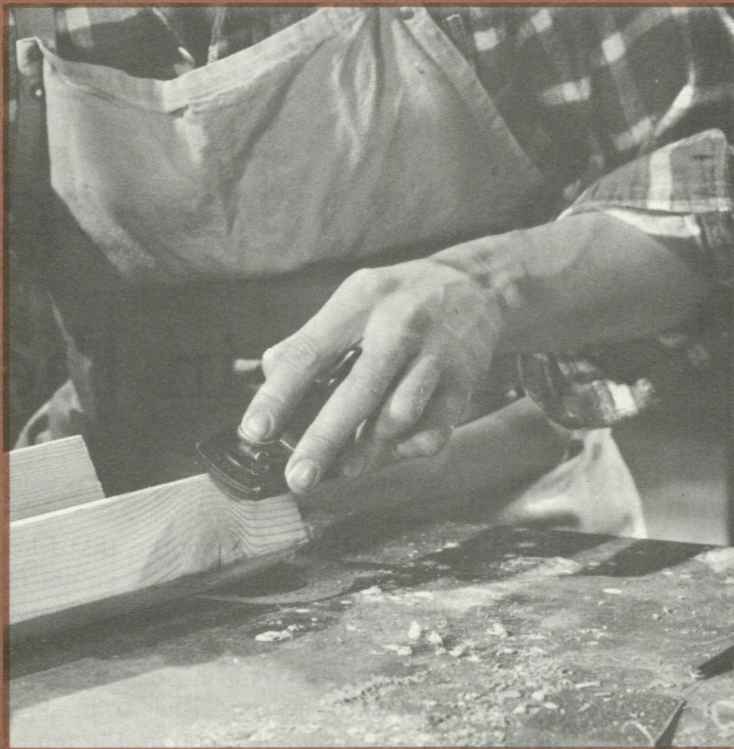


NEW-CHURCH MESSENGER



the worker-priest



JULY 1, 1963

NEW-CHURCH MESSENGER

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JULY 1, 1963

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 con-
tinuous, and the world of the spirit is
real and near.

In this issue, the MESSENGER brings tidings of a revolutionary experiment now being quietly conducted within our own church, an experiment which truly reaches out to laymen. Although this thing that has been happening is an experiment in the New Church, it is beyond the experimental stage in certain other churches in the New World and is an old practice in the Old World. . . . A year ago one of our younger ministers, David Garrett, left his pastorate on the East Coast and with a friend, Thomas Grimm, minister of another Protestant denomination, answered a call from the El Cerrito, Calif., New Church. With approval from the open minded El Cerrito group, these two ministers began a team ministry which combines work in secular jobs as well as in the institutional Church. In their immersion in the workaday world as "worker-priests", a traditional term for such ministeries, David and Tom, are rubbing elbows with some of the deepest needs felt by laymen, as well as coming to earthy and inescapable grips with symptoms of our ailing society.

In this same issue we see the larger Christian Church in its reaching out to laymen, as expressed by Miss Pitchford and Mr. Smith and the American New-Church Tract Society. We also publish some of the continuing dialogue on the proposed moving of our New-Church theological school: the proposal and discussion being indications of our own felt needs to reevaluate and rearrange the education of our own ministers for their work in the world.

the worker-priest — minister in the world

by David J. Garrett

IN THE SHORT TIME of nine months, that I have worked as a home furnish-
ings salesman in a department store, I do not feel qualified to draw carefully
tested conclusions about the "worker-priest" program. By "worker-priest" I
mean one who conducts his ministry in a secular job, as well as within the institu-
tional church, and derives part of his income from it. However, there are some
comments growing out of my experience to be shared with you.

By working in a non-church vocation, the minister participates in a relation-
ship with people that is not possible in the usual church setting. I am a junior
salesman among over a hundred seasoned sales personnel. My position is a
subordinate one in which I often have to go to others for advice and help. Rather
than lead, I must follow orders. I must accept correction and conform to estab-
lished rules. My opinion is respected, if at all, not because of my status but be-
cause of its cogent bearing on the store's needs.

Working in this manner, I experience the same pressures and opportunities to
which the layman is exposed (on *his* terms and in *his* setting), and share the same
risks in keeping or losing my job. There is an involvement in this different from
the theological student's summer job and part-time work. The advantages to
me as a minister are obvious. **I know, first hand, what the layman's work-
world is like during the conduct of my ministry. I can put myself in
his shoes. I can experience what he feels when I come home in the
evening and when the P.T.A., the dad's club, the church, the Scout
Cubs, etc., make demands on my leisure time. I think I am getting a
fairly accurate picture of how the Church looks to him and it is not
always an edifying one.**

I am aware, at this point, that some of my expectations for the church will

inevitably appear in this article. I shall continue anyway. In conversations on the job, of which I have many, it often happens that a fellow salesman learns I am a minister. Some take a quick mental inventory of things they have said that may have offended my "tender sensibilities... Others visibly censor their language and jokes. Still others will make time to discuss church-work with me and compare their church experiences with mine. An impression that many have of the church as an unreal, idealistic realm has been reinforced. Some of my fellow-workers are quite willing to accept it as such—a haven from the rugged pressures of the world. Others imply the church is irrelevant and therefore impotent. While I recognize that both types of people may lack information about the Christian Church's significant efforts to communicate with the world, their feelings about the church are nonetheless honest and real. I have to realize that this is probably the picture laymen, in general, have of the church (including my own). Some want to keep it a quiet place away from "what goes on out there"—they are the satisfied laymen who steadfastly maintain its traditionally conservative role in society. Others insist the church will not be taken seriously unless it stops "talking about" what life ideally is and becomes a redeeming participant in society's affairs—they are the people who stay away from the church but have much that is creative to offer it.

This leads me to another point that has been confirmed in my experience as a "worker-priest." Ministers and laymen are inclined to talk of Christians as those who are within the institutional church. This is where Christianity has its purest expression. They are *the* church. But after working in a secular job, I find myself revising assumptions like this one. I am no longer sure that there is a sharp cleavage between the church and the world. I am forced to conclude that many times Christianity is out there in society, although frequently under another guise (as profound self-honest and honesty with others, genuine service to people, doing a job well with personal satisfaction, integrity, and a minimum of interpersonal pettiness). While the world repeatedly replaces the Christian life in the church.

As you already may have guessed, my ministry in sales work provides more learning for me than opportunities to help others. I have had to be more observant and a better listener. What it means to be a Christian on the job has been detailed and I now make a clearer distinction between "church work" and the layman's Christian vocation. Some of the clichés about business as a world apart from religion have been reexamined. For example, I have seen salesmen discourage customers from buying merchandise they don't need or unsuited to their purpose. I have heard them refer people to other stores offering quality service and merchandise. Two men have given me sermons on the wastefulness and extravagance of the American public. I have spent evenings hearing a fellow-employee tell about the church to which he once belonged whose "success" as a community social club scared him away. I have listened to

men say that carefully prepared, doctrinally sound, and adeptly communicated sermons communicate little or nothing to them that is helpful in their workaday world. Nowhere have I found a person who volunteered that his life is an integrative process because of the healing and realism of the Christian faith. But I have heard people say this of psycho-therapy. By and large, religion is assumed to be doing good, loving people, and loving God. But the church apparently does little to assist people in internalising this and applying it to work situations. People have to formulate a relevant faith alone.

One of the hopes in becoming a "worker-priest" is that people's image of the minister as removed from the arena of life will change. I wish I could say that this has happened to me. Perhaps with time and extended conversation with laymen, I will be recognized for what I am—a person, a human being like anyone else, a working man. After all, ministers have been on a pedestal for a long time and they and the laity are not going to be converted overnight. Meanwhile, there seems to be a preference to keep the minister in the role of an "unspoiled man of God." It is less disturbing in people's relationships with the clergyman and gives them comfortably, distant access to him.

Some of my readers will wonder if I have brought anyone to Christ and into the church as a result of being a "worker-priest." I find that many people already know about Christ from their Sunday school and church training. For a few he is real—I think particularly of a reformed alcoholic whose only weapon against drinking is the power of Christ. He encountered the living presence of God in a skid-row mission. Today, he is able to hold down a job sweeping floors in the store. Many others are church-going folk who get along quite nicely and don't talk about religion much—it embarrasses them. I wonder what goes on in the churches they come from.

There is yet another kind of person to whom I have alluded previously who doesn't "dig this Christ bit". They are the ones I find most open, willing to talk about their inner questions and needs, and covertly asking for help. The preaching approach would go over their heads and alienate them. Reasoning with logic and argument is no more effectual. What seems most helpful is to assure them I am interested in them as persons and that I haven't got something to sell. I encourage them to talk. I listen. I ask questions to get them to clarify what they are thinking and asking. I suggest possible directions in which to pursue their thinking further. I let them know I understand how they feel about searching for meaning. This sometimes leads to discussions when we see each other again. More often, I relieve some of their feeling of aloneness and augment their courage to keep looking. When they learn I am a minister, it naturally leads to telling them where is my church and what kind of ministry I'm engaged in. Admittedly, my ministry among them is in bits and pieces. I feel it is far from adequate. But if my church's ministry to the community and my ministry get off the ground, with

laity and clergy working closely together, it may be that a good deal more follow-up can be accomplished with the people we encounter on the job.

This brings me to what I want to say in conclusion. Both laymen and clergy are witnesses of their faith, agents of God's judgment and reconciliation in the world. Somehow, what we do within the church's walls isn't effective in enabling the people of God to minister. Let me tell you two stories that point up what I mean.

Not long ago, in a church meeting, members of a church board were discussing aid to a needy person that included demonstrating their personal interest, providing technical information, and giving financial assistance. After much talk, a good deal of it not germane to the need at hand, the group realized that in order to help the person, much would be required of them. A particularly touchy aspect was the financial obligation. This board is trustee of a large sum of invested money whose income pays a significant proportion of a church's operating expenses. Giving financial aid would mean dipping into principal. When this became apparent to the members sitting around the table, someone summarized the board's feelings by saying, "Look, this is a business meeting, and whether we like or not, church is a business. Anyone with economic sense studying this proposition would turn it down right away. Its regrettable, but we don't have the money to help this fellow. Say, what about writing to.....to see if they can help?" Here was a group of concerned Christians who didn't know how to minister to a person in need. They weren't callous. It was simply that the business world of conserving funds, getting good returns on investments, and ensuring the financial health of the institution (in this case, the church) had been brought into the church world whose primary purpose is ministering. This was the only way the board members knew how to operate. They were doing their conscientious best. The church was ineffective in communicating to these people the Christian concept of stewardship that would have helped them deal with their problem in a ministering way.

Now, for contrast, hear this story. I recently met a layman who runs a pharmacy. He has been up to his ears in his church's work but for some time has grown away from his church because it isn't ministering to him or, he believes, to many other people. Instead of putting time in "church work", he is giving all he has to his Christian vocation as a pharmacist. Taking insights gained from the Christian faith, he applies them to his business. His pharmacy is well organized, operating in the black, and offers to customers products of quality at reasonable prices. This is part of his stewardship. But it goes further. People coming in the store notice that the proprietor and his employees are genuinely interested in them. Conversations are struck up. The staff take time to listen and talk. As a result, people come back, and a ministering relationship evolves. Customers call at all hours to talk over personal problems. Some are invited to the pharmacist's home. A sizeable group of

Please turn to page 179

the church's future in the inner city

heaven or hell?

by William C. Smith

"THE DIRECTION of on-going changes in urbanism will, for good or ill, transform not only the city but the world." (Louis Wirth: "Urbanism as a Way of Life, 1938")

These prophetic words written a quarter of a century ago, state the condition which makes a city the true frontier of Christian evangelism today.

The reason for the concern of the Church in her urban environment is not primarily that there are so many unchurched people living there, through this is part of it; nor is it the reason that there are many problems of adequately staffing our churches and institutions and paying the bills, though these too are very real factors. Such problems might be solved by a more intense application of present methods of fund raising etc., if they were not but mere symptoms of the deeper problems discovered in a rapidly changing society.

The world of urbanism and the city demands of the Church more radical methods than it has been able to develop in serving an agrarian handcraft economy with centres in villages and towns.

It was during that time that the work of the minister or priest was fairly clear and obvious. In the village and town he was able to relate himself to the important areas of the community life in which his people shared. There, then, people lived in a geographical area called a parish. They not only slept there, they worked there; they made love there; they played there and they died there. It was an area where the minister preached the gospel; administered the sacraments and ordinances of the faith; cared for the weak and the afflicted; rebuked the erring and those who exploited the poor and could communicate with those in authority. All this has changed. It is true that people still sleep in a given area, but in the main they work elsewhere. The census taker counts only those who sleep. If the Church wanted to minister to each one, she also would have to count them where they sleep, but having counted, where would she minister and to whom? The ministry could hardly be confined to a dormitory except by profound alteration of meaning. You can no longer minister within one parish boundary. At least not without a shrivelling, truncated ministry confined to the children, their guardians and the old. And so the

minister becomes the expert with children, the counsel of the troubled, the comfort of the aged, to the extent that his training permits and to the extent that his ministry to the "breadwinners" on Sundays gains support for his pastoral work during the week days. **But in the present set-up the minister can no longer follow his Lord to the market place or the customs house, nor to the meeting place of the scribes or the Herodians(their emissaries no longer come to consult him, no longer will they be sent back with a message, "Go tell that fox." Such places and the people with authority in them, are now to be found elsewhere, and he will not be able to minister to them and who will.**" All I have tried to say up to now is that we need new ministries to replace the parish ministry of the village and of the town. If we could answer some of these questions we have to take time to study a further one—**how should we educate men and women, laity and clergy for this kind of ministry which is emerging in our cities?** Frustration and rebellion with a dormitory type of ministry is growing rapidly and hence this need for the Church to clarify both her message and her ministry. Are chaplaincies of all kinds part of the answer? The people who live in that city parish may be served by a new ministry—in the hospital, be it general or mental; in the university; or even in prison or in industry. We are better at helping the troubled who come for counsel, those who come to be married, or the dying and the bereaved. We are better in our religious education. Our debt to clinical training in all these is a big one. If the ministry to the inner city is to be relevant, it must be a trained one and a flexible one, it must exhibit a willingness for daring experiment and, certainly it must be prepared for failure.

It also must be prophetic, with critical insights into our contemporary society, for if we become too busy at ambulance work, we pay too little heed to the cause of accidents. If we become too busy at educational work, we can pay too little head to other fields that shape men's lives and patterns that the church's educational methods are powerless to alter; too busy at helping those who seek for help, we can easily forget that the Church has been sent out to reach others. The minister no longer finds it possible, even if he had the courage, to rebuke the operator of the local sweatshop, for places of authority and the apparatus of power are now greater, further off, more complex, more difficult to grapple with. It is no longer sufficient to have only a good Sunday school, for it is but a weak and tiny competitor among the character forming agencies in a world of mass communication and indoctrination. It no longer suffices to help a man to love his neighbour if the act of doing so incites a riot in Birmingham, Alabama. Yet here, only hinted at, are some of the areas in life which are now upon us in our great metropolitan environment and in which the minister as leader and trainer of church members has to become more effective.

The task then of the Church is both a social welfare program and also a demand for radical renewal of the

outdated structures of the congealed forms of congregational church life. We must continually ask ourselves whether our concentration on social welfare work and clinical work blinds us to the real need for radical renewal within the life of the Church itself. For, while it may make good sociology to say that patterns by which men seek to express their obedience must constantly be brought under the judgment of the Gospel, those of us who are involved in inner city work know full well how extraordinarily difficult this is, for the problem of the inner city will not just be solved by money and manpower, however important these things obviously are, but by a new appropriation of that Gospel which makes us face within. It is true of institutions generally that when things get tough and difficult, they look for a reason outside themselves rather than for reasons inside to solve their problems. Mere readjustment of our institutional structures and new techniques will not, in themselves, effect a resurrection or a renewal. We all know it is not by human skills alone but by God's gift that the Church receives new life; and until we are prepared to repent of our apostasy we are unlikely to rediscover the Gospel in such a way that we will develop a new style of congregational living; nor will the Church become the household of God and an effective instrument of His purpose for our world. The deeper question to "What are you doing?" is usually, "Why are you doing it?" For the social engineer the theory of social organization is sufficient, but for the Christian nothing less than the Gospel is sufficient foundation on which to build. But the Gospel today, unfortunately, is so often conceived in terms of individualistic piety and ignores the power structures of modern society and becomes thereby totally irrelevant to it. What is necessary is a taking in of the Gospel into the interior life of the Church that will give the Church a base for a total response to the work of the inner city. We must be where the real world is. We must attempt to produce organizations that meet the real concern of men and avoid the subtle temptation to offer the resources of the Church in a paternalistic way. Our Lord's command to feed and clothe the hungry must not be thought of in some kind of palliative sense but as an invitation to responsible political action and the use of our secular structures to promote the principles and the demands of the Gospel.

Mr. Smith is a Scottish Presbyterian minister working at present for the United Church of Canada in one of Toronto's industrial districts. In earlier years, he worked and studied at the Iona Community in Scotland, a venture that is carried on to prepare ministers and laymen for specialized ministries, e.g. in slums, the waterfront, factories, the inner city, etc. Today he carries on a unique ministry for the Woodgreen United Church in Toronto with a staff of five or six, including full-time, paid laymen and seminary students. Mr. Smith who holds a Master's degree as well as a B.D. degree is intensely interested in the Church's ministry to factory families; some of the people on his staff work part-time or full-time on the assembly line.

a workingman's pastorate

by Thomas A. Grimm

ONE OF ORGANIZED CHRISTIANITY'S urgent needs at the moment is a willingness to experiment. A brutally honest look at our ineffectiveness in communicating the gospel requires abandonment of well-worn ways of operating in favor of risky but hopeful new forms. Although the content of our message—God's love as an active reality in the world—remains constant, still much of what goes on within ecclesiastical walls does not make vivid the good news. Close at hand are persons who have become disillusioned not with the authentic gospel but with its agency, the Church; not with the compassionate Christ but with his agents, you and me. They object to an anemic Church, a clergy too insulated from the hurly burly of modern society, and a laity enamored of the "old time religion" to the point of rejecting, matter of factly, any new idea. These quarrels cannot be dismissed as merely sour grapes. Too often institutions have slipped through the sieve of time because their adherents have refused to listen to complaints of ineffectiveness. Criticisms may be overstated by the disenchanted but they have at core some resemblance to truth; we close our ears to them at our own peril.

One possible means of dealing with the "too insulated clergy" gibe may be the development of a "workingman's pastorate". What is needed in our era of predominantly middle class, suburban Christianity is a new realism on the part of those who are its chief advocates and servants—the Protestant clergy. A realism which learns of twentieth-century life on the front lines of office, store, classroom and factory; a clear-eyed view of what happens when pews are emptied and the machines, desks and vehicles are manned. Too often the pastor encounters his laymen after working hours during leisure time when it is easier to "be a Christian" by way of acting concerned for others feelings, thinking deeply about personal motivation, and developing other truly religious attitudes toward life. Thus, the preacher may be convinced that he has gotten through with a hard hitting sermon on forgiveness Sunday at 11:00 a.m., when nothing could be as rare at his laymen's place of employ Monday at 9:00 a.m. Just so, channels of communication are clogged, and the situation becomes unreal.

With such thoughts in mind, and other immediate financial requirements at hand, I sought part-time employment after assuming my pastoral duties at the Swedenborgian Hillside Church in El Cerrito, Calif. Since I had an interest in teaching and enjoyed teen-age young people, I obtained a certificate enabling me to do substitute teaching two or three days a week in neighboring junior and senior secondary schools. While I have not been able to develop many sustaining relation-

ships in such a changing schedule, it has been helpful to gain insights into the teaching profession and school life in general. Most of the young people from Hillside Church attend one high school where I serve, offering me the opportunity to come to know them outside the church structure. The same is true of a few teachers. This, I feel, has contributed to an openness on their part: I no longer appear to be a kind of "holy man" totally unaware of their problems and concerns. And others, not related to my church, who discover that I am a clergyman, after registering shocked disbelief, seem more willing to accept me as a fellow human rather than a super-human guardian of morality and righteousness.

These are genuine benefits of my work experience, but other aspects have not been as hopeful. One hard reality which I have had to face concerns the shabbiness of goals. Many of the teachers I encounter in faculty rooms lack a sense of achievement in their work. A good deal of conversation (particularly among the men) is taken up with talk of salaries, working conditions and routine items such as golf scores, family matters and the like. *Infrequently do I come in on enthusiastic discussions of new teaching methods, significant developments in the various disciplines or other related topics.* Nor is much consideration given to students as persons. Often, when a student is mentioned, it is done in a negative way as criticism or complaint. Classes are often regarded as enemies to be faced when the bell rings brusquely announcing the end of lunch or rest period. Sympathetic words for unruly boys or surly girls come as welcome contrasts to the many bitter remarks hurled in their direction by teachers. Not that these troubled youngsters deserve such compassion—they can easily exasperate the most dedicated teacher—but, then, who of us ever *deserves* compassion? Is it not always a gift offered through others by the Christ?

All of this has been deeply disturbing to me. If personal goals are so tattered in the teaching profession, and authentic love is this absent there, what is the situation in other professions? And what is the Church doing to assist people in the task of constructing profound goals and investing their work with Christ-like compassion for those they encounter? Does the doctrine of Christian vocation mean anything at all to anyone but the clergy? (And just what does it mean to them?). Although it is rewarding to meet teachers who are concerned, creative and purposeful (many of whom have no relationship with the Church), the scene at school is not very encouraging.

The student population doesn't help to relieve the depression either. Among them I find a primary concern for fun. In itself, not unexpected. But creativity rarely

peeks through the plethora of "fun things" filling their schedules. Less should be expected of adolescents in this area, still there ought to be more of a desire to live life on its growing edge—to discuss issues of seriousness without demanding entertainment as reward, and to volunteer for constructive projects without having to be cajoled or threatened with extra assignments. There is a deadly sameness in the events planned by and for students—dances, sports, entertainment—making them tame and bored at a tender age. Lack of commitment to anything greater than their own immediate desires results in the absence of a unifying center in their lives, making of the school environment what has been called a "diploma factory", and of the student a restless young person missing the opportunities of youth for growth in the area of positive values.

Again, I have had to ask myself probing questions. What am I doing as a minister of the gospel, to redeem the situation? *And is the Church being useful in its youth programs when it emphasizes social activities rather than serious handling of religious themes? Perhaps, the hour has been struck for less play and more work on the part of young people in the Church.* It appears, at least, that such issues as commitment, scholarship and personal goals should be on the agenda for any youth group at this juncture. Why should a local congregation contribute to

youthful self-indulgence as I have experienced it in my brief tenure as a secondary school instructor? Does not our obligation to "make disciples of all nations (peoples)" demand something more of us?

These are questions and conclusions which are still in the formative stage. I have learned more than I have been able to contribute, but even the lessons are subject to reinterpretation. The single greatest value of my experiment with a "workingman's pastorate" may be the opportunities I have had to simply listen and observe persons who are having to contend with a complex world which offers little in the way of personal meaning. This has enriched my ministry as it has deepened my appreciation of the difficulties involved in twentieth-century Christian living. Moreover, it has challenged many of my more superficial and somewhat naive assumptions concerning the relevancy of the Church. Finally, this climbing down from my ecclesiastical tower of ivory has given me a more realistic picture of the pastoral office and of what it is and is not accomplishing. In any event, the value of a professional church worker donning the clothes of a workman in the world could be validated by the career of that Jewish carpenter of old who communicated divine concern for others by entering into their lives and identifying himself with their joys and sorrows.

the Potter's House workshop

A new kind of minister works within a unique concept of a church

In the Church of the Saviour in Washington, D. C., we believe that each person is called by God to express his ministry in the world; therefore there is no distinction such as layman and minister, only in function as one expresses his ministry. Kay Pitchford is an artist by training and call having had extensive experience in teaching art from the junior high school to college level. Coming to an awareness of this concept of ministry in herself, the church in turn began to dream with her in terms of a structure in which her ministry could become an expression of the total Church and specifically of the Church of the Saviour. As a result, the Potter's House Workshop was established in August 1961 where classes in ceramics, sculpture, etc., could be offered to the public and where the Church could be active in the field of art with structures of the Church will determined by the call of God in the lives of His people as they respond to that call, that the world will determine to a large extent the forms of these structures, that the Church will be exposed for what it is or is not in these unsafe structures, and, finally, that the new forms will be that of a servant people without any motive other than that of service. The Potter's House Workshop is one attempt, made in faith, to be the Church in the world according to these criteria.

—B. B. SHIFLETT,

Minister of Missions, Church of the Saviour, Washington, D. C.



by Kay Pitchford

IN AUGUST 1961 the Potter's House Workshop moved into its catacomb-like quarters in an office building basement on a busy thoroughfare in Washington, D. C.

For the arts and crafts mission of the Church of the Saviour this moment climaxed seven years of nurturing.

Studios for sculpture, ceramics, weaving and fabric

printing were ready, as was the staff of one full-time employee, one Church of the Saviour staff member and three artist-teachers, and we waited expectantly for our first students to enroll.

Those were busy days—harbingers of moments of excitement, wonder and significant encounter. Our prayers for a meeting with those persons for whom this type of experience would be needful were answered. Thirty persons became our first secular flock. Enrollment in each class was limited to ten persons in an attempt to provide a small group experience in depth. Classes were scheduled for a twelve week period (Fall, Winter and Spring sessions), one evening a week for three hours, with a tuition and laboratory fee of fifty dollars.

On the back of our class enrollment form was the statement "It is hoped that those who take these classes will not only find the hidden secrets of an art or handicraft, but the secret of the Christian community out of whose life of worship and prayer the classes emerge." This cryptically summarized much of our thinking prior to the implementation of our "dream". As members and associated members of the Church of the Saviour we stood as an evangelistic arm of the Church. We represented a committed core using our individual skills and talents, the media of clay, paint, cloth, wood and the secular structure of classes to share a life—to become involved and to be available.

Our prime concerns were to provide the conditions in which searching spirits might find new meaning; where acceptance and concern would stimulate the emergence of the "person", and where encounter and meaningful relationships would birth freedom of creative expression.

Not only were we in contact with those persons enrolled in classes but from the busy street strangers dropped in to visit and inquire, ministers and students visiting the church came to share moments with us; there were also local artists and craftsmen, members of our own church community and those who were well acquainted with the Potter's House—our coffee house mission which fostered us.

The awareness that the effectiveness of our mission-in-the-world was dependent upon our dependence upon God made prayer and community sharing imperative.

One year later our core group numbers four in addition to four associated members. This has been a particularly rich and significant time—a time of confrontation, insight and growth. We are now in the process of evaluation and revised definition. There are still many specifics to work through, yet there is much which has become clarified.

The life of a mission group under God determines its secular involvement and effectiveness. As an outreach of the church the disciplines of study, prayer and work must necessarily be embraced by the core group of the mission and a special framework is necessary for those who associate. If we would be God's people on mission—seeking to be in the world where He is already involved—we must take our direction and have personal encounter with Him. The symbol which we have on our stationery,

brochures, etc., is that of the descending dove—for that which is truly soul-shaking will only be done by the Holy Spirit as we are open to be used and to serve.

Classes afford a valid structure in which relationships may develop. Personal testimony as well as observation reaffirms our belief that many people are searching for meaning, a sense of selfhood and freedom. We have seen people, who on entering were hesitant or lonely or anxious, experience perhaps for the first time transforming group support—concern and love. We have been grateful as we too experience that hallowed moment when a concretized idea lay in the hand of its creator. The audible reactions vary only slightly—for the usual word of delight and self-identification express so succinctly a new confidence and self-knowing.

The areas in which our mission group can function are only limited by the number of persons involved. At this moment the following commitments have been made—to teach classes (tuition-free for the underprivileged groups, and tuition for the general public); to offer to the church fellowship families regularly scheduled workshop periods in which as a family group a creative experience can be shared; to be available, at least four times a year, to the Retreat group so that the experience of meditation and creative activity may be used on scheduled retreats; to be available on a personal basis to any individual who wishes to explore media and deepen relationships; and to periodically offer short workshop experiences to Sunday school teachers or other church groups as a means of correlation and exploration. As others are called to join forces with us our horizon will expand. Areas of involvement with the Renewal Group, the Under-privileged, the Pre-School Training Group, artists and artisans, writers, actors and actresses, musicians, poets, the aged, the handicapped and all the other types of opportunities which only await the persons for whom the call sounds.

Financially we are not and have not been self-supporting. Recently several persons have mentioned an interest in the retail aspect of the Workshop. Again we will be enabled to plumb new depths as well as participate in new experiences as we pray and talk through implementation and as the person or persons respond with a "Here am I". This is our joint concern and as a group we are seeking direction.

The coming months will be revealing ones. There is an air of expectancy as we wait on the unfolding of God's plan. We are looking for new quarters since our former location has now become a parking lot. The community in which we are placed will have its own unique challenge to offer us. Perhaps much which we have not even dreamed will become reality. We only know that as we are faithful to that which has been given much more in time will be revealed. And so we pray to become more truly God's servant people and to be ready when He calls.

There is an air of expectancy as we wait on the unfolding of God's plan.

BOOK REVIEW

May Man Prevail? An Inquiry into the Facts and Fictions of Foreign Policy, by Erich Fromm, A Doubleday Anchor Book, 95 cents.

renaissance or annihilation?

Construction equipment is now being designed to place on the moon in the 1970's. The National Capital Planning Commission in Washington, D. C., has presented a year-2000 plan that includes provision for housing, industry, mass transit, parks, etc. A more relevant question for us today is whether we will survive the 60's. In his latest book Erich Fromm asks, *May Man Prevail?*

But why should a psychoanalyst get involved in international politics? What are his qualifications for writing a book on peace and war? The versatile author, who has written ten books on a variety of subjects, concentrates his attention on a psychological study of the East-West tension. He believes that the people of both the United States and Russia are guilty of irrational thinking and psychological distortions in their image of one another. This deep-seated misunderstanding creates a barrier to any disarmament and to the resolution of differing philosophies. In developing his thesis, Fromm draws upon his deep knowledge of Karl Marx as well as Sigmund Freud.

Fromm believes that the U. S. and the U. S. S. R. unconsciously employ the psychological mechanism of projection. We "project" onto our image of others those traits and characteristics that exist within ourselves. "The enemy appears as the embodiment of all evil because all evil that I feel in myself is projected on to him. Logically, after this has happened, I consider myself as the embodiment of all good since the evil has been transferred to the other side. The result is indignation and hatred against the enemy and uncritical self-glorification." Although we know that Russia under Khrushchev is very different from what it was under Stalin, we continue to believe that communism is the epitome of evil, and that we, the free world (including such allies as Franco, and Chiang Kai-Shek) are the personification of all that is good.

Fromm is convinced that a continuation of the arms race between the U. S. and Russia will lead to mutual destruction. The only way in which we can compete with communism is by showing the world that the standard of living in underdeveloped countries can be raised more effectively under a democratic form of government than under a totalitarian regime. Our task is made almost impossible, says Fromm, by the inner emptiness and deep-rooted lack of hope in America. He predicts the fall of Western civilization unless a genuine renaissance of the Western spirit takes the place of the present complacency, resignation, and confusion.

In our effort to sell the American way of life to the rest of the world, we talk of "individual initiative" in a society of the "organization man". We take pride in our "God-fearing society" when in reality we care mainly about money, comfort, health, and education, and very little about God. In this sense the United States and Russia are very much alike. The values impressed on Soviet youth and citizens correspond to the dominant Western morality. The people of both nations are increasingly materialistic and motivated strongly by financial incentives.

Fromm asserts that in its materialism, Russia is not faithful to the philosophy of Karl Marx. Marx's chief

criticism of capitalism was that it is a system that puts a premium on selfish and materialistic motivations. His concept of socialism was that of a society that favors men who are much instead of having much. In an expression that is reminiscent of Swedenborg, Marx said: "As individuals express their life, so they are." Man's aim, in Marx's concept, is independence and freedom.

In a study of both Russia and China, Fromm concludes that neither nation is a socialist state in the Marxist sense. He believes that Marx's idea was deformed and corrupted into its very opposite, both by the communists and by the capitalist opponents of socialism. In our opposition to communism, he feels that we make a tragic blunder in rejecting all forms of socialism. He believes that it is inevitable that the new nations of the world will become socialistic. The question is what kind of socialism will they choose: the Russian system where the state manages industry, the Chinese anti-individualistic communism, or a humanistic, democratic socialism. In a recent article in "The New Republic", Reinhold Niebuhr discussed the alternatives to communism. He declared that the world will not be wooed away from totalitarianism by utopian claims that American democracy is suitable for general immediate export.

What is Fromm's solution to the armament race and the struggle between East and West? First of all he favors universal controlled disarmament. Acknowledging the difficulties involved, he says that the two forces must overcome the hysterical and irrational misconceptions they have about each other. "The basis for understanding is the mutual recognition of the status quo, the mutual agreement not to change the existing political balance of power between the two blocs." He opposes German reunification and would curb any further German rearmament.

Fromm concludes by saying that the West can endure only by our experiencing an authentic renaissance of our professed values. At the present time we present a picture of moral bankruptcy to the "new world". We preached Christianity to the "heathen" while we were taking them for slaves and treating them as inferiors; now we preach spirituality, morality, faith in God, and freedom, while our effective values (and it is part of our system of "doublethink" that we also preach them) are money and consumption.

Erich Fromm is not a churchman, but the solution he offers has a much better chance of realization if the world faiths can contribute to love and understanding among the men and nations of the earth. Fromm has a guide for this, too, in an earlier book, *The Art of Loving*. You don't have to agree with him, but he will stimulate your thinking and challenge you to do something about the world we live in.

—ERNEST O. MARTIN

ON YOUR WAY

On your way to or from Convention in Miami in the first week in July, be sure to stop and see the beautiful church in St. Petersburg, 419 Fifth St., South, 3 blocks from City's Center. Parish house, offices and Missions Stamp Outlet, adjoin. See the library and famous carved wood bust of Swedenborg. Will be open-house all week, with that good Florida orange juice on tap. Coffee if you prefer.

The August 1 issue of the MESSENGER will be about the Florida Convention, and will be the only issue published in August.

In the city of Benjamin Franklin, and of Francis Bailey, the first American New-Churchman and first American publisher of the writings of Swedenborg, a group serves the church in the same tradition.

REACHING OUT

A group of dedicated men and women meet regularly one evening each month for the planning, preparation and distribution of literature explaining to the world at large the modern message of the New Church. This is the working session of the American New-Church Tract and Publication Society, known locally simply as The Tract Society and to many of its friends under its trade name as The New-Church Book Center.

For almost a hundred years now—since its organization under a Religious, Non-Profit Charter by the Common Pleas Court of Philadelphia in 1866 “to print and distribute tracts and other publications of a religious character”, the Tract Society has been carrying on Philadelphia’s old tradition of spreading the good news of the Church’s teachings.

A PHILADELPHIA TRADITION

It was the same impulse which actuated such early Philadelphian printers and booksellers as Francis Bailey to print and distribute missionary literature at their own expense. It inspired “the Lord’s merchant”, William Schlatter, to enclose New-Church books and sermons gratis in bales of cloth being sent to customers all over the world, causing him to write:

“All the kings and presidents may enjoy their dignities for me, if I can only be the Lord’s merchant. If I have found the pearls of great price and am now trading in them, what cause of joy to myself and friends!”

Believing in the tradition, men and women of the past generation have passed it on—together with practical gifts of endowments—which make it possible for us today to “trade in these pearls of great price”.

During its busy history, the Tract Society has supervised the writing and printing of literally hundreds of thousands of tracts. It has translated, published and distributed a number of books, among them *The Last Judgment and Spiritual World*, the German edition of the *Writings* and the Rotch edition. For some years now it has been concentrating on the production and distribution of tracts and sermons, leaving to sister organizations the publishing of books. The sale of New Church books, however, has always been one of its important functions. In 1960, Convention’s Department of Publication delegated to the Society the production and handling of all tracts intended for sale. This is done at no expense to Convention and is made possible by efficient management and tender care of endowment funds, which make up the Society’s modest budget.

The Tract Society has had the devoted leadership as Presidents over the years of such well known men as the Rev. Chauncey Giles, the Rev. William Worcester, Mr. Ezra Hyde Alden, and Mr. Adolph T. Liebert, with Mr. Robert W. Tafel as the current President. As Managers it has been served in turn by the Rev. William Alden, the Rev. John W. Stockwell and for the past twenty-five years, the Rev. Richard H. Tafel. It proudly boasts that practically every member interested in Philadelphia church affairs has served at one time or another on its Board of Managers, with Dr. Leonard I. Tafel co-operating over the years from the Frankford Society.

Mindful of the increased responsibility conferred on it by the Department of Publication, the Tract Society is now desirous of enlarging the basis of its representation.

It cordially invites into membership all men and women interested in spreading, by means of printed pamphlets, our Church’s teachings. Contributions of one dollar constitute full membership for one year. When one member’s aggregate contribution reaches \$100, he becomes a Life Member. All members have the privilege of attending the annual meeting, voting for members of the Board of Managers and contributing at all times ideas and suggestions on the Society’s publications.

WORKING SESSIONS

We have called the monthly meetings “working sessions” because every member takes an active part in the business of the day. Under the Manager’s guidance, they make a study of the field to see what new publications are advisable and what writers are available. Finances are carefully surveyed and the costs of producing each pamphlet are made under the eagle eye of David Fox, Treasurer, so that they may be sold at the lowest possible price and still protect the funds, and, of course, stay within the category of “no profit”.

For homework, every officer and member is expected to read every manuscript considered for publication and to submit a written critique to the Editorial Committee, consisting this year of the Rev. Richard H. Tafel, the Rev. Brian Kingslake and Mr. John Lister. With sixteen officers and board members ranging in age from eighteen to eighty—with one “too young to vote” sitting in as observer for the League—a good cross section of opinion is obtained.

THE “PEARLS”

Our “best seller” for some time has been *Life Further On*, by the Rev. Richard H. Tafel. It is now in the fifth printing, a total of 65,000 copies. Now in second printing are the Rev. Ernest Martin’s *Our Children in Heaven and Love and Marriage* by the Rev. Robert Kirven, each with a total of 20,000 copies. Another popular standby is *Towards One Church* by the Rev. John King. The leaflet, *A Matter of Life and Death*, was written by the Rev. Paul Zacharias to introduce our church to others. It is an excellent enclosure to use in letters sent by a church to non-members.

Five new publications this year have stretched our budget to the limit, but our treasurer expects to recoup by the year’s end when readers see the spiritual bill of fare.

A booklet to have handy when your best friends asks “Just what does your church believe?” is *Christian Living in the Swedenborgian Perspective* by the Rev. Robert Kirven. In easily understood language it discusses the Church’s principal teachings: A Natural and Spiritual Life; Doing Good; Being Born Again; The Bible—Literal and Spiritual; God’s Providence; Freedom to Choose; Continuing Life; The Second Coming of the Lord; Approach through Worship and Prayer; the Divine Humanity of the Lord. For the first time we have all these points covered in a popular way in one convenient booklet.

The reality of spirit is stressed in Mr. Kirven’s *The Oneness of Things*. The world is *one*. Life is *one*. Human experience is *one*.

In *Why Read the Bible?*, also by Mr. Kirven, by a new and unique process the reader is introduced to the Bible

as God's Holy Word through seeing its construction as a divine creation. The inner meaning, the spiritual sense, is presented forcibly as constituting the holiness of the Word.

In *Why I Am a Swedenborgian*, two clergymen and a leading layman give their personal, dynamic reasons. (The Rev. Edwin G. Capon, the Rev. William R. Woofenden and Mr. Gustave Bischof).

The leaflet, *Swedenborg Speaks to Youth*, carries the Rev. Richard H. Tafel's address to the young people of his church on League Sunday, commemorating National Youth Week and also Swedenborg's birthday. "You often hear it said that a person has to be quite old before he can appreciate Swedenborg or understand what he is talking about", Mr. Tafel says, "I am willing to challenge that. I am inclined to think that, on the contrary, one has to be young and youthful. For, to get what he is talking about, takes imagination, courage, daring and a spirit of adventure; a readiness to entertain new ideas and ways of doing things and a willingness to accept truth on its own merits rather than on authority or tradition. All of these are qualities of youth."

The printing and distribution of sermons has always been a useful activity of the Tract Society. For many years, these were published in the little magazine *The Helper*. In 1950, this was replaced by *Our Daily Bread*, a manual of devotions conceived, compiled and edited entirely by the Rev. Richard H. Tafel. With his call to Convention's larger parish as President, help has come to us providentially with the advent of the Rev. Brian Kingslake this year. He is serving as Associate Editor and also as Assistant Manager of the Tract Society.

In the manual of devotions, there is a sermon for each week, contributed by a Convention minister, a Sunday Order of Service, a prayer for the week and a selection from Swedenborg. For each day there is a Bible reading and a prayer. This manual has met with great response, building up on its own momentum from nothing at all to a paid subscription list of some 1,300, with new

subscribers appearing seemingly out of nowhere each month. Those who continually renew or subscribe for others say they feel that the magazine fills a great need in the church. A practical appreciation came to the Editor's desk the other day:

"Just a short note to congratulate you on your publication *Our Daily Bread*. I like it better than any other publication of a monthly nature that I've seen, either published by the Convention or the General Church in Bryn Athyn. Enclosed is a check for \$500 to help pay the cost of its publication".

How reminiscent of a past generation, when eager receivers of the doctrines poured out their treasure to insure the continuance of the Lord's work!

It is impossible to estimate the extent of the use of these devotional services, especially by lay leaders or for personal or home worship. We know of isolated members who hold neighborhood worship based on these services. We know of groups of Harlem ministers who frankly seek stray copies for sermon use. It is amazing to find that the subscription list is made up, to a very large extent, of persons who are not members of the organized Church of the New Jerusalem, and appreciative letters are being received continually from strangers.

LET US BE GOOD MERCHANTS

If we are surprised by the popularity of our magazine among non-New Church people, it is also interesting to find that only a small percent of our missionary pamphlets are being distributed through our Convention churches. The majority are sent out in answer to direct requests coming in by mail to the Book Center.

It is not enough to produce useful literature. It is equally necessary to have it used, and an almost neglected avenue for distribution is through our own churches. They are in a good position to follow up introductory inquiries so that the first pamphlet may lead on to others, to introductory books and so to the Writings themselves, "the pearl of great price", the real goal of all our missionary efforts.

TO BE Continued



PHOTOGRAPH BY EDWARD F. GLIFFORT

A LIGHT MOMENT at the monthly meeting of the Tract Society

LETTERS TO THE EDITOR

DOES THE SERMON COUNT?

To the Editor:

Wickam Skinner's article, "Because wisdom cannot be told", (*MESSENGER*, April 15) fairly cries out to be challenged. To me it suggests a pile of half true, unproved assumptions resting upon a very shaky foundation indeed. To list a few of the half-truths:

1: No minister worth his salt (spiritually speaking) claims that his job of communicating the "good news" is easy, nor would he want it to be an easy task.

2: Personal experience has shown me that a considerable number of devoted New-Church men and women—those who attend church services regularly and thoughtfully—do heed the words of the sermon and do strive to apply it to workaday affairs. I am not naive enough to believe that all church attenders do this—or that any of us live as effectively as we should—the point is that Mr. Skinner's blanket charge simply does not jibe with the facts of life. Can one deny that historical fact that in the past 2000 years hundreds of thousands of lives have been radically and beautifully transformed because of spiritual stimulation and insight received in corporate worship experiences! This transformation has not come overnight, nor has it come easily, but in countless lives it has been spawned and nurtured in the body of Christ.

3: I cannot accept the thesis that most laymen honestly believe: "The church has the answer. Laymen have only to listen and it is theirs." Nor do most growing Christians believe that the minister and the Sunday service are the keys to spiritual development. These observations may be partially true but they by no means represent an accurate, complete picture. Any becoming Christian realizes full well that his religious philosophy of life, which is always a personal thing, must be gradually developed through countless struggles, temptations, defeats and victories along the journey of life. Never in my experience have I heard it said or implied that the minister and the Sunday service are the keys of spiritual development. Heaven forbid! Nevertheless many of us are convinced that when we come to the Lord in a receptive, open mood we can receive spiritual nourishment that will sustain us through the coming days. Precisely how this miracle happens I cannot say. I thank God that it is a real experience for many people.

4: I believe it is generally accepted that our Lord was an excellent teacher. In His teaching ministry did He not use many techniques. He used parables, informal discussions, and *sermons*. It would seem that He believed that wisdom could be told. Whether or not it is received and used is our responsibility. True, at His death only a handful of men believed in His way of life . . . but one could hardly call His teaching ministry a failure!

May I add that I am heartily in favor of the intimate, purposeful discussion group. This can be a tremendous asset to the spiritual vitality of any individual or church. What I do object to is the unwarranted dispatch of the traditional worship service which has meant so much to so many millions of maturing Christians.

Paul Zacharias

Dr. Judah is librarian at the Pacific School of Religion, Berkeley, Calif.; and many New-Church members will remember his address at the 1959 convention.

"CONCERNING THE MOVEMENT OF THE SWEDENBORGIAN SEMINARY TO BERKELEY AS AT PRESENT OUTLINED"

To the President of the Pacific School of Religion:
(From Dr. Stillson Judah)

What Its Coming Will Mean to Us

The addition of Swedenborgian students to our classes will add another important dimension to our interdenominational setting. It has been unfortunate that so little is generally known among our students and even our faculty concerning the rich contribution which Emanuel Swedenborg has made in the past to philosophy and to a great deal of Protestant thought. He has not only influenced Kant, but also largely through Oettinger, all the German transcendental philosophers. Chief among these has been Schelling, who in turn has contributed to the theology of Paul Tillich. Swedenborg's influence has been greatly felt upon the thought of Goethe, Heine, the Brownings, Carlyle, Edwin Markham, Emerson, Blake, Henry James, Thoreau and Phillips Brooks. All these and many others have acknowledged their debt to the greatness of Swedenborg.

Although the main line of Protestantism turned away from Swedenborg in the eighteenth century largely because of his charismatic visions in his later life, it must be admitted that his basic ideas were largely formed before that period. One must also realize that his was a period when each tradition tended to be polemically set against every other one, even as Catholics and Protestants could find no common ground.

Swedenborg probably as much as anyone else saw the fallacies of the deistic God, so popular in his age. Through his mysticism he helped to turn Christian theology from the idea of an unapproachable God of deism toward a God with whom one could better commune.

If his hermeneutical principles of biblical interpretation have not been accepted by main-line Protestantism, he must be viewed as a pioneer in breaking away from the literal interpretation of the Bible and from the narrow biblical scholasticism of his day.

Many of Swedenborg's emphases, although out of keeping in his own period, are being caught up by present Protestant theology as Walter Marshall Horton has pointed out. Again as Horton has noted, Swedenborg was a "pioneer of the ecumenical movement in that he saw the 'New Church' not as a particular sect but as a 'movement of renewal in the Church at large', and the ecumenical movement seems a partial fulfillment of his prediction."

Swedenborg must then be viewed not only as a product of his culture, but as one whose vision was far beyond his times and whose greatness should be better recognized today. Therefore the coming of more Swedenborgian students to PSR would add this greater dimension to our total dialogue which is going on in the ecumenical theology in this period.

A further consideration of great importance would be the addition of the Swedenborgian library to our area. Their library would contribute much to our greater depth in philosophy, history and theology in general, and in particular it would add a new dimension to our nineteenth century books and periodicals which so greatly influenced American transcendentalism and then directly and indirectly the metaphysical movements in the United States. Many of the books and periodicals in the Swedenborgian library are rarely seen in any other library.

What Its Coming Will Mean to Them

First, they would profit by the benefits of having us share in the housing and maintenance of much of their

library. They would not only have their own books at hand but would have use of the rich facilities and bibliography of our own seminary library as well as those of the other seminaries and the University of California. With our cooperative ordering among the neighboring seminaries we should in a few years surpass the holdings of any other library of religious literature in the entire world. All the various holdings of the seminary libraries in our area are brought together, as it were, through the union catalogue at PSR.

Secondly, they would receive excellent training from an eminent faculty in basic courses of Old Testament, New Testament, Christian Ethics, Theology, and Church History. The approach is non-dogmatic and permits many varying points of view as represented by our faculty. They will receive many helpful practical courses which will aid them in their ministry, such as Homiletics, Religious Education, Church Administration and Pastoral Counselling.

Third, the Swedenborgian student will not be encouraged to change his views, but to enter into the ecumenical dialogue going on among all the churches and can therefore make his own contribution. At the present time at PSR there are fifteen different denominations represented. Not only does one find students of the larger denominations, but many from the smaller churches ranging from Pentecostal groups, Seventh Day Adventists, Mormons, Nazarenes—even to Buddhists. The emphasis of this Christian ecumenical dialogue is not in compromise of one's view point, but rather in understanding of other's positions; not so much in emphasizing our differences as in clarifying our points of agreement. Too long have differences kept apart so many who have after all so very much in common. With due respect for one another's views all are, however, united in the common worship of the same God, and in working for the same Kingdom of God on earth as in heaven. At present as never before there is even the possibility of a Jesuit priest and faculty member of Alma College coming to PSR this next year to study for the Th.D.

Each tradition has something important to add to the growing dialogue. The Swedenborgian student will be welcomed to make his contribution and in turn will discover that in the many traditions represented here there will be much that will enhance and fortify his own point of view.

Dr. Stillson Judah
Pacific School of Religion

TO BE OR NOT TO BE

To the Editor:

In facing the question of whether or not to dispose of the present Theological School property in Cambridge, Mass., Convention should give the fullest consideration to one important factor, that is, the nature of the work for which it trains its ministers.

This importance lies in the fact that the work of the minister is based upon a higher level than that of any other human activity. The minister is not concerned with manufacturing and marketing earthly products: in managing estates; or any other worldly commodities: his object always is to meet the *spiritual* needs of those he serves: to help them prepare for the higher life beyond this old world of ours. To him, all else is secondary.

The ability to carry on such an exalted, such a God-given responsibility, calls for the most careful, the most definite and distinct training, especially with a candidate for the ministry of the Lord's New Church. There must

be no shadow of doubt as to the origin and authority of the Divine Word and the Writings of the Church. These must be recognized as the foundation upon which the New Church rests. There must be the fullest knowledge and understanding of them, as is possible, and the ability to impart that knowledge to others.

Granting the truth of the above, there surely should be no doubt as to the necessity of the Convention owning and controlling its Theological School. From the time the student enters its doors, to the day he graduates, such a student should be under carefully-selected New-Church influences. This was so in bygone days. Whatever subjects are taught should be under the guidance of competent, devoted New-Church ministers. As I recall those early days in the School, each day's study opened with a brief but uplifting service of prayer and praise. There was time for questions and discussion. Throughout the sessions during the year, the students, and others, had the valuable privilege of listening to addresses given by some of the most prominent New-Church ministers while on Sundays the students had the opportunity of teaching classes in the Cambridge and Boston Sunday Schools, or preaching in neighboring New Churches.

A point not to overlook, is the fact that throughout the whole of their training, the students constantly enjoyed the uplift of a sincere *New-Church atmosphere*. The value of this cannot be over-estimated.

There can be no question as to the value of the work done by the Pacific School of Religion, in Berkeley, California, to which it is proposed to send our students for part of their training, but will it be wise to send our students, even for part-time preparation, to a non-denominational institute, thus losing the benefit of the New-Church atmosphere and companionship which has been such an influence in our own Theological School in Cambridge? What will be the effect upon Convention itself, to realize we have no Theological School of our own?

William H. Beales
Woodbridge, Ont.

WAS IT STACKED?

To the Editor:

As a regular reader of the New-Church MESSENGER (although I am not a member of your church), I was disappointed with the attempt of a recent issue of the publication to present both sides of the removal-of-the-seminary question. I cannot but say that I felt the issue was stacked editorially-wise, article-wise, and question-and-answer-wise to present the most convincing aspects of such a move to the general readership. Without going into the merits of such a proposed move, I have two comments to make:

1. If Harvard reneged on its offer to buy the New-Church property in Cambridge this instant, would the New Church still go ahead with the plan of removal? The answer to that question, I feel, is in the negative. Until the answer can be made affirmatively, stay in Cambridge.

2. If it is so disadvantageous to the several New-Church societies in and around Boston to depend on the seminary for supply ministers, won't it be equally disadvantageous for the Los Angeles community so to depend? Yet one of the advantages mentioned by the Los Angeles group was the availability of such supply ministers. What is sauce for the East Coast goose should be sauce for the West Coast gander!

Maurice Adelman
Washington, D. C.

SWEDENBORG

speaks to youth

Some years ago when I was an undergraduate student at the University of Michigan I took the usual introductory course in psychology. I felt that now I had been admitted into the inner sanctum of the world's knowledge! The thought struck me one day, "Swedenborg was supposed to have done some remarkable work in his time on the human brain. I wonder what he would have thought if he could have had access to the wonderful things I have learned in this course?"

We were studying the sensory and motor areas of the brain, learning what particular areas control what sense or function or movement of the body. Rather condescendingly—more to satisfy my curiosity than anything else—I went to the library and took out one of Swedenborg's books on the brain. The first thing I read deflated my ego completely, and stripped the glory of knowledge from me. I found, much to my chagrin, that some two hundred years ago he had mapped out these same sensory and motor areas, and was way ahead of me in what I had thought would surely be a safe field to test him in. I have been trying to catch up with this man ever since!

You often hear it said, or you get the impression, that a person has to be quite old before he can appreciate Swedenborg or understand what he is talking about. I am willing to challenge that. I am inclined to think that, on the contrary, one has to be young and youthful. For, to get at what he is talking about, takes imagination, courage, daring, and a spirit of adventure: a readiness to entertain new ideas and ways of doing things, and a willingness to accept truth on its own merit rather than on authority or tradition. All these qualities are qualities of youth. But let me remind you that "youth" is not a matter of chronological age alone. I know some "young" people who were born "old", and some "old" people who have always been "young". It is a matter of attitude, after all. You owe it to yourself never to grow old, if that means losing your imagination, your daring, your open-mindedness, and your spirit of adventure which keeps you pointed to the future and to the new frontiers.

In an age, such as ours, that is marked by a trend towards uniformity in all areas of life, when to be "successful" in the eyes of the world means to be a status-seeker, Swedenborg would have you stand out in the crowd and stand up to be counted as a real person. I know of no other writer—certainly no religious writer—who so urges you to maintain your intellectual integrity.

We are living in an age, too, that is much concerned with the matter of "authority." We are constantly being reminded by psychology that we all have an "authority figure" (father, mother, a respected friend, a teacher or a minister) in whose shadow we stand, as it were, and to

whose ideas we tend to give undue weight. You know, to many people, Swedenborg represents authority, and is just such an "authority figure." And yet he himself, on page after page, takes pains to say to you, "Please don't accept anything I write just because I say so! Think about it, analyze it, weigh it; see if it squares with the sum total of your knowledge, your experiences, your common sense."

In the first place, Swedenborg is much less dogmatic in the language in which he wrote—Latin—than he is when reproduced in English. For instance he did not say "There is a meaning in Scripture heretofore unknown . . ." but "*That there is a meaning in Scripture heretofore unknown. . .*" He set out each of his chapter headings as a proposition to be proved to the reader's satisfaction, just as we do in geometry when we state a proposition like "if two sides of a triangle are equal, the angles opposite the equal sides are equal," and then proceed to prove it. Swedenborg does the same thing, and leaves it to his reader to write the "Q.E.D." at the end.

Swedenborg took truth as his authority, following his Lord and Master who said "You shall know the truth, and the truth shall make you free." That is the only authority he ever accepted. He would have you do the same! He holds it up to you as your God-given *right*, your *duty*, to question, to doubt, to think. To him, it is just as great a sin against the human mind to swallow something whole, without first examining it carefully, as it is to reject facts without looking at them. He believes that a normal, healthy attitude is one where you feel free to ask questions and to reason about a thing. He consequently coined the motto: "In freedom according to reason". That would be a mighty good motto for youth to adopt. You have the God-given freedom to submit truth, or what would pass as truth, to the tribunal of your reasoning powers!

Some people believe that this is all right in the field of science, or history, or mathematics, but that religion is a different matter. Here, they claim, the human mind must submit to what they call the control of "faith," saying that you must take spiritual things "on faith", as they are beyond the powers of your reason. Here Swedenborg would radically disagree! He boldly calls on you not to "park your brains" outside the Church door! He sees no excuse for not using the same kind of reasoning in religious matters as has proved so fruitful in the field of science. The Church, he holds, has just as much a duty to make religion clear and reasonable and understandable, as science has in the field of observable phenomena. The Church has no right, he claims, to "short-change" you by arbitrary appeal to "Authority," nor to beg the question by requiring you to take "on faith" the things that you do not understand. You have the right to question and to understand the things you are asked to believe. Do not forfeit that right!

But this does not mean that you have the right to brand anything false or wrong, just because you cannot understand it, or because you cannot work it in with the

rest of what you have come to believe as true. For example: neither you nor I have the right to reject the Theory of Relativity simply because we cannot understand it. In the same way, there are many things on which we have to keep an "open mind." With the increase of our knowledge, we may someday be able to understand them and so be in a position to make a valid judgment. In the meantime, we are duty-bound to keep an open mind and an affirmative attitude. We need to remain flexible, which is another characteristic of a truly youthful mind.

Another thing, I believe, Swedenborg would say to you. See Truth as all of a piece; do not try to break it up into its various areas. Truth, wherever you find it, is self-consistent—whether in science, history, religion, or in the field of human relations. One truth must agree with, and harmonize with another. If there is a conflict, go over your data again and see where you have made a mistake or a wrong observation. Truth cannot conflict with truth.

This is especially important when you pass from one field to another, for instance from science to religion: truth in the one field cannot clash or disagree with truth in the other. If it seems to, go back over your data and check again, or re-examine your interpretation. Remember, truth is all of a piece. "It doesn't matter," Swedenborg would say, "whether you are studying evolution, the results of modern Bible scholarship, or history, or psychology, *truth does not conflict with truth*. So never be afraid of looking facts squarely in the face, and seeing what they honestly add up to! And above all, never be afraid of what you may learn or discover. Be at once a good scientist as well as a good churchman, and keep putting your truths together until you have an ever more perfect whole."

Swedenborg speaks to youth primarily, for it is only the youthful mind that can truly understand his spirit or appreciate his vision of life. Youth is optimistic, forward looking, believing in and confident of the future. Here is a man who believes in that future and who speaks about it with conviction as well as insight. In one of his early works he quotes, rather wistfully I feel, the stoic philosopher, Seneca:

"He is born to serve but few, who thinks of the people of his own age. Many thousands of years, and many generations of men are yet to come: look to these."

That is why Swedenborg has something to say to you today, because he addressed himself to the future, to the New World upon which you are entering.

And he assures you of a future! The God he came to know, and who inspired him to write of the "things which are to come," is not the kind of God who could only fulfill his promise of a "new heaven and a new earth" and a "holy city New Jerusalem descending out of heaven," by destroying the world-as-it-is in a tremendous universal bang, and in building in its place the world-of-man's-dreams. No, the God who is moving to "make all things new" does so by making the heart of

man itself new, by renewing his mind, and by challenging him with New Truth for a New Age.

This man who speaks for and in the name of that "God of the New", asks only that you face your future bravely, honestly unafraid, and in the eternal strength of your youth.

Sermon given by the Rev. Richard H. Tafel at the Church of the New Jerusalem, (Swedenborgian) on League Sunday, January 27, 1963, in commemoration of National Youth Week, and also Swedenborg's birthday, January 29, (1688).

THE WORKER-PRIEST: MINISTER IN THE WORLD

(Continued from page 167)

post-high school young people, who might otherwise wander the streets, have formed a group as a result of contacts in the store. They meet regularly in the pharmacist's home for group discussion and individual counseling under the proprietor's guidance. Many are helped with personal, social, home, and vocational problems. Some decide to stay in college or go to college if they have been led to feel this will help them to become competent and useful people. What does the pharmacist's job amount to? It is the reverse of the previous story. Rather than business and the conservation of resources being his prime consideration, this man is using his business as a means to conducting his ministry. His ministry and stewardship come first, and as a result of giving himself freely to others, he ministers to them as well as running his pharmacy soundly.

What I'm suggesting, then, in telling these stories, illustrating what I've said about the "worker-priest", is that both clergy and laity are called by God to be "worker-priests." This isn't a specialized function of the clergy. Many laymen already serve as "worker-priests", often without knowing that is what they're doing. If my understanding of Christian ministry is consistent with the gospel, Christians should spend less time with "church work" and concentrate on ministering to one another and to the world. The church building is simply a base for training, a place to go out from in performing the Christian mission, a centre for renewal during periods of rest. Until the church does this, neither church members nor the world will take the church seriously and the bread which the church offers to heal men's lives will remain uneaten.

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ARCANA CLASS—August, 1963

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August 1—7	8748—8765
8—14	8766—8788
15—21	8789—8813
22—31	8814—8858

In its letter the nineteenth chapter of Genesis tells of the outward preparation at Sinai for the giving of the Commandments and statutes. The time was the third month after the deliverance from Egypt. The manna had been given, the water had been brought from the rock at Rephidim, and Amalek had been defeated.

Spiritually this chapter treats of our inward preparation for receiving enlightenment from the Lord. Reformation and regeneration are continuing processes; so it is said, "And they journeyed from Rephidim." The wilderness of Sinai here pictures the state in which truths are lacking but in which they can be implanted, and the encampment there is the ordering of the mind to receive them.

We should keep in mind the fact that Jehovah represents the Divine from which is revelation, Moses the truth from the Divine through which revelation is given, and Mount Sinai the state of good in which truth can be received. Jehovah's coming down upon Mount Sinai is the Lord's presence in such heavenly states. We cannot bear the Divine love and wisdom as they are in Jehovah Himself; they have to be accommodated to us. Number 8778 is very helpful here.

It was the Lord who led the people out of Egypt. He bare them "on eagles' wings." This is not, of course, literally true, but it means that it is by spiritual truths that we are led out of Egypt: out of bondage to the natural. The promise was that if the people obeyed the Lord, keeping the covenant, they would be a peculiar treasure and an holy people. Those who have the Word and through it know what is good and true can above others lead the life of heaven.

Because of the states of the people the revelation was given in a dense cloud. Truth had to be heavily veiled because the thoughts of men were from mere sensuous light, and the Divine can be seen only according to the state of one's life and his perception therefrom. That is why the Word is written as it is. How heavily clouded and veiled is its spiritual content! Yet the Lord is in it in all His glory, wisdom, love, and power. In Exodus 35:35 we are told that when Moses went down from the mount, the people could not bear to look at him until he had put a veil over his face.

The bounds set about the mount signify limitations lest men come into light which they cannot bear. In this connection we should study carefully number 8788, which tells us how it was that the Lord could use the Israelitish nation in the giving of our Word. The interiors of the Israelites were veiled over, as only external things could be communicated to them. We cannot go beyond our ability to receive. We sometimes have a similar experience when we attend church. If we take part in public worship with our thought concentrated on the Lord and what we owe to Him, our natural selfish worries and ambitions often seem to be in abeyance for a time. They come back afterward, but we find that we have added vision and

strength for recognizing and resisting them. The Lord has "veiled them over" in order that our worship might connect us with the heavens and through the heavens with Him.

All the good into which we come by regeneration has extension into heaven to the various societies there, whence is the source of our life. We should remember and take to heart the statement in number 8794 that it is a man's ruling love which determines his sphere and its possible extension to connection with particular societies of heaven or hell. In number 8806 there is a further development of this subject and also an explanation of the kind of effort and life on our part which can enable the Lord to master our hereditary selfish will and build up in our intellect a new will from Himself.

Notes

8760. Note the use of *God* and *Jehovah* in the same verse.

8761. Abstract ideas lead to their subjects. "When the truth of faith or good of charity is spoken of, the man of the church in whom they are is understood."

8762. Note that external and internal worship are both necessary. External worship is from the obedience of faith; internal worship is from love to the Lord and charity toward the neighbor.

8764². All the intellectual is from spiritual truths. "'Wings' also denote the powers which belong to spiritual truth from its good."

8765. Evil cannot be turned into good.

8768². "Good, which makes heaven with man, has its quality from the truths of faith; thus good becomes more heavenly or more Divine with those who have genuine truths, which are truths from the Word; but only if they are kept, that is, if the life is according to them."

8770. This is a valuable number on the changes of government in the Jewish history and their relation to the representation of a church by that nation.

8772. On the difference between spiritual good and natural good. "Good which has not its quality from the truths of faith is not Christian good, but natural good, which does not give eternal life." Section 2 of this number contains an important statement on the order of acquiring good.

8773. A statement of what the "primary" truths are which are necessary for intelligence.

8780². How revelation is made inwardly in man: "This revelation is made by the enlightening of the internal sight, which is of the understanding, when a man who is in the affection of truth from good is reading the Word."³ "But they who are in the affection of truth from evil, that is, who desire to know truths merely for the sake of honor, gain, reputation and the like, these do not see truths." Note also the reason why the Jews did not recognize their Messiah.

8783. "This darkness is induced by human learning with those who trust in their own intelligence, and on this account exalt themselves above others."

MEMORIAL

LONG—Francis W. Long, 85, a beloved member of the Lakewood Society, passed into the spiritual world from his home in Bemus Point, N. Y. April 8. Husband of Cora Long and father of Mrs. Walter J. Colburn, Mr. Long also leaves three grandchildren—David Colburn, a student at the University of Buffalo; Bruce Colburn, a student at Fredonia College; and Martha Colburn at home in Bemus Point.

The Longs moved to Bemus Point just a few years ago to be near their daughter and son-in-law who live in this Lake Chataqua community. At one time, Mr. Long operated two ladies' apparel stores in Cleveland. After selling his business, he was a salesman for many years for the Royal Brass Mfg. Co., the Ohio Varnish Company, and the Consolite Sign Company, all of Cleveland.

Before moving to Bemus Point, Mr. and Mrs. Long resided in Lakewood, Ohio, where both were devoted members of the Lakewood Society. On October 1, 1962, they observed their sixtieth wedding anniversary. Mr. Long was a member of Clifton Lodge, No. 664, F. & A. M. He passed away peacefully in his home after a brief illness. Resurrection services were held in Bemus Point; The Rev. Leon C. Le Van, pastor of the Pittsburgh Society, officiating.