

THE MESSENGER

Official Organ of the Swedenborgian Church

FEBRUARY 1972

Man has been so created, that as to his internal he is formed to the image of Heaven, and as to his external to the image of the world, to the end that Heaven and the world may be conjoined in man, and that thus the Lord, through him, may in-flow from Heaven into the world, and may rule the latter, in particular with everyone, and in general with all, and may thus conjoin both together, and thereby cause that even in the world there is an image of Heaven.

LETTER FROM THE EDITOR

The Environment

Three articles in this issue focus on our physical environment—the world—and the problems involved with the way we are polluting it. The writers view it as a religious matter, and treat it from Swedenborgian perspectives. An over-arching framework for this consideration, which the articles pursue in greater detail, is found in the cover quotation from *Arcana Coelestia*: “Man is so created that. . . even in the world there [may be] an image of heaven.” How far we have gone astray from pursuit of that idea, and why Swedenborgians above all should be concerned, and working to reverse this global trend, is amply documented in every article.

But why dwell on the issue here? Why should the Swedenborgian Church as such be concerned with the environment and pollution? It is only as individuals, not as an organization, that we can recycle our refuse, and avoid the use of non-biodegradable products. The decisions that will stop the major sources of pollution of air and water can be made only by great industries and governmental agencies—bodies far beyond the reach of any influence our church might wield, and bodies after all totally

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involved in the secular realm. What have we to do with all of this?

In the first place, as Swedenborgians, we know that the church is more than an organization: it also is, and essentially is, each of us, working as if of ourselves at the regeneration of our lives. So the distinction between the church and the individual is an unreal one, whatever structural and practical usefulness it may have. Each of us is the church, just as the church is all of us; so whatever concerns us is a concern of the church.

Secondly, being so created that heaven and the world may be conjoined in us, we must realize that the distinction between religious and secular realms of our lives is also unreal, in spite of its convenience for categorizing our obligations and commitments. Put differently, being spirits who have bodies, we cannot separate our spiritual and physical concerns without seriously fragmenting our lives and our very selves. From the Swedenborgian perspective, every physical and material issue has a spiritual dimension (every spiritual issue likewise having a physical consequence); so it is not only true that “All religion involves life,” but equally so that all of life (as it should be lived) involves religion.

On one hand, this makes it harder to be a Swedenborgian, because it means that we cannot be content with popularized motivations or excuses, since these for the most part are based on humanistic and materialistic pre-suppositions which are at odds with our deepest convictions. But on the other hand, this means that if changes in the values and motivations of the world, nation or community are going to change in the direction that will cause an image of heaven on earth, *that change could be expected to originate among us*. After all, who else has higher standards calling for repentance, or more profound reasons for reform of our individual and corporate ways? One of our ministers sometimes ends a prayer with, “O Lord, change the world—beginning with me,” and that prayer very precisely places us where the action is, or ought to be.

Pollution, war, corruption, starvation, all the physical problems of the world *are our business*, as individuals and as a church. As a church and as churchmen, we have particular responsibilities, because we have been given the deepest insight into the real depth and magnitude of the problems that physical necessity is finally forcing before the eyes of all the world.

Robert H. Kirven

FOR THE ENVIRONMENT. SPIRITUAL RENEWAL

Roger Dean Paulson

Until recently the environmental movement was a low-key effort, inadequately championed by nature lovers passing out packets of seeds to Boy Scouts and little old ladies flitting about the woods with butterfly nets. The process of ravaging our planet has been going on for a long time. The obsessive American hunger for growth, more creature comforts and an ever fatter Gross National Product has contributed significantly to the mounting crisis in our segment of the earth. The American Dream has become a nightmare. A runaway technology, whose only law is profit, has for decades corrupted our air, ravished our soil, denuded our forests and polluted our water resources.

Now everyone seems to be getting in the act. Hardly a publication of national scope hasn't done a splash sensation story on "The American Sea of Swill." The polluters themselves have taken four-color, full page ads in the media to say they too are concerned and love our air, land, water and woods. The concern sometimes goes little beyond verbalizing, however. Great corporations have set powerful lobbies and political clout toward softening penalties, delaying time schedules and to diluting enforcement of already existing laws on pollution control. Paying penalties is often cheaper than installing smoke abatement devices for instance. Mining interests are at this very moment dumping 600,000 tons of water daily into the waters of Lake Superior!

Population control has long been a "touchy point" with many—though the spectre of a doubling population faces us by 1980! Nine years hence!

Let me quote some figures that might help you zero in on one year's activity in the United States economy:

We "produce" 142 million tons of smoke and seven million junked cars, 20 million tons of waste paper, 48 billion used cars and fifty trillion gallons of industrial sewage.

There is a great need and growing support for the

introduction of new values in our society. There must be a spiritual restoration of the role of mankind that will reshape our values. How often have you felt the need of re-establishing quality on a par with quantity?

Let us guard against allowing the environmental movement being "talked to death." Ecology has "become a political substitute for the word 'mother'" according to Jess Unruh. Faddism with nature risks life as we know it. Can we afford to let the issue die?

We as Swedenborgians can begin by realigning our thinking on a more humanistic level concerning mankind. Practice conservation yourself and concern yourself with municipal and national conservation and ecological issues. Graduate from the "silent majority" into the "concerned and active minority." This spiritual renewal can begin in your life by rethinking your personal philosophy concerning ecology and conservation. Don't wait!

Yours for a cleaner and stronger and more meaningful world!

RDP

THE RECKLESS RUIN OF POLLUTION

by the Rev. Galen Unruh

"And God saw everything that he had made, and behold it was very good. . ." We are called today to recognize that God's world is not good and to find out why—and what may be done about it.

Perhaps you have seen the effective anti-pollution commercial on your television screen where the American Indian paddles his canoe through the foul river waters to the trash littered shore. His face is sad. As he stands there surveying the litter, someone speeds by and throws more garbage at his feet. A large tear wells up out of his eye and trickles down his face. The reincarnated Indian—if such were possible—would not recognize his once beautiful America.

Cont'd on p. 20

RUIN cont'd from p. 19

Dr. Roderick Nash, co-chairman of the Environmental Studies Program at the University of California in Santa Barbara wrote: "Things can never again be as simple as when Indians respected the rights of rocks." There is always a time lag between someone's recognition of a problem of this proportion and the point where the public becomes aroused. Rachael Carson's book *Silent Spring* was an attempt to alert the public to what was happening to the bird population in 1962. There was a flurry of interest for a while. Conservationists tried to keep the interest from waning while they worried about what was happening. Everybody knew about the smog in Los Angeles—and Convention goers in '69 experienced smarting eyes and burning throats—but this was a phenomenon peculiar to the area because of a stoppage of air currents or something: the public still had to be further aroused to the ever spreading danger. The communications media aired several programs designed to educate us.

Today, restaurant operators along the mighty Mississippi are very hesitant to serve fish caught in the river that is known as the Father of Waters. It too, has become another national sewer, dumping its excrement into the ocean. Last year, in his second attempt to drift across the Atlantic in a papyrus boat to prove that Egyptian pharaohs could have sent expeditions to the new world many centuries before Columbus, Norwegian explorer Thor Hyerdahl radioed from the middle of the ocean:

At least a continuous stretch of 1400 miles of the open Atlantic is polluted by floating lumps of solidified asphaltlike oil . . . ; it is entirely possible that the pollution area spans the entire ocean, from the coast of Africa to the coast of tropical America." A few short years previously no one would have believed such a report. The oceans cover three-fourths of the earth's surface. We had been led to believe that the oceans were a gold mine—a vast reservoir of food for a rapidly multiplying population. But now. . . ?

"Too many people!" shouted the alarmists. So we have organizations springing up called Zero

Population Growth. They say we have reached a limit beyond which it is dangerous to go in terms of the ratio between people and their consumption needs. Many of them are respected scientists. One remembers that one of the basic purposes of creation is to bring children into the world who will one day inhabit the higher world of the heavens.

How does the sincere Swedenborgian reconcile his beliefs with the fact that he is a part of this problem? Does he try? Or does he simply ignore the problem? If one opens the subject, very often you will hear: "There is plenty of room. Look at the vast spaces that are still uninhabited." Perhaps out here in Kansas we are not fully aware to the point where we can see the relationship in its rightful perspective, but even here one may drive past the city of Wichita on a calm day and see that it is not escaping the effects of waste. There it lies, partially concealed under a shroud of smog. Here too, people are forced to breathe the product of their own waste.

We had thought for so long that only the densely populated countries of the Far east were having pollution problems, caused by unsanitary living conditions. But they wrestle a living from a rice paddy and use neither electricity, automobiles, nor disposable pop bottles. In our highly advanced society, each person uses more natural resources—more water, more power, more raw materials. Last year the automotive industry produced 10,000,000 new automobiles—highest yearly total on record. We put more pressure on the environment because we are greater polluters than our counterparts in Asia.

Obviously we cannot go back to the simple life which the American Indian knew. Neither can we afford to allow technology to run wild and uncontrolled. Yet we do have the extremists who sound as though they would like to shut everything down that runs on electricity. They are asking for the improbable, if not the impossible. I know of one man—high up in educational circles—who publicly affirmed that had he known when his wife was pregnant with their last child what he knows today, he would have insisted upon an abortion for her.

Essentially, every problem is at bottom a moral and a religious problem. Swedenborgians wonder, indoctrinated as we are in the belief that all external effects in the world have their internal or spiritual causes. Have we asked ourselves often enough, seriously enough, where the cause of the problem of pollution lies? When I began to put these thoughts on paper, I looked up a number of references in the Bible. I noticed that in the King James Version the word "Pollution" was used whereas in the Revised Standard Version invariably the word "profaned" had replaced it as a more accurate translation. We often say that it is not a clear case of profanation if the evil doer has had no previous experience of goodness in the area under question. The worst type of profanation is that which happens when one reverts to evil after having accepted the good. So then, what conclusion do you come to when you notice that people are littering our lake fronts, beaches, rivers, highways, and parks with no feeling for the sacredness of creation? Are they ignorant of goodness in their own lives? Are they angry at the world? Even mistakenly angry at God for allowing the world to degenerate into such a shambles of confusion and hatred?

Personally, it always leaves me cold when someone suggests that nature will take care of our population problem—and then they will usually remark that wars are a good way for that to happen. If this is as far as the human mind can progress in imaginative creativity—God help us! I recently visited with a young student from India. I asked him to evaluate for me the differences he saw in the two life styles. Immediately he responded with: "It is hard for me to understand the rebelliousness of your young people—the effort they make to defy their elders in their search for what they call freedom. In India a man of eighty, if his father should still be alive, would take direction and supervision from his father without question." I could see he was watching me as I responded: "That would be a fine system if men were living in harmony with the universe. If not, it seems to me it would be very difficult to bring about constructive change." To that he replied, "I can see your point."

After all, if we can recognize that this is God's world and we are the stewards of it, and can de-

velop a *caring* attitude based on the clear recognition of that principle, we can surely use our technological know-how to relieve ourselves of many of our "pollution" problems. The real problem, as I see it, does not hinge upon whether we shall live the so-called simple life or the life of luxury, but rather upon the comprehension of our responsibility as individuals in response to the call of living in as harmonious a manner as is possible in a universe that was created for such living. What is it we care most about—things—or wholesome human relationships? Strangely, we are seemingly confused in both these areas.

The extreme measures which some are willing to take in the process of self-discovery are definitely odious to some people. But I think this should plainly tell us how desperate our human situation really is. Some pretty hairy techniques are being used today for this purpose. And some of it causes one to shudder in disbelief. But I feel certain that out of this crucible of human passions will eventually evolve a better understanding of the nature of man. If man is the polluter of this world, then it must be a re-awakened man who will discover how he is damaging himself and others, and must finally decide that such damage is not worth the price he pays for his selfish gains. Mouthing platitudes and cliches—pasting "Fight Smog" stickers on our bumpers over our exhaust pipes—won't clean up the mess. In our highly complicated present day world we cannot go back to the point in time "where the Indians respected the rights of rocks." In today's world we have to know, as Dr. Roderick Nash said, "something about psychology, sociology, law, engineering, planning, economics and political science." And, I would add, a great deal more than we presently know, about the possible relationships between man and God and between man and man. I believe that the great challenge for us today is to translate our traditional concepts of abstract theology into the plain language of today. To do it honestly will require far more acceptance than we have shown, to deal with what we are doing and what we are—what we *think* we believe about life and what is real and actual.

For me, and I sincerely hope for those who are thinking about this problem, it all boils down to the willingness for search, more search, and still more search—for that possible existence which puts us in a better stance with God and our fellow men.

ECOLOGY AND THE NEW CHURCHMAN

by the Rev. William R. Woofenden

America has become almost violently EQ (Environmental Quality) conscious. In fact one begins to wonder if the spate of ecology books, pamphlets and articles is not well on the way toward constituting still one more pollution problem!

That there is indeed a worldwide EQ problem cannot be gainsaid. The statistics gatherers, the alarmists, the dialoguers: all agree at one level—the ecosphere, our world life home, is in serious trouble. Beyond that, American ecologists (some of whose opinions are somewhat familiar to me) are often in sharp disagreement as to the underlying cause, or causes, of the situation.

Some, such as Paul Ehrlich, locate the crux of the matter in unrestricted human reproduction. For Ehrlich this is the principal causal factor of the ongoing destruction of the world's ecological balance. Philip Hauser, on the other hand, completely disagrees. Although he does believe the human growth rate must eventually be reversed, he rejects the thesis that overpopulation *per se* is the bugbear. In fact, he feels that if the so-called population explosion is overstressed it will lead to general apathy and cynicism, and consequent failure to see the real and soluble problems. Raymond Dasmann, accepting as necessary that some steps must be taken to restrict human reproduction, and at the same time agreeing with Hauser that urban overcrowding (population implosion) is a serious threat, nevertheless argues that "the crisis of environment . . . is not a crisis of population as such." His main thrust is to foster correction of the misuse of the ecosystems on whose proper functioning the human race depends. Thus his guns are aimed at abuses of the earth and its resources.

Add to these the voices of Barry Commoner—who warns against the long-range harmful effects on our environment of many of our scientific technologies—and Ian McHarg, whose primary concern is with the values the present generation holds ("I believe that the quality of our life is mostly menaced by the values which prevail . . . (They) have no corres-

pondence to reality, no survival value . . .") and one begins to get a sense of the complexity and far-ranging nature of the world's ecological crisis.

What can a Swedenborgian do?

In the voluminous theological writings of the New Church, it is not easy to find passages which recommend to man that he take proper care of his world home. It is not hard, however, to infer reasons for this: (1) Swedenborg lived at a time

when this "terraqeous globe," as he called it, seemed under no threat whatever from man, but rather seemed under judgment and slated for ultimate destruction by God. This fallacy Swedenborg was at some pains to correct. (2) The overwhelming concern of the doctrines of the Church is with the *souls*, or the spiritual wellbeing, of mankind. Hence, stress is laid on the folly of undue and excessive love of the world. Thus one has to look perceptively for signs of what is an almost wholly implicit principle in these writings, namely, that the earth is the seminary of heaven (cf. *Heaven and Hell* n. 315). One of the few direct statements of the fundamental importance of the physical planet on which we live is found in *Divine Love and Wisdom* (n. 165) where we read that the

sun has been created for the purpose that all things may be fixed, settled and constant in ultimates, and that from this there may come forth things which shall be lasting and enduring. In this and no other way is creation founded. The terraqeous globe in which, upon which, and around which, such things are, is a kind of base and support. For it is the outermost work in which all (spiritual) things terminate and upon which they rest. It is also a kind of matrix, out of which effects, which are the (last) ends of creation, are produced.

Although, as we have said, such passages are rare, it is well to find such a statement in Swedenborg's one patently philosophical or metaphysical volume. For it readily validates the premise of man's basic responsibility to care well for his world home. Thus the Swedenborgian should be a zealous ecologist (or "ecologian," that is, theologically motivated ecologist), doing first of all whatever he can to restore the world's EQ to an optimum level.

Many and varied are the steps possible to the alerted citizen. It would be prolix to try to reproduce

here all the recommendations to be found in the readily available literature. Let it suffice to say that the New Churchman's concern for the earth should embrace concern for air, water, soil, timber, minerals, wildlife, living space and population. (See especially the excellent *EQ Index* of the National Wildlife Federation.)

But, unlike the person whose ecological concern is basically humanistically motivated, the Swedenborgian has available to him a wealth of teaching that gets at the motivational or causal level of the environmental crisis. (It would be a great temptation at this point to convert this article into a sermon—but I intend to resist that urge and simply point to a few guidelines, leaving it up to the individual reader to “follow through.”)

We know, for example, that the natural plane is one of effects, and that *causes* are always at the mental or spiritual level. Thus, by extrapolation, one is able to realize that the polluter of his environment is reflecting something of the disorder that exists worldwide in the minds and hearts of men. Therefore, if we are to clean up this old planet of ours in anything more than temporary or stopgap ways, men must somehow become motivated by a higher reason than mere self-preservation at the physical level.

In the same work cited above (at n. 420) one reads this simple yet profound maxim: “All purification of man is effected by means of the truths of wisdom, and all pollution of man is effected by means of falsities that are opposite to the truths of wisdom.” Closely related is the Biblical indictment found in Isaiah (24:5) that: “The earth has grown polluted through its people, because they have flouted laws, violated statutes and broken the eternal covenant.”

In at least two places where Swedenborg comments on the Scripture, he draws the thought to the causal place of pollution, as follows:

Here . . . “earth” does not mean the earth, but the church . . . (and) its destruction in respect to the good of love and the truth of faith . . .

This describes the desolation of the church in respect to its truths and goods by reason of the pride of self-intelligence, and the profanation of truths that are from good. —Apocalypse Explained n. 304 (4), 741 (20).

Our task, as churchmen, then, would seem to be not only to stop burning our leaves, to recycle our cans, bottles, newspapers, etc., but also to work tirelessly for the spread of the knowledge of the true reasons behind man's disrespect and abuse of —as a recent writer put it—the only home he has.

BOOK REVIEW

The Truth of Christianity, W. H. Turton, Wells Gardner, Darton, London, 1st Ed. '95.

A superficial look at this book in a public library probably would bring the conclusion, just one more expounder of some religious theory or other to win over a publisher's subsidy. But in this reviewer's opinion here is one of the most remarkable books in its field, a pure appeal to reason backed up by a wide range of authorities on the Judean-Christian belief. The author expresses no opinions, offers no thesis, but simply takes the facts of life, as it were, probes, analyzes and then presents the evidence. Most of the Old as well as the New Testament miracles come under consideration, and at the outset he deals at length with sub-

jects such as “The Existence of God is Extremely Probable” and “The History of Christianity Confirms Its Truth.” Many of his synonyms for God are quite acceptable to the Swedenborgian. He offers wisdom, will, power. We term it love, wisdom, use (or Providence). He presents evidence for man's free will, for God as Designer of the beautiful, of the universe's beginning, if any. It is not uncommon for the New-Churchman reading or hearing something which seems to echo our teachings to say to himself or others, “Oh, he must have read Swedenborg,” but in this case it is a fact the author after listing the encomiums of the religious press, including the Roman Catholic, adds a terse statement from the *New Age*, a Swedenborgian publication in its day.

Leslie Marshall

AN ECUMENICAL WITNESS CONFERENCE ON INDOCHINA

Over 600 Protestants, Catholics and Jews from all parts of the world gathered in Kansas City, Missouri, from January 13-16 "to seek the will of God for this laden moment." The purposes of the gathering were:

"—to discern, analyze and clarify the moral issues and the nature of our task in ending the war, and in facing its legacies within the politics of power;

—to listen to God's Word from within varied experiences, in order to discover what witness and what action may be required of us, and

what forms of community may be given to us as we plan that action."

I was privileged to be a sponsor of the conference and found participation to be a deeply moving religious experience. My small group (there were 47 in all) was led by a woman from India, and also included a Canadian, Korean, Associate-General Secretary of the National Council of Churches, and a Catholic laywoman.

Following is a statement that was hammered out at the close of the conference.

President Ernest O. Martin

The President of the United States has repeatedly assured the American people that the war in South-east Asia is "winding down." American troops are coming home. The war, he implies, is almost over. This is not true.

The present Administration's Vietnamization policy looks toward, not a negotiated political settlement, but an eventual military victory. We will continue to provide the weaponry and air power, the massive technological support, the advisors and the money. Asians will provide the casualties. While it is true that our ground troops are being withdrawn and our battle losses are the lowest in years, it is equally true that the people of Vietnam, Cambodia and Laos continue to die as before. Bombs still drop. Villages are still leveled. The countryside is still being devastated. The war, which became an American war late in 1964 (and which will continue as an American war after our ground troops have all come home) goes on unabated.

The Johnson Administration is rightly credited with the radical escalation of the conflict. An average of nearly 60,000 tons of bombs were dropped on Indochina every month during the Johnson years. More than 95,000 tons of bombs on the average have been dropped each month since Mr. Nixon took office. And during recent weeks we have resumed large-scale bombing of North Vietnam while intensifying the bombard-

ment of the rest of Indochina. The air war is more deadly than ever before.

We do not hear as much about "credibility gaps" as we did four years ago. Yet, the release of the Pentagon Papers and revelations of manipulation and deceit by our highest government officials during the India-Pakistan conflict show us that the gap is as wide as ever. Many politicians, with one eye on public opinion polls and the other on November elections, continue to mislead and misinform us. But the American people appear to have grown weary and numb; more and more insensitive to human values. The futile war grinds on and we seem unable to do anything about it, so we accept the self-serving rhetoric of those who tell us what we want to hear—and turn away from the broken form of Southeast Asia.

We have gathered as a community of Christians and Jews to participate in an Ecumenical Witness considering the morality of the Indochina war. Seeking to be faithful to God and his self-revelation in history, inspired by the values and authority of the Biblical revelation and united in our belief in the sacredness of all human life, we insist that United States involvement in the war in South-east Asia is unjust and immoral.

On the basis of the announced intentions of the United States the war has been lost. We have not defeated communism in Indochina nor have we defended freedom. Imposing our will on distant lands and poor and non-white peoples, we have participated in their destruction while thwarting their self-determination. The guilt is not ours alone, *but guilt is ours.*

The wealthiest and most powerful nation on earth, we have squandered our wealth and misused our power. Areas of crucial domestic need—poverty and racism, the hopelessness of ghetto living, essential reforms and humanitarian considerations—have been neglected and ignored as we have permitted violence, at home and abroad, to become a way of life. Our present national humiliation is the judgment of God upon us.

Why do we say the war is immoral?

In 1950, the United States of America determined to confront communism in Asia. The full weight of the Truman Administration was thrown behind the French in their colonial war in Indochina. From that day to this, reflecting the presuppositions of our own culture, racism has been implicit in the Southeast Asian conflict. We accept as axiomatic the theme of racism in the war. We further recognize that our own national effort in Southeast Asia is another reflection of our international racist involvement and our racist policies and practices at home. We are not fighting *persons* but “slants,” “slopes” and “gooks.” In fact, more often than not, Americans in Vietnam have called all Indochinese people, “friend” and “foe” alike, slants and slopes and gooks. Vietnamization is a racist policy, for it forces Asian people to be our proxy army, dying in our places for our supposed interests. This is immoral.

Following 1954 the United States of America subverted the Geneva Accord, created its own SEATO rationale, and unilaterally intervened in the internal affairs of an independent and sovereign land. It sought to serve its own national interests (as it defined them) by imposing its will on a country not its own. That is immoral.

Since 1964, the United States of America, utilizing the sophisticated weaponry of technological warfare, has showered death upon all of Indochina. Chemical herbicides have been applied to nearly

one-seventh of South Vietnam, destroying essential crops and mangrove forests. One out of three persons in Vietnam is a refugee. True, North Vietnam and the National Liberation Front have terrorized villages and committed atrocities. But the massive terror and atrocities of the B-52's and fleets of helicopters are ours. The napalm and CS gas are ours. The flame throwers are ours. Folding fin rockets and cluster bombs are ours. Our anti-personnel weaponry, refusing to distinguish between military and civilian targets, has inflicted hundreds of thousands of casualties on Asian people. All of this is immoral.

The past two administrations have said they would work ceaselessly for a negotiated political settlement. Two things stand in the way of that settlement: the unrepresentative nature of the Thieu government in Saigon; and our refusal to set a date-certain for military withdrawal.

General Thieu, like Ngo Dinh Diem before him, has imposed a corrupt military police state upon his people. Thousands of non-communist political prisoners fill the jails. Elections are controlled or cancelled. Talk of coalition and neutralist governments is outlawed. Genuine self-determination has not been permitted. And, in the name of freedom, we support, we prop up, that government and similar governments in Laos and Cambodia. That is immoral.

There have been assurances from North Vietnam that prisoners of war would be released and negotiations in Paris could proceed if we would but set-the-date for total military withdrawal. But the legislative and executive branches of our government have refused to respond. That is immoral.

There are risks involved in relying upon negotiated settlements, but the alternatives assure a continuation of the real bloodbath that has already claimed more than a million Vietnamese lives and that has now been spread into Cambodia and Laos.

The only morally acceptable course for the United States is to withdraw its armed forces immediately and totally and refuse to supply the Indochinese governments with military, economic or political aid, which has simply postponed the political solution the Vietnamese people must ultimately, in any event, find for themselves.

Recognizing the urgent responsibilities of our government, we also recognize the need for the People's Republic of China, the Soviet Union and other nations to cease supplying the Hanoi government and the Provisional Revolutionary Government with the materials of war, enabling all of Indochina's people to determine indeed their own future without interference.

We must also begin to make restitution for the irreparable harm we have visited upon ancient civilizations. We have spent almost \$200 billion in pursuing the Indochina war. Mindful of the enormity of our deed, in cooperation with other nations and groups, directed and controlled by the people of Indochina themselves, we *must* participate in the rebuilding of Southeast Asia.

As participants in this Ecumenical Witness, what will we do?

We, here, call upon our denominations, churches and synagogues to make an immediate end to the war in Indochina their first priority.

We call upon our denominations, churches and synagogues to announce publicly and transmit to all U. S. armed forces personnel their support and sanctuary for all who refuse to continue to fight.

We call upon our denominations, churches and synagogues to renounce all war and make the total abolition of war and peace with justice as their major concern until achieved. This requires, among other things, a more effective United Nations, and far reaching steps toward general world disarmament.

The world now spends on an arms race more than the entire income of the underdeveloped countries of Asia, Africa, and Latin America. The world must shift from reliance upon an unstable peace based on the balance of terror to a system of law and justice, and the use of the world's resources for meeting the needs of the people.

We call upon our denominations, churches and synagogues to insist that U. S. foreign policy shall support the right of any people to self-determination as to their form of government, their economic system, and their relationship with other governments.

We call upon our denominations, churches and synagogues to examine their economic and racial policies, making those policies consistent with the Biblical message of justice and compassion; righteousness and peace.

We call upon our denominations, churches and synagogues to offer understanding and pastoral care to *all* persons, to rich and poor, nonwhite and white, "hawks" and "doves," young and old, saint and sinner.

We call upon all faithful servants of their Lord to express the transforming power of his love through their ministries of reconciliations.

Prophets of old called their nations to repentance. So must we. They cleansed their temples. So must we. They identified with the sins of their people and pled for mercy. So must we.

But words however lofty, and convictions however profound, and contrition however sincere, are not enough. All of these are nothing unless they issue forth in deeds of peace. There are strategies of action to be considered and embraced. As Pope Paul has said, *"If you want peace, work for justice."*

Since the Kansas City conference, pressure has been mounting for an end to United States involvement in the war. Political considerations during an election year aid the prospects for peace, but churchmen cannot sit idly by hoping for the best. The new budget calls for increased expenditures for war, and a new draft lottery has taken place.

A high Nazi official, recently released from prison, states that if church leaders had publicly opposed Hitler in the early 1950's, he would not have been able to carry out his tyrannic reign. Guided by our religious principles and convictions, we have a responsibility to work against injustice and immorality wherever it shows itself.

Swedenborg reminds us of our responsibility to the larger neighbor: "The objects of charity are, in a restricted sense, the individual man, in a wider sense, society, in a still wider sense, one's native country, the church, and in the widest sense, the human race; and these are the neighbor."

LETTERS TO THE EDITOR

Dear Sir:

It has been this writer's experience the past forty years or so, in caring for such matters, that references to the New Church, and/or Swedenborg, will crop up in the most unlikely places. Perhaps this is in part explained by Emerson's "He (Swedenborg) lies vast abroad."

The latest of these references to surprise us, is in a lengthy feature article in the current Congressional Quarterly dealing with the numerous vice-presidential nominations in the forthcoming elections. An account is given of those now in the running, and there then followed a hark-back to unsuccessful aspirants of the past. Then we suddenly read, "There was Arthur Sewall, perhaps of the most esoteric faith. He was the Democratic nominee in 1896. He was a Swedenborgian." There may be still some among us who recall that Mr. Sewall had been governor of Maine. His family were and are well-known in the Church.

We have ventured to call to the Quarterly's writer's attention some of the 100 famous world names of those who evidently did not and do not regard our teachings as "esoteric."

Leslie Marshall

Dear Sir:

Three cheers for the sixteen members of the Boston church adult discussion group. How refreshing to hear a viewpoint with which I can heartily agree!

From a "member of the old guard."

Frances Clark, Lt. USN Ret.

Dear Sir:

We submit that the letter from the Adult Discussion Group is to the point.

A person who picked up the December issue of *The Messenger* to see what Swedenborg teaches would find nothing. This is so often true, and I feel that this should not be the case.

You asked for comment, and I hope you will not object to my being so direct.

Gordon C. Mack

Dear Sir:

You asked us if "this Christmas" was like others we remembered. Of course it wasn't, but I think I enjoyed the Christmas songs as much as ever.

We attended a Christmas Eve Candlelight Service in which children took an active part—as well as hearing the Christmas Story and singing with all of us—several of the Christmas hymns we want them to know. The "other church" (for the present Pastor serves two churches) also had a Christmas party—well attended by small fry and their parents.

I remember the beauty of the Boston Church—seventy years ago when it was decorated with greens for Christmas and we had the Christmas Stories and our songs *in the church* before we went downstairs to supper, Santa Claus and Christmas candy. Thus I was glad that such children of our present neighborhood as are allowed to come to church at all, had some real Christmas.

I have also been glad of "signs of life" in the New Church To me the "New Church" is important because of the answers for the intellect it has concerning the "faith of the church." "Faith alone" is not desirable, but there are few things we accept without what seems to us a "good Reason."

Cornelia Hinkley Hotson

Dear Sir:

We, as Swedenborgians acknowledge and believe that the Lord saw fit to open the internal sense of the Word. Therefore we ought to protect it,

teach it and try to live it. To keep alive the Divine among mankind is the function of the church. There has to be a nucleus—a heart and

lungs—which keeps the body alive from which these truths should flow—also the church's function is to teach right from wrong. To have discus-

sion and study groups reaching out in love and fellowship to help promote new life and growth. "Yes", change comes in every day of our life.

Meet changes with courage, love and truth. If our motive is "To do as others do," then why have a New Church or a Convention?

Cont'd. on p. 28

We acknowledge that the Ten Commandments are the foundation of the Word, in which are natural and "spiritual laws." At this day and age, when there is a cry for understanding and search for answers, the truth should be preached with love and conviction.

Helena Moore

Dear Sir:

We are confused by the apparent failure of Christians to take seriously the obvious and clear meaning of the Lord's Prayer, and we refer particularly to "Thy Kingdom Come."

We believe that God's primary purpose is to bring us in freedom—to lead a good life that prepares us for heaven. Surely, many of the things that come to pass are brought about by us or others. My concern is not presently over such things, but it is our reactions to what seems entirely in the hands of God and His Providence.

More precisely, we refer to the weather. Surely, this is in the hands of the Almighty. We can seed the clouds to bring rain locally, and surely the detonation of a nuclear bomb has an effect on the atmosphere in the neighborhood—perhaps a relatively wide area. But we believe that the general day-to-day weather to which we are accustomed, is beyond our control. It is under the control of the Almighty. Yet, how many complain about it, stating specifically what is wrong about it and what it should have been. Are not such complaints wholly selfish? Can we meanfully pray: "Thy Kingdom Come," and complain about the weather?

How much happier everyone would be if there were no complaints made about the weather. And we can multiply this happiness many times if we did not complain about other occurrences which are in the hands of the Almighty.

Gordon C. Mack

READ THE ARCANAE COELESTIA

By Cornelia H. Hotson

Members of the New Church ought to read the *Arcana Coelestia* for themselves—if they can. It is more difficult to try to explain what the *Arcana* is about than to read it and begin to find out for yourself. The style is a scholarly style—which takes the time to explain *each time* what the important expressions mean. For instance, each time "Moses and Aaron" appears in the text, the explanation is repeated. Another noticeable character of the style is that references to that subject in previous numbered paragraphs are usually given even though the casual reader may not feel he needs to look them up.

There are numberless passages—more or less brief, that are of great interest in themselves. But these passages are all built into the general subject under discussion, like rooms in a great office building. The *Arcana* is not a poetic stroll along a village street with introductions to the inhabitants and their dwellings with an appreciative view of the distant mountains and the general landscape and farm products. It is rather a means of showing how a narrative in the Bible, interesting in itself, is nevertheless a carefully constructed parable of spiritual wisdom.

A large office building rather than a country village is a "model" of the *Arcana*. The elevator constantly goes to take passengers to all the floors and it is all right to get off at the floor and go to the room you are looking for, but don't forget that it is part of a large complex. You may look out a window and see a new and different view of the city you are in, but don't forget that there is a great deal that might be known which the *Arcana Coelestia* will try to tell you—if you follow its interpretation of some of the interesting Bible stories.

Swedenborg's frequent references back to what he had written before on the subject impressed a young man in the Boston League Reading Circle as proof of the importance of Swedenborg's work. Another impression the references may give is that, no matter where you start in the interpretation of a Bible incident in Genesis or Exodus, the references and citations given in connection with it can take you into the main points of the complete structure of which the incident is a part.

There is none the less great value in the "short quotations" which are numerous and often quoted. Each of them gives a pertinent word-picture of an important spiritual insight. The better one knows the fuller background in which they were imbedded, the more valuable the tiny, clear gems of thought become.

THE THIRTY GREEN VOLUMES

A Series on the Writings of Swedenborg
by Brian Kingslake

6. "Spiritual Anatomy"

The longest of all the doctrinal monographs running through Swedenborg's *Arcana Coelestia* is the one on the MAXIMUS HOMO or *Grand Man*. It totals no less than 158 pages, beginning at the end of Volume IV (A.C. 3624) and continuing serially into Volume VII (A.C.5727). Unlike the other doctrinal monographs in the *Arcana*, this one stands on its own; that is to say, Swedenborg did not take up the subject of the Grand Man again in any systematic way, whereas all the other *Arcana* monographs were later worked up into separate books.

Swedenborg was a great anatomist, and before his illumination he had based his hopes of world fame on his many brilliant anatomical or physiological treatises, especially the two great volumes on the Brain. His critics say that he was so obsessed with his researches in the dissecting room that he even saw societies of angels looking like kidneys or spleens or bronchial tubes! On the other hand, Swedenborg himself believed that his former anatomical studies had been divinely appointed as a preparation for understanding the complex physiological principles which, he says, were already built into the structure of heaven. In other words, heaven does not imitate the human body, but the human body derives its form from heaven; and heaven is in the human form because God is Infinite Man.

I once remarked to our family doctor that according to Swedenborg the whole of heaven is one gigantic Man, and is organized and operates like the cells and organs of the human body, so that it is possible to say of any angel that he comes from this or that anatomical region. He thought for a while, and then said, "Well, I can't imagine a more wonderful, or more efficient, form of organization than the human body. But—how do you mean?" I took down *Arcana* volumes IV, V, VI and VII, and placed them on the table, which quite unnerved him! Actually, even if he had taken the time to read through the paragraphs in these volumes dealing with the Grand Man, I doubt whether he would have made much of them, for, without previous preparation, they make very strange read-

ing. A better idea would be to give beginners a collateral book on the Grand Man, such as John Worcester's "Physiological Correspondences," which quotes extensively from the *Arcana* but presents the subject in a straight-forward way, without the intrusion of the repetitious material which one always finds in Swedenborg. (He is like a man travelling with a lot of valuable luggage, who, when he has advanced a certain distance, hurries back and forth bringing all his bags and trunks up to that point, before proceeding further!)

One of the concepts involved in the doctrine of the Grand Man which impresses me most, is that the highest celestial heaven is laid out in the form of the human brain (not necessarily the shape, but the form.) This is, as it were, the administrative center of heaven, with all its various departments. Just as a man's brain is closest to his mind, so the brain of the Grand Man is closest to the Lord; and just as the grey cells of the brain send out millions of nerve fibers to all parts of the body, keeping it alive and functioning healthily, so the angels of the brain receive from the Lord the "ends" or "goals" toward which everything must work, and, by subtle interior communication, convey these as a stimulus of motivation to every society and individual angel throughout the whole of heaven. Angels occupying the area of the *cerebellum* (who are among the highest of all the angels) initiate the unconscious operations of the Grand Man. Those in the "thinking" region of the *cerebrum*, behind the brow, stimulate the thoughts and creative meditation of all the angels everywhere. Those in the areas of sight, hearing, smell, and touch, of taste, speech, etc., are, as it were, the various departments of the Administration dealing with these various important functions for the whole body of the heavens, each specializing in the particular activity involved.

For example, those angels in the region of *sight* in the brain of the Grand Man control the learning process and the reception of the light of truth everywhere. They dwell in a glorious land of brilliant light, full of paradisaical gardens which fill the mind with joyful thoughts. "The atmosphere glitters as it were with gold, silver, pearls, precious stones, flowers in least forms, and innumerable other things. There are beautiful rainbows, great and small, variegated with the most splendid colors." (A. C. 4528) The angels of the *hearing* area probably live in a world of beautiful music, with which they stimulate good emotions throughout the whole of heaven; they also inspire obe-

dience to God's will ("to hear" means "to obey") and a sense of poise and equilibrium.

The *cerebellum* works directly into the blood system, its influence reaching by means of arteries and capillaries into every minute part of the body. ("The speech of the celestial angels is not heard by the spiritual angels except in the form of pulsations of the heart." A. C. 3886) On the other hand, the *cerebrum* works into the bronchia and lungs. Just as a man's lungs purify the blood from his heart, so all the angels of heaven, by learning truth, are enabled to purify and refine the love

SWEDENBORGIANS AT URBANA

Six Swedenborgian students have enrolled at Urbana College for the 1971-72 academic year. The six are Sweiyi Fiddo of Nigeria, Susan Turley of Boston, Mark Turley of Bellevue, Wash., Becky Haverkos of Urbana, Scott Bestor of Cleveland, Ohio and Dave Currall of St. Louis, Mo.

NEW URBANA TRUSTEE

Louis H. Fitch of Springfield, Ohio, was named to a position on the Urbana College Board of Trustees during the January 15 meeting, held at the College Community Center.

Mr. Fitch retired last November as Acting Vice President for Business and Finance and Treasurer of the Endowment Fund at Urbana College. Before that he had been business manager at Wittenberg University in Springfield. He is a former Special Agent for the Federal Bureau of Investigation.

During the meeting of the trustees it was revealed that \$60,000 in pledges and cash had been received by the college in the current fund-raising campaign, Project 21: Preparing Leaders for the 21st Century. Goal of the campaign is to raise \$270,000 by June 30.

VICTOR FRANKL SPEAKS AT URBANA

Urbana College's stock soared in the academic circles with the Jan. 26 appearance of Dr. Viktor Frankl on campus. Dr. Frankl, founder of the so-called Third School of Viennese Psychotherapy, spoke before a community and college audience on *Man in Search of Meaning*.

which comes to them as an unconscious impulse of the blood.

The heart-beats and respirations of the Grand Man do not stop on the spiritual plane, but flow down eventually into the physical bodies of men and women on earth. Feel your pulse, and be conscious for a moment of your steady breathing. Does it not give you a thrill to realize that these motions are reaching you from the Lord through the highest celestial angels, and that your breathing and pulse are in harmony with the breathing and pulse of the whole of heaven?

Dr. Frankl is Professor of Neurology and Psychiatry at the University of Vienna Medical School, Professor of Logotherapy at the United States International University and Visiting Clinical Professor of Psychiatry at Stanford University.

His 16 books have been translated into 14 languages. Dr. Horand Gutfeldt, Urbana faculty member, and his wife, Cindy, have both studied under Dr. Frankl. He was brought to the Urbana campus through the efforts of Dr. Gerald D. O'Brien, dean of student affairs, who has also studied under the eminent psychiatrist.

The importance of Dr. Frankl's visit was underlined by the announcement that the Wesley N. Gray Fund of Malden, Mass., had awarded the college a grant of \$500 to help underwrite the cost of having Dr. Frankl on campus.

Dr. Frankl appeared in conjunction with the regular campus observance of the birth of Emanuel Swedenborg.

STATISTICS

BIRTHS

On December 12th Amy Teresa was born to Robert and Anne Hatch of the Fryeburg church.

A son, Thomas Frank was born to Mr. and Mrs. Frank Sawatzky of Meadow Lake, Sask., on December 2, 1971

BAPTISMS

Lori Lynn, infant daughter of Mr. and Mrs. Bill Charlesworth, and granddaughter of Rev. and Mrs. Eric Zacharias, was baptized on November 28th.

MARRIAGES

On September 5th Stanley D. Concer of Los Angeles and Karen Nielsen were married in the Urbana College Chapel by Dr. Horand Gutfeldt and the Rev. F. Robert Tafel.

John Wheeler and Beverly Kadas were joined in marriage on August 28th at Flin Flon, Manitoba, Canada.

On December 31st Paul Blushke and Katherine Dyck exchanged marriage vows at the home of the officiating minister, Rev. Henry Reddekopp in Saskatoon.

Marion Lenz became the bride of Lyle Dhuez on January 15th at the Bethel United Church in Saskatoon. The Rev. Henry Reddekopp officiated.

Peter Hill and Constance Reed were married in the Fryeburg church on December 23rd by the Rev. Horace Briggs.

The Rev. Eric Zacharias officiated at the marriage of Gail Black to Pat Hayes on January 15th in Pretty Prairie, Kansas.

DEATHS

Memorial services were held for Rica Friesen in Montezuma, Kansas on December 16th. The Rev. Eric Zacharias officiated.

Mel Foster of Pawnee Rock passed into the spiritual world recently and services were held in Larned, Kansas on November 22nd. The Rev. Galen Unruh officiated at the services.

EXPRESSING OUR SWEDENBORGIAN IDENTITIES

from Dreams to Reality

Announcing a Post-Convention Conference to Explore Swedenborgian Concepts of Resources and Goals for
Change,
Growth, and
Development

Place: Fryeburg New Church Assembly

Dates: Monday, June 26 (noon) to Sunday, July 2 (noon)

Cost: To be announced, but not over \$50.00 per person, total expense, excluding transportation.

Sponsorship: Board of Education's Adult Work Committee

Staff will be headed by Dr. Dorothea Harvey and Dr. Calvin Turley

After a period of "turn-around time" immediately following Convention, a typical day will include creative expressions of different approaches to the issues—Input Sessions, and a variety as wide as brainstorming, reality-testing, rap sessions, encountering, reflection time, specific planning, and solo time. It is hoped that some specific plans of action may be developed for implementation by individuals or groups.

R. S. V. P.

To complete plans for program and staff, the planning committee needs data on expected attendance. If you plan seriously (if not definitely as yet) to attend, cut this notice from your *Messenger* (including your name and address already on the back), and send to:

The Swedenborgian Church
48 Sargent Street
Newton, Mass. 02158

Please Add Under Your Address, the number of adults, and the number and ages of children likely to attend.

Application Deadline: March 10, 1972

This conference was conceived at an Education Workshop, January 8 and 9, 1972, sponsored by Convention's Board of Education and its Leadership Education Committee, and attended by The Rev. Edwin Capon, John Billings, Don Lovell, Dr. Horand Gutfeldt, Betsy Bishop, Jim Zehner, Dr. Dorothea Harvey, Dr. and Mrs. Calvin Turley, President and Mrs. Ernest Martin, Dr. and Mrs. Robert Kirven, the Rev. Jerome Poole and the Rev. Randall Laakko, who join in inviting you to attend.

CONVENTION 1972

Convention headquarters will be in the Currier House dormitory of Radcliffe College, Cambridge, Mass. for the meetings June 22-25.



Room and board will be approximately \$15 per day per person, two to a room; single room \$5 per day extra (approximately \$5 per day for Leaguers).

THE MESSENGER
48 Sargent St., Box E
Newton, Mass. 02158

THE MESSENGER

FEBRUARY 1972

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