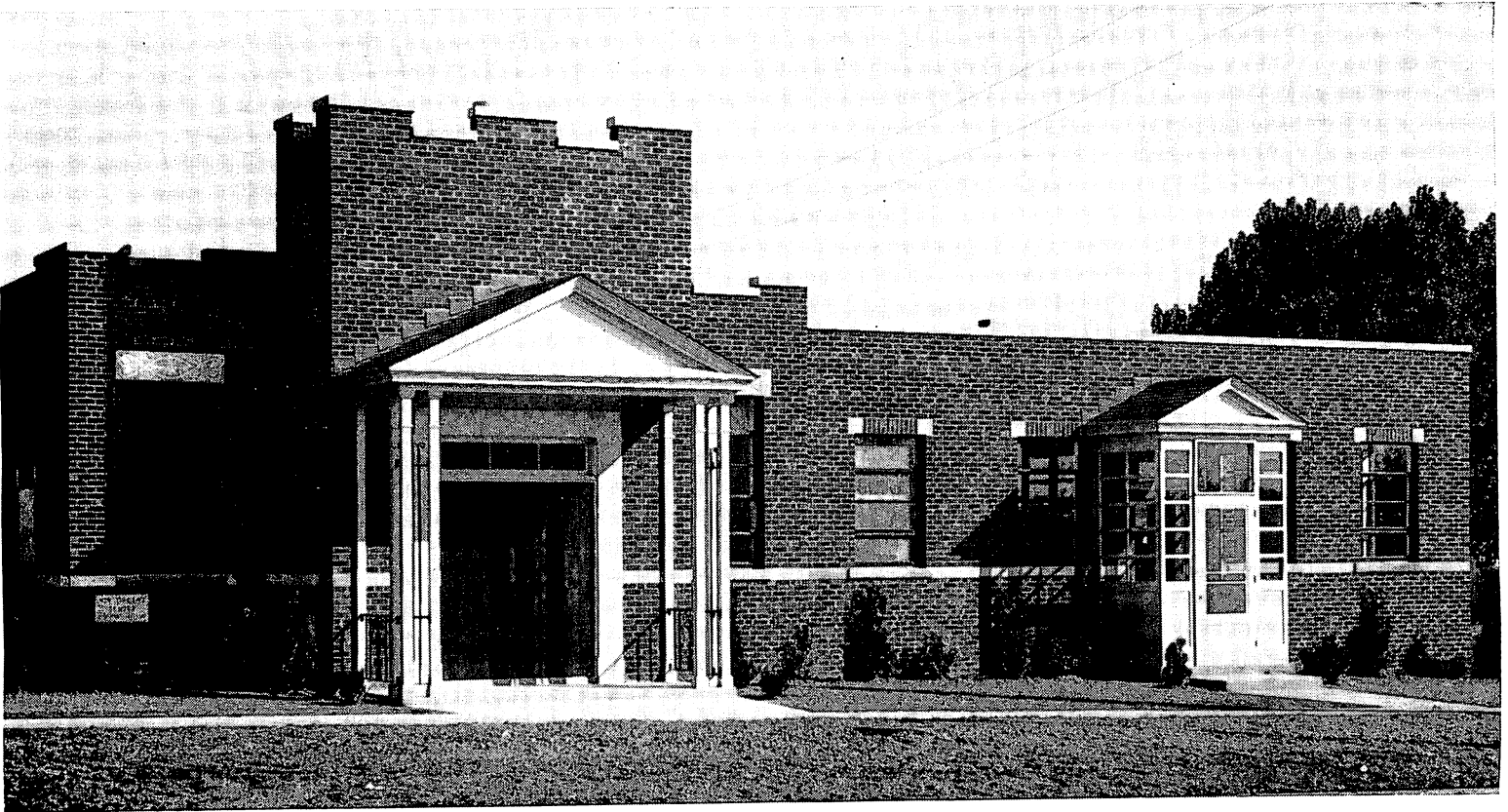


NEW-CHURCH MESSENGER



The recently acquired home of the Greater Cleveland Society. This church was dedicated by the Rev. Richard H. Tafel, Sr., on December 13 in an impressive ceremony.

February, 1965

NEW-CHURCH MESSENGER

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FEBRUARY 1965

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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.

waning influence of CHURCH

BRIGHT-EYED POPULARIZERS, who with self-confident knowledgeability hold forth on the radio, the TV, and in the press on everything under the sun, have had much to say recently on the waning influence of the Church. Not long ago a Canadian magazine of standing devoted one whole issue to this subject. Professor William Barrett in his book *Irrational Man* declares that the central fact of modern history in the West is the decline of religion. He does add that the churches are still powerful organizations, but indicates that this is because religion is considered to be in the national interest—in other words that the Church is outranked by the nation-state.

In the symposium which appears in this issue of the MESSENGER, we note that there is general agreement with the idea of a decline in the influence and prestige of the Church. Blame for this is variously assessed. Professor Wickham Skinner feels that the Church's waning influence is due to the concern of its members with the organization as such, and he goes so far as to raise the question of whether the organization ought not to be dissolved.

Unfortunately it is true that oftentimes an institution gets in the way of the very purpose for which it is founded. This has more than once been the case in the Christian Church, an institution which has as its prime motive to keep the Divine among men. In our college days we heard a somewhat cynical teacher of church history say, "For 300 years the devil fought the Church in the open, and it whipped him every time. Then he joined the Church and has been running it ever since."

There is a point in this paradoxical remark. When we contrast the devotion, self-sacrifice, and courage of the early Christians, with the quarrels, schisms, striving for power, and corruption which began to take place after Christianity was established as the state religion of Rome, we are minded to say, "The Church can stand up under adversity and persecution, but it cannot stand worldly prosperity and power."

Nevertheless, organizations and institutions are necessary. To be a Christian, is, to be sure, always an individual achievement, but it does not follow, as Soren Kierkegaard contended, that Christianity concerns the individual alone. Christianity is also social; no one, living in splendid isolation, can be a Christian. In calling His disciples the Lord was forming an organization.

The problem cannot be solved by abolishing the organization. The sheep must have a sheepfold and a shepherd. How then is the danger to be avoided of religion becoming altogether institutionalized; of the Christian becoming just another *mass man*? For a fuller answer to this the reader is referred to the address to the Massachusetts Association, given by the Rev. Richard H. Tafel, Sr., which appears on another page of this issue.

The important thing is to place the Lord in the center of church organization. The church in which organizational pressures have exiled the drawing power of the Lord will soon be weighed in the balance and found wanting. What gave strength and endurance to the early Christian Church was not a mind closed around arbitrary articles of faith, but hearts that were open to the influx of God. A church is already dead when it thinks that it has heard the Word of God, and that He has nothing more to say to it. The living church is always alive to the promptings of the Holy Spirit. The Church can no more be saved by faith alone—no matter how eloquently that faith is set forth in a creed—than can the individual.

building a stronger CHURCH

by Richard H. Tafel, Sr.

IT IS NOT MY INTENTION today to speak to you about "Building a Stronger Church" on the basis of a blue-print of activities or of a church program. However worthwhile and needed these may be, I am moved to speak about something which, for us, is even more essential at this time.

Mr. Bray, General Pastor of the Massachusetts Association, has well pointed out in the Association program, "In thinking about our church, we must distinguish between the organization and the church." We continually need to remind ourselves that the "New Church" which we seek to serve is the *Lord's* church: He is the Builder of it! It is the *Lord* who is making His Second Coming, bringing upon earth a new birth of life, a new church, a new spiritual age, and revitalizing not only the life of Christendom but of all mankind! As an organization, we can have a place in this divine rebirth only as we offer ourselves unreservedly to Him, to be used in any way His divine wisdom sees fit. Only can we have a part as we remember that we are His servants, looking to him for guidance and leadership, in the spirit of "Here am I, Send me!"

Part of our troubles as a church has been, I fear, that we have tended to confuse the "New Church" (the organization, the instrument, the tool which we would offer to the Lord for his grand purposes) with the "New Church" of which He has given us a vision, and which He is everywhere today establishing in the hearts and minds and lives of men. And more than that. Because we confuse instrument and goal, *we* want to decide (each New Churchman for himself!)

what that New Church is to be: what it is to do, what it is to become, what direction it is to be.

What I am pleading for is a re-dedication of our church and of ourselves to the Lord and to His great purpose for the world in this glorious day of His Second Coming: putting ourselves unreservedly and self-regardlessly into His hand and as a re-consecrated instrument, looking to Him alone for direction.

If we are to succeed in this determination to make *our* church *His* church, I think that each one of us must become a better practising Christian. We know from our doctrines that the church as it should be—the church as we want it to be—cannot be *among* us unless and until it is first *within* us. I am sure that you will agree with me that the first requirements of a church is love—and love evidenced in action: kindness, consideration, sympathy, tolerance, patience, forbearance, trust. Where that charity is present, says Swedenborg, faith cannot divide.

"In the Christian world it is doctrinal matters that distinguish churches. It is from what is doctrine alone that they are so called; this would never be if they would make love to the Lord, and charity toward the neighbor, the principle of faith. Doctrinal matters would then be only varieties of opinion concerning the mysteries of faith, which truly Christian men would leave to every one to hold in accordance with his conscience, and would say in their hearts that a man is truly a Christian when he lives as a Christian, that is, as the Lord teaches.

"Thus from all the differing churches there would be made one church, and

all the discussions that came forth from doctrine alone would vanish; yea, all hatreds of one against another would be dissipated in a moment, and the Lord's kingdom would come upon the earth" [*Arcana* 1799 (4)].

"If ye have love one for another," our Lord Jesus said. If there were *that* love in our church, there would not be—would there?—suspicion . . . mistrust . . . lack of confidence . . . that judging and condemning of motives. If there were *that* love in our Church, there would not be—would there?—that divisiveness among us that sets groups against groups, person against person, caused by differences in doctrinal understanding, interpretation, outlook and attitude. "Where charity unites," says Swedenborg, "faith cannot divide!"

Build On Love

If we would build a stronger church—and certainly this is our prayer—it must be built on love: love to the Lord and love to one another. As we all recognize, our beloved Church is at a critical point in its history, perhaps a turning point. We are living in a time of judgment. The Lord is pushing the world fast into the New Age, so fast that we can scarcely realize it. In a time of epochal change, we can only see something of the significance of events about us as we keep our eyes fixed on the goal which the Lord has placed before us: His kingdom, His righteous reign, perfected both in heaven and upon earth.

The spiritual demands of the times cry out for fulfillment. We hear the high call of destiny. What is to be our answer as a church? For good

(Please turn to page 26)

why is **THE CHURCH** losing its strength?

THE FOLLOWING is a symposium prompted by a magazine, which recently devoted a whole issue to the subject of the waning influence of the Church. We had hoped to have more expressions of opinion than found in this symposium. Other contributions have been promised, but had not reached us when this was prepared for the printer. They will be published in future issues. Meanwhile, we eagerly await the reactions of our readers, and we invite all to send us their comments. Make them brief, please, not over 500 words, typed and double-spaced. Address to The Editor, New-Church Messenger, 212 W. Reynolds St., Urbana, Ohio.

the influence of an organization

I ACCEPT WITH REGRET the proposition that the Christian Church has lost influence. The irony of the Church's decline in influence is that, in part, its failure as an organization has been caused by the very fact of its organizationally oriented existence.

This is no play on words, for there is a genuine paradox here: the effectiveness of the Church's central message, its powerful concept of love, has been blunted by the method we have chosen to give it life. Men formed an organization—the Church—to group together for the mutual sharing and perpetuation of the great idea of Christ. This original pooling of effort was probably essential for mustering strength and courage for survival. Gradually, however, the organizational life of the Church has come to deplete our energies and divert our minds. This phenomenon is no one's fault; it is built into the very nature of the organization. Let me explain.

The influences of any organization on its members are many. They are based on the organic, biological purpose of incorporation—that of existence, security and continuity. Members of an organization cannot let it perish. They have invested in it;

they depend on it; they are part of it. The organization's concerns such as problems threatening its continuance tend to assume top priority, becoming more important than the individual concerns of its members. The health of the commonwealth becomes a more vital issue than the contribution it makes to its constituents. The influences of a church organization on its members are equally subversive to individual growth. Specifically, we cannot deny that in our church life we are concerned with:

- survival
- growth
- numbers (attendance)
- finances
- success

With these concerns, it follows that in order to be successful and grow (or at least survive) we must:

- reach decisions democratically
- abide by the majority
- support the church's activities with a sense of obligation
- avoid alienating significant numbers
- have social programs
- buy and take care of a building

The above aims and means lead us on to a busy and generally comfortable focus on the various forms of church life:

- the normal Sunday worship
- the appointment of a minister
- the delegation to the minister of the bulk of responsibility, in-

- itiative, and original thinking for our spiritual development
- the concentration of our religious life on Sunday
- emphasis on sermons and other traditions of worship in which we feel comfortable
- as a result we are finally the captives of our own organization: satisfied with the act of supporting it

- comfortable in its continuity and traditions
- slothful in our acceptance of responsibility for our spiritual development
- contented enough with our ignorance, as long as we find social acceptance in the organization

In this way churches have lost effectiveness as judged in terms of their original potential. The potential power of the concept of love is virtually unharnessed by the typical member of a church organization. He is relatively unscathed in his contact with religion via the regular church organization.

The New Church may be particularly weakened by the debilitating effects of its own organization, because it is tottering on the safety level of bare survival. Our continuance is threatened. Our attention is on our ability to keep going. Naturally we throw our energies into a great variety of attempts to reassure ourselves or to regain our strength: group dynamics, theological school moves, collections of "evidences" of Swedenborg's truths, book reviews that contentedly praise an author because he cites Swedenborg or inadvertently talks like a Swedenborgian. We give every appearance of the pathetic thrashing of an organization trying to hang on.

But these remarks are in no sense limited to the New Church. It is a world-wide, religion-wide problem.

Most men's accomplishments in gaining an understanding of life must be judged as mediocre. And in the practice of living loving lives we are little, if any, more skilled than our forefathers. Habit, fear, and social needs drive us together into church organizations. Material comforts tend to render spiritual concerns perfunctory, while we delegate to the minister and the church the bulk of any sense of responsibility we have for our own development.

There is an answer to the problem. But it is bound to be an uncomfortable one, and it certainly will not be a response to the question of organizational survival. For that is the wrong question. As long as we are concerned with that question, we are investing energy and resources without chance for success. On the contrary, for us to survive and finally start to grow significantly in a spiritual sense we probably must:

- stop placing attention and effort on organizational survival and success
- stop all our organized "busyness"
- stop looking toward the minister for our ideas and growth
- stop quoting Swedenborg and start a critical analysis of his meaning
- accept our own personal responsibility for our own growth
- find new forms of worship
- start studying, talking, working toward understandings of the nature of life and love

This amounts to disbanding the old organization and replacing it with a "flat-out" pursuit of religion by the individual.

Christ did not organize a church; we did, and it is now choking off our spiritual lives. The realization at first may appear regrettable, but this is misleading. For by having the courage to disband the old organization, we may reassume our own responsibilities. The supreme irony of the Christian Church's organizational emphasis is that as "religious" members of religious organizations we are both the cause and the product of its decline in influence.

—C. WICKHAM SKINNER

the influence of **THE CHURCH** in the world

THE FACT THAT THE PUBLIC PRESS is saying that the Church has lost its influence in the world should give us in the New Church something to think about very seriously. We all deplore the increasing incidence of crime, of juvenile delinquency, of divorce, of extramarital sex relations which we find all about us, within as well as outside of the churches. Yet we know that there are many in all the churches today the world over who are trying to do right as far as they can see what is right. Why are they not able to stem the tide of evil? It is because of the substitution of human authority for the authority of the Word and the consequent loss of knowledge and understanding of the Word and finally even of belief in its Divine origin, so that men are substituting their own scholarship, psychology, and methodology for the simple and direct teaching of the Word of God.

The characteristics which distinguish a man from an animal are the ability to know God and the freedom to choose whether he will learn of God and follow Him or look to himself and the world for his guidance. His choice in every age and every circumstance is between the tree of life and the tree of knowledge of good and evil. In the Word we are told clearly just why each great religious dispensation in the long history of the world has declined and has had to be brought to an end and replaced by a new beginning, supplied through the mercy of the Lord with a new means of understanding.

The decline of the Most Ancient Church began when Eve first yielded to the argument of the serpent: "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil," and we are told that the men who continued to yield to this reasoning became as giants in their own eyes. Is it entirely by chance that we

today both think and speak of leaders in the world of science and industry as giants?

The Ancient Church, built up from the good remnant called Noah and given the Ancient Word for its instruction, declined because of its departure from the east—from the Lord—and ended when from the low valley of its last settlement it sought to build its own tower of bricks and slime to reach to heaven and make a name for itself. Do we see this same tower rising in the intellectual world today?

The Jewish Church, begun with Abraham and his family as the remnant and given the Word of the Old Testament for its instruction, turned from obedience to the Lord to the worship of the "gods of the nations round about," until the Lord said of it, "In vain do they worship me, teaching for doctrines the commandments of men." The materialism of our time reflects the same turning away from the Lord to the world.

The Lord Himself prophesied that the First Christian Church, in spite of His own coming into the world and the record of His life and teachings which He dictated as the New Testament or covenant for it, would also turn from obedience to Him and decline to its final judgment. We should have no doubt that the loss of influence of that church on the life of our modern world is an evidence of its vastation.

The mission of the church in all ages is "to keep the Divine among men." The church of this new age is the Church of the New Jerusalem. The Lord has again gathered a small remnant as the beginning of a new dispensation and has given this New Church new light, which enables it to read His Word with fuller understanding and to lead others to find this same light. What is really needed by good people throughout the world is spiritual help, and the business of the New Church as an organized body

is to give that help. Each of us individually, if he really loves the Lord and the neighbor, will as a matter of course give material help to others in whatever environment and circumstances the Lord has seen fit to assign to him, but the function of the organized church is spiritual.

The Lord speaks to man directly only as we go to the Word for light and power to live rightly. It is the Lord who builds the church, and He can build it through us only as we learn, live, teach, and preach His Word in the light He has given for this new age. The river of Eden has become for us the "pure river of water of life, clear as crystal" with the tree of life growing on its banks whose fruit will meet the varying needs of every individual in all times and whose leaves are "for the healing of the nations." Let us not make the fatal mistake which the earlier dispensations have made of looking to man and the world for our light. The Lord is saying to us in the New Church today: "See, I have set before thee this day life and good, and death and evil . . . therefore choose life, that both thou and thy seed may live."

—ANITA S. DOLE

has **THE CHURCH** lost its influence?

THERE IS NO DOUBT that the Church has lost its influence. Only a small proportion of the total population has even a nominal membership of an organized church; and of those who do attend regularly, many do so merely because they regard church-going as a social conformity, which helps them to live "good" respectable lives, which they would probably do anyhow. On the vast mass of "publicans and sinners," the Church has no influence, because, by and large, it has no contact with them.

What person today acts, or refrains from acting, in a certain way, *because the Church so orders?* If a

minister were to reprimand a member for doing something un-Christian, the member would almost certainly leave his church, and would consider that by so doing he had won! Who would care today if he were excommunicated, or would even notice it? Taking the Holy Communion has become for many a casual affair, while baptisms, weddings and funerals are often reduced to the level of family and social gatherings.

All this is assuredly part of the process of vastation. It is the final swing-away from the concept of the totalitarian church which had absolute authority over the souls, minds and bodies of the people, as demonstrated, for example, by the Holy Inquisition. In reaction against this, came Protestantism, non-conformity, agnosticism, free-thought, and finally the "couldn't-care-less" attitude of so many thinking people today. The movement has been good, in so far as it has represented the final abolition of a false authority claimed by the Church for itself, which could have no place in the New Age, where the individual is to act in freedom according to reason.

The bad side is that the Church is being by-passed by secular movements. It has lost its confidence, and is no longer offering the people anything which could be accepted as authoritative—except in areas which do not seem important in an age when "all religion has relation to life." People go to psychiatrists. Why? Because they feel they need help in that area, and what they are told seems relevant and effective. If they could be convinced that they needed *spiritual and divine help*, and that they could get it from the church, the church would regain its influence; but who believes this?

The churches are destroying their witness by attempting to use the techniques of big business, which they cannot do. They are burdened with buildings designed for a type of activity which fewer and fewer people want, and with an elaborate administrative machinery which is having less and less to administer.

The church must re-structure itself. Evidently the central focus of a public worship service on Sunday, with hymns, prayers, lesson and sermon, does not meet the needs of this age. Many who find the orthodox church routine utterly irrelevant to their everyday lives, are joining such movements as Faith at Work, Camps Farthest Out, Spiritual Frontiers, Yoke-fellows, the Layman's Movement, or O.S.L. (spiritual healing), or are starting small study and worship groups in the home, office or factory. Is this kind of thing to be the church of the future?

Recovery must begin with the clergy, and is already beginning. Men who have gone deeply into spiritual concerns are leaving the big organizations and starting afresh among the committed few. The influence of the church will surely be restored as more and more of the clergy go out to meet the spiritual needs of individual people, instead of struggling to maintain a set-up which evidently does not meet those needs, and is rapidly becoming obsolescent.

—BRIAN AND JILL KINGSLAKE

WANTED

Has any reader a copy of *The New Church in the New World* by Dr. Marguerite Block which he could dispose of?
Urgently needed for purchase by Rev. Brian Kingslake,
107 Dudley Avenue, Narberth, Pa.

LETTERS

Do you like to write them?
Do you like to read them
4 or 5 at a time?
Did you say Yes?
Then join a New-Church
Woman's Alliance Round Robin
For information write to:
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I step from the chancel into the world of the young

"WHAT DOES RELIGION MEAN to teenagers? Is the Church a real part of their lives?" A group of Kansas high school and college students, after a discussion of these questions, hit the church with these charges:

The Church is out of touch with teenagers.

The Church exists for people past 50.

The Church is mainly concerned with dying. A teenager can't even imagine dying.

The Church deals in fear. It represents something that threatens you.

The question of the relevancy of the Church has today become a popular one. It appears to have spread itself through the full circle of thought—from the penetrating mind of the theologian to the opening mind of the teenager.

Let me for a moment lay aside my clerical collar and don my bus driver's hat. I step from the chancel into the gaiety of the world of the young. The surface of this world seems undisturbed. One, after a time however begins to sense the existence of another world. This is the world where questions of faith and life are being asked, a world inhabited by personal problems, a world where emerging personalities are struggling for identity, for values with which to move on into adulthood.

One student recently made this remark. "I think often about God and I know that I should try to live as he said all people should—but the thing that I hate about church is the long sermons." Church is indeed a real influence in this young man's life—partly a constructive influence and partly a negative influence.

Our young people are being thrust quickly into the adult world. Here they are being faced with the complex questions of morality, of ethics, of spiritual values. The institutionalized Church seems, however, not to be prepared to speak meaningfully to

them. Statements of creed formulated centuries ago do not by themselves provide the needed sustenance for the resolving of these issues. It seems that even the singing of the familiar and beloved hymns is somehow out of tune with the world in which we live.

The religion revealed in the Word of God is one of awe and wonder. Certainly it was this to the Psalmist who, as he gazed into the starlit heavens declared, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained . . . O Lord our Lord, how excellent is thy name in all the earth!" The prophet Isaiah envisioned the Lord sitting upon a throne, high and lifted up . . . and one seraph cried to another, "Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory." The disciples lifted up their eyes and beheld the radiantly shining face of the Lord.

The religion revealed by the Word of God involves the whole of life. Present in it are the corrective influences of fear, the commanding voice of authority, the needed room for the free movement of the human spirit, the warmth poured out by the redeeming love of the Lord. The monumental directive by the prophet Micah takes its place at the very front of this march toward life. "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God." Somehow, the way must be found to bring to all of life a grandeur that is life lived with the Lord.

The past summer, while serving as receptionist for the New-Church exhibit at the World's Fair, we had many opportunities to talk with young people of college and high school age. There is taking place, in the lives of many of these young people, a search for the truth upon which good lives can be established. Answers do not always come easily. Perhaps more im-

portant than the answers themselves is this demonstration of concern. They are thinking; they are striving toward maturity, toward a meaningful religious faith.

And will not the Lord God see us safely through this day! The Lord answered his critics, "My Father worketh hitherto, and I work" (*John* 5:17). This promise must surely also include that of a meaningful church, a meaningful religion. "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass" (*Deut.* 32:1-2).

—ERIC ZACHARIAS

wayfarer

KITS CONTAINING SAMPLES of advertisements and other promotional materials used by the Church of the Holy City, Washington, D. C., in sponsoring a public showing of the new color film "Wayfarer" have been sent to all active Swedenborgian churches in the United States and Canada with the hope that the experiences of the Washington church may serve as guides to others planning to use the film.

Wayfarer, a twenty-minute 16mm sound film in color was made jointly by the General Convention, the Swedenborg Foundation and the Wayfarer's Chapel at Portuguese Bend, California, where the filming was done.

The story is that of a man who, wandering alone along the shore, scrambles up a cliff to come unexpectedly upon a beautiful glass-walled, glass-roofed chapel surrounded by trees and a beautiful garden. He pauses, enters, rests, goes into the garden and into the chapel library to read from Swedenborg's writings, returns to the chapel to pray, and leaves in a spirit of exaltation.

This man, a wayfarer, is the only character in the film. He does not speak throughout the entire sequence, but his thoughts are expressed by a voice in an echo chamber. There is occasional narration and there is the sound of waves breaking upon the

(Please turn to page 32)

The author is the pastor of the Plymouth Church of the 'Pilgrims. This sermon was born of writer's feelings as he watched the New Church in Brooklyn being torn down.

I watched A CHURCH torn down

A sermon preached by the Rev. Harry H. Krucner.

THE CHIEF FORM of recreation these days around Brooklyn Heights is watching buildings being torn down. All sorts of sidewalk superintendents are coming out of the wood like termites these afternoons and evenings, and I have been very pleased to join them. Other people may have lived in the age of the enlightenment or the age of the atom; we happen to be living in the age of the cement ball.

Now the other day I was superintending as usual, only this time it was a church that was being torn down. Many of you have seen it standing empty for ten years or more, the former Swedenborgian Church, the Church of the Good Neighbour. From what many of you have told me, it was a lovely gothic-style sanctuary, with social rooms down below. There was a neighborhood club which met there frequently. Some of you have been there many times; some of you were once members of this lovely church. But standing on Monroe Place, all I was seeing was the end of it, the tin roof coming off sheet by sheet, the plaster falling, glass being shattered, wooden beams being pried apart, finally the stone itself being toppled. Part of it still stands, the gothic wooden ribs, gaunt and ghostly against the sky, but the end will come in a few days; it's all a matter of time. It happens to be the first occasion in all my life I've ever watched a church being torn down.

This morning I want to share with you some thoughts I had standing there watching. I had some of the same thoughts as I watched the beautiful bank building go down a few months ago, because as a newcomer to Brooklyn I remember how beautiful that Savings Bank building was when it was decorated for Christmas, my first Christmas in the city. With all the efficiency and clean lines

of modernity I doubt if Christmas can be made quite as lovely in the new location, but that's a bank's business, not mine. With the church I felt much the same way, only much deeper. All sorts of questions of why, or what does it mean, or could it have been avoided, kept coming home to me. I found it harder than I expected to watch an old church come down.

For one thing I thought about the thrill we all get as human beings in destruction. It's a sad truth about us. Let's admit it, there's something fascinating about that swinging cement ball, the way it crashes into a wall just at the right place and knocks it over and the way you can suddenly see what's inside a place, all the pipes and tubes and gadgets, and the way at a certain moment the whole roof falls in a most exhilarating crash. The other day a very distinguished, elderly gentleman with a gold-headed cane stood next to me, the height of urbane respectability, but when the wall of the bank building fell over, he forgot himself, raised his cane and said "yippee" like a cowboy. There's a primitive fondness for destruction in all of us. It can quickly come out. It's just below the surface.

This, of course, is one reason why living in the modern world is so dangerous. With atomic weapons all fused and ready, we all know that some poor soul can easily give in to this primitive love of destruction, get tired and frustrated with endless talking and bargaining for peace, and pull the switch that may plunge us all into suicidal war—for no earthly reason at all except to pull the whole roof of the world down with him. That's the terrible possibility of our time.

This is, of course too, one of the earliest pictures we have in church theology of sin. St. Augustine writes in his Confession of the first ex-

perience he had of what sin really is. It occurred when at the age of twelve, with a group of cronies, he and some of the boys climbed a neighboring pear-tree and tossed the ripe fruit to the ground. They didn't do it to eat the pears but just to destroy them. And this for St. Augustine was his first and lasting intimation of what sin is: it is sheer revolt against the law and government of God: destroy at all costs is the spirit of sin. Sin is destruction when you think it through, and at certain points, if we can't have our own way, we all want to destroy God, smash the pears, pull down the roof. And we all like to think we are respectable, like that gentleman and wouldn't do such a thing. But sin, and the thrill of destruction, are not too far below the surface. We must be honest about the constant danger of both. At times we human beings like to destroy.

Planned Obsolescence

Then I got to thinking about how you and I live in a time of planned obsolescence. That church, like most older churches, was built to last a hundred years, two hundred years, anyway a long time. That's the way our fathers thought of building; things were built to last as long as the materials of stone or wood would last. Not so today. Things have their in-built time-limit these days. We plan to wear them out. When it's through we'll get something else. We live in a consumers paradise, and we get in order to consume.

I don't know whether this is good or bad; it's just part of the psychological tempo at which we live, the pace of our living. Nothing stays new very long, and as soon as the newness wears off we think we should get rid of it. In Boston, where I had my first church, they tell of the lady who was complimented for her new
(Please turn to page 25)

INDEX

CONTAINS LISTINGS FROM JANUARY TO DECEMBER, 1964

	PAGE		PAGE
A. N. C. L.	38, 64, 111	My Silent Obligato (L. Marshall).....	80
Almont Summer School	96, 132, 142	Natural Law and Modern Society.....	76
Baptisms:		Receiving the Holy Spirit Today.....	26
Billings, Rhett B.....	166	Bowers, Doris	
Brisby, Brian Trevor....	208	An Inside-Out View.....	35
Brisby, Herbert C.	208	British General Conference of the New Church.....	202
Eshoo, Matthew David..	166	Casper, Alberta	
Gaudette, Wayne Curtis.	191	Surely We Can Do Better.....	187
Kleine, Stephen Arthur..	191	Coleman, Nadine Mills	
Linden, David Edwin... 166		Little Joey Appleseed.....	161
McKenzie, Thomas G... 208		Convention.	35, 51, 52, 60, 65, 68ff, 101, 163
Bestor, Norman		Crutchfield, Mary Bausch	
Doctrine Concerning the Lord.....	78	The Mightiest, <i>poem</i>	91
Births:		Dole, George F.	
Alden, Laura Margaret..	60	Unto His Own.....	198
Billings, Rhett B.....	166	Dole, Louis A.	
Guptill, Russell Dale... 191		The Nature of Swendenborg's Revelation.....	11
Hersey, Stephen G.... 166		Ebberts, Ruth	
Mosher, Lora Beatrice.. 191		Discernment, <i>poem</i>	156
Neil, Raymond Martin.. 208		Mary, <i>poem</i>	205
Neunherz, Monika..... 30		Editorials:	
Poole, Katherine L.... 166		Christmas and Redemption.....	194
Saul, Robert L..... 60		Development (Edwin G. Capon).....	66
Blackmer, Carolyn		Easter (Carol Lawson).....	34
Urbana College and the New Church.....	176	Finding God Through Science.....	18
Blair, Beryl		Ministry of the Laity.....	2
Saturday's Children.....	88	Religion and Culture.....	50
Book Reviews:		Religion and Education	138
Autobiography of Jesus.....	26	The Enduring Church.....	82
Best Sermons.....	48	We Thank Thee, O Lord.....	154
Bits of History.....	26	What is the Church For?.....	122
Christian Hymns.....	27	What the Prophet Sees.....	2
Faith of Christendom.....	47	Evidence Society Notes .25, 38, 58, 59, 77, 128, 132, 134, 151	
Forever is Now (Jill Kingslake).....	143		
God in Christ (Paul Zacharias).....	191		
Honest to God (Paul Zacharias).....	73		
Hornbook for the Double Damned.....	26		
Listening to the Saints.....	26		
Muzinich, Michael R.... 166			
Ross, Craig Edward.... 208			
Schneider, Douglas G... 208			
Tafel, Elizabeth B..... 190			
Thorner, Peter Holmes.. 166			
Trott, Gretchen..... 166			
Vaas, Robert Frank.... 208			

INDEX

	PAGE		PAGE
Fasnacht, Doris L.		Koke, Helen Saul	
Being a Part of People.....	188	What Is Christian Mission?.....	83
Freeman, Forster W.		Koke, Steve	
Let's Take the Blindfold Off Justice.....	145	Young Adults.....	92
From the President's Office	119, 134, 150, 156, 164	L. E. I.	96, 117
Fryeburg New-Church Assembly	53, 79	LeVan, Leon C.	
Garrett, David J.		New Project.....	28
Where Have All the Young Men Gone?.....	90	Letters to the Editor:	
A Monday, <i>poem</i>	94	Jesper Swedberg.....	206
Ceremony, <i>poem</i>	94	Juvenile Delinquency.....	77
Grand Alliance	40ff, 72, 112ff	Meaningful Statements.....	77
Grimm, Thomas A.		Soviets Untrustworthy.....	117
Has God Died? The Tree of Life, Hope, <i>poems</i>	95	We Must Help.....	43
Haag, Merle		Lister, Irene T.	
A Week on the Run.....	149	The Threat of Conformism.....	36
Hallowell, Robert		Mack, Gordon C.	
Temptation.....	98	The Atom as a Textbook.....	25
Hitchcock, John		Marshall, Leslie	
A Problem of Relevance.....	85	The Man Who Went to Mars.....	42
Hoellrigl, Rev. Joseph		Martin, Ernest O.	
Fifty Years Anniversary.....	147	Leisure Hours.....	139
Holmes, Susan Priscilla		Religion and Politics.....	157
The True Memorial, <i>poem</i>	30	Why? Why? Why?.....	8
Horn, Friedemann		Martin, Perry S.	
The Bushmen and We.....	55	One Small Church.....	7
Innerst, J. Stuart		The Car as a Religious Symbol.....	127
The Communist and I.....	75	Matthews, Jack	
Johnny Appleseed	60	Familial, <i>verse</i>	23
Jones, Ronald D.		In Just Seven Years.....	173
Urbana College.....	170	Memorials:	
Kessler, George		Barbier, Alpheus Roy... 208	Ozechowski, William M. 166
Christian Couplets, <i>poem</i>	192	Bowman, Lida Attwood. 45	Reissner, Erich L. G.... 154
Kinder, Cornelia		Broomell, Clyde W.... 131	Ridlon, Queenie..... 191
The Announcers, <i>poem</i>	198	Dole, Louis Alexander.. 39	Rodgers, Margaret S.... 91
Kingslake, Brian		Ey, Selma..... 166	Schmidt, Herman O.... 150
A Reappraisal of Toksvig's Biography.....	123	Graber, Dan..... 97	Siebert, Edd V..... 147
New Church's Mission Hymn.....	125	Gregg, Edythe..... 63	Stearns, Louis C..... 97
No-Man's-Land, <i>poem</i>	199	Hart, John Carrol... 24, 58	Street, Julia Henkel... 45
Kirven, Robert H.		Heddaeus, Helen A.... 149	Tompkins, Daniel L.... 166
Two Parties at the Well.....	195	Hedlund, Christine S.... 63	Travis, Ethel Closser... 62
		Hubbell, Chauncey Giles 16	Vandergrift, Florence M. 16
		Johnson, Henry Martin.. 63	Waldmeier, Nellie..... 62
		Krehbiel, Daniel E.... 72, 97	Welch, Charles E..... 31
		La Motte, Edith M.... 63	Wheeler, Helen M.... 62
		Livesey, George Albert.. 117	Whitehead, Fernande... 208
		McCallum, Frances A... 117	Whitten, Ray..... 191
		Mack, Ethel S..... 132	Wunsch, Edward Frank. 16
		Melenbacher, E. Lorne. 62	Wunsch, Ernest Conrad. 30
		New, J. Albert..... 149	Zibell, Frederick George. 30
		Nugent, Frances..... 191	

INDEX

	PAGE		PAGE
Mesa Verde	199ff	Swedenborg Student	15, 29, 39, 59, 79, 99, 118, 133, 134, 148, 167, 205
New-Church Camp in Austria	72	“Time-Outs”	156
New-Church Theological School	60, 117, 128ff	Urbana College	38, 52, 60, 144, 170ff
Paulson, Roger Dean		Van Boven, Alice	
Love Is What It Takes	174	Oikoumene	150
Pausch, George		Watutsi Refugees	203
Juvenile Delinquency	31	Weddings:	
Pitman, Melrose		Anderson—Fox	60
Cheery Hindsight, <i>poem</i>	15	Bassett—Seavey	166
You Told Again the Tale, <i>poem</i>	14	Blackmer—Root	156
Prayer Fellowship	14, 58	Bohlander—Hollenbeck .	45
Rapp, Mildred		Boucher—Small	166
Alas: Iscariot, <i>verse</i>	36	Brown—Day	166
Communion Mystery, <i>verse</i>	43	Bryan—Frost	191
Song of Earth, <i>verse</i>	61	Cook—Fox	60
Regamey, Antony		Danforth—Blake	166
Harvest of the Spirit	155	Weiss, Bob	
Robb, Theresa S.		Why I Am a Swedenborgian	44
In Bethlehem—Town, <i>poem</i>	208	West Coast Retreat	61
On Going to the Moon, <i>poem</i>	17	Whitehead, Walter	
Schroder, Caroline and Fridtjof		The Growth of Material Science	19
Swedenborg a Great Layman	3	Wiedemann, Bill	
Sewall, Maud G.		Why I Am a Swedenborgian	44
When the Creator Rested, <i>verse</i>	148	Winfield, Isabelle	
Southard, Samuel		Urbana College	172
Alcoholics and Churchmen	57	World’s Fair	35, 49, 54, 100, 143, 149
Sublette, Bill		Writers’ Workshop	67, 80, 115, 136, 188
Why I Am a Swedenborgian	44	Zacharias, Paul	
Sunday School Association	119	God in Christ, <i>review</i>	191
Swedenborg’s Garden House	10	Honest to God, <i>review</i>	73
		Zehner, Tom and Henrietta	
		Parents’ Eye View	187

Easter hat. Her reply was: "In Boston we don't buy our clothes; we just have them." And there was something elegantly long-lasting about the clothes of many of the elderly ladies there, the best goods, made to last. In New York, and probably in present-day Boston, it's quite the opposite. They say there are only two types of pedestrians in New York, "the quick and the dead." And I'm sure, when it comes to much of our living, that's so true: quickly bought, quickly sold, quickly out of date and most of us wouldn't be caught dead in something two or three years old.

I say there's something good about this planned obsolescence of our living. It keeps us dynamic, on our toes. The one thing we can be sure of is that, if that old church takes a month to be torn down, they can build a fourteen-story apartment on the same place and put it up in less than a month. If we destroy quickly in New York, we also build quickly. And yet there's a sad side to all of this, too; the sad side is that we can all be so quickly uprooted; we never put our roots down anymore; we never live even half a lifetime in familiar sights and among familiar friends any more. Toynbee predicts that by the year 2,000 there will be very few repairmen left in our country: when your shoes wear out you will throw them away, or your TV or your vacuum cleaner; everything will be planned for obsolescence. But he goes on to add that many of us, then, will find our greatest pleasure in making our own shoes that will last, like a piece of art, or our own radio, or our own furniture. We can't escape it: in all the pace of our living, there's still something lovely about making something for a long, rather than a short time. That's the way our fathers built a church: they meant it to last.

Good Will Towards Churches

As I stood watching that church being torn down, a third thought occurred to me. It came from listening to bystanders, the sidewalk superintendents watching with me. Most of them thought it was too bad to see a church torn down. I have no idea what particular faith any of them espoused, if any. I dimly suspect that there were very few Protestants among them, much less Swedenborgian in background. But they all had a

sentimental attachment to that old church. Somehow it didn't seem "decident" to tear it down. Even the contractor, who was Italian, most likely Roman Catholic, and making his money from the job of destruction, said it was a "shame."

I imagine, when you reflect on it, that the average church in the average city has more influence and is surrounded by more good will than it ever really knows about. It has many sentimental bystanders who never join, never make themselves known, but kind of wish it well, and feel bad about it when it's gone. That's the trouble, of course. These bystanders are sentimental and only come out when it's too late, at the funeral. One man standing near me, who obviously had lived on Monroe Place some time, spoke very warmly of seeing "the sweet older ladies climb all those steps on Sunday morning to go to church there," and he felt he would miss the sight. But it never occurred to him that that might be just one reason why the church was being torn down: the congregation had gotten older, and those fifteen stone steps going up to the church entrance had gotten steeper with the passing years, and no younger ones came along, like himself, to climb them, and so the church closed. I don't know why the church closed, of course, but I imagine it was no one's fault as such, just the city, and the way in the city we can all become sentimental bystanders to what's really worthwhile.

The other way to look at it is that, if we have to have sentimental bystanders, I'm glad they're in our favor. They're genuinely sorry when the church goes and that's a tribute in itself. My first church on Commonwealth Avenue in Boston had a tower almost 300 feet tall. We spent most of our money keeping the poor thing in repair and I wouldn't recommend building a tower unless you have to. But it was rather lovely in the sunset and I can still remember two or three elderly people in that area, not Protestant, who said that the first thing they looked at in the morning and the last at night was that tower. One lady put it: "You don't know what it's meant in these last years of my life to live under the shadow of your church." And who knows, when the books are opened, the shadow of any city church may be lots longer and

wider than it thinks. I'm sure its influence can never be measured by its statistics, nor by whether it even lives or dies. Every church has its well-wishers, its bystanders, even if they are sentimental, and when it's gone they will very much miss its cool shadow over their lives. This is good to know.

A Church Can Still Live

Let me close with an assertion of faith. I believe that a church torn down can still live. It's not easy, of course, because you and I are creatures of place and habit. We need stones, we need gothic architecture, we need old wood, and pews and pulpit and organ to worship, most of us. We are not angels; most of us require the visible and the tangible in order to understand the invisible and intangible. "Don't move dad, I have to have a picture of home"—a young man wrote his father during the last war when he was overseas. And most of us are that way: we do need a picture of a church in order to feel at home in it; we are creatures of earth and the things of earth. But home is not the picture; it's where love is and we know that, too. And a church can still be a church when all the stones have gone.

It lives on in memory, what I would call the short memory and the long memory. The short memory of any church is in the mind and heart and spirit of people who once worshipped there and loved it. It's in the quality of life, the fellowship of the believers. It will come out a thousand times in a thousand unexpected places. All of a sudden someone will say "that color reminds me of the ceiling in the old church," or that piece of glass or that fine old wood or a certain sound or a certain hush. Or people's faces will make you think back to faces you once knew in the Church of the Good Neighbour. The very name itself will have a good tone; it's rather lovely . . . Good Neighbour. It makes you think of the Good Samaritan and Jesus' story about the man who was neighbour to his fellowman along the rocky road to Jericho. And this, if nothing else, lives on in our children, and our children's children. "Memories increase your interest in the future," writes Tennessee Williams. This is the short memory of any church, what

those who loved her and served her will never forget, and what, time and again, unconsciously they will pass on to those who come after them into the future.

But this memory, beautiful and real as it is, is short. The immortality of our influence is very mortal and brief at best. We recede from the world like a ship sailing out of the harbor; for a while you can hear the people talking on the pier and the lights of the familiar city still shine but, after a while, the night and the fog comes in and you hear and see no more. Time makes thin even the best of memory and new worlds take over our world and we are forgotten, as churches or as people. S. Parkes Cadman's voice once thrilled the entire city of Brooklyn. But, when 25 years later we gathered to dedicate over here the park and plaza named after him, only a handful of us were present and a policeman asked me what it was all about. This is the way a city forgets, and the city will forget us all in time. There is no lasting monument in man, nor in the memory of man, nor the goodwill of man. Time, like an ever-flowing stream, bears all its sons away, all its sons.

So if a church lives on, it must live on beyond the short memory of those who once loved her and worshipped within her walls; it must live on in the long memory of God and the Kingdom of God and the mission of the Gospel to the ends of the world. Its faith, and its faith alone, is the stone cast into the water whose ripple reaches to the ends of the earth. This is the long memory of any church.

This is the long memory that the ancient Jews found when their beloved church was torn down. The Jews had built three temples over 1,000 years in Jerusalem. They were the center of their religion and worship and hope. First, the temple of Solomon was built and then made rubble by the Babylonians. Then there was the temple of those returning from exile, the temple of Zerubbabel and Haggai. This fell as King Herod built his third temple in Jesus' day. But in 70 A.D. the Romans entered the city and destroyed this temple, King Herod's temple still being built. And the Jews were scattered to the ends of the Roman empire and no temple ever built again, not even to the present day. And many must have thought

this was the end of religion. The Roman ramrod, the cement ball, had done its work. It was then, that an unknown Christian writer of Hebrew background, knowing the sorrow of those who no longer had a place to worship, wrote in his book of Hebrews of "Christ the high priest of good things to come" and of a "greater

temple, not made with hands, eternal in the heavens." And this turned out to be the truth of history: when the temple was gone, the mission was started, the faith increased to the ends of the earth. There is a temple not made with hands, eternal in the heavens, which is the only final hope of any temple on earth.

BUILDING A STRONGER CHURCH

by Richard H. Tafel, Sr.

(Continued from page 19)

or ill, it will be what is found in your heart and my heart and in your mind and mine, for we are the church: the church is nothing apart from the members who comprise it.

As we work together in the name of the Lord, as we offer ourselves as a responsive instrument of His Second Coming, there will be questionings and differences of opinions among us—certainly. But if the Christian love binds us together, those very questionings and differences will but serve to temper and perfect the instrument. Each one of us has something unique and precious to contribute to our united effort.

But by the same token, each one of us has areas within himself vulnerable and open to the attack of the forces of Hell. For certainly the massed forces of evil are determined that the Lord's purposes shall *not* be crowned with success. If our Church is to have a real part in the Lord's final victory, those powers of darkness and evil most certainly will be hurled at us.

And I am convinced that they have been, and are being, hurled at us! With devilish ingenuity, they know how to seek out every chink in our armor. They well know how to play upon every facet of our proprium and self-love: our vanity, our "self-derived intelligence," our love of dominion, our conceit, our egotism, our proneness to gossip and believe the worse about one another—yes, even our loyalty and love of our church. They are intent on twisting, distorting, rationalizing: driving wedges between people, arousing suspicions and doubts and misgivings—only a Swedenborg inspired of God can disclose some-

thing of the abominable workings of these evil spirits who have so free access to your hearts and minds, and to mine!

Our only defense is love: turning to the Lord for help and for strength! Our only defense is in believing the best rather than the worst of our fellow churchman: refusing to listen to the voices of suspicion and mistrust; being careful of what we hear and how we listen; taking the trouble to seek out the proper information, rather than give ear to the whispered gossip—and to pass it on, perhaps embellished by something of our own.

We *know* that the forces of evil are real, and close to us, and powerful. But we also know that our angel friends are also real, and near, and ready to help us if we call upon them! We also know the power of love, and that our Lord Jesus—in His abiding presence among us—is powerful to save.

As we seek to build a stronger church, as we seek to serve our Lord more whole-heartedly in these coming days, let us work in the spirit of that other "servant of the Lord"—who also knew well the onslaughts of the Hells, and who framed this simple prayer for his daily guidance:

"O Lord Jesus: send thy angels down to lead me: to teach me what I shall think, what I shall say, and what I shall do."

These momentous times in which we find ourselves today *are in the hands of the Lord*. The world has *not* gotten out of His control! The human race is not alone in its struggle for survival and in finding a future! The Gospel for the man of faith is "The Lord God Omnipotent Reign-

eth! He is opening out before us a future so glorious, so wonderful, so rich that it is almost unimaginable. He is pressing and challenging mankind to match its humanity with His own Divine Self.

The spiritual principles on which such a life is to be founded have been set forth, with almost scientific precision. They need to be grasped, proclaimed, embodied, lived! Can there be a more thrilling cause to which to give ourselves and our church?

Let us not answer this unless we are willing and eager to give every last bit of ourselves to the all-consuming effort to bring down to earth the Holy City of our dreams! Let us not dare to respond to the mighty challenge of our Lord as He moves to "make all things new," let us not dare to respond either as an individual or as a church "Here am I, send me!" *unless we really mean it!* Unless we are ready to bury self and the things of self in a total commitment to the Lord in these days of his Second Coming!

My faith is that we shall!

The above is an address made by the president of Convention, October 20 at the meeting of the Massachusetts Association.

Evidence

Notes

WE HAVE HEARD of Swedenborg's sketch for a "flying machine" described variously from being "air-boat" to a "glider type," but a new designation now comes to our attention as written-up in *Business Week* for November 7, where we read in an article about the new Hovercraft, "Its inception goes back at least as far as Emanuel Swedenborg, who designed an air cushion machine in 1716." "Air cushion"!! Wonder where the magazine got that idea of Swedenborg's invention? Certainly not from the Smithsonian Institution which recently accepted a model of it for display in its aircraft section.

—L. MARSHALL.

Give us a king to judge us like all the nations. I Samuel, 8:15.

when rulership changes

by Clayton Priestnal

MAN IS A RESTIVE CREATURE, impatient under restraint, tiring of sameness, subject to discontent, and easily diverted from his objectives. Taken all in all, he is a rather difficult and confused animal. This extractability and perverseness are especially evident during an election year, because aspiring candidates for public office throughout the land seek to arouse the dissident and dissatisfied and gain their votes on election day. During a political campaign one sees, we fear, much of what is the very worst in human nature.

While hopeful candidates are filling the air with announcements and denouncements, the mind goes back to another age. And here, too, in the long long ago, people were prone to be restive. The national leaders were known by different names, of course, but concepts of security, freedom and human rights were very much the same as today. This is true because the basic nature of man has not changed a whit through the centuries. What he wanted from life, what he was willing to sacrifice for certain ends, what made him happy and what made him sad, are precisely the same as what pleases or torments the world's population today in the middle of this twentieth century.

For a long period of time the Israelites had been content to be governed by judges and high priests. At first this form of civil administration had been successful and was quite acceptable to the people. But unfortunately many of the judges and high priests, like some of the entrenched political figures of today, drifted towards corruption. Bribery, submission to foreign influences, and all of the other familiar patterns of misconduct eventually caused social unrest to a point where open discontent became ram-

pant. The people began to murmur and demand a king.

At first Samuel (a very good man by the way) paid no heed to these rumblings of discontent. But as the demands for a king persisted, he could no longer ignore them. He was displeased, and no doubt incensed, by the lack of faith the people showed in the priestly office. In the words of the Scripture: "The thing displeased Samuel when they said, 'Give us a king to judge us.'" He then brought the problem before the Lord in a prayer. The Lord made it clear to Samuel that He, too, was disappointed in the demands of the Israelites. Perhaps as a solace to the high priest, the Lord pointed out that this insistence was a rejection of Jehovah rather than a forsaking of Samuel. The Lord, however, acceded to the wishes of the people and told the high priest to make an appropriate public announcement to that effect, but first he must warn them that serving under a king would not be always pleasant nor easy.

Human Nature in the Bible

Few readers of the Scripture realize how much practical, sound psychology there is in these narratives about kings and kingdoms, wars and petty feuds, and even in picturesque parables of vineyards and fishermen. In them one can find depicted the waywardness of the human spirit and all the struggles which accompany the transition from one stage of development to another. The disorders one sees so clearly among the tribes of Israel are in truth the mirror of man's spiritual disarrangements. The soul's insurrection against all that is heavenly is recorded in the Word of God with divine accuracy and insight.

Every once in a while, to each one

of us, there comes an experience, a sorrow, a frustration, a doubt, a quandry, or perhaps some unusual insight, which makes the spirit restive. There suddenly comes a dissatisfaction with things as they are; there awakens a strong, unmistakable urge to move into another area of development. Most of us can recall very vividly our late adolescent years when we began to rebel against the close supervision of our parents. In those days parental guidance was looked upon as something unnecessarily autocratic and annoyingly arbitrary. Now in retrospect, we view the rule of parents over children as a benevolent protectorate. Remember how in that period of emergence from parental rule, the emotions were in a turmoil; life became quickly disorganized; a slight word of criticism, or a minor disappointment, brought on embarrassment, discouragement, and oftentimes a state of abject humiliation. The carefree days of childhood and early youth with the protective sheath of a father and mother were no longer deemed desirable. The spirit began to cry out for a king, for a new form of government, for new principles from which to act, and strangely enough for a new yoke to replace the old.

The Lord knows full well that each individual must at some time or another leave the innocent, happy days of early life and enter upon a broader but rougher world of greater maturity and more important responsibilities. And He provides for this eventuality, just as he ordained certain kings to rule over Israel.

The first chosen was Saul, a tall, comely young man, head and shoulders above the average, a Benjamite, a member of a tribe noted for its superior intellectual achievements. And a most interesting fact about Saul is that at the time of his selection as the first monarch of Israel, he was searching for two lost asses. This seemingly incidental detail pictures so well the efforts of the soul to find some basic, sound principles upon which to re-establish order in daily life.

Adolescent Groping

The young person who is rebelling against the authority and restrictions of the home is not really happy about it. With deep nostalgic feelings, inwardly he longs for a return to the security and ordered ways of childhood. But there is no turning back.

Some new way must be found to recreate those happy states of earlier years. The solution is thought to be found in the development of the rational posers of the mind. Recall how we argued and reasoned against our parents at the slightest provocation. They were always wrong; they didn't understand. We could marshal facts and figures to prove our point. Reasoning from sense experience became the ruling power in the realm of the spirit. The search for this skill in using the rational functions of the mind is pictured in Saul's hunt for the asses which had gone astray. The Lord rode into Jerusalem on an ass, you will recall, to reveal that a part of His divine mission was to free the mind of man so that he could act according to reason.

Parents who have to stand aside and watch their offspring grope awkwardly towards the development of a balanced, wholesome personality are most unhappy. There is so little that they can do about it. Samuel recognized clearly enough that the demands of the people for a king marked a state of retrogression. The Lord too saw the insistence of the Israelites for a change of government as a step away from an innocent, childlike trust in the Divine. He said to Samuel: ". . . protest solemnly unto them, and show them the manner of the king that shall reign over them." The high priest did just that but it made no difference whatsoever to the Israelites. They wanted a king and that was that. The pleas of parents to children to adopt a more sensible approach to life also falls upon deaf ears. A youth on the threshold of life chooses his own course, even though it may lead inevitably to hardships and heartbreaks.

Although we spoke of the Israelites calling for a king as a turning away from a state of innocent trust, yet in a sense it marked a development in their emergence as a nation. It must likewise be noted that our turning away from and rejecting these emotions and thoughts which served well our early years is a part of the pattern of growth. How unfortunate it is that human beings cannot retain the guilelessness of childhood, the tractability and intuitive desire for good, which are characteristics of the very young. Would that we could love what is right and do it instinctively all through life without

having to reason about it. But this is an idle, futile wish. For too long a time the generations of mankind have forsaken pristine states of innocence and love to the Lord, and new destructive passions, self-love, and a general perverseness when it comes to spiritual disciplines, control the well-springs of human motivation. Hence we must have a king to rule over us as we near the borderlands of maturity.

The first king, Saul, represents the rule of rational thought based largely upon knowledges related to the natural world, rather than upon spiritual insights and heavenly truths. Saul's reign of forty years began most auspiciously; he was divinely appointed and gained some notable victories over enemies, especially the Ammorites. But as time went on it became more and more evident that Saul was for the most part weak and ineffectual. His intense jealous behavior towards David, his consorting with the witch of Endor, his wilful massacre of priests, his destruction of the Gibeonites, were evidences of a fatal weakness. In the end, the morose king in a fit of despair took his own life.

When a man depends upon the reasoning of the natural mind he has initial successes. A degree of order is established in his conduct; a philosophy is developed which can resolve many of the more superficial problems of life. But one finds that as he advances through the years, problems become more complex, more subtle and less obvious. Reason may help a person, for example, to decide which of two houses to buy, but it cannot always enable him to cordially welcome as a neighbor the negro family that purchased the dwelling next to his. When the problems of life become more concerned with ethical values, what is right and what is wrong, what is heavenly and what is worldly, what is self-love and what is not, a new king, a new set of truths, or principles must begin to rule the heart and mind.

To keep pace with spiritual growth demands changes from time to time in the administration of the soul. The cure for confusion is to find the right king at the right time, and to limit his rule to his usefulness in our continuing conquest of evil.

The author is the pastor of the New York Society.

WINDOWS TOWARDS THE WORLD



A RESETTLEMENT OFFICER for the Bengal Refugee Service is shown above directing the building of new low cost houses for Indian refugees. In this instance, Specialized Assistance to Social Projects (SASP) was consulted to study the economic-social consequences inherent in the shifting of the refugees into the housing project from their long-occupied makeshift quarters in Calcutta railroad station. SASP was asked to supply marketing and industrial experts to study the possibility of establishing small industry around the housing project.

THE CHURCHES AND SPECIALIZED ASSISTANCE

IN 1961 A COMMITTEE called Specialized Assistance to Social Projects (SASP) was set up by the World Council of Churches' Central Committee. Its membership included a well known sociologist and agriculturalist from Holland, a businessman from Brazil, a journalist who was also a specialist in overseas development from Great Britain, an expert in commerce from the USA, a doctor from Africa, a sociologist from India, the head of a missionary society, and others with various kinds of specialised knowledge. After two years of work five panels were created to deal with press and publications, medical concerns, agriculture and rural development, urban social work, community and economic development. Specialized teams visited projects when invited to give advice and progress reports were received. All together they constitute an able body of laymen. Christian Councils are enthusiastically seeking their advice and wisdom.

This is an important committee and there are signs that as it de-

velops it will influence many facets of the life of the World Council of Churches. SASP serves all divisions and departments of the World Council.

How SASP Works

SASP meets three times a year and studies projects sent to it by the various divisions of the World Council of Churches. For example, in June 1964 SASP passed to the panel for agriculture and rural development the detailed report of a rural development survey carried out in Nigeria by a well known European agriculturalist. The panel considered how best to help the Nigerian Christian Council to follow up suggestions made in the report.

The medical panel considered the report of a team of doctors who had made a medical survey at the request of the churches in Kenya, Nigeria and Uganda. Far-reaching schemes were recommended as the changing medical needs of those newly independent African countries were considered. The panel for urban social work applied its mind to community center projects in Africa, leadership

training and social activities in Latin America and it drew up an international list of people who can be brought for specialized consultation in the area of community development.

The panel for press and publication scrutinized requests for advice on the starting of new newspapers and magazines in seven different African countries and provided help for one already established.

The churches in towns and villages all over the world are on the front line of the most needy areas. They know that in their need they can expect support from the churches of the world and that the support will be through the "give and take" of all concerned, and coordinated by the World Council of Churches.

Along with other church related agencies in various countries, Church World Service of the National Council of Churches of Christ, U.S.A., maintains a cooperative relationship with SASP, consults the latter when the need arises, and contributes financially to enable SASP to function.

The Swedenborg Student

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FOR THE SWEDENBORG FOUNDATION

ARCANA CLASS — February, 1965

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February 1 - 7 10056 - 10064

" 8 - 14 10065 - 10079

" 15 - 21 10080 - 10103

" 22 - 28 10104 - 10120

IN THE LETTER this month's reading tells of the sacrifices and ceremonies of consecrating Aaron and his sons as priests. Because these ceremonies seem to have no meaning for people of today, they are often by-passed and sometimes ridiculed, especially the ceremony of the "heave shoulder" and the "wave breast." Yet inmosty this chapter treats of the Lord's glorification of His Human and of the things necessary to our regeneration. The things to be offered represent the affections of the will and the truths of the understanding; and as good affections are nothing without the truth which is the law of their action, so the animals and their blood and the meat (meal) offerings with wine were commanded. These laws for sacrifices did not originate in the Jewish Church, but were developed and handed down by the Ancient Church. It is said that Noah "offered burnt offerings on the altar." This, we are told, was a representative offering, the animals being presented but not slain. But in the church called Eber the slaying of animals had become established. Sacrifices and burnt offerings relate to purification from evils and falsities and so are representative of regeneration with man and of glorification with the Lord.

Inmosty the Word from beginning to end treats of the Lord. Like ourselves, the Lord was not born into any knowledge; "the earth was without form, and void; and darkness was upon the face of the deep." The Lord was instructed and learned as we all do; "He increased in wisdom and stature, and in favor with God and man." Into things learned in an external way interior and Divine things were insinuated. The Lord at the beginning did not know His mission or who in essence He was. He did not enter into His public ministry until He was thirty

years of age, for not until then was He prepared for the work He was to do. Before He could make the human Divine, He had to bring it into Divine order that the Divine might inflow.

In regard to the Lord the sacrifices commanded in the Word represent the casting out of evils and falsities from the human that was from Mary, the implanting of truth from the Divine good from the Father which was within, and the union of Divine truth with Divine good, a work which was completed by the passion of the cross (10053). This work the Lord did from love for the human race, which is represented by the fact that the offering was made by fire. The odor from the offerings is called an "odor of rest" to signify that peace comes after victory in temptation. The doctrines of the immaculate conception and the assumption of Mary deny the prime meaning of the Incarnation and the Lord's purpose in being born into the world. For the Lord took on a human from Mary expressly in order that He might admit temptations into Himself and by victories over them glorify His Human and break the power of the hells over mankind.

Man's regeneration is analogous to the Lord's glorification, for we are born into evils of every kind. But this teaching has nothing in common with the orthodox teaching of original sin. In number 10057⁴ we read: "There are two states in the man who is being regenerated, the first when the truths of faith are being implanted and conjoined with the good of charity, the second when he speaks from the good of charity by means of the truths of faith, and acts according to these; thus that the first state is from the world through the natural man into the spiritual, thus into heaven; and the second is from heaven, through the spiritual man into the natural, thus into the world." And in number 10057⁶ we read: "Be it known that with a man who is being regenerated, purification from evils and their falsities goes on continu-

ally, for in so far as a man is purified from evils and falsities, so far are implanted the truths which are of faith, and these are conjoined with the goods which are of charity, and in so far the man afterward acts from the good of charity. Purification from evils and falsities with man is not liberation from them, but is their removal . . . But with the Lord there was not removal, but casting out of those things which He derived from the mother, thus full and complete liberation from them, insomuch that He was no longer the Son of Mary." It is very important that we realize that, differently from the Lord, we never reach a state when we are in ourselves good and incapable of doing evil, but that we must continue always to look to the Lord in the Word for guidance from day to day. In us the "circle" of regeneration (10057²) is never accomplished once for all, but is a recurring experience in which we may make progress to eternity.

Notes

10057¹. A good statement on the theory of correspondence and on the interpretation of the three planes in man.

10064. "The understanding of man is therefore such as are the truths which form it, and such as is the faith of these truths; and the will of man is such as are the goods which make it, and such as is the love of those goods."

10079². "The sacrifices and burnt offerings were not commanded, but permitted, and therefore there was nothing in them well pleasing in the heavens." But the offerings of bread in various forms and the drink offerings had in them "something well pleasing." "From this it is evident that for this reason also burnt offerings and sacrifices were abrogated by the Lord, and bread and wine were retained."

10083². "Knowledge does indeed precede acknowledgment, but there is nothing of Divine life in knowledge until it becomes acknowledgment, and then faith."

10099³. Note this clear and simple explanation of discrete degrees.

10109. The difference between falsities with the evil and with those who are in good.

ARCANA CLASS — March, 1965

Volume XII, 10121 - 10175

March	1— 7	10121—10129
"	8—14	10130—10134
"	15—21	10135—10148
"	22—31	10149—10175

THIS MONTH'S READING is a continuation concerning the sacrifices and offerings commanded by the Lord. The writings give considerable space to these particular chapters because of the important spiritual lessons which are concealed in them. The summary statement which is given before the more detailed interpretation is always helpful, as it gives a general picture.

Number 10122 is a good statement concerning the will and the understanding in man and the process of regeneration. All things in the universe bear relation to good and truth or to evil and falsity. Man is the receptacle of them. "All things with man which are from the Lord bear relation to good and truth, but all which are from man himself bear relation to evil and falsity." This number goes on to say that the will and the understanding in man are receptacles respectively of good and truth from the Lord or of evils and falsities from man. Because through inheritance the natural will and understanding have been perverted, regeneration is the forming of a new will by means of truth planted in the understanding. This process is what is meant by being "conceived and born anew." We are also told in this number how it is possible for one to understand and do the truth even though he may will evil. But it is a law of the Divine order that the will and understanding should make one mind. They must eventually become one, either good in the will and truth in the understanding, or evil in the will and falsity in the understanding.

Worship of God is necessary to true human life. Without it men would look to themselves. So the church is a means established by the Lord for the sake of man. With the Jews this worship was wholly external and representative, yet it kept that people in a kind of outward order, and through their forms of worship the true relation of man to God could be represented, and the Lord's presence and power could be manifested among them.

The Lord, when He came into the world, abrogated these laws in their letter because then through the redemption true worship could be instituted. True worship is internal. It is of the mind and heart, and must be "from the truths of faith and from love to the Lord and the neighbor." Also there must be the acknowledgment that all good and truth are solely from the Lord. Worship is the sign that men of themselves are powerless to acquire truth or goodness or to find the way of life.

The offerings commanded were to be made daily to teach us that the thought of the Lord should be continually in our minds—in the morning when we are in states of enlightenment and trust, and in the evening when we are in natural states. These offerings were made at the door of the tent of meeting before Jehovah to signify the presence of the Lord in His church.

This whole chapter gives us a striking picture of what man is, what he can become, and what true worship is. In number 10146 we are told how the Lord is present with the good and with the evil, how the Incarnation was necessary to save the world

from self-destruction and to make it possible for men to know the Lord.

Numbers 10159-10166 are a continuation about the second earth in the starry heavens. Its inhabitants have no governors over them. They are free from the loves of self and the world and do not want wealth beyond what is necessary. On their earth are meadows, flowers, groves of fruit trees, lakes with fish, birds, and animals. They eat fish but not meat.

The interchapter reading on the doctrine of faith and charity is about conjugal love. "Conjugal love is the union of two minds, which is a spiritual union, and all spiritual union descends from heaven." True marriage results in freedom, for "both have freedom when one loves that which the other thinks and that which the other wills." "The wish to command in marriage destroys genuine love, for it takes away its freedom, thus also its delight."

Notes

10125. This is an interesting discussion of the doctrine of the Trinity.

10127. The numbers seven and three both represent what is full, but "seven" is said when some holy thing is treated of, but "three" when anything whatsoever is treated of.

10130. We should study carefully this long article on "touch."

10135. How the angels are continually being perfected by successive varying states—morning, noon, evening, and twilight—"for like men they desire now to be in their intervals, and now in externals."

10137^a. How the Word nourishes not only human minds but also angelic minds, and causes heaven and the world to be one. The Holy Supper is an example of this.

10143. On true worship: "For all worship which is truly such must be from the truths of faith and the goods of love; and in all the good of love, and hence in all the truth of faith, there must be the good of innocence."

10151^a. "In respect to what is their own the men of the church do not make the church, but in respect to what is Divine which they receive from the Lord; for everyone in the church who does not acknowledge and believe that all the good of love and the truth of faith are from God, is not of the church; for he wishes to love God from himself, and to believe in God from himself, which however no one can do."

"SWEDENBORG SPEAKS TO YOUTH" by Richard H. Tafel, Sr., is our new pamphlet published in honor of Swedenborg's birthday. Done in our regular format, with two-color illustrated cover by Jack Billet; it is 12 pages long.

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(Continued from page 23)

shore punctuated with the cries of sea gulls. There is music written especially for the film.

The picture is beautiful and can be expected to capture the attention of almost any audience. Swedenborgian doctrine is presented subtly, not overtly, so that the film can be used by non-church groups and still be an important part of the outreach program.

Wayfarer was accepted by the screening committee for the Protestant-Orthodox Pavilion at the New York World's Fair where it is expected to be shown during the 1965 season.

Only twenty minutes in length, *Wayfarer* is not long enough to be an evening's program in itself, but it can be either the featured event of an evening or it can be shown in conjunction with some other film.

The Church of the Holy City chose to show *Wayfarer* and the Helen Keller film, *The Unconquered*, as an evening's program followed by refreshments in the church parlor where an exhibit of books, some in Braille, and Helen Keller photographs were available for the guests to examine. (As a follow-up to the film festival, two weeks later the church presented a public discussion of the religious faith of Helen Keller.)

Advertisements were placed in the Washington papers, one about ten days and another about three days in advance of the showing. A professional projectionist was hired to handle the screening rather than risk an embarrassing experience with an amateur projectionist as had occurred previously.

Although the audience which assembled for the showing was not so large as had been hoped for, this proved a distinct advantage. During the coffee hour it was possible for

church members to circulate and to talk with every stranger present. At least two couples who attended the film festival and the talk two weeks later have appeared several times at Sunday worship services.

To other churches planning to have public showings of *Wayfarer* either as the featured item on an evening's program or in conjunction with the Helen Keller film, the Washington, D. C., church offers these suggestions:

- 1) The date be chosen carefully so as not to conflict with some other local event which may diminish the audience which might otherwise be expected to attend.
- 2) A mid-week night might be better than a week-end. Washington's date was a Friday which is believed to have been partially responsible for the less-than-capacity audience.
- 3) Advertisements placed a week apart are valuable but it is not necessary that they be larger than one column by three or four inches in depth. The Washington church used a one-column ad for its first announcement and a three-column space for its second announcement. It is believed that two one-column ads or, at most, a one- and a two-column ad would have been sufficient.
- 4) That a professional projectionist be engaged. He will make sure that the sound system is adequate for the auditorium, that the illumination is strong enough for the distance the film must be projected, and that a sufficiently large screen is available.
- 5) That inexpensive 'fliers' announcing the film showing be printed and distributed through the membership to friends and for posting on bulletin boards in

offices, schools, hotels and other public places where such posting is permitted, especially in the vicinity of the church.

- 6) That a printed program be prepared for the film festival, using church bulletin folders with pertinent information about your church. These programs can be distributed to visitors as they enter the church.
- 7) That color postal cards of the Wayfarer's Chapel be given to those attending the showing.
- 8) That, if the Helen Keller film is shown in conjunction with the Wayfarer film, copies of the Helen Keller book *My Religion* be given to each person attending and that this announcement be included in the advertising.

The November issue of the MESSENGER carried information as to where the film could be obtained and the cost thereof. For those who may have mislaid the November issue, that information is repeated here.

Wayfarer is available at a cost of \$170 through the office of the President of Convention, the Rev. Richard H. Tafel, 2129 Chestnut Street, Philadelphia, Pennsylvania. Checks are to be made payable to the General Convention. Rental charge for New-Church societies is \$15 per showing which may be applied to the purchase price if a decision is made to buy the film.

Purchased films can be placed in local film rental libraries at a fixed rental, thus giving the local church an opportunity to get a return on its investment. This, however, will limit the circulation of the film. It can be placed in the rental library on one of two other bases: 1) the film is offered free, but with a small service charge (approximately \$3) to cover insurance, handling, etc.; 2) offered at no cost to the user, with the church society paying the rental library the service charge, as part of the church's missionary effort.

The Helen Keller film may be borrowed without charge from the Swedenborg Foundation, 150 Fifth Avenue, New York 11, New York. The Foundation will provide books such as *My Religion* and *Heaven and Hell* on consignment at a 40 percent discount in connection with special film festivals.

—DORIS BOWERS