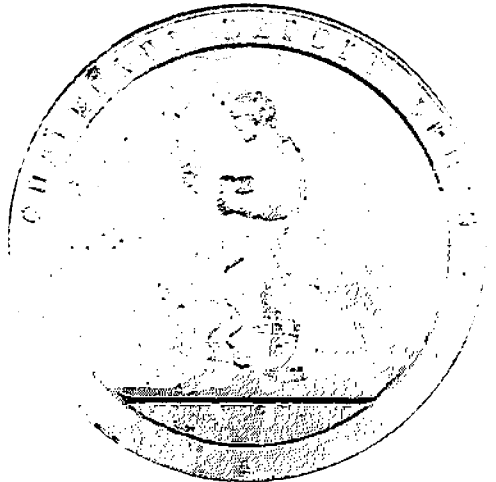


The Messenger

OFFICIAL ORGAN OF THE SWEDENBORGIAN CHURCH
JANUARY 1981



**Bronze Medals Struck in Honour
of
Emanuel Swedenborg**

**born January 29, 1688
died March 29, 1772**

GUEST EDITORIAL:

OBSERVATIONS

While leftists, liberals, progressives, moderates and the whole amorphous and somewhat trendy blob between far left and the slightly-right-of-centre in the political and theological spectrum have been nervously trying to deal with the rise of conservative and evangelical thinking over the last decade, a far more worrisome phenomenon has been taking over.

Fundamentalism, slick television programming tells us, is the answer to the world's woes. Whether it's fundamentalism of a Ronald Reagan or the Islamic fundamentalism of the Ayatollah Khomeini, it has one thing in common: an insistence that it alone has the corner on truth.

To quote Harry Emerson Fosdick, (from a sermon preached in 1922!): "All fundamentalists are conservatives, but not all conservatives are fundamentalists. The best conservatives can give lessons . . . in liberality of spirit, but the fundamentalist program is essentially illiberal and intolerant."

In North America, fundamentalism has appropriated to itself the high calling of evangelism, and has perverted conservatism into a misleading and unattainable promise of "health, wealth, and happiness" by following "the great American way". It offers a simple-minded answer to all problems, neatly packaged in the same glitzy kind of message that soap companies use to make laundry "whiter than white".

Fundamentalists are quite willing to impose on others their highly individualistic moral standards which concentrate on sexual sin and ignore corporate sins of modern society. All the world's wrongs are blamed on godless communists and federal bureaucrats.

The fundamentalists equate godliness with advanced North American capitalism. Its excesses in contributing to the energy shortage, ecological disasters and the nuclear arms race, for example, are dismissed simply by saying "we are right" and everyone else is wrong — after all, we're rich and they're poor which must prove that God's on our side. (That the biblical record indicates a rather clear bias for the poor is either ignored or misinterpreted to make "them" more like "us".)

Too often the fundamentalist impulse is to violence. Self-righteousness is the refuge of those who cannot understand, or live with, the complexities of our technological age. Ironically, we find two superpowers both led by rigid, aging (the combined age of Reagan and Brezhnev is more than 150) fundamentalists of the left and right, prepared to destroy us all to keep their faith pure, simple and mindless.

Muslim, Christian and atheistic fundamentalists all have the same unshakable conviction, that their version of the truth must be imposed, at any cost, on everyone else.

It is not Christian, it is not Muslim, and it is not human.

Fundamentalism is a perversion of religion and for Christians to allow fundamentalists to expropriate evangelism for their own ends is to deny the Gospel, which is anything but fundamentalist.

— Hugh McCallum

(Reprinted with permission from the United Church Observer, November 1980.)

FRONT COVER INFORMATION

The fine bronze medals, 31mm in diameter and designed by Lea Ahlborn, were given to the editor by Edith Cass of Kitchener, Ontario. The photographs were taken by Paul Ernest of Kitchener.

A free translation of the Latin inscription reads as follows:

The seeker was at a loss,
but when the veil
was drawn aside
the prophet beheld
the secrets of the world.

THE MESSENGER JANUARY 1981

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Paul B. Zacharias, Editor

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The Starting Line

—by Eric Zacharias

The dawning of January 1, 1981 holds for me a very special significance. It signals the concluding months of my six years in the office of the presidency of the General Convention. The passage of time grinds relentlessly on. To this, one must bow graciously.

These past five and one half years have brought with them a flurry of intense and magnificent experiences. It is with fond memory that I look back upon the opportunity to meet with our New Church colleagues in Europe, in Guyana, in Canada and across the United States. I began my term of office with a conviction that there is a quality very precious and uplifting about our Church, its message and its life. It ends with this conviction doubly reinforced.

Working together, we have developed new educational programs. We have begun to build a pool of skilled personnel to help us in our retreats, our youth camps, our adult educational programs. Perhaps most importantly, we have begun to sharpen our definition of the New Church and all this implies in an application of the doctrine of use. Much more must be done — much that requires the enthusiasm and determination of us all. I look forward to our future with a sound optimism.

These past years have also been witness to a deterioration in our relationship with the General Church. I view this, in part at least, as one manifestation of the climate of our times. The strength and impact of the Moral Majority movement in the U.S. is evidence of a trend toward conservatism in our country. The rapidity of change is surely a threat to most of us at one point. There is a deep longing within us to hold on to what is considered to be a fixed body of truth. To be sure, there is a certain security in this and, if I may speak for the Convention, I would suggest that there is no hard disagreement within the Convention on this as a principle. There is a need within all of us for that firm, fixed truth which provides a stable foundation for our lives.

One of the features of our Convention which I have come to appreciate and admire is our willingness to risk and to dare — to look beyond the words that are a description of truth

in an effort to discover the spirit which gives life and vibrancy to it. What, for instance, do our teachings say about the relationship between the internal and the external of human nature? In the most profound sense, what does the conjunction of God with man do with us? The more we make this adventure in learning and growth central to our future the greater are the implications for the coming years. This can, at times, be unnerving. It is also exciting and intensely challenging. We must move out and on — into that land across the Jordan — to explore it and to settle it.

In Deuteronomy, we read, "A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year." 11:12 This is indeed a beautiful thought for January 1981. In A.C. 5894, we read, "Such is the providence of the Lord, and this continuously, although man knows nothing whatever about it, nor indeed is willing to know. For he denies a providence in the singulars, when yet it is in the veriest singulars of all, from the first thread of man's life even to the last, and afterward to eternity. With every man there is a concurrence every moment of more things of providence than can be comprised in any number. This I know from heaven."

The New Jerusalem, that awesome city descending from God out of heaven knows no arbitrary or artificial boundaries. It descends to find its place in every life where there is a growing affection for truth, an openness to the Lord's leading as he guides us on our way through His Word. "The eyes of the Lord are always upon (the land) from the beginning of the year even unto the end."

It is my hope and urging that we keep this vision before us in our personal life and as we work together for the upbuilding of our Church.

The plans for our 1981 convention on the campus of Urbana College are underway. These will be publicized in subsequent issues of the *Messenger*. Now is the time to begin thinking about joining your Convention friends in a joyful experience of worship, study and fellowship from June 24th through the 28th.

GREAT DOINGS IN NIGERIA

On New Church Day, the 19th June 1980, a memorable celebration began at Owo, which marked the commencement of a new chapter in the story of the New Church in Nigeria. With full encouragement from the British Conference, the West African Church demonstrated its newly - won independence by ordaining five new Ministers: Messrs. J. O. Ogundipe and J. K. Ajayi of Owo; L. W. Wariboko of Abua; C.B. Nyefibo of Kalabar; and S. B. Ukpeke of Obong/Afaha - Obo.

New Church Day fell this year on a Thursday. The weather was cool and fair, and at 4 p.m. a spectacular procession made its way around the streets of Owo Town, led by the two ministers of the Owo Society — Revs. Asawo and Agbaje. In addition to the male and female members of the Church were the tutors and students of the Swedenborg Grammar School, and the staff and pupils of the New Church Primary School, and many local friends and well - wishers. This procession lasted about two hours.

On the Friday, 20th June, representatives and officials began to arrive from the Eastern States, including the District Superintendents and the candidates for ordination.

The Ordination Service took place on the Saturday morning at ten o'clock. The New Church Cathedral was already full to capacity as the procession entered, consisting of the Choir, Lay Leaders, Catechists and Ordinands; and the New Church Ministers, the Rev. Agbaje, Joe and Princewell. Also in the line were distinguished visitors from other churches. Lastly came the Rt. Rev. S. K. Asawo, General Superintendent and Ordaining Minister of the New Church in West Africa, who stood between the chaplain in front and the bishop's verger behind. At the organ was our organist, Mr. S. A. Asagba, and the service was opened by the singing of the hymn "Take My Life And Let It Be", while the candidates were standing before the altar in front of the ordaining Minister Rev. S. K. Asawo who was flanked by the other ministers. Then the ceremony began, following the Order of Ordination laid down and adopted by the General Conference in Great Britain. Finally, thanksgivings were offered, while the jubilation of native songs and drumming boomed through the air. The service concluded at 2:00 p.m. after which a reception with refreshments was held in the New Church Primary School Hall.

The Sunday service on the following day combined a celebration of New Church Day with thanksgiving for the Ordinations. The attendance exceeded 770, and the sermon, from John 14: 2 - 3, was preached by Rev. P. A. Joe.

(from the September issue of *Lifeline*)

CONVENTION CALENDAR

Jan. 13 - 15	Bd. of Missions, Newton, MA.
Jan. 22 - 24	General Council, Waltham, MA.
Feb. 12 - 14	Bd. of Ed., Newton, MA.
Feb. 19 - 21	College Board, Urbana, O.
March 26 - 28	Dept. of Publications, Washington, D.C.
April 6 - 8	Comm. on Adm. to Ministry, Newton, MA.
April 9 - 10	Regional Peer Supervision Meetings
May 21 - 23	College Board, Urbana, O.
June 24 - 28	Convention '81, Urbana, O.

GOD'S DREAM

Why do you think God created the world? Why did God go into all this trouble? Because he was lonely. It is the very nature of love to have something to love — especially since self-love is excluded from the love of God. So he was lonely, or as the rabbi said: "Why did God create leviathan of all things? Answer: in order to have something to play with." So he created the world, he created the animals, and finally to top it off, since the purpose of his creation was to relate, he had the dream that there should be something or someone who would serve him, relate to him by free will and free choice. That was the dream of dreams in God's creation.

— Krister Stendahl
from *The Pulpit Digest*

SWEDENBORG

by B. G. A. Laitner

(At the Swedenborg Birthday Celebration held in Detroit, in 1939, Mr. B. G. A. Laitner read the following poem — his own composition. We have been requested to print it in The Messenger, and we are glad to do so. — Editor.)

HIGH on the mountain's topmost peak he stands,
His gaze, majestic, sweeps through time and space,
His face benign, as with uplifted hands,
He calls God's blessing on the human race.

A Titan he, 'neath whose colossal form,
All men as little children seem to creep;
Yet gentle he, who'd scorn hell's fiercest storm,
Would wake men's souls, in sin and death asleep.

A delver of earth's inmost secrets, he
Searched its depths, its farthest shores defined;
No blade of grass, no rock, no flower, no tree,
But told its story to his wondrous mind.

ALL knowledge he absorbed, there was no bar
To Wisdom's gate to which he could submit;
His mind expanded to the farthest star,
Till, led by God, he touched the Infinite.

AND thus prepared, all nature at his feet,
At God's command, to higher realms he soared;
He mapped the heavens, the spirit world, complete;
Hell's lowest depths were e'en by him explored.

WITH opened eyes, and mind alert, he walked
Throughout all regions of the other world;
With angels, aye, with devils too, he talked,
To give to earth the secrets thus unfurled.

AND then, with mighty hands, he broke the seal
Which hid from man the glories of the Word;
The long lost inner garment does reveal
Its beauty, and the goodness of the Lord.

THE City, New Jerusalem, descends
E'en now into the hearts and lives of all;
Its glorious benediction never ends
For those who keep within its loving thrall.

L'envoi

AND now, completed his stupendous task,
What fitting honor shall we him accord?
He claims the greatest honor man can ask,
The simple title: "SERVANT OF THE LORD."



Ben Laitner



INAUGURAL ADDRESS

by
Dr. Lawson A. Pendleton
Sixteenth President
Urbana College

in
 Urbana, Ohio
 October 31, 1980

Few college presidents have ever made an inaugural statement without committing their institutions to the cause of excellence. Inaugural ceremonies from the very beginnings of higher education have always provided each institution with an opportunity to state the ideals for which it stands and to celebrate the re-affirmation of these ideals. This ceremony today is no exception.

Educational opportunities for excellence exist only with those who have the will and the foresight to see them through. Mark Hopkins' concept of the student at one end of the log and himself at the other end established the student-teacher relationship which has been cherished ever since. The student, the teacher, and the log were the reality; bricks and mortar are the mere physical surroundings; what is really required is the will to create ordered and rational ideas.

In our quest for ideas which are ordered and rational, we seek answers to our age-old questions about the nature of man and his Creator, first causes, the Infinite, and, in our case, in education, the base for the building blocks of education. The writings of Emanuel Swedenborg, we believe, supply answers to these questions. If that is true, then I had better supply answers to your questions about Swedenborg and his statements.

Emanuel Swedenborg was an eighteenth century scientist, philosopher, and theologian. His father was the Rev. Jesper Swedberg, who was elevated to the position of Bishop of Skara, Sweden, and who was enobled, with a consequent change of the family name to Swedenborg. Because of family nobility, his son, Emanuel, born in 1688, and who became a student at the University of Upsala, served conscientiously as member of the Swedish House of Nobles, the upper house of the Swedish Diet. During this period of his productive career, Emanuel Swedenborg also served as an Assessor of Mines (mining was, and still is, a very heavy economic activity in Sweden), and he engaged in practical and speculative scientific activity. His activity

included, among other things, development of an intensive and surprisingly accurate description of the physiology of the human brain, a system of celestial navigation, and a model for an airplane. Gradually he delved into the world of philosophy, and in that arena he corresponded with many of his philosophical contemporaries. During this period of his life, Swedenborg constantly conjectured about such philosophical issues as first causes, creation, where the human soul resides, and true rationality. In 1743, he said, he was called by the Lord to be the person to present a new revelation to the world. This revelation was based on the Old and New Testaments, and in that sense Christian. But the point that Swedenborg made in his writings was that the revelation which he received transcended the Christian religion; it was a new Christian religion, based on the belief in the divinity of the Lord Jesus Christ.

Without detailing the full theology of this new belief — suffice it to say that the English translations of Swedenborg's theological works comprise *thirty* volumes — let me extract one *simple* — no! — one *profound* concept from his writings, this one from his work which he called *The Divine Providence*. This particular number presents a basis for our concept of education at Urbana College. Early in this work he says, "It is a law of The Divine Providence that man should act from freedom in accordance with reason."

Such a statement is profound in its simplicity. It is incorruptible. *Of course* we can "act from freedom in accordance with reason!" And we always will. But stop and think for a moment; consider what kind of freedom and rationality we are listening to. Can our natural freedoms be corrupted? Of course, they can. In recent and contemporary times, ask any citizen of Hitler's Germany, or of the new Soviet empire — Poles, Czechoslovakians, Afghans — if their natural freedom has been corrupted. The answer overwhelms them. But what of their spiritual freedom? Do they still have the ability to think and to reflect? I once had a friend who was a prisoner of war in Japan. During that difficult time, he was able to preserve his integrity by visiting (only in his own mind) friends in his own home town for Sunday dinner. In some homes chicken, in others meatloaf, in one or two roast beef. And he had the ability to hold stimulating

conversations with his friends. I said “*only* in his own mind.” But weren’t his mental activities the true reality? In this sense he was no prisoner. And none of us are prisoners. We are all capable of acting from freedom in accordance with reason. To visit friends while a prisoner is one manifestation of this innate ability of mankind. And another is to be able to think spiritually — to transcend the merely natural thought which occurs to us.

One of these spiritual thoughts is that man has the ability “to act from freedom in accordance with reason.” Please reflect for a moment what impact this has on the world of education. Add to this the ability to think in both natural and spiritual ways. Or, to put it another way, to be mentally in the Natural and Spiritual Worlds at the same time.

As educators we require our students to develop the ability to act — or to think — from freedom in accordance with reason. To do otherwise quickly conjures up thoughts of a failing grade. What is so attractive about this idea is not that it asks for the *reason* of Athens and the *faith* of Jerusalem, but as a God - given attribute it requires the *new* reason of Athens and the faith of the *New* Jerusalem.

Let me translate. The *new* reason of Athens is the new concepts that have come to mankind since the intellectually challenging days of ancient Athens. The faith of the *New* Jerusalem (a phrase used by Swedenborg in his theological writings) is a faith that recognizes that revelation as an intellectual and spiritual experience is God - given. You will see over the main entrance of Urbana College’s Swedenborg Memorial Library the Latin statement: *Nunc Licet Intrare Intellectualiter In Arcana Fidei* — translated: “Now it is permitted to enter intellectually into the mysteries of faith.”

So it was in the Charter of Urbana University, granted by the state of Ohio on March 7, 1850, in which the “University” was designed . . . “to encourage and promote the diffusion of knowledge in the branches of academic, scientific and exegetic instruction (this latter term referring to critical examination or interpretation, especially of Scripture) and to combine therewith instruction in the productive arts and the practice of rural economy . . .”

Therein we have today two parts of our threefold mission: the liberal arts and career education. The mid - nineteenth century phraseology of “productive arts and the practice of rural economy . . .” is easily transposed in the eighth decade of the twentieth

century to “liberal arts and career education.”

Our third part of our mission is to foster personal development. Only through the proper cultivation of the liberal arts and career education can we foster personal development. Personal development is based, first of all, on knowledge — knowledge of who we are, where we have been in our long history, and where — with the help of God — we may go. In other words, to accomplish personal development we have to be able to *apply* knowledge — to put it to use.

It is only through the ability to act from freedom in accordance with reason that we can accomplish this goal.

But whatever we do we must do well, or not at all. Where mediocrity occurs we must insist upon excellence; wherever failure occurs we must insist upon performance. In our pursuit of excellence we must be firm but patient. Excellence is not an immediate condition of our enterprise, nor are we pre - conditioned to require brilliance in our individual pursuits. We are not, in short, a major research university, about which we hear so much in academic circles. We must not fall into the trap of emulating curricular and educational philosophies just because a major university is moving in this or that particular direction. The poorest excuse I can think of for any college to order a gross of Kleenex is because it heard that someone at Stanford or at Harvard is catching a cold. But we must be excellent in what we have, what we do, and in what we perform. If we cannot, or do not, then the reason for our very existence vanishes.

We must therefore seriously ask what it is we mean by “excellence.” We *ought* to mean that the College, in all of its myriad activities, carries out its stated commitment of its mission, its philosophy, and its goals. If we follow our own stated percepts of what we say we stand for we will indeed have achieved the highest excellence possible for us, because we have committed ourselves to some very achievable and noble ideals. Our task will not be easy, nor will we achieve the ideals unless we, each of us, pledge ourselves to doing our very best to move closer to that higher plane, by moving beyond mere survival to a position of excellence.

We believe in Urbana College and its mission — otherwise none of *us* would be here, and Urbana College would not be here. We believe in the profession of education, not as an end in itself, but as one of the most challenging of all moral pursuits, because our stewardship is responsible for the personal potential of the truly *free* human mind.

My Second Australian Trip

by William Woofenden

On the morning following the close of Convention, Monday, June 30, 1980, I was again on my way to Australia, this time to spend all of July there (which, by the way, is *midwinter* down under), returning August 1, in order to be in Fryeburg, Maine, August 2 to open camp.

There was one sad and poignant note: my good friend George French, had succumbed to cancer on June 17, so our hoped - for second reunion had to be put off to a later indeterminate date.

The pace again was hectic, but it was exhilarating, exciting and rewarding. Again I was as lovingly cared for by the Arnolds as if I had been a member of the family. Arriving on July 2, my first talk was on July 4 at Newcastle University, to a Department of Philosophy seminar, on "Some Thought Affinities between Immanuel Kant and Emanuel Swedenborg." It was very well received, giving me great encouragement at the start. Sunday I took the service in Sydney, and on Tuesday talked to a graduate seminar in the Department of Religious Studies on "Emanuel Swedenborg, Scientist and Seer." One of the young men in the Sydney Society is a student in this department and had helped arrange the lecture invitation. He had also warned me of likely hostility from both students and staff. Not only did no enmity surface, there seemed to be a sort of positive glow among the listeners, leading to many probing and challenging questions and an open invitation to come again! I was nonplused. One possible explanation offered for the reaction was that there was a strong interest in that department in the phenomenology of religion, and really a minimum of sectarian bias. Whatever the chemistry, it was great. And great for my ego, needless to say.

Wednesday the Halls took me to the Sydney zoo for the day (really the only way to get pictures of many of Australia's unique wildlife) and then on Thursday it was back to Sydney University for a return engagement at the Department of Education. It proved to be more of an education for the Sydney Society committee than anything. The turnout was dismally poor, and too late it was learned that only minimal publicizing had been done — and it unfortunately coincided with a campus lecture by a very popular local politician. Ah well, live and learn. Friday night there was

a home meeting at the Halls new condominium ("unit" as they call it) and although the talk and the evening went well, we did have an annoying interruption. I had just gotten well into my talk (on revelation) when an insistent and very loud knocking sound started to come from the ceiling. Shortly Bill Hall galloped out the door and up the stairs, returning a few minutes later (the noise having stopped) to report that a workman was trying to do some last - minute work on a job he had promised to have done before the owner returned the next day. When Bill explained our problem, the workman said, "I've come all the way from Hurstville!" Bill replied, "Well, our speaker has come all the way from America!" Being unable to top that, the man gave in and agreed to quit for the night.

Sunday I again led the worship service in Sydney, and then most of the congregation drove up the coast about an hour's drive to Pearl Beach for an outing and a look at the house recently purchased by the society for vacation and retreat uses. The house, a modern one - story, three bedroom place with a garage and baobab tree in the yard, is within five minutes walk of the beach. It was a bright sunny day and despite the winter chill some children were in swimming.

Instead of returning to Sydney I went with Wilfred and Norma Burl another half - hour's drive north to their year - round place at MacMasters Beach, relaxing in their easygoing company, and returning to the city by train on Tuesday preparatory to driving down to Canberra the following day to address the Australian - Scandanavian Society Wednesday evening. My talk was mainly biographical of Swedenborg but with some added thoughts on his impact on Scandanavian thought. The Goethe Institute, where we met, had a pleasant hall that was set up to seat 50 - 60. Fifteen minutes before the set time it looked as though there would be plenty of room; but a last - minute flurry of arrivals necessitated delaying a few minutes in order to set up more chairs. The reception was very warm and cordial by the audience comprising representatives of all the Scandanavian countries. Most who spoke up admitted their almost complete ignorance of Swedenborg and his thought. The wine and cheese social that followed lasted another two hours, during which the other Swedenborgians

and I present never had a respite from responding to probing questions. Wondering why I was so exhausted, I realized I had been on my feet, talking constantly, for over three hours. The motel bed really felt good that night.

In the morning Ian and I drove the 300 kilometres back to Sydney — there was heavy frost on the ground the first half of the trip — just in time to repack our bags and get to the airport to fly to Adelaide, where my next two lectures were to be given. We stayed that night at the Watsons' (he's the lay leader in Adelaide) and enjoyed meeting a number of the church folks there. Then on Friday we were off to Adelaide University, first for a talk to the Philosophy Club (Does Science Control Man . . .?) and then at 2:30 to address a Philosophy Dept. staff - student seminar on "Thought Affinities between Kant and Swedenborg."

The noontime talk was held in a large theatre room in the student building which was pleasant but considerably larger than we needed. About 50 slowly wandered in, several with sack lunches, and we got under way a bit late. I had only gotten well into the beginning of my talk when our ears were assaulted with loud and insistent rock music from the adjoining room. The young professor who was head of the philosophy department jumped to his feet and sprinted out of the hall. Although he was gone several minutes there was no sign of a break in the drowning decibels, and when he reappeared crestfallen he announced bitterly that there was nothing whatever he could do about it. We tightly closed all doors and windows — which helped a bit — but I shouted the rest of my talk to this odd accompaniment. It probably should have come as no surprise that the comments at the end tended to be strident, tendentious, and in some instances downright rude. Not the least

offender was the head of department. More than once he prefaced his remarks by saying, "Ya don't mean ta tell me ya expect me to believe . . ." He in fact so embarrassed some of his colleagues that I found some of them coming to my defense (which I must say I welcomed). But I did *not* rise to his bait but did my best to remain calm and to respond in as quiet and dignified a way as I could. As one of the church ladies present remarked to me later, "I don't know how you did it; I'd have gone over and punched him in the nose!"

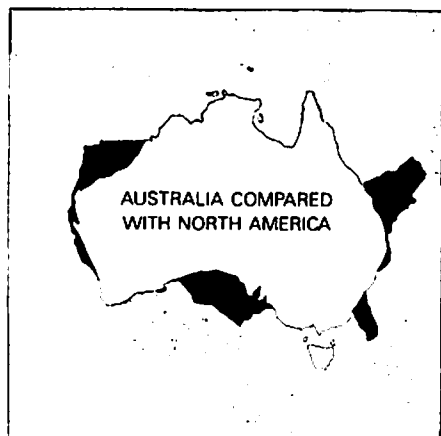
Then an odd thing happened in the break between the two talks. As I walked with the philosophy department professors to their faculty lounge for a cup of tea before the next onslaught (or so I anticipated it would be) I quite fortuitously uncovered an area of ignorance about Kant on the part of the department head that was inexcusable in a lecturer on Kant (which he happened to be). This apparently so embarrassed him that he sat meek as a lamb through my second talk; and the others present responded in a very positive and appreciative way. He and I in fact shook hands warmly and parted friends.

I stayed on in Adelaide over the weekend, leading the Sunday service and a study group, being regally wine and dined, and taken on a fascinating tour of the surrounding areas.

Monday I flew to Melbourne and was met at the airport by Ivan Robinson, author of *A History of the New Church in Australia* (see review in December issue). Stayed again with the John Teeds and the next day lectured again on Kant and Swedenborg at Melbourne University. Then back to Sydney the next day. That evening was a bittersweet experience: John and Nancy Grant took me to the opera, and my ticket had belonged to my late friend George French, who was an avid opera buff and a season - ticket holder.

Friday I flew up to Brisbane at the invitation of the Society there, and was met by a man I'd never met. When I was being described to him over the phone he stopped the informant short, saying, "How many Americans with a beard and a crewcut are likely to be on the plane?" He walked right up to me as if we were old friends (which I feel we *are* now).

He and his wife, Les and Bev Sheppard, were to be my hosts. They live in a large rambling country place with their four children, Caroline and Richard, both 12, the boy being an adopted aboriginal, a younger son Shane and a baby girl. Shane and I became inseparable friends



Nations Talk of Peace

When You Prepare for War, You Get It

by Phillips P. Moulton

Military power no longer provides security. Possibly it did, for short periods, in the past. But now every increase of military strength by one nation is more of a provocation than a deterrent. It increases the anxiety of the opponent, which feverishly seeks to surpass its rival. As the readiness to strike escalates, each side feels less secure and becomes more trigger-happy. Then the words of General Pershing are confirmed again: "When you prepare for war you get war."

In the revival of peacetime draft registration, the president failed to mention that this involves training our youth to follow blindly the orders of their superiors to kill whatever soldiers or civilians happen to be considered enemies.

Nuclear war, with all it entails, is so wrong that an ethical person must oppose it — and preparation for it — on grounds of conscience. No conceivable good can justify it. It is bad to be killed or dominated by others, but it is worse to kill, for then we are damaging our very moral being. If we have any belief in a moral or divine order, we have grounds to hope there must be a better way. Even if we lack such a faith, we can give it a try.

The vast amounts of energy and money now devoted to military uses are a tremendous burden on all the peoples of the world. A small fraction of these resources diverted to positive peace programs could benefit everyone everywhere and change the course of history. It will not be easy, and certainly problems will remain. But any alternative would be better than our present acquiescence in mass slaughter.

A peace offensive would include doing everything possible to alleviate the causes of war — by striving for a more equitable distribution of goods, by political and diplomatic efforts, by genuine disarmament, and by a carefully worked out program of nonviolent defense against possible aggression. Even a strong dictator, such as the Shah of Iran, could not prevail against the power of the people.

For those ready to consider alternatives to war, excellent resources are available, such as: *Peacemaking: A Guide to Conflict Resolution*, edited by B. Stanford, *The Politics of Nonviolent Action*, by Gene Sharp, and publications of the Institute for World Order.

Action against social evils often arises from religious motivation. Currently, proponents of the "New Call to Peacemaking" (representing several Protestant denominations), the Jewish Peace Fellowship, The Roman Catholic-oriented *Pax Christi*, and the new evangelical peace movements are pointing the way. This is quite appropriate, for the result of the "get tough" policy was expressed long ago by the Prince of Peace: "They that take the sword shall perish by the sword."

Currently based in Ann Arbor, where he is Visiting Scholar at the University of Michigan, Phillips P. Moulton has taught at Union Theological Seminary and the University of North Dakota.

From the November, 1980 Quaker Life.

NEW ADDRESSES

Rev. and Mrs. Ron Brugler
246 Lafayette St.
Pittsburgh, PA. 15214

Rev. Gladys Wheaton
138 Highland Ave. Apt. 27
Somerville, MA. 02143

Rev. Carl Yenetchi
Box 136
Elmwood, MA. 02337

Rev. and Mr. Clifford Turley - Moore
16 Brown St.
Waltham, MA. 02154

Rev. and Mrs. Paul Zacharias
281 Lakeside Dr.
Kitchener, Ont. N2M 4C7



Marion Priestnal, Editor

THINK ON THESE THINGS

"... every smallest moment of man's life involves a series of consequences extending to eternity." A 3854

Carole Rlenstra
Religious Chairman
Woman's Alliance

Live slowly each day of this New Year
slowly through each fleeting day
remembering always remembering
to appreciate the little things
the homey things
the reflection of a child's smile
the flower pot on the window sill
the image of perfection in the snowflake
kind words
moon drenched meadows
the friendly patter of the rain
peacefulness of sunlit sands
the joy of the songs of birds at dawn
an unexpected visit

Live slowly this New Year
taking time to drift and dream
to be open to the inflow of peace
and free from idle gossip
free from carelessness and harsh words
and free from tension

Live slowly this year and find time to think
and time to study
and time to rest
and time to ponder
and time to wonder and reflect
and time to pray

Live slowly each day of this New Year
and become aware
of the precise beauty
of the love and wisdom
of the infinite
every moment to eternity.

ALLIANCE STUDY COURSE

XVII THE UNJUST JUDGE Luke 18: 1 - 7; Sower V 339; Mitchell 495 - 507; Clowes Luke 358 - 361.

The judge feared not God. To fear God is to hold in reverence in a superior way. (AE696 - 22) A widow means good without the protection of truth. The elect are those in the life of good and truth. (A. 3755) The "elect" should not be confused with the sixteenth century doctrine or predestination, which is so lacking in Divine mercy; it is the life that makes heaven. If by persistent importunity a cold hearted indifferent judge can be won over to the cause of justice, how much more can we be sure that the Lord will always do us justice. In our minds the judge is the rational principle; in the unregenerate man the rational faculty is an unjust judge and does not fear God. What he was unwilling to do from a good principle he was compelled to do from policy. The parable teaches that we should always pray and not give up if the Lord's answer does not come at once, and not the answer we hoped for.

XVIII PHARISEE AND PUBLICAN Luke 18: 9 - 14; Sower V 341; Mitchell 508 - 519; Clowes 361 - 362.

This is another parable about prayer. Pharisees were a sect of the Jews very strict in outward forms but often self righteous. Publicans collected taxes for the Romans so were held in contempt. What man produces from himself cannot be good because he thinks of his own merit, and one who does this despises others in comparison with himself (A.874). The Pharisee held external things in first place; such are in the Lord's kingdom, but on the threshold, so the Lord says that the publican went to his house more justified than the Pharisee, who also went down justified because he had done works from obedience (A. 6504 (3)).

XIX THE POUNDS Luke 19: 11 - 26; Dole V 323 - 325; Sower V 349 - 352; Clowes 377 - 384.

By the ten servants whom the nobleman called to him are meant all in the world, of the church. The pounds, silver money, are knowledges of truth and good from the Word. To trade means to procure intelligence and wisdom from these knowledges. The cities which were given mean truths of doctrine; one who possesses such a city has intelligence and wisdom and happiness. Those who procure nothing have their truths only in the memory and not in life; such are deprived of truths when they depart this life (AE 675 (7)). The numbers ten and five signify remains, ten more and five fewer. The man who did not use his pound denotes those who procure truths of faith but do not conjoin them with goods of charity (A. 5291 (5)).

RESPONSE

Last spring in the February 1980 issue of *The Messenger* we used a digest of the article "The Other Difference Between Boys and Girls" by Dr. Richard Restak. In that article the author is reporting on research being done currently which indicates definite evidence that the functioning abilities and therefore behavioral patterns differ in the brains of male and female subjects studied.

In a concluding paragraph at the end of the article we asked for comments on his findings and point of view and promised to print anything received. This interesting letter is the only response to our plea. (Editor)

March 21, 1980

Marion Priestnal
The Messenger

Dear Mrs. Priestnal:

Let me applaud the suggestion by you and Richard M. Restak that men and women are indeed different. The feminist movement has certainly done us a disservice along those lines, I feel. I hope for a time when the differences are not only recognized but are enjoyed. The feminine role has gotten bad press for so long that the feminist attempt to equalize the sexes is understandable. The next step is a celebration of the unique qualities of male and female.

As a practising architect, I was particularly interested in the discussion about the preponderance of males in the profession. It is certainly true that most architects are men. In addition to my practice, I am currently a teacher in the graduate department of the architecture division at the University of California in Berkeley. On reading this article, I rushed over to Berkeley to assess the conditions there. I was told that the ratio of men to women now is about half and half. I asked if this was due to the quota system and was told no. I don't know what will happen to all those women, whether they will become architects, but the potential for a very different sexual ratio in the field is great. In my classes, I do not find that women have a different ability to deal with spatial problems. It may very well exist. My experience is much more limited, I presume, than that of the researchers.

In my own practice, I find that feminine skills play a very large part in my work. Intuitive understanding and the ability to create spaces that will express human experience are the most important skills I possess. Logic is an important tool but it is not the most significant part of my work. The soul of fine architecture, I might suggest, comes from the feminine skills of the architect whether he is male or female. Swedenborg states that love of wisdom is a feminine trait and perhaps expression of that love is the strength of the feminine architect.

Sincerely,
Jennifer Clements
Architect.

IS THERE A WAY?

Since the fall of 1967 this writer has been serving as editor of the *Alliance Bulletin*. That's a "fair piece" of time. Others can judge whether it has been too long.

In the second issue for which we were responsible, March 1968, the purpose of the *Bulletin* and the aim of its new editor were stated as follows: "We feel that in its small way this *Bulletin* should strive to knit together the ideas, the hopes, and the lives of the women who make up the widely scattered, sometimes isolated, membership of the national organization."

In the earlier years it seemed feasible to achieve this aim. We planned an issue around an idea to be considered, or a question which needed to be looked at from several points of view. Our method was to present the question or the idea for discussion to six or eight women who might have a particular interest in that topic. The response was always excellent — prompt, thoughtful and well written. A few of the central themes during those eight years were —

- 1) What new and imaginative programs are you trying?
- 2) Building Bridges (a series of essays by outstanding New Church Women in which they discussed their relationship to the Church, their work, their hopes for future achievements).
- 3) Building Bridges (a second series).
- 4) "Auntie Dora" (short essays about Dora Pfister and her many activities in Convention).
- 5) How can we best serve the world and the neighbor?
- 6) Reports from local groups.
- 7) Introducing the officers of the larger Alliance (biographical sketches).
- 8) Report on "Learning About Learning Seminars".
- 9) The Isolated New Church Woman (collected short articles by those who are isolated.)
- 10) Women's Roles in Convention.
- 11) What I Am Looking For In A Church (3 young members).
- 12) What I Am Looking For In A Church (4 adult members).

The Bulletin — a separate four page paper — was published three times a year; November, February and May. It was mailed in packets to the secretary of each local alliance who acted as the distributor in her Society.

We composed the layout in N.Y., took it to our printer, proof - read it, and finally packed it for mailing. There was a wonderful satisfaction in that start-to-finish operation and in the fact that the product was usually neat, crisp, and may we be allowed to say, well - done.

About five years ago a change in procedure was recommended, which resulted in the Bulletins' being included in the pages of the

Messenger — for the purpose of achieving more efficient distribution and reducing costs.

We have tried to maintain the original purpose and our former goals within the new format but the present product, we feel, falls short of those earlier Bulletins. For what reasons? Some we know about — others are conjecture. It is harder now to get people to respond to a plea for a certain kind of material — or a request to write on *any* subject in fact. Those to whom we write, quite often do not reply at all! Sadly we recognize the signs of apathy — a growing inertia spreading among us. More and more we find it necessary to add a column by the editor; a report on interesting current research or a digest of a pertinent theme being discussed in other journals.

In June of 1981 the responsibility of this editor for the Bulletin will end. We hope there will be a number of Alliance members interested in taking on this particular project. Surely there is still a need to be met and a purpose to be realized. The urgent question to be answered:

Is there a way to revitalize the Bulletin?
PLEASE send us your ideas. IS THERE A WAY?

(Editor)

THE MAGIC THREAD

In spite of distances which separate our members and friends, in spite of busy and preoccupied lives and the brief infrequent moments of meeting, still there is something intangible, woven among us like an unseen thread, which seems to hold us together in common feelings of affection and respect. What is that unseen thread?

It cannot possibly be anything but our shared yearning to understand and to live by the teachings of this New Christianity. Each of us has glimpsed something here, something that awakens if only for fleeting seconds the highest thoughts of which we are capable. It is the knowledge that others too have felt this, that they have tried to shape their lives by it and can never again be satisfied with anything less, it is this which is our magic thread.

Small congregations, discouraging statistics in our churches, a lack of "busyness" in our programs — these will never break nor destroy that magic thread for it is woven of strong fiber.

END OF ALLIANCE BULLETIN

To Animate the Clay

When God has made
a million perfect suns
And set them spinning
in profound array,
And calculated where
each orbit runs,
He takes unmolded and
unfinished clay
And makes of it a
tiny creature — man —
Gives him the Holy Breath
and sets him free,
Urging him to do the
best he can
And know the feeling
of self - mastery.

And so it does not matter
very much
If he be king or back of
prison bars—
Man strives, like God,
with his creative touch
To make himself a heaven,
set with stars.

— Bess Foster Smith
Weiser, Idaho

All I Love Is Mine

A lady who loves roses
Lives across the street from me.
She buys and plants and prunes and sprays;
They're free for all to see.
It pleases her when folks admire
Their beauty through the fence;
The joy that comes from sharing
Makes her pleasures more intense.

She has climbers in the background,
Red and yellow, pink and white,
And the floribunda roses,
Always blooming are a sight!
But her hybrid teas, so regal,
Finest of the breeder's art,
Like Peace and Crimson Glory,
Are the ones that hold my heart!

The rose is Love's own emblem:
Perfect beauty thorned with pain.
But who would not brave the pricklers,
to breathe the scent again?
We salute this gracious lady,
Who gives beauty, so divine.
Though I do not own a garden,
All the things I love are mine.

Floy S. Divine,
Royal Oak, Mich.

(In January, 1981 Floy celebrates her 100th birthday.)

Resolutions for the New Year

To stop trying to say something on every subject, on every occasion, and to everyone in the room.

To realize that my own business requires most of my attention and to let the business of other people alone.

To spend extra effort at preserving friendships by being thoughtful and truly helpful whenever I can be.

To strive for consideration and a willing ear when my memory clashes with the memory of others. An improved memory seems like so much to hope for.

To search deep for patience to listen to the favorite tales and woes of others.

To learn that to be mistaken is not listed among the seven deadly sins and that one has to start out not knowing something before one becomes an expert on the subject.

To put into practice the belief that everything can be presented in a positive light and to work to do so at least fifty percent of the time.

To open my eyes and mind to the good things in people and, most of all, to express my appreciation often.

And to practice all of the above not just in January but throughout the year.

Richard Sutherlin,
Central Christian Church,
Clovis, New Mexico

— from "Pulpit Digest"



EDUCATION FOR LIFE

*by Sylvia Lange
St. Paul, Minn.*

A few years ago the World Day of Prayer chose as its theme "Education for Life". It seemed at first glance a very commonplace, innocuous theme. But as I began to think about education, the learning process, facts, and scholastic achievements, I began to wonder if they were "for life". Does our education prepare us "for life?" What curriculum precisely does one need to be "educated for life?" I would like to explore this apparent contradiction more fully.

From medieval times until the 18th century, education was inextricably bound up with faith; if man knew his humble place in the universe and God's omnipotence, he was educated. With the Enlightenment came an intense interest in the physical world about man. His education involved nearly every type of discovery he could make about his universe. During the nineteenth century personality began to assume greater importance. Man did not consider education complete until his inner self explored the realm of feelings and sensations. With the intensely scientific explosion in the 20th century, man felt pressure upon him to keep his personality intact to withstand the rapid changes in his physical universe. It now seems an almost impossible goal to expect man to be educated "for life" if one means acquiring a definitive knowledge of the physical world about him or an understanding of the psychological motivations that govern his thinking and behavior. At best, it seems our education today can be only fragmentary — certainly not all-inclusive, "for life".

Perhaps another sense of the words "education for life" might be more relevant. Education is a learning process, not an end product. Our education cannot be measured in strictly scientific terms. It is possible to examine what we know, but it is not possible to determine if the process of education is complete. Life is a vital process implying growth, change and movement. The moment the process stops, we cease to exist. Education too, is a process involving change and dynamic growth. We never stop changing because of the new things we are learning. In educating ourselves "for life", we constantly seek to learn new things, not concerned about the end product. We rarely reach a goal because that

would stop our growth. This does not imply that we should not have goals or guidelines, but ones that are not constraining or restrictive. A child could not grow if we forced him to stay within the confines of his child - world. A goal for a three - year old should expand to fit the challenges of his learning processes. In fact, a good example of stability within change is the concept of our own identity. Certainly we change immeasurably as we grow from our baby days to maturity to old age. Yet we "know" we are the same self. What remains the same through all these changes? We do have a self that is aware of the processes that go on about us physically and psychologically. This self is our inner spiritual soul that we retain; this self is being "educated for life." We are growing by learning about our external world and our inner motivations. During this growth process we maintain a sense of direction, a control and an awareness of the processes within and without us. We need to develop fully our inner self to withstand the intense pressures of change in our physical world.

The following example is quite significant of the contrast between training the inner vs. the outer self. I was discussing the merits of a particular nursery school with another teacher. She told me that many parents were expecting nursery school to furnish more information and skills for a child before he is prepared for handling these vast amounts of knowledge. This teacher suggested we are unjust to a child when we provide him with too many answers. Instead, a good nursery school education would allow a child to share some responsibility for his learning through dealing with his mistakes and failures as well as his successes. Children know how to succeed, but few are learning how to fail and pick up the pieces. An education for life involves the growth of the inner - self: learning how to cope, withstand and begin again when changes and problems affect one's outer - self.

Christ's examples as He taught the people can give us an insight into this sense of balance and proportion. Jesus' teaching was an education "for life". Jesus walked along the sea teaching and healing the common everyday people He met. He ministered to those in need, not to those who already knew or had no needs.

The parables He told were concerning the loser, the lost lamb, the outcast son. "Those who are well have no need of a physician but those who are sick". Matthew 9:12. He was helping those in need to begin a life anew; to take up the pallet and walk, to see and to feel loved again.

When we forget to make our education "for life", we cannot change and grow. We may not be able to see how we can fail and yet continue to go on. How can we possibly be educating ourselves for living if we do not begin life anew with each day, each problem or each challenge. We need the faith of those whom Jesus healed. "Thy faith hath made Thee whole." Matthew 9:22. "According to your faith be it unto you." Matthew 9:29. Jesus was able to perform miracles because the individual was willing to grow inwardly and see Jesus' inner power as his salvation. If we can develop our inner strength to overcome daily obstacles in our path, we are actually educating ourselves for life. Consider the words of St. Francis of Assisi: "O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love. For it is in giving that we receive; it is in pardoning that we are pardoned; it is in dying that we are born to eternal life."

Alliance of New Church Women Missionary Project

Tickets for the Friendship Quilt sewn by Betty Zacharias may be obtained from Mrs. Robert Tafel, 115 Treaty Rd., Drexel Hill, PA. 19026.

The disposition of the quilt will be made at the June, '81 Convention in Urbana, Ohio. It is requested that a donation of \$1.00 per ticket be sent to Mrs. R. Tafel. All proceeds will be used for Convention missionary purposes.

The quilt contains the embroidered names of almost 200 of your New Church friends.

To learn more about our Swedenborgian Church, send for an introductory literature packet.

\$5.00 (post paid)

Swedenborgian Church — Central Office
48 Sargent Street
Newton, MA. 02158

Swedenborg Foundation Notes

Last September CBS News aired a one half hour edition on their regular series "For Our Times," entitled "Helen Keller — The Light of Faith."

Narrated by CBS News commentator Douglas Edwards, the program traces her history and includes photographs of Helen Keller, Anne Sullivan, The Perkins School for the Blind, The American Foundation for the Blind, John Hitz (who introduced her to Swedenborg's works) and many more.

As the title implies, the program is devoted to the faith of Helen Keller — where she found it and how it sustained her throughout her long and useful life. It focuses on how she translated Swedenborg's thought into action. This is a television first. Never before has her *religion* been discussed on nationwide television.

In an interview with Mr. Edwards, Dr. Alice Skinner discusses the impact of Swedenborg's philosophy upon Miss Keller and why she chose his philosophy over others. Dr. Skinner's explanation of Swedenborg is clear, intelligent, and easy to comprehend. It is excellent for the layman who is unfamiliar with Swedenborg's concepts. Reinforcing that portion of the program are excerpts from a memorial service conducted at the New York New Church by the Rev. Clayton Priestnal, who ministered to Helen Keller in her later years.

This outstanding film is available on a free loan basis in the U.S.A. from Modern Talking Pictures, 5000 Park Street North, St. Petersburg, Fla. 33709. Your group may wish to borrow it for screening. If you wish to *own* a print of this full color 16mm film, the Foundation is offering copies at cost — \$250. However, CBS stipulates that it *may not be shown on television*, nor admission be charged. It may be shown free to groups, schools, clubs, etc.

Should your group wish to purchase a print, please write to the Swedenborg Foundation, 139 E. 23 St., New York, N.Y. 10010.

* * * *

"Johnny Appleseed and the Frontier Within," a new 28½ minute documentary film produced by the Swedenborg Foundation should be available for distribution by January, 1981. For further information contact Roger Paulson, 48 Sargent St., Newton, MA. 02158.

New Church Worthies

THE REVEREND JOHN HARGROVE

by Clayton Priestnal

In the late eighteenth century for a clergyman of an orthodox, well-established denomination to leave his church to join a new and little known religious movement took courage, determination and serious thought. The few who made such a transition often suffered ostracism by friends and even close relatives. A Methodist preacher in Baltimore, Maryland, by the name of John Hargrove had the independent spirit and intellectual integrity to abandon his parish and associates to join a newly organized sect inspired by the theological writings of Emanuel Swedenborg.

John Hargrove was born in Ireland in 1750. During his early years he was exposed to the Protestant faith of his father and the Catholic beliefs of his mother. As many other young men of the period did, he left his homeland in 1769 and sailed westward to the New World, landing in Baltimore. After an unsettled period during which he sought employments in several parts of Maryland, John Hargrove settled in the city where he had stepped ashore nearly five years before. Shortly thereafter his interest in John Wesley's movement led him to teach in several schools sponsored by the denomination and subsequently to become an ordained minister in that faith.

His initial introduction to the New Church was by way of being a critic. He was deeply confirmed in the orthodox doctrine of the vicarious atonement and resented Swedenborg's denunciation of it. During a discussion on the new theology with Adam Fonerden, he was asked this question: "If Jesus Christ is, as you say, the only God of heaven and earth, to whom did he atone?" The inescapable logic of this question completely changed John Hargrove's thoughts on theology.

It was in 1798 that he left Methodism and embraced fully the doctrines of the new faith, eventually becoming the leader and minister of the Society in Baltimore. John Hargrove's ability and personality made him a familiar and respected figure in the city of his residence. In 1808 the municipal authorities appointed him CITY REGISTRAR and he retained the office for sixteen years in spite of political changes in the administration of the government.

Although a clergyman of a minority denomination, and one can add, a member of a widely ridiculed body of believers at least at that time, John Hargrove twice preached sermons before members of Congress in Washington; on one of those occasions President Thomas Jefferson was present.

John Hargrove was elected President of the General Convention at its first meeting in 1817, and he served continuously until 1831 when the infirmities of age forced him to relinquish the office. This venerable and able advocate of the New Dispensation was resurrected into the higher life in 1839 in his 90th year.



ON REINCARNATION

Dear Editor:

Invariably if you speak to a Swedenborgian who professes to believe in reincarnation, that person will say "Wilson Van Dusen supports this belief."

Presumably that person is referring to the passage from *The Presence of Other Worlds*, as quoted in the attached.

For the interest of *Messenger* readers, I am including material I have from Alice Sechrist, Bill Etue, and the brief quote from H. Clinton Hay on the subject of reincarnation.

Alice Spear
Los Angeles, California

REINCARNATION

When people under hypnosis seem to be able to recall exact details about their past lives, perhaps what it is that they are doing is fixing on the lives of angels in their company. If an angel who is frequently in their company has a past human life memory, perhaps we are able to be 'aware' of that angel's memory under hypnosis and have it seem to us to be our own memory.

Bill Etue

Others have asked whether Swedenborg would support the idea of reincarnation, which is prominent in some eastern religions. The idea itself is often misunderstood. In the Hindu tradition it isn't the personal, little me that is reincarnated. It is the general tendencies or the primal monad, of which I am the current edition, that reincarnates. Or another way of saying it is that it is something closer to the Divine than to me that reincarnates. Well, of course, the Lord reincarnates through the whole of existence, since He is the One Life that is the source of all lives. I believe the personal experience of reincarnation is a step on the way to the larger identity. The social usefulness of the idea lies in the implication that I could be this or that kind of life, which again is a step on the way to seeing the One Life. It is in the direction of love, empathy, understanding, respect for others. Yet, regarding the personal identity, Swedenborg clearly stressed the uniqueness of each one. I am these basic tendencies and qualities, and I will be through the whole of creation. So I'd be inclined to say that *outwardly Swedenborg did not support*

reincarnation but as inwardly understood, he did. Both are true. Outwardly I am this unique person, but my real nature drifts toward the One Life that reincarnates through the whole of time. The advantage of the stress on the uniqueness of the person is that it says, here, in the very qualities that I am, is the Divine. It stresses the obligation to find the way through the immediate consciousness of being. But as indicated above, there is also truth and usefulness in the idea of reincarnation. I would not wish to denigrate another doctrine that contains real truth and usefulness.

Wilson Van Dusen
PRESENCE OF OTHER WORLDS

"To me, as a Swedenborgian, the greatest weakness of the theory of reincarnation lies in its making the Divine — if, indeed, a Divine Being is postulated at all — a thoroughly selfish Entity, eventually drawing all souls into itself, obliterating all distinction between God and man. What would be the use of the trials and temptations of any earthly existence under such a regime — if the final goal is Nirvana, or the complete loss of human identity and the sense of "otherness" from God? The true God needs *others* than Himself to love and to be loved by! In Swedenborg's theology, one earth-life is all that is necessary, for after death there is constant growth in love and wisdom, and in all that makes for the happiness of the heavenly life. It is sensuous (sensuous as opposed to sensual) thinking to assume that the joys and pains of this life are rewards or punishments for a previous life on earth!

Alice Sechrist.

Reincarnation physically implies the same kind of turning an original truth into falsity as that which resulted in the worship of idols, when the people of the Noachic Age whose ancestors had rejoiced to make lovely and meaningful images of the Divine attributes: Love, Wisdom, Power, Compassion, etc., gradually became more and more sensuous, until they worshiped the images as so many individual 'gods'.

"A million reincarnations would not enable a man to see the kingdom of God; but a single birth from above will do it."

H. Clinton Hay

1981 CONVENTION APPEAL

Dear Friends:

A Midwestern farmer for the past few years has won blue ribbon awards for the excellence of his corn. This same farmer, after winning the award, would take his best seed and give it to the neighboring farmers to plant in their fields. Someone asked him, "Why do you give your best seed to your competitors? Aren't you concerned that one day they might win the prize instead of you?"

The farmer replied, "This is not my concern, for I find that if I give some of my best seed to my neighbors, we both benefit. For," he said, "after the seed is planted and the winds blow, the process of cross pollination takes place. If the seed is good in my neighbors' fields it affects mine. If the seed out there is not good, then my crop will be adversely affected. It is better for me to give my best to my neighbors because in doing that, we all benefit."

If we give the best measure of ourselves to our Church, community and nation, we all benefit and our way of life improves.

We ask now that you prayerfully consider your "best measure" gift to your larger Church, The General Convention of the New Jerusalem, which can then fund national and international programs that add our "best measure" as a religious denomination to that of other churches to better our way of life. Thank you in advance for your contribution.

Eric Zacharias
President.

SECOND AUSTRALIAN TRIP (Cont.)

over the weekend and he wept bitterly when I left. (I had a tear or two in my eye also.) Saturday Les took me on an all-day tour of the countryside, mainly north of Brisbane, where there are extensive pineapple fields and the fascinating Glass House Mountains, which are the hardened cores of extinct volcanoes. Enroute we visited a first rate animal farm and I had the thrill of being photographed cuddling a koala.

The Brisbane people, like all the New Church people I met in Australia, are lovingly warm and appreciative, and when I left to return to Sydney I found it hard to believe that such friendships could be formed in a day or two. A couple more new friendships awaited me in Sydney. Rev. John Sutton from Auckland, N.Z., Rev. E. Bruce Williams from Perth, along with Rev. John Teed and Rev. Ian

Arnold were at the airport. The three out-of-town ministers (two of whom I met for the first time) had come to attend a 3-day seminar I had been asked to conduct on the subject of the Lord's Glorification. The sessions were held on Monday, Tuesday and Wednesday afternoons, and Monday and Tuesday evenings. A number of lay people also attended all or part of these sessions. Mornings just the ministers, joined part of the time by Rev. Michael Gladish of the General Church, spent part of the time under my leadership on the topic of Swedenborg's terminology, and the rest of the time on Australian ministerial affairs. It was good to get better acquainted with these overseas colleagues.

Wednesday evening there was a gala dinner at the manse, organized by the Sydney Women's League "to welcome visiting Ministers and farewell Dr. Woofenden." It was a delightful, emotion-charged affair, with the house overflowing with old and new friends, with much optimistic talk about the future of the organized New Church, with lots of hugging and kissing (the Australians excel at that!!), and many expressed hopes that we'd all meet again soon.

Thursday back to the airport and the long trip home.

POSITION OPEN: BLAIRHAVEN DIRECTOR

The Blairhaven Committee, in charge of the operation of the Blairhaven Camp for children at Duxbury, Massachusetts, is now receiving applications for the position of Director, for the month of July, 1981.

The Director is responsible for the administration of the children's camp sessions, the spiritual leadership, health and welfare of the campers as well as that of the staff, and for the overall proper conduct of the camp. The Director works directly under the guidance and authority of the Blairhaven Committee, and is responsible for seeing that all policies at the camp level are carried out.

The Commonwealth of Massachusetts, under the authority of Chapter G.L.c. 111, ss.3 and 127A under Camp Director Requirements, Section 430.101, states that the following

(Cont. on page 23)

THE UPPER ROOM

"BEHOLD I MAKE ALL THINGS NEW"

by *Leon LeVan*
St. Petersburg, Fl.

We are near the time of the cheerful greeting, "Happy New Year."

But where shall we look for happiness? Happiness does not come to anyone who diligently seeks it. If we seek happiness and pursue it, we shall not find it. For happiness, like character, is a by-product. It is a by-product of truth, of duties done, of uses accomplished. Happiness results not from seeking it but from the state of a person's spiritual life. New degrees of happiness, new heights of character, can only be experienced by the man or woman whose inner states of life are changed from natural to spiritual; and the surest promise for newness of life is given by the Lord in His holy words: "Behold I make all things new."

Can men and women be made new? Can political, social, economic conditions be "made new" in this chaotic world? Can we have new world expectations, new occupations, new politics, new conditions of daily life? While we do not expect such universal changes in a moment, there must nevertheless be a sense in which the Lord's above words are true or they would not have been given in His Word.

ALL RELIGION IS OF LIFE

When the Lord speaks of "new things" in Scripture, He means new spiritual things — namely, new spiritual conditions, new things of the church, which is God's kingdom on earth. Material things do not have life of their own. They have no real significance apart from life. It is life that matters. "All religion relates to life." A new spiritual life must inevitably bring new spiritual conditions. So in the long view the re - newing of the world, and the re - newing of the life of a man, are promised by the words "Behold I make all things new."

"GRAIN OF MUSTARD SEED"

Already there is a new church. The new church, which in the Bible is called the "New Jerusalem," is the most deeply significant "new thing" in the contemporary world. We should not be misled by appearances. The new

church is a mighty "grain of mustard seed" which at first appears like the "least of all seeds." But as the vehicle of Divine truths for the New Age, the new church is the most significant fact in world religion today.

The world of the present (and still more of the future) can only be regenerated by the truths in the Word of God; and those truths are brought to light in the doctrines of the "New Jerusalem."

TRUTHS CHANGE THE WORLD

We know of no second set of truths. When Moses cast down the original tables of the Law and broke them to pieces, a second set of truths was given. But we know of no "second set of truths" for the New Church. You are aware there can be only one truth on any given point; but there can be a thousand falsities, or even a hundred thousand. Two plus two equals four. There can be only one true answer. But there can be as many false answers as there are combinations of numbers; yet all those false answers rolled into one great mountain do not equal the one little "grain of mustard seed" of truth.

Because we affirm that the words, "Behold I make all things new" refer to spiritual states, that does not mean that they are wholly unrelated to the material world. The material world changes too; and it changes either by embodying clearer truths or darker falsities. As we become enlightened by the truths of the New Jerusalem our lives must become different; and then our families, communities, nations, and finally the world will be different. It is by His truths that the Lord "makes all things new."

THE NEW AGE COMES

Marvelous technological developments are already beginning to mark the onset of the world's New Age. They result from the great new light which the Last Judgment released in the Spiritual World. What marvelous possibilities for good inhere in printing, motion pictures, radio, television, and all similar technological wonders! Think how

spectacularly the world could advance in re-generation if those wonderful instrumentalities were used largely or exclusively in the service of Christ! The time is coming when great advances in every sector of life will be so used.

There will be new housing, new economy, new city planning, new education, new governmental practices. The New Age may come more rapidly than we usually think. It may come to flower as early as the next one or two hundred years. In the meantime, New Church people must continue the role of pioneers. Like it or not, we are the "Pilgrim fathers and mothers" of the New Jerusalem. "Behold I make all things new."

FROM CHURCH RECORDS

BAPTISMS

FRIZZELL — Todd Michael, son of Mr. and Mrs. James Frizzell of Wainwright, Alberta, was baptized into the Christian faith in Calgary, Alta., on November 9, 1980, the Rev. Erwin D. Reddekopp, Todd's great uncle, officiating.

THOMAS — Dorothy Helen Thomas was baptized into the Christian faith at the Fryeburg Health Care Center, Fryeburg, Maine, on October 23, 1980, the Rev. David L. Rienstra officiating.

CONFIRMATION

FRIZZELL — Lynn Patrick Frizzell of Calgary, Alberta, was confirmed into the faith of the New Church on November 9, 1980, the Rev. Erwin D. Reddekopp, uncle of Lynn, officiating.

MARRIAGE

HORTON — MARKOWICZ — Robert Horton Jr., and Lisa Markowicz were married in the Elmwood New Church, Mass., on November 9, 1980, the Rev. Arvid Anderson and the Rev. Carl Yenetchi officiating.

DEATHS

CONANT — Frances (Mrs. Page), a member of the Bridgewater Society, died on October 26, 1980. The resurrection service was conducted by the Rev. Dr. William Woofenden on October 29, 1980, with burial in the Elmwood Cemetery.

YOUNG — Mrs. Mabel Gilbert (Marr) Young of South Easton, Mass., died on November 10, 1980. The Rev. George D. McCurdy officiated at the resurrection service.

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BLAIRHAVEN DIRECTOR (Cont.)

qualifications must be met. A Camp Director must:

- Be at least 25 years of age.
- Have at least 24 weeks experience as part of the Administrative Staff of a recreational camp for children.
- Have a currently authorized American National Red Cross First - Aid Certificate.

The Director must also meet these further requirements:

- Experience in basic bookkeeping.
- Must be familiar with the tenets of the Church of the New Jerusalem.

- Must have love and understanding of children.
- Must be a non - smoker.
- A college degree or equivalent is preferred.
- Must furnish two references of prior employment.

All applications must be received no later than February 15, 1981. These will be processed as received. Travel expenses for interviews will be the responsibility of the applicants. For further information, write to:

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