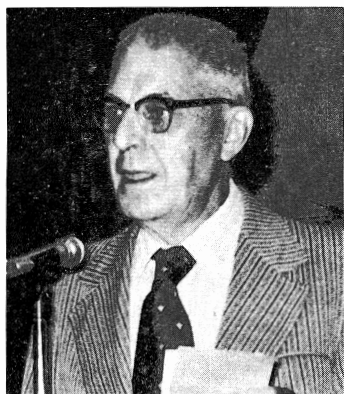


# The Messenger

OFFICIAL ORGAN OF THE SWEDENBORGIAN CHURCH

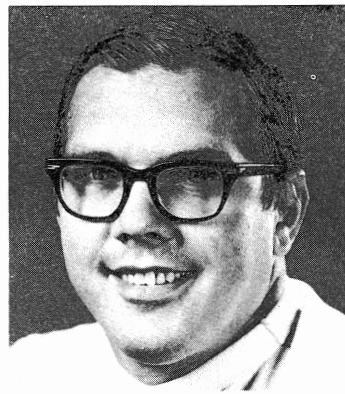
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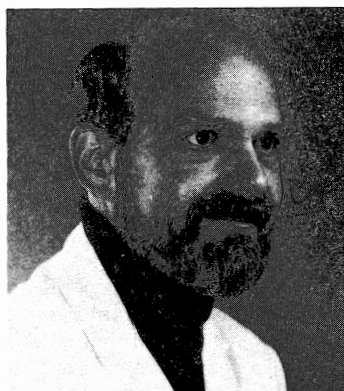
Adolph Liebert



August Ebel



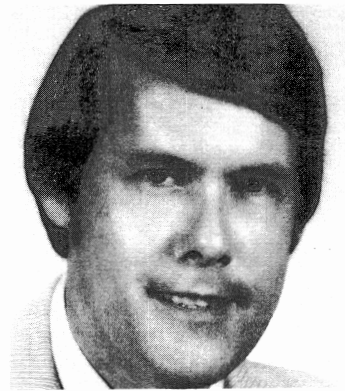
Richard Tafel Jr.



Paul Giunta



Dorothea Harvey



F. Robert Tafel



Corinne Tafel



Pat Zacharias



Don Lovell

## **NOMINEES FOR ELECTION '76 .....**

*(See next page for complete slate of Nominees)*

# NOMINATIONS for Elections at 1976 Convention

VICE - PRESIDENT: Mr. Adolph T. Liebert  
Havertown, Pa.

SECRETARY: Mrs. Wilfred (Ethel) Rice  
Medford, Mass.

TREASURER: Capt. August Ebel  
Washington, D.C.

GENERAL COUNCIL (4 - year terms)  
Minister: Rev. Richard H. Tafel Jr.  
Montgomery, Ohio  
Laymen: Mr. Harvey Johnson  
Warwick, R.I.  
Mr. Paul Giunta  
Cambridge, Mass.

BOARD OF EDUCATION  
(1 - 3 year term)  
Dr. Dorothea Harvey  
Urbana, Ohio

BOARD OF PUBLICATION  
(1 - 4 year term)  
Ms. Carol Lawson  
Mr. John Harms  
Washington, D.C.  
(1 - 2 year term, filling the  
unexpired term of Mrs.  
Jan Seibert.)

BOARD OF MISSIONS (2 - 4 year terms)  
Dr. George Dole  
Sharon, Mass.  
Mrs. Louis (Ola - Mae)  
Wheaton  
Winthrop, Maine

NOMINATING COMMITTEE  
(2 to be nominated, 1 to be elected  
for 1 5 - year term)  
Mr. Carl Heck  
Kitchener, Ont.  
Mr. James Zehner  
Yellow Springs, Ohio

AUGMENTATION FUND COMMITTEE  
(1 5 - year term)  
Mr. Stewart E. Poole  
Wilmington, Del.

ADVISORY COMMITTEE ON  
ADMISSION TO THE MINISTRY  
(2 1 - year terms)  
Mrs. Horace (Margaret) Briggs  
Fryeburg, Maine  
Dr. Dorothea Harvey  
Urbana, Ohio

BOARD OF MANAGERS  
(4 3 - year terms)  
Mrs. Richard (Corinne) Tafel  
Philadelphia, Pa.  
Mrs. Paul (Pat) Zacharias  
Kitchener, Ont.  
Mr. Don Lovell  
Bellevue, Wash.  
Rev. F. Robert Tafel  
Washington, D.C.

Respectfully submitted,  
Roger D. Paulson, Ch.  
Rev. Galen Unruh  
Mrs. E. (Jan) Seibert  
H. Page Conant  
Rev. Randall Laakko

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## THE MESSENGER

JUNE, 1976

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Paul B. Zacharias, Editor

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# BIOGRAPHIES

## ADOLPH LIEBERT

*(Vice President)*

Mr. Adolph T. Liebert is a retired Research Engineer from the United Engineering and Foundry Company. His association with the Swedenborgian Church and its activities includes the office of Vice - President for the past two years, membership on the General Council, Board of Managers of the Swedenborg School of Religion, Past President and current Trustee of the Council of the Swedenborgian Church in Pittsburgh, Trustee of the Executive Committee of the Ohio Association and member of the Board of Directors of the Swedenborg Foundation.

## ETHEL RICE

*(Secretary)*

Born in Chicago, Mrs. Rice's earliest Church associations were with the Humboldt Park Parish, a society established by her grandfather, the Rev. Adolph J. Bartels.

With her husband, minister of the Cambridge Church, Mrs. Rice has worked energetically in such widely separated pastorates as Chicago; Fryeburg, Maine; St. Paul, Minnesota; and Elmwood, Massachusetts. Her chief interests are music and Sunday School work.

Mrs. Rice was elected to the post of Recording Secretary in the 1968 Convention held in Windsor, Ontario.

## AUGUST A. EBEL

*(Treasurer)*

Incumbant treasurer completing second one - year term.

Retired from U.S. Navy with rank of Captain.  
Member Washington Society.  
Completing seventh year on General Council.  
Treasurer of Swedenborg School of Religion.  
Member of Board of Trustees of Urbana College.  
Age 55 and in good health.

## RICHARD TAFEL, JR.

*(General Council)*

Dick is the minister of our church at Kemper Road Center in Cincinnati, Ohio. He has had experience in church relocation, finance, and building as he led the forced relocation of our church from downtown to Kemper Road. He has served the Cincinnati church for 14 years.

He has served Convention as a member of the Board of Missions, L.E.I., Convention Planning Committees, and this year's Convention Preacher. He has served the Council of Ministers as a member of the Ethics Committee and Interfaith Relations.

Dick has been a moving force in this community in many endeavors. He was one of the founders of SAVE, a volunteer organization to help the disadvantaged. He is an active, running member of the Fire Department and the Life Squad.

## PAUL GIUNTA

*(General Council)*

Paul David Giunta, age 37. Confirmed and raised in the Cambridge Society. A graduate of Boston University and will also receive a degree from Northeastern University in June, 1976, in Dental Hygiene.

I have been a restaurant manager, a counterintelligence agent for the U.S. Army, and a Family relocation officer for the Cambridge Redevelopment Authority.

Civic interests include neighborhood work, volunteer work with the Massachusetts Horticultural Society, and the Boston Symphony. I am an active member of the Cambridge Society and serve on its Council, and hope to bring a progressive and compassionate spirit with me to the General Council if elected.

## JOHN A. HARMS

*(Dept. of Publications)*

John is President of the Washington Society. He has been part of the Washington Society ever since 1950 when he married Janet Harlow, a third generation Swedenborgian. Member of the Church Committee for many years, and former Sunday School Superintendent.

He is a reporter, writer and editor and noted lecturer on Washington affairs. Former editor of THE KIPLINGER AGRICULTURAL LETTER, and national farm editor of Mutual Broadcasting System, John is now Senior Editor of THE KIPLINGER WASHINGTON LETTER, covering White House and Congress, and contributing editor, CHANGING TIMES MAGAZINE.

## DR. DOROTHEA HARVEY

*(B.O.E. and ACAM)*

My professional education is in the field of religion with a B.D. from Union Theological Seminary and a Ph.D. from Columbia University. My work has been the teaching of religion and philosophy to college students of Wellesley College, Milwaukee - Downer College, Lawrence University, and Urbana College. I am concerned about effective teaching of religion to present day students, in work with adults, and in what is going on in education today. My church and the writings are important to me, and I think I have something to contribute to the Board of Education and ACAM.

I was ordained into the Convention ministry in Urbana, 1975.

## OLA - MAE WHEATON

*(Board of Missions)*

Married to Louis Wheaton in 1947 by Rev. Wilfred Rice. For 25 years a member of Fryeburg New Church. A former Alliance president, Church trustee, and Parish Clerk; currently a teacher of teenagers in the Sunday School and Corresponding Secretary for the Maine Association; and a past secretary of the American New Church Sunday School Association.

A graduate of Fryeburg Academy and the Roosevelt Hospital School of Nursing in New York City she has kept active in nursing and in community organizations including a recent term as editor for the League of Women Voters in Maine.

The Wheatons have three grown daughters, a teenage son and a grandson.

**CARL HECK**  
(*Nominating Committee*)

I am 36 years of age, a registered professional engineer and a member of the Church of the Good Shepherd, Kitchener, Ontario. I have served on the Church board for five years, three years as President, and presently I am Vice - President.

I have served Convention on General Council, as a team member for evaluation of Bellevue, and a member of the Research Committee. Consequently, I have had an opportunity to meet many Convention members and know something of their abilities and strengths. This knowledge is necessary in the selection of qualified nominees for the many positions which must be filled each year. Therefore, I accept the nomination for the Nominating Committee and feel I can do the job well.

\* \* \*

**STEWART E. POOLE**  
(*Augmentation Fund*)

Past Vice President of Convention.

I have served as:

Chairman of the Augmentation Fund, Trustee of Urbana College and a member of the Wayfarers' Chapel Board.

Chairman of the Board of Atlantic Aviation Corporation, Consultant to Henry B. DuPont, and a director of the Bank of Delaware.

\* \* \*

**MARGARET WORCESTER BRIGGS**  
(*ACAM*)

Born and bred in a long line of Worcester ministers, 3 of them New Church besides those numerous minister uncles.

Daughter of Wm. L. of Philadelphia and Cambridge, who was deeply involved in Convention and Theological School.

Seventy - five years have seen many changes — some can be called progress; others retreat from progress. For the new heaven and earth can, and should, come in many ways; but the exciting truth from the heaven opened must lead the way. We have responsibility.

My own experience as long-time Sunday School teacher and minister's wife, in four parishes, bears out this conviction, which is my directive on ACAM.

\* \* \*

**CORINNE B. TAFEL**  
(*Board of Managers*)

As the wife of a minister and the mother of two Swedenborgian ministers, graduates of our Theological School, I have had a long association with most of the aspects of the ministry — what it means to preach, to teach, to minister and to love people in the light of our Church teachings. I feel I would be of help on the Board of Managers with not only this past knowledge, but with constructive ideas of how to help and encourage theological students and to implement the curriculum of the School so as to train the best possible ministers for our Church.

I was born in Stratford, Ontario, graduated from Urbana Junior College and the University of Michigan, and have been active in the life of the New Jerusalem

Church in Philadelphia. I have served on many Boards and Committees in Convention, giving me a wide knowledge of the lay side of the Church as well. With this knowledge and interest in two sides of the Church, the clergy and the needs of the laity, I feel qualified to serve on the Board of Managers, if you should so care to elect me.

\* \* \*

**PAT ZACHARIAS**  
(*Board of Managers*)

Urbana, Ohio, is my "hometown". My first contact with the New Church was as a member of a Sunday School class taught by Mrs. James in the stone church in Urbana. Later Paul and I were married in that same church after meeting at Urbana College.

All my life I have been involved in the work of an active parish. I have a practical, down - to - earth view of the ministry which I feel could be helpful in serving on the Board of Managers.

\* \* \*

**F. ROBERT TAFEL**  
(*Board of Managers*)

I was ordained in Philadelphia in 1964. I now serve as the minister of the National Church, residing with my wife, Mareta, and daughters Kathleen and Jennifer in Alexandria, Virginia.

I was "born in the church," grew up in it, and continue to serve it. As a fifth generation Swedenborgian minister, I am proud of my "goodly heritage." I love my church, enjoy serving it, and envision great possibilities for service.

I owe much to our Church's camp and L.E.I. programs: I remember Camp Chataqua, as a toddler; Almont Summer School, in my teens; and L.E.I., having been a participant at its very first session.

I learned much during my first five years of ministry at the San Diego Church. This prepared me for work in a team ministry with the Rev. Dick Tafel, Jr. at Kemper Road Center for Religious Development near Cincinnati, Ohio.

I have served as Secretary of the Council of Ministers, on the Council's Committee on Worship, and on Convention's Nominating Committee. I've served as Camp Minister and Camp Director for Split Mountain Camp.

I have given considerable thought to accepting the nomination to serve on the Board of Managers of the Swedenborg School of Religion. I wish to serve Convention, and feel it is in this capacity that I can contribute most.

\* \* \*

**DON LOVELL**  
(*Board of Managers*)

I am an engineering executive for The Boeing Company. With the people I daily interface, I strive to be part of an environment of concerned love and meaning. This is an important ministry in my life.

Presently, I am president of the Board of Trustees of the Church of the Good Shepard in Bellevue. I have been involved with the church for 16 years; including monthly meetings and work shops at McNeil Island Federal Prison and three years on faculty of LEI.

I am in my last year as a member of General Council and a Director of WEYS for 1976. I have a deep concern for the future goals and challenges of our church.



# The Starting Line

Eric Zacharias

The experiences of the 1976 Philadelphia Convention now await us. We eagerly anticipate this opportunity for renewal, this opportunity to bring into sharper focus the dimensions of the Lord's work among us. This is a privilege indeed. We return this year to the place of our beginnings and for a few brief days we live in the reflection of that spirit which began the New Church movement on this continent.

Let us dip our oar into the stream of history out of which the New Church emerged. In her book, *The New Church in the New World*, Marguerite Block writes, "The beginning of the New Church in the New World was the arrival of James Glenn in Philadelphia in the early summer of 1784. He came a self-appointed apostle of the new religion..." On the evening of June 5, he delivered a lecture at Bell's Book-Store and he chose for a title, "The Science of Celestial and Terrestrial Connections and Correspondences." (A stout-hearted man, he was!) Among those attracted by this title was Mr. Francis Bailey who soon became a forthright and courageous spokesman for the New Church.

"He (Bailey) learned printing from Peter Miller, owner of the famous Ephrata Press on which the Declaration of Independence and the Continental money was printed... He was printer to the State of Pennsylvania, editor and publisher of the *Freeman's Journal*, and a close friend of his fellow-printer, Benjamin Franklin... In 1787 Bailey undertook the ambitious project of publishing the works of Swedenborg as the best method of spreading the doctrine."

Those were good days for the New Church in America. Across the stage moved such illustrious figures as John Young, (a youthful lawyer who became the Presiding Judge of Western Pennsylvania), who was married to Maria Barclay by the Rev. Nicholis Collin of Old Swedes Church. Rev. Collin had known Swedenborg during his student days at Upsala University.

Further, there was William Schlatter who, "conceived the brilliant idea of sending out books gratis in bales of cloth to his customers all over the country, and even to India..." There was the Rev. Jacob Duche, the Anglican clergyman, appointed by Samuel Adams to be chaplain of Congress. The Rev. Duche was forced to flee to England upon the rejection of his letter to George Washington urging that the colonies remain loyal to England. In 1790, he returned to America, identified himself with the New Church and traveled "through many parts, preaching the doctrines."

Then, as a prairie grass fire leaps forward, as its sparks are blown by the wind, so the New Church spread to Boston, Baltimore, New York and jumped across the Alleghenies into the middle west and the south. The converts were of strong character and often found themselves in controversy, not only with the world outside the New Church but also within the Church. The Philadelphia membership, we read, was zealously missionary minded and entered into the propagation of the doctrines with much energy. The Boston membership, it was alleged, was concerned more with the need for personal regeneration. This led Mr. Schlatter of Philadelphia to write, "They (Boston) have no zeal and are cold as frogs. I never saw anything like piety about them, and their sphere is chilling. They only preach once on the Lord's Day, and that only in the afternoon."

The first Convention of the New Church assembled in Philadelphia in May, 1817, and it was here that the Rev. John Hargrove of Baltimore, the first person to be ordained into the New Church ministry in America, assumed the office of the presidency. This year, we assemble in Convention for the 30th time in Philadelphia. Thus, our link with history is strongly forged.

A reading of the early history of the New Church indicates that one of the primary uses carried on by the Church was the propagation of the doctrines. This use was entered into with abundant energy and in a spirit that was alive with the sense of discovery. The ministers and laymen alike were converts who, oftentimes, at great sacrifice to themselves and their families, felt that the times demanded that they charter a course that led to a Church that was truly NEW. It was not easy. They accepted the Lord's promise of a New City descending from heaven, they were challenged by this reality, and they gave themselves without reserve to the building of the foundation upon which the Church, historically, stands today.

Now, in the spirit of our forbearers, we strive to meet the challenge of our times. Life moves on. Circumstances change and the events of 20th century America lead us in new directions, but the essential call is the same: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away... Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God" Rev. 21.

# The Mood of '76

Politics The Religious Equation  
by John Harms, Senior Editor,  
The Kiplinger Washington Letter

It seems clear we are witnessing a rare political phenomenon which may in due time give real meaning to the American bicentennial after all.

This is the relatively sudden explosion of former Georgia Gov. Jimmy Carter onto the American political scene. With amazing swiftness Carter has emerged the leading, and perhaps, sole, contender for the Democratic nomination for President in 1976. This man almost literally came out of "nowhere" in late winter and shot to the top of a formerly crowded field of better-known Democratic Presidential hopefuls in about three months.

Carter won the opening event in the political caucus - and - primary convention delegate selection process January 19 in Iowa caucus and became undisputed front-runner by April 27, standing amid the rubble of liberal contenders. He now stands alone as the most liberal of viable candidates running in either party - which, by the way, reflects the conservative mood of the country today.

The *technical* secret of Carter's success is a vision plus planning plus dedication plus constant hard, hard work still going on. It all began in 1972 when some young political types plotted to transform the relatively obscure Georgia governor into a Presidential candidate by 1976. They and Jimmy Carter stuck to the plan all the way. How they did it in itself is a fascinating story for another time.

What's important now is the fact that the plan succeeded and Carter is indeed not only a Presidential candidate, but he is almost certain to become the nominee of the Democratic Party at the New York convention July 12. And now it is even thinkable that Jimmy Carter can be elected President of the United States in November - considering the difficulty President Ford is having with former California Gov. Ronald Reagan.

How did all of this happen? Is Carter REAL? It was precisely to get answers to such questions that I joined Jimmy Carter's campaign during the week immediately preceding the key Pennsylvania primary. Not only was I personally curious, but as a journalist for the leading newsletter in the country, I needed to evaluate Carter for our readers.

Starting in Pittsburgh, from 6 a.m. every morning until 8 - 9 p.m., I went everywhere in the States with him in the company of other media people. A hectic pace of handshaking at the morning change of shifts at the Homestead steel mill, down into a western Pa. coal mine, endless radio-TV interviews and talk shows and interviews, speeches to Pittsburgh and Philadelphia blacks, Harrisburg senior citizens, speeches and more

handshaking through blue-collar crowds in Wilkesbarre, Scranton, Redding. On and on, 17 hours a day. A blur of events that finally yielded some answers on Jimmy Carter.

Yes, Carter has been campaigning for over a year. Yes, he had set up efficient political organizations in early primary and caucus states. Yes, he is never more than a remarkable 5 - 10 minutes behind schedule. And yes, he makes a fine speech, kisses the babies, does a lot of handshaking and shows all the other peculiarities of a stumping politician. But he does those things better than most - and he has some extra help.

As we walked along the streets of Scranton, I asked several women why they liked Jimmy Carter. Invariably the answer came back: "He looks like Jack Kennedy." And indeed he does now and then if you look closely, and it's probably cultivated, although there's some natural likeness. And Carter relates especially good on one-on-one contact as he goes through crowds shaking hands and saying, "Y'all vote for me . . . I need your help." There's a warmth that people seem to catch, and never mind the drawl.

And I asked other people on the streets if Carter was specific enough on the issues, because his opponents and the press are hounding him on that. One man in Scranton square seemed to sum up what others were saying: "Carter is telling the people just what they want to hear and no more - if he told more, he might lose some support."

So after all the criticism of too little specificity, it seems as if Carter is more tuned to this year's voter than any other candidate. The proof is being chalked up in the ballot box. This is why you probably will seldom see Jimmy Carter become more specific on the issues - although there were times when I've seen him become very specific.

That's one reason for his broad support - his "giving the people only so much as they want to know." With that he cuts across the spectrum - from the conservative Republican woman who says he's got something special, over to the liberal Democrats such as Sen. Birch Bayh of Indiana, and the man in the street who yells, "we need a Christian in the White House." He gets the blue collar workers, the intellectuals, and he gets the blacks, oh how he gets the blacks. The black community is overwhelming in support of this rich "peanut farmer" from the deep South. He has a special personal appeal to them, he speaks their language, uses such words as "love", "pride", "aspirations", and never mind the specifics or the miscues such as "ethnic purity", which they forgave.

Well, those are some observations of the external ebb and flow surrounding the man Carter. This sets the stage for some conclusions jotted down in my notebook — reflections on the journalistic facts and impressions.

The truth about Jimmy Carter as I see it is that he is touching on the innermost aspirations and yearnings of the American people in 1976. He has his finger not only on the pulse, but more than that, he seems to have some mystic insight or connection with the “inner man” of the American body politic. To illustrate, think of the difference between physicians. Some are simply pulse takers, test makers and pill givers, hence technicians. Others are pulse takers and diagnosticians. To be an acute diagnostician of anything takes something special, a higher order — for a true diagnostic physician has a “feel” for the total inner person. By my observation, Jimmy Carter turns out to be a superb diagnostician.

His diagnoses is that the American people are weary of years of torment, turmoil and self-flagellation, which began with the assassination of President Kennedy in 1963. His diagnosis is that the people want a respite, peace and quiet — from the long stretch of horror — killing of Martin Luther King, Jr., Robert Kennedy, attempt on Gov. Wallace’s life, so painfully evident still. Plus Vietnam, its violence, riots in the streets, the overwash of drugs, the loosening of morals. And busing, shock of Watergate, a disgraced President, a felonious Vice - President, an appointed President, a pardoned disgraced President by an appointed President. And other searing controversies that tore us apart, such as busing and pro or con abortion.

Indeed the polls showed the American people to be “down” as late as last January. The Joint Economic Committee of Congress held a hearing of all pollsters in the country — reporting that “American optimism is declining, people seem to be losing their confidence in the future.” “There is almost no confidence in the government.” “Little trust in big business.” “Ideology is dead”, even. The Cambridge Report finds “no difference in opinions of those who call themselves liberal or conservative — their opinions differ no more than 10%.”

And then the Harris poll talked of the “crisis of the American spirit.” This is seen in some quarters — including Carter’s — as a backlash against “two decades of relentless social and technological change.” Recently New York Magazine came down saying what others perceive as a political crisis in America today — “Carter sees as a spiritual crisis.”

More specifically, Carter sees present day America in the grips of a “breakdown of religion, the loss of a comprehensible moral framework — or rules — as perhaps the United States’ overriding crisis.”

It is my own evaluation from seeing Carter at work first hand and talking with him and his people — that religion is the primary propellant in Jimmy Carter’s political skyrocket to super-political status. Religion may not be what’s called “an issue” yet (though that may come), but it is the single most powerful factor in Carter’s embracing by a large segment of the people.

He has the style of an evangelist — low key, but it’s unmistakable. And it’s compelling to the listener. As Rod MacLeish points out, “His evangelical aura, scorned though it may be by professional politicians, lends credence to his now familiar benediction: “We need a government that is as good as our people.”

There is reason to believe that Jimmy (James Earl) Carter sees himself and his mission as a healer — a healer of what has been called “sick America.” A mystical binder of wounds, hoping to disprove once and for all the notion that “God is dead.” Even Sen. George McGovern, who won’t support Carter for President, told me the other day he thought Carter may be looked on as an “absolver” — helping absolve Americans of their Vietnam “guilt.”

(Conclusion of article on  
Page 125)

John Harms



# TAPING MY RELIGION by Darrell Ruhl

One busy day in 1974, the telephone at the Foundation was jangling as usual, but one of the conversations stopped everything:

“May I speak to Darrell Ruhl please?”

“This is he.”

“Oh, hello. This is Lillian Gish and I just called to say that I would be delighted to read this beautiful book that you sent me. Helen Keller was a magnificent person.”

This was the call that I had hoped for, waited for, but really did not expect. Let me relate the background.

Helen Keller’s *My Religion* was recorded many years ago as a talking book for the blind, but the stock was long exhausted. Seeking to fill that void, we discussed a new recording many times. I recommended to Mrs. Branston, our Manager, that this time we should have a woman reading the

book. I thought it would add a distinctive note to the material and would also be more dramatic. After reading *My Religion* several times, the voice I heard from those pages was one that sounded warm, gentle, and with a bit of sparkle in it — not an easy role to fill!

After much thought and time, I decided that a dramatization rather than a straight dry reading would be the most effective way to make Miss Keller's words really live. Since this was (and is) one of my favorite books, I was very choosy. What was needed was an actress who could do justice to those poetic words and phrases, one who could nearly match Helen Keller's stature. Finally, after considering several prominent actresses, I set my sights on Miss Lillian Gish. She had everything I was looking for — the voice, the talent, the understanding, the gentleness — all that I wanted. I sent her a copy of the book along with a letter outlining the functions of the Swedenborg Foundation. The book sold itself. Miss Gish had known Helen Keller, but did not know that Swedenborg had greatly influenced her.

Miss Gish's schedule necessitated a delay of several months as she was about to embark on a college lecture tour. During those months I arranged with the American Foundation for the Blind to record in their studios and for them to manufacture the record for us. We also contacted the Library of Congress and they were extremely interested in our project, eventually ordering 900 sets of the records for distribution across the country and this without even having heard the recording!

At last, in June of 1974, I escorted Miss Gish to the American Foundation for the Blind and began the first of four two hour sessions. The actual reading proved to be difficult at times due to the length of some of the sentences and the poetic phrasing which can be troublesome to read aloud. However, Miss Gish is a professional of the highest caliber and even though she had never worked in this media, quickly overcame the difficulties. The result is a first person dramatic reading that speaks for itself.

Perhaps the most enjoyable aspects of the sessions were the taxi rides to and from the studio. It was then that Miss Gish would point out landmarks in New York like the site of the old Biograph studios where she and her sister, Dorothy, made their movie debuts so many years ago. I also learned that the Gish family migrated from Pennsylvania to Urbana, Ohio, where some of her relatives still reside. On one of the rides she related an incident about Dorothy and Helen Keller. Years ago, a riding date was organized for Dorothy and the young blind Helen Keller, and Dorothy didn't particularly want to go. She was afraid that it might not be much fun for Helen, being so badly handicapped. When the day was over, Dorothy

came home brimming over with admiration. The blind and deaf Helen Keller turned out to be not only an excellent rider, but also a most charming companion.



Lillian Gish (right), with Virginia Branstetter and Darrell Ruhl — all smiles after recording Helen Keller's "My Religion".

She quizzed me at length about Swedenborg and his concepts. She was especially interested in Swedenborg's doctrine of uses and his revelations about heaven and hell. Her own guiding principles sounded Swedenborgian in outlook. On several occasions Miss Gish said that there were three essentials for her — to be healthy in mind, body, and spirit. She explained to me that her life was one of discipline, hard work, and a healthy respect for Divine Providence. Among the many people whom she knew was Teilhard de Chardin whose works she greatly admired.

Our sessions ended and the book was recorded. After the last reading Miss Gish was taken on a tour of the facilities of the American Foundation for the Blind, and we returned to the office. Virginia had arranged for some champagne to celebrate the completion of this important project. Miss Gish mentioned to Virginia that even though she had never recorded a book before, "after all that Helen Keller did for the world, this work is the very least that I can do."

On a personal note, I found it hard to believe that I was in the company of a renowned actress who had brought the great Helen Keller's book to life. It was quite a contrast to the farm in Iowa where I used to dream of such things, to be visiting in the apartment of the gracious lady who had captured the hearts of millions with her performances in such classics as *Birth of a Nation*, *Broken Blossoms*, *Orphans of the Storm*, *Hearts of the World*, and so many other films and plays. The Oscar sitting on the table was the second one I had seen — the other being Helen Keller's honorary one on display at the Foundation for the Blind. It

struck me that New York City is full of serendipities and that who would have thought that Swedenborg's influence would be the bridge between two legends.

We can report that *My Religion* is now available on cassette — tapes and that both the U.S. Library of Congress and the Canadian National Institute for the Blind have chosen this recording for widespread distribution. *My Religion* is again available and will be an inspiration for countless numbers of handicapped people.

### " MY RELIGION " in Cassettes

Helen Keller's eloquent and poetic MY RELIGION is now available in cassette tapes (\$10.50 postpaid).

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Dramatically read by Miss Lillian Gish, this "talking book" will be a welcome addition to home libraries as well as excellent gifts, not only for the handicapped, but also the shut-in.

A gift for work for the blind from the Chicago Society of the New Jerusalem (Swedenborgian) made it possible for us to pursue this very important project and to purchase a number of copies for distribution. We are also happy to report that the Library of Congress has ordered some 900 copies from the American Foundation for the Blind (who manufactured the recording) and they will be made available to Libraries for the Blind throughout the U.S.

The Canadian National Institute for the Blind has announced plans to produce cassettes using the Gish recording.

The set of three tapes fit standard cassette machines. The "talking book" record set (8 1/3 RPM) is available at \$4.50 and the paperback book at \$1.50 (all prices postpaid).

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I keep looking for the future  
In the present.  
It's not there.  
Everything I see and say  
Is a reflection of where I'm at  
Right now.

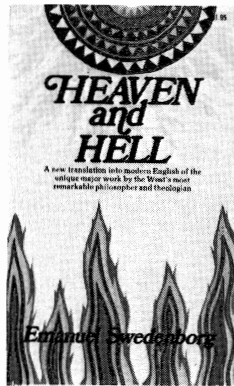
My future  
Is in my decisions  
Which I am making  
Each moment.

I must keep my eyes open  
While I'm making the decisions  
Or I will  
Miss the present,  
Which is  
Everything.

I can learn  
From what I did yesterday  
Then quickly come back  
To this moment  
So precious.

Carol Dienhart  
Park Ridge, Ill.

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# THE NEW CHURCH IN BOSTON

The first awareness of Swedenborg's Teachings in Boston grew out of a visit by Mr. James Glen, when he delivered a lecture on the writings of Swedenborg in 1784 at the "Green Dragon Tavern." Two members of that audience are known to have been more than casually interested, one of these being Major Joseph Hiller who is credited with being the first New England New Churchman.

In 1796 the Rev. William Hill came from England to live in Dedham, Mass., to preach and distribute the works of Swedenborg. He presented the *Arcana Coelestia* and numerous smaller volumes of Swedenborg to the library at Harvard College.

Mr. Samuel Worcester, of Dedham, was so convinced by Rev. Hill of the truth of the new revelation that he gathered a group of people together from Boston and vicinity who were interested in studying the writings of Swedenborg. Meanwhile, Thomas Worcester on entering Harvard in 1816, had learned about the new theology from his brother Samuel. He convinced his friends of these truths, and became leader of a study group. Soon this group decided to emerge from "under cover" and publicly and officially form a church. An appeal was sent to Philadelphia and the Rev. Mr. Carll came to Boston and organized this Society into a church on August 15, 1818. (A group of twelve!)

In 1823 the Boston Society of the New Jerusalem was incorporated by the Massachusetts legislature. There was a remonstrance concerning this but the validity of this was overruled. There was quite a lot of public hostility and ridicule toward the writings of Swedenborg then, and sometimes the going was tough.

On May 8, 1821 the now Rev. Thomas Worcester, by unanimous vote, became the Pastor of the Boston Society. There was a period of seven years, however, before the Society of the Convention would ordain the Rev. Mr. Worcester in the New Church because of some objections in that body. However, on August 18, 1828 the Rev. Mr. Carll ordained the Rev. Thomas Worcester in the New Church.

The Boston Society grew slowly, leading a nomadic existence as to meeting places until a small building on Phillips Place was erected in 1831 at the expense of the generous Mr. Timothy Harrington Carter. This was a very attractive domed hall next to the then residence of the Rev. Mr. and Mrs. Worcester. And here worshipped the Society until 1845.



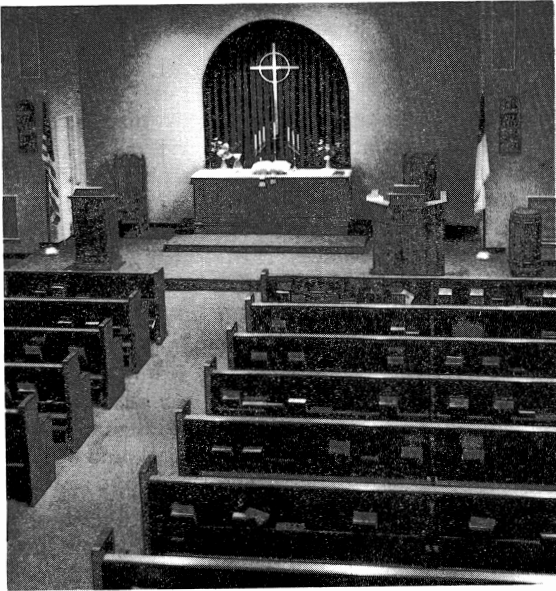
"Bostonview"

Some of the early accomplishments of the Boston Society are: 1827 the publication of *The New Jerusalem Magazine*, edited by Thomas Worcester. 1829 "The Book of Public Worship", prepared for use of the Boston Church. (At first the music used in the worship services was: for the morning service, Old English Anthems, and for the evening service, choruses from Handel's *Messiah*.) In 1833 Mr. Otis Clapp purchased the publishing company of Mr. John Allen, and one of the first printings was a new translation of "Conjugal Love." In 1834 the Boston New Church Printing Society came into being for the purpose of publishing inexpensive editions of Swedenborg's writings. In 1837 this Publishing Society printed an edition of the "*Arcana Coelestia*" from the English revised edition. Also in 1837 the Boston Harmonic Society was formed by singers in the Society.



In 1844 the Boston Society, having greatly increased in numbers, purchased land on Bowdoin Street on Beacon Hill across from the State House. Here a handsome building in Gothic Style was erected at a cost of \$60,000. The Church was finished in 1845 and the dedication of it was held in connection with the twenty-seventh meeting of the General Convention on June 11, 1845. There was a very large attendance.

Until 1964 the building stood and served the spiritual needs of countless families. And of course times change and the property, having greatly increased in value and the congregation, having scattered in the process of City decentralization, decreased, and it was voted to raze the building and transform all the adjacent property with it into another type of church building. The chapel was dedicated in October, 1966. This October will be the 10th anniversary of that event. A celebration is being planned, also tying in the Bicentennial theme. All friends and other Societies will be invited to these festivities.



Sanctuary, Boston Church

The Pastor of the Boston Society is the Rev. Mr. George McCurdy, a sincere and dynamic young man who somehow puts one in mind of that first young Boston leader. The McCurdy family inspire all with living examples of their uses to their neighbors.

The congregation is growing. The Sunday School of twenty-four children has twelve teachers who plan a full schedule of religious instruction. This group has had a work project on the twenty-third Psalm. When the work is

completed it will be published. Since reports of the Church activities are published monthly in the Church Manual, it may be redundant to go into more detail about picnics, outings, lectures, Ladies Aid, etc. However, in line for mention is our Church music! Under the direction of Mr. and Mrs. Johan Synnestvedt, both accomplished singers, the Sunday Worship music is truly inspiring. Visitors to the Services are much impressed by the first-rate choir.

In the last 155 years the Boston New Church has had five pastors:

Rev. Thomas Worcester 1821 – 1867

Rev. James Reed 1867 – 1921

Rev. Clinton Hay 1921 – 1936

Rev. Antony Regamey 1936 – 1964

Rev. George McCurdy 1967 –

Mrs. Ruth Marquick

### “HAPPY BIRTHDAY, GRANDMA CHURCHILL”



Mrs. Percival M. (Maud) Churchill, possibly the world's oldest living Swedenborgian, recently observed her 102nd birthday. Mentally alert, she reads the morning paper, does handwork, and ably discusses New Church theology.

Mrs. Churchill, (then Maud Whitman), joined the Elmwood New Church on July 5, 1896. Her 80 year church membership must set something of a record, too. Although Mrs. Churchill is happy in her earthly life, she looks forward with absolute certainty to that wonderful life after death which the doctrines of the church so beautifully describe.

With Mrs. Churchill in the photograph is Mrs. Gladys White, activities director of the Bridgewater Nursing Home where Mrs. Churchill now makes her home.

Photo by Ronald Poole  
Brockton Enterprise



Marion Priestnal, Editor

### Searcher After Truth . . .

Bess Foster Smith has written a short account of Henry James the elder showing what the discovery of Swedenborg brought to his life. We present it to you here.

Mrs. Smith in 1972 received the Weiser, Idaho Kiwanis Citizenship Award in recognition of many years of useful activity in her home state. Teacher, mother, wife, writer and artist, now almost 89 years of age, Mrs. Smith in answer to our letter asking for information responded as follows:

"I have always been interested in Swedenborg's philosophy. I am sort of a prospector — or searcher for more illumination of the truth. I saw an advertisement somewhere with a free offer of four basic books by Swedenborg. This was probably in the late 40's. I got them. No, I have never attended a New Church."

Mrs. Smith adds that she often contributed short articles to the Messenger when Bjorn Johannsen was editor.

### HENRY JAMES SENIOR, or ONE MORE CASE HISTORY

*by Bess Foster Smith*

We are all being urged to take a backward look to prepare ourselves in mind and spirit for the bi-centennial celebration of our country.

THE UNITED YEARS, a book written by Dr. Leon Edel\* gives us a close-up of some important people who lived during our adolescent years as a nation. He follows the life of Henry James, Senior, (1811 — 1882) who was the father of two of the greatest men of their time and adds one more case history to the way parents may make or break the lives of their children.

Henry James, Sr. was brought up in the Calvinist tradition, fearing both his father and the wrath of God. At the age of thirteen he suffered an accident in which he lost one of his legs. As he lay in bed day after day he did learn that his parents cared for him, but he felt that they too thought his accident had been the result of the wrath of God, and was meant to be a punishment for him.

After two years in bed an artificial limb was improvised and the lad was sent to Schenectady, New York, to college. Here he became very reckless since he was already a doomed young man. He indulged himself freely, to quote the book; "He smoked cigars, wore fine clothes, read undevout books, ate oysters and ran up debts."

He even ran away and found a job as proof-reader, but later went back to school and graduated in 1830. Still he was haunted by the "Thou Shalt Not" admonitions of his two fathers — his wealthy earthly father, William James of Albany, and his invisible Father, the Almighty. He wrote in his journal "They follow me around like spies or detectives."

In this state of mind he grew to manhood and married but continued to suffer terrible dreams that caused a series of illnesses. In search of health he took his family to England to try the Baths, but continued to feel doomed. His health began to fail rapidly and the doctors, fearing that he was losing his mind, ordered a complete rest.

At the watering place where he was taking treatment he met a Mrs. Chichester, who advised him to read Swedenborg. There is a brief note in the journal that says, "Mrs. C. was a lady of rare qualities of heart and singular loveliness as well." It was her words that lighted the spark and opened the doors to new fields of knowledge and restored health.

Mr. James took her advice. He went into London and purchased two Swedenborg books, DIVINE LOVE AND WISDOM and DIVINE PROVIDENCE. Even though he had been warned not to use his brain he became absorbed in these books. Edel says, "It was a Spiritual Liberation." He says you can call it regeneration, awakening, illusion, illumination or rebirth — it matters not. The facts are, the words of the great Seer provided this ailing man with the mental healing that altered his life and affected the lives of those around him and those who would follow after.

The morocco-bound volumes of Swedenborg went with him everywhere. Through them he found that God was not angry with him, and that in His loving infinitude He had endowed mankind

with like qualities so that man too could dispense love and wisdom to others.

On returning to America Henry James became a popular lecturer; his home became a center for the meeting of great minds. He was a wealthy landowner and could give his family every advantage. His sons grew up listening to such visitors as Ralph Waldo Emerson, Edgar Allan Poe, Thomas Hicks and Washington Irving discuss the important issues of the day. They were encouraged to develop all of their creative talents.

It is little wonder then that William James is quoted as an authority in philosophy to this day and Henry James, his brother is given credit for setting a standard for American literature.

\* Leon Edel — Lecturer at Cambridge University; New York University; now retired.

### The Winds of Change

It is interesting to note that changes are being made in quite a few of our churches in England. In one case where the church building was sold, a large mansion type of house is being converted to include a chapel, meeting rooms, an apartment, etc., etc. Another church has sold its large building and built a small, modern chapel. Imaginative planning, cheerful determination and a realistic acceptance of facts seem to be making it possible for these Societies to make a new beginning, preserving above all their love and devotion for New Church teachings; and entering the new experience with eager anticipation. Here follows a report of changes being made by the Dalton Society:

From the New Church Herald, January 3, 1976

### 150 Years at Dalton

"On August 21, 1825 our church at Grove Place (Dalton) was opened for worship... We would have made a special celebration of this 150th Anniversary but for many months plans have been going forward for modifying the interior of the church and that work is well in hand.

"Like many other Societies we found we had inherited more property than we could afford to keep, and serious decisions were made a few years ago.

"The property adjoining the church, including the manse, was no longer suitable. A semi-detached house in easy reach of the church was purchased;... two large adjoining houses were converted into four flats, duly occupied, providing a useful source of income. We were then faced with the perennial heating problem (for the church)... but last year we changed to gas heating.

"Then we decided to alter the rear of the church, removing seven rows of pews, and providing space for a meeting room, a kitchen, lavatories and cloak room... In the new section a suspended ceiling is fitted to give a more appropriate height, and to assist with heating... There is no alteration to the exterior entrance but the vestibule is modified to provide a central entry... The altar, chancel, vestry and organ are not affected and the remaining pews will provide seating for at least 100 persons. We trust these modifications will give us a more compact feeling and help to make the upkeep of the Society more manageable.

"We shall borrow what is necessary and repay the debt by selling ground at the rear of the church, on part of which the present Sunday School building stands. The school building will be demolished. A sad thought for many of us who spent so many happy and fruitful years there, but changed circumstances have to be met."

This account continues by giving excerpts from the earlier history of the New Church in Dalton. We quote:

"We think back to 1793 when interest in the doctrines was awakened in this area and a small group of friends met for reading and worship... interest and attendance so much increased that a room was engaged... in 1818 a larger room was made available... In 1825 Mr. George Senior was able to fulfill his ambition of building a church, our present building.

"Hindmarsh records the opening of this church building in his *Rise and Progress of the New Church*: 'The congregations were large and respectable. Indeed, such was the interest excited that only one half of the multitude could gain admission in the afternoon, not less than 1000 persons being present. This edifice in one of the most commodious and neatest chapels in the Kingdom... best of all, no sooner was the day announced for the letting of seats than every seat was disposed of and were there more, they would be eagerly engaged.'... The reporter adds 'Happy days!'"

\* \* \*

Changes are foreseeable in the United States too, for New Church Societies. Change is wholesome when it is approached and carried through with vigor, vision and forthright acceptance. It can mean a new commitment, a renewal of dedication.

\* \* \*

MAY WE REMIND YOU:

THE MITE BOX — BOOKS FOR GHANA  
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# Parables for Today

Matthew 20: 1 – 16

Jaikoo E. Lee

## WITH GOD, NO ONE COMES TOO LATE

We can summarize the parable in one sentence. The owner of a vineyard hired different groups of laborers at different times to work in the vineyard and at the end of the day he paid them all the same amount of money.

The Lord opened this parable by saying, "The kingdom of heaven is like this." Before knowing what the Lord meant by the parable, we must try to understand the meaning of "the kingdom of heaven" or "the kingdom of God."

There is something peculiar about the New Testament concept of the kingdom of God. The kingdom of God is here and now, but it is not yet here fully. The Revised Standard Version says in Mark 1: 15, "The time is fulfilled, and the kingdom of God is at hand." This was the very first theme of Christ's message. The New English Bible translates, "The time *had come* . . ." The J. B. Phillips' translation says, "The time *has come* at last — the kingdom of God *has arrived*."

This grouping of verbs (has come, has arrived) is grammatically called "Present Perfect." It points to something that took place, but still is here and will be here with a greater impact as time goes by. One good example is, "Spring has come." This means that spring came, but it is still here and will be here with an increasing impact.

So, when Jesus Christ announced, "The time *has come*; the kingdom of God *has arrived*," he meant that the kingdom of God had come to the world, was still there, and would be more fully felt and lived by more people as time progressed.

With this opening remark let us move to the parable itself. There are four important things in it. *First*, how close we are going to get to the highest attainment in life — the kingdom of God — depends largely on what and how much we expect of our lives. Look at the laborers who complained that the owner of the vineyard was paying them only one denarius. But that was what they had asked for, was it not? So the owner rightly questioned them, "Didn't you agree with me for a denarius?"

*Second*, God looks for the quality of our work, not the time spent on it. And finding it in our lives, God is generous in rewarding us. I do not take this to mean that long hours of persistent efforts are not important. What it seems to mean is that the quality of work that comes from positive attitudes and good sense must be our first desire and, that being there, our long period of sustained dedication will make that quality even more valuable.

Perhaps the last group of laborers hired by the vineyard owner approached their work with much different attitudes. They might have been more enthusiastic about their work than those who had been hired earlier. They might have been more appreciative of the opportunity to give of themselves at that late hour of the day. All these positive attitudes must have been shown in the result of their labor. They must have enhanced the quality of their work!

*Third*, the parable seems to be saying that whatever pre-conceived ideas or time-honored customs we may have must be looked at in the light of what God is doing now.

Those laborers who had been hired early in the morning saw that the owner was paying those who had started later one denarius. So they thought he would give them more. We can understand this logic; it is our normal concept of what justice is. However, often God's system of justice differs from ours, because he looks into the inner world of attitudes, motives, quality, and the like.

*Fourth*, the parable seems to be saying that old age is no excuse and that with God's way of doing things no one comes too late.

I often find myself wondering how much nicer it might have been if I had come to the United States earlier than I actually did. I could have started from high school here. That could have helped me learn the things which American high school students learn in the way they do, which could have prepared me for college, which would have put me in a good graduate school. So on and so forth. But when I consider all these possibilities in my best frame of mind, I feel that I came to the United States at the right time — a perfect point in my life for that move!

I am sure we all go through this kind of thing. We have a lot of mixed emotions in terms of life's attainment and our age relative to it. We are invited to reflect upon this parable — on the fact that the last group of laborers were paid as much as the first group. With God no one comes too late!

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## IMPORTANT NOTICE

The subscription price of **Our Daily Bread** will be increased to \$5.00 per year beginning with the July 1976 issue. This increase is necessary because of the increased cost of postage and printing.

# WINDOWS ON THE WORLD

## Seeking future survival solutions

Winnipeg — "The Sermon on the Mount may be more than a pattern for Christian behavior; it may be a blueprint for survival of the human race." That was one of the conclusions reached by Roger Shinn, theme speaker at a conference "Toward a Human Future" sponsored by the University of Winnipeg.

Dr. Shinn, professor of applied Christian ethics at Union Theological Seminary, New York, told the group that western man is learning what the rest of the world has always known: scarcity is the normal human condition.

If societies of the future do not learn to love their enemies, to accept controls on world resources and food supplies in a spirit of meekness rather than aggressive belligerence, and to seek peaceful rather than violent solutions to problems, then the human race may not survive long into the 21st Century, Dr. Shinn suggested.

"Are churches capable of clear and prophetic thought on the problems of mankind, or are they so compromised by involvement in present systems that this is impossible?" he asked.

U. C. Observer

## Back to the basics

"There is a crisis of faith in the United Church. Our basic problem is not that we have embraced new manifestations of faith, but that we have relinquished our grasp on the old foundations. As a result, our course appears neither to have attracted people from outside nor strengthened the decreasing number inside.

Let us begin in good biblical fashion with honest repentance. We have erred in that we have leaned too much on process, on theories of management, on New Curriculums, on specialist appointments to get work done we should have been doing ourselves.

Following repentance, if we are sincere, we must turn to those things from which we have turned away.

This throws us back on the fundamental resource for the Christian, the Bible. This does not mean supplying ourselves with proof texts for every situation we may meet in life. But it means exposing our lives to God's truth, so that our lives are questioned, and by prayer and fellowship with others, we discover His resources of power for living.

There is a desperate need for ministers and laity to grow together in the things of the spirit. It means a new conscious leaning on Christ, so that patience, compassion and spiritual sensitivity really develop . . . The encouraging thing in this crisis is that many church people, ordained and lay, are reaching out for more than they have been receiving. At this intersection, we can choose the road that leads to a release of new power and God's fuller program for His Church."

U. C. Observer

## Regular worship: a top priority

"In a recent Gallup Poll, 39% of Canadians questioned had attended church within a seven-day period. For Catholics it was 59%; for Protestants 27%. The significant factor here is a sharp drop from earlier polls: 67% in 1946, 58% in 1955, and 55% in 1965.

It is our deep conviction (and we believe this is the traditional teaching of the Christian Church) that gathering regularly to worship Almighty God is a Christian duty. It is a great thing if we are refreshed by it, and enjoy the experience with our friends. But it is a duty, whether we enjoy it or find it hard work to make an offering to God in the name of Christ. On this there is no option for Christians."

A. C. Forrest

The Archbishop of Canterbury, Donald Coggan, has criticized the Vatican's recent statement on sexual ethics. The document was "somewhat lacking in pastoral guidance and tenderness toward those who find these problems quite agonizing," he said. The Vatican had reiterated the Roman Catholic's condemnation of sex outside of marriage, homosexuality and contraceptive methods. Archbishop Coggan said the Church of England differs radically from the Roman Catholic Church on the morality of birth control.

U. C. Observer

## Arms - race cost too high

"Nations are spending an average of \$12,330 to arm each soldier and only an average of \$219 to educate each school-aged child," according to a report released this week.

The report, World Military and Social Expenditures 1976, said that 25% of the world's scientific manpower is being drawn off from civilian research to develop bigger and more accurate weapons.

"One consequence of this extreme concentration of research resources is technological innovation for social betterment lags far behind weapons technology," the report said. Worldwide expenditures for military purposes will approach \$300 billion in 1976.

Especially disturbing in the trends revealed in this latest survey is the big surge in arms spending by under-developed nations of the world. Military spending in developing countries more than doubled between 1960 and 1974 — from \$15 billion to \$39 billion.

Washington Post

## Creation, Technology and Human Survival

What is needed today is a fearless pursuit of the meaning of the unity of nature, man and God in the light of both science and a wider ecumenism that includes African and Asian cultural ideas . . . If we are to break the poverty barrier for almost two-thirds of the earth's people, if we are to continue to inhabit the earth, there has to be a revolution in the relationship of human beings to the earth and of human beings to each other. The churches of the world have now to choose whether or not they become part of that total revolution.

N.C.C. press release

# My Trip Down The Road by Nancy Clark Perry



The Board of Education (BOE) has selected me to serve as their new Executive Secretary. Another turn in the road is before me in my trip through this life on earth, and while I can't see all the way around the bend, I find myself both curious and excited about what lies ahead. I suspect the view is going to enrich my life, and I sincerely hope, contribute to the Church's journey.

After responding to the advertisement in *The Messenger*, I was invited to Urbana, Ohio, by Dorothea Harvey, chairman of the BOE, to be interviewed by the Board at their spring meeting. Immediately I knew that, at the very least, I was in for a nostalgic trip. It had been about 38 years since I had been on the campus of Urbana College. I was raised in the Cleveland Church and also briefly the Lakewood Society.

My mother, Hazel Baker Clark, loved people and the Church, and liked to go to conventions, and I went along. I don't remember much about the Philadelphia Convention in June of 1939, but I do remember that I met a young man from the Boston Society wearing a white linen suit. His name was Fred Perry and I've been married to him now for 33 years.

I heard a lot about the Fryeburg New Church Assembly at that convention and decided to attend the next session. Fred was there, and I know ours was not the first romance to develop while hiking the White Mountains and attending "Mama" Dole's young people's class, and occasionally giving Louis Dole and Mrs. Warren Goddard a hard time.

Later I entered Mount Holyoke College in South Hadley, Mass. The Second World War had begun and Fred's college career at MIT was accelerated and upon his graduation and after receiving his commission, we were married in the Cleveland Church by Clayton Priestnal, a person dear to our hearts.

After we spent the summer together in southern California, Fred went to the South Pacific for 27 months. Meanwhile, I graduated from college and worked as a professional social worker for the Cleveland Chapter of the American Red Cross.

After the war Fred finished graduate school; then joined the engineering staff of Arthur D. Little, Inc. in Cambridge, Mass., where he has been ever since. At the same time I went about the business of getting my MHA — "Master of Household Arts" — through a crash course in "parenting." The Lord moves in mysterious ways because He must have thought I could cope with a set of twins when our first son was just two years old. We and they did survive but it was five years before we brought our fourth son and last child into the world. By then I had a few clues about raising little boys and handling just one baby was a breeze.

We lived in the town of Wayland and the nearest New Church was in Newtonville where we attended under the stimulating guidance of "Ned" Hinckley. The Fryeburg summer camp also became a regular part of the lives of the Perry family.

Then we were introduced to skiing. We didn't know it then, but it was a very big bend in the road in our lives as a family. The White Mountains we had enjoyed in the summer now became even more familiar in the winter. Skiing, however, had to be a weekend sport for us, and, frankly, it ended any sort of frequent association with a church society. We became dependent upon attending summer camp to achieve further religious education experiences and we are grateful for all that Fryeburg has done for all of us over the years.

In 1965 I began assisting Fred's father, F. Gardiner Perry, at the Perry Normal School in Boston. After Gardiner's death in 1967, I became treasurer and business manager until 1973 when we integrated the whole program and student body into Curry College as the Perry Center for Early Childhood Education. Next, I worked for a year in the advertising department of our local weekly newspaper.

In addition to skiing I play tennis year 'round, love to read, and wield a mean knitting needle. I dislike poor taste in anything, and I see beauty everywhere. I am treasurer of the Fryeburg New Church Assembly and clerk and trustee of the Chapel Hill - Chauncy Hall School, a private secondary school. Chapel Hill owes its beginnings to members of the Swedenborgian Church.



This very curvy road of my life has had its share of potholes along the way but I am thankful for the strength and resources the New Church has given me. I come to the position of Executive Secretary of the Board of Education anticipating delight in experiencing something new, and being involved with one of the important boards of Convention.

## WEYS

### Wilderness Experience for Young Swedenborgians

Lake Alice  
Seattle, Wash.

August 22 – 27  
(incl. travel)

Theme:

“Experiencing the Word 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

## People and Places in Convention

The Western Canada Conference will hold its Annual Meeting at Rosthern, Saskatchewan, on July 3rd and 4th. . . From the Edmonton Church Newsletter: Repairs have been made to the doors, door frames and furnace room window that had been damaged in the break-ins in March. The Ministerial Training Program had another seminar on April 23 – 25, with the Rev. and Mrs. William Woofenden on hand as leaders. The Camp Paulhaven Committee is looking into the cost of building a stone cairn on the camp property as a memorial to Vince Almond. Those of us who were fortunate enough to be at the Edmonton Convention several years ago will remember Vince with fond memories.

On April 7 the Rev. and Mrs. Edwin Capon represented the Swedenborg School of Religion at a State Reception and Dinner honoring His Majesty Carl XVI Gustaf of Sweden. The function was sponsored by the Delaware Valley Swedish American Bicentennial Committee. The Swedish King and Queen are visiting the United States in

celebration of the Bicentennial anniversary, and to commemorate the arrival of the first Swedes in America in 1638. Mr. Capon describes the event as a “wonderful occasion” and had opportunity to speak with several people about Swedenborg’s contributions. . . . We also have some recent information regarding several S.S.R. students. Frederick Reichel is planning to begin full-time studies at the School in September. Mark Klafter joined the student body two weeks into the semester as a full-time auditor, with the expectation that he will apply for regular student status in the fall. Esther Capon is presently auditing three courses at the School. Wendel Barnett begins his Air Force Chaplaincy program this summer. Dave Rienstra and family will spend June and July in Baltimore, where Dave will serve the Baltimore Society as Student Minister. And we have just learned that Dick Baxter, who graduates from S.S.R. this summer, has accepted a pastoral call from the St. Paul New Church Society.

We are pleased to announce the following New Church Camp dates:

Blairhaven:	July 5th – 17th for ages 8 – 10
	July 18th – 31st for ages 11 – 13
Paulhaven:	July 11 – 18
Fryeburg:	August 7 – 28

A League Houseparty was held at Almont, Michigan, over the Memorial Day weekend, with the Rev. Horand Gutfeldt and the Rev. Walter Orthwein leading the young people in a discussion on “Mythology and Correspondences” . . . Registrations for the Philadelphia Convention should be sent in immediately. Space is at a premium.

On May 12 and 14 the Rev. Randall Laakko gave two lectures to College classes in New York City. The Swedenborg Foundation sponsored these presentations on Immortality at the College of Visual Arts and the New School for Social Research.

### THE MOOD OF '76 (continued from page 115)

Jimmy Carter may never become President, but the fact that he has aroused SOMETHING within the hearts of the American people is significant. That this is happening is more frequently reported by the hardbitten reporters constantly following his campaign. Reluctantly they report the religious equation. And if he becomes President, he may have a hard time proving that he is a Moses leading us out of the wilderness, not an Elmer Gantry with raw power on his mind.

Regardless, it seems altogether fitting that there should be an apparent rebirth of religion in this bicentennial year in the political process where it counts – and that it is coming on with such force.

# That's a Good Question!

**You said in one of your columns that the first question one is asked when he enters the spiritual world is not "What is your doctrine?" but "What is your life?" Would you please suggest what one is to answer?**

In the first place, I don't think we should take the incident which I cited too literally. Rather than being a specific verbal question addressed to the new-comer, it indicates the area that will be explored and probed in the World of Spirits, the entrance hall of the spiritual world, the answer to which our final destination depends. The purpose of our experience in the World of Spirits is to find out for ourselves what our life is. Do we really know its tenor? Can we actually rate our life as excellent, or good, or fair, or poor?

But if the question were baldly put to you, a good answer would be, "I don't know; that's what I am here to find out." Perhaps the very best kind of answer is indicated in Revelation 7: 13 - 14, where one of the elders asks John, "These men that are robed in white - who are they and from where do they come?" He answers, "My lord, you know, not I."

## **Why don't we have more lively, modern songs in our Book of Worship?**

Before I try to answer your question I would like to observe that this is the same question which members of every denomination have raised. The number of new hymns with good music and words is very low; outstanding songs and tunes are just not being produced.

As a member of the Committee which produced our 1950 Book of Worship, I can assure you that we went through every then current hymnal, hymn by hymn, searching for good singable hymns - your "lively, modern songs." We did include quite a number of these. Also, we advertised year after year in the Messenger for new hymns, but received very few, and only two or three of these could be used. At the same time there would always be a violent outcry if we decided to omit some congregation's favorite. Try leaving out "Jesus Lover Of My Soul," a hymn with tremendous words but a third rate tune! Would you call that a "lively, modern song?" Yet that is a favorite of most congregations.

I wonder how many of our present hymns are being used in our churches. We tend to sing the hymns we know and love over and over again. It is very hard to get a congregation to learn new hymns - but if they don't try, how will they know the "lively, modern songs" that are in our book? For example, do you know No. 372, "Morning Has Broken"? I find that most of our congregation have never sung this, though just a few months ago this was listed among the top ten of the favorite songs of young people. And how about No. 74, "All Beautiful For March of Days," and No. 246, "Behold a Sower"? It's a grand tune, and certainly the words of the former are "modern."

As you doubtless know, our present Committee on Worship is hard at work preparing a new Book of Worship. Because we believe that worship is a growing experience, this will be a loose leaf book, permitting the discarding of out-worn material and the adding of new. We shall issue a basic selection of hymns from our present book, with the understanding that a congregation may order any of the present hymns which we have not included. Also, because of the loose leaf format, new hymns can be added at any time. We have asked from time to time for suggested new hymns (with practically no results!), and we are ourselves searching for your "more lively, modern songs." If you have some in mind will you (and other readers of this column) please send them in to me as Chairman? I assure you that they will receive our appreciative consideration.

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

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

(This column will return in the fall. Send in your religious questions.)



# Welcome.....



## CONVENTION '76

The Middle Atlantic Association wishes to welcome you to the 1976 Convention at Haverford College, Haverford, Pennsylvania. We hope you will enjoy this time spent near Philadelphia during the Bi - Centennial celebration.

Besides the regular business meetings, here are a few of the highlights that we are sure you will enjoy. A reception for the President and his lady on Wednesday evening. On Thursday, a talk on the Convention theme, Freedom and Responsibility, by a Swedenborgian and well known Philadelphian, Frederick Heldring, President of the Philadelphia National Bank. This will be followed by a Mimmers' String Band — something strictly Philadelphia. A banquet and dance on Saturday evening, and an inspirational Church Service on Sunday in the beautiful Philadelphia Church. Later in the day there will be a Fourth of July celebration with cook - out and square dancing.

Plan to arrive Wednesday, June 30 for the opening of Convention and to stay over for breakfast Monday, July 5 so as to enjoy all these activities.

Dress for the banquet on Saturday night is optional, but we encourage colonial costume for which prizes will be given.

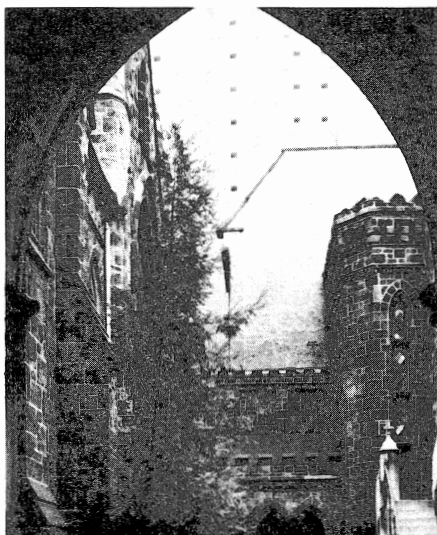
## THE PHILADELPHIA CHURCH

The corner stone of our beautiful Church in Philadelphia was laid in 1881, and the Church building was finished and dedicated in 1883. The architect was Theophilus P. Chandler, Jr., who designed many fine buildings in Philadelphia, the United States Mint for example, as well as many churches.

Constructed of brown sandstone, in a modified Gothic style, it is one of the most imposing and finest New Church edifices. The interior woodwork and paneling are of butternut wood, and the

pews of cherry wood. The chancel and altar of Italian marble, with the magnificent stain glass window depicting the Transfiguration, are a memorial to the Rev. Chauncey Giles. The Herring Memorial Organ is one of the largest and finest in the city. The auditorium seats some five hundred.

The adjoining Parish House is in the same style and of the same building material. There is a spacious Sunday School room, parlors, Church office, and the Pastor's study. These beautiful buildings are set in a lovely garden, a memorial to Mrs. Winthrop Worcester Sargent. Of this, our Church, we can truly say, "O Mother dear, Jerusalem! What joy to come to thee! Thy gardens and thy gallant walks continually are green."



*Looking Through Porch Arch of the  
Philadelphia Church*

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## GENTLEMEN AND YOUNG PEOPLE

The Alliance of New Church Women cordially invites you to attend its program at 10 A.M. on Saturday, July 3 in Stokes Hall. The speaker is Mrs. Constance Voynow of the Juvenile Justice Center of Pennsylvania. Mrs. Voynow is a dynamic speaker who is certain to cause you to deeply ponder not only the results of some children's problems, but also suggested solutions to them. Please join us.



### HOME MISSION PROGRAM

The Cleveland and Pittsburgh Societies and the Board of Home and Foreign Missions are co-operating in a Pioneering Home Mission Program in Western Pennsylvania and Northeastern Ohio. The purpose is to reach out and contact isolated individuals and small groups not now served by the church. We have evidence of many who need to be served by the church.

Our great need is a minister to be our leader in the project. Any minister or student who desires further information about our plans and needs please write: Mrs. Frances Boyle, 15297 Baldwin Court, Middleburg Heights, Ohio, 44130, or Thomas B. Zehner, 439 E. Burgess St., Pittsburgh, Pa. 15214, or call collect 412 - 231- 2658.

### SUNDAY SCHOOL NOTES REPRINTING

We need the support of all persons who have found the Sunday School Notes (Dole Notes) helpful as reference material for teaching and better understanding Scriptures. Already we have received gifts from 15 individuals from Fillmore, California, to Fryeburg, Maine, three Societies, four Associations and two Women's Groups. These gifts have made it possible to have the first volume edited and on display at Convention. There is still a need for more contributions from interested people to edit and bind this material into book form for a permanent reference. Please send pledges or gifts to: Thomas B. Zehner, 439 E. Burgess St., Pittsburgh, Pa. 15214.

## We Get Letters—

### Lincoln's Baptism

*Copy of a letter to:*

*Mr. J. F. Ter Horst, former Press Secretary to the President.*

Dear Sir:

Your release as appearing in the local paper March 31, makes the statement, when referring to past U.S. Presidents, that, "Lincoln was more spiritually motivated than most."

It is correct that he was not a member of any organized church body, but it may be of interest to know that shortly prior to becoming President, he was baptized into the Swedenborgian faith, by a clergyman of that denomination.

This came to light some years ago when a Los Angeles reporter called upon an old lady, inquiring as to what she attributed her old age. In the course of the interview she informed the reporter that as a baby, in Salem, Ill., she was held in Lincoln's arms while being baptized. The minister asked Mr. Lincoln if he would like to be christened too, and he agreed.

The Great Emancipator was quite familiar with Swedenborg's writings, his law partner, Mr. Herndon, having a complete library of Swedenborg's works.

Mr. Lincoln was not a church-goer, limiting his attendance at religious services to sitting quietly in the vestry of the First Presbyterian Church in

Washington. But unquestionably Swedenborg's remarkable and enlightened teachings had much to do with Old Abe's "spiritual motivation", to which you refer.

Sincerely,  
Leslie Marshall  
St. Petersburg, Fla.

### A TREASURE FOUND

Dear Mr. Zacharias:

Thank you for the *Messengers* which to our family is a new publication, and with which we are most pleased.

We are inexpressibly grateful to God that in His wonderful love and providence we were introduced to the writings of Swedenborg within the last year. The light we have received through these teachings has been a tremendous blessing to us. Through the revelation of God given to Swedenborg one receives a new and greater concept of God than one ever could have attained previously.

Wishing you God's help and blessing as you endeavor to be a channel for the Truth.

Mrs. W. Heinz,  
Lister, B.C.

## ON PRESERVING FREEDOM

Dear Paul:

Let me add my voice to those who protested your article "Forgetting Viet Nam" in the November 1975 Messenger.

The Gravas have lived under communist oppression and know what they are talking about. Our enemy was, and still is, international communism. The Politburo makes no secret of its aim to conquer the world. To see how well they are doing it you only have to look at the map on pages 18 and 19 of the March 1976 issue of U. S. News & World Report. Communism is chewing up the world bit by bit.

George Washington is quoted as saying that our country could not be conquered from without but only from within. History is showing that to be true. Communists are expert at injecting their poisonous ideas into otherwise healthy bodies; into our churches, schools, business and cultural organizations, as well as our political and military structures. Pacifists, doves and war protestors turn deaf ears and will not heed the warning.

You decry a "black - and - white" position, but there can be nothing else. There is no in - between. We are either slave or free. If our constitutional liberties are worth preserving they are worth fighting for.

"The pen is mightier than the sword," and has overcome oppression many times in the history of the world, but articles such as yours will never preserve a free world. The PEN must be put to better use or our prized liberties will be destroyed.

Sincerely,  
Margaret S. Sampson  
New York, N.Y.

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## THE NEW CHURCH SPECIFIC

Dear Editor:

Please print the following from the Dole Lesson Series in the MESSENGER. It is so very important that all New Churchmen recognize this fact.

"The teaching of Mark 2 is summed up in verses 21 and 22. Of this Swedenborg says, 'This comparison, like all others in the word, is from correspondences, 'wine' signifying truth, 'old wine' the truth of the old or Jewish church, and 'wine - skins' things that contain, 'old wine - skins' the statutes and judgements of the Jewish church, and 'fresh wine - skins' the precepts and commandments of the Lord.'" (A.E. 376.28) We need to remember this teaching in our thought about the New Church and its relation to the first Christian Church. When the Lord came into the world He

brought new wine, new truth from the Divine. It required new forms of expression, new bottles. When He came the second time, He again brought new wine and the old forms will not contain it. The new truths revealed in the opened Word vastly expand our concept of our duty to the Lord and the neighbor. They cannot be lived adequately within the boundaries and forms of other churches. While there are all over the world in all religions people who "will be" of the New Church in the other life, they are not yet of that Church. With them the old bottles are merely being broken by the new wine. There must be the specific New Church in the world to keep the new wine from being spilled and lost. The organized New Church is a new bottle with which its members are entrusted."

Pauline Lawrence  
Lisbon Falls, Me.

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## RESPONSIBLE SEXUALITY

Dear Editor:

I was very interested in the two viewpoints on abortion in the March issue of The Messenger. This may be a matter on which there are such sincere differences of opinion that no national church consensus should be attempted, but I would like to comment on one other question brought up in Lynn Zimmerman's article, from which I quote this sentence: "It would seem from all this that intercourse without desire for offspring or conjugal love is contrary to order."

Granted that the highest form of conjugal love and the highest joy would include the desire for children, but it does not seem rational to expect this desire to last through possibly twenty - five years of reproductive life in a marriage. Nor does continence seem to agree with Swedenborg's concepts of the physical corresponding to and expressing the spiritual state. "A married pair who mutually and reciprocally love each other inwardly, in mind, also mutually and reciprocally love each other as to their bodies." A.E. No. 983.

I think we have to pay some attention to our changing physical world in interpreting Swedenborg, as well as in understanding the literal sense of the Bible. For instance, God's command to man to "Be fruitful, and multiply, and replenish the earth," (Genesis 1:28) required large families in primitive times to survive. Now when the world's population of four billion is expected to double to eight billion in the next thirty - five years, two children per family are more than enough to maintain a desirable population, on earth. And I cannot believe a loving God is only

interested in quantities and quantities of souls for heaven, rather than responsible decisions by parents as to the number of children they can lovingly care for and nurture.

Lydia C. Schrader  
St. Paul, Minn.

## LEAD US . . .

Dear Editor:

Why doesn't the Church grow?

There is divergence in what is taught. Why don't we preach what Swedenborg teaches?

In *The Sermon On The Mount*, a paper bound, small volume by Rev. R. H. Teed with a Foreword (in the second edition) by the President of the Australian Association of the New Church, the seventh chapter is on prayer. We quote from comment on the Lord's Prayer:

"The key word when we look forward to the future is Lead. Men fail to see this because they read the prayer wrongly. Lead us not, they say. The prayer is 'Lead us' and the thought is that thus we may be delivered from evil."

Compare this with what Swedenborg writes in Section 3425 of the Arcana:

"The case is the same with the Lord's words in the prayer, 'Lead us not into temptation:' the sense according to the letter is, that He leads into temptation; but the internal sense is, that He leads no one into temptation, as is known." (see N. 1875)

The original Greek agrees with Swedenborg.

Sincerely,  
Gordon C. Mack  
Akron, Ohio

# Church Records

## BIRTHS

**SHELLEY** — Congratulations to Mr. & Mrs. Charles Shelley, Jr., of Saginaw, Michigan, on the birth of a son, Daniel Charles on April 23, 1976.

## BAPTISMS

**CUNNINGHAM** — Christine Mary, daughter of Mr. & Mrs. Ronald Cunningham of Grand Ledge, Mich., was baptized at the Church of the Holy City, Royal Oak, Mich., on March 28, 1976, the Rev. Walter E. Orthwein, III, officiating.

**GOTSCH** — Brandon David, son of Mr. & Mrs. Gregory Gotsch, was baptized at Hillside Chapel, Baltimore, Md., on April 18, 1976, Lay Minister Milton L. Honemann officiating.

**MROZINSKI** — Donald Wayne, James Wayne, Thomas Neil and Michael I., sons of Mr. and Mrs. Michael Mrozinski of Taylorville, Illinois, were baptized by the Rev. Matthew Glowe at the La Porte New Church on Sunday, April 4, 1976.

**SMALL** — Daniel James, son of Mr. and Mrs. Raymond Small, was baptized into the Christian faith and life in the Philadelphia New Church on April 11, 1976, the Rev. Richard H. Tafel officiating.

## CONFIRMATION

**DZERYK** — Kenneth Dzeryk was confirmed into the faith of the New Church at the Church of the Holy City, Edmonton, Alta., on April 11, 1976, the Rev. Paul Tremblay officiating.

**DIENESCH — CAMPBELL — HAIGH** — Laura Dienesch, Mr. & Mrs. Noel Campbell and Mr. Stanley Haigh were received into membership of the New Church at Kitchener, Ontario, on April 11, 1976, the Rev. Paul B. Zacharias officiating.

**PHINNEY** — Richard F. Phinney was confirmed into the faith of the New Church on Easter Sunday, April 18, 1976, in Bridgewater, Mass., the Rev. William Woofenden officiating.

**BALLINGER, GARDAM, RIENSTRA, SIMONS** — Anne Ballinger, Mr. and Mrs. Richard Gardam, Carole Rienstra and Philip Simons were received into membership in the Boston New Church on Easter Sunday, April 18, the Rev. George McCurdy officiating.

**ALLEN — MILLER** — Darrell and Jeanne Allen, and Richard and Audrienne Miller, were confirmed into the faith of the New Church in San Francisco on April 11, 1976, the Rev. Erwin Reddekopp officiating.

## MARRIAGES

**BANFILL — HORTON** — Randy Banfill and Susan K. Horton were married in Grand Rapids, Michigan, on April 8, 1976, with the Rev. Walter E. Orthwein, III, officiating.

**LISS — IMHOFF** — Laurence Liss and Carolyn Imhoff were married in the Philadelphia New Church on March 13, 1976, the Rev. Richard H. Tafel officiating.

**O'NEAL — WOOD** — William Allen O'Neal and Teresa June Wood were married in St. Petersburg, Florida, on April 4, 1976, the Rev. Leon C. LeVan officiating.

**ROTHAERMEL — STONER** — Harold W. Rothaermel and Victoria A. Stoner of Kitchener, Ontario, were married on April 20, 1976, the Rev. Paul Zacharias of Kitchener officiating.



**VAERENEWYCK — MacDONALD** — Paul Van Vaerenewyck and Patricia MacDonald were married in Bridgewater, Mass., on February 1, 1976, the Rev. William R. Woofenden officiating.

**FOHRY — MARTIN** — Herbert Fohry and Edith Martin in Medow Lake, Saskatchewan, on April 10, 1976, the Rev. Henry Reddekopp officiating.

## DEATHS

**BURST** — Mrs. Emma Zeller Burst, age 94, died at Baltimore, Md., on April 7, 1976. The funeral service was conducted by the Rev. Werner, Chaplain of the Silver Cross Home.

**MATHIEU** — Mr. Homan E. Mathieu, a member of the Gulfport, Miss., Church died on March 2, 1976. The resurrection service was held at Biloxi on March 5, with the Rev. Ernest L. Frederick officiating.

**ROPES** — Miss Alice Ropes died on March 13, 1976. The resurrection service was held at the Waterman Chapel, Boston, with the Rev. George D. McCurdy officiating.

**REEVES** — Dr. Owen Reeves, a life long, devoted member of the New Church, died in Cleveland, Ohio, on April 10, 1976. The resurrection service on April 13 was conducted by the Rev. Paul Zacharias of Kitchener, Ont.

**WALTON** — Mr. Thomas Walton, of Philadelphia, Pa., passed into the higher life on April 4th. The resurrection service was held in that city, with the Rev. Richard H. Tafel and the Rev. George McCurdy, Mr. Walton's son-in-law, officiating.

# The Last Word

## Don't Fence Me In!

How many times have we heard (and said ourselves!), "I don't like to use labels, *but* he or she is a liberal or a conservative or whatever." And this is not altogether wrong, if we "judge righteous judgement". The reality is that we do think and feel differently about many things. This is perfectly all right, as long as genuine charity reigns supreme. People of both liberal and conservative persuasions have succumbed to the temptation of feeling superior and self-righteous.

An excellent article in a recent "Christian Century" describes the characteristics of current liberal theology in Protestantism as follows:

1) The priority of firsthand personal experience as the authority for one's religious beliefs. (Experience includes one's total life: past and present,

personal and social, aesthetic and scientific, mystical and moral.)

- 2) Liberals believe in the continuity of experience. Human existence is a continuum and all of life's experiences relate to one another. There need be no conflict between science and religion.
- 3) Liberals believe that there is a continuity between one's own experiences and what one considers to be at the heart of reality. (In other words, God is eminently personal; He has both immanent and transcendent dimensions.)
- 4) Protestant liberals find in Christ the highest revelation of God's will.
- 5) Liberals maintain a firm confidence in human beings, in their reason and in their natural abilities.

I can accept, in varying degrees, all five of these liberal qualities. I would want to greatly expand on No. 4; this is true as far as it goes, but it doesn't go nearly far enough. No. 5 needs a lot of help from a Higher Source. Similarly with No. 1 (more on that in a moment). So, in general, I consider myself a liberal. But wait just a minute!

The most important element of all has been omitted. There is no mention of Divine revelation. Without revealed Truth from God, human life would vanish. We believe in the three essentials concerning the Lord, the Word, and the good life. These cornerstones of our faith are eternally and absolutely true. There is no room for compromise here. I believe that the fundamental teachings of the New Church faith will never change, because they are part of God Himself. However the *understanding* and the *application* of these Divine truths must be absorbed into the lifestream and each succeeding generation of each individual. This results in change, as we progress toward the Lord. Thus life is "forever new."

One of the major political parties in Canada is called Progressive Conservative, which may sound like a contradiction of terms. But it aptly describes where I am, religiously speaking.

Paul Zacharias.

## VISITING WASHINGTON, D. C.?

If you would like the listing "Hotels and Motels" in the Washington Area, write to:

Bicentennial Housing  
Room 322, Union Station  
Washington, D. C. 20002

or call

(202) 737-6666

Although this housing office does not make reservations, you can find out which hotels still have rooms available on a particular day, if you call the above number.

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