

# The Messenger

OFFICIAL ORGAN OF THE SWEDENBORGIAN CHURCH

DECEMBER 1979

FROM HEAVEN



## EDITORIAL

## THIS IS YOUR LIFE

Many people today, many Christians, do not really believe or understand what the Bible has to say. We are educated and scientific in our thinking and we know so much about a lot of things. We like to have answers for everything. And so some people explain the star over Bethlehem by saying that it was the conjunction of three planets. But when you stop and think about it, how could that combination of planets, hundreds of millions of miles away, hang over a particular stable in a particular village in Palestine for months? I suppose it's possible. We're told all things are possible with God.

But I prefer to believe that the star and the choirs of angels were spiritual realities perceived by spiritual faculties. For the wise men and shepherds those were intensely real and shattering spiritual experiences — for them the star and the angels were the most real elements in their lives. But they were not up in the sky some place — most people around Bethlehem did not see the star or hear the angels. The magi and the shepherds — *they saw and they heard*. God broke through to them in a very special way; their spirits' eyes and ears were activated, tuned in, and they perceived overwhelming, incredibly beautiful spiritual realities. And the only way they could describe all of this was to use descriptions of glistening stars and angels bursting forth in song. What else could they do?

When Handel wrote "The Messiah" in three weeks, he said later that it was as if the very heavens opened up and the music poured in from higher realms. All of this sounds rather remote and unreal, because it doesn't happen to most of us in this intense form; but we should not close our minds or hearts to the possibility of following stars and hearing the sounds of angels. One day we shall be amazed that we could be so blind to spiritual gifts.

Of course there is mystery here. We can't expect to have answers for everything. How did God create this immense universe? How do trees and flowers come back to life every spring? How did God become man, one of us? It would be sad indeed if we spent all our time doubting and questioning these things, thereby missing out on the angels and stars altogether.

Some things are true because they are true, which is not very scientific but that's the way it is.

May the blessings of Christmas — peace, joy, goodwill — be yours throughout the year.

P. Z.

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(front cover: contributed by Marg Ball)

## THE MESSENGER

### DECEMBER 1979

**Vol. 199, No. 12 Whole Number 5037**

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

We are so created and constituted that we live a many faceted life. There is, for example, both the conscious and the unconscious level of experience. There is the light side and the dark side to human personality. There is the public sector that is part of our life style and there is also the private sector which may emerge periodically under favourable circumstances but which, in large measure, remains hidden from view.

For the moment, it is this private sector which interests me. I am assuming that each of us has a secret ambition or goal in which we invest a calculated amount of our energy and time. Seldom or perhaps never do we share this with others. This is our private world.

Breaking the tradition of silence, I wish to share with the reader one of my very personal, secret ambitions. My secret ambition is to be an artist — not as a Rembrandt, Vermeer or a Remington — although an invitation to such eminence would certainly not be turned aside. Rather, in my own way, I would, using lights and shadows and colors, desire to portray the struggles and the defeats and the victories of the human spirit as it moves along the grand road of regeneration.

The Word is resplendent in its picture imagery. One such work of art is given us in the 11th chapter of Isaiah. A fascination with the scene led me a year or two ago to paint this pastoral image in which:

The wolf dwells with the lamb,  
and the leopard lies down with the kid,  
and the calf and lion and the fatling  
together,  
and a little child is there to lead them."

verse 6

This is quite impossible, is it not? — so completely contrary to all that we hold to be rational. This suggested harmony explodes as our imagination creates a tense drama in which the wolf stealthily stalks the unsuspecting lamb — a moment later to spring ferociously for the kill. In my painting this does not happen. There is harmony between the untamed, the wild and the docile. It's unreal. It is so wholly outside the realm of expectation. But there, somehow, it is.

In the *Arcana*, we read, "... the Lord is treated of, and the state of peace in His kingdom, that they shall 'lie down together'

signifies that they cannot be infested by any evil and falsity. (This) signifies a state of tranquility on the removal of falsities and evils, which occasion unrest." n. 3696

The prophet Isaiah points to that moment of our Lord's coming into the world. In His life and ministry, He finally brought together the wolf and the lamb, the leopard and the kid, the lion and the calf. One wonders! For Him, too, this was a kind of secret goal. It was not one that He easily shared with others. And, yet, through persistence and by keeping Himself open to the leading of the Divine deep within himself, it was accomplished.

This has much to say to us as we strive toward our becoming a church. There is a yearning within us to indeed become the ideal — even though we are uncertain as to what that ideal is, what it demands of us or how it is to be manifested in and through the workings of our Boards and Committees and in our personal lives. The images of it are here. The dreams are within us. The beginnings of all that we hope to become are here.

Again we read in our Church teachings, "Man is a receptacle of God, and a receptacle of God is an image of God; and as God is love itself and wisdom itself, a man is a receptacle of these; and a receptacle becomes an image of God as he receives." M 132

Together with the Lord, we have surely taken on a mammoth task. He works diligently toward a redeemed society as each of us works toward becoming "a beautiful person" in which the wild, untamed part of us responds freely to His leading, one in which the wolf dwells with the lamb, the leopard with the kid and the lion with the calf.

How much of this can be our Christmas reality? We must try.

On October 21st in our lovely San Francisco church the Rite of Installation was conducted for the Rev. Edwin G. Capon and the congregation. I wish to express my thanks to all who helped make this service a memorable one — particularly Mr. Lynn Dana, the choir which sang beautifully, and those persons of the El Cerrito parish who attended this service and by their presence made this truly a "home coming" for this writer.

(Con't on page 269)

## The Declaration of the Rights of the Child

The General Assembly of the United Nations — with representatives of 78 countries meeting in plenary session — adopted the Declaration of the Rights of the Child unanimously.

### SUMMARY OF THE DECLARATION

The Preamble states that the child, because of his physical and mental immaturity, needs special safeguards and care, both before and after birth, and that individuals and groups should strive to achieve children's rights by legislative and other means. Mankind, it says, owes the child the best it has to give.

In ten carefully worded Principles, the Declaration affirms that all children are entitled to:

- ( 1 ) the enjoyment of the rights mentioned, without any exception whatsoever, regardless of race, colour, sex, religion, social origin or nationality;
- ( 2 ) special protection, opportunities and facilities to enable them to develop in a healthy and normal manner, in freedom and dignity;
- ( 3 ) from birth, a name and nationality;
- ( 4 ) social security, including adequate nutrition, housing, recreation and medical services;
- ( 5 ) special treatment, education and care if handicapped;
- ( 6 ) love and understanding and an atmosphere of affection and security, in the care and under the responsibility of their parents whenever possible;
- ( 7 ) free education and recreation and equal opportunity to develop their individual abilities;
- ( 8 ) prompt protection and relief in times of disaster;
- ( 9 ) protection against all forms of neglect, cruelty and exploitation;
- (10) protection from any form of racial, religious or other discrimination, and an upbringing in a spirit of peace and universal brotherhood.

Finally, the General Assembly resolved that governments, non - governmental organizations and individuals should give this Declaration the widest possible publicity as a means of encouraging its observance everywhere.

1979, the Year of the Child, is now drawing to a close. May its spirit of concern for all children live on in the hearts and minds of adults everywhere.

The approach of Christmas and the celebration of the birth of The Child calls us to renew our commitment to the physical and spiritual welfare of all children on Planet Earth . . . the hope of the world. Rabindranath Tagore once wrote that "Every child comes with the message that God is not yet discouraged of man."

## HELEN KELLER CENTENNIAL IN 1980

All Convention churches and members are urged to promote a greater understanding of Helen Keller's life and faith during 1980, her centennial year.

Convention - sponsored activities include:

- 1) a special Helen Keller issue of *The Messenger* in January, 1980.
- 2) three taped public service announcements to be distributed to 500 key U.S. and Canadian radio stations in April, 1980.
- 3) a Helen Keller Centennial poster and giveaway leaflet to be distributed for use in our local Societies during April, May and June, 1980.

We hope all Convention churches and members will participate in paying tribute to this remarkable woman who, though blind and deaf from infancy, discovered a radiant Christian faith in the teachings of the New Church, and shared that discovery with millions of friends around the world in her writings.

Related activities include: a special stamp issued by the U.S. Post Office; television programs on the life of Helen Keller; and commemorative exhibits sponsored by the Institute for the Blind. It may be possible for you to arrange a Helen Keller display at your local library or school. Writing appropriate "Letters" to the editor of your local newspaper provides free, wide coverage on the subject of Helen Keller. These are just a few suggestions that come to mind. Let us know how your Society celebrates Helen Keller's centennial.



# LET CHRISTMAS BE CHRISTMAS!

by *Richard H. Tafel*  
Philadelphia, Pa.

The Story of Christmas as told in the New Testament does not begin with the heavens opened and with shepherds bathed in the "glory of God." It does not begin with the angelic choirs singing, "Glory to God in the Highest." It begins with a recounting of the "genealogy of Jesus Christ." It begins, at chapter one verse one, by tracing his lineal descent back into the history of his people to Abraham (in the genealogy in Luke it is traced all the way back to Adam).

Why does the Story of the Incarnation, of God - in - a - human - life, begin in this way? Isn't it to emphasize graphically his complete identification with all that the human race had been and had become? Isn't it to tell us that by making that blood stream his own he shared our common heritage, since that same blood stream is also yours and mine? For Christmas to be Christmas for us, we must make the Christ that close to us and that human.

We may say that we do. We may cite our Adoramus, "He came into the world and took our nature upon him." But is this a matter of faith and doctrine, or of living conviction? When we are urged to follow our Savior and to do as he did in some particularly difficult situation, don't we often catch ourselves saying, "O, but he was the Lord! I am only human after all"? But if his humanity was not our humanity, what possible significance can the Incarnation Happening hold for us? What real meaning can it have for us, if we cannot say with more than just our lips, "He took our nature upon him: He endured temptation: He overcame the hells: He glorified his Humanity"?

The Story of Christmas, as the Gospels tell it, is all of that. It begins with the promised "Emmanuel" (with - us - is God) lying potentially there in the manger: a helpless little baby, yet also "that Holy Thing." It ends with the triumphant fulfillment of that promise in the God Man, with the Risen Lord saying, "All power is given unto me in heaven and on earth, and lo, I am with you always."

For Christians in general, the Incarnation culminated in the Ascension, understood literally, with the risen Lord leaving the human scene and ascending into the celestial heights from whence he came, where he is pictured as

"sitting at the right hand of God." Many Christians look forward to experiencing his bodily presence again at his awaited Second Coming, when he shall return and, upon the destruction of our physical universe, form "a new heaven and a new earth."

"Not so!" we say, on the basis of those same Bible passages, but as understood in the light of our divinely inspired teachings. We believe that when God came into his world that first Christmas through the gateway of our humanness he came to remain with us always, and that in his Divine Human he is present with all power and "nearer to us than breathing and closer than hand or foot." And, more than this, we believe that as the God Man in our midst he is moving in this New Age of Christian experience to "make all things new," and to fashion here and now and increasingly his "new heaven" and his "new earth."

Again, this is our faith and our doctrine, but is it also our living conviction? Is ours a spirit of trust and confidence as we experience our times and our world being wracked by the earthquakes of change? How can we face the present with fear, or the future with foreboding? Our Savior has come and as God Man he is in our midst with all power for always and for ever? Let Christmas be Christmas!

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(THE STARTING LINE con't from pg. 267)

A second Rite of Installation was held on Sunday, October 30, when the newly ordained minister, the Rev. Gardiner Perry, was installed as minister of the Detroit Society. The church was well filled. The singing was inspirational. The spirit of it all was heaven - sent. I wish to express my appreciation to Mr. and Mrs. Wilfred Locke and their son, Bob, for opening their lovely home to the congregation for an evening of fellowship. Present, too, were Mr. Frederick Perry, Convention Vice President, and Mrs. Perry, parents of the minister.

May the Lord richly bless the uses served by these congregations as they enter into this new relationship with those called to lead them.

Mrs. Zacharias joins me in wishing all of our *Messenger* readers the joy and blessing of this Christmas Season.

*Insights Into The Workings  
of Divine Providence*

# IGNORANT COOPERATION

by George Dole  
Sharon, Mass.

The title refers to the fact that we are supposed to cooperate with the Lord, to do His will, and that it is left up to us to discover what His will is in any given set of circumstances.

We do know what His will is in a general way. We have the Ten Commandments and the Two Great Commandments, for example. But how do these apply to decisions that involve people's feelings? How do we decide between two rather poor alternatives or two pretty good ones? Should Junior have the car tonight? How much should we spend on clothes this winter? Should I start looking for a new job? What should I say to this person whose husband has just died?

I'm not going to deal with these specific questions — they are just examples of questions to which there is no single right answer. They are intensely moral questions because people are affected by them. But they are not necessarily "temptations" in the usual sense of the word. That is, they can be difficult questions even though we are thoroughly determined to make the best choice we can. We can want to do the best thing and genuinely not know what it is. We can try our best to figure it out, and fail.

Nothing should deliver us from the necessity of thinking things through, of making decisions and accepting responsibility for them. But the more clearly we understand the principle of the Lord's working with us, the laws of Divine Providence, the more likely we are to be able to discern enough of the intent in a particular situation to discover a way to cooperate with Him.

Let's look at some of the characteristics and laws of Divine Providence and explore their implications for our daily behavior.

The first is that the Lord's providence is universal (A.C. 8478). From our point of view, this means that the Lord is always up to something. He is up to something in His tolerance of outbursts of evil — wars, violent crime, tyranny, slavery, and cruelty. He is up to something when everything falls into place and goes along so beautifully that we forget to ask any questions at all. It is always appropriate to

ask, "What is (or was) the Lord up to in this situation?"

The little booklet *Divine Providence and Human Freedom* published by the Swedenborg Society in London has on its cover a familiar quotation. "They who are in the stream of Providence are all the time being carried along toward happiness." This is a marvellous illustration of the way a direct quotation can be a distortion. It gives us an image of drifting blissfully along toward paradise, — "all of the time being carried along toward happiness." Just roll over on your back and float.

The addition of the next few words rather changes all that. For what A.C. 8478<sup>4</sup> says is, "They who are in the stream of providence are all the time being carried along toward happiness, whatever may be the appearance of the means." That is, the person who is trying to do the Lord's will is in the stream of Divine Providence and is being carried constantly toward happiness even though that person may meet grief or distress, disease, poverty, bereavement, or any other of the myriad misfortunes that may beset us. The regenerating life is not a blissful, downstream drift.

When we ask what the Lord is up to even in the general way, we must not take refuge in simplistic equations. Prosperity is not necessarily a sign of special Divine favor. In giving us prosperity the Lord may be saying either, "You do not need adversity" or "You are still too weak to stand adversity." In allowing misfortune, the Lord may be saying, "You are strong enough to take the next step forward."

When we set out to do something and find one obstacle raising itself after another, is the Lord trying to turn us back, or is He hoping we will persevere, that we will gain strength and skill through surmounting them? "Strait is the gate and narrow is the way that leadeth unto life."

There is no quick and easy answer to this question. Perhaps the most that can be said is that when such things happen, we are called upon to reexamine the worth of the goal we are

striving for. If it is still, after this reexamination, the best we can come up with, we should persevere. If we discover serious flaws, if a better alternative emerges, we should change our course.

The Lord is up to something, all the time, and that "something" is good. "The Divine, that is, the Lord, does nothing but good, and does evil to no one, but those who are in evil cast themselves into those things." (A.C. 8227)

Something good can come out of everything that happens. But experience indicates that "good" does not always happen immediately, and that it cannot be forced. When we are with someone whose life has been shattered by tragedy — say a mother whose whole family has died in a fire that destroyed her home and left her disfigured for life, it is utterly heartless to expect her to welcome the thought that this can make her a better person and that her family is better off in the spiritual world.

Something like this must be what the Lord is in fact up to in not preventing the tragedy. But the first law of Divine Providence suggests that there may be a wrong time for saying so.

"It is a law of Divine Providence that we shall act from freedom according to reason (D.P. 70)." You have already heard quite a bit about the importance of this first law. Nothing we are compelled to do becomes part of us. Nothing we are compelled to believe — or disbelieve — truly reflects our own conviction.

If we are to cooperate with Providence in respect to this law, we must have a constant and scrupulous regard for other people's inner freedom. What is the freedom of the woman whose life has just been shattered? She is clearly "in a state of illness." She has suddenly been barred from all her normal activities, from everything that gave meaning to her outward life. Her body is damaged.

The best thing we can do in these circumstances is try to find out how she actually feels. This may sound strange, but anger, guilt, grief, and depression are all distinct and different possibilities.

My purpose here is not to give a mini-course in the principles of pastoral counselling, though. So let me just observe that people have come through such tragedies. They have found meaning in them. And other people have helped them find that meaning. But it takes time. It cannot be forced.

Let me try a couple more illustrations of this principle. The task of parents in this regard can be seen as threefold — first, to distinguish the decisions a child can make from the others;

second, to make those other decisions; and third, to help the child make the possible ones. The dividing line between possible and impossible ones is not always clear, but I think it involves the child's ability to cope with the consequences. If the child can cope, then the child can decide, and then the worst thing the parent can do is try to prevent the consequences. This robs the child of freedom by asserting that his decisions do not matter.

The other illustration has to do with our missionary efforts. I happen to believe that there is nothing necessarily wrong with working for the numerical growth of the church. But the "goodness" of that goal is not an intrinsic goodness — it depends entirely on the goodness of the church. I have seen churches go through phases of bitter controversy, when the first question asked of a prospective member, in hundreds of oblique ways, would be, "Whose side are you on?"

We can also observe in ourselves a tendency to reward people for agreeing with us and withhold rewards or even punish them for disagreeing. Now I'm probably going to get myself in trouble, but I hope to get right out of it again, though. For I think we are doing just this if we make our sole criterion for church membership the belief that the doctrines of the church are true. We reward agreement with membership, and we withhold that reward otherwise.

Let me hasten to say that I don't think we actually do this very often. We don't use written questionnaires, so to speak. We do pay attention to the quality of belief. We care that the doctrines are not just believed, but are found helpful.

So I think we would be better off individually, and as a church, if we recognized that acceptance of the truth of the doctrines, important as it is, is secondary to acceptance of their goodness. The most effective missionary I know does not try to convince people by argument, but tries to find ways the teachings can help people who need help.

This puts a different face on the reward-punishment scheme. For if the purpose of the church is the promotion of understanding the doctrines and living by them, we can accept into membership anyone who wants to work toward that end — anyone, that is, who believes that the doctrines are good for people. Then the granting of membership is a gift of a new opportunity to work toward a freely desired end. But however convinced a person may be intellectually of the truth of the doctrines, if

there is no belief in their goodness, granting membership in the church can only bind that person to work for goals which are not his own. Then to the extent that the church devotes itself to its own proper goals, it imprisons such people.

In summary, if we cooperate with the first law of Divine Providence, then our behavior

toward others helps them realize their freedom, accept their freedom, and use their freedom with increasing wisdom. It also means helping them realize the limits of their freedom, accept those limits, and find contentment and usefulness within them.

(to be continued)

## THE FIRST WORD

by Gwynne Dresser Mack  
Fryeburg, Maine

Way back in "the good old days" when a letter could be mailed for two cents, an ice-cream cone cost five, and a loaf of bread ten, there was a popular song: "The Best things in life are free."

We've gone a long way. Now in this half-century dominated by properties costing millions and programs requiring billions, is anything free? Oh yes — the sunlight is not yet metered, nor the rain, nor the air we breathe; there are still a few things for which we do not pay and, therefore, take for granted.

Words, for instance. These are spread, inexhaustibly abundant, over the inhabited earth, constantly flooding the sound waves, everywhere preserved in print. There are never shortages of words; they do not wear out or get used up, and they cost nothing. Anyone can have all he wants all the time, free. Do we appreciate this, or realize how continuously we depend upon words in our daily existence?

It is an awe-inspiring mystery that babies can learn them just by listening — and soon can start to use them. A year — and a half old child, when shown a Christmas tree sparkling with ornaments and electric bulbs, gazed with a widening smile and spoke his first word: "Light! Light!" Helen Keller, the little girl who was a blind deaf-mute, said her first word: *water*, when water was poured into her hand. What are words, that we can grasp them in such a definite yet intangible way?

Aptitude — testing has demonstrated that the size of one's vocabulary indicates extent of intelligence. Certainly the more words one has at his command, the better he can express his thoughts and communicate with others. There are large and little words; and the bigger they are, the less they are used. Few people bother with "deinstitutionalization" or "trans-substantiationist"; it's the small words that work overtime.

Many of these are indispensable parts of the language although consisting of only two letters of the alphabet, as: *no, to, we, my, in, or, up, it, go, is, and so on*. It seems astonishing that these combinations of just two letters (sounds or marks) have distinct meanings and, combined with other words, convey ideas! "As American as apple pie" is the compulsion to reduce words to their initials like HEW, OPEC, SALT, turn R., turn L, or to shorten as in Flu, auto, fem. lib., and nicknames. Does this indicate mental laziness or simply not enough time for saying all that we want to say?

These abbreviations themselves become words. What, then, is a word? The dictionary tells us: "WORD — a sound or a combination of sounds, or its representation in writing or printing, that symbolizes and communicates a meaning." But animals communicate by sounds, yet do not have words; nor can they make marks and designs to parallel their sounds. Words, like smiles and frowns, belong exclusively to humans, and are Divinely-planned equipment for communication, not only with one another but foremost with the Lord — that He may teach meanings to the human race and unite us in our sharing and understanding of them.

Thus a word is a *form* for "packaging" thought to offer to others. So it seems that the phenomenon of words is a spiritual arrangement for mankind's development beyond that of animals, that we may do more together than just hoot and holler or growl and groan while we gather food and build shelters. The profusion of sounds, in a variety of languages, with which we tell, instruct, or chatter to each other, reveals how important it is for us to convey *meanings* to one another. And the meanings of everything in the universe have their origin in God.



The Bible is called *the Word of God*, indicating that therein are contained the meanings — the explanations — of human life as related to its Creator. The Bible is the “packaging” of the form in which the Lord’s Truth has been given to humanity. His *Word* therefore is the First Word, the starting point for the use of words on earth.

Swedenborg wrote: “The Word is Divine truth”. (Arcana 9360) “It teaches how one ought to live and believe in order that he may come into heaven and thus be happy forever.” (Arcana 9352) This teaching was intuitively received by the earliest people in our world, who lived accordingly. And mankind learned to exchange ideas by talking together, and to retain thoughts in writing for others to read and, as history progressed, to disregard the Divine Truth and more and more express the delusions of self. At length the Lord’s Word became forgotten in the discordant sounds of human babble.

The Gospel of John opens with one of the most powerfully impressive statements in the Bible: “In the beginning was the Word, and the Word was with God, and the Word was God . . . He was in the world, and the world was made by Him, and the world knew Him not . . . And the Word was made flesh . . .”

That is, God created Jesus Christ for bringing His Wisdom to the human race in a familiar form which would be recognized and accepted. This is the meaning of the word “Christmas”.

“And the Word was made flesh, *and dwelt among us.*”

## FROM CHURCH RECORDS

(cont. from p. 290)

### BAPTISM

**SIMONS** — Elise, daughter of Jonathan and Julie Simons was baptized into the Christian faith on October 28, 1979, in the Fryeburg New Church, the Rev. David Rienstra officiating.

### WEDDING

**HOLT — WALLACE** — Edward Holt and Karen Wallace were married in the Fryeburg New Church on October 27, 1979, the Rev. David Rienstra officiating.

### DEATH

**GOFTON** — Mrs. Alfred (Charlotte) Gofton, 84, of Kitchener, Ontario, died on October 18, 1979. The Resurrection service was held on October 20th, the Rev. Paul B. Zacharias officiating.

## ALLIANCE STUDY

by Alice Van Boven  
Riverside, Cal.

### IV. THE MIDNIGHT FRIEND Luke 11: 5 - 8 Mitchell 332 - 343 Clowes 216 - 217

The parable was told as an illustration of the Lord’s giving to those who ask. The friend came at midnight, meaning in a state of obscurity. He asked for three loaves; three means what is complete. The man rose from his bed to give it, and a bed signifies doctrine. (AR 317) To journey means to be instructed. (AC 1463) So the friend, in an obscure state, needed instruction, and was given a complete quota from one who knew.

### V. THE RICH MAN WHO BUILT MORE BARNES Luke 12: 16 - 21 Mitchell 344 - 355 Clowes 247 - 248.

The man who built more barns to house his worldly acquisitions was absorbed in a sensuous life, but was lacking in spiritual riches and unable to enjoy the blessings of heaven. The luxuries of this parable mean the appropriation of evils and falsities. AE 617 (32) “Soul” in this parable means the life of the body. AE 750 (4) DP 220 (11) explains the difference between uses and avarice, illustrated in this parable. In respect to the good, wealth and riches are good and truths, but in respect to those who are evil, they are evils and falsities which they have acquired. (AC 1694)

### VI. WAITING WITH LOINS GIRDED AND LAMPS BURNING Luke 12: 35 - 48 Mitchell 356 - 367 Clowes 252 - 256

The parable warns people to maintain a state of preparation to receive what the Lord seeks to give, and to avoid falling into evil and false states which make one unreceptive. The loins to be girded means the good of love, a celestial principle; the lamps to be burning refer to the truths of faith, a spiritual principle. Making them sit down to eat and serving them means to give them every good. AE 252 (4) The servants whom the Lord finds awake means spiritually awake; for they receive spiritual life from the Lord; these come into light of intelligence and wisdom about Divine truths. AE 187 (3)

Read the explanation of “digging through” in AC 9125, with examples of what happens in the other world when angels converse about falsity destroying good.

VII. THE BARREN FIG TREE Luke 13:  
6 - 9 Mitchell 368 - 376 Clowes 267 - 268

The fig tree signifies the natural man and his interiors; fruit signifies his good. Leaves signify knowledges; so man withers away when he has knowledges but no good of life. AE 109 (6) Read also AE 403 (20) which says the fig tree signifies a merely natural man, and also signifies a church constituted of merely natural men; in them is no natural good because there is no good within. The vineyard is the church,

where the fig tree is planted. Since charity itself and faith from charity belong to the internal man, and the *works* of charity and faith belong to the external man, the vineyard means the internal of the church and a fig tree its external. In the internal historical sense of the Word the fig tree means the church with the Jewish nation at the time of Jesus, since it was in external representative worship with no internal. External worship with no internal is not worship at all; so with them there was nothing of natural good; the fig tree had leaves but no fruit.

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## A New Church View of the Papal Visit

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by *Eric Allison*  
*LaPorte, Ind.*

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On Friday, October 5th, I was one of the million and a half participants in the Papal Mass held at Grant Park in Chicago. In an effort to get a spot close to the Pope, I arrived at 7:00 a.m. only to find some ten thousand people assembled near the platform. Most of the people had spent the night there. Plastic, cardboard, and sleeping bags were spread out everywhere. I spread my raincoat on the ground about one hundred yards from the altar and settled in for a nine - hour wait. As the hours ticked away, I watched the sun move in and out of the clouds; I watched the crowd grow bigger and bigger; I saw people pour into the park by the thousands. During the course of the day I became acquainted with some of the people around me and observed the behaviour of the assembling crowd. As the day wore on I became disheartened by the rock festival type of atmosphere. It just did not seem like a group of people preparing for a worship service. I even heard someone call it "Popestock". About an hour before the Pope's arrival the mood of the crowd seemed to change; most people were now standing instead of picnicing. Excitement was in the air. The loud speakers blasted, "Do not raise your banners and flags when the Pope arrives because you will be blocking the view of others." The crowd roared its approval of the suggestion. The choir began to sing and a procession of white - robed bishops ascended the white and gold platform. The crowd cheered. John Paul II had arrived. In spite of the request the banners and flags went up, and I was unable to see him ascend the platform to the altar. After nine hours of waiting it was indeed disappointing to be

looking at the back of a banner. Many others climbed onto the shoulders of friends thus blocking the view for many. They ignored the pleas of "down in front" by those behind them. The sound of the Pope's voice began the Mass, and the crowd suddenly became quiet. I could see the Pope at the altar. As the Mass progressed some people started sitting down, some lying down; people began to talk, to smoke, and to eat. My hope that the presence of the Pope would transform the crowd into reverent worshippers was dashed. I stayed long enough to hear the Pope's homily. He said the same old thing. Christ is the source of Love, Truth, and Peace. Our commitment to Christ must be deeper. Being very disappointed I began the six - mile walk back to my V.W.

I arrived home in LaPorte that night in time for the ten o'clock news. I watched the special report about the spectacle from which I had just returned. The commentator spoke of the Papal visit in glowing terms. He used such words as remarkable, incredible, and awesome. As I watched the report of the Mass, I was inspired. The announcer's comments, the sound of the choir, the cheer of the crowd, aerial views of the massive assembly, close - up shots of the Pontiff all combined to give me chills and a sense of awe. I nodded my approval to the newscaster's conclusion that this truly was a great spiritual event.

Later I thought about how different the news report was from my own experience. I decided that the report was not inaccurate or deceptive. It was simply a view of the event from a different perspective and just as valid as my perspective. I spoke with other people who had

## POPE JOHN PAUL II



gone to the Mass with a bus load or two of people from their church. Their experience was almost identical to that which was presented on T.V. Being in a large group, they created their own atmosphere and were not aware of the rock festival type of attitude that had pervaded other areas of the crowd.

I also pondered whether or not this was part of the Lord's Second Coming. How could I reconcile that rock festival attitude of thousands who were present? What occurred to me was that while they may have given the external appearance that they were just there to have a good time and look at the big crowd, internally they may have come for a much deeper reason. They may have acted as if they were at a party simply because they did not know how else to act. What is most important is that they were there. They were part of a crowd of a million and a half people who had assembled to see someone who represents Christian Love, Truth, and Peace. No other figure could have brought such a large crowd together.

The people are ripe for something that transcends American culture — ripe for something spiritual. The tremendous response to John Paul II is evidence of the Second Coming because the response symbolizes the increasing desire for spiritual values which transcend the materialism and superficiality that are present in our culture.

The most amazing aspect of the Papal visit is that the response was so overwhelmingly positive, and yet he said nothing new. There is

much dissension within the Catholic Church over the issues of birth control, celibacy, women priests, and abortion, and many Protestant churches look upon the Catholic Church as old fashioned. Nevertheless the Pope kept the same hard - line views, and people still rallied around him. Even those who completely disagree with his stance on these issues cheered him. Why? Because he is unique in many ways. He brings an openness, a freshness that no other Pope in this age has had. Somehow he gives the same old message a renewed importance.

While the New Age has brought a deluge of complex new spiritual ideas, the Pope is reminding us of the need for renewed commitment to the basic old Christian values of love and peace. It reminds me of the story of the country preacher who said he would continue to preach the same sermon until the congregation started living it. The Pontiff said the same old thing: "Christ's love for us and our love for Christ is what unifies us in love for each other. The commitment to Christ has to be much more than it has been. We are all called to witness for Christ, to share our faith, and to offer our love in His name." It is a simple message, but a good one. I hope he will keep preaching it as the New Age unfolds before us.

## CONVENTION CALENDAR

Dec. 6	Resource Utilization Comm. Newton, MA.
Dec. 7	Convention Planning Comm. Newton, MA.
Jan. 7 - 9	Committee on Worship Newton, MA.
Jan. 17 - 19	Dept. of Publications Newton, MA.
Jan. 31 - Feb. 1, 2	General Council Waltham, MA.
Feb. 14 - 20	Ministers/Wives Retreat Orlando, Fla.
Feb. 24 - 29	5th Florida Conference DeLand, Fla.
Feb. 28, 29 - March 1	College Trustees Urbana, Ohio
March 14 - 16	Board of Education Almont, Mich.
April 14 - 16	Committee on Worship Newton, MA.
June 25 - 29	GENERAL CONVENTION WELLESLEY, MA.

## TOWARD MIND - BODY WHOLENESS

by Gardiner Perry  
Royal Oak, Michigan

At the Swedenborgian New Age Pioneers retreat last summer in Santa Cruz, California, the group looked at all aspects of well - being: spiritual, psychological and physical. This article will look in some detail at the physical body as a gateway to well - being.

The sheer physical beauty of the Santa Cruz Mountains invites the visitor to become more in tune with his/her physical senses. Food tastes better; simple, natural foods satisfy as never before; one sleeps more soundly and wakes up feeling refreshed. Soon one senses a rhythm that the land invites the visitor to discover and respond to. Time takes on a concreteness that flows through both the environment and the people in it. There's a depth to time that makes a wrist watch very insignificant.

In the Santa Cruz Mountains we began to experience a kind of time other than chronological. This is what we are most familiar with. It is described by the Greek word "chronos," meaning quantitative time as measured by a clock. When we are aware only of this kind of time we may be very punctual, but we may also suffer from an insensitivity to the kind of time the land in Santa Cruz and our bodies naturally keep.

Body time is what the ancient Greeks called "kairos," a qualitative kind of time that waits the significant moment for something to happen. In English, our word "timing" carries some of this meaning. At the SNAP retreat at Santa Cruz, one of our tasks was to allow the sun, the stars, our eating, our praying, our working and playing to awaken in us a sense of time that measures its cadence in terms of wholeness and fulfillment and rhythm.

The question of timing is an interesting one. Within physical timing I think there is a spiritual timing. It gives our physical timing its quality of wholeness. In contrast to what we call timing, is the fragmentation of clock time, wherein the quality of wholeness is lacking. We begin to see only fragments of other people, and eventually we begin to experience ourselves as fragments of whole people.

Spiritual timing has something to do with our New Church teaching about correspondence — our awareness of an inflow between the spiritual world and our natural world. We read: "Since man is both a heaven and a world in smaller form after the image of the greatest

there is in him both a spiritual and a natural world. The interior things that belong to his mind, and that have relation to his understanding and will, constitute his spiritual world, while the exterior things that belong to his body, and have relation to its senses and activities, constitute his natural world. Consequently, everything in his natural world that has its existence from his spiritual world (that is, from his mind and its understanding and will) is called a correspondent." HH 90

Swedenborg goes on to say that "from the human face it can be seen what correspondence is. In a face that has not been taught to dissemble all the affections of the mind present themselves to view in a natural form, as in their type. This is why the face is called the index of the mind; that is, it is man's spiritual world presented in his natural world. So, too, what pertains to the understanding is presented in speech, and what pertains to the will is presented in the movements of the body. Whatever effects, then, are produced in the body, whether in the face, in speech, or in bodily movements, are called correspondences." HH 91

At the SNAP retreat we tried to become aware of our spiritual inflow using the messages or "cues" the body naturally provides. For example, when the body and the mind become quiet and relaxed, as in a meditative state, the close relationship referred to above is actually experienced. The body becomes responsive to the thoughts and the motivations of the will; the mind becomes sensitive to the feedback from the body. One's body approaches a state of transparency to the mind, while the mind partakes of a state of grounding in the body. We call this a state of integrity, or wholeness.

Of course, we know from experience that we do not always feel that we are in such close correspondence. Our bodies hurt, or become, at best, opaque to the best intentions of the mind. In religious terms, we know that we are all sinners. That is, we know that we come into the world wounded, and that we tend to develop our character and our bodies in unwhole ways. A few clinicians who have studied the matter most closely distinguish between gestures that are under conscious control (and reflect the impressions a person intends to make) and gestures that are less



conscious and hence reflect more of the underlying true disposition.<sup>1</sup> For example, we come face to face with a person whom we smile at, but at the same time we feel a tightness in our shoulders and an uneasy drawing in of the stomach area. More than true joy is being portrayed.

At the end of our week in the Santa Cruz mountain property we were not necessarily whole people in any idealized sense. However, we became aware of our physical and spiritual resources for wholeness. The very fact of being aware of disharmony is the first and vital step on the journey toward harmony. Being a whole person is not having arrived at integrity or wholeness, but simply to be on the way.

1. *God/Man Communication*, "Modern Findings in Swedenborg's Correspondences," by Wilson Van Dusen, 1969, The Swedenborg Foundation, New York.

## CHRIS AWARD FOR SWEDENBORG FILM

Word has just been received that the Swedenborg Foundation film "Swedenborg: The Man Who Had To Know" won first place in the Social Studies category of the 27th Annual Columbus (Ohio) International Film Festival. According to the Film Council President, this is the oldest event of its kind in the United States.

There were seven categories: Art and Culture, Business and Industry, Education, Social Studies, Health and Medicine, Religion and Ethics, and Travel. Altogether there were 311 entries; the 35 prize winning entries received a statuette award called the CHRIS. Between 150 and 200 producers entered the competition.

In early 1980 Darrell Ruhl, Foundation manager, will enter "The Man Who Had To Know" in the Cine Golden Eagle Festival sponsored by the Council on International Nontheatrical Events. Winners of this Festival will represent the United States in overseas film festivals. Our congratulations to all those involved in the production of "The Man Who Had To Know", and we hope it will go all the way.

Currently the Foundation is also participating in the production of a 28½ minute documentary film tentatively titled "Johnny Appleseed and the Frontier Within." It is expected this movie, featuring stage and screen star Lillian Gish, will be released late in 1980.

## A Gem on 16th Street

Our National Church in Washington, D.C. is featured on the cover of the U.S. Commission of Fine Arts recently published "Sixteenth Street Architecture, Vol. 1." It is one of two churches selected from 16th St. to be discussed in the book. The Commission of Fine Arts, established in 1910 by Congress as an architectural review agency, encourages preservation of our architectural heritage by creating an awareness of the historic value of many buildings in Washington, D.C.

The 35 page section on the Church of the Holy City opens with a brief explanation of New Church teachings and the influence of Swedenborg's writings on prominent people worldwide. A thorough history gives the roots of the Washington society and how the National Church building came about. The stained glass windows and architectural features of the building are described in detail. Biographies of Swedenborgian architect of the building, H. Langford Warren and each of the six pastors of the church complete the article. Daniel H. Burnham, a Swedenborgian, was the first chairman of the Commission of Fine Arts.

It is expected that our National Church in Washington, D.C. will be featured in the February, 1980 *Messenger*.



Convention President Eric Zacharias receives a copy of "Sixteenth Street Architecture" from the Rev. F. Robert Tafel, pastor of our National Church.



## TO CHRIST AT CHRISTMAS: A MEDITATION

by **Margaret Diemer**  
**Columbus, Ohio**

### IT'S CHRISTMAS . . .

- The pretty time, the merry, sparkly, green and red and holly time,
- The time for smiles and cheerfulness, for the getting and giving of gifts, for the greetings and goodwill we sometimes forget again from one winter to the next.

### DO YOU EVER THINK . . .

- *That just maybe the very first Christmas was not very pretty? Just maybe it wasn't the way we like to picture it?*

There's a barn next to my house, and I go in it sometimes. Have you ever walked into a barn — one that's really used? My barn is very dark, and quite dirty. There are cobwebs and dust. It smells — not "sweetly of hay" as the carols say — but musty and nasty with the smell of unwashed cows and horses and the gathered dirt of years.

But that's where Jesus was born — and his parents could not have been all at peace and contentment on that night . . .

- For after all, they *had* been turned away from the places where it was warm and clean and comfortable.
- They were all alone in a barn with no helpers, no comforts, no warmth — but only a newborn baby to care for as best they could.

### THAT FIRST CHRISTMAS . . .

- The *night* Jesus was born into our world might have been pretty.
- But it was *just the beginning* of a life that was spent with things and people not pretty:
- with loneliness and sickness and poverty,
- with oppression and injustice and hypocrisy,
- with people's great hungers for food and freedom and love.

"Jesus, why do we remember your birth but not your life?" a modern poet asks.

**THIS YEAR — LET'S REMEMBER ALL OF WHAT CHRISTMAS MEANS!**



## FOR JUST ONE DAY

We can do anything for one day. So, just for today let us be unafraid of life, unafraid of death, which is the shadow of life; unafraid to be happy, to enjoy the beautiful, to believe the best. Just for today, let us live one day only, forgetting yesterday and tomorrow and not trying to solve the whole problem of life at once.

Lincoln said that a man is just as happy as he makes up his mind to be. We can adjust ourselves to what is — our family, our business, our opportunities. To try to make the world over to suit us is a large order, if we cannot have what we like, we can like what we have.

So, just for today, let us be agreeable, responsive, cheerful, charitable; be our best, dress our best, walk softly, praise other people for what they do, not criticize them for what they cannot do. And when we find fault, let us forgive it — and forget.

Joseph Fort Newton  
— from the DeLand, Fla. Newsletter



## CHRISTMAS RETURNS

Christmas returns, as it always does, with its assurance that life is good.

It is the time of lift to the spirit,  
When the mind feels its way into the commonplace,  
And senses the wonder of simple Things: an evergreen tree,  
Familiar carols, merry laughter.

It is the time of illumination,  
When candles burn, and old dreams Find their youth again.

It is the time of pause,  
When forgotten joys come back to mind, and past dedications renew their claim.

It is the time of harvest for the heart,  
When faith reaches out to mantle all high endeavor.

And love whispers its magic word to everything that breathes.  
Christmas returns, as it always does, with its assurance that life is good. —  
Howard Thurman



# CHRISTMAS



## AN OLD CHRISTMAS LEGEND

The story is told of a small brown worm like creature who lived in the manger where Jesus was born. From his nest in the hay, he watched the shepherds, townsfolk and rich kings come and pay homage to the holy infant. He was awed by the gifts from both rich and poor. He listened to the doves sing their lullabies for the baby and observed how the animals stood about as if to give the baby protection and warmth.

"What can I give the little baby?" He thought. "I am so small and have no warm coat to share."

Suddenly, he had an idea. Grasping a piece of straw in his mouth, he slowly inched his way over to where the child lay asleep. It was very slow progress, but he finally approached the spot and gently added the piece of straw to the baby's bed. "Perhaps, it will make him more comfortable," he mused to himself.

"It is a good gift" spoke the voice of God. "I am well pleased with your efforts." And at that moment, the little brown creature began to glow with a lovely soft light. And from that time to now Glow worms have shared their light with all creatures that inhabit this earth. It is a constant reminder of the LIGHT Jesus brought to a world of darkness.

Adapted by Aleen Hendren



## IN NEW JERUSALEM

"Again we see the angel throng  
Aflame in the glow of dawn,  
While gusts of yet more glorious song  
Burst o'er a world reborn.

A brighter star leads wise men on .  
Not now to Bethlehem,  
But to the Bridgroom on His throne  
In NEW JERUSALEM.

Brian Kingslake



*"In spite of all contradictions, the Christian keeps saying that a new man and a new peace are possible."*

Henri Nouwen

## A PICTURE OF CHRIST

"With the advent of Christmas close upon us, I wish to share with you some information. Not many people are aware that there is in existence today, in the Archives of Rome, a description of Christ. It is an eye witness report written nearly two thousand years ago by a Roman, Publicus Lentulus, to his Emperor, Tiberias. It reads thus:

There has appeared in Palestine a man who is still living and whose power is extraordinary. He has the title given him of Great Prophet; his disciples call him the Son of God. He raises the dead and heals all sorts of diseases.

He is a tall, well - proportioned man, and there is an air of severity in his countenance which at once attracts the love and reverence of those who see him. His hair is the color of new wine from the roots to the ears, and thence to the shoulders it is curled and falls down to the lowest part of them. Upon the forehead it parts in two after the manner of the Nazarenes.

His forehead is flat and fair, his face without blemish or defect, and adorned with a graceful expression. His nose and mouth are very well proportioned, his beard is thick and the color of his hair. His eyes are gray and extremely lively.

In his reproofs he is terrible, but in his exhortations and instructions, amiable and courteous. There is something wonderfully charming in his face with a mixture of gravity. He is never seen to laugh, but has been observed to weep. He is very straight in stature, his hands large and spreading, his arms are very beautiful.

He talks little, but with great quality and is the handsomest man in the world."

— *The Officer Review*, Dec. 1978



Upon a still and silent night  
so long ago  
a ray of light  
pierced the darkness  
of a troubled world  
and changed  
the course of history.

# WILLIAM JAMES AND SWEDENBORG

In honour of the relationship between J. J. Garth Wilkinson and William James, Eugene Taylor from Harvard Divinity School presented a reconstruction of James' unpublished Lowell Lectures of 1896 - 7 on "Exceptional Mental States" at the Swedenborg Chapel in Cambridge, Massachusetts. Working from James' original lecture notes and books from James' own personal library, Mr. Taylor's reconstruction of this series contributes to a little studied period of James's life between 1890 and 1902 during which time he was engaged in formulating an understanding of psychotherapy and psychical research, and in establishing their relation to the awakening of mystical or religious experiences within the individual.

Of eight lectures, the first four established James' understanding of an individual psychology of the unconscious, while the last four demonstrated the same principles at work within the inner life of the individual, but now seen as active in the social sphere. Beginning on October 9 and running until November 27, the lecture titles were respectively; "Dreams and Hypnotism," "Automatism," "Hysteria," "Multiple Personality," "Demoniacal Possession," "Witchcraft," "Degeneration," and "Genius."

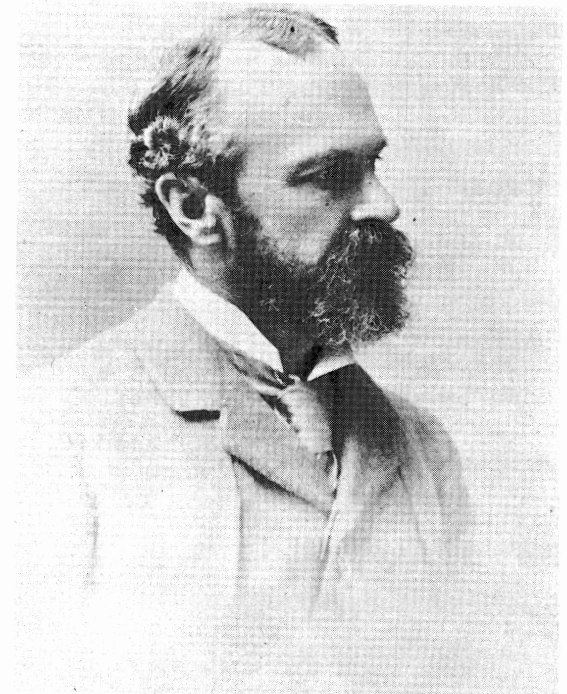
The lectures were well attended, with an average of about 50 people per week from the surrounding Harvard community. Due to a high turnover each week, however, it was estimated that a total of about 300 people heard various portions of the talks. According to the minister of the Cambridge Society, "it was the best thing to happen to the church since it was built in 1900!"

Two weeks after the culmination of the series, Mr. Taylor delivered a one-hour presentation on "William James and Swedenborg" at a gathering of the Board of Directors, faculty, and students at The Swedenborg School of Religion in Newton. There he outlined the relationship of James to Garth Wilkinson. It seems that Ralph Waldo Emerson was in part responsible for Henry James Sr., William's father, eventually meeting both Thomas Carlyle, the English man of letters, and J. J. Garth Wilkinson, one of the foremost translators of Swedenborg's pre-theological writings. Not only did Henry James Sr. help Wilkinson get an American degree in homeopathic medicine, but also gave him sums

of money between 1846 and 1850 to continue his English translations of Swedenborg. Henry James Sr. himself wrote 12 books on Swedenborgian thought, although never embracing any of the doctrines of the New Church, nor attending services.

It was quite natural then that William James would establish an independent relation with Wilkinson, based on their mutual interest in medicine and mental healers rather than Swedenborg. However, James did use his father's Swedenborgian - oriented theology as a means of countering the dogmatism of the Christian missionaries, at least until the time that William James established his own theological position with the publication of his *Varieties* in 1902. Significantly, the material in Exceptional Mental States Lectures constitutes major sections of James' *Varieties*, particularly where he addresses himself to the person's inner life and mystic states of consciousness.

The lectures were again presented at the New Church Chapel in Cambridge during the fall of 1979.



William James (1842 - 1910), Swedenborgian psychologist and philosopher.  
(Photo courtesy of Houghton Library, Harvard University.)



# Two Views on ERA

## In Favor of ERA . . .

Women today continue to face serious discrimination in America: a hodge - podge of archaic state laws, laws which limit where and when a woman can work, whether she can start a business, get a mortgage or control her property on the same basis as a man. There are limitations on how many women are admitted to colleges; insurance companies charge women higher premiums than men; and courts do not recognize the non - monetary contributions of homemakers and mothers to the family.

Hundreds of national organizations and millions of Americans feel that the Equal Rights Amendment legally extends to women the American tradition and guarantee of fair play and justice.

Under the Equal Rights Amendment, laws that give a right or responsibility to one sex would have to apply, if possible and otherwise Constitutional, to the other sex. Some laws, of course, can only apply to women or can only apply to men; these would not be affected by the ERA. The Amendment would not cancel other Constitutional rights; Church and state would remain separate, privacy would still be protected. The ERA would simply fit into the Constitution as an additional fundamental principle.

The Amendment would not make men and women the same. We have freedom of speech; we don't all say the same things. We have freedom of religion; we don't all believe in the same church.

Individual struggles against discrimination waged in legislatures and courts for more than 50 years have not erased unequal treatment. Not until 1971 did the U.S. Supreme Court first rule against a law which discriminated against women. The courts, however, have not expanded on this decision to invalidate other discriminatory laws. To do so, the courts need a guiding principle from the legislative branch of government.

Only a Constitutional amendment, with its massive legal, moral and symbolic impact, can provide the needed push to change persistent patterns of discrimination in America.

Without it, the personal pain of countless women will continue.

Thirty - eight states must approve the Equal Rights Amendment to make it the 27th Amendment to the Constitution. Thirty - five states have already voted yes.

from ERAmerica

## The Other Side of ERA

by Hazel Frederick  
DeLand, Florida

First, let me state I am for women's rights, but against the Equal Rights Amendment, because, if passed, the results will be disastrous and will deprive women of many of the rights they now possess. Evidence of this may be seen from happenings in states having laws similar to ERA in effect.

Item 1): From BUFFALO, N.Y. *EVENING NEWS*, November 12, 1976.

"A 65 - year - old woman patient at Buffalo Psychiatric Center collapsed and died within a few weeks after being raped by a male patient on her ward. Sources at the Forest Ave. facility have told The Buffalo *Evening News* that the rape was only one of many that have resulted since the introduction of co - ed wards by the hospital administration about two years ago over the objection of the medical staff."

Item 2): BUFFALO *EVENING NEWS*, November 15, 1976.

"Within hours of receiving assurances from the officials of the Buffalo Psychiatric Center that there were no co - ed sleeping arrangements at the Forest Ave. facility, a Buffalo *Evening News* reporter toured a ward in which 14 male and 11 female patients were sleeping in one room and using a common lavatory."

"And the hospital official who accompanied the reporter appeared to be as surprised as the reporter at the cavalier manner with which the patients' right to privacy was treated."

Item 3): Pennsylvania court decision, April 2, 1975.

"Under the new Pennsylvania state equal rights amendment, the court ruled unconstitutional the Pennsylvania law requiring the father of an illegitimate child to pay the financial expenses and support of the baby. The

court voided that law under ERA because it imposes a heavier obligation on the father than on the mother.

"So, the woman bears the baby, and the man gets off scot-free. That is the inescapable result of ERA because ERA cannot change the fact of which sex gets pregnant, but ERA can and does change the law about who is responsible for financial support. This is what ERA proponents are working hard for in the legislatures and in the courts — all the time they are denying this when they speak in the press or to audiences of married women." (Items 1 - 3 are quoted from The Phyllis Schlafly Report, Box 618, Alton, Illinois 62002.)

The following are quotes taken from a pamphlet prepared by Concerned Women For America, P.O. Box 82957, San Diego, CA. 92138, and included are the names of some of the organizations backing ERA and some of its leaders' own words.

"We must destroy love . . . Love promotes vulnerability, dependence, possessiveness, susceptibility to pain, and prevents the full development of woman's human potential by directing all her energies outward in the interest of others." — Women's Liberation, Notes from the Second Year.

"Marriage has existed for the benefit of men and has been a legally sanctioned method of control over women . . . the end of the institution of marriage is a necessary condition for the liberation of women. Therefore, it is important for us to encourage women to leave their husbands and not to live individually with men . . . we must work to destroy it (marriage)." — The Document, declaration of feminism.

"By the year 2000 we will, I hope, raise our children to believe in human potential, not

God . . ." — Gloria Steinam, editor of Ms. Magazine.

Miss Ti - Grace Atkinson, a founding member of "The Feminist" and a former president of "NOW" . . . "Claims that women understand her. She seeks to eliminate sex, marriage, motherhood and love, claiming that marriage is legalized servitude. That male - female relationship is the basis for all human oppression." — (The Pantagraphy, Sept. 20, 1970).

The following items are from a letter written by Beverly LaHaye, Concerned Women for America.

"If you need further proof of the detrimental effects of ERA on you and your family then consider what is behind the ERA.

"1) Why would *Playboy Magazine*, one of the most abusive magazines of women, host ERA parties and contribute heavily to their campaigns? In Illinois alone, *Playboy* gave \$5,000 to help ratify ERA.

"2) In Florida a fund - raising event was held for the ERA. The honored guest was Margo St. James, president of COYOTE (Call Off Your Old Tired Ethics), the organization of prostitutes. Margo St. James said: "Give me two weeks and a dozen girls in any state capital and I will deliver ERA on a silver platter."

There is an old saying, "Birds of a feather flock together." Do we of the New Church wish to stand up and be counted as fellow - travelers with such people and organizations or will we stand by our church, its teachings, and our families? I, personally, cannot reconcile the words of these leaders of ERA and the actions of their organizations with the writings of our church. I believe in conjugal love, family and God and will not take sides with atheists, and those who would destroy the institutions of marriage and family.

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Above compiled by Star Silverman

#### **Related material:**

*Adam's Fractured Rib*. Margaret Sittler Ermath. Philadelphia: Fortress Press, 1970. \$3.95 paperback. Survey of the role of women in the Roman Catholic and major Protestant churches including ordination and "male backlash."

*Religion and Sexism: Images of Women in the Jewish and Christian Traditions*. Rosemary Radford Ruether. New York: Simon and Schuster, 1974. \$3.95 paperback. Essays exploring the role of religion in shaping the traditional cultural images that have degraded and suppressed women.

*Women in Church & Society*. Georgia Harkness. Nashville: Abingdon Press, 1972. \$1.50 paperback. Historical and theological inquiry on the status of women in church and society. Good summation statement.

For sale by the Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402: (also in SSR Library)

*A Working Woman's Guide To Her Job Rights*. US Dept. of Labor, Dec. 1978, Leaflet 55, 32 pp. Stock No. 029 - 016 - 00056 - 9. \$1.60

*Report on Women in America*. The United States National Commission for UNESCO. Dept. of State Publication 8923. Nov. 1977, 54 pp. Stock No. 052 - 003 - 00438 - 1. \$2.30

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"The Implications of the Equal Rights Amendment" Ann E. Freedman, Women's Law Project. Side 2 of a cassette tape. Catacomb Cassettes — A Division of Episcopal Radio - TV Fdn., 3376 Peachtree Rd., NE, Atlanta, Ga. 30326, tape \$3.00 side 1: "Pedestals and Privileges: The American Myth of Womanhood" Anita Miller, Calif. Commission on the Status of Women.

above compiled by Marian Kirven

(Letters written to the *Messenger* on the ERA issue should be limited to 250 words. Ed.)

## **MINISTERS — Please Note**

Baptism Certificates 35 cents

Marriage Certificates 50 cents

The Swedenborg Press  
Box 143  
Madison Sq. Station  
New York, N.Y. 10010

## **CHANGE OF ADDRESS**

Mrs. Mareta Saul  
1560 Placentia B4  
Newport Beach, CA. 92663

## BOARD OF MISSIONS REPORT: TOKYO

Presently the Rev. Yuzo Noda is serving the Tokyo New Church. He is a research student at Tokyo University Department of Psycho-Somatic Medicine, and serves on the counselling staff at University Branch Hospital. At the church the Horizon study group meets monthly on a Sunday afternoon from 2:00 p.m. to 8:00 p.m., with an average of 20 - 25 participants, plus a one day special seminar, which averages 15 - 20 participants.

The Church activities consist of Sunday School, a Sunday morning service, a Swedenborg study group, a women's study group and a youth study group, all with 8 - 12 attending regularly.

Rev. Noda is in his third year at the University of Tokyo. He has led a group each week for clients with Psychosomatic illness for the past year and a half. From this work he has presented papers at the following Congress sessions:

1. Japanese Congress for Autogenic Training.
2. Japanese Congress for Behavioral Therapy
3. Japanese Congress for Transactional Analysis

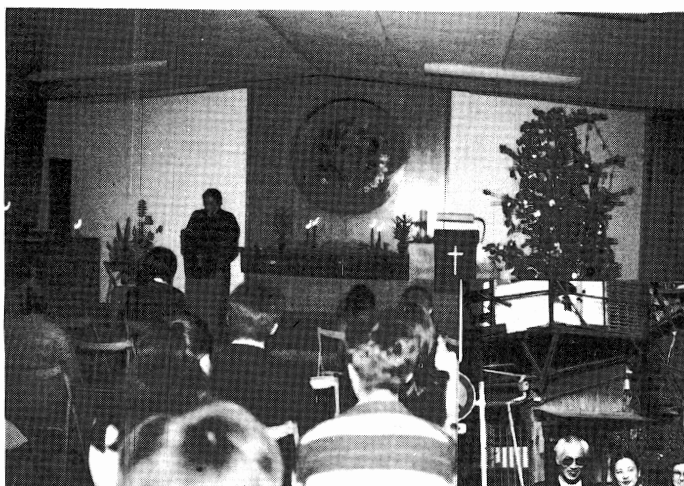
4. International Congress for Cybernetics and Society

5. Japanese Congress for Psycho - Somatic Medicine

Twice Rev. Noda has been on a T.V. program for 30 minutes. The first "Swedenborg in Japan" and the second "Horizon by a Swedenborgian Minister." This program is broadcast for English speaking people. Rev. Noda was interviewed by an American host who was a Columbia University graduate specializing in Japanese cultures.

Rev. Noda sent me a brochure describing the Horizon Counseling Institute. Since the only words printed in English were "Who Are You" I presume this is the theme of the Institute. In the brochure printed in English are: Sensitivity Training, Encounter Group, Transactional analysis, Gestalt, Psycho - Synthesis, Psycho Drama, Dream Lab, Creative Therapy, Art Therapy, Dialogue Therapy, Music Therapy, and Play Therapy.

Esther N. Capon  
Board of Missions Reporter



After the service Rev. Horand Gutfeldt (seated, front right) beside Rev. and Mrs. Doi.

Christmas services at the Tokyo New Church, 1978.





## THE S.S.R. STUDENT BODY...

The Swedenborg School of Religion has an unusually large student population this year. There are 18 students, 19 people (including spouses and children) living in the building, a school community of 23 in Newton and one student interning in Washington, D.C. Of the 18 students, 13 are Regular Students, enrolled for the full course of preparation for ministry.

The interning student is Carl Yenetchi, who is expected to complete his course of study by next Spring. Two Advanced Students preparing for Comprehensive Examinations are Gladys Wheaton and Susan Turley - Moore. Two students are in the second year of their program, Steven Ellis and Paul Giunta.

The entering class is the surprising one because of its size — 8 students. Clifford Moore (Susan's husband) begins his studies this year; and Ted LeVan, a former securities broker who audited some courses last year, is also beginning the course as a Regular Student. New to the church as well as the school is Dr. Ray Silverman who begins studies this year and is living in the school with his wife Star and infant daughters Serena and Sasha. Two other new students are far from new to the church, being a son and daughter of the Reverend and Mrs. Ernest Martin — Rachel Martin and Paul Martin. Both are living in apartments in Newton close to the school, Rachel living alone and Paul with his wife Sandy Grumman.

In addition we have three European students, Christian Mania arrived from Germany this summer with his wife Sybille and son Florian. They have an apartment in the school, and Florian attends kindergarten in the neighborhood public school where his English skills are growing rapidly.

From France comes Patrick Duvivier with his wife Sylvia and infant son Emmanuel; and also Pierre Cardea, a native of Italy who has been living in Paris and has been active in our church in Paris and LaPresle.

Besides these Regular Students, we have one Special Student, Kei Torita. Kei is the daughter of Shiro Torita who has been translating and publishing Swedenborg's works in Japan, and she has completed studies at Urbana College and Wright State University, and is studying Swedenborgian theology before returning to Japan.

We have four Auditors besides: Sybille Mania and Star Silverman are auditing some classes, and David Montgomery and Martha Glinski are back — in their third semester of auditing.

The student body and whole school community is not only larger than usual: it is conspicuously harmonious and seriously involved in the life of the school and the church. These are exciting days at SSR!

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### ... WELCOMED BY THE CAMBRIDGE SOCIETY

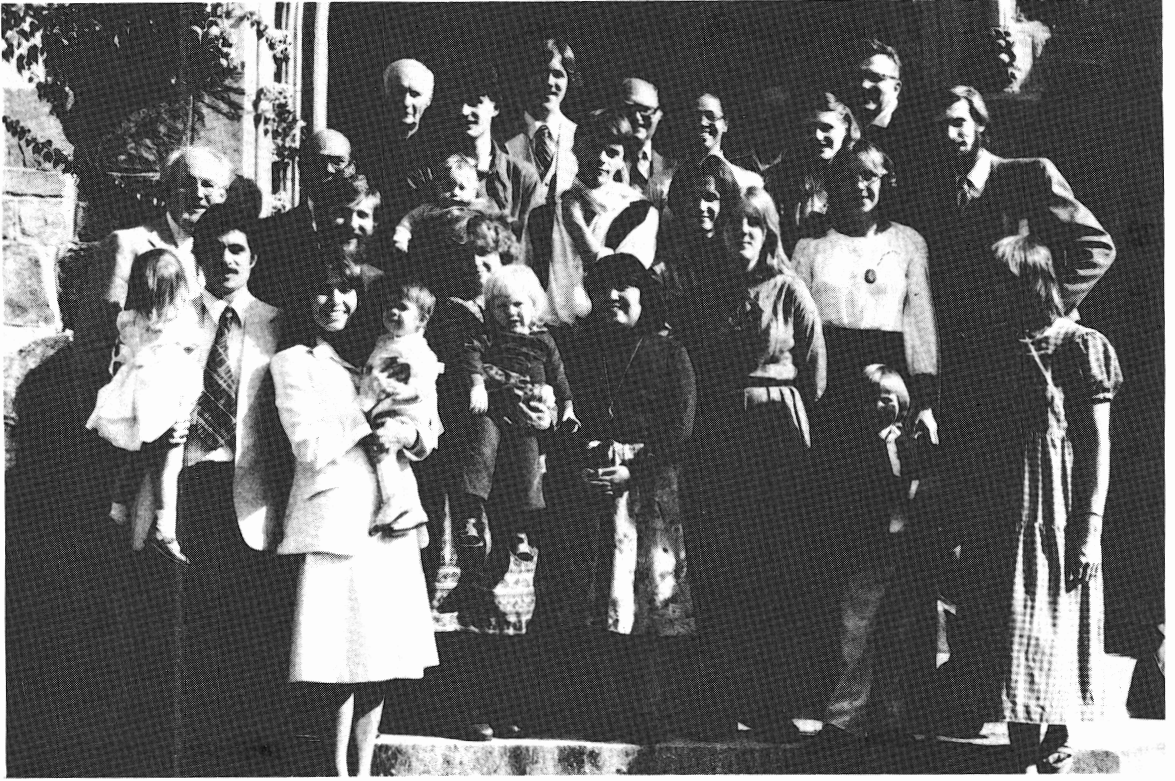
Each year the Cambridge Society takes pleasure in hosting a welcoming dinner for the students at the Swedenborg School of Religion and their families at the beginning of the School and Church year. On October 21st, 1979 this occasion was especially impressive and inspiring as the Society had opportunity to be introduced to and chat with members of what is the largest student body the School has had for many years, and perhaps for all time. As the Rev. Wilfred Rice, Pastor of the Cambridge Society, remarked, "Looking at this fine group of young people who are with us today, I feel greatly encouraged about the future of the Church."

Dr. Robert Kirven, the new President of the School, introduced each student present, and also spoke of several who — for various reasons — could not attend the dinner. The photo on the next page was taken by Dr. Kirven at the close of the festivities.

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### CORRECTION

The October *Messenger* stated that "Margaret Briggs is writing a history of the Fryeburg New Church." Mrs. Briggs informs us this is a joint project, and that "Ola - Mae Wheaton has done the giant's share of research and writing. It is more her book than mine." We are happy to receive this additional information on a worthy undertaking.



## S.S.R. "SCHOOL FAMILY"

on the steps of the Cambridge Church, after dinner: (1) Serena Silverman, held by (2) her father Ray; (3) Star Silverman holding her daughter Sasha (4); (5) Susan Turley - Moore, holding (6) Keith; (7) Kei Torita; (8) Rachel Martin; (9 & 10) Sybille and Florian Mania; (11) Sandra Grumman (Paul Martin's Wife); (12) Christian Mania; (13) Ted LeVan; (14) Sylvia Duvivier; (15) Dr. Calvin Turley; (16) Gladys Wheaton; (17) John Giunta, President of the Cambridge Society; (18) Bob Mcluskey, former auditor and prospective student; (19) Patrick Duvivier; (20) Paul Martin; (21) Pierre Cardea holding (22) Emanuel Duvivier; (23) the Rev. Wilfred Rice; (24) Paul Giunta; (25) Clifford Moore; (26) Dr. Robert Kirven.

Missing from the picture are one student family, Steven and Brenda Ellis; and two auditors, Martha Glinski and David Montgomery.



# A.N.C.L. RETREAT HELD

Twenty - two leaguers from six states attended the A.N.C.L. retreat held last October 12 - 14. The retreat was held at Cape May, New Jersey, a resort town on the Atlantic Ocean. Study sessions at the retreat focused on Swedenborg's "Four Doctrines" and were led by Rev. Dr. William Woofenden, league Chaplain; Rev. Ronald Brugler, working with the Board of Education; and Mr. Carl Yenetchi, currently a student at the Swedenborg School of Religion.



The group "dines out" for the Sunday breakfast meal.



Time out for some competition at the boardwalk - arcade.



Some are winners — some not

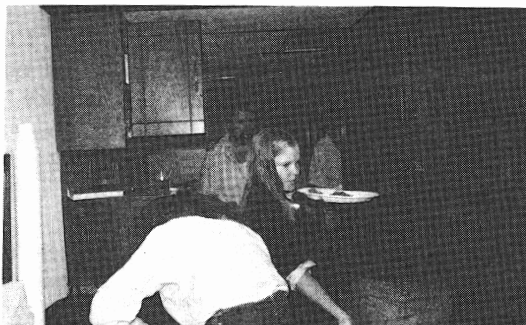
A rainy weekend cancelled some recreational events, including Saturday's charter - boat ride on the ocean; but, a nearby boardwalk - arcade and a bowling alley filled the gap. Saturday evening a videotape of "Swedenborg — the man who had to know" was shown; for many leaguers this was their first viewing of this presentation. By Sunday the weather had cleared enough to allow for some recreation on the beach, as well as an open air worship experience by the water's edge.



Leaguers view "Swedenborg — The man who had to know" on videotape.



A retreat planning session ???



How does that old saying go? Too many cooks . . .

## A.N.C.L. UPDATE

It happened back in August, but it was a great Christmas present for the League. The Board of Education, meeting in Fryeburg, Maine, again decided to provide room and board for one Leaguer from each Association at next year's convention. This is an opportunity to have thirteen additional Leaguers present next summer. But that's only if *every* Association sends a League representative.

This same B.O.E. sponsorship in 1979 was crucial to the success of our new A.N.C.L. structure. Under the new regional system it is imperative that we get Leaguers at convention from all parts of the country so that we will be able to elect an officer from each Region. Two of the five B.O.E. - sponsored Leaguers were elected as ANCL Regional Officers at Convention '79.

So we are grateful to the Board of Education for helping us in this way. We hope that you, the people of Convention, will help us by making sure that your Association sends a B.O.E. - sponsored Leaguer to convention in Wellesley, Mass., next summer. It was suggested last year that Associations should try to cover transportation costs. I urge you to support the League and start working on this now.

## CLEAR BLUE SKY

We have received only a few responses to our request sent to all ministers and published in the July - August issue of the *Messenger* for an up - dated mailing list of all Leaguers in their areas. It is important that *all* ministers respond, even if there are no Leaguers — we need to know that too. All of our young people should receive *Clear Blue Sky*.

Beginning with the Convention '79 issue, I've decided to send a copy of CBS to each of our churches, for local display purposes. I'd like to send all the adults our League publication, but since this is impossible, the next best thing is to have one copy available in each of our local churches. I hope you read it and enjoy it.

Trevor Woofenden  
A.N.C.L. President

## Suggestions Wanted By The Nominating Committee

Over the next four months Convention's Nominating Committee will be busily engaged in drafting a slate of nominees to be presented for election at Convention '80 in Wellesley, Mass.

Following are the positions to be filled:

The offices of Convention PRESIDENT, VICE PRESIDENT, SECRETARY AND TREASURER.

One minister and two laypersons for GENERAL COUNCIL.

One position on the BOARD OF EDUCATION.

One position on the BOARD OF PUBLICATION.

One minister and one layperson for the BOARD OF MISSIONS.

Two names for the NOMINATING COMMITTEE, one to be elected. (Members living in the Mid - Atlantic, Ohio, Canada, New York and Pacific Coast Associations are currently ineligible to be nominated to the Nominating Committee.)

One position on the AUGMENTATION FUND.

One minister and one layperson for the COMMITTEE ON ADMISSION INTO THE MINISTRY.

Three positions on the Swedenborg School of Religion BOARD OF MANAGERS.

If you would like to recommend the names of qualified, interested Convention members to any or all of the above positions, write to the Chairman of the Nominating Committee, giving the necessary background information and a brief resume of abilities and interests.

Rev. Randall Laakko, Chairman  
1025 Dettling Road  
Wilmington, Delaware 19805

*Please submit your nominee suggestions by January 15, 1980.*

# 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."**

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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
Motel (meals at Swedenborg House)	Single	\$36.00 per person per day
	Double	\$24.00 per person per day

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



## ***Impressions of Pacific Coast Association Annual Meeting***

Fifty - five years had passed since I had attended a worship service in the Riverside Church, so it was with much anticipation that I attended the Pacific Coast Association meetings at Riverside and the University of Redlands. My father, Rev. Lloyd Edmiston had been minister in Riverside for ten years before being transferred to the missionary society in Seattle. His father, Rev. Berry Edmiston, had moved with his family to Riverside in 1878. Under his ministry the society was organized and the church building erected in 1902. I was quite young when Mrs. Perry planted the "Bible trees" in the church yard behind the church. Now they were enormous, some towering above the church.

The theme of Association being "Charity Essential to Church Growth", the panel on Friday afternoon explored the many ways in which Charity, or Love, must be expressed for a church to become truly alive. I especially enjoyed the dialogue between Dr. Franklin and his wife, Eva.

I believe the talk that was most thrilling to me was given by Karen Hare. She told of the revitalization of the Los Angeles Church from a period of stagnation and disunity to a newness of joy and cooperation in the restoration of the church building. It was the story of a church experiencing the miracle of true charity and the wonderful things that happened both to the physical plant of the church and the spiritual harmony that came about under the leadership of their beloved pastor, Rev. Andre Diaconoff. We, in the northwest, surely miss the many delightful meetings with him, but know that the Lord is using him in a beautiful way in Los Angeles.

I was appreciative of the time and work put in by Mary McCormick and her helpers in making Mite Boxes in gay colors for the Alliance Breakfast, and the red folders containing quotations from the *Doctrine of Charity* and the *Arcana*, also the "Busy Bees" for making fans for everyone.

A high spot in my memory was the banquet Saturday evening followed by a program of drama and song. The dramatization was mainly written by Alice Van Boven with a lot of work by other members and friends of the Riverside Society. Many Bible characters, beautifully costumed were presented, giving expression to the spiritual correspondence of many of them. The glorious singing of Karen Hare and Fran Skinner was unforgettable.

The worship service in the Riverside church was a perfect climax to a perfect Association meeting. It was so good to have Rev. Eric Zacharias address us during the service, which was led by Rev. John Spiers. Alice Van Boven was at the little organ, her daughter, Betty, playing the flute accompanied by Dr. Franklin. The beautiful communion service followed, then fellowship and refreshments in the Bible Garden of Trees. All these are bright memories to treasure.

Ednah Richard  
Tacoma, Wash.

## **FROM CHURCH RECORDS BAPTISMS**

**BRYAN** — Tovah Brie - An, infant daughter of Craig and Karen Bryan was baptized into the Christian faith on September 30, 1979 at the home of Mr. and Mrs. John Schellenberg in Winnipeg. The Rev. Erwin Reddekopp, Visiting Pastor, officiated. Mr. Reddekopp, at the first marriage of his ministry, officiated at the wedding of Karen's parents in 1948, and later also officiated at Karen's baptism.

**CLARK** — Steven Gregory Clark Jr., son of Steven and Robin Clark was baptized into the Christian faith on October 13, 1979, in the Philadelphia New Church, the Rev. Richard H. Tafel officiating.

## **CONFIRMATIONS**

**ZANG** — Robert and Dorothy Zang were confirmed into the faith of the New Church on Sunday, October 14, in Philadelphia, Pa., the Rev. Richard H. Tafel officiating.

## **WEDDINGS**

**DREW — ECKERT** — Dennis R. Drew and Magdalena Eckert were married in the San Diego Swedenborgian Church on September 8, 1979, the Rev. Dr. Ivan D. Franklin officiating.

**FRIZZELL — DEANS** — On Saturday, October 6, 1979, Lynn Patrick Frizzell and Margaret Joanne Deans were married at St. Andrews Presbyterian Church in Three Hills, Alberta, the uncle of the bride, the Rev. Erwin Reddekopp officiating. Lynn is the son of Donald and Margaret Frizzell of Three Hills, and Joanne is the daughter of Robert and Shirley Deans, also of Three Hills.

**GETSCHEL — KUTTNICK** — Bryan Getschel and Vanessa Kuttnick were married in Edmonton, Alberta, on October 6, 1979, Lay Minister John Bennett officiating.

## THE UPPER ROOM

# THE DIVINE LOWLINESS

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

The Divine Lowliness — the wondrous humility in which God came to men — is reflected in the lowliness of the Annunciation to Mary. Not in Jerusalem, not to the exalted and honorable priesthood, was the Birth of the Babe proclaimed. Rather — in lowly Nazareth, in Galilee of the Gentiles, of which the Jews said: "Can any good thing come out of Nazareth?" There it was that the Annunciation was given. It was not proclaimed to the world at large. Not even to the chief priests; nor to any scribe; nor to any pharisee. Only to the humble maid who was chosen to be the vehicle of the Savior's birth.

In the New Church, we are thoroughly familiar with the fact that the Lord's coming to the world actually meant that the world had to be prepared for Him. For centuries, the histories of nations and kingdoms were overseen by Divine Providence in such ways that the Coming of the Lord could be possible.

## PREPARATIONS ON EARTH

If providential preparations had not been made on earth prior to the Lord's Coming, the Divine event could not have taken place. The Prophecies had to be given. The Word had to be written. The representative of a church had to come into being. The Jewish nation had to be founded, and had to exist in the Holy Land. The Commandments had to be given. The Psalms had to be written. The Jews, with their knowledge and preservation of the Word, had to be scattered through wars and captivities (or had to disperse themselves through trade and commerce) among many countries and nations, taking the letter of the Word with them. Learning and the arts had to be developed in those regions where the Christian church would first expand. From the time of man's original turning away from the Lord — and the consequent loss of His "Garden of Eden," — from that first, Most - Ancient Time until the Incarnation, the Lord perpetually led the human race towards a state wherein He Himself could assume the Human and come forth to view in the natural world.

## PREPARATION IN HEAVEN

The Heavens, too, had to be prepared — and also the World of Spirits. Finally, when all was in readiness, the Divinity proceeded to descend — came down through the Heavens, clothed with an Angelic Human, and finally appeared in the visible earth clothed with the Human taken from the Virgin Mary — concerning which Human the Angel Gabriel had made the Annunciation. No, the Incarnation was not a simple, unforeseen, un - prepared event. It was the culmination of a mighty process — first, above the Heavens; then in the Heavens; and finally on the earth. During long ages, the Heavens, the World of Spirits, and the earth had to be prepared and brought into such conditions that the Lord's coming among men could reach alienated hearts and minds with sufficient force to call at least some to repentance, and thus to begin raising a new church in the world.

## TURNING POINT OF CREATION

The Incarnation was the turning point in the history of Creation. It affected not only this earth, but other earths, also. Like the outgoing wave in an ever - widening circle, the influence of the Incarnation goes on and on throughout the Universe. In contrast to these Divine facts, what a puny idea do men have who look on Jesus as none other than "just another man." When the Angel Gabriel announced to Mary that the Holy Spirit was to come to her, and the power of the Highest would overshadow her, and the Holy Thing that should be born of her would be called the "Son of God," — that was the most world - shaking prophecy since the beginning of Creation. God was to make Himself visible as Divine Man — not only in first principles, but even in the lowliest ultimates. In Jesus Christ the Lord, — Born, Crucified, Risen, Glorified, God made Himself fully man. True God and True man. And He is spiritually now and forever "Immanuel, God with us."

**THE MESSENGER**  
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Kitchener, Ont. N2H 6N2

RETURN POSTAGE  
GUARANTEED




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*As the shining hope of Christmas  
is rekindled in our hearts,  
may you and yours  
enjoy a holiday season  
of happiness and love.*

***IN THE JANUARY  
MESSENGER —***

**OUR HELEN KELLER CENTENNIAL ISSUE**

**MORE FROM ROBERT KIRVEN ON  
“SPIRITUAL REALITY”**

**PART II OF GEORGE DOLES  
“IGNORANT COOPERATION”**

***... and more.***