



# The **NEW CHURCH VOICE** of Florida

Volume 15, Number Three

February / March 2017

**What makes this a NEW church?** In an unexpected way, but exactly as He foretold it, the Lord has come again! By his servant, Emanuel Swedenborg, the Lord has revealed Himself fully, disclosing an interior language that has lain hidden in the Bible for centuries. Swedenborg's testimony is true; come and see if it is so.



## Manliness and Masculinity

By the Rev. Alan Cowley

I remember doing an experiment when I was about 17 years old, to see how women would perceive me differently depending on the way I dressed and acted. Instead of wearing my normal outfits (which had very little style or reason), I dressed up in rough, so-called “manly”, clothes: ripped jeans, leather motorcycle jacket, big manly boots, the whole shebang. I also altered my attitude to fit my new manly look. I acted more easy going, non-caring, and honestly, a bit like a jerk. And, wouldn't you know it, for some reason young women seemed much more interested in me.

You see, back then, I was that guy that few girls wanted to date, but many would declare, “You would be a great guy to marry.” Of course, this made no sense to me. Shouldn't women want to date men who are “marriage material”?

Thinking about it now, 17 years later and happily married, I am beginning to see what might have been happening. There is a progression that we all go through, as men and women, by which we actually become more masculine and more feminine. We are born either male or female, but we become truly a man or truly a woman through spiritual growth, just as we are “born an animal, but become human.” (DLW 270)

So the “manly” man that girls wanted to date was, in a way, a more primitive, dare I say animalistic, desire; whereas the guy who was seen to be marriage material was recognized from an internal feminine intuition about what masculinity really is. (Note: men don't really know what masculinity is, we rely on women for that wisdom.) So with that in mind, how might we read this passage from the work *Conjugal Love*?

*In a marriage of one man with one wife, in which there is a true married love between them, the wife becomes more and more a wife, and the husband more and more a husband... The fundamental reason for this is that in a marriage of true married love, each partner becomes more and more deeply human, for that love opens the deeper aspects of their minds, and as these are opened, a person becomes more and more human. (CL 200)*

Does this mean that my concept of rough and tough manliness was way off? Yep, it sure was! And I don't think I was alone in misunderstanding what it means to be a man. Society in general paints a picture of masculinity that is hard, arrogant, alpha, spontaneous, and naturally wealthy. Is that what a real man is like? No, that is the animal man! Now, bring to your mind a man who has been in a loving, committed marriage for a long time, maybe it is your father, a mentor, or your own husband, perhaps someone else. What qualities stand out to you in them? Aren't they kind? Generous? Dedicated? Caring? Thoughtful? Wise? You can thank the Lord and their wives for that! And I would say that what we see of true masculinity in this world pales in comparison to what we will see in heaven.

Now, I would love to talk about the development of the feminine, but being that I am a man (well, at least I'm working on it), I don't think I have the proper viewpoint to understand it or explain it. Perhaps one of our readers would like to share their perspective on becoming more and more a woman in the next issue? But for now, let's move on to the real purpose of this article.

I wanted to raise this discussion because it seems like the wrong message is being pushed on our young people. The animalistic 'man' and 'woman' are being touted as the ideal and desirable. No wonder the lines between genders are being blurred. If men are not acting like real men, of course, women will want to fill that role in society. Not originally because they want to be like men, but because they internally know that children need strong male role models, so women attempt to do both. It is also no wonder that infidelity and adultery are so commonplace that

most people don't even blink an eye at it. How many animals are monogamous for life? There are a few, but not many.

So what can we do? Every one of us has a responsibility to the generations coming after us. We need to live as good examples of true men and women. And the best way for us to become truly male, or truly female, is to learn and practice the truths which the Lord has revealed to us in His second coming regarding marriage. If you are a man, pray to the Lord, and ask your wife, "How can I become more a man?" If you are a woman, pray to the Lord, and ask your husband, "How can I become more a woman?" If you are not married, pray to the Lord and ask Him to help you become more a woman or more a man. Our quality of life, our happiness, and future generations of young men and women depend on it.

*Married love is the precious jewel of human life because the character of a person's life is such as the character of that love in him, that love forming the inmost element of his life. For it is the life of wisdom dwelling together with its love, and of love dwelling together with its wisdom, and thus it is the life of the delights of both. In a word, a person is a living soul as the result of that love. That is why we call the marital union of one man with one wife the precious jewel of human life. (Conjugal Love 457)*

Happy Valentine's Day!  
~ Rev. Alan Cowley

## Golf Tuesdays



In the wee hours of most Tuesday mornings, a small group of dedicated golfers meets at local courses, such as Cypress Creek, Atlantic National, and Park Ridge, to spend the morning playing golf and chatting. As the morning warms up and the course is completed, they head into a restaurant for a bite of lunch. What a delightful way to spend the morning!

It's a wonderful opportunity for fun and good fellowship and is open to anyone who is interested. Each person pays for their own green fees and lunch. For more information please contact Dean Boyce (561) 279-1021.

## Peer Reading/Discussion Group

Each Monday at 3:00 p.m. a small group of people congregate at The New Church at Boynton Beach to discuss their latest reading adventure. The group began meeting informally before Bible study to discuss the convergence of science and religion and has grown into a reading group. Their book selections and discussions focus on the idea of making the concept of religion rational. They just began reading *Divine Love and Wisdom* by Emanuel Swedenborg, so if this sounds like a group you would like to join, get busy reading! For more information please call Forrest Dristy at (561) 865-1413 or Ron Horvath at (954) 643-8057.



## Is It True? Kind? Useful?

Sometimes it's hard to know how to share ourselves authentically. The *Mindful Communication Challenge* offers structure to help us improve how we connect with each other. Paying attention to how our words, tone, and actions affect others, and asking ourselves "Is this true? Kind? Useful?" can help us speak from the heart. These tools help us weed out any thoughts and feelings not grounded in reality or love, and helps us dig beneath words to see our common humanity, with our deeper, universal needs.

Since true connection feels heavenly, *Mindful Communication Challenge* is grounded in symbolism from various Parables found in the New Testament that explore "The kingdom of heaven" as well as descriptions of what a heavenly community looks like from the works by philosopher and theologian Emanuel Swedenborg.

This program includes a 5 week sermon series, following the themes of the workbook, which will be posted on the New Church at Boynton Beach website.

There are several options for participating in the program. You may do the workbook individually, join a small group via Google Hangouts, join the program at The New Church at Boynton Beach, or host a group of your own. If you are interested in being a group facilitator, we encourage you to attend a training workshop, lead by the pastor, which will help to ease your mind and give you helpful tips on leading a small group. The workshop is on **February 22, at 7:00 p.m.** at The New Church at Boynton Beach.

Our church will be starting the *Mindful Communication Challenge* small groups portion of the program on **Wednesday, March 8 at 7:00 pm.**

Join us as we support each other on a journey of true self-expression, and help nourish connections with those we love in our lives. *Because what could be more beneficial in the long run?*

To learn more about the program or to order your workbook go to <http://journey.newchurch.org/>, or contact Rev. Alan Cowley (561) 736 - 9235  
[pastor@newchurchboyntonbeach.org](mailto:pastor@newchurchboyntonbeach.org)



**Bonita Springs**

Byron & Linda Liles (239) 273 - 3583

Rev. Alan Cowley will be offering an informal worship service with a discussion, on February 17<sup>th</sup> at 4:00 p.m., at the home of Byron & Linda Liles. To respond to their invitation to supper following the discussion, or for directions, call Linda at (239) 273-3583.

# What's New About The New Church

By the Rev. Dan Heinrichs



Our church is called The New Church. We adopted this name because this is how the Writings most frequently refer to the church established by the Lord at His second coming. When people ask us, "What church do you belong to?" and we reply, "The New Church," they are apt to look a little bit confused. "I never heard of it," is one quite frequent response. Another is, "What's new about it?" Either response is an opportunity to make our church known to another person.

What is new about the New Church? This question could be answered in a variety of ways. I think all of us should reflect on this question and come up with answers that we think are clear and useful. The answer I give here is only one of many possible answers to that question. I am offering it here to stimulate thinking about how you might answer the question the next time it is put to you.

This is new. We believe that the Lord Jesus Christ is the one, only God, and that the Trinity is in Him. We do not believe in a trinity of persons in the Godhead, but a trinity of attributes in the one only God.

This is new. We believe that resurrection occurs immediately after the death of the body. We awaken to consciousness in the world of spirits within three days, and there begin our preparation for our eternal destination, in either heaven or hell. We do not remain in the grave awaiting a calamitous last judgement which is to take place on this earth.

This is new. We believe the Last Judgement has taken place. It took place in the spiritual world where all are together, in the year 1756.

This is new. We are not still waiting for the Second Coming of the Lord. The Second Coming of the Lord has already taken place in a revelation of spiritual truth, given to the world through the instrumentality of a man named Emanuel Swedenborg. This revelation was given between the years 1745 and 1771.

This is new. There is marriage in heaven. In fact, all angels live in the married state. Husbands and wives who truly love one another continue as married partners in the other life.

This is new. There is a spiritual sense in the Word. The whole Word is a parable containing deeper levels of truth. The deepest level is about the Lord Himself and the glorification of His Human. The next level is about the spiritual development of man, and the third level is about the internal states of the Lord's church on earth.

This is new. People of all religions can be saved and live in heaven provided they live per their religion from conscience and practice charity toward their neighbor.

This is new. The Lord does not take some people into heaven and send others to hell. Those who are in heaven are there because they want to be there. Those who are in

hell are there, because that is where they want to be.

These are among the new things revealed by the Lord in the Heavenly Doctrine which are not held in the various denominations of the Christian church. As I said at the outset, there are many ways in which this question can be answered. I hope I have stimulated your thoughts on this subject and that you will have a positive and confident answer the next time you are asked this question.

## Caring For Those Who Grieve

By the Rev. David Roth  
(Pastor of The New Church of Boulder Valley, CO.)

In the New Church, we have an abundance of beautiful and comforting teachings on life after death. This can be such a blessing to people. It is a blessing to know what happens to us when we die--it can remove many of the fears that we may have. It is also a blessing to know what happens to our loved ones when they die. It is comforting to be able to place them when we can no longer be with them physically. In a small way, it may be analogous to seeing a friend's or sibling's apartment after they have moved across the country. We still miss them, but now we can picture their surroundings and it brings a sense of relief.

On the other side of the coin, we can also be quite naive about death and what someone may be going through. We like to say things like, "Everything will be okay. He's in a better place." Or, "Don't cry, she is in heaven now," or "I know how you must feel." (No we don't unless we have been there.)

We can have the opinion that if someone believed in what the Writings taught about Heaven that they would have no sorrow over the passing of a loved one. This is not the case--except maybe in cases of acute denial, but even then, the sorrow will manifest itself in some other way in the future. The fact is that when someone loses a friend, spouse, child, parent, grandparent, brother, sister or whomever, their whole world can become quite insane. They may be wondering whether they have gone crazy because they cannot seem to think of anything else and can't stop crying about it. Or they may wonder if they need to go to the hospital because they are feeling physically very sick. Everyone's experience is different, and yet everyone's experience is similar in that they feel a great deal of pain over an undetermined period of time. Many people believe or were told that they will "get over it" in a year or in so many months. But what researchers and experience have shown recently is that people don't get over it, it is always a part of their life and experience. They will eventually start to resume the activities of their "normal" life, like shopping, cleaning, going to work, and socializing--but that doesn't mean that their grief has been resolved or that they are over it.

So, what are some of the things that we can do to help somebody after the death of a loved one? One of the first things we can do is not assume we know how they feel or

try to discount the grief they are experiencing. Here are six helping strategies that I learned in a class on Grief & Loss that we can use to help those who have lost a loved one.

### 1. Give permission to grieve

Tell the person that you are sorry about their loss. Or let them know that they have a right to be in pain. It may be of a comfort to know that they are not insane but that what they are experiencing is quite normal. I was struck by a story of a minister who came to someone's house after they lost a loved one and instead of saying the normal, "He's in a better place and in better hands," he said, "It hurts like hell doesn't it." This was exactly what the man was thinking and feeling. He wasn't feeling that it was for the best that he had lost his son or that everything was fine--it wasn't.

### 2. Avoid the Conspiracy of Silence

We have a tendency to not want to bring up discussion about the deceased because it may cause pain. But we need to know that the person who has lost a loved one most likely wants to talk about it with someone--maybe even needs to talk about it. We go to the person's house and neither of us brings it up because we don't know if the other person can handle it so it becomes this huge barrier. You may just say, "I am sorry about your husband. Do you want to talk about this?" It is important to invite them to talk about it, never force them.

With children, we need to remember that they grieve also. Just because they may not manifest it the same way that we do doesn't mean that they aren't sad. Talk with them about it. They may need to ask a lot of questions over a long period of time because they can only understand so much at one time about such an event. And don't tell them something that isn't true, such as, "Mommy went on a long trip," or "Grandma is sleeping for a long time." These two things are both reversible and so they may expect them to return. Or they may be afraid to go to sleep for fear they will sleep so long or be taken away.

### 3. Recognize Anniversary Dates

On occasions like the anniversary of someone's death or around festive times like Christmas try to be especially supportive. At these times especially strong emotions may bubble back to the surface. Organizing a get together of friends can be useful. Inactivity is not useful to someone who is grieving. Try to phone, send a card, or visit someone at these times, or make sure they have people around.

### 4. Encourage Externalization of Grief

Let someone know that it is okay to cry (actually, big boys do cry). But also realize that crying is not the only way that people grieve. The individual may not be a crier. Maybe they need to have a punching bag installed in their basement because some people need a physical energy release of some other kind. Try to encourage that, if it is their way. People may need to write down their ideas, just talk with you, or do a ritual of some sort that has special meaning to them.

### 5. Be Available - Listen

It is helpful to be there to listen. Not just being a warm body, but being there emotionally for the person. If you

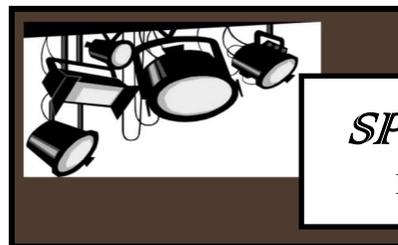
also are sad over the loss of this person, cry with them. Don't assume that someone wants you to hold them if they are crying. They may not want to be touched. It is best if we can ask something like, "How can I be supportive? Would you like me to hold you?"

### 6. Assist in Practical and Concrete Ways - Be specific in Offers to Help

We are all probably most familiar with the Mourner's Buffet. That is when someone dies many people will bring over a dish of food for the family. We may scoff at this but actually, it is one of the most important things we can do to help. People who are grieving will often not have the energy to cook, clean, shop, or even eat. Grieving is a very draining process and people need to keep up their strength. So helping in very tangible ways like this are extremely useful. We may not really know what to say at these times, but helping this way says a lot. Someone who is grieving may not know what they need so when asking if you can help try to be specific. For example, "Can I take care of the children for the afternoon for you?" "Could I make dinner for you tonight?" "Can I go shopping for you?" "Can I clean up the kitchen and bathrooms for you or do the laundry?" These are extremely helpful things that we may not always think of, but they will not go unappreciated.

The death of a loved one is a very difficult time. We have the opportunity to be of use in very tangible ways at a time like this. Just because someone doesn't ask for help doesn't mean they don't need it.

As a church, we have beautiful teachings to support people at this difficult time. But we also have wonderful people who can support one another in meaningful and helpful ways. I guess I would conclude by saying the most important thing is to be available to each other at these times emotionally, physically, and practically.



**SPOTLIGHT**

By Martin Klein

## Forrest and Peggy Dristy

In the middle of South Dakota, in 1931, there was Eakin, a whistle-stop with a population of one family, a grain elevator, a cattle corral, and a rail-dock shed. In this unusual setting, Forrest Dristy took his first breath of life. Forrest's father was Clark Dristy, who had been a plains sheepherder as a teenager. With lots of time on his hands, he had devoured many mail order books, and one of these had been *Heaven & Hell*, and another, *Divine Providence*, both by Emanuel Swedenborg. So, although Forrest's mother, Hulda, belonged to the Church of Christ, by the time Forrest was born his dad had become an avid reader of Swedenborg's writings. For many years, he knew of no one interested in Swedenborg, but later he became affiliated with other New Church people, and indeed, it was he who first organized the National Asso-

ciation of Convention, consisting of readers of Swedenborg isolated across the country. Wherever his mother went to church in towns where the family moved, Forrest went along too, but he also listened to his dad. By the time Forrest graduated from the South Dakota School of Mines and Technology with a BS in Chemistry in 1953, he too had been convinced by Swedenborg's revelations and knew by then that there were many New Church believers.

In 1953, Forrest went to Australia on a Fulbright Scholarship grant\* for one year of graduate school at the New South Wales University of Technology in Sydney. While there, he bought a motorcycle and traveled about to New Church families in Sydney, Hurstville, Melbourne, Brisbane, and Adelaide. One such contact was with the Brock family in Adelaide. Rev. Brock was a New Church minister and Forrest was welcomed by the whole family, including the son, Erland, and the daughter, Christine. Christine had recently married Doug Taylor who was then a new reader of Swedenborg's writings.

Returning to the USA, Forrest got a job with the Eastman Kodak Company, but due to the Korean War, he was promptly drafted and ended up in Counter Intelligence work for the US Army in Germany.

Now, the Army Intelligence Office needed bi-lingual (German/American) help, so they hired locals for secretarial and clerical positions. And, who happened to have just such talent? One of them was a pretty German girl by the name of Margarete (a.k.a. Peggy) Rucki.

In April 1934, Margarete Maria Rucki (our Peggy) was born in Iglau, Czechoslovakia, a town in the German-speaking region later known as Sudétenland. The Nazis annexed the area as an early provocation leading to World War II.

Peggy's father, Karl Rucki, had been drafted at the outset and served as an administrative clerk, but he was home on sick leave when the war ended. He was arrested and taken from his home as a POW. In poor health, he served five years as a POW. The family was left on its own.

In 1945, after the war, all the German-speaking civilian population of the Sudéten area of Czechoslovakia was thrown into guarded camps. At eleven years old, Peggy found herself in a such a camp near her birth city, Iglau, with Elsa (her Mom), and four sisters: Hilde (and her husband, Fritz), Elli, Traudi, and 3-month-old baby Anni. Peggy's older sister, Elli, was considered to be able-bodied and was required to do seasonal work on local farms.

Finally came the order for all German detainees to march 15 kilometers to the rail head for transportation to the Austrian border, there to be released, 'Free!'

But, for the Rucki family, roadblocks sprang up. Their camp was in the Russian Occupation Zone, and the day before the ordered 'trek' a female Russian officer, longing to have a child of her own, took baby Anni and ordered Elsa and the children to come with Anni, so that the child could continue breastfeeding.

The trek left without the Ruckis. But! The promised truck transportation for Elsa and the kids never showed

up. Finally, although the Russian woman still had Anni, the Russian camp commander gave Elsa a four-wheeled child's wagon and ordered her to 'catch up' with the trekkers. Well, she did catch up, but without Anni, and without Elli, who was still doing forced labor on a farm. Can we imagine her angst as they were forced into boxcars for a long journey into a new country?

At the border, Elsa and the children hid in a barn, hoping that Elli, at least, would catch up with them. But, no. Traudi became very ill and they found a local doctor who advised them not to wait for Elli but to go immediately to Elsa's sister (Aunt Thilde) who owned a ranch in Austria.

Meanwhile, Elli came back to the camp and discovered that Anni had been taken from the Russian Officer and was now in an orphanage. She identified the child but was not allowed to have custody. Elli contacted her mother and Elsa sent a legal affidavit of parentage, so Elli was then permitted to take the child to an Aunt Margarete, who still lived in their old hometown of Iglau.

Margarete, in turn, arranged for a young Czechoslovakian couple (who agreed to foster Anni until a future reunion with her family could be arranged) to take Anni temporarily. But, the locals got wind of this and they let it be known that they would not tolerate a German child in their midst. So, 'Tante' Margarete stowed baby Anni in the back of a Russian truck and took her illegally across the border and into Austria. In 1945, as a Christmas Day miracle, baby Anni was presented to Elsa at the Ranch in Austria. Elsa was overwhelmed.

Thus, should happily end a long and nightmare tale. But not so, for after six months of life as a complete family, except for daddy Karl, Austria passed a law barring all 'non-natives' from keeping residence in Austria! In a cold January in 1946, the Ruckis had once again to pick up and go, not home, but to Germany.

The Sudétenland Germans had to gather at an old monastery at Melk to be taken by train to Germany. Baby Anni was not very healthy, the conditions at Melk were not good, and the future for Elsa's family seemed dark and foreboding. Peggy's cousin, Franzl, who was living at the Austrian ranch, urged Elsa to leave Anni at the ranch. With great reluctance Elsa finally agreed, the boxcars were filled with people, and the train left for Germany.

Near the end of the trip, half of the cars were disconnected from the train, and so it was that sister Hilde & Fritz went to one town, while Elsa and the remaining children went on 40 kilometers to the town of Fellbach. There, all the people were quarantined for three weeks in gymnasiums and other large facilities, and later farmed out to individual families as 'boarders.'

Elli got a teaching job and was their main support. Then, the next fall, Elli went back to the ranch and illegally fetched Anni, who had become plump, robust, and cute.

So, in Fellbach, Germany, Peggy and Traudi went to school, and later, Peggy went on to a business school. Then, to improve her English, Peggy went to England for 15 months as an au pair (nanny). When she returned to Fellbach, she was ready for a job at the CIC (US Counter

Intelligence Corps).

This may seem like a roundabout way for Peggy to meet Forrest, but we do know that the Lord plans ahead.

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At the end of 1955, two searching hearts crossed paths and began a union that stands stronger today than ever.

The USA passed the Refugee Relief Act of 1953 which gave “displaced people” a special immigrant status that enabled Peggy to be sponsored in 1957 by Forrest’s parents and obtain a job offer in Rapid City, SD. Peggy, however, was determined to be an airline stewardess, so she got US permission to stay in New York, rent an apartment with a friend, and look for a position as a stewardess. And she did! Beautiful, glamorous, and bi-lingual, she was hired by Eastern Airlines; home based in New Orleans.

Meanwhile, Forrest was discharged in 1956 and returned to Rapid City, teaching at the South Dakota School of Mines and Technology and working on his Masters in Mathematics.

Not surprisingly, Peggy finally came out to meet her sponsors in Rapid City, and even less surprisingly, Forrest drove her back to New Orleans. So you might say, one thing led to another, for it was in the magical city of New Orleans that this young couple became engaged. They were married in June of 1958, in South Dakota by a minister of Convention, Rev. Rice.

They moved to Tallahassee, FL where Forrest studied for his Ph.D., and it was there that they added Janet and Mark to their family.

In 1962 they moved to St. Petersburg, FL where Forrest got a job teaching undergraduate mathematics at Presbyterian College (now Eckerd College) for four years.

Peggy’s first introduction to the New Church religion was reading Helen Keller’s book, *My Religion*. She says that one of the most impressive things about the New Church is that they do not condemn others for living the life of their own religion.

Forrest & Peggy have lived much of their married life isolated from other New Church people. While they received New Church religion lessons they never held worship services in their home. In hindsight, Peggy wishes the family had gone to some (any) church regularly. Still, they did have a few contacts, (such as with Fred & Greta Odhner) when they lived in Oswego, near Tully, NY. They lived in Oswego for almost 40 years, where Forrest was Professor of Mathematics at the State University of New York at Oswego.

In 1974, Forrest took a sabbatical for study at Temple University and the family lived for a year in nearby Bryn Athyn, PA. It was at that time that they were all baptized into the General Church of the New Jerusalem by the Rev. Morley Rich.

Their daughter, Janet, graduated from the Academy of the New Church in Bryn Athyn, PA, and was married in 1988. Living in Sturbridge, MA, the family participates in the Concord New Church Society.

After graduating from State University of New York at Buffalo, their son, Mark, lived in Kempton, PA. Now

married, his family lives in Aiken, SC and attends services in New Church homes around Charleston.

As one item of further interest, after both Janet and Mark were married, while the Dristys were at the State University of New York at Oswego, in cooperation with the Malaysian government, they went to Malaysia where Forrest taught math at Subang Jaya, near Kuala Lumpur for two years. Returning to Oswego after this experience, Forrest & Peggy began looking for a place to retire to. As with several people, it was the *Eldergarten Retreat* that brought Forrest and Peggy to Boynton Beach, which has been enriched by their presence ever since.



\*“The **Fulbright** Program, including the **Fulbright-Hays** Program, is a program of competitive, merit-based grants for international educational exchange for students, **scholars**, teachers, professionals, scientists and artists, founded by United States Senator J. William **Fulbright** in 1946.” –*Courtesy of Google on line.*



**YOU'RE INVITED**  
Swedenborg & the Arts International Conference  
**JUNE 6-9, 2017**  
BRYN ATHYN COLLEGE, BRYN ATHYN, PA

This three-and-a-half-day international conference will investigate the influence on artistic culture and aesthetics made by the scientist, mystic, and theologian Emanuel Swedenborg (1688–1772).

For the latest news and presenter information, visit: <https://tinyurl.com/swedarts>

Eve Tempted by Swedenborgian sculptor Hiram Powers, 1873

Bryn Athyn College is hosting the first-ever international conference dedicated to examining the impact of Emanuel Swedenborg’s theology and ideas on the arts. Thirty scholars from ten different countries will be coming to the college to present on a variety of topics related to Swedenborg’s influence the arts.

The conference offers a unique opportunity to learn about two hundred years' worth of painters, poets, architects, and novelists, who all used Swedenborgian concepts in their art. Can you paint love? Is it possible to design a city with heaven (or the Grand Human) in mind? Daniel Burnham, a Swedenborgian, did in Chicago and in many other places as well. When we read Swedenborg, why did Ralph Waldo Emerson write that "we come into a world which is a living poem"?

Artists inspired by ideas revealed by Swedenborg are still painting, still writing, and still designing today. Some of them will also be at the conference to discuss what they are currently working on and what they hope to do in the future.

Please keep the dates available and when registration is open, sign up and join us for this exciting event, right here at Bryn Athyn College.

Suzy Laidlaw, Event Coordinator  
[suzy@dwave.com](mailto:suzy@dwave.com)



Bill Bishop (As of 01/22/17): "I'm still under construction. Had to go get two 2 x 4's before breakfast."

Josh & Elizabeth Childs say it's one *Voice* issue too soon to talk a lot about family news. Stay tuned.

For a long weekend in January, Forrest & Peggy Dristy got to entertain old friends from Oswego, NY. Larry Fuller was a colleague of Forrest, and his wife, Cindy Fuller, was once one of Forrest's students.

Rev. Dan & Miriam Heinrichs are looking forward to having their son, the Rev. Brad & Kathy Heinrichs coming down for 10 days during the Canadian spring break in February. In other Heinrichs news, be it noted: (1) that diagonal short-cuts through store parking lots on tiny scooters can be dangerous, (2) that vans passing by may not be the only vehicles maneuvering in such lots, and (3) that haste does not always let one properly assess the potential kinetic force stored within a previously hidden small vehicle coming the *other* way! Ignoring such counsel can lead to eight stitches, a broken thumb, very long discussions with police and medical professionals, and some loss of dignity, even though the perpetrator may be ever so Reverent.

Thelma Henderson is pleased to say that Ron Horvath is picking up the reins as Society Treasurer very well.

Martin & Pat Klein just returned from a wonderful trip to Bryn Athyn, PA to celebrate Christmas with three quarters of their children and families. Vik and Brenda Sreirekam had to remain in Singapore, but Kim & Pam (now permanently here from Malaysia), Dave & Heather, and Brett & Heather were all there. Martin, while taking a shortcut to the Cathedral on a rainy Christmas eve, with his two canes flicking out a flashy double time, managed to wreck his suit, his glasses, his watch, and his shoulder, tumbling down an embankment, but he was not late (entirely) for the service!

Ron and Monica Horvath's daughter, Meagan Horvath, who is attending graduate school at the University of San Francisco, came home for a month over the holidays. With Meagan and her sister Misty, and two sons, Sage and Kiron, they had a big group for a family Christmas.

Rev. Alan Cowley reports that, as manager of the Palm Beach State College book store, his wife, Susan, has been working 65 hours a week leading up to the new year. She hopes to take a short holiday in March. Who knew?

Sylvia Kloc is expecting a visit from her daughter, Elizabeth Mech, the first week in March.

Scott & Amy Martz can now claim they have successfully compressed one large house into one small house. Surprise! Some of their stuff won't fit! Expect no more eggs, for all their chicks have taken wing. Even dog fostering is on hold. Their son and daughter-in-law, Nick & Cara, have bought a house in St. Petersburg, so some

of Scott & Amy's overflow went with them.

Jan Mains is planning a weekend trip to Tampa to view some of her daughter-in-law, Jenny's, works on display at a major art show there. Then, her son, Craig & Jenny with their child, Jasper, will pay a visit here for the first weekend in March.

By putting in a new front lawn, Dennis Olsen caused it to rain in Boynton Beach, FL on 1/22/17...or at least it was so predicted. May it grow greener for you!

Bob & Naomi Smith are happy to be back and are looking forward to the Boynton Beach Retreat.

The John & Grace Young family all got together for Christmas at the Nashville farm of Athena Fliesher for a wonderful celebration.

From Rob & Kris Earle: "Rob and Kris Earle's sons, Jamie and Colin, have returned to Oklahoma after the Christmas break. Jamie is excelling in his Petroleum Engineering studies at OU, often spending weekends camping somewhere in the sweeping plains, while Colin loves his minimalist, vegan lifestyle in OKC delivering sandwiches for Jimmie Johns on his bicycle. He averages almost 30 miles a day! Meanwhile Rob and Kris have discovered the joys of kayaking and often spend weekends with their daughter Beth navigating the alligator-infested waters of the Loxahatchee River in Jupiter."



### Jacksonville Schedule

for February – March

Service: 4:00 p.m.

02/18 Michael Ferrell — Host: Teryn Romaine

03/18 Jeremy Simons — Host: Jill Belcher



### The New Church at Lake Helen

148 Euclid Ave., Lake Helen, FL 32744

### Lake Helen Schedule

for February - March

◇ Class: 10 a.m. ◇ Service: 10:30 a.m.

◇ Potluck Lunch 11:30 a.m. (visitors welcome)

02/05 George McCurdy — Host: TBD

02/19 Michael Ferrell — Host: St Aug Husk

03/05 Lou Synnestvedt — Host: Morris

03/19 Jeremy Simons — Host: St. Aug



# Theta Alpha Women's Guild Barter and Bargain

## February 26 – March 5

The Women's Guild is raising money to support the wonderful things they do to make our church a special place: baby showers, wedding showers, graduation parties, and so much more! They will have items available for purchase or trade in the meeting room at the church February 26<sup>th</sup> through March 5<sup>th</sup>. Shoppers get to name their own prices and can put their money in the donations basket on the table. Come by the meeting room to see what treasures you might find!

**The New Church Voice of Florida** is published bi-monthly by the New Church at Boynton Beach:  
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