

# The Messenger

OFFICIAL ORGAN OF THE SWEDENBORGIAN CHURCH  
JUNE, 1979

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**CONVENTION '79 AT URBANA COLLEGE**  
**JUNE 27 — JULY 1**



## In This Issue . . .

Edith Capon gives us a fascinating account of the relationship between Henry George's "Single Tax" concept and the New Church at the turn of the century. In brief, George's theory was that the land of every country belongs by right to all the people of that country. He felt that only land should be taxed; this tax levied upon those who use the land. This economic plan would involve absolute free trade, and eventually all other taxes would disappear.

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Loring Young, son of Betsy Young and the late Rev. Robert Young, links the concept of wholistic living with Swedenborg's teaching on the Grand Man. Several articles in our April issue were devoted to this subject; here Loring adds a necessary further dimension. To the extent that individual cells are dis-eased, to that extent the total organism or society is sick. In all of creation, from the largest to the smallest, there is a reciprocal relationship. Everything is connected. This too is a primary theme in the writings of Henry James Sr.

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Several months ago Perry Martin attended a Life, Death and Transition Workshop led by Elisabeth Kubler - Ross, and her personal, poignant account of that experience will stir up a lot of feeling in the reader's heart and mind. Over the years we all suffer losses of one kind or another. How do we handle our grief?

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Jesus told His disciples to fish from "the right side of the boat." This opens up the world of mystery, intuition, emotions and dreams. David P. Johnson looks upon dreams as "Guideposts on Life's Journey." We can learn from our dreams — they have a great deal to teach us. Here David gives us some very practical help along the way.

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Galen Unruh and the editor have collaborated in drawing up the *Messenger Survey* found on page 150. The questions deal with a wide range of social, moral and religious issues. We believe there is value in ascertaining how Convention members feel and think about these important concerns of the day. Survey returns should not be signed. Complete results will be published in the September issue, thus we must have your completed survey sheet by August 1, 1979.

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We had received permission to re-print Elisabeth Kubler - Ross's poem and logo in the April issue, but inadvertently neglected to give proper credit at that time. We sincerely regret this omission, and appreciate very much her authorization, given earlier, to use this beautiful symbol of spiritual wholeness.

P. Z.

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## THE MESSENGER JUNE 1979

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Paul B. Zacharias, Editor

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# The Starting Line ————— by Eric Zacharias

## MOVING AHEAD — TOGETHER

Our 1979 convention theme, "Moving Ahead — Together" vividly describes the stimulating passages of Scripture in Exodus 19. Here we read that the Israelites came into the wilderness of Sinai — and with this entry life changed radically for them. Ahead stretched the far reaches of the desert. The Lord addressed Moses and advised him of the ground rules which, if adhered to, would see the people safely through this hostile environment. "Now . . . if you will obey my voice indeed, and keep my covenant, then you shall be a peculiar treasure unto me above all people . . ." Enthusiasm now ran far ahead. "And all the people answered together, and said, 'All that the Lord hath spoken we will do'." 19:8

The Church is a witness to the Lord's presence in our society. All of us who have made our commitment to the truth that the Lord is now opening up new possibilities of growth to all who earnestly seek wholeness of body, mind and spirit are participants in a pilgrimage of faith. Life from the Lord flows through us to guide and to encourage in accordance with our capacity to receive.

Our 1979 convention on the campus of Urbana College is an opportunity divinely given for each of us to embrace that which is the Church in one another, an opportunity to grow in our awareness of the Lord's presence among us and an opportunity for us to stand as an assembly facing the future with hands joined in promise of our dedication: "And all the people answered together, and said, 'All that the Lord has spoken we will do'."

We ask that all of our congregations, as they meet to worship on those Sundays preceding the gathering of convention, offer prayers for the Church, its leaders and all who are called to serve its uses.

The Board of Education again this year is requesting that our congregations prepare banners, as was done last year, which express the convention theme. After being ushered into the convention hall in a parade accompanied by trumpets, the banners will be placed on display for the duration of our meetings.

Convention attendants will have the opportunity to meet and to welcome Dr. and Mrs. Lawson Pendleton — the new president and first lady of Urbana College. Dr. Pendleton will participate in a segment of the program devoted to Church - College Relations.

Our convention schedule is a full one. It will be noted that six hours are given to matters related to Convention business and a significant part of this time is devoted to required items. We do, however, wish to give delegates opportunity to bring items of concern and interest before the convention. We urge, therefore, that all new business items be written and given to one of the Executive officers of the Convention (Eric Zacharias, Fred Perry, Ethel Rice, August Ebel) by Thursday, June 28, 12 p.m. Every effort will be made to allot time to these matters and to consider them in a positive and helpful manner.

The 1978 - 79 Convention Appeal closed on March 31 with a total of \$19,690.00. We have seen a steady increase in our giving to Convention's national programs and, while we did not quite achieve our stated goal of \$20,000.00, we do wish to express our appreciation to all who now are supporting this effort by making this a part of their sustaining devotion to the Church. The number of contributions also is growing larger each year.

I now look forward eagerly to participating with all 1979 convention goers in making a success of our meeting in Urbana with the anticipation that as a result of our being together, our worshipping together and our working together the Church will, more than ever before, move ahead into an exciting future.

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**CONVENTION '79**  
**MEETS AT URBANA, OHIO FROM**  
**JUNE 27 to JULY 1**  
*See page 152 for the daily program.*

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## PROGRESS AND POVERTY and the New Churchmen's Single Tax League

by Edith S. Capon  
Auburndale, Mass.

This year marks the centenary of the publication of Henry George's *Progress and Poverty*, which for decades afterwards was a sensational and influential book at home and abroad and which is again attracting interest.

In 1889, ten years after its publication in San Francisco and three years after George's first unsuccessful try for the office of mayor of New York, a group of Swedenborgians in the New York City area formed the New Churchmen's Single Tax League which for eleven years published *The New Earth* "to show the relation believed to exist between spiritual truths and certain natural truths."

The League asserted itself to be "an association which aims to spread among the receivers of the doctrines of the New Church a knowledge of the new political economy which advocates the Single Tax, to promote the study and practical application of the principles of the New Church and of this new economic system conjunctively, believing them to be spiritually correlated; and to urge upon all New Church people the duty of working actively and practically toward the descent of the New Jerusalem into the politico - economic relations of mankind."

Not all Swedenborgians saw the single tax in this light, but among those who did were John Filmer, A. J. Auchterlonie, James E. Mills, formerly pastor of the Brooklyn Society, Alice Thacher, one of the editors who later married Louis F. Post, an associate of Henry George, Rev. S. H. Spencer of *The New Christianity*, L. E. Wilmarth, and E. B. Swinney.

The first issue of *The New Earth* was sent to 11,000 persons, some of whom had replied to advertisements in *The New Christianity* and *The Messenger*. A few others responded with indignation to the single tax and the Church's connection with it. Eventually a subscription list of 2000 was formed, and Henry George was reported to have said that he had received stronger support from members of the New Church than from any other one religious body.

In January 1978 a Conference on the Ethics of the Land Problem for Clergymen and Church - related Social Action Organizations, sponsored by the League for Urban Land Conservation, was held in Washington, D.C. Dr. Robert V. Andelson, Professor of

Philosophy, Auburn University, delivered an eloquent address focusing on the moral and religious aspects of property tax reform in accordance with Henry George's principle of taxing only the community - created value of land and not the buildings on the land or other products of labour.

A few extracts from this speech, which might be considered a modern interpretation of the same philosophy which motivated those Swedenborgians ninety years ago, when the New Church was at its zenith, to form the New Churchmen's Single Tax League, will serve to convey the author's belief in moral and biblical sanctions for land value taxation:

"The property tax reform which has been presented here is not just a fiscal measure; not just a method of urban development; not just a means of stimulating business; not just an answer to unemployment; not just a way to better housing; not just an approach to rational land use. It is all of these things, but it is also something infinitely more; it is the affirmation of a fundamental principle — that 'the earth is the Lord's and the fulness thereof.'

"It is the affirmation of the same principle to which Moses gave embodiment in the institution of the Jubilee, and in the prohibition against removing ancient landmarks, and in the decree that the land shall not be sold forever . . . It is the affirmation of the same principle to which Koheleth gave voice when he asserted in the fifth chapter of Ecclesiastes that 'the profit of the earth is for all.'

"The earth is the Lord's! . . . Our God is the maker of a *material* world, a world of eating and sleeping and working and begetting, a world He loved so much that He himself became flesh and blood for its salvation. In this sense then our God is eminently materialistic. . .

"The earth is the Lord's! To the biblical writers, this was no mere platitude. They spelled out what it meant in concrete economic terms. For them, it meant that the material universe which had been provided as a storehouse of natural opportunity for the children of men was not to be monopolized or despoiled or treated as speculative merchandise, but was rather to be used reverently and conserved dutifully, and above all, maintained as a source from which every man, by the application of his labour, might sustain

himself in decent comfort. It was seen as an inalienable trust, which no individual or class could legitimately appropriate so as to exclude others, and which no generation could legitimately barter away.

"The earth is the Lord's! With the recognition of this principle comes the recognition of the right of every man to the produce which the earth has yielded to his efforts. As the Apostle Paul says in his first letter to the Church at Corinth, if the ox has a right to a share in the grain which it treads out, surely a human being must have a right to the fruits of his labor . . .

"Lord Acton eloquently speaks of 'the equal claim of every man to be unhindered in the fulfillment by man of his duty to God,' but . . . how can a person be 'unhindered in the fulfillment of duty to God' if he be denied, on the one hand, fair access to nature, the raw material without which there can be no wealth, and on the other, the full and free ownership of his own labor and earnings? . . .

"The earth is the Lord's! The same God who established the just authority of governments has also in his providence ordained for them a just source of revenue. Allow me to quote from Henry George:

'In the great social fact that as population increases, and improvements are made, and men progress in civilization, the one thing that rises everywhere in value is land, and in this we may see a proof of the beneficence of the Creator . . . In a rude state of society where there is no need for common expenditure, there is no value attaching to land. The only value which attaches there is to things produced by labor. But as civilization goes on, as a division of labor takes place, as men come into centers, so do the common wants increase and so does the necessity for public revenue arise.

'And so in that value which attaches to land, not by reason of anything the individual does, but by reason of the growth of the community, is a provision, intended — we may safely say *intended* — to meet that social want. Just as society grows, so do the common needs grow, and so grows the value attaching to land — the provided fund from which they can be supplied.

'The tax on land values is the most just and equal of all taxes. It falls only upon those who receive from society a peculiar and valuable benefit, and upon them in proportion to the benefit they receive. It is the taking by the community, for the use of the community, of that value which is the creation of the community. It is the application of the common property to common uses.'

. . . "If ever there were any doubt about the perversity of human nature, our present system of taxation is the proof! Everywhere about us, we see the ironic spectacle of the community penalizing the individual for his industry and initiative, and taking away from him a share of that which he produces, yet at the same time lavishing upon the non-producer undeserved windfalls which *it*, the community, produces. And as Winston Churchill put it, the unearned increment, the socially-produced value of the land, is reaped by the speculator in exact proportion, not to the service, but to the disservice done. 'The greater the injury to society, the greater the reward.' . . .

"The profit motive is a well-nigh universal fact of human nature, and I have no wish to suggest that the land monopolist or speculator has any corner on it . . . He is not necessarily any more greedy than the average run of people. . . . But the profit motive can be channeled in ways which are socially desirable as well as in ways which are socially destructive. Is it not our duty to do everything we can to build an order without victims — one in which the profit motive is put to use in such a way that everybody benefits?

"To some of you, the promotion of specific programs for social justice is seen as part of the responsibility of the institutional church; to others it is not. But all of us, I am sure, can agree that the individual Christian (Jew or Moslem) . . . has a solemn moral obligation to study the issues carefully, and then involve himself strenuously in whatever social and political efforts his informed conscience tells him best advance the cause of right."

Land monopoly, the antithesis of Swedenborg's doctrine of use and "the mother of all other forms of monopoly," as Winston Churchill stated, must be dealt with on a higher plane than that of private property, and Dr. Andelson's arguments for land value taxation in the light of the ethical and religious approach to raising public revenue are persuasive.

In the sense that God is materialistic, having created a material world, and with so much crime, world poverty and strife that have not yielded to other tried solutions during the one hundred years since *Progress and Poverty* came from the press, perhaps it would be in keeping for New Church men and women to consider again the George solution, as did those of a bygone era, and so help to provide genuine equal opportunity for all to supply their own basic needs for adequate food, clothing, and shelter and thereby remove one of the basic reasons why so many are hindered "in the fulfillment of their duty to God."

## THE PHILOSOPHY OF WHOLISTIC LIVING

by Loring Young  
Santa Cruz, California

With the increasing interest in New Age ideologies, and in particular, the interest in wholistic health and healing, I would like to share some thoughts on wholistic living. I was introduced to wholistic health theory while a student in the School of Thought, at June Lake, California in 1969. Since being initiated in wholistic health (sometimes called "holistic health"), wholistic philosophy has provided a ground for my intellectual and spiritual life.

The basis of the wholistic theory of good health is that in order to have a healthy being, the being must be treated as a whole rather than as separate parts. The being in question might be a human being, or any other eco - system. In a sense then, the wholistic health movement can be seen as an extension of the ecology movement of the late 1960's. Many early proponents of wholistic health were also associated with the ecology movement. As an extension of the ecology movement, wholistic health unites elements of the natural sciences with elements of the social and spiritual sciences, and philosophy. In previous articles in *The Messenger*, the psychological and spiritual aspects of wholistic health have been discussed. (*The Messenger*, April 1979). In this article I would like to touch upon some philosophical aspects of wholistic living related to wholistic health. In particular how Swedenborg and Henry James Sr., the 19th century American philosopher, dealt with wholistic principles.

Each one of us in the wholistic health movement has a particular point of view concerning just what is meant by the term "wholistic". As a philosopher and a social ecologist, my particular area of interest is the wholistic health of what both Swedenborg and James refer to as the Grand Man, and specifically how our society relates directly to the Grand Man as described by Swedenborg. Swedenborg tells us that each part of a person and each part of society corresponds directly to the Grand Man which is heaven, and as Divinus Homo to God himself. (See A.C. 3624 - 3649). Swedenborg considers this to be a fundamental point, and reiterates it throughout the entire body of his work. Henry James Sr. based his spiritual form of socialism upon Swedenborg's description of the Grand Man and his Doctrine of Use. Swedenborg believed that this theory of

the correspondence of the parts and organs of the body of individual man to the Grand Man or heaven to be a major new revelation of God. Swedenborg was then perhaps the first ecologist and the first proponent of wholistic philosophy. After Swedenborg other philosophers, notably Hegel, developed philosophies of similar ecological and wholistic design.

The contemporary wholistic health movement draws heavily upon eastern philosophy, Hinduism, Buddhism, etc. In these philosophies, withdrawal from the world of men is an important aspect of spiritual growth. Nature appears as something to be overcome by the spiritually inclined individual. The yogi is one who renounces the life of the world and leads a life of introspection in order to find the God within. Meditation emphasizes a private relationship between the individual and God within. Social activism is considered to be beneath the concerns of the truly spiritual individual.

If however, it is reasonable to extend wholistic health from the individual human being to the Grand Man of Swedenborg and James, some very hard questions come to view. Can the spiritual life be private? According to Swedenborg the spiritual life is necessarily social in every respect. At least two beings are necessarily involved in any activity that is spiritual. Also, if we extend the concept of wholistic health to encompass that of the Grand Man, what becomes of the importance of the individual's relationship to God? Can the individual's health take precedence over that of the Grand Man? Does the individual have the right to take for himself the very best of the world's food when nearly half of the world's people must subsist on a starvation diet? Food is for people, not for profit. In reality can any individual be said to be wholistically healthy when Universal Man is not? Can a person more interested in his or her own health than in the health of the whole human race be said to be part of the Grand Man at all?

What then is our mandate as Swedenborgians and as Christians? Just as parts of individual man correspond directly to the Grand Man, so do the parts of the society of man correspond to the Grand Man which is heaven directly. To the



extent that the Grand Man is diseased, so individual man is diseased. Each one of us corresponds directly to a use within the Grand Man and to the realization of the Grand Man incarnate on earth as the second coming of the Christ. The Grand Man is the second advent of our Lord when made manifest on earth. Society is, as Henry James Sr. claimed, the redeemed form of man. Individual effort is indeed absolutely necessary to our mutual goal, but it must be directed toward the Grand Man rather than toward the individual.

Wholistic health is a good thing. Wholistic health is necessary. Wholistic health is necessarily the health of all of God's creation. As such it is beyond the grasp of any one individual. To complete wholistic health, (may we call it the Second Coming?), let us all work together for the health of all of God's creation.

(Loring Young is a philosopher and a sculptor residing in Santa Cruz, California. He is a member of the San Francisco Society of the New Jerusalem.)

## SOCIAL AWARENESS

If the world were a village of 100 people, 70 of them would be unable to read, and only one would have a college education. More than 50 would suffer from malnutrition, and 80 would live in substandard housing. Of these people, six would be North Americans, and they would have half the village's income. The remaining 94 would exist on the other half.

*What are we called to* in this global village? Hear the prophetic voice of Christian leaders: "We invite you to get more involved in reshaping society . . .

*First* in the name of the Gospel, all Christians must involve themselves in transforming our ways of living and our social and economic structures."

This week, let us sit down with our families and find *one way* in which to begin this transformation. *Share* the *idea* with a friend. Then *do something* with your idea.

## MINI - COURSES CONVENTION 1979 URBANA COLLEGE

### Philosophy of New Church Education — Dorothea Harvey, Ted Klein

This mini - course will explore the question of what New Church education can be and will look at different philosophies of New Church education.

### Convention Views of Revealed Truth — Wm. R. Woofenden

Ours is a church in which the idea of revelation is basic to our faith. Do we have an unclouded view of what "revelation" is? And what it is not? This mini - course is aimed at clearing up some misconceptions about revelation, as it relates to the New Church.

### Futuring — Our Church in the Next Twenty Years — Dick & Polly Baxter

A "how to" approach to charting your society's course in the future.

### Holistic Health and Healing — SNAP Staff, Mary Kay Klein, Betty Drummond

Physical, emotional, and spiritual elements in wholeness, health, and growth in the spiritual life.

### Growing Through Relating — Ernie & Perry Martin, Betsy Young

How is our regeneration influenced by our various relationships; family, friends, colleagues, groups, et al?

### Reading Swedenborg with Understanding — George Dole, Ginger Tafel

The emphasis will be on the concreteness and affectional force of the writings, with time for questions.

### Art, Music and Our Doctrines — Lorraine Sando, Christine Laitner

The emphasis will be on an experience of creative communion.

### Sharing Our Teachings With Others — Dick Tafel, Jr.

How to talk about our church so people can understand what it is and why it is important to us.

### Our Children in Church and Home — Betty Hill, SSA.

New directions in Sunday School teaching, a creative approach to bible story presentation, using puppets in the S.S. — techniques, types, and construction.



## LIFE, DEATH AND TRANSITION WORKSHOP WITH ELISABETH KUBLER - ROSS

*Perry S. Martin  
Palos Verdes, Cal.*

I went to the workshop at the old San Luis Rey Mission in Oceanside, California. I went because I had heard Elisabeth Kubler - Ross speak; I sensed in her an enormous compassion for humanity and humanness. I experienced her as a woman who could forgive herself for her own mistakes, learn from them, and share her learning even with a room full of strangers. I saw her as a woman who put her beliefs into action which had impact on the lives and deaths of those who came into contact with her.

I went also for other reasons. I have a belief in life after death, a life of continued use and growth. I share that belief with fellow Swedenborgians, and I am impatient that we try to convince people to agree with us instead of using what we know in the service of the dying and of those whom death has left behind.

I am one of those. My father died thirty years ago and I have not mourned for him. I loved him deeply. I was just out of school when he died suddenly one Saturday night. I had led a secure life, protected from the pain, fright, anger and sadness that life brings to those who allow themselves to feel into its depths. I did not know how to cope with the realities of financial responsibilities.

My father passed on to the higher life, as people said, and I believed he did indeed pass on into another plane of existence. He left me, though. He left me with my dying mother. He left me to look after a household of responsibilities which I neither chose nor desired. He left me feeling alone, unsupported, in a world I had not been taught how to cope with. I was 21, but in many ways I was just a little child.

Inwardly I must have been very frightened and very angry. But I was a college graduate; I was supposed to cope. I was not supposed to be frightened and certainly not to be angry at one who has died.

So I came to this workshop at the San Luis Rey Mission with unfinished business which I need to complete if I was to be of use to others who are living and dying. I came also, aware of my fear of physical pain and suffering. I came hoping to learn how people are trained to work with the dying.

There were about 65 others who came with reasons of their own: nurses, ministers, and therapists who cared, grown - up children having to face the deaths of their parents, wives of dead husbands, mothers of dead children, sisters of dead brothers, and some who were staring at their own imminent deaths. I felt overwhelmed with the vast quantity of pain in that room. Always I knew that any 65 people could have been picked at random in a shopping mall, and they would bring with them as much buried anguish. The only difference was that we were there.

In her book, *Death and Dying*, Kubler - Ross has spelled out the five stages which the dying go through before they reach a willingness to accept death: denial, anger, bargaining, depression, acceptance. These stages might also be called stages of life which we need to move through to real mourning and acceptance of the pain and losses of our lives. With the aid of Marti and Jay Barham, Elisabeth helped each of us who asked to move on to another step toward acceptance. The only real enemies, she pointed out, are fear and guilt.

When people start taking the risk of sharing their pain and fear, they help others to do the same. An atmosphere of loving support permeated the group, allowing them to move at their own pace in expressing what they have long denied and suppressed.

Someone asked about getting in touch with one's spirit guides or guardian angels. "My hunch," Elisabeth answered, "is to leave the spirit guides alone." She waved her hand around the room, saying, "They are here, anyway." The spirit of love among these strangers was such that no one needed to fear ridicule or rejection. Whatever one felt, even if it was just the need for attention, was all right. Long repressed guilt, anger, and hatred, expressed in a way to hurt no one, can be released and moved through. With person after person, we saw that happen, as we participated with empathy, with giving ourselves permission to feel our own feelings.

For myself, I got in touch with my vindictiveness, my wish to hurt. I had long realized it was all right to be angry. I had not



ever before admitted my desire to hurt someone else with that rage. Kubler - Ross teaches that we have within us a "Hitler" and a "Mother Theresa", hatred and love. For the first time I let myself admit to the Hitler inside.

On the last day, as I sat shocked with my ugly revelation, Elisabeth called a young woman to the center of the circle. Gently and lovingly she broke the news to her that her boy friend had committed suicide. That young woman was encouraged to cry, to scream, to kick, to rage. Screaming is a natural human response to pain, and too often we are denied that expression. When at last she grew quiet, we sang to her. I let my "Mother Theresa's" tears flow, and I knew that my hate was not strong enough to crowd out my love. I did not have to be so afraid of it that I had to deny its existence. I felt ready to go home and work with my anger so that it need not, unseen and unfelt, control me.

I drove home through a violent rainstorm. Suddenly the sun broke through the clouds over the ocean. As I rounded a curve on the freeway a full rainbow shone over the hills. Soon there were more black clouds blocking the sun and more rain to go through. When I reached home the sky was clearing. I looked and saw another rainbow. Hitler and Mother Theresa, storm and rainbow.

Kubler - Ross echoes Swedenborg when she says we are never given more than we can cope with. Her description of the welcoming spirits as we enter life after death and of ourselves as our own judges are also similar to his teachings. She believes that after death we choose another life on planet Earth and we come back for more growing, over and over again until we are

purified. Though I cannot see the necessity for everyone to come back here, that difference seems not so important. What is essential is that we confront ourselves and give ourselves an opportunity to express our anger and pain. Especially we need to teach children to express their anger and fear in ways that do not hurt, rather than teaching them to bottle it up, to "be good." Elisabeth advocates a screaming room in every hospital, in every church, in every home. When we learn to accept our feelings and teach our children to do the same, she says, there will not be so many Hitlers.

Because of our strong belief in life after death, the church may contribute to the denial of the real anguish of the dying and the bereaved. I remember the doctor telling me that if my father had lived through his heart attack, he would have been an invalid. I knew that would have been intolerable for him. I knew also he had escaped the torture of watching my mother die; he would be there to welcome her when she came through the tunnel into the light. When our world seems very dark and painful, how could we be so selfish as to wish our loved ones back?

Yet we who are left behind, we are the ones who must deal with our regrets, our guilt, our aloneness. We do not need a religion which tells us not to grieve. We need permission, we need encouragement to "rage against the dying of the light." Anger, selfishness, they are not the enemy as we have so much been taught. The real enemies are the fear and guilt which keep us from the depths of our feelings. We do not need preaching to be more perfect. We need a loving hand to hold in our search for acceptance of ourselves as imperfect humans growing toward the light.

## NEW S.S.R. PRESIDENT

At its recent meeting the Swedenborg School of Religion Board of Managers appointed the Rev. Dr. Robert H. Kirven to head the School. Kirven, former *Messenger* editor and a longtime S.S.R. faculty member, will replace the Rev. Dr. Friedemann Horn who plans to return to his pastoral duties in Switzerland in mid - summer after serving as S.S.R. President for two years on an interim basis.

The Church expresses its gratitude to Friedemann Horn for a job well done, and extends congratulations and best wishes to Robert Kirven as he assumes the S.S.R. presidency.

## SECOND NOMINEE

Betsy Young, Palos Verdes, California, is the second nominee for a position on Convention's Nominating Committee. Over the years Betsy has served on numerous Convention and Association committees, and is well known throughout the Church.

She joins Eric Allison, the other nominee for this position on the slate — one to be elected.

# POEMS

## WHO SHALL ENTER

Rich man, poor man, beggar - man, thief,  
 Each by the selfsame question driven,  
 Came to the Master to find relief —  
 “How can I enter the Kingdom of Heaven?”

The rich man was told to give up his wealth —  
 The poor man to put away his pride —  
 The beggar - man found his way to health  
 And the thief on the cross by the Savior died.

Rich man, poor man, beggar - man, thief,  
 Entered the Kingdom by different guise;  
 But each for his suffering found relief  
 And dwells with his Lord in Paradise.

\* \* \* \* \*

## NEW BIRTH

My life is bounded by heaven above —  
 To right and to left by warm human love.  
 Below, roots of longing keep whispering to me,  
 “Reach up to Heaven like some lovely tree!  
 Reach like a tree that stretches afar —  
 With beautiful branches wherever you are —  
 Never loose faith in the good earth  
 It will nourish the seed that grows to new birth.

\* \* \* \* \*

## INTERIOR DECORATION

I felt the wind sweep through the chilly room,  
 And saw the emptiness of comforts where  
 The evening shadows cast their solemn gloom;  
 And all the walls were desolate and bare —  
 One could not, from the looks of things,  
 assume  
 That anybody could be living there.

And yet, it is not very hard to find  
 A wind - swept place like this — within the  
 mind.

Bess Foster Smith  
 Weiser, Idaho

## THE CONNECTING POINT

## THE SIXTH SENSE

*by Gwynne Dresser Mack*

There is so much in the routine of everyday life that we rely upon with complete confidence: alternating day and night, air we breathe, drivers of taxis and buses (and driving by friends and ourselves), food in markets and restaurants, diagnoses by doctors — and particularly the non - stop performance of our bodies! Especially taken for granted are the five senses, those magical receivers whereby we observe the world outside of us.

The most marvelous of creations is the human body in which millions of cells cohere, coordinate, and cooperate to sustain functions which appear to be one activity. All these cells are obeying orders from the brain into which the five busy senses feed data. Sensations are instantly connected with the memory, and this conjunction becomes an interpretation which may lead to an order for action: “Shut the window! Flies have come in and there’s a skunk outside and a thunderstorm is starting!” It is awesome that we are in complicated motion a great deal of the time, continually reacting to endless stimuli, yet feeling nothing of it unless disorder or disease interferes.

However, what we most of all take for granted is the mind within the brain, which perceives what the brain is fitting together. It is this mind that does the thinking which creates ideas and relates to one another, thus determining action. *The mind is the center of the person*, yet many persons are never aware of it. More important than the five external senses or various parts of the body, although constantly aided by them, the mind is basically independent and continues with perceiving and deciding after physical mechanisms have stopped. Helen Keller demonstrated this for all time when without sight or sound since early childhood her mind, helped only by the sense of touch and a phenomenal teacher, learned enough from the wisdom of the world to become an inspiring writer, a leader in work for rehabilitating the blind, and a shining encouragement to all handicapped people.

The mind holds more than just ability to understand; it also contains the willpower which directs behaviour, and another ability which has always been more or less evident but only in modern times explored and somewhat comprehended. In the past it has been called "intuition" or a "sixth sense", but now is known as extra - sensory perception (ESP).

Extra - sensory perception operates in various directions, providing sudden knowledge of another's thoughts, of imminent or future happenings, and of past events, or receiving sights and sounds which are not produced by the physical environment. The best known phenomenon is called telepathy, the direct exchange of thought between or among persons. It is believed that all people have ESP even if not realizing it. Over two hundred years ago Emanuel Swedenborg explained that in the Spiritual World immediate interchange of thought is a universal method of communicating. So, to have active ESP now does not mean that one is weird or insane or, as supposed in bygone days, a witch or wizard, but simply is using an ability latent in all of us yet generally developed here on earth.

Animals and children experience ESP but it is rarely recognized, since the average person does not observe animals closely and when a child tries to describe extra - sensory impressions they are quickly assumed to be imaginings or fibs. Nevertheless there are numerous reports of animals and children knowing what they could not normally be aware of. There are documented accounts of birds and animals becoming highly disturbed previous to unexpected tempests, floods and earthquakes. Household pets can comprehend and react to their owners' attitudes or intentions even when not in close contact.

A dog was not to be found at time of departure from a vacation. Neighbors agreed to watch for its return, and the owner drove back to his house in an adjoining state beyond a river crossed only by ferry boat. Next afternoon, at the end of the day's work, the owner went from his downtown office to the parking lot — and found his dog waiting faithfully beside his car. A family, moving far away, gave their cat to a friend who soon reported that it had disappeared. Months later it showed up on the porch of the new home where it had never been before.

Parents of a three - years old child took to spelling words about things they did not want him to hear. Speaking of a rocking - horse they planned to give him, the father spelled it and the child said: "I want a rocking - horse." A

grandmother, arriving to take care of a two - year old girl while a new baby was being born, left luggage and boxes (in one of which was a baby doll) at the back of the living room sofa, intending to give the doll to the little girl when her mother came home with the new baby. After going to the kitchen for a few minutes, leaving the child playing on the floor, Grandma returned to find her sitting in the middle of the room, an open box by her side, with the doll cuddled in her arms. None of the other packages had been disturbed.

Thinking of someone from whom a phone call or letter presently comes, suddenly knowing ahead of time what words are to be spoken by another, walking directly to a lost article without premeditation or hunting, telling exactly what time it is without seeing a timepiece, sensing before informed that a person has died, all are instances of ESP which many people experience occasionally or often without wondering how it could happen. Those who are definitely conscious of ESP believe in and appreciate this effortless faculty of the mind. If it is indeed a sixth sense, an ability which is to be fully active eventually, surely we should pay attention when even now it shows itself. We should learn about and benefit from it in orderly, useful ways, as part of our preparation for ongoing life.

In Florida when a mammoth hurricane was approaching full force, a group gathered to pray for protection. Soon after this period of prayer the storm abruptly changed course and went out to sea. This was not predicted; there was no natural explanation. If such prayer by concerned groups does have effect, might it also block other threats — of disease, crime, national evils, wars? Might we regard telepathy as a factor which gives strength to group - prayer: one idea projected from numerous minds and impinging upon many others, toward a specified situation? (It is a matter of record that almost identical pieces of work have been produced at the same time by independent writers, and scientists, unknown to one another and in different parts of the world.)

Prayer is more than just conversation with God. It is directing thoughts to Him from our minds, with His Mind receiving them and projecting to us in return. Often His thoughts come to us first, and our reception of them is the highest possible form of extra - sensory perception.

Can we afford to ignore such an ability and not to let it help? After all, our minds are *us*, created not by ourselves but by our God for full development toward usefulness beyond ourselves, here and hereafter.



## FROM THE ALLIANCE PRESIDENT —

*Marion Priestnal, Editor*

In a recent communication from Dorothy Farnham we have learned that:

- It is probable the Friendship Quilt will be auctioned off at Convention rather than being sold by means of a raffle, since some groups have objected to the use of a raffle.
- Alliance pins should be available at Convention. Mrs. Dullea, Ethel Rice and Lisa Reddekopp have been working diligently on this project.
- Several letters from Ghana have been received, requesting money for books. Perhaps some local group would like to respond. Or, the request might be referred to the Swedenborg Foundation.
- Margaret Sampson feels that since we know a good deal about Mr. Samuels and his group in India, we should give the entire Mite Box to this project. Another year we will try to learn more about Mr. Ratnaraj and the work he is doing.
- An historian is needed for the Alliance archives. Would anyone like to volunteer?

G.W.S.C.  
Box 130  
Accra, Ghana  
W. Africa  
20th October 1978

We know you  
will enjoy a  
letter received by  
Lisa Reddekopp.  
Hello Madam,

It might look strange to hear a voice from this quarters yet that's what charity does — it yields fruits where it is least expected. To cut matters short, I am extending a grateful and thankful hand through this letter to you and your people for making it possible for the Swedenborg Foundation, Inc. to send me two valuable books, viz. "A Compendium of Swedenborg's Theological Writings", and the "Intercourse of the Body and Soul" which I now possess. I am very grateful to you and thank you a lot.

However, Madam Erwin, as you know — to be uninformed about something is better than

to be half-informed. After reading through most of the stuff in the Compendium I yearned for more knowledge and I will be glad if you could help me a little more, if only it will not be asking too much of you and your colleagues. I will love to hear of you permitting me to have one or 2 or 3 more books, however my petition is at your disposal.

I thank you once again for the books. Bye' till I hear from you.

Yours sincerely,  
Samuel Addo Adir

## LOS ANGELES CHURCH

We are a small but active group in our Stitch and Study Club. About twelve to eighteen of us gather together on the second Saturday of every month, usually at the home of one of our members, or sometimes in the Parish House. We enjoy lunch together, and continue with the study of Brian Kingslake's book "For Heaven's Sake" which we enjoy very much, and which usually leads to worthwhile discussions.

The business meeting follows and we plan money making events and welfare projects. Our Rummage Sale brings in the most financial results, although it is a lot of work. We have had Musicales Teas, and also Theatre Parties combining a dinner, and a play at our local City College.

In our welfare program we were able last year, due to the successful sale of our Cookbooks, to give \$500 to the church to start off our Church Renovation Program. We also try to make a donation to other causes, such as Urbana College and the Swedenborg School of Religion student fund.

We are also planning to visit a convalescent hospital in our neighborhood. Our Sunshine Chairman tries to remember birthdays, shut-ins and those who are sick.

We enjoy our meetings and are all very close to one another. Though we become quite vocal at times we usually come up with some pretty good ideas for the good of the church.

Winifred Armstrong  
President

## THE PITTSBURGH NEW CHURCH LADIES AID

The Ladies Aid of the Pittsburgh Church has been inactive because of the distance we all live from the Church and because some of the members have been employed. However while not having regular meetings, we continue to collect dues and birthday contributions so we are financially able to help our Church when there is a need, support the National Alliance and contribute to the Almont Summer School and the Salvation Army.

As all the ladies are now retired we plan to resume meetings in the afternoon in the coming year.

Mary Carey  
Secretary

## THIRTY YEARS AGO

Thirty years ago had you heard of the New Church? Were you reading about it, attending its Sunday Schools, beginning to be concerned about its destiny?

Thirty years ago even as now leaders in the church were urgently and hopefully pleading that the New Church be truly New; and true to its own unique task and use.

Thirty years ago, in 1949, the Rev. Brian Kingslake then President of General Conference, our British corrolary, said in his address to their Annual Meeting . . .

"For a long time to come, perhaps centuries, there will be both a *specific* New Church and a *universal* New Church. The specific New Church where the doctrines are known and acknowledged and the universal New Church where they are not known but where the people believe in God and in the need to shun evils and sins.

" . . . Gradually we can assume the specific New Church will grow . . . In the meantime what is the primary duty attaching to us who happen to be members of the specific New Church in *its infancy*? We must master them and let them master us. We must bring them out into every aspect of our lives, basing our thoughts and actions on them, growing on them and into them.

"Above all we must blazon them forth in all their distinctiveness and resist the insidious

temptation from hell to blur the clear outlines of our faith in an attempt to appear "broad-minded" and to compromise with the beliefs of other religious bodies.

"Our business is to become model New Church men and women, to keep the *specific* New Church pure and true so that there will be a strong nucleus, a healthy embryo."

**Several points here arrest attention: 1) the idea that the specific New Church is in its infancy; 2) and that in its post-embryonic state it requires aggressive vigilance from us. Are we too easily discouraged, too ready to assign blame and to evaluate ourselves by popular standards? We are still very NEW — with all the advantages and disadvantages which that adjective implies.**

## QUALITY OR QUANTITY?

We all know how the New Church, the external organization known as the New Church began. Somewhere a man discovered a book by Swedenborg and read it. He told another; soon three or four were meeting together, reading together, thinking together, becoming excited about the ideas unfolding before them.

What were the ideas? Did they suggest quick and easy Christianity? Were they urging social action? Political involvement? The answers are known to all of us. They created joy and excitement by the opening of a new understanding of Scripture; by revealing a reasonable concept of God; by giving insight into the motives, fears and temptations that affect all men, and a glimpse of the high destiny that might be theirs through all eternity. When they told friends about their adventure into a new and exciting realm of thought it is quite likely they chose only special friends to tell, those who would be likely to respond, as they had, to these very different ideas.

This pattern was repeated many times; it is the history of every group ever established. Usually there were three phases of development:

- 1) the discovery of striking ideas
- 2) sharing them with kindred minds
- 3) finally the conviction that this new way to perceive the meaning of life must be preserved, whatever else might be lost — even

if old associations, a former church, friends who didn't understand regretfully must be relinquished.

Then we built larger churches; in these churches we formed committees; elected officers and Boards; wrote rules and regulations; took on the patterns that educators sometime call "busy work". Soon we began to be concerned about *quantity* — how many new members were joining? how large a church should we build; how could funds be acquired? For interest in only the *quality* of the teachings and the quality of life which they brought before our eyes we substituted, or added, an interest in the size and the growth of Societies, Associations, Convention.

Perhaps the center of interest changed and joy and excitement for ideas gave way to concern for the growth of an organization. Did the notion of QUANTITY become at least of equal value with the idea of QUALITY? When it did, the rosy glow of discovery was new no longer. All the heavy-hearted problems of sustaining size, seeking identity among large denominations, maintaining programs received with only lukewarm response — all these became our preoccupation.

Now it is 1979. Could "quality" again become the motivating spirit? Our smallness is capable of being beautiful — if our focus were to return again to the ideal of quality.

Ed.

### ***End of Alliance Bulletin***

## **FROM URBANA COLLEGE**

UC DIRECTOR OF ADMISSIONS Don Reynolds reported to the college faculty that, in the past year, the Admissions Office has brought 128 new students to the main campus. Aided by an audio-visual presentation, new academic brochures, and improved training, the Admissions Office hopes to bring 150 prospective students to the main campus in the coming year. Reynolds asked parents and friends of prospective Urbana College students to refer them to the Admissions Office. Mr. Reynolds suggests that an excellent way for prospective students to become acquainted with the atmosphere on campus is to plan a visit to Urbana this summer. Admissions personnel and faculty are available to talk with prospective students and their parents Monday thru Saturday. Please call for an appointment for a campus tour. You may reach the Admissions Office to schedule a visit by using our toll free number, (800) 762 - 2173.

## **Spiritual Well Being:**

### **From Birth to Eternity**

#### **Consideration: Mature Adults**

What is meant by Spiritual Well Being? What keeps us from having it? To the answer of these and other questions the Reverend Doctor Calvin Turley led us from his extensive background as a geriatrist. (He is one of 60 selected to attend the GRIST convention in Texas next August.)

On Sunday, Rev. Turley's sermon for the Worship Service was the summation of conclusions reached by the fourteen participants in the Conference, during the previous four - day sessions.

Spiritual well being is the communion to which we are all invited by the Lord. "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom," he quoted from Luke 12:32.

Some of the things that prevent us from accepting and enjoying this Kingdom that our Father wants to give us are self-centered selfishness, stagnation, anxieties, fears and being too busy to enjoy and claim our heritage . . . a state of poverty consciousness vs the thought that "We've got a wealthy Father."

By opening the door to the Lord and the Neighbor and with meditation, we can progress to spiritual well - being. It is a process that will achieve a state of peace and serenity that is receptive to the leading of Divine Providence. It will expand our consciousness and increase our capacity to receive. It will show itself in our ability to be relatively free to be ourselves, to be tolerant of differences and to be free from what other people think.

Lay claim to God's offer, was the exhortation. Be free to claim the victory of wholeness! Respond to the gift of Life, remembering that it is our Father's good pleasure to give us the Kingdom.

#### **Love and Marriage at Wayfarers' Chapel**

With flute and guitar, and in song, only Gershwin music was heard during the worship service at the Chapel Sunday, March 4th. At the request of actress Ann Baxter, this service was in memory of her parents Catherine and Lloyd Wright. A beautiful duet was sung by Ms. Baxter and her daughter. A tribute paid to Catherine Wright was in the reading of the 121st Psalm, her favorite, by Rev. Ernest Martin.

From the Pacific Coast *Harbinger*,  
edited by Alice Spear.



## DREAMS: GUIDEPOSTS ON LIFE'S JOURNEY

*David P. Johnson  
Seattle, Washington*

Unless a person has participated in an "experiential" workshop, it's nearly impossible to comprehend that intellectually only a bird's eye view of it can be passed on to others. As a result, readers are often disappointed in what they read or heard and are puzzled over what all the excitement is about. How then might I share some of the deeply significant experiences of the "Jungian Dream Workshop" I sponsored in Seattle and the "Jung for Pastoral Counselors" workshop that I attended in Spokane, Washington? Both of these were led by Dr. Clyde Henderson Reid. Some of you have read his books and a few of you have met this dynamic, capable clergyman, educator and therapist, now in training as a Jungian analyst.

First, why my interest in Carl Gustave Jung and his psychology? Very simply because I have found Jung to have been a deeply religious man of great integrity and a giant intellect and spirit of his and our time. Amazingly, I began to discover concepts similar or parallel to those of Emanuel Swedenborg. It is my growing conviction that Jung's concepts enhance and enrich the understanding of many of the concepts of Swedenborg. Further, I venture the "heresy", at least to some persons, that Jung offers us additional knowledge, perception and concepts that may aid us in moving on into the spirituality, the life of religion, the life of fulfillment of our own individual genius of which Swedenborg wrote.

Dreams and symbolism play a central part in the psychology of Carl Jung. Hence, with a Swedenborgian background it was not difficult for me to find an "at home" feeling in much of Jung's psychology. I have learned the significance of dreams in my work as a therapist and from Freudian and Gestalt approaches have interpreted and helped to interpret my dreams and the dreams of others for many years now. Understanding my own dreams with the help of Jung's approach has deeply enriched that part of my life and work. From my own personal experience I have come to know that dreams have warned me of danger which I could ignore only at the peril of my life. Dreams have guided me with wisdom, confronted me with my negative or "shadow side", as Jung calls it, and they have given me the gift of affirmation of my deepest being. Through these experiences I slowly have become more deeply acquainted with my

"unconscious", that part of me which "is" but of which, for most of my conscious moments, I am not aware.

In the unconscious are stored many rich things. There are many good things which I have learned to acknowledge and affirm. Among them, too, are my most evil aspects which "are" always. And also there, in the unconscious, are the concepts mistakenly placed there, such as anger, which I was taught I must not ever think, let alone feel or express. But, as long as they may remain unconscious, they may govern me. If, however, I allow them to become conscious, seek to help them to consciousness, then I will be in control of them and can decide what I will do with them.

Have you ever wondered why anger suddenly burst forth from you and you were sure you weren't angry? How could you be angry, want to retaliate or be unkind to one you love? Not you, who as a religious person does not hate or be angry! Ah, but "There's the rub". As good as we try to be, we also have our demon side. To hide it from ourselves is to deceive ourselves and hence it breaks forth unexpectedly — in charge of us instead of we in charge of it. To know this side, acknowledge that it is a part of me and be alert to it gives me the choice of my actions!

Perhaps deep down in the unconscious I may have stored legitimate wishes for my own wants and needs. I might have been taught this was selfish, that all other person's needs come first. So when I meet these deep human needs by some action I take, I may be surprised and "don't know how I could do that" and feel guilty and ashamed. I may even feel out of control and puzzled, shaken up or disorganized.

All this is a very much simplified way of saying that as much as we try to ignore that part of us that is the unconscious, it will find its ways of expressing itself. One way is by the acts that seem so contrary to ourselves that we say, "I can't understand it, it is so unlike me". The other is in dreams or fantasies or hypnagogic states — those states between sleeping and waking.

Carl Jung describes as a major step in growth toward maturity the necessity of bringing the unconscious to consciousness. A dream workshop is one in which the dreams of the

participants are used to gain deeper understanding of themselves by trying to understand what the unconscious is telling them. Clyde Reid first gave some basic concepts such as those I have shared above as preparation for our sessions. In addition he gave some guidelines to help in understanding our dreams.

1. What is the motif of the dream, i.e. growth, sadness, change, etc.
2. Person or persons in the dream :
  - a. **KNOWN:** Characteristics, salient features — what part of me is like the person.
  - b. **UNKNOWN:** Same sex: My shadow self?  
Opposite sex — My Anima (feminine side of a man)  
My Animus (masculine side of a woman)
3. What feelings were experienced in the dreams?
4. What symbols are in the dream?
5. What archetypes are in the dream? Wise old man, trickster, great mother, etc.
6. What associations do you have with any persons or objects in the dream?

With pastels such person drew a dream (artistic skills unnecessary). Most of our dreams are in symbolic language and that is one reason they seem so “crazy” or “irrational” to us. So, no matter how non-sensical they seemed, we drew them.

Clyde Reid is skillful in other disciplines and used the beginning of each session — Friday night to Sunday noon — to teach some skills in better breathing and physical awareness. Then each in turn throughout the workshop told a seven minute account of his or her life story and then described the dreams he or she had drawn. In almost every instance some deep feelings were associated with the dream. Clyde helped these feelings to flow freely. Often the person had stored feelings of abandonment, anger, loneliness, unworthiness or worthlessness in the unconscious. Now these feelings could be brought out, looked at openly in a loving, supportive atmosphere and accepted as part of the human being the person is. Some old fears, or restraints, or angers could be acknowledged and let go.

Surprisingly, we hold these things symbolically in our bodies as tight, sore muscles, cramped necks, back pains, sore throats, breathing problems and others. By skillfully helping us to release these with techniques he had learned, Clyde guided us to creatively use the dream material we offered.

One person drew a road and a car with himself and his wife on a vacation journey. A

large truck came up beside them, blocked the road and stopped. The man was frustrated. Then the truck driver began to put wood in the motor of his truck. The man said to himself, “Well, of course, he must fuel his woodburning truck, just like I have to fuel my woodburning car.” And with that, he got out to fuel his car. The dream ended there.

What could such nonsense possibly mean? Carl Jung was deeply convinced a dream can only be understood in terms of each individual's unique life. No “dream book” can tell us the meaning of our dreams. Awareness of the dreamer's own situation is essential to its understanding. For one thing, the dreamer above had recently left a situation in which many of the concepts he had been questioned, criticized and blocked and he had learned to hold back his own convictions. He also remembered his father was unable to accept new ideas in physics and chemistry which, as a boy in school, he had excitedly brought home to him. And though the boy had seen the experiments with his own eyes his father adamantly told him he was wrong. But as a “good” son he had to “understand” his father. The dream tells this story and the dreamer's need to move on. As in real life, the dreamer as car and driver understands the trucker's needs and tries to assuage his own frustration. In reality the son was able to move on ahead of his father in his achievements with new knowledge and his own unique being. Yet the feeling still remained that he had to be kind to his father — let the old woodburning vehicle operate and block him though he was ready to use an internal combustion engine — maybe even jet propelled or even rocket propelled. He had to drive his own car to fulfill his own unique self. With the guidance and help of Clyde he was able to tell his own soul he no longer needed that block and chose to move on more freely to fulfill his own destiny.

This is an illustration of how we may put into the “shadow side” of the unconscious a good thing which, however, we have been taught was wrong. In this instance the man had been told that even if he did necessary things for his own growth and education, if others, especially parents or loved ones were threatened or felt hurt, he should not pursue this new insight, knowledge or understanding. But the dream says — Look at that idea! Is it really wise? Is it really kind and loving? Is this not a form of dishonesty? Will it build resentment instead of love?

And so we may bring to consciousness the ideas, feelings, thoughts and desires that we

(Con't on page 149)

## CALLING ALL ALMONTERS!

This summer has something special in store for you if you are: a) a former Almonter from *way* back; b) an Almonter of recent years; c) a brand new Almonter; d) none of the above!

What awaits you is a special reunion session of a special New Church family camp — the Almont New Church Assembly. Whether you have nostalgic memories of the old tenting days at Almont, or not too distant recollections of team dishwashing and “slop buckets”, or a fresh image of flag raising, swimming, (yes, *swimming*, in the new lake), and worship in the beautifully refinished and landscaped chapel, or not even a hint of what this camp in Michigan is all about, this year’s session of Almont holds something that will make memories for you.

From Sunday, July 22, through Saturday, August 4, you can be part of the fun, friendship, learning, and special feeling that is Almont. These two weeks will be full of old traditions, new experiences, and an extra special event during the middle weekend — “Homecoming 1979” — including a gala party on Saturday, July 28th. We hope to gather old familiar faces, those whose faces have been missing for awhile, and new friends to help us celebrate the spirit of Almont.

So plan to treat yourself to a week of re-living old memories or introducing your family to new ones at the Almont New Church Assembly.

For information on reservations, etc., please contact:

Rev. Edwin Capon	OR	Mrs. Marjie (Hill) Shelley
26349 Dundee		125 Reynick
Huntington Woods, Michigan		Saginaw, Michigan
48070		48602

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## DREAMS (Con’t from page 148)

have denied. By honestly looking at them, by reviewing them with renewed insight and understanding, we can make clearer choices in the light and move along on our journey toward wholeness.

The heart of Swedenborg’s message has always been to me one of searching for understanding of myself, my fellow human beings and my world so that I may make the best use I can, at any moment, of the gifts God gave me. To know that He may reach me, guide me and strengthen me through every part of my being, deeply enriching my sense of his unbounded love and wisdom is to experience the “love that passeth understanding.”

## ATTENTION — ARTISTS AND CRAFTSMEN!

The Women’s Auxiliary of the Fryeburg Assembly is planning a new venture for the Sales Table this year. The emphasis will be on hand crafted items. These can be any moderately priced item you think will be wanted by any age from infants on up. If you are planning to attend the Assembly session, we will welcome any items which you may sell for your own profit, with 20% of the sale price going to the Assembly. If you will not be there in person, we cannot handle things on consignment, but will be glad to receive any donations of things for the table. Second hand items, such as stationery, books and small household items can also be sent, but we have found that old costume jewelry, perfume, most clothes, and old linens do not sell very well, and we have things in these categories left over from years past. Children from 5 — 12 are always looking for small toys in good condition, or suitable games, if all the pieces are there and the box is in good condition.

All proceeds from the Sales Table go toward the purchase of things for the camp. We always need new mattresses, for instance, and are able to buy several each year to replace our ancient lumpy specimens. We began by trying to provide good mattresses for all the cabins and adult rooms, and who knows — with your support this reform might even filter down to the boys’ tents and girls’ dorms!

Bring your craft items with you. Donations can be mailed to Sales Table, c/o Mrs. David Rienstra, 8 Elm Street, Fryeburg, Me. 04037.

The 1979 Fryeburg New Church Assembly runs from August 4 through August 26. The staff will include: Mrs. Gertrude Tremblay and the Rev. Messrs. George Dole, George McCurdy, David Rienstra, William Woofenden and Paul Zacharias. For Registration or further information write:

Mrs. William Woofenden  
48 Highland St.  
Sharon, Mass. 02067

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**DID YOU KNOW** that Urbana College classes are held in 8 cities throughout Ohio? They are Bellefontaine, Cincinnati, Columbus, Dayton, Lima, London, Marysville, and Urbana.

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# A MESSENGER SURVEY

Galen Unruh  
Paul Zacharias

## CIRCLE ONE

- |   |     |    |
|---|-----|----|
| 1. Are you in basic agreement with the liberalized approach to abortion?  | Yes | No |
| 2. Would you say abortion is justifiable in cases of rape or incest?  | Yes | No |
| 3. Would you agree that abortion under any circumstances is a sin?  | Yes | No |
| 4. Do you believe that capital punishment should be reinstated for first degree murder?   | Yes | No |
| 5. Should homosexuals be allowed ordination into the ministry?  | Yes | No |
| 6. Do you think of homosexuality as a sin?  | Yes | No |
| 7. In cases where a homosexual states that the condition is "disorderly", and where the individual makes an honest effort to correct it, acts in good faith, would you feel more open to the idea of allowing ordination? | Yes | No |
| 8. Would you favor a "special ministry" for ordained homosexuals, meaning that they would be encouraged to minister to groups who are predominantly homosexual?   | Yes | No |
| 9. Do you favor further research in the area of "cloning"?  | Yes | No |
| 10. Should the practice of bringing children into the world via the "Test Tube" method be encouraged?   | Yes | No |
| 11. Should the building of more nuclear energy plants be encouraged?  | Yes | No |
| 12. Would you be willing to allow the storage of atomic wastes in your state or province?   | Yes | No |
| 13. Would you like to see stricter gun control laws?  | Yes | No |
| 14. Do you think we should have stricter controls in the matter of distribution and use of the many new chemicals on the market today?  | Yes | No |
| 15. Do you feel there is a distinct relationship between the spiritual condition of man - kind and the natural effects we see in the world around us in terms of pollution, etc.?   | Yes | No |
| 16. Should a terminally ill patient who clearly understands his/her situation, be given the right to have the "plug pulled" on demand?  | Yes | no |
| 17. Are you in favor of United States signing the SALT 2 agreement?   | Yes | No |
| 18. Do you feel the world will be a better, safer place in which to live by the year 2000?  | Yes | No |
| 19. On balance, do you feel that the present policies and programs of Convention adequately meet the needs of its members?  | Yes | No |
| 20. Optional — Would you describe, in a sentence or two, your feelings/thoughts regarding the <i>Messenger</i> .  |     |    |

On a scale of 1 to 10 (1 being terrible and 10 being excellent), how would you rate the *Messenger*?

I am: male	Under 30	City dweller	Clergy or Clergy spouse
female	Between 30 - 50	Rural dweller	Lay person
	Over 50		

Husbands, wives, and children over 14 are encouraged to send in separate returns. Complete this page and send it to the *Messenger* office. If more Survey sheets are required, make a list from 1 to 20 on separate sheets of paper, and write "yes" or "no" opposite each number. Mail to:

The Messenger  
Box 2642, Stn. B  
Kitchener, Ontario N2H 6N2

**ENERGY**~~**SHORTAGE**~~**ABUNDANCE****RENEWAL AND REVIVAL**

OPEC

Oh heck!

A dollar a gallon for gas?

Alas!

When your energy gets depleted,

You feel defeated,

You wish to be seated

And not to be needed.

Distressed?

Depressed?

This state of affairs need not be.

For a change, come to P.C.C.

New sources of energy can be found —

**Infinite** resources abound —

Sharing, caring,

Teaching, reaching,

Creating, relating,

Feeling, healing . . .

**POST - CONVENTION CONFERENCE****July 1 — 5, 1979, Urbana, Ohio**

The theme will be **ENERGY ABUNDANCE: RENEWAL AND REVIVAL**. Through a variety of experiences, art, music, worship, movement, dream work and doctrinal discussion, we will explore the ways our energy can be replenished. Your steering committee will be the Rev. Ronald Brugler, the Rev. Dorothea Harvey, Lorraine Sando and Perry Martin. We start Sunday evening, July 1, and end with breakfast, Friday morning, July 5.

Cost will be \$15 registration plus \$13.50 per day if you stay in the dormitory and eat your meals at the college. You may camp, or if you live nearby stay at your home. Please register before June 10th so we know how much space will be needed.

Send your registration fee with the form below to: Nancy Perry, Executive Secretary, Board of Education, 48 Sargent St., Newton, Mass. 02158.

Name .....

Address .....

Yes

No

☐☐

I will stay in the dormitory.

☐☐

I will eat meals at the college.

# Program — General Convention

## Urbana College — June 24 — July 1

Sunday June 24	Monday June 25	Tuesday June 26	Wednesday June 27	Thursday June 28	Friday June 29	Saturday June 30	Sunday July 1
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7:30 - 8:30 a.m.  
Breakfast  
9:00 - 12:00  
Council of  
Ministers  
9:00 - 12:00  
Ministers' Wives  
Group

Same as  
Monday

9:00 a.m.  
General Council  
Same as  
Tuesday

7:00 a.m.  
Communion  
7:30 - 8:30  
Breakfast  
9:00 — Invocation  
9:00 — ANCL  
9:05 - 10:30  
Business Session  
10:30 - 11:45  
Mini  
Courses

7:00 a.m.  
Communion  
7:30 - 8:30  
Breakfast  
9:00 — Invocation  
9:00 — ANCL  
9:05 - 10:30  
Business Session  
10:30 - 11:45  
Church/College  
Relations

7:30 - 8:30 a.m.  
Breakfast  
9:00 - 9:30 — ANCL  
Worship Service  
9:30 - 12:30  
Business Session  
with Coffee Break  
Midway  
ANCL  
Dramatic Presentation

7:30 - 8:30 a.m.  
Breakfast  
9:00 - 9:45  
Sunday School  
10:00  
Convention  
Worship Service  
Ordination  
Communion

	12:00 - 1:00 Lunch	12:00 - 1:00 Lunch	12:00 - 1:00 Lunch	12:00 - 1:30 Lunch	12:00 - 1:30 Lunch	12:00 - 1:30 Lunch	12:00 - 1:00 Lunch
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2:00 - 9:00  
Registration  
Ministers &  
Spouses

1:30 - 4:30  
Council of  
Ministers  
1:30 - 4:30  
Ministers' Wives  
Group

Same as  
Monday

1:30  
General  
Council  
1:30  
Board of  
Missions

1:30 - 3:00  
Mini  
Courses  
3:15 - 4:30  
SSA  
4:30 - 5:15  
Orientation  
4:45  
Choir Rehearsal  
4:30 - 5:30  
ANCL

12:30 - 3:00  
Women's Alliance  
Luncheon Meeting  
1:00 - 6:00  
ANCL Outing  
2:00 - 4:00  
Augmentation  
Fund  
3:15 - 4:30 — Films  
3:30 - 4:00  
Invitation to  
Florida Conference  
4:00 - 5:00  
Swedenborgian  
Senior Soiree

1:30  
Board of  
Managers  
2:00  
Outings  
2:00  
General  
Council  
4:00 - 5:00  
Choir Rehersal

5:00  
Post Convention  
Conference

Dinner on the Town	5:30 - 6:30 Dinner	5:30 - 6:30 Dinner	5:30 - 7:00 Dinner	5:30 - 7:00 Dinner	5:30 - 7:00 Dinner	6:00 -	
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7:00 - 10:00  
Ministers & Wives  
Open House at  
Dorothea Harvey's  
9:00  
Executive  
Committee  
Council of  
Ministers

7:30  
Council of  
Ministers  
7:30  
Ministers' Wives'  
Group

Same as  
Monday

6:30 - 7:30  
ANCL  
7:30  
Opening of Convention  
Procession of  
Banners - Trumpets  
Worship Service  
Welcome  
President of College  
Pres. of Ohio Assoc.  
Mayor of Urbana  
Pres. of Convention  
Address  
Convention Highlights  
9:30  
President's Reception  
10:30  
Centering Down

7:30 - 8:30  
S.S.R. Graduation  
7:30 [Tentative]  
ANCL  
9:00  
S.S.R. Reception  
9:45  
1970 World Assembly  
Pictures  
10:30  
Centering Down

7:30 - 9:00  
Mini Courses  
7:30 - 9:00  
Tom Keiser lecture  
9:00  
Board of Missions  
9:30  
Urbana College  
Reception  
10:30  
Centering Down

Ohio  
Country Picnic  
Hayride  
Square Dancing  
11:00  
Centering Down



# ADVANCE CONVENTION REGISTRATION

Urbana College, Urbana, Ohio

June 27 - July 1, 1979

Name \_\_\_\_\_

Address \_\_\_\_\_ Phone: \_\_\_\_\_

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. Private room and board is \$16.50 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. No outdoor fires can be permitted because of local burning ordinances. Campers may use Coleman stoves or charcoal broilers for cooking.

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.

## SPLIT MOUNTAIN CAMP

To all adventurous young Swedenborgians (and their friends!) between the ages of approximately 14 — 21:

Are you interested in a real wilderness camping experience? How about a week in the Santa Cruz Mountains of northern California? We will take you from the noise, bustle and pollution of "civilization"! The staff of Split Mountain Camp will be headed by the Rev. Dr. Horand Gutfeldt and Cindy Gutfeldt, and the fee is \$45.00 for seven days (campships available for eligible persons). You will be responsible for sleeping bags and other personal essentials while Split Mountain Camp supplies food, fresh air, and FUN! The dates are July 28 — August 4. If you're interested and wish more information, write to

Karen N. Conger  
8512 Remmet Ave.  
Conoga Park, California, 91304  
Phone 213 - 341 - 0721

## DOLE NOTES COMPLETED

All six volumes of the

DOLE BIBLE STUDY NOTES

are now in print in

hardcover library binding.

Full sets or single volumes may  
be ordered from:

The Swedenborg Library  
79 Newbury St.  
Boston, Mass. 02116

## CRAFT EXHIBIT AT CONVENTION

Convention goers are invited to bring their hand - made crafts and art - work to exhibit and/or sell at Convention '79 in Urbana, Ohio. This is a golden opportunity for the many talented people in Convention to display their handiwork . . . another way to show that we are "Moving Ahead." Ceramics, paintings, wood carving, leather work, sewing and knitting finery . . . let's make this the biggest and best Craft Exhibit ever! These works of art will be displayed in the Community Center at Urbana College.

## FROM CHURCH RECORDS

### CONFIRMATIONS

**CLARK, EDSON, LITTLE** — Karen Clark, Karla Edson and Nancy Little were confirmed into the faith of the New Church in the Church of the New Jerusalem, Elmwood, Mass., on Maundy Thursday, April 12, 1979, the Rev. Arvid L. Anderson officiating.

### NEW MEMBERS

**BAKER, JOHNSON, LEITER, PRYOR, STORM, TURNER** — Paul H. Baker, Summerfield, formerly of Washington, D.C.; Mrs. Leslie Johnson, Crestview; Mr. and Mrs. James (Rena) Leiter, Vero Beach; Harry Pryer, DeLand; Walter Storm, DeLand; Mr. and Mrs. Malcolm (Judy) Turner, Cassadaga; were received into church membership in DeLand, Florida, on April 15, 1979, the Rev. Ernest Frederick officiating.

## LIFE EVERLASTING

Two new cassetts are being prepared with this title, "Life Everlasting." The first one will be ready for distribution at Convention 1979 and the second will follow in a few months.

Since the publication of Dr. Moody's book, *Life After Life* and Dr. Ross' experiences with her patients, there has been considerable interest in what happens to a person after the death of the body. We believe it is timely to set forth our New Church doctrines in the form of cassettes, hoping to dispel fear of the unknown in many minds.

These are being offered by the Board of Missions at \$3.00 for each cassette. Send your order with check to:

Miss Margaret S. Sampson,  
330 East 84th Street,  
New York, N.Y. 10028

## PAULHAVEN CAMP

Paulhaven Camp, sponsored by the Western Canada Conference meets this summer from July 15th to July 22nd. This camping program is for all young people ten years of age and over. The cost is \$35.00 for the week, and financial assistance is available where necessary. For further information write:

Mr. Doug Gilchrist  
12020 — 60th St.  
Edmonton, Alberta T5W 3Z5

## YE SHALL SEE ME IN GALILEE

On several occasions after His resurrection, the Lord Jesus Christ instructed the disciples to meet Him in Galilee. The angel who rolled away the stone from the door of the sepulchre said to the women: "Go quickly and tell His disciples that He is risen from the dead, and behold He goeth before you into Galilee." Jesus Himself said to the women: "Be not afraid; go tell My brethren that they go into Galilee. There shall they see Me."

Why Galilee? Why was Galilee of such character that Jesus could be present there with those who loved Him?

"Galilee" in the Divine language of Scripture represents the outmost or natural degree of human life, just as the province of Galilee was the outmost region of the Jewish nation. "Judea" represents the celestial state of life. "Samaria" the spiritual. "Galilee" the natural. So Jesus must have been saying in effect: "I will be with people in their natural life. I will be with them in Galilee."

But now a further fact must be brought forth — namely, that the Infinite God of heaven and earth cannot be seen or approached by angels or men as He is in His inmost Divinity. "No man can see God and live." "No man cometh to the Father but by Me."

The "Father" is the Lord's inmost Divinity, His inmost Soul. That inmost Divinity in the Lord cannot be approached by finite angels or men. So we must find Him and see Him in His Divine Natural degree, which is called His Divine Human. The Lord in His Divine Human can reach us even in our natural lives. He can meet us in "Galilee."

When Jesus made His Human to be Divine, He glorified it even to the lowest materials of His human body. By so doing He made Himself "God with us."

In a purely earthly body the Lord would now be more than nineteen hundred years removed from us in time, and thousands of miles removed from us in space.

But in His glorified Human He is with us in our daily lives today, in our very thoughts and affections, and in our actions. No mere human being (or angel) can be so real, so close, so precious as the Lord in His glorified Human. Thus does the Lord meet us on the natural plane. Thus does He present Himself to us in our human terms. We see Him in "Galilee."

In that incomparable volume by Emanuel Swedenborg entitled *The True Christian*

*Religion*, it is pointed out that no one can henceforth be received into heaven (into the true Christian heaven) who does not acknowledge the Lord in His Human. We must worship the Visible God. We must recognize the Lord Jesus Christ as God. We must know that in His glorified or Divine Human, the Lord Jesus Christ is the One and Only God of heaven and earth.

Christians cannot get a true idea of the sole Deity of the Lord Jesus Christ as long as they continue to conceive that God exists in Three Persons. Such a faith materializes the mind. It impairs rationality. It puts Christ in a subordinate position. It tends to the opinion that although the Lord Jesus Christ is deserving of worship, it is actually God the "Father" who is in the highest place.

"The Word became flesh and dwelt among us."

There is no other God or Person in God except the Lord alone.

The "Father" is the Divine Love in the Lord. The "Son" is the Divine Truth in Him. The "Holy Spirit" is the Divine Life in Him.

Similarly, we may say: The "Father" is the Lord's invisible Divine. The "Son" is His visible Divine. The "Holy Spirit" is His active or proceeding Divine.

Those three Divine essentials are in the Lord Jesus Christ alone.

When we pray, we must not pray to any other God — nor to any specific essential of God — but only to the One Divine Human, the Glorified Lord Jesus Christ, who is Jehovah in Human Form.

In ancient Jerusalem men saw only the material and maternal human in Jesus before the Glorification and they rejected the Messiah.

In the orthodox historical church in Europe, Christians saw a Being whom they called the Son of God, and whom they worshipped conjointly with another Being called the Father and a third Being called the Holy Ghost or Holy Spirit, and the Christian church has largely continued in that Tri - Personal idea for hundreds of years.

But in the New Age church of the future called the "New Jerusalem" we will worship the One Visible God as the One Divine Person, the Glorified Lord and Savior Jesus Christ. There do we see Him. There we behold Him in His Human Divine. There we meet Him in "Galilee."

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

RETURN POSTAGE  
GUARANTEED



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**The next Messenger  
will be the double  
July - August Convention Issue  
appearing about August 1st.**