

NEW CHURCH MESSENGER

JANUARY 1, 1963



PEACE

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ESSENTIAL FAITH OF THE NEWCHURCH

There is one God, and He is the Lord and Savior Jesus Christ.

Saving faith is to believe in Him and keep the Commandments of His Word.

The Word is Divine and contains a spiritual or inner meaning which reveals the way of regeneration.

Evil should be shunned as sin against God.

Human life is unbroken and continuous, and the world of the spirit is real and near.

E D I T O R I A L

Blessed are the Peacemakers

HOW SHOULD the Christian face the problems that confront him as he enters the new year? Above all, how should he face the threat of a nuclear war? Time was when he could make a distinction between a just and an unjust war. He could feel that it was his Christian duty to fight in defense of freedom, to lay down his life for the preservation of the values that mankind had slowly acquired. But would that be the case today, when there is a risk of all of mankind's values being annihilated in a nuclear holocaust?

Justice, freedom, and charity are always in jeopardy and must ever be defended. But has not war on an international scale, in a hydrogen-bomb age, become obsolete as a means for defending any values? Peace is no longer merely a higher way of life for mankind, but an imperative. The words of the Lord take on an enormous significance: "They that take the sword shall perish with the sword."

The means are now available by which vast areas can be reduced to rubble and made almost uninhabitable with a dozen bombs carried by guided missiles. Large areas of the earth's surface can be contaminated with radio-active fallout. Yes, even the unborn generations, if there are any, can be cursed with hideous deformities. Over 2000 American scientists in an appeal to the world in 1957 said, "Each added amount of radiation causes damage to the health of human beings all over the world and causes damage to the pool of germ plasma such as to lead to an increase in the number of seriously defective children that will be born in future generations."

There are and always have been those who have sought to escape making a decision on this question by dividing life into the sacred and the secular, and averring that since war belongs to the latter, the responsibility belongs there—that the sacred realm of life deals only with the individual's relationship to God. But both the sacred and the secular have their existence in the same world. All the kingdoms of this earth cannot be brought under the rule of God, unless the secular becomes suffused with the aspirations and hopes of the sacred. Religion, if it has any life, operates in this world and must bear a share of responsibility for what happens in this world. A man cannot act in accord with the will of the Lord in his religious life, and disobey it in his secular life. The church cannot evade all responsibility for what happens in the secular dimension of life. Several years ago the eminent sociologist, C. Wright Mills, in an impressioned article entitled "A Pagan Sermon to the Christian Clergy" declared that religion had made a complete surrender to the power-conflicts of today. He wrote that only a few humanists spoke against the preparations for massive annihilation, while religious authorities remained silent. Dr. Mill's indictment was much too severe, for if true—and there is some truth in it—it would mean that religion of today had retreated from all responsibility for man's behavior. This is not the case. Christian leaders have been profoundly concerned as the nations engaged in two devastating wars, only to be followed by an era in which the threat of nuclear destruction hovered over the head of mankind.

But however concerned with the present situation the Christian leaders are or have been, they have not been able to come up with a solution acceptable to the majority, or even a strong minority, of the church membership. The result is that the church seems to have little influence upon the course of events.

A small minority has espoused pacifism, or some gradations of this tactic. Of late we have heard much about "nuclear pacifism". Exponents of this idea would have their nation renounce nuclear weapons, destroy whatever stock-piles of these are in its possession, and solemnly declare that under no circumstances would it resort to the use of them. It is among these pacifists in Great Britain that the slogan "Better red than dead" gained currency.

More extreme forms of Christian pacifism would renounce violence in any form as a part of national policy. Biblical texts in abundance are cited in justification of this plea. An aggressive nation would be allowed to walk in and take over a pacifist nation without resistance.

The adherents of this view from Leo Tolstoy on down affirm that pacifism is not identical with passivity, that it calls upon its adherents to place their

reliance on the moral forces, on the positive effect of example, love, sacrifice, and the way of the cross. Armed with these, under the leadership of the Holy Spirit, they will succeed in disarming the aggressor, and in converting him to a higher way of life.

But however persuasive this argument may sound, most Christians feel that an act of unilateral disarmament would be an act of moral irresponsibility. Obviously, only a nation made up largely of saints and heroes would be capable of such action, and saints and heroes are few among people in any part of the world.

The pacifist solution is no solution. It is, to use Reinhold Niebuhr's expression, a "soft Utopian illusion" pitted against the "hard Utopian illusion" of the aggressor, and certain to bring not peace but disaster.

This does not mean that the Christian pacifist is to be regarded as either a subversive or a fool. Frequently he is a high-minded and highly intelligent idealist who is witnessing to a beautiful and profound Christian truth. But his tactic will simply not stand scrutiny in the light of the ugly realities of today.

Where can the Christian turn where he need neither compromise his ethic nor stand helpless before a ruthless foe?

In this connection it may be of value to recall what President Kennedy said in the Spring of 1961 in his speech on the Berlin crisis: "We are not confronted with choosing between the extremes of resistance and retreat, between atomic holocaust and surrender. Our peace-time military posture is traditionally defensive; but our diplomatic posture need not be. . . . We intend to have a wider choice than humiliation or all-out nuclear action. . . . I know that sometimes we get impatient; we wish for immediate action that would end our perils. But I must tell you that there is no quick and easy solution."

Like it or not, no quick victory over the forces of evil is possible. The Christian must gird himself for a long struggle with many setbacks, but with solid advance. If the atomic holocaust is to be avoided, the more frustrating methods of diplomacy, negotiations, economic sacrifices will be necessary in order to give help to the many trouble spots in the world. The sweat and tears will be offered to the Christian; but the blood may, we hope, be avoided.

There are a number of things towards which Christian strategy may be directed. Let us consider some of those:

1. The Christian should give his full support to such agencies of diplomacy as the United Nations. We are well aware of the weaknesses of this organization, but nevertheless we are convinced it has proved its value. The Christian should work for the strengthening of it, in the hope that gradually it may become one of the means for substituting law for force in resolving international tensions.

2. The Christian should give his full support to every effort to establish communication with the communist world. He should aid in whatever way he can in any negotiations with the rulers of that world. Certainly such negotiations have been frustrating and mostly unfruitful in the past. Yet here and there gleams of hope shine through, such as in the treaty with Austria concluded by the Soviet Union; and more recently the withdrawal of offensive weapons from Cuba. In the latter case, to be sure, the threat of force was invoked. But the Christians with the exception of a handful of pacifists, realize that negotiations backed by force are often necessary. He wishes it could be otherwise, that men would be guided by reason and motivated by a sincere desire for human welfare. But since this is all too seldom the case, he is realistic enough to see that force cannot be dispensed with.

3. In establishing communication with the communist world, the Christian must give his support to bold and imaginative experimentation designed to break down the wall of fear and distrust which now separates the communist from the free world. Lord Bertrand Russell is quoted in a recent interview with Dr. John Nicholas Booth, writing in the *Unitarian Universalist Register-Leader* for November, as saying, "Both the U.S.A. and the U.S.S.R. are mad. If the human race is to survive, East and West must learn more tolerant attitudes to one another. The United States must get over the idea that the Russians are wild beasts."

It is probably in a measure true that Americans are not making as much of an effort as is desirable to understand the Russians, and to discover channels of communication with them. The Russians seem to be suffering from a national psychosis about "Western Imperialism". They seem often governed by a pathological fear that the West is determined to destroy them. The Christian must strive to dispel this obsession.

4. The Christian should use every influence he has to awaken the nation to the need for serious and intensive research and study of the problems of war

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INNER PEACE

by Wilfred G. Rice

EVER SINCE our Lord said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you", many earnest people have wondered why this promise has remained unfulfilled in their lives. They have read the Word diligently, obeyed its precepts as well as they could, tried to observe the Golden Rule, in all their dealings, and performed many good works. Why, then, should the peace which passeth understanding so often be denied to apparently deserving individuals?

One answer was given by Paul when he pointed out that spiritual things must be spiritually discerned. The distinction between material things and those of the spirit was a frequent subject of our Lord's discourses, and should be familiar to all who are versed in the writings of the church. One of the clearest statements is found in *John* 6:63-64: "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not." Belief, then, is a prerequisite of inner peace; what is more, it must be belief of a spiritual nature.

Further light regarding the primacy of spirit is revealed in this quotation from *True Christian Religion* 192: "Who does not acknowledge and assent when it is said that the Word, because it is Divine, in its bosom is spiritual? But who as yet has known what the spiritual is, and where in the Word it is concealed? The Word in its bosom is spiritual, because it descended from the Lord Jehovah and passed through the angelic heavens; and the very Divine, which in Himself is ineffable and imperceptible, in His descent became adapted to the perception of angels, and at last to the perception of men. Hence is the spiritual sense; which is within, in the natural, just as the soul is in man, the thought of the understanding in speech, and the affection of the will in action."

Looking for spiritual goals

So it is with inner peace: evidences of it may be found in such external things as a radiant countenance and happy disposition, but its source lies deep within the spirit. A rather unexpected illustration is contained in material from C. G. Jung's "Life after Death" in the *Atlantic Monthly* for December 1962: "The decisive question for man is—Is he related to something infinite or not? That is the telling question of his life. Only if we know that the thing which truly matters is the infinite

can we avoid fixing our interest upon futilities and upon all kinds of goals which are not of real importance."

Perhaps that is one reason why people do not find inner peace: they have allowed themselves to become absorbed with goals which are not of a spiritual nature. A person may have great wealth, enjoy excellent health, live in congenial surroundings, and yet never know what it means to be really happy and at peace with the world. On the other hand, we do not have to read the lives of the saints to know that many people find peace even in the most distressing conditions. How else could David sing, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."

A strong feeling of the indwelling presence of the Lord is certainly another prerequisite of inner peace. Consider how many of the hymns which bring comfort and a feeling of peace dwell upon this theme.

"Lord, when Thou mak'st Thy presence felt,
And when the soul hath grasped Thee right,
How fast the dreary shadows melt
Beneath Thy warm and living light!"

Let us turn again to the writings of the church for instruction concerning the true nature of inner peace: (*Heaven and Hell* 290) "I have also conversed with angels respecting peace; and said that in the world it is called peace when wars and hostilities cease between kingdoms, and when enmities and discords cease among men; and that internal peace is believed to be a rest of mind on the removal of cares, and especially tranquillity and delight from success in business. But the angels responded that rest of mind and tranquillity and delight from the removal of cares, and from success in business, appear as of peace; but that they are not of the nature of peace, except with those who are in heavenly good; since there is no peace except in that good. For peace flows from the Lord into their inmost, and from the inmost descends and flows down into their lower degrees, and produces rest of mind (mens), tranquillity of the lower mind (animus), and thence joy."

But now, having seen the difference between real and illusory peace, what can we do to bring the peace which passeth understanding into our lives? There is wonderful help in the book *Divine Providence*, by Emanuel Swedenborg. As a first step toward the kind of peace so many desire, consider this statement: "If man believed,

as is the truth, that all good and truth are from the Lord, and all evil and falsity from hell, he would not appropriate good to himself and make it meritorious, nor appropriate evil to himself and make himself guilty of it." (*Divine Providence* 320)

By adopting this rational concept of all that is good and bad in life, one can avoid a great deal of the confusion that produces unhappiness. Those who are skilled in mathematics often declare that a problem is half solved once they can clearly state the issue involved. Is this not so, at least in a great measure, in meeting the problems of life?

Finally, among the heavenly secrets revealed by Emanuel Swedenborg, let us learn to apply this one

from the *Arcana* 1422. In explaining the blessing bestowed upon Abram as recorded in *Genesis* 12, he wrote:

"That this signifies all happiness to those who acknowledge the Lord from the heart, is evident from the signification of a "blessing", as involving all and each of the things that are from the Lord, as well those that are good as those that are true; thus celestial, spiritual, natural, worldly and corporeal things. Here it is evident that "to bless the Lord", is to sing to Him, to proclaim the good tidings of His salvation, to preach His wisdom and power, and thus to confess and acknowledge the Lord from the heart. They who do this cannot but be blessed by the Lord."

Mr. Rice is the minister of the Elmwood, Mass., Society,

THE RODNEY LARGER PARISH

The Wilmington "Church of the Holy City" (Swedenborgian) is cooperating with the five other churches of that area to present a united witness as Christian churches and to meet the spiritual needs of the community in the true spirit of ecumenicity.

A series of six evening services is being sponsored by the Parish, intended to accomplish three objectives.

1. To provide a means whereby members and friends of the participating churches may become acquainted with one another, looking forward to sharing future cooperative endeavor.

2. To provide an opportunity for the worship of God according to the varying traditions of the participating communions.

3. To make possible a means of acquainting non-member residents of the area with the Protestant churches located in the neighborhood.

On Sunday evening, November 4, members and guests of the Rodney Larger Parish filled our Wilmington Church to overflowing. Our full liturgical service was used, led by the Philadelphia choir conducted by its organist, Mr. David Ulrich. The service was conducted by the Rev. Richard H. Tafel, Sr., who also gave the following address.

THE NEW JERUSALEM

by Rev. Richard H. Tafel

WHEN I FIRST HEARD that the churches of this neighborhood were joining in a common effort to serve the spiritual needs of this community, without regard to their own denominational interests, my heart leaped with a great joy. Here was the true spirit of Christianity in action!

And almost at the same time, these words of our Lord Jesus were recalled to my mind:

"Other sheep I have, which are not of this fold: them also I must bring, that they shall hear my voice;

and they shall become one flock, one shepherd" (*John* 10:16).

The Swedenborgian Church—of which this Church of the Holy City is a member—feels that it is an honor and a privilege to have a part in this expression of united Christianity.

One of the glories of Christianity in recent years is the growth of the spirit and practice of "Ecumenicity": Seeing the church of God as broad as humanity itself, rather than as identified with our own denomination;

seeking to serve the spiritual needs and aspirations of the whole world, rather than to restrict our efforts, our prayers, our financial resources to those who confess our own particular creed. There has consequently come about in our times a broader toleration, a deepened sympathy, a fuller measure of true Christianity. We are beginning to realize what it means to be "one body, and members one of another".

This reaching out of people to embrace one another does not stop at the borders of Protestantism. The Second Vatican Council, now being held in Rome, may well mark the beginning of the coming together of Catholic and Protestant. Also, with the awakening and quickening of the other great religions of the world, there is no reason to suppose that this deep yearning of mankind "to be one in spirit" will stop, until the whole world is spiritually "one." Thus, what we see here in microcosm in our inter-church efforts in the Rodney Larger Parish, is indicative of a tremendous movement that is taking place throughout the whole world.

Yet this universal longing for spiritual unity is not an isolated phenomenon of our times: it is not unrelated to everything else that characterizes the age in which we live. Religion, the Spirit, is never divorced from the totality of life: it is never in a watertight compartment, but is part and parcel of everything else.

Our world itself is speeding towards a unity, a oneness—though divided at the moment into two halves. It has shrunk in terms of distance and time, until it has become *one neighborhood*—its fortunes, its health, its well-being now becoming our common concern.

Isolation is rendered impossible today, certainly unfeasible. Interdependence of nation upon nation, people upon people, is being forced upon us more and more. For example: the Common European Market—dreamed of hundreds of years ago, but to be brought about by force—has been achieved today on the basis of common interests and aspirations. Undoubtedly, larger and larger grouping of people is in the offing, until one day the world shall be politically and socially one people, one commonwealth—its outward body corresponding to the oneness of its spirit: that inner oneness, that ecumenicity which is becoming more evident day by day, and which is so in evidence here in the Rodney Larger Parish.

This moving towards one world, one humanity, one brotherhood of the Spirit has not just happened, neither has it been brought about by man alone. Along with the life which flows into us moment by moment from our Lord God, there comes this urging and drive towards

unity—in ourselves and in our group relationships. Our Lord God is pressing upon us, as it were, the pattern of His own Oneness—at once Divine and Human—and we are responding, in the ways I have mentioned, to that pressing.

I do not think that anyone today can be unaware of the fact that we are living in a new age and in a new world—in times so changed and so new that the world of fifty years ago seems like an entirely different era. There have been many attempts at naming this age of ours: The Atomic Age, the Age of Electronics, the Age of Automation, the Age of Space-Flight, and so on. All just seem to miss, because they are describing only the outer face of our world. It seems to me that one thing which distinguishes life today—and sets it off from all the preceding ages—is a change which has taken place within the mind and heart of man.

There has been given a new "set" to the human mind and heart: a new orientation to thinking and feeling. This is not due simply to the fact that we are better educated—generally speaking—and have more knowledge at our command than at any other time in history. But deeper than that, something has happened *within* us . . . something in the realm of attitudes, concerns, motivation. There has been given a finer sensitiveness to individual conscience and to public opinion; our sympathies and concerns have been deepened and enlarged. We are setting ourselves more earnestly against the inveterate evils and disorders which have for too long plagued our society: slum clearance and inadequate housing, crime, segregation, sex perversions and irregularities, alcoholism, and mental illness, and so on. A higher worth has been placed on human personality, and a new dignity given the individual.

War is now held to be a "crime against humanity". The health and welfare of people on the other side of the world, whom we have never seen, are of deep concern to us. And just think, even fifty years ago a meeting of fellow Christians, such as this tonight, engaged in a common Christian enterprise, would have been utterly impossible! Certainly a strange, wonderful, thrilling world this world of ours today! Can we explain the "hows and whys" of it, except to say: "This is the Lord's doing, and is marvelous in our eyes"?

We, of the Swedenborgian faith, who have the honor of being your hosts tonight, and who have the privilege of working with you in bringing a deepening of the Christian life to this community, see in the truly significant events which are taking place in our times the beginning of the fulfilment of that divine vision given to John on Patmos, where—looking out over the distant hills of the then future—he is inspired to say: "I, John, saw the Holy City New Jerusalem descending from God out of heaven."

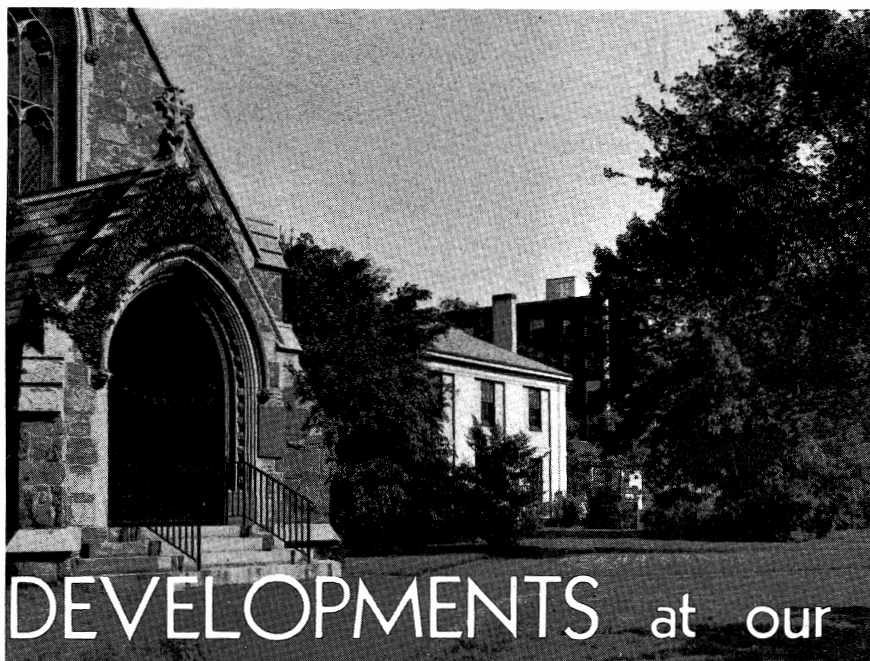
The old order, "the former things", he sees, "are passed away"—the former heaven and the former earth (the world within the individual and the earth of the things around about him) . . . and a "new heaven" and a

AN APOLOGY

Regrettably the name of Prof. Paul Tillich of Harvard, one of the leading theologians of today, was omitted as the author of "The Philosophy of Social Work" which appeared in the Dec. 15 issue, p. 358, of the MESSENGER.

For this we apologize to the distinguished author and to our readers.

Please turn to page 10



DEVELOPMENTS at our Theological School

New Church Theological School, Cambridge, Mass.

IF ALL ARRANGEMENTS can be completed satisfactorily, the New Church Theological School is to be moved in close proximity to the Pacific School of Religion at Berkeley, California. Such was the unanimous action of the Board of Managers at its December 1 meeting in Cambridge. The "if" is a big one, since many questions remain to be answered and many problems will need to be solved. But the vote does mean that the Board of Managers believes the work of the New Church Theological School can be carried out most effectively at Berkeley in close cooperation with the Pacific School of Religion.

On Saturday morning, December 1, the Board of Managers and the Board of Directors, joined by the faculty, met in the office of President Capon to hear a final report from its committee which has been studying the advisability of relocation and to discuss that report with the committee. Since the committee was established on December 1 of last year, it has held five meetings, carried on an extensive correspondence, its representatives have been in touch with or visited ten theological schools, and it has produced nearly 75 pages of mimeographed material. At the outset of the meeting, President Capon, chairman of the committee, spoke briefly on the committee's work, highlighting the reasons for its conclusion. This was stated in the report of its final committee meeting as follows: "The committee in accordance with its charge has studied the advisability of relocation of the Theological School or of keeping it in its present location and on the basis of the facts studied believes it would be advisable to move and is now prepared to discuss its findings with the Board of Managers and the Board of Directors". Following this, Mr. F. Gardiner Perry, who did not vote in support of the above conclusion, presented a minority report. Then a recorded statement of the Rev. William R. Woofenden, who was

unable to be in attendance, was played, in which he briefly outlined his reasons for supporting the committee's conclusion.

Following the three presentations a lengthy period of time was allowed for questions to be asked of the committee by members of both Boards. The committee consisted of the Rev. Messrs. Edwin G. Capon, Chairman, David P. Johnson, Richard H. Tafel, Sr., Owen T. Turley, William R. Woofenden, and Messrs. F. Gardiner Perry, Raymond H. Alden, Stewart S. Perry, but Mr. Turley, Mr. Stewart Perry, and Mr. Woofenden were unable to be present. As the question period drew to a close there was some discussion of the report also. At about 11:45 by decision of the meeting the joint session was concluded and the Boards of Managers and Directors assembled separately. After meeting only briefly, all gathered together once more for a delicious lunch in the School's assembly room.

The action of the Board of Managers with regard to relocation of the School came early in the afternoon after the Managers had assembled again. Knowing the tremendous step involved, feeling the many ties and traditions in the Cambridge location, there was a long silence before a motion was actually made. And when it was seconded, this too was only following an interval. But when the actual vote was called for the action of those voting was unanimous. There was one abstention at this time but when the action was reconsidered and reworded later in the course of the day the member abstaining at first voted in the affirmative. The Managers then joined the Directors to discuss with them the implications and the implementation of their action.

As the question was discussed in the larger group there was considerable amplification and clarification of what it meant to say that the School will move "if" It was recognized that it would be necessary to employ

legal advice to ascertain whether there are any legal obstacles to moving and what legal steps would have to be taken to establish operations in California. It was agreed that further study is necessary before we can know how best to dispose of our present property, whether to sell, lease, or develop it ourselves. It was also agreed that final arrangements for locating in Berkeley must be worked out in careful detail before a final decision to move can be taken. A joint committee of Faculty, Managers, and Directors was set up to work in this latter area. In all probability the big "if" will require from a year to 18 months to resolve and the actual moving of the School could not take place before September, 1964, or more likely September, 1965.

It would be extremely difficult to summarize briefly the various reasons why the Board of Managers, and the Faculty too, feel that the School should be relocated to Berkeley, California. Perhaps this can be done at length in a later article. Some of the highlights of such an article would run as follows:

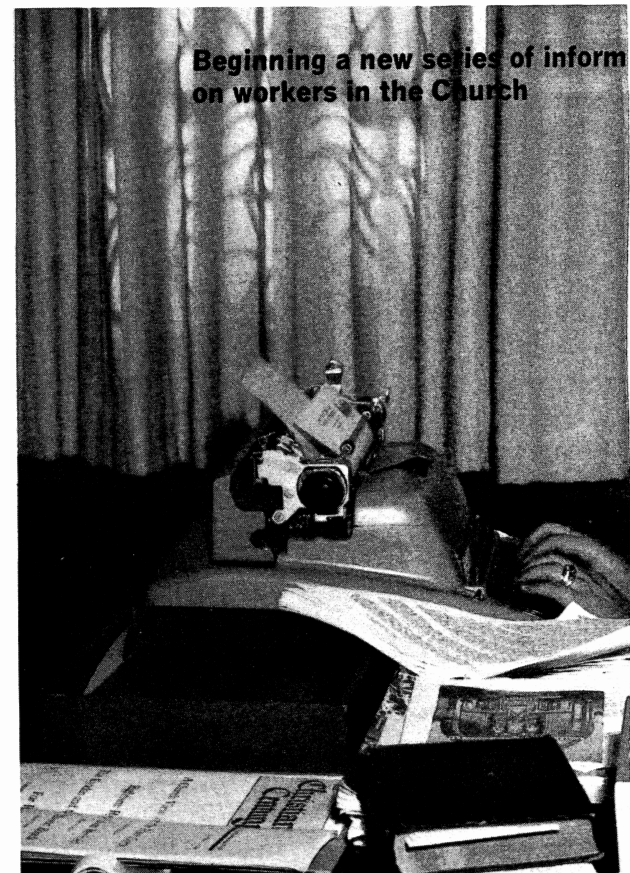
Since the middle 1940s, when the Rev. Franklin H. Blackmer was president of the School and the Rev. Everett K. Bray was vice-president, the School's primary curriculum (that for the full ministry) has involved study by the students at a second theological school in conjunction with their study at our School. Increasingly the second school in which our students have enrolled has been Andover-Newton, a combined Baptist-Congregationalist theological school, at a distance of 6 miles. This distance, plus a lack of complete coordination between the curricula of the two schools, resulted in a lack of unity in the educational program of the students. A new curriculum developed by the Faculty in the Fall of 1961 solves part of this problem but a major part of the problem will not be solved so long as the Faculties, facilities, and students of the two schools are at a distance. The Faculty, there, has been aware for some time of the desirability of having our School adjacent to a second theological school.

The possibility of relocating our School to the vicinity of Andover-Newton became more immediate in October of 1961 when Harvard University offered us a substantial sum for our present property in Cambridge. But serious consideration of relocation required us to reassess our present location and give thought to other seminaries in other parts of the country with whom we might be able to develop an even better cooperative relationship. A year's study of this matter seems to indicate very clearly that the General Convention's future ministers can obtain their best training through a curriculum worked out and carried out by the New Church Theological School in relationship with the Pacific School of Religion.

—EDWIN G. CAPON, *President*

ACCEPTS CALL

NEW-CHURCH PEOPLE in St. Paul, Minn., are looking forward to the arrival of the Rev. Rollo K. Billings and his family. Mr. Billings has accepted a call to the St. Paul church.



Beginning a new series of information on workers in the Church

MUFFIN WORDEN AT HER WORK in front of a mixture of youth and tradition to be found in building itself looks sturdy and permanent. The look like traditional New-Church people, the presence of their society was largely due to the fact as members. In interesting juxtaposition with the Rev. and Mrs. King and his new secretary, Muffin Worden, ab

Love for your church cannot be

IN HER LUNCH HOUR no one was sure where to find her,—up the broad wooden stairs playing the piano in the Sunday school room,—in Mr. Tafel's office with its lead-paned windows, typing,—or in the almost empty sanctuary, listening to the daily noon-hour organ interlude. In fact, Muffin Worden, a girl of college age, much vitality, and many talents, is pretty hard to pigeonhole.

Last year after leaving Westchester State Teachers' College where she was majoring in French, you could find her for sure every Wednesday at the Philadelphia Swedenborgian Church where she volunteered her services weekly as assistant to the secretary of the Church. When that secretary resigned, Muffin was asked if she would take over the job of being secretary in triplicate: secretary to the pastor, Mr. Tafel; secretary to the president of Convention, Mr. Tafel; and secretary to the Philadelphia Church.

Muffin's mother, Mrs. Edward Worden, is a member of the longtime Philadelphia New-Church family, the Boerickes. Mrs. Worden says that this new job is very



EDWARD F. GLIFORT PHOTO

lead-paned window personifies an intriguing the Philadelphia New Church. The church Many of its members whom we saw there we surmised that the strength and predictability and reliability of their behavior the sprightly watercolors of the late Miss walls throughout the building, contemporary enthusiasm, and talent of many Philadelphia ke, Edward Glifort, the Rev. Richard H. Tafel,

bought. But it can be given.

satisfying to Muffin because it brings together all the things her daughter has learned in her many years of work at Blairhaven and Fryeburg. Muffin finds time somehow to remain active in League work, in fact she is president of the Philadelphia young people's League and, as president, sits in on meetings of the American New-Church Tract Society, which has headquarters in the Philadelphia Church where Muffin works every day. In League work she is joined by her sister, Gretchen, also an active League member.

There is quite a bit of frenchness about Muffin. First, she continues her college work by taking an evening class in advanced French at the University of Pennsylvania. And second, she wears her hair in a french twist, that is when it's not in a pony tail as in the photograph above. Incidentally, Mr. Tafel indicated politely that he thought perhaps the pony tail wasn't quite dignified enough for the secretary to the president of Convention. However, his remark can't be taken at face value, for when asked what she likes best about her new job, Muffin replied, "Mr. Tafel's sense of humor."

TRUSTEES AND URBANA CITIZENS MEET

APPROXIMATELY FIFTY LEADING citizens of Urbana, Ohio, invited the trustees of Urbana Junior college to a kick-off fund raising dinner held at the Urbana Country Club Dec. 7. The fund raising effort has been initiated by a small group of interested alumnae in Columbus, Ohio, who have pledged money to the College provided that the citizens of Urbana match these funds. Seven trustees were present at the dinner and at the Dec. 7 and 8 meetings of the Board called by the president of Urbana Junior College, Dr. Ralph E. Gauvey. Financial controls and the building project were discussed. The new dormitory will be ready for students this week upon their return from the Christmas vacation.

SUMMER CAMP IN AUSTRIA

IN ONE of the most beautiful areas of the southern parts of the Alps, not far from the border of Italy, an *International New-Church Summer Camp* is planned during the first two weeks of August 1963. It is open for boys and girls between 16 and 20. We have rented an abandoned little farm house high on a slope, surrounded by woods, where we will be completely independent, about a mile uphill above one of the famous South Austrian lakes, the Lake of Millstatt, near Matzelsdorf. We will be able to swim in the lake, which can be seen in its full length from our house. The camp includes an intensive religious program in German and English, with lectures and discussions in both languages, in which other New-Church ministers from the European Continent will take part. The program will provide sightseeing tours into the environment, perhaps even, if our finances permit us to do so, to Italy and to the highest peak of the Austrian Alps, the Grobglockner, (12,000 ft.), which is not far away.

Come to our camp and combine it with sightseeing in Austria! Youth hostels are cheap and to be found in all major cities. We could offer camping facilities in our garden in Vienna following the camp.

Since the number of places is limited, please give advance notice as soon as you can to Rev. Horace Gutfeldt, if you think that it might be possible for you to come. The price for the whole two-weeks camp is only 25 dollars for food and housing—only—our camp will be extremely primitive in its facilities and we would need a work team to come a week ahead to help to fix up the place. Will you join us? Write to Rev. Gutfeldt, Wien XIII, Heimschollegasse 30, Austria.

Note that flights through Iceland are cheaper than boat trips, unless you take a freighter, perhaps more interesting too!

CONNECTICUT ASSOCIATION

THE CONNECTICUT ASSOCIATION of the New Church met in New Haven at 11 a.m. on Oct. 16 at Center Church House. The meeting began with a worship service and Holy Communion was administered. Rev. Clayton Priestnal conducted the service.

The New-Church Doctrine of Use was the subject for discussion, and Chapter 8 of the *Heavenly Doctrine* was read: Love towards the Neighbor, or Charity.

—LOUISE (MRS. MARTIN) LYNN
52 Academy Hill
Watertown, Conn.

THE NEW JERUSALEM (Continued from page 6)

"new earth" brought into being by the One on the throne who proclaims: "Old things are passed away: behold, all things are made new!"

Like John, we see in that "descending city of life" the hopes of mankind reborn and his dreams and aspirations realized, as our Lord God moves again to quicken man's spirit and to re-shape his world. Like John, we hear the angelic triumphant hymn—not far away, however,—but now close and near at hand: "The Kingdoms of this world *are become* the kingdoms of our Lord and forever and ever!" This is why the world and the people in it are different today! God has moved! *He* has initiated the changes which have made our times so new! This is our faith as we join with you—and with all men and women of goodwill whoever they may be—in working towards a broader, deeper, truer Christianity, and in building the Lord's Church anew upon earth.

Basis for Unity

But one thing I think we should have clearly in mind as we work together towards ecumenicity, towards spiritual unity. This is, that we want to be sure that it is *true ecumenicity*. We would be poorer, indeed, and our Lord and his Kingdom but poorly served, if our coming together as Christians of different backgrounds and traditions should be on the basis of the lowest common denominator. In other words; if ecumenicity is taken to mean that we keep and affirm those things which we have in common, and discard those things in which we differ, the Greater Church which we seek to promote would suffer irreparable harm.

My conception of ecumenicity is that based upon the Two Great Commandments—the two fundamental principles of all religion: Love of God and Love of one another. On these two great foundation stones of faith

we stand united, bringing to our common task all the precious insights, traditions and practises of our various denominations, pooling and sharing these for the common enrichment of all.

Is this not what our Lord Jesus meant when he spoke about "many folds" (or churches) becoming one flock? Or turn back again to that vision of John, which holds such a central place in the thought of my church, and I am sure of yours. He sees the life of all the people of goodwill in heaven as a perfect unity, and he sees it presented as a glorious Holy City. Entrance into that "City of the Blest" is on the basis of keeping the commandments of God. All are invited to bring into that city their wealth, and honor and glory.

But note that we are not required to enter by just one door marked "uniformity!" Life in that perfect city is no low-ceiling affair! No, entrance into that Holy City may be from any one of *four* directions: you may approach from one direction, I from another, leaving still other approaches for other peoples. And even if we do approach from the same general spiritual direction, there are yet different doors on any one side!

Can you conceive of a more perfect, a more ecumenical picture to hold before us and to inspire us in our common task as Christians? And it is this city which John—in vision and from afar—sees "descending from God out of heaven," and which in our day is speeding earthward to make all things—within us and about us—"new!"

In light of this vision of a larger Christianity, and in the conviction that a still further birth of life is at hand for our world and for our times, we of the Swedenborgian faith offer ourselves for the Lord's service in the Rodney Larger Parish.

THE WISE ONE GIVES

"The Principle of Impermanence"

"OH LOOSEN a little
That ye be not destroyed" (I)
And balance that "loosen"
With wisdom held tight.

Oh loosen with leaven,
Your score may prove even
When balancing gently
Yet with fighters' own might.

For upright and moral
Is humanity's right
To loosen and not be destroyed.

(I) Epictitus XI, 181.

—MELROSE PITMAN

CULTURAL PATTERNS AND BIBLE INTERPRETATION

WE SOMETIMES read of Southerners who hold strong opinions about racial segregation which they claim are based on Bible teachings, and we wonder how the Bible can be so misread. Must one "live in the South," as is so frequently suggested, in order to understand the situation?

Writing in the *Christian Century* (Sept. 12, 1962), Samuel S. Hill, Jr., a Southern Baptist and chairman of the department of religion at the University of North Carolina, calls attention to recent studies analyzing the social forces involved in Protestantism in our country. As he says, "most of us nowadays recognize the fact that revealed religion must be mediated through human constructs which are intelligible and relevant." Dr. Hill feels, however, that not enough consideration is given in such studies to the specifically Southern patterns which contribute to the "South's Culture-Protestantism," and he presents a penetrating analysis of the South's isolation and individualistic way of life.

Those of us who live in the North should remember that we too have our distinctive cultural background which undoubtedly leaves its mark on our Christianity as we practise it in our daily lives. Socio-political factors do make a difference. But to what extent do we allow such factors to influence our concepts of Christianity?

We may be critical of the biblical interpretation of our Southern brethren. But perhaps this situation may serve as an instructive illustration of the harmful effects of narrow social patterns if these are confused with the basic values of true religion. The question arises: Do we ourselves always recognize restrictive social or cultural patterns in connection with our own interpretation and practice of Christianity?

With today's world-wide communications systems and interchange of peoples of very diverse backgrounds, we cannot but be aware of the great variety of ways in which God speaks to His creatures—ways that "must be mediated through human constructs," as Dr. Hill says. "While holding firm to our own convictions," writes Arnold Toynbee (*Christianity among the Religions of the World*, Oxford University Press), "we should recognize that there is a measure of truth and rightness in all the higher religions, and that they, too, have a facet of God's truth. They may and do differ in the extent to which this revelation has been translated by their followers in practice—both individual practice and social

practice." The trouble arises when some "social practice" becomes confused with the essence of the revelation.

—ELISABETH RANDALL

"ON THE AVERAGE"

ECONOMISTS have been expressing concern at the fact that our Gross National Product figure—the market value of all goods produced and services performed—has risen at a rate of only 2.7% annually since the mid-'50's, while in Japan, Germany, Italy, Russia and other countries the percentage of advance is much sharper. Japan, for instance, has more than doubled GNP in the last eight years.

But in terms of averages, today's American family is better off than ten years ago in real income. (The serious level of unemployment and the plight of low-income families is another serious matter, all the worse by contrast.) Real per capita disposable income—available money after personal taxes, in constant dollars—is up 16% in the last eight years, compared to 7% in the 1946-54 period. In 1939 the average income for a family of four (i.e., taking four times the per capita figure) was \$2,148—or \$4,848 in 1961 dollars. But in 1961 the figure was \$8,120. Regardless of our dissatisfaction with the rate of growth in GNP, the "average" American family is increasingly better off financially.

Confirmation is not hard to find. Our 36 million once-a-week bowlers are double the number for 1955, while golfers have increased by 25%. Two-car families are commonplace; population has increased 12% since 1955, but the number of motor vehicles in use has gone up 24%. Where 7 out of 10 homes had television in 1955, now 9 out of 10 own a set. Each of us ate an average of 55 pounds of beef in 1955, but now we are getting away with 67 pounds per person—a husky increase. In 1955 about a million and a half married couples were without their own homes, living with relatives; now only about 900,000 are "doubling up." The average new single-family home built today has 1,500 square feet of floor space, about a third more than the 1955 new home. People are taking better care of their health, too; hospital admissions are 40% greater than in the middle '50's.

These figures, drawn from government statistics, are cited by Alfred D. Malabre, a *Wall Street Journal* reporter, in an Oct. 9 front-page article. *The Machinist* for November 29 confirms the trend with a set of statistics from each of seven cities showing the sizeable increases of

a decade in money income, and the ways it is spent. With an average 59% gain in dollar income, spending for current living expense is up 43% in the seven cities, payments for insurance 85%, for taxes 139%—doubtless reflecting increased home ownership—and for contributions 58%. Looks like we're doing all right . . . "on the average." . . .

—REPRINTED FROM *Walking Together*

FRYEBURG NEW-CHURCH ASSEMBLY

THE 1962 SESSION of the Fryeburg New-Church Assembly was a very successful one. Although there were not so many small children there as in former years, the age group between twelve and eighteen averaged between 30 and 40. Throughout the session the total number in attendance was between 65 and 80.

The highlight of the session was the gift of a Memorial Fund for Mrs. Laura Mack. She was much loved by all who knew her, especially by all who enjoyed the many years of her inspiring presence at the Assembly. The Memorial Fund was presented to the Assembly by the Mack family. The contributions amounted to over \$1,000. and since it was dedicated to a dressing room for the boys a new double cabin has been built for this use and named The Mack Cabin. Due to the wonderful response to a request for contributions for improvements to the Assembly which was sent out in the spring by Mr. Rafael Guiu, it was possible to add extra funds to complete the two-room Mack Cabin for the boys' dressing room before the Assembly opened on August 6.

The tent for the younger boys was placed on one side and the tents for the older boys on the other side. Previous to this year the boys had only one small room in the main lodge which was quite inadequate for 15 or 20 boys. Mr. F. Gardiner Perry, President of the Assembly, wishes to express the gratitude of the Assembly to all who contributed to these funds so generously. The next project which is badly needed is a lounge to be built on the north side of the main building which will include the fireplace on the outside of the building now ready for this use. This will make a quiet room for the older people in the evening and on stormy days, and make it possible to use the present large room for evening lectures, etc., when desired.

—ERNEST HASKELL, JR.
Chairman, Publicity Committee

CARD OF THANKS

My warmest thanks to the large number of friends who at the time of my bereavement, when my beloved wife, Doris, departed for the spiritual world, wrote me such wonderful letters of sympathy, containing such fine expressions of their love for Doris.

—OTTO H. MILLER
Alpine, Calif.

CALIFORNIA ASSOCIATION, 1962

OUR NEW-CHURCH friends of the San Francisco Society (in San Francisco and in El Cerrito) provided fine hospitality for us on the occasion of the fifty-third annual meetings of the California Association of the New Jerusalem, which were held from Thursday, August 23, through Sunday, August 26, 1962. They were successful meetings.

This session of the Association pioneered in a certain type of program. In looking forward to the meetings the following proposal was before us: "Various suggestions have been made to reduce the time spent in business meetings during our annual sessions. Instead, lectures, classes, discussions, fellowship meetings, etc., have been requested. It is therefore proposed that the El Cerrito—San Francisco meeting be planned as much as possible, to accomplish this end." It was accomplished.

The whole program started with a retreat for the ministers on the slopes of Mount Tamalpais. It concluded with a Sunday vesper service in the Mountain Theater, an outdoor "bowl" with a marvelous view of wooded slopes sweeping down to the distant waters of the Bay. That vesper service was further inspired by an address by the Rev. Robert L. Young who spoke on "The Two Creations". The San Francisco Choir sang. It was a beautiful and memorable gathering.

The business meeting (which was kept to Saturday afternoon, Aug. 25) heard a discussion of the proposed amendment to the Constitution and By-Laws of the Association, which would have taken the authority to purchase real property for the Association from its Board and specified that this authority was reserved for the delegate body; was turned down. (The Board is now restricted from selling or alienating real property by its own decision). The Board had met on Friday and earlier on Saturday, and voted to accept the Yucaipa property of seventeen acres from Mrs. Vida French Bell; the Association in turn is to guarantee her an annuity of \$300 a month for life, guaranteed by certain conditions attaching to ten of the acres.

We heard an enthusiastic report from the 1962 session of Split Mountain Camp, which is one of the two camps sponsored by the Association. The other, "Liberty Camp", in the Northwest, gathered young people of Oregon and Washington for a grand and successful session this past summer also. At the Association there was a fine group of young people. They formed a State League organization, and elected Terry McCallum, Los Angeles, as its first president.

The morning service of worship on Sunday filled the beautiful San Francisco sanctuary. It was an inspiring service. The choir under the leadership of Miss Jane Sugden sang marvelously. The sermon was given by the president of Convention, Rev. Richard H. Tafel, who spoke of the Lord looking on His creation and declaring it "very good". The service included the celebration of the Sacrament of the Holy Supper, at which the president of Convention and the General Pastor of the Association officiated.

—ANDRE DIACONOFF

MY RELIGION

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THE ABILITY TO FORGET

by **Kenneth W. Knox**

AS WE STAND on the threshold of a new year, I am sure that there are many things that we would like to remember—and many things that we would like to forget. In our daily life in the world,—in our association with others,—in business and in pleasure—the ability to remember plays a very important—and sometimes, a primary role. But no less important is our ability to forget. As a matter of fact, there is a time in the life of the spiritual man, when the ability ‘to forget’ takes precedence.

This ‘ability to forget’ is illustrated in the Old Testament story of Joseph. Even though it is clothed in historical and representative garb, the story of Joseph and the birth of his two sons, expresses clearly this great truth.

The Old Testament is, essentially, an objective record of the potential spiritual experience of each one of us. It is our own spiritual experience that makes it ‘live’ . . . Joseph represents, as do all of the Bible characters—a stage in our spiritual journey. His sons are realizations and perceptions that are born in that particular state. (The meanings of the names given to the various characters of the Bible—along with their associations and actions—give us an idea as to their representative quality.)

Joseph represents the spiritual man as he unites himself with good on a natural level—which in turn ‘brings forth’ the realizations and perceptions that are called ‘Manasseh’ and ‘Ephraim’. And so as we read in our lesson “Before the year of the famine came, Joseph had two sons; whom Asenath the daughter of Potiphara priest of On bare to him. Joseph called the name of the firstborn Manasseh (which means ‘making to forget’). “For, said he, God has made me forget all my hardship and all my fathers house”. The name of the second he called Ephraim (which means to be fruitful). “For (he said) God has made me fruitful in the land of my affliction.”

Why is it that we need to have ‘the ability to forget’, before we can ‘be fruitful’ in our efforts to live a truly spiritual life? Is it not because ‘experience’,—whether it be ‘spiritual’ or ‘natural’—is simply a ‘vehicle’—by means of which we find ourselves and which—if it is considered as something ‘in itself’—can easily become the means of us ‘losing ourselves’?

Because there are so many differences in people, psychologically, socially, racially, there are, of necessity,

varieties of religious experiences and subsequent expressions of them. The important thing is therefore not that we have the same religious experience but that we become aware of the same spiritual realities. That is why it is so necessary that we develop—both in our spiritual and in our natural lives (just as the tribe of Manasseh ultimately settled on both sides of Jordan) this ability to forget, to forget all but the essential things, the everpresent Lord and our relation to Him.

Our relationship with God must be a personal, living, dynamic, growing thing—always ‘up-to-date’. It must be neither dependent on the past nor on the unknown future, but rather on His Presence within our everyday lives.

Many people become stationary, spiritually, because they make what should have been only a stage in their spiritual journey a permanent stop. Instead of moving on to new achievements, they circle round one stage of experience as around a pivot.

For example, those who receive physical healing often make ‘healing’ the all of religion. Those who have had some indication that communication with the departed is possible, often tend to make this the all of religion. Others who hear voices or see visions feel that this is a necessary part of everyone’s religious experience. They mistake the possible ‘vehicle’—or the ‘means’—for the idea, or end, and, like Peter, are content to settle down and build around it.

It was good for Peter, as it is good for us all, to have our deep, soul-stirring, soul awakening, religious experiences. We need them. But it is not good for us to try to prolong them unnecessarily. We must go on to new experiences of understanding and discipleship, taking with us into our every-day lives, what we have received through inspiration, insight and vision.

Too many people to-day have pegged their spiritual experience at a point away back in the past. Often life, which should be a voyage of discovery, is chained to a definite spot before any genuine exploration has really begun. The result is a faith that is no longer able to fit an expanding world of experience and need.

We need not cling to the past, neither our own, nor another’s. The past simply forms the basis for the present and is used by God as a means of bringing into focus, that which is everpresent. We must be willing to ‘forget’

the temporal means and work always towards the eternal end.

The beauty of this Chapel is in the fact that it is ever-changing through light, shadow, and growth. It represents, objectively, a dynamic relationship with God that is not 'pegged'. It represents a development in Christianity which makes possible a positive, practical, and objective relationship of the 'individual' to the expanding universe through his relationship with God, and through a clear understanding of His Word.

Like the apostles who saw the Transfiguration, we may have to 'come down from the mountain and tell no man of the things we have seen'. We may have to translate our moments of vision and insight into a form that

is visible to a sceptical and unbelieving world before they will be considered worthwhile.

The spiritual man, who is laboring to control and rule in the natural man, needs to acquire the ability to 'forget', before he can have a 'fruitful' and prosperous life. But to 'forget' is not to lose. No experience is ever really lost. It simply fades into the background to make room for newer, broader, more embracing experiences. It removes itself to the outside to form a basis for our faith and it can be brought forward whenever needed. For, although God may 'make us forget', we do not lose anything. That which we appear 'to forget' becomes even more meaningful in the light of subsequent experiences.

The writer is the pastor of the Wayfarers' Chapel in Palos Verdes, Calif.

TO THIS END

"I girded thee, though thou hast not known me." Isaiah XLV, 5

by Louis A. Dole

ALL THROUGH THE AGES there have been men raised up by the Lord for a particular purpose. Cyrus of Persia was one of these. Of him the Lord says, "I have surnamed thee . . . I girded thee, though thou hast not known me."

Something of the same kind can also be detected in the history of almost every great and remarkable character. The Lord Himself testifies to the girding of the Almighty, when He says, "To this end was I born, and for this cause came I into the world." Abraham was girded for a particular work and mission. Joseph in Egypt comforted his brothers with the words, "So it was not you who sent me hither, but God." Moses and Samuel were called by name and sent to their great life work in the same manner. The Apostle Paul was specifically called by the Lord for a specific task. And yet these great leaders are distinguished, after all, not so much by the acts that they do as by the sense of some girding of the Almighty upon them to fulfill His behests. And all men may have this. For the humblest and commonest have a work and place assigned to them in the same manner. God has a definite life plan for every human person, girding him—visibly or invisibly—for some exact thing which it will be the true significance and glory of his life to have accomplished.

Many suppose that for most men life is a necessarily drab and common affair. What it means for them they

do not know; and sometimes they complain that, while some few are set forward by God to do great works and fill important places, there is not any particular object in their own existence.

This is not the teaching of the Word, which shows us how frequently those in the commonest offices come to positions of power. David among the sheep, Elisha following after the plough, Nehemiah called to rebuild the temple, Hannah who could say no more than that she was the wife of Elkanah and a woman of a sorrowful spirit—who that looks on these humble people and sees what a deep purpose God was cherishing for them can be justified in thinking that God has no particular plan for him?

In the parable of the talents the Lord is pictured as watching over the man who has only one talent as attentively and kindly as if He had given him ten; and what is the giving out of the talents itself but a portrayal of the fact that God has a definite work whatever it may be, for everyone? Without such a plan the Lord could not govern the world intelligently or make a unity out of the created universe.

Everything in nature is kept in exact balance, the the suns and planets keeping in their ordered courses, and each least thing in the material universe having its own place and use. If this is true, how much more must

it be true that man, for whom all these things were created, has his particular place and use?

There is, therefore, a proper purpose for every person's existence, an end which is the good that God intends for him, that which he is privileged to become and ought to become, that which God will assist him to become and which he cannot miss save by his own fault. God has a plan for every individual, a complete and perfect plan which, if rightly unfolded, will lead to a life of great beauty and usefulness. The knowledge of this should strengthen us in the trials that will surely come upon us. We have a place in the Divine plan; we can never sink below His care or escape from His counsel.

But there is a qualification. All things below man serve their uses and cannot break out of their place. They have no power to do it. Not so with us. We, as free beings, are able to refuse the place and duties which God appoints, and if we do this, we make the highest good which the Lord wishes for us impossible of attainment. Then the next best thing possible is set before us. We can refuse this, too, and go on until all possibility of good is spent.

And then, when He can use us no more for our own good, the Lord will use us for the good of others, as an example of what one will become when God and His purposes for him are rejected from the life, saying of us, as He did of Pharaoh, "And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth."

The Lord has a definite plan for everyone. No qualification of this doctrine is needed save the one just named: that we, by our perversity, refuse to take the place and do the work He sets before us. God has as many plans for men as He has men. We should not try to be like others or to measure our lives by theirs. Any such attempt cannot succeed. We have power to develop only our own faculties, not those of others. To try to be like another is to become an impostor.

So we should not complain of our birth, our training, our employments, our hardships, nor fancy that we could be something if only we had a different lot or sphere assigned to us. The very things that we call obstacles and hindrances are what we most need for our development.

We should not think that we can of ourselves devise a plan of life that will be satisfying. We should look to the Lord for guidance, knowing that He has plans for us as far superior to any that we could make for ourselves as His wisdom is superior to ours.

But how can we know His will? We must go to His Word as our guide. Through the Word we come into His presence, and as we learn and keep its precepts, we allow ourselves to be guided by Him. For this purpose we were born, and of every one it can be said, "To this end is he born, and for this cause is he come into the world." This is what gives meaning and glory to life. Apart from our relation to the Lord life is mere accident, ending in frustration and death.

If one has been following his own way, it may well be asked, "What have you gotten out of it? Has it brought

peace, contentment, and rest?" Perhaps all has gone well in a material way, one has been outwardly prosperous and successful, but has God been left out?

For every young man and woman the future with all its best opportunities lies ahead. And every young person has plans for the future. But let your life begin with God. Believe that you are girded by God for a holy and high calling. Go to Him and consecrate your life to Him, knowing that He will lead you into just that life which is your highest honor and blessing.

And the older man, who is further on in his course, needs to look to the Lord. The beginning of wisdom is to look to Him. Without Him one has really done nothing that he was sent into the world to do. All his best opportunities are gone or going by. Yet there is still a place left, not the best and brightest one, but a humble and good one.

All men living without God are adventurers choosing their own course. Hence the sorrows, disappointments, and afflictions that beset them.

To attain peace in the heart there must be a renunciation of self-will. The desire to please God must be first. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Those who so look to Him find their joy in knowing that the Lord is leading them, bringing them on day by day and year by year. There is nothing strained or artificial about this. To such a disciple there is nothing difficult in saying that the Lord's plan for us can be found. He feels that the Lord is ever present with him; he knows that He turns all things for him to good. He does not go searching for confidence in God; it comes to him, strengthens him, and gives to his life the element of peace. Every event that comes to him will be a discovery of the Lord. Whatever darkness, trial, or suffering may befall, however hard may seem the outward state, the defeats, losses, and injuries, all these will be seen as constructive elements in the Divine plan, and will be accepted willingly.

The question is not what we shall get, but what we shall become. The greatest wealth anyone can get is in himself. All our troubles, burdens, losses, wrongs—and come they will—are opportunities revealing that the Lord has greater things in store for us than these.

"Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, who is the health of my countenance, and my God."

Mr. Dole is pastor of the Bath, Me., society and General Pastor of the Maine Association.

CONNECTICUT ASSOCIATION

May I ask *MESSENGER* readers to inform me about names and addresses of friends they may have who live in Connecticut? We would like to put them on our mailing list.

—LOUISE (MRS. MARTIN) LYNN
52 Academy Hill
Watertown, Conn.

New Church Theological School
48 Quincy St.
Cambridge 38, Mass.

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Blessed are the Peacemakers (Continued from page 2)

and peace. There are characteristics of human nature, which we must assume appear in Russian leaders and citizens, that manifest themselves in the political realm. What are these, and how can they be utilized to advance peace? Dr. Jerome D. Frank of the Henry Phipps Psychiatric Clinic cites some evidence to show that "self-fulfilling prophesies" apply not only to individual psychosis, but to national psychosis, i.e. hostile nations tend to act in such a way as to confirm one another's worst suspicions. And we hardly need psychological authority to demonstrate to us that sabre-rattling begets sabre-rattling; fear begets fear. How can this be overcome, and how can a nation which believes itself endangered be induced to take the initiative in programs leading towards peace? These are questions that call for unemotional reflection, research, and perhaps bold experimentation. Verbal exchanges in a heated argument are no substitute for sober inquiry. How regrettable it is that such astronomical sums are spent for the production of engines of destruction, but so little for peace research.

Wars are often the result of uncontrolled emotions. It is as if evil spirits from the hells obsessed nations, urging them into combat in spite of the fact that most people sincerely desire peace. We need to know more about the unknown psychological and spiritual factors, which may turn out to be far more important than political and economic forces as a cause of war. Research may show that unconscious negative spiritual influences are more likely to result in war than defective rational understanding. The non-rational elements bring about the lust for conquest, the extremes of nationalism with their frequently attendant hysterical chauvinism.

The spiritual forces can be most effective in bringing about an honorable peace. But how can these be awakened? There have been times when this did happen as shown by the rise of Christianity. Of how much more value than a battleship could not intensive scientific research be, along the lines which Pitirim A. Sorokin has been doing in the Harvard Research Center in Altruistic Integration and Creativity? Yet only a pittance is spent for research in this field in comparison with the billions spent for research in the effort to develop ever more deadly weapons. Perhaps Lord Russell is correct in describing both the U.S.A. and U.S.S.R. as mad.

5. Lastly, and most important: the Christian must keep alive and fresh in his heart the faith that in every crisis has sustained and inspired him. God is in the world. To quote Longfellow:

God is not dead, nor doth He sleep;
The wrong shall fail,
The right prevail,
With peace on earth, good will to men.

The Christian believes that the way of life which the Lord taught is made up of redemptive love, suffering love, triumphant love. He believes that into every situation the Lord's way seeks to release redemptive love. This faith he must express by an active concern for his fellowmen regardless of race, nationality, or ideologies. He will try his best by an outward flowing good to transform conditions that are unjust into something more closely approaching the ideals of the Kingdom. Redemptive, caring concern for others can work miracles in human relations. A small but by no means unimportant beginning has been made along this direction by our country in the formation of the Peace Corps. How vastly more significant is it not to bring into a poverty-stricken area a "peace corps" to help relieve human need, than an army to keep the population under control while its available natural resources are exploited for the profit of others? How much better would it not be to give to the hungry of other lands our surplus of wheat, than to pile it up in ships and in caves to lie unused and perhaps to deteriorate?

G. K. Chesterton once said that there was no help for man until into the vicious cycle of war, vindictive peace settlements, and war again there was "thrown a cross". He was right. For the Christian redemptive love must also be a sacrificial love. But it will eventuate in a triumphant love, just as it did that Easter morning long ago, when the Crucified One rose from the tomb.