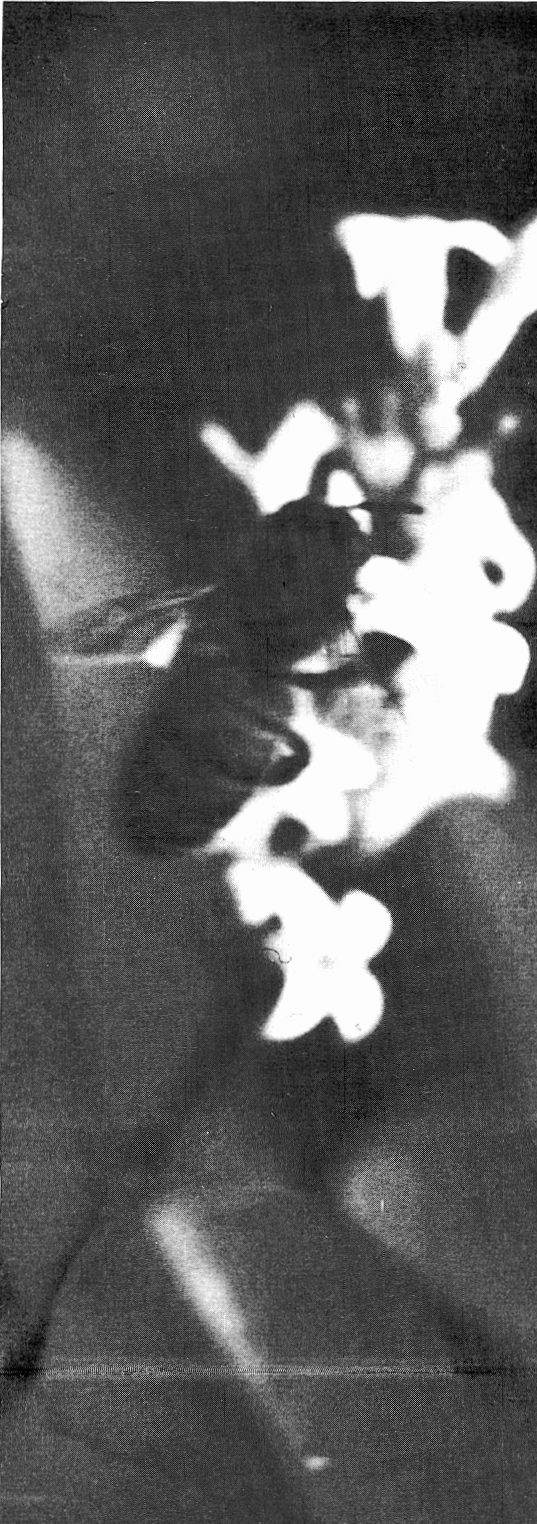


# The Messenger

OFFICIAL ORGAN OF THE SWEDENBORGIAN CHURCH  
OCTOBER 1979

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*... all the  
things that  
occur in nature,  
from the  
smallest to the  
greatest, are  
correspondences.*

*Emanuel Swedenborg*

## Editorial

# THE RAZOR'S EDGE

A number of fascinating — sometimes painful — conclusions can be drawn from our recent *Messenger* survey. For me, as editor, the most obvious and relevant survey result is that our national membership is almost evenly divided in the matter of *denominational involvement in political and social affairs*. About half of the survey comments indicated that Convention and the *Messenger* are too heavily engaged in social - civil entanglements; that we should withdraw from the National Council of Churches; that articles on SALT II, homosexuality and UNICEF have no place in the *Messenger*; that we should have more inspirational - doctrinal material in the *Messenger*.

An equal number of readers expressed a need for articles in which our religious teachings are focused directly on the pressing concerns of our day; they would like to see more features on the New Church and its relationship to every sector of life. The phrase "doctrines applied to life" was used a dozen or more times.

And so the editor walks on a razor's edge.

Of course, in real life situations it is very seldom an "either - or" situation. It is impossible to separate religion and our daily experience. We bring our religious values and beliefs to everything we do. We go shopping; we go out with friends; we prepare a meal for a loved one; we attend a PTA meeting; we sense someone's need and respond to it — and everything is touched with religious meaning. We want to build a better, safer world for our children and grandchildren — which desire has a religious motivation — and so we support UNICEF. After much reading on both sides of the issue we are convinced that the arms race will provide neither peace nor security, and we will continue to feature articles in the light of this understanding. Doesn't it shock you just a little to know that there was virtually nothing in the *Messenger* on the slavery question in the pre - Civil War years!

I realize that spiritual regeneration begins from within; that we need wisdom and guidance from the Word and our religious heritage; that everything truly important and lasting is spiritual in nature. But we do live in a physical world for a few short years, and we have been given a task to do. —

"Thy Kingdom come . . ."

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*We are grateful to Martin D. Klein of Earlville, Maryland, an Urbana College student, for the superb cover photo, plus additional pictures on pages 226, 227 and 235.*

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## THE MESSENGER OCTOBER 1979

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Paul B. Zacharias, Editor

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# The Starting Line

by Eric Zacharias

"For with churches the case is this: In the beginning charity is fundamental with them; every one then loves another as a brother, and is affected from good, not for his own sake, but for the sake of the neighbor . . . and above all things for the Lord's sake. But in process of time charity begins to grow cold."

AC 2910

With the subject of charity as the focus of our discussion, all of us at the Pacific Coast Ass'n meeting on August 24 - 27th heard with interest the presentation of the panel — Alice Van Boven, Dr. Horand Gutfeldt, Karen Hare, Rev. Andre Diaconoff and Dr. and Mrs. Ivan Franklin. In a living way, each panel member presented a personal testimony to the experience of charity as discovered in the writings and in the journey of regeneration.

Certainly, the spirit of charity warmly (with outdoor temperatures standing in the mid-nineties) enveloped us and drew us into a close, loving circle. The participants in this meeting at Riverside included membership from San Diego, Los Angeles, Riverside, the Bay area, Tacoma and Portland. Guests included Mr. Tom Spiers, Mrs. Mareta Saul and the President of Convention.

At times, business meetings tend to be as arid as are the mountains surrounding Riverside and perhaps even as obscure as the sky blurred by smog. Not this one. Lively discussions centered around such interests as the Yucaipa property, the involvement of the Pacific Coast Ass'n in the future of Convention's newly acquired property of 160 acres in the Santa Cruz mountains, the Ass'n Retreat in October and the possible lowering of the per capita membership dues as one result of the sale of a portion of the Yucaipa property.

The planners of the Ass'n meeting are to be commended for the balance of program offered to the membership — study, worship, fellowship and recreation. Friday evening we attended the delightful presentation of "The Mikado" by the Redlands Music Association in the Redlands Bowl. The following evening, members of the Riverside Society presented a thoughtful, well done skit in which Biblical characters were portrayed and their correspondence to specific spiritual qualities and states revealed. In addition to a community sing, we enjoyed the singing of Karen Hare of

Los Angeles, and Francis Skinner, who was accompanied by an accomplished guitarist.

On Sunday morning, the Revs. John Spiers and Eric Zacharias led the congregation in a worship service and in the Sacrament of the Holy Supper. Following this, refreshments were served in the lovely garden at the rear of the church.

The entire weekend was a memorable, stimulating and loving occasion. The words in Deuteronomy are most appropriate. "For the Lord your God is bringing you into a good land, a land of brooks of water, of fountains and springs flowing forth in valleys and hills . . . And you shall eat and be full, and you shall bless the Lord your God for the good land he has given you."

This somewhat lengthy account of the Pacific Coast Ass'n meeting has been given for a purpose. A question asked of us is, "How do other Associations program their annual meetings?" There is a growing awareness that these annual gatherings provide us with an open invitation for study, for worship and fellowship. Part of this must surely be because we are coming to know the church more intimately as a family. We tend to be a scattered family geographically. Here in our Ass'n meetings, the door stands ajar to move closer to one another, we share our understanding of the teachings of the Church, we grow together in our hopes for the Church, we come to know the support that we have in each other. In all of our Associations, there is an abundance of talent, there is a deep and abiding love for the Church and we have a "vision" of the Lord making all things new.

Every Association is encouraged to plan its meetings with imagination, with creativity, with specific goals for accomplishment.

A second question asked by several participants in the Pacific Coast Ass'n was, "What are we going to do to observe the 100th birthday of Helen Keller in 1980?" This is an opportunity we must not miss. Suggestions for assistance with planning will be forthcoming from the Central Office. Each of our congregations is asked to consider those possibilities most in keeping with its circumstances. There may be the possibility of

(con't. on page 222)



## THE TWIN DEMONS

*Gustave Bischof*  
*Garden City, New York*

*(Continued from the September issue.)*

Fears and hatreds spread terror and violence over the world. In a band extending in a huge arc from Northern Ireland through Spain, Africa, the Middle East and thence to Indo-China there is turmoil straining the capability of government to control. Super powers, jockeying for advantage, fish in muddy waters. In the Western Hemisphere, especially among our Latin neighbors, a vast discrepancy in life style exists between the privileged few and the masses. Opposition is harshly repressed by military oriented government abetted by wealthy land owners and the higher clergy. Many of the parish priests however, with super human dedication and courage make common cause with the poor, even laying down their lives in a superb demonstration of social justice and Christian compassion.

\* \* \* \*

The demons know no distinction of race, religious persuasion or geography. Logically their sway ought to be diminished among the less ignorant and more materially advantaged. From those who have more ought to be expected. Our own beloved land, the richest, most prodigal and generous of all (with 6% of the world's population we consume 30% of its resources); blessed with great educational opportunity and a comprehensive media network remains no less a prey to the demons.

For a generation the U.S.A. has conducted two hot wars and an ongoing cold war. It is axiomatic that no war, either hot or cold, can begin or be sustained without fear and hatred possessing its people. No matter how lofty the original professed cause, the sacrifices demanded of the many can only so be endured.

The past generation was marked by the struggle of opposing ideologies; free enterprise (no longer so free) and communism (no longer so communistic). On another plane, the super powers engaged in winning allies (no matter

how malodorous), controlling satellite states and acquiring spheres of influence, confront each other with multiple overkill.

The first decade of the past three, painful to recall, was one of mass psychosis and fear, replete with hatred, character assassination, charges of guilt by association, witch hunting, black listing and the ruining of many innocents. Only after a clear headed and courageous remnant sensed the danger and confronted the accusers was the spell partially broken, but much damage remained. In a California congressional election campaign, the successful contender used every trick to smear his opponent with the tar of communism. Ultimately the unworthy victor went on to gain the country's highest office.

Social reforms were denounced as communistic. Law and Order became synonymous with conformity and repression. Here were laid the roots of official violation of human rights, all in the name of national security. Foreign intelligence gathering agencies plotted and domestic ones intruded on privacy without restraint. Jack Anderson reported (in *Newsday* 2/19/79) that the late head of the F.B.I. kept a 44 page dossier stamped "Security Information Confidential" on Helen Keller — amusing if not so sad.

\* \* \* \*

An extra terrestrial intelligence viewing the international scene might remark "What a mess" or "Sheer madness" depending on his cultural background. With all our armament are we less free of fear or more secure than 30 years ago? With each escalation anxiety grows and rationality recedes, bringing closer the danger of the system going out of control by virtue of its own momentum. It is no coincidence that before each military budget is considered there is dire warning of Russian superiority — and a coalition of the Pentagon and certain sectors of labor and industry clammer for a bigger appropriation. Expectation is that Salt II may limit but not reduce present armament, leaving open the way for yet more sophisticated weaponry. Let us momentarily indulge in fantasy: the U.S.A. and the U.S.S.R. agree to halt the production of all new weapons beyond those now in place. Furthermore the U.S.A. agrees to a modest, well publicized, unilateral reduction of its existing weapons with no strings attached. It is interesting to speculate whether the U.S.S.R., in the light of world opinion would agree to a similar reduction and thus break the thralldom which extracts such heavy tribute.



The world suffers from inflation. The national budget is trimmed, yet the military portion increases. Military expenditure wherever incurred is inflationary because it produces no useful goods; is capital and Research and Development intensive, draining science and technology from industry; employs fewer workers per budgeted dollar than most civilian projects.

\* \* \* \* \*

The reader may well ask why this dreary rehearsal of the evils arising from the demons of fear and anger. Indeed why this pre-occupation with evil instead of stressing good? Fear and anger seem to permeate the human condition from cradle to grave. Their interplay nullifies the God given gifts of free will and rationality without which there can be no true repentance and reformation, not even the recognition of evil, either personal or societal.

The *Doctrine of Life* clearly states, "... in proportion as anyone shuns evil he does good ..." The shunning of evil begins with love to the Lord. If the shunning of evil is merely to appear socially acceptable or in conformity with civic obligation, it is at best cosmetic and at worst hypocritical. To be spiritual, the rejection of evil begins with the inner man and flows thence to the material plane and his relation to others.

This is no easy or quick process. The most saintly are imperfect. Our darker side resists regeneration and subjecting the demons to their subordinate place. Albert Einstein remarked, "It is easier to denature plutonium than to denature the evil spirit of man".

Let us pray for courage and strength. Man cannot subjugate the demons of fear and anger of and by himself, only by the Lord's help. Only then can he experience the coming of the Kingdom and rejoice in the words in Isaiah, "Fear not for I am with you, be not dismayed, for I am your God, I will help you, I will uphold you with my victorious right hand."

## WHAT! NO HELL?

by Galen Unruh  
Pawnee Rock, Kansas

"Few Americans Now Believe in Hell." That is the headline for an article which appeared in the press recently. "There has been a significant decline in the number of people who believe in a fire and brimstone hell," observes Dr. Neil Warren, dean of the graduate school of psychology at Fuller Theological Seminary in Pasadena, California. "I see 20 to 30 people a week in individual and group therapy, people who often end up talking about death. But almost never do they think in terms of the possibility that they will actually be sentenced to some kind of eternal punishment. The whole idea of judgment doesn't seem to appear in their thinking any longer," said Dr. Warren.

The article quotes other well known modern-day theologians in support of this idea. Dr. Martin Marty, church historian and religion analyst at the University of Chicago Divinity School and a widely read writer in religious circles, points out that the teaching that God is love has been so widely accepted that people no longer can think that such a God would send people to hell for punishment. He

says that teaching is on hundreds of pages of Scripture. "So," he says, "you have a great problem saying a God of love punishes you." And there he leaves it.

This is a perfect example of what a half-truth can do in affecting the thinking of the masses of people who populate the earth. It is a distinct teaching of the New Church that there is a hell. It is also a distinct teaching of the New Church that God does not punish anyone, and that He is a God of love. According to our teachings God is so much a God of love, that it is the farthest thing from His desire to punish. In fact, it is an impossibility. He seeks eternally to retrieve those from hell who have fallen into it — such is His compassion. Yet, there is a hell.

Man thrusts himself into his own hell, and anyone who has ever read the section in Swedenborg's book *Heaven and it's Wonders and Hell*, which describes it, and thinks logically about it, can come to no other conclusion than that there are the most grievous hells imaginable. The artful machinations used

by the evil ones to seduce people is fully described. It is utterly fantastic how they insinuate themselves into human thought and will. It would be an educational experience for the world today to delve into this, especially since it seems at the present time that we are so suspicious of everything in public and private life. Deceit is the prime mover in the seduction.

Recently we have had two presentations on television which should say something to the world about all this. One was the movie version of John Dean's book *Blind Ambition*. It describes his part in the Watergate affair. The other was *A Man Called Intrepid*. This one deals with the intelligence system set up by Roosevelt and Churchill prior to, and during World War II. After watching these on television, and thinking about the workings of Divine Providence, one wonders . . . We need to have our evils exposed. Nothing can be done about them until they are exposed. And we ask, "How long, O Lord?" We get extremely frustrated and become highly disillusioned with the way things are in the world. And yet there was that covenant, way back in Genesis. The sign of the rainbow. We are advised to hang on to the idea that God is still in communication with His world, and that He will protect those from harm who do remember.

The writer realizes these are not happy thoughts to project outward. But this is the reality of the present situation, and we get nowhere by being pollyanish. We suggest that our readers go out and get a copy of the above mentioned book and go through it thoughtfully.

It is written that one's idea of God influences all his thinking and actions. But how much does the average person, young person or adult, actually know about the nature of God? Nor can we ever know Him completely; yet this is vitally important. And there is no place to get this information except from the Word of God and revelation. The subject has infinite ramifications — so great that we would not assume to more than merely suggest the idea for thought.

We did come upon one statement to the effect that if it merely depended upon instruction in the next life as to what one must believe, there would be no one in hell. It's not that simple. By then, it is late; very, very late indeed. For some too late.

We certainly do not want to go back to the colonial era of fire and brimstone preaching, arousing emotional and unintelligent responses

in fear. We do need much more enlightenment. It is available, for those who can summon the courage to face the truth.

One of the greatest purposes in this life is the search for truth. For the Lord has said that this is the only thing that will set us free. "You shall know the truth, and the truth shall make you free." "I am the way, the truth, and the life."

## CONVENTION CALENDAR

Oct. 4 — 6	Dept. of Publications Washington D.C.
Oct. 5 — 6	Ohio Association Kemper Road
Oct. 19 — 21	Board Meeting Wayfarers' Chapel
Oct. 29 — 31	Committee of Admission into the Ministry — Newton
Nov. 1	S.S.R. Bd. of Managers Exec. Newton
Nov. 1	Visiting Committee Newton
Nov. 2 — 3	S.S.R. Bd. of Managers Newton
Nov. 3, 12 noon	N.C.T.S. Corporation Newton
Nov. 26 — 27	Council of Ministers Exec. Newton

## THE STARTING LINE (con't from page 219)

setting up a book display in a local library, there may be radio or TV time that can be secured, there may be written material that will be accepted by newspapers. It is time now to begin drawing together our efforts to give appropriate recognition to Helen Keller who attributes her awakening to the writings of Emanuel Swedenborg.

"Swedenborg's message has meant so much to me. It has given color and reality and unity to my thought of the life to come; it has exalted my ideas of love, truth and usefulness; it has been my strongest incitement to overcome limitations. Swedenborg's *Divine Love and Wisdom* is a fountain of life I am always happy to be near."

# Ministering to the People

by **Brian Kingslake**  
Bath, England

What is a minister's main work and responsibility? What should his qualifications be? In what ways (if any) is a minister essentially different from a layman? In answer to these questions, the first thing that comes to mind is that a minister runs a church, takes regular services, and so on. I personally have enjoyed this aspect of my work, and I miss it now that I am retired. But I am still a minister and what does this imply?

Well, we are told in the writings that a minister is (or should be) characterized by "ZEAL FOR THE SALVATION OF SOULS." This refers, of course, to his motivation rather than to any specific activity. You can't go around asking people whether they are saved and offering your assistance! But the motivation must be there, and I wonder whether I have it in any marked degree. I pass strangers in the street, and see a drunk in the gutter; am I moved with compassion, and do I long for these people's salvation? Usually, if I start thinking along these lines, I find myself looking inwards, and wondering whether I have sufficient zeal for my own salvation! However, the point is valid. All Christians should have this zeal, and particularly those set aside for the ministry.

Next I would say that the classic definition of the minister's function is "TO LEAD PEOPLE BY TRUTHS TO THE GOOD OF LIFE." This is the usual justification of the *sermon*. But after fifty years of preaching I am disillusioned as to its effectiveness. Are congregations led to the good of life by hearing sermons? Is preaching the best way to teach doctrine? Wouldn't *group discussions* be better? In the educational field, the lecture method of teaching is under attack; it is far down on the list of techniques of communication. We are told that there should be opportunities for feed-back; the student should be made to re-express what he has been told. One wonders how adequately the average member of a congregation could recapitulate the sermon at the end of the service, and whether his or her life will be affected by what the preacher has said! It is for this reason that I have issued a number of my sermons in printed

form, for study by the people at home where they can mull over at leisure.

But I have an even more basic nagging doubt about "leading by truth to the good of life." When people are in real need, in cases of birth and death, divorce, deep dejection, attempted suicide: is "truth" particularly relevant? Is instruction an appropriate response to their cry for help? A girl is raped and her whole life seems shattered; does she need to hear a doctrinal dissertation on marriage? In my experience, LOVE is the only healer in such circumstances. Not the truths of faith, but deep compassion and a hearing ear. The motivation of "Zeal for the salvation of souls" is what counts in these situations. (Maybe it could be said that the minister's own love has been formed and is fuelled by truth; but it is *love*, not his understanding of truth, that must do the ministering.)

Finally, we are told that the function of the priesthood is "TO PRESERVE WHAT IS HOLY AMONG THE PEOPLE." This is the nub of the matter, and we should be continually reminding ourselves of it. But how the minister does it, will depend on the nature of the need in any particular circumstance. He has been appointed by ordination as the Lord's *agent*, through whom the Master is constantly striving towards the salvation of souls in innumerable human situations. Sometimes teaching is needed, sometimes listening, sometimes the touch of a hand — the outreach of sympathy; sometimes a stern word, cutting through someone's fantasy, sometimes simply the minister's being "holy" in his own nature! He is the Lord's representative and he should reflect the Lord's goodness and truth. His mere presence should raise the tone of any situation.

The stage and TV have lampooned the hypocritical parson who puts on a holy accent and mannerism, quotes the Bible in and out of season, and prays with oily voice and up-turned eyes. Such a man (if he exists) will perhaps think he is raising the tone of the situation, but in fact his hypocrisy will call forth hypocrisy from the people who are with him, and the real problems will never surface.

Thus he will cut himself off from any opportunity to help those in dire need. There will be no human contact. By "holy" I mean self-effacing, humble in the true sense, trusting in Providence, displaying a sense of joy in the Lord. The true minister is indeed a praying man, talking to the Lord quite naturally, as to his heavenly Father. And he is equally aware of his fellow human beings, able to relate easily and at depth with them. He attracts confidences, and is freely available to anybody who may need help.

If we ministers, when looking back over the past week, or month, have to admit that nobody approached us with a life problem, or only a very few, then we should question whether we are adequately fulfilling our basic ministerial function.

When I was at the New Church College, nearly 50 years ago, the curriculum consisted almost exclusively of a study of the Word and the writings, plus a little Latin, Greek and

Hebrew. We were not even taught how to meditate or pray! How much more effective my own ministry would have been had I received training in marriage guidance and counselling, and in group work and other ways of ministering directly to the people! I have had to bumble my way into these uses. I hope and believe things are better with our New Church College today, and that the students now receiving training will come out better equipped for their ministerial function than I was. May all of us who claim to be ministers place ourselves unreservedly at the Lord's disposal, to be His agents and representatives in every situation great and small, and every human contact. God bless us all!

Reprinted from the British Conference *Lifeline*.

*Brian Kingslake, now semi-retired and living in Bath, England, is well known in Convention circles, having served societies in Philadelphia, Washington, D.C., and Cleveland.*



**HIS NAME  
IS  
'TODAY'**

To help meet the needs of children the United Nations has declared 1979 the International Year of the Child (IYC). To be observed globally, IYC is a time for all the world's countries to study the conditions in which children live and to instigate programs which will enrich their lives.

Why have an International Year of the Child? Because the peace and prosperity of the future depend on the well-being of the children of the present. Deeply concerned that far too many children are deprived of the basic necessities of life such as adequate nutrition, health care and educational opportunities, the UN has asked the world to "think children."

In contemplating this charge many will first call to mind the images of their own children. As citizens of a prosperous modern nation, this vision is more than likely to be one of cheerful tykes, well-fed and cared for, the recipients of our love and understanding. It is easy to think that the grim realities of poverty and despair are far away in the developing countries. Unfortunately, they are not. As President Carter pointed out, 10 million American children have never had medical care; half have never seen a dentist. And though practically everyone can go to school, too many are functional illiterates, unable to read and write well enough to care for themselves in today's complex society. Over one million U.S. children are physically abused by their parents. Drug and alcohol problems are becoming more and more common, teen-age pregnancies are on the rise as are suicides among the young. The list could go on, but an affluent nation like our own has the resources to cope with these problems if only we have the *will* to do so.

Tragically, this is not the case in most developing nations, sometimes because the resources are not available, often because of unjust social and economic situations. Consider these facts: poverty, hunger and disease are facts of life for nearly *one billion* children, 25 to 30% die before they're five years old, fewer than half will ever attend school. Consider also that as adults they will inherit three-quarters of this earth woefully unprepared to face the brutal challenges facing the human race today.

The enormous range of problems affecting children everywhere presents an urgent summons to the governments and peoples of the world. And the problems of children are not restricted to the natural world. What of the spiritual future of our children?

In *ARCANA COELESTIA* (*Heavenly Secrets*) Swedenborg describes one of his experiences: "I was in the street of a great city, and saw little boys fighting with one another. A crowd gathered and looked on with much pleasure; I was informed that the parents themselves urge on their little boys to such fights . . . thus in their earliest age they extinguish all the mutual love and all the innocence which little children receive from the Lord, and initiate them into hatred and revenge; consequently, they deliberately shut out their children from heaven, where there is nothing but mutual love." In acknowledging our membership in the global family of man we realize that "our" children are in fact all children, children possessed not by ourselves but by the Lord. Our responsibility for their welfare is the core of our relationship with them. We are parents who "extinguish all innocence" and "shut out their children from heaven" if we fail to respond to the child's call. For what is the fate of innocence in the face of the physical torments of hunger and disease, the anguish of homelessness, the despair of poverty?

The IYC is intended to be more than a one time effort. It is a mandate for each of us to educate ourselves on the conditions and needs of young people both at home in our own communities and especially in the developing countries. The old solutions are fast becoming outdated, in 1979 we must begin to establish a new framework for strong, far - reaching actions directed toward permanently improving the status of all children. There are millions of reasons for supporting the IYC. Most of them are children under ten years of age.

"We are guilty of many errors and many faults, but our worst crime is abandoning the children, neglecting the fountain of life. Many things we need can wait. The child cannot. Right now is the time his bones are being formed, his blood is being made, his senses are being developed. To him we cannot answer 'Tomorrow.' His name is 'Today.'"

. . . Gabriella Mistral  
Nobel prize - winning poet

## UNICEF Does a World of Good

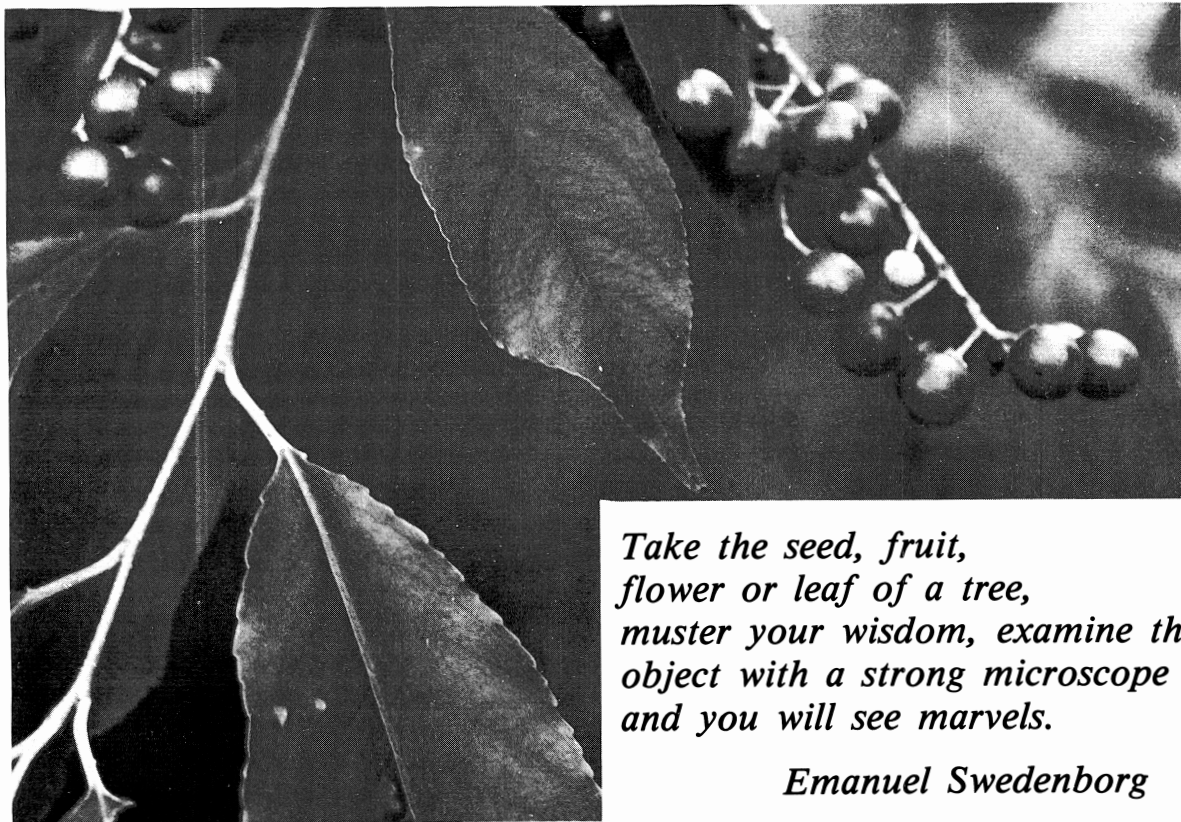
Every Halloween in communities throughout the United States, children, teens, and adults of all ages channel their energy and enthusiasm into raising funds for UNICEF — the United Nations Children's Fund. Their creativity knows no bounds, expressing itself not only in the traditional trick - or - treating but also in concerts and marathons, art auctions and bake sales, reading contests and hunger banquets. Many volunteers sell the well - known UNICEF cards and gift items, which remind people of the work done through this fund.

The result of all this effort? Millions of dollars for child welfare projects around the globe. Some of the dollars raised have bought fish fingerlings for village ponds in Bangladesh, where protein - deficient diets threaten children's well - being; others have purchased medical supplies for youngsters in Lebanon, where hostilities have forced families from their homes and created health hazards; and still others have bought powdered milk for children in Haiti, where drought has shrunk the food supply.

One - forth of the children in developing countries are malnourished, with millions suffering consequent physical and mental retardation. Each year 100,000 go blind from xerophthalmia, a condition caused simply by a lack of Vitamin A, available in green vegetables. At least 350 million children in these countries are beyond the reach of even minimal health, nutrition, education, and social services. This deprivation produces another stark statistic: one - third of the developing world's children die before they reach the age of five. And of those who survive, fewer than half will have the opportunity to attend even primary school. Children may be the world's future, but they are also its most flagrantly wasted resource.

1979 — The International Year of the Child — gives people all over the world an opportunity to reaffirm, in deeds as well as words, that our children are special and valuable persons. UNICEF is coordinating the efforts of many organizations which are working to raise the level of concern and services benefiting children.





*Take the seed, fruit,  
flower or leaf of a tree,  
muster your wisdom, examine the  
object with a strong microscope  
and you will see marvels.*

*Emanuel Swedenborg*

## *The Fruit Of The Spirit Is Patience*

Let us take note of our own shortcomings and leave other people's alone. Those who live carefully regulated lives are disposed to be shocked at everything, whereas we could well learn important lessons from the very persons who shock us. Our outward comportment and behavior is perhaps superior to theirs, but even if this matters, it is not what matters most. There is no reason to presume that everyone should travel by the same path as ourselves. What is more, we should not point out to others the spiritual path when very likely we do not know what it is.

*Teresa of Avila*

## *Wholeness*

Christian living is a struggle for wholeness. Wholeness of experience, wholeness of relationships, and wholeness of service are all necessary components of Christian maturation.

Seeking wholeness does not mean finding completeness. Maturation is a way of living, not an achievement. It is a process of finding, expressing, waiting, and rediscovering.

God is wholeness, and the possibility of our becoming whole persons is a gift of God's grace.

*Thomas A. Langford*

## *A Taste of Eternity*

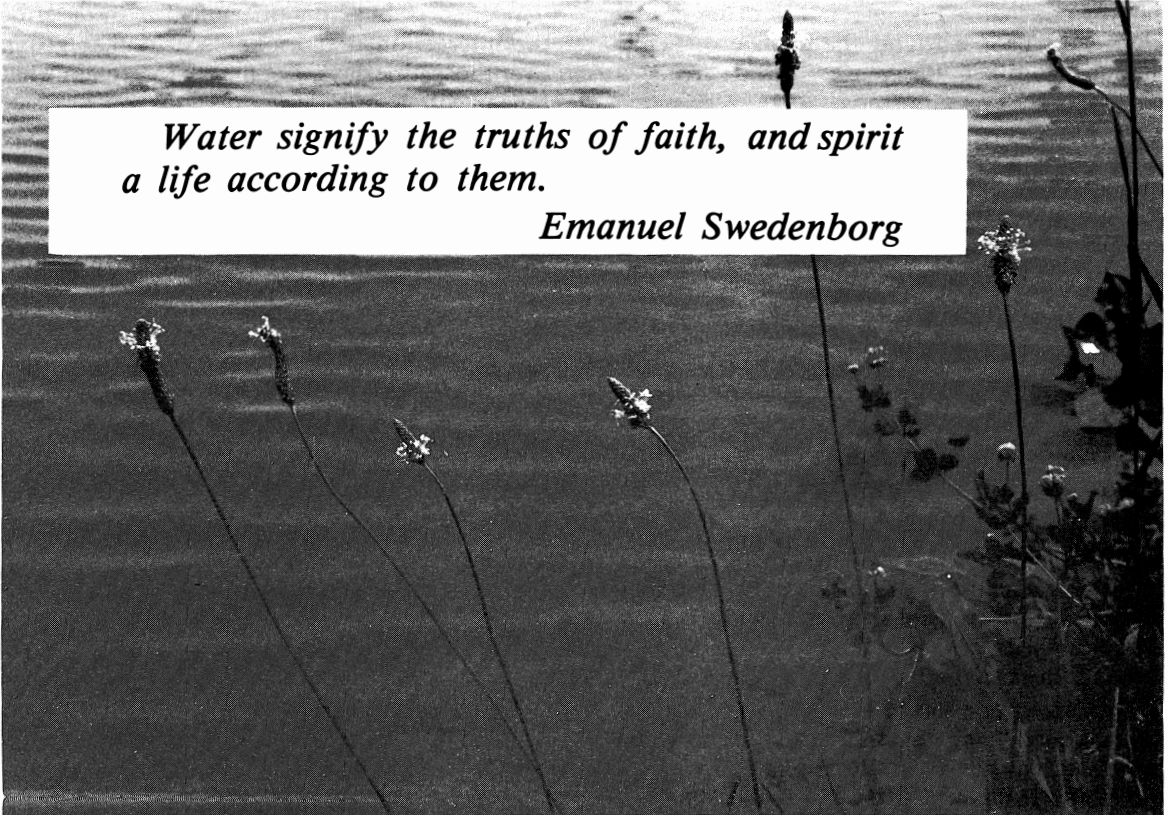
Our lives are in God's hands.  
What we experience now is a  
foretaste of what is to come.  
God who has begun a good  
thing in us will bring it to  
completion in his providence.  
Holiness is wholeness.  
Presently we see in part, we  
experience in part, but we  
move toward that time when  
God will bring the fullness of  
life that will complete his  
intention for his creation. Then  
the fragments of our present  
experience shall be drawn into  
the wholeness of life in and  
with God.

*Thomas A Langford.*

## *Love Supreme*

Could we sit at the edge of the world, O God,  
We'd see  
The light and dark which are both alike to  
thee.  
Into the dark thou didst fling the moon and the  
stars  
As guide from the dark to the daylight hours,  
When, over the edge of the world Thy blazing  
sun  
Doth across the hills and valleys run;  
To shout the message of thine eternal love and  
care  
From mountain crag to desert bare.  
That all thy creatures, great and small  
May know thou art the Infinite, All in All,  
And sense within the flow of their life's stream  
The fullness of Thy love, supreme.

*David P. Johnson*



*Water signify the truths of faith, and spirit  
a life according to them.*

*Emanuel Swedenborg*

# Swedenborgian New Age Pioneers Meet Again

by *Mary Chivers*  
*Kitchener, Ontario*

Late in August S.N.A.P. met in the Santa Cruz mountains on 150 acres of land donated to Convention by Dr. Esther Perry. It is a beautiful spot with majestic redwoods, two fresh springs, lots of poison oak, flies and California sunshine.

The camp conditions were primitive but by the end of the week we were eating on redwood picnic tables and had completed a frame for a screen house to keep out next year's bugs.

There were twenty three participants from Canada and all parts of the United States. There was a 45% chance of being either a Martin or a Gutfeldt, but by the end of the nine days we were one large family.

Our theme this year was "Holistic Health and Healing". We explored the spiritual, physical and psychological dimensions of health, since they are all interrelated and inter-dependent. Our diet was macrobiotic: no meat, dairy products, caffeine, alcohol or drugs of any kind. Few people found the change difficult, though Gardiner Perry was heard giving a postum cheer every morning.

A typical day started with chimes ringing at 6:15 a.m., and gathering in the upper field for yoga exercises led by Yana. The first morning our "Salutation to the Sun" was so pitiful it rained for a few minutes. But we improved as the week advanced and the sun smiled on us — too warmly at times.

A spiritual workshop followed breakfast, led by Rachel Martin, with help from Ruth Martin and Cindy Gutfeldt. These included meditations, discussions on prayer, and deepening our relationship with God. We discovered our energy field and how to use this energy in healing.

In the afternoons we had physical work-shops, learning more about our bodies and how pressures and tensions affect our posture. Stretching exercises and massage helped relieve some of those stiff muscles and joints.

Two afternoons were spent at the beach at Santa Cruz, being revitalized by the sun and pounded by the surf. We found some good waves and this land-locked Canadian had fun body surfing for the first time.

Dinner was about 5:00 p.m., followed by a psychological workshop led by Paul Martin. We learned how we relate to people, and how our behavior affects both other people and ourselves. Sharing our experiences and feelings in small groups helped to gain insights into this complex but vitally important area of health.

Eric Allison used Neurolinguistic Programming to show us we all have resources within ourselves to change things we dislike about our behavior. As a guinea pig in the technique of anchoring, I was able to change past situations I didn't like — in my imagination — and now I find they are not as likely to happen in real life.

And there was time for music, shadow plays at night by the lamplight, walks up the mountain, reading, writing, rediscovering old friends and making new ones.

How easy it is to write down what happened — but how difficult it is to describe the interaction that took place in that group over those nine days. Let me try to explain what I mean with a series of impressions . . .

- alone at the airport. What do I do now?
- a Swedenborg sweatshirt!
- the first smell of eucalyptus trees and memories of Spain.
- poison oak, harmless looking, but **BEWARE!**
- the camp, a bed, bodies asleep under the stars.
- dawn; chimes ringing softly through the stillness.
- Ruth: hugs; LEI; memories of a visit nine years ago.
- strangers; uncomfortable feelings of doubt.
- why did I come?
- yoga. "I'm in terrible shape." Pain.
- learning everyone's name; open arms.
- talking with Rachel on the bed, tears remembering the last year and the hurts.
- watching a sunset, all pink and turquoise.
- soya milk. Yeck!
- the deer running through the campsite one morning.
- hugs, communicating love, truth, trust, more hugs.

- hiking to the top of the mountain. We did it.
- a special place in my imagination and talking with the Healer who knows all and still accepts me.
- not alone anymore.
- working together and accomplishing so much.
- communion at sunrise that last morning: candles, incense, overflowing love and truth, two new members received into our Church, Jenny and Donna, so close to God and all these people who were strangers a week before.
- “drink ye all of it.”
- the goodbyes. “See you next year.” “Don’t forget to write.”
- alone but not alone. On the way to being whole, spiritually, physically, in every way.
- a voyage of discovery. Thanks to everyone who shared it with me.

Day by day

Day by day

Oh dear Lord, three things I pray:

To see Thee more clearly,

To love Thee more dearly,

To follow Thee more nearly,

Day by day.

## A Chuckle or Two

Woodrow Wilson once got a call in the middle of the night from an acquaintance who informed him that a Wilson appointee had suddenly died. “That is too bad,” replied the sleepy President.

“Yes, it is a tragedy,” the friend said. Then the real purpose for calling emerged. “Do you think I might take his place?”

There was a pause at the other end of the line before Wilson replied: “It’s all right with me, if it’s all right with the undertaker.”

### SAD NEWS

We were saddened to learn this week of the death of one of our church’s most valuable members, Someone Else. Someone’s passing created a vacancy that will be difficult to fill. ~~Else has been with us for many years.~~ Someone did far more than a normal person’s share of work. Whenever leadership was mentioned, this wonderful person was looked to for

inspiration as well as results. “Someone Else can work with that group.” Whenever there was a job to do, a committee to chair, or a meeting to attend, one name was on everyone’s list — “Let Someone Else do it.”

Someone Else was a wonderful person, sometimes appearing superhuman, but a person can only do so much. Were the truth known, everybody expected too much of Someone Else. Now, Someone Else is gone! We wonder what we are going to do. Someone Else left a wonderful example to follow, but who is going to follow it? Who is going to do the things Someone Else did!

When you have a chance to participate in the church remember — we can’t depend on Someone Else anymore!

During a recent national Anglican meeting, a bemused archdeacon came up with the following formulation of what he was hearing:

May I share where I am coming from, a concern that keeps surfacing in terms of my personal mind - set which influences my life - style and faith stance vis - a - vis my strategization of ministry so that I am unable to come to grips with some viable vehicle for the prioritization of the theologized models where it’s at, at this point in time.

Or in other words:

I am having a problem expressing how I put my faith into practice.

*United Church Observer*

## CHANGE OF ADDRESS

### The New Church in Denmark

DANSK NYKIRKESAMFUND

Valby Langgade 39, 1 th.

2500 Valby

Denmark

Rev. and Mrs. Calvin Turley

935 Washington St. #11,

Newtonville, Mass. 02160

Rev. F. Gardiner Perry

605 E. Eleven Mile Rd. #4,

Royal Oak, Michigan 48067

Mr. Carl Yenetchi

15 W. Glebe Rd.,

Glebe House, Room 14,

Alexandria, Va. 22305

## FRYEBURG CENTENNIAL CELEBRATION

The Church of the New Jerusalem in Fryeburg, Maine celebrated its centennial on June 3, 1979. It was a full and very successful day. The congregation filling the church that morning included many visitors: State Representative and Mrs. Lawrence Kiesman, Mr. and Mrs. Fred Perry, Mr. Roger Paulson, Rev. and Mrs. Robert Kirven, Mr. and Mrs. Stewart Poole, Rev. and Mrs. Kurt Nemitz and many others.

Following the luncheon, the audience enjoyed a program of skits, songs, poetry readings and personal reflections on "the good old days." A sixty three verse poem "The Fryeburg New Church Centennial" by Carl Bahre, Carol Rienstra's father, presented an historical overview of the Society, beginning with the founding pastor, the Rev. Baman Stone. The poem went on to describe the struggles, the triumphs, the ups and the downs of the Society, over the last century. At one point the Church treasury was down to \$5.00. But the congregation persevered and now we have a strong, active Society in Fryeburg, with 125 children in the Sunday School, this being Convention's largest Sunday School.



Martha Richardson cutting the centennial cake, baked and decorated by Ruby Kimball of Fryeburg.

Many men, women and children participating in the centennial program wore clothing dating back to the 1870s. An excellent display featuring old group pictures, antiques, early church records, and paintings was greatly enjoyed by all.

We salute the Fryeburg Society as it begins its second century with a spirit of gratitude, enthusiasm and expectation.

The photographs on this page were taken by Miss Lori Chandler of Bridgton, Maine.



Margaret Briggs spoke on the early days of the Fryeburg Society. She is presently writing a book on the history of the New Church in Fryeburg.



This is the way it was in 1879 according to (l. to r.) Celia Ballard, Debbie Dolley and Mavis Warren.



Over one hundred worshippers attended the service on June 3 in Fryeburg. The Rev. David Rienstra's sermon topic was "The Holy City."



## NEW APPOINTMENTS AT URBANA COLLEGE

Dr. A. Perry Whitmore has agreed to serve in the position of Academic Dean. Dr. Whitmore has had a distinguished career in higher education. His last position was Vice President for Academic Affairs at Simon's Rock Early College in Massachusetts. He and his wife, Kitty, and their two daughters have moved to Urbana, where Dr. Whitmore will start his active role as Dean on August 27th. Dr. Whitmore's academic credentials include membership in Phi Beta Kappa at the University of Maine and a Ph.D. in English Literature and Language at the University of Colorado.

Mr. Garry K. Crist has agreed to serve in the position of Associate Academic Dean. Dean Crist is well known and highly respected in the Urbana College community. His assignment as Associate Dean will include much important work, including responsibilities for Title III, academic advising, testing, course scheduling for one - and - two years, and he will provide assistance to the Academic Dean on the installation of the core curriculum. Dean Crist's academic credentials include a B.A. from Wittenberg University and an M.A. in English from Case Western Reserve University, as well as further graduate work in the doctoral program in English at the University of Cincinnati.

Mr. Elbert D. ("Bert") Herron has agreed to serve as Assistant to the President for Marketing and Organizational Planning. In addition he will continue his duties as Director of the Center for Business Enterprise. Mr. Herron's last position before coming to Urbana College was Marketing Executive in the Toledo - based Owens - Illinois Corporation.

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## CHANGE OF ADDRESS

Mrs. Mareta Saul  
300 S. Alpine  
La Habre, Cal. 90631  
Rev. and Mrs. Edwin Capon  
862 De Soto Court  
Walnut Creek, Ca. 94598

## LEAGUE RETREAT

All Convention Leaguers east of the Mississippi are invited to a League Retreat being held in Cape May, New Jersey, from Friday, October 12 to Sunday, October 14.

Staff members will include Revs. F. Robert Tafel, William Woofenden and Ron Brugler, plus theological student Carl Yenetchi, and Bill Etue of Washington D.C.

Convention's Board of Education will contribute toward the travel expenses of participating Leaguers. The cost is only \$15.00 per person for the weekend. This low cost is possible because of a generous financial grant by Bill Etue of Washington D.C.

For application, or further information, call immediately to:

Bill Etue  
(202) 857 - 4793

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## MY RELIGION

### NOW IN LARGE PRINT EDITION

In anticipation of the 1980 centennial of Helen Keller's birth we take pride in announcing the publication of a large print edition of *MY RELIGION* (201 pages, cloth, \$5.50 postpaid).

Specifically designed for the visually handicapped the book has been called "a joy to the mind as well as to the eyes" by the American Foundation for the Blind.

An account of the spiritual odyssey that brought a deep and enduring faith to one of the century's greatest personalities, *MY RELIGION* is a powerful and inspiring legacy.

Cassette tapes (set of three) read by Lillian Gish are also available at \$10.50 postpaid — Excellent gift items!

Swedenborg  
Foundation  
Incorporated  
139 East 23rd Street,  
New York, N.Y. 10010

## WE GET LETTERS

### Comments on the Messenger Survey

Dear Editor:

I found it very difficult to give a "yes" or "no" answer to the questions in the survey. I feel a great lack of knowledge on my part to be able to be sure of the answers to such complex problems. I wondered why we didn't discuss these issues at "Convention"? It would have been very interesting and helpful to have had the exchange of thoughts on these very vital problems.

I particularly did not answer the questions on homosexuality because as I understand it even the "experts" do not agree or know just exactly what causes this condition any more than they know what causes "heterosexuality". I personally feel that there are many different kinds of homosexuals and whether they can be changed to what is considered "norm" depends on the cause. If some are born with a different chemical make - up they cannot help that and thus must be accepted as they are. If you tried to change this type I think it would be disastrous unless you could change his or her chemistry. If the condition is acquired after birth then perhaps therapy will help. But if we do not know whether homosexuality is a sickness or a state at birth that has to be accepted, how can we answer your questions?

Many of my answers are conditional and have marked them as such. This means that I tend to favor the idea but need more information.

The answer to question #18 depends on whether we as a nation along with the other nations make the right decisions concerning the many problems facing not only the United States but the world.

As to question #20 I would rate the Messenger #10 on the scale. I consider it to be an excellent publication and particularly enjoy the editorials. They always "hit home" and show us how we should be applying our teachings to our every day lives, which is really what religion is all about.

H. Schoch  
Roxboro, N.C.

### Manuscripts Available

Dear Editor:

If there is a literary author or would - be author in Convention this letter should be of interest.

The late Rev. Leslie Marshall left quite a few virtually completed manuscripts which could serve as excellent bases for anyone who would do the final writing. There are three book - length Biblical novels and sixteen short stories.

The three novels are entitled *The Marriage of Esther*, *This Was Jezebel*, *Her Name Was Gomer* (harlot wife of the Prophet Hosea).

The short stories have titles such as *Naomi's Daughters*; *The Story of Moses*; *The Love Story of Ruth*; *Jephthah's Daughter*; *Mary, the Mother*; *The Hands of Esau* and others.

If someone in Convention should wish to receive these manuscripts, I will send them; and the recipient will have full rights to re - use, re - title, re - write in any way desirable — no strings.

They were left to me by Rev. Marshall; but I wish to pass them on to someone currently active in writing — preferably in Convention.

Rev. Leon C. Le Van  
P. O. Box 12771  
St. Petersburg, Florida 33733

### In Response to the Letter on Homosexuality

Dear Editor:

The Name Withheld letter in the *Messenger* for July - August 1979 troubles me deeply. In Leviticus 19:22 there is an admonition against homosexuality. I do not know if it is again mentioned in the Bible; neither do I know if Swedenborg commented on the subject. But we do know that Christ came to break the bonds of evil — to give us freedom to choose our way. In this same issue of the *Messenger*, Friedemann Horn says in part:

"... although we are only recipients of life, because God is the only source of life, He has created us with the capacity to 'act from freedom according to reason' in order to be and ever become His image and likeness. Despite the fact that we are recipients, we are not just puppets, but responsible for our actions. Our ship is free to sail wherever we want..."

We are also taught that we must fight against the wrong desires and affections we may have, and that with God's help we can be victorious. Now, if homosexuality is a sin, is it such an overpowering, overwhelming desire that it cannot be controlled, cannot be overcome? Jesus did say words to this effect — "Be of good cheer for I have overcome the world." Are we to infer that in some areas this does not hold true?

I am not throwing stones at homosexuals; I am mindful of what Jesus said about stone-throwing. This is written in an inquiring, humble spirit.

Marie E. Spaulding  
Springfield, Illinois.

Dear Rev. Zacharias:

There is much that the New Church can offer this anonymous homosexual individual. As a starter, may I suggest that he promptly negate a bad case of self justification. For purposes of enlightenment, he may find highly significant: "The Correspondence of the Greatest Man," found in Swedenborg's *Arcana Coelestia* 5394 - 5.

I find it a good idea to occasionally give a critical accounting of one's biological self, as revealed by our great benefactor. The body, we are told, is a receptacle which is subordinate to and completely dependent on one's will and understanding for its life. The biological self, without these two faculties, is nothing but a clump of clay. As a consequence we must direct our diagnosis into the realm of our will and understanding, where we are sure to find all of our pathological disorders. There is no question therefore, that we all have need for a doctor and proper medication. So why not call on the "Great Physician," known as the "Maximus Homo," who has never known to fail to reform and regenerate man.

Sincerely,  
John Powerly,  
St. Petersburg, Fla.

## FROM CHURCH RECORDS

### BIRTH

**SYLVIA** — A son, Adam Joseph, was born to Ed and Sue Sylvia, members of the St. Louis, Mo., Society, on July 7, 1979.

### BAPTISM

**COLBERT** — Jennie Elizabeth, daughter of Mr. and Mrs. Clark Colbert of Urbana, Ohio, granddaughter of Rev. and Mrs. Eric Zacharias, was baptized on July 1, 1979, the Rev. Eric Zacharias officiating.

### MARRIAGES

**MOSHER — BEANE** — Robert Mosher and Georgia Elaine Beane of Detroit were married in Almont, Michigan, on July 29, 1979, the Rev. Paul Zacharias officiating.

**LEDERMAN — MARTIN** — David Lederman and Deborah Martin were married in the Church of the Good Shepherd, Kitchener, on September 1, 1979, the Rev. Paul Zacharias officiating.

### DEATHS

**BESTOR** — Mrs. Ellen P. Bestor, 93, of the Cleveland Society, died on June 25, 1979. She is survived by her husband, Walter and son Norman. The funeral service was held on June 28, the Rev. Ronald Brugler officiating.

**FISHBECK** — Mrs. Bernice Fishbeck, 83, a member of the West Palm Beach Group, died on July 1, 1979, in Lake Worth, Florida. Rev. Richard L. Spellman officiated at the resurrection service.

**MERRICK** — Mrs. Louise Barr Merrick, Nashville, Tenn., died on July 21, 1979, at the age of 94. The funeral service was held on July 23, the Rev. John Daley officiating. Both Mr. (who died in 1945) and Mrs. Howard Merrick had been extremely active in promoting the cause of the New Church in Florida and neighboring states.

### 60th WEDDING ANNIVERSARY

Our congratulations and best wishes go out to Catherine and George Ulmer of North Battleford, Saskatchewan, who will celebrate their sixtieth wedding anniversary on October 6th, 1979. Mrs. Ulmer is the daughter of Jacob Zacharias, New Church pioneer in Western Canada.

# What does it mean to . . .

## BE PRESENT

by Thomas S. Brown

What is it to be present? Surely much more than having my body stationed in a set place at a set time as in a classroom or in Meeting for Worship. The matter of presence was dealt with directly by Jesus in His parable of the Good Samaritan when the lawyer asked Him, "And who is my neighbor?" Having finished His story, Jesus turned and asked in effect "Who then acknowledged his neighbor's presence?"

Or to reverse the question: what happens when people are not present to each other? They pay no attention to each other. If they see each other at all, they simply look at each other as spectators. They are nameless to each other, simply anonymous masks. They are indifferent and impersonal. If in our lives we are present to no one, anywhere, ever, we become homesick, longing for what we know is our real good even if we have not yet experienced it. Martin Buber comments somewhere that mankind needs what animals don't; men and women need to be confirmed in their being by other people. They wait anxiously for the "yes" that allows them to be. It is from one person to another that the heavenly bread of self - being is passed.

### The Cost of Being Present

Again in asking what it means to be present, imagine how you would approach a person whom you admire deeply and from whom you can learn much. What place is there then for chatter and frivolous gossip, all that noise we use to keep ourselves from being present to one another? Rather "when in the presence of another person, one owes it to the other to be for a while passive, so the full measure of the other can be disclosed."\*

Being present can be costly; we have to pay for it; we have to pay attention, give attention, we have to attend, to stretch toward the other. But I can be present to you, we can be in one another's presence, even through these black marks on this white page, if I make a present of some part of myself to you which you in turn acknowledge and accept. And the more precious to me whatever it is that I present to you, the greater my risk and my anxiety until

you have accepted it. In turn there is the risk you who read take in deciding whether or not to let me and my gift inside the gates of your citadel: a person's whole life can be significantly changed by a sentence or two of print.

Finally the deep sense of presence comes when the gift of acceptance is given in return. And out of this sense of presence, of being present one to another because of the presents exchanged and the risks shared, it may be that briefly at least we find ourselves living in the present and no longer tangled in the past and future.

### Metaphors of God

Presence is indeed risky business, until perfect love casts out fear. Presence between young lovers is delightful, fulfilling, releasing enormous energy. But what about the Samaritan and that wretched man in the ditch along the road from Jerusalem to Jericho? "To be present is to be faithful, not to an abstract principle, but to the particular need and character of the person before us." "Presence is that available intimacy which promises to give what we need for fulfillment." "To be present is to be ready to dispose of oneself, to make a present of oneself, to fill the emptiness that aches." Within this framework of the metaphor of presence what is prayer? Broadly speaking prayer would be the acts and words that arise from the nature of our love affair with God. St. Augustine, an ardent lover of God, wrote, "*Ama et fac quod vis* — love and do what you wish." For each of us, what is appropriate prayer will be determined by the breadth, the depth, and power of our respective metaphors of God. Among many alternatives we can address God as a loving and wise parent, or as an omnipotent King, or as pure Being. We may address Jesus as Saviour, or as Good Companion. We can address the Holy Spirit as the Power of God in human history or as Healer, or as Comforter. We must thresh out our own most telling metaphors and refine and discipline our prayer life accordingly. Remembering the lovely story of the Juggler of

Notre Dame, we may well find ourselves, whether alone or with others, addressing God through marriage, parenting, vocation, play, dance, art, music, song, as well as through words of praise, joy, thanksgiving, contrition, anguish, doubt, and anger; through pleading words of intercession, petition, and recital, all as prayers lifted up as we seek to be drawn into the presence of God.

### God's Gift of Presence

What precedes might seem to presume that the presence of God is largely dependent upon our efforts to come into God's presence. But as always He is there before us. He has already come to us, has not passed us by on our road from Jerusalem to Jericho, is not nameless or indifferent; out of the silence, however deep it seems, comes the Divine "yes" which allows us

to be; He continues to offer Himself in perfect love for us to accept or reject (and what a rejection at Calvary!) hoping to "fulfill the emptiness in us that aches." In sum, God continually offers us the gift of His Presence, though always on His terms, as Howard Thurman says. It is for us to be ready to accept that gift and respond with the most precious gift we can make, ourselves. We, therefore, have no cause for despair in this double search whereby we come into the Presence of the Lord and these our friends.

\*Passages in quotation marks, not otherwise attributed, are taken from Ralph Harper's *The Sleeping Beauty* and are in turn based upon the work of Gabriel Marcel.

(Excerpt from an article by Thomas S. Brown in the April, 1979, *Quaker Life*.)

*The Lord created the world not for His own sake  
but for the sake of those with whom He would  
be in heaven.*

*Emanuel Swedenborg*





**THE MESSENGER**  
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*“In the spiritual world, into which everyone comes after death, the question is not asked what your belief has been or your doctrine, but what your life has been. Was it such or such? For, as is known, such as one’s life is, such is one’s belief, yes, one’s doctrine. For life fashions a doctrine and a belief for itself.”*

***Divine Providence 101***