

# The Messenger

OFFICIAL ORGAN OF THE SWEDENBORGIAN CHURCH  
NOVEMBER 1979



## Thanksgiving Is Always In Style

*"The earth is the Lord's and the fulness thereof, the world and those who dwell therein."*  
Psalm 24:1

Every Thanksgiving Day, from thousands of pulpits across the land, in the press and over the air, we are called upon to be thankful. We are asked to pause for a moment in the busy rush of life, to acknowledge the fact that God is the Giver of all good gifts. Indeed we have been richly blessed, both materially and spiritually. We have so much for which to be deeply grateful. Every one of us could write down a long list of blessings, and it might not be a bad idea to do just that. This helps us to see things, both good and bad, in their proper perspective.

But I wonder if we can be truly thankful unless and until we come to the place in life where we realize, at a profound level, that everyone and everything on this earth belongs to God. In an absolute sense, we own nothing. God is sovereign over all. This is the only basis for a genuine Thanksgiving. Without this awareness, our expression of thanksgiving is a fickle, shallow mood that comes and goes with changing circumstances. Believing, knowing, trusting that God is the Ruler of all Creation — the Ground of our being — that Source of all that is — enables us to see everything with thankful eyes.

Virtually all of the world's problems — wars, crime, riots, pollution, greed in all of its various forms — have their roots in the popular misconception that this world belongs to us, and that we can do exactly what we want with it. In most cases this means grabbing more than we need and disregarding the rights of other people. We are inordinately fond of owning things, thinking perhaps that this provides happiness, success or immortality. But there are no pockets in a shroud. We have been placed here to use wisely the world's resources, considering the needs of those who follow us. Christian Stewardship is at the heart of a Christian Thanksgiving.

The interdependence of all living creatures. In hundreds of subtle ways we are all linked together. Isn't this what the Grand Man is all about? Invisible threads of gratitude, awareness and mutual responsibility comprise the nervous system, and this network reaches out to friends in the spiritual world as well as here.

And ultimately we are accountable to God. Can we thank Him for that too!

P. Z.

## CONTENTS

Thanksgiving is always in style	238
Paul Zacharias	
The starting line	239
Eric Zacharias	
A call to simplicity	240
Paul Zacharias	
Experiencing the Inner World	242
David Garrett	
What do you think?	244
Gwynne Mack	
The French New Church field	246
Friedemann Horn	
When You're Ready	247
Dorothy MacLean	
The Equal Rights Amendment	248
The College - Church connection	248
The Alliance Bulletin	250
Marion Priestnal, Ed.	
The New Church League	252
Trevor Woofenden	
S.N.A.P.	254
Eric Allison	
Alliance Study Course	254
Alice Van Boven	
1980 New Church Congress	255
Aloha Diorama	256
Mildred Berger	
Fifth Florida Conference	258
We Get Letters	259
From Church Records	262
The Upper Room	263

(front cover: Japanese floral print)

## THE MESSENGER NOVEMBER 1979

Vol. 199, No. 11 Whole Number 5036

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

Paul B. Zacharias, Editor

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

EDITORIAL, BUSINESS & SUBSCRIPTION ADDRESS:

THE MESSENGER

Box 2642, Stn. B

Kitchener, Ontario, N2H 6N2

Telephone — Office 519-743-3845

Home 519-744-6785

Deadline for material: 5th day of the month.

Subscription free to members of the Swedenborg Church: non-members, \$5.00 a year; foreign postage .25 extra; gift subscriptions from a member, \$3.00; single copies, .50.

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

Small children play happily on the carpeted floor. The whole area — the central hall, the class rooms — is awash in conversation. Small groups of two, three or four persons fill the space. Out of all this emerges the familiar language of the New Church writings, the news of family activities and the progress or lack of it being made in class assignments. This is the atmosphere which now reigns at the Swedenborg School of Religion in Newton, Mass. It is alive and bursting with the pressure of new life infused by a burgeoning student population of some twenty persons — the majority of whom are students preparing themselves for ordination while others are auditing courses of special interest.

Here one not only sees and hears but inhales deeply a pervading love for the Church, its teachings and its invitation to life. Our Church in the 80's will be stronger and more effective because of what is happening at our School today. We await the fulfillment of great expectations.

\* \* \* \* \*

Those who are serving on Convention's Worship Committee are responding to the expression of concern from a number of our people related to the proposed new Book of Worship. The loose - leaf construction of the book and the flexibility this offers is to be commended. The way is provided for an ever growing worship resource — as new hymns and new services are added. Thus, this book will, as time goes on, more truly reflect and more usefully serve a Church that seeks always to be open to a creative, dynamic spirit.

As presented to the 1979 convention, however, the book was too bulky and too heavy. Significant changes have already been adopted and we believe that the final presentation will be acceptable and that it will grow in our appreciation as we use it and benefit from its flexibility.

\* \* \* \* \*

I wish to express my thanks to Mr. and Mrs. Bud Phillips and to all members of the Park Ridge church family for the warm and gracious welcome given me over the weekend of September 29th. Our very lovely sanctuary there is well maintained and for the present the

Rev. Faith Maloney is providing leadership to the congregation.

\* \* \* \* \*

John Townes who has been a familiar figure at our national conventions and active in the affairs of the Illinois Ass'n passed into the higher life on September 25th. A Memorial Service, an expression to the Lord of our appreciation for John's presence among us over the years, was held on Sunday, September 30th, in the Park Ridge church with the Rev. Jaikoo Lee and Rev. Eric Zacharias leading this service.

\* \* \* \* \*

During a recent visit to our Central Office, I was presented with a book titled, *Sixteenth Street Architecture* by the Rev. F. Robert Tafel on behalf of the Washington Society. This volume devotes thirty - six pages to our National Church and includes a history of the church, the teachings of the Swedenborgian faith along with numerous pictures of the edifice both interior and exterior. It is exciting indeed to see this and it is my hope that this publication will help to serve well the many uses performed by our National Church. I thank the congregation for this thoughtful gift.

\* \* \* \* \*

Acting upon the recommendation of the Council of Ministers, the General Council, at its June meeting, activated the Board of Conciliation.

The function of this Board is to serve as mediator in those instances where the "peace and welfare" within the Convention has come to be of troubling concern.

The following persons have been named to constitute this Board: Mr. Fred Perry, Chairman; Mrs. William R. Woofenden, Mr. Ad Liebert, Rev. Eric Zacharias, and Rev. F. Robert Tafel.

The Board has held its first meeting on September 27th in the Central Office in Newton, Mass. A second meeting is scheduled for Friday, November 16, 1979 at the Central Office.

Any individuals who wish to consult with this Board are encouraged to do so, that their thoughts and feelings may be heard and addressed.

# A CALL TO SIMPLICITY

**Paul Zacharias**  
Kitchener, Ontario

In the course of a year I read quite a few books in the fields of religion, psychology and philosophy, but it is seldom that I come across a book that radically changes my thinking about myself, the way I live, how I see the world, and what God wants me to do. *No More Plastic Jesus*, published by Orbis Books in 1977, is such a book. The author, Adam Finnerty, is, I believe a Quaker; he is an active civil rights worker, a lecturer and writer.

His main thrust is that we must simplify the way we live. Finnerty is convinced that the First World, which includes North America, Europe, Japan and Australia, is hell-bent on a suicidal course. Economic collapse is not a matter of if, but when. If we persist in our present wasteful ways in the areas of natural resources and energy, we will be totally bankrupt within thirty or forty years. Perhaps less. These are not just his own calculations: he cites figures from the United Nations, the Club of Rome, the International Monetary Fund and other reputable sources. For the past thirty years we have been living on the assumption that we can continue to grow and expand, economically, at an ever increasing rate. And our governments in Ottawa and Washington are so proud and pleased when our Gross National Product is higher this year than last, as if this is the only criterion of successful government.

Item — Are you aware that in the last twenty years the energy needed to keep us going, as individuals and as nations, has exactly doubled? We use twice as much energy per person as we did back in 1960. Are we twice as happy now or twice as satisfied, as we were then?

Item — In the same twenty years the business and political leaders of the wealthy nations have been saying that what we must do is bring the people of the Third World (the poorer nations) up to our standard of living. We have spent tens of billions of dollars in this effort, and in those twenty years the gulf between the "have" and the "have not" nations has not substantially narrowed. In absolute terms, in almost every case, the gulf between the rich and poor nations is wider now than it was then. All too often the ruling classes in those Third

World nations become very wealthy, but the masses of people receive virtually none of these benefits.

Item — *Every day* a minimum of 15,000 people (mostly children) die because they lack adequate food and shelter and medical attention.

Item — In the Third World, life expectancy is approximately 42 years.

Item — The average wage for one half of the world's workers is under \$250 per year. What is ironic and disturbing is that many of the Third World nations do not lack in resources and energy and brainpower, but time and time again western business interests have gone into Asia and Africa and South America over the past two centuries and now control almost all of the major industries. To a large and shameful degree our wealth in the First World is based on the exploitation of resources from the poorer nations. *I wonder if we have any idea of how rich we are.*

Whether we like it or not, we are going to have to curtail our consumption of material things — *there is no other choice*. Either we do this voluntarily, or we will face some very unpleasant consequences in the not too distant future.

Item — Finnerty discusses the tragic consequences of land, air and water pollution. Recently we learned that some 48,000 lakes in Ontario are suffering from acid rain. Some of these lakes are completely dead — they will sustain no life. Smoke stacks and waste disposal are the major culprits. Excessive use of chemical fertilizers has ruined untold thousands of acres of prime farm land in western Canada and United States.

Item — Each year the nations of the world spend 400 billion dollars on armaments, *which is the total amount earned by one half of the world's population*. This obscene and insane arms race must be curtailed. Being #1 militarily is supposed to give us security and safety, but it does no such thing — it's making most of us a great deal more nervous. All that money and technology poured into constructive programs for peace and improvement of living conditions would be a giant step forward.



The author tells how planned obsolescence is encouraged. From all sides we are urged to borrow, to buy, to consume, to use — and then throw away. Fashions change every year, and we discard perfectly good clothes; we are brainwashed to think that this year's model is better than last year's. Presently, business leaders are getting worried because inventories are building up; people aren't buying as much as they did last year, and the industrial giants are concerned.

The warning flags are up all around us.

By the mid - 1980's, 50% of Canada's tax dollar will go toward paying off our national debt. I'm no economist, but that would seem to be an impossible situation. Band - aid remedies are attempted, but nothing so far seems to stem the tide.

What would happen if cars were built to last for 25 years? This is entirely possible. My dad's 1929 Reo ran beautifully for thirty years, and for all I know is still going strong somewhere out in B.C. If all automobiles lasted thirty years, economic chaos would follow.

All signs indicate there will be an extremely severe economic collapse in the next 10 to 15 years. On balance *this will be a very good thing for most people*. It will force us to live more simply; it will free us from our worship of, and dependence on, material things and gadgets; it can help the masses of people to see what is really important in life.

Finnerty writes: "Those who practice simple living would agree that it frees energy for important things; it is healthier, less emotionally taxing, and more personally satisfying than the typical middle - class existence for many people. It is less wasteful, and more in harmony with nature. Those who live simply are aware that they are creating more room for others, and potentially freeing needed resources."

When you read the gospels, it is amazing how much the Lord talked about living simply; about not being shackled by material possessions; about the curse of piling up treasures on earth. The rich young man came to the Lord, seeking eternal life. He wanted wholeness, spiritual aliveness, the joy of living. And Jesus said that he would have to give away his wealth — it was a barrier between himself and God. And this young man thought seriously about the choice . . . and found that he couldn't quite go all the way . . . and he walked away with sorrow in his heart.

"Wherever your treasure is," Jesus tells us, "There will your heart be also." Of course this passage has a deeper spiritual meaning. It also has a literal, natural meaning.

As we think about ourselves, and what the simple life means to us, *where is our treasure?* What do we have our hearts set on? Is it to be rich? Or to stay rich? Or to be well thought of? What is our heart and mind focused on most of the time? What is most important to us? If we are very honest, we might find that this treasure, whatever it is, is coming between us and God; it is blocking the channel of Life. Can we let go of some of these things, objects or ideas — and refocus our full attention on God and His will for us?

These earthly treasures are not bad in themselves. Having and enjoying material things is fine, if they are kept in their proper place. The trouble is they so easily and insidiously capture our first loyalty; and then we lose God and we lose everything. The more we are able to let go of our possessions, both physically and mentally, the closer we will be to spiritual wholeness; being the kind of person that God wants us to be. I'm talking now about living simple, uncluttered, open lives, inside as well as outside — our total person must be involved in this transforming process. Can we learn along with Admiral Richard Byrd who wrote in his journal after spending months alone in the barren Arctic: "I am learning that a man can live profoundly without masses of things."

What can we do?

We can buy only what we really need, not everything we want.

We can learn to eat naturally and sensibly, eating foods in their season.

We can drive our car, and wear our clothing, for longer periods of time.

We can save energy and natural resources, and recycle wherever possible.

Sometimes it is possible to exchange (barter) goods and services.

And we can give more of our surplus money to those people who are in genuine need. A rather embarrassing chapter in the book points out that the total wealth of all Christian churches in North America is in excess of 200 billion dollars, with an annual cash flow of over 21 billion dollars. And you can't help but wonder what the Lord Jesus Christ would say and do if He came back to all of this!

Thank God, increasing numbers of people are turning to a more simple, wholesome, open life style; more in harmony with both spiritual and natural laws. Finnerty is one of the authors of what has come to be known as the Shakertown Pledge, which reads as follows:

**Recognizing that the earth and the fulness thereof is a gift from our gracious God, and that we are called to cherish, nurture, and provide loving stewardship for the earth's resources,**

**and recognizing that life itself is a gift, and a call to responsibility, joy, and celebration,**

**I make the following declarations:**

1. I declare myself to be a world citizen.
2. I commit myself to lead an ecologically sound life.
3. I commit myself to lead a life of creative simplicity and to share my personal wealth with the world's poor.
4. I commit myself to join with others in re-shaping of institutions in order to bring about a more just global society in which

**all people have full access to the needed resources for their physical, emotional, intellectual, and spiritual growth.**

5. I commit myself to occupational accountability, and so doing I will seek to avoid the creation of products which cause harm to others.
6. I affirm the gift of my body and commit myself to its proper nourishment and physical well-being.
7. I commit myself to examine continually my relations with others, and to attempt to relate honestly, morally, and lovingly to those around me.
8. I commit myself to personal renewal through prayer, mediation, and study.
9. I commit myself to responsible participation in a community of faith.

**For further information, write:**

**The Shakertown Pledge Group  
c/o Friends' Meeting  
West 44th and York South  
Minneapolis, MN 55410**

*Have a thankful, wholesome Thanksgiving.*

## Experiencing The Inner World

*by David Garrett  
El Cerrito, Cal.*

I was happy to see in your September editorial mention made of Robert Kirven's Almont lecture on the spiritual world as present reality. You say there will be "more on this later", presumably in future issues of the *Messenger*. I, for one, will welcome this.

In coming to terms with spirit in reality myself, I can remember as a child my great fear of the dark. Many years later I learned that the boogie men, monsters, Devil, and ghosts which children associate with night are actually dark forces within me to be met in adulthood. Similarly there was the great revelation about falling in love! How fondly I bestowed on unsuspecting females qualities they seemed to have which later I had to begrudgingly admit were unknown qualities within myself. Parental solicitude and authority were other life necessities I vested in older folk, teachers, ministers, schools, and the Church. It was a shock to have brought home to me that the objects of my respect were as human as I was and that I needed to be parent to myself and act from my own authority. Perhaps the greatest

shocker of all was the difficult realization that the God I believed was "out there" is really "inside" me and other life forms.

These are ways of saying, it seems to me, that the spiritual world is real, immediate, and something I experience all the time. The key to the whole business, for me, is what depth psychology calls projection, and Jesus said is seeing the speck in the other person's eye and missing the log in your own. We are just beginning to fathom the implications of projection as a natural function.

Projections are not intentionally made. They happen involuntarily. Their purpose is to help us see in external visualized form what is hard or impossible to see when we don't know ourselves well and personality traits are relatively undefined. Projection is like a movie. The feelings, thoughts, and actions in a movie are imprinted on a film hidden to the viewer. When the projector is activated throwing images on a screen the viewer can see what was there all the time but unknown to him. As we know from watching films of merit and

educational TV the impressions, meanings, and feeling - tone of what is projected evoke corresponding responses within ourselves. What the film presents is already potential in us. Seeing the film brings it out and makes it conscious. It seems as though the reality is "out there". Mature reflection shows it to be "within". In the same way, contents of the personality are projected on people, things, and the world which when retrieved are found to be our own.

The integration of what appears "outside" as inner fact has been the aim of the great religions at their core. The creation myths, fall from primal innocence, heroic encounters with dragons (Satan) and divine beings, and eventual discovery of light in darkness (treasure hidden in earth, water, cave) disclosed in the world's sacred literature are outward representations (correspondences and symbols) of inner processes. Institutional religion reenacts the drama in ritual, prayer, and readings from holy texts. The initiate to the mysteries, the one who probes the symbols in their deeper reaches, acquires the wisdom they contain as a present and immediate reality. The mystery is no longer unfathomable or locked in symbol. The promise of "entering the mysteries of faith" with consciousness is fulfilled.

For Swedenborgians it is an understandably delicate matter to apply what is known of projection to Swedenborg's revelatory experience. Over the course of two centuries readers have assumed that the wonders Swedenborg described are in another world, a world beyond but contained within this one. Though Swedenborg made the point that what he described is "within" he spoke *as though* it is "without" or in a dimension separate from the natural world. The *as though* has been the cause of much confusion and strenuous disagreement as to what is meant. If we consider the *as though* to mean a metaphorical way of describing something — a symbolic statement rather than a concretistic one — it can be understood to point to a reality within life as we know it and not to another world. Thus Swedenborg's statements about the spiritual world can be viewed as projections of inner reality on the cosmos as occurs in other revealed mythic truths at other times in other cultures. For example, the panoramas he unveils of heaven and hell, life after death, Christ's redemptive work through ordering the hells and restoring freedom, and judgement of human lives in the world of spirits can be seen as inner processes communicated through projection on a cosmic screen. These events do

not belong to another time or to a future level of existence. They are real, immediate, and something we experience all the time except people are not usually conscious of them.

The point of focus, then, for Swedenborgians engaged in this kind of exploration is not the contents of Swedenborg's works but the clarity of vision of the beholder. As William Blake put it in "The Marriage of Heaven and Hell":

"If the doors of perception were cleansed,  
everything would appear to man as it is,  
infinite.

For man has closed himself up,  
till he sees all things thro' narrow chinks  
of his cavern."

The focus is not on *what* we behold but on *how* we behold it. It is to not put conditions on what we see but to let infinity reveal itself; to not compartmentalize life but to see it whole. It is, to quote Blake again,

"To see a World in a Grain of Sand,  
And a Heaven in a Wild Flower,  
Hold Infinity in the palm of your hand,  
And Eternity in an hour." (Auguries of Innocence)

If projection is recognized as crucially affecting our perception of what Swedenborg wrote of spiritual world experience, we could work at taking back what seems to be "out there" and seeing its application to what is "in here". We would be free to relate to the spiritual world drama as present reality rather than as something that will be made clear in life after death.

One consequence of utilizing projection to know the spiritual world as present reality is our outlook shifts from Swedenborg as authority to Swedenborg as experient who gave us symbolic visions of the inner world of man and its processes. The content of Swedenborg's writings would be available for knowing ourselves rather than impressing ourselves and others with its veracity.

A question vital to many rising from this discussion is: what does knowledge of projection lead us to say about life after death? Empirically it tells us there is an image of continuing life in the soul. Symbolically it speaks of the ongoing death - rebirth cycle within human beings. Death and rebirth to new life are the essence of regeneration and formation of the "new man". Life after death is in the here and now. It is real and immediate. To speak of life beyond death in another world is to project "outside" in the future the truths that apply "inside" in the present. When the

projection is taken back, it offers hope for this life and makes urgent the business of regeneration. It enables us to accept experiences which cause old ways to die so that new patterns may be born. It pushes us to see life unfolding in suffering and the births that are promised in labor pains. It helps us to not postpone today's task for some alleged future life.

For Christians life after death is a hope not proved but evoked in the image of resurrection. In its infinite diversity God's creation is ongoing. When our life here has ended, who knows what may be in store for us? To leave that open to surprise seems to me more challenging and true to life than to assume I know.

## WHAT DO YOU THINK?

*by Gwynne Dresser Mack  
Fryeburg, Maine*

"What are you doing?" a mother asked her ten - year old daughter who was sitting cross - legged in a corner, hands clasped behind neck and eyes closed.

"I'm medicating," replied the girl. "My Sunday - school teacher says learn to medicate if you want to be wise."

Certainly plenty of medicating is going on in modern society which urgently advertises to that purpose; however it is doubtful that wisdom thus increases. But there is also meditation, which is what the teacher was talking about.

There is plenty of evidence in recorded history that meditation has long been revered preoccupation. Statues of Buddha are always in contemplative poses; the lama of India had retreats for meditating; ancient temples and Christian monasteries were dedicated to it. Rodin's best known sculpture, of a powerfully built man leaning with elbow on knee, chin resting in hand, deep in thought, is called "The Thinker".

Meditation is thinking. Yet not all thinking is meditation, for thought occupies a split - level residence within the mind. On the lower level is the bustling activity of going and coming and getting, of making flash - decisions: "Can I cross the street ahead of that truck? Should we take raincoats with us? Would Edward prefer a practical or a luxury birthday present?"

Frequently we ask one another: "What do you think?", or often we declare: "I don't know what to think." Well, it takes meditation to arrive at thinking in depth, and this needs relaxation and solitude. IBM, the great business - machines corporation, is famous for the plaques in its offices; these plaques offer

one work only: THINK. (Let us hope that the offices are quiet, without phones ringing incessantly and people dashing in and out.) Another large company decided to invite its employees to participate in management's policy - making; they were told: "We'd like to have the benefit of your thinking". And they were indignant! "Now we gotta *think* along with all else we hafta do. No way!"

People say: "I did that without thinking". This is impossible; not a single action can occur unless first turned in a definite direction by a person's Will, then released by thought however fleeting about how to act. Obviously many persons do things without *orderly* thinking, but some kind of thought has to precede every action even if it is only scratching a mosquito bite. (Not true of the reflexes, like sneezing or yawning, or the autonomic nervous system.)

It has been supposed that animals do not think, and that prehistoric man did not think. Now scientists have discovered that animals do indeed think, some surprisingly like humans, and that primitive humans carried on activities requiring thought more complicated than is evident in much of today's population. So thinking has widely been done all along — although not necessarily meditation; this is done on the upper level, and not by everybody. Nevertheless today in materialistic USA varieties of groups have sprung up for exploring methods and uses of meditation. Why? What has happened to make this particular mental endeavor suddenly popular?

When we meditate we are gathering thoughts together in a connected and controlled way, inviting them up from the lower level to see the



better view and far horizon. Coordinating thoughts creates understanding without which our human Wills can not make decisions for the best actions, and also develops ability to communicate with others effectively. The sharing of thoughts is a more important aspect of human relationships.

If we decide not to cross the street as cars approach, we are thinking; then, while waiting, if we wonder what is wrong with people who drive so fast through a town, and why so many such drivers are teen - agers, and what are we coming to, we are meditating. If we determine to talk with the young folks about this, our thought is expanding and developing comprehension of more than just the passing moment. We are *improving our minds*.

Although sharply criticized these days for failure to stimulate thinking, education — such as it is — still attracts young and old who want practical or psychological or philosophical means for mental expansion. Time was when churches contributed to this; but as essayist Lance Morrow has written: "Religion gives way to narcissistic self-improvement cults". Thus meditation, long a religious procedure and associated with prayer, has gradually also become an expression of ego - advancement.

Contemporary groups pursuing meditation tend to focus upon the self rather than upon the Source of self — right in step with top - rated songs such as "I want to be me", "I did it my way". This is an inevitable outcome for a society whose century has seen the

disappearance of disciplining and training children and of parental authority (thus gradually of all authority) which has been forfeited to permissiveness. Among these groups there are elaborate routines and complicated ideologies. A favorite discussion - topic has been "Who am I?" But where does that go? If they ask "*What* am I?", they might at least discover their tendencies and turn in the direction of real improvement. This, however, requires full honesty about oneself.

Still there are many who see in meditation a pathway to the Source of true development. For them this road is clearly defined and easy to follow. Those just beginning may stray a bit at first; relaxing physical and emotional tensions is all - important, and in achieving it one may find himself dozing off — or emptying the mind of jumbled impressions could temporarily produce a foggy blank. After relaxing, one must choose a starting point for moving ahead: a new knowledge or a cherished memory, to enlarge into a train of thought which can correlate with other thoughts to become deeper understanding. Meditation is *controlled* thinking as opposed to "the grasshopper mind" which jumps hither and yon with nothing to show for its effort.

If we have an exact belief in the Lord in relation to the spiritual potentiality of the human race, frequent meditation about it can give us permanent anchorage. When our minds open in that direction there is always a responsive influx from the Divine level; and this is what gives improvement to that within us which is ever so much greater than self.

## IMPORTANT EVENTS IN THE FRENCH NEW CHURCH FIELD

by Friedemann Horn  
Zurich, Switzerland

Ever since the Rev. Alfred Regamey, Lausanne, passed away in 1975, the entire French field of the Swedenborgian Church has had only one minister, the Rev. Claude Bruley in Paris. While faithful lay people like M. Georges Lerch, Daniel Buche, and Phillippe Galland carried on at Lausanne, Rev. Bruley faced difficult decisions in France: Should he continue his work at Meudon, a suburb of Paris, where the Church owned a house with a small worship - hall, and occasional visits to

other places in France to serve scattered groups of members in the traditional way? Should he try to find new ways to serve an increasing number of young people, with whom he got in touch mainly through his son - in - law, a very active young psychologist and psychotherapist? He chose a new approach. A group of the old members did not follow him in his new ways and organized separately under the very capable leadership of M. Paul Sevin in Paris.

The Board of Missions has heard about these new developments and asked me in 1976 to investigate the situation. What I found was indeed "alarming": at Meudon 45 mostly young people sitting on the floor of the completely redecorated hall of worship, which formerly saw scarcely 15 or 20 members, cramped into old fashioned pews. Not only that: the whole sphere was beautiful, there was a devotion, and an idealism of true "pioneers" seldom found in our traditional societies. The estimated average age was under 30 years. There were also a number of older members, but they kept in the background, where comfortable chairs had been placed for them. The sermon of Rev. Bruley was a meditation rather than the traditional "lecture" of a well formulated exposition of a Biblical text. Not that there was no text. On the contrary, the Word as well as a portion of our writings were in the center of awareness. But it was as if deeper levels than the intellectual one were opened. No wonder that some people had tears in their eyes, and that everybody felt moved by the spirit.

The Rev. Bruley belongs to those few among us who know that a mere repetition of our doctrines is not enough to touch the lives of people of our time. So he is taking the risk of being misunderstood by some who charge him of "developing and introducing his own theology." In reality, however, he is working hard to adapt the revealed principles of our theology to the younger generation of his country. Of course there is a risk, which might be described as the lack of "roots" — but is it possible to create something new without a risk? My hope is that the day will come when the old members will rejoin Rev. Bruley's work, providing it with those roots that will strengthen the growing tree of the "Nouvelle Eglise Chretienne" in France.

Even the sceptics admit that Rev. Bruley's work has been highly successful: 60 baptisms within three years and a number of candidates for the ministry. Also the development of a new center with numerous workshops and courses at La Presle in the geographical center of France. All these things speak for themselves.

The most recent event, the solemn ordination of Mr. Philippe Boulvin at Lausanne, was a direct result of this work, since Philippe was inspired to study for the ministry through Claude's influence. Philippe began to study at the Swedenborg School of Religion in 1976, and in January, 1979, he passed the four 6-hour-comprehensive exams and the oral exams with outstanding results, and was

graduated "in absentia" during the last Convention at Urbana, Ohio. Philippe left our Theological School almost immediately after the exams to do an internship under the Rev. Bruley in Paris and La Presle. The Council of Ministers of the General Convention declared him suitable for ordination, which at his request and the wish of the Lausanne Society took place at Lausanne on September 9th.

The Lausanne Society, since 1975 without a resident minister, called Philippe Boulvin to become their new minister. In a marvellous effort the Society had completely redecorated and renovated the old hall of worship, so that it looked very attractive when more than 90 people from four different countries, and two different languages, gathered on the beautiful morning of the "big event."

As the "Missionary Ordaining Minister" it was my first experience with this most beautiful and encouraging function of my office. With the substantial help of the candidate the English ordination-liturgy had been translated into French, as well as my ordination sermon. For the German speaking participants the original German version of my sermon on Matthew 4:19 (Fishers of Men) had been xeroxed. I read a German summary of Philippe's sermon on the correspondential role of the hands, based on the examples of Pilate and Thomas. Philippe's delivery of his sermon was superb.

The ordination itself, with its symbolism based upon the difference between the right and the left hand, is a forceful statement of our Convention theology. When placing the Word into the right hand of the candidate, the ordaining minister says: "From the Lord's holy Word", and continuing placing a copy of the TCR into his left hand, he says: "In the light of this doctrine, lead thou the people to the good of life . . ." This way the interpretation which places the writings of the New Church on the same level as the Word, calling them "part of the three-fold Word," is avoided.

The meeting of so many people from Switzerland (both French and German parts), France, Belgium and Germany was also an excellent opportunity for the creation of a stronger sense of belonging to the same great cause of the promotion of the Lord's Second Advent.

For me it was also an excellent opportunity to talk to several young French members who want to study at the Swedenborg School of Religion, two of whom have already been accepted as regular students for the ministry on a probationary basis.

The Lausanne Society is happy to have secured the services of a young and vigorous minister, who has an excellent education and is full of new ideas. We can only hope and pray that the high expectations will be somehow met by the reality. Philippe will spend  $\frac{3}{4}$  of his time at Lausanne, and  $\frac{1}{4}$  in France. As he has improved his German and is willing to do even more in this regard, he will also be able to offer some of his many talents to the German speaking societies. For me it is a great relief to know the Lausanne Society is in good hands, and to have Philippe "next door", only some 150 miles from Zurich.

---

## CONVENTION CALENDAR

Nov. 26 - 27	Council of Ministers Exec. Newton
Dec. 7	Convention Planning, Newton
Jan. 7 - 9	Committee on Worship, Newton
Jan. 17 - 19	Dept. of Publications, Newton
Jan. 24 - 26	General Council, Newton

---

### *A Tribute*

## JOHN JEFFERY 1903 — 1979

Lay Minister John Jeffery of Edmonton, Alberta, died suddenly on September 25th, 1979, after a heart attack. He was 76 years of age. Rev. John Bennett officiated at the resurrection service on September 28th.

John Jeffery was one of the founding members of the New Church Society in Edmonton. He first became interested in the Church in 1940, then started a building fund with a gift of war bonds. He was a most enthusiastic worker for the Lord. He served as President of the Edmonton Society for many years, as well as teaching in the Sunday School and serving as Sunday School Superintendent. John later became a Lay Leader, and eventually was consecrated as a Lay Minister. All this extra work he did as well as a full time job. Although in poor health he helped to the end by conducting worship services.

The members of the congregation are most grateful for his years of service, his diligence, enthusiasm and great interest in the New Church.

Our friend has led a very useful life. He will be missed, but remembered by his good works. 'Well done, good and faithful servant.'

— from the Western Canada Newsletter

## When You're Ready and Willing

Life is what you make it — exactly what you make it. A situation changes from black to white by your own attitude. There are no excuses. Thinking you're hard done by never helps. Thinking joyously — regardless — always does. Joyousness is closer to reality. It's a wonderful life. All the ingredients for perfect living are there

and are yours. You only need to get into a right relationship with them, with Me. Then your needs are met, Every one of them — in a flash — and in ways the mind couldn't possibly conceive. Every moment of life has meaning. When you're in tune with inner joyousness, there is no such thing as coincidence or being in the wrong place. What has been most mundane is transformed and sparkles. When you know this approach, miracles begin to happen around you — here and there and everywhere. But you have to know it thoroughly, as some - thing quite practical. Then your heart sings a constant song of praise. The praise mounts

and opens the door for yet more miracles. So far joy is only dawning on the outer, and habit stands against it; but reality will break through more and more on all levels. You can bring your life closer and closer to reality. You do it by looking at the sunny side, even looking for the sunny side — and thereby creating it. Call it the Pollyanna way, call it risen thinking call it what you will. It works!

And there is a wonderful wonderful life to be lived

— when you're ready and willing to live it. The only time the laws work is now; I and My joys are here for you now. And now goes on always.

Seek My laws. Accept them.

Create an ever - present joyous world.

from *The Living Silence*

by Dorothy Maclean

## The Equal Rights Amendment

During the 1979 convention in Urbana a motion recommending that the General Convention affirm and endorse the Equal Rights Amendment was raised on the floor. After a lengthy discussion, in which a number of speakers expressed opinions both for and against the motion, it was voted to defer action until the next convention. The consensus was that more time and more information was needed before a final vote could be taken on this important issue.

In the next few months articles on the ERA, both pro and con, will appear in the *Messenger*. You are also invited to send in your views on the ERA for publication in the *Messenger*. Letters should not exceed 350 words. Longer contributions will probably be edited. Write to: *The Messenger*, Box 2642, Stn. B., Kitchener, Ontario N2H 6N2.

The Equal Rights Amendment reads as follows:

### The Equal Rights Amendment

*Section 1. Equality of rights under law shall not be denied or abridged by the United States or by any State on account of sex.*

*Section 2. The Congress shall have the power to enforce, by appropriate legislation, the provisions of this article.*

*Section 3. This amendment shall take effect two years after the date of ratification.*

Thirty - eight states must approve the Equal Rights Amendment to make it the 27th Amendment to the United States Constitution. Thirty - five states have already voted yes. The following states have not: Alabama, Arizona, Arkansas, Florida, Georgia, Illinois, Louisiana, Mississippi, Missouri, Nevada, N.C., Oklahoma, S.C., Utah and Virginia.

## THE COLLEGE/CHURCH CONNECTION

Urbana College, affiliated with the General Convention of the Swedenborgian Church, emphasizes a religious commitment to learning and searching for truth, but respects each individual's own way of evolving — or refusing to evolve — such a commitment. Swedenborg believed that “the church is within man, and not without him,” and Swedenborgians seek to realize their own individual “internal church” by living authentically different, purposeful lives, and by encouraging other to do the same.

Courses in religion and philosophy at Urbana College are designed to encourage all students to become more involved in their own beliefs, not to influence them to become Swedenborgians.

### Emanuel Swedenborg

Emanuel Swedenborg, the son of a Lutheran bishop, was born in Stockholm in 1688, during the period of Enlightenment. During this period, scientific reason and rationality were driving out the despotism of what had formerly been “the unknown”. A leading scientist, Swedenborg published on such diverse topics as mathematics, geology, chemistry, physics, mineralogy, astronomy, and anatomy, predicting a number of revolutionary discoveries and theories that have occurred in our own age.

Swedenborg's consuming scientific and religious curiosity led him to examine the relationship between the soul and the body, and to attempt to understand scientifically the nature of spiritual being. Recording and interpreting his own dreams, using a method of suspended breathing similar to yoga, he became increasingly sensitive to his own inner processes.

In 1745, Swedenborg experienced a call from the Lord which resulted in a special state of sensitivity, enabling him to “converse with spirits and angels.” From this time until his death in 1772, he recorded his spiritual experiences and explored their significance as he came to understand the life of Christ . . . the universe . . . human life within the universe . . . and the Bible . . . as revelations of God.



## Teachings of the Church

Following his concepts, Swedenborgians see the Second Coming not as a future physical reappearance of the Lord, but as an event actually taking place in today's world through the growing influence of the Divine Spirit and Truth.

Members see the Bible now only as the historical record of God's Word to Israel, but also as having a "spiritual sense which is within the natural, just as the soul is in the body, or as thought is in speech." In this perspective, the story of Israel is the spiritual story of every individual pursuing his or her religious journey through life.

The Church sees love as the basic element of reality, the source of all life, the essence of God; and human souls are seen as individual finite forms of love, their bodies serving as mirrors of that inner essence.

Truth is love in action, the form love takes, the way love works. Charity is living a useful life, including the choice of a career or life's work. The spiritual life involves the active development of a useful and meaningful life of service to better the world here and now and in the spiritual world to come.

Members of the Swedenborgian Church see the spiritual world as real, giving purpose to the material world now, and becoming the world of conscious experience after death. They believe that personal identity is retained and that human beings are revealed as the persons they are inwardly. The final "judgment", then, is the realization of the person's individual essential nature, the facing of his or her true self, rather than a dictate from a power beyond. Members perceive the spiritual world as a continuation of the freely chosen inner regenerative process that is life as we now know it.

## Urbana College's Commitment

The college catalog's statement of Urbana College's educational philosophy follows directly from these assumptions: "Urbana College is committed to personal development . . . Education to develop human potential involves opportunities to free the mind so that persons can gain perspective to interpret, integrate, and find their own meanings . . . Each person is unique in qualities of mind and temperament. Through mutual respect, each is able to grow. . . The college attempts to provide an environment in which students continue to develop as sensitive, caring, thinking individuals."

## The Student's Commitment

To this end, each student is asked to consider his or her own philosophy of life. Courses in religion and philosophy are offered at the college, but are not required. Church services, both formal and informal, are held weekly in the Swedenborgian Church (located just off campus) during the regular academic year; attendance at these services is not required.

The on-campus Interfaith Center encourages small groups to meet for Bible study or worship, and sponsors other religious activities according to student needs. The Chaplain of the college, an ordained Swedenborgian minister, is available for pastoral counselling as needed.

One dedicated element of Urbana College's religious commitment, then, is to each person's search for truth. Neither the college, nor the Swedenborgian Church, has a desire to see students convert to membership in a particular denomination. Through mutual respect, each is able to grow, to become more sensitive to a religious attitude toward life.

*The above is taken from an attractive new brochure presently being distributed by Urbana College. It presents an eloquent statement of the religious and philosophical climate at Urbana College.*

## PARAPHRASE OF SORTS

A Washington lawyer has rendered the line from the Lord's Prayer, "Give us this day our daily bread," into government gobbledygook: "We respectfully petition, request, and entreat that due and adequate provision be made, this day and the date hereinafter subscribed, for the satisfying of these petitioners' nutritional requirements and for the organizing of such methods of allocation and distribution as may be deemed necessary and proper to assure the reception by and for said petitioners of such quantities of baked cereal products as shall, in the judgment of the aforesaid petitioners, constitute a sufficient supply thereof."

Pulpit Digest

## From The Guinness Book of Records EARLY AIRPLANE DESIGN

The earliest "Rational Design" for a flying machine (according to the British Royal Aeronautical Society) was published by Emanuel Swedenborg in Sweden in 1717.



Marion Priestnal, Editor

## TIME AND CHANGE

A meditation used for the Fryeburg Womens' Alliance written by Carole Reinstra, Chaplain, and member of the Alliance Worship Committee.

"To every thing there is a season, and a time to every purpose under the heaven." Eccl. 3: 1 — 15.

Let's take a few minutes to think about a priceless commodity. One that is essential, difficult, illusive, and seemingly uncontrollable — TIME! For most of us there just never seems to be enough of it.

Wasn't it only yesterday that we were talking about swimming lessons, Convention, the Assembly, vacation, gardens? And here we are, the children back in school, leaves falling, frost in the air. We look back and say "How time flies!" But does it always? To a child the days are countless until vacation or Christmas or a birthday. And so it is when we're ill and can't do anything. Or those golden years when the time is there but the strength is waning.

What we seem to need is the right amount of time at the right moment. If it would only come in a bottle and we could pour it out! Why this conflict? Surely the Lord in his infinite Wisdom didn't plan it this way. He has a time for everything, "A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted." (Eccl. Chapter 3)

A time for everything! What happened? Are WE perhaps doing something wrong? Perhaps the world is setting our pace and not the Lord. Perhaps WE are *Misusing* rather than using time. Perhaps WE need to take a good hard look at our priorities, our essentials. Are they of lasting value or will they soon pass away? Are we taking Time for anything spiritual or do we concern ourselves with only this world. We might need to change a few things, not everything, but a few things. Paul Sperry in

*Words Of Life* says it well, "Change is essential to improvement. The Lord changes the seasons. He also gave human character the possibility to grow and change . . . toward perfection. Alterations of enjoyment between what is delightful and what is undelightful serve to fix in us appreciation of the better things of life. The changing aspect of human life is not to be regretted for in it lies the possibility of personal betterment and control."

This whole question is to think about, prayerfully. Lord, help us to give purpose to our time and to change how we use it if need be. Help us to treasure time carefully, being aware that "every moment has consequences to eternity." Let us use our time well: for music to wash away cobwebs from the soul, for friendships of lasting value, for talks by the fire, walks beneath the stars, time to really listen to the children and play with them, to remember all the joy that was ours this summer, the warm and radiant sun, the earth beneath our fingers in the garden, the dew on the grass, the smell of the flowers; the renewing of old friendships at camp, the thrill of learning and teaching truths, the splash of cold water and the children's laughter as they swim in the river, the mountains bathed in moonlight, the ocean with its roar.

Help us, Lord, to remember, for all that we love deeply becomes a part of us and it is this goodness, these times that we can share with others, these gifts which you have uniquely given to each of us that we can share with each other. When we become anxious the joy goes out of life. We spend time worrying about our own security, our prestige, the squandered opportunities, broken promises, wasted hours, surface relationships. These recollections haunt us.

Help us to use them to grow wiser. Forgive us these mistakes, Lord.

Help us to let the goodness of summer encircle all the on - coming seasons that we may bring our love and understanding and joy into the new year of the church, that it may be a year filled with time for ties of friendship, new opportunities for service and joy in usefulness, and that we may turn with the season to face creatively the year that lies ahead.

## THE MITE BOX TRAVELS TO INDIA

To:

Roger Dean Paulson Esq.  
General Convention The Swedenborg Church  
No. 48, Sargent Street, Newton  
Massachusetts 02158

Dear Sir:

Greetings to you in the most wonderful name of our Lord and Saviour of our Holy Master.

I acknowledge with sincere thanks, your kind cheque for \$1300.35 collected from philanthropists as a timely aid for our work in the New Church Centre in India.

We really appreciate their Christian zeal in encouraging our humble efforts in improving the New Church Centre to shine in all her glory for the services of the Lord. We assure you that we shall pray over the Divine Guidance to lead us in utilizing their generous fund in the way justifiable in the light of our dear Lord our heavenly father.

We shall certainly keep you informed of any important and interesting news connected with our Church Centre for favour of publication in your esteemed Magazine as very much desired by you, whenever we feel we ought to intimate to you to that effect.

In fine, I assure you, dear Sir, on behalf of our Indian Christian Congregation of our New Church Centre, that we shall always be indebted for this kind of help and that of our good friends, for a noble cause to glorify our Creator in the New Church and also to improve and expand our New Church Centre to a better status so that many a soul may be brought under the loving feet of our Holy Master.

Thanking you once again and with warm regards.

Yours in His Spirit,  
David Samuel.

## THE BOSTON NEW CHURCH LADIES AID REPORTS

Although few in number, we of the Ladies' Aid of the Boston New Church feel that we do accomplish, even though modestly.

We have two meetings a month; at the first one we have our sandwich and coffee and have found talks by our pastor inspiring. Now we are considering making use of a course "The Doctrines of The New Church" by the Rev. Brian Kingslake. The second meeting of the month the Executive Committee meets and this is followed by a luncheon and program for senior citizens. During this last year we've had slides of Iceland, Alaska, India (a corner not so well known), and the national parks; also a delightful Christmas program of song and recitation.

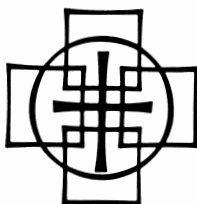
Our annual fall fair that takes in all the churches of the Massachusetts Association and this year featured food prepared and served by the men, includes a general table and a food table from the Ladies' Aid.

We are represented at the Church Women United and the Morgan Memorial, where our representative often lends a hand to their projects. To the church we contribute \$100 a year. We have given also to Blairhaven, Fryeburg New Church Assembly, Morgan Memorial, Church Women United, the Guild for the Blind, and other socially oriented organizations.

We do enjoy each others company and so our members, though few, look forward to our meetings. Of course, our small number makes it necessary for everyone to wear more than one hat, but that's done cheerfully.

Josephine A. Hope

**End of Alliance Journal**



## North American New Church League

As was reported in the July - August 1979 *Messenger* (p. 166), the League has just instituted a tremendous change in structure. Under the new Regional system we hope to increase our contact with leaguers across the continent. I recently received a list of 13 leaguers — only one of which I already had the name and correct address of — from Mrs. Erwin D. (Lisa) Reddekopp. As she and her husband travelled across western Canada visiting church groups and isolated families last summer, she wrote down the name and address of every single league - age person they met. Lisa has our warmest thanks for performing this service to the ANCL. Now I wish that more of our *ministers* (more than the three so far) would respond to my request for an up - to - date mailing list of the leaguers in their areas. We need 100% response from them.

Our Annual Report described very, very briefly the new League structure. Here now is the full outline:

- I. We divided the U.S. and Canada into five regions (see map). The divisions are according to concentration of local leagues and leaguers, so they will be flexible, changing when necessary.
- II. The ANCL Executive Committee will consist of five Regional Officers (one from each Region) and the League Chaplain. All will be elected at convention by the leaguers for one year terms.
  - A. The League president will be one of the five Regional Officers. The president's duties include:
    1. National coordinator.
    2. CLEAR BLUE SKY editor, since all the other Regional Officers will report to the president.
    3. All the duties listed below for the Regional Officers (under II B)
  - B. Each Regional Officer will be responsible for the following duties within his/her Region:

1. Communication with:
  - a. the leaguers in that Region.
  - b. the local churches in that Region.
  - c. the League president.
  - d. the League Chaplain.
  - e. The BOE's Youth Resource Person. (Ron Brugler right now)
2. Organize and put on ANCL retreats. The actual planning, plus:
  - a. advance notice to all leaguers near enough to attend.
  - b. help during retreats.
  - c. pictures (hopefully).
  - d. report to the president after.
3. Encourage leaguers to start local league groups at their own churches. This includes:
  - a. help with the actual organizing.
  - b. supplying ideas on what to do.
  - c. encouraging fund - raising for local trips, going to convention, summer camps, etc.
4. Travel when necessary (with the League Chaplain's approval) in order to help with retreats or starting local league groups.
5. Attend Board of Ed. meetings if they are held in your Region. This will enable us to have closer communication with the BOE.
6. Keep our mailing list up - to - date. This means reporting on:
  - a. any address changes.
  - b. any new leaguers' addresses.
  - c. addresses of anyone else who might want to get *CLEAR BLUE SKY*.
- C. The League Chaplain's duties are mostly the same:
  1. Advisor to the officers (and, at convention, to the other leaguers there) about:
    - a. study activities.
    - b. church - ANCL interaction.
    - c. anything else we need help in.



2. Our *official* representative on the BOE. This means he has a vote. (The R.O. who attends doesn't.)
3. Administrator of the ANCL budget. This is the only real change in the Chaplain's duties. Under the new system, all requests for money for ANCL purposes will have to go through the League Chaplain.
4. Help share in religious programs, including being on the staff at League retreats if asked.

III. In order to help the Regional Officers, and to make sure that *any* leaguer is capable of being an R.O., we decided to put out four pamphlets to fill the major gaps in knowledge that leaguers might have:

1. How the ANCL Works. (Basically this article.)
2. How to Organize and Run a Local League.
3. How to Plan and Put On an ANCL Retreat.

4. How Convention Works. (This one we think will be useful to the League because there are many times that the League officers need to deal with the various departments of our church. Also it will be helpful to everyone to know how Convention works.) The BOE has agreed to write this pamphlet for us since none of us know enough to do it.

... So that's it. I'm really excited about this major step forward for the League. We have a lot of high hopes for it, although I'm sure that in this first year we'll find some problems that need to be straightened out. But they shouldn't be too much of a hassle. The important thing is that the ANCL has gotten together and come up with what we think will be a successful, useful, new way to make the League a better organization. We are indeed **MOVING AHEAD TOGETHER!**

Trevor George Woofenden  
ANCL President

## A.N.C.L. REGIONS AND OFFICERS



1. **North East** Muff Richardson  
NY, CT, RI, RFD #1  
MA, VT, NH, Brownfield, ME.  
ME, NS, NB, 04010  
PEI, NF, QU.

2. **Mid - Atlantic & South** Trevor Woofenden  
PA, NJ, DE, MD, DC, ANCL President  
VA, WV, NC, SC, GA, Box 463  
FL, TN, AL, MS, AR, Bryn Athyn, PA.  
LA. 19009

3. **Mid - West** Beth Tafel  
OH, KY, IN, 7725 Jolain Dr.  
MI, IL, MO, Cincinnati, OH.  
IA, WI, MN, 45242  
ONT.

4. **Prairie States & Provinces** David Bowman  
TX, OK, NM, CO, KS, NB, WY, 2529½ 12th St.,  
SD, ND, MT, MAN, SASK, NWT. Great Bend, KS.  
67530

5. **West Coast**  
CA, OR, WA,  
AZ, NV, ID,  
BC, YUK,  
ALB, AK.

Rikki Gutfeldt  
579 Vincente Ave.  
Berkeley, CA.  
94707

## Swedenborgian New Age Pioneers 1979

by *Eric Allison  
LaPorte, Ind.*

This year the twenty - four participants devoted themselves to learning and experiencing the concept of wholistic health. The daily schedule offered workshops on the three primary human aspects, thus helping to facilitate growth of the whole person. The three areas are the physical, psychological, and spiritual. It is the belief and commitment of the staff (Paul, Rachael, and Ruth Martin, Gardiner Perry, and myself) that regeneration is best facilitated when these three basic parts of the person are integrated. The physical, psychological, and spiritual parts of us must work together as cogs in a machine. If one cog is deficient the machine cannot work at its maximum efficiency. The goal of the S.N.A.P. program is to allow each person to learn by actual experience more about each of these three levels, thus helping the person to regenerate as a total human being.

The physical part of the S.N.A.P. program consisted of daily Yoga and/or Tai Chi exercises. We also practiced assisted stretching, massage, body movement symbolism, and body relaxation techniques. Also, as part of the physical education we learned about the latest studies done on proper diet. All our meals were meatless and free of any dairy products. All agreed that eight days of macrobiotic dieting was a very worthwhile experiment in diet.

The psychological experience was composed of dream analysis, neurolinguistic programming and regular small group sessions. All small group meetings were designed to give each person the opportunity to openly share personal concerns in a supportive as well as a confrontive atmosphere.

The spiritual aspect of S.N.A.P. included worship, group prayer, group healing, doctrinal presentations, and guided meditations. This was one of the most spiritually enriching times of my life. Throughout the week there was a strong sense of religious community.

The S.N.A.P. program of the previous year was more of a work camp than a spiritual adventure. This year a limited amount of work was done. A redwood screen house, and three redwood picnic tables were built by Gary Croul, Mike Gutfeldt and Ricky Gutfeldt. The

ever persistent poison oak was again sprayed by the equally persistent Gutfeldt family. All pitched in to perform the necessary odd jobs.

Much to my dismay I have learned that many people believe that S.N.A.P. is just another name for the old L.E.I. This is not true. The funds for S.N.A.P. have been generously provided by the B.O.E. and it has in a sense evolved from L.E.I. But S.N.A.P. is not limited nor is it exclusively for young people. This year ages ranged from those in their fifties to those in their teens, with most being in the mid - twenties age group. August of 1980 is the time we have set for another S.N.A.P. Wholistic living will again be the theme. If you are in your teens or above fill out a S.N.A.P. application in any of the following issues of the *Messenger* and send it to Nancy Perry, Convention Office, 48 Sargent Street, Newton, Mass. 02158.

Confirmed into the New Church at this year's S.N.A.P. were Jenny Martin and Donna Mum.

## Alliance Study Course for 1979 - 80

*Section 1*  
by *Alice Van Boven*  
*Riverside, Cal.*

Our subject this year will be the parables in Luke. One, two or three parables will be featured each month. References given are from the Word, the *Dole Notes* Vol. 5, *The Sower* Vol. V, Mitchell's *Parables of the New Testament*, and the teachings of Swedenborg, the *Gospel of Luke* by Clowes is also an excellent reference. Some of these books may be out of print, but should be found in New Church libraries. The Alliance members, especially the leader for each month, should look up the references.

I. BLIND LEADING THE BLIND. Luke 6:39. Mitchell pp. 295 - 305. A. 4728 (1) and (9). Can the blind lead the blind: Will they not both fall into a pit? A pit signifies falsity, and the blind those who are in falsities. In the World of Spirits, below the lower earth there are pits, where those to be vastated are placed. Who are the blind in the world today? Can we help them or should we leave them alone?

II. THE TWO DEBTORS Luke 7:41 - 43. *Sower V* p. 249. Mitchell pp. 306 - 317. A. 10253 (4) explains that 500 means "much" but 50 means "some". Note in verses 36 - 40 the occasion for this parable. This anointing in the house of Simon is not the same as the later anointing in Bethany. Note in verse 44 that Simon had not complied with the custom of washing the feet of a guest.

III. THE GOOD SAMARITAN Luke 10: 25 - 37. *Dole* 5:242 - 256; *Sower V* 282 - 288; Mitchell 318 - 331. TCR 410; A. 6377 (7); AE 444 (14); 375 (42); 584 (5); 1154 (1). AE 444 (14) explains the parable in detail.

Levi usually represents the good of charity, but here, in the opposite sense, the Levite represents the evil of what is false. The priest signifies those who have no love for the Lord. At this time such people were in Jerusalem. Jerusalem signifies the church in which is true doctrine, and Jericho the church where the knowledges of truth and good are found. A man going down from Jerusalem to Jericho is one who is willing to be instructed. The robbers who stripped clothing from him signify persons in the perverted church who infest with falsities; they then ignore him.

The Samaritan signifies the Gentiles. The oil and wine which he poured into the wounds signify the good of celestial love (oil) and the good of spiritual love (wine). These are like medicine against falsities. To bring the man to an inn signifies to bring him to those who are better able to instruct him in good and truth. Paying for his care means all things of charity.

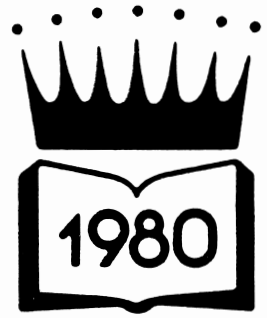
## BOARD OF EDUCATION LEAGUE SPONSORSHIP AT CONVENTION 1980

At the fall meeting of the BOE held in Fryeburg, Maine the board voted to continue its sponsorship of one leaguer from each Association for room and board at the 1980 convention. Though it is not definite yet, convention will probably be in the Boston area.

The board recommends, when possible, that different leaguers from each Association be chosen each year and that emphasis be placed on choosing younger leaguers.

Due partly to board sponsorship, the number of leaguers attending the 1979 convention was the largest in some time. We would like to have a league representative from *every* Association next year.

## 1980 New Church Congress Further Information



The General Conference of the New Church warmly invites you to come to a World Congress to be held at Nottingham University, England, from Saturday, August 2nd to Thursday, August 7th, 1980. You will be accommodated in a hall of residence on the campus and there will be ample opportunity to meet and exchange ideas with other New Church people in addition to the formal programme of the Congress.

There will be two working periods on the Monday, Tuesday and Wednesday mornings and during each period there will be five sessions in parallel to give you a choice of subjects. We have invited speakers who are specialists in their subjects and who represent a spectrum of New Church thought. The speakers and the titles of their sessions are given below:

- 'The Swedenborg Foundation: Who We Are and What We Do' by Mrs. Virginia Branston.
- 'Living the Science of Correspondences in Our Daily Lives' by Rev. Claude Bruley.
- 'Editing, Translating and Publishing the Writings' by Rev. John Elliott.
- 'The Grand Man' by Rev. Christopher Hasler and Dr. Geoffrey Bentley.
- 'Swedenborg's Influence in His Own Country' by Rev. Olle Hjern.
- 'The History, Development and Future Prospects of the New Church in South Africa' by Rev. Obed Mooki.
- 'Religious Issues in Life' by Rev. Frank Rose.
- 'Survival: Ancient Ideas of Life after Death' by Rev. Norman Ryder.
- 'The Book of Revelation: a Spiritual Drama — an Eternal Message' by Rev. Frederick Schnarr.
- 'From Natural Points to Quarks, and All That' by Rev. Michael Stanley.

(cont'd on page 257)

# ALOHA DIORAMA

by Mildred Berger  
*The Wayfarers' Chapel, Cal.*

Big change in the Visitors Center of The Wayfarers' Chapel in California! On Tuesday, August 21st, 1979, the elaborate Bible Diorama was dismantled and moved to the Garden Grove Community Church in the city of that name. Except for a faint pattern on the carpet where it rested, to all appearances, it is gone. However, there are lingering traces of it which will attenuate with time and ultimately dissolve. The large and lovely room appears even larger and now that its major component has been removed it is searching for a new character.

At the moment it has the air of a reading room. Due to the pressure on the front of the building from the earth - slide, the front entrance is presently not in use. For those of you who are familiar with the center, the wing - shaped reception desk, which faced the J. Fernandez gardens, has therefore been swung around and now faces the visitor flow through the sliding panel doors on the side toward the dramatic amphitheatre. With the removal of its dominating exhibit the room has a new - found feeling of spaciousness. This provides a graceful flow between the cluster - groups of chairs and tables where people can sit for conversation or quiet. Many just enjoy gazing out at the magnificent surrounding scenery. But whatever the countless reasons are for people talking or not talking or meditating or gazing or just resting their feet, there is an atmosphere of peace and serenity throughout the expanse between the postcards at the desk and the distant, lighted book case with the fascinating collection by the fieldstone fireplace.

Periodically that calm is marred briefly by an implosion of youthfully exuberant visitors preceding their herding and "sh - sh - ing" parents. Recognition of that interrupted atmosphere soon inspires respect and the serenity is restored. The area awaits with composure for its next influx.

Whether the visitors spill into the room in busloads or in chattering family groups or hand - holding pairs or exploring singles, there is one factor which they all shared. Upon entrance they all react to the scene before them. When the diorama dominated the area, it also

determined that reaction. The confrontation was immediate and unavoidable. Comments were evoked which varied in degrees of accuracy and familiarity with the Bible theme. A point of reference was thereby established and the "center" experience was partially structured.

A self - guided tour around the diorama was provided by literature at its entrance and directed by appropriate signs along the way. As the visitors progressed there were most often increasingly audible comments which correlated with the speaker's position in relation to the subject matter. Occasionally, a point of dispute would be brought to the desk for arbitration. Following an acceptable disposition, the interrupted passage would continue — to be punctuated by a careful selection of postcards, literature, slides and sometimes books.

While there were variations, that was the general pattern for a visit to the center. Now, with the diorama gone, that centrality of experience is also gone and people scan the interior for a focus of attention. Selection becomes more subjective. Some stroll to the satellite exhibits and thoughtfully read the details of an interview about the building of the Chapel by its architect, Lloyd Wright. Or they see and "feel" the display about Helen Keller's opinion of Swedenborg's writings. There is a sample of the Braille Edition of *Heaven and Hell* for people to run their fingers over and wonder. Or they can peruse the display that explains what it means to be a Swedenborgian. Others browse through the related books sprawled around a big, old, inviting table with comfortable chairs for lingering and learning. Some just inhale the scenery. Many delight in pouring over the Guest Book where they excitedly spot someone from a town near "home". They also enjoy seeing the names and handwriting of the visitors from far - away and exotic places.

To be perfectly honest, not all who enter the grounds become full - fledged visitors. Some just lean over the sill of the center and ask questions of the desk. eg.,



"Where is the rest room?"  
 "How do I get to Marineland from here?"  
 "Got any books on The Wright Brothers  
 who built this?"  
 "How come this isn't a Swedish Church?"  
 "Where is the phone?"  
 "Do you have a coat hanger? I'm locked out of  
 my car."  
 "Which way is that glass church?"  
 "I can't come in? I'm an athiest."

etc . . .

In addition to the above and many other questions, there are still frequent inquiries about the diorama. Mostly — satisfied that it has not been destroyed and will still be seen and enjoyed by many in the future, some still feel it shall someday return — like MacArthur. Whatever the future holds for the visitors area of the Chapel, it is always possible that it may arise, like the phoenix, to new and exciting heights of shared experiences. The basic ingredients for that are here and so are the people.

Meanwhile, Aloha Diorama and Aloha to new horizons. And may the Good Lord bless us all.

\* \* \*

## REPORT ON THE WAYFARERS' CHAPEL VISITORS CENTER

During the last 15 months the land has been slipping on the hillside below the Visitors Center building. The building has moved about a foot, causing cracks in the walls and foundation and several broken windows. Geologists, engineers, and contractors have been consulted, along with architect Eric Wright, to see what can be done to stabilize the ground and stop the movement of the building. The slide affects a relatively large area, including homes on the hill above the Chapel. A corporation has been formed to raise money to hire geologists and engineers and to drill "dewatering wells", in an effort to stop the slide. Geologists are optimistic that by pumping water out of the hillside area, the slide will be stopped. The sliding has been caused by unusually heavy rainfalls during the last two **winters**. It is essential that action be taken to pump water out of the ground before the next winter rainy season.

It appears that the Chapel and tower have not been affected by the land movement. A test drilling shows that they are built on rock. We are hopeful that the movement of the Visitors Center building can be halted, but we are exploring ways that the functions of the Visitors Center can be carried out in other ways, in temporary structures, gazebos, or trailers.

Ernest O. Martin

---

### 1980 Assembly (cont'd from page 255)

'The Why and How of Evangelization' by Douglas Taylor.

Four other sessions are in the course of being arranged.

There will be a reception on the first evening which will include a keynote speech on 'Perfection through Variety' by the President of General Conference, and there will also be a guest lecture to the whole Congress on another evening. Opening and closing services of worship will be held on the Sunday and Thursday mornings and in addition there will be a variety of services, some according to the forms of worship of the different branches of the Church and some of a more experimental nature, on the Sunday evening.

To enable people to meet each other and to exchange ideas about the spiritual and practical life of the Church, the Congress will split up into groups of about fifteen people on the Sunday afternoon. A news period will provide an opportunity to hear first - hand reports of important and interesting developments from different parts of the New Church world. There will also be various exhibitions, a book - stall and several fringe activities in addition to excursions to places of interest and social events.

If you would like a more detailed programme and timetable, this will be sent on request.

David Haseler, Co - ordinator  
 Oaklands New Church Center  
 Winleigh Road  
 Birmingham  
 England B20 2HN



# FIFTH FLORIDA CONFERENCE

February 24 - 29, 1980

Swedenborg House in DeLand, Florida

Staff: Ernest and Perry Martin

## Theme: Resourceful Living

John 10:10 "I have come that you may have life,  
and may have it in all its fullness."

\*

\*

\*

\*

During our working years, raising families and struggling to make a living, we sometimes overlook the quality of life we are living. As we get older, though we may not pursue life so vigorously in the physical sense, we have new choices, new opportunities to enjoy and to give. We will explore and share ways in which we can make better use of our resources, physical, mental, and spiritual. Swedenborg writes of the elderly advancing to the springtime of life in the spiritual world. This growth can begin now — why wait?

Please arrive by Sunday afternoon, February 24. The conference will begin with supper on Sunday and end with breakfast on Friday, February 29. If you wish to arrive earlier or stay later, please contact Rev. Ernest Frederick at Swedenborg House, 1001 Mercer's Fernery Road, Route 2, Box 239, Deland, Florida 32720.

The cost of the conference will be:

Registree fee:	Single	\$35.00
	Couple	\$50.00

Swedenborg House room and meals:

Single	\$16.00 per person per day
Double	\$14.00 per person per day
Single	\$36.00 per person per day
Double	\$24.00 per person per day

Motel (meals at Swedenborg House)

Registrations must be received by January 1, 1980 so that the staff and participants can take advantage of super-saver fares. If insufficient registrations are received, the conference will not be held. If traveling by air, plan to arrive at the Daytona Airport, and notify Ernest Frederick of your arrival date, time and flight number.

Please send your registration with registration fee, to:

Nancy Perry, Executive Secretary  
Board of Education  
48 Sargent Street  
Newton, Mass. 02158

Name .....

Address .....

Phone .....

I will arrive by: ☐ AIR ☐ CAR ☐ BUS ☐ TRAIN

## WE GET LETTERS

### "TIME IS RUNNING OUT!"

Dear Editor:

After sending in the little article "Alone" it was suggested that I write something else. I did think of a few things I could have included in the first article.

The chapter called "The Harvest Years" in Gwynne Mack's priceless book, *Talking With God* is particularly interesting to this 92½ year old lady, who is really worried that time is running out, and there are so many things that *should* have been done, that haven't been done . . . and a tendency to put off "first things first" to watch ball games and tennis matches on TV.

I have almost tortured myself with this verse: "Be ye faithful in that which is least." I go quickly over things like "sweeping it under the rug" and then the spirit inside me says, "be ye . . ." and I go into the closet and bring out the dust pan! Those two words come into my mind much too often and if I don't respond, I'll be reminded of my neglect as soon as I appear in the Other World!

There is another motto that my spirit is reminding me of: "Do it now."

Time is short. I should expect to go, at almost 93, but my sister - in - law, at 101, told me that she prayed every night that she could "go" — and I told her that the more she prayed to go, the longer she would have to stay! This didn't comfort her a bit! (She passed away at 102½.)

So living alone in my lovely apartment, twelve floors high, overlooking the Charles River for miles, with all my children, grandchildren and "greats" not too far away — it's easy to put off essential things, if I want to be lazy and enjoy the ball games and tennis matches. So that "Do it now" and "Be ye" have overworked my conscience, and I am not exactly looking forward to the "Hereafter" as there are many things left undone.

Dorothy Carter,  
Cambridge, Mass.

P.S. If good health keeps up, maybe I can make adjustments!

## THE NATURE OF REVELATION

Dear Sir:

The September *Messenger* "Historical Perspective" by Robert Kirven is a fair, level comparison between the General Convention and the General Church, but is it in order to ask Mr. Kirven if it is complete? Not in the sense of covering all aspects, nor in the spirit of prompting further controversy, but as summing up the points he ably presented.

It would seem of great importance to include some reference to the subject which is not only of importance to Swedenborgians but to the Christian Church and all humanity — "What is our belief as to the writings of the New Church constituting the fulfillment of the prophesied Second Coming?" Without some understanding of this final work of redemption, all that we teach or believe loses its meaning.

Leon Rhodes  
Bryn Athyn, Pa.

### MEET MARY LOU KEPHART FROM TACOMA, WASHINGTON

Dear Editor:

Enclosed is a check for \$5.00 for a subscription to the *Messenger* for Mrs. David Kephart. Because Mary Lou Kephart is such a remarkable person, I would like to introduce her to *Messenger* readers. I have known Mary Lou for a little over a year. When I first went to her home I was surprised to see a copy of Gwynne Mack's book, *Talking With God*. Mary Lou said that a friend had given it to her and that she loved it. From the first time I met Mary Lou I felt that she was a kindred spirit. There is something special about a person who seems to speak the same language. I introduced her to Brian Kingslake's books, *For Heaven's Sake*, and *Out Of This World*, both of which thrilled her deeply. Now she wants to read *Aqueduct Papers*. Mary Lou teaches Sunday School in a neighborhood Methodist Church and has directed this Summer's Vacation Bible School. She is now starting a class for children in creative art.

In June Mary Lou and I attended a week together at "Camps Farthest Out". It was a delightful experience. Several New Church people on the Pacific coast have been active in

C.F.O. I recommend this experience to others who would enjoy an interdenominational retreat with emphasis on creativity and prayer fellowship. At this Washington C.F.O. one of the speakers expressed surprisingly New Church ideas including belief in the Oneness of God in Jesus, and the nearness of the Spiritual World. Also he stressed the importance of making the New Age in which we live a more personal reality. His name is Rev. Dr. Pierce Johnson of a Tacoma United Church. When I asked Dr. Johnson if he had read Swedenborg, he replied that he was familiar with his work and experiences but had not read much of his theology. I lent him my copy of *The Swedenborg Epic* and gave him a copy of *Heaven and Hell*.

Recently I learned that Dr. Johnson had not only read the two books but had preached a sermon about Swedenborg. Unfortunately I was out of town that Sunday so missed the sermon. I am giving him the two volumes of *True Christian Religion* for his church library, adding later Brian Kingslake's books. Mary Lou and I agree that Brian Kingslake's books make Swedenborg come alive in a real way, and would be appealing to Christians in other churches.

I enclose a poem written by Mary Lou. She has given me permission to send it to you.

Ednah E. Richard  
Tacoma, Washington

### TIME IS RUNNING OUT

Such a little while  
God's given me  
Such a little while  
And then eternity.  
So give me grace and give me joy  
in this short span ahead  
I feel the storms  
the wind and waves  
All gathered round about  
Time is running out.  
Let me spread God's love around  
Be my most forgiving self  
For life's too short  
For building forts  
For throwing bombs about.  
Let me be like the dead tree  
with still limbs to pray or  
Be like the little fern never forgetting to say  
Thank you, Lord, there's life in me  
I'm still growing for all to see but —  
Time is running out!

Mary Lou Kephart  
Tacoma, Washington

### LETTING OFF STEAM

Dear Paul:

Regarding #19 on your questionnaire. (On balance, do you feel that the present policies and programs of Convention adequately meet the needs of the members?)

On balance I should say "yes". However, I wonder how many people of our Societies understand how to communicate with Convention?

I think that maybe we need a central clearing spot that people can write to with their questions, thoughts, and opinions. Perhaps a "Letter to the Editor" section of the *Messenger* would be one way of establishing "grass roots" communication. Instead of being the regular "Letter to the Editor" it could be called, "Letting Off Steam". I'll start it by saying what's on my mind.

For some time, though it is always agreeable and pleasurable to see our New Church friends at Convention, I have been of the opinion that holding Convention every other year would be a good thing. It would mean that policy changes and important issues would have to be publicized in the *Messenger* and discussed by the individual societies with instructions given as to what Committees to contact, presumably through the Central Office. Action taken should be reported back as soon as the proper body had acted. Not all questions should be published, only those warranting such action.

Also, in times such as the present with an energy crunch, my proposal would save energy.

In addition, there would be a monetary saving to the various Associations, as well as Convention.

Anyway, "them's my sentiments."

Sincerely,  
C. Fred Burdett  
Woburn, Mass.

(We echo these sentiments, and would welcome a feisty "Letting off Steam" column in these pages. Ed.)

### BLESSINGS OF MARITAL LOVE

Dear Editor:

Among the many "begging" letters I receive came one from an organization which urges that information on contraceptives be taught in public schools, and that abortions be made free to the poor. This seems to me like bailing water out of a leaking boat and doing nothing to caulk the leak. Loose morals can destroy a civilization, and have many times in history.



Why not teach the blessings of true marriage love, and how pre-marital sex destroys some of the beauty of a blessed marriage? (See CL 305) This should be a real challenge to the New Church, with its beautiful teaching about marriages here and in heaven. We owe it to our children to properly instruct them, that they may avoid the pitfalls and temptations of modern life, and prepare themselves for the Lord's blessings.

Alice Van Boven,  
Riverside, California.

(The following is the copy of a letter written to the editor of the Urbana, Ohio *Citizen*.)

### URBANA COLLEGE CARES

Dear Editor:

Suddenly it has happened! Our oldest child will soon be leaving for college. None of us were excited about her leaving — except her little brother.

That is the way we felt two weeks ago. Now all four of us are anxious for her to start her new life. Our minds were changed because last weekend we attended Freshman Orientation at Urbana College. My husband, daughter, and I left home, just outside Urbana, to spend two days at our local college.

Needless to say, we did not expect to learn anything we didn't already know. But we went — with that apprehensive "is it worth it, soon we'll be broke" feeling.

Those thoughts weren't with us very long. From the very first, when we talked with new freshmen, their parents, faculty members, the staff, and President Pendleton and his wife, Marsha, things looked promising.

After the Dean of Students, Barbara Mackey, greeted us with "Welcome to Urbana College, Class of '83," and we looked around at all the new freshmen, each wearing a blue and white Urbana College tee shirt, we were sold.

We learned so many new and interesting things it's hard to believe that we've lived in the Urbana community for so long and haven't taken advantage of the opportunities at our college. But then, the grass always seems greener . . .

On our two-day stay on campus we were given a glimpse of the college life our children will be living for the next four years. We stayed in the dorms, ate at the Commons, and socialized at the Hub.

Many faculty, staff, and upper classmen were there to advise students, to talk with the parents, and to explain the programs. Some operated under adverse conditions. Dr. Clara May Frederick, nationally known and respected in her field, gave us a tour of Cedar Bog, and none of us escaped the downpour that started while we were walking in the Bog. Soaked, we were all equal: faculty, staff, students, parents, and Marsha Pendleton were suddenly on a first-name basis as we "officially" became a part of the Urbana family.

The new freshmen didn't escape taking their usual battery of tests. After the results were analyzed, they made out their fall schedules with their faculty advisors.

As one mother from the Cincinnati area confided to me, "I think the faculty is really concerned with our children. I know they've put on their best faces for us, but some things you can't fake." My husband and I agreed and I believe we all felt the same way.

As President Pendleton said to all of us, "I would like to think of your four years here as a total learning experience. The faculty and staff are here to help you develop as a total individual."

All of us left Urbana College on Saturday, convinced this will happen, and we're comforted by the thought. My husband and I are proud and pleased that our daughter will soon be a member of the Urbana College family and that Maple Hall will be her home away from home this fall. Best of all, she is also happy and anticipating her new life.

As one father from Maryland said when he left Saturday, "The kids will be all right. I'm not much for this kind of thing, but this weekend was worth it. I'll see you in four years."

What better testimony can you get than that. Good luck, all new freshmen everywhere; and good luck, Urbana, where our heart is.

Dolores J. Clark,  
Urbana - Moorefield Pk.

### NEW ADDRESS

Rev. and Mrs. Erwin Reddekopp  
1442 Inkar Road  
Kelowna, B.C. V1Y 8H7  
Ph. (604) 860 - 7073



## FROM CHURCH RECORDS

### BAPTISMS

**CARSON** — Carrie Elaine, infant daughter of Mr. & Mrs. Gary Carson was baptized into the Christian faith in the Almont Chapel, Michigan, on July 29, 1979, the Rev. Edwin G. Capon officiating.

**GREY** — Jessica Susan, daughter of Mr. & Mrs. Larry Grey, was baptized into the Christian faith in Fryeburg New Church, Maine, on September 16, 1979, the Rev. David L. Rienstra officiating.

**LEMEE** — David Ross Lemee, son of David and Loretta Lemee, was baptized into the Christian faith on September 16, 1979, in the Bridgewater New Church, the Rev. George Dole officiating.

**SYLVIA** — Christopher Michael Sylvia, son of Michael and Elizabeth Sylvia, was baptized into the Christian faith on September 23, 1979, in the Bridgewater New Church, the Rev. William Woofenden officiating.

### CONFIRMATIONS

**FEKETE, PENABAKER** — Kurt Larsen Fekete and Scott Arnold Penabaker were confirmed in Almont, Michigan, on August 3, 1979, the Rev. Edwin G. Capon officiating.

### MARRIAGES

**COOMBS — BROWN** — Robert Coombs and Carol Brown were married in the Fryeburg New Church, Maine, on July 7, 1979, the Rev. David L. Rienstra officiating.

**HATCH — MacALLISTER** — Michael Hatch and Candace MacAllister were married in the Fryeburg New Church, Maine, on September 15, 1979, the Rev. David L. Rienstra officiating.

**KORFF — CHAFFIN** — Mark Russell Korff and Kathy Denise Chaffin were married in the Almont Chapel, Michigan, on July 21, 1979, the Rev. Edwin G. Capon officiating.

**LIPSKI — RUNKA** — Hartmut Lipski, son of Mr. & Mrs. Karl Lipski of Meadowview, Alberta, and Lorrie Runka, daughter of Mr. & Mrs. Harry Runka of Armstrong, B.C., were married in the First Baptist Church at Armstrong, B.C., on July 21, 1979, the Rev. Harold Taylor officiating.

## DEATHS

**BUCK** — Ralph A. Buck, husband of Esther L. (Buck), a long time member of the Mansfield, Massachusetts New Jerusalem Church, died on January 2, 1979, at the age of 88. Resurrection services were conducted by the Rev. Dr. George Dole on January 4, 1979.

**DAY** — George Day of Fryeburg, Maine, died on July 28, 1979. The resurrection service was held on August 1, the Rev. David L. Rienstra officiating.

**MacNEIL** — Mrs. Edith W. MacNeil of Wellesley Hills, Mass., passed into the higher life on June 16, 1979. The Rev. George B. McCurdy officiated at the resurrection service.

**MARTIN** — Mrs. Rachel Martin of Fryeburg, Maine, died on July 18, 1979. The resurrection service was held on July 21st, the Rev. David L. Rienstra officiating.

**SEYB** — Mrs. Fredrica C. Seyb, 97, Pretty Prairie, Kansas, died on August 25, 1979. Memorial service was held on August 25th, the Rev. Eric Zacharias officiating.

**WUNSCH** — Henry Wunsch, 68, of West Lebanon, N.Y., formerly of Cambridge, died on August 18 in the Veterans Administration Hospital in Albany, N.Y. Mr. Wunsch, son of the late Rev. and Mrs. William Wunsch, was a graduate of the Museum School of Fine Arts in Boston and a professional portrait painter. A memorial service was held in the New York New Church on Sept. 29th, 1979, the Rev. Clayton Priestnal officiating.

## CHANGE OF ADDRESS

(Only from Oct. - Dec. 1979)

Rev. and Mrs. Brian Kingslake  
The Church House  
Rue Remono  
Curepipe Road  
Curepipe  
Mauritius  
Indian Ocean  
Planet Earth

## THE UPPER ROOM

## FOUNTAIN OF ELISHA

by Leon LeVan  
St. Petersburg, Fla.

In the second book of *Kings* we find most of the stories of the remarkable prophet Elisha who lived about seven hundred years before Christ. During his long life Elisha performed many miracles. One of the most notable, the healing of the waters of Jericho, reminds us of Jesus' changing the water into wine. In both instances the water was changed from a lower to a representatively higher state, which turns us at once to the thought of a human life and the necessity of changing ourselves, and the church from a lower to a higher spiritual condition.

The spring which Elisha healed is identified by Bible historians as the present-day "Fountain of Elisha" which is a sweet and healthful spring a mile from the ruins of the ancient city of Jericho and six miles from the Jordan River. But there was a drawback. The waters of the great central spring were bitter. They evidently contained dangerous alkalinity just as many other springs near Jericho do to this day. Water is a necessity of life. Water can change seeming death to life, which is why Elisha's miracle was so important and unforgettable to the men of the city.

19. And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my Lord seeth; but the water is naught.

20. And he said, Bring me a new cruse, and put salt therein. And they brought it to him.

21. And he went forth unto the spring of the waters, and cast the salt in, and said, Thus saith the Lord, I have healed these waters; and there shall not be from thence any more death or barren land.

22. So the waters were healed unto this day.

Now if we remember the New Church teaching that the "prophet Elisha" represents the Lord, how did the Lord "go forth" (as Elisha went forth) unto the spring of water to heal it? Did he not "go forth" from the "mansions of His Glory" down to the ultimate plane of this natural world? Did He not "go forth" from His Inmost Divinity out to the assumed humanity taken upon Himself at the Incarnation? Did He not "go forth" from His Inmost Divine Truth out to the letter of the Word?

The "spring" of the world's life was "naught." It was evil and diseased. It had to be healed by the Lord, the "Divine Elisha" — just as the springs of life in you and me must be healed by the regenerating truths of the *Word* today. The spring whose "waters were naught" is unregenerative life in the church and in people everywhere.

Elisha healed the bitter waters of Jericho by casting in salt from a "new cruse." The cruse has much the same function as a pitcher, or bottle or basket or jar. It is a containant, and as such it stands for the doctrine of truth in the *Word* of God. As "Elisha" represents the Lord, so the "new Cruse" of salt with which Elisha "healed the waters" represents those new doctrines of truth (doctrines of the New Jerusalem) by which the world and the church can be healed today.

Were it not for such spiritual meanings in the literal story, there would be no reason why such a miracle as the healing of the waters of Jericho should be described. No one is so naive as to argue that a handful of natural salt out of a new jar or cruse could purify a great spring of water which has flowed for thousands of years. Salt thrown into a spring of water might affect it for an hour or day. But no salt could purify a spring for three thousand years — particularly, since that spring already had too much saltiness in its waters. No, the reason Elisha cast "salt" into the "spring" is because Scriptural "salt" corresponds to a person's love of truth for the sake of making life good.

Elisha took a "new cruse." This means the Lord would send a New Revelation. You may think of the *Gospels* as the "new cruse" for the beginning of the Christian church, and you may think of the writings of the New Jerusalem as the "new cruse" for the beginning of the New Church. The "men of Jericho" are the men of the church in every age.

Let us be as wise and humble as were the "men of the city" in the time of Elisha; and the Lord (our Elisha) will "cast in the salt" from his own "new cruse." He will give love of truth from His own New Revelation for the sake of making life good. "Thus saith the Lord, I have healed these waters . . . so the waters were healed unto this day."

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

**RETURN POSTAGE  
GUARANTEED**

	Canada Post	Postes Canada
	Postage paid	Port payé
<b>Third Troisième class classe</b> <b>Permit No. 750113</b> <b>Kitchener, Ontario</b>		

