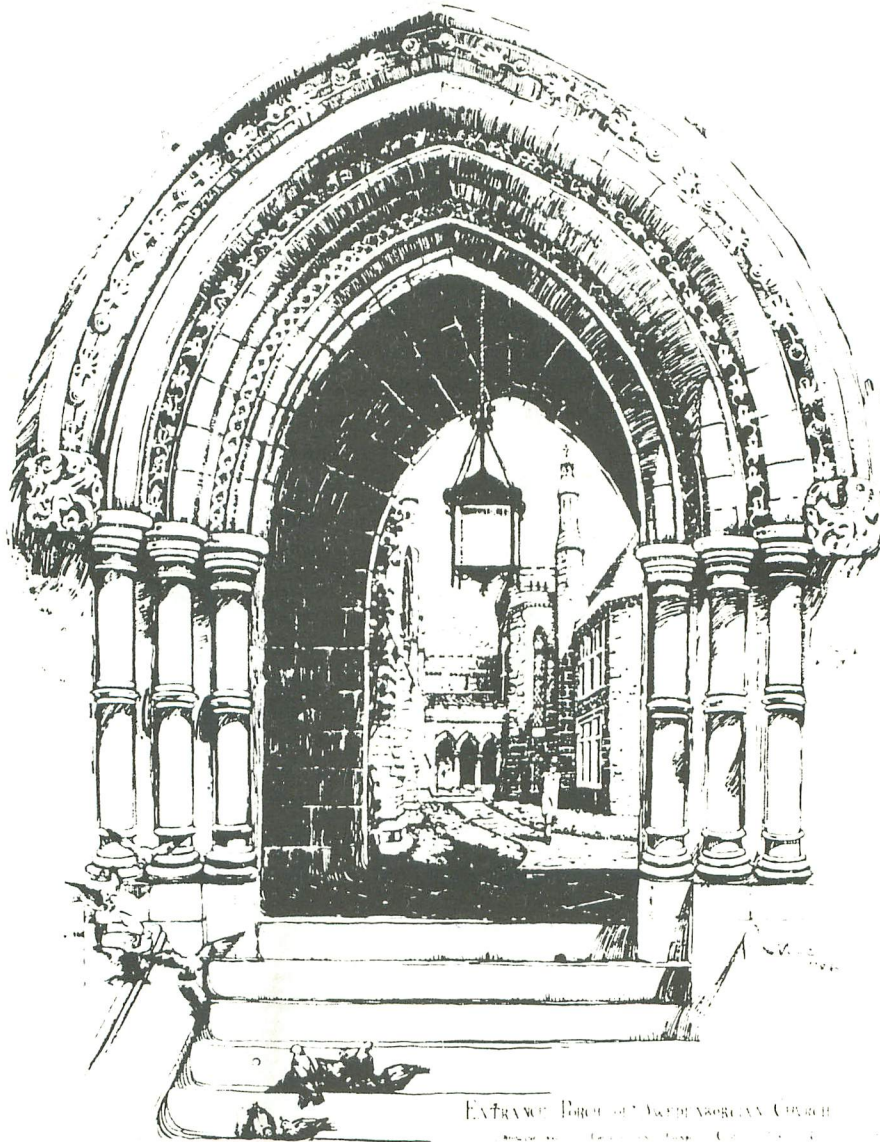


NEW-CHURCH MESSENGER



ENTRANCE PORCH OF WOODLAWN AFRICAN CHURCH

Architect: J. P. Goswami, New York, N.Y.

Interior: J. P. Goswami, New York, N.Y.

Photograph: J. P.

THE PHILADELPHIA CHURCH

Host to Convention

June 15-21, 1964

MAY 15, 1964

NEW-CHURCH MESSENGER

Official organ of The General Convention of the New Jerusalem in the United States of America. Convention founded in 1817. (Swedenborgian)

Member of the Associated Church Press.

Published monthly, except December (semi-monthly) and August (no publication), 4001 Brotherton Rd., Cincinnati, Ohio 45203, by The New-Church Press, 79 Orange St., Brooklyn, New York 11201.

Entered as second-class matter at the Post Office, Cincinnati, Ohio, under Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 30, 1918.

Subscription \$3.00 a year; foreign postage, 25 cents extra. Gift subscription, if from a subscriber, \$1.50. Single copies, 15 cents. Address subscriptions to the publisher in Brooklyn. Advertising rate card on request.

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The opinions of contributors do not necessarily reflect the views of the editors or represent the position of the Church.

MAY 15, 1964

Vol. 184, No. 5 Whole No. 4862

ESSENTIAL FAITH OF THE NEW CHURCH

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.

EDITORIAL

Development and diversification for a growing theological school

IN THESE DIFFICULT AND UNCERTAIN DAYS in the history of our beloved General Convention of the New Jerusalem most of us are asking ourselves, "What more can we do for our Church? What can we do better? What are her needs and how can we help to meet them?" And this is just what your theological school, the New Church Theological School, has been doing. A new curriculum several years ago was an attempted answer that is still being tested. An expected relocation of the School, still in process, is another answer. Now we have some further answers and we would like to share them with you.

For a number of years now what the School has been able to do for our church has been limited by the small number of its full-time faculty members and the size of its income. With plans for increasing the former under consideration by the Board of Managers, and with assurances of the possibility of considerable new income from the sale of our present premises, the faculty has discussed and listed a number of ways in which the School's usefulness to the church can be increased. Many of these ways have been suggested in the past but have been beyond the resources of the School.

Currently the School offers training for two categories of workers in our church, candidates for the ministry in North America and candidates for the ministry in our various mission fields. We also have one woman studying with us whose interest lies in the field of Christian education, but her needs have not required additions to our program. At least three new programs, either on regular school-year bases or on shorter term bases, suggest themselves as desirable.

Convention now has a new category of minister called the Lay Minister. No period of study at the Theological School is required of him, but we believe optional short or long term courses would be welcomed by him, by his local society, and by the church-at-large. With a large enough faculty to stagger vacations, the School might even be in a position to offer such a program during the summer when it would least interfere with the needs of the Lay Minister's society.

The lay leader and the older man, the man who may have retired from a job he has held for many years, as well as the Lay Minister, might welcome a special program at the School. The Roman Catholic Archdiocese of Boston is building a new seminary in one of our western suburbs specifically for men in this latter category. The Episcopal Bishop of Long Island has had such a school in operation for several years.

Since its beginning in 1866 the New Church Theological School has concentrated on the training of men for the ordained ministry. It has had very little to do with these men once they have turned their collars around and taken their places in the Council of Ministers. But more ministers are feeling the need of—and more schools are making provisions for—post graduate training for clergymen. I have before me two booklets entitled *Continuing Education for the Minister* and *Study Opportunities for Ministers*. The latter lists 76 seminaries offering post graduate programs ranging from four-day conferences through ten-day courses to full semester opportunities. For Convention's parish ministers we might well begin with a one week summer course in a year or two and develop additional offerings to meet such needs as the ministers themselves express.

For many years correspondence courses in Swedenborg's doctrines have been offered by the School. They have had interest and value for a few but in only this one area. Not long ago a lay leader wrote to inquire whether we had a correspondence course in sermon preparation. He said he had to occupy the pulpit once a month while his pastor visited a small society. My answer had to be "No." Correspondence courses in this area, in the Bible, in Christian education for Sunday school teachers, and in many fields might usefully be developed to meet needs in our church once a study of such needs had been made and the School had the necessary resources.

In the general area of teaching one other possibility has occurred to the faculty. Week-end or one week institutes might be presented by teams of faculty members in churches in the country away from the School's home base. These need not be limited to training for lay ministers and lay leaders but could be open to all interested lay people.

Turning from new direct teaching possibilities we can easily identify a number of re-

search and scholarship activities that await someone's time and ability. I will merely list them here.

1. Preparation of a complete, critical index of all Swedenborgian collaterals by author, title, and subject. (The Rev. Bjorn Johannson has been asking for this for many years.)
2. Preparation of bibliographies of collaterals and periodical articles on significant doctrinal subjects, for example, on New-Church education or Swedenborg's doctrine of the Glorification.
3. New translations of the works of Swedenborg.
4. Writing of both popular and scholarly works expressing New-Church teachings.
5. Publication of a scholarly periodical in the tradition of the *New-Church Review* and the *New Christianity*.
6. Production of scholarly articles for publication in periodicals read generally by religious, philosophical, scientific, and psychological scholars.

(Most of these last six potential uses would require bringing our library up to a level of adequacy and efficiency which it cannot claim and we cannot hope for under our present circumstances.)

Lastly, we can envision the day when we may bring groups of scholars from different churches and different disciplines together at the New Church Theological School for conferences on the relation of Swedenborg's teachings to past and current thought in all the many fields in which this "last of the universal scholars" worked. This will require that our own faculty be competent in several fields at a doctoral level but will only be improving our faculty in directions dictated by all our School's basic needs and uses.

I have written, "Lastly," but I do not presume to shut the door to other ideas and other possibilities. We will welcome yours. Don't hesitate to write, if you are so inclined.

—EDWIN G. CAPON, *President*
New Church Theological School

NOTICE

THE ANNUAL MEETING of the Corporation of the New Church Theological School for the election of officers 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, May 22, 1964, at 4:30 p.m.

—MICHAEL B. SALVETTI
Clerk

COUNCIL OF MINISTERS' SESSIONS

June 15-17

To be held at the George Washington Motor Lodge, Valley Forge, Pa.
Information and details will be sent to all ministers by the chairman of the Council of Ministers.

writers' workshop

DISCOVERING OUR RESOURCES IN COMMUNICATION

A WORKSHOP FOR WRITERS for the *MESSENGER*, especially for reporters of local news of societies and associations, will be held at Urbana, Ohio, June 26-29. The Ohio Association will provide room and board to those attending. Director of the workshop will be Professor Jack Matthews of Urbana College. Mr. Mathews has already published a substantial body of writing, and his first book was published just recently by Charles Scribner's Sons. Instructors will be the Rev. Franklin Blackmer, Carolyn Blackmer, Carol Lawson, Roger Paulson, editor of *Your Church*, and Bjorn Johannson, editor of the *MESSENGER*. It is hoped that the staff will include also, Alberta Caspar, Jan Seibert, Ernest Martin and Leon LeVan.

The ultimate aim of this Writer's workshop is to initiate an up-grading of the writing of news throughout our church—in the bulletins of local societies, in news sheets of Associations, and in releases to the public media. This will in turn up-grade the *MESSENGER*'s news content.

Those coming to the workshop by plane or train will have to come to Dayton, Springfield, Xenia, Columbus, or Cincinnati, where the workshop will be held on the final day. Those planning on arriving at any of these points are requested to kindly notify the undersigned to arrange for transportation to Urbana.

—BJORN JOHANNSSON
212 West Reynolds Street
Urbana, Ohio 43078
Phone: 513-652-1181

SEE BACK COVER
FOR
workshop
program

convention in Philadelphia

GENERAL CONVENTION—141st SESSION

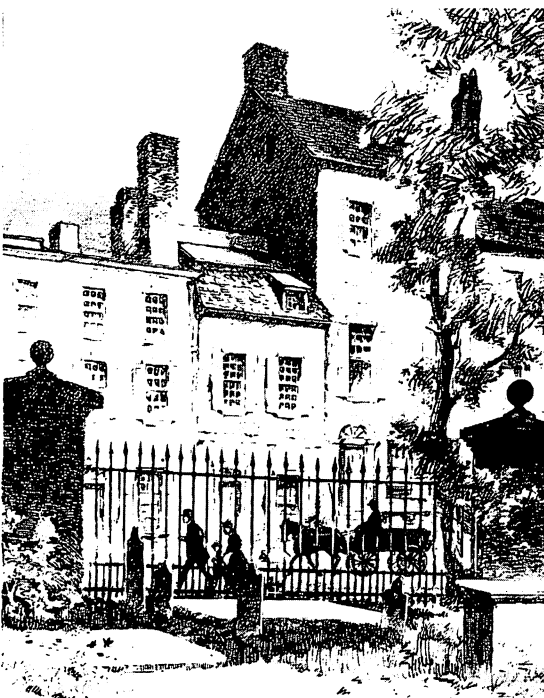
Philadelphia: June 18-21



Old Walnut Street Prison

old philadelphia

Grave of Benjamin Franklin



THE FIRST NEW JERUSALEM SOCIETY OF PHILADELPHIA cordially invites you and your friends to the 141st Session of the General Convention to be held in our city from Thursday June 18 through Sunday June 21, preceeded by the meeting of the Council of Ministers, June 15-17 at Valley Forge. This is the 29th time that we have had this privilege since the formation of the General Convention here in 1817.

The coming Convention marks an historic occasion, not only for Philadelphia but for our whole church as well. It will commemorate the 180th anniversary of the first public lecture in America on "The Christian doctrines set forth by Emanuel Swedenborg," delivered here in June 1784. We shall be most happy to have our Convention friends with us at that time, as our beginnings as a church go back to that event. It is in our present buildings, however, that most of you know the Philadelphia New Church, which has been host to Convention on so many glad occasions. We have just celebrated our 81st birthday here, but our lineage goes back to the very beginning of the New Church in the New World.

Your Convention business committee has planned a most interesting program, and the local committee has been hard at work to make your stay with us pleasant and comfortable. The Warwick Hotel, 17th and Locust Streets, within easy walking distance of the church, has been selected as Convention headquarters. This is the same hotel we used last time, though it has since been completely air-conditioned for your comfort. Reservations should be made directly with the hotel, which will confirm the same. A supply of reservation cards will shortly be sent to your minister or to the president of your society for this purpose. If you have any questions, you may write to our chairman of Housing, Mr. Kenneth G. Stier, 17 Windsor Circle, Springfield, Pa. Please note that the hotel rates quoted include breakfast and dinner. Adjustments will be made for Saturday dinner, when we shall be on our outing (Adults \$4.00, children \$2.00). On Sunday morning you will be guests of our Society at the post-communion breakfast.

RATES: Single.....\$15.00 (incl. breakfast and dinner, but will not include luncheon)

Doubles..... 12.00 per person, (incl. meals as above)

Four persons in one room (Leaguers).... 10.00 per person (incl. meals as above)

There will be no charge, other than meals, for children who use the same facilities as their parents.

If we were to list the highlights of the coming session, they would certainly include: the graduation exercises of the New Church Theological School on Wednesday evening; the Alliance luncheon and open meeting Thursday afternoon, when we shall have the pleasure of hearing Dr. Dorothea Harvey speak on her archaeological adventures in the Land of the Bible; the Opening of Convention Thursday evening, followed by the premiere showing of our New-Church film *Wayfarer*; The Faith and Life program Friday afternoon, which will be on the theme of Convention, "Our Church in Action: through personal involvement, through youth participation, through shared experience;" the Board of Missions Night, followed by a concert by "Singing City," a nationally known choral group; and, of course, the Convention Sunday Service. The Saturday evening entertainment is always in a class by itself. This year we are taking you back into the last century. We have chartered an authentic showboat to take you up the historic Delaware River. Supper and music will be enjoyed on the trip.

These are just highlights. There are many more interesting and delightful things that we have planned for you. You will want to see historic Philadelphia, of course. Then we are suggesting that you include a tour of the World's Fair in your Convention trip. New York is less than a hundred miles away, and both bus and train service are available. You will want to see our attractive New-Church exhibit and see our film on the *Wayfarer's* Chapel in the theatre at the Fair. So please accept our invitation and help make this Convention an outstanding one.



Rev. Richard H. Tafel,
who is pastor of the Philadelphia Society
and president of General Convention

The Rev. Brian Kingslake,
who is associate pastor
of the Philadelphia Society.



Part of the choral group
The "Singing City"
which will give a concert
to end Board of Missions Night
Friday, June 19

NOMINEES ANNOUNCED

Report of the Nominating Committee

THE MEMBERS OF THE NOMINATING COMMITTEE offer the following slate of nominees for election to boards and committees of General Convention at its 1964 sessions in Philadelphia:

For General Council (1968 term)

Rev. Ernest L. Frederick
Frank N. Houghton
Vincent Almond
Harvey Johnson

For Board of Managers—Theological School (1967 term)

Rev. Rollo Billings
Adolph T. Liebert
Chester T. Cook
Bjorn Johannson

For Board of Home and Foreign Missions (1967 term)

Rev. Erwin D. Reddekopp
Tomas H. Spiers
Rev. Rollo Billings
Mrs. Allen W. Farnham

For Augmentation Fund Committee (1969 term)

George Pausch

For Nominating Committee (1969 term)

Margaret S. Sampson
Adolph T. Liebert

For Board of Education (1967 term)

E. Ellsworth Seibert

For Board of Department of Publications (1968 term)

Mrs. Robert G. Lawson

—STEWART M. AYTON, *Chairman*
Nominating Committee 1964

biographical notes of several nominees

ERNEST L. FREDERICK

Former pastor of the Brockton, Mass., New-Church Society, the Rev. Ernest L. Frederick has for some years been active in missionary work in the Carolinas, Georgia, and Florida where he is now pastor of the Miami Society, which many will recall was host church to our Convention last year. He first became attracted to the teachings of our church during the 1940's and joined the Toronto, Canada, Society at that time. A graduate of McMaster University and Harvard Divinity School, he attended the New Church Theological School in the early 1950's and is a member of Convention's board of trustees of the Pension Fund.

FRANK N. HOUGHTON

Frank N. Houghton was born in Boston, March 4, 1901, educated in the public schools of Halifax and Bridgewater, Mass., and received a bachelor of science degree from Massachusetts Institute of Technology in 1922. He has been with Arthur D. Little, Inc., Cambridge, Mass., since 1926, and in charge of their patent activities for several years. Active in both the Bridgewater and the East Bridgewater Societies, he was treasurer of the latter from 1936 to 1948, and has been auditor since 1961. He is vice-president and a director of the Corporation of the New-Church Theological School and a member of its finance committee; a director of the Massachusetts New-Church Union and

member of its finance committee; and a member of the Investment Committee of the General Convention.

ERWIN D. REDDEKOPP

Rev. Erwin D. Reddekopp is married and has four children. He is 48 years of age. He served as lay leader and missionary minister for the Board of Missions in western Canada for fifteen years. For six of those years he served as president of the Western Canada Conference, and three years on the Edmonton executive committee of the Council of Churches, the last year as vice president. He is presently pastor of the Detroit, Mich., Society, and is also on the

board of directors on the Detroit Council of Churches.

He is vitally interested in the work on the Board of Missions.

TOMAS H. SPIERS

A banker by profession, connected with an international banking concern, Mr. Spiers, in the course of his work, has traveled widely, especially in South America. He is a member of the Orange, N. J., Society, and is keenly interested in missions. Mr. Spiers is executive secretary of the Swedenborg Foundation.

Mr. Spiers is president of the Swedenborg Publishing Association, and a member of the board of trustees of the Philadelphia Society. He is a fourth generation Swedenborgian; his great-grandfather, Henry Box Hoskins, founder and first mayor of Gardiner, Maine, organized the first New-Church society in that area.

E. ELLSWORTH SEIBERT

When the Berkeley parish of the San Francisco Society moved to El Cerrito in 1950 to establish a community-centered church, Ells and his wife Jan were among the first El Cerritans to be accepted into membership. Ever since he has been active in the affairs of the San Francisco Society and the El Cerrito parish and has served several terms as chairman of the El Cerrito Church Committee.

It might be said that Ells' interest in church education is literally from the ground up, as among his first chores for the new El Cerrito church was helping to pour the concrete floor in the education rooms, and subsequently spending many hours on his knees—while laying floor tiles.

Ells helped with the operation of the Society's children's camps and served in various capacities in the Cub, Boy, and Girl Scout programs. He has served on several committees of the California Association and is currently its vice president and chairman of the board of directors.

In 1960 Ells was director of the Leadership Education Institute and has served as chairman of the Leadership Education Committee since 1962. In 1963 he was elected to fill an unexpired term on the Board of Education.

The Philadelphia New-Church edifice

now celebrating its 81st birthday.

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.

| <i>Association or Society</i> | <i>No. of Members</i> | <i>No. of Delegates</i> |
|--|---------------------------|-----------------------------|
| California | 454 | 11 |
| Canada | 231 | 6 |
| Illinois | 678 | 15 |
| Kansas | 208 | 6 |
| Maine | 234 | 6 |
| Massachusetts | 691 | 15 |
| Michigan | 157 | 5 |
| Middle Atlantic | 559 | 13 |
| New York | 217 | 6 |
| Ohio | 166 | 5 |
| Southeast | 162 | 5 |
| Western Canada Conference | 475 | 11 |
| National Association | 55 | 3 |
| Connecticut | 9 | 2 |
| Gulfport Society | 34 | 2 |

—HORACE B. BLACKMER
Recording Secretary

ROLLO K. BILLINGS

Mr. Billings left college in 1925, had seven years banking experience, served the La Porte Society as lay leader for three years, and was ordained by Convention in 1932 at Detroit. Minister of the La Porte Society for nine years, he had pastorates in Baltimore and Wilmington, and a year of professional work in radio with the International Council of Religious Education, and was pastor of the Humboldt-Sheridan parishes, Chicago, and the Des Plaines, Ill., New Church. He is married to Guinevere Turley, and they have four children. He is now pastor of the St. Paul Society in Minnesota.

CHESTER T. COOK

Mr. Cook, a certified public accountant by profession, is a member of the Cambridge Society, and holds various responsible positions in the church on both Convention and local levels. He is treasurer of the Cambridge Society, the Corporation of the Theological School, the Board of Home and Foreign Missions, and treasurer of General Convention. He is connected with the standing committee of the Massachusetts New-Church Union; is a trustee of the Building Fund; and was chairman of the 1950 Convention Committee.



new church camp in Austria

Der Lager Am Milstattersee

IT HAS BEEN ALMOST a year since I was there, at our lovely New-Church camp on the Lake of Milstatt. To the unobservant eye the camp resembled a simple farmer's hut with a barn close by, and a watering trough beyond the barn in the flower-strewn pasture. To those of us who lived there for two weeks the buildings represented a haven of love and good humor and selflessness, of interest, inquiry, and learning. All this, and a wonderful family atmosphere as well. This was a haven of true New-Church life carried on daily, but it was effortless. It came with the place.

My lack of German was more than made up in the concern (and beautiful English) of my fellow campers who took the time out to teach me their language and songs, and who helped Kate Savage, from Birmingham, England, and me over the rough ground of the first couple of days as we grew accustomed to the country and all that went with it. At the end of the session we no longer required translation during the lectures and discussions, which were geared to the needs and wants of the campers—and found ourselves participating in them, and in the bull sessions which reared up “wherever two or three were gathered.” You know, it is amazing what sorts of ideas we each had about the others' native countries! Luckily there were maps about so we could check up on the geography and eliminate the distortions for each other. I still can't get over the amazement on one young face as I proclaimed that you could travel by car for two days (in this country) without leaving the United States—and still have more distance to go before you would have to worry about that.

My trip last August was largely financed by the National Youth League, whom I represented—and to whom I am very grateful for the honor and privilege. But I wonder how many young people there are in this country and Canada who would like to visit our International Camp in Austria and who have the means, but who have no idea about how to do so? It is going to be held again this year, and I have been hoping all

year long that another Leaguer would be able to represent our country there—for many reasons.

Trans-Atlantic fares have been going down steadily, passports and necessary vaccinations and shots are easy to acquire; knowledge of a foreign language is not *absolutely* necessary, (though it certainly does come in handy and makes you feel more at home in a hurry), and when you reach your destination you just get your bags through customs, and lo and behold, there is someone to pick you up and take you to the camp, where everyone else will take care of you until the day you leave. Easy, isn't it? Is anyone interested yet? I *could* talk on and on for hours, though of course I won't.

At the moment I am waiting for “The Album” to arrive. This is a composite picture album made up of photographs taken at the camp by all those who had cameras with them. It is being sent (like a round robin letter) to each of last year's campers, who will have the opportunity to keep it for five days, and then send it on to the next person on the list.

I have heard from Agi Graf in Zürich, who made up the album, that since I am the last person on the list I may keep it as long as I wish, in order to show as many people as possible in this country. I expect it toward the end of May or beginning of June (it began its journey at the end of January) and hope to be able to show it to people at Blairhaven, Fryeburg and Philadelphia, as well as anywhere else I find myself before the end of August. That is, if I don't have to return it before the camp meets again this summer!

I am really trying to find someone who will go to the camp this year, so am plugging it with all my might, as you see. To that end, may I stress that it is not difficult at all to travel by yourself in Europe. The hardest times I had were when I first tried to explain that I wanted to have a film developed (in Austria) in my nearly useless German—and then at the end of my trip when I asked a bus driver in flawless German if that was

the bus into the center of town—and he replied in just as flawless Cockney “Don't you speak English, ma'am?” Nothing like German in West Kensington!!!

My name is “Muff” Worden, and I am secretary at the Philadelphia New Church. Will you be this year's American representative? If you are interested in more information, please write to me—I'd love to hear from you!

THE MIGHTY MITE

This year, the Mite Box Collection will be used for a *home mission*! Northwestern Canada! The very special project is the further development of a summer camp, already established there. This camp has proved to be a great boon. Families scattered over thousands of miles meet here for continuous study, companionship and worship together.

We hear much of the “New Frontier.” Here at the perimeter of General Convention is the “Lonely Frontier”.!!

By our “Mighty Mite,” coupled with our love and thought, we can do much to bring happiness to this Home Mission and also help to produce a stronger and growing New Church faith in Western Canada.

Contributions should be sent to:

—IRENE T. LISTER, *Chairman*
MITE BOX COMMITTEE
34 W. Southampton Avenue
Chester Hill, Philadelphia 18, Pa.

MEMORIAL

KREHBIEL—Word has just come to us of the passing on Mar. 16 of the beloved Daniel E. Krehbiel, Pretty Prairie, Kansas; Resurrection services for him were held in the Pretty Prairie Church of the New Jerusalem, Rev. Eric Zacharias officiating. Mr. Krehbiel was born in Yankton, S. Dak., May 19, 1876. A fuller memorial notice for Mr. Krehbiel will appear later.

HONEST TO GOD — INDEED !

DURING THE PAST YEAR the provocative new book, "Honest To God", by Bishop John Robinson has created a remarkable and oftentimes controversial stir in theological circles throughout the world. One reviewer goes so far as to say that "Honest To God" is the most original and important religious publication in the last century. If this is true, it behooves us to see what the bishop has to say. The book is not overly difficult to read, though it is only fair to say that to read this book thoughtfully, with an open mind, can be a disturbing, perhaps shattering experience. The person who believes that he has all of the answers—whose mind is closed to new concepts, may not find this book very helpful.

Bishop Robinson's main premise is that many thoughtful people have left the Christian church—or they are lukewarm, fringe members—simply because the Christian faith, in its orthodox form, is not relevant—it means nothing to them—it does not touch their lives. Certainly we must concede a large measure of truth to this observation; many contemporary theologians have sounded a similar note. The late Bonhoeffer, Paul Tillich, Elton Trueblood and others contend that the western so-called Christian nations are Christian only in name, not in fact. And unless this dechristianizing trend is reversed, the bishop writes, the Christian church will become a vestigial remain in the not too distant future. The world is fast becoming pagan even though church buildings, rituals, external forms remain. **The Church is failing in its God given mission to the world, and this primarily because of its weak, antiquated theology.** But let's get down to specifics.

Our chief problem, as the bishop sees it, is our faulty concept of God. Children usually think of God as a large, kindly old man with a long white beard who lives "up there" or "out there"—some-

where in the far off distance. And have we, as adults, really improved upon this childish idea? "Every one of us lives with some mental picture of a God out there, a God who exists above and beyond the world He made; a God to whom we pray and to whom we go when we die." And if we think of God as being far removed, He is not going to impinge upon our lives, nor will we take Him very seriously—and we shall drift all through life without ever knowing why God has placed us on this earth. Bishop Robinson, along with Paul Tillich, defines God as the "ground of all being"; as the "meaning of our existence." He does not accept the idea of a personal God, and indeed, he says we might be better off to discard the term "God" altogether, because it is fraught with so many worn out notions. It is at this point that the bishop's thinking becomes rather fuzzy. He writes: "If one looked at Jesus, one saw God—for he who has seen me has seen the father. Jesus was the complete expression, the Word, of God. Through him, as through no one else, God spoke and God acted: when one met him one was met—and saved and judged—by God. Here was more than just a man: here was a window into God at work. For "God was in Christ, reconciling the world to himself." Is this not a New-Church concept, and beautifully expressed at that! And yet the **process**, the **mechanics**, of how this was possible is never described in the book; and in many other passages in the book he maintains that to visualize a personal God is unrealistic; rather we should think of God as the "ground of all being," as "the ultimate reality." God, he says, can only be found in creative personal relationships. This verse from Jeremiah is quoted: "Did not your father eat and drink and do justice and righteousness? Then it was well with him. He judged the cause of the poor and the needy; then it was well. Is not this to know me, saith the Lord." This

verse gives us the key to Robinson's thinking. He goes on to say: "Whether one has known God is tested by one question only: How deeply have you loved? How much have you cared?; for he who does not love does not know God; for God is love." This again is an essential New Church teaching; the bishop has arrived at the right conclusion, albeit by a somewhat winding path. It would seem that the difference between the bishop's position and the New Church position on this particular point is one of terminology rather than meaning.

His concept of God brings out some important implications. If God is impersonal, then obviously God could not send His Son into the world, nor could He Himself come into the world, **because He always has been the ultimate reality of the world.** This then does away with the teaching of the virgin birth, and a number of other passages in the gospels, which are regarded as myth. Here again most New Churchmen would protest strongly, and yet it is interesting to note that essentially, the bishop's concept of the atonement is not too far removed from that found in the New Church. At least it is much more sympathetic to our position than that found in the traditional Christian framework.

Public Worship and Prayer

What does public worship and prayer mean to the bishop? This again may raise a few eyebrows, but I believe we do well to listen to what the man has to say. Far too many Christians still tend to equate "churchiness" with religion. That is, we think that going to church, saying our prayers, being an active church member, is in itself religious. It certainly can be and it should be, but in many cases these may be empty forms, memorized rituals, which have very little impact upon our daily experiences. And the main reason for this, the bishop

writes, is that we will persist in coming to church with the idea that somehow God is contained within that building; that God is more in the sanctuary than He is in the office or the home. If we believe this then we come to church with the idea of finding God there, and paying homage to Him, and then we can leave Him behind when we walk out the front doors and go our own way. We do not like to admit this, but this is what we, in effect, all too often do! In the minds of many people there is still a wide gulf between the religious life on the one hand and the so-called secular life on the other—our Sunday mornings and our weekdays still seem like two different worlds. We must bridge this chasm if our churchmanship is to mean anything to us. Certainly we need worship services, we need prayers (more than we realize), but let's make them count for something. The bishop writes: "The function of worship is to make us more sensitive to the depths of life; to focus, sharpen and deepen our response to the world and to other people beyond the point of proximate concern (liking, self-interest, etc.), to that of

ultimate concern; to purify and correct our loves in the light of Christ's love; and in him to find the grace and power to be the reconciled and reconciling fellowship. Anything that achieves this is Christian worship. Anything that fails to do this is not Christian worship, be it ever so 'religious.' This statement is worthy of our most careful consideration.

Concerning prayer: Bishop Robinson is one of those many people who have tried very hard to pray, and this over a long period of time, but he has never found this to be a very meaningful spiritual exercise. He writes that many people are genuinely helped by prayer, and he is not trying to undermine their faith, but as for himself, formal prayer is something he can do without. For many years he felt quite guilty about this, because it seemed to him that he should be helped by prayer, and perhaps there was something seriously wrong with him. But he adds that in recent years he has met a number of people who have shared his experience, which knowledge at least partially relieves his load of guilt. His main quarrel with prayer, as it is usually

practiced, is that here again we turn away from this world to be with God—on a higher plane—as if God were up there and we are down here. I am puzzled as to why the good bishop insists on saying that most of us think of God in spatial terms, when I am sure many growing Christians think of God as the "great here and now"—as the indwelling Spirit which gives all of life its form and purpose. So that in prayer we are not necessarily detaching ourselves from this world—though sometimes this is helpful, as the bishop concedes—but rather in prayer we confront God as He reveals Himself to us in our own innermost being. The bishop doubts the value of setting aside certain periods of time for prayer, and certainly these fixed periods can become empty and meaningless; but most of us need some form of discipline, otherwise we are apt to drift aimlessly. The bishop makes a valid point though in saying that we so often use prayer wrongly. For example, a friend may come to us, asking for guidance and help, and we are unable or afraid to become involved, so we say—"Have you tried praying about this?"; which usually is the easy way out. Whereas if we are willing to become involved and wrestle through all of the issues with our friend, always thinking of his best interest, and all of this based on the premise that God is there, in the midst of all this wrestling—isn't this the finest kind of prayer? It would seem then that we need both types of prayer; if you will, the subjective and the objective approaches. Both are equally important, for one soon withers and dies without the other. Bishop Robinson writes: "My own experience is that I am really praying for people, agonizing with God for them, **precisely as I meet them and really give my soul to them.**"

The Good Life

In the closing chapters of the book Bishop Robinson applies his theology to the daily conduct of life, and here, this writer believes, the bishop has a message of tremendous import. We may or may not agree with his earlier statements, but in his description of the Good Life I believe all New Churchmen would close ranks behind the bishop, because, essentially, he is writing about **the New-Church Way of Life**. Many of us live our

lives by rather well defined rules; rules which are oftentimes set by our culture or by habit, and which in themselves are not truly religious. That is, we tend to follow the norms of the crowd; we expect people to adhere to our concepts of right and wrong; we insist that there is but one way to salvation, and that is by following the time-honored set of rules laid down by the church fathers. Living this way we tend to judge other people by appearances, we are apt to panic if the old routines are disturbed; and we can't help but think of ourselves as being a rather decent, self-righteous person; and on the surface we are well-liked, nice people. This is the most common and the easiest way to live and it apparently satisfies many people. But for others this way of life does not ring true; it seems somehow hollow and without substance. Bishop Robinson uses the illustration of a family which feels the need to budget every penny; they keep track of where every dollar comes and goes, as if they can't quite trust themselves, and they feel safe in this rigid context. Whereas other families are able to exercise self-control; they know roughly how much money is available, and they trust themselves not to overspend. Isn't this a much more responsible, mature way to live? And so it is with our religion. Many people feel secure in a church which provides all of the answers; they believe that salvation is attained by accepting certain creeds or by following prescribed patterns of behavior. But our Lord said: "My words, they are spirit and they are life." In so many ways he overthrew the old dogmas because they shackled his overflowing spirit of love. He was not impressed by what people thought of him, or by what people thought he ought to do. His Way was and is the Way of Love, which transcends all of our feeble man-made standards. We must learn to live by the spirit of Christ—from within. This is a very far-reaching concept. It means that all people, Christians and non-Christians alike, are saved if they live up to their finest ideals; it means that our motives are more important than our actions; it means that love comes first, and truth is its handmaid. The bishop writes: "Rules, guiding lines, checks and balances, there must be; but for man come of age, they are bound to be different,

THE FOLLOWING ARTICLE is reprinted in the MESSENGER at the request of several people, including the Rev. Edwin G. Capon, president of the New Church Theological School. The article presents a problem which as Christians we dare not evade, namely: Are we ever justified in hating any group of our fellow human beings? We can have only contempt for the communist ideology, and even stronger feelings for the inhuman practices of the rulers of the communist world. But as Christians we must do what in our power lies to hold open the doors of communication between us and the people of the communist world in full confidence that by love and precept the Christian ideology will diffuse itself among them and be the leaven that eventually leavens the whole lump. As someone said, "If you see a man drinking dirty water, you do not hate him for it, but you set before him a glass of clean water."

The author is a member of the Friends Church, and has served in Washington as representative for the Friends Committee on National Legislation. In 1962 he attended the Moscow World Congress on General Disarmament and Peace as one of 15 Friends from six nations.

the Communist and I

by J. Stuart Innerst

ON EVERY HAND I hear voices raised against the Communist. Day after day politicians, editors, commentators, clergymen hold him up as an object worthy only of fear and contempt. He and his cause are denounced as the principal evil of our time. He is looked upon as a threat to all that men hold high and holy.

To condemn him is to demonstrate one's patriotism and win the approval of the crowd. To see any good in him is to make one "suspect." To trust him is scorned as naive and perilous. To advocate coexistence with him is at best folly, at worst treason. To express one's self in occasional agreement with him invites the charge of being a fellow-traveler. In short, the communist is regarded as a menace from which the world must be delivered at all costs.

I think I understand this attitude, but as a professed follower of Christ I am troubled by it. It raises a multitude of disturbing questions. How, I ask, can it be reconciled with Jesus' attitude toward evil men and his way of treating them? As I understand him, men are not to be feared and hated, no matter what label they bear. Fear and hate build walls, and something there is in Jesus "that doesn't love a wall."

If I am to be true to the best I know, I must begin by seeing the Communist as a human being like myself, and what he is and does as an expression of his faith and practice. If he is difficult to understand, let me try all the more to understand him. If he seems

unworthy of my confidence, let me not fail to be worthy of his. Let me nurture mutual trust by trusting him. I believe that he bears the image of God, as does every man, that he, too, has within him something of the "true light, which lighteth every man that cometh into the world."

God has not left Himself without a witness in the Communist world. I found Him in Communist Russia. I felt Him not only in the presence of the seeking worshippers of the Orthodox Church, not only in the lovely a cappella singing of Roman Catholics awaiting the hour of mass, not only in the warm fellowship and fervent spirit of the Baptists—I felt God also in the gracious spirit of my young Communist guide, who gladly offered to take me to the churches and reverently stood or sat by my side. I saw God in the friendly smiles of the teenage girl, the boy of eight, the young man in his thirties who greeted me with flowers in the name of peace. I saw Him in the wistful faces of hundreds of peasants who lined the path to the ancient monastery of Zagorsk. I saw Him in the interpreters, in the hotel maids and waitresses, who for two weeks supplied with patience and kindness our every need. I saw Him in the young teacher who rose as I entered the subway train and offered me her seat because she could tell I was a stranger in her country. I saw God in the aged mother who embraced me, weeping for her five sons lost in the war, and pleading that I work for peace. I saw

and more dangerous. But in the freedom with which Christ has set us free we must accept and even welcome that risk." While reading "Honest To God" my emotions ranged from dismay to wonderment to sheer joy. It is that kind of a book.

—PAUL ZACHARIAS

BOOK REVIEW

"that of God" in Russians everywhere. I am sobered as I wonder whether they saw "that of Him" in me.

Why did communism erupt in violent revolution within Christendom? Why? Like capitalism, communism is a symptom of something gone wrong deep down in the soul of Western man. Both are rooted in a crass materialism which has gripped modern man and perverted his view of the true purpose of life. To fight communism is but to fight a symptom while the disease rages on. The disease is secularism, as rampant in the United States as in Russia.

Communism came filling a vacuum which Russian Orthodox Christianity and the Christian church in general had failed to fill. It was concerned about the plight of the oppressed and the misery of the poor, for whom organized Christianity had shown too little compassion. It came seeking to build a new world by violence, when Christians who had been commissioned to build it by love had failed through apostasy and neglect. It called men to disciplined adventurous living, while we within the church nestled in the ecclesiastical folds of comfort and safety first. In short, it is the answer that godless men gave to human problems which godly men were not sufficiently concerned about.

In 1918, we Americans first tried to crush the Communist by military might. When that failed, we isolated him behind mental barbed wire. For almost two decades we kept him there, contemptuously regarding him as a pariah among the peoples of the earth. We scorned and feared him because he posed a threat to our economic way of life and our brand of democracy, within which we were unwilling to recognize the seeds of decay. We were too absorbed in denouncing him to try to understand why he had come, or how to meet his challenge.

As he had hoped and labored for the demise of the capitalist system, so likewise, many among us hoped that he would be liquidated by a war in which, paradoxically, we did our utmost to create the very conditions on which he thrives. His perfidy was matched by ours, at Hiroshima, when we gave him proof that we were not to be trusted, because we felt that he, although an ally, could not be trusted with the secret of the atomic bomb.

What the Communist is today he is, not merely because of oppressive Czarist rule, or the writings of Marx, or the labors of Lenin, Stalin, Khrushchev, and Mao; he is

what he is, in part, because of what my country and others have done to him.

My government may continue to regard him as a menace to be contained and destroyed. The church may see him chiefly as an enemy to be exposed and denounced. This leaves me uneasy, for I realize that my life is linked with that of every Communist. I cannot hold aloof from him and deny our common humanity.

I am aware that his hands are bloody; I wish I could feel that mine were clean. I can declare that he is evil but can I claim that I am good? I am not deaf to the cries of victims of his violent revolutions, nor am I blind to his brutal purges.

In fairness I must recognize that his inhumanity to man is not something new, nor has he a monopoly on it. It was all too common before he arrived on the world scene. Nor is it uncommon now among his enemies who denounce him for it. Was it not, in fact, "man's inhumanity to man" that led Marx to advocate violent revolution and Lenin to plot it? The Communist's ruthlessness in seeking his ends is but an extension of the cruelty Western man got himself involved in when he went forth to explore the planet from pole to pole and exploit its resources, material and human. Wage slavery, Negro slavery, colonialism, wars, violent revolution, genocide, slave labor camps—this is the fiendish record Western man has written as the devotee of the false gods of Possessions, Prestige, and Power. The sins of capitalism and communism alike I deplore and condemn.

The Communist and I have chanced to meet in the same moment of time. We have more in common, both of good and of evil, than we are aware of. To hate each other is morally wrong. To fear and ostracize each other is stupid. To attempt to destroy each other is inhuman. Our destiny is bound up together.

I must believe that by the grace of God he and I can yet set our feet upon the path that leads to brotherhood and enduring peace. I cannot live in peace and security until he also does. I cannot be saved from the abyss of a nuclear war unless he also is. So let us cease fighting each other, and join hands in a crusade against our common enemies: poverty, hunger, ignorance, disease, and war. Only so shall we find the way to the good life which each in his own way seeks.

"NATURAL LAW AND MODERN SOCIETY." By Robert M. Hutchins, John Courtney Murray, S. J., Scott Buchanan, Philip Selznick, Harvey Wheeler, and Robert Gordis. World Publishing Company, 2231 West 110th St., Cleveland 2, Ohio. 285 pp. \$4.00.

Natural law as that term is used in this book and in ethics does not mean the same as the laws of nature. The latter refers to the observed uniformities in the operation of physical phenomena. Natural law is based on the assumption that this is a moral universe, and that human reason can discover this law. In the introduction to this volume of essays, John Cogley says that this idea embraces three propositions: That there is a nature common to all men; that this common quality is rationality so that men are "capable of learning what the general ends of human nature are;" and that "by talking thought we can relate our moral choices to these ends."

The introduction is followed by six essays which seek to relate the concept of natural law to jurisprudence, public consensus, theology, sociology, human culture, and religion.

Dr. Robert M. Hutchins, writing on jurisprudence, states that the quest for a more "affirmative philosophy of law and society" is beginning with a "revival of interest in natural law. . . ." He finds that the primary concern of natural law is "justice with a moralization of power." Hence it may be an instrument of social reform. But the application of natural law to specific cases is often fraught with difficulties and contradictions.

John Courtney Murray, S. J., writing on the public consensus, draws on Adolf A. Berle for the following: The public consensus is "essentially a body of doctrine which has attained wide, if not general acceptance." It contains rules and standards which may be applied to individual cases. There is a moral element in the public consensus which derives from the theory of natural law, says Dr. Murray. In his discussion of the philosophy underlying this theory he draws heavily on St. Thomas Aquinas.

The essay on teleology is philosophical. It traces the idea of natural law from the Greeks up to the present. Its author, Scott Buchanan, pleads for a deep delving into the problems of today so as to find out how the ordering of automatic technology can be attained.

Philip Selznick opens his discussion of sociology by saying the reputation of natural law among sociologists is not high. Nevertheless, he is certain "that a modern version of natural law philoso-

phy is needed for a proper understanding of the law as well as for the fulfillment of sociology's promise."

Harvey Wheeler in his essay on human culture seems to argue that men project into the universe an order which is an analogue of their own cultural order.

Rabbi Robert Gordis writing on religion declares that the natural law doctrine reached its apogee in the American Declaration of Independence and the French Declaration of the Rights of Man; then reached its nadir of decline in the first decades of the twentieth century. Now it is being revived because of a "growing recognition that the moral relativism which has been fostered by the positivist emphasis in the social sciences . . . are inadequate for the needs of our generation."

All the writers feel this need of natural law as an undergirding for justice in the modern community, but all recognize the road blocks in the way for the attainment of it. The concept of natural law offers a temptation to regard "whatever is, is right." If the concept is to be of value in the modern age, it will have to be generously infused with the modern ideas of development. Human nature in its essence may be regarded as constant, but human behavior should not be thought of as static.

But in what way can natural law be related to divine law? The book does not answer this question, but to this reviewer it appears necessary to find such a relationship. If love, cooperation, friendship, and a hunger for righteousness are constant in human nature, is it not legitimate to say that this is so because man is created in the image of God!

THOSE FAMILIAR with Swedenborg's "Heaven and its Wonders and Hell" will recall the translator's prefatory note to the Standard Edition reminding the reader that its content is not so much concerned with the phenomena of the spiritual world, as it is with human conduct. That necessarily being the case, there nevertheless is interest to the New Churchman in any conclusive reply which may be made to the common comment "But no one has ever come back to confirm these things."

Well, at least two persons have "come back to tell" within recent months in the persons of Mrs. Rita Boldt while in the St. Marion Hospital, Hamburg, Germany, and Arne Eriksson of Sor, Denmark. The first named had "passed away" through a heart failure while attended by Dr. Peters Stam. A specialist, he applied an "artificial heart," one of the new techniques. Nearly eight hours afterwards, the report continues, the heart responded and the lungs expanded though it is well known to the profession that under ordinary circumstances the brain ceases to function if starved of blood even for a few minutes.

Said Mrs. Boldt to the assembled physicians, "Why did you bring me back to this world? I was in a world of light and color; even the music I heard had color. I seemed to be in an ocean of indescribable feeling."

Mr. Eriksson's experience appears to have been similar. A reluctance to "return to this world"; he was surrounded "over there" by soft sunlight, his mind was filled with pictures of his past life; he "was gently taken by the hand by someone who seemed perfectly human, but neither man nor woman."

—LESLIE MARSHALL

LETTERS TO THE EDITOR

MEANINGFUL STATEMENTS

To the Editor:

Jill Kingslake ("The Nature and the Need," the MESSENGER, December 15, 1963) is correct in pointing out our lack of love as one of the more important causes of the church's problems. Many of her statements about the nature of love reflect the discoveries some of us at El Cerrito are making about ourselves and about the demands of Christian responsibility.

At El Cerrito, many of us are taking part in several discussion groups whose purpose is to help us reexamine our Christian commitments and to help us as much as possible to recreate or revive them. The groups are not intended to stop at discussion, but to go on to formulate projects in which we can become involved as committed people. Now that we are in the midst of this program, Mrs. Kingslake's statements seem particularly meaningful. We are coming to realize, sometimes a little painfully, that unless we can develop an active Christian love for people, we will not succeed in conveying our message to them.

Steve Koke
Oakland, Calif.

To the Editor:

Mr. Pausch's article, "Juvenile Delinquency," in the Feb. 15 issue of the MESSENGER, interested me immensely. Your observation that a League of Decency for young people be developed is certainly long overdue. However, the title of such a body is highly important. It should not contain anything suggestive of limitation to church groups but would naturally have in it young persons with many church backgrounds.

I would suggest that consideration be given to the name: Junior Honor Society. The word National could be added to it to give a broader scope: Junior National Honor Society.

There already exists the National Honor Society which most schools limit to their senior (12th grade) pupils. The main difficulty with this organization is that it bases membership on scholarship first of all. Greater consideration needs to be given to character building, citizenship and service,

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We recognize that religious principles, and the development of a sound philosophy of life, which uses and elevates the spiritual faculty in child growth—this is the area of education where failure is recognized. This depth within the expanding life is so sadly neglected, and youth has a vague and undefined sense of need for this, which is not being supplied adequately. The time is long since here for a clear and determined effort to be constructive with this hidden reservoir of youthful energies which now are too poorly directed and managed.

Honor units, in the home, in the school rooms, in social events, consisting of one or more individuals, with an "each one, teach one" spirit, and with adults tuned to this ideal and purpose—this volunteer service, in the cause of respect for property, for elders, and those many other kindnesses and courtesies which provide childhood with stores of "remains," which the Lord can use for them in their favor as they meet with adversity and trial—this is the effort that all humanity must be joined-in. Juvenile delinquency emphasizes the negative approach to this study and has its place, but positive, constructive work needs to be set up to prevent delinquency from taking place.

Without this organization of the insights you have so vividly presented, Mr. Pausch, the deepest needs of childhood and youth are left to chance. Superintendents of schools, principals, teachers and parents are helpless and powerless to make their efforts count, until some nation-wide organization of the children, guided by, and instituted by, the student councils of the schools is sponsoring this cause.

A handbook needs to be prepared. A corporation needs to be formed. The National Education Association needs to be sold on the usefulness and effectiveness of such an organization. Without it there is a tremendous vacuum in the development of child education. . . .

Joy H. Hammond
Ionia, Mich.

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DOCTRINE

CONCERNING THE LORD

by Norman Bestor

THE QUESTION HAS BEEN POSED: "What does the doctrine concerning the Lord mean to me?" I want to emphasize the "to me" portion of the question, so you may be sure that what follows is in no way a pronouncement of authority. Rather, it is my personal, and very possibly fallible, conception of the significance of the Lord.

To me, the Lord is that aspect of the Godhead I can visualize, the Immanuel, the God among us, who is at once the Father, the Son, and the Holy Spirit.

To me, the Lord means the Word. In John (1:1) we read "In the beginning was the Word, and the Word was with God, and the Word was God." And also, "The Word was made flesh, and dwelt among us." The Lord is called the Word because "the Word" signifies Divine Truth and Divine Wisdom, and the Lord is Divine Truth itself and Divine Wisdom itself. And the Word, or Holy Bible, is that aspect of the Lord which I can see and read and understand.

To me, the Lord represents a fulfillment of all things of the Word. For in Luke (24:44) we read that Jesus said to His disciples, "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms concerning Me."

To me, the Lord is Him that came into the World to subjugate the hells and to glorify His Human. Swedenborg says, "it was by means of combats which are temptations that the Lord conquered [spiritual] death or hell." Swedenborg also says that by means of combats the Lord glorified (or made Divine) His Human. The passion of the cross was the final combat or temptation by means of which the Lord glorified Himself and conquered evil and falsity so the hells

could no longer restrain man from his heavenly goal.

To me, the Lord is Him that in His wisdom did not take away man's sins by the passion of the cross. Rather, the Lord removes sins in those who believe in Him as they live according to His commandments.

To me, the Lord is Him from Whom operates the Holy Spirit. This is the Divine (meaning the infinite and the eternal), proceeding from the Lord. To proceed means to enlighten and to teach according to one's reception of the Lord. It is the means by which repentance and regeneration may be brought about. Father, Son and Holy Spirit may be likened in man to the soul, the body, and the operation that goes forth. It is only from the Lord that the Holy Spirit can proceed, can operate perceptibly on man, and can enable him to comprehend spiritual truths in a natural way. Swedenborg tells us that God is our Creator, the Lord is our Redeemer, and that regeneration is of the Holy Spirit.

To me, the story of the Christ child calls up a very touching and beautiful picture. In a very elemental sense it represents to us at Christmas the spirit of giving, of innocence, of love, of tender motherhood, of family, of peace and goodwill. But in a larger sense, the nativity represents reformation. It means the origin and derivation of doctrine and of worship. It means the giving of the Lord of Himself to man.

To summarize, the Lord, to me, means: 1—the one God; 2—the Word; 3—the Divine Love and the Divine Wisdom itself; 4—the fulfillment of the Word; 5—the Subjugator of the hells; 6—the glorification of the human; 7—the very means for repentance, reformation, and regeneration; 8—the perfect example for those who would regenerate.

The Swedenborg Student

ARCANA CLASS—June, 1964

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THE LAST FEW VERSES of *Exodus* xxiv, with which this month's reading begins, are a continuation about the nature of the Word. Number 9424 explains how doctrine is drawn from the Word. The Word cannot be understood without doctrine, but to draw true doctrine from the Word one "must be in enlightenment from the Lord, and he is in enlightenment when he is in the love of truth for the sake of truth, and not for the sake of self and the world." Those in the love of truth for the sake of truth see everywhere in the Word truths that agree, and nothing whatever that is opposed. But those who read the Word for the sake of the loves of self and the world "hatch out from the external sense alone a doctrine in favor of their own loves, and add thereto many things of their own." Section 3 of number 9424 tells us that "the internal sense of the Word contains the genuine doctrine of the church," and section 4 that the quality of the doctrine represented by Aaron and Hur—who remained with the people at the foot of the mount—"being solely from the external sense of the Word apart from the internal, was merely idolatrous."

When genuine doctrine is drawn from the Word and man lives according to it, this doctrine "is then inscribed on both his understanding and his will, on his understanding through faith, and on his will through life" (9430).

The interchapter readings are on the earths in the starry heavens and on the doctrine of charity and faith. The first gives the explanation of the principles underlying the ability of spirits and angels to communicate with the inhabitants of other planets, and states that this is possible for a man during his life in the world. There are conditions which must be complied with. Number 9441 comments on the vastness of the created universe, which is necessary to the fulfillment of the Divine purposes, and also on its relative smallness in respect to the Infinite.

The reading on the doctrine of charity and faith is about the forgiveness of sins. The Lord alone can forgive sins. A sin is forgiven when one would under no circumstances commit it again. We may know that sins are forgiven when "delight is felt in worshipping God for the sake of God," when one does good for the sake of good, and

believes truth for the sake of truth, without thought of any merit in himself.

Exodus xxv contains the instructions given for taking a collection for the building of the tabernacle and its furnishings, that a sanctuary might be made for the Lord "that He might dwell in the midst of them." The things to be collected represent what is required in the worship of the Lord: gold and silver, internal good and truth; brass, external good; blue, love of truth; crimson, love of good; scarlet double-dyed, mutual love; fine linen, truth derived from this love; goat's wool, the good thence derived; skins of red rams with badgers' skins, external goods and truths; shittim wood, the goods of merit "which are from the Lord and thus of the Lord"—"good which proceeds from any other source is not good, because the Divine is not in it"; oil, the internal good that is in mutual love and charity; spices for the oil of anointing, the truths of internal good; and for the incense of spices, the things of worship which are acceptably perceived, such as confessions, adorations, and prayers; onyx stones for filling, spiritual truths and goods, which are the truths of faith from love. These are the things which we must offer if the dwelling place of the Lord is to be built in us. They represent the virtues and graces that make heavenly life. They were to be given willingly, to teach that all worship must be in freedom or from love, for all true worship must be from freedom.

The ark, made of shittim wood and overlaid with gold, in which the two tables of stone were kept, is the symbol of the inmost of the soul, in which the Lord dwells. Number 9485 tells us that the ark corresponds to the inmost heaven because the "testimony" within it represents the Divine truth and "the Divine truth is the Lord in heaven." The ark was overlaid with gold within and without. Love must be within or no act is good, but it must also be on the outside, for love must find expression in the life.

Notes

9419. Note this interesting statement concerning influx during the reading of the Word and worship.

9434³. This is a powerful statement of the effect of the influx of the Divine love on the two opposite kinds of men, those in love to the Lord and the neighbor and those in the love of self and the world.

9435. A contribution to our knowledge of how Swedenborg was illumined—here in the specific case of the story of Moses' going up into the cloud on the mountain.

9457⁶. The Ancient Church had come to its end and now a representative church must be raised up that there might be conjunction of heaven, thus of the Lord, with the

human race; for "without the conjunction of the Lord through heaven, man would perish, because he has his life through this conjunction." In this number also we have a brief, clear statement concerning the three heavens and representatives.

9466. Those who like to study color will be especially interested in this number.

9471. This comment on the word translated "badger" should interest Bible scholars.

9473. What good and evil interiorly are. All good is from the Lord, and unless the Lord is interiorly in the good, it is not good but evil. The internal of evil is the love of self and the world.

9475. The difference between the fragrance of anointing oil and the fragrance of incense—the perception of good and the perception of truth.

9481. We are told here that the connection of man with the Lord could not be maintained if there were not spirits and angels with him continually.

DON'T FORGET THE FRYEBURG SALES TABLE

THE WOMAN'S AUXILIARY of the Fryeburg New-Church Assembly reminds its friends of the need for new saleable articles for the Sales Table in August 1964.

Due to the generous donations last year the Auxiliary was able to buy furniture for The Mack Cabin, repair some chairs and donate \$50 toward the building of the new wing on the Main Lodge which it is hoped will be built this summer. Packages may be sent to Mrs. Gardiner Perry, 105 Pine St., Needham, Mass., 02192, at any convenient time before July 15.

—F. MARION GREENE
Secretary

Correction

An unfortunate error crept into the "Evidence Notes" in the second column of page 58 of our April issue. The fourth paragraph should read: A short quotation from a biologist, Albert M. Winchester, well known in his field, also is worth noting: "A deeper and firmer belief in God can be the only result of a better insight into truth."

Brockton Society of N.C.
34 Crescent St.
Brockton 35, Mass.

writers' workshop

FRIDAY, JUNE 26

- 11:30 a.m. Registration
BROWN HALL
- 12:30 p.m. Luncheon
Welcome to Workshop—Bjorn Johansson
Introduction to Workshop—Jack Matthews
- 3:00–5:00 CLASS I—Mr. Matthews
a. *What interests the reader?*
b. Writing of assignment*
- 6:30 Dinner
- 7:30 CLASS II—Rev. Franklin Blackmer
Discovering our resources in communication

SATURDAY, JUNE 27

- 7:45 a.m. Breakfast
- 9:30 CLASS III—Mr. Matthews
a. Criticism of assignments
- 10:30 Coffee break
b. Discussion
- 11:00 c. *For whom do we write?*—Carol Lawson
- 12:30 p.m. Luncheon
- 2:00–3:30 *What an editor of the MESSENGER needs*—Mr. Johansson
- 4:00–5:00 Professional journalist from *Urbana Citizen*
- 6:30 Dinner outing
- 7:30 CLASS IV—Carolyn Blackmer
Discovering our resources in communication

SUNDAY, JUNE 28

- 7:45 a.m. Breakfast
- 9:00 CLASS V—Mr. Matthews
Criticism of assignments
- 10:30 *MESSENGER production*—Carol Lawson
and Coffee break
- 11:00 *Copy preparation* Jan Seibert
- 12:30 p.m. Dinner
- 2:00 *Public and Internal relations* Roger Paulson
- 4:30 *Writing for local bulletins and Associations*—Alberta Caspar
Discussion
- 6:00 Supper
Resources for communication we have discovered—Mr. Matthews
- 7:45 Chapel
URBANA NEW CHURCH

MONDAY, JUNE 29

- 7:45 Breakfast
- 9:30 Leave for Cincinnati
- 11:45 Box Lunches
- 12:45 Getting acquainted with the MESSENGER office
- 1:15 Tour of printing plant
- 2:15 Final discussion in MESSENGER office

*Bring portable typewriter, if possible

BOOK REVIEW

MY SILENT OBLIGATO, Sylvia McCracken, Philosophy Press, N. Y., '63.

This is an unusual little book even for the inspirational field where one may pick many a bouquet. While its author doesn't altogether explain her choice of title, nor does her Introducer, Mathew Louverine, there is cadence in her selection of passages from the poets and sages of philosophy, and without pressing the analogy one might even relate her effort to "the music of the sphere". Of the slender 59 pages about one tenth is devoted to quotations from Swedenborg, who, the author believes is "phenominal, a master mind and mystic." In the light of the initial eulogies one can almost forgive the "mystic" appellation, with its connotation of turbans and crystal balls. It is common to confuse the mysterious with what is unknown. The author writes lucidly and interestingly not only of what Swedenborg's writings have meant to her, and can mean to mankind, but she discloses a broad reading in the great minds of the past, and represents the present at least with her admiration of Helen Keller. It's a nice little chair-side companion, and we recommend its reading.

—L. MARSHALL

PERRY NORMAL SCHOOL

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Students graduating at the end of three years' training are prepared for teaching in nursery school, kindergarten and primary grades.

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F. GARDINER PERRY, President

For catalog write the Secretary

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