

# The Messenger

OFFICIAL ORGAN OF THE SWEDENBORGIAN CHURCH  
APRIL, 1979

## WHOLENESS ISSUE

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## The Seamless Fabric of Life

"When the soldiers had crucified Jesus they took his garments and made four parts, one for each soldier. *But his tunic was without seam, woven from top to bottom.*" John 19:23

Once again we approach Easter and the wonder, the mystery, the thrilling joy of these holy days presses in hard upon us.

This special issue of the *Messenger* deals with wholeness — wholeness in body, mind and spirit. And isn't this the central message of Easter! Swedenborg tells us that the phrase "but his tunic was without seam," refers to the completeness, the purity, the perfection of the Lord's inner life. The Lord's life was and is WHOLE in every sense of the word. And He wants us to be whole and healthy, enjoying life on all levels of our being. Hence this issue of the *Messenger* on "Holistic Living." My grateful appreciation to the many contributors for making this a very special issue indeed.

*Did you know that the word "health" shares the same Anglo-Saxon root with: hale, hearty, holy, heal and whole! How beautiful are the ways of the Lord.*

Following are a few signposts along the Holistic Health journey. Some of these are expanded upon in Donald Ardell's excellent book *High Level Wellness* — An alternative to doctors, drugs and disease, published by Rodale Press in 1977.

**We can do a great deal for ourselves.** Don't depend so much on others for good health, happiness, success or anything else. If we are going to feel better, or be happier, or enjoy life more, it is going to be up to us. We get as much out of life as we put into it, which is the essence of Swedenborg's "influx is according to efflux."

**Good health is much more than just the absence of illness.** In the same vein Swedenborg reminds us that genuine peace is more than the absence of conflict. Real health is feeling good about oneself on all levels; a positive state of well being; feeling comfortable with oneself. According to this definition it is possible to enjoy good health even in old age, with death approaching. (Kindly pause a moment and reflect on that.)

**Listen to what your body, mind and spirit is telling you** — and learn to trust your own insights. You know what is best for you. Deep down you already understand what you must

do to enjoy better health, physically and spiritually.

**Positive actions in one area carry over into other areas,** and negative things gradually decrease. For example, we stop smoking and this is recognized as a victory on other levels of life; it reinforces good intentions and reduces the influence of evil spirits. Swedenborg reminds us that when we take care of external habits, God changes our deeper motivations.

**Have an affirmative, positive, optimistic view of life and oneself.** This is at the heart of holistic living. It is based on an implicit trust in the goodness of God; appreciating the gift of life; and placing oneself in the gentle flow of Divine Providence. It means really believing that the world is a good place to live in; enjoying whatever we are doing; being interested in all sorts of things . . . all of this resting upon a profound trust in God.

Don Ardell writes: "Being healthy is having confidence in the future. The healthy man's future does not happen passively to him; it is an active extension of his life. For him the future is created by his choices and decisions. Instead of the future coming to him, he takes himself to it and his living becomes a joint creation. Health is a participation in that creation. To be healthy is to celebrate one's life."

Have a happy, healthy and holy Easter.

P. Z.

## THE MESSENGER APRIL 1979

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Paul B. Zacharias, Editor

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# A TRANSFORMING EXPERIENCE

**A Training Workshop With Elisabeth Kubler - Ross, M.D.**

**David Johnson  
Bellevue, Washington**

Understanding our human condition grows through the sharing of our deepest experiences. Yet, how with paper and pencil will I be able to share the deep spiritual things that happen inside me? Can paper and pencil record the moving, transforming and challenging experiences that occurred as Elisabeth Kubler - Ross shared the depths of her being with us at the training workshop?

I first "experienced" Elisabeth (\$5.00 fine if you call her Dr. Ross) through a recording on her story of how her work began. I can listen to it again and again in awe as she so clearly and genuinely reveals herself. I feel ashamed of my tawdry, petty and unnecessary deceptions. "Come on now, at least acknowledge you're scared," she'll say. "I wanted to bring her flowers but I'm already known as the death and dying lady and I didn't want to become the flower lady."

Imagine warmth, presence, compassion, love — love with clarity, firmness and gentleness all combined — meld this with brilliance of mind and thoroughness and preciseness of training and personal research — all present in the simplest way of "being" and you will, at least, have an inkling of what it's like to be with Elisabeth. A few people at the workshop missed this — hard as it is for me to believe with Elisabeth's utter genuineness and all else that happened in those five days.

Each session began with group singing and then a silent time. And believe it or not, the first and oft repeated song was "You Are My Sunshine", a special song to Elisabeth because it was sung when she first met her spiritual guides.

Though I'm tempted to share incidents and anecdotes, it is more important to try to give a sense of the atmosphere that was as real as touch. Present were persons with terminal illness — persons who had recently experienced the death of beloved ones — persons caring for

terminally ill family members, and persons bearing heavy loads of guilt, fear and shame. Each of the seventy persons present was free to share or not, and if so to the extent they chose.

So much of the depth of pain, guilt and fear, and yes, warm feelings of satisfaction, love and deep caring was shared that I lived life in those five days at its greatest intensity almost every moment of the workshop. In only one other situation have I been close to so total an involvement for an extended period. That was the two week National Training Lab in 1956 where, for me, all my current work began.

Participation in a workshop with Elisabeth brings you face to face with the finiteness of your earthly life. In this setting that reality becomes an invigorating challenge with intense awareness of the need to choose what is really important. At first I had a feeling of sadness, morbidity and depression. But very soon I became intensely aware of those things in my life that really count and the need to make decisions about them. It's time to stop talking about what I'll do some day and set the day.

Do I, for instance use my time for household chores, buying things, watching TV, doing projects and miss time with my family and wonderful little Michell in Kent, just forty-five minutes away? Or how about Paul in Bellevue and the family in Vancouver, B.C., just two hours away? Am I saving money that could bring a daughter from Roanoke or Ohio to visit? And, further, what do I want those times together to be like? How "real" can I be with them? How do I make the best of these years? What are my deepest feelings about them? Do they know how deeply I love them? Do I show them? What do I want to experience with my wife, my lover, my joyous companion, my perceptive Elizabeth NOW? What is the best way to use all the skills and knowledge I've acquired, and when am I going to decide to take action? Isn't all this the way we prepare for the life after life?

To know in our minds that the spiritual and the natural are inextricably intertwined, to have both exist side by side, above and below now, this moment, is one thing; and I've long known this to be so. However, to live it for five days is another. With Elisabeth, even before she shared her experience in meeting her spiritual guides "Anka and Salem", Life and Peace, you know at once that you are in the presence of one whose brilliant scientific mind and spirituality are inseparable. One who knows what Carl Jung meant when he said, "You must not rule out what *is* just because you may not find a scientific explanation of it." Elisabeth will talk about an experience and then say, "Then I knew I was thinking with my scientific mind — I had to drop that and experience what was actually happening." There is so much more than what our tiny minds, which we treat as being omniscient, can comprehend.

Sometimes we sang the old gospel song "Amazing Grace." However you might think of God's grace (and Swedenborg has a lot to say about it) how can you really comprehend His love, compassion and understanding? As Elisabeth shared her understanding of what heaven is like I felt deeply at home. In essentials the picture was the same — that we are met by loved ones who have preceded us — that we are in the presence of unbelievable light — that we are flooded with unconditional love — that we shall be clear, straight, direct with no hypocrisy — that we shall continue to grow there as here — that we shall have uses and be needed — that we shall face our errors, mistakes, willful unkindnesses and honestly face that that is who we are — that we will not fear intimacy and closeness. There is no question in Elisabeth's mind that there is life after life.

I asked myself how it was that Elisabeth could tell us these things about life in the spiritual world and be heard and believed by thousands of people, while we have had fewer and fewer people hear us tell about it? I think the "scientific age" could not listen to "unprovable" statements and unfortunately in some way we did not know how to confront that except to try to prove it intellectually. Elisabeth tells her own experience, real, vital, alive, current. She and others are accepting the accounts of people who have died and returned to tell what was done to them to revive them and what they experienced "over there". (It happened before in the past, but it was explained as hallucination or just not believed.) I have a very deep feeling we have experienced

more of this than we ourselves realize, intangible messages that we could not believe. Can it be we were so busy explaining Swedenborg and relying on his authority that we missed the here and now experiences in our own lives that clearly observe the reality of another realm. I know I did, but in recent years I've been able to observe, experience and accept their reality.

The last afternoon, evening and morning of the workshop Elisabeth shared experiences she had with those who returned from death, an out - of - body experience, the experience of meeting her spiritual guides among other spiritual experiences. How innocently she shares them is mind - boggling — they simply "are." On that last morning I found the tears streaming down my face. I was recalling how, after a head - on collision in which my car was totalled and I got out of the car with only minor bruises, with medics attending the other driver, with three police cars and a crowd present, no one paid any attention to me. No one went to check my car to see if anyone was trapped in it. No one seemed to know that I had been in it though a number of people witnessed the accident. Finally after at least three quarters of an hour as they began to clear the cars away and the other driver was taken to hospital, I asked an officer if he didn't want information from me. It was as though I wasn't there and it actually was a miracle I was. What did it mean? Why was I so completely alone? In the past I would have dismissed this as just something that happened that way. But I know now, though I do not understand all of it, that the accident and subsequent synchronistic happenings were meant to be, and I keep myself open to try to be alert to whatever helps to guide me. To be with Elisabeth and others who have experienced the intangible with such reality is to have one's own experiences more fully confirmed.

I came away from the workshop experience with three primary convictions: 1. I want to do all I can with Elizabeth Johnson to be "present" in every way I can the rest of my life. 2. Somehow I will expand my contacts in sharing the reality of spirit and the life after life as I know it. 3. I want to eliminate the insignificant activities, relationships and useless things I cling to and have time to be in the situations and with those who really mean most to me.

To attend a training workshop with Elisabeth Kubler - Ross, to share in the deepest levels of people's lives, to be with an authentic human being for five days is a transforming experience.



# ON BECOMING WHOLE AND HOLY

*Ruth Martin  
E. Stoneham, Maine*

The concept of holistic health and healing expands the scope of health to include the physical body, thoughts and feelings, and the spirit. Holistic health implies keeping your whole self healthy as opposed to merely keeping your body free from disease. Holistic healing implies a lack of fragmentation, a bringing together of your whole being. To achieve this wholeness you must work at making every aspect of your life healthy. You cannot achieve holistic health in any one way, not by concentrating solely on your body, or your thoughts and emotions, or your spirit. All three levels of your being must be brought together into a harmonious whole.

There are many physical factors which contribute to the healthiness and unhealthiness of the physical body. Among these factors are: the quality and quantity of food you eat, the daily exercise you get, the duration and depth of your nightly sleep, your posture, the physical environment you are exposed to, and the quality of your breathing. Each of these factors contribute something to your overall physical well being, but no single factor can be held totally responsible for maintaining your physical health. You need to bring your entire daily routine into harmony with your bodily needs in order to achieve whole health.

Satisfying bodily needs is only part of the answer to achieving physical health. Your intellectual and emotional state also contribute to the condition of your body. Mental and emotional strains put a strain on your body. Chronic strains are often considered to be the causes of ulcers, high blood pressure, asthma and other highly psychosomatic diseases. Holding back on thoughts and feelings can result in chronic muscular tension, constricted breathing and other problems. Periods of emotional depression and intellectual pessimism can weaken your body's resistance to disease, making you more prone to come down with a cold, the flu or some other infection. The quality and expression of your thoughts and feelings are an integral factor in the overall quality of your physical health.

There is a third factor that comes into play, the spiritual element. The spiritual dimension of your life can be the most difficult aspect to grasp. It often feels elusive and nebulous. Despite its intangible nature the importance of the spiritual dimension of your life as a contributor to your physical health is very real.

The psychologist Carl Jung believed that many of the patients who consulted him for relief of their mental and emotional difficulties were actually suffering from a neglect of their spiritual lives. These patients were people who had been living apparently successful and fulfilling lives. They generally had satisfying jobs, plenty of money, good intelligence, satisfactory relationships, and were basically happy. They consulted Jung because of mental, emotional and sometimes physical problems that had cropped up for no apparent reason. Some of these patients had sensed a vague emptiness in their lives but couldn't pinpoint the cause. After spending time with these people in therapy Jung often found that their main problem was an impoverished spiritual life. Many of these patients had lost faith in the organized religion they were raised in and had not found any new modes of spiritual expression to replace the old ones. This lack of spiritual vitality was expressed through the patient's mental, emotional, and sometimes physical symptoms.

In viewing holistic health from this perspective, you can see a chain of influences developing. The quality of your spiritual life affects your mental/emotional health which in turn affects your physical health.

**Spiritual → Mental/Emotional → Physical**

There is one more link that I would like to add to this chain of influencing factors. This fourth link is the spiritual world. Once the influx from the spiritual world is added to the picture you can see clearly how the modern concept of holistic health fits into the Swedenborgian perspective. Looking at this

complex interaction of factors you can understand why your whole being is involved in the maintenance of your health.

Stop to consider that forces from the spiritual world are constantly flowing into you and that the quality of your reception determines the quality of their affect upon you. Next consider that your spiritual state influences the nature of your thoughts and feelings and they in turn influence your physical body which is at the same time being affected by your lifestyle and the environment you live in. After realizing this it becomes clear that your condition of health is a result of your whole life on all levels and in all of it's many facets.

So far we have been looking at the complex chain of health factors from one direction only, starting at the spiritual and going down to the physical. This pattern of influences actually runs in both directions though. Swedenborg states that the flow of influx goes from the spiritual to the physical and not the other way around. (DP 150) He is also clear in stating that the quality of the receptacle affects the nature of what is received. (DP 327) This means that even though your spirit is not affecting what flows into it from the spiritual world, your spirit does influence the manner in which this influx affects you. Swedenborg said, "good can be turned into evil . . . by an evil recipient; for any form changes into it's own nature what flows into it." (DP 327)

Turning this chain around, you can see that your spiritual state influences the nature of your reception of spiritual influx. Your mental/emotional state influences the effect that your spiritual life has upon your psychological life. Finally, the condition of your physical body influences the way you receive your thoughts and emotions and give them expression on a physical level. The chain thus becomes a continuous cycle of influences that encompasses every aspect of your life. Each link in the chain is of vital importance because a breakdown anywhere creates a disruption of the whole.

Dealing with health on this wholistic level changes the ramifications of health. A breakdown on any of the three levels of physical, mental/emotional or spiritual health is seen as a disruption of the whole system. A breakdown of your physical body disrupts the expression of your mental/emotional energies. A physical breakdown is also likely to cast a negative influence on your thoughts and feelings as people are often irritable and

pessimistic when sick or hurt. When seriously ill or injured people often start doubting their spiritual beliefs and feel that God is being unjust to them. So the physical breakdown has its effect throughout your whole being.

The beauty of this wholistic system is that, because of it's wholistic nature, every aspect of our lives can become holy. Eating a piece of bread can become a holy act. This is not merely symbolically true, but actually true also. The bread you eat in your communion service symbolizes Jesus Christ, and therefore contributing to your physical well being, then it is contributing to your whole health, including your spiritual health. So the movement towards health becomes not only a wholistic process but a holistic process as well. Every act you make that is contributing to your health on any level affects your health on all levels. This means that taking good care of your physical body, keeping a clear channel of expression for your emotions, and developing a strong and positive thought process can all be experienced as holy acts.

From this perspective of holistic health much of your life can become holy. A woman feeding her family a healthy dinner can be seen as performing a holy act. A teacher inspiring his students into creative channels of thought can also be performing a holy act. A person openly receiving the feelings of a friend is also carrying out a holy act. Experiencing the holistic nature of health can add spiritual meaning and depth to common life experiences. While raising the value of everyday experiences to a new spiritual level, holistic health also brings spiritual experience out to a level where it can be more easily seen and felt. This is not a lowering of spiritual experience but rather an expansion of the concept of spiritual experience that allows you to see and feel the spiritual aspect of your life as it reaches from the heights of the heavens to the breadth of your daily natural life.

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## CONVENTION CALENDAR

April 16 — 18	Committee on Worship Newton, Mass.
April 23 — 25	C.A.M. Newton, Mass.
April 25 — 27	C.O.M. Exec. Com. Newton, Mass.
June 27 — July 1	Convention '79 Urbana, Ohio

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# HOLISM AND HOMEOPATHY

*Elinore Peebles  
Auburndale, Mass.*

We hear a great deal about holism today. Formal and informal discussion groups are examining its influence within many disciplines, with special emphasis upon the control and cure of illness by orthodox and unorthodox methods. The holistic approach is an attempt to view wholes rather than parts of wholes, but it differs from that of 17th century rationalists like Descartes, Galileo, Newton and others who felt that the whole was equal to the sum of its parts. 20th century holism deals with phenomena in which the sum is considered greater than its parts and each whole is unique. This is, of course, an over-simplification — merely the tip of the iceberg — but the differences are further spelled out in this excerpt from a lecture by Dr. James Stepenson in 1958: "It (20th century physics) supplements 19th century physics by being absolutely relative rather than relatively absolute; synthetic or holistic instead of separative; discontinuous rather than average; statistically acausal rather than theoretically causal; purposive rather than coincidental; descriptive rather than analytic and uncertain rather than certain." The increasing trend toward holism in health and healing is probably one result of widespread dissatisfaction with modern medicine and the search for acceptable alternatives.

Homeopathy seems to be a good representative of 20th century holism both in its philosophy and its therapeutic approach to the prevention and healing of illness. Orthodox medicine is still essentially separative although occasional departures to traditionalism do occur. Last year a Harvard Medical school professor invited a homeopath to explain this discipline to first year students — an innovation which raised a good many eyebrows in that former hotbed of antagonism — and a lively question period followed. Again this year, when the second year class is scheduled to study holism, a similar invitation has been received. In spite of a few such hopeful examples of liberalism, the dominant school of medicine appears to be less in tune with the times than homeopathic philosophy and therapeutics.

Strictly speaking, homeopathy is not a philosophy, although in all of the holistic study groups with which I am familiar its emphasis upon the maintenance of good health and its approach to illness are presented as the logical outgrowth of its philosophical roots. Some of the finest homeopathic physicians of the 19th century were certainly philosophically — even mystically — oriented. Many were Swedenborgians, and one of the greatest of European physicians and teachers, now retired but still living in Geneva, advised doctors who wanted to learn about homeopathy to read Swedenborg before studying with him.

The basic principles of homeopathy are:

1. The testing of all medicinal substances on relatively healthy persons in order to determine the holistic reactions of each one before prescribing them for sick individuals.
2. The selection and administration of the homeopathically prepared drug which has a symptom picture most nearly matching the reaction of the whole patient to his illness. In effect, this is introducing a synthetic disease pattern similar to the one nature is already fighting, and since a drug-induced disease usually causes the immune system to react more strongly, this is intended to reinforce and intensify the body's own response.

These are the essentials of homeopathy. All else is methodology. Its objectives are: 1) The maintenance of good health through control and possible eradication of inherited tendencies to disease; and 2) the restoration to a normal state of health as rapidly and gently as possible when the balance has been disturbed.

There is, of course, much more to the practice of homeopathy. The administration of one remedy at a time is a tenet followed by most homeopathic physicians. The particular potency — the strength in which the indicated medicine is given — is an important part of homeopathic therapy, but even the tincture may effect the course of a disease favorably

when prescribed according to the similia principle. However, its helpful action is short because the body will try to excrete it as rapidly as possible, since many tinctures are poisonous in varying degrees. Tinctures which have proved temporarily effective but harmful have been discarded by orthodox medicine for that reason.

Potentization, then, is methodology. It is the process by which homeopathic pharmacists release the latent power in medicinal substances while at the same time eliminating their harmful effects. Most of these medicines, listed in the official homeopathic pharmacopoeia in Washington, D.C., are from natural sources. The majority are from the vegetable kingdom, if in that category we include all things rooted in the earth. Some are from the animal kingdom and from reptiles and insects. Others are from organic and inorganic chemicals and bacteria. These last, made from tissue or cultures from specific organisms, including viruses, are nosodes. They are valuable in clearing up stubborn cases, bringing to light suppressed conditions so that they may be permanently cured, and for immunization when that seems desirable. All are prepared by the homeopathic method.

Today the medical profession increasingly stresses the importance of the patient's ability to heal himself. Aspiring M.D.'s are told that very few drugs are curative in themselves; that in most cases 50% of the patient's recovery is due to the supportive role of a trusted physician; probably 30% to the patient's own recuperative powers; and the balance to an agent which will ease his discomfort but may or may not be effective as a cure. Such figures go a long way toward explaining the rise in, and success of, various forms of faith healing. A recent book *Doing Better But Feeling Worse*, edited by Dr. John Knowles, takes a good look at the contemporary scene and blames the astronomical rise in the cost of health care on unnecessary office visits and the patient's insistence upon medication for any minor or imagined ailment, together with a general unwillingness to assume the responsibility for his own health.

Although *Similia Similibus Curentur* (Like will be cured by like) is correctly credited to Samuel Hahnemann, he did not originate the principle. It was recognized and followed from time to time as far back as one may delve into the history of medicine. Only after years of research and experimentation did he adopt it as the basic principle for a therapy which many consider the only rational system of healing,

and he expected it to be adopted by the medical profession to replace the drastic and frequently lethal methods of his time. In spite of his success and that of his followers, he never realized this expectation, although he is now generally recognized as having redirected the practice of medicine. He was the author of ten volumes of "provings" and seventy original works on medicine and chemistry as well as an equal number of translations into French, Latin and English.

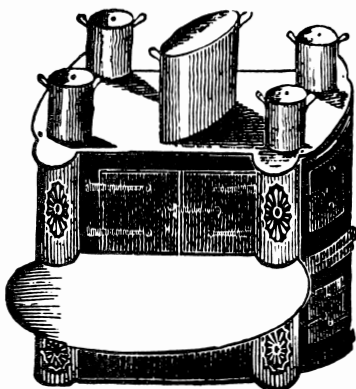
Homeopathy, like the writings of Swedenborg, is a lifetime study, and only the barest outline of some of its salient points has been attempted here. Hopefully it is sufficient to justify its inclusion in all serious discussions of holistic health and healing.



by Bronson P. Clark

Eric Darnell was smiling as Helen and Scott Nearing left Eric's "Free Flow Stove" exhibit at the Common Ground Country Fair, held this year at Litchfield, Maine. This was the second year of the event which was organized by the Maine Organic Farmers and Gardeners Association. The Nearings are the patriarch and matriarch of the homesteading movement (he is ninety-four and still splitting his own wood!) and had just ordered one of Eric's larger stoves. Eric was only one of at least twenty stove exhibitors, along with other displaying hydraulic log-splitters, garden and small farming equipment, organic soil conditioners, cider presses, hand crafted furniture, organic seeds, natural dyed yarns, and solar hot water heaters.





The fair, subtitled "A Celebration of Rural Life," is committed to the enrichment of the land, meaningful work, and a healthy personal life. While judges were in the large exhibition halls looking over the rich displays of vegetables, home - canned goods, and craft work, Rob Roy, a collie, was giving a demonstration of sheep herding at the pulling ring. Poultry, goats, and sheep had an important place at the fair, with a shearing contest that produced enough raw wool to keep Penny Peter's Wednesday Spinning Club busy for the entire three days. The spinners were seated beside the weavers at their looms, and the immediate relationship between beast and product seemed somehow satisfying to the crowd that always milled about them.



The fair gave Maine handcrafters a real chance to show their wares. Not only weaving, but basketry, jewelry, leather work, pottery, stained glass, and photography were on display. Four youthful blacksmiths stood at small forges hammering out various farm tools, while old - fashioned one - cylinder gas engines from the early twenties operated under signs saying, "A simple and cheap way to pump water!"

Then there were demonstration workshops on bee keeping, the planting and care of fruit trees, growing and gathering herbs, using wind energy, the solar greenhouse, dowsing, how to bake bread on a wood stove, puppet making, wool dyeing, harnessing - hitching - and - driving a draft horse, angora rabbits, plucking, spinning, and weaving — and on and on.

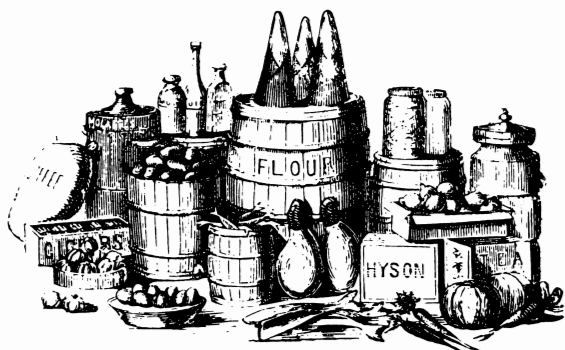
While adults were listening to Helen Nearing talk about "how to stay married" and Scott Nearing lecture on composting and growing vegetables year - round in Maine using a solar - heated greenhouse, the children were watching the various puppet theatre groups, listening to Mike Parent, the storyteller, or gazing in open - mouthed wonder as Fred Goldrup, the magician, produced a rabbit from thin air. And that evening "The Celebration Mime Theatre" entertained young and old alike.



Here was a fair with no midway carnival but, instead, singing by Maine's own folk singer, Gordon Bok ("Songs of the Sea"), Chuck Kruger, and David Mallett, with support from Wild Mountain Thyme and the Danville Junction Boys playing bluegrass. And, of course, fairs are for eating — with booths featuring organic taboule salads, tacos, Syrian sandwiches; and, for desserts, homemade cookies, cakes, and honey - dipped delights.

Through it all the "cause organizations" plied their concerns, from the Natural Resources Council (as a coalition of environmental organizations) to the Clam Shell Alliance and the Maine office of the American Friends Service Committee, stressing its recently - produced film on the Indian Land Claims Case.

The Common Ground Country Fair, attended by thousands, appears to be a clear symbol of a movement that seeks a way of life more akin to the turn of the century than to our urban present. There is a minimum of faddism and no claims to total economic alternatives or escapism. Maine's abandoned and idle farms are once again coming into their own, along with the independent but hard - working way



of life for which the pine tree state's citizens have been famous — a way of life that emphasizes animal usage for farm power, a strong commitment to alternate energy exploration, and fresh foods devoid of chemical additives coming from one's garden. Such a focus guarantees a way of life with simplicity, low income, personal involvement, and hard work.

For Friends, the implications are of considerable interest. What we are watching is the earliest emergence of a type of "post-industrial society," with emphasis on harmony between women, men, and nature. An attitude toward soil or life itself of putting back in more than one takes out is certainly a basic Quaker concept. We are witnessing the emergence of a society that seeks to minimize competition while trying to create an environment which produces children with healthy attitudes and values. The commitment to nonviolence is so basic that it need not be raised on a banner to be saluted; it just *is*. It seeks less to claim a new economic order than to lift up what is good in our present order and put down what is bad.

The civil rights struggles of the late fifties and early sixties produced the tactics and much of the leadership of the anti-Vietnam war movement a decade later. Are we watching the earliest development of alternative ways of living and working which seek meaningful involvement and greater control over one's own

destiny and which, in the future, might be a leaven in the lump offsetting big government, big military, big business, and big unions? As yet the effect cannot be seen, but the movements now going forward in Maine, in Oregon, and elsewhere will bear watching — and perhaps direct involvement.

(Reprinted with permission of *Friends Journal*, Vol. 24, No. 20, c 1978)

*Bronson P. Clark, former executive secretary of the AFSC, resides in the small fishing community of Vinalhaven, ME, where he was elected as one of three town Selectmen. Currently organizing a cooperatively owned fish processing plant and working with an aquaculture fisheries group, he retains his membership in Germantown (PA) Meeting. In his early years Bronson Clark was associated with the New Church in Cleveland, Ohio.*

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## Slide and Cassette Shows Available for rent through the Central Office

Wayfarer's Chapel — narrated by  
Ernie Martin

City of Jerusalem — narrated by  
Bill Woofenden

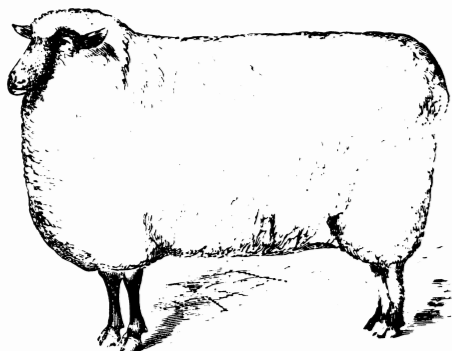
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## CORRECTION

Celesta Dunn, Director of Public Information, Urbana College, was the author of the article "Closer Church - College Ties" in the March *Messenger*, not Stephen Gladish.

# TOWARD WHOLENESS

*Paul Martin,  
Lyme, N.H.*

The wholistic health movement is an attempt to view the self as a whole, with all physical, mental, and spiritual parts relating to and interdependent upon all other parts. To see how far we have strayed from this point of view, and why this movement was necessary, we must consider the current health situation in North America.

Health professionals have become increasingly specialized, which has made it impossible for any of them to see the whole picture. If disease (dis - ease) is looked at as an imbalance or disharmony within the whole self, then most medical treatment can be seen as treating only symptoms, while not giving enough consideration to the cause of the imbalance. By far the most common form of treatment for most diseases is drugs. These drugs can stop pain, fight symptoms, and even kill infections, but sickness is a warning that something is wrong, and this method of treatment does nothing to eliminate the real problem. We may find instant relief but we are bound to get sick again, most likely with an even more serious disease. It is now estimated that ninety - seven per cent of the adult population in the U.S. will develop some form of arthritis or rheumatism. Fifty per cent of us will die from arteriosclerosis (hardening of the arteries), and another twenty - five per cent from cancer. Despite great technological advances and soaring medical costs, if we disregard infant mortality, our life expectancies have changed little since 1900. Modern medicine finds the "cure" to one disease only to "discover" another. I am afraid that when they cure cancer another even more horrible disease will emerge.

Along with poor physical health comes poor mental health. The U.S. has one of the highest rates of suicide, mental illness, and other serious social problems, of any country in the world. About one million people are presently being treated in a variety of mental facilities,

and many more are incarcerated in prisons, detention homes, and reform schools. Millions of other people feel emotionally unbalanced or depressed. As with physical problems, the most common form of self treatment or professional treatment is drugs, generally alcohol or tranquilizers. Even most psychologists engaged in non - drug therapy ignore much of the whole self to concentrate on intellect or emotions.

Looking at disease wholistically, the cause is always an imbalance or disharmony within the person or between the person and his/her environment. The idea is to restore this harmony and then the body will generally heal itself. The most basic way to restore this harmony, or to maintain it, is through proper diet. A change in diet has been known to cure diseases as serious as arthritis, cancer, and heart disorders. Conversely, improper eating habits are a major cause of most diseases. In January, 1977, the Senate Select Committee on Nutrition and Human Needs related diet to six of the ten leading causes of death including heart disease, cancer, cerebrovascular disease, diabetes, arteriosclerosis, and cirrhosis of the liver. The Committee urged drastic changes in our diet including reducing our consumption of fat, meat, whole milk, sugar, salt, cholesterol, butterfat, and eggs, while increasing our consumption of whole grains, vegetables, fruits, and carbohydrates. Many drugs, especially alcohol and artificial chemicals in our foods have also been related to a variety of diseases. If we want to lead long healthy lives, we must restore harmony to our systems through a healthy natural diet.

Exercise is also very important in maintaining health, especially exercises like T'ai Chi Ch'uan and Yoga which stress not only building muscles but also flexibility and proper breathing. It is said that to be soft and yielding is the way of life, but to be hard and rigid is the way of death. The truth in this can be seen in everything from a simple blade of

grass to a complex human being. T'ai Chi is designed to keep life's energy flowing evenly throughout the body. A tense spot can block the energy flow and create disease. Acupuncture, acupressure, and various forms of massage are aimed at unblocking these tense spots to allow the body to heal itself.

Sickness is also an indication that one's mental state is not in order. Certain psychological states have been found to correspond to certain physical ailments. Depression can drain one's life energy or anxiety can create tension in the body, which may then cause disease. Oftentimes a physical disease is caused by an imbalance in one's mental state and a mental or emotional change restores harmony and the disease vanishes. On the other hand, eating improperly or not relating to one's environment in a harmonious way can cause mental or emotional problems. The path to wholistic health may lie in changing one's diet or in changing one's whole manner of living. Each person is responsible and

ultimately accountable for his/her own health and way of life. We must learn to relate more harmoniously to ourselves, each other, and our physical, mental, and spiritual environment.

Many people achieve physical and mental health, but still do not find happiness, inner contentment, or peace of mind. This may be because they do not understand the purpose or meaning of their lives. Spiritual health is by far the most important part of wholistic health and without it people prematurely lose their physical and mental health. Good physical and mental health are merely tools for one's spiritual life. Each person must find his/her own meaning in life. Swedenborg has helped us to understand that the answer lies in the continuous process of becoming more open to God's love and wisdom. We can use this love and wisdom to help others and to become increasingly close to each other and to God. The ultimate aim in attempting to achieve wholistic health is to not only see each human being but all of existence as a whole.

## HOLISTIC HEALTH

*Kris Jordahl,  
New York, N.Y.*

During the last three years my five year old son has had several bouts with herpes simplex. Each time he had a high fever for at least three days and his mouth and throat became so covered with canker sores that he couldn't eat or drink anything. Even the water I forced down his throat caused him so much pain he could scream. Each doctor I consulted said there was nothing to do but wait it out for perhaps ten days. I was always very nervous because he would lose weight and become dehydrated. We suffered through it until the third time. Then I happened to read in *Prevention* magazine that acidophilus was a cure. Immediately I bought some in liquid form and, as usual, had to force him to take it. Within two days all signs of the herpes were gone. This was a miracle to me because I knew the agony we'd had previously. It also made me very angry that all of the doctors had been so *sure* that there was no cure. My respect for doctors diminished greatly.

It used to be that people in pain went to the village old man or woman who, it was assumed, had great experience and understanding of physical and mental needs. Their diagnosis and prescriptions were based on all components of the individual. There were few general remedies. The healers, doctors, "witches", shamans, etc. considered the astral and etheric bodies' influence on the physical. These people who were devoted to wholeness studied in depth the interaction of the bodies, and also the effect of the planets on the bodies. Herbs, vegetables, and animals were studied to assess various possibilities for use in illness. The whole constitution of a person was treated because it was known that the physical symptoms were only manifestations of a deeper problem, thus, the necessity for knowing the complexities of the total human being. Emanuel Swedenborg also emphasizes this aspect of healing.

As with most things today, we want to get results the fastest way possible, disregarding the



consequences. So only the surface and obvious is examined, diagnosed, and treated. Cure the heart disease, cut out the cancer, medicate the asthmatic, tranquilize the nerves, but don't teach people how to live healthy lives, no matter the price. We pay by living shallow, guarded, fearful lives. We fear ourselves the most. Many would rather die than eat a healthy diet. We'd rather spend enormous amounts of money on chemotherapy or radiation treatments than change our diets. There are alternatives, but we have been taught to stick to our limited patterns to which we offer no resistance. Our fear of expanding our horizons is so great we cannot hope for new possibilities or even ask the right questions. We don't even know that there are real questions to ask.

I do not condemn modern medicine; it simply lacks foresight. The immediate cure is often not the answer. More and more, people are looking to the past to see if some avenues of healing are more viable than some of the present ones. Even orthodox science is beginning to look for other than orthodox answers. For example, recently an experiment was done where cancer cells were injected into the fertilized egg cells of mice. The babies born of these mothers did not have cancer, but were perfectly healthy! The conclusion of the scientist was that the healthy environment of these cells was not conducive to cancerous growth and in fact destroyed it. This is something that has been well known and documented in "new - age" studies of health and diet for years, yet largely ignored by traditionalists. The values of balance and harmony are once again becoming priorities among us. So we are seeking old as well as new ways to incorporate these values.

Holistic health as the name implies, begins with a holy attitude toward oneself. If one experiences oneself as a growing person, he or she may want to explore possibilities of personal potential for healing. First, however, we must be *receptive* to new ideas. Most of us were brought up with a heavy concentration of intellect over - shadowing the feeling, will, and spirit. We were geared to "think" in very static terms. Overcoming this is a major step. To even realize that we do this requires channelled energy and hard work on our inner being. Once we get a glimpse of this we may begin to see far - reaching possibilities within ourselves.

If one wishes to learn more on this subject, there are many paths available. Organizations involved in various aspects of holistic health are everywhere. The best place to find them would be at the neighborhood health and food

store. Most of these stores have bulletin boards with advertisements, or the people working there may know what's available.

Colleges and universities have many courses that deal with new trends in health.

Many bookstores have large sections devoted to subjects such as health, psychology, therapy, diet, nutrition, holistic medicine, massage, yoga, exercise, eastern and western religion, astrology, numerology, healing arts, positive thinking, and the list goes on and on. Some magazines dedicated to holistic health: *Let's Live, Prevention, New Age Journal, East West Journal*.

Although this is a very general view of what is taking place in holistic health today, these ideas are spreading rapidly to all fields of study and are affecting us in countless ways.

*Kris Jordahl, employed by the Swedenborg Foundation, New York, has spent two years in India and is a vegetarian.*

## GOOD NEWS FOR DOLE NOTES FANS

Acting immediately on General Council's foresighted decision to underwrite the remaining three volumes of the *Dole Bible Study Notes* with an interest - free loan, the Sunday School Association is happy to announce that Volume 3 is already printed and at the bindery, and should be available for sale before Easter.

It now seems well within the realm of possibility that the entire set — all six volumes — will be ready for distribution by Convention time.

William Woofenden

## Save Stamps for the Board of Missions

Send your old postcards and cancelled postage stamps — preferably cut with a ¼" margin — to:

Philip Alden  
32 St. John Circle  
Lititz, PA. 17543

Proceeds are sent to Convention's Board of Missions.



*Marion Priestnal, Editor*

Adapted from an account  
in the April, 1954  
*Messenger* by Ellen  
Spencer Mussey.

## THE FIRST NEGRO NEW CHURCH IN AMERICA

### A Forgotten Bit of History

Many years ago, in the reconstruction period following the Civil War, a Chicago New Church woman went South, presumably to engage in missionary work there. In her travels she met Mr. Peter Louis, a negro who became interested in reading whatever material she could give him about the New Church. Mr. Louis, although limited in education, had a receptive mind and was greatly impressed by what he learned.

Although details are lacking we know that Mr. Louis sometime later went to Washington D.C. and became the pastor of a Methodist Church, then located at 10th and V Streets in a rather dilapidated building. Very soon Peter Louis met General R. D. Mussey, a member of the Washington New Church Society and a man widely known and trusted by the negro community. During the war General Mussey had personally enlisted ten regiments of negro soldiers and had been Colonel of the One Hundredth Regiment, made up entirely of negro volunteers.

With Mrs. Mussey the General frequently visited Mr. Louis and his congregation where interest in the New Church rapidly grew among members of that group. After General Mussey's death in 1892 the relationship between the black church and the Washington New Church Society was maintained by a committee consisting of Mrs. Mussey, Mr. C. A. Spamer of Baltimore, Dr. Malcolm Cameron and several others. Later they were joined by Hannah Sperry, the mother of the Reverend Paul Sperry.

These friends kept closely in touch with the negro congregation and through reports in the *Messenger* and elsewhere they secured enough financial support to undertake purchase of a lot and construction of a new building.

Paul J. Pelz, architect of the Library of Congress and a New Churchman drew up plans for the mission church consisting of a main auditorium, a pastor's study, and school rooms. The committee had been constituted as a Board of Trustees and incorporated under the laws of the District of Columbia; therefore the work could begin.

THE BUILDING WHEN COMPLETED WAS DEDICATED UNDER THE AUSPICES OF MARYLAND ASSOCIATION, WITH THE REVEREND FRANK SEWALL OFFICIATING. IT WAS A BUILDING WHICH MADE HISTORY. HERE WAS OPENED THE FIRST FREE KINDERGARTEN FOR NEGRO CHILDREN IN WASHINGTON D.C. FURTHERMORE, THE NEGRO COMMUNITY EQUIPPED A PLAY GROUND AND THIS WAS THE FIRST FREE PLAYGROUND TO BE AVAILABLE TO NEGRO CHILDREN IN THE DISTRICT OF COLUMBIA.

The "colored Society" as it was then called numbered about forty members with a Sunday School of approximately the same size. Some years passed, and then the Reverend Peter Louis grew frail. A younger man was selected to attend the New Church Theological School, so that he could succeed Mr. Louis as pastor. The Reverend James Thomas however did not seem to appeal to the congregation in quite the same way that had been true of Mr. Louis and soon the strength of the fledgling Society began to wane. Since no other negro minister was available, on advice of General Convention the property was sold and the money added to Convention's fund for work among the African race.

IN THE SHORT TEN YEARS OF ITS LIFE THE FIRST AFRICAN NEW CHURCH MISSION BECAME KNOWN AND RESPECTED AMONG THE LARGER NEGRO COMMUNITY IN WASHINGTON, AND ALSO ITS PRESENCE THERE HELPED TO ENHANCE THE REPUTATION OF THE NEW CHURCH IN THAT CITY.

## FROM THE CITY OF BROTHERLY LOVE

The Philadelphia Ladies Aid Association meets each month from October through June. Following our business meeting, we are fortunate to have our Pastor lead our devotions and present a talk which stimulates our thinking and urges us to strive for the "life more abundant" promised by our Lord.

Although our younger members are unable to attend our meetings because of their employment, they join whole-heartedly in preparations for our Fair in November. This yearly effort is a most enjoyable "happening" which miraculously produces funds for a variety of uses.

This year we were able to assume responsibility for costly plastering in the Parish House, as well as cleaning of the draperies and the purchase of a lovely hand-hooked rug for the Pastor's study. Each Sunday we supply the coffee, tea and sugar for the Coffee and Friendship Hour following the Worship Service.

Reaching beyond the borders of our church, we filled thirty-six Christmas stockings for the Haverford State Hospital and twelve kits for the Youth Study Center in cooperation with Church Women United or Greater Philadelphia. We also give support to the Philadelphia Crime Prevention League.

Several of our members participate in the programs of Church Women United and one is presently serving as its Finance Chairperson and will stand for election to the office of Treasurer at its Annual Assembly.

We are probably the only Alliance unit to have a Men's Auxiliary which, although few in number and not officially organized, adds much to the spirit of our luncheons following our meetings. You will notice their embroidered patches among those made for the Alliance quilt.

Doris W. Tafel

## DO WE HAVE A PROBLEM?

A few years ago the Executive Committee of the larger Alliance came to the conclusion that the Bulletin, a triennial publication then being issued as a separate paper, should become a part of the *Messenger*. Your editor has endeavored to carry out this wish and also to implement the suggestion that each issue should have as many news items as possible from local women's groups.

This means that we often need to write to someone we do not know, a name taken from Convention's *Journal* and chosen by a process we can only hope is logical, to ask for assistance. In the letter we plead our case — perhaps poorly — requesting that if the receiver of the letter is no longer secretary, she

transmit our message to anyone who would be likely to accept the responsibility of writing a brief article about their group. Before proceeding further we should say that sometimes we receive an immediate response to this request followed by a well written and helpful article. For these times we are immensely grateful.

But too often our letter is followed by an abysmal silence. It is as though we had never written a letter! No reply comes back. Even a postal card saying "sorry — can't comply; try later" would be preferable to the silence. We ponder — "was the letter received? Was the letter misunderstood? Will the answer come after the stated deadline?"

We will never know the answers to some of these questions. But we sometimes wonder — are apathy and indifference so great that even a postal with a brief line of reply does not seem worthwhile? This is a matter of deep concern, we believe to all of us. If anyone has any light to shed on our perplexity we will appreciate either comments or criticisms, or both. Perhaps you — the average member of a women's group — will need to decide what you want the Alliance Bulletin to be, and having decided will need to make your wishes clear.

And may we suggest several ways to proceed should someone in your group receive one of these phantom letters.

**FIRST: PLEASE SEND US JUST A LINE IN RESPONSE AND SAY WHATEVER YOU FEEL LIKE SAYING.**

**Second:** if your women's group hasn't been doing anything innovative or exciting lately you are not alone! Try to write the article or news item in the context of your Society as a whole. We really don't know very much about each other's Societies and we need to. Send a photograph of your church or of a particular room; tell us about the community around the church; the history of the Society; and write about interesting ideas you have tried even if they haven't been entirely successful. In other words — enter into COMMUNICATION with us.

Yes, we do have problems but at least we could share them.

The Editor

\* \* \* \*

We have not recently had news items from the following Societies. Do send us something if you can.

Baltimore, Md.  
Bath, Maine  
Boston, Mass.  
Brockton, Mass.  
Cambridge, Mass.  
Detroit, Michigan  
Edmonton, Alberta  
Elmwood, Mass.

Los Angeles, Cal.  
Newtonville, Mass.  
Pawnee Rock, Kansas  
Pittsburg, Pa.  
Pretty Prairie, Kan.  
Riverside, Cal.  
San Diego, Cal.  
St. Petersburg, Fla.  
Vancouver, B.C.

## LAPORTE SOCIETY — WOMEN'S ALLIANCE

Seven members and two guests of the La Porte Women's Alliance gathered at Holiday Inn on December 14 for a Christmas get-together dinner and gift exchange. They voted to present \$125.00 to the LaPorte New Church and \$25.00 to the Sunday School.

There are 13 paid members in the Alliance, which meets once a month at the church or at a member's home. The Alliance cooperates with Church Women United in all of its activities, including World Day of Prayer and World Community Day, and they also cooperate with the LaPorte County Migrant Mission. At Thanksgiving and Christmas - time, they collect food for the Salvation Army holiday baskets. They sent \$15.00 to the Revolving Fund, in addition to paying the per capita fees to the Alliance of New Church Women.

The highlight of the year is the annual Johnny Appleseed Fair which features food prepared using apple recipes, bazaar items with apple motif, and other bazaar items.

The Alliance members serve as hostesses for social events of the church, such as the Sunday School picnic, Christmas candle-light service and pot-luck supper, and special events. This past year, there were special dinners for visiting ministers: the Reverend Eric Zacharias and the Reverend Joseph Agbaje. Rummage sales, salad bar luncheons, and the sale of many dish-cloths help to swell the treasury. The group donated \$15.00 to the Illinois Association's Education Fund.

Elizabeth M. Munger

**End of Alliance Bulletin**

## Holistic Health And Healing

I like that word Holistic. I even looked it up in Webster to see if it was real. On the subject of God and health I was asked about a year ago, when my 5'5" frame weighed in at 165 lbs, if I believed that just believing in God that I would lose weight — that I would. Wow, what a thought. I believed that God could do anything, but was my faith that strong? I went at it in a big way; I prayed constantly and tried not to eat so much. Weeks went by and I was sure I was losing weight, but you know what? NOTHING. I didn't lose a bit, so obviously my faith wasn't that strong.

I'm down now to a nice 128 and I'm sure God did have a lot to do with it, but He and I couldn't do it alone. I needed some back up. Some back up from my husband, my mom, and by learning a whole new set of rules about foods that I thought I already knew all about.

So where does that leave our Holistic Health and Healing?

My son survived a terrible brain tumor operation. I'm sure the knowledge of the doctor made it possible for him to live and I believe that God sent his angels to be near him so that good vibrations could be the order of the day. The hospital minister confirmed a feeling I already had, by mentioning that he could feel the presence of God when he walked into his room. The son couldn't feel it as he was too busy being very sick, but others who knew God did feel it. A young Japanese intern mentioned the same feeling and his face shone with the glory of it.

Yes, God heals, but let's arm ourselves with the knowledge that God has made available to us.

A family of young children were playing in the street, and when the mother was told she should watch out for them, she replied that God would take care of them. The good neighbor replied, "Yes, but sometimes God needs a little help."

A. M. Ford  
Downing, Wis.

## Take It To The Lord In Prayer

We all know or have heard the hymn, "What a friend we have in Jesus," and we may recall some of the words that go, "What a privilege to carry everything to God in prayer," but do we use this privilege to help others?

Many members, especially our isolated ones, ask, "How may we be of assistance to the church and to others?" There is one way we all can help, through the use of prayer. Pray for our church and its growth. Pray for our ministers and for our leaders. Pray for our sick and for our shut-ins. Let us remember these words every day, "*Take it to the Lord in prayer.*"

"A simple childlike faith in a Divine Friend solves all the problems that come to us by land or sea. Difficulties meet us at every turn. They are the accompaniment of life. The surest way to meet them is to assume that we are immortal and that we have a FRIEND who 'Slumbers not, nor sleeps,' and who watches over us and guides us — if we but let Him. The marvelous richness of human experience would lose something of rewarding joy if there were no limitations to overcome. The hilltop hour would not be half so wonderful if there were no dark valley to traverse."

Helen Keller  
from the Deland, Florida Newsletter.



## The Connecting Point

# LIFE IS FOREVER

*by Gwynne Dresser Mack*

The two great Christian holy days are connected in a way that we seldom think about. Christmas commemorates a birth; Easter commemorates a death. Each is actually a celebration of life. "I am come that they might have life, and that they might have it more abundantly," Christ told the world.

The symbols of our Easter observance are a strange mixture of the ancient pagan rites of Spring and Christian glimpses of salvation and renewal. So we have eggs, baby chicks and rabbits, new clothes, blossoming plants — and the cross. For many the cross is the focusing point: the crucifixion by which Jesus died and thus (as they believe) saved us all from the consequences of sin.

But for some the meaning of Easter is not in the tragic ending of physical existence for Jesus, but in His reappearance soon afterwards among His disciples, walking and talking with them as usual, during a period of forty days. This was the climax of His visible work on earth which began with an infant's birth and progressed to a revelation of the continuance of human life into a spiritual existence. The Gospel of John opens with statements describing God's relatedness to the human race: "All things were made by Him . . . In Him was life; and the life was the light of men." This is what Christmas and Easter are both about: *life* from God, creating human beings and guiding them toward Him.

In the past twenty years three high tides of enlightenment have swept across the land — the first concerned with spiritual healing, the next involving extra - sensory perception, and the most recent inquiring into life beyond death. With spiritual healing came recognition of prayer as contact with God, but He has been less considered in regard to psychic experiences. In reports of what happens at death, seeing or speaking with an angel or Jesus is often included. Maybe we can now look forward to coming full circle, to spiralling higher from just

sending prayers to God, into realization of His activity always among us; "for the earth shall be full of the knowledge of the Lord as the waters cover the sea." (Isaiah 11:9)

Widespread attention was not given to the thought - provoking research done years ago by Karlis Osis, Ph.D., Robert Crookall, Ph.D., and others whose observations of "deathbed behaviour" concluded that at the approach of death an unusual mental faculty often becomes evident. Yet the remarkable books lately published on the same subject, by Moody, Ritchie, Kubler - Ross, Pawlings, have aroused immense interest — perhaps because these writers are medical doctors who as much as anyone in our present non - authoritarian society are regarded as authority. The books give many factual accounts of what has occurred during death experiences preceding unexpected revival. The dramatically outstanding information to be gained from these studies is that individuals during minutes or hours when the body has ceased all functioning, nevertheless can continue to function mentally and to receive specific impressions of sights and sounds and motion not discernible in the material environment.

Furthermore, and equally important, is the striking similarity among these impressions as later recalled by resuscitated persons unknown to one another and with totally different backgrounds. Frequently a tunnel or initial darkness is described, opening into surroundings of brightness and lovely colors, music, beautiful landscapes. Relatives appear, and other friendly people; and there is a meeting with a "Being" of radiant light who has an aura of gentleness, understanding, love, and speaks calmly reassuring words. This "Being" is assumed by some to be Jesus.

Usually upon forced resuscitation or a spontaneous return to physical action the individual is greatly disappointed at coming

back, yet finds himself refreshed, improved in attitudes, and at peace, with a knowledge that he must stay here longer to fulfill a particular purpose. Some incidents, however, indicate that all is not sweetness and light "over there", for reports also include observing unpleasant or terrifying scenes.

In this age of scientific procedures when it is possible to restore a human body which has died, it thus becomes possible to learn what a personality experiences at such a time. The experience shows personality continuing to function, *to live*, just as it had been doing; and this fact has now been presented to the public in scientifically documented studies. Jesus Christ, who was born and died within the span of historical records on earth, was giving this same evidence two thousand years ago when He rejoined the disciples following the crucifixion and said "I am with you always".

So Easter is for reminding us of this, and should gradually teach all people that from birth to death is only the beginning — that life

here and now is for leading us into the further development which is life at its fullest. Learning to relate our tendencies and choices to their possible perpetuation beyond death, should be a powerful incentive for careful control of decisions and actions. If we are being angry or dishonest, and would immediately visualize being angry or dishonest *forever*, would we like that as a prospect to look forward to? The moment for control is *now*, since few can predict their time of death, and how we habitually behave is how we shall be inclined to behave thereafter.

Prayer for ourselves should connect the existence we are having at present with that which goes on — and on and on. Eternity means always being able to look ahead. Swedenborg expressed the meaning of human life in five short words: "We are, because God is." If we realize this, and are not approaching the Spiritual World in a fog, we shall see God waiting for us in the universal transition called death — for He has been with each of us all along and will continue to be, forever.

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## AN IMPENDING TRANSFORMATION

by Bob Keck

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A broad and extensive journey through the many different arenas that make up human culture, coupled with an attempt to hear what lies beneath the various disciplinary vocabulary or mind - set, reveals a common and emerging vision — an **IMPENDING CULTURAL TRANSFORMATION OF SUBSTANTIAL MAGNITUDE**. One can quickly get a sense of the inter - disciplinary nature of this conviction:

Lancelot Law Whyte, a physicist and a biologist, writes:

*"This book suggests that the human psyche . . . is about to turn a corner and enjoy vistas never seen before. It attempts to share . . . a radical metamorphosis of the psyche already underway, particularly in the west."*

(THE UNIVERSE OF EXPERIENCE: A World View  
Beyond Science & Religion  
Harper Torch Books, 1974)

George Leonard, a senior editor of Look Magazine for seventeen years, writes:

*" . . . the current period is indeed unique in history and . . . represents the beginning of the most thoroughgoing change in the quality of human existence since the creation of an agricultural surplus brought about the birth of civilized states some five thousand years ago."*

(THE TRANSFORMATION: A Guide to the Inevitable Changes in Humankind  
Delacorte Press / NY, 1972)

Pierre Teilhard de Chardin, the French Jesuit who was also a world renowned paleontologist, wrote:

*" . . . humanity has just entered what is probably the greatest transformation it has ever known . . ."*

(BUILDING THE EARTH,  
Avon Books, 1965)

John Platt, Professor of Physics and Research Biophysics and also the Associate Director of the Mental Health Research Institute at the University of Michigan writes:

*"Our recent era of change may be converging within this generation to a unique historical transformation to a totally new kind of life."*

(THE STEP TO MAN,  
John Wiley & Sons, NY, 1966)

Willis Harman, a professor of engineering at Stanford University, director of the Center for Study of Social Policy at Stanford Research Institute & President of the Institute of Noetic Sciences, writes:

*"This change is not just an evolutionary development from one phase of history to another. Rather, the evidence suggests that the technologically advanced nations of the world may be approaching one of the greatest transformations of human history."*

(AN INCOMPLETE GUIDE TO THE FUTURE

The Portable Stanford Series, 1976)

Although many agree that we are going through the early stages of a major transformation, not all agree on how we will fare.

Robert Heilbroner, in AN INQUIRY INTO THE HUMAN PROSPECT is quite pessimistic and suggests that our inability to respond appropriately to this transformation will lead to cultural disaster. Ronald Higgins in THE SEVENTH ENEMY also has doubts that we will seize the opportunity for a healthy future, primarily because of what he perceives as institutional inertia.

Others are more optimistic about our chances for making this transformation a catalyst for fulfillment rather than disintegration and breakdown. Among them are the already mentioned Willis Harman, George Leonard, Lancelot Whyte, and John Platt, as well as Mark Satin (NEW AGE POLITICS), James Robertson (THE SANE ALTERNATIVE), Jonas Salk (THE SURVIVAL OF THE WISEST), E. F. Schumacher (A GUIDE FOR THE PERPLEXED), Kenneth Boulding (THE MEANING OF THE 20TH CENTURY) and Teilhard de Chardin (THE PHENOMENON OF MAN).

I happen to join those who believe that the transformation in which we are living has within it magnificent possibilities for human growth and fulfillment. That view is one of *possibilities*, however, not certainties. To realize those magnificent possibilities will take vision combined with dedicated and tenacious action.

Change for change - sake, however, does not assure health and wholeness in the future. The changes we make must be *consistent with the substance of the transformation*.

Lewis Mumford, analyzing the transformations throughout human history says that all such changes have " . . . rested on a new metaphysical and ideological base; or rather, upon deeper stirrings and intuitions whose rationalized expression takes the form of a *new picture of the cosmos and the nature of man*." (italics mine). (THE TRANSFORMATIONS OF MAN, Harper & Bros., 1956)

from New Wineskins Newsletter  
Columbus, Ohio

## ANNUAL MEETING OF N.C.T.S. CORPORATION

The ANNUAL MEETING of the Corporation of the New Church Theological School to elect officers and to transact such other business as may properly come before it will be held at the Swedenborg School of Religion, 48 Sargent St., Newton, Massachusetts, on Saturday, May 5, 1979, at 11:00 a.m. This notice serves as an official call to that meeting.

Brunch will be served following the meeting.

Harvey M. Johnson, Clerk  
Corporation of the New  
Church Theological School.

## NEW PRESIDENT FOR URBANA COLLEGE

The Urbana College Board of Trustees is pleased to announce that Dr. Lawson A. Pendleton, Menlo Park, California, has been selected as the next President of Urbana College. Pendleton will assume his new position approximately July 1, 1979.

Lawson Pendleton obtained his B.A. degree from the Academy of the New Church in Bryn Athyn, Pennsylvania, and his doctorate in history from the University of North Carolina. He has served as Chairman of the Department of History at Westminster College in New Wilmington, Pa., on the faculty of Stanford University from 1970 - 73, and as President of the Philadelphia College of Textiles and Science from 1973 - 77. Since 1977 he has been self-employed as an independent management consultant.

Pendleton, 53, is married, with three children.

# POST - CONVENTION CONFERENCE

*by Perry S. Martin*

Back in the snowy winter of 1972, when we lived in Massachusetts instead of California, a conference was held at our home. Members of the Board of Education met with the faculty of the Swedenborg School of Religion. We worked hard on program planning, evaluating past events and looking to the future for ways to help the church fulfill its functions. We also played in the snow and enjoyed the opportunity to be together. We had such a good time that we thought we would like to plan a program in the summer when people of varying ages and from different parts of the country could gather together.

For pragmatic reasons of economy, the days following Convention were chosen and the Post - Convention Conference was born. For a long time lay people had been envying the ministers and their wives their pre - convention meetings, busy as they were. Now there was an opportunity to be together without the business and busyness of Convention. The Fryeburg Assembly graciously made available their beautiful rustic facilities overlooking the clear Saco River and the grand mountains of New Hampshire. Whole families came, we did our own cooking, we formed task groups, there were presentations by the leaders, and everybody had a chance to participate in art and community games. One of the ideas coming out of the task forces has borne fruit in the SNAP program in the Santa Cruz mountains.

Post - Convention Conferences have been held in Jasper, Alberta; Urbana, Ohio; Mill Valley, California; and Paris, Ontario. With each site, each staff, each gathering, the format has varied. Jasper brought young mountaineers, and Urbana drew the college folk. Gradually, we have come to include certain elements as hallmarks of Post - Convention Conference:

- 1) The theme or focus is always on personal growth or regeneration. We utilize our church teachings in the service of our life journey.
- 2) Community activities help us to relate to those around us. We give and receive support for our growing pains.
- 3) Solo time provides an opportunity to tune in on ourselves and our surroundings.
- 4) Community worship in many forms, serves to heighten our sense of relationship to God, each other, and ourselves.
- 5) Active learning through presentations followed by discussions, use of art materials and other kinds of creative experience help us integrate our spiritual values into our lives.
- 6) Primary groups, ongoing small groups, give each participant a chance to grow in understanding of self and others in an atmosphere of acceptance and encouragement.
- 7) Fun, singing, physical activities, time to relax and enjoy each other add to the pleasure and rituals of our days.

These are the ingredients that, together with participants and a staff available for planning a flexible structure, come together for the happening that is the Post - Convention Conference. This year's event will be held at Urbana College, starting July 1st, Sunday evening after Convention, and ending on Friday, July 6th, with breakfast. The cost will be \$15.00 registration plus the cost of room and board at the college. Those who wish may bring a tent, though outdoor cooking is prohibited. Those who live nearby may stay at their homes and perhaps even offer a room to someone else.

You are invited to come and take part in the growing, sharing, loving, healing community of the 1979 Post - Convention Conference.

Please mail your registration, together with \$15, to Nancy Perry, Executive Secretary, Board of Education, 48 Sargent Street, Newton, Mass. 02158.

Name \_\_\_\_\_

Address \_\_\_\_\_

	Yes	No
I will plan to stay at the college dormitory	<input type="checkbox"/>	<input type="checkbox"/>
I will plan to eat at the college cafeteria	<input type="checkbox"/>	<input type="checkbox"/>



## LOVE AND THORNS

by *Marge Ball,*  
*Ventura, Calif.*

There is a bush in our garden which produces the most beautiful roses. The fluted petals glow with red, orange, and pink hues in blossoms which sometimes rival the size of cabbages.

Through the years this bush has bloomed in gorgeous profusion, but I noticed a while back that it was getting an increasing number of thorns. A friend suggested that it was uncomfortable and that this was one of nature's ways of showing that discomfort. True, its environment is not ideal, with only occasional periods of attention, over-feeding, severe pruning, rough cultivation, interspersed with long periods of neglect as we are preoccupied with other interests. Desert winds, cold fog, frequent floodings due to being near the hose outlet, do little to keep it happy.

Though we consider the bush as very special, admire its blooms and proudly share them with friends, we neglected to show this bush the love it needs. It requires the tender, loving care of gentle cultivating, mulching, feeding and regular deep drafts of water, and wisely chosen help in resisting the attacks of insects and other diseases.

Now, its roses are getting smaller, and cutting them or working around the bush guarantees getting snagged or gashed on a thorn. It's obvious that, if we are to continue to enjoy the benefits from this bush, we will have to care enough to give it the TLC it needs. Is it too late? Do we care enough?

\* \* \* \* \*

This bush reminds me of an associate. In working with him we are often pricked, snagged, and occasionally, gashed by his thorns. "Why does he have to act that way?" we ask ourselves. Here is an intelligent, capable and sometimes witty person whose talent and performance is admired and appreciated by his associates. He frequently lashes out verbally, using vocabulary that demeans, discredits or puts a negative aspect on another's ideas. When asked for an opinion on a situation he will tell you all the negative points and reluctantly admit to a few positive possibilities. His personal grooming is severe and often drab, and we suspect that his personal life includes many Spartan-like (self denial) habits.

I think of the thorns. How has that bush been denied? What kind of TLC does this person need that we can supply? Has it been denied so

long that he will not accept what we try to offer? Despite his rough side, he still can give a creative, sensitive, beautiful performance when asked to do things he really enjoys. If we are to continue working with him productively, something has to be done about those thorns. Is it too late? Do we care enough???

## A Late Report On Family Camp, California

West Coast Association held its second Family Camp immediately after the 1978 Association meeting.

Camp was a five-day session on the isolated tent section of a private camp, amid large oaks, a few miles north east of Riverside, California.

We discovered, too late, that we had failed to start a registration book. As near as we can recall, there were 21 overnight campers, representing 10 families, staying from 2 to 4 nights. This included six young teenagers and three children.

"Riverside Day" was declared on Wednesday when we were overwhelmed by 24 adult visitors, three teenagers, and two children for most of the day, who shared a huge picnic, lecture, and an exciting bee sting episode. Several enjoyed the day so much they returned Thursday with two more visitors from Los Angeles.

Two ministers and two lay leaders (Horand Gutfeldt, Betty Gutfeldt, John Spiers and Lois Miller) contributed greatly to the success of camp.

Rev. Dr. Horand Gutfeldt was our resident minister and led us daily in several informal talks of our choosing. Swedenborgian doctrine was applied to the subjects which ranged over such diverse topics as the "Correspondence of the Egyptian Hieroglyphics" to "Homosexuality".

We are still looking for a suitable site. Last year we were at Lake Lopez near Santa Maria and the daily breeze was unbelievable! This year bugs almost drove us out.

Family Camp participants hope to find country property with reasonable access and trees, between San Diego and San Francisco, near enough to medical help and recreation for safety and teenage interest. When found, we hope to be able to construct the necessary rough shelters for people of all ages who have indicated an interest in enjoying the get-togethers.

(Con't on page 98)

# ADVANCE CONVENTION REGISTRATION

Urbana College, Urbana, Ohio

June 27 - July 1, 1979

Name \_\_\_\_\_

Address \_\_\_\_\_

Accompanied by:

Names

Relationship

Age of children

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Mode of transportation \_\_\_\_\_

Arrival \_\_\_\_\_ Departure \_\_\_\_\_

(Give date, hour, and COMPLETE flight information — if applicable.)

## RATES

Room and board, based on double occupancy, is \$13.50 per day in air conditioned residence halls. Leaguer's and children's room & board, based on double occupancy, is \$12.00 in non-air conditioned residence halls. Children under 2 years old are free, in their parent's room. Camping and trailer sites are available at \$3.00 per day plus \$7.50 per day board charge. No outdoor fires can be permitted because of local burning ordinances.

Registration fee is \$15.00 per person 18 years or older. Registration fee must accompany your registration form. The Registration Fee will be \$25.00 per person if postmarked after June 1, 1979. This fee covers cost of receptions, Saturday banquet, transportation to and from airport, and common meeting rooms, etc.

All registrations should be in prior to June 1st for facilities and transportation planning at the College. The Dayton, Ohio airport is the only place we can pick up people coming in by airplane. Accurate arrival times are required. Meeting place at the Dayton International Airport will be at the large world globe in the front lobby, next to the baggage pickup area. The Springfield, Ohio bus terminal will also be serviced.

Make checks payable to the "General Convention—1979" and mail with registration form to:

Roger Paulson,  
General Convention Central Office  
48 Sargent Street,  
Newton, Mass. 02158.

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# 1979 S.N.A.P. PROGRAM

*by Paul Martin  
Lyme, New Hampshire*

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Inspired by the successful 1978 S.N.A.P. program, another has been planned for this coming summer. The purpose of this year's S.N.A.P. program will be to explore the New Age dimensions of health and healing. This is an area in which many people have expressed interest and which should be of concern to all of us. We will be exploring the physical, psychological, and spiritual dimensions of holistic health and healing, as we know they are all interrelated and interdependent. The workshops will often be run in an experiential manner involving deep personal exploration and sharing. It will be a group learning experience with each person sharing his/her knowledge and experience.

This year's S.N.A.P. program will run from August 18th to 26th. We will camp together in the Santa Cruz mountains, in Holy City, California, on the land donated to the church by Dr. Esther Perry and used by last year's S.N.A.P. The camping conditions are primitive with no modern conveniences (running water, electricity, etc.). The campsite is a short walk up a steep path through redwood trees. During the workshop we will all be sharing the daily responsibilities, including shopping, cooking, cleaning, etc.

The S.N.A.P. program is open to applicants of all ages and religious backgrounds who feel they would fit into the program and would enjoy the primitive camping conditions. There will be a \$35. fee for the nine day workshop to cover food expenses. Each participant will be responsible for paying his/her own transportation expenses. Possibly car pools can be arranged from different parts of the country. There will be some scholarship money available for those who need it most. There is a limit of 20 people for the workshop so send in your application as soon as possible. Applications and any questions should be sent to: Gardner Perry, Swedenborg School of Religion, 48 Sargent St., Newton, Mass. 02158.

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## 1979 S.N.A.P. APPLICATION

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Answer the following questions on a separate sheet of paper. Please put some thought into your answers. In the case of too many applicants your answers could determine whether or not you are accepted into the program.

1. Name, address, phone number, date of birth.
2. Why do you want to participate in this year's S.N.A.P. program?
3. What experiences have you had in the areas of healing, holistic health, spiritual growth, group process, nutrition, etc.?
4. What topics or areas of interest would you like to see explored at S.N.A.P.?
5. What are your feelings about openly sharing your thoughts and feelings with others you may not know very well?
6. Do you have any physical limitations or ailments? Please describe them.
7. Are you now or have you recently been under medical or psychiatric care? If so please explain (type of problem, medication, etc.).
8. If you are unable to attend S.N.A.P. without some financial assistance, how much money would you need?

## Career Development: Part Two (Theological Foundations)

**Stephen G. Gladish      Urbana College**  
(with thanks to Dick Bolles)

Biblical stewardship was management of someone else's property or money. Personal stewardship is management of our own gifts or talents. Christianity views every man and woman by creation a steward or stewardess of certain unique gifts or natural abilities given to them by God. We are accountable to the natural owner of these gifts. We must account to Him how we used, misused, or didn't use, these gifts. These gifts are called by different names: aptitudes, skills, endowments, capacities, or knack for this or that. The theological term is talents, going back to the Matthew 25:14 - 30 story. Three servants were given a sum of money in proportion to the ability of each one: "to one he gave five talents, to another two, to another one, each according to his ability." Jesus translated the money talent into the skill talent, or money into abilities. From then on stewardship was management of more than one's money, it was

management of one's total abilities or gifts. Jesus taught that good stewardship was demonstrated by those determined to use or employ their talents, rather than letting them go unused, and by those willing to risk failure in order to achieve success. The reward for their good stewardship was that their talents were multiplied, and they were given increased responsibilities. Swedenborg adds that the constant effort to perform our stewardship or use honestly and well brings a constantly growing love of use, and an increasing delight and increasing ability in our use.

So Career Development has these goals from a theological basis:

- 1) To help men and women identify the unique talents or skills they have been given.
- 2) To help men and women use all their talents, once identified.
- 3) To assist men and women in learning how to handle risk-taking as an essential step toward the full use of their talents.
- 4) To help men and women hold themselves accountable to no one less than their Creator and God, for how they use the gifts they have been given.

### HOW DO WE RESPOND TO EVIL?

*A quote from a recent Bridgewater, Mass., New Church bulletin caught my eye. It said, "For they (true men of the church) intend nothing but good for their neighbor, and if they see evil in anyone they excuse it." I wrote to William Woofenden, pastor of the Bridgewater New Church, asking if he might care to elaborate on this passage. It casts a somewhat different light on the subject of how we respond to evil. Webster defines "excuse" in this way: "To make apology for; to endeavor to remove blame from a person; to seek or obtain exemption or release; to free from imputation of fault; to pardon." We are not to judge or evaluate the evil in other persons; this is standard Christian teaching. But to excuse evil approaches the matter from another perspective. We are deeply grateful to Bill Woofenden for the following clarifying information.*

Dear Paul,

"On the AC 6655, so far as I can see there is nothing esoteric or anachronistic about the use of "Excuse." The Latin reads, "*Si malum apud aliquem vident, excusant.*" This translates quite unambiguously as, "If they see evil in anyone they excuse it." Fortunately for me, John Chadwick's *Lexicon of Swedenborg's Latin* is completed through the letter F, so I can refer to his entry for "excuso" which reads:

"1. To make excuses for, excuse: *si quae mala et falsa vident, ea excusant* AC 1079.1 ["if they see anything evil and false, they excuse it"]  
2. (refl.) To refuse an invitation, excuse oneself: *quod excusaverint, se omnes qui vocati* ["all those who were called excused themselves"] Luke 14:18 (AE 252.2).

In short, those are the *only two* meanings Swedenborg assigns to *excuso* so far as Chadwick has been able to discover.

By checking in Potts, one finds several passages closely related to AC 1079.1 and AC 6655. For example,

1088<sup>e</sup>. The angels excuse the things which are evil and false.

6559<sup>e</sup>. If good spirits should speak evilly or do evil, they are . . . excused, because their end was not to do so . . .

7122<sup>2</sup>. Evil spirits excite falsities and evils; and the angels excuse if the end has been good . . .

M.530. There are various circumstances . . . which mitigate and excuse crimes . . .

D.1705. They in whom good reigns . . . excuse.

D.4243<sup>e</sup>. They excused; they were good . . .

It certainly does seem to point to a basic principle of attitude and actions toward evil actions and false statements on the part of one who is trying to follow the Lord."

Fraternally,  
Bill



# NEW CHURCH CONGRESS

*Birmingham, England  
April 1979*

The General Conference of the New Church warmly invites you to come and join with us at a World Congress to be held at Nottingham University, England from Saturday, August 2nd to Thursday, August 7th 1980. The Congress follows 10 years after the successful 1970 World Assembly and we hope that it will build on the achievement of that gathering in enabling people from different parts of the New Church World to meet each other and exchange ideas.

The Congress is being held on the pleasant wooded campus of Nottingham University, which is in the English Midlands and about 2 hours' journey time from London. Everyone will be accommodated in residential halls on the campus to provide plenty of opportunity to meet people informally and to eliminate the need for daily travelling. The Congress will be a gathering of New Church people and we ask you to come as individual members of the New Church rather than as representatives of your particular branch so that we approach each other with open minds to discover the many things that we have in common rather than meet each other with preconceived ideas.

Speakers from all branches of the New Church will be talking on subjects of which they have special knowledge or experience and it is intended to provide a wide range of topics to cater for all interests. During these working periods, 5 sessions will be held in parallel, each of these covering a different subject and subsequently being repeated once. You will be able to choose which sessions you attend subject to the limitations of accommodation in the meeting rooms.

There will be no working sessions on the Sunday. In the morning, a joint service of worship for the whole Congress will be held while in the evening there will be a variety of smaller services including ones according to the forms of worship of the different organizations in the New Church.

Each day there will be free time to enable you to carry on discussions arising from the working sessions, to relax or to join excursions to local places of interest. Some social events will be held on the campus and it is hoped to arrange a visit to the Shakespeare Theatre at Stratford - upon - Avon.

A firm programme and a booking form will be advertised in a few months' time. However, accommodation is limited to 500 people so if you would like to establish a priority booking, please return the form below but do NOT enclose any money. This will not be acknowledged but you will be sent a booking form in due course to confirm your reservation. The total cost of the Congress, excluding excursions, will be approximately £ 65 (140 US Dollars).

We look forward to seeing you in 1980.

David Haseler, Co - ordinator

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## PRIORITY RESERVATION FORM

(A booking form will be sent later)

### PRIORITY RESERVATION FORM

To: 1980 New Church Congress  
Oaklands New Church Centre  
Winleigh Road  
Birmingham B20 2HN  
England

Date .....

Organization .....

Signature .....

Please reserve      place(s) at the 1980 New Church Congress.

### CAPITALS PLEASE

Name .....

Address .....

.....

.....

Country .....



## WE GET LETTERS

### A SPLENDID IDEA

Dear Paul:

There are so many good books these days on improving communication skills and interpersonal relations. I wonder if you could include a small corner "book shelf" in the *Messenger* where readers could recommend books they feel are particularly enlightening. It wouldn't require much more than the title, publisher and price; and one sentence on the kind of book or why Swedenborgian Christians might enjoy it. Not a lengthy book review.

I've just started *Interpersonal Communication — Innovations in Instruction* by Paul Friedman, published by N.E.A., Washington D.C. In the first chapter he states the "need to be challenged beyond the limits of common, everyday patterns of interaction, to work with dimensions usually avoided in normal discourse." . . . "Because material possessions do not necessarily bring complete fulfillment" more and more people are feeling the need "to develop relationships at deeper levels of intimacy which require more sensitive communication abilities than are needed for talking over everyday material life tasks." It is an excellent book for anyone who seeks to grow in knowledge and understanding of the new days.

Marge Ball  
Ventura, California

*We would be delighted to start a "Book Shelf" in the Messenger. Send a brief description of outstanding books you have read recently — books that you would like your New Church friends to know about — to the Editor: Box 2642, Stn. B., Kitchener, Ont. N2H 6N2*

### URGES NAME CHANGE

Dear Paul:

I wish to register my aversion to the use of the name "Swedenborgian".

After having read considerable of Swedenborg's writings, including the 12 volumes of the *Arcana Coelestia*, I have yet to find any mention of such a name as that. He always states: "The Lord's New Church which is the New Jerusalem." To give it any other name, the way I see it, is to rob the Lord of that which belongs to Him.

Claes Gustafson  
Visalia, California

## FROM CHURCH RECORDS

### BAPTISMS

**BRAUN** — Owen William, infant son of Mr. and Mrs. Albert Braun of Saskatoon, Sask., was baptized into the Christian faith at the home of Rev. and Mrs. Henry Reddekopp, Saskatoon, on February 3, 1979, the Rev. Henry Reddekopp officiating.

**LUKERIS** — Katharine Sophia, daughter of Spiro and Sally (Campbell) Lukeris of Danbury, Conn., born August 13, 1978, was baptized into the Christian faith at the Church of the New Jerusalem, Elmwood, Mass., on December 24, 1978, the Rev. Arvid L. Anderson officiating.

**WOOD** — Marina Montserrat, infant daughter of Mr. and Mrs. (nee Christina Guiu) Wood, was baptized into the Christian faith at the Cambridge New Church, Mass., on December 24, 1978, the Rev. Wilfred Gould Rice officiating.

### WEDDING

**ROELSMA — WINSOR** — Anton Roelsma, Jr. and Jeanne Winsor of East Bridgewater, Mass., were married in the Church of the New Jerusalem, Elmwood, Mass., on December 11, 1978, the Rev. Arvid L. Anderson officiating.

### DEATH

**Mrs. Carabelle Johnson Schuster**, a life-long member of the Swedenborgian Church, entered into the spiritual world on February 12, 1979. Her departure is a great loss for the Cleveland Society, for whom she had served as choir director for many years prior to her retirement. Acclaimed in the 1930's as one of the premier opera vocalists in the Cleveland area, Carabelle had since focused her love for music in teaching voice instruction. As a tribute to her talents, one of her former students, Maureen McNally Giroux of Paris, sang the Lord's Prayer at the funeral service which was held in Lakewood, Ohio, on February 15. The Rev. Ronald Brugler officiated at the services.

**A Late Report On Family Camp, California** (Con't. from page 93)

Karen Conger, Marge Ball and Susan Samsonov are on the trail of a 1979 site. Susan Samsonov was appointed Wagon Master and Lois Miller volunteered to start a Camp History.

We are looking forward to another successful camp program this summer, hopefully on the site which will become our home.

Ya all come now, ya hear?

Lois Miller, Camp Historian

## THE UPPER ROOM

# HOUSE OF THE LORD

*Leon LeVan*  
*St. Petersburg, Fla.*

In New - Church worship services we sometimes hear the words: "I was glad when they said unto me, Let us go into the house of the Lord." Those are good words. They are the first words of the 122 Psalm. In their most obvious meaning they are an expression of gladness that the time has come for men, women, and children to go up to the "house of the Lord" again. Whenever we have been absent from our house of worship for a period of time — because of travel, illness, or other reasons — we may (and should) express heartfelt gratitude to the Lord that His Providence has so led our steps that we may again "go into the house of the Lord."

You can easily think of many ways in which your life could have turned aside during past years and might have failed to bring your feet "within the gates of Jerusalem" and "into the house of the Lord." But that did not happen. Your feet have entered the gates of the Holy City. We can say with thankful hearts: "I was glad when they said unto me let us go into the house of the Lord."

Your church, your place of worship in which so many holy thoughts and holy purposes have come to birth and expression is (in its most obvious sense) the "house" where God's Providence has placed your soul for its spiritual increase. In its most clear and immediate meaning the "house of the Lord" is the church, yes even the very church building.

But in a sense more elevated the "house of the Lord" identifies a vastly greater reality. It is Heaven or the Kingdom of God. That larger "house of the Lord" is (in its degree) far more vital and real than the material world. Heaven may seem unreal and remote to the natural mind but it is actually a vast and human world with which material existence on earth makes poor comparison.

Everything we can name on earth — mountains, oceans, continents, cities, buildings, nations — can be equally named in the Heavens with this difference — that the Heavenly world is far more vital, beautiful, and constructive than anything we know here. The only reason we can not see it with bodily eyes is that it exists in the inward degree of Creation.

As men and women on earth are citizens of their respective countries, so all who become angels are after death citizens of the Heavenly country.

These are they who struggled against their evil inclinations while living in the world. These are they who loved the Lord above all things and the neighbor as themselves. These are they who learned from the Word; worked for the church; became "born of God" through a life of regeneration. All such are received into the Lord's Kingdom after death and become part of the Heavenly "household."

In the Lord's New Heaven there are uses for every newcomer which no other angel can equally perform. In that Heaven we love all others "truly from the heart" because they are in the Lord and the Lord in them. Jesus told the disciples, "In my Father's house are many mansions." That is the "house" to which the Lord, the church, the Word, and the angels call us.

What a heart - moving love is this, that the Lord and the entire church on earth and in Heaven watch over us, help us, and call us through the long years of our earthly lives; so that we may finally "abide in the house of the Lord forever". "Behold, what manner of love the Father hath bestowed upon us, that we should be called the children of God."

Whenever the Israelites went into the Jerusalem Temple they had to go up the sides of Mt. Zion or "Zion's holy hill." On Mt. Zion stood the Temple. Its elevation on the top of the mount was in keeping with the correspondences of the *Law* and *Prophets*. Even when we say today, "Let us go into the house of the Lord" we feel that there is some kind of spiritual elevation necessary (an upward rising of the soul) as we approach the "House of the Lord;" for "going up to the house of the Lord" means (Scripturally) the opening by the Lord of your highest heavenly internals. The "House of the Lord" in a personal sense is your internal spirit. It is the dwelling - place of the Lord in you. When you bow down in holy worship you enter inwardly into the "house of the Lord," there to abide in that "house" forever.

**THE MESSENGER**

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

RETURN POSTAGE  
GUARANTEED



*Should you shield the canyons  
from the windstorms,  
You could never enjoy  
the beauty of their carvings...*

*Elisabeth Kubler-Ross, M.D.*