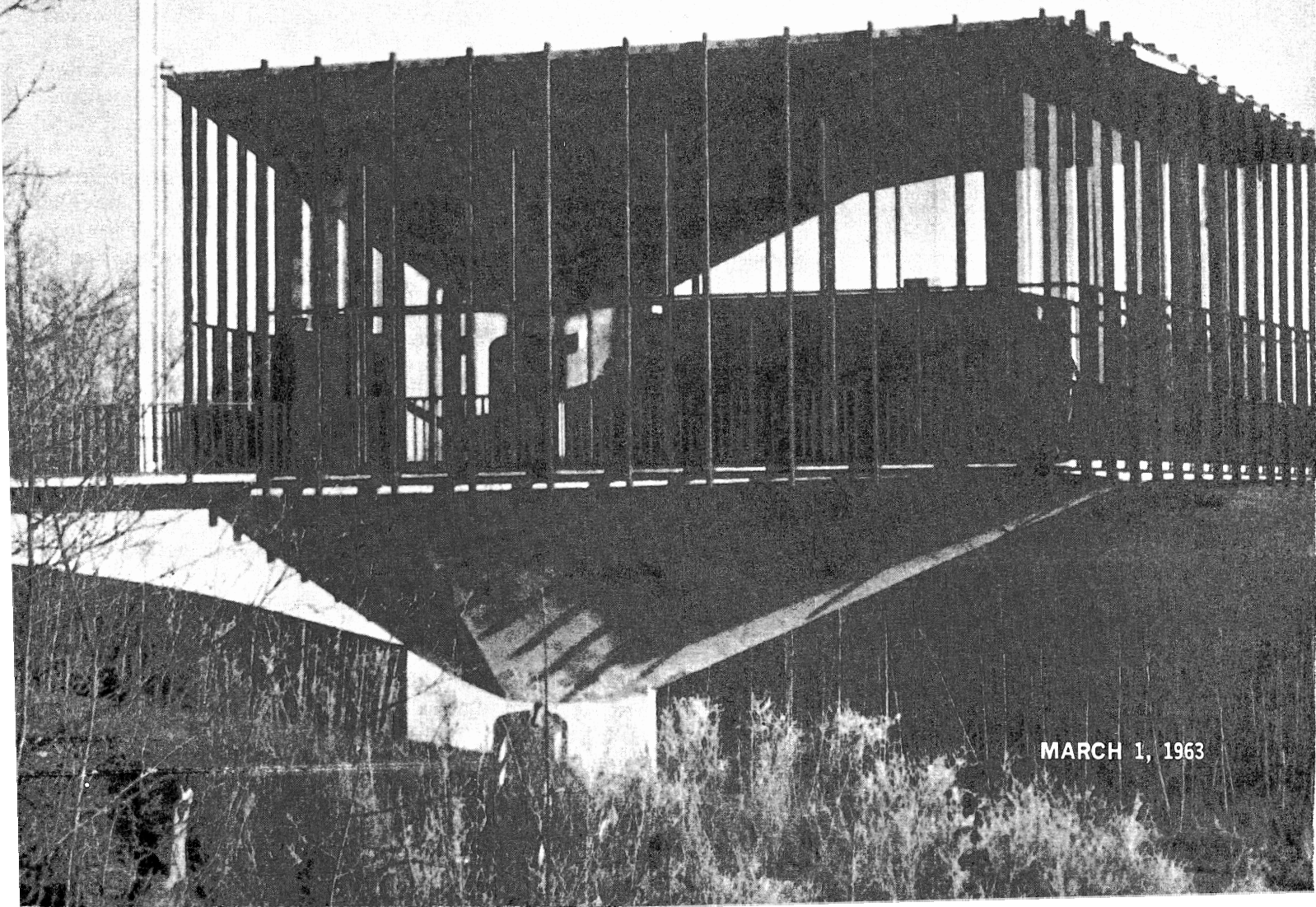


March 1 1963

NEW-CHURCH MESSENGER

THE CHURCH OF THE GOOD SHEPHERD, BELLEVUE, WASHINGTON



MARCH 1, 1963

NEW-CHURCH MESSENGER

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MARCH 1, 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 continuous, and the world of the spirit is real and near.

Architecture is a disciplined art form. It must work within the limits of engineering feasibility, economic possibility, and material flexibility. But within these limits, architecture should be a free art, expressing in design the spirit and purpose of the people who shall dwell within the structure to be built. With the following letter of commission, we gave our architect this freedom. With the building in Bellevue, he made his response. We feel he has done his work well—as did the congregation in formulating their commission to him.

AN OPEN LETTER TO OUR ARCHITECT

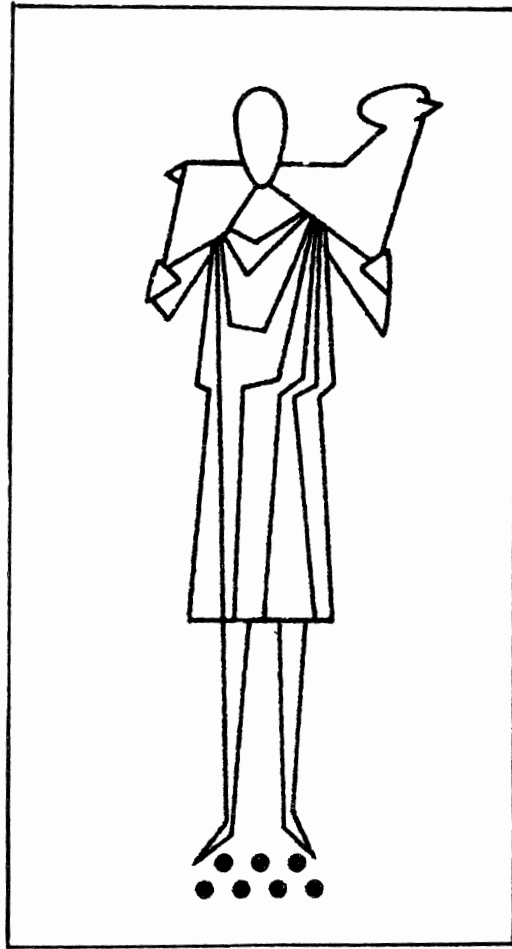
THE CHURCH OF THE GOOD SHEPHERD is a mission church sponsored by and affiliated with the General Convention of the Swedenborgian Church. It is a liberal Protestant church in the sense that it welcomes and cherishes God's gift of human reason. It is a liberal church in the sense that it looks not for uniformity of thought, but union among its members through their response to the Lord, Jesus Christ. It is a conservative church in the sense that it treasures most highly the Bible as a unique book among men, containing within it the eternal, abiding Word of God. It is a conservative church in the sense that it believes in revelation, that God has and does reach into the order of His creation to make Himself known among men. But, ours is first and foremost a Christian church, acknowledging that in the framework of history, and in the person of Jesus of Nazareth, the one God of heaven and earth took the ultimate step of saving love in making Himself and His will known to men. Thus, the church finds its distinction, and members of the congregation find their sense of oneness, in their response to the Lord, Jesus Christ.

We do not hold that those who do not know Jesus are damned and outside the realm of God's love. We do hold, however, that in the Christian Gospel, and through the Incarnation, God has made Himself known to man. Thus, our awareness of God is best understood as a loving Father of infinite wisdom and compassion constantly reaching out to lead us, the children of men. We seek to do His will, not because we fear punishment, but because we acknowledge that His will, motivated by a perfect love and guided by a perfect wisdom, seeks always to bring us fullness of life in the perspective of eternity. The crucifixion is for us not a sacrifice paid by a second person in the Godhead to appease the wrath of an outraged autocrat; the crucifixion is for us the epitome of the saving action of love which is constant and diverse with our heavenly Father. Thus it is that we have chosen the name "Church of The Good Shepherd" for this congregation being born in the city of Bellevue. For, in the envisioning of the Lord as the Good Shepherd, we see, as in no other symbol, this pastoral care which our Creator has for us, His children. We can love our God, for He has first loved us. We acknowledge our unworthiness of this love, and our inability to respond in fullness, but with grateful hearts we give thanks to our God and do commit ourselves to a life of growth in His "Intended Way" for man.

In seeking to define our sense of the mission of the church, we have done our best to avoid a discussion of design and style. But we are committed to the principle that the design of the church, both inside and out, should be governed not by tradition, not completely by function, but by the spirit of religion found within in these words. Thus, whatever the design might be, we feel that our church should be a jewel in the community; a reminder that within its walls people do seek the pearl of great price; and a witness to the fact that, within the life of the church, individuals do increasingly find a bit of the Kingdom of God on earth. To our architect, we give this commission: Seek within the pages of this report, and in the lives of the people of this congregation, an appreciation of what the reality of the presence-of-God-with-man means to us. And then, with your God-given talents of creativity, and with the acquired skills of your own diligence, interpret this reality in the building you are about to design.

—OWEN AND CALVIN TURLEY

THE NEW-CHURCH MESSENGER



THE SPIRIT OF DEDICATION

by Owen and Calvin Turley

MANY HEARTS, many minds, and many hands—all with deep devotion—have been a part of the creation of the striking and unusual buildings now serving the Church of the Good Shepherd in Bellevue, Washington. But, witness to the fact that the chapel is more than just striking and unusual, is the frequency with which people have been observed sitting in the pews at many hours of the day and night. How do you dedicate such a building?

Is it the tons of concrete and steel, hardened into a single, massive pedestal; and the wood and the expansive glass pannels which we are to dedicate to the Glory of God and the Service of Man? Or, is it the spirit of freedom to reach out toward the Lord, which one senses as he approaches and enters the chapel—is it this which we are to dedicate to the Glory of God and the Service of Man? Perhaps it is both of these. Yet, there is something more!

As we in the congregation struggle to find the deepest meaning which we could express in our Dedication Week, (February 17) there seemed to be a feeling constantly urging itself upon us—*it is more!* The Church of the

Good Shepherd is more than its buildings. The Church of the Good Shepherd is a family—a church family, if you will. The heart, the mind, the hands, the devotion of the Church—these are its people. More than a physical structure, it is the devotion of a people which needs to be dedicated. The church family, now and of the future, is to be dedicated to the Glory of God and the Service of Man. With this re-directed emphasis—from the dedication of buildings to the dedication of people—now a reality in our feelings as well as in our minds, we set about to prepare for Dedication Week.

What could a congregation do to prepare themselves for this spirit of dedication? For one thing, individual families could gather a few moments daily for Scripture reading, sharing, and prayer. Or, groups of families might meet in a home for a brief time each week to strengthen their faith and to deepen their Christian concern for one another and for the church family. A group of men might meet at the chapel early in the morning for 15 minutes of meditation before proceeding their separate ways to work. A group of women might gather in the same way in mid-morning after the children

are off to school and before the daily chores are begun. In all of these ways, individuals and families might find moments of deeper dedication and spiritual reinforcement in their lives. As a matter of fact, members of the church family of the Church of the Good Shepherd have been participating in just such an effort. During the five weeks preceding Dedication Week, individuals, families, and groups have gathered in the search for growth and spiritual reinforcement. The search has not been in vain. Dedication will be more meaningful and more personal.

It is, of course, good and proper that visiting dignitaries be present at the dedication of a new church. For, these guests of honor are present on behalf of various groupings of the larger community of dedicated Christians. In this spirit of Christian commitment, official invitations were accepted by the Rev. and Mrs. Richard Tafel, Sr., President of our General Convention. They will bring to the new congregation in Bellevue the warm greetings of the larger family of Swedenborgians. Their presence with us will also be a personal association with and reminder of the dedication of the many who have made possible in this area the sharing of our perspective of the Christian faith. The Rev. Andre Diaconoff of Los Angeles, General Pastor of the West Coast Association, brings the same warmth of personal greeting and sharing on a more regional basis.

The Rev. Lemuel Petersen, Executive Minister of the Greater Seattle Council of Churches, is indeed an appropriate representative of the larger Christian community of our area. His presence with us is a significant reminder that Our Lord and Savior is the Good Shepherd of all men and, regardless of differences in perspective, there is a oneness among men as they respond to the Lord's authority and leadership in the personal life.

The many in the architectural office of Kirk, Wallace, and McKinley will be represented by Mr. Donald Wallace. The scores of craftsmen who worked on the building will be represented by the presence of Mr. Fred Lehn, general contractor for the building, and by Mr. William Mahar, construction supervisor.

In considering Dedication Week, and recalling events of the four years past, we are amazed and humbled to realize the untold number of people, from denomination officials to Christian laymen and skilled craftsmen, who have given of time, talent, and treasure to make possible the existence of this congregation of the Lord's people and the beautiful chapel of the Church of the Good Shepherd. It is our prayer that we may become worthy of this consecrated effort of so many and, as we grow in wisdom and knowledge, we may also grow in favor with God and man. To this prayer, we dedicate our buildings and ourselves on this seventeenth day of February, in the year of our Lord, 1963.



Convention is inaugurating PROJECT LINK at Bellevue.

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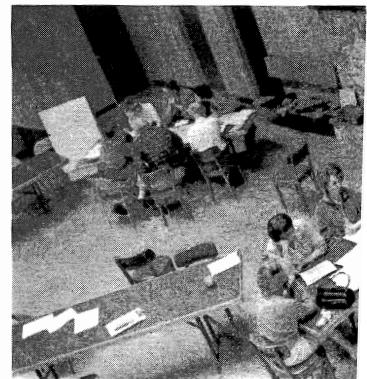
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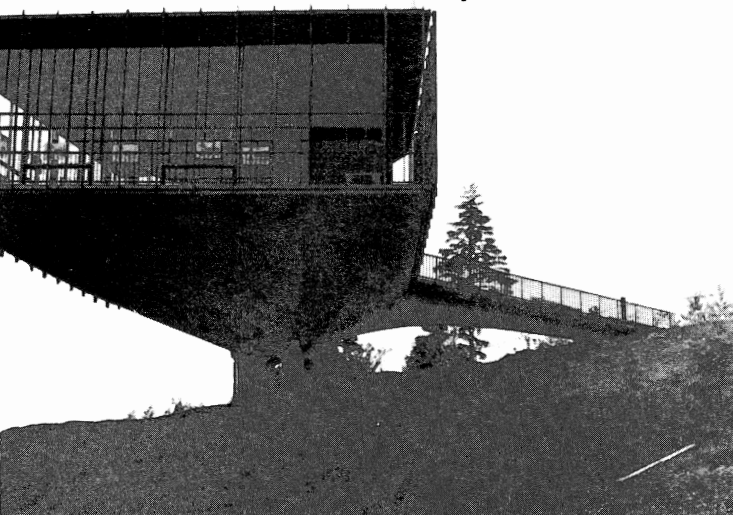
THE ANNUAL PLANNING RETREAT AT BELLEVUE -



Bill Fogle, small group discussion leader, reports recommendations to the congregation.

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September 1962



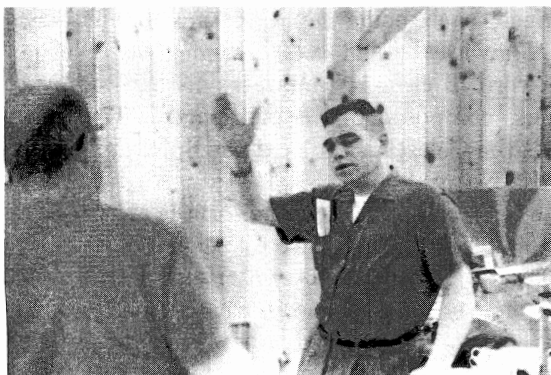
But it was worth it !!!

were waiting"

VUE CONGREGATION



red, but intensively, the small groups evaluate year past and plan the year ahead.



Extra small group meeting - Gordon McLaren makes a point to Cal Turley.

MARCH 1, 1963

CAMP LIBERTY

A Bellevue, Wash. - Portland, Ore. Camp

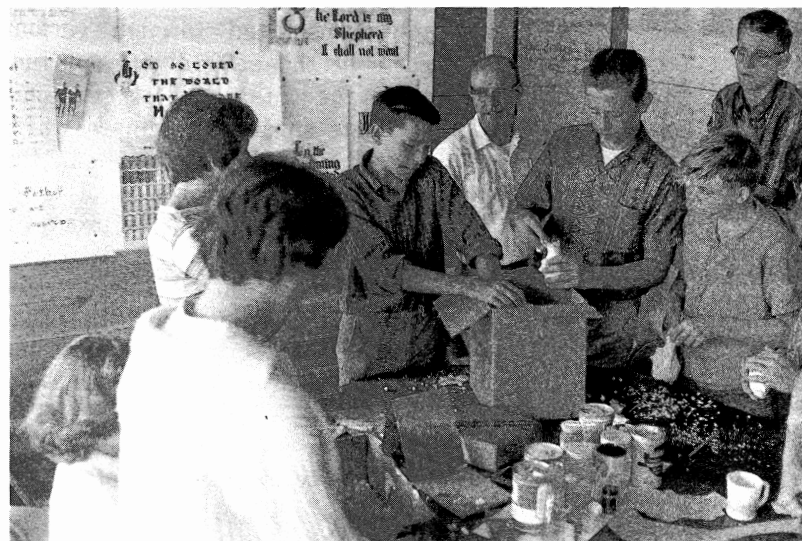
Water skiing at its best - Ken Stewart pilots The boat while Roger Easterling coughs up Puget Sound.



Ken Turley, below, plays a relaxed first base while Nancy Lewis scores a home run!



VACATION CHURCH SCHOOL - A thrilling experience - 75 students - 10 teachers - Marilyn A. Turley, Director.



SPIRITUAL SUBSTANCE

AND NATURAL MATTER

by L. E. French

AN AVALANCHE in South America recently buried a whole town. The natural bodies of those people were encased in natural matter beyond recovery yet this formed no barrier to the escape of their spiritual bodies. The atomic bombs that exploded in Japan during the war dissipated the natural bodies of thousands of persons without injury to their spiritual bodies.

What is the nature of spiritual substance, which can be a real substantial entity, and yet be unaffected by natural forces? The laws of physics apply to natural matter but not to spiritual substance. Force is defined as any action between two bodies which changes, or tends to change, their relative conditions as to rest or motion, or as to their physical interrelation. Force is a cause that produces or changes the motion of a body. That defines natural force.

Spiritual force might be defined as a supernatural cause that produces forms and enters those forms to produce and maintain life. The whole universe might be said to consist of forces and forms.

On the natural plane, the operation of force on forms might be illustrated by the operation of electric energy. Electricity is regarded as a force arising from strains or displacements in the ether.

Electricity is generated by force, causing the motion of forms in a generator. This energy is then transmitted over transmission lines through a wide area, as potential energy. To ultimate as use it enters various forms adapted to receive it.

Supernatural spiritual forces, originating in the Creator, are radiated and transmitted through various atmospheres to all parts of the natural and spiritual universe. These forces are the cause and basis of atomic energy. These forces create spiritual substance which infills natural matter, and were the first cause in the formation of that matter over a long period of time. Spiritual substance is without time and is produced instantaneously.

One of the laws of physics states that two bodies cannot occupy the same space at the same time. Spiritual substance can and does occupy the same space at the same time as natural matter. In man the substance of the spiritual body infills every atom and every cell of the natural body. Spiritual forces animate the spiritual substance and this imparts life to and energises the natural

matter that forms an outer covering to the spiritual substance. When the natural bodily form becomes impaired so as to be unable to receive energy through the infilling spiritual substance, the bodily form dies but the spiritual substance and form remains unimpaired.

Natural matter is composed of atoms which are arranged in various combinations of molecules constituting different elements. An atom consists of a nucleus of neutrons, that are electrically neutral, around which electrons revolve at the speed of light. An electron has a negative charge of electricity. In the greatest and least things of the universe there is action and reaction, hence equilibrium.

Something of the magnitude of the forces involved in the atom become manifest when these forces are released in an atomic explosion. The underlying basis of natural matter and spiritual substance is force in motion. Certain forces are transmitted through atmospheres. On the natural plane there are three atmospheres. The outermost is the air which surrounds the earth, the next finer is the ether which pervades all space and the finest is the aura. The air transmits sound, the ether transmits light. The finer the atmosphere the greater the velocity. The speed of sound is 1089 feet per second. The speed of light is 186,000 miles per second. The velocity of light is one million times that of sound.

Natural science cannot fathom spiritual truth, but understanding spiritual truth assists in the comprehension of nature. The particles of the aura are receptacles of energy from a spiritual source. They serve as the medium for transmitting this energy into various forms. The aura is a great reservoir of potential energy from which all nature draws. Out of the aura, and formed by special groupings of its particles through rotation, issue the electrons.

Science continues indefinitely to discover new natural laws, and to utilize this knowledge in developing new forms and combinations of forms: but this progress is from the circumference towards the center. There are different layers of existence and the plane of nature is the lower or outermost plane on which the higher planes rest as a foundation or base. These planes are called higher, but rather they exist in spheres from outermost to more interior. In the spiritual world there are three distinct planes, each being separate and distinct from the others. They are defined as discrete degrees. Webster defines the word discrete as separate, distinct, disjunct, discontinuous, composed of distinct parts. The innermost plane is the Celestial, the next the Spiritual and the outermost the Natural.

A discrete degree exists when one form is created from a previous form. This takes place by a compounding and re-arrangement of prior forms, entering into the new form. The conatus of the higher form causes the formation of the succeeding form and a new motion, intrinsic to this degree, results.

Each spiritual plane has its own distinct atmosphere, and it is through this atmosphere that spiritual creative forces are transmitted. Each spiritual plane is composed

of its own spiritual substance, discrete and distinct for that plane.

From the Creator as a center and source, there is a continual outflow and radiation of forces which infill all the universe both natural and spiritual. These forces are divided vertically into two parts which descend from the highest or inmost to the lowest ultimate. These forces are perceptible on the spiritual plane as light and heat. They are visible on that plane as the Spiritual Sun, which is the first emanation of creative forces. These two forces infill and actuate the light and heat of the natural sun, which in themselves are dead forces, but which are enabled to act on natural matter by and through the interior spiritual forces, the sun's forces being transmitted through space through the natural atmospheres.

Before force can act, there must be a form to be acted upon. Before anything elementary can exist, it is necessary that there be two things, one active and one passive; one which is perpetually in local motion and another which is not in local motion. Without these two things no third can be produced, which shall partake of the active and passive. These two forces become united in action and it is through this union that power is released. In a similar way the light and heat of the natural sun are united in action.

Spheres, Planes, Degrees

The forces emanating from the creator are horizontally divided on three distinct planes. The term horizontal is for illustration. The three forces are spheres of emanation, each separate and distinct; each one being interior to the next. These spheres are called celestial, spiritual and natural spiritual. Each force creates corresponding spiritual substance, discrete from the others. The substance of one plane is imperceptible to spirits of any other plane.

In Nature bodies have the faculty of acting and being acted upon with the power and force of inertia.

All angels and spirits and men have within the mind three discrete degrees but only one of these is opened on earth and that degree remains open to eternity. After a man discards his material body at death his spiritual mind and body enter consciously the spiritual plane to which his mind had been opened on earth. This plane is only entered after a period of separation and preparation in the intermediate world, called the world of spirits. On the spiritual plane, spiritual substance is formed instantaneously, but on the natural plane spiritual substance infills the natural body at conception and birth and grows with that body until the latter is discarded at death when the spiritual body is withdrawn from the natural. Certain of the finest elements from the natural plane remain as an outer covering of the spiritual body. This outer covering is called the limbus. It is this outer covering that gives the spiritual body permanence and stability. The spiritual bodies of animals do not have this limbus and are therefore not permanent on that plane.

What is the nature of spiritual substance that it can exist as a reality around us and yet be wholly imperceptible? By the purely natural mind this can not be understood. When the higher plane of the mind has been opened and illuminated by spiritual light, we can have some conception and understanding of the reality of spiritual substance.

On earth the mind is composed of three discrete substances: one spiritual and one natural and the limbus. The spiritual exists within the natural, and the very finest substances of nature, called the limbus, acts as an intermediary enabling spiritual forces to actuate the natural matter.

When the material matter is removed by death of the material body, the spiritual organs of the eye and ear, composed of spiritual substance, are affected by spiritual sound and spiritual light, and these sensations are communicated to the brain so that one is then conscious on the spiritual plane.

Spiritual substance is created instantaneously by the creative forces emanating from the divine center. The mind is an organism created to receive these forces and direct bodily action. The brain has two receptacles, one of which receives the force producing spiritual light and is known as the understanding. The other receptacle receives the force producing spiritual heat and is known as the will. When one understands something he says: "I can see that".

The forces producing spiritual heat actuate the affections. The forces entering the spiritual mind are known as influx, but the same forces flow out again as efflux. In passing through they are altered to conform to the state of that mind, just as white light passing through stained glass emerges in various colors, or as the electric current, entering the telephone receiver has the variations of sound waves impressed upon it and is able to impress these sound waves on an outside medium.

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While spiritual substance is created by the forces emanating from or through the spiritual sun, the production takes place after these forces have passed through the minds of spirits and angels. The forms, brought into being on the spiritual plane correspond to the minds through which these forces have passed.

This might be illustrated by a motion picture projector. Light entering that projector passes through a film on which picture forms have been impressed. The picture forms are thus brought to life on a screen and correspond to the forms on the film.

The scenery in the spiritual world, which is brought into being as spiritual substance and form, corresponds exactly to the state of the minds of those who have been instrumental in producing it.

State is defined as the quality of the thought and affections. Thus a change of place in the spiritual world is actually produced by a change of state. The bodies of animals in the spiritual world are instantaneously brought into being of spiritual substance, evolved by divine creative forces, passing through the minds of those present and corresponding to the state of their affections.

One difficult thing for the natural mind to understand is the absence of time and space in the spiritual world. We are born here into time and space as fixed entities, so that the thought is more or less bound by this fixity, but as Einstein's theory of relativity brought out, the effect on the human mind and thought of time and space is relative. The effect of the lapse of time on the mind depends on the state of that mind. In the state of pain or distress, a certain period of time may seem endless, while in a state of happiness, time seems to pass quickly. Place a person in an empty room without windows and see if he can judge the lapse of time. Space is relative. When wagon trains crossed the country in the early days, months were required to pass from east to west. That same distance now can be traversed in a few hours although the distance is the same. Thus space is relative. If an automobile on a 100-mile journey, and traveling at 50 miles per hour, becomes stalled and the passengers have to continue on foot, space and distance suddenly increase.

Travel in the spiritual world is not accomplished by mechanical means. The scenery automatically changes to correspond to the state of the thought and affection that were the means of bringing it into visible form.

The writer is a retired Mechanical Engineer and the son of the late Rev. Thos. French, who was general Pastor of the California Association for many years and the minister of the San Francisco society.

MEMORIAL

DRESSER—Faith Lear Dresser, widow of the Rev. Paul Dresser, passed into the spiritual world on February 1, at Wilmington, Del., where she had been living in recent years. She was 84 last July. The Rev. Richard H. Tafel conducted the resurrection service February 4 in the Wilmington New Church.

A member of the New Church since her marriage, Mrs. Dresser's years as a minister's wife were spent with various societies in different parts of the country beginning with Abington, Mass., then New York and Brooklyn, Bath, Me., and San Diego, Calif. A graduate of the Wheelock School, she was a kindergarten teacher before her marriage; and after her husband's death in 1935 she was for ten years a housemother for one of the girls' cottages at Pomona College. During this time she was a member of the Los Angeles Society. In later years, after moving east to be near her family, she attended the Boston and Wilmington churches, and was active in the National Alliance—serving as Chaplain.

To many in the New Church Mrs. Dresser is affectionately known as "the Madre"—her camp-name at Split Mountain Camp which she, with her husband "the Padre," helped to establish and to supervise. She also was one of the original small group whose dream and plans became the Wayfarers' Chapel.

Her great love for music and poetry, and for nature, has enriched the lives of others. She was a singer of some ability in her younger days, and also has written sensitive and charming poems.

Mrs. Dresser was a sister-in-law of the artist, George deForest Brush, and of the writers, Horatio Dresser and David Seabury. She was related to Tobias Lear, personal aide to George Washington, and was a descendant of George Washington Storer, a godson of Washington's who was the first rear-admiral of the United States Navy. She is survived by two daughters: Leonore (Mrs. Stewart) Poole, and Gwynne (Mrs. David) Mack; three grandsons and three granddaughters, and seven great-granddaughters.

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.