequate to anything.”

“Last week he definitely showed that there is sight in both eyes. The eye-doctor has examined him and simply couldn’t believe that it was possible he could see at all with one eye.”

“The doctor was pretty sure he was going to have to use surgery. After the X-ray pictures he said: ‘What did you do? It is gone!’ Then he added: ‘A greater hand than mine must have done it.’ I am deeply grateful for the healing experience I had; thank you for your help with prayer.”

An unforeseen aspect of the Fellowship’s work has developed in the form of a “missionary” influence which has traveled round the world. The monthly discussions written and sent out to members by their director, during the first two years, were later made—for permanent reference—into a small book, “Talking With God”; and members began giving copies to friends, so that the book became spread around until many outside the New Church were ordering it. It has since been used for study by a number of prayer-groups in Methodist, Episcopal, and Presbyterian churches; and New-Church people have had it recommended to them by persons in other denominations! Orders have come from Alaska, England, Australia, New Zealand, Southern Rhodesia, South Africa; in Japan the Reverend Shiro Torita is translating the book into Japanese for his following. In England the Reverend Charles A. Hall showed

enter

THE MESSENGER’S

news contest

Winner will receive travel expenses to the MESSENGER’S WRITERS’ WORKSHOP tentatively scheduled for April or May, 1963

Entries are to be either

1. A NEWS STORY covering a recent event in your local society, or
2. A FEATURE STORY for our new series, “Workers in the Church.”

Postmark on your entry must be no later than March 10, 1963

Judges will be the Editors and three members of our Editorial Advisory Board who will determine the winning entry on the basis of its information, timeliness, appeal to readers, and buoyant, fresh outlook.

"Talking With God" to his friend, a director of the publishing house of Arthur James Ltd., and the result was an arrangement by this publisher to put the book out in a trade-edition. This has been widely distributed and has brought in royalties which enabled the Fellowship to print its two little inspirational booklets, "Come Unto Me" (words of the Lord) and "Why Are We Here?" (abstracts from Swedenborg). The biggest dividends are the heartwarming letters from far corners of the world, expressing appreciation for the Prayer Fellowship's sharing of its book.

When the Fellowship started, there were not more than two or three prayer-groups in the New Church. Today there are perhaps ten, and a few ministers have held healing services. For the past decade Convention's Council of Ministers has had a Committee to Study Spiritual Healing, made up of ministers and laymen, and at times this has cooperated with the Fellowship in special projects. Primarily devoted to learning and reporting developments in the field of spiritual healing, the Committee has also distributed informative literature to the ministry and to a Convention session, has conducted a survey on personal experiences with healing, and last year communicated periodically with all the ministers through a series of letters from committee members. It has been suggested that this Committee and the Fellowship should merge their efforts; at any rate, the question has been asked as to why scattered laymen rather than societies and their ministers are in charge of prayer and healing work in our church.

It was the thought of those who started the Prayer Fellowship that eventually, once established, it would become a part of regular church work, as in other denominations. In the framework of Christianity, spiritual healing does belong to the church's ministry—especially in the New Church whose beliefs explain so much about order and wholeness in human life. To quote from Fellowship members: "With the teachings of the New Church to enlighten one's thinking, so much regarding the tremendous benefits to be received from study in this field." "Our people sometimes do not fully realize how privileged we are to have in Swedenborg's works a guide."

Most of our societies have their Women's Alliance, their Men's Club or Young People's League, their Sunday School and Adult Study Class, taking care of various mental, social and financial activities. Why not a Prayer Group for the most important and most neglected area: that of working to restore order in the many disordered aspects of our lives? Sunday worship and sermons alone can not accomplish this; they are only maps for guidance of the further steps to be taken—into the presence of the Lord, into the needs of fellow men.

If all our societies would take these steps together, forgetting themselves in concern for the suffering and disorder around them, what a Fellowship it could be—and what a wide, deep channel for the flow-through of the Lord's love and wisdom and power.

FINAL ACT OF GIVING

IS MY BODY of no further use when I die? In Swedenborg's writings, we are told that our earthly body ceases to have usefulness *for us* after death. We lay it aside. But it may have further use in this world. Or more specifically, some parts of our body may restore a function, or even life itself, to someone diseased or disabled. An obvious example of the use of one person's body tissue by another is the transfusion of whole blood. Blood banks are well known and well accepted. Many people survive surgery which might well have been fatal a few years ago, because of the help received from someone else's blood.

Eye banks are less well known, but equally important. They have been established in many parts of the country. The eye bank collects human eyes and distributes them to hospitals where someone is waiting for a cornea to be transplanted or grafted on an useless eye. The result of a successful corneal transplant is sight in a formerly useless eye. Any eye from any age person can be used, even those on which a cataract operation or corneal transplantation has been done, if the eye can be surgically removed immediately after death. Eye surgeons are handicapped by the lack of eye tissues required for the needed operations. Research in the prevention and treatment of blindness is also seriously retarded because physicians are unable to get sufficient human tissues to carry on their extensive studies. Is it not a true act of charity to assure, while living, that an organ so vital to full living may continue to perform its usefulness after our need for it has ceased?

Many of the eye banks have been set up by Lions Clubs. If there is no Lions Club in your community, an inquiry to the medical society or hospital will advise you how to donate your eyes to others. All that is involved is for the donor to sign a form indicating his wish, and inform the next of kin, and his physician that this step has been taken. A card is sent which may be proudly carried, giving instructions that the eye bank is to be notified immediately after death.

Other organs than eyes may be useful after death. Large medical facilities, such as research hospitals often have tissue banks, which procure, process, bank and use in various ways skin, bones and other vital human tissues. A child's life following a severe burn may well depend on whether human skin is available within hours to reduce the loss of vital body fluids. This is where the tissue bank comes in. If enough of us take steps during our lives, lives can be saved and crippling disability avoided for many children and adults. The U. S. Naval Medical School pioneered in the formation of a tissue bank. Persons must be near the tissue bank, so that little time is lost after death. Most cities will have such a bank, and again, an inquiry to your local hospital or medical society will provide the desired facts.

Readers of THE MESSENGER should have no hesitance in taking the steps necessary to make these arrangements. In addition to being a charitable act, it may well be an answer to the troublesome questions many of us face relating to our archaic funeral customs. There should be no funerals in our churches, only memorial services. The remains should be disposed of in a dignified, orderly way. If sight, relief from suffering, or even life itself can come to someone unknown, but a "neighbor" in the finest sense, death becomes a final act of giving.

—DOROTHY T. PEARSE

SEEKING INNER STRENGTH

by Alberta Casper

IF YOUNG PEOPLE are not remaining with the New Church, why do they leave? We can assume, I think, that they are good, sincere people. Further, we can assume that they leave to join other churches either of their own selection or those of their husbands and wives.

This attraction for them in other churches must be something that either does not exist in the New Church or else, if it does exist, is not seen or recognized. Perhaps we can see what it is by looking, not at ourselves, but at the people who leave and at where they go. And we should look at what concerns good people in general.

Young people who care about the values we know as Christian are concerned with such things as peace, poverty, human rights. They want to cure mental illness. They want a more orderly and just social system. They want education for all mankind. They want economic stability and a fair share of the world's goods. They want to lead happy and productive lives. And when young people are concerned about anything, it is natural that they be eager to put youthful energy and enthusiasm to use. They are impatient with philosophy that isn't busy. If we lose members to the Unitarians, the Society of Friends, any other church, it may be because these groups are interested in and discuss the vital issues of our time. Many are actively engaged in work to alleviate injustices and to further peace.

What do good people find when they look at the New Church? Do they find channels for energetic attack upon practical every-day problems, what Swedenborg calls ultimates? Or do they see us more interested in heaven than earth? Do they think we are more concerned with personal salvation than with helping the neighbor? Do they find us to be serious students of the Writings but with no purpose or plan for meeting today's urgent needs?

Can we in the New Church help make a better world? What is the relation of our church to today's problems? How can we best make clear that Swedenborg's writings are part of, indeed basic to, the world-wide struggle to stop man's inhumanity to man. Belief in the Writings does not isolate one from the world. It gives him strength and power, quiet though it may be, to be his brothers' keeper. Helen Keller is a powerful influence for good in the world. Her work is respected and admired, and her thinking is sought and quoted more and more as she grows older. People admire her not only as one who has overcome tremendous handicaps, but seem to be aware of a wisdom, power and perception that surpasses that of men with all their senses. Can we say that her deep devotion to and continuing study of the writings of Swedenborg have nothing to do with this?

But to communicate with youth about the strength that is inherent in our Church with respect to current

problems, we must point out where that strength lies—in attacking the *real* diseases of our sick world.

Many groups who actively and dramatically participate in worthy causes may very well be assuming that they are curing diseases when they are only attacking symptoms. For instance, we can approve and even participate in freedom rides and other methods being used to hasten desegregation, but we should also remember that merely having Negroes and whites using the same public facilities doesn't necessarily make the white man or the Negro any better. We may have removed a pain, but the patient is still sick. Repress this expression of evil and the evil will appear in other guise.

I do not mean we should not be concerned with the symptoms. The doctor diagnoses illness through symptoms. Every illness, every evil has its outward manifestation. We must be alert to see the symptoms—even search for them. But we must remember that the treatment and cure can only be successful if directed to the real evil whatever it is and wherever it lies.

What are the real diseases of the world? Maybe we can call them spiritual malnutrition. The undernourished spirit of man has no vigor or stability of its own and must be propped up by material things and swept along by external excitements—"causes" if he longs to do good, commercial amusements if he is self-indulgent.

In tests conducted at the Ohio State University Dr. Salomon Rettig, psychiatrist, has found that "there is, indeed, a universal moral code. But that moral code is based on fear of reprisal from outside rather than on internalized moral anxiety, or conscience." He argues that, "Although the vehicle of social control may vary from society to society and may take the form of peer groups, public opinion, the extended family, ghosts and sorcerers, or the church, the essential characteristic that these vehicles have in common is that they are imposed by the *external*, or social environment."

Real cure for ills

The ills of the world can be cured only as man establishes in himself the inner strength and order that comes with discipline through obedience to God's law. God has a plan for all his creatures. The lower animals follow it through instinct, but to man is left freedom of choice. He alone can make mistakes of a moral nature, that is, right or wrong, good or bad. But though God left him in freedom and without instinct, man does not have to figure out his destiny by trial and error. God has provided guidance for all who will follow: His Word. And He has provided a rational understanding of that guidance through the writings of Swedenborg.

Many are seeking inner strength and order through external patterns and adjustments. Personality development has become big business in the United States.

Best sellers tell us how to live successful and happy lives. Lecturers point out our virtues and shortcomings. We can measure ourselves almost any day by tests in the magazines and newspapers as to whether we are good mothers and fathers, husbands and wives, whether the boss likes us, whether we are good sports, etc., etc. Doctors give us tranquilizers so that we can be "good" and not feel cross, angry, aggressive, or afraid—all socially unacceptable behavior. Psychiatrists probe our minds to help us to live with our neuroses, to make adjustments between our "selves" and the uncontrollable forces that make demands upon them. How long will we continue to overlook the real, true help of the Word of God?

If young people would really cure this sick world, they will not be content with the aspirin, energizers and tranquilizers, of laws and decisions, freedom rides, Care packages—valuable as these are. For individual strength they will not be satisfied with external remedies. Youth will work on this plane, but their primary work will be to help establish Divine Order in themselves and their brothers without which there can be no spiritual health, strength or growth—no peace. The channels through which they work will not be like those of the people who are trying to improve man by changing his patterns of living. There probably will be no large groups or dra-

matic demonstrations. But there are channels for work in the New Church. The channels are there for those who recognize that man's external patterns of living will be made good, just and fruitful when man believes (that is, acts on the knowledge) that the Lord is the source of all the good he is seeking. They are there for those who want to work on the principle that God is the Good Life, that discipline is peace and obedience to God is freedom, and that the more comprehensive and detailed the discipline and obedience become, the more man will enjoy life and the greater will be the freedom and peace.

Swedenborgians know and testify to the true way to order and peace. I have often heard it said that it is very difficult to live according to the Teachings. In a way it is, because one has to work at it, give it all he's got all the time. (To just sit there and give lip service will make one end up sicker than when he started.) But it doesn't take as much energy as trying to protect and augment one's selfish being and ideas. And for those who want health, peace, and brotherhood, for the individual and for all mankind, any alternative is not more difficult, it is impossible.

Mrs. Casper is an active and loyal member of the Lakewood, O., Society, and of the Ohio Association.

The following is a different viewpoint on prayer and healing than those expressed in other articles in this issue. But it is carefully and clearly reasoned, and we commend it to your attention.

"Greater works than these"

by Clayton Priestnal

THERE IS A relatively new and growing movement in the New Church, and in many other denominations as well, which advocates the use of prayer and prayer groups for the healing of physical disorders. Those who organize and participate in these prayer sessions testify that the results are manifest and in a few instances quite miraculous. In spite of this enthusiastic endorsement by intelligent and sincere Christians, there seems to linger in the minds of others questions and reservations regarding such a use of spiritual laws. Thus a candid and careful look at "spiritual healing" might be useful in enabling one to see this phase of Christian endeavor in a clearer and broader perspective.

The advocates of physical healing through prayer quote copiously from the Scripture to provide a divine sanction for their emphasis and practice. They point out, quite rightly, that a large part of the Lord's ministry was concerned with the healing of the sick, the blind and the lame. Furthermore the disciples were given the power of healing all manner of disease and told to go

forth into the world. The evidence of a true faith is stated in these words from the Gospel according to Mark: "These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover."

From these words "faith healing" claims its authority. But it raises the question as to whether one is justified in using the literal sense of the Word to prove a cherished belief and then maintain elsewhere that a verse should be interpreted only in its spiritual sense in order to arrive at its true meaning. If it is right to take literally the Lord's statements and acts in regard to the healing of the sick, then by the same token the fundamentalist mountaineers are quite right in handling poisonous snakes to demonstrate their faith. Others could expect to move mountains, for this promise is given in Matthew: "If ye have faith as a grain of mustard seed, ye shall say to this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible to you".

The Lord has made it abundantly clear to the discerning Christian that all of His acts of healing, as well as the prerogatives given to the faithful, are emblematic of the divine power to conquer the evils and falsities of the spirit. Nowhere in the Scripture, as seen in the light of New-Church doctrine, can any authority be found for placing an emphasis on the curing of physical infirmities. This does not deny the spiritual causation of all the disorders of the world; this does not deny the powerful effect states of the mind have upon the general health of the body; but it does declare implicitly that the Lord's concern is for the health of the soul. Of course the Lord desires physical well-being for each and every individual, but even more than that, He longs for the wholeness of spirit which enables man to receive to eternity the blessings of heaven.

Those who espouse "spiritual healing" are quick to maintain that they, too, are interested most of all in the well-being of the spirit. This effort to alleviate pain and disease is only the initial and necessary step in achieving this end. This defense—even though presented in good faith—is open to some doubt. This writer would venture to say that if a group of Christians banded together for the express purpose of helping others through prayer to overcome their evils and falsities, the response would be negligible. On the other hand, if a church inserted a striking advertisement in the city's newspapers offering hope of physical cures through a "healing service", its pews would be comfortably filled, if not overcrowded. Does this not indicate that the primary appeal of prayers for healing is in the relief from sickness rather than in health of the spirit?

Let it not be inferred that it is wrong to be concerned about one's own physical health and the health of others. But if a person's efforts were centered upon gaining the inner strength, the insight, and the knowledge to cleanse the soul of self-centeredness and false thinking, this would be placing first things first and perhaps still achieve bodily health.

"Misusing the law"

Not long ago a report was made public which was prepared by a special committee of a Protestant denomination to be presented for adoption at this church's forthcoming convention. The committee, made up of clergymen and professors of theology, warned against the misuse of the Gospel to gain physical health. The report said in part: "When people talk of discovering spiritual laws that enable one to tap Christ's supernatural powers for purposes of healing, they are misusing the Law in an attempt to coerce God". As a conclusion this committee did not recommend special healing services in their churches.

There is another aspect of "spiritual healing" which has brought some doubt to the minds of many. People are led to believe that if they bring themselves into a proper relationship with the Lord, if they become sufficiently exposed to divine influx, then healing will be effected. Thus some are led to pray with unwarranted expectations of relief from disorders which competent

physicians have diagnosed as being incurable and even terminal. When after long and fervent prayer sessions, participated in with reverence, no therapeutic results become evident, the petitioner begins to blame the lack of success on a faulty approach or technique. Some of these disillusioned people come to a clergyman in a state of deep discouragement to ask if he can tell them exactly what is wrong with their prayer methods.

Even the most convinced advocates of "healing through prayer" must admit that pragmatic proofs of success are not too common nor easily identifiable. In fact, one may question whether the proportion is as great as is found among those who find a sudden cure by denying the reality of disease, or by touching some sacred relic. So close is the relationship between mind and body that many symptoms of disorder are largely psychosomatic and will disappear quite quickly if and when the patient's thoughts are diverted into a different channel. How can anyone determine with certainty that a cure was effected by direct divine intervention through prayer or merely by the application of some simple psychological law?

Should not the church and the ministry be concerned with those basic and ultimate spiritual laws which can be offered as certain and invariable? A person can be the very quintessence of vigor and health and yet be self-centered and godless. And many a person who through the years has had to fight daily the ravages of some debilitating disease has been a saint at heart. The healthiest man may be in the most need of man's prayers. There is not in this life an exact correspondence between the spiritual state of an individual and his bodily health. There are sequences of cause and effect which operate on this natural plane regardless of the quality of the spirit. The most virtuous person alive will be affected by intense cold or the flames of a fire as quickly and as surely as the most confirmed degenerate.

The Lord did indeed place His hand on the sick and they were made whole. There is great significance, however, in these words which were spoken before the Lord completed His earthly ministry. "*Greater works than these shall ye do, because I go to the Father.*" What are these greater works? For one to find strength and wholeness of body after a seige of sickness is indeed a blessing which calls forth man's deep gratitude. If this is true about a weak mortal body which will in a very few years at best be discarded to mingle again with the substances of the earth, how much more vital and deserving of gratitude is the healing of the spirit—that immortal part of man which is retained forever. It was the new power which became available to man as the result of the Lord's Incarnation and Glorification which made possible these "greater things", the restoration of the soul to a state of spiritual health. Does it not seem to be the better course for man to concentrate his full attention on these "greater things" rather than seek



WINDOW TOWARDS THE WORLD

CULTURAL PATTERNS AND BIBLE INTERPRETATION

WE SOMETIMES read of Southerners who hold strong opinions about racial segregation which they claim are based on Bible teachings, and we wonder how the Bible can be so misread. Must one "live in the South," as is so frequently suggested, in order to understand the situation?

Writing in the *Christian Century* (Sept. 12, 1962), Samuel S. Hill, Jr., a Southern Baptist and chairman of the department of religion at the University of North Carolina, calls attention to recent studies analyzing the social forces involved in Protestantism in our country. As he says, "most of us nowadays recognize the fact that revealed religion must be mediated through human constructs which are intelligible and relevant." Dr. Hill feels, however, that not enough consideration is given in such studies to the specifically Southern patterns which contribute to the "South's Culture-Protestantism," and he presents a penetrating analysis of the South's isolation and individualistic way of life.

Those of us who live in the North should remember that we too have our distinctive cultural background which undoubtedly leaves its mark on our Christianity as we practise it in our daily lives. Socio-political factors do make a difference. But to what extent do we allow such factors to influence our concepts of Christianity?

We may be critical of the biblical interpretation of our Southern brethren. But perhaps this situation may serve as an instructive illustration of the harmful effects of narrow social patterns if these are confused with the basic values of true religion. The question arises: Do we ourselves always recognize restrictive social or cultural patterns in connection with our own interpretation and practice of Christianity?

With today's world-wide communications systems and interchange of peoples of very diverse backgrounds, we cannot but be aware of the great variety of ways in which God speaks to His creatures—ways that "must be mediated through human constructs," as Dr. Hill says. "While holding firm to our own convictions," writes Arnold Toynbee (*Christianity among the Religions of the World*, Oxford University Press), "we should recognize that there is a measure of truth and rightness in all the higher religions, and that they, too, have a facet of God's truth. They may and do differ in the extent to which this revelation has been translated by their followers in practice—both individual practice and social

practice." The trouble arises when some "social practice" becomes confused with the essence of the revelation.

—ELISABETH RANDALL

GIVING AN INCH

SO MUCH of interest crowds the vista as one looks through one's window toward the world these days, that it needs a nice discrimination in order to make a comment that might not infringe upon the borders of apologetics or polemetics. An item which probably can be aired without such trespassing is the penetrating response by Rabbi Joseph R. Nairot, of Temple Israel, Miami, Fla., to a group of college students needling him with the question "Is religion just a crutch?" "If you have a broken leg don't be afraid of a crutch," Rabbi Nairot rejoined, "you wouldn't lie down indefinitely with such an injury if you knew where help were available." To make it a little easier it seems, this teacher went on to say in part, "You don't have to accept everything in the Bible. . . ." Might not this be a case of giving an inch and taking a mile?

This is not the attitude of the trustees of Southern Baptist Midwestern Seminary, Kansas City. Recently they "fired" the Rev. Dr. Ralph Elliot, professor of the Old Testament, for writing a book in which he declared "Some passages in the creation story (*Genesis*) are parables." Evidently not all well-known members of that denomination are in accord with their trustees fundamentalism because the Rev. William Graham, for one, seems by his syndicated newspaper column to be in accord with Dr. Elliot's beliefs.

—LESLIE MARSHALL

Chapel Hill School . . .

(Under the direction of the New Church Institute of Education)

Carefully supervised college preparatory and general courses for girls. Grades 7-12. Small classes. Moderate rate. Music, art, drama. Typewriting. Social, athletic, creative activities.

. . .

WILFRED W. CLARK
327 Lexington Street, Waltham, Mass.

Opportunity for Students of Swedenborg

THE NOVEMBER *Atlantic* has as its *Atlantic Extra* "Jung on Freud from Memories, Dreams, Reflections, the dogma of sex". The article, part of a forthcoming book, gives Jung's account of himself as a disciple of Freud's and then of his rebellion from him and his reasons for doubting that sex is the full explanation of man's behavior and inner thinking and why Jung came to consider the "unconscious" of so great importance.

Jung describes his own greatest insight to have come as the result of a remarkable dream. This commenced in the upper story of a house which seemed to him to be "his house." The furnished living room pleased him "with fine old pieces in rococo style" and "some precious old paintings." But he desired to explore the entire house, so he went downstairs and found a room furnished in medieval style with red brick floor. Again he found a staircase and went down into a cellar with walls from Roman times and again he went down into a cave beneath the cellar and found "scattered bones and broken pottery like remains of a primitive culture" and "two human skulls, obviously very old and half disintegrated."

This dream was very important to Jung because it gave him insight into what he called the "collective unconscious." But when he related the dream to Freud to obtain what he hoped would be further interpretation of it, Freud found significance only in the two skulls which he insisted represented a "death wish" on the part of Jung and insisted on knowing whom he wished dead.

Jung told Freud a deliberate lie as to whom he wished dead as he found that the only way to avoid a quarrel with him, so convinced was Freud of his pet theories on sex and the hatreds connected with it.

Jung was discouraged because, while he realized that sex is always present and liable to perversion and ugliness, he felt it was not the explanation of everything even though he might admit with Freud "that everyone is somewhat neurotic and we must practise tolerance."

In spite of losing Freud's friendship, Jung proceeded to explore in the unconscious and in dreams. One dream showed symbolically how the Past wanders through the Present, unseen by it. Jung found symbols invaluable for giving good as well as unpleasant interpretations to life.

What impressed me about the *Atlantic* article was that Freud and Jung were working on important concepts on which Swedenborg has written much that gives further insight into the subject. Jung's partial insight into the nature of degrees of height and depth and of influx from one degree into another is illustrated clearly time and again in what Swedenborg has written.

It would be difficult to overemphasize the importance Swedenborg gives to the "marriage of good and truth". Regeneration in man or woman is the result of what might be called improved relations of the will and the understanding with each other within them, while the second death or spiritual death, results from the union of evil desires with false reasoning, and hence un-social that is anti-social motives for action.

Actions themselves, from self-interest and greed for power or gain may from prudence, result in acceptable social behavior and even in great good to the neighbor and to society. Genuine love of the neighbor from interiorly unselfish motives is of slow and difficult growth.

The concept of creation by influx, very roughly illustrated, is the idea that from the union of two on one plane something results which is neither of the first two but their distinct product or "child" on another plane, different from and yet resulting from them.

By means of the Influx from Divine Love and Divine Wisdom in Use, every activity necessary to provide for "a heaven of angels from the human race" results which includes areas, both natural and spiritual in which they can freely respond, as if of themselves, to what has been bestowed upon them.

The doctrine of Influx presents an idea of the Creator as living, active and present, thus overruling the idea of pantheism that God is hopelessly sunk in creation and deprived of His Divine Human and the equally erroneous idea that God is a Tyrant, outside His creation, interfering arbitrarily with it from time to time. The doctrine of Influx shows how God puts Himself in plain sight everywhere to those who see, while He hides Himself in the same phenomena from those who refuse to see, without losing His power because of their blindness.

This same power of Influx works from within in the unconscious in a thousand ways where perhaps only one of the ways appears to man. This gives man his individual being—that which enables life from God—Who Alone Is Life—to give man his own life which he is free to use. Because all things come to man by Influx, he has freedom. For instance, because it is not possible for man to "see" from any of his senses that life comes to him from God, he is free to act and think in any way he pleases, subject only to what those about him let him get away with! To become an angel, man must turn as of himself to the Lord and go through a long process of growth and development.

There is a vast amount of human-interest material hidden away between the covers of the book on Conjugal Love which describes and explains every aspect of marriage, both its beauties and its perversions.

Some student of Swedenborg should study into these ideas of marriage and sex, of degrees of height and depth, and into the influx which causes each series of phenomena and appearances. Presented fully clothed in the language fashionable in the learned world at the moment, these ideas might be accepted.

"Full many a gem of purest ray serene

The dark unfathomed caves of ocean bear"

In these days of relentless and uninhibited exploration everywhere, a few gems from the marvelous riches of the Writings ought to be rediscovered and displayed.

—CORNELIA H. HOTSON

Money For Your Treasury OVER 1,500,000

SUNFLOWER DISH CLOTHS

Were sold in 1962 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.

Sample FREE to an Official
SANGAMON MILLS

Established 1915

Cohoes, N. Y.

The Swedenborg Student

CONDUCTED BY THE REV. LOUIS A. DOLE
FOR THE SWEDENBORG FOUNDATION

ARCANA CLASS—March, 1963

Volume X, 8158—8271

March 1—7	8158—8184
8—14	8185—8211
15—21	8212—8234
22—31	8235—8271

THE STORY under consideration—the crossing of the Red Sea—is a striking one in its letter as well as in its spiritual meaning. For the Israelites it meant that they were forever delivered from bondage to Egypt—not by their own power, but by the Lord. Spiritually it is a prophecy of the Redemption. The Redemption did not take place all at once, but was a continued process. The crossing of the Red Sea marks the deliverance from a particular state of infestation which threatens us early in our progress toward regeneration. It represents the first temptation which is encountered after we have renounced living for this world alone. “All temptation is effected by influx from the hells, for the spirits who are thence excite and draw forth all things in a man which have been evilly done and thought, and thereby accuse and condemn him.” This Red Sea temptation is very familiar to us. Sometimes it seems that our weaknesses and sins are too great and too many for us to overcome. But we should remember that the purpose of life in this world is to become the kind of men and women the Lord wants us to be, and that this cannot be done without progressively searching out evils in ourselves and overcoming them, and that it is the Lord alone who can give us the victory, as we look to Him. In their journey, the Israelites were not allowed to go around the Red Sea, where there was a passage by land; they had to cross the Sea. Evil cannot be overcome by dodging it.

The Israelites were told to “fear not” and to “stand still and see the salvation of Jehovah.” Those who depend upon their own strength cut themselves off from the Lord. They attribute merit and strength to themselves. It is the Lord alone who is the Redeemer and Savior. Then they were told to go forward. We must act as of ourselves, but trusting wholly in the Lord.

We are told that the pillar of cloud and fire was a protecting company of angels about them. They are about armies in battle. In World War I we read about the angel of Mons. Sometimes their presence may even be felt, giving us assurance and strength. “And the angel of the Lord which went before the camp of Israel, removed and went behind them.” This represents the complete protection from falsity in the understanding and evil in the will.

The pillar of cloud and fire, while it gave light and protection to the Israelites, was thick darkness to the Egyptians. To those in evil and falsity love and truth from the Lord are thick darkness. “And one came not near the other all the night.”

And Moses stretched out his hand over the sea. “All Divine power is through the truth which proceeds from the Lord.” Here the writings teach us that truth from the Divine is not a “mere affair of thought, but is the veriest essentiality from which are all the essences of things in both worlds, the spiritual and the natural.” John says that all things were made by the Word and

that “without him was not anything made that was made.” Thus is described the nature of truth.

The destruction of the Egyptians in the Red Sea is an expression of the law of retaliation—the operation of the Golden Rule, “Whatsoever ye would that men should do to you, do ye even so to them.” We do not often think of the Golden Rule in this its obverse application.

Notes

8158. This is a valuable number for reference, as it gives us an outline of the whole problem of temptation.

8164. The difference between natural and spiritual temptations: natural temptations are the anxieties which arise from misfortunes which affect the natural life, and have to do with the body, honors, and wealth. Spiritual temptations are anxieties on account of the loss of faith and charity and consequent salvation. Note, however, that spiritual temptations are sometimes induced by means of natural ones. Swedenborg also recognizes a third kind of temptation which is due to an unbalanced mental state, and which may or may not have in it something of spiritual temptation.

8179³. Prayers of those in temptation are but little heard, because temptations are for the amendment of life and salvation. This does not mean that we should not pray when in temptation. The Lord gave us the example when He prayed, “If it be possible, let this cup pass from me: nevertheless not as I will but as thou wilt.”

8172. He who believes that the Lord alone resists in temptations, conquers.

8192³. Archangels—Michael, Raphael, and others—are not one angel who is supreme among his associates, but a society of angels.

8195. Note this statement that the pillar of cloud and fire was “an angelic choir in which the Lord was.”

8200. All Divine power is through the truth which proceeds from the Lord. “All the miracles were wrought by it.”

8214. How the Golden Rule works with the evil. See also 8223.

8227. This gives us a clear statement of the reason why evils and their punishment must be permitted.

8232. This is an interesting number on the love of rule in the hells and how it defeats itself and eventually produces a type of order there based on fear—the consequences of the love of rule.

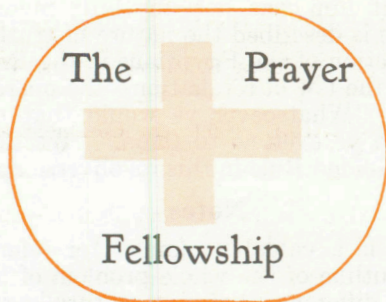
8250. This gives a good reason why the evil cannot be reformed after death.

8257. This tells us the difference between a moral and a spiritual life.

8261²⁻³. This discussion of singing and its ability to connect us with the heavens should make our church service more meaningful to us.

8267. Note that the name *Jah* signifies “the Divine truth proceeding from the Divine Human of the Lord.” The distinction between *Jehovah* and *Jah* is clear in the Hebrew, but does not appear in the King James translation except in Psalm 68:4, and not at all in the Revised Standard Version. However, we should think of it whenever we sing “Hallelujah.”

PRUETT-BATEMAN—Roy and Emilie Bateman wish to announce the engagement of Judy Pruett to their son Alfred Chandler Bateman, both of Los Alamos, New Mexico. Al has been serving as vice-president and Judy as secretary of the Young Adult Fellowship, an ecumenical group formed from different churches in Los Alamos.



by F. Marion Greene

THIS IS the fifth year the writer has been doing the Prayer Fellowship's mailing of prayer-requests to more than 150 people all over the United States and Canada (including one to Norway), and it looks as if the project is here to stay. Even when its leader, Mrs. Gwynne Dresser Mack, (secretary of the ministry's Committee to study Spiritual Healing) periodically clears the mailing-list of non-responsive members, there are always new people asking to join.

It is a joy to address envelopes to these many unseen friends, not only from a sense of external service to the Lord but from the realization that all these people are interested in praying for someone other than themselves. Why do we pray for others? Because the Lord stands at the door and knocks, waiting for us to let Him in. For those who are too sick or troubled to do this for themselves (as we all are at times!) the door can be opened by the loving effort of someone else. For those who do not know that the Lord is patiently waiting, we can aid their enlightenment through prayer which asks for and *expects* it.

It is good that New Churches are beginning to take an active interest in healing through prayer, because of the world-wide movement in this direction among Protestant Churches. The Lord's New Church is to be *universal* and our Group is part of this universality. Many copies of Mrs. Mack's book *Talking with God* are being used by Protestant church prayer-groups; and because this book is based on Swedenborg's doctrines concerning "wholeness," it is plain to see that the Prayer Fellowship is teaching as well as praying.

It is also heartening to hear of Prayer Groups in the New Churches in Los Angeles, Baltimore, Washington, Philadelphia, Cincinnati, Fryeburg and Orange, where faith in prayer-healing inspires the desire to join with others in this interest. Some of our ministers are doing prayer-work but without an organized group.

Last spring someone in the Fellowship suggested that we meet mentally in a moment of prayer at 7 o'clock each Saturday evening and thus, because of time changes from East to West, start a current of prayer across the country. One pastor even arranged to be in his church at that hour so that his parishioners could join him in this project. It is uplifting to have a regular, special time when we can come into spiritual companionship with those who share the same beliefs and desires. At the end of a busy day it is quieting and refreshing to pause for just a brief interval of feeling close to these others in the presence of the Lord. If we are in a tired, rebellious state, it is healing to remember our instructions: "Be relaxed physically and emotionally serene."

A valuable aspect of our Fellowship is that we are constantly "fed" from headquarters with stimulating articles and quotes not only from New-Church writers but from religious leaders outside of the New Church, showing us various insights into healing through prayer. And best of all are the helpful suggestions in *Talking*

with God which was originally designed as a "handbook" for Fellowship members.

To print it in permanent form for our use, enough money was borrowed to cover the publishing expense; and copies were then sold in the hope of recovering costs. Not only were all costs quickly recovered and loans repaid, but the edition of 3,000 copies has gone like hot-cakes and been distributed far and wide. It proved to be an indispensable guidebook for Fellowship members. Many of us keep it at hand for continual reference, reading it every day—if only one sentence—because of its stimulus to self-probing and its concise way of indicating lacks or things to be corrected. But more than this, the book has proved to be a great "missionary" medium, one which we can give to friends without reservation or explanation, which has been accepted with delight and ordered by many outside our Church.

In fact, we understand that *Talking With God* has the distinction of being the only book printed within New-Church circles which has also been taken over by a "trade" publisher and produced for commercial world-wide distribution. The British publishing house of Arthur James Limited, which handles some of the best-known titles in the field of inspirational literature, asked permission to republish *Talking With God*, has already sold several thousand copies, and wants Gwynne Mack to do another book.

The quotations from Swedenborg in *Talking With God* (Prayer Fellowship edition) are particularly arresting. For instance,

"Nothing is permitted except that some good may come out of it; but as man has freedom he is bent from evil to good so far as he suffers himself to be bent."

"God permits a thing but this does not mean that He wills it. Unless evils were permitted to break out, man would not see them, thus would not acknowledge them and so could not be led to resist them. The Providence of the Lord is joined with foresight. Evils are foreseen and are continually bent to good."

"Man should take every care of his body—not for the sake of the body but in order that the soul in a sound body may act rightly and have the body perfectly obedient to it."

"They who have self-love cannot have love to God because these are opposites."

"A state of humility is essential to true worship. As the heart is humbled, the love of self—and all the evil thence—ceases, and good and truth flow in from the Lord."

"The spiritual world is the world of causes and the natural world is the world of effects. There is not anything in the natural world unconnected with the spiritual."

Again, the Prayer Fellowship offers the opportunity of praying for someone besides one's self or one's own personal contacts. We become a part of the universe. Even if some of us feel we lack love for the Lord and His universe, the Fellowship offers us an opportunity to at least OBEY the Lord Who has said, "When ye pray, believe." (*Mark 11:24*) As Bruce says in his *Commentary on Matthew*: "No one can force himself to love, but everyone can compel himself to obey. And he who begins with honest, though it be but cold obedience, will, by a conscientious discharge of duty, gradually come to have and to feel that love, the absence of which he laments. Although love cannot be willed into existence, it can be wrought into existence. If we give God obedience, He will give us love."

FEBRUARY 17 IS UNIVERSAL DAY OF PRAYER FOR STUDENTS

THE NEW-CHURCH MESSENGER

Evidence Committee Notes

AS A MEMBER of Convention's Evidence Committee sometimes I find no little interest and significance in running through a national periodical in order to see how many of its articles and features might in some way make contact with both the universality of the New Church and the universal genius of Swedenborg.

A striking instance illustrating this possibility was noted in the British Broadcasting Company's weekly, *The Listener* for November 15.

At page 802 we noted a brief interview with Patrick Moore one of England's leading astronomers and cosmologists, entitled "Life on Mars." "I think it is now generally agreed," said Professor Moore, in part, "that life of a kind does exist on Mars." Those desiring to have more complete information than this authority attempted to give the reporter might refer to Swedenborg's little work *Earth's in the Universe* (to abbreviate the title). It may be had in paper covers from the Massachusetts New-Church Union, 134 Bowdoin St., Boston 8, Mass., for 30¢.

"Is Our Education Too Specialized?" was a thought provoking article at p. 812. It reminded us that the pioneer of modern educational methods and programs was Horace Mann, New Churchman. A son, Rev. Charles A. Mann, was pastor of the Orange, N. J., Society, for nearly forty years (1867-1905).

Among the book reviews in the same issue was a title which stopped us: "My Happy Days in Hell." This no doubt intriguing work had little to do with what the reader of what I am writing might be thinking, though it's a fact that Swedenborg in his work "Heaven and its Wonders and Hell" speaks of those evil ones whose continued wickedness is to them happiness, and for which they only punish themselves.

Leaving *The Listener*, it is of interest that Willis B. Church, St. Petersburg New Churchman and concert violinist, listening to WTCX's recent broadcast of an orchestral suite by Yardumian and seeing that a program note concerning it referred to "the internal" and "external," and to the composer's connection with the cathedral church in Bryn Athyn, made contact with the station's announcer, presented Helen Keller's *My Religion*, and was pleased to find that in a later program reference was made to that book and to Swedenborg.—

The Seattle, Wash., *Times* for Dec. 8, carried a lengthy account of the New Church now nearing completion in Bellevue, Wash. A picture of the Turley brothers and two active lay members of the committee in charge, accompanied. Included was a discussion of the unique religious program to be undertaken.

—LESLIE MARSHALL

BAPTISMS

DABELS, MOWAT—Mr. Walter Dabels, Mrs. Orphia L. Dabels and Mr. Dewey J. Mowat were baptized Oct. 6 in the Edmonton, Alta., Church; the Rev. E. D. Reddekopp officiating.

HARVEY, QUERENGESSER—Robert Kent Johnson, infant son of Mr. and Mrs. John G. Harvey, baptized Oct. 14; and Dean Clarke, infant son of Mr. and Mrs. Elmer Querengesser, baptized Oct. 28; the Rev. E. D. Reddekopp officiating.

MEYER—Geraldine Lee, infant daughter of Mr. and Mrs. James Meyer, baptized Dec. 16; the Rev. Othmar Tobisch officiating.

TAFEL—Gretchen Lee, infant daughter of Rev. and Mrs. Richard H. Tafel, Jr., was baptized in the Cincinnati New Church, Dec. 30; the Rev. Richard H. Tafel of Philadelphia officiating.

WEDDINGS

WALLACE-COOLIDGE—Dorothy Coolidge and Irvin Wallace were married Sept. 22, in the Belle Chasse, La., Community Church, the Rev. Ernest L. Frederick officiating. Mrs. Wallace is the daughter of Capt. and Mrs. A. V. Higgins.

NEWTON-CONSTABLE—Guinevere Constable and Norman Newton of Prince Rupert, B. C., were married Nov. 17 in the New Church, Vancouver, B. C. Rev. John E. Zacharias officiating.

EISENBERG-AUZ—Andra Auz and Paul Eisenberg, married Dec. 22; the Rev. Othmar Tobisch officiating.

LUNDBERG-POBANZ—On December 30 Duane Carl Lundberg and Betty Jane Pobanz were united in marriage in the Church of the New York Society with the Rev. Clayton Priestnal officiating. Mr. Lundberg is a former President of the National Young People's League and was for a number of years prominent in New Church activities on the West Coast. Mrs. Lundberg has been active in the New York Society, serving on several important committees.

RECEIVED INTO MEMBERSHIP

ANDERSON, DABELS, MOWAT—Albert W. Anderson, Dewey J. Mowat, Mrs. Dorothy Mowat, Walter Dabels, and Mrs. Orphia L. Dabels, were received into membership of the Edmonton New-Church Society, Oct. 7, by confession of faith.

JACKSON, PODMORE—Nelson V. Jackson and Mrs. Stella Podmore were received into membership of the Edmonton New Church Society, Oct. 28.

BRADLEY, KRUGER, DOYLE, REDDEKOPP—William J. Bradley, Wayne R. Kruger, Gail M. Doyle and Sharon L. Reddekopp were received into membership of the Edmonton New Church Society, Oct. 28.

MEMORIALS

CUSHMAN—Charles T. Cushman, formerly a member of the New York Church and later of the Brooklyn Society, passed into the spiritual world, Oct. 8, 1962. He and his wife, the former Nancy Cox McCormack, had been making their home in Ithaca, N. Y. Mr. Cushman was born September 5, 1887.

Gentle, kind, strong and beloved, Charles Cushman was much valued by his fellow New Churchmen. In 1950-1952 he served as president of the New-Church Board of Publication, and was engaged in the negotiations with publishers for putting out Mrs. Sigstedt's *The Swedenborg Epic*. His secular work was with the Federal Reserve in Manhattan, and after having once retired from that work, he was recalled to establish a branch in Ithaca. Having done that, he retired again.

Surviving, besides his wife, are a sister, and a son by an earlier marriage, Charles S. Cushman, and the latter's three children.

—W.F.W.

PERRY NORMAL SCHOOL

Established 1898 as Perry Kindergarten Normal School. Incorporated, not for profit, 1956.

Students graduating at the end of three years' training are prepared for teaching in nursery school, kindergarten and primary grades.

Graduates of Perry Normal may obtain their B.S. degree in Education through College credits allowed and attendance at College summer school sessions.

F. GARDINER PERRY, President

For catalog write the Secretary

815 Boylston Street, Room M

Boston 16, Mass.

New Church Theological School
48 Quincy St.
Cambridge 38, Mass.

The search for meaning

Life offers unique mission to each of us

DISCOVERING THE WHOLE MAN

by Viktor E. Frankl

FREUDIAN PSYCHOANALYSIS has introduced into psychological research what is called the Pleasure Principle, or, as we might also term it, the will-to-pleasure as a motivating factor in life. Adlerian psychology, on the other hand, stresses the role played by the will-to-power. But in my opinion man is dominated neither by the will-to-pleasure nor by the will-to-power, but what I call man's *will-to-meaning*, that is to say, his deep-seated striving and struggle for a higher and ultimate meaning to his existence. This is his mission in life—his unique task—for there is a personal task waiting for each personality to be realized exclusively by him and by him alone. Psychotherapy and, above all, education need a concept of man in steady search for meaning.

What threatens contemporary man is the alleged meaninglessness of life. When does this so often latent vacuum become manifest? In the state of boredom. Boredom is nowadays giving us more problems to solve than want. For the Second Industrial Revolution—automation—will probably lead to an enormous increase of leisure hours and many will not know what to do with all that free time. We need only think of Sunday Neurosis—that kind of depression which afflicts people who become conscious of the lack of content in their lives when the rush of the busy week stops.

There is nothing in the world, I dare say, which helps man so efficiently to survive and keep healthy as the knowledge of a life task. Thus, we can understand the wisdom in the words of Nietzsche: "He who knows a Why of living surmounts almost every How." In these words I see a motto for all education.

I remember my science teacher in junior high school explaining that the life of organisms, and of man as well, was in the final analysis nothing but a process of oxidation, of combustion. I suddenly sprang to my feet and passionately threw at him the question: "If that's so, then what kind of meaning does life have?" I had grasped the truth that man exists on a different plane from, say, a candle that stands on the table and burns down until it sputters out. Every life, in every situation, retains a meaning. The so-called life not worth living does not exist.

When I was brought to the concentration camp of Auschwitz a manuscript ready to be printed was confiscated from my pocket. Certainly my wish to write this manuscript anew helped me to survive. When I fell ill one day from typhus fever, I jotted down on little scraps of paper a lot of notes destined to help me reconstruct the manuscript should I live to the day of liberation. One night, I remember, it seemed to me that I would have to die. It was then I underwent perhaps the deepest experience of my time in concentration camp. While the concern of most in the camp was; "Will we survive the camp? For, if not, all this suffering has no sense," the question for me was, "Has all this suffering, this dying around us a meaning? For, if not, then ultimately there is no sense to surviving."

Man's concern about a meaning in life is the truest expression of the state of being human. We can easily imagine highly developed animals or insects—bees or ants, say—which in many aspects of their social organization actually are superior to man. But we can never imagine any such creature raising the question of the meaning of his own existence. It is reserved for man alone to experience the whole dubiousness of being. More than such faculties as power of speech, conceptual thinking or walking erect, this factor of doubting the significance of his own existence is what sets man apart from animals.

Ultimately, man should not ask himself: what is the meaning of my life? He should realize, instead, that it is *he* who is questioned, questioned by life. It is *he* who has to answer—by answering for life!

—THE SATURDAY REVIEW

Dr. Frankl is a member of the medical faculty of the University of Vienna

"GREATER WORKS THAN THESE"

(Continued from page 58)
through the channels of faith bodily comfort in this world?

There is another aspect of this problem which deserves some serious thought. Although disorders and diseases are not a part of God's will, under His supervision they can be a lasting blessing. Pain and unhappy circumstances are often the means of lifting the mind above mundane concerns to a contemplation of eternal verities and values. Every good Christian should recognize and accept the wisdom expressed by the Psalmist when he declared, "*It is good for me that I have been afflicted, that I might learn thy statutes.*" Does this thought not suggest that man must be doubly careful that he does not interfere with the designs and workings of the Lord's merciful and wise providence?

Prayer does have an integral function in man's worship; and let it not be inferred that it is wrong to pray for health and strength to insure one's usefulness to others. It would seem, however, that there are better uses for prayer than too great a preoccupation with the healing of physical infirmities.