

# The Messenger

OFFICIAL ORGAN OF THE SWEDENBORGIAN CHURCH

APRIL 1976

HE LIVES.....



"I still believe that people are really good at heart. If I look up into the heavens, I think that if I could see all come right and that peace and tranquility would return again."

# The Power of the Resurrection

"The 'morning' signifies the Lord...the approach of his Kingdom...the rise of a new church...and a person who is being regenerated. Hence the Lord's resurrection on the third day in the morning involves all these things (even in the particular and the least particular) in regard to His rising again in the minds of the regenerate every day, and even every moment." A.C. 2405

The meaning of the Lord's resurrection, as described in the New Testament, and interpreted in the writings of the New Church, reaches in and touches us at the very core of our being. The Easter message is more than accepting the idea that Jesus Christ rose from the tomb. It is much more than believing that we, too, have a continued existence after death. After all, many people believed in personal immortality *before* Jesus Christ was born, lived, died and rose again. We need to explore the implications, the relevance, of the Lord's resurrection, as it speaks to us today.

The Easter message, as it unfolds in the pages of the New Testament, reminds us, first of all, *that our world is in the hands of the Lord God Almighty*. We are not being tossed about by a blind and uncaring fate. Ours is a world in which the final word is His; a world in which the Lord emerges victorious over the forces of darkness and death. The Resurrection - Glorification therefore, is more than just one more article of our faith - it is the actual living cornerstone on which the New Church rests and on which a whole New Age is being built.

The Resurrection also tells us that life in a new dimension has appeared - not just a prolongation of life, *but a new order of life*, as expressed in a new relationship with God and our fellow men. The Easter message goes on to say that this new kind of life is one which can be ours today...we can step into it here and now. Isn't this the promise of the passage from A.C. 2405? "The Lord's resurrection involves...His rising again in the minds of the regenerate every day, *and even every moment*."

The most convincing evidence of the Resurrection power is found in human lives that are renewed by personal contact with the Risen Lord. This was true among the first generation Christians, when frightened, despairing men - over - night - became bold, fearless disciples in an alien world. It is equally true today. Philosophical considerations and theological abstractions are not going to appeal to most twentieth century individuals. They are looking for something more personal, more challenging. People are more likely

to believe in the reality of the New Age when they see evidence of it in the lives of people committed to the winsome, freeing spirit of the Risen Lord.

The Resurrection is not merely something about Christ in the long ago, nor merely something about ourselves after we die. It is a living reality now. To the extent that we believe this, and live accordingly, we are linked with the power of the Resurrection. P.Z.

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## EDITORIAL COMMENTS

Convention groups or members considering the use of MESSENGER pages for making financial appeals are asked to channel their requests through General Council.....All ministers have been sent Statistical Forms for reporting Baptisms, Births, Confirmations, Deaths and Marriages to the MESSENGER. Clergy and Society Secretaries are urged to use these forms. Please!.....It has come to our attention that some readers have not received all issues of the MESSENGER since last September. Our mailing list is presently being up - dated, and some sins of omission may have occurred. If you would like any issue of the Messenger between September 1975 and April 1976, send a postcard to the editor.....*After May 1, send all Messenger address changes directly to the editor in Kitchener, Ontario.*

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### THE MESSENGER

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Paul B. Zacharias, Editor

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# The Starting Line

Eric Zacharias

The Starting Line for this issue of the Messenger has been somewhat difficult to write — not for the lack of ideas, nor for the lack of motivation — but because my thoughts and feelings relative to the subject matter are not adequately defined.

As President of all Convention, of youth as well as adult, I felt the need to reach out to our young people. With this in view, a questionnaire was sent to those Convention young people whose names and addresses are on file in our Central Office. The purpose of this effort was to ascertain from them their attitudes toward the Church, toward Church leadership, the depth of their involvement in the Church and how they see their future in the Church.

It was not long before the returns began to come in. Some expressed themselves in comparatively brief statements while others discarded the questionnaire and wrote at length about their history, their philosophy, their in-depth feeling about the Church. It has been good for me to have this contact with them.

A report of this questionnaire experience and its significance has been made to Convention's Board of Education. I wish, however, to share with our general readership a few of the thoughts that come to us from our young people. We are one with them in our Church today and they are the Church of a new generation.

One young man writes, "I know there's a God and I know that Swedenborg is writing about things that really are, but their effect is merely intellectual with me. Now that I think about it, that sums it up pretty well. I seem to be at an intellectual level with respect to the Church . . . I thank my stars that I was born in the New Church because I'm afraid if I had not been I couldn't accept much of the other churches teachings and would inevitably end up an athiest."

One writes, "We are in possession of a very great gift and it is important in how we handle and present it to the world and within the Church. I think care should be given to abiding strictly according to the doctrine of the New Church and the Bible which are one and the same, and living by them and presenting the teachings by them. There are, I feel, things in the New Church already which are not good and not in accordance with the teachings . . . But as I said before there are many wonderful things given us and I feel very fortunate indeed."

Another writes, "Yes, I'm a member of ANCL. It has taught me how to work better with people and I have learned a lot from the retreats different leagues have had. I think ANCL is the strongest it has been since I have been in it."

Still another, "This summer I had the extreme pleasure of being part of the WEYS trip in Maine and New Hampshire. As far as personal growth, I met a lot of nice kids . . . We have something in common, religion. My love for the Church was also deepened here. I learned more about the Church and am thankful to have had the chance to participate."

And one more, "I don't think the spirit of the Lord's New Church should be whatever it is that seems to be prevalent with many of the older people now. I think what we should do is to start thinking about this — does the Lord really want His Church to be a number of small organizations who distrust each other and deal with each other, if at all, with a great lack of charity?"

I wish to thank the writers of the above material for the permission given to use it. It is also my hope that our readers will bear in mind that the above quotes are excerpts taken from more extensive statements.

In brief summary, then. We have heard the voice of a number of our young people — a voice that, I judge to be in some measure the release of a degree of frustration and even anger, perhaps. It is also a voice that carries with it a swell of concern and a voice of aspiration and of hope. It is a voice that at times comes out of a sense of isolation and the expression of needs that are not well understood. It is also a voice that projects a love for the Church and the Lord and for the gift of life itself.

In response to one of our young people, I wrote in part, "one of the beautiful things about all this is that there are twelve gates leading into the Holy City. The Lord does not expect that all of us will enter in through the same gate — each of us must walk a life with the Lord that is distinctly his own. But again, so wonderfully has the Lord revealed himself in His Word and yes, in the writings, that His Truth can accommodate itself to the outermost needs that any of His creatures has . . . I think often of the prophet Ezekiel in the valley of dry bones. In Chapter 37: 14 we read, "And shall put my spirit in you and ye shall live." So the dry bones stood up an exceeding great army.

# Resurrection

Andre Diaconoff

When the angel said to the women at the tomb, "Why do you seek the living among the dead?", he challenged the mind of Everyman.

Is the resurrection just an event of nearly two thousand years ago? What think you of His life? What about your life? Does eternity begin only "when the body is no longer able to perform its functions?" Is man involved in the life of the spiritual world while still in the physical body? Is that wishful thinking? Paul writes, "If in this life we who are in Christ have only hope, we are of all men most to be pitied. But in fact Christ has been raised from the dead, the first fruits of those who have fallen asleep." 1 Corinthians 15: 19, 20.

It was this same Paul who, standing in the public square of philosophy - weary Athens, spoke of the one living God and of the resurrection. The sequel of the story in the Book of Acts is significant. The words which follow Paul's discourse read: "Now when they heard of the resurrection of the dead, some mocked, but others said, 'we will hear you again about this.'" Acts 17: 32.

The truth of the resurrection, you see, served as a "great divide" in mankind's spiritual history. The early Christian church was the communion of men and women who knew the risen Lord, and who knew themselves to be spiritually alive in Him. "For if we have been united with Him in a death like His, we shall certainly be united with Him in a resurrection like His." Romans 6: 5. Those words go with the words of the Lord Jesus Himself; "If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, and whoever loses his life for my sake will find it." Matthew 16: 24, 25. The resurrection speaks to the dying of the old and rising to new life, which we discover as we turn from self serving to the "morning" of His love and rising light.

" 'Morning' signifies the Lord, His advent and thus the approach of His kingdom . . . It is evident what it signifies besides, namely, the rise of a new church (for this is the Lord's kingdom on earth) and this both in general and in particular, and even in least particular; in general, when any church on the globe is being raised up anew; in particular, when a man is being regenerated, and being made new (for then the Lord's kingdom is arising in him, and he is becoming a church); and in the least particular, whenever the good of love and faith is working in him; for in this consists the advent of the Lord. Hence the Lord's resurrection on

the third day in the morning (Mark 16: 2, 9; Luke 24: 1; John 20: 1) involves all these things (even in the particular and the least particular) in regard to His rising again in the minds of the regenerate every day, and even every moment." A.C. 2405

You see, the resurrection is more than the hallowed event we remember traditionally. It is of the substance of daily experience; it gives us an unparalleled opportunity to see life in spiritual perspective and to recognize life's values - past, present and future, - in a new way.

The resurrection is like the sunrise to a man who has been walking a trail in the night. It shows him not only where he is going, but also where he has been. The resurrection reflects meaning on the whole course of man's life. Words he has spoken, actions he has done in past days come open, as it were, to reveal their true import.

You will remember the story of the two men on the road to Emmaus on the day the Lord Jesus rose from the grave. We do not know much about these two disciples, only that they were walking back home to Emmaus in the darkness of their despairing thoughts. In one sense they had been living in the dark from 'way back', for, though they had been His disciples, they had little understanding of the life and mission of the Lord. "We had hoped that He was the one to redeem Israel," they said. But what that redemption really meant they hardly understood. Now they were about to make the wondrous discovery of His resurrection. He was risen indeed, yet in that hour they also rose from confusion and despair into the light of a new day. The word of the Lord tells us the way the light did rise for them. He spoke to them: "And beginning with Moses and all the prophets, he interpreted to them in all the scriptures the things concerning himself." (Luke 24: 25, 27) (Do you not wish you had been with them there, as the hymn says. But then, are we not with them there in a true sense, and that is the sense in which the resurrection is a spiritual experience of today.)

Life is a spiritual journey: His journey of glorification, ours the journey of regeneration. The culminating experience is to recognize him as those men did "in the breaking of bread." Did not our hearts burn within us while He talked to us on the road, while He opened to us the Scriptures?" (Luke 24: 32). Well, didn't *our* hearts burn within *us* in our day!

The resurrection reveals the Spiritual sense of life. It restores wholeness to the human condition. As Helen Keller wrote in *My Religion*: "How often it comes to us that there is much in us which our nearest friends cannot know — more than we dare or care or are able to lay bare, more of feeling, more of power, more of manhood. How little we know ourselves!" She goes on to say in beautiful words born of experience, "We need limitations and temptations to open our inner selves, dispel our ignorance, tear off disguises, throw down old idols, and destroy false standards. Only by such rude awakening can we be led to dwell in a place where we are less cramped, less hindered by the

ever insistent Eternal. Only then do we discover a new capacity and appreciation of goodness and beauty and truth... We grow in our increasing consciousness of the deeper meanings of the outer life in which we have always lived." (*My Religion*, 115, 116)

The resurrection is the unfolding revelation of spiritual meaning in every life. It is also the assurance of communion with Him as we grow in spiritual awareness and character. The Lord's Spirit seeks, and His providence lead us to wholeness, as we open up to love and truth in life. This is the good news of Easter, today and forever.

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## BODY DIES, BUT PSYCHIC LIFE GOES On

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A noted psychiatrist and leading authority on reactions to dying, Dr. Elizabeth Kubler-Ross says her research has convinced her that life continues beyond the grave.

Although she used to regard death as a natural termination to individual existence, she says, she is "certain that it is not. Only the physical body dies, but psychic life goes on." Her conclusions are based on experiences with hundreds of dying persons, including conversations with those who had been declared clinically dead but afterward were revived by medical means.

"I now do believe in a life after death, beyond the shadow of a doubt. None of the patients who have had a death experience — and returned — are ever afraid to die. They have a fabulous feeling of peace and wholeness. People who are blind can see, paraplegics have legs and they can walk. They have no pain, no fear, no anxiety."

"In fact," she said, "It is such a beautiful experience that many of them resent being brought back to their physical body." Dr. Ross said most "dead" patients describe the sensation of floating a few feet above their bodies and can accurately describe the resuscitation efforts. Almost all were greeted by someone who had died just before them; sometimes a loved one out of the distant past.

Dr. Ross has talked to nearly 1,000 dying persons on this subject. Some were Christians, Jews, Buddhists; many were not religious at all. "They describe the experience in terms that reflect their own backgrounds but the details have been re-

markably similar. None of them wanted to come back but they felt they had no choice. They were told — by someone — that it was not yet their time to die." Everyone mentioned the sounds, the sensation of people long dead welcoming them, helping them through. Everyone mentioned the light.

Eventually she found a man who had attempted suicide, experienced "death" as her other informants had described it, and recovered. "He had the same beautiful experience with one exception," she said. "The unresolved problem that had caused him to make the attempt on his life was still there, forcing itself on his consciousness as if some resolution were still required of him before he could be perfectly at peace."

She wondered how children would experience death, especially if they had no friends or relatives who had died before them. Then she met a woman whose small son had died 11 years before. The child had been declared dead but while the mother stayed at his bedside, mourning, he opened his eyes and came back to her briefly. "Don't worry, mother," he said. "I'm with Jesus and it's beautiful."

"One reason we know so little about death is that we shrink — in embarrassment — from contact with dying people. These hundreds of people who describe such remarkably similar sensations should not be ignored. They have something to teach us."

(Collated from several press releases. Ed.)

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# 'A RAISER OF TAXES'

*"Then shall stand up in his estate a raiser of taxes in the glory of the kingdom; but within few days he shall be destroyed, neither in anger, nor in battle." Daniel 11: 20.*

It is always difficult, and often impossible, to say anything substantial about taxation without offending large groups of both private citizens and public officials. "Misery loves company" is a maxim with current applications to local, state and federal government. Some students of the classics have suggested a remedy for social ills which the Greeks found very effective. I believe it was Draco, whose name has become proverbial for harsh, punitive laws, who ruled that any politician who proposed new legislation should do so with a halter around his neck. If the suggested law seemed unwise, the proponent was immediately hanged.

Let us be slow and charitable in suggesting candidates for such suspension today, for an equitable system of taxation in the complex world of this generation would probably overtax the wisdom of Solomon. The very word "tax", coming as it does from the Latin "taxare" — "to touch sharply" — is an ugly word in itself, and its unpleasant connotations have not lessened with the passing of ages.

To the Hebrew of Old Testament times, the church and state were practically one. During the nomadic period there were no taxes, although presents were sometimes given to chieftains in the hope of gaining their favor. With more settled times, however, an increasingly complicated system of taxation came into being. Saul, for example, expected regular payments from those who benefited from his rule. Tithing was established, tariffs were placed upon imported goods, forced labor was occasionally exacted, and finally recourse was made to the practice of "farming out" the collection of taxes to people called publicans. To retain their office they had to meet quotas assigned by the government; any sums beyond this were theirs to keep tax free.

At the time of the Lord's ministry, everything connected with the tax system was heartily despised by the Jews, except for those who had made themselves a part of it in the hope of gain. It is not surprising, therefore, to learn that a major charge against the Messiah was that he consorted with "publicans and sinners", the two terms generally regarded as synonymous, nor that the Pharisees tried to entrap him by their question about the propriety of rendering tribute to Caesar. What is most surprising is that one of the most prominent

of his followers was one who had been a tax collector, that he sought the hospitality of Zacchaeus, and that he utterly confounded the Pharisees and their accomplices by answering their crafty question about taxation in these memorable words, "Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's."

All this is past history. How shall we deal with the present? Members of this Church are no doubt familiar with a statement made by Emanuel Swedenborg in his book "True Christian Religion". Before giving the quotation (T. 430) I should explain that in his time most countries had an established church, supported largely by taxation.

"The public dues of charity are especially contributions and taxes. They who are spiritual pay these from good will, because they are collected for the preservation of their country, and for its protection and that of the church, also for the administration of government. Therefore they to whom their country and also the church are their neighbor, pay them with a spontaneous will, and regard it as iniquitous to deceive and prevent their collection. But they to whom their country and their church are not the neighbor, pay them with a reluctant will and at every opportunity defraud."

This generation is gradually learning a lesson that those of the past have been slow to grasp; namely, that it costs real money to administer government and all its adjuncts. There is still a lingering belief that government has resources much beyond its actual income, that "government funds" spent upon foreign aid, domestic welfare and other projects come, as it were, from some benign and unknown Santa Claus. Now we know who this Santa Claus is.

Here is the testimony of Edmund Burke, "Taxation without representation is injustice and oppression. It brought on the American Revolution and gave birth to a free and mighty nation. Taxing is an easy business. Any projector can contrive new impositions; any bungler can add to the old; but is it altogether wise to have no other bounds to your impositions than the patience of those who are to bear them?" And may I add Herrick's contribution, "kings ought to shear, not skin their sheep."

Toward the close of the past century what seemed to be a ray of hope appeared on the horizon. A distinguished economist named Henry George wrote a book called "Progress and Poverty". After pointing out that the advance of what we call civilization had not remedied the lot

of ordinary citizens to any great degree, he suggested that land be made the basis of all taxation, and he predicted that the Single Tax system would put an end to poverty, curb the unlawful schemes of what were then called the "Robber Barons" and cause legislators to spend more time on the public good than on self - enrichment.

The Single Tax advocates were convinced that land is the source of practically all wealth and that under any other system the public at large does not share in what Henry George called "unearned increment" or the often sensational rise in value of land situated in an area of great fertility, mineral wealth or convenience in manufacturing or commerce. The idea appealed to many intellectuals and public spirited legislators, but not enough to have any lasting effect upon capitalism. When people read that all of what is now called Beacon Hill once sold for \$1,800 they wish that some of their ancestors had been alert, but seldom take the time to read "Progress and Poverty".

Another economic development has been slowly gathering strength for many years and now appears to be near fruition. I refer to the imposing of taxes upon religious, charitable and educational institutions that have previously been exempt. It is well known that huge fortunes have long been sheltered under the guise of charity; we also know that many deserving institutions would be unable to continue their good efforts were they subject to tax. In 1819 Chief Justice John Marshall ruled in the case McCulloch versus Maryland, "The power to tax involves the power to destroy." This landmark decision was not seriously challenged until 1930, when Oliver Wendell Holmes, Jr. declared, "The power to tax is not the power to destroy while this court sits." Wherein lies the answer?

I think that, as usual, the answer lies somewhere between the two extremes. Surely it is wrong for vested interests which have gained more through the bounty of the state than their own merits to evade sharing their unearned increment with the public. Nor does it seem just to inflict punitive taxes upon modest organizations that have done much good with sparse resources and little favor. I am glad to report that this chapel voluntarily pays the city government a fair amount for services received.

I think there is guidance in the words of the penitent tax collector (Luke 19: 8), "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation I restore him fourfold."

(Our thanks to the Rev. Wilfred Rice, pastor of the Cambridge, Mass. New Church, for this timely message.)

**The New Church Society in LaPorte, Indiana,  
IS SEEKING A MINISTER.**

Interested ministers — please write to:  
Mr. Ronald Mrozinski  
4755 N. Range Rd.  
LaPorte, Indiana 46350

**BOOKS WANTED**

I would like to purchase Swedenborg's two-volume work entitled, "The Brain". If you have the set, or know of someone who has it, please contact:

Rev. William Woofenden  
48 Highland St.  
Sharon, Mass. 02067

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**S.S.R. Students — see p. 68**



**Sue Turley**

# Our Church in Pawnee Rock

A country school teacher brought the theological doctrines of Emanuel Swedenborg to a small group of German Mennonite immigrants on the Kansas plains in 1878.

George Unruh interested Benjamin P. Unruh (no relation to George, but grandfather of the present minister, Galen Unruh) in the religious beliefs, and very shortly a number of others became absorbed in what was to them a new theology about the Trinity and life after death.

For nearly 10 years meetings were held in homes and country schools. There was an abundance of lay preachers available among the new Swedenborgians; among them were Jacob Koehn, Tobias Dirks, Henry Siebert, Dan Unruh, and Benjamin P. Unruh. (One can tell by the names that this bunch was as German as sauerkraut!)

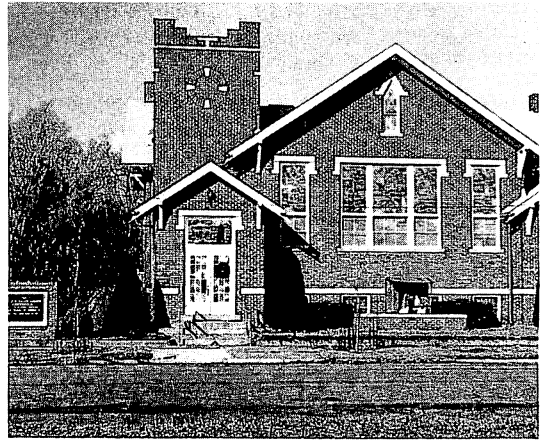
On November 23, 1888, a Church of the New Jerusalem was organized in the rural community of Pawnee Rock, Kansas. In October, 1890, Benjamin P. Unruh was ordained into the ministry and continued to serve the society for the greater part of 30 years.

Services were held in the German language until about the time of the first World War, when the English language began to be used exclusively.

In 1907 the Pawnee Rock Church and the Pretty Prairie New Jerusalem Church formed the Kansas Association. Later the Montezuma Church was added. 1907 was also the year in which the white frame church on the hill north of Pawnee Rock was moved to its' present location.

The Rev. Henry K. Peters and his family came to Pawnee Rock in 1919. His devoted service to the Church spanned the years of 1919 to 1937. His family added greatly to the life of the Church with their musical talents.

The need for a new church building became apparent, and finally in 1924 the cornerstone of the present structure was laid. The building was completed in 1925, at a modest cost, by today's standards, of \$19,000. The new church was dedicated on May 10, 1925.



Later pastors and the years in which they ministered to the spiritual needs of the people of the Pawnee Rock New Jerusalem Church are as follows:

Sherman S. Newton, 1937 – 1942; Joy H. Hammond, 1942 – 1946; Charles C. Mathias, 1946 – 1949; Isaac G. Ens, 1950 – 1952; Clyde Broomell, 1952 – 1953; Julian H. Kendig, 1953 – 1957.

In the late 1950's Lay Leaders Al Kroeker and Galen Unruh assumed the ministerial duties, except for occasional pastoral visits by the Rev. Eric Zacharias of Pretty Prairie.

Upon completion of training at the New Church Theological School, Galen Unruh was ordained in 1962 when General Convention met at Pawnee Rock. He has served the Pawnee Rock Church since that time.

With the guidance and leadership of our present minister we are working together to propagate the uses of our society as stated in its constitution. Our attendance is small but fairly constant between 25 and 40. Some of our young people are away at college.

On occasions such as World Day of Prayer and Good Friday we participate with the other churches in the community. Our minister is asked to hold memorial services for non - members in the community occasionally. The teachings of our church are especially adapted to give comfort in



addition to the helpful information on the other life.

Our minister makes copies of his sermons which are deeply appreciated by isolated members. Our Bible Study Class meets weekly from October through May, this year on Tuesday mornings 9:30 to 11. Mrs. Albert (Edna) Welch spends many hours of study in preparing for the class. As in most other churches, the women's organization, the Ladies Service Alliance in our case, is active throughout the year and creates a fine spirit of fellowship in the church. The Youth League functions on a regular basis and has been having five-day camps during the summer months for the past several years.

And what of the future? With change in evidence all around us, we still hold to the original purpose of our society which is stated in its constitution: "The uses of this Society shall be to propagate the Heavenly Doctrines of the New Jerusalem; to provide for and promote divine worship, religious instruction, church fellowship, and the cultivation of the social life which is a life in accord with the Divine Commandments." Any adaptations which become necessary will be made with the deepest concern for the maintenance of the basic ideas expressed in that single short statement.

Marian Mull, Edna Welch, Rev. Galen Unruh.

## Parables for Today

**Zechariah 2: 1 – 5**

**Jaikoo E. Lee**

### A WALL OF FIRE

The Wayfarers' Chapel on the Pacific, our national memorial to Emanuel Swedenborg, does not have brick walls. Instead, it is encased by glass. The Good Shepherd Community Church in Park Ridge, Illinois, has many sliding glass doors instead of the usual walls.

This style of church building says something to me about what life must and can be. Life becomes its best when it is not too tightly enclosed by thick walls. It certainly needs some walls, but let there be just a minimum number of walls and let there be as many open areas as possible, that life may freely reach out to the nourishments and challenges of the universe . . . that it may expand to its fullness!

Much of people's difficulty and unhappiness seems to be caused by something that interferes with their natural growth as human beings. Often it is a wall of one kind or another that does it, and usually the wall has been set up by their own hands. The wall, while giving them a certain false sense of protection and comfort, keeps them from reaching out to the source of hope and vitality; it prevents others from reaching through to them.

For example, loneliness is a lack of people; people who know us, understand us, and support our good endeavors; people whom we know and

whose good intentions we encourage. Therefore, the question of what causes loneliness is the question of what causes a scarcity of people in our lives.

This is where the business of walls comes in. Some people build walls around themselves and between themselves and others. Some of them do it by being too strong, too opinionated, too domineering. Others say to them, "Trying to get through to you is like banging my head against a wall!" Others keep people away by being too passive and dependent. Passivity is their wall that creates a dearth of people in their lives. They just do not make their presence felt in the human situations they enter into. They fail to reciprocate with their talents, ideas, and warmth. Thus in its own peculiar way, trying to relate to them is like banging one's head against a silent wall.

What about another kind of lack — a lack of money (poverty, that is)? Once again there is a wall between certain people and wealth. And usually the people themselves choose to build it themselves. They keep saying that they need money; and yet they also keep saying that it is not that important. My understanding of our Christian faith is that there is no fundamental antagonism between our faith and prosperity. It becomes bad only when our ruling love is directed towards material gains.

Prophet Zechariah was given a vision. He saw an angel with a measuring tape in his hand and asked him what he was up to. The angel said that he was

about to measure how large the city of Jerusalem was. Momentarily another angel appeared, who said to the first angel, "Tell this young prophet: 'Jerusalem will be inhabited like villages without walls. No walls can contain the City because it is so full of life with people and their animals! The only wall for the City is going to be the wall of fire which the Lord will provide!'"

Think of your life and your world as a city like Jerusalem in this vision. Your life and your world can be bustling with life, people, and their varied affections. Your life and world will not be restricted by thick, inflexible walls. Your life and world will be protected and inspired by the wall of fire with which the Lord surrounds you!

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## WEYS

Wilderness Experience for Young Swedenborgians

Lake Alice  
Seattle, Wash.

August 22 - 27  
(incl. travel)

Theme:

"Experiencing the World from Within"

Resources to be used:

The Bible - Meditation - Reflection on wilderness experience - Our Swedenborgian heritage - and hiking, swimming, campfires.

Director: Don Lovell      Camp Pastor: Cal Turley

Please write for applications or further information to: WEYS General Convention

48 Sargent St., Box 66  
Newton, Mass. 02158

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### Information on Regeneration

Dr. Wilson Van Dusen is beginning a book on regeneration and would like to receive your ideas, or favorite out of print books or pamphlets on this subject, as long as you don't expect detailed replies. He is especially interested in your discoveries of ways of applying the writings to further regeneration. C/o Philemon Foundation, 185 Calvert Court, Ukiah, Calif. 95482.

#### Do You Have?

Philemon Foundation is looking for these books, to purchase or as a tax exempt donation.

John Clowes, *Twelve Hours of the Day*, 178 pages, 1822. May be in a volume marked Clowes Tracts.

N.C. Burnham, *Discrete Degrees*

J. H. Spaulding, *The Order of Regeneration*

E. H. Sears, *Regeneration*

Wilson Van Dusen

185 Calvert Court, Ukiah, Calif. 95482

## IN A LIGHTER VEIN

A preacher spoke on the recognition of friends in heaven. During the following week he received this letter: "Reverend Sir: I should be very obliged if you were to find an opportunity to preach to your people on the recognition of friends on earth. I have been attending your church for nearly six months, and no one has taken notice of me yet."

The Evangel

\* \* \*

Church usher: "How far down do you want to sit?"

Little old lady: "All the way, I'm very tired!"

\* \* \*

A little boy was asked to write an essay on anatomy. Here is what he wrote: "Your head is kind of round and hard and your brains are in it and your hair on it. Your face is in front of your head where you eat. Your neck is what keeps your head off your shoulders which are sort of shelves where you hook your overall straps. Your arms you got to have to pitch with and so you can reach the biscuits. Your fingers stick out of your hands so you can scratch, throw a curve, and add arithmetic. Your legs is what you got to have to get to first base. Your feet what you run on, and your toes are what gets stubbed. And that's all there is of you except what is inside, and I ain't seen that."

Quoted by C. H. McClain, Jr.  
in Pulpit Digest

\* \* \*

### GRANDMA

"A grandmother is a lady who has no children of her own, so she likes other people's little girls and boys. A grandfather is a man grandmother. He goes for walks with the boys and they talk about fishing and tractors. Grandmothers don't have to do anything but be there. They are old so they shouldn't play hard or run. They should never say, 'Hurry up'. Usually they are fat, but not too fat to tie children's shoes. They wear glasses and funny underwear, and they can take their teeth and gums off. They don't have to be smart, only answer questions like why dogs hate cats, and why God isn't married. They don't talk baby-talk like visitors. When they read to us they don't skip bits, or mind if it is the same story over again. Everybody should have one, especially if you don't have television, because grandmothers are the only grown-ups who have the time."

Written by an eight-year-old. Reprinted from the New Church Herald.

# THAT'S A GOOD QUESTION!

Rev. Richard H. Tafel Sr.

"If a person's future condition is known, as it must be to God if he is omniscient, then that person has no power to fashion his destiny, or he truly lacks free will." The questioner adds, "This dilemma, it seems to me, can only be resolved by one of several propositions: 1) God chooses to relinquish his omniscience toward individual destinies; 2) Validate the theology of predestination (belief in fatalism); 3) I do not understand the relation of temporal and spiritual time."

May I state your paradox in the following way? You feel that God cannot know what you are going to do in a given situation until you actually do it. You might take any one of a number of alternatives, so he would have to wait until that very moment of decision before he could know which way you would act. If he knows beforehand, you would not have free will because the result would have had to be already in. If, on the other hand, you do have free will, and God must therefore have to wait upon your decision, he does not have foreknowledge, that is, is not omniscient.

I think the nub of the problem is that as finite beings we are forced to think and reason under the limitations of time and space. Abstractly we can think of "omniscience" (i.e., having complete or infinite knowledge), can ascribe this to God, without ourselves being able to look at phenomena from that vantage point. We cannot think of an action as taking place in "un-time," and without the mental framework of past and present and future, of uncompleted and completed. "Omniscience" denotes that God is not bound by our limitations. Thus in discussing a phenomenon such as free will, while on the one hand we grant God omniscience, we force him on the other hand to operate under the space-time bind of our own mortal limitation.

In the play, "Berkley Square," the author deals with this problem of human free will and divine foresight. He asks us to picture a man paddling down a winding river in a canoe. He has no way of knowing what lies beyond the next bend until he rounds it. But suppose an airplane passes overhead? The pilot sees the whole course of that river, laid out as a flat whole. The author says that the pilot's seeing as *present* what to the canoeist must be *future* does not in the least interfere with the latter's freedom of action. Now grant that pilot omniscience, and he is not only aware of what

lies ahead around the next bend; but also knows how the canoeist will react to what he meets there. But in no sense is the canoeist's free will interfered with, or negated, by the fact that the pilot already knows.

As far as our free will is concerned, it is irrelevant to introduce the element caused by our time-bind. Our experience, as well as revelation thereon, tells us that we have free will and that we can exercise it. At the same time we are logically forced to ascribe foreknowledge to our omniscient God. Philosophically this may present us with a paradox, but we have to live with many of them!

"Is it realistic to be hopeful in today's world, with increasing crime, pollution, disintegrating morality, so many signs of despair all around? Does it seem to you as if the hells are winning out?"

One of my elderly parishioners, a fine lady well versed in the teachings of our Church, once said to me, "Richard, I am glad that I have not much longer to live in this nasty world with all the terrible things that are happening in it." I answered, "You should be ashamed of yourself! You are living in the most wonderful period of all history, the glorious days toward which the prophets and seers looked with yearning eyes over the hills of time!" I think this may be the best answer to your question.

Yes, I see the "increasing crime, pollution, disintegrating morality, and the so many signs of despair all around" — and the corruption, starvation, poverty, injustice, the depravity and perversion, and all the rest of the present scene. But these are not the death-throes of civilization but the birth-pangs of a New Order, a New Humanity and a New World coming into being.

Our teachings tell us much about "vastation:" how before you can erect a new structure on an already occupied site the old building must be razed — with all the shaking and smashing which that entails, with all the problems of disposing of the rubble, and with the inconvenience and suffering caused to those dispossessed. Isn't this what is truly behind the shaking, the smashing and the overturning of everything in our times? And as to "hope"? Isn't it that it is our Lord who is making his Second Coming, moving to "make all things

(con't on page 73)

## STUDENTS AT THE SWEDENBORG SCHOOL OF RELIGION

Most seminaries in North America today report increasing enrollments. Our Swedenborg School of Religion in Newton, Mass. is no exception. We are pleased to share with *Messenger* readers these thumb - nail sketches of theological students presently studying at S.S.R. The student body also includes Barbara Scholz, Diana Kirven, who is on leave of absence this semester, and Frederick Reichel, who arrived on the scene in February.

### Eric Allison

I lived in the small northeastern Ohio town of Atwater until I enrolled in Urbana College in 1968. I believe it providential that while at Urbana I discovered the teachings of Emanuel Swedenborg. After graduation from Urbana in 1972 I began my studies at the Swedenborg School of Religion. I have now successfully completed three years of study at S.S.R., and expect to graduate in the spring of 1977.

After my ordination I plan to serve the church as a parish minister and to work in some capacity as a chaplain in the hospital setting.

\* \* \*

### Wendel Barnett

Wendel Ryan Barnett, 26, is a second year student at SSR. Born Ames, Iowa. At the age of twelve his family moved to Phoenix, Arizona, where he was baptized into the New Church. After attending the Academy of the New Church High School, he returned to the Academy College receiving a Bachelor of Science with a major in Religion and Philosophy.

In December 1975 he received a commission as 2nd Lt. USAF as a chaplain candidate. He is looking forward to a ministry in the New Church and is now corresponding with interested New Churchmen in Ghana W.A.

\* \* \*

### Richard Baxter

Richard Baxter, born and raised in the Philadelphia area, came to SSR in 1972 from the Washington, D.C. church where he was organist for nearly a decade.

Dick, the first student to complete the Covenant Program, has done all his academic preparation at SSR plus field experience with teenagers, other denominations, the infirm elderly, and our San Francisco and El Cerrito churches.

Dick is anticipating graduation and ordination at Convention this year and is currently candidating. He plans a parish ministry with a special focus on isolated members and people newly interested in Swedenborg.

He and his wife, Polly, have two sons, Bill (3) and Kevin (1).

\* \* \*

### Ron Brugler

I was born and raised in Ohio, and became familiar with the church while attending Urbana College. I am in my second year at SSR, and in January I started classes at Boston College where I plan to obtain a Master's Degree in Religious Education. I hope to work for the church in developing creative religious education programs, utilizing the regional center concept for ministry.

\* \* \*

### Richard Gardham

I grew up in Los Angeles where I attended a Baptist elementary school and later became a Mormon deacon. My mother and I discovered the New Church when she happened upon a copy of *Extracts from the Arcana* in a public library. We began attending the Los Angeles New Church and after high school I went to the Academy in Bryn Athyn. There I decided on a career in the ministry, met my wife Louise, and received a Bachelor of Science degree. At present I am in my first of four years at the Swedenborg School, hoping to serve the Church as a pastor.

\* \* \*

### David L. Rienstra

In June of 1972 we moved to the theological school from Grand Rapids, Michigan. The family includes my wife Carole, and three children: David Lee Jr. (11), Sherilyn Rene (8) and Kathryn Joy (3).

Moving and changing careers was a decision which required much thought and prayerful guidance but one which I am glad I made. Serving the Lord's New Church in the parish ministry is a goal I am anxious to pursue.

Having completed my A.B. degree from Boston University last June, I am now concentrating my studies at S.S.R. and also doing field work training at the Boston Church under the guidance of the Rev. George McCurdy.

I look forward to realizing my goal in June of 1977.

\* \* \*

Sue Turley's response to the request for a thumbnail biography is found on p. 63.





WHERE IS THE JOY, we questioned in the January Bulletin, the joy and excitement that in an earlier day emanated from the discovery and the sharing of New Church concepts? An interesting letter came in answer to this query prompting us to write its author for further information. As we had suspected, the writer belongs to no Society but is a member of that large number of readers and students who have found answers which satisfy their long and determined search for spiritual truth — answers inherent in the teachings of the New Church.

That quality of joy we are trying to recall; that complete identification with the newly discovered ideas and truths — is it accurate to say that these feelings seem clearer and stronger in those who do not affiliate formally with the organized church? Or is this an appearance?

An answer will not come easily, nor will a superficial analysis be helpful. It would be interesting to know what our readers think. Here follow excerpts from the original communication of Joanne Vasquez:

### ON THE JOY OF DISCOVERY

"Since childhood I have learned to love God and His Word. My mother and father were a Presbyterian and Methodist respectively who became members of the Assemblies of God denominations. They became foreign missionaries to West Africa, where I was born and have lived, and later to Asia.

"My husband decided to become a minister and joined the First Baptist Church in San Bernardino, California, while attending the University of Redlands. Our mutual activities with Inter Varsity Christian Fellowship brought us to the place of formal engagement. After we were married... I joined the First Baptist Church which was a sending agent for us to go to Central and South America as foreign missionaries with the Latin America Mission.

"After seven years of missionary affiliation and activity my husband began work on his Ph.D. in educational psychology. He was away from home or studying for many years. I felt a great void in my spiritual awareness and a deep impatience with

the thought patterns that continually modified my understanding when I read the Bible.

I told the Lord: . . . To continue to believe in You as Truth I must find an understanding of You that is Universal. Please, help me.

"So I read from the Los Angeles Public Library scriptures, doctrines, mystical experiences and histories of the world's religions and persuasions. One day in late 1971 or early 1972 I read *Heaven and Hell*. I prayed, 'Oh Lord, this is what I've been looking for! Please help me to know if it is good and true.' I read *The Divine Providence* . . . and I thought, 'Dear God — this is too wonderful. I must check this man's doctrines before my spirit is swept away into an unknown cult. Please teach me.' And I read the *Miscellaneous Theological Works*. My mind was stunned by the concept of the Lord's Coming, the Last Judgment, and Jesus' death. I studied carefully and though I ran into contrary teachings regarding almost everything I had come to accept as Christian doctrine I could find nothing that in any way went against the Lordship of Christ and the Holiness of His Word. I thought, 'Dear Lord, if this man was a good man, I will read on. If not I must stop here. Please, help me find out.' And I read about the life of Emanuel Swedenborg. Then I began the *Arcana Coelestia*, reading on and on to the completion of the Thirty Basic Theological Works. And then I re-read them. The alternating waves of intense joy, profound questioning, absorbed meditation, and immense spiritual relief with delight became daily reality.

"How can the joy of discovery be described: I don't know. Just let me mention some of the specific joys this enlightenment has brought:

"God's salvation extends to anyone everywhere who is in any measure of good and truth from religion! I can never again lose this relief and joy.

"Marriage love is provided in purity, joy and peace to all eternity for those who love Him.

"The Word is Holy, I *do know* from the internal sense revealed. I had suffered much anguish about this.

"God is One. That God is Divine Man. I used to long to be a Jew in order to honestly hold to the One God doctrine. The Unity, the Universality of

the Lord God Jesus Christ I need never doubt again. Surely His Name is Wonderful.

"The Lord's providence, which I am rediscovering in new ways, is in every detail of my life. And though it is with "fear" I work out my own salvation — acting as if all decisions of thought and activity are my own — I *know* everything is provided for our eternal good.

"The joys of discovery continue because teaching by the Lord from the Word continues. The joy of seeing the Lord and being joined to Him in His second coming must always be for me the greatest joy of my life."

Joanne Vasquez  
Daly City, California  
February 1, 1976

The second letter from Mrs. Vasquez, in addition to the information we asked for, offers one individual's observation on the question of enthusiasm and joy and the reasons why an isolated reader may seem more imbued with these feelings than a long - time member of a church. She says:

"...While we were active in the evangelical arm of the Protestant church we observed the same phenomenon. Perhaps there are no universal answers. ...It seems that the greatest joy in communicating about the Lord comes when an individual is fully conscious of a personal freedom in communication. Often those who have been raised in a church feel very programmed by authority ...or tradition.

"...It seems to me the remedy lies in assuring freedom of thought and action within the family; and somehow finding a way that church membership and participation do not require a creedal and sacramental conformity. Reading and writing are obviously among these ways. Another might be ...abolishing the idea of a single definition of what constitutes belonging to the community of God or of the New Church."

As Joanne Vasquez remarks, no one answer will suffice, but we can ask ourselves these and other questions: Is the sense of being free absent in our Societies? Do we look for conformity to a "norm"? Does our organization reflect the liberating concepts of its teachings? Those conflicts and differences of opinion almost necessary in any organization — do they bring a somewhat sobering awareness of responsibility which the unaffiliated reader does not encounter? If so, do they not also bring opportunities for growth? We urge you to write us your opinion.

Marion Priestnal, Ed.

## THE MIGHTY MITE

The Mite Box has carried our wish to be helpful around the world! In recent years it has reached out to far away New Church friends in these ways:

- 1972 — To help build a Church in South Korea
- 1973 — To the Mooki College and Mission in South Africa
- 1974 — To foreign students at Urbana
- 1975 — To the Wayfarer's Chapel, for literature
- 1976 — This year to **Ghana** for books

The printed word can be the gateway to a new world, a new life, a new vision of Heaven. What better thing can we do than open the pages of discovery to minds eager for knowledge.

(Editor)

## THE STORY OF GHANA

*by Margaret Sampson*

The story of Ghana begins in Elmina, an ancient city eight miles from the modern city of Cape Coast, in what was then called the Gold Coast, now Ghana. Africanus Mensah was born and grew up in Elmina and was educated at the local Wesleyan School. In 1895, at the age of twenty, he entered the government service as a post office messenger and rose to be chief clerk in Cape Coast. He had an itch to travel and found such an opportunity with a commercial company that took him to Nigeria, at Lokoja. The hot climate was too much for him and it forced him back to the coast where he found employment in the Custom Office in Calabar. He resigned from this position at age thirty - five and set up a trading post in which he became very successful. Always an ardent Wesleyan, he built a church and the influence of his missionary zeal spread to several towns east of the Niger.

Right here Divine Providence took a hand! Mr. Mensah answered an ad in an American journal and received a book containing excerpts from Swedenborg's writings. He sent for more books, read them avidly and displayed them in his store. The upheaval of the first World War ruined his business and in 1917 he closed his shop and returned to his native Elmina. Here he opened another store.

One day an old school friend, Mr. R. S. M. Akwonu came into the store and was delighted to see New Church books on display. We don't know when or how this friend came across Swedenborg, but by this time he had been to England and met members of the British Conference, and now considered himself the official agent of the Swedenborg Society for the Gold Coast. The two men formed a firm friendship and vowed to intro-

duce the New Church to the whole of Ghana. Unhappily, Mr. Akwonu died soon after and Africanus Mensah, who had been preaching New Church doctrines from his Wesleyan pulpit, was found a heretic and expelled. His business failed again and he went back to Nigeria, found a job and devoted his energies to the task of spreading the doctrines. He had considerable success, but with many trials, and built up a center at Owo.

Since the turn of the century knowledge of the Writings had spread throughout Ghana in a haphazard way, with interest gaining momentum. In the early 60's someone discovered that the Swedenborg Foundation would send free books for the asking.

A GENERATION HUNGRY FOR READING MATTER MADE MORE AND MORE REQUESTS FOR BOOKS 'TILL, BY THE YEAR 1969 THE FOUNDATION WAS SENDING 300 PAPER - BACKS A MONTH. IN THAT YEAR ALONE 12,500 VOLUMES SELECTED FROM THE INTRODUCTORY TITLES WERE SENT TO VARIOUS COUNTRIES IN AFRICA.

This was an amount that no publisher could afford to supply freely, and there were many misgivings as to whether there was any real interest in Swedenborgiana or merely an insatiable appetite for books — any books.

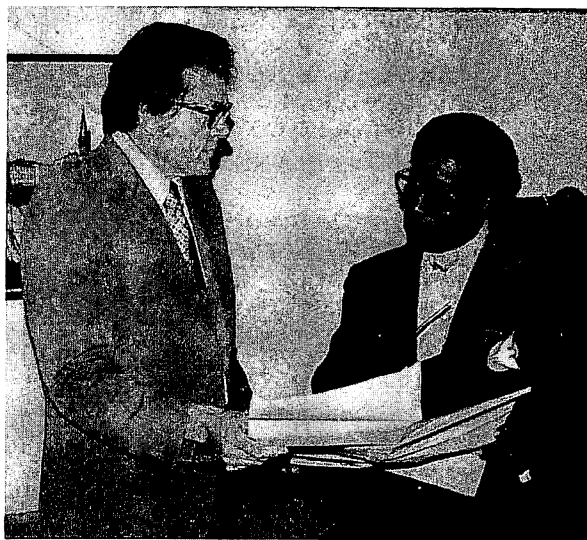
The work started by the Rev. Africanus Mensah in Nigeria grew remarkably and the Rev. Joseph Agbaje rose to the front rank there. He was recognized by the Overseas Missions Committee of the British Conference and spent some months at the New Church College in England. By mutual agreement between the Foundation and the British OMC, he made three trips to Ghana to assess the situation there and during his most recent journey covered a considerable area. He met with two prominent men in Ghana, both of whom eased the way for him so that he was able to meet with groups in six or seven towns. To discover the extent of interest in Swedenborg, they placed an ad for a book in a daily newspaper. The response was tremendous! An average of fifty replies per day for several days. Another result of Mr. Agbaje's visit was the promise of the head of the YMCA to have Swedenborg read and taught in all YMCAs in Ghana.

In order to launch a bookshop venture, he met with the Ghana Customs and Excise Departments and by great and persistent effort he and Mr.

Mensah, the Comptroller of Customs, obtained special permission for the Foundation to import religious books to the value of about \$1,500.

*THE FOUNDATION WAS SO IMPRESSED BY THE REV. AGBAJE'S REPORT THAT THE TRUSTEES DECIDED TO SEND ONE OF THEIR OWN MEMBERS TO GHANA TO MEET WITH INDIVIDUALS AND GROUPS AND ARRANGE AN ORDERLY SYSTEM FOR PROVIDING THEM WITH SWEDENBORGIANA. DR. SIG SYNNESTVEDT, PROFESSOR OF AMERICAN HISTORY AT THE UNIVERSITY OF NEW YORK IN BROCKPORT, WAS ENTRUSTED WITH THIS MISSION.*

One of his colleagues at the University, Mr. Michael Dei - Anang, professor of Afro - American Studies is Ghanaian born and a Life Member of the Foundation. He became immediately interested and was most helpful in every way. Since he was taking a group of students to Ghana, he arranged for Dr. Synnestvedt to make his headquarters at the University of Ghana, near Accra.



Dr. Synnestvedt and Mr. Dei - Anang conferring about the trip.

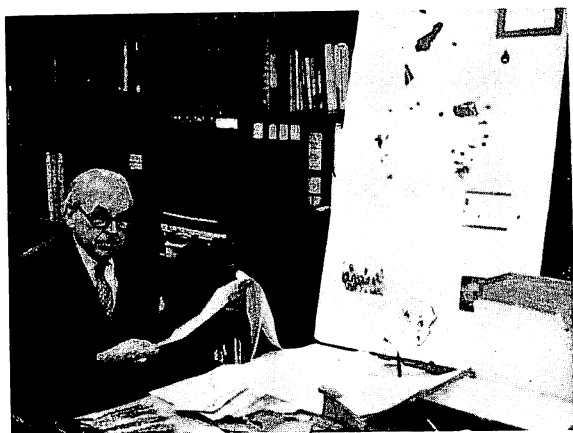
Prior to his trip Dr. Synnestvedt selected 125 of the most promising names from the hundreds of letter - writers and apprised them of his visit and where he would be located. He had a steady stream of visitors to his bungalow at the University and made many trips himself to other towns.

**At one factory he found five men reading Swedenborg, all unknown to each other until they gathered to meet him. They determined to spread the doctrines throughout the plant. He found sizable groups in several places and talked with people in all walks of life and of all ages.**

As one result of this visit a number of the churches have taken Swedenborgian names, as for instance at Tema, the "Swedenborgian Christian Fellowship", under the leadership of the Reverends Benjamin Garna and Joshua N. Ofei Dodoo. In a youth movement similar to our Boy Scouts one group calls itself the "Swedenborg Foundation Troup." Swedenborg has really taken hold!

The first and most important recommendation in Dr. Synnestvedt's report reads as follows:

**"I RECOMMEND SUPPORT FOR THE REVOLVING BOOK FUND IN ACCRA THROUGH THE MNSAH READING CIRCLE AND POSSIBLY OTHER DISTRIBUTION AGENTS. IF THE FOUNDATION COULD FIND IT POSSIBLE TO PLACE PERHAPS \$1,000 or \$1,200 WORTH OF BOOKS IN THE ACCRA AREA IN A REGIONAL DISTRIBUTION CENTER, I BELIEVE THAT GREAT GOOD COULD COME OF IT."**



Mr. Thomas Spiers, Executive Director of the Foundation, reviewing one of the hundreds of letters received each week from Ghana. On his left is a map of Ghana showing areas of distribution. Mr. Spiers considers each request and has worked out the current system of distribution.

It was this recommendation which generated the idea of allocating the 1976 Mite Box for use by the Swedenborg Foundation to establish a revolving fund to supply books for indigent Ghana. There are now nearly twenty well-established distribution centers with responsible leaders, as shown on the map, and fifty or more points of contact have been made throughout the country.

The Foundation is now referring individual inquiries to field distributors who will screen them as to their seriousness, intellectual capacity and ability to pay. Two paper-backs only would be sent free to new readers and they would be given addresses of groups to contact. If any wish to have instruction in New Church doctrine they will be referred to the Rev. Joseph Agbaje in Nigeria who conducts a correspondence course.

Organized study groups are expected to pay for their books, but they could be supplied free if financial need is established. The fund could also be used to supply "hard-covers" to more advanced readers. These books might have to be paid for in local currency; in turn, this local currency would be used by the field distributors to buy more books and provide them free to the indigent, thus keeping the fund revolving. The case would be the same when supplying books to libraries where there is readership demand. Also, the possibility has arisen of having several small booklets translated into the native languages of Ghana. Pastor Benjamin Garna of the Swedenborg Christian Fellowship is organizing a project whereby funds received from the sale of books would be applied to the expense of such translations.

We know you will want to be a part of this challenging endeavor. Send contributions marked for the MITE BOX to:

Mrs. Winifred Armstrong  
3105 West 5th Street  
Los Angeles, California 90020





# Report of the General Council

The mid - winter session of General Council was held at Swedenborg House, DeLand, Florida, January 15 - 17, 1976. All members of Council were present. Following is a summary of some of the business transacted:

Discussion was held on the best manner of handling appeals for funds, and the rules that should govern such appeals. Mr. Paulson was asked to work out such a ruling, for consideration by Council in June.

The Chairman of the Council of Ministers reported that the Committee on Worship hoped to have a display at Convention showing the new loose - leaf edition of the Book of Worship, which has been a long - standing project.

At the Secretary's request, Council agreed to have the Advance Reports mimeographed and distributed to each minister and to officers of churches and Associations prior to the Convention session; extra copies will be available for Convention delegates and visitors.

Council approved the appointment of Mrs. Mary Blair as a new member of the Board of Managers of the Wayfarers' Chapel.

After considerable debate, Council reluctantly voted that it would be unable to assist with the expense of publication of a third Latin edition of the Arcana by the Swedenborg Society in London.

The problem of defining 'active' and 'inactive' membership and of determining representation therefrom, was referred to the Research Committee.

It was voted to submit a Resolution from the New York Association concerning Lay Ministers' entitlement to a vote in the Council of Ministers to the Convention, with the notation that such a Resolution does not have the approval of either General Council or the Council of Ministers.

It was voted to approve the 1976 - 77 Budget as submitted by the Treasurer, with only one slight modification.

Council voted to designate \$5,000 of the President's salary as housing allowance, for IRS purposes.

A lengthy report was given on Urbana College, and it was noted that the school's finances are in difficult straits, largely due to the fact that the freshman class this fall was not nearly as large as anticipated. Consideration was given to the possibility of developing Urbana into an educational center, possibly including the Swedenborg School of Religion and Convention's Central Office and it was voted to appoint a committee to begin a study of such a move.

Details of a proposed method of computing a fair financial arrangement with the Swedenborg School of Religion for use of space by Convention's Central Office were presented, previously approved by the School's Board of Directors. Council voted to approve this agreement.

A new plan of providing health and accident insurance for ministers and their families was submitted. Council approved the plan in principle and asked that the matter be pursued further.

A report from the Committee on Amendments was read, details of which appear elsewhere in this issue.

Council voted to adopt specific rules governing the payment of travel expenses of Board and Committee members in Convention, as submitted by the Treasurer. Publication of these rules will appear in an early issue of THE MESSENGER.

In response to a request from the Alliance of New Church Women that an appeal be made to Convention members for help in rebuilding the Mooki Memorial College, Council voted that it supports such an appeal in principle, that it expects to make a contribution from the Convention and will initiate a funds drive upon receipt of additional information.

Respectfully submitted,  
Ethel V. Rice, Recording Secretary

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## THAT'S A GOOD QUESTION (con't. from page 67)

new"? Even if this means that "He is trampling out the vintage where the grapes of wrath are stored"?

You ask, "Does it seem to you as if the hells are wining out?" No! By his First Coming our Lord "overcame the hells." In his Divine Humanity, and in his abiding presence in the world, he has opened a direct pathway between himself and man that can never more be closed. As a part of his Second Coming he "has re - ordered the hells" so that we shall forever be spiritually free. "Master, even the devils are subject unto us through thy name." Yes, even the hells are forced to play a part, though an unwilling part, in the Divine Economy.

Send your religious queries directly to:  
Rev. Richard H. Tafel  
200 Chestnut Avenue  
Narberth, Pa. 19072

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

# Proposed Amendments To Convention's Constitution And By-laws

## Article XIV of the By - laws:

The Augmentation Fund Committee shall consist of the President and Treasurer of Convention, ex - officiis, and *three* elected members, one member to be elected annually by the Convention for a term of *three* years; two elected and one ex - officio members of the committee shall constitute a quorum. The Committee shall elect its own Chairman and a Secretary who may or may not be a member of the Committee.

## Article X of the By - laws:

The Board of Managers of the Theological School shall be entrusted with the care and conduct of the Theological School. It shall consist of the President of Convention, ex - officio, and of *nine* elective members, three of whom shall be elected annually by the Convention to serve for three years *but no more than one elective member from any one Society, or more than two elective members from any one Association shall serve on the Board at the same time.* Board members who have served for two consecutive three - year terms shall not be eligible for immediate re - election. The Board shall elect the President of the School, and he shall be, ex - officio, a member of the Board.

## Article XI of the By - laws:

There shall be a Board of Home and Foreign Missions consisting of the President and Treasurer of Convention, ex - officiis, and *six* elective members, *three* of whom shall be ministers and *three* laymen, one minister and one layman to be elected annually by the Convention to serve for *three* years. *Board members who have served for two consecutive three - year terms shall not be eligible for immediate re - election.* Four members of the Board shall constitute a quorum. Said Board shall have charge on behalf of Convention of all matters relating to the conduct of its missionary activities at home and abroad, except as heretofore or hereafter assigned by Convention to other Convention bodies.

## Article XVIII of the By - laws:

There shall be a Board consisting of the President of Convention, ex officio, and four elective members to be elected by the Convention for terms of four years, *one member to be elected each year. Board members who have served for two consecutive four year terms shall not be eligible for immediate re - election.* Said Board shall create, establish, and manage a Department of Publication which shall coordinate, initiate, and promote publishing work for the Convention.

## Article II, Section 2 of the Constitution:

There shall be a Council of Ministers consisting of all the ministers belonging to the Convention, of whom twelve shall constitute a quorum. Lay ministers shall be Associate Members, without vote, *until they have served for ten years, after which time they shall be granted the right to vote, and shall count toward a quorum.*

*NOTE:* This proposed amendment has been prepared at the request of the General Council, but does not have their sanction or approval.

## Article II, Section 3 of the Constitution:

There shall be a General Council consisting of the President, Vice - President, Recording Secretary, Treasurer, ex - officiis, together with *three* ministers and *six* laymen, one minister and *two* laymen to be elected each year for terms of *three* years, *but no more than one elective member from any one Society, or more than two elective members from any one Association shall serve at any time. Council members who have served for two consecutive three - year terms shall not be eligible for immediate re - election.*

## Article I of the Constitution (to be amended by the addition of a new Section to be designated as Section 3:)

Upon recommendation of the General Council and approval by the Convention, persons who have served long and faithfully as Officers of Convention and/or members of Boards or Committees may be elected a MEMBER EMERITUS of Convention. Members Emeritus shall enjoy all the rights and privileges of the Officers, Boards and Committees on which they have served, except the right to vote.

**Article IV, Section 2 of the Constitution (to be amended by the addition of an extra paragraph, to read:)**

At any meeting, beginning with the regular meeting of 1977, the right to vote may be extended to all members present by a two - thirds favorable vote of those authorized to vote by the preceding paragraph. The right so granted will persist for the remainder of that session, or unless and until revoked by a majority vote of those authorized to vote in paragraph one of this Section.

For the Committee on Amendments  
Forster W. Freeman Jr.  
F. Robert Tafel  
Philip M. Alden, Chairman

## Church Records

### BAPTISMS

**BEAULIEU** — Loren Patrick, son of Mr. and Mrs. Leonard Beaulieu of Hague, Sask., was baptized at Saskatoon, Sask., on February 1, 1976, the Rev. Henry W. Reddekopp officiating.

**KIRBYSON** — Holly Carol, daughter of Cpl. and Mrs. Al Kirbyson of Nain, Labrador, was baptized at Edmonton, Alberta, on January 25, 1976, the Rev. Paul Tremblay officiating.

### CONFIRMATION

**BYERLY** — Mrs. Dorothy Byerly of St. Petersburg, Florida, was confirmed into the faith of the New Church on Feb. 22, 1976, the Rev. Leon Le Van officiating.

### DEATHS

**DOLL** — Mrs. Olga Doll of Larned, Kansas, died at the age of 87. Resurrection service was held on February 13, 1976, the Rev. Galen Unruh officiating.

**HURFORD** — Leroy Hurford of St. Petersburg, Florida, died on February 4, 1976. The resurrection service was conducted by the Rev. Leon C. LeVan and the Rev. Leslie Marshall.

**POBUDA** — Eva Pobuda of Surrey, B.C., died on February 12, 1976. The resurrection service was held on Feb. 16, the Rev. Harold Taylor officiating.

**VAN METER** — Mrs. David (Martha) Van Meter of Carrot River, Sask., died on November 29, 1975. The resurrection service was conducted by the Rev. F. Seller of the Mennonite Church on December 3rd.

**WELCH** — Albert Welch of Pawnee Rock, Kansas, died on January 31, 1976. The resurrection service was held on February 3, the Rev. Galen Unruh officiating.

**MRS. ARTHUR (MARY) WISDOM**, life - long member of the Cambridge, Mass. Society, died on June 21, 1975. Mrs. Wisdom served as Treasurer of the Cambridge Ladies Aid and was active in the State Alliance. Besides her daughter, Elizabeth, she leaves a brother, Chester T. Cook, of Deer Isle, Maine. The memorial service was conducted by the Rev. Wilfred Rice in the Cambridge New Church.

**FRANK P. ARCHER**, President of the Cambridge Society at the time of his death, died on July 3, 1975 as the result of a massive coronary. He leaves his wife, Martha, and three children: Clifford of West Concord; Susan, in Brookline; and Joan Kozar, of Burlington, Vermont. The Rev. Wilfred Rice conducted the memorial service in the Cambridge Church.

**MRS. HERBERT (BESSIE) TOOMBS**, died on Nov. 28, 1975, following a long illness. Mrs. Toombs had observed her 90th birthday in August. She is survived by her husband, Herbert A. Toombs; one son, Bernhard, and a daughter, Mrs. Adelaide Sundin of Greenville, Delaware. The memorial service was conducted by the Rev. Wilfred Rice in the Cambridge Church.

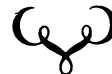
### BIRTHS

**CUNNINGHAM** — Congratulations to Mr. and Mrs. Ron Cunningham of Grand Ledge, Michigan, on the birth of their daughter Christine Mary on December 18, 1975.

**HYATT** — Congratulations to Mr. and Mrs. Hugh Hyatt of Wilmington, Del., on the birth of their daughter Rebecca on December 24, 1975.

**KOBZA** — Congratulations to Mr. and Mrs. Richard Kobza of Wilmington, Del., on the birth of their daughter Joyce Lynn on February 13, 1976.

**EIDSE** — Congratulations to Mr. and Mrs. Robert Eidse of Richer, Manitoba, on the birth of their son Robert Andrew on January 15, 1976.





## TENTATIVE CONVENTION SCHEDULE

Sunday June 27 6 p.m.	Ministers and Wives Registration Buffet Supper and evening of fellowship at the home of the Rev. & Mrs. Richard H. Tafel.
Monday, June 28	Ministers and Wives Meetings
Tuesday, June 29	Ministers and Wives Meetings
Wednesday, June 30  1 p.m. 1 p.m. 8 p.m.	A.M. Ministers and Wives Meetings Registration General Council Meeting Board of Missions Meeting Opening of Convention
Thursday, July 1 9 a.m.  1:30 p.m. 8 p.m.	Convention Business Session Nominations "Independence Hall 1976" Convention Program
Friday, July 2 9 a.m.  1:30 p.m. 3:30 p.m. 7:30 p.m.	Convention Business Session Elections Board of Education Program Sunday School Association Meeting Convention Business Session
Saturday, July 3 9 a.m. 9 a.m. 10 a.m. Noon 1:30 p.m. 1:30 p.m. 6 p.m.	General Council Meeting Alliance of New Church Women Meeting Alliance Program (MEN invited) Alliance Luncheon General Council Meeting Board of Missions Meeting Banquet and Program
Sunday, July 4 10 a.m.  5:30 p.m.	Worship Service — Philadelphia Church (Bus transportation provided) Fourth of July Celebration
Monday, July 5	Check - out after breakfast

### *THE LEAGUE PROGRAM NOT YET SET*

Make your reservations and travel arrangements early. All reservations must be made by June 1.

# Representation at Convention 1976

ASSOCIATIONS ETC.	SOCIETIES		MINISTERS		MEMBERSHIP		TOTAL	DELEGATES
	ACT.	INACT.	ORD.	LAY	ACT.	INACT.		
Canada	1		1		130	35	165	13
Connecticut	0		NO REPORTS RECEIVED					
Illinois	5	3	2	1	188	48	236	17
Kansas	3	2	2				220	16
Maine	3		1	2			316	23
Massachusetts	8		8		309	158	467	33
Michigan	1		1		77	40	117	9
Mid - Atlantic	4		3	1	173	122	295	21
New York			NO REPORTS RECEIVED					
Ohio	5	1	3				138	11
Pacific Coast	8		6	1	295	73	368	26
Southeast	2		INCOMPLETE					
Western Canada Conference			NO REPORT RECEIVED					
Gulfport	1		0	0			33	4

No totals are possible

## MORE CONVENTION INFORMATION

Convention's contract with Haverford College contains the following provision:

"Our organization shall be responsible for enforcing compliance with all College's rules and regulations relating to use by the Conferees, or their guests, of College's accommodations, equipment and services. A copy of these rules and regulations will be supplied by the College for each conferee at registration. Convention shall be responsible for all loss or damage done to College property by conferees or their guests, and the College shall be entitled to bill Convention for the costs of replacement or repair, which bill shall be paid within thirty days of billing.

### Child Care:

All children in parents care during mealtimes. For those under 6 years: Care will be provided as follows:

Monday, Tuesday, Thursday & Friday — All day.

Wednesday & Saturday — 9:00 — 12:00 a.m. and 8:00 — 10:00 p.m.

Sunday — Please indicate if you need child care during Worship Service.

6 — 12 year olds: Supervised play will be provided during the day only. As there is a large pond on the campus parents will be required to sign a liability release for their children.

Lost key charge \$5.00

No wash cloths provided.

There will be no refunds for missed meals.

For the information of your friends: Rooms at nearby St. David's Treadway Inn are \$35.00 per person per day without meals.

**ARTS & CRAFTS EXHIBIT:** Bring your handiwork.

## People and Places in Convention

The poet William Blake had a Swedenborgian background, and was at one time a member of one of our churches in London. A graduate seminar from the University of Pennsylvania met with the *Rev. Richard H. Tafel Sr.* on Feb. 10th to explore more fully Swedenborg's impact on this noted English poet . . . . Beginning Feb. 1, and weekly thereafter, the *Rev. Leon LeVan* broadcasts the New Church message over radio station WQXM in St. Petersburg, Florida. The initial response to his Question - Answer format sounds most encouraging . . . . The 30 - inch - high bronze bust of Swedenborg in Lincoln Park, Chicago, was stolen late in January. The bust, placed on a pedestal paid for by children of Swedish ancestry, was dedicated June 28, 1924. It was executed by Swedish sculptor, Adolph Jonsson, and was the gift of Mr. and Mrs. L. Brackett Bishop of Chicago. The sculpture weighs an estimated 150 pounds and is valued at \$10,000. From pictures we have seen its likeness does not exactly flatter Swedenborg, nevertheless we hope the Chicago police force will soon retrieve the missing statuary . . . . The LaPorte Women's Alliance sponsored a social evening on Feb. 24, with *Mrs. Robert Munger* narrating a slide show on "Shrines of American Freedom" . . . . Which reminds me: the deadline for our essay contest on "*Patriotism in the Light of the New Age*" is April 20. We have a few entries, but would like to have many more. High school and college students are especially urged to submit essays - up to 1200 words - for our Bicentennial Contest . . . . The influence of television - *Wayfarer's Chapel* received 22 bookings for weddings the day after the Marcus Welby "wedding" was shown last fall, followed by capacity bookings for the next few months . . . . Two members of the Boston Society were recently pictured in the Boston Globe. *Helena Hanson* was featured in an article about the Old Boston scene, and *Stewart Perry* was interviewed regarding his hobby of radio communications . . . . A special announcement for all Canadians, and all Americans living within earshot of the Canadian Broadcasting Corporation. On Friday, May 28, at 8:00 p.m., C.B.C. radio will present a one hour documentary feature on *Swedenborg's Life and Teachings*. This is a coast - to - coast radio broadcast of interviews, readings, music and impressions, all reflecting the Swedenborgian perspective. It might be advisable to check with your local CBC radio station regarding the time. The date is firm - May 28 . . . .

## RETREAT ADVANCE INFORMATION

A number of Church Retreat Conferences have been - and will be - held throughout Convention. A successful League Retreat was held at Almont, Michigan from Dec. 28 - Jan. 1. Twenty - one young people and seven staff members were present. The theme was "The Last Judgment" . . . . East Coast Leaguers met at Philadelphia over the March 14 weekend, with the Revs. Richard Tafel and William Woofenden as co - leaders. The subject here was the book of Revelation . . . . A women's Conference is scheduled for the Kitchener area on the weekend of May 9, with Dortha Harvey, Mary Kline and Ginger Tafel serving as resource personnel . . . . Californians met at Westminster Facility, near Walnut Creek, from March 19 - 21, for a Spring Retreat. The theme was: "How To Love", with the Rev. Ivan Franklin as leader . . . . INVITATION TO A SPIRIT - RENEWING WEEKEND. - The Middle Atlantic Association invites you to attend its Annual Retreat to be held at Drayton Manor on beautiful Chesapeake Bay in Maryland. The weekend begins with dinner on Friday evening, May 28, and closes after lunch on Monday, May 31. The price is \$50.00 per person, which includes *everything*. Reservations, with your payment, should be sent to the Rev. Randall Laakko by May 1st . . . .

**URBANA COLLEGE NEWS:** Dean B. Lee Cooper recently announced that thirteen Urbana College students have been nominated to appear in the 1975 - 76 edition of "Who's Who Among Students in American Universities and Colleges." Selections are made by campus nominating committees and are based on above average academic standing, community service, leadership ability and future potential . . . . Urbana College concluded its 125th Anniversary Year with an "OK CELEBRATION" on March 6. A portion of the program recreated the Presidential campaign of Ohio's William H. Harrison of 1840 in which the saying "The People Is Oll Korrekt" was widely used. Other activities included temperance speeches by local residents, a folk group concert, and "appearances" by Emanuel Swedenborg and Col John James . . . . During the 1975 - Fall Quarter, Urbana College offered on - site instruction in college - credit courses at the Ohio Women's Reformatory, a maximum security prison located in Marysville, Ohio. One of the courses offered was Art 202, and from this course some 70 pieces of art were displayed at the Artforce Gallery in Columbus, Ohio, from January 18 - February 14.

# Notice of Corporation Meeting

The ANNUAL MEETING of the Corporation of the New Church Theological School to elect officers and to transact such other business as may properly come before it will be held at Swedenborg School of Religion, 48 Sargent Street, Newton, Massachusetts, Saturday afternoon, May 22, 1976, at 2:30 p.m. This notice serves as an official call to that meeting and also as a notice of a proposal to amend the by-laws by substituting for the existing by-laws a revision of them as follows:

## ARTICLE I – MEMBERS

**Section 1.** Any member of the General Convention of the New Jerusalem in the United States of America, or of any Association or Society connected herewith, who is of legal age, may become a member of this Corporation by signing these By-Laws; and shall cease to be a member thereof upon ceasing to have the qualifications above named, or upon filing with the Clerk a written withdrawal of membership.

**Section 2.** An adequate and current alphabetical file of the active membership shall be established and maintained in the offices of the school, and shall be available for inspection at all reasonable times to the officers, directors, managers and members of the Corporation.

## ARTICLE II – OFFICERS

**Section 1.** The officers of this Corporation shall be a President, Vice President, a Clerk, a Treasurer and a Board of Directors. The Clerk and Treasurer shall be elected at the Annual Meeting of the Corporation for terms of one year. (See Article IV)

**Section 2.** Members of the Board of Directors shall be elected at the Annual Meeting of the Corporation by a plurality vote of the members present and voting, for a term of three (3) years with three (3) directors being elected each year commencing in the calendar year 1978. In calendar year 1977, there shall be nine (9) directors elected as follows:

- three for a term of one year
- three for a term of two years
- three for a term of three years

**Section 3.** Board members who have served for two consecutive three year terms shall not be eligible for immediate re-election.

## ARTICLE III – DUTIES OF OFFICERS

**Section 1.** Duties of the President. The President shall preside at all meetings of the Corporation and of the Board of Directors, and in his absence, the Vice President shall preside. On or before the annual meeting of the Board of Directors, the President shall appoint a nominating committee of three (3) members of the Corporation, at least one of whom shall not be a member of the Board of Directors.

**Section 2.** Duties of Vice President. If the President shall be unable to preside at any regular or special meeting of the Corporation or of the Board of Directors, the Vice President shall preside in his place and stead.

**Section 3.** Duties of the Clerk.

A. The Clerk shall keep the records of the Corporation and of the Board of Directors, and shall give notice of all meetings of both. He shall immediately after each Annual Meeting of the Corporation, transmit to the Secretary of said General Convention, a copy of the Treasurer's annual report.

B. The Clerk shall maintain the file of the active membership of the Corporation. He shall provide the notice of the Annual Meeting to be published in the *New Church Messenger*. If the *New Church Messenger* is not published, or is not issued at a convenient time, notices of the Annual Meeting of the Corporation shall be sent by first class mail to each member on the active list of membership at least ten days before such Annual Meeting. Notices of the Annual Meeting of the Board of Directors and of special meetings of the Corporation and of special meetings of the Board of Directors shall be in the same manner sent by first class mail to each member of the Corporation or of the Board at least ten days before such meeting. It shall be sufficient notice if mailed to the last and usual place of residence of each member in accordance with the records on the membership list.

**Section 4.** Duties of the Treasurer. The Treasurer shall, under the direction of the Board of Directors, receive, hold, and disperse all money of the Corporation; and shall have, subject to such direction, the custody and care of all the funds, securities, and property of the Corporation. He shall report to the Corporation each year at the Annual Meeting.

**Section 5.** Duties of the Directors.

A. The Board of Directors shall manage all the business of the Corporation, and five Directors shall constitute a quorum of the Board, after the first Annual Meeting of the Corporation. The Board of Directors shall report to the Corporation each year at the Annual Meeting.

B. The Board of Directors shall have authority to fix and determine the salaries of officers, teachers and employees of the school, and have exclusive supervision of the establishment of the annual budget and expenditure of money as further provided in Article VI.

C. The Board of Directors shall appoint three of its members to serve with the Treasurer as a committee of four on finance and investment. The Committee on Finance and Investment shall have general oversight and care of the investments and



securities of the Corporation, with full power to purchase and sell, and to invest and re-invest, as in its judgement and discretion may be deemed advisable. The three appointive members of the Committee shall be chosen by the Board of Directors soon after the Annual Meeting of the Corporation each year, and shall serve until replaced by vote of the Board. Any valid action taken by the Committee shall be as authorized herein or as specially authorized by the Board of Directors, and shall be in accordance with a vote of at least three members of the Committee, taken in accordance with procedure directed or approved by the Board of Directors.

#### ARTICLE IV – ELECTION OF OFFICERS

**Section 1.** The Clerk, Treasurer and Board of Directors shall be elected by ballot by the Corporation at its annual meeting for terms as specified in ARTICLE II, Sections 1 and 2.

**Section 2.** The Clerk and Treasurer elected by the members of the Corporation shall be members of the Board of Directors ex-officio.

**Section 3.** The Board of Directors shall, at its organization meeting immediately following the Annual Meeting of the Corporation, elect by ballot the President and Vice President of the Corporation.

**Section 4.** The Board of Directors may fill any vacancy which may occur in the Board of Directors, or in any office of the Corporation until the next Annual Meeting of the Corporation.

#### ARTICLE V – ANNUAL MEETING

**Section 1.** The Annual Meeting of the Corporation shall be held in the Commonwealth of Massachusetts at such place and on such day and at such hour in the months of April, May or June of each year as the Board of Directors shall appoint; and notice of the time and place of meeting shall be published by the Clerk in accordance with the provisions of Article III, Section 3.B. Ten members of the Corporation shall constitute a quorum.

**Section 2.** The annual meeting of the Board of Directors shall be held in January or February of each year, at least two weeks prior to the Annual Meeting of the Corporation. Special meetings of the Board of Directors may be held from time to time, as may be deemed necessary. Notices of the Annual Meeting and of any and all special meetings shall be sent by first class mail by the Clerk, addressed to each member at his last and usual place of residence as shown on the membership list, and mailed at least ten days before the date of the meeting.

**Section 3.** Special meetings of the Corporation may be called at such time and hour and place as the Board of Directors may appoint. Any three

members of the Board, by a request in writing signed by them, addressed to the Clerk, may call a special meeting of the Corporation, and the Clerk shall thereupon send out the notices in due course and time.

#### ARTICLE VI – MANAGEMENT OF THE SCHOOL

**Section 1.** The Theological School maintained by this Corporation, as to the appointment of teachers, regulation of the course of study and all matters of control, except the establishment of salaries and expenditure of money, shall be under the direction of a Board of Managers, to be elected by the General Convention of the New Jerusalem in the United States of America. This article shall be amended only by a unanimous vote at an annual meeting of the Corporation, the notice for which shall contain the specific amendment proposed.

#### ARTICLE VII – AMENDMENTS

**Section 1.** These By-Laws, except Article VI, may be amended at any annual meeting of the Corporation by a two-thirds vote of those present and voting, provided the notice for such meeting shall contain the amendment proposed.

#### ARTICLE VIII – PARLIAMENTARY AUTHORITY

The parliamentary procedure shall be governed, in all cases not specifically covered by the Constitution and By-Laws of Convention, or by these by-laws, by *Robert's Rules of Order*.

Harvey M. Johnson, Clerk  
Corporation of the New Church  
Theological School

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We Get  
Letters—

#### What Shall Not Be Forgotten

To the Editor:

I am amazed and shocked by the article *On Forgetting Viet Nam* in the Nov. 1975 *Messenger*. What is the aim of the editor in printing this article? What purpose is served by condemning America for malice and crimes? The article preys on our implied false feelings of guilt in order to win material support for communism in Indochina and to make us refrain from resisting it elsewhere.

The author portrays our involvement in Indochina as imposing our will on other nations and *not as what it was* – helping a nation in its struggle for independence. The author's reasoning is typical of that used by communist propaganda.

True, the United States did make mistakes. The first mistake was that the America people were not told who the *real* enemy was. Not the miserable North Vietnamese or the Viet Cong; they were little more than puppets. The real enemy was international communism, led by the Soviet Union, and its relentless determination to *conquer the world*. Second, the United States did not fight to win the war, only to contain aggression. Third, we erred in believing in a negotiated settlement with the communists.

This is what shall not be forgotten and repeated in the next war . . . the small, stupid, tragic errors by countless individuals, politicians, soldiers and misguided protesters.

R. Grava  
Randallstown, Md.

(This represents about 25% of the letter received. Mr. Grava assumes there will be a "next" war. God forbid! If there is another major war — and I believe the unyielding, black - white position expressed here will inevitably lead to one — then all discussion of East - West tensions will be unnecessary, because most of us will be dead. Einstein was once asked: "What weapons will be used in the Third World War?" He said, "I don't know. But I know the weapons that will be used in the Fourth World War — *stones*." Ed.)

Into Bio - feedback at 95

Dear Mr. Zacharias,

My father, the Rev. John C. Ager, baptized me in the New Church in Brooklyn Heights 95 years ago — this coming May; so the MESSENGER has been read by me for a great many years.

The February issue contains much interesting and worthwhile reading. Let me congratulate you on what you have done and are doing for this important magazine. The extra copies I am ordering especially because of the article on "Bio - feedback and Swedenborg" are to be sent to some friends of mine who will find satisfaction in this reading.

J. W. Ager  
Birmingham, Ala.

The Glory of God

Dear Mr. Zacharias:

The Lord is God. He created the worlds. Every thing and every creature He has endowed with an

exterior which is natural — it is the ultimate and the fundament of its existence — and with an interior which is spiritual — it is its essence and the agent by which it can do that for which it has been created.

This is true in respect to living beings as well as inanimate things from the tiniest particles to the most powerful units in the indefinite universe.

Paul Schleiff  
Fillmore, Calif.

K E B F H E R P U G D  
I M D I K P U Z Z L E  
H X S N Q K B G Y J N  
W O R D B M I W Q P E  
A N S J E F L X V H A

Find the words listed below in our Easter puzzle. The words may be horizontal, vertical, reversed or diagonal.

G F T A I Y E L P R U P G S  
D F O M N B C (S P I C E S) C  
U I O V U G F T X A J H N R  
O B S R A M E Z R T L O Q I  
R L G R G L K L K B I B C P  
H W D E D I M O G T H V F T  
S E C Y B D V A C M Y T O U  
N G B R J O W E N C Q I V R  
S J H S E H R O H R Z R F E  
T N Y P X R K T B P S I A S  
Q E I A U Y E S N W E P C K  
Y S M S A B B A T H G S P X  
W I E D E I F I R O L G O F  
P R A R E H C L U P E S I J

spices  
sepulcher  
garden  
robe  
spirit  
shroud  
scriptures  
glorified

resurrection  
angel  
purple  
Joseph  
forgive  
sabbath  
risen

# Revelation Revisited

## The New Jerusalem and its Heavenly Doctrine

### Chapter II Intention and Discernment

by Rev. George Dole

28. People have two capabilities which constitute their life. One is called intention (*voluntas*), the other discernment (*intellectus*). These are distinguishable from each other, but are created to be one; and when they are one, they are called "mind". So they are the human mind, and an individual's whole life is in them.

29. In the same way that everything in the universe that is in keeping with the Divine design goes back to something good and true, so everything in a human being goes back to intention and discernment. For anything good in a person is a matter of his intention, and anything true in him is a matter of his discernment.

In fact, these two capabilities or lives which people have are the recipient vessels or "subjects" of the good and the true. Intention is the recipient vessel and subject of everything included in the category "good," and discernment is the recipient vessel and subject of everything included in the category "true". The good and true things in people do not exist anywhere else; and since the good and true things in people do not exist anywhere else, neither do love and faith. For love belongs to what is good, and the good belongs to love, while faith belongs to what is true, and the true belongs to faith.

30. It is for these reasons (namely that everything in the universe goes back to something good and true, that everything about the church goes back to the good content of love and the true content of faith, and that people are people as a result of these two capabilities) that the present work deals with these subjects. Otherwise, a person could have neither a clear concept of these subjects, nor a foundation for thought.

#### NOTES

28. "capabilities" (*facultates*). The Latin word denotes ability to do. This meaning is present in English "faculty", but in psychological terminology, the word is associated with a compartmentalization of human abilities which is quite alien to Swedenborgian concepts.

"intention" (*voluntas*). Usually translated "will", this is an abstract noun associated with the verb *volo*, "to intend." "Intentionality" would be a more precise equivalent, but is an awkward word.

"Discernment" (*intellectus*). Usually translated "understanding", the word derives from roots meaning "distinguish between."

"Distinguishable" is chosen rather than "distinct" primarily because of the explanation offered in *D.L.W.* 14 (*q.v.*).

29. The painstaking repetitions in this paragraph are indicative of an effort toward total accuracy and simplicity.

The uses of the genitive are noteworthy. The good is "*of* intention", the true is "*of* discernment," intention is the recipient and subject "*of* all things of good;" love is "*of* the good" and the good is "*of*" love. See the note to n. 16 (November 1975) *Messenger*, p. 202).

30. A little series is set up here, with the universe, the church, and the individual related respectively to the good and the true, the good content of love and the true content of faith, and intention and discernment. There is very slight basis in the preceding paragraphs for the proposition concerning the church, though this does not invalidate the point being made. In the coming chapter on the church (nn. 241–245), there is no verbal reference to the distinction made here, but the thought fits well.

#### PRELIMINARY ANNOUNCEMENT

The Board of Managers of the Swedenborg School of Religion recently appointed the Rev. George McCurdy, Mrs. Virginia Branston and Dr. Wilson Van Dusen to serve as a S.S.R. Presidential Search Committee. The new S.S.R. President will assume office in September, 1977.

Qualified persons interested in serving in this capacity – or anyone seeking further information – should contact Committee Chairman George McCurdy, 592 Oak St., Westwood, Mass. 02090. Further details will be forthcoming in future *Messengers*.

**THE MESSENGER**  
Box 2642 Stn. B  
Kitchener, Ont. N2H 6N2

RETURN POSTAGE  
GUARANTEED



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