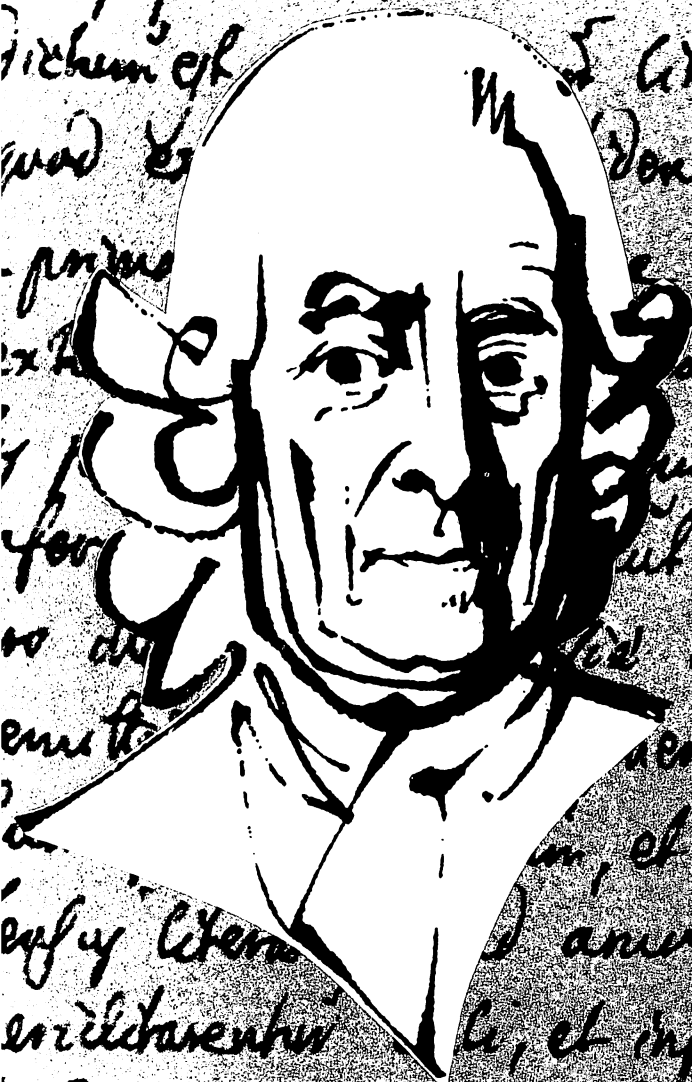


THE MESSENGER

Official Organ of the Swedenborgian Church

JANUARY 1975

...quod sensus litera nostri Verbi sit basis,
angelorum Cali: subsistunt enim Cali super Humanum
mentis, inde sapientia Angelorum & Cali p...
et sapientia hominum ex Verbi sensu litera,
...litera Verbi sit communis
...Tangere factum
...non veritatem sit,
...agrosi vox est puto
...solum solum p...
...ut infirmare sanitatem
...claudis: Blasphemia
...Verbi a negant
...et illud a gente Judaica
...sensus litera
...anore suus, propter falsum
...li, et infirmare sapientia
...endere e Cali, ac induere Humanum, et fi
...I: Verbi: 19, et sic p... Ecclesia...



GENERAL COUNCIL HEADLINES

All 16 members of the General Council were present in Urbana, Ohio, to participate in the mid-winter meetings of the General Council from January 23 to the 25th. Also attending were President-Elect Eric J. Zacharias and consultant Stewart E. Poole.

Among the actions taken by the General Council were votes to:

Appoint Roger Dean Paulson as Director of the Central Office of Convention in Newton, Mass., effective May 1, 1975. Mr. Paulson is presently serving as director of the Development Office at Urbana College.

Accept the invitation of the Philadelphia Church and the Middle Atlantic Association to hold the

1976 convention on the campus of Haverford College, near Philadelphia. Convention Sunday will be on July 4, 1976, in the midst of the area's bicentennial celebrations.

Recommend to the Augmentation Fund Committee that financial support be given to the Wayfarers' Chapel to enable it to employ a second minister next fall. The Rev. Ernest O. Martin has been invited to join the chapel staff upon the completion of his term as president of Convention.

Continue the Planning and Development Committee under the chairmanship of Captain August Ebel, looking forward to regular reports and specific recommendations for implementation of long-range planning.

CONVENTION JOURNAL CORRECTION

On page 9 of the 1974 *Convention Journal*, just distributed, officers and directors of the Corporation of the New Church Theological School are incorrectly listed. The section should read as follows:

President: H. Page Conant
Clerk: Harvey M. Johnson
Treasurer: August A. Ebel

Jack Billet
C. Fred Burdett
H. Page Conant
August A. Ebel
Rafael Guin

Dorothea Harvey
Frank N. Houghton
Harvey Johnson
Wilfred Locke
Frederick G. Perry, Jr.

Stewart S. Perry
Jerome A. Poole
Richard H. Tafel, Sr.
Dorothy Young
Lawrence Young

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Robert H. Kirven, Editor
Wendy Smith, Lay-out Assistant

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dictum est, per sensum literarum Verbi fit communicatio et conjunctio cum ceteris partibus
 quod ex Divina Providentia Transmissum fit, quod verbum quod sensum literarum
 a prima ejus revelatione non mutilatum fit, nec-ne quidem ad vocem et litteram in
 textu originali, nam unguis non est puerum, et aliquantisper aliam litteram. Ex

Using Swedenborg's Manuscripts

By Dr. Robert H. Kirven

The bound volumes of photo-reproductions of Swedenborg's manuscripts are familiar tools of unquestioned value to those involved in translating and certain other phases of Swedenborg scholarship. However, it seems safe to say that many Swedenborgians know of them vaguely if at all. Most who have seen the imposing white volumes on a shelf somewhere, and taken one down to leaf through the large, heavy pages, regard them with some awe as *Arcana Swedenborgiana*. "If the Latin doesn't stop you, the handwriting will," as one student said.

The awe is unfortunate. Swedenborg's Latin is surprisingly direct and simple, his penmanship is extraordinarily readable, and the business of manuscript study often has the suspense and surprises of a detective investigation—and much of the fun of a treasure hunt—as one clue leads to another. In many cases, a small or apparently insignificant question leads to matters of considerable significance. In many instances too, the evidence of the manuscripts is obvious to anyone—without knowledge of Latin, or any special background—once it is pointed out.

For instance, consider this example from one of the "Continuations concerning the Word" in *Apocalypse Explained*.

A CLARIFICATION FROM THE MANUSCRIPTS

In *Apocalypse Explained* 1085, Swedenborg says:

By Divine Providence, it has been accomplished that the Word has not been mutilated, as regards the literal sense, from its first revelation.

This statement is made in connection with another regarding human knowledge, understanding, and

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wisdom from the literal sense of the Word being the basis of the wisdom of Heaven's angels. This makes it especially important and reassuring, in view of certain variations found in ancient texts of the Word—texts that appear equally authentic. When considering such texts—knowing that if a word in one of them is the one that was originally revealed, then it has been changed in the other, and we have no reliable clue as to which is revealed and which is changed—it is comforting to remember that Providence has protected the literal sense from mutilation.

Here is where the manuscript becomes significant. It strengthens that comforting assurance, for it discloses that Swedenborg had written, "... the Word has not been *changed* ..." then crossed that out, correcting it to, "... the Word has not been *mutilated*." The correction is plain to see: "mutatum" (changed) is corrected to "mutilatum" (mutilated).

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By seeing that he deliberately rejected one word in favor of the other, we learn that he meant that the literal sense has not been mutilated, *even though it may have been changed*.

Here the manuscript tells us nothing different than the printed text, but it *clarifies* that text almost to the point of telling us something more. A small point, yes; but multiplied by countless instances, this kind of thing makes the manuscripts a valuable adjunct to the printed text.

COMPARING TWO MANUSCRIPTS

But wait. There's more. Swedenborg wrote out all of his works at least twice in long-hand. He wrote a rough draft, then copied it carefully for the printer. He kept his first, rough copy; after his death they were carefully preserved, and later reproduced for scholars all over the world. These rough drafts exist for almost all of the theological works in almost complete form. His printers, how-

ever, did not keep the meticulously-prepared "fair copy" that he sent to them. For the works he published, only the rough drafts exist to supplement the printed works. *Apocalypse Explained*, on the other hand, was intended for publication, so a fair copy was made; but it was not published, so both copies were preserved (later publishers were more careful with manuscripts). The passage under consideration, therefore, can be checked in both handwritten copies. The rough draft differs at first sight in that it has "not mutilated" without correction.

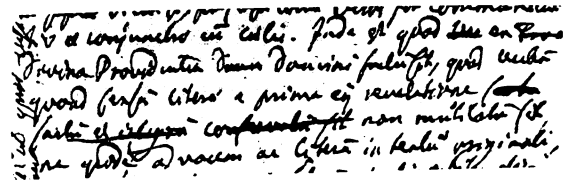
What does that tell us? The message of the fair copy is plain in the context of the printed text, but the message of the rough draft in the context of the fair copy is more complex and ambiguous. Clearly, it does rule out one possible interpretation of the correction on the fair copy: it tells us that Swedenborg had not intended to write "not changed" until the last moment, and then corrected that to "not mutilated." No, the correction was a return to his original intention.

But what does that imply? Did he make a mistake in copying, catch it, and correct it? That seems plausible, since "mutatum" is quite similar to "mutilatum." However, another possibility exists. Instances can be found in other places where he apparently did some minor editing while making the fair copy: was that the case here? Had he first written "not mutilated," then in copying decided "not changed" would be better, then having written it, changed back to his first choice of words?

In either case, the original message of the manuscript remains: he definitely did *not* mean, "not changed," he meant "not mutilated." But if he changed his mind twice in the copying, then the whole issue affecting the choice of words would appear to have been a troublesome one for him.

A CLOSER LOOK

The first draft offers further evidence that this was indeed the case. Although there's no suggestion that "not changed," was considered in the first writing, the manuscript makes it plain that "not mutilated" was not his first choice of words, either.



Don't let the handwriting throw you, even though the contrast between this draft and the one above gives clear illustration of the need for re-copying. Beginning in the middle of the first line, the Latin reads:

Inde est quod (xx) ex (xx) Divina Providentia sensum literae a prima eius revelatione (xxx) (xxx x xxx) (xxx x) non mutilatum sit, . . . [etc.].

Don't let the Latin throw you either. Following Latin word-order as closely as possible, the English for that is:

From this it is that (i.e., This is why) by the Divine Providence of the Lord it has been accomplished, that the Word as regards the literal sense from its first revelation has not been mutilated, . . . [etc.]

The two deletions in the first line appear to reflect no more than the difficulties of writing complex material quickly. Apparently he started to write, "This is why the Word . . ." and there inserted a phrase before it, and then crossed out the first three or four letters of "Providence" rather than hyphenate it.

But when it came to writing what the Lord's Divine Providence had accomplished concerning the Word (as regards its literal sense, and from its first revelation) Swedenborg seems to have had real trouble finding words for what needed to be said.

Looking more closely at the deletions, we see the probability that Swedenborg started to write, . . . "factum . . . ([was] made)," but crossed that out.

Even though no suggestion remains as to what wording competed with the chosen one, we are left with the impression that Swedenborg wrote with extreme care and some difficulty when describing changes—and the limitations of changes—in the Word of the Lord.

This observation must be kept in proportion, of course. Even the simple work of locating these passages to photograph them offers a multitude of reminders that Swedenborg used similar care and experienced similar—or greater—difficulty in formulating many, perhaps most, of his statements. This particular case is not unique or special: it is only one of many possible examples of the kind of small but intriguing disclosures that can occur in the pursuit of even the smallest question into the manuscripts.

et conjunctio est talis. prout si quod esse in
Tertia Probandum in omni dictione fuit, quod verbi
quod scribitur a prima ejus revelatione
sicut et aliter confusum est non multum
ne quod a ratione de littera in talibus originalibus
non unumque unum vox et fuit, et aliquando est

This issue—the nature of Swedenborg’s revelation, and its relationship to his written works—is no longer studied and debated as frequently and prominently as it was during the first half of this century and before; but it remains central to a number of current controversies. Whenever the role and mission of the church is discussed (or abortion, the ordination of women, the appropriateness of different forms of ministry, *etc.*), the precise meaning and applicability of Swedenborg’s works enters the picture. That, in turn, re-opens the question of how his revelation is found in his writings. That, at last, needs data from the writings themselves—such as the manuscript correction from “not changed” to “not mutilated,” and other such pieces of evidence as they become accumulated into a general perspective.

**Cf. e.g.:* DP 135, 290; AC 5121, 6212, 7055; Docu. 229, 232.

1974 Book Festival

Our exhibit this year was among the first visible to the entering public and aesthetically pleasing with floral table coverings in Fall colors. A rotating cubicle showing blown-up pictures of Johnny Appleseed, a popular folk hero, was responsible for exciting the curiosity of a number of passers by.

Although by comparison with other publishers we did not sell as many books, our sales of over \$50 indicated an upward trend in the knowledge and interest of the general public in the writings of Emanuel Swedenborg. Many pamphlets were given away as a public relations gesture. We donated eight copies of *For Heaven's Sake!* to the management to be used as door prizes.

A table of free literature about Swedenborg was kept in ample supply. About 1,000 pamphlets of "Words of Wisdom" were distributed.

At the Film Festival, a movie of Wayfarers' Chapel issued by Convention proved to be very popular to the throngs.

The Swedenborg Publishers were honored to have sponsored a speaker this year, the author of an article about Johnny Appleseed and the editor of *Guide to Journey Through New England*. Mrs. Grant Bowden gave a tremendous boost to the theology of Emanuel Swedenborg and the Church of the New Jerusalem. She did an excellent job of describing the life of Johnny Appleseed and his enthusiasm for his beloved church.

The exhibit at the Book Festival was a great opportunity for us to expose the general public to the name of Swedenborg, disseminate information concerning his teachings, sell his works and answer questions of varying depths.

The Swedenborg Library received several invitations to display the same exhibit in different parts of the country. A free-lance book seller offered to sell our books all over New England for a 10% discount commission.

As a result of a "Today Show" Program in which Pete Seeger played the guitar and expounded upon



the writings of Emanuel Swedenborg through Johnny Appleseed's association, the sales of *Heaven and Hell* have increased tremendously. One of the branches of the Paperback Booksmith requested to have *Heaven and Hell* as a standard item in their store. There were an estimated 35,000 visitors going through the John B. Hynes Auditorium during the three-day-long exhibit. Seventy-two publishers participated.

THE REV. SAMUEL O'DELL WEEMS

August 20, 1891—January 5, 1975

Ordained in 1916, and minister for 30 years in North Cambridge, Mass., Mr. Weems passed into the spiritual world this month. He is survived by 8 of his 9 children, 17 grandchildren, and 20 great-grandchildren.

Services were held in the Cambridge Church on January 9th, the Rev. Wilfred G. Rice officiating, with personal testimony by Dr. Frank O. Holmes, a friend and colleague, and obituary by Mr. Rafael Guiu. A memorial will appear in a later issue.

MEETINGS OF CONVENTION BOARDS AND COMMITTEES

| | | | | | |
|-------|-------|--------------------------------------------------------|-------|-------|--------------------------------------------------------|
| Jan. | 22 | Convention Program Committee, Urbana, Ohio | April | 4-5 | Board of Education, Urbana |
| | | | | 6-7 | Workshop for Women, Urbana |
| | 23-25 | General Council, Urbana, Ohio | | 25-26 | Wayfarers' Chapel Board of Managers |
| Feb. | 1 | Board of Directors, Swedenborg School of Religion | May | 4 | Canada Association, annual meeting, Kitchener |
| | 13-15 | Department of Publication, Newton, Mass. | | 9-10 | Board of Managers, Swedenborg School of Religion |
| | 20-22 | Urbana College Board of Trustees | | 17-18 | Illinois Association, annual meeting, LaPorte, Indiana |
| March | 4-7 | Governing Board, National Council of Churches, Chicago | | 6-7 | Urbana College Board of Trustees |
| | 11-14 | Executive Committee, Council of Ministers, Newton | June | 8 | Urbana College graduation |
| | | | | 23-29 | 1975 convention in Urbana |

Reprint from *The New Church Review*, 1929

SWEDENBORG THE POET

In a series of articles on Ralph Waldo Emerson and his understanding and use of Swedenborg's doctrine of Correspondence, Dr. Clarence Hotson brought out a little-recognized aspect of Emerson's admiration of Swedenborg—Swedenborg as a poet. The following excerpt is from pp. 314-16 of The New Church Review for July, 1929.

The poet, according to Emerson, is the truth-teller, the seer of the elemental correspondence of things to thoughts, the perceiver and teller of verities in appropriate symbols. He must have a moral burden, an adequate message to communicate. By this definition, Swedenborg would have better represented Emerson's "Poet" than did Shakespeare, whom he chose. That the Concord sage actually classed Swedenborg with the world's greatest poets, he showed by one of his own poems, which appeared in the *Atlantic Monthly* for January, 1861. He wrote it to test the ability of scholars in guessing the five poetic teachers of the race. The following stanza, entitled "The Test," came first:

(*Musa loquitur.*)

I hung my verses in the wind,
Time and tide their faults may find.
All were winnowed through and through,
Five lines lasted sound and true;
Five were smelted in a pot
Than the South more fierce and hot;
And the meaning was more white
Than July's meridian light.
Sunshine cannot bleach the snow,
Nor time unmake what poets know.
Have you eyes to find the five,
Which five hundred did survive?

(Centenary, IX, 220.)

The "Solution" of this poem Emerson published later. The five poets are Homer, Dante, Shakespeare, Swedenborg, and Goethe. The fourth stanza of "Solution" reads:

Far in the North, where polar night
Holds in check the frolic light,
In trance upborne past mortal goal
The Swede EMANUEL leads the soul.
Through snows above, mines underground,
The inks of Erebus he found;
Rehearsed to men the damnéd wails
On which the seraph music sails.
In spirit-worlds he trod alone,
But walked the earth, unmarked, unknown.
The near bystander caught no sound,—
Yet they who listened far aloof
Heard rendings of the skyey roof,
And felt, beneath, the quaking ground;
And his air-sown, unheeded words,
In the next age, are flaming swords.
(Centenary, IX, 222.)

In "Inspiration" (January, 1872), Emerson wrote:

Swedenborg's genius was the perception of the doctrine that "the Lord flows into the spirits of angels and of men"; and all poets have signalized their consciousness of rare moments when they were superior to themselves,—when a light, a freedom, a power came to them which lifted them to performances far better than they could reach at other times. (Centenary, VIII, 277.)

In his lecture on "Poetry and Imagination," April, 1872, he said:

This power is in the image because this power is in Nature. It so affects, because it so is. All that is wondrous in Swedenborg is not his invention, but his extraordinary perception;—that he was necessitated to see. The world realizes the mind. Better than images is seen through them. The selection of the image is no more arbitrary than the power and significance of the image. The selection must follow fate. Poetry, if perfected, is the only verity; is the speech of man after the real, and not after the apparent. (Centenary, VIII, 20.)

Here again he decidedly associated Swedenborg with poetic inspiration. And later in the same lecture he said:

I count the genius of Swedenborg and Wordsworth as the agents of a reform in philosophy, the bringing poetry back to Nature,—the marrying of Nature and mind, undoing the old divorce in which poetry has been famished and false, and Nature had been suspected and Pagan. (Centenary, VIII, 66.)

Thus twenty quotations from his Journals and published works show that Emerson throughout his literary career associated Swedenborg with poetry, and eventually considered him to be one of the five greatest poets of all time.

CLARENCE HOTSON, PH.D.

WHY IS THERE A SWEDENBORGIAN CHURCH?

This sermon, originally delivered by the late Rev. Robert L. Young a dozen years ago, was repeated by Mr. Merle Lundberg last year in Los Angeles because its issue remains alive and stimulating for the church.

The existence of the Swedenborgian Church—Convention, and the local congregations and associations of which it is formed—raises for us a very important question, or series of questions: Since there are so few of us, wouldn't it, perhaps, be better for us to close our doors and each go, individually, to some church closer to our own homes. What is this Church of the New Jerusalem? Why are we here? What have we to do here in Los Angeles?

It will do us no harm to stand off and take a good questioning look at ourselves today. Each one of us should know just exactly what the function of our Church is in this community—what our responsibilities are, and what our privileges are. If we could each one of us know this, there would be no stopping us, because we could work steadily and devotedly towards that function.

A SERVING CHURCH

It is, of course, obvious that we are here, as a church, to serve the Lord Jesus Christ. But Swedenborg reminds us that our Lord Himself taught us that every man, woman and child who ever lived, or who will ever live on earth, has the service of the Lord Jesus Christ as one of his two primary purposes in life. How do we, as a Church, serve the Lord Jesus Christ? And how does this service differ from that which we owe as individuals?

To answer this basic question, we must first take note of a very basic difference between our Church and the other churches of Christendom. And we must also see a relationship between the two primary purposes, or uses, of human life, which Jesus gave us in the Two Great Commandments, which I read as our lesson from the Word—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it—"Thou shalt love thy neighbor as thyself."

THE GRAND MAN

The relationship which we must keep ever clearly in mind is implicit in Swedenborg's doctrine of the Grand Man, which says that every organization of human beings has the form and functions of a single man. So the church—our church—the Los Angeles Society of the New Jerusalem—has two primary functions to love (and serve) the Lord our God, and to love (and serve) our neighbor and ourselves. I have inserted "and serve" here along with love, because service is the overt manifestation of love. It is the very nature of love to want to serve, to be of use.

All right then, we have two primary functions—to love and serve the Lord our God, and to love and serve our neighbor as ourselves. These are primary functions both of our Church, and of each one of us as individuals. This is the grass-roots meaning of the Doctrine of the Grand Man.

Now you may say, this is all very clear, but not especially unusual—do not all Churches, Protestant, Catholic, Jews, Hindu, Moslem, Buddhist and others have these functions as well as the Swedenborgian? Yes, of course they do. And the reason all of these various churches exist—the reason that all the various sects and denominations of Christendom exist, is that these primary functions may be exercised in such a way as to include all the peoples of the world in them, in one way or another.

A BASIC DIFFERENCE

And so we come to a basic difference between the New Church, or the Swedenborgian Church, or the Church of the New Jerusalem, (to use the three names by which we are commonly known) and the other Protestant Christian Churches. In common with these other Christian groups, we recog-

nize that love and service to the Lord is best expressed in love and service to the neighbor. For this is what our Lord Himself taught when He said, "Inasmuch as ye have done it unto one of the least of these, my brethern, ye have done it unto me." (Matt. 25-40). But, when it comes to serving the neighbor, our ideas of the highest service differ sharply from the commonly accepted Christian idea. Most Christian Churches offer salvation as their highest form of service to man. They exist to lead men to their Saviour. They measure success in the number of conversions or commitments to Christ which they are able to effect. We do not offer salvation—we don't have it for sale and we don't give it away. Salvation is the vital business of the other Christian Churches—it isn't our business at all. This is a tremendously important difference between us and our Christian neighbors. They do not believe that any man can get into heaven until he believes in Jesus Christ and accepts Him as His personal Saviour. And the work of the Church, as they see it, is to spread the gospel of Jesus to as many people as possible, so as to save the largest possible number of men and women. And they look upon the church as the great means of winning men to Christ.

SERVING: A SPECIAL TASK

We do not attempt to win men to Christ. We do not offer salvation. We are not an entrance to heaven. We are the servant of the Lord Jesus Christ. I think that is the principal reason for our numerical weakness. We do not measure our success in terms of numbers of conversions or commitments to Christ. We do not feel that the salvation of man's soul depends upon our work, and so we do not have that sense of urgency which marks other Christian bodies. We do not believe that if this church should close its doors permanently this afternoon, hundreds or thousands of people would end up in hell because of it. We just don't believe that we are that vital to men's salvation.

Our fellow Christian Churches are peddling truth or faith—we are peddling love, or quality of life. They say that faith is all, and that he who has faith will have the quality of life, and that he who has not faith in Jesus Christ will not have the quality of life that leads to heaven and salvation. And so they feel commissioned to go out and sell faith to all the four corners of the earth.

We have a commission too, but of a different sort. "All religion has relation to life," Swedenborg wrote, "and the life of religion is to do good." Our commission is to do good. To serve the neighbor. And the best service we can perform for the neighbor is to preserve his freedom and independence of thought and will. Salvation, we believe is not a matter of what an individual believes, but of how he lives and how he loves. It is the quality of life that really matters, in the spirit of the two great commandments. And, we believe, it is just as easy for a Hindu, or a Buddhist, or a Jew to have a heavenly quality of life as it is for a Christian. For Swedenborg wrote:

"All the human beings that are born, however many and in whatever religion, can be saved according to the commandments, in the decalogue." P-253

"Those who know nothing about the Lord Jesus Christ, if they live according to the precepts of their religion, are saved." T-107

"Thus is everyone saved in his own religion, whether Christian, Mohammedan, or Gentile." E-1179

We believe that salvation is an individual matter—a bond between each man and his God, and that it operates not through the Church, but through religion in a life according to the Divine precepts," in willing and doing what God commands. Salvation is, indeed, a personal matter between the individual and God, and operates quite independently of the Church as an institution.

AN AGENT OF LIFE

So the New Church stands in the community not as an agent of Salvation, as do the other Christian Churches, but as an agent of life. We are not selling a faith which saves, but the life which leads to heaven. In this task we are being aided by every other Christian Church, and by every church, synagogue and house of worship of every religion throughout the world.

We do not have the compelling call to go out and bring everyone into the fold in order to save his soul, but we do have a Divine commission to

preach the Word of God to all who will come to hear.

Some, perhaps, will say—"but the Bible says that only Christians can be saved." It is indeed true that one can read that inference from some passages of the Bible, but for the New Church the Bible is not necessarily the final authority—it is the Word of the Lord as we find it in the Bible that is the final authority of truth—many portions of the Bible are not the word of the Lord, but the words of man. Those churches which teach that only Christians are saved are repudiating these words of the Lord, as found in Luke 13:28.

"There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out."

and also these words, from Matthew 7:21.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

for Abraham and Isaac and Jacob, and all the prophets were Jews who lived long before Christ and could not have believed in Him, and yet He says that they are in the kingdom of God, while some who believe in Him are thrust out. And again, not everyone who accepts Him as Lord will enter heaven. Thus Jesus is teaching that it is not what a man believes, but how he lives, that brings him into the kingdom of God.

"And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it."

THE FIRST ECUMENICAL CHURCH

It is towards the coming of that city to earth that the Church of the New Jerusalem is dedicated. Swedenborg's vast theological writings, over thirty volumes, have as their purpose the inversion of orthodox religion, which lays great stress upon form and ritual and outward appearance, and placing the primary emphasis upon the individual's inner life of love and motive. This is that basic

foundation of religion. It is at the very heart of the answer to the question, "Why is there a Church of the New Jerusalem?" The Church of the New Jerusalem is the only Church whose official doctrine rejects the doctrine of salvation by faith and replaces it with a doctrine of salvation by quality of life or charity, or good works. The function of this church is not so much to reform men as it is to reform religion itself. Swedenborg foresaw the day when all Christianity—indeed, when all churches would teach the truth revealed to him and through him to all the world. As such, we are the first Ecumenical Church, established in 1783 to the end that they all may be one, the slogan adopted by the World Council of Churches when it was organized eleven years ago, in Amsterdam.

And so the means by which we shall accomplish our end—the reform of religion—is through the publication of the writings of Emanuel Swedenborg. This is our great, corporate commission in the serving of the neighbor.

It would not be fair to the other churches of the world to end this sermon without at least indicating that there are many signs that the reform is already taking place within them. In our own regeneration, the great missionary appeal has changed from "Let us save the heathen" to "Let us help the underprivileged people of the world." And today, there are more medical and technical missionaries than there are missionary ministers and priests. Recently I was walking with a minister of the largest Protestant Church in this country, and he asked me about the teachings of our church and when I told him about some of these basic principles, especially about the doctrine of salvation based upon quality of life, which includes the men of all the great religions of the world, as well as Christians, he said, "Why, I could subscribe to that, even though I am a minister in another church."

So, in spite of our small numbers, we are succeeding in our mission. We cannot fail, for it is the work of the Lord, commissioned by Him and given to us as our task through His servant, Emanuel Swedenborg.

THE CHURCH'S ONE FOUNDATION

An address by the Reverend Ernest O. Martin on December 8, 1974, at the 80th anniversary of the laying of the corner-stone of the national church in Washington, D. C.

As one of the five ministers who has served the Washington Church during the last 80 years, I find this anniversary celebration especially significant. President John Harms has helped you to get a feeling for that day in December 1894, when the architect, contractors, builders, stone masons, laborers, and members of the church gathered in the rain to lay the corner-stone of this building. The Rev. William L. Worcester, minister of our church in Philadelphia, delivered the principal address. He said, "In laying this corner-stone today, we give expression to the affection and thought and labor of many men and women and children throughout our country, who are interested in the erection of this church. But our interest and the interest of those whom we represent, is not in these walls for their own sake, but as the outer covering and foundation of a living, spiritual church built in human hearts and lives.

"This building will bear the name New Jerusalem. There will be in its foundations and its gates no jewels such as were shown to John in vision. But may all that heavenly strength and beauty be found in the inner living Church for which this building stands. May men *learn* here that the Lord Jesus Christ is God, that his Word is divine, and that obedience to the divine commandments is life everlasting. These are the essential principles of heavenly character, the foundations of that holy city whose measure is the measure of a man, that is, of an angel. May they *learn* here, chief of all, the grand central truth that our Lord Jesus Christ is the one God of heaven and earth, present with us in his divine humanity, in the fullness of redeeming power. This is the foundation of foundations. This is the stone which the builders of the church have rejected, wilfully in part, and in part through ignorance; but in the New Jerusalem, for which this church stands, it is to become the head of the corner. This is the rock on which the Lord builds his church, and the gates of hell shall not prevail against it. May men *learn* here these grand eternal truths; and may they not only learn them, but find strength to do them, that they may be as men

who dig deep and lay the foundation of their eternal dwelling upon a rock which no storm can shake.

"This building is to be a National New Church, placed here in the Nation's Capital that its influence may be felt throughout the country and the world. In laying this corner-stone we are looking beyond the narrow circle of our personal life, to humanity in its larger forms, recognizing that religion is not merely for the private chamber and the home, but for public life as well. The Lord and his laws and his redeeming power are needed in the affairs of nations as much as in the lives of individual men."

Mr. Worcester expressed the hopes and dreams of many people that this national Swedenborgian church would become a center where the elite of Washington (Congressmen, diplomats, and government officials) would come to learn the truths of the Lord's Second Coming. The purpose of the church was seen primarily that of "disseminating the teachings of Swedenborg." The assumption was that if people heard these truths, in sermons, classes and lectures, they would apply them to their lives and become regenerate human beings.

There is no question that the church has made an impact on the lives of its members and attendants, but the expectations of our founding fathers have never been fully realized. This is not to say that the building of this church was a mistake, or that the ministers and laymen of the church were not able and committed. I suggest that the dream was unrealistic. People who found some of their deepest needs met in the theological insights of Emanuel Swedenborg assumed that other people would be just as excited in learning about these truths. This has proven to be not so.

My thesis is that most of us are pretty well satisfied with the state of our souls, and don't see the need for any radical conversion or transformation of character. We may not be very happy in our

work, content in our marriage, or satisfied with the way our children are turning out, but the situation is not intolerable, and besides (we seem to say) what do theological ideas and Bible teachings have to do with the problems of everyday life?

Swedenborg wrote that all of religion has relation to life, but the relationship is not obvious and the application is difficult. Our study of counseling and psychotherapy has taught us that people do not grow spiritually and find fulfillment in life by being given answers or profound religious and philosophical truths. Carl Rogers speaks of teaching as being "facilitators of learning." In a very real sense, no one can teach us anything about life. We must learn, search, and grow ourselves, with help from others. Being told that there is a loving God undergirding our lives, or that there is life beyond death, does not by itself make us loving creatures or make our lives rich and meaningful.

We meet today to honor our forefathers, to pay tribute to their faith, loyalty, and devotion. The building of this church was a tremendous achievement and we can be forever grateful for those people who brought it into being, so that generations after them could meet here to worship the Lord, meditate upon his Word, and learn of Him. We honor also those churchmen in the Washington area who bore witness to their faith for a century before this building was erected. On December 26, 1802, the Rev. John Hargrove, minister of our church in Baltimore, preached at the capitol building in Washington before President Jefferson and 40 members of Congress. His sermon topic was "On the Leading Doctrines of the New Jerusalem Church." Mr. Hargrove preached again at the capitol on Christmas day, 1804. These were the first Swedenborgian sermons preached in the Washington area, and were entered in pamphlet form in the Library of Congress.

I have spoken of some of the hopes and ideals that motivated church members in the 1890's to erect this sanctuary. We have inherited this building. It is our responsibility and our privilege, now, to dream new dreams. The world has changed tremendously in the last 80 years, and life is much more complex. There is a need for new dreams, new goals and purposes, and wise and dedicated planning to fulfill these dreams.

The challenge before us is to receive the Lord into our lives that each one of us may be a form of the church. The church is where the Lord is, and the Lord, in his love, resides with people. When we love one another, when we express our care for one another, He is most fully present.

I see the purpose of the church (which ideally is a fellowship of concerned and caring people) as helping one another to grow into the manhood and womanhood God sees as possible within us. Another way of expressing his purpose for us, in the words of Emanuel Swedenborg, is "a heaven from the human race," or individually to grow into angelhood, to become regenerate human beings, to help one another to become more loving, accepting, compassionate, concerned, and caring.

Swedenborg wrote that to enter heaven after death, we must receive the life of heaven into our lives here and now. The psychologist Abraham Maslow points out that in our transcendent or peak experiences we catch a glimpse of what heaven can be. Once we have had this glimpse, he said, "we can remember it forever, and feed ourselves on this memory, and be sustained." He adds that "the process of moment-to-moment growth is itself intrinsically rewarding and delightful in an absolute sense. If they are not mountain peak-experiences, at least they are foothill-experiences, little glimpses of absolute, self-validative delight, little moments of Being."

The Lord sets before us, in the Scriptures, what life can be, when lived to the full. The Lord came that we might have life, and have it more abundantly. The church exists to help us realize this life, to grow into complete, full human beings. In this task we must draw on all the resources of theology, philosophy, history, psychology, sociology, medicine, etc., as well as the guidance and support of the church community and all those with whom we live and work. The challenge before us is no less than the building of the Kingdom of Heaven, on earth as it is in heaven, in our own lives and in the world around us.

This is the challenge and the dream that led our forefathers to build this church sanctuary. May it inspire and sustain us that with the Lord's help we may build His Church.

STATISTICS

BIRTHS

In Fryeburg, Maine the following new citizens came into the world: on November 11th Jason Scott was born to Kenny and April Briggs; on November 22nd Dena Marie was born to Gardiner and Pamela Bartlett; and on November 16th Errol Simon was born to Ernest and Edna Smith.

Born to Stewart and Arlene Saul of the San Francisco Church, a daughter, Jana Lynn, on December 9th.

BAPTISMS

Randi-Lynne, Craig William and Skye Jebra Hiebert were baptized on September 21st at the home of their mother and grandmother, Edith and Alvina Hiebert in Roblin, Manitoba.

Mrs. Yvonne Labrash and her children, Carol Ann, David Brian, and Brenda Marie were baptized at their home in Saskatoon, Sask. on October 23rd.

Albert Bruce Coston of Oklahoma City was baptized and confirmed into the faith and life of the New Church on December 1st in Pretty Prairie.

Tobias Lance Bright, infant son of Lawrence and Vivian of the Pretty Prairie Church, was baptized on December 8th.

On Thursday evening, December 26th, the three children of Suzanne and Merle Behmer, David Merle and the twins, Becky Sue and Brian LeRoy were baptized in the San Diego church by Dr. Ivan Franklin.

CONFIRMATIONS

Dr. Wilson Van Dusen was confirmed in the faith of the New Church in the San Francisco Church on December 19th.

MARRIAGES

The Church of the New Jerusalem at Meadow Lake, Sask. was the scene of the wedding of Harold Neudorf and Darleen Wilson, both of Meadow Lake, on November 23rd. The Rev. Henry Reddekopp officiated.

The Rev. Leo C. LeVan of the St. Petersburg, Fla. church married Sandra Little and Robert Smith on December 24th, at the church altar.

The Boston Church announces the marriage of Dana Sjostedt and Katharine Patrice Trather on December 28th in Orlando, Florida.

On January 4th Eileen Unruh Martin was united in marriage to Richard Charles Simpson in Albuquerque, New Mexico.

DEATHS

Mr. Henry A. Friesen of Rosthern, Sask. passed into eternal life on November 13th at the age of 86. The resurrection service was held on November 16th with the Rev. Reddekopp officiating.

Mr. Thomas Ratzlaff of Waldheim, Sask. was called to the higher life on November 21st. The resurrection service was held on November 25th, with the Rev. Henry Reddekopp officiating.

Jesper S. James of the Boston Church passed from this world on December 15th.

Mrs. Marion G. F. Corbin of the Philadelphia church passed into the higher life on November 28th. A memorial service will be held in the church in the spring.

Karl Zeumann of the San Francisco Church passed into the spiritual world on December 13th.

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THE MESSENGER

JANUARY 1975

TABLE OF CONTENTS

| | |
|---------------------------------------------------------------------------------------|-----------|
| GENERAL COUNCIL HEADLINES | 2 |
| CONVENTION JOURNAL CORRECTION | 2 |
| USING SWEDENBORG'S MANUSCRIPT <i>By Dr. Robert H. Kirven</i> | 3 |
| 1974 BOOK FESTIVAL | 7 |
| IN MEMORIAM: THE REV. SAMUEL WEEMS | 7 |
| MEETINGS OF CONVENTION BOARDS AND COMMITTEES | 8 |
| SWEDENBORG THE POET <i>By Dr. Clarence Hotson</i> | 8 |
| WHY IS THERE A SWEDENBORGIAN CHURCH? <i>By the Rev. Robert L. Young</i> | 10 |
| THE CHURCH'S ONE FOUNDATION <i>By the Rev. Ernest O. Martin</i> | 13 |
| STATISTICS | 15 |

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