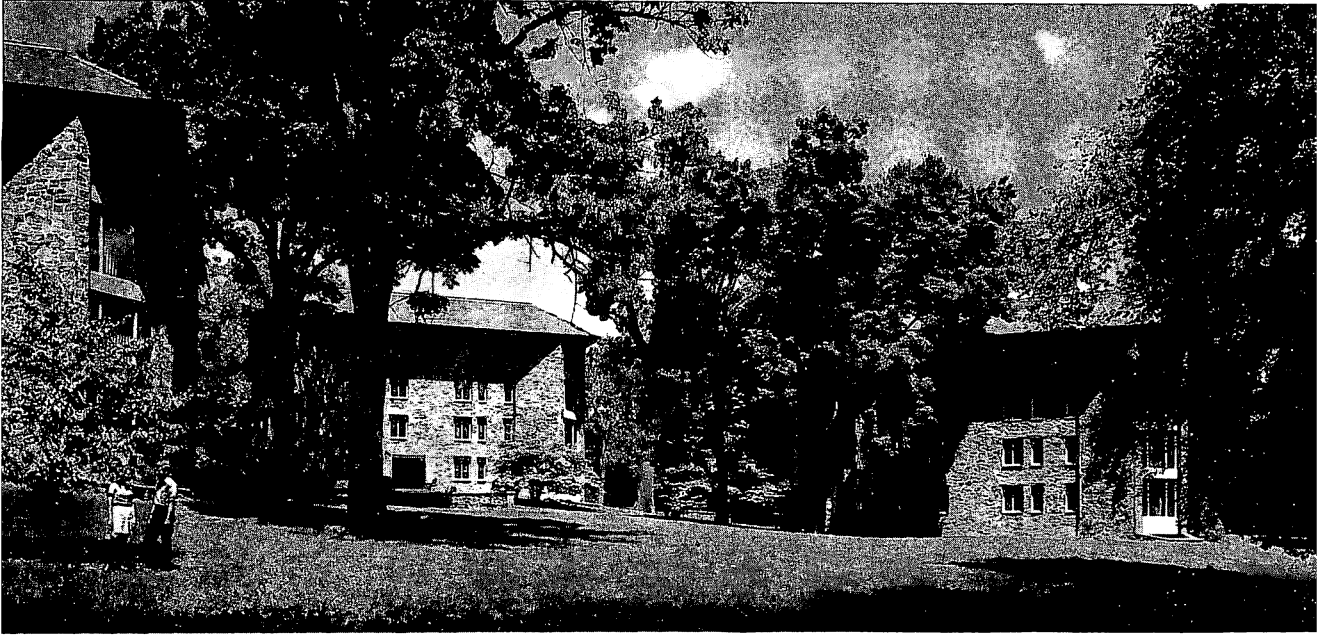


The Messenger

OFFICIAL ORGAN OF THE SWEDENBORGIAN CHURCH

MAY 1976



HAVERFORD COLLEGE, PHILADELPHIA, CONVENTION '76 SITE

Editorial Musings....

Anna Raile of Arizona opened a Pandora's Box when she raised the questions concerning premarital sex and homosexuality. For the responses of five readers, see pages 104 - 106. (Several other letters were received on the subject. They were quite long and the writers expressly requested that they not be edited, which, unfortunately, meant that they could not be printed in this issue. Brevity and clarity are still the cardinal virtues of good writing. But I digress.)

The five letters with some exceptions, follow the same general approach. Essentially they are doctrinally and scripturally sound. From a strictly rational, logical position one would have to agree with the views they express. Premarital sex is wrong and homosexuality is contrary to the laws of divine order. Conjugal Love is possible only between one man and one woman. Numerous passages can be marshalled from the New Church writings to support these views.

I still have a little problem. Well, not so little either. Where does Truth end and Love begin? How far do we uphold the law and neglect the real needs and experiences of people? Where does understanding, compassion and mercy enter the picture? Christ's words to the woman taken in adultery — and the attitudes of the publican and Pharisee at prayer — come to mind. How righteous those bystanders were; good people all, I'm sure. *I never do things like that!*

Yes, there must be laws, civil as well as spiritual, and the laws are meant to be obeyed. When order and discipline crumble, chaos results. At the same time there must be a large place for mercy and acceptance in all our relationships in life. If we insist on sticking strictly to the law and only the law, I fear that many of us are in big trouble. In various ways we have all sinned and fallen short of the mark. We believe that the Lord loves us and accepts us despite our failures. (And accepting does not mean condoning.) Shouldn't we strive to follow His example? The Lord said, "My words, they are spirit and they are life."

* * *

Several days ago we received our first issue of *Lifeline*, the new British Conference monthly magazine. The *Lifeline* replaces the respected and venerable New Church *Herald*, which we have read with pleasure for many years. The new publication is quite different. In format it is 4½ by 9 inches in size, with 36 pages, and on glossy paper. Attractive in appearance, it contains photographs and

drawings, plus a special "tear - out" children's page. The articles are varied and interesting, with a forward looking flavor throughout. The *Lifeline* is off to an auspicious beginning. We extend our congratulations to the editor, the Rev. Paul Vickers, and wish him a long and illustrious career at the helm of the *Lifeline*. Those interested in subscribing to the *Lifeline* may write to: Mr. N. K. Sutton, 17 Springfield park, Mirfield, West Yorkshire, England. The cost is £ 2.70 (about \$5.00) per annum.

* * *

This brings to mind a related subject. We are told that it takes about five or six weeks for the *Messenger* to reach the Western States. The *Messenger* leaves Kitchener by the 25th of each month, and local postal officials assure me that it enters the United States within five or six days after mailing. From Detroit on, the third class *Messengers* apparently spend considerable time in mailing depots en route to western and southern readers.

One possible solution suggests itself. If all *Messengers* were mailed by *FIRST CLASS MAIL*, you would have your copy by the 5th or 6th of each month. But first class mail is expensive. This could only be done if readers were willing to pay \$5.00 per year for the *Messenger*. If you feel this idea has merit, and should be explored, tell your minister about it — or write to me directly. This matter will be discussed at our Council of Ministers meeting in June, if a ground - swell of interest develops. The Dept. of Publications, which sets *Messenger* policy, will undoubtedly be responsive to the reactions of *Messenger* readers.

P. Z.

THE MESSENGER

MAY, 1976

Vol. 196, No. 5

Whole Number 4994

Published monthly, except for the one double issue in July — August, by the Swedenborgian Church (founded 1817, incorporated 1861 as the General Convention of the New Jerusalem in the United States of America).

Paul B. Zacharias, Editor

The opinions of contributors do not necessarily reflect the views of the Editor or the Department of Publication, or represent the position of the church.

EDITORIAL, BUSINESS, & SUBSCRIPTION ADDRESS:

THE MESSENGER

Box 2642, Stn. B

Kitchener, Ontario, N2H 6N2

Subscription free to members of the Swedenborgian Church: non - members, \$3.00 a year: foreign postage .25 extra: gift subscriptions from a member, \$1.50: single copies, .25.

The Starting Line Eric Zacharias

At this writing, late in March, a bright, spring sun bathes the high plains with its life-giving warmth. And already nature is responding as the daffodils and tulips bend to the gentle, caressing winds. This is the harmony which the Lord our God has written into creation's design. This ultimatum of His loving providence is here so powerfully on display and through this all of nature speaks eloquently to the needs of all men. "And if God cares so wonderfully for flowers that are here today and gone tomorrow, won't he more surely care for you, O men of little faith." May there come to all of our readers this call of spring — this call to new life — this call to open ourselves to the Lord's love in a way that radiates the willing acceptance of His ongoing presence in life's full cycle.

Since the last report of the President's activities, I have had the privilege of scanning the distant horizons far into the Gulf of Mexico, shuffling through the freshly fallen snow on the streets of Narberth, Pa., and participating in the dedication of the Founder's Foyer at Urbana College.

The weekend visit with our New Church friends in Gulfport, Miss., was a most enjoyable one. Mr. and Mrs. Robert Loper and other members of the family, including Mrs. Annie Loper, now in her 90's, opened their homes to me in true southern fashion. It was particularly gratifying to have the number of small children present for the Sunday worship service.

In the course of the afternoon, we met in a congregational meeting. These people, who constructed their church in the early 1950's of self-made concrete blocks, have been served by a number of Convention ministers in the past — including the Rev. Peter Peters. The group expressed its desire to secure the services of a resident minister. At the present time, the Rev. Ernest Frederick of DeLand, Florida, the Rev. Leslie Marshall, and the Rev. Leon LeVan of St. Petersburg periodically visit the congregation.

We must mention, too, that the gumbo served at the Sunday noon dinner was most delicious.

In March, I participated in the meetings of the Urbana College Trustees, the Board of Education, the Worship Committee and the Executive Committee of the Council of Ministers. Thus, I had opportunity, in a short period of time, to gain exposure to a variety of Convention interests.

Urbana College has, in the recent past, experienced a rather sharp decline in its student population. The financing of a viable academic program has become increasingly difficult in the

face of rising costs. I can report, however, that there appears to be a stabilizing of the student body and there is realistic anticipation that the number of young people coming to the college will increase.

The celebration marking the end of the 125th year of Urbana College and the program giving recognition to honor students were also held during my recent stay on the campus. It was indeed a delight to share this time with a large number of young people and also to join with the citizens of the Urbana community in these significant events.

Our Worship Committee is hard at work with its assignment to produce a new Book of Worship. This demands a prodigious amount of careful work and we are grateful to those who so willingly embrace the challenge.

For many years, under the leadership of my predecessor, the Rev. Ernest O. Martin, Convention was developing plans for a Central Office. This is soon to become a reality, not only as to the concept but as to a physical location, as the third floor of the Swedenborg School of Religion in Newton, Mass., nears the completion of its renovation. The space is ample, the decor and the furnishings are comfortable for good working conditions. All members and friends of Convention are cordially invited to call at the Central Office when visiting in the Boston area. At this writing, we are anticipating an Open House on Saturday, May 23rd. Roger Paulson, Director of the Central Office, has worked diligently to provide us with a setting that will greatly enhance the business operation of the Church.

The President's Pre - Convention Schedule

Board of Missions (Urbana) March 25 — 27th.
Portland, Oregon — March 31st.

Tacoma, Washington — April 1st.
Bellevue, Washington — April 2 — 3rd.
Vancouver, B.C. — April 4 — 8th.

Canada Association — April 25th (Kitchener, Ontario).

Wayfarers' Chapel — May 7 — 9th.
Board of Managers, SSR — May 20 — 22nd.
Fryeburg, Maine — May 22 — 23rd.

Urbana College Trustees Meeting — June 3 — 5th.
Philadelphia Convention — June 27 — July 5th.



BEHAVIORISM, PRIMAL THEORY AND SWEDENBORG

Rev. John Billings
Dr. David Billings

The following is in response to a recent *Messenger* article by Drs. Turley and Kirven.¹ We take exception and offer an extension. Certain statements made by them in reference to "the modern psychological theory known as behaviorism" are in error. Behaviorism is not a psychological theory, but is a philosophy of a science of behavior. B. F. Skinner, perhaps the authority on modern behaviorism, presents a list of wrong statements commonly made with regard to behaviorism.² Among the incorrect statements he includes that "it ignores consciousness, feelings, and states of mind" and that "it formulates behavior simply as a set of responses to stimuli, thus representing a person as an automation, robot, puppet, or machine." As well, "it neglects innate endowment and argues that all behavior is acquired during the lifetime of the individual." The list is much more extensive, but these statements fairly well encompass the remarks made by Turley and Kirven. We don't wish to dwell on this point for we are not inclined to be champions of behaviorism, however, we suggest that biofeedback research is well within the confines of modern behaviorism. We are more interested in what we believe to be a misinterpretation concerning the benefits of alpha wave control.

Scientific agreement with regard to the interpretation of the EEG is far from complete. We personally do not believe the alpha state to be "one of enhanced receptivity to 'influx from within' . . ." On the contrary, we are more convinced by the research reported by Janov and Holden³ which suggests that an enhanced alpha state is a repressed, defended state.⁴ Rather than consciousness expansion, what is being described is a narrowing of consciousness.

Does this mean that biofeedback techniques should be used to decrease the intensity of alpha waves? Definitely not. A particular alpha pattern exists for a reason. Tampering with the wave pattern is not a cure: the cause remains. Biofeedback control of alpha waves, at best, results in a further disconnection by forcing our body to lie about the true state of our consciousness. The benefits of biofeedback techniques may exist as a controlled research tool—as might drugs, hypnosis, and other transient symptom manipulators—but for one's health sake what is needed is a permanent, cause-directed approach such as Primal Therapy. Preliminary evidence from an extensive on-going research program indicates that following Primal Therapy the alpha pattern is altered and remains so.⁵

As is apparently true for Turley and Kirven, we also find recent progress in neurophysiological research to be exciting and promising. We, too, take pleasure in the apparent harmony of these findings and the Swedenborgian understanding of human psychology. There is a psychophysiological theory which is very much compatible with, and interpretive of, these research developments. In Primal Theory the lateral (or left/right) distinctiveness of the brain compares quite closely with statements made by Swedenborg. In addition, Primal Theory places considerable importance on a vertical structuring of the brain which is compatible with Swedenborg's remarks about the reality of three discrete degrees and how the brain corresponds physiologically. While we feel that the compatibility of Swedenborgian understanding and Primal Theory is important, we feel that such a finding would merely be academic if there were no Primal Therapy which held, and achieved, ends which are good in the Swedenborgian sense of the term "good."

Swedenborg did not rely on the medical model in his efforts to describe one's spiritual inventory. He did not use the terms mentally healthy or mentally ill: instead he said one is in heaven or hell. Based on our understanding of Swedenborg's description of what it means to be in heaven, and based on our confidence in the reality of correspondence, we offer the following as some of the meanings of "mental health." *Congruence*: few internal conflicts. Each level of our being would agree and affirm. *Regenerate state*: a conscious outward expression of our inner life (internal man) without manipulation. We would simply be ourselves from the inside out. *Acceptance*: a knowing that we are the recipients of life and not life's architect. We would have an ability to accept deeply; an ability to flow; a more process kind of living. *Self-respect*: open to ourselves. We would have an openness which would not only prevent assaults on others but also liberate caring. *Correspondence*: The external person would correspond to the internal person. We would be connected, whole. *Freedom*: able to make choices freely. We would be free, free to choose, for no one regenerates in a state of fear. *Feelingful*: able to move and relate from the heart. We would be directed *from* feeling and *by* thought.

These keys to mental health are also relevant to Primal Therapy. The goal of the therapy is to become inwardly conscious: to be connected at all three levels of consciousness. To be neurotic is to be disconnected: to be able to think one thing and feel another. To be neurotic is to distort the meaning of a feeling: to manipulate and prevent a feeling from having its true outward expression. To be neurotic is to be in constant internal conflict: tension, which is generated by the conflict. Outward levels of consciousness must communicate with inward levels of consciousness; to be neurotic is to defend against the expression of, to block access to, what is internal.⁶

As is true of regeneration, Primal Therapy opens doors by proceeding from the external to the internal. In natural increments, blocks are removed by allowing the feeling – in a true experiential sense – to be felt and connected. The process is not an easy one. Like regeneration, it is a real battle, and, also like regeneration, results are not achieved without our total participation. Painful as the facts may be, Swedenborg lets us know that evils cannot be removed without man's co-operation. (DP 116) Unless they are removed, no outlet for the internal man is available, they block the way out and shut doors which "the Lord can open only with a man's participation." (DP 119) Swedenborg reminds us that a person is not "purified" by believing what the church teaches; by just doing good; by knowing; speaking, and teaching what is of the church; by reading the Word or by going to church; renouncing the world or confessing guilt. None of these work *unless we examine ourselves*. (DP 121) We don't need a psychoanalyst to tell us what is wrong: that knowledge is inside. We don't need a behavior therapist to manipulate our behavior: When connection occurs, our internals will change our externals. What we need is to be total; to be connected. In the final analysis, we must be totally involved: feeling, thinking, and expressing. Primal Therapy gives guidance and encouragement to those who are willing to fight their own battle for true consciousness; for Life. In Howard Spoerl's terms, Primal Therapy is a "technique of charity." ⁷

Footnotes

- ¹ Turley, C. and Kirven, R. Bio - feedback and Swedenborg. *The Messenger*, February, 1976, pp. 20 – 21.
- ² Skinner, B.F. *About Behaviorism*. Alfred A. Knopf, N.Y., 1974, pp. 3 – 4.
- ³ Janov, A. and Holden, E.M. *Primal Man: The New Consciousness*. Thomas Y. Crowell, N.Y., 1976.
- ⁴ The pleasant experience of "getting into alpha" may well be the result of furthering one's defenses against pain which must be resolved. A similar effect can be achieved with drugs and hypnosis.
- ⁵ Janov, A. *The Anatomy of Mental Illness*. Berkley Medallion Books, N.Y., 1971. *The Journal of Primal Therapy*.
- ⁶ These blocks can occur from assaults we received during the birth process. For a discussion of the harmony seen in children who have been spared some of these assaults we refer to: Schreiner, S. A. Toward a new way of Birth. *Readers Digest*, January 1976, pp. 140 – 143. Birth without violence: An evening with Dr. Leboyer. *Journal of Primal Therapy*, 1975. 2, 289 – 300.
- ⁷ Zacharias, P. *There Was a Man*, Christopher Publishing, Mass., 1972, p. 144.

A RESPONSE TO THE BROTHERS BILLINGS *from* Calvin E. Turley

I have been asked to respond to the article, *Behaviorism, Primal Therapy, and Swedenborg*. It is a delight to do so.

The effort to understand and apply Swedenborg's theological psychology has been a primary effort of mine for the last fourteen years. Thus, I am most personally enriched by the brothers Billings' joining in that effort. For example, I find their "translation" of current psychological terms into Swedenborgian ideology most compatible, suggestive, and helpful. Further, I agree that the finding of compatibility between Swedenborgian and current constructs "would merely be academic" if we did not have methodologies (therapies) for actualization in the life of people. Facilitating this actualization - in - life is, in my perspective, the primary function of ministry. Toward this goal, there are many "techniques of charity" – some more facilitating than others!

I am puzzled some by the tone of the article by the brothers Billings for it seems a bit too argumentative at times. Perhaps they missed the main intent of the article, *Bio - feedback and Swedenborg*, written by Dr. Kirven and myself. We

were not intending any authoritative, final statements, but were suggesting the exploring of ideas and methodologies based both on recent investigations and theory, and our own experience. To infer that we felt bio - feedback was the only cure – or any kind of *cure* – rather than one possible tool in the art of ministry, is really to miss the point. Personally, I don't find any one methodology to be "the cure" for much of anything when we are talking about the regeneration of persons. I suggest that it is essential that none of us get so "locked in" on any one theory or methodology which we find working for us that we miss the validity and viability of what is working for others. On the other hand, the spirit of search, exploration, experimentation, and criticism exemplified in the article by the brothers Billings is exactly what we do need. In that spirit, let me conclude with two more specific comments.

I don't want to quarrel whether behaviorism is a "theory" or a "philosophy." In either case, I find it of value in my ministry of therapy, but inadequate as an understanding of the nature of person. However, I am pleased that B. F. Skinner is responding to his critics with a softening of his hard determinism and am happy to have this brought to my attention.

Agreed: "...interpretation of the EEG is far from complete." Dr. Kirven and I did not indicate otherwise. As for the alpha state being "...a repressed, defended state," that is a conclusion I am not ready to make. My own experience does indicate that body relaxation and meditation does enhance alpha, shuts down the normal "clatter of thoughts" in my mind, results in a narrowing of the usual state of consciousness, and provides an approach to an altered (deepened/expanded) state of consciousness. Further, I can report from both my personal and professional experience that the practice of the "narrowing of consciousness" has facilitated the expansion of consciousness to an awareness of "influx from within." When this happens, it is exciting, energizing, and facilitating of regeneration. In my clinical work to date, this has happened only after many hours of therapy and intensive work on re-programing (behavior modification) of a lifetime of dysfunctional conditioning. I find this conditioning an ultimatum of the hells which takes the form of personality

systems which I call "sub-personalities." Each sub-personality I find to be an integrated synthesis of belief ("truths or falsities" in Swedenborg's terms), feelings ("affections"), and behavior (the "marriage" of the two). To be able to walk with another person through this maze of experiential hell to the experiencing of heaven within, is an exciting function of ministry. I call the process "theotherapy." In this, I have long since abandoned the medical model of sickness and health as inadequate for conceptualizing the awesome beauty and depth of a human being, and have moved to the dynamic model of experiential heaven and hell. For this I find I need my theology, in particular, my Swedenborgian theological psychology.

I could wish that the confines of space could have permitted more critique by the brothers Billings from the Swedenborgian perspective. Nonetheless, I find the article provocative and suggestive of the kind of thinking and applying much needed in our practice of the profession of ministry.

UNDERGROUND NEW CHURCH

by Ruth Herrick Abaecherli
Round Robin Member
from Michigan

This article endeavors to share with you some of the composite thoughts and feelings of the Robin groups writing to each other. We remain underground only because we are seldom published.

"As a child, I remember standing at the back of the church during services. That was because my family had been on time, or perhaps a few seconds late, to church. It was not only The Church of The New Jerusalem that was crowded. This was the common experience of every church going person in the nineteen twenties. Did we come because of hunger to hear the Word of God? Every place of business was closed between the hours of ten to twelve. Even if you were a guest at a hotel, it made no difference. No breakfast for you if you ran too close to ten o'clock. And no gasoline if the tank was almost empty, and you were traveling that day. You waited in your hand cranked car, waited in the heat under a shade tree until past twelve."

* * *

"How about Chautauqua? Remember hearing your parents talk about it? Those exciting, hot nights under lighted tents on the spacious grounds. The people who came on time, or were a bit late, sat on the grass just outside the tent. For a solid hour or two, you listened to an out of town preacher; you heard about national issues from a statesman; you followed a debate; and on Saturday night things were livened up, after the

solemnity of the week's programs, by the acts of a magician. This was children's night. Wailing babies in the tent. Mosquitoes biting toes through your sandals. Women using cardboard fans, men fanning with straw hats. Popcorn and other treats later; no munching or anything in the tent. On the week nights, do you remember the quiet, attentive listening, the profound respect, the ardent patriotism of a nation under God? Were men and women intellectually starved?

* * *

What has happened to us? According to books in the library, the whole structure of society has been changing for the past fifty years. What do you think of "The Spirit of 1976?"

Composite answer: Church women are deeply interested in the rebirth of feminism in America. We are familiar with stories of women abolitionists in Civil War days. We remember studying about Woman's Suffrage later. What has rekindled interest in women's rights after forty years of relative inactivity? In part, it was President John F. Kennedy's request in 1961 for a report on the status of women. What laws protected her, and where did laws fail or neglect her? Then that Miss America contest, remember? Women becoming so disgusted because of their exploitation by men. The attitude that we should all be Miss Americas to our husbands. No acceptance of us as individual persons. Just sex symbols. Not everybody can be five foot two with eyes of blue. What nonsense! Have we lost good, common sense?

The humorist is quick to reply, "We have just as much plain horse sense as we ever had. The only trouble is that the horses have it."

"What is it that ignited the spark of disunity last year at Convention?"

"It was that minister who disapproved of ordination for women. Until then I was scarcely aware of my sensitivity and vulnerability as a woman. The outreach of women in the ministry is sorely needed. Most of the people attending churches today are the women and children. We need women to minister to women. What is that saying in the Bible — Whom shall I send? Send me. Doesn't that apply to women?"

"No. It isn't for you, dear. It touches upon the intellectual. Intellectualism is man's sphere. Don't even ask."

"But I have asked. The minister said, 'We suffer from the loss of women who used to run our bazaars, and the church suppers. Women with outside jobs are a serious loss to the church. The laborers are few.'"

"What about the enormous capabilities of women that men recognize in us?"

"Keep quiet about it. Use the brain sparingly, and the hands, but don't touch intellectualism because that is the spirit of God. God is a man."

"God did not put emphasis on sex. See John 4:24."

"In this day and age, everything is sex. Freud has been somewhat discredited, but the idea still sticks."

"Women have no outreach in intellectualism. There is no room at the Inn in our School of Religion."

"I'm not worried about the School of Religion. I'm worried about my own problems. When will women ministers, women doctors, women lawyers, women intellectuals anywhere, be fully accepted? Men feel distain when a woman is too bright."

"Women reformers have been accepted: Jane Addams, Susan B. Anthony, Clara Barton, Carrie Chapman Catt, Dorothea Dix, Katherine Drexel, Sarah Fuller, Angelina and Sarah Grimke, Julia Howe, Florence Kelley, Lucretia Mott, Carey Nation, Eleanor Roosevelt, Margaret Sanger, Elizabeth Stanton, Lucy Stone, Harriet Beecher Stowe, Harriet Tubman, Frances Willard, Victoria Woodhull, and a host of others."

"O.K. Let's reform something. Where do we start?"

"We start reforming men, naturally. MEN HAVE GOT TO CHANGE THEIR ATTITUDES."

"Watch it. Men can get nasty if they feel threatened."

"What could possibly threaten them?"

"The role of dominion mostly. Women have a natural role of dominion bearing children. Men

don't have any natural dominion. They assumed the protectorate."

"Well, I don't go along with the 'Who Needs Them' ideology of Women's Lib, do you? I like being protected. Congress protects us. All this time they have had the right to draft women, but they assumed the protectorate."

"I think romance is the essence of men. How many women do you know who are too emotionally drained to be romantic? The great paintings, the great plays, the great poets, the great most anything are done by men. Did you notice in the list you sent that the achieving women were mostly single women? Other women were probably so dominated that they never did find time for much. We are just so many flies stuck in the cobweb."

"It would be more romantic if you said you were held captive by love."

"What does Swedenborg say about the role of dominion, the love of rule? See HH, 380: 320 — 321: "The love of dominion of one over the other entirely takes away marriage love, etc." "Where there is dominion no one has freedom; one is a servant. The other who rules is also a servant, for he is a servant BY HIS LUST OF RULING." And, "From what has been said above about the origin and essence of marriage love, it can be seen that so far as dominion enters, minds are not united but divided. Dominion subjugates, and a subjugated mind has either no will or an opposing will. If it has no will it has also no love; and if it has an opposing will there is hatred in place of love."

* * *

Soon, the discussion centers on love of children, and the abortion issue.

"Woman can control her body by abstinence or by prevention. She does not need a man doctor to kill her baby for her in any abortion. One million babies a year are being destroyed in the United States. A sound comes from many of them, a frail dying gasp as they are dumped into the hospital disposal bins. It makes one sick. A woman doctor would have the wisdom to talk to a woman patient. She would stop a lot of this by asking simple questions; men doctors in expediency to free woman from a mess, just don't ask. She might say, "Are you sure you won't need this daughter or son in your old age?" Or, "Successful child bearing is a sign of good health. Do you expect to be as strong and young five years from now when you think you can afford a child?" I can think of a lot of things she may say, other than remarking that she might be destroying a likely candidate for the president of the United States."

"Where are the medical schools that welcome women students?"

"I think the A.M.A. shut a big, fat door a long time ago."

"We can't have quacks performing abortions any more. We need qualified doctors. The law must stand."

"I wish we had never opened Pandora's box."

"We didn't open it. The men blew it. The bunny clubs, strip tease joints, (men did cooperate with women's lib by passing a law that made for equality in the liquor bars), the beauty contests, the T.V. advertising; everything exploits, downgrades, and damages our status as women."

"Do laws favor women in your home state?"

"I have heard that Ohio tops the list."

"I wish a lawyer with a little free time on his hands could talk to groups about laws that favor women."

"Better yet, let him tell us about unfavorable laws to women so that we can do our thing with reform."

"Would it cost him much in the way of time, all that research?"

"Probably more time than he can freely give. A woman lawyer would do it providing we could find one."

"Somebody must know. We can't all move . . . to Ohio. Five foot two, eyes of blue, go - go - go, to Ohio. Did you know that more men than women want The Equal Rights Amendment to become law?"

"Everybody has masculine and feminine qualities. One sex is predominant if one is normal, but everybody has both estrogen and androgen. Some women think like men. Some men understand women."

"All women really want is total acceptance as a pair created by God. Is gentleness and consideration too much to ask? Men are too blunt."

"Maybe we will vote the E.R.A. in and out as we did with Prohibition."

"Human nature being what it is, there would be no improvement in a matriarchal society."

Space does not permit quotations from more letters, but if there is sufficient interest, further communication from the Robin Groups will be published.

THE AMERICAN NEW CHURCH LEAGUE MAGAZINE

The League has a magazine entitled, "The Clear Blue Sky." The purpose of this "magazine" is to share thoughts and feelings that kids everywhere have about religion, their church, or just things in general.

If you have anything you would like to share: like a poem, drawing or any thoughts, please send them to me (The Editor).

We need your help! Young and old alike!
Thank you.

Lynn Zimmerman,
6125 Habitat Drive, No. 1088
Boulder, Colorado. 80301

That's a Good Question!

"Can you tell me the difference between our Church and the General Church, often called The Academy?"

The fundamental difference, as I see it, is how we look at the Doctrines for the New Church as revealed by the Lord in the Theological Writings of Emanuel Swedenborg, and the degree of authority we accord those writings in general. This fundamental difference is reflected in contrasting attitudes, outlooks, goals, organization and practices.

We believe that the doctrines upon which the Lord is rebuilding his Church in this Age of his Second Coming are *contained in* the theological writings of Swedenborg, which doctrines he said he "received from no angel but from the Lord alone as he read the (Holy) Word," — "the Crown of Revelations." He states that those doctrines are the consistent teaching of the Bible in the plain sense of its letter, and that he was guided by the Lord to gather it together and to formulate it. To this stating of doctrine we accord a high degree of inspiration. But there is much in this presentation of the "doctrine for the New Church" which plainly does not partake of this quality of inspiration, e.g., his seeking to prove and validate those doctrines and principles by appeal to reason, the Bible, science, history — including Church History, experience, common sense, etc. All these we put into another category, and do not regard it as part of his inspiration.

Also, as we see it, there is much in the Theological writings which are clearly not doctrine, as Swedenborg himself has defined the doctrinal content of his works. For instance, there are his "other world experiences," invaluable as they are and to which we give due weight, which he carefully labels "From Things Heard And Seen" or "Angelic Wisdom Concerning . . ." These, for us, are not doctrine, true as they undoubtedly are. In general our Church accepts the principle, laid down by Swedenborg himself, that we are to accept as true that which makes its appeal to our innate sense of truth. "Faith," he says, "is an inner dictate of truth."

Truth needs no apology, no validating. It makes its own way. Truth is its own authority, and our only authority is truth, whether it is found in Swedenborg or the Bible or elsewhere. "Now it is permitted to enter with the understanding into the mysteries of faith." This is the new spiritual freedom given man by the Lord in this time of his Second Coming.

Our sister Church, the General Church or the Academy, as I understand it and of course, I may not be entirely correct, accepts the sum total of

the theological writings of Swedenborg word for word as a divine revelation, of a kind and on par with the Holy Word of God in the Old and New Testament, and as equal in authority to these. Indeed they appear, at least, to take Swedenborg's statement, "The Word is the crown of revelations," as applying particularly to the theological writings of Swedenborg, whereas for us he is there making a lofty statement about the Holy Word of the Old and New Testaments. In practice, they regularly read as part of their Worship Service a "lesson from Swedenborg" (from the Third Testament, as they call it) along with the "lessons from the Old and New Testaments.

When we read a passage from Swedenborg in Church, we are careful to make a very clear differentiation between it and the Holy Word, usually reading it from the pulpit (rather than from the lectern) in close connection with the sermon. In this way there is added significance to our keeping the Holy Word of God in the central and holiest place on our altar. This exalted position of the Holy Word is again dramatically emphasized in our Service of Ordination of our Ministers. The person being ordained is instructed to "Preach this," as the Bible is placed in his or her right hand, followed by "In light of this," as a copy of True Christian Religion (symbolizing the theological works) is placed in the left hand.

As I see it, the General Church's making Swedenborg's theological writings the "Third Testament" of God's Holy Word accords those writings a status of unquestioned authority, if not of dogma. "Swedenborg says" thus becomes "Authority," the divine pronouncement, and seems to negate the "Spirit of Truth" which our Lord promised "would lead us into all truth," in this New Age.

So while the fundamental difference between our Church and the General Church might appear at first glance to be merely one of doctrine or theology, it has far reaching effects and consequences which are perhaps even more important, though stemming directly from that main difference. Take the matter of freedom, which Convention has always jealously guarded as one of the great hallmarks of the Lord's Second Coming. If the theological writings of Swedenborg are regarded as Divine Truth, and are elevated to the position of "The Third Testament of God's Holy Word," their authority is unquestioned on every and all subjects. We are then locked into the time - frame and the thought - world of the Eighteenth Century, progress stops and truth is no longer open - ended. One is then forced back on Swedenborg as the final answer to all questions, just as the Middle Ages turned back slavishly to Aristotle for all knowledge and information. It is indeed difficult to reconcile this with Swedenborg's monumental mottoes of the New Age, "Now it is permitted to enter with the understanding into the hidden things of faith" and

"Only the self - evidencing reason of love can build up the Church."

Or take our relationship with the world around us, to other Christian Churches and to the World Faiths, and to all the aspirations and cooperative endeavors which are stirring our times into newness. If one holds, as the General Church largely does, that the "Lord's New Church" - the Holy City New Jerusalem, seen by John in vision, and by Swedenborg as becoming a reality - is restricted to the ecclesiastical organizations which bear that grand name, then it seems to me that the Second Coming is made far less than the glorious, epochal renewing and reconstituting of life at the gracious hand of our Lord.

One could go on pointing out the vital and far ranging differences between our Church and the General Church, but perhaps I have said enough to answer your question.

Richard H. Tafel.

Just Suppose....

Suppose people had to pay
To see the sunset's crimson play,
And the magic stars of the milky way.

Suppose it was fifty cents a night
To watch the moon's great beam of light
Or to see a gull in it's graceful flight.

How much would an autumn landscape cost?
Or a wintry window etched with frost
Or the rainbow's glory - so quickly lost.

How much I wonder, would it be worth,
To smell the gold brown fragrant earth . . in spring,
And . . the miracle of birth.

How much would people be willing to pay
For the laugh of a child at the close of day?
Suppose God charged us for these, I say.

Suppose we paid for a glimpse of the hills
For the song of rippling mountain rills,
And the mating song of whip - poor - wills.

Think about it . . .
All these things God gives us free,
And oh . . what a poor return for these,
We give at night on our bended knees . .
Forgetting Thanksgiving . . mumbling an urgent plea.

Ignoring the moonlight across the floor,
And the voice of a friend at the open door,
What do we do?
We just beg the master for more . . and still more.

Suppose people had to pay.

from "Time Out"
CFCA, Kitchener, Ont.

Our Church in San Francisco

A BRIEF HISTORICAL SKETCH OF THE SAN FRANCISCO SOCIETY OF THE NEW JERUSALEM

The first formal meeting of the New Church receivers was held in the fall of 1849 in the home of Robert L. Smith of the New York Society. In the winter of 1849 – 50 the Rev. Thomas D. Sturtevant, minister of Rhode Island, came west to the gold mines. He, a Rev. McIntyre, and Senator Allen of Pontiac, Mich., conducted services.

On February 8, 1852, a meeting was held to consider organizing a Society of the New Church in San Francisco. On February 15, 1852, a committee presented the following resolution:

RESOLVED, That we, the undersigned, receivers of the doctrines and members of various New Church Societies, now resident in the City of San Francisco and State of California, do hereby form and declare ourselves a SOCIETY OF THE NEW JERUSALEM, and agree to be governed by the doctrines of charity and faith, as taught in the Writings of Emanuel Swedenborg and found in the Book of Worship now in use in that Church, to which we hereinafter affix our names

Thirteen persons signed this declaration of views, and the by-laws of the Society at a subsequent meeting, held March 6, 1852.

The interesting feature of this period, in the 50's and 60's of last century, was the earnestness with which these men sought to establish their beloved Church, unconcerned about ecclesiastical rules and precedents. Thus laymen conducted services, administered the Holy Supper, baptized receivers of the doctrines, and received people into membership.

They erected the first church building of the New Jerusalem Church on the Pacific Coast in September 1865. This Church began to hum with activities when the Society engaged the Rev. John Doughty as pastor in 1867. For some years he conducted services in Alameda and Berkeley as well. He organized the Pacific Coast Association, including Oregon, and edited a monthly paper, *The New Church Pacific*. Under Rev. Doughty's leadership the Society outgrew its premises and a second Church was built in 1890.

After Rev. Doughty's death, in 1894, a number of ministers served short terms in this Church on O'Farrell Street until the Rev. Thos. French came in 1916 – 31. He revived the life of the Society.

After the 1906 earthquake and fire in San Francisco, many members moved to the East Bay cities and, from 1924 – 26, the Rev. Franklin H. Blackmer was called to serve the San Francisco and Berkeley Churches. In 1926 a Berkeley Society of the New Jerusalem was incorporated under his ministry.

There existed since 1868 a second Society under the name of SAN FRANCISCO SOCIETY OF THE NEW JERUSALEM, under the leadership of the Rev. Joseph Worcester. He gathered around him a small congregation which worshipped in Druids Hall in downtown San Francisco until the present LYON STREET CHURCH was built in 1895.

This Church is unique in its simple beauty. Rev. Worcester's ideas were incorporated into its building and garden. Artist members contributed to its beauty, notably Bruce Porter, stained - glass artist, and William Keith, the famed California landscape painter. Rev. Worcester died in 1913. A number of ministers and laymen served the Church between 1913 and 1929.

With the establishment of the Berkeley Society of the New Jerusalem in 1926, there existed three New Church Societies in the San Francisco Bay area. The above information, sketchy as it is, is taken from various pamphlets and writings of the Rev. Othmar Tobisch. From now on this is what I REMEMBER.

In 1929 the Rev. Othmar Tobisch was called from his Los Angeles pastorate to serve the San Francisco and Berkeley Societies. His first service in San Francisco was held August 4th. When the service began there were three members present, by the time the service ended there were a total of seven. Having come out of the Roman Catholic Church, to me, his wife, this was a distinct shock.

However, the Berkeley Church with its young families was humming with activities. Soon a Sunday School and the Golden League were formed. The Womens Alliance was active. When in 1931 the three Societies united into ONE, with a San Francisco and a Berkeley Parish, the O'Farrell Street Church was leased to another congregation and later sold.

The workload of the two Parishes became too heavy for Rev. Tobisch and the Society called the Rev. Owen Turley in 1946 to minister to the Berkeley Parish. Under his leadership this Church was sold and a larger one built in El Cerrito in 1951, which flourished under his ministry. Rev. Turley resigned in 1956. Since then several ministers served, notably Rev. Eric Zacharias, the Revs. David Garrett, Tom Grimm and John Billings. At the present time the Church is without the services of a minister.

Due to the beauty of our Church and the likeableness of its young, merry - hearted minister, more and more young couples chose it to be married in. From 12 to 19 weddings per year in

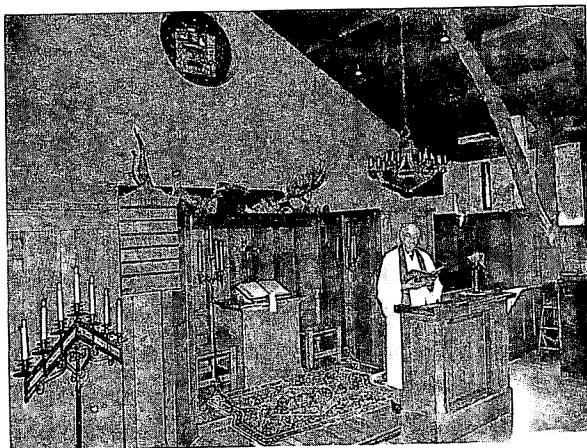
the early years, by 1970 at times there were 275 per year. These weddings were, and are, a rich opportunity of missionary activities, as well as income for the Parish. Quite a number of couples later joined the Church. In fact, the early Sunday School was, and the weddings are, our constant supply of new members.

In 1960, at Convention, the Rev. Tobish proposed a WORLD ASSEMBLY of New Church people to be held in 1970, to commemorate the 200th anniversary of the completion of the TRUE CHRISTIAN RELIGION, and the sending forth of the twelve disciples on the 19th day of June in the year 1770. His idea was to bring together New Church people from all over the world to meet, mingle and learn to know and love each other. On this last project of his life he worked unceasingly for six years, and, as the readers of the Messenger well know, this Assembly was amply blessed by the Lord with goodwill and warm affection.

In 1970 Rev. Tobisch retired from his 41 years of ministering to the San Francisco Society and, after the completion of the ASSEMBLY he died in England.

The Rev. Erwin Reddekopp of Detroit was called by the Society to take over the ministry of the San Francisco Parish.

Margit Tobisch



Rev. Erwin Reddekopp in the chancel, S.F. New Church

Our present program is much as it was in 1970 when the Rev. Erwin D. Reddekopp assumed the pastorate. Some changes have taken place, obviously. But in general the San Francisco Church continues to be an historical point of interest in the Bay area and in northern California. Because of its unique structure and architecture hundreds of visitors a year come through its garden and sanctuary. The famous Bay area architect, Bernard Maybeck, was the draftsman who worked with the Rev. Joseph Worcester in the designing of the famous little church, built with madrone tree trunk arches, in 1895. As mentioned earlier, we have more than two hundred weddings a year; the people being drawn here by word of mouth in-

formation about the beautiful little Swedenborgian Church. That's the place to be married. Thus the church has also become a center for missionary activity. Visitors, friends, wedding guests make up a total of about fifteen thousand or more people who come through our doors each year.

It may be of interest to know that the poet, Robert Frost, was baptized in the San Francisco Church (not the present structure,) and a film with Will Geer (of the Walton family,) was partially filmed in our Church. Speaking of Baptisms: three grandchildren of Col. Valdimar Swedenborg of Stockholm (a direct descendant of Emanuel's family) have in recent years been baptized here. Frank and Barbro Greene of Tiburon, California, are the parents.

Our church doors are open six days of the week throughout the year. Sundays' services are held every Sunday with an average attendance of about fifty per Sunday. We have a small Sunday School, an active Women's Alliance, a fine music program, an Interest - Supper Group that meets once a month (about 18 - 20 people), a Couples' Group and a Study Group that meets once a month on Friday mornings.

We are truly appreciative of the opportunities that we have of serving in our Church in San Francisco. We hope that we are becoming more and more a community of people concerned with one another. Each Sunday as people leave the Sanctuary and gather for brief fellowship in the parish house with a cup of tea or coffee, we have the feeling that the day has been just a little bit better for our encounter with the Lord and each other.

Erwin D. Reddekopp.

URBANA COLLEGE NEWS

The Urbana College Board of Trustees voted March 6, 1976, to reinstate the two - year associate arts degree program at Urbana College in the Liberal Studies and the Business Administration areas.

The two - year degree was phased out of the institution's academic program in 1969 when Urbana College changed from a junior college to a four - year liberal arts institution.

According to Dr. B. Lee Cooper, dean of the college, "The decision to reinstate the associate arts degree was made so that Urbana College can better serve those persons looking for two - year professional training rather than a four - year bachelor's degree."

The Board also approved a recommendation that Urbana College apply for membership in the Ohio Foundation of Independent Colleges (OFIC).

A group of non - tax - supported four - year accredited Ohio Colleges, this foundation's purposes are to interpret to the public the aims, functions and needs of the member colleges, with a view toward bettering mutual understanding and cooperation. The OFIC also solicits funds for the benefit of the operating budgets of member colleges and distributes these funds to member colleges.



Marion Priestnal, Editor

THE MOOKI COLLEGE – STAGE ONE

A letter just received from OBED and EULALIA MOOKI brings heartening news. They have apparently begun to feel as we do that the plan to rebuild will best be accomplished if they attack the problem in stages. Almost ready to launch is stage one: a building for the lecture room, staff room, and library; and a second for a small dormitory.

Total cost – (at this moment!) estimated at R 15,000 or approximately 17,500 dollars. They have cash resources on hand of \$14,924 from appeals in England, Australia, Canada and among their own people; plus earlier American contributions from various sources. This means a deficit of about \$2,625 in the achievement of stage one.

On March 29 as we surrender to the printer's deadline for May, checks totaling \$845 have been received in response to the Alliance Bulletin article. If this continues and with funds already accrued from spontaneous donations sent to our office and Convention since January 1975, we should be able to mail a check for \$2,000 to the Mookis shortly after Easter. This will enable them to actually BEGIN the work. EUREKA!

Obed and Eulalia are still living in their old and dilapidated residence simply because they could not find other quarters. As soon as the dormitory in STAGE ONE is completed they will temporarily move into that building. Finally Obed's dream is becoming a reality and YOU are sharing in that dream and its fulfillment.

Make checks to:
New York Society of the New Church
MOOKI BUILDING FUND

Send to:
Priestnal, New Church House
112 East 35th Street, New York, N.Y. 10016

THE PRESIDENT'S MESSAGE

While going through some Alliance papers I came across "The Aims of the Alliance of New Church Women." Let me share it with you.

"We are united to encourage life – to feed it with affection and joy – to give our vitality and affectionate attendance to every new beginning of spiritual adventure concerning all that is good in experience. We also protect the seeking mind in its first faltering footsteps."

We are looking forward this year to our meetings at Haverford, Pa. It seems to me that we have a much better schedule than before. Our business meetings start on Saturday, July 3rd at 9:00 a.m. We will have a special speaker from Church Women United, and we also want to invite men to hear our speaker at 10:00 a.m. Luncheon will follow at 12 noon.

The Executive Committee will meet before the regular annual meeting. At that time it would be useful to have had suggestions in advance regarding a worthy missionary project for the MITE BOX which the Executive Committee can take under consideration for presentation to the regular meeting. Suggestions might be sent to me, some time before Convention. I would be glad to hear of any suggestions for improving the Alliance and its uses.

Speaking of the MITE BOX which is going to Ghana this year as "Seed Money for Publications", I received the following letter from a new reader here in California. I quote it in part:

"It is with personal pleasure that I'm sending this small check for helping the distribution of Swedenborg's Writings in Ghana. Did you know that Ghana is 'my country'? My parents were missionaries there. Much of their time was spent in translating the Gospels into Mampruli – one of the four languages – in Wale Wale. They were the first white people to learn that language. Also their time was spent in teaching people how to read. The first page of the reading material began: 'Mawuni da wora dunia dina pem,' translated into English: 'God loves earth people much.' Since that time in Ghana I have learned to know the Lord better, first from the Word and much later from the Writings."

I wonder — will some of these people be reading the Writings of Swedenborg that we through our “MITES” will help make possible?

Let's remember what the Alliance is all about: Article 2 of our Constitution reads: “The purpose of the Alliance shall be to promote the life of charity among the women of the Church through the spiritual development, practical service and fellowship with women in the world at large.”

See you at Haverford College this summer.

Affectionately, Lisa Reddekopp

A DIVERSITY OF LETTERS

Some few years ago when I was asked to contribute for the Alliance Bulletin it occurred to me that readers might be interested in hearing about some of the correspondence I receive as Convention's Recording Secretary. Your Editor recently asked that I write a follow-up to that; therefore this may be considered an up-date of the previous piece.

The number of inquiries seems to have slowed down within the last year or so; why, is difficult to say. As far as I know we are still listed in the World Almanac of Churches, an annual publication, and in Who's Who. However, at least one writer said that a friend had sent him copies of HEAVEN AND HELL and DIVINE PROVIDENCE which he read with interest, but when he wrote to the addresses listed in the books for further help his letters were returned with the notation: “No forwarding address”. In these days when the postal system makes no effort to follow up on old addresses *it is possible that a great many people have been unable to contact us*. I am pleased that this writer, a Methodist minister, was able to find my address in the World Almanac so that I could send him one of the Foundation's catalogs.

Another request — this one from the Chairman of the Board of Christian Education of a West Virginia Baptist Church — asks for help in getting any literature about the General Convention: its history, basic tenets and doctrines as well as its administrative policies, for a course he is preparing in the History Of Christianity with emphasis on how various denominations came into being.

I think I was most impressed by two separate letters from ninth grade students in Glovertown Regional High School, Newfoundland, who were taking part in a class project of studying different religions. HOW and WHERE do you suppose the class found my address? Since I never heard from them again I do not know whether the material I sent was helpful and whether they learned anything about the New Church. One can only speculate.

One inquirer said he had run across the name of our Church in The Pentecostal Evangel — a publication of the Assemblies of God Church, in an article which said that one of our members was mentioned as having begun a religious chorus in a particular high school!

It is especially unfortunate that many inquiries ask for the address of a New Church nearby, and I am unable to supply this information because our Societies are so widely scattered. Requests of this kind have come from Fort Dodge, Iowa; Victoria, Texas. Rocky Mount, North Carolina; and Poughkeepsie and Scotia, New York, among others.

A gentleman in San Bernardino, California is engaged in a survey study of “Black Psychology” and demanded to know whether our churches were predominantly white or black, and whether a black could hold office in the Church?

By far the largest numbers of letters received, however, are just requests for literature, and do not specify where they learned about Swedenborg and his writings, or the Church itself. It is merely idle curiosity that prompts the requests? One gentleman admitted to having copies of Swedenborg's work in his library, but wanted a brief outline of the basic beliefs for a study he was doing of the influence of religious teachings on peoples' governments.

To all requests I respond as completely as I can, making an effort to learn from the letters the writer's chief interest, his age, and perhaps his educational background if possible. In addition I mail out pamphlets and catalogs and a personal letter when I think one is called for. One hopes that some of the seed will “fall on good ground”. Unfortunately, so many of the questions which occur to me about these letters will forever have to go unanswered, and my curiosity will have to be stifled.

Ethel Rice

Prefacing the 1971 piece by Mrs. Rice we asked our readers — how can we let more people know WHO we are, WHERE we are and WHAT we believe? How many inquirers meet too much frustration and give up the search, we wonder.

Marion Priestnal, Editor



Board of Education

WEYS 1975

"In what is angelic there is a knowledge of the way from walking in it, and a walking in the way through knowledge of it."

Divine Providence 60

From August 24 to September 1, 1975 our first Wilderness Experience for Young Swedenborgians (WEYS) gave fourteen of us a chance to live this teaching for ourselves as we walked the trails of the Presidential Range of the White Mountains. We shared a common journey of closeness to the Lord in the presence of mountains, clouds, wind, sun, rain, rocks, trees, streams, and lakes. We were a group of ten young people: Ed Weissenborn, Ben Martin, Scott Antonucci, Ted Gutfeldt, Mike Gutfeldt, Clair Cramm, Dale Webb, Kim Truax, Ian Woofenden, and Joy Zacharias, and four adults: Edwin Capon, Ruth Martin, Erik Allison, and Dorothea Harvey, with our experience on the trail made possible by the advance planning of Marilyn Turley, the hospitality of the Martins, and the most beautiful meal planning and preparation by Marian Kirven.

Taking off from the Martins' home in Bridgeton, we hiked in from Crawford Notch to Appalachian Mountain Club huts at Mizpah, Lakes of the Clouds, and Madison, before coming down by way of Randolph, and back to Bridgeton. As we shared the experience of the trail, of clouds breaking open on Mt. Eisenhower, of meditation at sunset on Mt. Madison, of a common concern for the doctrine of regeneration in the hut at Lakes, we found we had also a common concern to learn to understand ourselves as individuals, as members of our church, and as persons able to be open with each other about the goals we revered.

Three comments by participants say things which were true in one way or another for all of us: "Being out on the mountain was a deeply moving personal and spiritual experience. Doing this with a group, and our group sharings, gave me the feeling of shared spirituality with some of the others." "I feel that I have been closer to God this week (at times), closer than I ever have before." "I feel I have climbed a small mountain, and I feel strong in a sense that I will never descend that mountain, and have gained experience and strength to climb bigger, higher mountains, with greater use in the future."

For myself, I valued most the space to gain perspective on my own spiritual journey, the chance to live in my own experience the truth of our doctrine of correspondences as I sensed the presence of the Lord in the divine creation and the honesty of every person in the group as we learned to know and to care for each other.

WEYS 1975 was a good beginning. WEYS 1976 is now being planned for the West Coast, from August 22 to August 28, under the leadership of Don Lovell. We are excited about the potential of this program for New Church young people.

Dorothea Harvey

ON WEYS 1976

Ruth Martin

In February I flew to Seattle to meet with Don Lovell to start planning this summer's Wilderness Experience for Young Swedenborgians (WEYS). I visited the beautiful mountain lake property where WEYS will take place. I stood under the tall pine trees where the participants will pitch their tents, and I gazed at the magnificent mountains which we will explore on foot during day hikes.

Don and I also spent a lot of time planning the program for WEYS. We thought about how to set up a program that would be a meaningful religious experience for the participants and would carry over for them when they returned home. In thinking about this I realized that in order for this to occur the program would have to reach the participants on several different levels. It would have to reach them on a natural level which deals with practical day - to - day living as well as the world of nature; an innerpersonal level dealing with both their feelings and their intellect; and a transpersonal level dealing with their relationship to the Divine.

The transpersonal level of experience is a realm of experience that I have been studying in recent years and am very interested in currently. I understand transpersonal experience to be experience that goes beyond personal experience, beyond any experience which proceeds from a single individual. It is the individual experiencing the universal flowing through him or herself, flowing through another person, expressing itself through nature. Transpersonal experience occurs within the individual when the individual becomes aware of the universal expressing itself through any one of many varied means. Within the context of Jungian psychology this can be seen as an awareness of the manifestations of the collective unconscious. Maslow's description of peak experiences can also be applied to transpersonal experiences.

In a religious framework transpersonal experience can be defined as experiencing God, or experiencing the Divine. Swedenborg talks about there being an influx from beyond ourselves coming into ourselves, a Divine influx. This Divine influx comes to us through many varied means, through spirits and angels, through reading the Bible, through worship experiences, through love between friends and family, through wonderment at the beauty of nature, through becoming aware of truths, through creative expression, through

looking into ourselves and feeling something from beyond flowing into ourselves. Swedenborg says (H&H 297) "the Lord himself flows into each man . . . both into his inmosts and into his outmosts . . . This Divine influx is unceasing."

Everyone is constantly having transpersonal experiences, but we are not usually aware of this level of our experience. Swedenborg says (H&H) "the cause of man's ignorance is man's belief that he lives from himself, and that he has no connection with the first Being of life . . . yet if that connection were broken a man would instantly fall dead."

I see one of the major goals of religious education as being to help people get in touch with the transpersonal aspect of their lives. I see this not only as an exciting aspect of life, but also as an essential aspect of spiritual as well as psychological well being. In reference to this Swedenborg says (H&H 297) "This Divine influx is unceasing, and in the good is received as good, but not in the evil; for in them it is either rejected or suffocated or perverted; and in consequence they have an evil life, which in a spiritual sense is death."

For most of us it takes a certain amount of effort and training to learn to become aware of this level of our experience. It usually takes a conscious effort to slow ourselves down, to quiet our minds, and to let the transpersonal experience emerge. It is also difficult not to pervert, to contaminate, the influx of the transpersonal with our own personal thoughts, feelings, and desires.

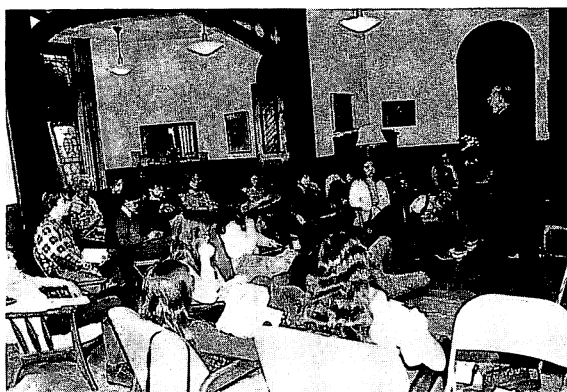
How can we open ourselves up to allow the Divine to flow through us and be expressed in us? One way is to get in touch with our creative resources through art, music, poetry, dance, etc. Another is through deepening our interpersonal awareness and experiencing each other more fully. A third way is to open ourselves to the experience of the world of nature around us, to experience the beauty, power, and infinite variety of nature. A fourth way is to look at our day - to - day lives and to become aware of how our inner values, feelings, ideas (our inner nature) is expressed in our day to day living, and also how our day - to - day lives affect our inner nature. There are many ways that we can open ourselves up to truly experiencing the transpersonal aspect of life, and to thereby greatly enrich our lives.

It is my hope that during WEYS this summer each of us will open up enough to catch a glimpse of this transpersonal aspect of our lives.

LEAGUE WEEKEND RETREAT IN PHILADELPHIA

Sponsored by Convention's Board of Education, ANCL held a most successful retreat in the Philadelphia Church, March 12 - 14, 1976. Leading the young people in their study of the Book of Revelation and Swedenborg's *Apocalypse Revealed* were the host pastor, Rev. Richard H. Tafel, and Dr. Wm. R. Woofenden. Thirty - five participants came from as far away as Ohio and Maine, from Massachusetts and New York, from Washington, D.C., and Greater Philadelphia. The age range spanned from Junior High School to College level. Except for the constant and solicitous help of John Pitcavage, the church sexton, and some culinary assistance by Alberta Theriault, the young people took care of all planning and details themselves, from grocery shopping to meal planning, from table setting to dish-washing.

It was mostly serious study and discussion, from the opening session Friday evening to a final session after church on Sunday. More than fifteen hours was devoted to lectures, discussions, devotions and reading. Although no one expected to cover the whole book of Revelation in one weekend, an astonishingly large part of it was treated of in some detail. Following Mr. Tafel's talk on the historical setting and background of the book, and Dr. Woofenden's explanation of his large chart outlining the literal and deeper contents of the entire 22 chapters of the Apocalypse, separate sessions were devoted to Chapters 1, 2 - 3, 10, 11, 12, 17, and 21 - 22.



Rev. Richard Tafel and Leaguers



ADVANCE CONVENTION REGISTRATION

Haverford College, Haverford, Pa.

June 30 – July 5, 1976

Name.....

Address

.....

Accompanied by:

Names

Relationship

Ages of Children

.....

.....

Arrival Departure

Date and Hour

Date and Hour

Arrivals at Philadelphia Airport take Bennett Limousine to Stokes Hall, Haverford College. Fare: \$5.00 per person.

Arrivals by train: From Penn Central 30th Street Station take either Paoli local or Bryn Mawr local to Haverford Station. Five minute walk to campus.

For all persons 18 years and older: A non - refundable registration fee of \$20.00 must accompany your request for reservations. This fee covers cost of meeting rooms, use of swimming pool and other facilities, reception, cost of banquet, entertainment, buses, nursery care and older children's program.

RATES:

Full Session of Convention: Room and board (Beginning with dinner Wednesday, June 30; ending with breakfast Monday, July 5)

- Adults \$86.80 per person ☐
With room air conditioner \$99.30 per person ☐
- Young people 13 – 18 years, registering for ANCL program \$15.00 per day per person ☐
- Children, 12 years and under \$71.85 ☐
If in parent's room with own sleeping bag and towels DEDUCT \$30.00 \$41.85 ☐
- Children under 2 years No Charge
(Bring your own baby equipment)
- Partial attendance at Sessions \$18.00 per day per person* ☐
Window air conditioner \$2.50 per day ☐
*Room and three meals per day.
- If you plan to arrive Wednesday morning – Luncheon \$3.75 additional. ☐
- Post Convention Package \$79.00 per person ☐
With window air conditioner \$91.50 per person ☐

Room plus breakfast and dinner each day. Begins with dinner Monday, July 5 and ends with dinner Friday, July 9. Check out Saturday morning, July 10 when there will be no breakfast served.

Young people under 18 must be accompanied by parent or adult who will accept responsibility as a sponsor.

CAMPERS: May be parked on campus but not used because of College regulations.
A limited number of air conditioners available. Please indicate whether or not you wish one. They will be allocated on a first come, first served basis.

RESERVATION DEADLINE: June 1, 1976

Send this application form and registration fee to: Mrs. Robert W. Tafel
2129 Chestnut Street
Philadelphia, Pa. 19103

Checks should be made payable to: Convention of New Jerusalem '76.

ARTS AND CRAFTS

The Arts and Crafts Tables last year at Convention were such a success that a whole room at Haverford College has been provided for them this year. Bring your arts and crafts either marked "not for sale" or, if you wish to sell them, put your name and price on each article. Please remember to pick up your articles at the end of Convention.

INDEPENDENCE SQUARE '76

On Thursday afternoon at the Convention at Haverford College, Independence Square '76 will feature short speeches on a variety of subjects dealing with the hopes, aspirations and goals of the Church. These talks will be given simultaneously, and repeated several times, as the people move from one "soap box" to another. Each participant will have a sign with the name of the subject. Questions and short discussions will be welcome before moving on to the next speaker. Anyone wishing to speak on some subject close to his heart, please write before May 31st to the Rev. Richard H. Tafel, giving a short outline of the subject to be discussed. Please do not bring in personalities or negative criticism. These talks are to be forward looking, challenging and up - reaching.

CONVENTION 1976

Fifty rooms have been reserved at Haverford College for those wishing to stay after Convention and see something of this historic part of the country in and around Philadelphia. Independence Hall, Betsy Ross House, Society Hill, the Liberty Bell, etc. are easily accessible by public transportation. The College is only about ten miles from Valley Forge. About twenty - five miles away is Wilmington with its old Swedes Church, founded in 1638, of which Swedenborg's father was its bishop. Also you may want to visit Winterthur Museum and gardens with the finest collection of early decorative arts from 1650 - 1850 displayed in room settings. New Castle with its many historic buildings and houses is another attraction. For flower lovers there is the famous Longwood Gardens between Philadelphia and Wilmington. And for Angelophile lovers, the Queen of England will be in Philadelphia on July 6. There are also tours too numerous to mention here and so many places to see even in the five days Monday, July 5 through Friday night (see Messenger for details) available only in a package deal for \$79.00.

We Get Letters

MORE ON ECONOMICS

Dear Editor:

I must register my strongest objections to Mr. John H. Hotson's article, *Food and Fuel Crisis: Blueprint for Another Depression?*, in the March *Messenger*.

In one key paragraph, Mr. Hotson writes:

"The only way we can avoid a world of total (and totalitarian) control is to plan on a world scale to the degree that we already do domestically. The institutions, such as the World Bank, the international Monetary Fund and the United Nations, already exist but they must be strengthened."

This is saying in essence, that only global fascism can save the world from being enslaved. It parallels that grotesque notion of "Perpetual War for Perpetual Peace". There could be no better example of Orwellian "Double - think".

The World Bank, like the American Federal Reserve System, is an attempt to create a gigantic monopoly, the king of all monopolies and trusts. The purpose is to promote a world wide cartel system to rule and exploit the vast bulk of the world's people. It represents the most sordid avarice, linked with the hellish love of dominion, springing from a perverse love of self . . .

The United Nations is an attempt to create world government. It will be run by elitists like the Rockefellers, for their own benefit. Not only are they bringing fascism to America, they are trying to bring about a world fascist State. Already the power elite has set up and financed puppet dictators throughout the world. It isn't new, however. It has been going on for centuries. All wars have been brought about by financial elites through the governments they control. Revisionist history shows us that the ruling classes that control the State are responsible for bringing about all crisis, such as depressions, inflations and war, not to mention monopolies.

Every State is a criminal monopoly, organized for the benefit of the few for their own one sided profit; and in the Western world it is usually cloaked within democratic rhetoric and disguise . . .

Can we not celebrate the Bicentennial year by resolving to take our stand for liberty and a truly free market, and against all forms of political hegemony?

If Newchurchpersons can not advocate and live the glorious principles of individual liberty, then can we expect others to take the lead? Many atheists already have. I, a Newchurchman have. Anyone care to join me?

Michael A. Nash
Memphis Tenn.

DR. JOHN HOTSON REPLIES

Dear Paul:

Thank you for the opportunity to respond to Mr. M. A. Nash's interesting letter.

I agree with some of his points. The CIA has set up puppet dictatorships to rule weak nations for the benefit of the U.S., not the people of those nations. Rich "elitists" do usually have a disproportionate influence on governments and bend laws enacted "for the common good" to their own advantage. Thus I'd agree that the bankers have made a very good thing out of the U.S. Federal Reserve System which supposedly regulates them "in the public interest." I also agree that every national government has committed criminal acts, acts which if Mr. Nash or I committed them would result in our execution or life in prison. However, I disagree wholly with his contention that:

"All wars have been brought about by financial elites through the governments they control . . . the ruling classes . . . are responsible for bringing about all crisis, such as depressions, inflations and war . . . Every State is a criminal monopoly, organized for the benefit of the few . . ."

I base this disagreement not just on my opinion but on revelation. The writings, as I understand them, leave no room for anarchism — the idea that government is an evil *in itself*. For The Lord governs the universe as king and there are governments in heaven as well as hell. (See A.C. 337, *H&H* 215, 220, 543). Thus government is a *positive good*, not a "necessary evil. Indeed most of us would not be alive today if there were not national and local governments, and certainly we would have precious little individual liberty in a "war of all with each." (see A.C. 10790)

Order is heaven's first law, and the attempt to help make the Lord's kingdom come, "on earth as it is in heaven" is, in part, an attempt to bring this world the blessings of *good government*. The most hellish aspect of our lives today is the fact that we do not have a world government, and thus we have very little "supranational" law and order. Now with the H bomb and intercontinental missile we must either find a way to limit the effects of conflicts or they will destroy us.

As for depressions, they are a disease of capitalism, which have occurred not because any group made them happen, or desired them, but because the market system is unstable. They have been all but eliminated since WWII because of the

Keynesian revolution which made it the business of governments to guarantee the level of demand. This, however, has caused inflation and the "common man" has as much blame for that as the bankers.

John H. Hotson

Dear Sir:

I have read with great interest the article "Food & Fuel Crisis" by Professor Hotson in your March issue. Material hardship and suffering in our ultra-productive world must surely concern us all.

However, given the traditional and obvious disagreement of economists in their field of causes and cures, I suppose it is in order to query the professor's conclusions.

He offers what seems to me to be a too simplistic set of causes of food shortage, inflation and unemployment. (1). I think it hardly needs stating that there is, or need be, NO food shortage at the present day, taking the world as a unit, which surely is justifiable with modern transport capabilities. Many countries, including the U.S.A. and Australia, have had to plough crops back in, uproot orchards, pay farmers not to produce, etc., to keep down surplus food production. People are deserting primary production and flocking to the cities and once productive farms are going back to thistles. Waste bread in this country supports a large population of pigs. And even India is exporting potatoes to Britain! (2). Inflation is caused mainly by the "welfare state" syndrome, which in turn is brought about by economic conditions which do not allow people sufficient scope to care and provide for themselves. Money cannot be provided for vast welfare programs, plus military operations and preparedness, plus space exploration programs, except by printing more of it — and this IS inflation. (3). I submit that unemployment — I would rather say DIS-employment — is brought about basically because labour, one of the factors in all production, does not have access to the land and natural resources — the other factor. The value accruing to natural resources — land and its worth, either for home sites, business sites, or primary production is not available to the people generally, but can be "bought" and monopolized, channelling such value to individuals instead of the community, and denying labour its necessary access to land, and the community the values which itself creates. Another, though lesser factor, is trade barriers, which by their very nature prevent goods from being available where they are most needed, and needlessly, foolishly and wrongfully prevent the best use being made of produced wealth.

Inflation, unemployment and hunger are not new things, a phenomenon of the 20th century or a product of the "population explosion". All three were with us long before the recent rapid increase in population or the discovery of petrol. Our for-

bears in Australia were transported here, because, being denied access to monopolized nature, they stole a rabbit to feed a starving family; and yours in the Americas fled from starvation in Britain and Europe.

I think, sir, we have to look for more basic causes than those posed by Professor Hotson for our present economic troubles. They are not new phenomena, but have beset nations rich and poor, sparsely or heavily populated, almost throughout history.

Yours,

82 Middlesex Rd.,
Surrey Hills 3127
Victoria, Australia

I. A. Robinson
Victoria, Australia

SEXUAL QUERIES BRING RESPONSES

Dear Editor:

Do you feel challenged by Anna Raile's questions in the March Messenger? Does Swedenborg have something important to say about premarital sex? I should like to paraphrase something and hope the younger generation will read further and discuss it in relation to the "new morality."

In the first place, could you say that statements like the following are ones that might have been influenced by the customs of Swedenborg's time? Or are they of such an interior character that they must be called insights into the divine processes in our lives?

In CL 301 — 314, a period of betrothal (engagement) is discussed — its purpose: to give opportunity for the orderly advancement of marital love through stages of development as definite and essential as the stages needed for a seed to develop into a tree or an infant into an adult. Marital love may grow from its spiritual origin in the order "inscribed upon it" — "ascending and descending" thus:

The first "falling in love" needs to be brought up out of the purely physical or natural plane into the soul if it is to become real marital love. If the couple seeks, the Lord will lead the order of progress to higher levels by opening minds continually more interior. "There is no love which more powerfully and easily opens the interiors, for the love of each intends it." If raised to a high plane, where the love is made pure and holy, it remains so as it descends to the body.

Bodily conjunction before marriage is "not permissible." It destroys the order which belongs to the development of conjugal love. Premature expression in ultimates, before the love is made chaste, can exhaust the real essence of marriage and cause cold and aversion. Orderliness of marriage depends upon the successive order of achievement. Swedenborg does not leave us without hope, however, if under certain circumstances, sex has been indulged in before marriage. He calls this evil and out of order. But see CL447 — 8 and 452.

Margaret Briggs,
Fryeburg, Maine.

Dear Editor:

In *Conjugal Love* 305 and 312 Swedenborg plainly points out the dangers of premarital sex, when he says that during the time of betrothal it is not permissible to be bodily conjoined. He describes the normal order of love during the engagement period, and into marriage, but says that if this successive order is precipitated by conjunctions of the body before their time, one is acting from the lower regions of the mind, and these lower regions by nativity are unchaste. Marriage love comes down from the highest heaven, and is chaste. Marriage love precipitated burns out the marrows, by which is meant the interiors of the mind and body. The reason for this is that the love begins with a flame which eats up and consumes the inmost sanctuaries where marriage love should dwell. This comes to pass if the man and woman precipitate marriage, without order, throwing aside betrothal and yielding only to the flesh.

If that is not enough consult *Arcana* 6203 and 6204, on influx from hell. When one from consent, then purpose, and from the delight of affection does evil, then a hell is opened, and there comes influx from that hell. When this takes place one seeks for such things as confirm that the evil is not an evil; this goes on until one wholly persuades himself; and then he studies to remove external bonds, and make evils allowable and clever, and at last even honorable, — evils such as adulteries, thefts, etc. Then, when committed of set purpose two or three times, one cannot desist from them. Evil which enters into the thought does no harm, because evil is constantly infused by spirits from hell, and is continually repelled by angels. But when evil enters the will it does harm, for then it goes into act. Evil enters the will by being kept in the thought, by consent, by act and the consequent delight.

Alice Van Boven

Dear Editor:

Thank you for an interesting and lively "Messenger". It is both helpful and stimulating to have our church publication discuss means of dealing with the critical problems facing people everywhere. Students of Swedenborg have valuable insight to share with us in our effort to find true and loving solutions to the nearly overwhelming crises we are struggling with. "The Messenger", in becoming a vehicle to express these views, is fulfilling a useful purpose and I look forward eagerly to its arrival each month.

John H. Hotson's article was provocative. I'd ask another question along with his next to last paragraph. What civilized world would devote billions of dollars to life - destroying armaments "when this year 30 to 50 million people, most of them children, will starve to death?"

I share Anna Raile's concern about homosexuality (*The Messenger*, March, '76) and wish to

make the following observations. From our doctrine of conjugal love and knowledge of correspondences we know homosexuality is disorderly — one serious manifestation of disorder among dozens of others in our natural world. The notion of "punishing" homosexuals is abhorrent. People suffering other effects of disorder — poverty, disease, social injustice, war, etc. are not "punished" for suffering them. We keep in mind that only those things done in freedom (from free will) are of a person's love and therefore eternal but acts springing from compulsion or obsession are temporal. Each person will judge himself when the time comes.

Our attitude is clear. We recognize homosexuals as simply fellow human beings with a difficult and different set of problems from our own to deal with. They also have unique capabilities to offer very special help to others and any way in which we can provide opportunities to help develop these talents is exceedingly useful.

Elizabeth Lee Saul
Lopez Island, Wash.

Dear Editor:

The problems of sex and the attitude one feels toward them arises from the temptations peculiar to the natural mind. As concern with these thoughts deepens, the internals become closed because of the outer mind's acceptance of evil influxes which foster themselves upon the person who leaves God out of his knowledge. The Scriptures tell us that there is a way which seems right to man, but that it is not God's way, and also in *Isaiah* 55: 8, that "your thoughts are not my thoughts." Paul explains in *Romans* I: 24 — 27 that those who changed the truth of God into a lie worshipped the creature of sex more than the Creator. Fornicators and the effeminate are listed in *I Corinthians* 6: 9, as being among those who will not inherit the kingdom of God. Unlicensed sexual activity can only be found to be within the permissive will of God.

The Scriptures clearly condemn homosexuality since love is in reality a desire and an urging for conjunction. Nowhere in the writings is it indicated that a person can conjoin himself or herself with a person of the same sex in order to obtain the spiritual condition of conjugal love. This type of love can only be accomplished between two parties when spiritual wisdom has already been obtained. In the beginning of a marriage relationship the love of sex may appear as if conjoined with conjugal love, but these loves eventually separate and those who are truly spiritual put the love of sex away instilling the state of conjugal love. (C.L. n. 48)

In summation, homosexuality and promiscuous sex are found to be a sickness of the soul and not of the body and the performance or non - performance of a sexual act should first be considered in this light. Of course for those who have engaged in

illicit sexual activity and who are willing to repent and regenerate their spiritual life in an attitude of correction, the Grace of God demands the full support and encouragement of his fellow - man.

Jon S. Stewart
St. Petersburg, Fla.

Dear Editor:

The letter written by Mrs. Anna Raile and printed in the March issue of The Messenger raised two issues, one, premarital sex and, two, homosexuality. Both, one might suggest, for our purpose here, fall into the general area of human sexuality.

This is, indeed, quite a problem. It is as if suddenly those sexual practices which no doubt have been part of the human experience from the dim vistas of time but have been shrouded in the murky mists of secrecy and suspicion are now demanding redress.

To be sure, we are caught in something of a dilemma. "...male and female He created them...Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." From Biblical instruction, from theological directive, from cultural tradition, we set before us the ideal. A man and a woman are to form a union — and they are to begin their life together — physically, emotionally, spiritually.

But is the reality and the complexity of human nature so easily bound by the ideal? Space permitting, it would not be difficult to raise a dozen penetrating questions relative to the drama of human sexuality. Life energies are not arbitrarily wrapped and boxed. Nor do answers emerge quickly out of the vast doctrinal resources we have at our hand.

Can this help us? In Divine Love and Wisdom we read, "that all things created by the Lord are used and that they are used in that order, degree, and respect in which they have relation to men, and through man to the Lord from whom (they are)." Give this some thought.

It is true, this doctrinal principle leaves much room for our interpretation and implimentation. And along side this, we must hold before us too the very important truth that we worship a God who has himself lived the human condition and who seeks to bring good out of every human struggle.

Can we then not be a bit more patient with one another and a bit more compassionate toward those circumstances that, for the present, are beyond our comprehension.

It is the Lord who looks upon the heart.

Thoughtfully yours,
Eazee Doesit
Kansas

NEWS RELEASE FROM URBANA COLLEGE

Roger Dean Paulson, executive director of the central office of the Swedenborgian Church, announced today that a committee has been appointed to study the feasibility of moving both the Swedenborg School of Religion and the denomination's Central Office to the Urbana College campus.

Paulson reported the committee was appointed by the Rev. Eric Zacharias, president of the General Convention of the Swedenborgian Church, at the request of General Council.

The committee is composed of three men: The Rev. Ernest O. Martin of California, immediate past - president of General Convention; The Rev. Edwin Capon of Massachusetts, President of the Swedenborg School of Religion; and Adolph Liebert of Pennsylvania, vice president of General Convention. Paulson and Rev. Zacharias will serve as resource persons for the committee.

Paulson noted that this committee is charged with the responsibility of researching the economic feasibility of such a move, which would include studying the local community, the religious facilities in the greater Dayton and Columbus areas, and the space availability at Urbana College.

He stressed that many factors must be considered by the committee and that a final report and recommendation will not be forthcoming for "quite some time."

CAMP BLAIRHAVEN

The management of Camp Blairhaven wishes to announce to all parents that Camp will open Monday, July 5 through Saturday, July 17 for all children from 8 to 10 years of age from Sunday, July 18 to its closing date on Saturday July 31 for ages 11 to 13.

The Camp fee is \$50.00 per week plus a non-refundable registration fee of \$5.00. This is a unique opportunity for children to learn about God and the things in nature within a wonderful fellowship which awakens their awareness of a true spiritual life.

For more information and brochures about the Camp please write to:

Rafael Guiri
Massachusetts New Church Union
79 Newbury Street
Boston, Massachusetts 02116
Telephone: (617) 262 - 5918



A VISIT TO FRIENDLY HAWAII

Rev. Harold Taylor
Vancouver, B.C.

My wife and I visited Hawaii in January, 1975, and while there met an eager student of Swedenborg, Mrs. Takata, whose name had been given to us by the Swedenborg Foundation. She told us she attended a Japanese church where the teachings were very similar to those of the New Church. On a lovely Sunday morning we accompanied her to the two hour worship service, and were indeed struck by the many similarities. The one God, the laws of God that must be obeyed, etc.

The founder of this Church was a Japanese woman who lived some 150 years ago, who, like Swedenborg, claimed that God Himself had appeared to her and given her a revelation for a new age that was then said to be dawning. There are about two million members of this Church in the world.

A short time later Mrs. Takata invited me to her home where she had arranged a meeting with some of the young people of this Church, including three ministers. A fascinating discussion followed, and many New Church books were distributed to those present. (One thinks of Swedenborg's statement that those people outside the established Christian Church would be more likely to receive these heavenly treasures.)

Later that week we placed an advertisement in the Honolulu newspapers of a public lecture to be given on "Life After Death As Seen And Heard By Emanuel Swedenborg." To our happy surprise, twenty eight people attended this meeting. Many good questions were raised, and literature provided by the Swedenborg Foundation was distributed to those interested.

It was a most enjoyable holiday in beautiful Hawaii, heightened by the fact that we could say something useful about the mission of the New Church.

FROM THE CHURCH RECORDS

BAPTISMS

CARPENTIER — Alison Kay, daughter of Dr. James R. and Susan Ann Messman Carpentier of La Porte, Indiana, was baptized in the Church of the Holy City, Washington, D.C., on February 15, 1976, the Rev. F. Robert Tafel officiating.

KENNEY — Deidre Ann and Trina Louise, daughters of Mr. and Mrs. David Kenney of Bath, Maine, were baptized on March 14, 1976, the Rev. F. W. Marshall officiating.

MEMBERSHIP

FEKETE — Miss Sherry Fekete was welcomed into membership of the Detroit Society on January 18, 1976. Rev. Walter E. Orthwein conducted the service.

SAWATSKY — Llewellyn James and Eugene Frank of Boggy Creek, Manitoba, were confirmed into the faith of the New Church at Roblin, Manitoba, on March 28, 1976, the Rev. Henry Reddekopp officiating.

DEATHS

ANDERSON — A memorial service was held in Cleveland, Ohio, for Mrs. Roy A. Anderson on September 14, 1975, the Rev. Horand Gutfeldt officiating.

BABCOCK — A memorial service was held in Los Angeles, California, for Mr. Paul Babcock on February 28, 1976, the Rev. Andre Diaconoff officiating.

BAKER — A memorial service was held in Washington, D.C., for Mrs. Ruth M. Baker on February 28, 1976, the Rev. F. Robert Tafel officiating.

GOTSCH — Mr. Eugene Gotsch of Baltimore, Maryland, died on March 27, 1976. The memorial service was held at Glen Burnie Methodist Church on April 4, 1976.

HOWE — A memorial service was held in Los Angeles, California, for Mr. Walter Wells Howe, father of Dr. Frederick Howe of San Francisco, and Marion Howe of Venice, California, on February 29, 1976, the Rev. Andre Diaconoff officiating.

JANES — Mr. Robert Janes, beloved husband of Mrs. Verna Glanders Janes, of La Porte, Indiana, died on March 12, 1976. The resurrection service was held on March 15, the Rev. Matthew S. P. Glowe officiating.

WAMBOLT — Mrs. Ethel D. Wambolt died on February 25, 1976. The Rev. Michael B. Salvetti officiated at the resurrection service on February 28, in Portland, Maine.

WOEFLE — A memorial service was held in Philadelphia, Pa., for Clara Tafel Woefle on March 28, 1976, the Rev. Richard H. Tafel officiating.

MARRIAGES

BLACKMER - MURRAY — Rev. Franklin H. Blackmer and Eunice Murray were married in San Francisco on March 19, 1976, the Rev. Erwin Reddekopp officiating.

BRAX - HILL — Allan Wayne Brax and Amy Carolyn Hill were married at Lombard, Illinois, on August 16, 1975. The Rev. David Simons officiating.

HATCH - PARENT — David S. Hatch and Donna Parent were married at Fryeburg, Maine on March 21, 1976, the Rev. Horace W. Briggs officiating.

New Address

Mr. Adolph T. Liebert
Lawrence Hill Apartments
West Chester Pike & Lawrence Road
Apartment C — 32
Havertown, Pa. 19083

The Last Word

THE SHADOW
Joanne Vasquez
Daly City, California

This is a visualization: partly seen through the eyes of the spirit almost eleven years ago, and partly conceptualized in the natural world while reading and meditating. It will be written in the first person for purposes of clarity.

I saw the Lord in the sun as the man described in Ezekiel 27 and as the Son of Man described in Revelation 19. The first Man I saw divide, as it were, to form a beautiful young man and woman: transparent, Living, and the vision of Love Itself. In the woman I saw of the chest cavity only the heart activated. In the man I saw only the lungs activated. They could regroup themselves to form a Beautiful Man or Woman.

While I was seeing the Lord in the Sun my husband stood near me. I felt baffled and ashamed because the thought of being like God — a likeness — came to mind. With the recoiling from the thought the awareness of the likeness left me.

For a fraction of time I saw my husband and me transparent. We each had a heart and lungs, but the heart was activated and illumined in one and the lungs were activated and illumined in the other. Rainbow-hued, colorful currents of electric like energy flowed within, around, between us — modified according to our thought.

During the time I saw the Lord with my spiritual eyes, I saw a shadow, also apart from the time and space dimension, but still partaking of observable form. I looked to see what formed the shadow, because it looked like a shadow of God-Man. I didn't see any cause of the shadow. Then in the shadow — lying flat, as it might lie on a road or a plane — I saw the abdominal viscera activated. The Shadow then appeared in three dimensions, but not in all parts of it. I looked up to the Lord. It seemed part of His flowing, colorful, electric love and life was in Himself and part in His shadow. In the parts where the shadow appeared activated by Him, the shadow was then part of Him, and those same parts of Him in the sun seemed obscured and non-existent except in Shadow.

Then my attention came to me, us. It seemed that we, I, had somewhere between our standing in the receiving room and the Shadow formed the dense appearance of one man and that *we* were the source of the shadow! I wanted to change position to eliminate any sense of Shadow belonging to the Glorious One in the Sun. But there was no physical or spiritual action that could be taken. I, or we, could not get behind the Sun or behind the Shadow. We were fixed in between. And we cast the shadow. There was a desperate prayer in me to the Lord to keep us from casting His Shadow.

Then we seemed activated again with that same Life Force as His. But the Shadow appeared grey — merely a container — and then black as if a life sized plastic form of a man had been filled with ink or blood. Then the Shadow seemed three dimensional, activated, human, also receiving of that Life Force I had seen in the Man in the Sun. I dismayed and longed to draw the Life Force from the Shadow and us back to Its Source. Though the Life Flow filled the Shadow and us in human forms, my mind and spirit cried out in sorrow: *Where are you, Lord?*

Then the Ink Well seemed like a memory in my hand and the Lord appeared as before in the Brilliance of the Sun. And I saw only Him. The entire experience did not take very long.

There is a fear of what might be the implications of this writing. But if this can be read with good will to all — and whoever has read this far, probably can for a little while, at least — may we consider the subject a little further?

Eternal life or eternal death refer to the *quality* of life, not its duration in terms of time. Sensitive life occurs for everyone after physical death. Since eternal can only be predicted of the Lord, it might be said: Hell is God's suffering; heaven is God's happiness. Finite man is a container of either one according to the extent he goes into or out of the Life in God.

It is written in the Hebrew Scriptures: "Yea though I walk through the valley of the shadow of death I will fear no evil for Thou art with me. Thy *rod* and thy *staff* they *comfort* me. Thou preparest a table before me in the presence of my enemies. My cup runneth over. Surely goodness and mercy shall follow me all the days of my life and I shall dwell in the house of the Lord forever."

DR. HORN VISITS NEW CHURCH CENTERS IN AMERICA

Dr. Friedemann Horn, pastor of the New Church in Zurich, Switzerland, and manager of the Swedenborg Publishing House in that city, will visit a number of New Church centers during his current stay in America.

He will arrive in Boston on April 20; address the Massachusetts Association on May 2; preach in Philadelphia on May 9; attend the annual meeting of the Swedenborg Foundation on May 10; participate in the Illinois Association meeting on May 15 — 16; and is scheduled to return home during the last week of May. While at S.S.R. Dr. Horn will conduct a seminar on the theme: "Revelation — with regard to Swedenborg and Lorber."

THE MESSENGER
Box 2642 Stn. B
Kitchener, Ont. N2H 6N2

RETURN POSTAGE
GUARANTEED



CONTENTS

Editorial Musings	Paul Zacharias	86
The Starting Line	Eric Zacharias	87
Behaviorism, Primal Theory and Swedenborg		88
	John and David Billings	
A Response	Calvin Turley	89
Underground New Church		90
	Ruth H. Abaecherli	
That's A Good Question	Richard H. Tafel	92
Our Church in San Francisco		94
The Alliance Bulletin		96
	Marion Priestnal, Editor	
Board of Education Reports		98, 99
Advance Convention Registration		100
More Convention Information		101
We Get Letters		102
From Church Records		106
The Shadow	Joanne Vasquez	107