

# The Messenger

OFFICIAL ORGAN OF THE SWEDENBORGIAN CHURCH

NOVEMBER 1975

## Lest We Forget

1914-18 1950-53

1939-45 1964-73

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*Cenotaph, Kitchener, Ont.*

cover photo: Nick Czudyjowycz

# Editorials

## LOOK AROUND AND GIVE THANKS

Jeremy Taylor, the famed seventeenth century preacher, wrote these words several days after his house had been plundered and burned down. "What now? Let me look around. They have left me the sun and the moon, a loving wife and many friends. They have not taken away my merry countenance and my cheerful spirit and good conscience. They have still left me the providence of God and all the promises of the gospel, and my hopes of heaven, and my charity to them, too. And still I sleep and digest, I eat and drink. I read and meditate. And yet there are those who have so many causes for joy, but who are in love with sorrow and peevishness — they leave all of these pleasures and choose to sit down upon their little handful of thorns."

It's a graphic picture, isn't it? And don't we all know people like this? And aren't we sometimes like this? There are thoughtless, ungrateful people who count their frustrations instead of their blessings; they remember the worst while ignoring the best. This is very easy to do. Isn't this one of the spiritual dangers of living in an affluent society? Eventually (and it doesn't take very long) we take everything for granted; we assume that this is our God-given heritage; that this is our just reward for being good Christians. We somehow expect to have more and more, and we are surprised and upset when things turn sour. Life has a way of balancing the pluses and minuses.

The festival of Thanksgiving recognizes the fact that even though life brings us a certain measure of hardship and adversity, when we look around, the positive outweighs the negative. There is more good than evil in the world; there is more beauty than ugliness; there is more health than sickness. When we are internally aware of all this, and genuinely thankful for what we do have, then we have a strong line of defense against despair. It's when we lose sight of the goodness of life and forget God's blessings that the black clouds of discouragement overshadow us. Think back over the past week or month and see how this process actually happened within yourself. It is mentally and emotionally impossible to be thankful and depressed simultaneously.

So . . . look around and give thanks.

## WE CAN AT LEAST LOOK!

Two men were riding on a train through the worst slums of Harlem. Finally the man sitting nearest the window could stand no more of the depressing scene; with a shudder he pulled down the shade. His friend reached over, yanked the blind back up, saying, "We can at least look!"

This little story illustrates so beautifully my reason for reprinting the guest editorial, "On Forgetting Viet Nam", by Robert McAfee Brown. I realize this article is going to distress some MESSENGER readers, and I expect to receive some negative response to its publication. It hurts when we are reminded of a painful — and shameful — past experience. We would rather let sleeping memories lie. But if we are to learn from the past we are required to look at it carefully; God expects us to learn something from it.

In T.C.R. 511 we read, "For repentance to be repentance, and to be effective in man, it must be a repentance of the will and from that of the thought, and not of the thought only; therefore that it should be actual repentance, and not merely verbal." It would seem that this line on life applies to nations as well as to individuals and churches.

In the twentieth century an estimated 100,000,000 men, women and children have died in wars. We can't bring them back, but we can at least look at their supreme sacrifice.

Peace.

P.Z.

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Paul B. Zacharias, Editor

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# The President's Column

## ON THE FLYWAYS TO CONVENTION '76

*by Eric Zacharias*

Our first stop was at the Ontario Airport (L.A.) where we were cordially greeted by the Rev. John Spiers and quickly whisked off to the University of Redlands, the meeting place of the Pacific Coast Association. It was August 29th. Enroute, brother John, with unswerving loyalty to his State, pointed to a variety of historical sites.

The nourishment provided by the Pacific Coast Association for every hunger and thirst was of abundant proportions. The ministers shared with one another their common concerns for the well being of the Church. Into this fellowship was welcomed the Rev. Ernest Martin who, in July, had begun his Chapel ministry. Mrs. Henry Swanton of the Women's Alliance read an article written by her husband. The subject matter of this paper devoted itself to the initial spiritual experiences of a couple killed in an automobile accident. The treatment of the topic won the acclaim of the audience. (For more on this Association meeting see p. 200).

We alight for our second stop in the Kansas Flinthills where in September we met with a group of people for a day of study, worship and fellowship. Under the leadership of Mrs. Ruth Ebberts, a vigorous Arcana study program is carried on. The history of this work goes back to the early 1950's when Mr. and Mrs. F. Gardner Perry were residents of the nearby community of Eureka.

On these gently rolling Flinthills, considered to be one of the largest unbroken areas of virgin prairie grassland in the world, roam great numbers of beef cattle. It is here, in a renovated farm home, that the group meets. What a delightful experience it was to spend time, to join with them in their sense of discovery as they probed that thread of life that winds its way beneath the surface of the literal sense of the Word.

Our most recent assignment took us to Detroit, Michigan, and the meeting of the Ohio Association at Almont, September 19 — 21. The Rev. Walter Orthwein had graciously consented to drive my wife and I to the New Church Assembly Camp.

Tom and Henrietta Zehner were awaiting our arrival. And from that moment on the feast of good things filled every hour to its fullest. The Rev. Horand Gutfeldt and the Rev. Dorothea Harvey led the assembly in discussion and meditation. Here, once more, we shared with each other those essentials that make the Church so vital to the totality of life.

Then, when the cool evening came, we gathered by the fire for singing and for the warmth of companionship.

Here, as on the west coast, there was so much to mark the occasion as a memorable one. The memorial service . . . the viewing of the Mooki T.V. interview . . . the Sunday morning service in the tiny, white chapel, so old and so lovingly cherished . . . all these drew us together in a circle of support and inspiration.

It must surely be in times such as these that the reality of the Church comes truly alive. Here the Church is lifted out of its theological context and even out of the Word of God itself and it becomes . . . people. It is the Lord alive and the Lord at work. The problems which the Church must face are talked about, prayed about. In the heart questions remain. And yet, all around us are the signs of the future . . . these are heard in the voices of the small children, in the dialogue of the young people who are so wonderfully perceptive, so quick of mind, so ready to plunge into the depths of the theological and philosophical world.

We wish to express our appreciation to all the people of the Pacific Coast Association, the Kansas Flinthills, the Ohio Association for their gracious and warm hospitality on these stops along the flyway to Convention '76.

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Robert Price's Johnny Appleseed Man and Myth  
Indiana University Press, 1975.

and Extracts from Arcana Coelestia ("Heavenly Mysteries") together with the expositions of the internal sense of Genesis and Exodus by Emanuel Swedenborg. (compiled by James Speirs)  
(London: 1 Bloomsbury Street, James Speirs, 1910) xi & 575 pp.

# On “Forgetting” Viet Nam

President Ford is urging us “to put Viet Nam behind us,” to avoid recriminations, to look to the future instead of the past; in short, to “forget” Viet Nam.

That way lies disaster.

Santayana once said that those who ignore history are doomed to repeat it. To learn from our past is the only responsible way to gird ourselves for the future, particularly when that past is the record of a monumental failure.

Those who most strongly endorse Mr. Ford’s sentiment seem in the very next breath to be defying their own counsel by reasserting the old Westmoreland - Goldwater - Kissinger line: “If only we had bombed the hell out of them, the war would have been over years ago.” How wistfully the President told General Westmoreland only a few weeks ago that he could not follow his advice to resume bombing Hanoi and mining Haiphong harbor, because “there’s a law against that, Westy.”

I do not want people who think that way to urge the rest of us “to put Viet Nam behind us.” If we do, there will soon be another Viet Nam before us.

We have learned different things from Viet Nam, and we need to engage in enough public debate to sort out which are important to remember, and for what reasons. I hope that Gerald Ford, for example, will learn some of the things William Sloane Coffin learned; that our Congresspeople will remember what it cost the world when they were captured (or at least captivated) by the Pentagon mentality, particularly at budget time; that Walt Rostow will reassess the “light at the end of the tunnel” metaphor.

I hope that members of churches and synagogues will ask themselves why they were so reluctant to condemn the war; that Billy Graham will reflect on why an evangelist of the Prince of Peace never condemned the war at all. I hope the hawks will count the graves, and the doves will see if they can distinguish their position from isolationism.

I hope there are some things we can *all* learn and tell one another, so that we can never, never forget.

— Let us learn that this war could be waged only because our leaders lied to us. When the people of our country discovered what was really going on, their outrage finally overcame the lies, and the war ended. A left-handed tribute to human decency.

— Let us learn that the spirit of a people can be more powerful than a whole sky - full of B - 52’s, and that we could not bend a small nation to our will, even with the most merciless bombing in history.

— Let us learn that we were victims of the erosion of moral constraint, and that one day’s unthinkable thought became the next day’s do - able deed. We - not just “they” - shot civilians, tortured prisoners, bombed hospitals, napalmed children and gave medals to those who did so. A right-handed tribute to human depravity.

— Let us learn that we committed “war crimes.” If the standards by which we executed Nazi leaders after World War II were applied to us (as we announced at Nuremberg they should be), what would this mean? Difficult as it is to contemplate, it would mean that not only should Lt. Calley have been convicted but also General Westmoreland, Lyndon Johnson, Richard Nixon, Dean Rusk, Henry Kissinger and many other major policymakers.

And by any moral reckoning the rest of us who consented to their deeds should be implicated in the legal reckoning against them. There will be no such convictions, but the recognition that there should have been might deter the repetition of such crimes by future policymakers. An evenhanded tribute to human justice.

— Let us learn that those who act as “police-men of the world” are not welcomed by those they choose to police. Our “enemies” resisted us, while our “friends” were either corrupted by us or corrupted us. The “bloodbaths” we sought to avert were miniscule compared to the bloodbaths (no quotation marks) we engineered.

— Let us learn that the right of dissent is both precious and fragile. The major spokespeople of both Democratic and Republican administrations equated dissent with disloyalty if not with treason. It was our youth who saved us. The simple (and costly) act of refusing to kill Vietnamese counted for more than administration rhetoric or threats. A clear argument for unconditional amnesty.

— Let us learn that we need not trust “experts.” All their predictions were wrong, especially the Pentagon’s annual prediction that a few more billion dollars and a few more thousand lives would bring the elusive “victory” within our grasp.

— Let us learn that most who protested the war did too little too late, that the nation’s moral leaders spoke with timid voices and muted deeds, and that we all preferred not to discern the signs of the times when they threatened our personal security.

That will do for starters. What might we make of such lessons?

First, we need to find sufficient grace to admit that we were wrong: wrong to get in, wrong to stay in. Nations do not make such concessions easily if at all. But it might inaugurate a new era in international relations if we could do so. The rest of the world knows we were wrong. Let us not become the only people who do not know the truth about us. Let history at least record that we were more honest in accepting defeat than in pursuing victory.

Second, we need to make amends. How can we do that? No one can raise up the dead. But someone might raise up new homes, schools and hospitals. Someone might reseed the bombed-out rice fields, replant the defoliated forests.

Not us. At least not directly and certainly not initially, for what Indochinese Asians are going to want many of us back to “save” their countries for a second time? But having spent many billions for destruction, we have an obligation to spend commensurate billions for reconstruction. Food - and - goods - and - money - through - international - agencies - with - no - strings - attached constitutes the prescription that will enable the Indochinese to make their own decisions about their rebuilding.

Third, we need to grasp the hard truth that what we did openly in Viet Nam is what we do furtively elsewhere: We attempt to impose our will on the people of other nations. Only the means are different. “In Chile we used the CIA instead of napalm, dollars instead of bombers, economic pressure instead of ground troops. The scenario is similar, whether the place is Greece, Spain, Brazil or the Philippines. The open scenario failed in Viet Nam. The furtive scenario will not work elsewhere.

It is conceivable that we could move in new directions? It is conceivable. But not by forgetting Viet Nam. Only by remembering it.

## Urbana College News

Urbana College President Roland D. Patzer announced recently that John P. Falchi, Wilmington, Ohio, has been appointed Director of Development and Alumni Affairs for Urbana College, effective August 1.

Commenting on the appointment, President Patzer said, “We are extremely pleased to welcome John Falchi as our Development Director. We believe he will be able to present the alumni and the Urbana community a clear picture of the college’s goals and ambitions and what it will take to achieve them.”

Falchi replaces Roger Paulson, who left Urbana College in March to serve as director of the Central Office of the Swedenborgian denomination in Newton, Massachusetts.

\* \* \*

Urbana College will receive a \$1,500 grant from the Lydia Rotch Foundation to assist in the publication of the College’s history.

This grant, together with a \$1,500 gift already received from the Swedenborg Publishing Association, completes the funding required to publish the 125 year history of the institution.

The history of Urbana College from 1850 to the present will represent a study of the background and development of the New Church in the Midwest.

\* \* \*

Have you ever considered learning hatha yoga for figure control? Wanted to know how to make inexpensive gifts, or wished you could control the weekly budget?

Urbana College is providing the opportunity to acquire all these skills in its new Fall Quarter Continuing Education program.

This program, introduced in the spring of 1973, is designed not only to offer academic courses for those wishing to acquire college credit, but also to provide a wide range of recreational and hobby activities of interest to the local community.

With a total of 31 class offerings, also including such college - credit courses as Management Concepts (Business 204); Organization and Community Agencies (Sociology 290); Early Childhood Education (Education 430), Urbana College’s Fall Quarter Continuing Education program can truly claim to have “something for everyone.”

\* \* \*

Urbana College hosted the 125th Anniversary Convocation Thursday, September 25 in the College Community Center which officially began the 1975 - 1976 academic year. The college’s recent accreditation was recognized, and the accomplishments of former chief administrators of the institution were acknowledged.

The Rev. Franklin Blackmer of Bath, Maine; Dr. Ralph E. Gauvey of Bristol, Rhode Island; Dr. Paul Zehner of Lakewood, Ohio; and Dr. Ronald D. Jones of Bowling Green, Ohio, each presented a brief synopsis of the significant events which occurred during their presidencies.

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Otherwise we are surely doomed to repeat it.

ROBERT McAFEE BROWN

(Reprinted from the June 23 issue of *Christianity and Crisis*. Copyright 1975 by Christianity and Crisis, Inc.)

# Our Church in Detroit

The New Church in Michigan has a long and interesting history. The first New Church society in Detroit was formed on August 25, 1839, when the original seven members met with the Rev. Holland Weeks, pastor of the Henderson, N.Y., Society, who was in Detroit on a visit. Edwin Burnham was elected leader of the group, and led worship services at the home of Nathan Goodell.

A merchant and ardent New Churchman, Mr. Burnham made a habit of including New Church literature in shipments to customers. One of his customers, Judge Abiel Silver, became an outstanding minister in the New Church. He was the moving spirit in the organization of the Michigan and Northern Indiana Association in 1843.

Originally an Episcopalian, Judge Silver was converted by the loss of an arm. The fact that he continued to feel the presence of the arm convinced him of the reality of the spiritual body spoken of in the doctrines of the New Church. He thus came to see the amputation, instead of tragic, as providential. He visited hospitals and talked with maimed war veterans on the subject, and wrote a **Tract for the Soldiers**, 5,000 copies of which were distributed in Canada after the Indian uprising of 1886.

The outstanding figure in the early history of the New Church in this area is the Rev. George Field. As a missionary, he lectured on New Church subjects in public halls, churches, schools, and even saloons in every town and hamlet between Detroit and Chicago. Debates were popular in those days, and Field conducted many. He held a six - evening debate at Battle Creek against two Methodist ministers, a doctor, a judge, and a justice of the peace, on the subject: "Do the first chapters of Genesis treat of the creation of the physical earth?" One debate with a Presbyterian minister lasted from 9 a.m. on Tuesday to 9 p.m. Wednesday, before an audience of three to five hundred.

In late 1842, Abiel Silver and E. D. Fisher sent out letters inviting persons interested in the doctrines to a meeting on January 2, 1843, at Albion, Michigan. The group organized under the name, "The Association of Readers and Receivers of the Doctrines of the New Jerusalem Church in Michigan and Northern Indiana."

In March 1843 Field, who lived in Battle Creek, accepted the Association's invitation to become its missionary minister for one year, at an annual salary of \$350. And on May 28, 1843, on the recommendation of the Association, Field was ordained as a New Church minister by the Western Convention. He then began a missionary tour through "several western states."

The effectiveness of Field's work is seen in the fact that in 1847 he was almost unanimously elected chaplain of the Michigan Senate. There were so many prominent New Churchmen in Michigan at this time, that the New Church was spoken of as "the state Church."

Rev. E. C. Mitchell was pastor from 1868 to 1871. In the succeeding years, a number of ministers served Detroit, including: L.P. Mercer, E.J.E. Schreck, John Whitehead, S. S. Seward, Frank Gustafson, and others. In 1914, the Society moved to a new location, on Forest Avenue, where it remained until 1945.

Gustafson, who was affectionately known as "Dr. Gus," returned to the Detroit Church in 1922. At the annual meeting in January 1927, Ben Laitner reported: "Our growth as a society dates from the return of Dr. Gustafson, and the continuance of such growth is absolutely dependent upon the continuance of our solid

backing of his forceful two - fisted presentation of our Church doctrines in their purity."

Another minister who is fondly remembered by many is the Rev. William H. Beales, who succeeded Gustafson in Detroit in 1929 and served until his retirement in 1956. Rev. William Woofenden served in Detroit from 1957 to 1963, succeeded by Rev. Erwin Reddekopp. Our present pastor is the Rev. Walter Orthwein, who is beginning his third year with us.



Sherry Fekete (l) and Terrie Crenshaw (r) enjoying coffee with Rev. Walter Orthwein after church service. (Several of Terrie's poems have appeared in the MESSENGER.)

In 1947, the Detroit Society moved from Forest Avenue to a new church on Curtis and Meyers Roads, which it occupied until last year. At present, the congregation is meeting in the Royal Oak Woman's Club.

Our average attendance is 25 to 30, plus about nine children. Since the Detroit Society is the only active society in the Michigan Association, we maintain fairly close ties with New Church people throughout the state. There is a group in Grand Rapids that meets regularly, which our minister visits monthly. Also, a group in Lansing plans to start meeting this year, with regular visits from the Detroit pastor. Although we are few in number, there is a lot of dedication and enthusiasm among members throughout the state.

One thing that brings us together for two weeks each year is the Almont Summer School. Almont is located in farming country about forty miles north of Detroit, and is closely tied with the Detroit Society. Almont is being used more and more for Detroit Society activities, as well as for gatherings of New Churchmen from outside Michigan.

Our local League has been reduced in numbers because several members have gone away to college, but we still have an enthusiastic group of young people. We are planning another regional Post - Christmas League Retreat this year.

In Sunday School, our basic resource is the Dole Notes, which provides a good program of study in the Lord's Word. The teachers use the Notes as the basis for a lively presentation of the lesson which is augmented by songs, handwork and other aids.

In our doctrinal classes this year we are continuing to study **Heaven and Hell**. There is a friendly, informal atmosphere, with a dinner at the home of one of our members before the class. The Women's Alliance also studies a book as part of its meetings. This year the ladies are reading **Psychology as Servant of Religion** by the Rev. Alan Grange. These meetings, also, are cheerful, friendly affairs, and important to the life of our congregation.

Right now we are concerned with the problems of relocation and are investigating different possibilities for the future of our church. At the same time we are embarking on various plans for evangelization in the immediate area of our present location. We look forward to a continued life of worship, study, work, and fellowship, while reaching out to all who may be interested in the beautiful teachings that the Lord has seen fit to put in our keeping.

### RETREAT AT ALMONT:

There will be a retreat for married couples at Almont, Michigan, Nov. 21 - 23, beginning Friday night and ending Sunday afternoon. The teachings of the New Church will be explored to find directions and goals for our marriages, and communication between partners will be emphasized. Cost for the weekend, including meals, will be \$30.00 per couple. Leaders will be: Rev. Walter Orthwein and Rev. and Mrs. Horand Gutfeldt. Send reservations to: Rev. Walter Orthwein, 192 Kirk Lane, Troy, Mi. 48084.

### LEAGUE RETREAT:

A young people's retreat will be held at Almont from Dec. 28 to January 1, 1976, similar to the one we had last year. Cost is \$15 per person. More information will follow.

### CHANGING ADDRESS?

We'd like to know!

Inasmuch as we pay 18 cents for each magazine incorrectly addressed, we would appreciate hearing from you as soon as there is any change in your address. Please give both old and new addresses, and be sure to include your Postal or Zip code.

Send all MESSENGER address information to:

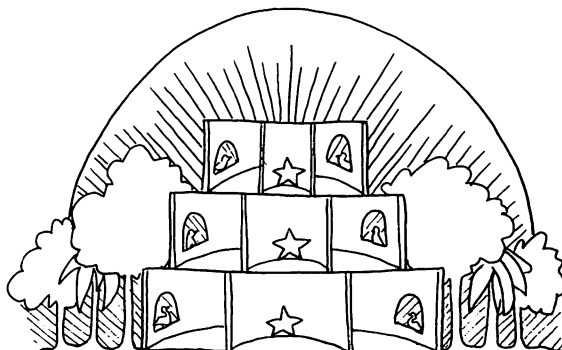
Mr. Roger Paulson,  
Central Office, Box 66,  
Newton, Mass. 02158

### PITY THE POOR EDITOR!

One week the editor of a small-town journal was out of material — "fillers" — to complete the columns in his weekly newspaper. He decided it would do no harm to run the Ten Commandments. He did so, without any editorial comment. Three days after the paper was published and distributed he received a letter saying: "Please cancel my subscription. You're getting too personal." — from the magazine "Church Management".

### BUILDING, DAILY BUILDING

When you're sitting in a business meeting and twiddling your thumbs or crumbling up your styrofoam cup, you suddenly stop and think how grand it would be if your idle hands were doing something constructive and you were learning something at the same time. Well, these are our thoughts exactly. So the League this year at Convention built the castle and its surroundings as described in "*Conjugal Love* No. 270". The project was displayed at Convention and Almont New Church Assembly. The following is a small sketch of our labor of love.



"That palace represents the habitations of conjugal love, such as are in human minds. Its highest part, into which the doves flew, represents the highest region of the mind, where conjugal love dwells in the love of good with its wisdom; the middle part, into which the birds of paradise flew, represents the middle region, where conjugal love dwells in the love of truth with its intelligence; and the lowest part, into which the swans flew, represents the lowest region of the mind, where conjugal love dwells in the love of what is just and right with its knowledge. Similar things are signified by the kinds of trees about the palace, the olives, palms, and beeches. We in heaven call the highest region of the mind celestial, the middle spiritual, and the lowest natural; and we perceive them as stories in a house, one above another, and in each part as it were two apartments one for love, the other for wisdom."

Lynn Zimmerman

*Seen on a wayside pulpit along Ohio's Route 68 —*  
**DOES GOD SEEM FAR AWAY?**  
**WHO DO YOU THINK MOVED!**



# Thanksgiving

## SOUL FOOD

### A SUNBEAM FOR THE LORD

The Swedenborgian faith was the cornerstone of my life. I had joined the local Methodist Church, mostly because that was the only church in town and the pastor assured me that a Methodist could believe whatever he wanted to and still be a Methodist. The nearest Swedenborgian Church was sixty miles away and it was not realistic for me to enroll my children in a Sunday School they could seldom attend.

It was a very rainy Saturday and I was hard at work on an adult Sunday School lesson in the Methodist book. It held no meaning for me whatever. After about an hour I gave up, leaned back in the chair and said, "God, if you want me to teach that lesson tomorrow you'll have to help me understand it." As I sat there the sun came out and came into the window and a little sunbeam fell across a copy of Swedenborg's *True Christian Religion*. I got up, picked up the book, and wondered to God where He wanted me to read. When I opened it I scanned the page and there it was, the whole lesson, clear as a bell. I hurried on with the Sunday's lesson, then got up to resume my housework and mentioned to my daughter that it was raining again. She looked at me rather startled and said, "Mom, it never stopped".

Mrs. Charles Ford.

### WHAT IS THE SPIRITUAL WORLD?

It is a real world, composed of all the forms necessary to constitute a world. It is objective to the senses of those who dwell in it, and far more distinct, substantial and real to them than this world is to us. And yet it is not material, but is as distinct from every form of matter, as the soul is from the body.

Where is that world? It is here; and it is everywhere around and within the material universe. We are in the spiritual world now, though we are not conscious of it.

The man who has become blind by the formation of a film over his eyes is in a world of light the same as before, but he is not conscious of it — until his blindness is cured. He does not need to go anywhere to get into it.

Chauncey Giles

### The Dawning of Truth

the dawning of truth  
erupts inside me and spreads like spilled milk upon my  
soul  
renewing itself as it grows like a spring - tree  
and as the tender fingers of my mind explore  
the solid smooth truths of the Lord  
like water - worn stones in a timeless ocean  
the light appears to me  
and i ascend into the love of God  
like a bird in my serenity  
winging away and nothing else matters  
as i fly into the sun  
shedding earthly delights as i shed  
useless feathers  
never to be seen again  
absorbing and reflecting the sunlight  
and the pieces of a perfect puzzle fit together  
as i, too, begin to shine.

terry crenshaw

### AN INDIAN PRAYER

O Father, whose voice I hear in the wind and whose breath gives life to all the world, hear me. I am a man before you, one of your many children. I am small and weak. I need your strength and wisdom. Let me walk in beauty, and let me ever behold the red and purple sunset. Make my hands respect the things you have made, my ears sharp to hear your voice. Make me wise so that I may know the lesson you have hidden in every leaf and rock. I seek strength, Father, not to be superior to my brothers, but to fight my greatest enemy, myself. Make me ever ready to come to you with clean hand and straight eyes, so that when life fades as the fading sunset, my spirit may come to you without shame.

Amen.

from The Western Canada N. C. Magazine.



### I am thankful . . .

that I have faith in the Eternal;  
 that I can be a responsible citizen and have a good job;  
 that I have good health, good friends, and that I can laugh;  
 that I can see and truly enjoy the flowers, the rain, the sunshine,  
 the sunset, the birds, and the tree - covered hills,  
 that I am not burdened with material riches;  
 that I have opportunities to do good and to serve others;  
 that I find a zest in life and can look on the bright side;  
 that I like people — like to watch them and be with them;  
 that I can live in this particular day and age, when God has made it possible for man to use His resources in such new and wonderful ways;  
 that I am beginning to learn that I am not too important;  
 that I am not so good that I cannot become better, and grow up inside a little more each year;  
 that I have food and shelter and happiness;  
 that I can look forward to a better and brighter world;  
 that God has given me a new chance every twenty - four hours, with each new day, to begin life over again, and to be forgiven everything that is behind the dawn.

author unknown

Motions everywhere in nature must surely be the circulations of God. The flowing sail, the sunning stream, the waving tree, the roving wind — whence else their infinite health and freedom. I can see nothing so proper and holy as unrelaxed play and frolic in this bower God has built for us.

Thoreau

Dear Friend,

You rely too much upon books for consolation and help. You go to your favorite authors for comfort as the drunkard goes to his cups. It is a species of spiritual dissipation, for you have already a great deal more knowledge than you can utilize. What you most need is to find the Christ that is within yourself, and bring Him down through your own spiritual structures, so that by his influx He may give peace and joy to your heart and light and guidance to your understanding. You have infinite resources within your own soul, for all the heavens flow into you; and the Lord flows through the heavens into the truths of the Word which are stored in your memory, bringing that living wisdom which needs no clothing in earthly language.

William Holcombe

### EVERYTHING FLOWS

"For everything that flows in from the Lord through the internal into the external, is given gratuitously. The Lord does indeed demand humiliation, adoration, thanksgiving, and many other things from man, which appear like repayings, and thus not gratuitous; but the Lord does not demand these things for His own sake, for the Divine has no glory from man's humiliation, adoration, and thanksgiving. In the Divine, anything of the love of self is utterly inconceivable — that such things should be done for His own sake; but they are for the sake of the man himself; for when a man is in humiliation he can receive good from the Lord, because he has then been separated from the love of self and its evils, which are the obstacle; and therefore the Lord wills a state of humiliation in man for his own sake; because when he is in this state the Lord can flow in with heavenly good. The case is similar with adoration, and with thanksgiving."

A.C. 5957



# That's a Good Question!

**Should matters like politics, ecology, foreign aid, etc. be brought up in New Church sermons?**

Some years ago we had a minister who, whenever the Council of Ministers engaged in abstract doctrinal discussion, would shout, "What's this got to do about unemployment?" He had a point. Not that discussion of doctrine is not very important nor needed, but because we tend to leave our doctrines up in the air, in the realm of theory.

Perhaps the best known and most used Swedenborg quotation is, "All religion is of life, and the life of religion is to do good." It ties religion to everything that touches our lives, and implies that every question or problem is essentially a spiritual one.

Swedenborg thunders against "faith alone," insisting upon the "ultimating" of our principles and insights, bringing them down to the ground to bear upon present situations. Politics, ecology, foreign aid, inflation and unemployment, being "of life," should certainly be dealt with in our sermons. The spiritual life cannot be developed or nurtured in a vacuum. On the other hand, the pulpit must not be the minister's political or social platform. His message must always be, "Thus saith the Lord," yet that message must be couched in contemporary terms and must touch and bear upon the present scene. "Timeless" and "timely" must go together, if "all religion" is to be "of life."

**Should young children be allowed to take the Bread and Wine at Communion?**

The oldest word for the Holy Supper is "Eucharist," meaning "giving thanks." It is the very holiest act of our worship, and I believe that our children not only should be present but should share in this whole experience by partaking of the Bread and Wine.

To think that children cannot appreciate this Sacrament, cannot comprehend meaning in it and cannot share in it with a holy spirit, is to sell children short. They can. I see it and feel it every time we celebrate Communion here in our Philadelphia church. We have welcomed them to full participation now for some years, ever since we first had Catholic children in our Sunday School who had celebrated their First Communion. Now all our children celebrate Eucharist with us, and they do it most reverently and meaningfully.

As the above question is phrased it seems to take it for granted that children can be *present* during the Communion Service, but wonders about the propriety of their *partaking* of the Sacred Elements. But just think what must go on in their little heads or, more to the point, in their little hearts, if they are passed over!

Before we changed our practice, our children were kept in the Sunday School room during Communion. This often brought phantasies into their heads. "What are they *doing* in there?" "What are they *eating*?" This kind of mystery has now been replaced by entering into the true mystery of our Lord's goodness to us. We have found that there is something very beautiful and good about all taking Communion, from the oldest to the youngest, entering as a large family into this holiest act of our worship.

**So many states and provinces are jumping on the "lottery" bandwagon. Isn't this a form of gambling? What is the New Church position on lotteries?**

Our Church has taken a "position" on only a very few matters. Historically we have held that as Jesus did not legislate, nor did Swedenborg, our Church should not either. This is not to say that as churchmen we should not be concerned with things like a "lottery." We should, because "All religion is of life."

I don't think your question can be answered by putting it into the "syllogism form," as you seem to do: "Gambling is a sin. A lottery is a form of gambling. Therefore participating in a lottery is a sin." I don't think that you could get even all Swedenborgians to agree to the truth of that first member!

We should rather ask what is the "use" or "evil" or "disorder" in buying a lottery ticket. "How will it affect me as an ongoing spiritual person, and my neighbor and my society?" We should always remember that it is the *motive* behind an act, rather than the act itself, which determines whether it is good or evil, right or wrong. In the last analysis I suppose each person must decide for himself.

Richard H. Tafel

Send your religious queries directly to:

Rev. Richard H. Tafel Sr.,  
200 Chesnut Ave.,  
Narberth, Penna. 19072

Letters should be signed, though names will not be used in this column.

# Parables for Today

## THE JOY OF GROWING

Mark 4: 30 - 32

Jaikoo E. Lee

Upon my return from a vacation, I saw cucumber vines and tomato plants spilling over my garden. Before the vacation they were just wee - little seedlings. They had been planted a yard or so apart. It was hard to imagine they would eventually fill their world of garden. But they did! Not only that, but also they started giving their fruit!

This reminded me of the Lord's parable of the mustard seed. "With what can we compare the kingdom of God?" he asked. "What parable shall we use for it?" He then compared it with the mustard seed, one of the smallest seeds we know. But once it is sown, it grows up to be quite a tall tree in Palestine. Birds build nests in it.

You are meant to grow in every way and derive joy from growing. You can also help the members of your family grow and experience the joy of growing. You can help your business firm and associates grow and taste the increasing joy of growing. You can get up in the morning and be surprised to see yourself renewed and more grown - up. All these things are possible because God, the Grand Designer and Creator of the Universe, has intended you to grow all your life and experience the joy of growing.

Like all other good things in life which God provides, growing follows a certain set of laws. If we live harmoniously with them, we will experience on - going growth and the joy thereof. I would like to mention three of them.

*One, imaging the end product.* Any kind of growing has in it some picture of what it is going to be. Particularly a healthy kind of growing contains in it a clear conception of what the completion of the growth is going to look like. The cucumber seed has it; the tomato seed has it; the mustard seed has it. Similarly man must have an image of what he is going to be. One who wants to be a salesman must have an image in his mind of the kind of salesman he is going to be. A young boy who wants to be a doctor has some image of the doctor he wants to be. Perhaps he has formed that image partially by watching his doctor uncle.

*Two, optimistic movements towards what is possible in the midst of what seems impossible.* As soon as life gives up on itself because the surroundings appear to be impossible, it stops growing. If it stops growing long enough, it dies. Finding what is possible in the midst of impossible situations or even turning a disadvantage into an advantage is the second important law of growing.

*Three, goal - setting and hearty work.* Any good imaging or mental - picturing has in it a step - by -

step growth plan. The cucumber seed has it. So does the mustard seed. You need a mental picture of yourself as you want to be two years from now, five years from now, and so forth. You need to have intermediate steps that will take you there. And then just plunge into it and work single - mindedly, heartily!

Emanuel Swedenborg said this (and I paraphrase it). An influx from the Lord flows into plants and trees. Their seeds have their primitive forms in them, which are acted upon by a spiritual principle from the Lord that is also within the seeds. The flowing of the divine principle has caused the seeds to have an image of the eternal and the infinite. The existence and the work of this image is evident from the fact that the seeds are in the continual endeavor to propagate their kind and their species and thus to live, as it were, forever and fill the universe.

May the joy of growing be yours!

## Children's Fund

In 1974, by conservative estimate, nearly half a billion people were chronically hungry — 40% of them children. Thousands starved to death.

God is Creator of all, and loves and cares for all that he has made. Because every person is a creature loved of God, every person has a basic human right to food, a necessity for survival. Because the "earth is the Lord's and the fullness thereof," we must understand ourselves not as masters and owners of the earth and resources, but as God's stewards, accountable to God for the exercise of our stewardship.

To date Swedenborgians around the country have sent \$1,945.00 to help feed hungry children. Please add your contribution by mailing a cheque today to:

The Swedenborgian Church  
Children's Fund  
48 Sargent Street  
Newton, Massachusetts, 02158



### DAY CAMP AT KEMPER ROAD

Kemper Road Center for Religious Development, our Swedenborgian Church in Montgomery (Cincinnati), Ohio, held its first summer Church Day Camp program from July 28 through August 1. This was a new venture for the Center, based on the fact that New Church camps have been successful over the years in reaching children with our teachings. We felt that if we could get 15 of our children and 15 from the community we would have a good number for our first Day Camp. We put news stories in the local papers and distributed several hundred flyers to nearby housing complexes. The response was overwhelming. In addition to 15 children from the Center, we received 45 registrations from the community. We had to turn down registrations to keep our ratio of one leader to ten campers.

Staff members were volunteers from Kemper Road Center and included Barb Dunn, Sue Harvie, Judy Sinoway, Tina Toney, Dick Tafel, Gloria Toot and Susan Wood.

On the first day, movies, crafts, and sharing time focused on American Indians. A discussion was held on the worship practices of our native Indians, and a movie showing the plight of present day Indians was shown. On an Indian Walk through the woods the children learned about trail blazing and stalking.

Tuesday was Ecology Day with the emphasis on our responsibility to our environment and to each other. The Creation story was discussed, and ecology boards and leaf printing used in craft time. A hike to see sewer lines being installed was valuable in learning "Use" not "abuse".

On Bicentennial Day we looked at our nation's upcoming birthday. The big hit of the day was the baking of bread as our ancestors did. Everyone enjoyed a delicious sample.

A theme of "awareness" centered activities on becoming more aware of our bodies, senses, emotions and feelings. The concept of the Grand Man was used to show how each of us is unique and valuable, by making the children aware of how each part of their body is different, but works together to make the whole. A microscope and a nature hike extended awareness. The children learned to smell, taste, feel, and hear nature as well as see it.

Community Day was highlighted by visits from the local Life Squad, Fire Department and Police Department. The parable of the Good Samaritan was used in the opening chapel service. During the course of the day the children learned that they

too could be good samaritans. Our minister, a member of the Volunteer Fire Department, climbed the 85' aerial ladder, impressing and amazing all. And in the 90° heat, the shower from the fire hose felt great.

It was an exciting week with never a dull moment. Plans for next year's camp are already under way. By learning from this experience we will make it even bigger and better.

Gloria Toot.

### PACIFIC COAST ASSOCIATION MEETS

The Pacific Coast Association held its annual meeting August 29 – 31 at the University of Redlands, with the Riverside Society as host. Eighty eight people attended the Saturday banquet. Entertainment provided by the host youth group included the Los Angeles Korean singing group led by Miss Wisdom Lee. The Riverside Sunday School presented a play entitled, "A Gift For Francis". In an original play about Noah and the Ark, written by Frances Skinner, Riverside Sunday School Superintendent, the children impersonated the animals, wearing masks and fastening the hinder parts on their backs.

David Barnhill, Riverside Society President, chaired the Friday afternoon program. Our theme was "Swedenborg's Three R's". Ivan Franklin and Alice Van Boven led groups on "Repentance"; Evelyn Clinkingbeard and Al Hodges led groups discussing "Reformation and Regeneration". After dinner the groups reported their findings; then the Rev. Ivan Franklin spoke of his Chaplain's work with the Navy.

The three day meeting was enriched by the presence of the President, the Rev. Eric Zacharias, and his wife Betty, from Kansas. Our little church was filled to capacity for the Sunday services. Rev. E. Zacharias delivered the sermon, then called David Barnhill and Eugene Denning forward to receive their charges as Lay Leaders: David for Riverside, and Gene for the Wayfarer's Chapel.

The Communion service was conducted by the Presiding Minister, the Rev. Erwin Reddekopp, who also officiated at the confirmation of Mrs. Helen J. Matus, an isolated reader from Long Beach, California. Helen will be a 'Member at Large' of the Association. The Revs. Chungsun Lee and Ernest Martin assisted with the Communion Service.

## **CHURCH RECORDS**

### **WEDDINGS**

At the Saturday business session thirty delegates representing the Societies of San Francisco, Los Angeles, San Diego, Riverside and Temple City answered the roll call. Two members - at - large from the Chapel were present. Next year there will be more delegates, because the By - laws were amended to allow each society one delegate plus one for every seven members instead of one for every ten as at present.

The treasurer's report showed that we are still operating in deficit financing, requiring donations to maintain our obligations with the Yucaipia property. Generous contributors have made this possible for several years.

Phyllis Bosley of San Francisco was elected Vice - President for a three year term. Cassius Ball of Los Angeles and David Barnhill of Riverside were elected to the Board. The invitation of the Los Angeles society for the 1976 meeting was accepted.

Alice Van Boven, Secretary

## **Letter to the Editor**

### **THE TRUE SOURCE OF LIFE**

Dear Sir:

We enjoy and cherish our life; it is our whole being. We feel that it belongs to us, is in us, is our own. This impression is very strong. Nothing contradicts it. Yet, it is not so.

Though we know that our spirit is our real self, we are not consciously aware that all our willing and thinking flows into our mind and soul from spiritual sources, just as natural things flow in through our senses. The awareness of our true state, however, is important for the development of our personality. As we become fully conscious of this truth, we can watch our mind and see what turns up in it. If we accustom ourselves to the inflowing of life, we shall be better prepared to avoid erroneous and hurtful words and acts.

We need to recall in humility the fact that there is Only One Life. All life, all movement, everything going on in all the worlds, is a manifestation of the life and love of the infinite Creator. He alone is. His Divine Majesty, His infinite Being brings life and love to us and holds us in it to eternity.

Paul Schleiff  
Fillmore, Cal.

**CAPON - NICASTRO** - Rev. Edwin G. Capon and Ms. Esther C. Nicastro were married in Manchester, N.H., on September 5, 1975, the Rev. Dr. Calvin Turley and the Rev. John Elliott officiating.

**EVANS - TATLOW** - Barry Evans and Nancy Tatlow were married in Edmonton on August 23, 1975, the Rev. John Jeffrey officiating.

**LEWIS - WORTHINGTON** - John Lewis and Margery Worthington were married in Narberth, Pa., on September 7, 1975, the Rev. Richard H. Tafel, Sr., officiating.

**STARBUCK - TURLEY** - Taro Bilbo Starbuck and Cynthia Ann Turley were married in Bellevue, Washington, August 23, 1975, the Rev. Dr. Calvin E. Turley officiating.

**WILSON - LOVING** - Randy Wilson and Anita Loving were married in Pawnee Rock, Kansas, on July 20, 1975, the Rev. Galen Unruh officiating.

**PAULSON - PODMORE** - Murray Paulson and Barbara Podmore were married in Edmonton, Alberta, on June 13, 1975, the Rev. John Jeffrey officiating.

The Rev. Horace Briggs of Fryeburg, Me., officiated at the weddings of **Wayne Kenerson and Cynthia Buswell** on July 19, **Bryan Smith and Wanda Smith** on June 7; **Steven Merrill and Dawn Marie Leach** on June 14, and **Broughton Shackford and Prudence Hill** on June 21.

### **BAPTISMS**

**BAXTER** - Kevin Keith, son of Mr. & Mrs. Richard Baxter was baptized in the lilac arbor at the residence of the Rev. Dr. George Dole, on May 22, 1975, the Rev. Dr. Robert H. Kirven officiating.

**CORRIGAN** - Neil Patrick, son of Mr. & Mrs. Patrick Corrigan of Thompson, Manitoba, was baptized on August 31, 1975, the Rev. Henry Reddekopp officiating.

**HALLOWELL** - David Putman, son of Mr. & Mrs. David Hallowell, was baptized on June 7, 1975, the Rev. Richard H. Tafel, Sr., officiating.

The Rev. Richard H. Tafel, Sr. officiated at the baptism on June 15, 1975, at Malvern, Pa., of **Todd Sinclair Jessup, Sandra Stacey Jessup, and Thomas Johnston Sinclair Ullman**.

**HEBERT** - Katherine Ann Marie, daughter of Mr. & Mrs. Leo Hebert of Winnipeg, Manitoba was baptized on August 31, 1975, the Rev. Henry Reddekopp officiating.

**MENDENHALL** - Valerie Greta, daughter of Dr. & Mrs. Robert Mendenhall was baptized June 22, 1975, the Rev. Ernest Frederick officiating.

**WATSON** - Cheryl Ann Jeanette, daughter of Mr. & Mrs. Allen D. Watson was baptized at Edmonton, Alberta, the Rev. John Jeffery officiating.

Baptisms at Fryeburg, Maine: June 1, **Corey Matthew Dutton**, son of Mr. & Mrs. James Dutton; June 5, **Claire Elaine Cram**, daughter of Mr. & Mrs. Robert Cram; June 8, **Beth Anne and Amy Teresa Hatch**, daughters of Mr. & Mrs. Robert Hatch; **Rebecca Lynn Heatley**, daughter of Mr. & Mrs. Bruce Heatley; **Wendy Lou Farrington**, daughter of Mr. & Mrs. James Farrington; **Rebecca Jean and James Franklin Lacy**, children of Mr. & Mrs. David Lacy; **John Harold Reed**, son of Mr. & Mrs. John Reed; **Matthew Joseph Berry**, son of Mr. & Mrs. Dean Berry; June 22, **Shane Michael Hill**, son of Mr. & Mrs. Brian Hill, the Rev. Horace Briggs officiating. (Cont. p. 202)

## REVELATION REVISITED

### The Oneness of Good and Truth

(N.J.H.D.)

All the intelligence and wisdom angels have, stems from the marriage of good and truth — none of it stems from what is good apart from what is true, or from what is true apart from what is good. It is the same for people of the church. ( 14 )

Since the bonding of the good and the true is like a marriage, we can see that what is good loves what is true, that conversely what is true loves what is good, and that each longs to be bonded to the other. ( 15 )

The churchman who lacks this kind of love and longing is not involved in the heavenly marriage. This means that the church is not within him yet, since the bonding of the true and the good constitutes the church. ( 15 )

There are many kinds of good things. Broadly speaking, there is what is good on a spiritual level and what is good on a natural level, with these two bonded together in what is really good on a moral level. This applies to things which are true as well as to things which are good, since true things belong to what is good, and are forms of what is good. ( 16 )

The situation that obtains with what is good and what is true, obtains in reverse with what is evil and what is false. Specifically, just as everything in the universe that is in keeping with the Divine design goes back to the good and the true, so everything opposed to the Divine design goes back to the evil and the false. ( 17 )

Just as all intelligence and wisdom are born of the bonding of what is good and what is true, so all madness and stupidity are born of the bonding of what is evil and what is false.

The bonding of the evil and the false is called "the hellish marriage."

\* \* \*

14. *Intelligentia* ("intelligence") has a root meaning of "choosing between" or "discernment". *Sapientia* ("wisdom") derives from a root meaning to "taste" or "savor". We may tend to think of intelligence and wisdom as being solely "intellectual" qualities. This paragraph informs us that even on earth, they arise only from a bonding of emotion and intellect.

15. As in n. 13, the word-play of *conjunctio* (bond) and *conjugium* (marriage) is not reflected in English.

We are here asked to think from analogy — to see that since the bond is like a marriage, the partners long for each other.

Note the two meanings of the word "church" — first ("churchman") an earthly organization, then the church within the individual. The closing definition of the church might be added to many others in the writings.

16. "...belong..." Very literally, "are of", a genitive construction with several possible meanings. Compare "a ring of gold," "a ring of friendship," "a ring of Mrs. Jones," and "one of those rings."

In specifying "real" moral good, the paragraph implies that there is "good" on the moral level which is not "really" good.

17. Each of the statements here, after the opening statement of principle, has a counterpart in the preceding paragraphs, a stylistic device familiar to readers of Swedenborg.

While the content of this paragraph may seem quite obvious, it does greatly help identify the good and the true. What is good is recognized by its affinity for what is true and its opposition to what is evil, what is true is recognized by its affinity for what is good and its opposition to what is false. The ultimate touchstone is the Divine design.

Rev. George Dole

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(Church Records Cont.)

### DEATHS

**ABRAMS** — Mrs. Margaret (Peter) Abrams, formerly of Waldheim, Sask., died September 5, 1975. The resurrection service was held on September 10, the Rev. Henry W. Reddekopp officiating.

**BELCHER** — Mrs. Genevieve G. Belcher, a life long member of the Chicago New Church Society, died on April 23, 1975. A memorial service was held on May 11th, the Rev. Thorton O. Smallwood officiating.

**DOUGLAS** — Mr. James Douglas of San Luis Obispo died suddenly on August 27, 1975. He was associated with the Pawnee Rock Society, where his brother-in-law, the Rev. Galen Unruh, is pastor.

**KALBFLEISCH** — Mr. Gordon Kalbfleisch of Kitchener, Ontario, died on September 18, 1975. A resurrection service was held on September 20, the Rev. Paul Zacharias officiating.

**MALLETTE** — A memorial service was held at Swedenborg House, Florida, on August 24, 1975, for Beulah King Mallette of Debary who died on August 19th.

**TAFEL** — The Rev. Richard H. Tafel, Sr. officiated at the resurrection service of Stephen M. Tafel, who passed into the Higher Life on June 3, 1975.

**WIENS** — Mrs. Annie Wiens of Grand Centre, Alberta, died on August 3, 1975. The resurrection service was held on August 7, the Rev. Henry W. Reddekopp officiating.

Rev. Michael Salvetti, Fryeburg, Maine, officiated at a resurrection service on August 24, 1975, for **Ronald Everett Baker**; and on August 31 for **Elsie S. Day**. The Rev. Horace Briggs officiated at resurrection services for **Dorothy G. Libby** on June 10; **S. Jessie Sampson** on August 5; **Hilda E. Massure** on August 6; and **Hazel M. Barnes** on August 12.

### CONFIRMATION

**LANGE - BISTOW**: Stefen Peter Lange and Peter Lee Bistow were confirmed into the faith of the New Church on Sept. 28, 1975, the Rev. Andre Diaconoff officiating.

# The Last Word

## How Will You Give Thanks?

I imagine that when the Thanksgiving season rolls around most of us make some cursory effort to find a reason for being thankful. The usual thought is that we live in a society of plenty — plenty of material things. For a moment we pause and give thanks to God for our blessings, and they are many.

Have you ever really considered what your life would be like had you never heard of the teachings of the New Age? I have often thought about that; I cannot for the life of me imagine who or what I would be without a Swedenborgian heritage.

Quite often I have heard someone remark, "Well, what difference does it really make that we all interpret the Word of God in different ways? After all, if we live the best life we know how, we will all end up in the same place." And so often we, as Swedenborgians, bend over backward to accommodate ourselves to the one who voices that sentiment.

The inference in such a statement is that it makes little difference *what* one believes. Hogwash! The fallacy in that attitude is quickly seen when one thinks for just a moment about what the results would be should a large body of Americans forget about the intended purposes behind our U.S. Constitution and begin to believe in an autocratic form of government — and that danger is certainly within the realm of possibility today. Some would maintain that it is already well on the way. Yes, it makes a great deal of difference what people believe.

Young people today have no difficulty in giving themselves to dedicated service . . . to any of the branches of science and learning . . . to the arts . . . or to improving life conditions. It is in the area of religious beliefs that they are experiencing the most confusion. They are attempting to find some meaning in the relationships that exist between what they see in the secular world and what they see as possible from the standpoint of higher values in life — and they are having all sorts of trouble with it.

Only recently, out here in Kansas, the news was full of the story about a young woman who had become enamoured with the teachings of the Unification Church, founded by a Korean, Sun Myung Moon. Her parents were very fearful. She had been brainwashed, they said. They forcefully took her

away from that environment. They went to court over it. They could be accused of kidnapping said the court. The young lady was subjected to psychiatric examination and found to be in command of her faculties. The young lady said she *didn't know what to believe* and was searching for answers about God, the Bible, etc.

So great is the desire of many of the young in today's world to "find the answers" about spiritual problems that they will seek them anywhere; thus they often find themselves subjected to all sorts of influences, often promoted by those who have nothing but the most selfish ends in view.

Every concerned Swedenborgian can give the most heartfelt thanks this Thanksgiving season for having access to a body of truth which is so unique that it may well change the course of history in this world. Like our nation's founders who said, "These truths are self evident," we too have come to know that without a basic system of truths our lives would be a mere shambles.

We know that "without truths the first things in regeneration cannot be seen." (TCR 618) Knowing the truth about life is extremely important. The fact that the things of religion "occupy the highest regions of the mind" is enough to cause one to reflect upon the multitudinous aspects of the search for that truth. We don't have to undergo brainwashing to discover these mighty truths. We have complete freedom of choice, given by a loving God, that we may come voluntarily into those same spheres in which the angels are who seek so ardently to promote the ends and purposes of the Lord God Almighty Himself.

I can conceive of no more worthy expression of life than to simply give thanks to God that there is a New Dispensation in existence on this earth to which a body of concerned people have been exposed and to which they have given high loyalty.

The most beneficial response to such a loving God for having included you and me within this framework of noble truth is to give as we have been given to. All around us are those who are waiting for that Good Word. Quietly, unobtrusively, we can make those truths available — and so will grow the conception that "these truths are self evident" in the sight of God and man. Compared to material benefits, which we all may enjoy, this one reason for being thankful rises to the highest in rank and priority.

Galen Unruh

### CONVENTION CALENDAR

Mid - Atlantic Ass'n at Washington, D.C.	Nov. 8 - 9
S.S.R. B.O.M.	Dec. 5 - 6
Ministers and Wives Institute - DeLand, Fla.	Jan. 8 - 13
General Council DeLand, Fla.	Jan. 15 - 17
Dept. of Pub. Philadelphia, Pa.	Feb. 19 - 21

(Please send notices of all upcoming Convention meetings to the editor.)

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