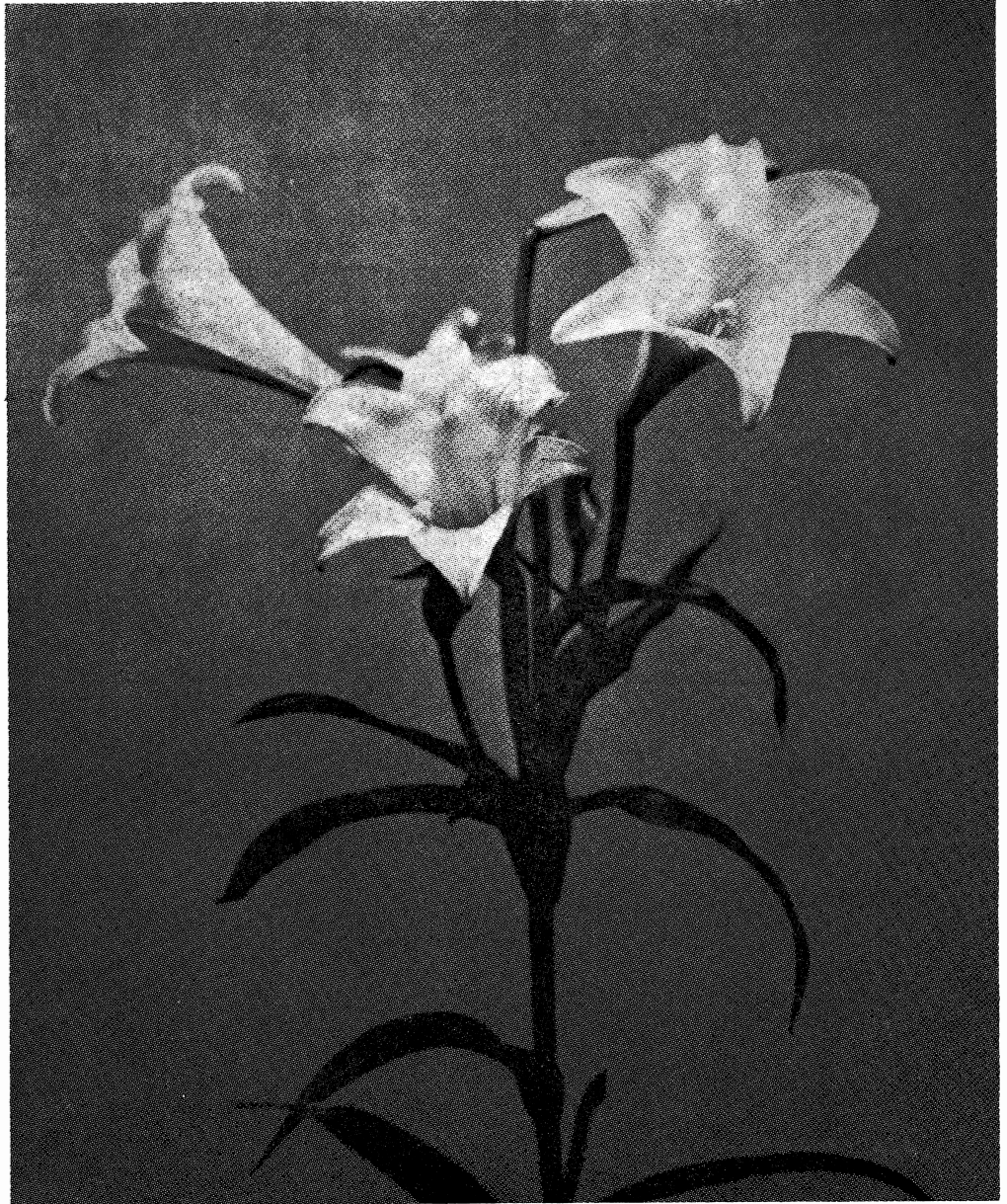


NEW-CHURCH MESSENGER



Bright, as the lily is white,
Pure as the new fallen snow,
Are the garments of Him, Who is the LIGHT,
For He is the WORD, you know.

— THERESA S. ROBB



Easter, 1966

NEW-CHURCH MESSENGER

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APRIL, 1966

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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.

Editorial

To give meaning to life

We urge all to read Gwynne Mack's tender and perceptive article, "He is not dead".

Many have heard about the contention of some recent voices who have blatantly declared that God is dead. There is nothing new about this preposterous idea. A century ago Friedrich Nietzsche, the mad philosopher of Germany, made the same announcement. And the voices of atheism have long been heard. This ideology robs life of all meaning and purpose. In its grip man faces nothingness, and finds himself a stranger in an environment that is hostile to his spiritual needs.

There is no better answer to this ideology than that of Easter with its triumphant announcement, He is not dead, He is risen.

Demonstrations of Resurrection and Renewal

From out of winter's changing mood

come the miracles of spring.

Earth-clogged roots have stirred; dark woods

are touched to life by leaf and wing.

The meadows too, have turned to green,

and hills have yielded cloaks of snow,

And creeping, moving, inch by inch

have filled the babbling brooks below.

It is the time when hearts bestir

a greater flow of life in every breath;

The budding again, of buried hopes

so long under cover of darksome threat.

The time when consciousness is matched

with the glow of things anew;

With the rhythmic scheme, so rich in truth,

and no dark veil to dim the view.

From the silent buds, and the voice in song

the renewal of life is expressed,

And the everlasting assurance

"of victory over death".

—Jane Carsten

Because He Lives

"I died, and behold I am alive for evermore." (Revelation 1:18.)

THE CERTAINTY of the resurrection and of life eternal for every man, draws breath from the victory of His life. Christian religion rings with the triumphant call:

"Death is swallowed up in victory!" (I Corinthians 15:54.)

Let us think back to one of the last meetings of the Lord Jesus Christ with His disciples. We do not know the exact time or outer circumstances of the great conversation recorded in the 14th chapter of the gospel of John (the chapter which opens with the words, "Let not your hearts be troubled") but we can be sure that the sense of an impending, soul-searching crisis entered into every word, thought and feeling of the men gathered about the Lord. It was an awesome hour. They listened to His every word. Their silence itself was full of prayer. Now one, now another of them put a question to Him. Their questions spoke their desire to know the very truth of life. "Lord, show us the Father, and we shall be satisfied." (John 14:8.) You will remember His reply: "Have I been with you so long, and yet you do not know me. . . ? He who has seen me has seen the Father. . ." (John 14:9)

The things said at such a time can not be abstract or general. They are spoken to the need of man's soul to know eternal life.

"If you love me you will keep my commandments," the Lord said. "I will not leave you desolate; I will come to you. Yet a little while, and the world will see me no more, but you will see me; because I live, you will live also." (John 14:18-19.)

"Because I live, you will live also." Surety was lodged in Him. It would be found continually in men's relationship to Him. In Him and in His victory was the assurance of life eternal.

That conversation was held before the events of the crucifixion and the resurrection.

The words, "I died, and behold I am alive for evermore", were heard by John in Revelation on the island of Patmos, years later. The concluding events of the Gospel story were over. The new time had come, a new age for the souls of men, the first of Christianity. But the certainty of life's victory uttered in the vision by "the Son of Man" speaking to John streams from the same source as in that hour of communion on the eve of the Crucifixion. Surety is lodged in Him, and would be constantly renewed in the soul's relationship to Him. It rises by the victory of His life and of His Word over self love and over the world's conflicts and confusion and dead forms, in the course of man's living.

"In the midst of the lampstands one like a son of man", writes John. "When I saw him, I fell at his feet as though dead. But he laid his right hand upon me, saying, 'Fear not, I am the first and the last, and the living one; I died, and behold I am alive for evermore.'" (Revelation 1:17-18.)

The assurance is more than the truth of an event. Immortality, it has been well said, begins not at the death of the physical body but with the birth of man. It is the assurance of all human life seen in His light now and for ever.

The human being in his wholeness is a spiritual being. The whole course of human life is spiritual.

I realize that there is probably no word in our language that has suffered more from a "pale cast of thought" than the word "spiritual" . . . (the "pale cast" of well informed, and learned thought at that, for -alas- much information has not succeeded in making the thinking

in the world on the subject of the spiritual life less pale.)

"In respect to his interiors every man is a spirit". Our faith does not say that as a general sort of metaphysical statement. Metaphysical generalities do not agree with His word of life triumphant. They do not echo the assurance won over all the foes of the soul. Spiritual reality is not something of refined and evanescent beauty to be admired in a leisure hour. It is not an air plant, which needs the support of the sturdy tree to keep it alive. The strength and the growth of the tree is from the spirit.

Let us gain some of this confidence in spiritual reality, that His revelation would give us. It does not need to be bolstered by the shrewdness and cunning of this world. It is itself the life of what strength there is in this world.

In His sight, and by the light and truth of His life, man is a spiritual being, a soul first and last, in his home, in his marriage and his family life, in his business and the interests to which he freely seeks, in his plans and their working out, at the core of his civic and social life, in his very humanity.

A man is a spiritual being as a creature of will and thought, able to say, "I love, I understand, I choose to do this rather than that from love and with thought." What is more, man is tested and tried as a spiritual being.

To understand the trials and decisions of man's story aright we must remember this "dimension" of human life. To help him adequately we must help with love and thought as well as in material ways. Have we not missed giving man, our brother, respect and strength-for-right, oftentimes because we judge him by some narrow and shallow gauge, which did not really take the measure of his need, and lacked the directness of the Lord's knowledge and His care for the human being.

We may have been waiting for the man to "talk religion", to speak to us in the language of the Bible or of doctrine of spiritual things, when

all the time the man was wrestling in his soul with the angel, questing for strength and for light to clarify the struggle.

The spiritual experience is there, deep in an individual life's travail, also, as man goes to decide the choice: "Who is 'first' in this world? Who is my light and my salvation? What is the strength of my life?"

The issue in such choice here, in daily living, is life eternal or death. If the human being settles down to the answer, "My selfish interests and the benefit to me and mine are first, and so whatever boosts us is salvation and strength," something eternally precious has been destroyed a little in that experience. But when the individual conscience chooses to put away the selfish, the destructive and inhuman will, thought and act, as sin against the Lord, whenever man wins by light and strength from above, something in that small earthly life has submitted to an eternal order; an old will died and a new man was born in the choice.

The heart of spiritual experience is a death and a resurrection.

Do you remember the often repeated rule in your faith: "Spiritual life progresses as man shuns evils as sins against the Lord." Implied in the rule is the recognition that the Lord's Will and His Way can be known, and that His advance in the way is dear to you.

"I died, and behold I am alive for evermore."

In His life on earth, in the Gospel, the issue was joined more than once. Barriers, which generations past had raised to make of religion and of its teaching a thing apart from life, fell before Him.

He healed a woman on the sabbath, "but the ruler of the synagogue, indignant because Jesus had healed on the sabbath, said to the people, 'There are six days on which work ought to be done; come on those days and be healed, and not on the sabbath day.' Then the Lord answered him, 'You hypocrites! Does not each of you on the sabbath untie his ox or his ass from the

manger, and lead it away to water it? And ought not this woman, a daughter of Abraham whom Satan bound for eighteen years, be loosed from this bond on the sabbath day?' " (Luke 13:14-16.)

The disciples tried to keep people away who brought children to the Lord. (What mattered children?) "But Jesus said, 'Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven.'" (Matthew 19:14.)

"And the Pharisees and their scribes murmured against His disciples, saying, 'Why do you eat and drink with tax collectors and sinners?' And Jesus answered them, 'Those who are well have no need of a physician, but those who are sick. I have not come to call the righteous, but sinners to repentance.'" (Luke 5:30-32.)

Man is a child of His Love and Wisdom all through life. His eyes and His mercy recognized the relationship, which we may term the spiritual belonging, of all men, over the dead barriers and forms of thought, that people were using.

In our day as in the day of the Gospel the surety of spiritual life, and of the deathless course of human life everywhere is found from Him.

He reveals our souls to us, yes, and our neighbor's soul. His drawing closer to all humanity by His coming again ushers in a day of clear and confident assurance: We live and move and have our being in the spiritual realm now, and He is the one Lord and Ruler in it, "in heaven and on earth." Let us use this light.

We fain would think that we are free from the old, materialistic barriers of thought. Don't we look beyond race and sect in our respect for character? Are we not free from calendar days as a basis of judgment to allow or to prohibit certain actions?

We may be able to answer those questions "on the right side", on the side of freedom that is, and of reverence for His Spirit in the midst of mankind.

—ANDRE DIACONOFF

HE IS

by Gwynne Dresser Mack

She was very small, and she did not know much; she had been on this earth for only two years.

But when I said: "Let's take a walk", she trustingly put her tiny hand in mine and followed beside me on the grassy path.

"See these green ferns, Gail," I said; "and these white flowers. God made them for us; aren't they lovely? And this meadow, and the forest, and those mountains — God made them all, for us to enjoy."

And as we passed a row of gnarled, giant maples which were over two hundred years old, I added: "See these wonderful ancient trees! God made them, too, long, long ago — aren't they beautiful!"

The little child suddenly stood still. She tilted her head way back, to look up far beyond the towering trunks to the distant gray branches spreading a canopy of sunlit leaves. The leaves stirred and whispered in the wind, and from their midst a bird sang.

NOT DEAD

The child's face became angelic, rapt with delight. She did not know much; yet what knowledge she had was immense, for she knew who God was and that these trees were His, and she reached for their beauty — knowing it was for her.

There was another little girl, scarcely a year and a half old, who knew God, too. The family was sitting down for dinner, and she — a visitor — was displeased over something or other and crying loudly about it.

I said to her: "Joanie, we're going to talk with the Lord now"; and we all held hands, as is our custom, for saying grace before eating.

Although saying grace was an unfamiliar experience for her, Joanie stopped crying at once and was perfectly quiet. When the grown-ups turned their thoughts again to eating, she resumed her screaming where she had left off; but while the blessing was said she had kept silence before the Lord for she knew what we were doing.

About this time there were, in other places, some men of brains

and erudition who were causing a shock-wave across the world. Presumably they knew a very great deal, for they had advanced degrees in the academic world and held positions of responsibility in universities and theological seminaries.

Yet, strange to say, they did not seem to know God. Apparently having had no personal contact with Him, despite great education they did what ignorant people often do with whatever lies beyond their own experience — they decided that the experience of others was meaningless.

"God is dead!" they announced solemnly.

This declaration was widely publicized in newspapers and magazines and naturally stirred up a commotion. An appalling statement, some said; a welcome breakthrough to common sense, others proclaimed; a matter of semantics, still others felt — sure that the pronouncement could not mean what it sounded like.

But the words of Thomas J. J. Altizer, professor of religion at a Methodist university — whatever he may have had in mind — certainly said that man in this era has no living God: "God has died in our time, in our history, in our existence." (Time, Oct. 22, 1965)

Atheism, of course, is no new story, and often appears more as a pose than as a well thought-out philosophy. Having banished God, the atheist then proves the emptiness thus left by immediately substituting Man as the Great Importance; and the "God-is-dead" converts seem to feel that with God out of the way we can now really pay attention to our fellow men.

But just what is it that most needs to be done for our fellow men? Humanists are certainly part way up the ladder to Heaven when they insist that improving man's social and intellectual condition is the main business of life. But if they think about this further, sometime

they must wonder what makes the difference between their own good urge to serve the human race, and the equally strong urge of countless others to serve only themselves. Whence comes this difference in attitude, and why do we know one to be better than the other?

Oddly enough, while not at all recognizing divinity in Jesus Christ, the new-age atheists declare that we must follow the example of Jesus in learning to love and serve humanity! Could this perhaps be an unconscious step from the deteriorating Christianity which Swedenborg exposed, toward the new Christianity which he foretold — a transition from accepting Christ only because we have been told that He is God, to seeing God Himself, finally, in the perfection of Jesus Christ?

Spiritual development, after all, whether of the race or the person, follows one pattern of unfoldment: first, the simple state of innocence, when there is only an inner light to live by in an unfamiliar world which must be adapted to; next, the growing control of environment, enabling one to question it; then the sense of mastery giving a false idea of completeness — this is the adolescent and young-adult stage. And someday, beyond trial and error, pain and disappointment, fear and grief, comes the discovery that Man is not the meaning of Life but an expression of it. Not until then does one know his Creator.

Revolts against God appear to those who have already found Him like the rebellions and self-assertions of teen-agers, and are to be taken no more seriously. Yet the new trend in atheism has very disturbing aspects. As in the past, it appeals to persons of intellectual caliber, but today some of these atheists are teaching in theological schools! If young minds, barely beyond the confusions of adolescence, while being trained to work in churches are taught that "God is dead", what sort of spiritual leadership will there be? To what, in the

sufferings of the more mature, will men thus educated be able to minister? And what will the children, ever increasing in our day, be given to live by?

Perceptive parents have observed that very young children possess a spiritual awareness enabling them to know from within. Telepathic experience is common among them; and they seem already familiar with God and angels and Heaven, so that talking of such things is no surprise to them, but completely acceptable. Yet all too often and too soon this light within is dimmed by an in-rushing darkness from the world outside.

Little Gail and Joan, whom you met walking and at dinner, are not exceptional. All babies are open and responsive to their spiritual environment, but this state is seldom noticed or nurtured by the adults around them. There are homes where God is spoken of reverently each day, at least at meals and bedtime, and here the knowledge of Him is not snuffed out by the world beyond. In other homes there may be no talk of God, but the children are faithfully sent to Sunday-school which parents feel will teach what they themselves can not; thus spiritual awareness may be kept alive, although not with the vigor that comes from its unbroken cultivation within the family.

But then there are the multitudes of homes — many of them no more than places — where children never hear of God. They surely came into the world with a closeness to Him, but for them this died in infancy. It is not God but the knowledge of Him that is dead.

The endless studies which have been made of today's troubled youth — the school drop-outs, teenage married couples, unmarried mothers, juvenile delinquents, as well as able but restless high-school and college students — all reveal a strange yearning: a deep-down desire for authority! This authority, however, has to be perfect — dependable, just and strong, bigger than anything that these

young folks have so far come into contact with. A sad book called "Generation X" (by Hamblett and Deverson) again and again quotes young people expressing contempt for the inconsistent society in which they find themselves, yet groping for something that will tell them how to gain a place there. Like the psalmist they cry out, though less poetically: "Lead me to the rock that is higher than I!" (Psalm 61:2)

These boys and girls, while rebelling against law and order and supervision imposed upon them by the adult world, nevertheless feel deeply the chaos that comes from a life without them. Their conflict is between a control which they can not respect (because it seems to them hypocritical) and a desperate need to be guided and strengthened. At this stage, self-assured from being almost grown up yet insecure from being still childish, it is seldom possible to introduce God. But for those who have known about Him since earliest childhood He will be remembered and will be a point of reference, even if only subconsciously. Whatever is imbedded in a foundation remains.

Now if our churches acquire ministers who have been educated to the concept that "God is dead", what authority can their Sunday-schools offer for anchorage? It is the imperfect world of Man which teen-agers reject; would they be interested, then, in a religion which limits them to that world? How could they be led to serve their fellow men when they themselves can find no higher help? And children who grow up without knowing God can not become parents who would recognize or encourage a baby's awareness of Him. Then indeed the vicious circle widens!

Of course under Divine Providence there would always be "the remnant" (as there is in Russia today despite atheistic communism) of those who keep the inner light burning and tend it faithfully. The tragedy is that these are so few. With the population explosion ceaselessly

multiplying the problems of human nature, any movement to decrease the authority of God gives impetus to the forces of self-will.

The "God-is-dead" school probably thinks that Moses made up the Ten Commandments. But for him to do so would have been a supernatural expression of wisdom, since they cover every possible situation in human relationships. Children all growing up with allegiance to a perfect and ever-present God, and truly obeying His commandments, would become an orderly, harmonious human race. Then the needs of fellow men would be met as a matter of course, and their ills would automatically be diminished. How distorted can a philosophy be — denying the one thing men most inwardly hunger for, while rallying to serve the miseries that result from such denial!

Visualize a world in which every baby is taught the reality of God as definitely as he is taught his own name. If this learning were as consistent and persistent as is the learning of one's own name, would it not give a continuity to life as firmly established as is that of personal identity?

It sounds so simple. But the overwhelming difficulty is that since it has not been done from the beginning of history henceforth, by all of mankind, **where** could we now start? The garden of Eden has been lost; in its place has come the struggle just to keep alive the knowledge of God, so that always He **can** be found.

If now there are to be religious leaders who would turn us away from God, those who have found Him must all the more take responsibility for keeping the channels to Him open. Especially must they cherish and protect in little children the spiritual awareness into which each is born, that in time to come — despite conceits and delusions in the intellects of men — "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isaiah 11:9)

"And they compel one Simon, a Cyrenian who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross." Mark 15:21

His Cross Is Yours

by Antony Regamey

THIS IS THE STORY of a spectator who, much against his will, was compelled to become a participant in the greatest drama of the ages. At one moment, with a small crowd of people, he was an innocent bystander on the side of a road leading out of Jerusalem, watching a Roman platoon speeding up three prisoners to their execution. And on the next moment, still trying to figure out what it was all about, he was brutally drafted into getting under one of their three crosses and carrying it on his own shoulders up a steep hill known as Calvary.

He had no choice. For that was how things happened in those days. Anywhere, anytime, the Roman conqueror could grab you by the arm and say, "Here, you, bearded mongrel, carry my pack and make it snappy!" Then, no matter what, you had to do the bidding, "or else!" In this same way the soldiers had compelled him when, just in front of him, one of the convicts had faltered, exhausted. He had no choice. He knew nothing about this man the longer beam of whose cross bore the inscription, "This is the King of the Jews." Neither was it compassion for the weakling that had prompted the Roman centurion to issue the order. All he wanted was to get this business over with fast.

So, "one Simon" had the cross of Christ thrust on him for the rest of the way. Simon "of Cyrene", a little township in northern Africa; thus, not a resident of Palestine. Evidently he was a Jew, as his name indicates; a Jew on pilgrimage to the holy city for the festival of the Passover. Perhaps he had planned this for years, dreamed of it, saved for it. For him it was to be the supreme religious experience of his life. Then, on the very day the festivities were about to begin,

there had come this affront to his dignity. He had been made to play the part of a common criminal and even to share, for a while, in his degrading penalty.

At least, this may well have been how he felt at the time. But, how little he knew then that, later on, he would look back on this outrage actually as the most treasured religious experience of his life! How little he knew that, forever and a day, another Simon whose surname was Peter, and ten other disciples of our Lord, and millions of others through the ages, would come to envy him his hardship and would have counted it as their highest privilege!

Yet, the wonder of it is that, while he had never heard our Lord saying, "Whosoever shall compel thee to go a mile, go with him twain," Simon did go that second mile. So that, the last mile of our Lord's earthly journey, his death march, became at the same time the first mile of Simon's spiritual journey. The wonder of it is that, from that moment on, something happened to him which changed the rest of his life. His outwardly imposed compulsion to walk with Christ and to carry the cross of Christ all the way to Calvary, somehow became a voluntary, inner compulsion to make that cross his own, or as much of it as he could carry, and to walk with Him forever.

The fact, you see, is that both he and his household, came to be known as followers of our Lord in the very early church. In our text, Simon of Cyrene is called, "the father of Alexander and Rufus," implying that his two sons were well-known and well-liked members of the Christian fellowship when the Gospel of Mark was taking shape. And Paul, in his letter to the

Romans writes, "Salute Rufus, chosen in the Lord, and his mother, who has been a mother to me too."

We are not told that our Lord even spoke to him as, close together, they made their way to the top of the hill. And yet He surely did so, even without saying a word. Perhaps, under the weight of the beams, and looking up on that face which henceforth he could not forget, Simon began to perceive that our burdens are not mainly of the body but of the spirit. Perhaps he became aware that, although he was bearing our Lord's physical cross, there was a cross more real still, which all the while Jesus was carrying in his divine heart and mind, and that it was the heavier of the two. Surely Christ was not thinking of Himself when he heard Him ward off the bewailing pity of the women who followed Him. He was thinking of them and their children. He wanted no pity. He was not sorry for Himself. He knew where He was going. He was neither driven to it, nor beaten. He was master of the situation. What He wanted was understanding and the free response of men's hearts.

So, perhaps, it gradually dawned on Simon that our Lord also was carrying a burden not his own. It must have been the case, as he lingered nearby, on Calvary, and saw the brutal scene, and heard the sledge hammer, and our Lord saying, "Father, forgive them," and saw Him die. For if even a hardened centurion was so impressed by the way Jesus died that he whispered, "Truly this was the son of God", why not Simon? Surely he understood what it means to die to selfishness, and to suffer for another's hurt, and to feel the pain and the waywardness and the guilt of others as one's own, and still to love them to the last ounce of one's strength! With the centurion he saw, no matter how dimly at the first, that one can never be at-one with God, until one is at-one with mankind.

Then, all his former resentments vanished. The weight of his frustration was lifted up. And the cross of outward compulsion which he, thus far, had carried, became at last the cross of discipleship. Then, from being a spectator, a passer-by, he began to be a voluntary sharer of the cross of Christ. But, should it not be so with all of us and all our crosses?

In a sense and, like Simon, we all begin our life as passers-by, on the way to the holy city of our dreams. It is only natural that we should be on the way to find ourselves, and to give to our life a center of supreme allegiance. Soon, however, and whether we like it or not, life has a way of clamping upon us irksome tasks and to compel us to carry heavy burdens. We meet with injustice, and frustration, with failure, loss of health or of work, deprivation of property, an unhappy marriage, the stubbornness of a child, or the loss of a dear one. And whether or not the particular affliction we must bear is of our own manufacture, if we are in the least inclined to self-pity, we resent it while at the same time we dignify it by calling it "our cross."

There is this difference however, between the cross of Christ we must bear, and the hardships which life may burden us with. None of our sorrows, trials and sufferings are of our own conscious choosing. If we were to give them a name, they could be called crosses of circumstance. They can be borne and often are without open or secret allegiance to the Lord Jesus Christ. But they only become His cross and that of our discipleship when we find Him and follow Him in our trials, accepting the burden they put on us as a means of dying as to our selfishness, and of sharing with others the love He gives.

So it was, don't you see, with the cross which, at first, was thrust upon Simon. It was the cross which

Jesus bore. "He carried our sorrows and did bear our griefs." Yet it was the same burden of wood under which the other two prisoners died. And it did not become the cross of Christ, for Simon, until from being the cross of circumstance it became for him the cross of acceptance and of conscious choice. It did not become the cross of discipleship for Him, until he saw its meaning and, in full commitment, let himself be caught by its full implications.

And so it is and always must be for us. Our crosses may begin as crosses of circumstance, which our Lord carries for us and with us even without our knowing it, or knowing Him. Then they become His cross, when we realize that they are His also, and carry them out of love for Him and take our share of the burden. And at the last, they become the cross of our discipleship, as we too are learning to make them a means of spiritual growth, by overcoming our selfishness, and loving Him and the neighbor.

When all is said and done, there are but two choices open to us in the world such as we know it today. We can simply remain spectators of its pain and travail. And if it is all we do, we still help the forces of darkness to crucify the Lord whom we do profess to serve. Or, we can face the challenge of what seems to be an impossible task, become sharers with the living Christ of the woes of the world, feel them as our own, and to the full measure of our ability become participants in his great work of redemption. Our crosses are always His. But, in the measure of our commitment, His cross can also be ours. And than this there is no higher privilege and experience for then we are His, forever.

The author of this eloquent sermon, preached on Passion Sunday, 1959, in the Boston New Church, is the former minister of this church; now professor of homiletics in the New Church Theological School.

Book Review

Invitation to an Inquest — A new look at the Rosenberg-Sobell Case by Walter and Miriam Schneir, Doubleday & Co., Inc., New York, 1965, 467 pages, \$5.95.

THE MOST TALKED ABOUT BOOK today is Truman Capote's account of the murder of a Kansas farm family, "In Cold Blood". A much more significant book, that will make your blood boil, is the review of the Rosenberg-Sobell case by Walter and Miriam Schneir.

Capote spent six years preparing "the best documentary account of an American crime ever written." The Schneirs spent five years unraveling the greatest spy case of the century and concluded: "Not only were Julius and Ethel Rosenberg—and Morton Sobell—unjustly convicted, they were punished for a crime that never occurred."

This seems preposterous! How could a young couple be electrocuted and a young man sent to prison for

thirty years if no crime were committed? I have spent portions of the last five years trying to find the answer to this question. I have read the bulky volumes of the trial record and studied three books on the case; talked with lawyers who have reviewed the case, and discussed the issues with Justice Department officials, including the Pardon Attorney and the Parole Board; met with Presidential assistants to get clarification of the government's position; and interviewed members of the Sobell family.

I cannot say with absolute knowledge that the Rosenbergs and Sobell are completely innocent of any crime. I **can** say with certainty that the evidence presented at the trial was most unconvincing; nothing

was proven. And in our country a man is presumed to be innocent until proven guilty.

The Schneirs' book reveals the Rosenbergs as the most spectacular victims of the hysteria of the times. The hysteria began in September 1949 when President Truman announced to the American people that an atomic explosion had taken place in the Soviet Union "within recent weeks". The country was stunned! How could this be? Surely no country but America had the capabilities and the technical know-how to produce such a complicated device as an atomic bomb! (Despite the prediction of physicists in 1945 that other countries would produce a bomb within three to five years.)

To Congressional leaders like Karl Mundt and Richard Nixon, and to some newspaper commentators, the answer was obvious. If Russia had an atomic bomb, she could have obtained it only by rifling America's "secrets". J. Edgar Hoover jumped to the same conclusion. According to author Don Whitehead in his book, "The FBI Story", when Hoover read the report indicating that America no longer had a monopoly on the atomic bomb, he reacted with "shock and anger." "Hoover reached for the intercom telephone. He gave a series of orders to his key subordinates and soon the vast machinery of the FBI was in high gear. 'The secret of the atomic bomb has been stolen. Find the thieves.' "

By the fall of 1950, a total of nine so-called "links" had been apprehended and publicly identified with what the press quickly dubbed the "Klaus Fuchs spy ring." Fuchs was a British scientist arrested in February 1950 as a Soviet spy. He had spoken of a contact man in America, and Harry Gold was "uncovered" as this contact man. Others who were indicted included a Los Alamos machinist named David Greenglass, his sister, Ethel Rosenberg, and her husband, Julius Rosenberg.

Morton Sobell, a college classmate of Julius Rosenberg, was implicated by the Greenglasses. A friend of Sobell's, Max Elitcher, testified that at one time he saw Sobell take a can (presumably a microfilm can) into an apartment supposedly inhabited by Julius Rosenberg. On the basis of this testimony, Morton Sobell was convicted of "conspiracy to commit espionage" and was sentenced to prison for thirty years. At the time of his imprisonment he was 33. He is now 48. His wife works ceaselessly for his vindication and release.

When I asked a Justice Department official how it was possible for a man to be sent to prison on the uncorroborated testimony of a single person, he replied, "The government has found a conspiracy charge to be the easiest type in which to get a conviction." The word of Elitcher, a self-confessed perjurer who was happy to co-operate with the government in exchange for his freedom, was sufficient. (In 21 of our states, however, accomplice testimony requires non-accomplice corroboration.)

"Invitation to an Inquest" is a thorough book, revealing painstaking research. In a review of the book, law professor Herbert Parks stated: "Mr. and Mrs. Schneir have not only examined the record with care but, going beyond the record and exhibiting the most admirable tenacity, have uncovered significant facts not previously brought to light. The net effect of their researches is to cast considerable doubt on the veracity of Harry Gold and David Greenglass, the principal witnesses against the Rosenbergs, and on that of Max Elitcher, who supplied the only testimony directly linking Morton Sobell to the alleged Rosenberg spy ring. If the information now brought forward by Mr. and Mrs. Schneir had been used by the defense at the time of the trial, the result might have been different."

The compelling evidence marshalled by the Schneirs reveals:

- 1) Highly questionable procedures employed by the FBI, including suspected forgery and kidnapping.
- 2) Bias of trial judge Kaufman, and reprehensible conduct of the prosecuting attorney and his assistants (including Roy Cohn).
- 3) Hysterical atmosphere of the McCarthy era which made it virtually impossible to grant a fair trial to anyone accused of Communist sympathies.
- 4) Readiness of the government to give full credibility to uncorroborated testimony of acknowledged spies. (Elizabeth Bentley is a prime example.)
- 5) The Rosenbergs protested their innocence to the end, although they were offered "life" if they would confess and implicate others. Their refusal has been termed evidence of their unrepentant nature.

The Rosenbergs and Sobell may be innocent, and I am inclined to think that they are. Even if they were not, they were entitled to a fair trial. But what has this got to do with the church? The heart of Christianity is its faith that the Lord is concerned with persons, individuals. The parables of the lost sheep, the lost coin, and the lost son demonstrate the Lord's compassion for the individual in need. We proclaim in western Christianity that the state exists for the individual, rather than the individual for the state. When we lose sight of the welfare of the individual, including love, justice, and mercy, the welfare of all of us is in jeopardy. When we minister unto one of the least of the Lord's servants, we minister unto him.

Abraham Lincoln said, "To remain silent when your neighbor is unjustly persecuted is cowardice; to speak out boldly against injustice, when you are one against many, is the highest patriotism."

—Ernest O. Martin

Golden Anniversary

On Thanksgiving Day, November 25, 1915, Mr. H. L. Honemann and Maude Elizabeth Wilson were married by the Rev. Harold S. Conant in the Baltimore New Jerusalem Church. Ever since they have been, and still are, stalwarts of the New Church.

Fifty years later, also on Thanksgiving Day, November 25, 1965, they were presented with a series of events, brought about by their two sons, four daughters, and 18 grandchildren. At the banquet at the Holiday Inn Mr. Honemann made the following speech.

I feel an urge to say a few things despite my shortcomings as an orator. I doubt very much that mother will do the same but I hope she will. Therefore this will be a monologue and it has been stated that a monologue is a discussion between a man and his wife. However this one will be about a man and wife or about marriage.

First I would like to make use of the sentiments expressed in the last chapter of Proverbs where the virtues of a noble woman are extolled. Here it is said, in part, that:

“... her price (or value) is far above rubies. She layeth her hand to the spindle and her hands hold the distaff. She stretcheth out her hand to the poor, yea, she reacheth her hand to the needy.

Her husband is known in the gates when he sitteth among the elders of the land.

She openeth her mouth with wisdom and in her tongue is the law of kindness. Her children rise up and call her blessed; her husband also and he praiseth her. Give her of the fruit of her hands and let her own works praise her in the gates.”

This is only a little bit of what should be said, but I must take care not to cause our lady embarrassment.

But now, if you will indulge me in ribbing you a little, I call your attention to the book of Genesis where it is stated that the rib which the Creator had taken from the man he made into a woman — as an help meet. And therefore a man shall leave his father and mother and cleave unto his wife and they shall be one flesh.

The Lord, while on earth, performed his first miracle at a marriage feast where he changed water into wine. He spoke several parables about marriage and marriage feasts and in a discussion with Sadducees he puzzled them with the statement that in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven.

In the last book of the Bible, Revelation, the Lamb is described as a bridegroom for whom his bride had made herself ready, and also that they are blessed who are called to the marriage supper of the Lamb. At the end of this book we read that the Spirit and the Bride say “Come” and let him that heareth and is athirst come and take of the water of life freely.

These are only a few instances out of the many in the Bible about marriage, but even without all of these this subject and its analogues are about us every day of lives.

Martin Luther says, “God has set the type of marriage everywhere throughout the creation. Every creature seeks its perfection in another. The very heavens and earth picture it to us.”

Swedenborg fully agrees with this idea and goes much further. In his eighties he produced two books which I believe to be among the finest books of the world: TRUE CHRISTIAN RELIGION and MARRIAGE LOVE. We should get acquainted with these as soon as we can appreciate any parts of them.

But as to some marriage analogues. In the mineral kingdom we might consider chemical affinities, for example how acids and bases combine to produce salts. In the vegetable kingdom, seeds are nurtured by mother earth and all vegetation results. In the animal kingdom the union of male and female results in proliferation of kinds. In the mental realm there is the union of understanding and will to produce mind, personality or individuality. On the moral plane there are faith and charity to produce good works. On the spiritual level the conjunction of good and truth produces the Church; and permeating all planes is the union of Divine Love and Wisdom to produce use.

Now the purpose of all this introduction is to direct your attention away from physical deterioration through aging, one effect of which you see standing before you now after fifty years of married life. You all know or can guess how I react when some physical work for me is even mentioned. My legs shake, my nose waters, and my wheezy breath comes in short pants and I vanish out of sight. I realize that some might say: “That’s not a defeat, it’s an accomplishment” and others that I should have more properly related it to fifty hard falls; but, be that as it may — in my hideout among the scholars and the disciplines my prospective vistas become enchanting. I learn that in heaven an angelic pair is inevitably attracted to each other whether or not their married life began on earth. The delights of marriage are stated to be fundamental to all heavenly delights, and the angels increase in vigor and beauty with the passage of time there. The true way to look at one here, who has heaven within himself, is that already, as to his character, he is growing more vigorous and not senile. I am not boasting here, but merely inviting your attention to the idea.

Swedenborg spells out this union of man and woman uniquely, and I

hope to not oversimplify his descriptions with a few short statements. The male genius is the love of acquiring knowledge, intelligence and wisdom. He eagerly examines all that flows into him from his surrounding culture and from these he makes selections which become his and mold his character. Of these choices he is very proud and pleased, and unless there is an offset to this, he would be very conceited. So it has been provided by the Creator that the love of man's wisdom is the province of his helpmeet, or the female, that their love should be reciprocal. Therefore it is also provided, as Divine Wisdom inflows into the male, so also Divine Love inflows into the female and each has freedom when each loves what the other thinks and wills. There is also a sporting as of infancy and as of innocence in this love, but it is destroyed if either desires to command the other.

Now you will see, dimly perhaps, why I try to present these thoughts to you as one would present beautiful pearls to you to delight your sense of beauty. This is done in partial appreciation of what you have done for us in arranging this wonderful affair, for which we are very, very grateful.

Having done so, however, I am reminded of Carlyle's remark that while speech is great, silence is greater; or, in the metaphor of the present occasion, silence is **golden**. Hence, I resume my seat in the hopes of two consequences; first, that mother will say a few words so as to get me off the hook where I have placed myself by inviting myself to speak, and second, that I may enjoy another cup of that delicious golden brown coffee. Thank you.

At the conclusion of this speech, Mrs. Honemann said that she would be guided by the remark Mr. Honemann had made, that "silence is golden", and let it go at that. According to Mr. Honemann; "She was greeted with such enthusiastic applause, that what I had received seemed to me to be relatively insignificant."

Swedenborg and the changing Church

by Clayton Priestnal

HISTORIANS GENERALLY IDENTIFY the middle of the eighteenth century as the beginning of significant changes in the economic, social and political life of man. These momentous mutations in the structure of man's entire environment appeared to begin with what is now known as "the industrial revolution". New and more complex machinery increased immeasurably the production of manufactured goods. Factories multiplied and were constantly expanding; urban employment rose sharply; the channels of commerce widened and became more numerous and teeming with activity. Public education became a matter of common concern; the printing of books accelerated markedly; in fact, there was hardly an area touching the everyday life of society which was not affected.

Along with this quickening of commerce and education, there was a growing unrest in the hearts and minds of those who caught the vision of freedom and democracy. Feudal laws and entrenched landowners met with sullen resistance from the underprivileged masses. Revolution broke out in France. Tumbrils rolled grimly through the streets of Paris carrying the doomed nobility to their death by the guillotine. Seeds of rebellion took root in America and the colonies threw off the objectionable rule of the British throne. "Taxation without representation is tyranny", was the rallying cry. These movements towards freedom and self-government have not slackened to this day. This troubled century has seen kings dethroned, dictators unseated, and the peoples of backward continents establish independent governments. These efforts toward self-determination have not been put forth without violence, destruction and dislocation, but a new order has come to many parts of the globe and still more impatient millions

stand ready to force a change in their way of life.

Recent technological achievements, such as space satellites, are too fresh in our minds to need emphasis or enumeration. They, too, are the culmination of beginnings which received a sudden and forceful impetus just over two hundred years ago.

Significant as all these external changes are which affect the social, economical and political life of the human race, they are not nearly so important as the changes which have taken place in the Christian church, for these influence the spiritual thinking of man. Pope John opened the casements of the Roman Catholic church to the winds of the world. The Ecumenical Council called by him has brought about great and astounding changes which will soon modify markedly many of the church's basic dogmas. Protestantism, too, has been touched by the need to reevaluate old creeds and traditional tenets. The ecumenical movement has brought the communions of Christendom much closer together in a spirit of understanding, tolerance, and a recognized need for cooperative action. As in the case of political change, this new zeal and freedom of thought have resulted in some deplorable excesses. The recent, much-publicized "God is dead" movement is an outstanding example. But the over-all picture to be seen in the history of mankind since the year 1757 is one of sweeping and rapid change.

Those who are at all familiar with the theological writings of Swedenborg are able to view the swift movements of history, the scientific achievements and other constructive modifications of the social order, in a relatively new and unique light. Here we pause for a word of caution. The knowledge received from Swedenborg does not include the power of unerring prophecy. A glance through the pages of New

Church literature reveals how hazardous it is to predict with certainty the things to come. In 1913, as an example, one of our most revered clergymen wrote an eloquent article which appeared in the *New Church Review* and he saw a world at peace through the Hague Congress on Disarmament in 1899 and the establishment of an international court of arbitration in 1907. In a matter of only a few months his faith in peace must have been cruelly shattered, for the outbreak of the first World War brought to an end a short uneasy interval of tranquillity. Before the century was half over the two most devastating wars in history had been fought, and on virtually the same battlefields. So beware of man's prophecies. Although the future is uncertain, it is possible and permissible to take a backward look at history and attempt to trace effects from causes, and also to evaluate events as they unfold. It is in these areas that Swedenborg offers new and startling insights.

Swedenborg with great emphasis and clarity declares that the Lord's providence is involved in all events, from the great remembered moments of history down to the smallest particulars in the life of each human being. The Lord knew from the beginning of time, before the mountains were formed and the seas stretched across the face of the earth, that a man called Adolph Hitler would rise to power, hold Europe in his evil grip, and die by his own hand in an underground retreat in the bomb-gutted city of Berlin. Before the creation of the rich deposits of petroleum deep within the earth, the Lord knew that the Rockefeller Foundation would be established to promote human betterment through generous grants for social and medical research. Through the laws of divine providence, which include permissions, evils flourish for a time and are subdued; then they rise again to plague the peace of man. To evaluate the course of events it is important to remember

that what is now taking place, and what is to come in the future, is known to the Lord and will forever be turned by Him towards beneficent ends.

Another basic fact which becomes very clear as one studies the writings of Emanuel Swedenborg is this: In the spiritual world lies the cause, or impetus, of all that exists or happens on earth. It is spiritual forces acting upon this natural plane of life which produce the changes we are witnessing. Something must happen in the realm of the spiritual world before its corresponding effect is seen on this ultimate degree of creation. For this reason something very significant had to take place in the spiritual world back in the middle of the eighteenth century in order to bring forth such varied and constructive changes in the life of mankind. What cataclysmic event could it have been which so transformed the world? Swedenborg asserts that it was "the Last Judgment".

Furthermore, Swedenborg claims to have witnessed this momentous event and he describes it in great detail. In the Holy Scripture the full particulars may be found within the mystifying symbolism of the Book of Revelation. It involved a drastic reorganization of the spiritual world, especially in the intermediate state known as "the world of spirits", which is, so to speak, the "Ellis Island" for those who pass from this earthly life. There is a touch of irony in the fact that the very churches, which are looking to a future day of judgment when the graves will be opened and Christ will return accompanied by great convulsions in nature, are feeling at this very moment the effects of the thing they are anticipating, for it has already taken place. According to Swedenborg the year was 1757, and the course of history since that time seems to verify his bold and astounding declaration.

It would no doubt cause considerable grief among the early receivers of the New Church, if they

were aware of how little the present generation of Swedenborgians know about this millennial event. There has been a perceptible drift away from the study and appreciation of doctrine. Perhaps the seemingly more immediate and urgent demands for social action have displaced an interest in the structure of New Church theology. This is unfortunate, because the result has been a growing lack of knowledge of the spiritual truths required to act wisely. Swedenborg's familiar aphorism comes to mind, "Love has no power except through wisdom". Because of this neglect in the study of the Last Judgment it seems necessary to say a word or two more on the matter. But have no fear that we are going to enter upon a lengthy theological discourse. What we say will be brief and to the point, leaving, of course, many essential aspects of the event untouched.

From the time of the Lord's Incarnation, and for some seventeen centuries thereafter, those who died congregated in the world of spirits and on the outer fringes of heaven. Among the unnumbered multitudes there were those who were in simple good and also those in whom there was predominating evil. Since all life descends from God down through the heavens and the intermediate world of spirits, it was inevitable that this divine influx would become seriously impeded, the downward flow of spiritual life disrupted and contaminated. Why this condition was allowed to exist for so long a time before it was alleviated raises some interesting questions which Swedenborg answers fully. We shall not take the time to go into them. The effects of this interference with divine influx can be seen on the pages of history. The so-called "dark ages" cast a grim shadow over the human race. Bigotry, cruelty, oppression, and extreme perversions in man's religious faith, were the hallmarks of those miserable centuries. The Christian church became stagnated by false doctrines and less and less concerned with the kingdom of

heaven. Materialism and sensuality became more and more dominant forces in society.

Of course society in this mid-twentieth century is not a paragon of virtue. One can point to the overpowering interest in material things at this present time, promiscuity, social injustices, intolerance, and a continuing spirit of cruelty. All this we do not gainsay, but there is a difference. Along with the grave defects so evident in our social order, there is a strong sense of concern for the public welfare, almost completely lacking two centuries ago. More important perhaps, today man has powers of reason and self-appraisal which can detect and correct the evils of society. In short, today there is a quickened conscience in more people than at any other time in history. Taken all in all, the present generation is more fully aware of human dignity and the potentialities men have for growth and self-fulfillment, and it has the means at hand for individual and collective improvement. These constructive changes are a direct result of the separation of the good from the bad resulting from the Last Judgment. Today man has a freer use of his rationality than ever before, he has a greater exposure to heavenly influences, and available to him are the spiritual truths which are the very essence of the inner sense of the Word.

We always have some reluctance in bringing to the attention of New Churchmen any passage from Swedenborg which has been quoted innumerable times, so we beg your indulgence at this time because this particular statement, although threadworn, bears so directly and importantly upon the subject at hand. "The state of the world hereafter (that is, after the Last Judgment) will be altogether similar to what it has been heretofore, for the great change which has taken place in the spiritual world, does not induce any change in the natural world as to the external form; so that after this there will be civil affairs as before. there will be peace,

treaties, and wars as before, with all other things which belong to societies in general and in particular."

Subsequent history reveals that Swedenborg was correct in his observation. Civil affairs have indeed followed the patterns of the past, although there has been a gradual evolution in methods, practices and principles. Treaties have been signed with solemn pomp and ceremony; some have been kept faithfully, while others were promptly broken, even without provocation. The mountains rise above the landscape just as they did prior to 1757; ocean tides ebb and flow with the same rhythmic regularity which marked their movements thousands of years ago. And among the peoples of the world there is the same familiar uncertain struggle for survival and self-fulfillment.

The passage we have just quoted continues with this significant comment: "But as for the state of the church, this it is which will be dissimilar hereafter; it will be similar indeed as to the external appearance, but dissimilar as to the internal. As to the external appearance divided churches will exist as heretofore, their doctrines will be taught as heretofore; and the same religions as now will exist among the Gentiles. But henceforth the man of the church will be in a more free state of thinking on matters of faith, thus on the spiritual things which relate to heaven, because spiritual freedom has been restored. For all things in the heavens and the hells are now reduced into order, and all thought concerning Divine things and against the Divine inflows from thence . . ."

In this respect, too, the course of history has followed the path predicted by Swedenborg. The outward forms of worship, the liturgies, the rites, and the sacraments, continue as in the past with few and minor modifications. The same creeds are recited and the same Biblical passages expounded from the pulpit. Even the collection, or offertory, is taken up as in the past.

Yet according to Swedenborg there is one great difference which may not always be manifest to the eye; those who sit in the pews have a freedom of thought not possessed in the same degree by the churchgoers of earlier centuries who squirmed, sighed and dozed through very lengthy sermons by divines who believed God's grace could be forced into the soul by the sheer weight of verbiage. It is primarily in the freer exercise of man's rationality that one must look for the changes in the church.

But there have always been some in the New Church who have been slow, or reluctant, to recognize or accept the fact that the Christian church is in a process of change. Until recently it was the practice to speak of the "old church" in derogatory tones, seeing it in exactly the same context of conditions which existed in Swedenborg's day. The Christian church which Swedenborg knew and condemned so severely is not the same church which we see in the world today. To maintain that it is is to deny the effects of the Last Judgment; it is equivalent to saying that the new spiritual freedom and rationality made possible in that radical reorganization of the heavens, the hells, and the world of spirits, has made no impact upon the theological thought of man during the past two hundred years.

Obviously we are much too close to the current changes in the Christian church to view them with any proper perspective. But significant changes are taking place. Just where and how far these movements will carry the church we leave to the wisdom and hand of divine providence. This much we can be sure of: the constructive mutations which permanently improve the spiritual quality of the church are slow in coming and slow in unfolding. Because of our inherent impatience we oftentimes see an isolated amendment as a vast significant reformation, which it may not be. Again some unnoticed revision

might be the indication of an important shift in theological thinking. Frequently there seems to be a rapid and encouraging advancement in spiritual understanding and outlook; sometimes a plateau is reached where the church is stalled by a reluctance to abandon tradition, and again, there appears to be a slip backward into the false dogmas of the past.

The larger segments of society, the church, the community, the state, the nation and the world, pass through the same stages of growth which mark the progress of individuals. This is another truth drawn from the writings of Swedenborg. Sudden changes in a person's thinking must be viewed with suspicion, for they are likely to be the result of some form of external compulsion and thus exceedingly ephemeral. A church which changes in order to meet or adjust to some expediency will soon revert to its former state when the crisis has passed. A church which bends with the winds of popular fads or enthusiasms may never be able to stand upright again. From experience we know that the growth of spiritual knowledge and the purification of the heart come slowly, so very slowly, and usually only after inner conflicts and frustrations. The church today is undoubtedly in a particularly crucial travail, just as individuals are faced with complex problems, such as war, civil rights and liberty. And as the individual must face the task of removing what is false from the mind

before the truth can enter in, so the church must purge herself of those teachings which are not in harmony with the letter and spirit of the Word of God.

Perhaps this is exactly what we are seeing in the "God is dead" movement. It is for the church both a scandal and a challenge. I rather suspect that its impact will not be for long, nor as strong as some churchmen believe. Perhaps it is the external manifestation of the irrational orthodox concept of God, and the very church which condemns the "God is dead" advocates is actually largely responsible for its existence. This movement may be a form of what Swedenborg calls "vastation", a spiritual catharsis has to take place before a new and more enlightened state can become a living reality. Such a view is not contrary to the prophetic spirit of the Sacred Scriptures.

Not only did Swedenborg claim to have been a witness of the Last Judgment which took place in the spiritual world, but his theological writings are a corollary of it. Along with man's improved facility in the use of his rational mind, there has to be available to him newly revealed truths for the mind to assimilate and use. These spiritual truths, we firmly believe, have been in the larder of the New Church for many generations, and she has offered them freely to the world. But they have been adjudged tasteless or downright unpalatable.

We New Churchmen are rightly concerned and distressed at the

slow but seemingly inexorable weakening of our church organization. At the same time we can see in the world evidences that those very truths which have been rejected as Swedenborgianisms are being unconsciously absorbed unto the bloodstream of the Christian church. For us this is a source of much joy and hope. More and more New Churchmen are beginning to see in this perceptible broadening and deepening of the ecumenical movement in Christendom, in the reexamination of traditional doctrines and creeds, and in the greater exercise of charity, an enlargement of the Lord's New Church. But is it too much to suggest, that in regard to the external church we have been somewhat like foolishly fond parents who have refused to allow their children to fully mature and leave the hearthside? Have we not in many respects held back our church and its teachings from venturing forth among men? A close study of the Last Judgment and its effects upon the contemporary religious world will show beyond a doubt that the time has come when the New Church must leave her narrow parochial perimeter and move out into the wide expanses of the whole religious world.

The above thoughtful address was given on January 28 before members of the Massachusetts Association, who met in Newtonville to commemorate the birth of Emanuel Swedenborg. Mr. Priestual is the pastor of the New York Swedenborgian church.

URGENT

Will anyone having an unused supply of TALKING WITH GOD in the 1960 original edition (paperback, containing the foreword about and abstracts from Swedenborg) please communicate with Mrs. D. Mack, 1 Vale St., Peterborough, New Hampshire 03458.

Memorial

ALDEN. — Adelaide M. Alden, R.N. 84, member of the St. Petersburg church, entered the higher life Feb. 10, after a long illness and incapacity. A daughter of the New Church stalwart, Rev. Wm. H. Alden, her brother Arthur, former president of the Society, had preceded her into

the spiritual world by just a year. Miss Alden was born in E. Bridgewater Mass., serving overseas in World War I, and later specializing in therapy for crippled children. She is survived by a nephew John Alden, Dayton, O., and a cousin, Mrs. Hannah Grover, Rockport, Mass. Last services were conducted by the Rev. Leslie Marshall.

New Church World Assembly

Article II

LAST JUNE the Council of Ministers requested, and the the General Council financed, a feasibility report to be made by the Planning Committee. We, thereupon, put our heads together and set up a questionnaire to be addressed to all persons on the Convention mailing list.

This took quite a while, as we are separated by thousands of miles. Miss Margaret Sampson, the indefatigable secretary of the Planning Committee, worked out two sheets of information to be carefully read by the recipients of our questionnaire. Therefore, as you receive our letter and questionnaire enclosed, carefully read this valuable piece of information for all who have even the slightest urge to attend the 1970 Assembly. The outline of the program is only an outline. It is subject to many changes. The American Committee has made certain proposals to the British Committee. They have reacted with other proposals.

Roughly, the American Committee is plugging for a longer program: the six day program in your questionnaire. It is important for our Convention Committee to know how many would like the longer Assembly or the shorter.

Another difference is the type of program envisioned. The American Committee envisions a fellowship of New Church people from around the world. The British Committee thinks more of an intellectual approach, lectures, learned discussions; however, both programs will contain both types of neutral fare. In our questionnaire we have indicated some study periods and their subjects. We have called them workshops. The afternoons may be used

for them. In order to facilitate further planning we would, therefore, greatly appreciate it, if you fill out your questionnaire promptly and mail it as soon as feasible.

Another exciting project has been launched in Great Britain by a group of ministers. Some of us had the same idea on a less ambitious plan. This group of ministers, headed by the Rev. C. V. A. Hasler, has prepared an approved study course in the TRUE CHRISTIAN RELIGION, the very work of Emanuel Swedenborg which prompted our plans for celebration in 1970.

This four-year course of study, meditation, prayer and united effort, is called "United Search for a True Christian Religion". The necessary outlines, study manuals, and texts are supplied by this group. All material is neatly mimeographed. For every month there is a theme. Several paragraphs from the True Christian Religion are read at home and discussed in the study meetings, we hope will be organized in every church.

The NEW CHURCH HERALD, official organ of the General Conference of the New Church in Great Britain, gave outstanding space to this united venture in its issue of January 8th, 1966. Enthusiastic support was received in letters also from Italy (Dr. Giorgio Ferrari), Switzerland (Dr. F. Horn), Japan (Yoshii Ganase), Sweden (Rev. J. Hardstedt), and South Africa (Rev. John O. Booth).

I personally have begun to gather some members of our church in San Francisco in two groups. The National Women's Alliance chaplain is inquiring about it. Miss Quimby in Boston is enthusiastic about it.

Those of you, readers of this, who would like to join us in this intellectual effort to undergird our affectional gathering in London in 1970, can write to me for information and material, or directly to REV. CHRISTOPHER V. A. HASLER, "Belmont", Egerton Crescent, Heywood, Lancs. England.

If we could begin to spin threads of thoughts between many members of the New Church in many parts of the world, our coming assembly would truly have a magnificent preparation. It would, additionally, reacquaint many of our members with the salient doctrines of our faith, revivify our memories of them and inspire us to live more faithfully according to them. Thus a veritable spiritual revival would take place in our church.

There are four more years ahead of us to do the thorough planning which is our intention. I would like to emphasize again that our American Committee is a planning body. We are not authorized to conduct any meetings, but we are trying to stimulate interest in a world assembly of New Church people in London, in 1970. When the time comes, and General Convention feels so inclined, it will have to make this an official project to be carried out in co-operation with the General Conference of the New Church in Great Britain. To get the feel of the desires of its membership, the General Convention has asked us to ascertain your wishes with the questionnaire aforementioned. Please do answer us soon, so that we can make a report to General Convention when it meets in June at the Urbana College in Ohio. Thank you for your effort and co-operation.

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79 Orange Street, Brooklyn, N. Y. 11201

Don't Forget The Fryeburg Sales Table

THE WOMEN'S AUXILIARY of the Fryeburg New Church Assembly reminds its friends of the need for new salable articles for the Sales Table in August 1966.

We made \$125 from our Sales Table this past August and will use \$50 for the 1966 baby-sitter, \$25 for teaspoons, \$25 toward new water pipes, \$10 for gifts to the Oriental Society that spent a week-end

with us and \$7 toward refreshments on Stunt Night and Square Dance night.

Packages may be sent to Mrs. F. Gardiner Perry, 105 Pine Street, Needham Mass., 02192, until August 1st. After that they should be sent to Fryeburg New Church Assembly, Fryeburg, Maine.

— F. M. GREENE, SECRETARY

A RAINY EASTER

What should we do on Easter Day
If the sun decided to stay away
And let the murky, cloudy sky
Pout, and look down with her saddest eye?

What should we do if we felt so blue
That we wished to cry the whole day through,
And "went to pieces" like summer's last rose,
Because we had wanted to wear our new clothes?

What should we do if we found Easter meant
No more to us, than a vague discontent,
Unless we are dressed in the latest style
And paraded the boulevard with a proud smile?

What should we do if this is our way,
Of showing the world we are "better" than they,
Come, come: let us not make it so
Let us walk in the way HE would have us go.

—THERESA S. ROBB

Wayfarers' Chapel Has Staff Opening For Retired New-Church Man

Male members of the New-Church who would like an opportunity to serve the Church in a vital and active way during their retirement years are invited to contact the Chapel minister, Rev. Robert L. Young, as soon as possible. There is a part-time position now open on the Chapel staff, which will be expanded to full-time next Fall. Salary during the first period would vary from approximately \$50 to \$90 per week, rising in the Fall to approximately \$98 to \$140 per week. Variations in weekly salary are frequent and sometimes sharp, depending upon the number of weddings scheduled and the season of the year.

The position open is that of Chapel Attendant. Since the duties involved would include greeting wayfarers and answering their questions about the church and its teachings, applicants must know and be able to speak convincingly about these.

Applicants should have an independent income (pension or social security) as the salary offered is not enough to support either an individual or a family in this area. Artistic ability and interest, to enable applicant to assist in the preparation of museum displays, would be extremely valued additional qualifications, and might weigh heavily in the final consideration of applicants.

There are modestly-priced apartments within walking distance of the Chapel. Homes and condominiums in the area are rather on the expensive side.

An automobile, for shopping, is a must, as the nearest shopping center is four miles distant, and there are no bus lines or taxis.

A husband and wife might share this position, if desired, but some of the duties require a man.

NEW-CHURCH MESSENGER