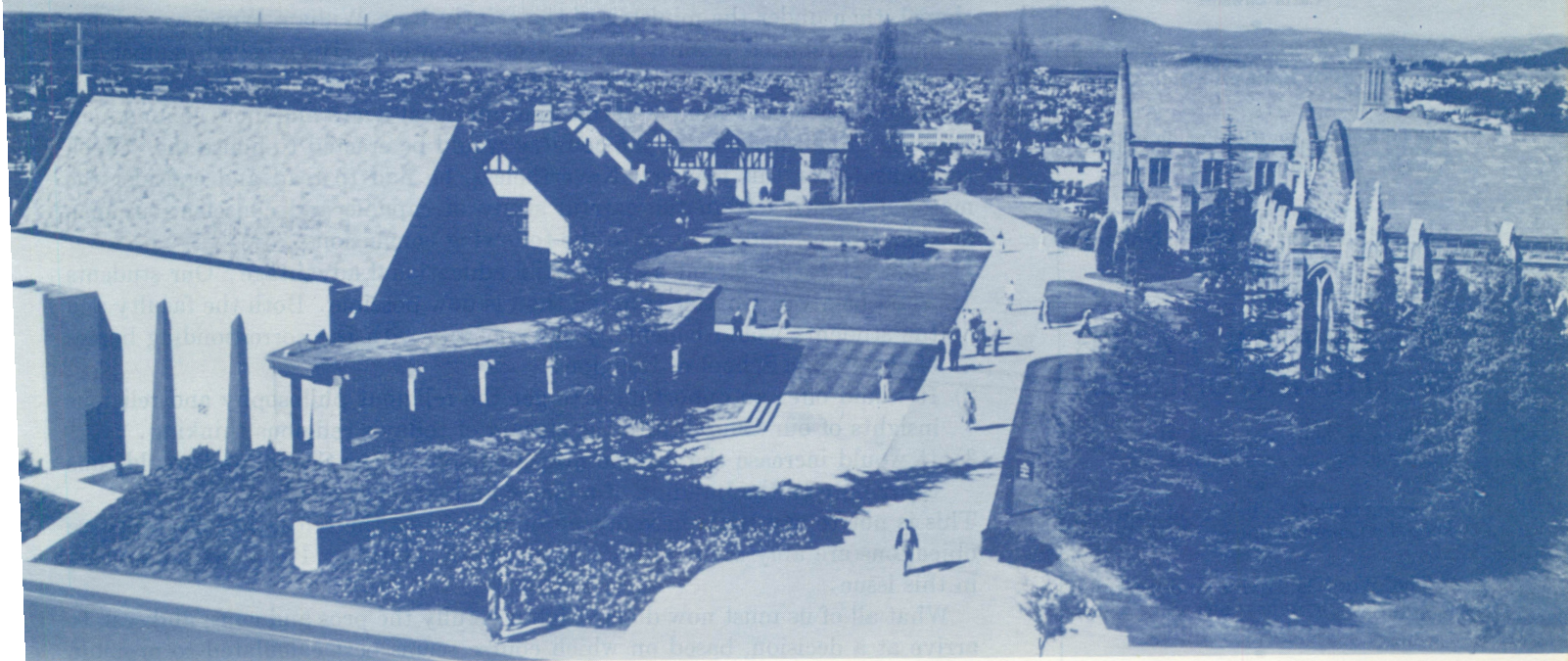


May 15, 1963

NEW-CHURCH MESSENGER

THE PACIFIC SCHOOL OF RELIGION is a graduate school preparing men and women for the Christian ministry in its various branches of service and is fully accredited by the American Association of Theological Schools. Begun within the Congregational Fellowship in 1866, the same year in which the New Church Theological School was founded, it has been interdenominational since 1912. It grants the degree of Master of Religious Education, Bachelor of Divinity, Master of Sacred Theology, and Doctor of Theology. It is the leading theological school on the West Coast. Its faculty of 24 teachers offers an excellent array of courses in all the main fields of theological study, Biblical, Theological, Historical, and Practical. Its facilities, which are continually being developed, include a beautiful new chapel, a modern library, ample classroom space, and married as well as single student dormitories. Both its administration and its faculty are most affirmative toward Swedenborg and several have good acquaintance with the Swedenborgian Church in El Cerrito and with the writings of Swedenborg.



Pacific School of Religion, Berkeley, California

THE PROPOSED MOVING OF OUR THEOLOGICAL SCHOOL

NEW-CHURCH MESSENGER

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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

Time of Decision

THE RECENT YEARS' rapid development and change, together with increasing costs for everything, and rising standards could not but affect the Theological School of our Church. Along with other progressive institutions our School has found it necessary to make important changes. In this issue—devoted almost exclusively to the School and the problems facing it—a few of these departures from tradition, notably the interseminary plan, are discussed in some detail. The School under the direction of its president, the Rev. Edwin G. Capon, who is deeply committed to religious education, has been working on interseminary plan, the development of a strong faculty, better library facilities, and the recruitment of an able student body, capable of being trained to become effective ministers.

And now—and this is really what most of this issue of the *MESSENGER* concerns itself with—the School is faced with a sharp challenge; a challenge which may prove to be a golden opportunity. The School has been presented with an offer of a substantial sum of money for its property in Cambridge, Mass.; and along with this a chance to rebuild in the proximity of the Pacific School of Religion in Berkeley, Calif., one of the leading seminaries of the country; together with arrangements for our students to take part of their training under outstanding teachers on the faculty of the Pacific School of Religion, and to receive from it a degree in theology.

We urge you to "read all about it."

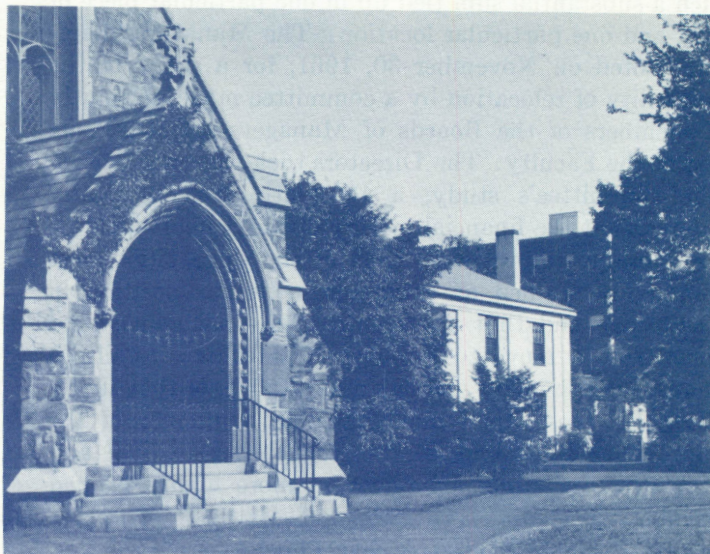
When the editor, who is also a member of the Board of Managers, first heard about the Harvard offer to purchase the School property his reaction was negative. And when the suggestion to relocate the School in Berkeley, Calif., came up, he was even more antagonistic. The School is so interwoven with the finest traditions of New England, that it was hard for him to think of it as located in any other area. And he nostalgically recalled the days he spent in the School many years ago, and the worship each week in the beautiful chapel, then under the ministry of the saintly Rev. William Worcester. Emotionally he rebelled against the idea of relocation. He rebelled against the thought that our School, which to him is in many ways a home, was to be razed to the ground. Nor could the assurance that a new and more commodious building in another part of the country would be erected to house the School, compensate for this feeling. Nevertheless, he had to read and consider the material resulting from the careful study of capable and conscientious men on this subject, and he came to the following conclusions:

- 1) That relocation meant a substantial educational advantage. Our students could be given a better training than is now possible. Both the faculty and the students would benefit by the contacts with the corresponding bodies of the Pacific School of Religion.
- 2) It would offer an opportunity to get the religious philosophy and religious insights of our Church into the stream of today's religious thinking.
- 3) It would increase the income now available to the School and would thus contribute to the building of a larger and stronger faculty.

This is not to say that there are no objections to the relocation plan. These objections are ably set forth in a report by F. Gardiner Perry, which appears in this issue.

What all of us must now do is weigh carefully the pros and cons, and seek to arrive at a decision, based on which course seems best calculated to promote the welfare of our Church. Also let us try to keep our differences free from acrimony. Each of us must bear in mind, that the person whose viewpoint differs from ours is moved by a devotion to our Church and our Teachings which is equal to ours. The choice we must make is not an easy one, but we need not make it harder than it is by letting our tempers flare.

OUR THEOLOGICAL SCHOOL:



New Church Theological School, Cambridge, Mass.

by Edwin G. Capon

TWICE WITHIN THE LAST YEAR I have made progress reports in the *MESSENGER* of the study being made of relocation or rebuilding possibilities for the School. In the June 1, 1962, issue the beginning of the study back in December of 1961 was described together with an outline of the study procedures decided upon and pursued by a joint committee of the Managers, Directors, and Faculty appointed for this purpose. In the January 1, 1963, issue I described the day of meetings of the Managers, Directors, and Faculty, jointly and separately, at which the Managers expressed themselves unanimously as favoring a move to Berkeley, California, *IF* all arrangements can be completed satisfactorily. I would like to go into more detail now as to the reasons for the action of the Managers at that meeting and the report favorable to relocation upon which their action was largely based.

It has been erroneously stated that the primary reason for considering a move is financial. This is not true. It is true that a substantial offer for our present School property had much to do with our decision to study the question of location, but thoughts of moving had been voiced by members of the Faculty some time earlier. Their reasons then were not financial and they are not primarily financial now. Still, it will do no harm to look at the financial benefits of the move.

Your Theological School needs more income, improved facilities, and modern, fireproof housing for its entire library collection. These are facts we have been contending with for several years. The development of the School and the improvement of its program so that it may train ministers better for your churches requires new money. This is true whether we are training five men or fifteen men or fifty men per year. But where is this money to come from?

a move seems indicated

In most denominations theological schools facing a financial problem would turn to the denomination and to its local churches. They would inaugurate a fund raising drive. This we have considered, but we know that many of our churches are currently not meeting their own budgets and that the General Convention has been spending beyond its income for several years. We doubt the wisdom of seeking new income or new capital funds from these sources—at least at this time. Where are we to turn?

A year or more before Harvard University's offer for our property there was a proposal made that we consider replacing one or two of our present buildings with a high rise apartment building, from which we would derive income and in part of which we might have more adequate facilities. This idea was kicked around for awhile but seems to have had insufficient support, for at a joint meeting of the Managers and Directors in August of 1961 it was decided to employ an architect to make plans for the remodeling and renovating of our present school buildings. The idea was to put about \$25,000 into the project. The architect came up with a set of very interesting plans, which would have done much to solve our present facilities problem (except in the very important area of library housing), but at an estimated cost of at least \$60,000. Most of this money would have had to come from endowment and would have resulted in a *DECREASE* in income. Many have questioned the wisdom of such a step.

Even before the contractors' estimates were in, however, an important new factor had come into the picture. An offer in excess of a half a million dollars had been received from Harvard University for the purchase of our property. In view of our need for new income and for capital to improve our facilities it seemed to the

Board of Managers only good stewardship to ask whether the New Church Theological School could afford to have such a substantial sum tied up in one particular piece of land and one particular location. The Managers, therefore, voted on November 30, 1961, for a study of the possibility of relocation by a committee made up jointly of members of the Boards of Managers and Directors and of the Faculty. The Directors took the same action. The committee's study, a 12-month project, clearly showed that the financial picture of the School would be considerably improved in each of the three cities most thoroughly studied as compared with our position in Cambridge and that our greatest financial gain would come from a move to Berkeley, California. Available annual income might increase almost 50%, or roughly by \$25,000. This would make possible a number of the improvements desired in the School by Faculty and Managers, including a larger and more highly trained Faculty.

Interseminary Plan

But I have already stated that financial gains are not the primary objective of our tentative decision to move. Not even the improvements made possible by the new money are central. Basic to the thinking behind all recent discussions of moving is the conviction of the Faculty, shared by the Managers and forcefully verbalized by several men who have graduated from the School since 1950: Ernest Martin, Owen Turley, William Woofenden, that the School's important interseminary plan needs to be developed more fully in close relationship, geographical and otherwise, with one outstanding seminary. It is to accomplish this more than anything else that we hope to move.

The interseminary plan of the New Church Theological School goes back to the mid 1940's when the Rev. Franklin H. Blackmer was President of the School and the Rev. Everett K. Bray was Vice-President. It was the attempt of a theological school with too small a Faculty and too few students really to be a theological school in the full sense of that term, to provide its students a well-rounded, high-quality theological education.

Reporting to Convention in 1945 President Blackmer wrote:

The Faculty at the School has spent much time this winter upon an important study of the means available for improving the training of New Church ministers. This study, outlined in a 30-page special report, presents a plan of interseminary instruction as the answer to the need which has long been felt that our curriculum should be enriched. Under this plan each student would take about 30% of his curriculum in a neighboring seminary, going into its larger class-groups for the basic factual subjects which are the common heritage of all Christian denominations. In addition to the obvious economy of eliminating courses in our School which nearly duplicate studies being carried on in other seminaries, this plan would give our students the benefit of a larger corps of teachers than our School can



Edwin G. Capon

Mr. Capon is the president of our Theological School; and upon him has fallen the task of making the most extensive study of the proposal to move the School to Berkeley, Calif.

possibly afford, including among these instructors some men who are widely recognized as authorities in the subjects they are teaching. In carrying out this plan the student would be responsible to our Faculty and would receive from them intensive study of Swedenborg and the New Church, including correlations of our work with the general studies. Our Faculty believes that this interseminary curriculum is timely for our students now, where at earlier periods it would not have been practicable, because of changes which are taking place in the religious world, particularly among Protestant churches. We see a Christian world that is making fresh examination of itself and that is pursuing its search for deeper truths which underlie the differences that have appeared among Christians. The widespread efforts to develop techniques of cooperation among churches, with marked decline of sectarianism, utilizes the denominational structure of Christianity, but it also explores the common interests that are genuinely inter-denominational. Indeed, this searching for a new type of Christianity is just the condition in which our Church can make a contribution; and we can do this best if our men know what it is to stand shoulder to shoulder with students of other denominations, where they have a common interest and goal. We believe that men who become thoroughly conversant with conditions among leaders in Christendom, while they are also studying in our School, so they can have the normative values

of New Church teaching at the same time they are facing the issues which all churches are feeling today, will be stronger in their grasp of the New Church and more able to express it effectively in contemporary life.

It should be clearly understood that the inter-seminary plan of instruction is a technique of co-operation between seminaries, to the extent mutually agreeable to their faculties, rather than a formal affiliation. (There is no intention or desire for any formal affiliation that might threaten our independence in 1963—*author's note*). It rests upon mutual confidence and respect between the institutions involved. Observe also that the area in which this cooperation is made is the area of underlying facts. The part of our School in this arrangement is the proper part of any denomination: the interpretation, evaluation and explanation of facts. This plan of instruction is fitting into trends in education which emphasize the discriminating use of facts at the same time they encourage attitudes of goodwill which promote cooperation.

Interseminary cooperation offers much promise in solving the problems which have seemed most pressing in relation to our School, as stated in recent reports of the Board of Managers to the Convention. In terms of higher standards, spreading the teaching-load over a larger faculty, in the fields where they have specialized, cannot but have salutary effect. And with respect to our own School, it will release our Faculty members from divided responsibilities and open the way for them to do more intensive work in the development of our own teachings. The fact that our students will be experiencing the work of the New Church in its larger setting will be stimulating to them, as well as to our Faculty. It should help much to avoid the disastrous effects of an ingrown church, helping our students think of the New Church in its relation to the larger Christian community, and aiding them to keep their grasp of the New Church in its largest terms.

The plan in operation

At the present writing the School has had close to twenty years experience with a developing interseminary plan first mentioned to Convention in the 1944 report of our Board of Managers. During the earlier years students worked at four different theological schools and in a number of cases took sufficient work to receive a theological degree from one of the following: Harvard Divinity School, Boston University School of Theology, and Andover-Newton Theological School. Since 1956 most interseminary work has been done at Andover-Newton in Newton Center (7 miles away and time-consuming to reach by public transportation) and no student has taken his interseminary degree elsewhere. During this whole period there has been constant re-evaluation of the interseminary plan by the Faculty especially, but also by the Board of Managers. Several

of the Faculty and of the Managers know this plan from having participated in it themselves as students.

I believe I am safe in saying that none of the Faculty and probably none of the Managers doubts the value and the necessity—at least as long as we are a school with a small faculty, small student body, and limited resources—of continuing with some kind of interseminary plan. The question of dropping it does not come up. Regularly the question of improving it does and some firm convictions have developed about it.

The Faculty believes that the work done by our students at a second theological school has made possible a better over-all preparation for the New-Church ministry. It has not only provided a broader training in wider areas but it has also contributed to the background and the maturity of interest with which students have approached our own teachings. Furthermore, their contacts with faculty and students at another School has done much to sharpen their awareness of the significance of Swedenborg's writings for the Church but in such a way as to help insure us against "the disastrous effects of an ingrown church".

To enhance the effectiveness of our interseminary plan the Faculty worked out a new curriculum in the Fall of 1961 which would recognize the value that plan has been to us over the years and coordinate much more fully the studies required by the cooperating seminary and the New Church Theological School, especially the correlation of Swedenborg's teachings. One serious weakness in the operation of the plan we could not overcome, the geographical distance between Andover-Newton and ourselves with its attendant loss of travel time and its much more serious loss of continuous opportunity for educational, social, and theological communication between the students and the faculties of both schools, though probably its most serious result is the tendency it encourages to compartmentalize the educational experience of our students. Our faculty sees a tremendous improvement possible in our educational program in an interseminary plan with a theological school with whom we can be very closely associated geographically as well as in educational philosophy and curriculum planning. This brings me once again to the importance of moving.

We have learned that developments at Harvard Divinity School make any interseminary plan with that school in the Cambridge area impossible. We have ascertained by careful and extended study that satisfactory interseminary programs can be developed with Andover-Newton in Newton Center, Massachusetts (a further development of an existing relationship), with the Oberlin Graduate School of Theology in Oberlin Ohio, and with the Pacific School of Religion in Berkeley, California. Each development involves a move from our present campus in Cambridge. A move to Berkeley, California, will make possible the most effective interseminary relationship and at the same time offers greater financial advantages than either of the other possible moves, whereas a weakening of our financial position seems possible if we stay in Cambridge.

Open letters concerning the interseminary program in which the New Church Theological School is currently engaged.

the interseminary plan

THE INTERSEMINARY PROGRAM was of value to me because many important courses which our school did not have the means or facilities to give were available elsewhere, in my case at the Harvard Divinity School nearby.

Contacts with theological students of various denominations helped to exert a broadening influence on me, and pointed up the values of our teachings. If we, as a church and as a force for good in the world, are to grow and expand, we must become aware of the trends and needs of those around us. Exposure to the thinking encountered in another seminary was an investment that is still paying dividends.

Then, too, in the learning process, comparison and contrast are excellent teachers. Is there any better way for our ministerial students to learn what our church has to offer than by comparing and contrasting this with what other churches have and are doing?

The uninviting alternative to an interseminary program would be the hermit-like existence of a handful of New-Church theological students in a secluded atmosphere remote from the realities of a world they will later be called upon to serve: something that would diminish, almost to the vanishing point, our usefulness to others.

—ERNEST L. FREDERICK

I BELIEVE that the interseminary program is very beneficial for our students. To me, there is nothing more stimulating than to have the experience of sharing the teachings of the New Church with those who are working in similar fields. Occasionally one meets an individual who responds to our message with more than passing interest. It was during a recent inter-church youth activity here in Pawnee Rock that I was introduced to a man in the ministry of another church. He happened to be the invited speaker for the evening. He had an acquaintance with the scientific work of Swedenborg and asked me to tell him about his theology. I spent perhaps ten or fifteen minutes telling him what this system of theology means to me and then stopped, thinking that perhaps I might have misjudged him and that he might be bored. But very soon he said: "If you think of anything else during the course of the evening I wish you would tell me more."

It happened that the program ended at our church, where we all were enjoying a dessert and some final closing music. Immediately after this he walked from the far end of the crowded room towards me and said: "Let's go upstairs and see what we can find in the way of literature." He left with a quantity of material and said: "Don't worry about whether I will read this. And thank you for taking the time to explain these things to me."

I don't know what the result of this might be. But I do know that because we spent some time together in

interchurch activities in a spirit of good fellowship, we were able to share ideas—there was a good kind of communication between us. And there were numerous young people who wanted to have this same kind of experience again.

To put it very simply, it seems to me that one can say there are two major aspects of the religious life. One is the understanding of the meaning of one's theology. The other is the matter of human relationship. It is here that we either fail or succeed in doing those things that promote human growth, spiritual growth if you like.

I do not believe that we have to have any fears about weakening the loyalty of our students in an inter-seminary program. In fact I sincerely believe that we can learn a number of things by a mutual sharing of ideas. I recall another occasion—a visit with a Methodist minister just out of school. We were visiting about the subject of sermon construction. I was trying to help him feel that we could share some things in common. I remember that I said to him that basically every minister has one major theme although he puts it differently every time he delivers a sermon and that theme is simply "salvation." This created a response in him right away. We were "talking the same language."

It is in these areas that I think we may find opportunities, not only for doing our work better, but in learning to grow ourselves—to be able to meet the challenge of the ministry in a wider context.

What little time I spent at Andover-Newton in an evening course was certainly beneficial, and it could have been much more beneficial had it afforded closer relationship with the students there.

—GALEN UNRUH

WHAT MAKES for the education of Swedenborgian ministers? Is it classes in doctrine? or pastoral care? or worship? or practice preaching? It is all of these, and yet, something is missing.

And this something cannot be found at the school. It is not academic as such. It is the exchanging of ideas and the interacting of students at a different theological school. We are given at our school solid courses in doctrine, Bible interpretation, worship, pastoral care, and practice preaching. These are primary tools. However, if we are to reach new people, we have to know something about the other denominations and their beliefs.

Where else than working closely with another theological school can this be accomplished? While taking basic courses in Old and New Testament, historical, theological, and religions of the world, students at NCTS have an opportunity to rub shoulders with students of other denominations at their theological school. Ideas, views, and beliefs can be exchanged. Our students grow through this kind of learning experience. But it is a two-way proposition. The students at the other school are

exposed to our doctrines. In a very real sense, this was what Swedenborg tried to do.

When we talk about education for our ministers, we must include the role that the interseminary program plays. For without it, I feel that a minister's education is quite incomplete. If the interseminary program accomplishes nothing more than to expose our students to other beliefs, it is a success. But it does more than just this. It exposes other students to our belief. And it certainly equips the man to understand what is going on in the community when he takes his first parish.

I am not saying or advocating that we should merge with another theological school. What I am saying is that I feel it is absolutely necessary for our men at NCTS to be working closely at another theological school. For it takes a lot more than a knowledge of doctrine and Bible interpretation to become a Swedenborgian minister today. It takes also an understanding of what is happening to people today and how they react to different situations.

I personally feel that my work has been a lot easier and more successful because of my experiences at Andover-Newton Theological School on the interseminary program. I feel that this added much to round out my theological education. However, this would and could never replace the basic courses which are so necessary to our faith. And we receive these for three or three and one-half years.

With the changing world of today we have to be open minded and listen to what others are saying. We do not have to accept what they say, but we have to listen. And after listening, we have to understand. If we have not been exposed to other thinking then we cannot possibly understand. Once we understand, we can act according to our own understanding and wisdom. But we have to be able to communicate with the average person on the street who is not of our faith. How are we to do this, if we do not know anything about his faith or any of the technical language? Just because we learn what others believe, this does not weaken our belief. Instead, it can only strengthen what we believe.

Therefore, I am very pleased to see that our theological school is investigating all possibilities involving a closer relationship with another theological school. If it means moving the theological school to the mid-west or west coast, then this must be done. Not done for the sake of change, but done for the sake of growth—growth for our students and growth for our Swedenborgian Church.

—RICHARD H. TAFEL, JR.

I UNDERSTAND that many members of General Convention are questioning the wisdom and prudence of their theological school being engaged in an interseminary program (a program which involves cooperating with an accredited theological school to the end that both an education and a Bachelor of Divinity (B. D.) degree is obtained by the student). I feel that it is not only wise and profitable, but also to some extent necessary, and would like to share my reasons for feeling so with the readers of *THE MESSENGER*. These reasons are from the student's point of view.

Central to the advisability of the interseminary program is the question of whether your future ministers may or ought to hold a B. D. degree. The inevitable consequence of severing ties with an accredited theological school is that your future ministers would not hold the B. D. degree. I feel that such a consequence would be detrimental, or at least, nonadvantageous.

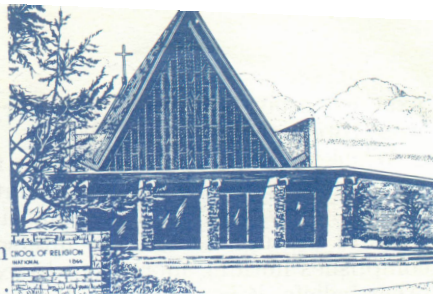
The Rev. Franklin Blackmer, then president of the School, in an address to Convention in 1945 gave his reasons for feeling that it was both practical and prudent

to engage in an interseminary program. The chief reason he gave was that a better learning of the necessary, non-Swedenborgian material could be learned at a lesser cost to Convention. Because a student spends four years of post-graduate work learning both this material and Swedenborg's theology, why should he not receive a B. D. degree? Granting both the interest and the capability, a man in nearly any other field of knowledge would receive a doctor's degree for four year's post-graduate work. But there are two additional reasons why you would find it at least desirable for your future ministers to hold the B. D. degree. The first reason is due to both secularization and specialization: a situation which is a fact whether we like it or not. The result of these two trends is that people generally look for the mark of training and education when they consider what a person says. The second reason is that the Christian Gospel has suffered abuse from poorly educated fanatics. There are crackpots and charlatans in nearly every field, and religion has not escaped such invasion. For these two reasons, the B. D. degree helps your minister gain an audience in the world which both you and your ministry are called upon to minister unto.

Quite apart from the academic aspect to the interseminary program in which I have been engaged, I have found additional reasons for being happy to have been privileged to participate in such a program. First, I have had the opportunity to exchange ideas and feelings with students of different and varied religious backgrounds. This has not only been in itself a valuable experience, but has been a further challenge for me to think through my faith, and Swedenborg's theology. Some have maintained that such an experience would cause the New Church to lose its students to other denominations. If this were to happen it would only mean that either the theology or the Church life, or both, of our denomination were inferior. I have found my faith strengthened, however, by contact with persons of other religious backgrounds. I feel that I have gained much from being challenged to think through Swedenborg's theology, rather than simply memorizing it. A second reason I have gained, rather than being the loser, from the interseminary program is that I have found that we can learn much about living the Christian life from other Christians. We must learn not only what we can find in other Christian denominations, but what can come to us from the universal influx from the Holy Spirit, if we are to warrant being called Christian.

In light of the proposal to relocate the New Church Theological School, I would like to say only a few things not only as a student, but as a member of General Convention. What I shall say has to do with what I feel are the decisions members of Convention must make. First is the question of whether they wish their future ministers to hold a B. D. degree. Second, if the answer to the first decision is in the affirmative, ought Convention to seek accreditation for its Theological School so that this could happen, or ought the Theological School to cooperate with an accredited Institution? Third, is every member of Convention acquainted with the necessary knowledge to make the preceeding decision, or is the Board of Managers better equipped to make such a decision? I feel that such decisions ought to be made in light of the fact that proper stewardship of the Theological School implies that the School be located and operated such that the best theological education of the New-Church ministers be obtained. I don't know enough about this, so I leave it to the Board of Managers which I have helped select for this purpose.

—F. ROBERT TAFEL



Pacific School of Religion
in Berkeley, Calif.

THE PROPOSED MOVING OF OUR THEOLOGICAL SCHOOL

THE ONLY CONSIDERATION that should weigh in any decision made as to our theological school is "will it further the purpose and function of the School: the training and preparing of men for our ministry"? Keeping this uppermost in our minds will avoid any sectional feeling or any local bias. This is especially true when the decision is so important a one as that of relocating our School.

We should remember that this is *Convention's* theological school, the concern of our whole church. This is why I am glad of this opportunity to comment as president of the Convention on the proposed moving of our school from Cambridge to Berkeley, California.

The Convention entrusts the management, curriculum and policy of the School to its elected Board of Managers. The funds of the School, however, as well as the financial control of the same, is vested in a Board of Directors who are elected annually by the members of the Corporation of the Theological School. Thus the Convention has no control over the finances of the School—only over its management through its elected Board of Managers.

Experience has shown that, while control of the School is divided between the Board of Managers and the Board of Directors, problems which the School must face do not normally divide themselves into management—policy or financial categories. They have a way of extending into both. For this reason, the Board of Managers and the Board of Directors have of late years worked very closely with each other.

Two years ago, both boards cooperated in planning a renovation of the School at a cost in the neighborhood of \$50,000. Even though this would seriously decrease income, all agreed that the renovating program was urgently needed. While planning was still in the blueprint stage, we received a firm offer for our property of over half a million dollars from Harvard. This offer providential in its timeliness, is being seriously considered by both boards.

A joint committee was appointed in the Fall of 1961 to study the implications of the offer, bearing in mind particularly the needs of the School in pursuing its main object, that of preparing men for the ministry, and how this offer by Harvard might meet those needs. This committee of seven made a thorough study of the whole field and reported its finding to both boards in October 1962. This report was endorsed by six members of the joint committee.

Acting on the findings contained in this report, the Board of Managers unanimously recommended to the

Board of Directors "that the Theological School be relocated in association with the Pacific School of Religion in Berkeley, California." This recommendation also had the unanimous approval of the Faculty of the School. The Board of Directors, at its October meeting, indicated its acceptance of this recommendation, provided that all details could be successfully worked out. A committee was appointed to re-study and to make final reports on all matters under consideration. This committee has been hard at work, and its reports so far indicate not only that the proposal is desirable and feasible, but that all the details can be successfully negotiated.

I am assuming that the articles by the president of the School and by the chairman of the Board of Managers will have shown why and how the proposed moving of the School to Berkeley, California, is to the best interest of the School. As president of the Convention, I should like to express my conviction that the proposed move is to the advantage of Convention and of the Church as well. I have been intimately concerned with our Theological School as a member of the Board of Managers for some twenty years. I have had the privilege of being a member of both committees which have studied the proposed relocation of the School. It is my wholehearted opinion that the moving of our school to Berkeley, California, and working closely with the Pacific School of Religion is in the best interest of the Theological School and of Convention. I would ask in all our decisions and discussions the function of the School be kept foremost in our minds and hearts: the training and preparation of men for our ministry.

—RICHARD H. TAFEL
President of Convention

THE ANNUAL MEETING of the Corporation of the New Church Theological School for the election of officers, acting on the proposed additions to the by-laws, and for the transaction of such other business as may properly come before it, will be held at the Theological School, 48 Quincy Street, Cambridge, Massachusetts, on Friday, June 14, 1963, at 4:30 p.m.

—H. PAGE CONANT
President

Why does NCTS want to be adjacent to another theological School? NCTS does not have a large enough faculty to teach a full theological curriculum or a large enough student body to provide the kind of educational community in which emotional and intellectual growth by the interaction of a variety of different individuals of different thought and temperament may take place. Furthermore, non-Swedenborgian students and faculty continually stimulate our students to clarify, to deepen, and to see the relevance of New-Church teachings.

How near should NCTS be to another seminary? The nearer the better. We have been working with a school six or seven miles away. Travel back and forth consumes student time and complicates schedules. In keeping the number of his trips to a minimum the student skips opportunities of various kinds at BOTH schools. Neither school becomes fully a school community to him. At a faculty level contacts between the two schools are almost non-existent, to the loss, we think, of both faculties and of a fully coordinated educational program.

Why can't NCTS work with Harvard Divinity School? This possibility was discussed with Dean Samuel Miller of Harvard Divinity School in the Winter of 1962. He was not optimistic about working something out but offered to try. On March 19, 1962, he wrote us a letter which seemed to the Faculty to close the door to further efforts. He said, in part, "The basic difficulties, however, seem to remain, and indeed seem more insurmountable than ever."

Why is the most effective interseminary relationship possible with the Pacific School of Religion?

(1) PSR has the most affirmative attitude of the schools considered toward Swedenborg and his thought, (2) PSR will grant our students full equality with their own students, thus making available to them all the privileges and opportunities of regular PSR students, and (3) a closer relationship between our faculty and their faculty and our students and their students will result from the closer geographical proximity and affirmative attitude anticipated there. The relationship with PSR is financially most advantageous because PSR is ready to provide our students with dormitory space and our Library with shelf space, so greatly reducing our capital investment in facilities. (We will still retain both control and ownership of our library.)

Can NCTS afford to purchase land for its facilities in Berkeley, California, near PSR? We have discussed this matter with the leading real estate agency in Berkeley and two faculty members were taken over the area by one of their agents. Files at the School contain a prospectus of seven or eight pieces of property suitable in varying degrees for the needs of NCTS and well within our means. Before looking into this matter, we ourselves were afraid real estate costs in Berkeley would be prohibitive. A more imperative question is whether we can afford to remain in Cambridge on property which has tied up at the very least \$600,000 of our capital at a time when we so badly need new funds for the development of program.

Are there any Swedenborgian churches near Berkeley and PSR? The El Cerrito Church is 18 minutes away by car according to a check made by the Rev. Eric Zacharias. The San Francisco Church, whose minister lives in Berkeley, is a little further.

Where will NCTS students do their field work? It has long been recognized that Sunday preaching and church school or youth work is not adequate experience for a theological student. Our plan is that each student



questions

and answers

spend two periods in a laboratory parish, one as part of his second year, the other for his entire fourth year. He will then not need to do field work while resident at the School.

Isn't our present location in Cambridge a wonderful spot for missionary work? A New-Church Society as well as our School has been at this location for over seventy years yet I cannot think of one significant piece of evidence that any important missionary achievements have been made here. If something can be done here in the future, it can also be done in Berkeley, which is an educational center very similar to Cambridge.

Won't the Massachusetts' Societies suffer serious harm from the removal of the School to Berkeley? Some Massachusetts lay people recognize that their churches may well have suffered harm from the presence of the School in their state. Societies here have depended upon inadequate, part-time student and faculty help when they might well have had full time ministers if NCTS had not been so handy. Societies might also have developed more of the talents of lay members, if it had not been so easy to turn to the students and faculty of the School for help.

Isn't Harvard University a tremendous asset to the School in its present location? Only its library. Our students cannot take courses in the University. In Berkeley they will be able to take courses at the University of California.

Why move to the WEST coast? When relocation was first considered, a group of ten schools was selected for initial investigation; these were in Massachusetts, Connecticut, New York, Ohio, Illinois, and California. Correspondence and visits narrowed the study down to three, one in Massachusetts, one in Ohio, and PSR in California. Several days were spent with the head of each school and with faculty members, faculty committees, and librarians. Our choice narrowed finally to PSR not because it is on the West coast but because location adjacent to and working with it is considerably the better of the three possible arrangements.

Why not move to Newton Center and locate adjacent to Andover-Newton? This would be a great improvement over our present situation but not as much so as in the case of a move to Berkeley. Andover-Newton is not as affirmative to Swedenborg and his teachings and is not eager to see us move closer. Andover-Newton does not offer our students all the privileges of regular students status and can not provide for us such physical facilities as library space and student housing. Hence a move to Andover-Newton would cost us more in terms of size of building or buildings needed.

Can we recruit more students for NCTS in Berkeley than in Cambridge? There is no evidence that the location of the School makes any difference in the recruiting of students from New-Church families. It does seem possible that we might pick up some students from non-Swedenborgian backgrounds in Berkeley, because PSR is a non-demoninational school with some students not already firmly committed to the ministry of a particular denomination.

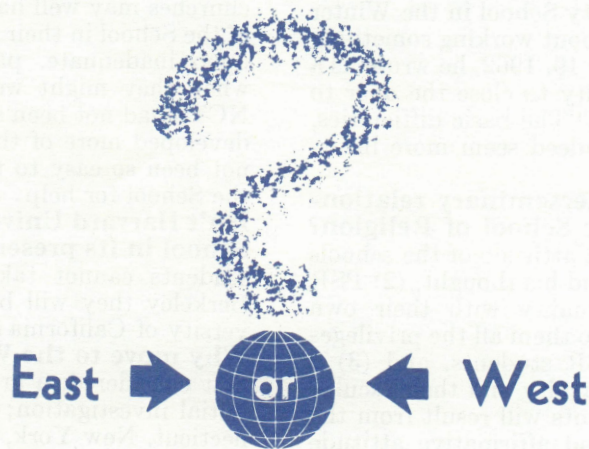
Would the School be welcome in California? The Rev. Andre Diaconoff, Presiding Minister and General

Pastor of the California Association, writes, "We certainly should be very glad, indeed thrilled, to have the New Church Theological School relocate in Berkeley. The cooperation between our School and the Pacific School of Religion would go a long way to fulfill the purpose of bringing New-Church thought and perspective actively into the stream of Christian thought and life." Mrs. Alice Van Boven, Secretary of the same Association, writes, "I think I express the feeling of others in the California Association, that we would welcome the Theological School to our state with a great deal of enthusiasm. Who wouldn't? I am an alumna of the Pacific School of Religion, and while I was there as a student from 1939 to 1942 I felt that Berkeley would be a wholesome environment for a New Church Theological School."

Will there be any faculty changes if NCTS moves to Berkeley? No changes in the present faculty are involved in the School's relocation plans. The Committee on Faculty Development of the Board of Managers has been asked to seek for an additional faculty member to meet a need which would exist wherever the School is located.

If we move to California, will NCTS cease to be an independent school? No. We are not proposing either merger or affiliation with PSR. Our plans call for a cooperative program which will not limit the freedom of our School either to withdraw from the arrangement or to make changes in it as circumstances seem to require. We propose to continue to increase our own separate resources in faculty, library, and finances, looking to the day when a growing General Convention will provide us an increasingly numerous student body. We look for a day when our own faculty can offer a larger part of our students' complete program but that day is still in the future. We will always want our students to have the contacts with students and faculty of other Christian denominations that some measure of inter-seminary work will provide.

What is the main aim in relocation? The best possible training for the future ministers of the General Convention of the New Jerusalem. All the improvements and gains that will come about from a move to Berkeley are focused upon this aim. We expect to have a better School offering better training to the men who will be occupying your pulpits in the years ahead.



by Ernest O. Martin

"THE BOARD OF MANAGERS resolves that if all arrangements can be completed satisfactorily the New Church Theological School be moved in close proximity to the Pacific School of Religion." This resolution was adopted unanimously at a meeting of the Board of Managers on December 1, 1962. We had met to discuss the report of a joint committee of representatives from the faculty of the school, the Board of Managers, and the Directors of the Corporation. The committee had made a study of the advisability of relocating and had voted six to one in favor of moving the school.

Although the Board of Managers had been considering the relocation for more than two years, and the joint committee had made a very thorough study, the decision was difficult. We have concluded that our school can carry on its educational work much more effectively in a program of co-operation with the Pacific School of Religion in Berkeley, Calif., than it could by staying in Cambridge, Mass. It is hard to make the break, to move away from Cambridge, where generations of ministers received their training. Many ministers were married at the school; their children have played in the halls; it has been both a school and a home.

Our location in Cambridge in the midst of the Harvard community has been referred to as "the cradle of culture". It is steeped in tradition, and the educational opportunities seem dazzling. But none of our theological

students takes any courses at Harvard, either at the college or the divinity school. Instead, they commute to Newton Center where they study at the Andover-Newton Theological School. Discussions with the administration at the Harvard Divinity School discourages us from hoping that a closer relationship with Harvard could be developed in future years.

We have made studies of theological schools in all parts of the country and have concluded that Berkeley, California, with the Pacific School of Religion and the University of California, offers the best opportunities for the advancement of our inter-seminary program. For almost twenty years students at our school have taken some of their work at a neighboring seminary, and many have received their graduate degree there. The faculty of our school and the Board of Managers have felt that this training, plus intensive study of Swedenborgian theology and Bible interpretation at our own school, offers the best possible preparation for our future ministers. The majority of the active ministers in our church today have received this training and can testify to its value. Without a strong interseminary program, it is unlikely that we could attract many thoughtful students.

Because the future of our theological school is linked so closely to the future of our church, widespread interest in the relocation is natural. The interest of church mem-

bers in the Boston-Cambridge area is intense. Some of them consider talk of moving the school as a judgment against New England Swedenborgianism, or even against the whole east coast. When a Westerner (not a Manager) accused the East of being decadent, and suggested this as a reason for moving to California, sparks flew. No New Englander could take this lying down, and the printing presses rolled in a call to arms.

As chairman of your Board of Managers (and a native New Englander), let me assure you that the Board's decision to relocate is not based on any notion of the superiority of the West over the East. In heated discussions about the School, far-fetched reasons have been given, for and against moving. Mr. F. Gardiner Perry, president of the Cambridge Society, has helped us in his report to expose some of the hearsay arguments for moving.

Our theological school was founded in 1866, the same year that the Pacific School of Religion was established. New-Church societies in Massachusetts have turned to the faculty and students of the School to fill vacant pulpits. The Cambridge Society has worshipped for more than 60 years in the school's chapel and has made regular use of the other facilities. The Massachusetts Association has looked to the School for leadership, and Convention boards and committees have met there frequently.

The Board has spent many hours discussing its responsibility to the church in New England, and especially to the Cambridge Society. We stand ready to assist Cambridge, financially and otherwise, in any relocation plans they may undertake. Already members in Newtonville and Cambridge are discussing ways of closer co-operation, and societies south of Boston are speaking of a co-ordinated program that can give new strength and vitality to the church. Without the school to lean on, the church in Massachusetts can be challenged to a new spirit of independence and responsibility. A new and brighter era is possible if they can catch a vision of what the church might be and work together to make this vision real.

The Board of Managers favors relocation because it is convinced that we can develop a stronger school and a more effective interseminary program in Berkeley, California, than in any other part of the country. Through the sale of all or part of our property in Cambridge, we could furnish a new building and provide a large endowment fund for the future expansion of faculty and a more vigorous recruiting program.

The specific advantages of the Pacific School of Religion are described in other articles in this issue. The Board is impressed chiefly with the liberal attitude of this inter-denominational school, its high scholarship, and its respect for other traditions and viewpoints. Courses by our faculty members would be offered to students at the Pacific School of Religion, and we would have countless opportunities to present the essential teachings of our church. Dormitories for single students, apartments for married students, dining facilities, library—all would be available to our students; yet we would be independent of any outside control. We would not "merge" with another school. We would co-operate as we have with Harvard, Boston University, and Andover-Newton, but under conditions that are much more favorable than experienced before.

Under the constitution and by-laws of Convention, "The Board of Managers of the Theological School shall be entrusted with the care and conduct of the Theological School. It shall consist of the president of Convention, *ex officio*, and of twelve elective members, four of whom shall be elected annually by the Convention to serve for

convention

The one hundred fortieth session of the General Convention of the New Jerusalem will be held at the Americana Hotel, Bal Harbour, Miami Beach, Florida. The Convention will open at 2 p.m. Thursday, July 4, and will conclude at the close of the worship service on Sunday, July 7.

The Council of Ministers' meetings begin at 10 a.m. on Monday, July 1, and continue until the close of the meeting on Wednesday evening, July 3.

—RICHARD H. TAFEL, *President*

—HORACE B. BLACKMER, *Secretary*

REPRESENTATION AT CONVENTION

THE PROVISION in the By-Laws of Convention, Article VII, section 3, calling for the publishing in *THE MESSENGER* of information a month in advance relating to representation at the Convention session can be complied with only on the basis of the following preliminary figures based in part on data of the preceding year, as some of the membership figures, as of December 31st last, have not yet been submitted.

Association or Society	No. of Members	No. of Delegates
*California.....	467	11
*Canada.....	231	6
*Illinois.....	763	17
Kansas.....	208	6
Maine.....	205	6
*Massachusetts.....	749	16
Michigan.....	157	5
*Middle Atlantic.....	563	13
New York.....	217	6
Ohio.....	214	6
Southeast.....	162	5
Western Canada		
Conference.....	496	11
National Association.....	55	3
Connecticut.....	9	2
Gulfport Society.....	34	2
*Last year's figure		

—HORACE B. BLACKMER
Recording Secretary

Boston, Mass.,
May 1, 1963.

three years; the Board shall elect the president of the School, and he shall be *ex officio* a member of the Board."

Elected by delegates throughout the church, your Board of Managers pledges its highest efforts to the care and conduct of our theological school.

Rev. Mr. Martin is the pastor of our National Church, Washington, D. C., and is chairman of the Board of Managers of the New Church Theological School.

Mr. Perry, widely known as an active and zealous worker in our Church was a member of the Committee to Study Relocation. To a joint meeting of the Board of Managers and the Directors of Corporation of the Theological School, held Dec. 1, he made the following report:

F. Gardner Perry's Statement

FROM STATEMENTS made both within our Committee, and outside, the following reasons seem to be back of the desire to move the Theological School, none of which seem to me to have a sufficient weight to justify the vote taken by the Committee, namely:—"The Committee 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." These reasons with which I disagree are:

1. That the East is becoming a decadent area while the West is expanding not only in population but in new ideas and even in the life of the New Church.

Why should the growth of population in any state be a factor in the location of our Theological School? Given a faculty adequately trained as educators with a knowledge and love for the doctrines of the New Church, and in a cultural atmosphere, the rate of population growth seems of no importance. As for the New-Church growth, note that our extreme Western Association, California, *lost* 13 members last year while Maine, the extreme Eastern Association, *gained* 21 members. It is interesting to note also that Dr. Taylor, Executive Secretary of the American Association of Theological Schools, wrote to President Capon that "From the point of view of accessibility to cultural advantages of all sorts your present location would be hard to beat."

2. That it is essential that we give prestige to our ministry by preparing "scholars" for the Churches, for which a Theological degree is deemed necessary.

What makes a "scholar"? Degrees? Prestige which has any lasting value is not measured by the number of letters a man can place after his name but by his motives and his ability to help others to a closer relation to the Lord. Earnest devotion to the uses of our Church and a knowledge of its teachings which the diploma of our Theological School, *following* a college degree, should give, will make him a man to whom all can look up.

3. That new and more modern quarters are necessary to attract men for our ministry.

Modern buildings do not make a school. They are nice to have, but a faculty of *good* teachers and what they are able to give the students through their knowledge and example is far more important. Any man who

would base his decision to become a New-Church minister on material things rather than on his love of serving the Lord had better go elsewhere.

4. That the smallness of our student body is detriment to the exchange of ideas with other serious minded students which a closer alliance with a larger seminary would overcome and that a satisfactory alliance cannot be worked out with any Theological School in Cambridge.

Our student body is small and because we are a small church organization is likely to remain so in comparison with other Theological Schools. But why bury it in a big school where it may be lost and perhaps develop a feeling of inferiority in our men? The give and take in discussions with other men is good and if we only admit college graduates they have had some of that already. When it comes to Theological discussions let's give them a good working knowledge of our own church doctrines *first* and to a greater extent than the new curriculum apparently provides. Remember that we have already lost two good men to other churches through their attending other seminaries. I refer to the Rev. Messrs. Foster Freeman, III, and Bruce Whittemore.

5. That a "practice parish" is being set up on the Pacific Coast in which our students are to work in their later years at the Theological School and that therefore the School should be near it.

As I understand it, Project Link, as it is called, is an experimental proposition and until it is a proven success, it seems to me foolish to move the School to California just for this purpose. Students can be sent out there for this training from any place. Besides, does this project give students enough of the type of training best for the positions which our Church has open for them?

6. That a practice parish is not feasible here in the East.

This brings up a question which affects the entire Mass. Association and perhaps the Convention as a whole. We have a number of societies in the East now without adequate ministerial help. With the School in Cambridge these Societies can be given help by students and faculty members of the School as long as it remains here. Unless the School takes the attitude that these

societies are not worth helping and that the School should move "to the distant fields which look greener", I cannot agree that an adequate "practice parish" of more practical value could not have been set up in the New England area.

7. \$600,000!!

Money: Of course, our present property is very valuable to Harvard, and to us. \$600,000.00 is their *first* offer, and they will buy it with or without the Chapel. We do need to increase our income to improve both our staff and our plant, but don't let's panic into thinking that selling our Cambridge property is the only way to get it.

We have indications (not yet final figures) that an income-producing improvement could be developed on

the site of 42 Quincy St., retaining both the School building and the Chapel. This possibility should be examined carefully before decisions to move are made, for it would provide one of two things:—First, the saving of a "home base" to which our School could return in case affiliation and physical amalgamation with a distant Theological School fell through (that has happened in Chicago) or—second—keep our New Church center here with the increased income still available to our School whether located here or elsewhere.

As a final comment let me say that if one desires to realize the advantages of the present location of the New Church Theological School, one has only to look through and to read the neat current catalog of the School, of which I assume each of you has a copy.

THE CORPORATION OF THE NEW CHURCH THEOLOGICAL SCHOOL

By Laws

I. Members:

Any member of the General Convention of the New Jerusalem in the United States of America, or of any Association or Society connected therewith, who is of legal age, may become a member of this Corporation by signing these By-Laws; and shall cease to be a member thereof upon ceasing to have the qualification above named, or upon filing with the Clerk a written withdrawal of membership.

An adequate and current alphabetical file of the active membership shall be established and maintained in the offices of the school, and shall be available for inspection at all reasonable times to the officers, directors, managers, and members of the corporation.

II. Officers:

The officers of this Corporation shall be a President, a Clerk, a Treasurer, and a Board of Directors, which shall consist of three, until the first annual meeting, and thereafter shall consist of fifteen.

If deemed expedient or necessary, a Vice-President may be elected at any Annual meeting of the Corporation.

III. Duties of Officers:

The President shall preside at all meetings of the Corporation and of the Board of Directors, and in his absence a chairman shall be elected by those present. On or before the April meeting of the Directors, the President shall appoint a Nominating Committee of three to bring a list of nominations of officers of the Corporation for the following year, to be presented at the annual meeting.

If a Vice-President has been elected, and the President shall be unable to preside at any regular or special meeting of the Corporation or of the Board of Directors, the Vice-President shall preside in his place and stead, and in such case the election of a chairman shall be dispensed with.

The Clerk shall keep the records of the Corporation and of the Board of Directors, and shall give notice of all meetings of both. He shall, immediately after each annual meeting of the Corporation, transmit to the

Secretary of said General Convention, a copy of the Treasurer's annual report.

The Clerk shall maintain the file of the active membership of the Corporation. He shall provide the notice of the Annual meeting to be published in the *NEW-CHURCH MESSENGER*. If the *NEW-CHURCH MESSENGER* is not published, or is not issued at a convenient time, notices of the Annual meeting of the Corporation shall be sent by first class mail to each member on the active list of membership at least ten days before such Annual meeting. Notices of the Annual meeting of the Board of Directors and of special meetings of the Corporation and of special meetings of the Board of Directors shall be in the same manner sent by first class mail to each member of the Corporation or of the Board at least ten days before such meeting. It shall be sufficient notice if mailed to the last and usual place of residence of each member in accordance with the records on the membership list.

The Treasurer shall, under the direction of the Board of Directors, receive, hold, and disperse all money of the Corporation; and shall have, subject to such direction, the custody and care of all the funds, securities, and property of the Corporation. He shall report to the Corporation each year at the Annual meeting.

The Board of Directors shall manage all the business of the Corporation, and five Directors shall constitute a quorum of the Board after the first annual meeting of the Corporation. The Board of Directors shall report to the Corporation each year at the annual meeting.

The Board of Directors shall have authority to fix and determine the salaries of officers, teachers and employees of the school, and have exclusive supervision of the establishment of the annual budget and expenditure of money as further provided in Article VI.

The Board of Directors shall appoint three of its members to serve with the Treasurer as a committee of four on finance and investment. The Committee on Finance

and Investment shall have general oversight and care of the investments and securities of the Corporation, with full power to purchase and sell, and to invest and re-invest, as in its judgment and discretion may be deemed advisable. The three appointive members of the Committee shall be chosen by the Board of Directors soon after the annual meeting of the Corporation each year, and shall serve until replaced by vote of the Board. Any valid action taken by the Committee shall be as authorized herein or as specially authorized by the Board of Directors, and shall be in accordance with a vote of at least three members of the Committee, taken in accordance with procedure directed or approved by the Board of Directors.

IV. Election of Officers:

The Clerk, Treasurer, and Board of Directors shall be elected by ballot by the Corporation at its annual meeting; and the Board of Directors shall elect by ballot one of their number President of the Corporation. Any vacancy occurring in the Board of Directors, or in any office of the Corporation, may be filled temporarily by the Board of Directors until the next meeting of the Corporation.

If the Board of Directors deem it advisable, they may elect one of their members a Vice-President of the Corporation.

V. Annual Meeting:

The annual meeting of the Corporation shall be held in the Commonwealth of Massachusetts at such place and on such day and at such hour in the months of April, May or June of each year as the Board of Directors shall appoint; and notice of the time and place of meeting shall be published at least two weeks before the time of meeting in the *NEW CHURCH MESSENGER*, if said paper is then published. Ten members of the Corporation shall constitute a quorum.

The Annual meeting of the Board of Directors shall be held in April of each year, at least two weeks prior to the Annual meeting of the Corporation. Special meetings of the Board of Directors may be held from time to time, as may be deemed necessary. Notices of the Annual meeting and of any and all special meetings shall be sent by first class mail by the Clerk addressed to each member at his last and usual place of residence as shown on the membership list, and mailed at least ten days before the date of the meeting. Special meetings of the Corporation may be called at such time and hour and place as the Board of Directors may appoint. Any three members of the Board, by a request in writing signed by them, addressed to the Clerk, may call a special meeting of the Corporation, and the Clerk shall thereupon send out the notices in due course and time.

VI. Management of The School:

The Theological School maintained by this Corporation, as to the appointment of teachers, regulation of the course of study and all matters of control, except the establishment of salaries and the expenditure of money, shall be under the direction of a Board of Managers, to be elected by the General Convention of the New Jerusalem in the United States of America. This article shall be amended only by a unanimous vote at an annual meeting of the Corporation, the notice for which shall contain the specific amendment proposed.

VII. Amendments:

These By-Laws, except Article VI, may be amended at any annual meeting of the Corporation by a two-thirds vote of those present and voting, provided the notice for such meeting shall contain the amendment proposed.



The Rev. John E. Zacharias

A GREAT SOUL PASSES

The Rev. John E. Zacharias, minister of the Vancouver Society, died Feb. 19, 1963.

His father, Jacob Zacharias, was one of the first men in western Canada to espouse the New-Church teachings, being convinced of their truth after attending a series of lectures by a German speaking New-Church missionary. Every member of his large family has sustained this spirit of loyalty and love for the New Church. John Zacharias entered the New Church Theological School in 1913, and upon graduating in 1915 returned to the Western Canada mission field. In 1916 he married Marie Klassen. He served as pastor of the New Church in Herbert, Saskatchewan until 1942, when economic conditions resulted in an exodus of New-Church members to the west coast of British Columbia. After a few years the Vancouver New Christian Church was built and dedicated, which pastorate he continued to serve until his retirement in 1962. Throughout these 47 years of service in the New Church ministry he travelled tirelessly throughout the provinces of Manitoba, Saskatchewan, Alberta and British Columbia, visiting New Church outposts and families and sharing with them the beloved teachings of the New Church. In his last letter to his son, Paul, written two weeks before his death, his concluding words were: "The Lord will provide" This was and is his religion.

Immediate survivors include his wife; children: Eric, Pretty Prairie, Kansas; Paul, Portland, Oregon; Marion, Copenhagen, Denmark; Laura, Surrey, B.C.; and Clifford, St. Johns, Newfoundland.

His resurrection services were conducted by his two sons, Eric and Paul, at his own request. In his memorial tribute Eric said in part:

"From a natural point of view we shall miss him very much. We can all recall the many happy hours we have spent in his presence. He was a devoted New Church minister—a loving husband—and a gentle and wise father. And yet, looking at this event from his point of view we can rejoice . . . because he is with those whom he loves—he is happy and healthy in this higher realm which he had so eagerly anticipated in recent years—he will see ever more clearly the Lord God, our Savior, Jesus Christ. This is the life which awaits each one of us if we are good and faithful servants of the Lord. We are sorrowful here because we have lost a loved one; but this day the angels rejoice because they have made a wonderful new friend."

The Swedenborg Student

CONDUCTED BY THE REV. LOUIS A. DOLE
FOR THE SWEDENBORG FOUNDATION

ARCANA CLASS—June, 1963

Volume X, 8501—8626

June 1—7	8501—8535
8—14	8536—8571
15—21	8572—8599
22—30	8600—8626

THE READING for this month covers the closing verses of *Exodus* 16, on the laws concerning the manna, and chapter 17, which tells of the giving of water from the rock at Rephidim and the battle with Amalek.

The manna was not to be gathered on the sabbath day. The sabbath represents the time of rest, the time when we have learned the truth, lived it, and come into its good. Good is implanted by means of truths. In number 8516 we read: "Every-one ought to be led to Christian good, which is called 'charity,' through the truth of faith . . . and unless he learns this first from the doctrine of his church (for he cannot possibly know it from himself), he cannot be prepared and thus adapted to receive this good." Truth is the receptacle into which good flows. Before regeneration man acts from obedience, after regeneration from affection. Then he has rest.

Regeneration is a continuing process. When the Israelites came to Rephidim, they found themselves thirsty. This pictures the lack of truth, which is continually needed as we progress in spiritual life. "Good continually strives after truth" (8652). Good, represented by the manna, was given first because it is from the desire for goodness that truth is sought, for good always seeks truth as a means for accomplishing its purposes. All genuine desire or affection for truth is from good. And truth must come from the Lord. The church is not built upon men.

As soon as truth is given, however, there must come the temptation concerning it. The Amalekites were an ancient enemy. Abraham had contended against them. They were noted for their method of warfare, attacking from behind, falling upon the faint and weary and the stragglers. Amalek represents interior evil, evil in the will that is not open to view and which uses every device to keep itself from being seen. It is cowardly, striking a man when he is down and in despair, when he is least able to resist. Those who do evil secretly, working through others, are the Amalekites of today. And we recognize that there are also Amalekites deep within each one of us.

The story of this battle is a striking one, and it should be noted that here Joshua—the truth fighting—first comes into the Bible story. Wars are often mentioned in the Word because they represent spiritual combats. Mountains represent love to the Lord and hills love to the neighbor, or charity. Moses went to the top of the hill to teach us that in all our conflicts with evil there must be charity. Even in natural warfare there should be no anger, for anger has hatred and revenge in it and so defeats itself. Zeal for the right has good in it and desires the welfare of the enemy once he has put his evils away. This distinction between zeal and anger is given in number 8598².

Amalek prevailed when Moses let down his hands. When one looks to self and not to the Lord, he becomes weak and Amalek prevails. The Lord alone has power

over evil, and no matter how fearful or despairing we may be, if we look steadfastly to the Lord, He can and will give us strength to victory. Moses with his hands lifted up represents the power of the Lord in His Word as we love and obey its commandments.

The interchapter reading on the Doctrine of Charity emphasizes the necessity of revelation from the Lord and obedience to it. There is no Savior but the Lord, and no one can from himself know anything about God and spiritual things or find the way to heaven.

Notes

8513. On the importance of living according to the Divine order. "The Divine order is for the Lord to flow in through the interiors of man into his exteriors, thus through the will of man into his action." When a person does good for the sake of himself, his interiors are closed and he cannot be led by the Lord because he is led by self.

8521². "None . . . can see whether the teaching of their church is true except those who are in the affection of truth for the sake of the uses of life. . . . These alone are they who can receive."

8562. Temptation attacks that which man loves and longs for.

8573. An important number on "intercession." "There is intercession in all love continually." This number should be read thoughtfully in connection with our prayers for others.

8581³⁻⁴. Make a note of this number for its statement concerning Peter as the "rock."

8581⁷. "Water was not given to the people from any other rock than in Horeb . . . because by 'Horeb' is signified the Divine Law."

8588. This whole number should be studied carefully for its explanation of why the Jews were the chosen people and just how the Lord through them could maintain His connection with men. It gives us the "mechanics" of the connection of man with heaven by representatives.

8593. On Amalek as interior evil and its falsity. Interior evil is that which lies inwardly concealed in man, hidden in his will and thence in his thought, no trace of which appears in his externals, as in actions, speech, or face." The information concerning "evil genii" and their activities and control by the Lord is interesting.

861. Power is in correspondences.

8620². The Lord alone can judge "because all acts proceed from final causes which lie deeply concealed within."

8622. A further study of evil genii. We are told what kind of men become such genii.

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A LETTER FROM ELMWOOD

Nothing is so beautiful and inspiring as a gleaming New England village church with its shining spire reaching for the Heavens.

But—by the same token—nothing is so sad and depressing as to see such a historic structure in a shabby state of disrepair.

Our church is the only one in the small village of Elmwood and is a meeting place for community functions including youth programs such as Jr. League, Sr. League and Boy Scouts.

The people of our village are proud of their church and are continuously working hard to preserve it for generations to come. Right now, the church is badly in need of repairs and paint. Through our own efforts we have raised approximately one half of the amount needed but still have a goal of at least \$1,500 to complete the renovation. But Elmwood is small and all of us together can not do the job alone. Outside help is needed and we are appealing to your generosity. The church is of Swedenborgian faith, but is really a community church, trying to meet all the needs of this small village.

WE ARE NOT ASKING FOR MONEY. Rather, we would very much appreciate donations of any article of value which may have outlived its usefulness and is now taking up space in your cellar, attic or barn.

Such articles are very valuable to us for use in our Auction which will be held on May 27th. All the proceeds of this auction will go towards completing repairs and painting the church.

I'm sure you could find some article which you could donate to this worthy cause. If so, our volunteer committee will be glad to call at your home at your convenience and pick it up, no matter how large or small. You need only telephone DRake 8-2097 or drop a postcard to:

Auction Committee, Elmwood New Church, Elmwood, Massachusetts

And . . . will you please do it NOW while it is still fresh in your mind? Our heartfelt thanks for any consideration or support you can give us.

SUBLETTE—William Scott Sublette, 15, was baptized April 11 into the Swedenborgian Church. The Rev. Richard H. Tafel, Jr. officiating.

BOHLANDER, HAVERKOS, HORSCHER, SCHMIDT, SUBLETTE—Edward Bohlander, Larry Haverkos, Robert Horschel, Miss Sofie Schmidt, and William Sublette were confirmed April 14 into the Swedenborgian Church. The Rev. Richard H. Tafel, Jr. officiating.

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review

AN AMERICAN TRAGEDY. By Theodore Dreiser. Meridian Books, New York, N. Y. 875 pp. \$1.95.

THIS NOVEL is regarded by many discerning critics as an American classic, or destined to become one. It may deserve such a place in literature. It is a moving story—a continuous tragedy.

The central character is Clyde Griffith, son of an ineffectual mission-minister. As a child Clyde unwillingly accompanies his parents to their street corner meetings, although inwardly resentful and ashamed. The piety of his parents never rubs off on him. He senses the world of material things, of success. When he gets a job as a hotel bellhop, and through his tips attains to comparative affluence, his feelings are mainly for himself, of how to enjoy the pleasures that money can buy. A stolen car, in which he is riding with a group of young people, kills a child. Although he is not at fault, he flees from the city, and assumes another name. Then he meets his uncle, a rich manufacturer in a small town in New York, and because he is good looking and a Griffith, he is able to get a job with this uncle, and later get into the social life of the town. In the meantime he has seduced a factory girl. Falling in love with a glamorous society girl of a wealthy family, he decides to rid himself of his sweetheart from the factory. He does so by accidentally drowning her, and is arrested when her body is found. A long trial follows, a sentence to the electric chair, frantic efforts by his devoted mother to save him, and finally his partial repentance and an acceptance of his doom.

Theodore Dreiser, the author of this novel, who himself, as the son of a poverty-stricken immigrant German father, had an unhappy childhood, was determined to get ahead, and as a young man, according to his own account, came to see success or failure as mostly the result of a blind collision of "accidental, indifferent, and bitterly cruel forces." Virtue had no relevance. Yet he once wrote of a definite conviction, that even if one got somewhere in a worldly sense, spiritually one got nowhere.

The underlying tragedy of this novel is that Clyde Griffith just got nowhere spiritually. He never attained to anything approaching an integrated character, unless it was in the very last part of his life. When in the death house of the Auburn State Penitentiary the idealistic and compassionate Rev. Duncan McMillan began to visit him and to help him find inner peace, Clyde began to sense the possibility of hope beyond this earthly realm. He became partly able to face himself, and to feel contrition and remorse for his past. Perhaps he even attained to genuine repentance.

A number of critics have said that underlying Dreiser's works was the theory of social determinism. Dreiser gives ample evidence in many statements made by him that he accepted such a theory. But in his novels the attention always centers on the individual, and the reader is made to feel that it is the individual's relations to what the social environment provides which is the causative agent of everything that happens.

The world portrayed in this book is a sordid, selfish, and tragic world, but two characters stand out: one is Clyde's mother with her simple but deep religious faith; the other is the idealistic young minister, Duncan McMillan.