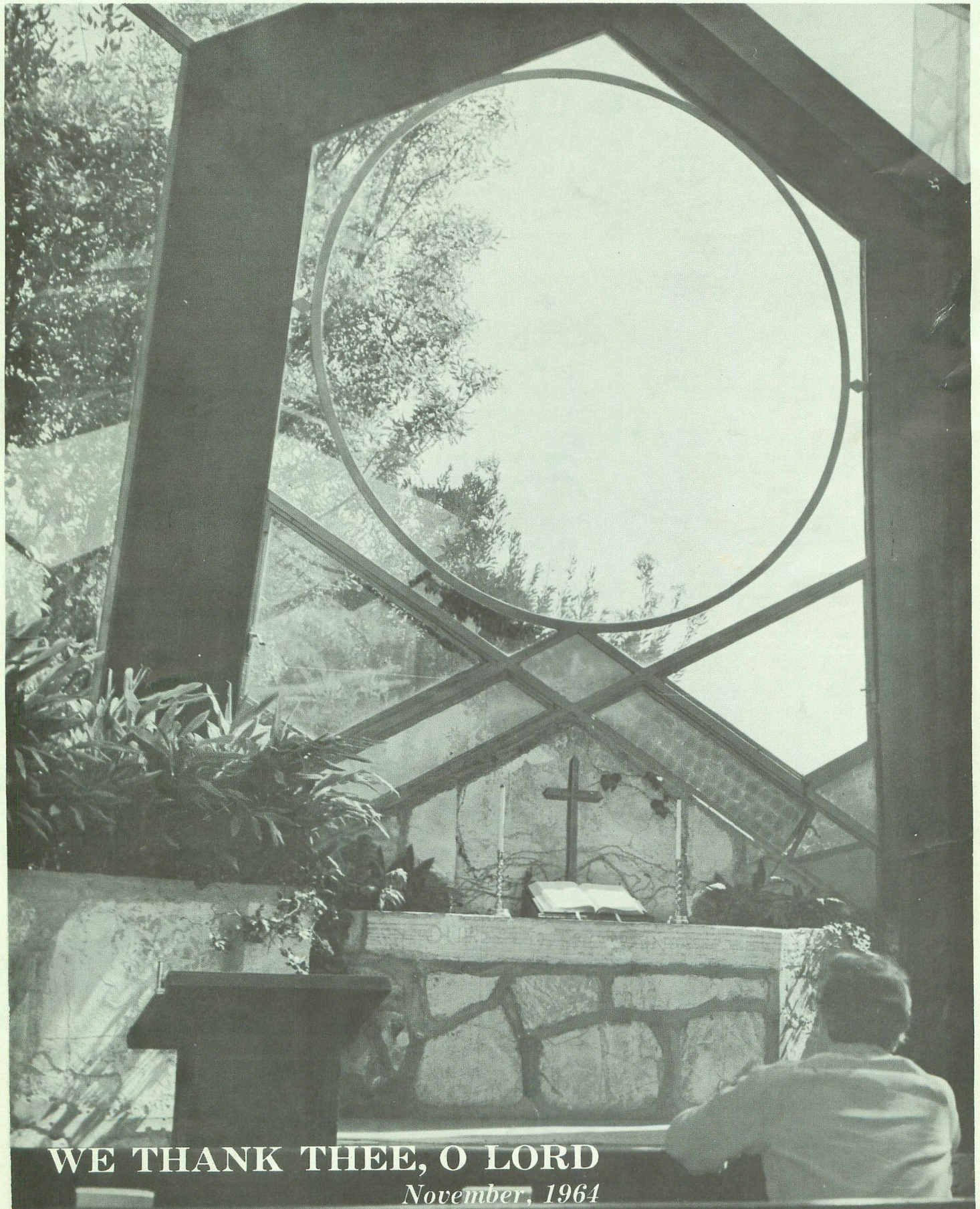


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#### OFFICERS OF CONVENTION

Rev. Richard H. Tafel, President, 200  
Chestnut Ave., Narberth, Pa. 19072; Stewart  
E. Poole, Vice-President, 2024 Du Pont Bldg.  
Wilmington, Delaware 19898; Horace B.  
Blackmer, Recording Secretary, 3, Joy St.,  
Boston, Mass. 02108; Chester T. Cook,  
Treasurer, 79 Milk St., Boston, Mass. 02109;  
Forster D. Freeman, Jr., Counsel,  
511 Alpine Terrace, Ridgewood, N. J.

EDITORIAL AND PUBLISHING COM-  
MITTEE OF THE SWEDENBORG PRESS  
AND THE DEPT. OF PUBLICATION OF  
THE GENERAL CONVENTION.

Elinor M. Hart, Leonore T. Spiers, William  
R. Woofenden, Ernest O. Martin, Robert H.  
Kirven, Richard H. Tafel, Sr.

#### CONTRIBUTING EDITORS

Gwynne Dresser Mack, Leslie Marshall,  
Ernest O. Martin, Clayton S. Priestnal,  
Richard H. Tafel, Paul Zacharias.

Editor  
Bjorn Johannson

Associate Editor  
Carol Lawson

Address all editorial correspondence and  
manuscripts to the Editor, New-Church  
Messenger, 212 W. Reynolds St., Urbana,  
Ohio.

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NOVEMBER 1964

## GERMAN MINISTER PASSES AWAY

Rev. Erich L. G. Reissner of Berlin, Germany, passed to the higher world, July 3, 1964. Resurrection services were held July 9, the Rev. Dr. Friedemann Horn of Zürich officiating.

Mr. Reissner was ordained into the New-Church ministry in 1915. He has served the New Church in Germany through three generations. Throughout the last war and the Nazi period, he manfully stuck to his guns, and through imprisonment and suffering he brought back the Berlin Society to a flourishing state. The people of his congregation write: "He was a good teacher—we shall always be thankful for his memory."

A fuller memorial will appear later.

# WE THANK THEE, O LORD

THE WORDS USED as the title for this editorial are perhaps the most significant of any employed in a prayer. At least, they could be if they imply a heartfelt recognition of the Lord as the giver of all good things.

Much of our time is engaged in taking "anxious thought" of what the future may hold. We are so burdened with cares, that we do not remember the good which has come to us. We do not think about how the Lord, Who is the creator and sustainer, has carried life through the flames and floods of untold years, and that we trust Him to do so for all eternity. We do not think. Ah, there is the rub. The sin of ingratitude is largely the result of thoughtlessness. A child does not mean to be ungrateful to his parents; very few intend to be ungrateful to their friends or to those from whom they have received favors—they simply do not think. Ingratitude, whether toward fellow human beings or toward God, does not necessarily arise from malice and aforethought. Indeed, it arises more often from lack of aforethought. But in it is a strong admixture of self-love. We inhabit too much a house which is untenanted except for ourselves, and so the whole world comes to consist of ourselves.

Looking into a dictionary the other day, the writer chanced on the word "thank," and discovered that it comes from the same root-word as "think." He who heedlessly fails to express gratitude does not think.

One reason why we do not give thanks to God is that His gifts to us are so familiar, that we just take them for granted. Rowland Howard put a profound truth into simple words that have become proverbial, when he said, "We never miss the water 'til the well runs dry." Not until we turn on the faucet and instead of water gushing forth there is only the sound of rushing air do we realize how much we depend on water. And is this not equally true of most things in life? This applies not only to the many comforts and conveniences of our modern civilization, but also to the higher values, to the love of those who are dear to us, to friendship, to a social and political organization which gives us freedom. A daily paper recently carried a story of an American traveler who walked past the now infamous wall in Berlin until he stood by a church. The front of this church is completely walled in, so no one from the West may enter. And there flashed through his mind the religious persecutions of the past and the present. In his heart he cried out his thanks to God that he lived in a country where all were free to worship God in accord with their consciences. Yet how little thought most of us give to this. In fact, we just take it for granted.

For the past several weeks we have been witnessing a hard fought political campaign. We speak of such campaigns as among our democratic rights as free people. We have now come to take them for granted. Yet we know that this and other rights which we as free people enjoy were acquired by blood, agony and sacrifice.

We even take God for granted, unless perhaps we have to endure through "a dark night of the soul." Then God suddenly becomes a strongly felt need.

The people who are the most grateful are those who have gone through suffering and sorrow. The Pilgrims of 1621 who instituted the Thanksgiving festival in our land were genuinely thankful, because they knew what it was to be hungry.

Because we live in a bountiful land, in an age when everything seems possible, let us not forget to give thanks to the Lord.



IN THIS COUNTRY there is a widespread assumption that Thanksgiving is essentially an American institution. It is not so, except for the outward features of its observance. Early American history may give color and background to our present customs. But basically, Thanksgiving is associated with the ingathering of the fruits of the earth and harvest festivals are found in every part of the world. They have been an occasion of rejoicing from a remote antiquity.

This should not be surprising. The production and the distribution of food are still requirement number one for the existence of any nation. And when, with primitive implements, man had to wrest a living from the soil, as he still does in some places, in the face of the uncertainties of nature—knowing himself at the mercy of unseen forces with which he could collaborate but which he could never control, for a late frost, a draught or a hailstorm, in a short time, could destroy the labor of many months—it can be no wonder that, with the harvest safe at last in the barn, his feelings of relief and of gratitude should have sought expression.

Even if the yield was no more than barely enough to keep alive, still this was a just cause for giving thanks.

With the rise of our industrialized and urbanized civilization, on the other hand, there can be no doubt that, at least we city dwellers, find it increasingly difficult to enter understandingly into a Thanksgiving celebration in that sense. We lack the experience behind it. We are no more close to the earth, nor are we vitally affected by the interplay of the forces of nature. Lustily we may sing, "All is safely gathered in, Ere the winter storms begin," but the particular emotion with which we do so is bound to be second-hand. In those churches which have retained the custom of decorating their chancels with specimens of the bounties of nature, later to be given to the needy, these products are bought and not grown. They are not the direct result of the people's labor, nor related to their hopes and fears. Thus, it would seem that we have lost something which was part, in the olden days, of Thanksgiving's original spirit.

Is it perhaps because of this that—lacking the first-hand experience which could make a harvest-thanksgiving so much more meaningful—our celebration of it should have degenerated into a seasonal "counting of our blessings," and a highly selective one at that? "Behold, now the season for gratitude is at hand," we are told by the state, the press, radio and television, not to mention every shopping cen-

ter. So, obediently we survey our experience of the past twelve months, and that of the nation, in order to select from it that for which we can be truly grateful.

As a rule, we then weigh, as in a balance, our material gains as against our losses. We add up, on the one hand, what went the way we wanted it, and on the other hand what did not. We recall what brought us joy and what brought us disappointment and sorrow. Further, as we are expected to give thanks, we do all this weighing with the pious feeling that the calculation should come out in favor of the good, which is the name we give to what we think to be to our own advantage. And if this does not work, just by looking around we can always compare ourselves with others, less fortunate, and conclude that, "things could have been worse." We can compare ourselves with the other nations of the earth and like the pharisee of old thank God that "we are not like other men," assuming that it must be so because of some virtue or goodness of our own.

But, is this true thanksgiving, and can it be pleasing to God? It is quite right of course, that we should learn to be grateful to Him for all his blessings. Yet we should first make sure that we know a blessing when we see one. It is not as simple as that. "Material possessions," Swedenborg reminds us, "may be blessings or they may be curses, and are curses to those who set their hearts on them and love themselves in and through them. While, on the other hand, they are blessings, indeed, to those who find in them a path from the gift to the Giver, and thus a sense of being accountable to Him for the use to which they are put."

If this be so, we can see that, to count anything as a blessing from Him simply because it gratifies our natural craving for creature comfort and love of ease and nothing more, is to be blind to the true nature of God's love and purpose. We can see that, to use as a standard of judgment what we like or dislike, or what we have or have not, rather than what we do

**"And he that reapeth receiveth wages and gathereth fruit unto life eternal."**

*John 4:36*

## Harvest of the Spirit

by Antony Regamey

and become through possession or want of outward things, is to lack insight into the true worth and meaning of life in the Lord's sight.

In other words, true thanksgiving cannot afford to be selective. It must be perceptive. It is to see that God can be found just as much in our lack of those things which we think are tokens of his favor, as in our possession of them; just as much also in the hard experiences of our life as in those in which we rejoice. It is not lip-service but the cultivation of a spiritual attitude, acceptance of the whole of life from the Lord's hand and seeking and finding Him in all that befalls us. Then, though it is not his will that we should meet with trials, sorrows, suffering and pain, through these we still can be brought closer to Him. He does bear them with us. By the power of his indwelling they can be made to serve the growth and enrichment of our spiritual nature and the good of all about us.

Now, that is just the point of which we should be aware, if we would pass from a Harvest-Thanksgiving which can no more be ours in a true sense, to one which can be even more deeply so. It is the point of our text. For, as our Lord, when passing through Samaria, had spoken with the woman at the well, of spiritual drinking, the "water of life"; then, a short while after that, had told his disciples about spiritual food, saying that "his meat was to do the will of the Father that had sent Him"; so here, in that self-same chapter, He speaks again of a harvest of the spirit. "He that reapeth receiveth wages and gathereth fruit unto life eternal."

For Him, the harvest of the field was the transparency of another, finer harvest, going on ripening in the soul and the heart and the mind of men. By learning truly to receive life from Him, and to use all of it as a vehicle of his love, letting that love do its perfect work in them, they would garner within themselves, He meant to say, a wealth of the spirit which neither time nor death could destroy, "fruit unto life eternal." For this is life eternal, to know



Thee, the only true God and Jesus Christ whom Thou hast sent."

While "the wages of sin" are the blight of not being alive of the true life, the wages of him that reapeth an earnest desire to be his, to grow like Him and to serve Him, are the final, fruitful and victorious integration of a mature spiritual personality, an inward ascent from the beast to the angel, heaven within, and so all about, both now and hereafter.

For, such is his purpose for us, to make us men, spiritual persons in his image and likeness. Ultimately, "we become what we love." All that we think and do becomes part of the fabric of our character. There is an in-gathering which goes on silently, with every phase of our experience. And the result of it is that, at the end of the earthly phase of our journey, when we reach "maturity," we are our own harvest-home.

Such is the Lord's purpose for this world also. To create, and go on creating from it, a heaven from the human race, in which the seed of this world's harvest is the portent of other harvests, more glorious still.

So, by being appreciatively responsive to his presence in all that life brings us, from all that comes our way we may "win our souls." And although physically or materially our harvests here may not ripen as fast or as well as we may wish, still they can be made to nurture richer harvests of the spirit than might have been possible otherwise.

Thank the Lord, then, for all his blessings.

Indeed, they are more than can be numbered. But, best of all, thank Him for his gift of Himself. For in Him lies our ability to gather from the fields of time the enduring wealth of those realities that are eternal. A soul in whom He may dwell, and in whom and through whom his truth and love can be expressed more and more, and reach out in mercy, healing and compassion to this needy, wretched world of ours still so engrossed in hatred and strife. A soul through whom his blessings may flow. A soul increasingly counting Him as its highest, richest and most precious blessing.

## RELATIONSHIPS OF TODAY'S STRUCTURES AND THE CHRISTIAN MESSAGE BEING STUDIED

IN THE EL CERRITO, California, Swedenborgian Church, according to John Hitchcock, chairman of Christian outreach, a series of retreats, or of "Time Outs," has been organized to study the structures and the life within present-day society. Says Mr. Hitchcock:

"This is the age of rebellion and revolution and one of the most dramatic revolutions is occurring within the church. It is only those who are aware and questioning, that is, the men of today who can participate in and direct this revolution.

"Our task in this series of short retreats or "time-outs" is to examine and question the meaning of various structures which characterize our society and world and to see the relationship of the Christian message to these structures. A few of these, in no particular order, are: Nationalism, the Industrial-Military economic complex, the push towards science and technology, our collective guilt as members of society for the wrongs generated by society, ideological movements, family communication problems due to today's family situations and structures, race problems due to structures and laws of society (human rights and property rights), youth problems, and marriage and divorce including problems of the divorced. Of course, there are more topics here than can be discussed in four or five one day "time-outs," and our choice among them (or others) will depend on the availability of resource materials and leaders. If you have any suggestions in regard to topics, resource materials or leaders, they are welcome."

Included with Mr. Hitchcock's letter is a statement by the Church Committee on its stand against a proposition on the California ballot which would abolish the Fair Housing code of the state forbidding refusal to sell or rent property to anyone on the grounds of race or religion. This ques-

tion was debated at a public meeting, held October 2, with the Rev. Thomas Grimm, sponsor of the debate, acting as moderator. Mr. Grimm is co-minister of the Swedenborgian Church and president of the El Cerrito Ministerial Alliance. Mr. Grimm said:

"Because strong feelings have been aroused by the proposition, the Alliance wishes both sides to be heard. It is interested, too, in the moral implications of Proposition 14."

## SOCIAL SECURITY FOR MINISTERS

"New law extends Social Security coverage deadline to ministers to April 15, 1965. This is for those who missed the 1962 deadline. New ministers may get coverage by applying within two (2) years after April 15, 1965."

*U.S. News and World Report,  
September 14, 1964*

## WEDDINGS

BLACKMER-ROOT—Elizabeth Felker Root, daughter of Mr. and Mrs. Darrell Astor Root, and Hugh Allison Blackmer, son of the Rev. and Mrs. Franklin H. Blackmer, Urbana, Ohio, were married Sept. 12, the groom's father officiating.

WAGNER-CUTLER—Mary Randall Cutler, daughter of Mr. and Mrs. Edward H. Cutler, and Norman Rayfield Wagner, Jr., were married June 13 in Bethlehem, Pa.; the Rev. Richard H. Tafel officiating.

FISHER-KEATING—Sisina E. Keating, daughter of Mr. and Mrs. B. J. Keating, Rosemont, Pa., and George Fisher, married July 18 in the Philadelphia church; the Rev. Richard H. Tafel officiating.

## DISCERNMENT

A church is not a building

With a spire built lean and high

Nor is a tree mere bits of wood

Stacked up in the sky.

A church is truth in mortals,

And that Immortal Hand

That spreads the roots of Christian love

Will give it strength to stand.

"Knew ye not, ye are my temple  
And my spirit dwelleth there?"

Within this house, not made with hands  
The quiet place of prayer.

A chapel lined with cedar wood

Spills fragrance in the air

When mind and heart conjoining, sense  
His Holy Presence there.

—RUTH EBBERTS

## President's Tentative Program for December

Dec. 1 - 2 - Colorado Springs  
Dec. 3 - - San Diego  
Dec. 4 - 6 -- Wayfarers' Chapel Board Meeting  
Dec. 7 - San Francisco and El Cerrito  
Dec. 8 - 9 - Bellevue, Washington  
Dec. 10 - 11 - Vancouver  
Dec. 12 - 13 - Dedication of "Swedenborgian Church of Greater Cleveland"  
Dec. 14 - Home for Christmas - hopefully!



# what has religion got to do with politics?

ORDINARILY sermons don't rate the headlines. Last week was an exception in Washington. The Monday morning paper reported that President Johnson and weekend guests dropped in unexpectedly at the Sunday worship service at the New York Avenue Presbyterian Church. The minister had planned to speak on the state of the church, but the presence of the President prompted a change of text and a sermon on another subject.

It was fortunate that the President didn't decide to worship at the Episcopal Cathedral last Sunday, for the preacher, Dean Francis B. Sayre, spoke out bluntly against both Senator Barry Goldwater and President Lyndon B. Johnson. In a front-page story on Monday morning, Dean Sayre was quoted as saying that this summer's political conventions were dominated by two men, "the one a man of dangerous ignorance and devastating uncertainty, the other a man whose public house is splendid in its every appearance but whose private lack of ethic must inevitably produce termites at the very foundation." He spoke of the sterile choice facing the American people, "frustration and a federation of hostilities in the one party; and, in the other, behind a goodly facade, only a cynical manipulation of power . . ."

Telephones in the cathedral office began to ring as people from all over the country called either to tell the Dean that they shared his sentiments or to criticize him for preaching on politics. In an editorial later in the week, *The Washington Post* stated that the Dean's remarks were neither just nor fair. The paper did not question the minister's right to speak out; it did reproach him for not supporting his allegations.

Other papers were less reserved in their criticism. Leo Paulin of the *Bethesda-Chevy Chase Advertiser* probably spoke

for most Americans when he editorialized: "It could well be that if our clergy preached more religion and less politics there would be more Godliness in politicians."

Discussing the Sayre sermon over the back fence, a neighbor said to me: "The minister should keep to the area of his professional competence, i.e., in the ethical and moral facets of our lives." He was saying that the church shouldn't meddle in politics: it should stick to religion. By religion most people mean love, prayer, and the Ten Commandments, and they want these subjects treated in a general way, steering clear of concrete issues and situations.

It is interesting that this philosophy of non-involvement is held primarily by churches of conservative and fundamentalist leanings. *Christianity Today*, a conservative church magazine, editorialized last week: "The Church of Christ has no jurisdiction in the realm of politico-economic legislation; it has no mandate for commitments that fall outside the Church's spiritual and moral responsibility, no authority to become involved in controversial issues."

*The Christian Century*, a weekly magazine that reflects the thinking of the more liberal churches within Protestantism, takes quite a different stand. Before the Republican convention in July, it came out in a strong protest against the nomination of Senator Goldwater. It has since endorsed President Johnson. In a lengthy article one writer compared the Goldwater brand of conservatism with the fundamentalist approach in religion, and spoke of the dangers inherent in both.

Although the fundamentalists in religion are scornful of men like Dean Sayre for speaking out forthrightly on controversial issues, they themselves are ex-

tremely active in the political and social fields. The Rev. Carl McIntire and his cohorts spend more than a million dollars a year carrying out their campaign of hate over more than 600 radio stations, attacking the National Council of Churches, the nuclear test-ban treaty, the income tax, and the civil rights movement. The Christian Crusade under the leadership of the Rev. Billy James Hargis, and the Christian Anti-Communism Crusade headed by Dr. Fred C. Schwartz are in the same category, expending hundreds of thousands of dollars in a vitriolic attack on the administration, civil rights, and anything else that strikes their fancy. Two Southern evangelists were in Washington this week to beat the drums for Goldwater and to condemn Chief Justice Warren, the Supreme Court, and President Johnson. The Rev. Bob Jones, Jr., exclaimed: "The National Council of Churches is a radical, left-wing, satanic organization, and together with the United Nations the great threat of the world today."

## Swedenborgian Position

Where does the Swedenborgian Church stand in all this controversy? Do we believe that the church and its ministry should take definite positions on matters of controversy, such as political elections, Congressional legislation, and economic programs? Opinions undoubtedly vary on this question within our membership. In our ranks we have Republicans, Democrats, and independents; liberals, conservatives, and middle of the roaders. In our congregational form of church government we have a tradition of individualism, or every man for himself. At a Church Committee meeting, some members urged that the minister change his approach in his sermons, to ease up on the problems



and challenges of life and to be more comforting, exuding more sweetness and light. The minister listened with interest to the critique on sermons, but concluded that he had to be himself and to preach the best way he knew how.

There is no agreement in the Swedenborgian denomination as to the extent of involvement the church should take in political, economic, and social matters. For years we had a Council on Social Action that presented programs at the annual conventions, offered resolutions, and printed articles in *THE NEW-CHURCH MESSENGER*. The Council has been dormant during recent years but is now being reactivated under the auspices of the Department of Religious Education.

What guidance do the writings of Emanuel Swedenborg give us? The most oft-quoted passage from Swedenborg is, "All religion has relation to life, and the life of religion is to do good." We all like to repeat these words to demonstrate our breadth of view and to show how all-inclusive our teachings are. But are we willing to dig in, to find out what Swedenborg means by this well-worn phrase and follow it to its logical conclusion?

In the introduction to his *Doctrine of Life*, Swedenborg emphasizes that the province of religion is all of life, and the life of religion is to do good. He quotes many Bible passages to support this teaching. "Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of the heavens; but he that doeth the will of My Father who is in the heavens." . . . "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Therefore, by their fruits ye shall know them."

Swedenborg did not think of religion as a life of withdrawal from the world. He wrote: "Those who renounce the world and live in the spirit acquire a sorrowful life that is not receptive of heavenly joy . . . To receive the life of heaven a man must live in the world and engage in its business and employments, and by means of a moral and civil life there receive the spiritual life. In no other way can the spiritual life be formed in man, or his spirit prepared for heaven; for to live an internal life and not at the same time an external life is like dwelling in a house that has no foundation, that gradually sinks or becomes cracked and rent asunder, or totters till it falls." He reiterates

that the moral and civil life is the active plane of the spiritual life.

The Swedenborgian is concerned with all of life; not just the so-called spiritual realm, but the moral and civil life as well. Swedenborg says again and again that the spiritual life is not a life separated from natural life or the life of the world, but is joined with it as the soul is joined with its body. In other words, we can't go separating life into little compartments and say that religion is concerned with our personal habits but has no connection with our business practices or political activities. Some religionists would have us believe that the Lord's main concern is in the realm of sex, drinking, and gambling, and that he is only marginally concerned with government, vocations, and education.

### The Church in Nazi Germany

We may agree that the domain of religion extends beyond the church walls, but we have an emotional block against mixing religion with politics. We have grown up with the notion that the two just don't mix. Nazi Germany is an example of what happens when religion is separated from politics. When Hitler seized power in January, 1933, the churches were disturbed at the extremist tactics. Hitler, however, assured the churches that he would leave them

alone—provided they did not interfere in politics. During the next year there was full and mostly enthusiastic collaboration by the Christian Churches. Exclusion of the Jews from national life was protested by only a handful of individual churchmen. Protest from Pope Pius XI came only when Jewish-Christians were included in the anti-Jewish drive, when racism came to have precedence over the sacrament of baptism.

One of the most controversial plays of recent years is "The Deputy," written by a young German playwright, Rolf Hochhuth. The play is based on the silence of Pope Pius XII in the face of the greatest racial massacre history has seen; what has been referred to as the final solution of the Jewish question. A young priest, Father Ricardo Fontana, condemns the Pope's silence, for he feels that the failure to speak out associates the Church itself with Hitler's crimes against the Jews. Father Fontana takes the role of atoning for the Pope's failure and for the Church as a whole upon his own shoulders, and joins the Jews on their death march to the ovens of Auschwitz.

Many Germans today shake their heads, unable to explain how Hitler rose to power and led them to destruction. One reason was the silence of the churches, which amounted to a tacit acceptance of Hitler and all he stood for. There weren't enough men like Dietrich Bonhoeffer, the young Lutheran minister, who spoke out against Nazism, and was imprisoned and hanged by the S.S. Like Jesus Christ, 2000 years before, Bonhoeffer dared to defy the political authorities, and laid down his life on behalf of his convictions.

### Our Responsibility

Jesus came to usher in the kingdom of God and He asks us to be partners of His in advancing this kingdom. The spreading of the kingdom will come only as we are able to transform the world. The future of all religions today is threatened by the victory of secularism. Paul Tillich declares that the acceptance of secularism can lead to a slow elimination of the religious dimension altogether. Religion cannot be equated with the church, but there are disturbing signs that the church in Europe and in America is exerting less and less influence on the lives of men. In some European countries today less than 2%

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## Talking with God

*It's here again!*

We are glad to share with all *MESSENGER* readers the second edition of *Talking with God*, published by Arthur James, London; written by Gwynne D. Mack. This time we bring you variety—the new edition is being presented in a paperback at a lower price (\$1.25). For all enthusiasts it can be ordered from the Massachusetts New-Church Union, 3 Joy St., Boston, Mass. 02108.

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of the population are actively engaged in the life of the Church. If we abdicate our responsibilities as churchmen, and leave politics to the politicians, we may have no church in another few generations.

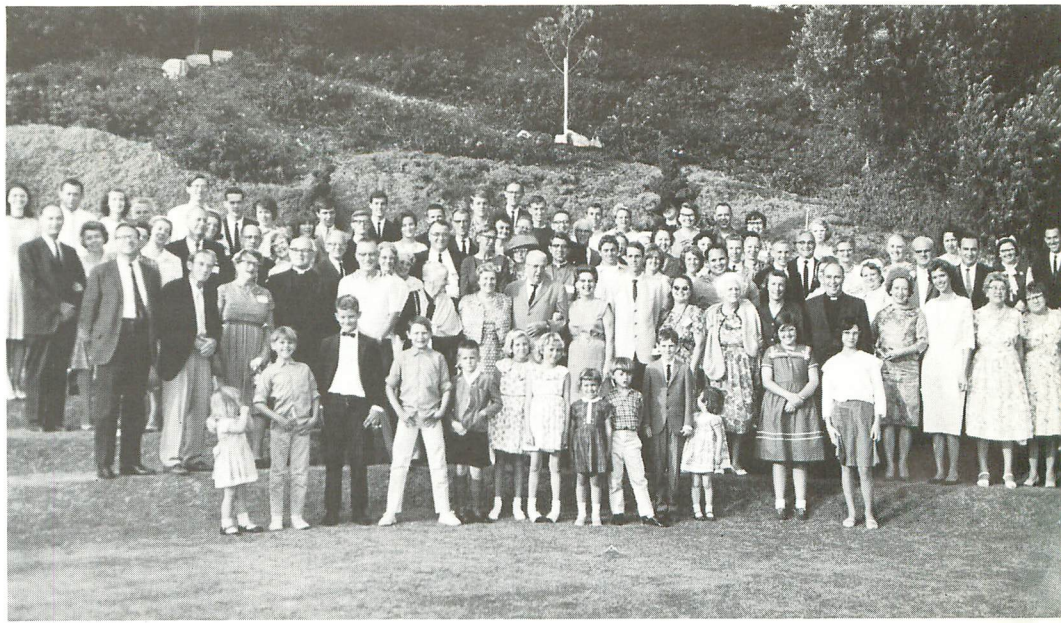
In his controversial sermon last Sunday, Dean Sayre pointed the finger of judgment more at each one of us than at the two presidential candidates. He said: "Few eyes are lifted up in this nation to a nobler purpose than selfish gain . . . This is a fever, a dread sickness in which we have become so accustomed that we think it normal. Little wonder that the political parties in our society reflect the emptiness of our faith and the tinsel baubles by which we forever seek to disguise the lack."

The United Church of Christ took unprecedented action last week when it told its two million members that Senator Barry Goldwater "has set himself against the overwhelming consensus of Christian social doctrines enunciated by the churches." It urged church members to keep this fact in mind when they vote on November the third.

What right did the church have to make this pronouncement? Why doesn't it stick to the Bible and forget politics? The Bible may have been the very source of trouble. They may have been reading of men like Amos, Jeremiah, Hosea, Ezekiel, and Isaiah. They may have taken seriously the words of the prophets, such as Isaiah's complaint that "the leaders of this people have become misleaders; those who are led are swallowed up."

No prophet was more bitter and outspoken in his denunciation of false leadership than Micah. He excoriated all groups, and specified the nature of their sins. The prophets declared that all men should bring all of their lives under the whole will of God. Men and society should consecrate to the will of God all their attitudes and all their actions. Jesus was in the direct line of the prophets as He incurred the wrath of the politicians of Jerusalem. He lashed out at the scribes and Pharisees, and overturned the tables of the money changers.

Jesus said to His disciples: "But ye shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth." This is our commission; to be witnesses of the Lord in home, community, and nation; at school, work, and leisure; in social affairs, economic programs, and political activities; in every sphere of life, to the very core of our being.



**FIFTY-FIFTH annual meeting of the California Association of the New Jerusalem, September 3-6.**

## as californians "gathered together"

THE CALIFORNIA ASSOCIATION met in Los Angeles on September 3 to 6, 1964. This was its fifty-fifth annual meeting.

The Los Angeles New-Church gave us a great welcome. The hospitality and the planning they provided were the best ever, and helped to make this one of the most inspiring sessions in the history of the Association. The Los Angeles people even prevailed on the weather man to keep the days sunny yet comfortably cool.

From the first, as you entered the church and the parish house, you had a refreshing and stimulating experience: bright colors, new furnishings, plenty of room, and everything in readiness.

Let me give a special word of appreciation for the way in which the young people of the church cooperated to make us all feel at home; they certainly helped toward the success of the whole program.

The first day was given to the Council of Ministers. We were happy to welcome the Rev. Robert Tafel, the new minister in San Diego, into the Council fold. The Rev. Othmar Tobisch is now the presiding minister and General Pastor of the Association. He told us of the trip he and his wife had made this past summer through central Europe, and in Sweden and England, visiting church centers and members of their family. He had the joy of officiating at the marriage of their son in London.

The Council of Ministers gave their support to plans for another retreat ses-

sion next winter in California. When this project came up before the full meeting of the Association, the Rev. David Garrett volunteered to plan and to organize it this year. His help was much appreciated by all there.

Workshops were on the program for the opening afternoon. The people gathered in the upstairs parish hall to think together on the purpose and the ways of spiritual renewal, that are the secret of an inspiring retreat. Another workshop was held on the revision of the By-laws of the Association; and still another on the problems and the objectives before the local churches.

### *Yucaipa Retirement Homes*

The committee on the Yucaipa project had completed the early phase of the work. They presented an excellent report, including a full description, pattern for the financing of it, and an architect's drawing of the community of homes. A new committee was appointed by vote of the delegates to develop the project further. Mr. Al Rado of Los Angeles is its chairman. We also heard of the New-Church pavilion at the World's Fair in New York. Enthusiastic reports were given by Mrs. Bertha Hill and Mrs. Alice Sechrist.

That day of Association meetings closed with a very interesting presentation by the Rev. Kenneth Knox of the deeper sense of sound and sight in the life of the Grand



Man and of individual man both, and a demonstration of their coordination (and of the principle that life is one but is varied in reception and use) through the play of rainbow colors and the sound of fine music in the chancel and at the altar. Mr. G. E. Kline was the organist.

Saturday saw the meetings of auxiliary organizations when Mrs. Winifred Armstrong was elected as president of the state Alliance of New-Church women, and Mr. Terry McCallum, of the Young People's League of the Association.

In the afternoon Rev. Othmar Tobisch led us in worship. The business meeting elected three new members of the Board: Mr. Irving McCallum, Mrs. Esther Bowman and Dr. Fred Howe. We heard a wonderful report from Split Mountain Camp, which met this past summer in a lofty place—at 8500 feet of elevation—by a mountain stream, on the edge of a great mountain meadow, cradled between summits of the Sierra. It was a grand session.

We stood for a minute of silence in loving and reverent tribute to Frances (Mrs. Irving —) McCallum, who passed away last spring. The Rev. Andre Diaconoff read a memorial to the Reverend Clyde W. Broomell.

The Council of Ministers and the Committee on Social Concerns presented a

resolution, affirming our belief and support of civil rights for all, and our recommendation to defend those rights in the area of housing legislation, as well as the recommendation to the churches to aid the victims of persecution in Mississippi.

Following the fine Association banquet we had an evening of good fellowship and fun. We enjoyed the voices and the give-and-take of the Seacrest Singers, and the ever new and fresh imagination of Split Mountain Camp skits. We admired the wonderful pictures of the 1964 session of S.M.C. at Big Meadow taken by Terry "Cam" (for Camera) McCallum. And let me not forget (how could I?) the choreography by Newt and Grid. It was beyond words. That same evening in the parish hall we appreciated very much the beautiful tableaux representing the parables of the Lord enacted by members of the Los Angeles Church under the leadership of Mrs. Winifred Armstrong.

Association Sunday started with the service of the Holy Supper in the Los Angeles Church. In the morning church service the Rev. Othmar Tobisch spoke a stirring and timely sermon on our calling in this day: it is, he reminded us, a day of unprecedented power, yet men are unmindful of the spiritual source and aim of this power. Our responsibility and op-

portunity both is to learn to serve in ways the New Church opens for us as trained helpers of the Lord for the well-being of the souls, minds and life of men. It was an inspiring service with beautiful singing by the choir and by Mrs. Marcelite Kline. We also had the baptism of a baby girl, Lisa Ann Simila, the daughter of Mr. and Mrs. Kurt Simila; Rev. Andre Diaconoff, who married the parents officiated.

Dinner time gave us opportunity for visits with old friends. In the afternoon we came together at the Wayfarer's Chapel. In the Education building of it we formed a big circle. We sought to understand and to quicken our awareness of the attitudes and the meanings we bring into our living together. We explored ideas new and old for our worship.

An evening vesper service was led by the Rev. Robert L. Young, pastor of the Chapel. The sermon was given by Rev. Robert Tafel, a brief and vigorous message to us to bring home the thought that belief to be real must be alive with love and go into living practice. We all need to grow to realize our ideals and convictions.

We received fresh inspiration and spiritual food as never before during these days of our 1964 Association.

—ANDRE DIACONOFF

# WE THANK THEE, O LORD

*YOUR STEWARDSHIP COMMITTEE has sent you a number of brochures explaining the needs of our Convention. The work Convention can do is dependent on your contributions.*

*The Convention year is at its half-way point. The mailing was sent to approximately 4200 members and as at September 30th, we have received contributions as follows:*

*33 members who are sending partial payments each month.*

*378 who have made one yearly payment.*

*Total amount received to date is \$15,620.00.*

*The Appeal request was for \$20 from each family and we have the balance of the year to reach our goal. Let us all make a determined effort to go over the top.*

*Your Treasurer—CHESTER T. COOK*

WM. R. WOOFENDEN PHOTO



THIS SMILING FELLOW is none other than the treasurer of our national church organization, Mr. Chester T. Cook, who asks here for a moment of your attention . . .



This is the story which won second place in THE MESSENGER'S fiction contest several years ago. We publish it in honor of Johnny's recent birthday . . . and also with the hope that we can stimulate more New-Church writers to lighten our literary leaven with a little fiction.



## LITTLE JOEY APPLESEED

by Nadine Mills Coleman

IN ALL THINGS Joey wanted to be like Johnny Appleseed, even to wearing a tin pan on his head when he played that he was planting an apple orchard. Actually, they were only small twigs stuck on a Kentucky hillside, but in the boy's mind they appeared as fine trees. Like his hero, Joey was always careful not to step on a bug nor to rob a bird's nest—nor was there much bang-bang play in his long, wonderful days.

Loving Johnny Appleseed was almost like having a real father. His uncle Washington was good and kind, but more than anything Joey wished he had a father. Everyone—and everything—even tiny ants had fathers—everyone but Joey. His mother told him of his Father in Heaven, and he did love the Lord—but still, he wanted a father that you could see and touch and play games with.

Because Johnny was an expert swimmer, Joey learned to swim in a nearby creek. Because Johnny could paddle a canoe, the boy fashioned a toy one; and oh, what fun it was to sail it on the smooth, clear stream. And when he tired of that, Joey would stretch out on his stomach in the grass and watch all the tiny living things scurrying about. Once he let a measuring worm inch upward on his bare arm.

At the age of ten Joey had a grasp of Bible stories and Swedenborg's teachings

beyond his years. There were big words he couldn't understand when he looked up things in Uncle Wash's *Dictionary of Correspondences*, but it was thrilling to learn that the first people who lived, in ancient times, knew about correspondences. A tree wasn't just a plain old tree to them—it meant a man, a good man—and fruit like apples meant the good things a man did. The old thorn tree down by the gate was like a mean man, and you'd better stay far away from bad things. He learned to understand the bad animals of his own nature—the wolf, the lion, and the leopard. They made you want to say you hadn't been in the cookie jar when you had. The snake asleep on the rock wall by the barn meant bad words not said, and as long as you didn't say them, the snake would be quiet—but as sure as you said "damn" like the tobacco buyers, then you'd better look out for the snake would raise his mean old head.

The boy was rich in assurance of what his heart told him, that "God's in His Heaven"—and all would have been right with Joey if he only had a father. He was alive to the whys of practically everything, and it was around the table that many of his questions came. Betsy, his mother, tried to prepare for the time when the inevitable explanation about his father would come. She had tried to teach him to face up to

life, and hold to a belief in Divine Providence that the things that happened were for the best.

This was almost too much for Joey on the day that the sheep shearers came to cut off the little lamb's tails. "Oh, no," he cried in anguish. "Not my pet lambs, Buck and Beck. Oh, please, Uncle Wash—"

"The shearer will be here early in the morning, boy, and I'll expect you to have your pets ready."

Joey was determined to protect his lambs, and he got up at dawn and tied them to the gate post. All morning he huddled close with his arms about their necks. The warm air became heavy with the smell of creosote which was used on the open wounds at the barn. The cries of the suffering lambs were pitiful to hear. Just as Joey had about decided that the shearer was going to spare his pets after all, the blood-stained man appeared, knife in hand. "I'm sorry, young 'un, but it's their turn now," he said, and he led the bleating lambs away.

Joey covered his ears with his hands to keep out their cries, and he ran to the plum thicket and threw himself on the ground. "I can't stand it . . . Oh, Mr. Swedenborg, don't let the man hurt them," he pleaded with tears streaming down his face.

Wash came and knelt beside the boy. "Lambs have to have their tails cut off,



son. It would be worse if they didn't for then the long tails would collect cockleburrs and that would be painful too. And Joey, we don't pray to Swedenborg. Only to God, the Lord Jesus Christ, the one and only Divine being."

Joey brushed away his tears with the sleeve of his shirt and got to his feet. He took a deep breath, and set his mouth resolutely. "If lambtails have to be cut off then lambtails have to be cut off," he said.

That evening, after he was in bed, he talked it all out with his mother. After the goodnight kiss, Betsy started to leave the room when the question came. "Why do I call Uncle Wash, 'uncle'?"

"Because he is my brother," said Betsy, turning back to fluff the pillow.

"Will I ever have a brother?"

"Why, no—son—I doubt it."

"Will I ever have a father?"

The mother smoothed his forehead. "Better close those tired little eyes," she whispered.

"You and Uncle Wash had the same father, didn't you?"

"Yes, yes—"

"Did God have a father?"

"God always has been," Betsy faltered.

"He had a son, didn't he?"

"Well—not exactly as we think of it." Betsy sent a silent prayer for help that the right words come. "You see, Joey, God was Jesus. Swedenborgians believe that God had himself born as a little baby to help us."

Joey sat up straight. "Gosh, how could that be?"

"I cannot say, but the one who creates all life could get it done, don't you think?"

"Sure, but it's funny that God had a son when he didn't have any father himself."

Betsy sat down on the bed. "Joey, Swedenborg tells us that God is — well, the word he uses is *uncreate*. Everybody is created by Him, but God alone is *uncreate*."

"It's sure something to think about, isn't it, Mama? It means that I can have a son myself."

"Oh, yes, Joey." Betsy tucked in the covers. "Now goodnight, precious," she said, and quietly left the boy staring out into the night.

The next morning at breakfast Joey poured maple syrup over a mound of buckwheat cakes. "Uncle Wash — know something? I don't have a father — and God never had a father — so I guess that makes us both *uncreate* don't you reckon?"

## "Go ye therefor

OUR RANKS OF OFFICIAL LEADERS were augmented by the ordination of two new ministers and the installation of two new lay leaders during the 1964 meeting of the General Convention.

The two young ministers are Ted Foster and Robert Tafel, son of Mrs. Immanuel Tafel, Chicago, and the late Rev. Mr. Tafel. These two will be serving at opposite ends of the U.S., as Mr. Tafel has been called by the San Diego Society, and Mr. Foster will be serving the Brockton, Mass., New Church. Inasmuch as the 1965 convention of our national church is to be held in Brockton, Ted Foster should have a particularly busy, and challenging, first year at his new post.

The two new lay leaders who were installed this summer will continue their very faithful services to our church in the Northeast and the Midwest respectively. Michael Salvetti is now the official leader of the New-Church group in Portland, Maine; and Thornton Smallwood will also be continuing his activities on behalf of the New-Church people in his home city of Chicago. The following little autobiographies will give those of our readers who do not know these four newly-appointed leaders, brief introductions to each.



**MICHAEL B. SALVETTI**

A NATIVE of Patterson, New Jersey, Michael B. Salvetti received his business education at New York University. He was for many years engaged in the retail drug



*and make disciples of all nations..."*



EDWARD F. GLIFORT PHOTO

**DURING THE ORDINATION** of our two newest Swedenborgian ministers there came this moment pictured above called, "the laying on of hands." At this time the Rev. Richard H. Tafel, president of our General Convention, was saying, "Thou art hereby ordained ministers of the New Jerusalem, and art set apart for the duties of that office." Robert Tafel kneels in foreground and Theodore Foster is beside him. In the background are the Rev. Antony Regamey and the Rev. Rollo Billings.

business as a registered pharmacist. Then for over a decade he was salesman and field sales manager for a New Jersey pharmaceutical manufacturing company. This was followed by another decade in his own business as a sales agent for several pharmaceutical manufacturers. He is now affiliated with an international association of marketing directors specializing in the sales, service, and development of franchise businesses. His office is located presently in the Casco Bank Building in Portland, Maine.

A two-year stint (1942-44) was served in the U.S. Army as a civilian flight instructor. His first contact with the writings

of Swedenborg came through the missionary activities in the early 1930's of the Patterson New Church, then headed by the Rev. Leslie Marshall. In 1949 he became active as lay leader in the Portland Society and was authorized in 1951, alternating Sundays with the late Rev. Louis A. Dole. In 1956 he began functioning as full time lay leader with Mr. Dole coming from Bath, Maine, when necessary to administer the Sacraments.

A widower, Mr. Salvetti has two teen-aged sons, Michael H., and Thomas C. Mr. Salvetti is a director of the Corporation of the New Church Theological School and has served that body as clerk.

#### **F. ROBERT TAFEL**

F. ROBERT TAFEL, son of the late Rev. Immanuel Tafel and Margaret Tafel, was ordained into the ministry of the New Church in Philadelphia on June 21 at the session of Convention. He has accepted a call to serve as the minister of the San Diego Society.

Mr. Tafel was born in Philadelphia, Aug. 17, 1938. He graduated from the Hyde Park High School, Chicago, in 1956; then entered the Illinois Institute of Technology, graduating with a bachelor of science degree in 1961. He entered the New



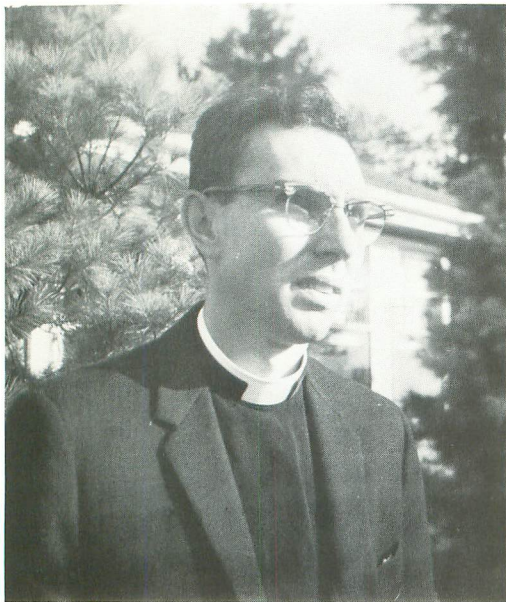
# THE PRESIDENT'S

by "Muff Worden, Secretary

Church Theological School the same year, and concurrent with his attendance there studied at Andover-Newton Theological School, earning a bachelor of divinity degree from this institution. In his fourth year in the Theological School, known as the intern year, Mr. Tafel was associated with The School's laboratory parish, Project Link.

Young Tafel, the fourth of that name who is a minister in our church, comes from a distinguished family of ministers and New-Church scholars. His grandfather was the Rev. Louis H. Tafel; his great-uncle was Rudolph Leonard Tafel, his great-grandfather Johann F. L. Tafel, and his great-great-uncle Johann F. I. Tafel.

Robert Tafel is a well favored and very likable young man, and we predict for him a successful career in the ministry.



**THEODORE FOSTER**

THE FIRST YEARS of my life were spent for the most part in New Jersey. Our family lived in South Orange, and I was the first of three brothers to be born. The year was 1929. This was the beginning of the Great Depression, and my father, who was an engineer, did not have a continuous job with his firm at this time. He did some teaching and research, and then in 1935 he was sent to North Platte, Nebraska, by his company. We lived in North Platte for about a year, and it was there that I started school.

[Continued, third column, page 165]

It is no fallacy that the president of the Convention is a busy man, seldom very long in any one place. In the month of December he estimates he will travel about 10,000 miles! But he has taken the time to embroider a bit on October and its doings.

"October is the month for Association meetings, five of our Associations choosing this time to meet. Unfortunately, due to the fact that several of the Associations chose the same date, I was able to attend only two: The Ohio and the Middle Atlantic Associations.

"This year's meeting of the Ohio Association was particularly inspiring and most worthwhile. The program was expertly planned, and the many speakers were of the highest calibre. The three day session made possible a richness and depth, and provided sufficient time to consider the broad concerns of the Church. Here one was struck forcibly with the nice balance between thought and energy directed toward the organization itself, missionary outreach, and social concerns.

"The speaker at the men's luncheon, the Rev. John Inglis, a minister supplied by the Cincinnati Council of Churches for work with the Juvenile Court, discussed some of the problems of youth today and the challenge this presented the church. This talk was all the more interesting because it was tied into Cincinnati's releasing its minister one day a week for working with the boys at the Bob Hope House, and here was his immediate boss speaking.

"Mrs. Richard H. Tafel was the guest of honor at the women's luncheon. She spoke about our trip last summer through Western Canada, where we visited all the New Church centers and attended the Conference.

"An evening was devoted to Urbana College. Roger Paulson, the business manager, told us about the recent developments at the college and the plans for the future. The new president of Urbana, Dr. Ronald Jones, was introduced. He explained the school's need for funds, expressed his desire that Urbana shall be a religious college, and shared some of his dreams for it. Mrs. Carolyn Blackmer spoke on the philosophy of education being developed at Urbana and why it merits the support of the church. The association received these talks enthusiastically, and



# OFFICE

to Richard H. Tafel

expressed this by generous contributions. A Johnny Appleseed coffee hour, with the hostesses in the dress of the period, ended this most interesting day.

"Saturday afternoon was given to the business of the association, building a budget, planning the year's program, missionary and outreach efforts, and so on.

"Another interesting program was arranged for the hour before the Sunday service. "Integration and its problems" was the subject, ably presented by Harry Turner, a Negro, with a lively question-answer period. This served well to bring our religion into our lives, and was a fitting introduction to the worship service.

"I had the honor of preaching the association sermon, and the great joy of baptising my new granddaughter, Elisabeth Brennehan Tafel. The service of Holy Communion was conducted by the General Pastor of the Association and by the president, assisted by the ministers of the Association.

"The members of the Association were the guests of the Rev. & Mrs. Richard Tafel, Jr., at the farewell luncheon in their lovely home.

"I have commented at length on this meeting of the Ohio Association, not only because it was outstanding, leading many to observe that it was the best meeting in many years, but also that it might be a model and an inspiration for others to copy. Two other associations have a three-day session, and it is hardly a coincidence that these are our most active Associations!

"If October is the month par excellence for Association meetings, November is the month full of the meetings of Convention's boards and committees: Messenger Committee, Board of Missions, Convention's Program and Business Committee - (planning next year's Convention session), Board of Managers of the Theological School and Board of Directors - with visits to societies thrown in for good measure."

The president's schedule for December <sup>page 156</sup> shows up well his adaptation to the presidential "7-League Boots" and to the life of a traveler!

As the MESSENGER went to press, we received this timely report from the president's office. Consequently we rearranged these two pages and will run Thornton Smallwood's picture and biography in our next issue... Thank you, Thornton!

## THEODORE FOSTER

We returned to New Jersey in 1936. My mother was a member of the Orange New-Church, and it was here that I was to find my own church home later. My earliest church experiences were with the Presbyterian Church, however. This was my father's church, and since it was nearer home it was where I first went to Sunday school. I gradually became more inclined toward the New-Church and eventually transferred to the New-Church Sunday school, although I retained a fondness for my father's church and continued to attend youth meetings there.

One of my main interests was music, and I studied the piano and the organ. I used to play the piano for the Orange New-Church Sunday school, and later played organ for the church for a number of years. I was able to perform these same services for the Cambridge New-Church while I was at the Theological School, not to mention the Fryeburg New-Church Assembly where I have assisted with the music for many years.

I attended Drew University where I majored in religion, for it was at this time that I definitely began to become interested in the ministry. For a long time, though, I was not sure whether my main course would be in music or religion, and when it did seem to be in religion I had the further choice to make between a teaching ministry or a parish ministry.

It was for this reason that I came to the Theological School on a part-time basis in 1953. Under the advisement of the faculty I concentrated on my studies at Harvard Divinity School in order to determine where my interests really lay. I received an STB degree from Harvard in 1956, and started to do some work toward a doctoral degree at Boston University, but this was never finished since I had decided to finish the course for the pastoral ministry at our Theological School.

I graduated in 1962, and was married in the same year. My wife Beryl and I were soon on our way to Gulfport, Mississippi, where I served that society as an authorized candidate for the ministry. During our year at Gulfport, our daughter Karen Elaine was born.

In 1963 I was called by the Brockton Society under the same terms of authorization, looking forward to ordination the following year. This took place at the 1964 Convention, and at this time I am beginning my second year as minister of the Brockton New-Church.

## THORNTON SMALLWOOD

[To be continued in next issue.]



# VITAL STATISTICS

WILNERD — Born Sept. 17 to Mr. and Mrs. Everett Wilnerd, Jetmore, Kansas, twins, a son, Andrew Duane, and a daughter, Adrian Denise.

TROTT — Born Aug. 22 to Mr. and Mrs. Samuel Trott, Bath, Maine, a daughter, Gretchen.

WELCH — Born Aug. 15 to Lynn and Judy Welch, Pawnee Rock, Kansas, a daughter, Konny Arlene.

UNRUH — Born Aug. 8 to Steve and Joy Unruh, Larned, Kansas, a son, Benjamin Trent.

BILLINGS — Born July 4 to John and Sharon Billings, Brookings, Oregon, a son, Rhett Barclay.

TAFEL — Born July 1 to Rev. and Mrs. Richard H. Tafel, Jr., Cincinnati, Ohio, a daughter, Elizabeth Brenneman.

HERSEY — Born June 26 to Mr. and Mrs. George R. Hersey, a son, Stephen Gregory.

POOLE — Katherine Leonore Poole, born Aug. 26 in Wilmington, Del., daughter of Mr. and Mrs. Jerome A. Poole.

THORNER — Peter Holmes Thorner, infant son of Mr. and Mrs. Thomas Thorner, San Francisco, baptized Sept. 13, the Rev. Othmar Tobish officiating.

ESHOO — Matthew David Eshoo, infant son of Mr. and Mrs. David Eshoo, South San Francisco, baptized Sept. 13, the Rev. Othmar Tobish officiating.

MUZINICH — Michael Richard Muzinich, son of Mr. and Mrs. Richard Muzinich, Sacramento, Calif., baptized Sept. 27, the Rev. Othmar Tobish officiating.

LINDEN — David Edwin Linden, son of Mr. and Mrs. Edward Linden, Half Moon Bay, Calif., baptized Sept. 27, the Rev. Othmar Tobish officiating.

TROTT — Gretchen Trott, infant daughter of Mr. and Mrs. Samuel Trott, Bath, Maine, baptized Sept. 20, Mr. F. Waldo Marshall, authorized lay leader, officiating.

BILLINGS — Rhett Barclay, son of John and Sharon Billings, baptized in Brookings, Oregon; the Rev. Galen Unruh, the maternal grandfather, officiating.

OZECZOWSKI — William Morris Ozechowski, Edmonton, Alta., passed into eternal life, June 2, at the age of 17. Resurrection services for him were held June 6; the Rev. Henry Reddekopp officiating. William is survived by his parents, Mr. and Mrs. William Ozechowski, and a brother, Dennis.

The following couples were married this summer in the Fryeburg New Church in Maine:

EASTMAN —

Margaret Hatch and Melvin Eastman

BOUCHER —

Marjorie Small and Terrence Boucher

DANFORTH —

Mary Blake and George Danforth

WATSON —

Diane Emery and Dewey Watson

BASSETT —

Pamela Seavey and Walter Bassett

BROWN —

Victoria Day and Leslie Brown

MARQUIS —

Joyce Bartlett and Steven Marquis

MCLELLAN —

Diana Fox and Dwight McLellan

WHEELOCK —

Judith Daggett and Edward Wheelock

The officiating minister was the Rev. Horace W. Briggs.

EY — Miss Selma Ey, Lisbon Falls, Maine, who was confirmed in the Bath church on October 7, 1956, and attended regularly until she became physically incapacitated, passed into the spiritual world Sept. 22 in Lisbon. Her funeral service was conducted by the Rev. Horace W. Briggs of Fryeburg.

TOMPKINS — Daniel Leland Tompkins, 70, a trustee of the St. Petersburg Society, passed into the higher life Sept. 19, at his home in Tampa. He was born in Ontario, coming to Detroit in later life when he became an ardent student of our teachings first through a series of lectures given at that time by the Rev. William H. Beales. Upon retirement he decided to reside in Florida, and learning there was a New-Church society in St. Petersburg purchased a home in that vicinity. The loss of his kindly, helpful presence will be much felt by the church generally. Last services were conducted for him at the Riverside Chapel, Tampa, by the Rev. Leslie Marshall. Interment was in Ontario, where a brother resides. He also is survived by two sisters.



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by a New-Church  
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# The Swedenborg Student

ARCANA CLASS—DECEMBER, 1964

Volume XI, 9941—Volume XII, 9998

DECEMBER	1—7	9941—9953
	8—14	9954—9959
	15—21	9960—9973
	22—31	9974—9998

THE READING for this month is a continuation concerning the garments of Aaron and his sons. In the Scriptures in their inmost sense Aaron represents the Lord, as do Moses, Joshua, David, and others, each in respect to some particular attribute or power. Aaron as High Priest represents the Lord as the Savior and Redeemer and His assumption of a human like ours, that He might come into contact with evil, make it subject to Himself, and so make it possible to redeem man and reunite him to Himself. This is particularly meant by the words, "that Aaron may bear the iniquity of the holy things" (*Exodus* 28:38). This is said in connection with the explanation of the meaning of the mitre, on which was a plate of gold inscribed with the words "Holiness to the Lord," which Aaron was to wear upon his head. This mitre upon the head signifies the perception that the Lord is the source of all good, and that every virtue in heaven and on earth and all holiness are from Him.

Thus Aaron, clothed in his priestly garments, as he ministered before the people, represented to them and kept constantly before their minds the thought that the Lord alone is holy. Number 9937, in explaining the words "that Aaron may bear the iniquity of the holy things," tells how by conflict with the hells the Lord bore the "sins" of the human race. By this is not meant that His temptations and death upon the cross vicariously expiated our sins, but that if a man will make a place for the Lord in his mind and heart, the Lord will enter in and fight for him. This number should be read carefully because it is a clear statement of what salvation really is, and also because it is related to Isaiah 53 and to the crucifixion story in the Gospels.

The first part of the twenty-ninth chapter of Exodus is included in our reading. It contains instructions concerning the sacrifice and offerings to be made in connection with the consecration of Aaron and his sons. In its inmost sense the Word everywhere treats of the glorification of

the Lord, and in its interior sense of our regeneration, which is the conjunction of truth and good. This is accomplished by learning the truths of faith and living according to them. Regeneration is effected only as evils and falsities are removed, and the sacrifices of the Jewish worship represent this cleansing of the affections and thoughts from evil and falsity.

There are three degrees—celestial, spiritual, and natural—in everyone. First the external or natural man must be cleansed. This is represented by the offering of a bullock. Then the cleansing of the inner or spiritual man is represented by the offering of a ram, and that of the inmost or celestial degree by the offering of "bread of unleavened things." These three degrees correspond to the three heavens, but in each of these also there are three degrees. That is why so many different sacrifices and offerings were commanded, and is clearly explained in the offering of the bread or "meat" offering in three forms, the "bread of unleavened things," the "cakes of unleavened bread mixed with oil," and the "wafers of unleavened things anointed with oil," which represent "the celestial in the inmost," "the middle celestial," and "the celestial in the external man." Many today think that these laws are out of date and of no use to the modern man, and as a matter of fact the literal keeping of these laws did not cleanse the Jews from their sins. But it represented this cleansing and still represents it, and in the spiritual sense every one of these laws has an important meaning for us and for men of all time.

This twenty-ninth chapter of Exodus opens with the statement "And this is the word." The Word is the Divine truth by which all things are accomplished. Regeneration is effected by truths from the Word. Angels are angels because they are recipients of truths from the Lord; so the angels and the "army of the heavens" denote the Divine truths from the Lord through which His purposes are accomplished.

The interchapter readings are extremely interesting. In the description of Swedenborg's visit to the "second earth in the starry heavens" we learn specifically how such a visit could be accomplished. He tells us that he was two days being led thither as to his spirit, that he was conveyed thither as to the spirit by means of

changes of state of his interiors, and that this took place while he was awake.

The reading on Charity and Faith, though brief, causes us to do some real soul searching. The fact that the first number (9974) consists of a single sentence is in itself striking: "Those who believe that they merit heaven by the goods which they do, do goods from themselves, and not from the Lord."

## Notes

99377. In the Gospels only the temptations in the wilderness and at Gethsemane are mentioned specifically. This is in fulfillment of the prophecy: "He was oppressed, and he was afflicted, yet he opened not his mouth" (*Isaiah* 53.7).

9942. This number should be noted as an outstanding example of the help we find in the writings in the interpretation of parts of the Word other than Genesis, Exodus, and Revelation. In connection with the "tunic of checkered work" we are given the explanation of passages from Leviticus, II Samuel, Psalms, Micah, Matthew, and John.

99423-4. This gives us a very useful summary of the early chapters of Genesis.

99425. The *Song of Songs* was written by Solomon and was derived from the literature of the Ancient Church. Here also books of the Ancient Word are enumerated. And we are told that fables are in this style. The Ancient Church, though not recognized by historians, left its impress on the world.

9962. A very helpful explanation of why the Jewish nation was the "chosen" people.

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## OMISSION CORRECTED

In the listing of members of boards and committees of Convention, published in the Aug. 15 issue of THE MESSENGER, p. 120, there was an omission of two *ex officio* members of the Board of Managers of the Theological School: *President of Convention*, Richard H. Tafel, and *President of the School*, Edwin G. Capon. Also omitted as member *ex officio* of the Board of Home and Foreign Missions was the name of Richard H. Tafel.



- (1) Share the beauty, spirit, and wonder of the world-renowned Wayfarer's Chapel.
- (2) Relate the church in your city to our national memorial to Emanuel Swedenborg at Palos Verdes.
- (3) Sponsor a film festival in your church showing *Wayfarer* and the Helen Keller film, *The Unconquered*. The Public Relations Bureau of Convention will provide a promotional kit with detailed suggestions for the festival.
- (4) Place copies of the film in film libraries in your community.

## an outreach opportunity for your church

OUR CHURCH'S SEARCH for new means of communication with our neighbors, new things to DO, has resulted in several exciting programs and projects. The newest is an outreach project using the medium of a motion picture. A 20-minute, 16 mm film, *Wayfarer*, has been produced by your General Convention in cooperation with the Swedenborg Foundation and the Wayfarer's Chapel. It is in color, with professional actor and narrator, original musical score, and strikingly creative camera work; it is an entertaining and inspiring film, well worth seeing more than once simply as a good movie. This is our opinion; the screening committee for the Protestant-Orthodox Pavilion at the New York World's Fair agreed that it is one of the best of current religious films, when they selected it as suitable for showing in the Pavilion's theatre. The picture is one that civic groups, garden clubs, even other church groups in your city would enjoy watching.

But it is more than entertainment. By visual symbols, by verbal suggestions, a great deal of the distinctly Swedenborgian doctrine of life is presented in it. The doctrine is never overtly denominational, always subtle and indirect, but distinctly is part of the total impression of the film. This appealing attitude toward religion and life is specifically related to Emanuel Swedenborg before the end of the film, and at the end, Convention is identified. Thus, the entertainment and inspiration value of the film is used as a vehicle for outreach with a doctrinal message framed in living terms.

# WAYFARER



**The wayfarer of the title visits the Wayfarer's Chapel, and finds in its beauty, and in the volumes of Swedenborg in its library, a new perspective on the meaning of life.**

### How to Put in Local Film Rental Library

The purpose of the film is to acquaint as many people as possible in your vicinity with our church. Putting it in a rental library in your city or town at a fixed rental will return your investment, but it will definitely limit the wider use of the film which was the reason for producing it. The film can be placed on two other terms: 1) the film is offered free for a small service charge, covering insurance, handling, etc.; 2) offered at no cost to user, the small service charge being borne by your group as part of your missionary effort. It is suggested that you seriously consider the latter terms as this will increase the circulation of the film by approximately 50 percent. The film libraries in your area are listed in the Yellow Pages under "motion picture rental." If desired, your Public Relations Bureau will assist you in placing your copies with the best film rental library in your vicinity.

### Where & How Much?

*The Wayfarer* 16 mm film is available through the offices of the president of Convention, the Rev. Richard Tafel, 2129 Chestnut Street, Philadelphia, Pennsylvania. Purchase price, per copy, is \$170.00. Checks are to be made payable to the General Convention. Rental charge for new-church societies is \$15.00 per showing, which may be deducted from the purchase price when a decision to buy one or more copies is made. Please contact Mr. Tafel at once to reserve your film as well as the promotion kit which contains valuable information on the best uses of this outstanding production. Join the hundreds of others who have been thrilled by the Chapel Story. Help countless thousands to be made aware of your church and its teachings through this missionary effort.