

JUNE 15, 1964

NEW-CHURCH MESSENGER

Our children of the 1930's and 1940's,

nurtured in New-Church experiences,

like these children gathered round the warm fire at Fryeburg Assembly

How do they feel about our church in the 1960's?

What are they thinking?

Some of them are trying to tell you in this issue. Please listen.



Florence Whitehead

NEW-CHURCH MESSENGER

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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.

THE ENDURING CHURCH

CHURCH CONVENTIONS or gatherings do not often elicit great interest except among those who are adherents of the particular denomination which is holding such a meeting. Seldom do newspapers blazon forth on their front pages any extensive reports of what is said or of what transpires at such meetings. Yet the Church is the oldest institution in the world. Swedenborg tells us that "from the first creation of man there has always been some church"; and archaeological evidence as well as the anthropological studies of primitive races strongly indicate that long before man became a producer of economic goods he erected altars to his gods, offered up prayers and sacrifices to them—in short sensed a spiritual and a divine sphere to which he stood in a personal relationship. In some way or other, however crude, man in adapting himself to his physical environment strove to come to terms with what he sensed as his spiritual environment and with the power or powers which controlled nature. In the rites and ceremonies of primitive man we have what corresponds to what we call the Church, which is visibly manifested by an ecclesiastical organization.

Swedenborg tells us that "it may be stated that the whole human race on earth is like the body with its parts, in which the church is as the heart; and unless there were a church, with which as with a kind of heart the Lord might be united, through heaven and the world of spirits, there would be disjunction; and if there were a disjunction of the human race from the Lord it would instantly perish". (*Arcana*, 637)

We realize that the term "church" is not used here as meaning an ecclesiastical institution, for Swedenborg tells us that the church of the Lord is scattered over all the earth, and consists of all who live in the good of charity according to their religious beliefs (*Heaven and Hell*, 328). Nevertheless, it is important that the *universal church*, about which our writings tell us, and which exists potentially in every human heart, and the visible church which is an exterior manifestation of the *inner church* be brought into a psychological union. This means that the spirit of the good of charity must animate the external organization. Unless this spirit is found in the external church, that church is dead. In the past churches have perished. A highly interesting history could be written about the death of once powerful churches. We refer here not only to the demise of the gods of antiquity such as the Babylonian Marduk, the Assyrian Ashur, the Egyptian Re, plus a multitude of others; and thereby the extinction of the temple worship, the sacrifices, and various trappings pertaining to their power, but also to historic churches within Christendom. And let us all remember the Most Ancient Church, the Ancient Church, and the Israelitish Church. Institutions of worship died when they could no longer meet the spiritual needs of the worshipper. And this happens only when the good of charity dies in those institutions. Idolatry then takes the place of true worship, for idolatry is not merely bowing down to wood and stone but in an external worship that is devoid of the internal which is charity.

As Convention meets in Philadelphia to consider the problems that face it, to lay plans for the future, to evaluate the results of what has been undertaken, it will be well to bear in mind that the good of charity is the essential of the church. Some members of our church body are pessimistic about its future. Remarks such as "Convention is in a bad way" are not infrequently heard. True, we seem to have been becoming weaker with each passing year: church attendance is smaller; societies that flourished a few decades ago have gone out of existence; there is a shortage of ministers so that a number of churches are without one. But the picture is not all dark by any means. There is also a stirring of activities within our church. Bold experiments, such as Project Link, have been launched and are giving hopes of gratifying results. A number of energetic and promising young men have entered our ministry in recent years, and several equally promising students are now in our Theological School. A church which can participate in the religious exhibit at the World's Fair to the extent that Convention is now doing has more than just a spark of life in it. And our missionary activities are still full of vigor. No, Convention is by no means dead—it has not even become senile.

As long as the good of charity lives in the hearts of the men and women of our church, it will live on. Nothing in the past centuries has been able to destroy the brave faith of man that the universe in its deepest meaning gives support to his highest hopes and ideals. And we can confidently say that nothing in the future will.

Today we are catching fresh visions of a tomorrow more glorious than any time known in the past. Such visions may render inadequate some of the ideas and practices of the past. But they will inspire us with courage and confidence.

OUR YOUNG ADULT GENERATION

DREAMS are the stuff that life is made of. A realist might say it is oversimplifying to say that. But modern man, whose old dreams are shattered, is learning that day, dreams and night dreams are necessary to a sane existence. Dreams do not have to be airy. They are castles in the air, and therefore easily shot down, when their full significance is missed. Dreams are spun deep inside a person—symbols of the self that yearns to be born. They are parables of a generation's emerging creativity. Taken seriously, and helped to fruition, they may be used by God to bring forth new things—for the world and for the church.

Contained in this issue are sample dreams, self-doubts, and practical applications of the young adult generation in the Swedenborgian church. They show evidence of deep reflection and anxious concern about the place of Swedenborgians in modern life. To hear what they say requires a disciplined listening to their words and, more particularly, to the intended meanings behind their words.

Our age rings with the travail wrought by intransigence and tired solutions. In the midst of material prosperity, western man's personal life is empty. One era is coming to an end and a new one struggles to be born. Our eyes turn to a remnant, comprising some of the old generation and some of the new, who will lead man to the next frontier. Their dreams, refined in the crucible of experience, will be the stuff of which a new life is made.

—DAVID J. GARRETT

WHAT IS CHRISTIAN MISSION ?

It was the prophet Joel who said "Your sons and daughters shall prophesy, and your young men shall see visions."

A young adult tells of her vision of the Christian Church with a Swedenborgian expression.

TO speak of what I believe the mission of the Church to be, and the place of any particular church, such as Hillside, in it, I have to say what I believe to be the Christian faith.

First of all, faith is not just a belief—a man can be a theologian and even believe in a certain theological system or philosophical view of man and nature—but he cannot speak of faith, and particularly of Christian faith, except out of his own personal religious experience. "When a man has that experience with which religion sets out, he has as good reason—putting aside metaphysical subtleties—to believe in the living personality of God as he has to believe in his own. Indeed, belief is a word inappropriate to such direct perception" (Charles S. Peirce, "What is Christian Faith?", *Values in a Universe of Chance*, p. 353). But because religious ideas are easily doubted, perhaps especially today, religion too often degenerates from perception to trust, and finally to mere belief

which becomes abstract, and finally falls into the hands of theologians and ministers for them to tell us which is the proper belief. The catch is that religion is not a belief, just as society is not a belief, or civilization not a belief. Religion is a life born of this perception of God, and can only be called a belief as it is a living belief—something lived rather than said or thought.

What is this way of life? It is simply, and I use the word advisedly, love. Ethically stated it is to love God, and to love your neighbor; "on these two commandments hang all the law and the prophets." The belief in the law of love is the Christian faith—and it becomes that faith insofar as it is lived, as one's life becomes more and more an expression of love.

The life of love is the Christian religion, and this is why it cannot remain an individual, personal religion, even though it always begins with the individual inspiration—it must become expressed in a great catholic church, reaching out to all men, for the

very ideal of the religion of love is that all men shall be united in the common bond of a love of God accomplished by each man loving his neighbor. The religion of love can never be fully effectual without a community—the organized church of the faithful.

This fundamental realization that the Christian religion must have as its ultimate goal a great church coextensive with civilization in which the law of love is fundamental, directs us to our primary task—to attempt as best we can to seek out the believers in love and draw them together; and where we find those who do not believe in love, we must work as best we can to let them, too, experience the great power and meaning that love can have in the life of an individual, with its transforming effects on his relationships with his fellow man.

A church organization is a useless affair if its members will not, or cannot, commit themselves to the spirit of love. So no church organization can start at the top, so

to speak—the individual church looking to the national church for its program, or seeing itself as the promoter of the national church's program; rather the local church must develop its own program from the coming together of individuals of the Christian faith to promote the Lord's great church of love. The national church program should only be another implementation of one that is based upon the dedication of individual members.

Should our church be involved with those outside of our church, with "society"? I think the obvious and clearcut answer is yes! An imperative yes, for a small church that does not venture forth is an exclusive church, and a church which does not enter into a mission, ultimately the mission of love, is a useless church. But, it will be asked, shouldn't we be concerned about our own members, care for our own first? We are of very little faith, I reply, if we must go around bolstering each other's faiths. And the paradoxical truth is that love given to only ourselves soon withers and dies, or becomes perverted in such a way that the church increasingly is involved in internal squabbles and fights; but love given to others leaves more, *provides* more than enough "to care for our own" for we now have purpose and meaning with which to clothe those of our own in need.

In all mission work we must constantly remember that the law of love is never the rule of angry or intimidating insistence. Whatever way we chose to move out toward others, it must be characterized by freedom. Freedom is the single great imperative of love—for it allows love to grow and blossom forth from willing hearts. This kind of freedom, as John Matthews said in a recent MESSENGER article, is almost precisely the opposite of the freedom that is usually talked about—I mean by "freedom" the willingness, and as much as possible the ability, to be honest with oneself and one's fellow man, to offer oneself and one's ideas to others to discover how meaningful they really are, to him and yourself. I agree with Matthews when he says, "I use the word freedom for a concept that is exciting and almost frightening in its responsibility and the demands it makes upon us. I suspect that most people are actually reluctant to achieve this kind of freedom . . ."

The greatest difficulty in this "freedom of love" is that it requires us to be fully ourselves, to open ourselves fully to others come what may—and this means facing

ourselves and being willing to expose ourselves even though we may be hurt. But unless we do this we can never allow others to feel free and through that new freedom find within themselves the capacity to love.

In any work that the church does I think that these basic concepts must be held in mind: First, the church must see itself as the body of those who live within the law of love; it must see its mission as communicating to others, discovering with ourselves and others, and developing, those aspects of life which are fundamental to love; and lastly we in the church must accept that we, as individuals, must be willing to expose our total selves, our being, to others, to the possibility of pain, failure, and change within. If we can accept this we can consider mission.

THIS MISSION of Christian love cannot take place without a core of people within the church who have a vision for what man and society ultimately can become. This vision must be relevant to the moral and social problems of man in contemporary society. Unfortunately, the large majority of people with this kind of vision are not to be found in the organized Christian churches. In the Swedenborgian church I have watched my friends, brought up in the church, leave and associate themselves with other groups—groups which do actively participate in the processes of social reform being carried on in our country now—the ACLU, the Society of Friends and the American Friends Service Committee, any one of a number of peace organizations.

Martin Luther King, Jr., in a Sermon titled, "Paul's Letter to American Christians" (in *Strength to Love*, King, 1963), attempts to remind American Christians of some fundamentals of their faith. I find it appropriate to quote some of them here for they adequately express certain aspects of the Vision which too often are lacking in the church.

"I find it necessary to remind you of the responsibility laid upon you to represent the ethical principles of Christianity amid a time that popularly disregards them. . . . American Christians, I must say to you what I wrote to the Roman Christians years ago: 'Be not conformed to this world: but be ye transformed by the renewing of your mind! . . . Your highest loyalty is to God, and not the mores or the folkways, the state or the nation, or any man-made institution. If any earthly institution or custom conflicts

with God's will, it is your Christian duty to oppose it. . . . You must be willing to challenge unjust mores, to champion unpopular causes, and to buck the status quo.'

"I understand that you have an economic system in America known as capitalism, through which you have accomplished wonders. You have become the richest nation in the world. . . . I still contend that the love of money is the root of much evil and may cause a man to become a gross materialist. I am afraid that many among you are more concerned in making money than in accumulating spiritual treasures.

"The misuse of capitalism may also lead to tragic exploitation. This has so often happened in your nation. I am told that one-tenth of 1 per cent of the population controls more than 40 percent of the wealth. America, how often have you taken necessities from the masses and given luxuries to the classes? If you are to be a truly Christian nation, you must solve this problem . . . God never intended one people to live in superfluous and inordinate wealth, while others know only degrading poverty. . . .

"Another thing that disturbs me about the American church is that you have a white church and a Negro church. How can segregation exist in the true Body of Christ? I am told that there is more integration within the entertaining world and other secular agencies than there is in the Christian church. How appalling this is!

"So, Americans, I must urge you to be rid of every aspect of segregation. Segregation is a blatant denial of the unity which we have in Christ . . . I hope the churches of America will play a significant role in conquering segregation. It has always been the responsibility of the church to broaden horizons and challenge the status quo. The church must move out into the arena of social action. . . . It must seek to keep channels of communication open between the races. It must take an active stand against the injustices which Negroes confront in housing, education, police protection, and in city and state courts. It must exert its influence in the area of economic justice. As guardian of the moral and spiritual life of the community the church cannot look with indifference upon these glaring evils. If you as Christians will accept the challenge with devotion and valor, you will lead the misguided men of your nation from the darkness of falsehood and fear to the light of truth and love."

—HELEN SAUL KOKE

A PROBLEM OF RELEVANCE

WE ALL KNOW that some literature is called classic because it reflects the human situation in all ages. It remains relevant timelessly. This is possible because the human situation itself is timeless. Certainly many of the particulars of the situation change, but the general aspects remain.

One of the most effective ways of describing the human situation is in terms of the questions asked by men of any age about the meaning of life. Some of these questions apply to all ages, although there is always a choice of answers. Moreover, the answers are never as permanent as the questions. For example, one question which has been asked in all eras, and which is now sounding louder than ever, is the question of the meaning of slavery. The context of slavery has also changed so that we must look closely to see the slavery in our present American society. You know without my reviewing the history, how the question of slavery was answered or excused from ancient Mesopotamia and Egypt, through Greek, Roman and medieval times, and through the early American slave trade to the present. And you know that the arguments for and against the earlier forms of slavery aren't useful for the problem of slavery as it exists in American society today. This article is basically concerned with the evolution of the answers to the timeless questions asked by man.

A little over a year ago Dr. Paul Tillich gave a series of lectures concerning the answers which the Christian message gives to the questions which the human situation asks in today's world. I would like to give you my impressions from hearing his lectures and then to depart from them to draw some conclusions which I feel are applicable to the New Church. The quotations are taken from

tapes of his lectures and I hope that they are accurate. (I have added my own emphases in them.)

One thing which I would like to point out before going into the lectures is that Dr. Tillich writes in two different styles: one for sermons and lectures and another for theological and doctrinal study. Thus if one wishes to look into Tillich from a lay standpoint, one should start in his three fine books of sermons: *The Shaking of the Foundations*, *The New Being* and *The Eternal Now*, rather than in his *Systematic Theology* or even *The Courage to Be*.¹ I wish, for our age, that Swedenborg had written sermons embodying the soul of his teachings without the tedious detail. Of course, his works were organized in very definite and purposeful fashion, but my reasons will become apparent. The more that I read of Tillich, the more I feel that he is saying much of what Swedenborg would have said in such sermons. In support of this position, I will draw from his sermons or at least point them out, both to save space and to encourage you to read the entire sermons.²

Let us now set down the problem of the use of language. Tillich's first point, which I have already mentioned, is that a relevant Christian message must answer the eternal questions in the context of the present times. He lists various "theologians of mediation" who have attempted in the past to rephrase the Christian message for their own times and to do this for *specific segments* of the population of their times. He lists the fourth Gospel as interpreting the life of Jesus to the Hellenistic world, Augustine as making it relevant to the Western Church of his time and Aquinas speaking to the feudal aristocracy. Of his lectures, Tillich says:

"The very title of Schleiermacher's

famous speech to the despisers of Christianity shows that he wanted to do what the problem of these lectures is, namely to make Christianity again relevant to the educated classes of his period."

Tillich also notes that in each period there have been those men who emphasize the "otherness" of Christianity, the sheer power beyond human comprehension, and before which reason must retreat. These men he calls "theologians of offense" . . .

"who sharpen the Christian message in its opposition to every concrete situation. Now these theologians of offense go back to Tertullian's misquoted 'Credo quia absurdum'—'I believe because it is absurd'. He never said that, but one could put together some of his ideas in such a phrase."

In this category he also puts Kierkegaard and Barth, with their famous "No" against mediation. Swedenborg's writings contain both of these aspects. We say that Swedenborg's theology is eminently reasonable and that it explains things which were previously mysterious, but think of the terrific offense which his personal experiences have for a modern scientist. And he still had to defer to the "ineffable" and often noted the inability of human language to embody the fullness of spiritual ideas explicitly. Tillich goes on.

"It seems to me that both ways are needed in the situation of the Christian church in this world, but that both have their dangers—dangers of making Christianity *irrelevant*; the first, the theology of mediation, by complete estrangement of the original meaning of the message, and on the other hand, the second by denying any relationship . . . And both are equally dangerous if they remain alone.

I believe that what Tillich has in mind in the danger of mediation is analogous to the game "telephone", in which a message is passed by whisper along a line of participants and, of course, when it gets to the end of the line it bears no resemblance to the original, because each player has tried to make *sense* out of it. And the danger of offense in denying any relationship of the message to reason is mostly that if it is used alone, it repulses intelligent people. But the Christian message will be irrelevant to a person if he has *either* complaint; either that it

doesn't keep up with the times or that it doesn't exhibit the power of holiness. Of course, the answer is to find words of both reason *and* power, namely *living* symbols.³ It is the difficulty of this to which we now turn.

Tillich gives a definition of relevance: "Relevant means that the Christian message *answers* the existential questions of the men of today." Existential questions are the ones which men ask passionately concerning the meaning of their existence, such as:

1. How do I feel about the pain and suffering which daily go on around me?
2. Where do I get hope, and if hope, then hope for what?
3. What is in the depth of my being, and what is its meaning?

And he also defines "men of today":

"The men of today are those who live fully in the structures of the life of our time, but who have also beyond this and perhaps even because of this the existential questions I enumerated. . . . In this sense not all human beings who live with us are men of today; some are not yet fully under the power of the structure of modern existence. But those who are in the grip of these powers and beyond this have these questions which I call the existential question, they characterize and shape our period. They are the true men of our time. And now I would say, if the Christian message cannot be relevant any longer for them, then the post-Christian era has started."

At this point, Tillich lists six areas in which to group the possible irrelevancies of the Christian message, which I will list with only a single sentence of explanation (even though Tillich talked for twenty minutes on them) because I want to concentrate on only one of them for the rest of this article.

1. Language: the original power of the great symbols is lost.
2. Content of preaching: preachers try to reform men without first *accepting* them.
3. Traditionalism: "tradition is good, traditionalism is bad"
4. Lack of dynamic laymen and clergy: look again at the definition of "men of today".

5. Lack of appeal to all classes of people: Who, indeed, can read Swedenborg?
6. Doesn't speak to the seeming relevance of science, psychology, sociology, etc.: There is a tremendous *passion* for scientific knowledge.

Up until now, I have taken you pretty well through the first lecture, but I will now branch out to other of Tillich's writings as well as to his sermons in discussing the question of the irrelevance of the Christian message and by my inference, the irrelevance of the language of the Swedenborgian formulation of the Christian message. I like to call this "the problem of poetic doctrine". The linking of the words "poetry" and "doctrine" is intrinsically paradoxical, when doctrine is taken in its usual sense.⁴ If one wishes to formulate a theory of the resurrection, for instance, one usually wants to decide exactly what became of the material of Jesus' body and how it happened. But the *poetry* of the resurrection is the power which it has in human lives, and this cannot be a part of the theory of what happened to the material.

Throughout history, the power of any movement or of any occurrence has been expressed symbolically. All governments have symbolized their power, often as eagles and lions, the Roman fasces, the the German swastika; the list of religious symbols does not need reciting. These have been able to convey *as no words can* the power behind the "external" system. But symbols are notoriously short lived. One generation is all that is usually required to remove most of the power of a symbol. If ritual is added to the symbols, quite often the lifetime is lengthened, but even ritual becomes empty unless the *original* experience which the symbol signifies is had by the children as well as the parents. This is the difference between what I mean by "living symbol" and "symbol".⁵ Parents often hand down to their children the symbols only, saying "This is holy", and while they have had the experience of the power of the symbols, the child has not, and can't really understand them. However, *words* cannot convey this power, and this is always a source of great frustration to the older generations, and has been for all ages. (And this is also the reason why this paper is becoming so long!)

Words are finite. They cannot do all that we want them to do. All written

things, which try to convey understanding (doctrine) must be continually rewritten. This is because a language is a living thing and because knowledge always increases. And in every age the "men of today" must do this writing guided by the original experience, *which is given to them as well as to their fathers*. We are always pleased when we have something written down, our thoughts affixed to paper. But the fact that they are fixed is also their shortcoming. As time passes the thoughts are automatically distorted, through no fault of their own. And words, by not being able to express the whole of the thought which prompted them, *always* conceal part. As Tillich says, it is not possible to represent (in words) the Kingdom of God, without concealing and distorting the Kingdom of God. He actually goes farther. . . .

"Religion claims to represent the unconditional, the absolute, but in the moment it makes *itself* absolute, it is an expression of the demonic destructive distortion of the whole."

The question of church authority, to which Tillich alludes, is bound up with the passing of truth from one generation to another. I wish that I could insert here Tillich's entire sermon "By What Authority?"⁶ but I must only hope that all of you will read it. The renewing of doctrine always brings about a split in the authority; there are always differences of interpretation of the basic writings. (Here I lump together the Bible and Swedenborg, not on a basis of equality, but only for the discussion of authority.) The crucial point is that if a person must decide which of two interpretations to follow, then *neither* one is ultimately authority for him; he is the authority and must evaluate the "truth" of each. At any point where opposing sides claim the truth, neither is *authority*, even though one of them may be *true*.⁷ It may even be that in viewing two conflicting claims, a person will be able to see truth through the combination.

Perhaps it is now possible to gather together the thoughts which I have presented. Man always asks the questions of the meaning of life. One of the most beautiful and frightening aspects of Man is, however, that the answers to these questions are not fixed. The systems of thought which answer the questions (we are mainly concerned with Christianity)

must evolve in order to live because they never can be encompassed in one literal writing and also because the conditions of human existence change as knowledge increases. This evolution must at once take two *opposite* courses. It must make sense today out of that which no longer makes sense except to a few people, and it must be careful not to cut off that power which was over and beyond the original formulation. In particular, if we feel the tremendous power of Swedenborg's words, we must work to keep that power alive for men who "live fully in the structures of the life of our times", which means, in turn, that we must be such men. I am thus pleading for much scholarship to be done on Swedenborg in the same fashion as it is being done on the Bible, for the power of Swedenborg's thought is evident to fewer and fewer people (Had you noticed?). This is not *his* fault, but *ours*, who hoard his teachings in archaic language, and who excuse ourselves for this by saying, "Those who do not understand him are not ready for him".⁸ Another thing we do is to give *doctrine* (in the sense of detail) to those who wish to feel the *passion* of life. Of course, it is vitally necessary to maintain this doctrine, but let us demonstrate concern before attempting conversion. If we don't answer the question *asked*, instead of the one we think we hear, all of our words are irrelevant.

The only thing which can guide us in our personal relations, and especially in our outreach, is the *experience* of what Tillich calls the New Being, which I believe is very close to what Swedenborg calls the New Church (which certainly isn't an earthly ecclesiastical body). Paraphrasing Paul's speech, "For neither circumcision counts for anything nor uncircumcision, but a new creation." Tillich writes:⁹

"He says: No particular religion matters, neither ours or yours. But I want to tell you that something has happened that matters, something that judges you and me, your religion and my religion. A New Creation has occurred, a New Being has appeared; and we are all asked to participate in it. . . . Don't compare your religion and our religion, your rites and our rites, your prophets and our prophets. . . . All this is of no avail! . . . We want only to show

you something *we have seen* and something *we have heard*: that in the midst of the old creation there is a New Creation and that this New Creation is manifest in Jesus who is called the Christ."

Tillich goes on to explain how the New Being is manifest in Jesus, but participation in this experience is the entire matter. If we are concerned not with conversion of faith but conversion of life, then not words, but concern itself is our only "weapon". We must be not members of a particular church, but of the New Being itself. Then we too can speak of "things heard and seen".

—JOHN HITCHCOCK

FOOTNOTES

¹Scientific literature is also written in two styles, one for scientists and one for laymen. This distinction is very useful in fulfilling the desires of laymen to know what is going on, not to mention in obtaining government appropriations.

²In an earlier MESSENGER, April 15, 1961, Robert H. Kirven compared Tillich to Swedenborg from a more technical viewpoint than I am using.

³This is worth some extra comment at this point. "Reason" must take on a different meaning and dissociate itself from pure logic. In 1931, Kurt Godel said that if one sets up axioms as the basis of a logical system, one can *never* prove that *all* statements deductively derived from them will be mutually consistent. Another way to say this is that you can never be sure that it is impossible to derive the negation of a statement which has already been derived. Moreover, he proved that no matter how many acceptable axioms you dream up, there will *always* be true statements which *cannot* be derived from your axioms. (So if anyone seems to be winning an argument from you, you always have the comfort to know that he is merely the better talker, and that he himself cannot prove that what he says is necessarily truer than what you say.) Our word "reason" must take on a tinge of humanity or finitude.

⁴For an improvement in the definition of doctrine, see the article by Mrs. Carolyn Blackmer in the MESSENGER, April 15,

1961. Doctrine usually means theological detail.

⁵Tillich uses the words "symbol" and "myth" to signify something which is real, but cannot otherwise be expressed. When he speaks of the myths of Christianity, he seems to me to be not so much emphasizing that the words are literally untrue, as that the words cannot fully express the truth that is there. Swedenborg also makes this assertion; that the whole truth is present in the letter of the Word, but is not evident to one who is merely examining the words. The words are powerful because they are myths.

⁶*The New Being*, p. 79 ff.

⁷Refer again to footnote number 3 on Godel's proof.

⁸Read: "He Who Believes in Me", *The New Being*, p. 97 ff, for an example of how to formulate Swedenborgian ideas in modern terms.

⁹*The New Being*, p. 15 ff.

Saturday's Children, Incorporated is chartered as a non-profit organization under the laws of the State of Minnesota. The incorporators are Scott Benton, Gwen Billings, Rollo K. Billings, Beryl Blair, Josephine Covern, Walter W. Fricke and Dorothea Groezinger. Miss Blair, who holds bachelor of science and master of education degrees, is vice-president of the corporation and director of its first unit.



The church becomes both a self-ministering and neighborhood-serving community.

PROBLEMS of men and women and society are all around us. What is the best way for individuals to help? Where is the most effective place to put time, efforts, talents, money? Where will these have greatest impact? If our church should be a great influence, wherein is it ineffective? How can its effectiveness be improved—its influence extended?

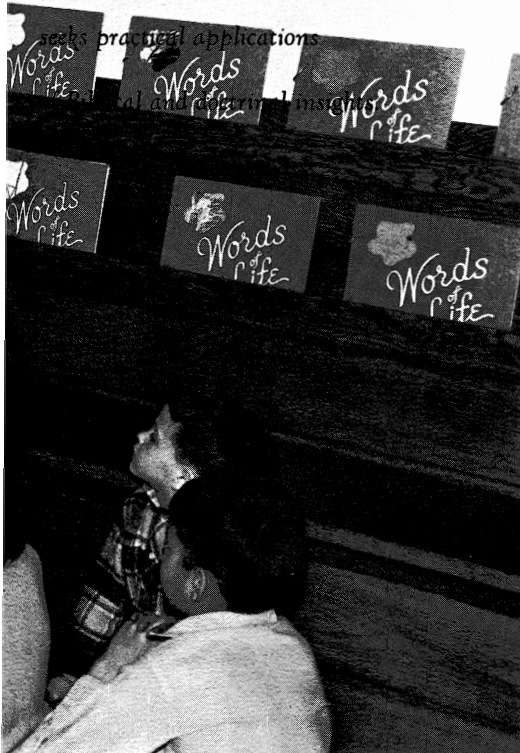
Many people ask these basic questions. St. Paul, Minnesota, Swedenborgians involved in Saturday's Children, Incorporated, have been asking them in informal conversations for a long time. It was really in just such an informal conversation with the Rev. Rollo Billings late last August that it was more fully realized to what an extent he and others were feeling that the church should have more influence on the life of the community. We realized that to see the problem and to find effective ways to meet it, were quite different.

It seemed logical that a nucleus of people interested in exploring such a problem would be those already involved in Sunday school activity. Thus, a small group of a half dozen began meeting regularly, and it was from these meetings, with prayer and a sharing of deep concern that Saturday's Children, Incorporated was born in St. Paul. The first rather formal meeting was held at the Billings' home in September, and very soon it be-

came evident the dominant theme of the discussions would be, "Push out the Boundaries" of all previous thinking about Christian education, and explore possibilities of action which would improve and extend Christian influence in the community. This "pushing out" moved the group into a variety of areas for consideration.

An area in which, the church has been remiss perhaps, is in limiting their ministry to children to those whose parents see that they get to Sunday school. Most such programs have kept religion as isolated factual learning, rather than life-related growth experiences. To develop a program that reaches children with the Word of God incorporating the Word in life-situations and extending its influence beyond the regular framework of "church", seemed to be an effort that had inherent in it the potential for the most effective extension of Christian influence with young children.

When considering problems of individuals and society it is inevitable that we come to realize what a tremendous impact a child's early experiences have on his later life. In exploring this area the writer came to realize that so many of her convictions about the importance of right spiritual development with young children were an essential part of the framework of the New Church. It was, indeed, a very



thrilling experience to first hear the teaching of our church regarding "remains". To a person who has devoted many years to teaching young children, this doctrine made a lot of sense. That the Lord implants his life in children through precious experiences in early life, and these become the basis for regeneration by Him later on, struck this individual as a marvelous truth.

Secular education has made many contributions in bringing us more fully to realizations of the principles of child development which are inherent in true Christianity. Having come to the acknowledgement of individual differences in development as fundamental in childhood education, that field is moving further rapidly and intensively in the area of the "self". It is significant that the themes of two major 1964 education conferences were on this subject. Thus these educational concepts are placed in a framework which rightly names them *spiritual*, which can and does hold that *true "self"* is spiritual, and which can extend the influence of Christianity toward the best development of the self.

Saturday's Children, Incorporated is a movement designed to be just such framework. It is designed to operate on principles which educators have gradually come to and which are constantly demonstrated in many educational situa-

tions. These principles are quite parallel with those which the New Church has always held are truths of true Christianity. Today's educators say children learn best those things in which they are interested. The New Church teaches that in true Christianity only those things which come to us through our affections really become a part of our beings. (See *Arcana* 2874.)

Educators say that children's learning is facilitated through actual involvement in activity. This is very close to New Church teaching regarding influx into activity of life. (See *Arcana* 5828³.)

Educators are saying that learning is facilitated by freedom to experience, feel, assimilate, relate. The New Church teaches that true Christianity requires the individual to be free if he is to develop spiritually—spiritual development is on the basis of free decisions. (We have recognized this with adults. We wonder if we have equally recognized the validity of this truth in religious education with children.)

A movement which remains true to these principles should keep faith with that ideal of freedom which as the Lord's words indicate, belong to the ultimate end of human personality: "If you continue in my word you are truly my disciples and you will know the truth and the truth shall make you free."

The principal purpose of Saturday's Children, Incorporated is stated in its articles of incorporation:

1. To help children through a Christian movement to develop a positive, integrating awareness of themselves as individuals in relation to God.
2. To incorporate the Word of God in a sound activity program developed according to the best of current thinking in the area of Childhood Education.
3. To establish a place and atmosphere where children may have a vital, positive, developmental experience.

At weekly meetings from the first of last September to the present time, the group came to grips with the problems involved in bringing such a movement into being. The major aspects, as they presented themselves, were these:

1. Freeing our minds of shackling tradition; opening our minds to new ideas—"pushing out boundaries".
2. Arriving at basic criteria:
 - a. The movement must take advantage of the great strides that have been made in recent years in understand-

ing the dynamics of child development.

- b. The movement must be basically dedicated to incorporating the Word of God in its content.
 - c. Materials, equipment and over-all program must be of the highest quality.
 - d. Dedication to presenting a God of Love to children, without dogma.
3. Arriving at a stated, recognizable framework to provide for holding the movement to its ideals, perpetuating it in its best form. Incorporation seemed to be the best answer to this need.
 4. Providing for a place and organization through which the movement could be nurtured and developed. When the concept had taken form to the extent that its essential outline could be presented, it was brought to the Board of the Virginia Street Church in St. Paul. One member's immediate response was, "What can we do to help?" This seemed to express the reaction of the whole Board, so with its blessing it was practical to go on with the development of the operation. A major part of this involved participation in the further renovation of the St. Paul New Church parish house, and the construction and purchase of necessary equipment.
 5. Provision for financing and opening the first unit. Individual gifts had been generous, and to date have come close to covering costs.
 6. Publicity—getting it before the public in an effective form. It was the strong feeling this should be done professionally, and very fortunately it was possible to secure the services of one of the large advertising agencies in the city. Their advice and constructive help have been invaluable, and all given as a contribution to what they believe to be a worthy project.

The principles and philosophy of the movement, in projecting for the future, can be extended both below and above this age group to touch the lives of as many children and families as possible. Contact with the families of the children is a department of Saturday's Children. "Thoughts For Thoughtful Parents" goes into each home every week. Important to the development at the present time is an education program for leadership training for present and future units.

where have all the

Swedenborgians might well ask themselves the same question

about the young men and women of their church.

I HAVE BEEN ASKED to write something about the "new generation" of young adults as this generation, its interests and its contributions, bears on life in the Swedenborgian denomination and its local churches. In order to do this, I have to make several assumptions about these adults: what they are like, what are their interests, what they look for in the Swedenborgian church. Since I do not have statistical data on my topic, I shall have to rely on observations from theological school days spent with senior high and college age young people and from ten years' association with young people and young adults during my ministry. Intuitive hunches and empathic feeling with young adults will also play a part in what I have to say.

What is the new generation of Swedenborgian young adults like, what are their interests, what do they look for in the church? I discern at least three kinds of young adults:

1) Those born into the church or entering it early who acquiesce in the facts that the church is little known and that it makes claims for a special revelation to which few people are attracted.

2) Others having the same background as the first group who, tiring of the church's separation from the mainstream of society or glossing over the church's "differentness," affiliate with main brand Protestant churches close to where they live or where their friends go.

3) A third kind of young adults, grown up in the church or joining it by choice, who have a considerably more aggressive attitude than their contemporaries in the other groups. They are excited with the "newness" of the church's theology but appalled by the church's separateness from the surrounding scene. They are anxious to make the Swedenborgian perspective relevant to non-Swedenborgians and to the issues of our age. But time is running out. Unless they receive more demonstrative encouragement for their ideas and partici-

pation than they are getting from Convention and, particularly from their home churches and regional associations, they will turn their creative energies elsewhere.

The Swedenborgian church stands to benefit from any and all these young adults provided the church demonstrates that it cares about their needs and offers opportunities of fulfilling their vision of what the church is and can become. The first group will be more easily satisfied than the other two. They fit quite well into the church's life as it is. The engagement of the second group will depend heavily on their home churches' and the denomination's becoming "going concerns" and achieving a fair degree of acceptance locally and nation-wide. This implies that the health and growth of the church will be largely determined by the third group. They have the most intense motivation for becoming involved in the church's theology, work, and outreach. We know from history that it is the reformers and radicals who stir a church to self-examination and renewal. As the latter stir the status quo, the more conservative and indifferent elements are stimulated and make their contributions to fresh outcroppings of life.

In what direction do the reform-minded young adults look to fulfill their aspirations for the Swedenborgian church? Here, there is a variety of inclinations. No one young adult will necessarily embrace all the tendencies described in this article. As a start, there is a noticeable trend to question the amounts of money spent on church buildings and the energy invested in the institution-centered life that grows from this kind of spending. There are serious doubts that the Swedenborgian church has a right to depend on income from invested funds to the extent that it does. In an age of conscience about the world's poverty, some feel that large amounts of capital should be spent on people rather than to finance industry. The thinking is that if capital funds diminish, the churches will depend

less on the giving of the past and depend more on the resources of the present. Both the tendencies just described often accompany a movement away from the traditional church program (centered in the church building) to small group study and discussion in homes (or at the church) that eventually leads to action projects in the community. The church is identified less with its edifice and greater focus is placed on the church family's inner growth in preparation for becoming a healing and reconciling community in the world.

In the area of theology, questioning young adults have turned towards rethinking Swedenborg's writings and the experiences that lay behind them. Psychology and Christian existentialism play major parts in helping some young adults see Swedenborg's enlightenment as a process which has analogues in human lives generally. There is renewed interest in personal regeneration. The process and content in Swedenborg's thought combine with the insights of psychotherapy to further young adults' awareness of religious meaning in their inner experiences. Also included in the theological revival, for some, is reading of contemporary theologians (Tillich, Bonhoeffer, Robinson, Buber, etc.) and of applied theology (Casteel, Trueblood, Elizabeth O'Connor, etc.). Rather than being regarded as irrelevant to understanding Swedenborg, the works of religious thinkers are seen as paralleling Swedenborg in a different vocabulary, or challenging readers to think through more carefully their appreciation of Swedenborg, or raising questions that may not occur to a reader of Swedenborg and yet which illuminate that reading. The result of this trend is that some Swedenborgian young adults feel more a part of the Christian Church than perhaps has been true in other generations. They look upon the ecumenical scene as the beginning of fulfillment of Swedenborg's predictions for a New Church. As a result, there

young men gone . . .

is an increasing desire to know other Christians and to cooperate with them.

How do the more restless young adults feel about their involvement in the nurture and growth of their churches and Convention? A widespread feeling is that there are too few young adults in the church, particularly ones who express their willingness to participate in its renewal. Some who have done so are welcomed to membership in Convention's planning committees. Others not known to Convention leaders, often due to distance from Convention's administrative center in the East, are inclined to depreciate their potential contribution to the national church. The consequence is a dwindling conviction about their need for Convention and Convention's need for them. In their home churches, too frequently the "time for a change" young adults are misunderstood and therefore are given few opportunities for testing their ideas. They sometimes do not gain real acceptance in the church family and move to the periphery of the church's life. Those that become involved often experience frustration and failure because of the resistance to change. Where there is vitality in a church there is usually a sizeable number of young (and almost young) adults who give each other support through their periods of difficulty. There is an impression among young adults across the country that the Swedenborgian church is mainly made up of middle aged and older adults, and thus is under their control. While it is unfair and inaccurate to put all the responsibility for youth versus age conflicts on the elderly, the fact remains that a preponderance of older people in Swedenborgian churches (see the Rev. Owen Turley's Convention survey report) imposes serious restrictions on the voices and actions of young adults.

During the last five years, the United States has witnessed the emergence of a high idealism in its youth and young adults. There is a new dedication to excellence in

the schools. The Peace Corps has been formed. Young adults are front line workers in the civil rights movement. An increasing number of college students choose the helping professions such as psychology, sociology, social work, and occupational therapy for their life work. Young adults will be enlisted in President Johnson's war on poverty if Congress passes his program. Many educators say that the new generation of young adults is more aware and concerned about world affairs and the needs of underdeveloped countries than in prior years. What does this suggest to the Swedenborgian church.

If we take the point of view that our church is doing as much as it can with its young adult resources, the question will be answered with a polite "not much." On the other hand, if the young adults' need for greater participation in the church's growth, and the church's need for them, are taken seriously, the question may stimulate a number of imaginative ways of capturing our young adults' idealism and letting it work. Response to the question might turn up a domestic corps of young adult field workers (similar to the Friends', Unitarians', and Evangelical United Brethren's programs) who offer their services to local churches and contributed their efforts to social action projects. It might suggest an overseas corps (similar to the Koinonia Foundation and the mission agencies of the larger Protestant denominations) for work in Swedenborgian missions or in possible technical aid programs offered through our missions. It might lead to a Swedenborgian Council on Social Action, or to a research center for budding theologians and young men and women who wish to relate Swedenborg's thought to their disciplines, or to work camps among migrant workers, or to a colony for writers and artists. The possibilities are as broad as our imagination and faith in young adults' enthusiasm will allow.

Not all will agree that the situation of the

inquiring and creative young adults in the Swedenborgian church is as dramatic as this writer contends. But to blithely ignore their aspirations for participation in the church's life in terms meaningful to them is to deny their need for the church and the church's need for them. Somehow, some time soon, ways must be found of taking hold of their readiness for challenging service. To not do so is to risk their alienation from the church.

—DAVID J. GARRETT

THE MIGHTIEST

BEES are the busiest,
Fountains the fizziest,
Trees are the tallest,
Microbes the smallest,
Winds are the puffiest,
Clouds the fluffiest,
Deer are the flightiest,
And God, Creator of all—
The Mightiest.

—MARY BAUSCH CRUTCHFIELD

MEMORIAL

RODGERS—Miss Margaret S. Rodgers, 88, who usually attended the Philadelphia New Church before making her home in Florida passed into the higher life April 27 at the Ford Nursing Home, St. Petersburg. She was born in Glasgow, Scotland, and for many years was a secretary in New Jersey transit lines. She is survived by a nephew James R. Hoag, St. Petersburg. Last services were conducted by Rev. Leslie Marshall. Interment in Memorial Park, St. Petersburg.

*A problem for both young and old
is how to change.
The young may be overly anxious for it
the old unthinkingly resistant to it.
The process of change, however,
is necessary and endlessly fascinating.*

WHAT

DO OUR YOUNG ADULTS THINK ABOUT THE CHURCH

THERE MAY BE almost as many answers to the question in the title as there are young adults. But I want to concentrate on a group of young adults which I have been associated with for several years and whose attitudes towards, and ideas about, the church suggest a number of issues which spring from a sincere, deeply felt reaction to our church.

I'll discuss first some of the issues and attitudes that surround their faith, and then some of their attitudes toward the organized church. Whenever I mention the "young adult," I'll have in mind the young adult of this group.

There are two traditions in Christian thought that influence a great deal of our thinking as well as the thinking of other churches. First, there is the tradition that revelation is the product of unique and unrepeatable experiences generally centered in one man. The world must learn directly from him or it will either not learn at all or eventually fall far short of duplicating his insights. Secondly, there is the tradition that at least the central doctrines of a religious system must be accepted implicitly. They must be objects of certain knowledge on the part of the believer. One can doubt them only on pain of losing contact with God and falling into sin. With both traditions acting together, one tends not to expose himself to other theologies or patterns of thought without feeling that on the one hand it would be a rather useless effort, and on the other hand that it might present subtle threats to the integrity of his faith.

The effect these two traditions can have on a church is to some extent diluted in the Swedenborgian church by our belief that Swedenborg presented a rational theology which can be accepted

nondogmatically. For the first tradition implies that one has nothing except the revelator's word to work with in determining whether or not his claims are true. Since the revelator's experiences form the grounds for his own belief, and since they are private and cannot be repeated by others, the best argument one could offer for accepting them is that they *explain* human experience. But the ability to explain doesn't meet the demands that full justification imposes on a belief, for it is always logically possible to provide another explanation that works just as well. This is probably not nearly as clear to us as it is to the scientist, who finds that a scientific explanation that works perfectly well at one time may, and generally will, be rivalled by another one later which works just as well. Yet the second tradition requires an implicit faith, and that rules out the possibility that the believer can allow a revelator's claims to be replaced or rivalled by another set of beliefs. Consequently, there is a gap between the requirement that there must be an implicit belief in a revelation and the justification that is available for implicit belief. For most people who share in the two traditions there is only one way to fill the gap, although it may not be expressed as a formal resolution: one must develop a dogmatic faith.

But the adoption of a dogmatic faith runs counter to Swedenborg's insistence that religion should be accepted rationally. And yet all three concepts have an intuitive appeal. First, it is very difficult to see how Swedenborg's experiences could be shared by anyone else, particularly in view of the fact that he warned others not to try to duplicate them. Secondly, religious faith does seem to deteriorate when none of its central concepts are

accepted without reservation. And thirdly, we have to admit the appeal of Swedenborg's arguments in favor of a rational faith, especially since the need for a rationally supported faith is itself a part of his doctrinal system.

The result seems to be a dilemma, whether it actually is or not, and I think that a lot of the young adult's concerns about many of the attitudes and traditions of the organized New Church can be understood in terms of it. Somehow, one must manage a faith that is both secure against doubt and rational. The young adult's tendency is to accept the appeal of Swedenborg's arguments in favor of a rational faith as genuine and to look for new insights into the nature of revelation and belief without sacrificing anything that is genuinely intuitive. In other words, the solution seems to require only a little less than a straight plunge into the teeth of the dilemma.

Just to the extent that the church itself really does seem to be a victim of the same dilemma, to refuse to admit its existence, and to develop ways of justifying its faith that fall short of the genuine problems involved, the more discouraged the young adult may feel about its ability to make its faith deeply meaningful.

But whether or not other New-Church people agree on the existence and importance of the dilemma, there are for the young adult strong signs that something is seriously wrong with the church's grasp of the nature of its own doctrines.

First, there is typically an implicit dogmatism in the way in which they are presented. An implicit dogmatism can emerge in many ways. But it seems to emerge particularly in the tendency many New-Church writers and speakers have to make statements without attempting to justify them, even when some justification, some attempt to relate their strangeness to something known and accepted, would be both possible and helpful. It also emerges strongly in the tendency to relate all arguments and points about religion to Swedenborg as the final authority without consideration of the fact that for many people, not only our young adults, the authority of Swedenborg is at bottom a major problem. It also emerges more or less by default. We seem to put a great deal of emphasis upon an affirmation of faith in the teachings of the New Church as proof that a person is experienc-

ing a genuinely rational faith, and very little emphasis on the *manner* in which his faith is held, the conditions in which his faith must exist in order to become genuinely rational. The result is that people often adopt Swedenborg's teachings in accordance with their previous ideas about the nature of religious faith. And the idea that religious faith is basically dogmatic is still very common.

Secondly, religious experience as it is available to all of us seems typically to play only an incidental role in our religious discussions. What we present to the world as well as to ourselves is a *conceptual system* in which each statement is related logically to every other one, but the whole is not related to, nor embodied in, personal religious experience. The result is that we may present a glittering, unified conceptual edifice, but one in which the most important unifying link of all, the link between concept and experience, is missing. As a result, a Swedenborgian's statement of faith will often seem dry and without convincing power.

The lack of thoroughgoing attempts to relate our doctrines to religious experience also keeps us from avoiding dogmatism, for religious experience is a major source of the justification that is available for our beliefs, if not the final answer to the problem of justification.

The problem of what the nature of a rational faith is and what kind of faith God really does require of us, often leads to other problems for the young adult as well. If religious experience is the soul of faith, how may we acquire it; granted that we do not yet experience God often enough or deeply enough, how do we overcome the feeling of being estranged from Him and experience the truth of our faith? Intellectual questions often lead to deep insights into our emotional selves if they don't arise from deep emotional needs to begin with. Because of this, a question that strikes at the very foundations of personal faith, that exposes an area of darkness at its source, can become a vital, consuming interest. And if there are no outlets in the organized church for pursuing that interest, no communal sharing of ideas, concerns, and a sense of mission, the young adult will either grow away from the church or maintain contact with it only out of loyalty. There are a number of young adults I know of who have left an active

involvement with the church. But I don't want to say that the church is to blame for every young adult who leaves it. Sometimes the demands of a growing faith can be satisfied only by exploring the unusual, living where the church has not yet gone, or indulging in activities that the church as an organization hasn't yet a place for. Nevertheless, there is a deep need for a vital sharing of ideas and concerns within the church that is not being met. Swedenborgian scholarship, as an open discussion of deep issues and problems within the faith and at the same time as an expression of concern for meeting modern problems, seems to be almost nonexistent. Young adults are turning more and more to activities outside the church for creative outlets and for people with whom they can share their concerns.

One of the results of this outward movement is that they are discovering the immense spiritual resources that exist in a number of writers, theologians, and Christian movements outside the church. These Christian movements include independent lay movements as well as denominational movements.

Does this interest in non-Swedenborgian activities and thinkers mean that our young adults are giving up their faith? Some of them may be giving up their faith, but I don't believe that this is happening with most young adults. The Swedenborgianism remains, but it is being developed and lived in less formal ways. When, for example, a young adult finds a theologian making a very penetrating statement, he doesn't acknowledge the truth of the statement simply because there is one like it in Swedenborg's writings. If he sees the truth of Swedenborg's statements, he probably has a great deal of confidence that he can see the truth in other writers as well, whether their insights duplicate Swedenborg's insights or not. This is also true of the young adult who feels that there is something very right about

Swedenborg and has built his faith upon that feeling, but who still recognizes a deep need to justify this feeling. Other authors often will impress him in the same way. As a result, he is less inclined to lean so heavily on Swedenborg that he cannot accept a new idea unless Swedenborg confirms it, and he therefore looks very suspiciously at any claim that Swedenborg's teachings are complete. When contradictions arise between Swedenborg and other authors a problem may arise, but other authors, he believes, are capable of saying things that Swedenborg hasn't said. Consequently, the problem of how to know and understand the truth is less of a problem in how to understand Swedenborg than it is a problem in how to know and understand the many ways in which the Lord reveals Himself both within and outside of the Swedenborgian church.

There is a growing feeling among young adults that the usual church program should include more efforts to reach people outside the church for other than purely evangelical purposes. Society should not only enter the church, the church should also enter society. The church's role is primarily a healing role, but a physician needs not only to possess the most advanced instruments and medicines, he also needs to know his patient and to often see himself as a patient in need of treatment. But when a church is trying to act as a physician for society, it will often find it necessary to look upon itself more as a patient than as a physician if it is to be *at all* effective as a physician. When it doesn't see its own need for regeneration and for a meaningful exchange of ideas and experiences with the world it is trying to save, it may lose contact with society altogether and begin to cultivate what psychologist Fritz Kunkel calls "Theologism." "Theologism," he writes, "is the tendency to relate events of history and the problems of individual life directly

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to the highest entities. All intermediate links are left out. . . . Theologism involves an arbitrary jumping from the periphery into the center, and back from the center to the periphery, with no consideration for the long and complicated way of distorted radii."¹

In order for the church, or for anyone, to regenerate, it must travel the "long and complicated way of distorted radii." Yet it is here that church programs typically are weakest, in other denominations as well as our own. Besides teaching the central truths of our theology, we need to deal meaningfully with the complex interactions and metamorphoses of good and evil that make up everyday life and pose its spiritual problems. Unless we can do this, the truth of our theology may not become clear, and both we and society may remain estranged from a genuinely experiential grasp of it.

Finally, the young adult feels that the worship service no longer has the inspirational meaning it may once have had. Paul Tillich and other theologians have commented that many of the symbols now used in worship services have lost their power. The outlook and religious yearnings which give birth to them have changed. Our emerging religious aspirations, the way in which we conceive of the Kingdom of God, and the ways in which we search for it, require new symbolical expressions. But it is difficult to discover just what changes should be made. The problem is a lot more apparent than its solution, and the young adult finds himself increasingly unable to attend services regularly.

All this involves some pretty heavy criticism. Would it really take the solution of all these problems to please the young adult? The church may never rid itself of some of the problems the young adult complains about. But what he wants most of all, I believe, is evidence that there is an awareness of these problems and that the church possesses the kind of creative discontent that is born from a sense of mission. If he can find just that, the church will have won his devotion.

—STEVE KOKE

¹Kunkel, Fritz, *In Search of Maturity*, New York, Charles Scribner's Sons, 1943, pp. 16, 17.

*It has been said that we see into the
soul of a generation through its poetry
rather than through its prose.*

CEREMONY

NO WARMED UP ceremony for me
Brought to feeble life
By well intended artificiality.
No forms of our fathers
Steeped in arid sanctity.

But give me ceremony
As an event of love,
A song of longing,
A paean of praise;
Born in the act of love making,
Of struggle for oneness,
Of release from pain.
A ceremony ever new,
Born in the precious moments
Of real communication.

—DAVID J. GARRETT

A MONDAY POEM

I M STANDING ON the chancel floor
Hard, immovable,
Without springs to catapult me
Where my spirit is—
Soaring above the inert floor
Penetrating the innards of my people
My brothers, my sisters
Who look at me for bread
As I give them stones.
Round polished stones perhaps
But rocks that harden their hearts
Instead of gentle rain and sunshine
That gladden their faces
And make us one.

—DAVID J. GARRETT

THE THREE POEMS following are the work of a young adult who is an ordained Protestant clergyman. For the past twenty months he has been serving as co-pastor at the Hillside Community Church, Swedenborgian, in El Cerrito. The poems reflect the kind of introspection many young adults practice these days. As the world surrounding them becomes ever more involved in commercial, non-personal enterprises, these young people are being driven to explore that fantastic inner world of the psyche. This is, perhaps, a quiet revolution of the soul wherein the dominant materialism of our era is under attack as younger adults turn to the personal. The poems were written at random in a group where spontaneity is stressed. Those participating strive to overcome inhibitions associated with poetry composition. Their goal is to get in touch with inner feelings not usually revealed in more academic pursuits. The intellectual approach to self-knowledge is eschewed in favor of giving free rein to imagination and emotional expression. The poems included were each written within a five to ten minute time span. They are among the first poems created by the author.

HAS GOD DIED?

Or is it that I his hands have tied?

Could I have caused his death
with my own uncreative use of breath
squandering his energies in scatteredness
sapping his eternal strength in nothing less
than my own lack of care
and sense of personal despair?

Have I looped the noose about his neck
unknowingly ignoring the holy spec
of love that seeks communion with my inner self?
Should I mourn a deity whose wealth
no longer mine goes unclaimed?

Or should I rejoice unashamed
that one god had to die
so that another within me needn't cry
but take his place at my heart's table
helping my own love to be more able
to grow and stretch and not lament
the death of a god who never paid his rent?

THE TREE OF LIFE

UNDERNEATH the tree of life
sits a boy thinking about death.
Where have thoughts come so dark?
Out of a hollow heart unable
to bear a lack of love.

Who knows why life thinks of death
except one who has lived?

And why should love be missed
except by one who longs for its embrace?

The boy gets up raising half an eye
to a vacant heaven while the tree
trembles in its own awareness
that death comes with autumn and
life can come only in the spring

HOPE

FAITH, HOPE, LOVE

but the greatest of these is hope
when love has taken a holiday
and faith cannot be reached for comment—
hope stands around in darkened doorways
grabbing an arm as it brushes past,
lights candles in shadowy churches,
screams to be heard in crowded rooms
of hospitals, courts and other public places,
murmurs softly in wounded hearts,
offers helping hands to hounded addicts
of despair or other drugs of man's own choosing.

Hope beats eternal in tender breasts
not wanting to be touched but
yearning for faith or love or anything
that brings comfort to the comfortless.
And it will not be snuffed out in human caves
but burns brightly still waiting
to be cupped by loving hands,
protected from angry winds,
and brought home to be set on a shelf
and used, forever used to chase away
a darkness always present but never able
to snuff out the passion of its flame.

—THOMAS A. GRIMM

The Leadership Education institutes for youth were begun in 1956 to prepare the new generation of our young people for church leadership.

Helen Koke, a writer in this issue, is a graduate, David Garrett is a former director.

Almont Summer School

has been a nurturing center

for Swedenborgians for sixty-five years.

LEI is a dynamic program to bring growth to the individual, and through the services of these individuals to our church as a whole. LEI trainees find that they are more aware of the needs and purposes of others and that they have greater skill in organizing and utilizing the resources of groups in which they participate. LEI is *not* a camp, rather it is two weeks of concentrated study on the why and the how of being a member of society as a Swedenborgian.

The 1964 institute will be held from August 17 to 30 on Whidbey Island, Washington. This site was chosen to implement General Convention's focus on Project Link in nearby Bellevue, and to make fullest use of Project Link clergy, laymen, theological internes, and church facilities. On the staff are Rev. David Johnson and Mrs. Marilyn Turley, who are actively involved in Project Link, and Randall Laakko and Jerome Poole who will be interning in Bellevue from September to June. From Urbana College come our director, Roger D. Paulson, and Mrs. Carolyn Blackmer, and from El Cerrito, California, Mrs. Jan Seibert.

First year students will be instructed in Old Testament, Basic Human Needs, and Church Interrelationships; advanced trainees in New Testament, Human Relations in the Parish, New-Church Doctrine; and both groups (together) in: Communicating Your Faith—What the New Church Does and Does Not Believe.

This year LEI is emphasizing self-sufficiency as its contribution to the conservation of Convention resources. In past years each Society was asked to pay only the board and tuition of its representatives, with Convention paying travel and staff expenses. Obviously, if we are not to look to Convention for a subsidy, the total cost must be borne by those who participate in and reap the rewards of the program—the Societies, Associations, and individuals who believe in LEI. Each year a few more individuals and organizations have been including gifts to the LEI program in their budgets, thus lessening the strain on Convention's resources.

Richard H. Tafel, president of General Convention, says: "We believe LEI is the soundest investment in the future that our church can make. Will you help us? When the trickle of gift givers becomes a flood tide of belief in our future, the program will go forward with even greater dynamism. Send your individual or group contribution to the chairman of the Leadership Education Committee, Mr. E. Ellsworth Seibert, 7309 Gladys Avenue, El Cerrito, California, 94530." He adds as a post-script: "While we're being hard-headed about finances, remember that individuals giving directly through the Committee may claim this as an income tax deduction."

Our young people are the future of our church. Through the Leadership Education Institutes we will have more and more young people committed to a life of love and service to the Lord.

—JAN SEIBERT

ALMONT MESSAGES

From "Auntie Dora": In another four months we will have the privilege of being together at dear "Old" Almont. Sixty-five is a ripe old age. Did you ever know any place that is younger or more vibrant at 65? And always there is something new to be seen or learned. This summer of 1964 is no exception. We will be meeting some new and fascinating people, seeing some recent improvements and, of course, learning new truths by which we can make our "New Year" starting at camp really meaningful in making us better church members, better citizens and more loving followers of our Lord and Savior. How I'd love to see 65 "Old-timers" there—those who have not been there for say ten years or more. What a wonderful experience that would be for everyone!

From the president: The Spring meeting of the Almont New-Church Assembly board of trustees, executive committee and friends was held Feb. 27 in the parlor of the Detroit New Church where plans were made for the coming session. Several important matters were discussed, among which were some new fences. We hope to have a new fence and gates around the south and west sides of the church property and a new gate on the west side of the road by the main building. We hope to have this in place this summer, as it will add greatly to the appearance of our camp.

—MYRON E. LAU

CONTRIBUTORS TO THIS ISSUE: BERYL BLAIR is director of the first unit of Saturday's Children, Inc., a Christian program concerned with the growth of the whole child, and is a member of the Swedenborgian church in St. Paul, Minn.; HELEN and STEVE KOKE, JOHN HITCHCOCK, and JAN SEIBERT are members of the Swedenborgian church in El Cerrito, California; Helen is a group worker at Juvenile Hall, Oakland, Steve is an engineer draftsman in training to be an architect, John is working for a doctorate in astrophysics at the University of California, and Jan is secretary of Convention's Department of Publications and a director of LEI; DAVID GARRETT and THOMAS GRIMM are co-pastors of the Swedenborgian church in El Cerrito. The editors of the MESSENGER herewith thank these contributors, expressing our particular appreciation to the group of young Californians who have given to this special issue of our publication, form and content.

MEMORIALS

GRABER—Mr. Dan Graber, De Ridder, La., a member of the Pretty Prairie Society of the New Church, passed away Feb. 13 at the age of 93 years.

Mr. Graber was led into the New Church by Dan Krehbiel of Pretty Prairie. Throughout the years, even though distance separated the Graber family from their church, their devotion and love remained strong. Perhaps one of the most significant occasions in the life of Mr. and Mrs. Graber came when in 1962 they were able to attend the General Convention sessions held in Pawnee Rock, Kan. This was for them a moment of fulfillment.

Resurrection services were held in De Ridder., with the Rev. E. J. Zacharias officiating.

KREHBIEL—Daniel Edward Krehbiel, patriarch of the Pretty Prairie Society of the New Church, entered the full life of the spirit on the 16th of March at the age of 87 years 9 mo. and 27 days. Born in Yankton, South Dakota, he came to Kansas with his parents in 1885. In 1903, he was united in marriage to Lillian Rogers. Three children were born to them—Vernon of Pretty Prairie, Mrs. Ruth Reed of Beloit, Wisconsin and Mrs. Vera Young who passed away some years ago in 1945.

Dan lived a full, rich and useful life. Endowed with a fertile and vigorous mind, he prepared himself as a teacher. He taught in the Pretty Prairie High School as the first Principal and only teacher. From here, he ventured out into other areas of activity. He owned and operated a grain elevator, acquired oil and gas interests in various parts of the state, owned a large interest in a Colorado Gold mine and had additional farm holdings. He with his son Vernon initiated and established a fish industry which today is well known throughout the state and the country at large.

Mrs. Fred Unruh, a sister, has said that Dan read himself into the New Church. It was about the turn of the century that he spent many hours diligently reading the writings of Emanuel Swedenborg. These Truths he accepted wholeheartedly and without reservation. His faith was fired by a strong missionary zeal. His Sunday School lessons were beautifully painted scopes of New-Church teachings applied to life. "I have a great confidence in the power of the written word," he said, many times. The pen became the instrument by which he gave expression to his love for the Truths of the Lord's Second Coming. Among his brief writings were such titles as, "The Jericho Road," "King of Kings," "Desires and Their Satisfaction." Several hundreds of thousands of these and other pamphlets were distributed through the Wayfarers' Chapel in California and other outlets. His book, "Happy Are Ye" was accepted for publication by the Pagaent Press.

Dan's interest in the church extended to all phases of its life. Some years ago, he initiated the incorporation of the Kansas Association. In the General Convention, he served elected terms on the General Council, the Board of Missions and the governing board of the Wayfarers' Chapel in California.

Mr. Krehbiel's health began to fail several years ago. The last year and a half saw his activities limited by a weakening physical condition. His mind, although a little less alert, remained good until shortly before his death. Even as physical pain wracked his body, he always greeted his minister with the question, "How is it with the church today?"

We quote these lines from his work, *Heaven in the Human Form*.

"In heaven we will all be specialists—The Lord has implanted into each one of us from infancy a commanding purpose, a consuming inclination toward a definite goal which accompanies us all through our earthly life and into the hereafter. He said to His disciples, "Ye have not chosen me, but I have chosen you and ordained you." This message comes to every child that is born. "There is a divinity that shapes our ends." God will not be thwarted in His ultimate design; our eternal happiness is His aim.

"Let's give Christianity a fair trial. With our deeper insight into Holy Writ as a guide and with hosts of angels as coaches, you and I should make the grade."

Resurrection services were held in the New Jerusalem Church in Pretty Prairie. Interment was made in the Lone Star Cemetery.

In his sermon at Mr. Krehbiel's resurrection service, the Rev. Eric J. Zacharias said:

"I vividly recall the occasion some years ago of our annual Association meeting. Dan spoke to the assembly about his attitudes and convictions on the subject of death and the eminence of the spiritual world. His penetrating words drew many comments and aroused much interest. He impressed upon us the truth that the Lord has assured us of the reality of the heavens. 'In my Father's house are many mansions, if it were not so, I would have told you.'

"I recall Dan emphasizing the point that to enter this spiritual world, one is not required to purchase a ticket, pack a suitcase of clothing or arrange for a passport. For on this journey one takes only himself—as he really is—as to his faith and love.

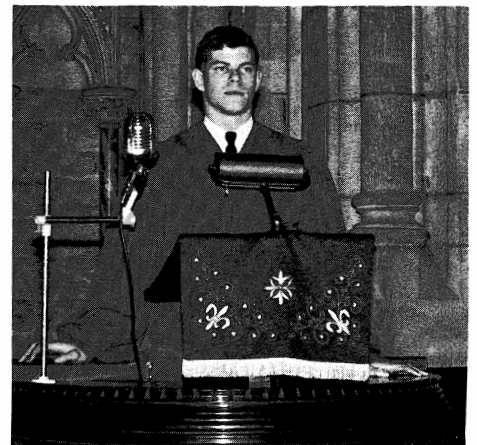
"Those of us who shared life with Dan know that he spoke as he believed. His convictions once set were not easily changed. So—we cannot now be filled with a grieving sadness. The experience into which he now enters is for him a moment of fulfillment."

—THE D. E. KREHBIEL FAMILY

STEARNS—Professor Louis C. Stearns, 89, Bridgewater, Mass., passed into the spiritual world Oct. 20, 1963, on his 65th wedding anniversary. He was a retired member of the science faculty of Bridgewater State Teachers College. Born in Richmond, Me., he married the late Ada L. Benson in 1898. He was a son of the late Rev. George F. and Louisa (Shaw) Stearns. He attended the Bussey Institute at Harvard University, where he was head gardner until 1904, when he moved with his family to Bridgewater. He was a very active member of the Bridgewater Society, serving as moderator, treasurer, and member of the Church Committee for many years. He was superintendent of the Sunday school for several years. He also was active in the Massachusetts Association.

Professor Stearns was a member of the Science Department of the Teachers College for more than thirty years. He retired in 1944. He was a member of the Alden Kindred of America, being a direct descendent of John Alden. For twelve years he was president of the Bridgewater Improvement Association, and he was president of the first PTA in Bridgewater. He was active in the Old Bridgewater Historical Society until the time of his death. He was a member of several clubs and societies connected with his many "hobbies." His many interests included railroading, stamp and coin collecting, bird study, pencils, buttons, photography, bicycling, postmarks, pictures, matchbook covers, wildflowers, bees, ants, etc. etc. He had ten different stamp collections, a hobby begun in 1888, the largest of which was a plate number collection of more than 20,000 stamps.

Survivors include four daughters: Mrs. Howard B. (Sybil) Belknap and Mrs. Frank N. (Miriam) Houghton, Elmwood, Mass.; Mrs. Robert A. (Frances) Leland, East Bridgewater, Mass.; and Mrs. Elizabeth S. Hayward, Lyme, N. H.; a sister, Mrs. Grace Selee, Mt. Vernon, N. Y.; nine grandchildren and ten great-grandchildren. The service was conducted Oct. 23, 1963, at the Bridgewater New Church by the Rev. Harold R. Gustafson.—H. R. G.



ROBERT HALLOWELL, JR.

Please turn page for story →

YOUTH AT THE HELM

NATIONAL YOUTH SUNDAY was celebrated in the Philadelphia New Church with the Young People's League taking full charge of both the Sunday school and the church worship. Those who took part have received nothing but the highest praise for their dedicated and reverent conducting of the services.

The Sunday school worship was led by Gretchen (Boericke) Worden, with Nina Tafel at the piano. The church's coffee hour was in charge of the girls of the League, the hostesses being Jane Small and Nancy Ball.

For the first time in our history, the League conducted the entire church service. This proved to be a meaningful and moving experience for all present. Jonathan Tafel, David Hallowell, and Raymond Small impressed all with their reverence and ability. Nina Tafel played the full service on the organ with competence and ease, a thrilling surprise and delight to all.

Robert Hallowell, Jr., wrote the sermon, and delivered it beautifully. We were so impressed with it that we have asked that it be reproduced below, so that we might share it with you.

TEMPTATION

WHY HAS GOD allowed that terrible thing to happen to me? How many times have you asked yourself this question? Many times, I'm sure. We all have. It might seem to you as if he doesn't care, or that he is purposely doing it to bring pain into your life. Others may have the attitude of indifference. They don't care if a bad thing happens. They say that they are numb to everything—and that there is nothing they can do to change it. Well, where there is a will, there is a way. They can change if they want to.

There were even times when God's beloved David seems to have felt this way. In *Psalm 88* we read:

O Lord, God of my salvation, I have cried day and night before thee; incline thine ear unto my cry; for my soul is full of troubles; and my life draweth nigh unto the grave. I am counted as a man that hath strength. Thou hast laid me in the lowest pit in darkness, in the deeps. Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. Thou hast put away mine acquaintances far from me; thou hast made me an abomination unto them.

Mine eye mourneth by reason of my afflictions: Lord, I have called daily upon thee. I have stretched out my hands unto thee. Unto thee have I cried, O Lord; and in the morning shall my prayers come before thee.

Lord; why castest thou off my soul? Why hidest thou thy face from me?

I am afflicted and ready to die from my youth up; while I suffer thy terrors, I am distracted. Thy fierce wrath goeth over me; thy terrors have cut me off. They come round about me daily like water; they compass me about altogether. Lover and friend thou hast put far from me, and mine acquaintance into darkness.

People change every day, and in every way: why not in their outlook on life?

Facing reality is a huge chunk of life. No, it may not be roses all the time, but you'd be surprised how your outlook on the

life you lead can change your actions and happiness, your thinking.

You see, *one* of the reasons God put you here on earth is to learn! Through learning we grow, and growing is good. Growing is good, because it means that you are gaining more knowledge; taking it and developing it and organizing it. Organized knowledge is valuable simply because it can be applied to a situation. Aside from the fact of growth in size and stature, we must grow mentally and spiritually. The human body cannot grow to its greatest capacity, nor can it operate efficiently without sufficient and proper food at the proper time.

Well, you see, the soul and the mind are affected in the same manner. The body, if gorged with food all day long, cannot operate efficiently, because it will become obese and slow. The mind, too, is only capable of absorbing knowledge in a certain quantity at the proper time. For example: a student must take Algebra I before studying Algebra II, because he must get the fundamentals of the first, in order to apply them to the second. Now, then, you ask, "What does all this have to do with my outlook on life, and especially my spiritual growth?"

These problems that face us every day, these hindrances to our happy lives of paradise, are what is called "Temptation." All right, so you give it a name. Now, what will it do? It is the food which you as human beings shall use to grow. If looked upon in the proper perspective, it seems that most people learn the hard way—with pain! It is God's way of telling you to wake up. Something is wrong, missing—something is in there that shouldn't be.

Usually we learn the first time from pain, but, if not, we go through it again, until we have it down pat. Then we proceed to the next step. More learning! You all realize that you never stop learning, and, should never want to stop. Sometimes you will learn without pain, and this means to me that you have absorbed enough knowledge

prior to this experience so that you could cope successfully with the problem. But God allows temptation to come before us so that we can build ourselves soundly. So you have a long way to go yet.

In our church teachings, Swedenborg explains this so well. To cite one brief passage:

"Temptations are the means by which evils and falsities are broken up and dispersed, and by which a horror for them is induced. Thus, not only is conscience given, but it is also strengthened, and the person is regenerated." (*Arcana*, 1692)

This may sound ironical to us, that we feel destroyed, shattered and hated because of some of our temptations, but we can build up our weaknesses and touch up our strong points, ever striving for right and sound things.

By being able to cope with these problems, (whether successfully or not), we are, in fact, reinforcing our spiritual foundations. When something goes wrong in our personal lives, don't lose faith in God, and don't blame *him* for what has happened. We all, at some time or another have blamed God—I have! Of course, it's not intentional, or so we hope. How can you blame something that is perfect? You can't! It's blameless, for it is perfection. We are to blame! We, the imperfect ones. The finger points to us! We are wrong—all God's intentions are good. But if you face reality, you're right—but not perfect.

And as we get older, the temptations seem to get larger and more complex, I suppose; but we can do wonders if there is something—someone—whom everyone can believe in, whether it be individually or as a group.

Please allow me to quote a dear friend whose words, I believe, are honest and full of meaning:

People exist on hope, and hope is a hard thing to destroy. Although someone might say he is only living for the present, in the back of his mind he is always looking towards the future, and thinking: "I don't know what will happen tomorrow, maybe things will take a turn for the better."

Circumstances change daily, and so do people. Their outlooks on life change and their deeds change.

The Lord tells us in his Word: "All things work together for good for those who love the Lord." And in another place: "In all thy ways acknowledge him, and he shall direct thy paths."

So, put your trust and faith in God, and keep in mind that temptation is a learning and a growing experience.

—ROBERT HALLOWELL, JR.

The Swedenborg Student

ARCANA CLASS—July, 1964

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THE READING for this month is concerned with the furnishings of the tabernacle: the ark, the mercy seat, the cherubim on the mercy seat, the table for shew bread, the candlestick or lampstand, and the curtains for the tabernacle.

The ark represents the inmost of the soul, in which the Lord dwells. The two tables in the ark represent the law, love to the Lord and the neighbor written in the heart. The law learned and acknowledged outwardly exercises restraint, but when this law is received in the heart, we act in freedom.

The mercy seat—Hebrew *kapporeth*—on which were the golden cherubim and where the glory of the Lord shone forth, was the cover of the ark. Literally *kapporeth* means cover. Swedenborg translates the word *propitiatorium*. It represents the Lord's mercy in cleansing from evils, forgiving sins, and implanting good and truth. In the sight of the Lord we all need mercy and forgiveness. There is none good but one, and it is His mercy and grace by which we can be cleansed and admitted to heaven.

The cherubim represent the Divine providence guarding and protecting good. We cannot enter heaven until we are prepared for it. The Lord has our eternal interests in view when He denies us as well as when He grants. The wings of the cherubim are the spiritual truths which lift us up. To love the Lord it is necessary to know Him. Love without truth has no real existence.

The table for shew bread, on which the twelve loaves were placed every Sabbath, pictures the supply of goodness from the Lord to meet all our needs at all times. The loaves represent that living bread which comes from heaven. Like the ark, the table was made of shittim wood overlaid with gold. All merit and righteousness belong to the Lord alone. Only as we from the heart recognize and acknowledge this can they be imputed to us by the Lord. The staves and rings for carrying the table, as in the case with the ark, represent the power of application to our daily duties. Our religion should go with us wherever we go and be in all our acts. The dishes were for incense and wine, which represent gratitude to the Lord, attributing to Him all good and all truth. The name "table of shew bread" is in the Hebrew "bread of faces." The faces

of the Lord represent His love, wisdom, and goodness, and His mercy toward us. Goodness and truth are the food for the soul provided by the Lord.

The golden candlestick or lampstand represents "the Divine spiritual in heaven and in the church from the Lord," which alone can enlighten our minds. The Lord is this light; so John in vision saw "in the midst of the seven candlesticks one like unto the Son of man." Without the Lord or without the Word the world would be in darkness. The candlestick was of pure gold beaten. It was solid, to represent genuine love in which there is no hollowness. We sometimes think that if a man is given the truth, he will believe. But, in greater measure than we suppose, we believe what we want to believe. We really believe with our hearts, not with our minds. "As a man thinketh in his heart, so is he." Without love there can be no truth.

The tabernacle, and later the temple, hold an important place in the Bible story. In the inmost sense they represent the Divine Humanity, that temple which the Lord was building in Himself while on earth, and in which He dwells. The curtains enclosed and covered the tabernacle, protecting it. The threefold covering signifies the completeness of this protection. It is written of the Lord, "he . . . stretcheth out the heavens as a curtain and spreadeth them out as a tent to dwell in."

There are truths concerning the Lord, truths concerning the soul, and truths that have to do with our external relationships and activities. In number 9594 we are given a clear explanation of why there are three heavens. There are three degrees of life in man. These degrees are opened successively. Everyone does not regenerate fully, opening the higher degrees.

Notes

9494. "A 'corner' denotes strength and stability, such as that of Divine truth from Divine good." Thus we have the Lord called "the cornerstone." Note also the interesting reference to Jeremiah 9:26 and 25:23.

9503. "The Lord is heaven; for the Divine truth which is from Him and is received by the angels, makes heaven; consequently the more perfectly the angels receive the Divine truth which is from the Lord, thus the more perfectly they receive the Lord, the more perfect human forms they are."

9509. An important number on the cherubim. "There is no approach to the Lord except through the good of love."

9514. "Good without truth is not good, and truth without good is not truth; for good

without truth has no quality, and truth without good has no being." In section 2 of this number we have an interesting study of the relation between good and truth. We should always keep in mind that neither can exist without the other, if we are to attain heaven.

9528. Make a note of this number because it shows us how to think of "merit" and how to answer the old arguments urged in defense of "faith alone." One interesting sentence is, "Mercy is the Divine love toward those who are set fast in a state of misery."

9534. "The sphere which guards hell is a sphere of Divine truth separate from Divine good."

9578. Spirits from each earth "remain about their earth." This whole interchapter reading is interesting in the specific information it gives us.

9594. Here we have a very brief and very clear explanation of the three heavens.

9596. "Fine twined linen, and blue, and crimson, and scarlet double-dyed"—this pictures the order of development of spiritual good in man. This is an important number on the forming of the new will in the understanding.



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Swedenborgian Exhibit at the New York
York World's Fair Huge Success

COME TO THE FAIR

ONE OF THE MOST EXCITING public relation efforts ever attempted by a Swedenborgian group is already showing tremendous success. The Church of the New Jerusalem Exhibit at the New York World's Fair parallels the beautiful Wayfarers' Chapel in its broad publicity value. The project is sponsored by the New York Association of the New Church, who received encouragement and almost immediate support from the Swedenborg Foundation bodies and numbers of individuals. Frank Vanderlip, chairman of the World's Fair committee wishes to thank all those who have lent their support to this effort. Contributions have been steadily coming in but we are still far behind our goal. A financial report will be made in due course.

The Exhibit is modeled after the famous Wayfarers' Chapel at Portuguese Bend, Calif. Its serene beauty is in direct contrast to most of the other exhibitions in the Protestant-Orthodox Center. Scores of Fair visitors recognize this replica of the Lloyd Wright design, which they visited in California and comment on the uplifted spiritual impression it brought to them. In our display, glass panels set in the window bays carry provocative inscriptions impelling visitors to pick up one of the ten telephones beneath the panels. The telephones carry one minute messages from our teachings, which are beautifully read by the actor, Hurd Hatfield.

In spite of the poor weather the first week of the World's Fair, there were approximately 52,000 visitors to the Protestant Pavillion where our exhibit is housed. It is expected that this number will double very shortly. Our site in the Center is so strategically located that most of the visitors pass by our booth. About a thousand a day

step in to listen to the phones—to ask questions or to receive literature. Many ministers and theological students have visited the display and have indicated their desire to receive the selected titles offered free to clergy by the Swedenborg Foundation.

Our receptionists pass out free literature, give further information on the nature and mission of our church and on the literature in the book vending machine. Visitors are invited to fill out a registration card for the daily drawing sponsored by the Swedenborg Foundation. The winner is sent a free book of his choice.

Aside from the Rev. and Mrs. Larsen, our first volunteer receptionists are Kenneth Anderson, who travels daily from Staten Island, Thomas Walton from Philadelphia, and BIRTHA HILL from Los Angeles, where she is librarian at the New Church. They are finding this a challenging and rewarding experience in making our Lord's New Dispensation known.

Out of town receptionists are housed in a lovely apartment that has been attractively and uniquely decorated by Mrs. Albert Geis. The receptionists volunteer their services. They either meet their own expenses for travel and meals, or their Society or Association assists in this expense. Won't you come and help in this exciting venture? There is still a need for additional volunteer receptionists for the following dates:

Week of June 21st

Full month of July

Week of August 16, 23 and 30

Full month of September

Week of October 4, 11 and 18.

Won't you volunteer for this exciting effort. Please contact the Rev. Harold B. Larsen, 711 Fourth Ave., East Northport, L. I., N. Y.

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