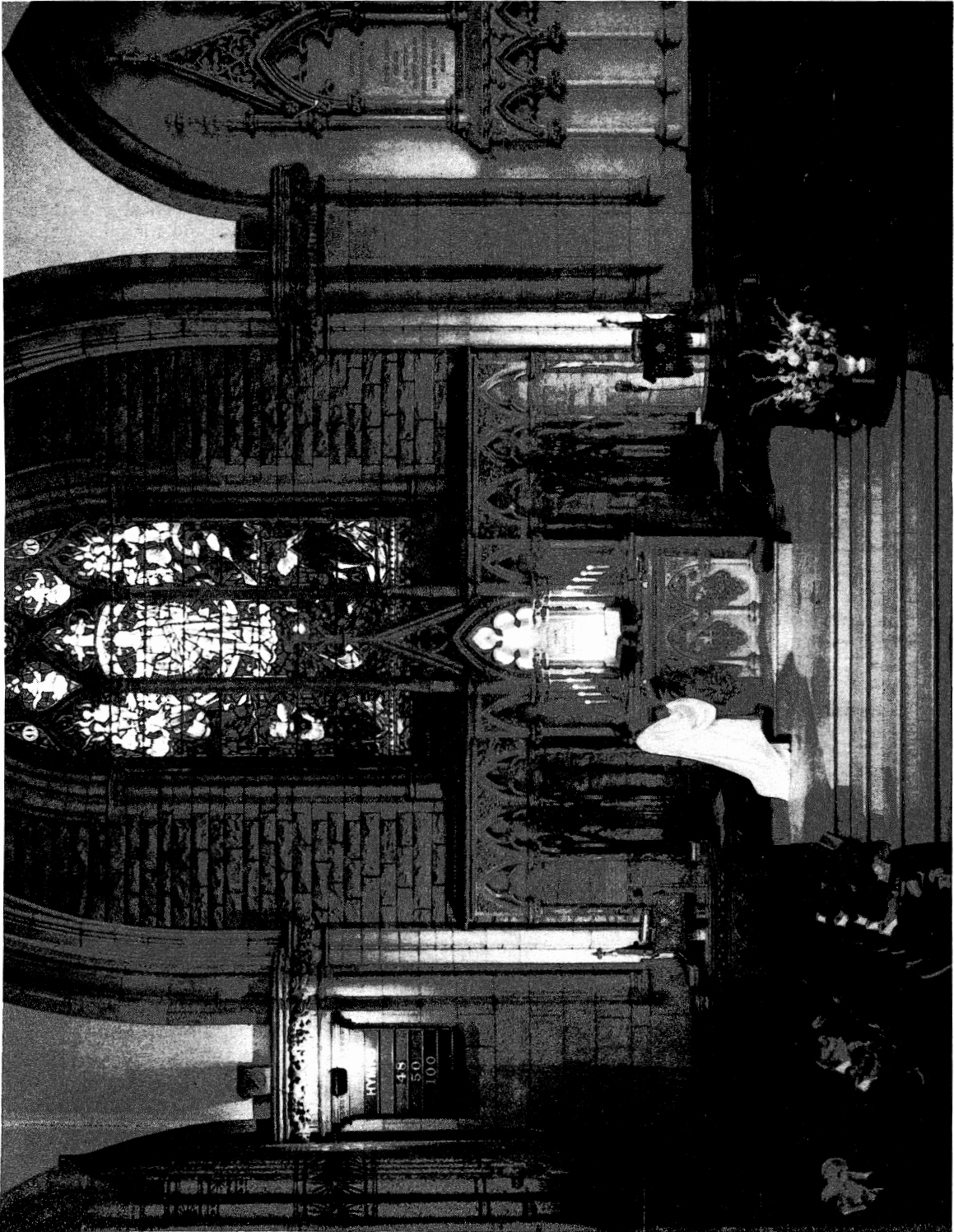


The Messenger

OFFICIAL ORGAN OF THE SWEDENBORGIAN CHURCH

JULY 1976



The Chance!
Philadelphia New Church

"O COME, LET US WORSHIP ..."

GUEST EDITORIAL

Discontent in the Church

In a recent editorial the MESSENGER declared that there is a spirit of discontent in the church, and invited a frank discussion of it. It is not our purpose to enter into this discussion, which has followed freely, but briefly to review it.

The MESSENGER editorial stated the points of discontent, without attempting to solve them, as follows:

1. It is not doubted that "the Lord has revealed a system of spiritual truth which it is the duty and honor of the church to embody in life and carry to the world." But there is discontent with the way in which this is being done, a distrust of methods, a feeling that the church is in some way being held back.
2. Discontent with the numerical growth of the organization. A gradual, steady increase is desired.
3. Discontent with the ability of its teachers to bring the truths of the Word and the church in such freshness of expression and application, with such force and evidence of sincerity and insight, as to rouse the intelligence and stir the heart.
4. Discontent with the lack of progressiveness and a strange fear of departing from any usage which was once obtained.

We need to remind ourselves of the difference between the kind of discontent which is healthy and helpful and opens the doors of progress, and the kind which is morbid and degenerates into mere faultfinding and grumbling. It seems to us that any attitude which separates a man from his brethren in such a way as to lead him to put a burden or blame upon any person or class, in which he himself does not feel a full share and sympathy, is a dangerous one to himself and not likely to help others. The fact is that the church organization is, or should be, a unit, of which we are all parts and members mutually sharing its

burdens and responsibilities. So we must look for deeper, spiritual reasons for the discontent. Far too often, the vital things, the truth itself, the principles of life, and the living of them, are not sufficiently questioned nor discussed. And yet these are essential and fundamental. Perhaps when the consideration has been carried far enough and — deep enough — we shall find a need, and a way, of living nearer to the Lord in His Glorified Human, which will make our little organization a greater power for spiritual good in the world.

Rev. H. C. Hay, New Church Review, Oct. 1901

* * *

Doesn't all of this sound very familiar? "... a mistrust of methods", slow numerical growth, failure to rouse the intelligence and stir the heart, resisting change. Mr. Hay must have been a very perceptive man, way back in 1901. (Just a few years earlier Convention membership had peaked; already he saw evidences of a gradual decline.)

In any event his description of the situation, and his proscribed remedy, are as relevant today as they were seventy five years ago. "The vital things, the truth itself, the principles of life, and the living of them, are not sufficiently questioned nor discussed. And yet these are essential and fundamental."

At our Convention sessions this July, — and throughout the coming year — let's make a place, and take the time, to discuss the fundamentals of the New Church. A great deal depends upon it.

The Lord in his Glorified Human awaits.

But one wonders if He will wait indefinitely.

P. Z.

THE MESSENGER

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Paul B. Zacharias, Editor

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A MESSAGE TO THE CHURCHES ON THE BICENTENNIAL OF THE UNITED STATES

*Adopted by the Governing Board of the
National Council of Churches*

The year 1976 will mark the 200th anniversary of the independence of the United States of America and the beginning of the American Revolution.

Religious motivations were influential in bringing people to these shores and provisions for religious liberty were a vital element in the form of government established here.

Religious diversity has always been and still is a feature of American life and, through a healthy pluralism and mutual respect, has often become a source of vitality and richness for all.

Religious hopes and convictions have been an important factor in shaping this country's self-awareness of its duty and destiny and in determining how it would respond to challenges and difficulties.

Religion thus has a legitimate, important and independent contribution to make to a full and fitting observance of the nation's Bicentennial anniversary.

Therefore, the Governing Board of the National Council of the Churches of Christ in the USA considers the appropriate religious observance of the Bicentennial to be an important responsibility of the churches...because of the intrinsic significance of two centuries of religious vitality, liberty and harmony within diversity (and) because of the opportunity it provides for serious moral reflection on the nation's accomplishments and shortcomings, with a view to change and improvement needed if the nation's third century is to be worthy of its cherished hopes and ideals.

The American people are in a period of massive, unavoidable and radical social change, of which we have yet seen but a prologue. The evidence of change is all around us:

- in economic dislocation, inflation, and growing unemployment;
- in the inability of institutions to respond decisively to human need;
- in the declining confidence of people in the capacity of government to govern justly and in the political process as a means for achieving a better society;
- in the growing economic inability of governments to sustain arms stockpiles and the concurrent search for more "economic" means of threat and control;

- in the emergence of still other colonial peoples into full nationhood;
- in the new-found economic power of energy-rich countries;
- in the forced reappraisal of "American power" in the wake of the Indo-China war;
- in the moral challenge of world hunger.

Amid these changes, the churches are under a mandate:

- to proclaim ever and again the endowment of all people with the inalienable right to life, liberty and pursuit of happiness, and to declare the openness of God's future in the face of all the forces that would foreclose it;
- to act with vigor on behalf of the poor and powerless, upon whom the burden of change falls most heavily;
- to develop among their people a sense of faith and community;
- to envision new terms of reference within which all people can achieve a greater measure of dignity and fulfillment;
- to participate with imagination in the fashioning of institutions which are truly responsive and accountable to those whom they are to serve.

In an age when technological thinking increasingly tempts us to reduce human problems to less than human terms and to engineer solutions without the consent of those effected, it is for the church to declare that in God's sight no person is expendable.

It is for the church to champion the human and civil rights of all and to emphasize that, if the nation is to grow in spirit, freedom of expression must be protected by law and exercised by the people.

It is for the church to pray and work for the general welfare and to hold the state accountable under God for social justice, peace and freedom.

The Governing Board of the National Council of Churches, therefore, recommends that:

- July 1976 be a season of celebration;
- November 1976 (especially Thanksgiving) be a season of rededication.



THE MESSENGER BICENTENNIAL ESSAY CONTEST

FIRST PRIZE

PATRIOTISM IN THE LIGHT OF THE NEW AGE

Edward Boyd
New Westminster, B.C.

Is "Patriotism the last refuge of scoundrel," as Samuel Johnson once declared?

Ralph Barton Perry opined that, *if* it was, "it is not merely because evil deeds may be performed in the *name* of Patriotism, but because patriotic fervor can obliterate *moral* distinctions altogether."

Shakespeare, Plato, Gladstone, spoke nobly about the affinity for one's country, and the feelings thus engendered.

Bertrand Russell used but twelve words to add his own searing analysis: "Patriotism is the willingness to kill and be killed for trivial reasons."

The Light of the New Age must surely shorten the cruel shadows of hate, war, "kill and be killed" logic, irrational as it all must be!

But what is this awesome Goliath, looming ever more menacingly above us? It is the fearsome, towering mushroom head of Nuclear Proliferation; the fiendish laugh mocks our feeble efforts to contain the killer metals, such as Strontium 90 . . . not to mention Plutonium, that loses only half of its radio - activity in two hundred and thirty centuries!

The ghoulish glee knows no bounds, because the "isms" of our beleaguered planet are on a collision course. Political intrigue is rife, and the United Nations, our last bastion, is a fortress of frustration.

What has brought us into this wild whirlpool of dark despair? Is the Light of the New Age sufficient to expose the treacherous eddy . . . the swirling maelstrom . . . the gushing platitudes . . . and counterfeit promises?

ONLY IF WE LAY IT ON THE LINE!

On the little dotted lines that plague our planet! Patriotism's fence . . . the divisional points between nations. Each but a bit of real estate . . . but how *REAL* is it? And where does our Real 'Estate' lie?

"But we must have these lines of demarcation," some sage will avow, "for purposes of geographical differentiation."

Another pundit admonishes: "We must keep our feet on the ground . . . don't get too ethereal!"

Well, learned observers, for lo these many centuries, we've been plodding along in the mud. The end result has been that universal harmony has gone right out the window . . . and the opening has been boarded up with a "NO TRESPASSING" sign.

Dotted lines have fostered possessiveness, patriotism, nationalism; and Unpleasantness No. 3 is on our doorstep.

Until we cease to dash, ant - like along them - in our thinking - we will never aspire to globalism. Our monument will be a mile - high CAN'T hill!

De Thou said: "After what I owe to God, nothing should be more dear or more sacred than the love and respect I owe to my country."

"AFTER WHAT I OWE TO GOD . . ."

Forever, Amen!

Most people have difficulty in understanding the *universality* that Emanuel Swedenborg championed. The real hindrance, he declared, was because men are so carnally minded. And they feel safe, comfortable, secure, with specific doctrines and ceremonies, flags and bunting, dotted lines, battle hymns and patriotic songs.

Their holding tank is their universe! But what about the Ocean of Truth Unconfined?

Is there anyone with the Swedenborgian vision today? Someone, anyone, layman or minister, who can see beyond the masks of diversity . . . to the One Life?

Dare we believe - as Swedenborg revealed - that we can duplicate heaven's diversity of societies? And, in so doing, coordinate, as the One Life, Diversity - Oneness?

We see through a glass darkly. Little wonder then that we cannot see how the One Life, forever changing, remains exactly the same.

True, as Emanuel Swedenborg pointed out, nature herself is diverse, and we need the many to accommodate the diversity of Earth's children. It enriches our mosaic, weaves an intrinsic tapestry and, like a multi - faceted diamond, reflects the glory of Oneness.

The trick is to see beyond the mosaic, tapestry, diamond, labels, dotted lines, and ambassadors!

Rightly understood, as Swedenborg clearly indicated:

"THE WHOLE OF OUR EXISTENCE IS SPIRITUAL!"

That is why 'Patriotism in the Light of the New Age' will be a simple kindness to another person, because it will be — as it always has been — the true precursor to heaven!

Beyond our fumbling humanness we must discern the Hierarchy of the Real.

Separate our different aspects and you will find that it is really *ONE LIFE* we are dealing with!

I love the *Battle Hymn of the Republic* by Julia Ward Howe. It does not speak of boundary lines because it saw through "the watchfires of a hundred circling camps . . . and burnished rows of steel."

"Glory, glory, Hallelujah! His Truth IS marching on!"

"And crown thy good with brotherhood . . . from sea to shining sea."

"Firm united let us be
Rallying round our Liberty . . ."
But, truly, where is our LIBERTY?

IT CAN ONLY BE FOUND IN GOD!

Eternal.

Immortal.

Beyond the reach of dictators.

Untouched by the ravages of space, time, or atomic fury.

"AFTER WHAT I OWE TO GOD . . ."

Simple kindness to another person . . .

The true precursor to heaven . . .

Heart to heart . . .

Singular, not a mass psychology.

Emanuel Swedenborg revealed that, when it comes to the Infinite, or the Divine, time is not a factor.

"Thy Kingdom is come, thou art ever present . . ."

Heirs though we are, we deal in the future; to God, it is always the present.

The Light is come . . .

Patriotism is of God, for God, by God.

Allegiance only to the ONE in the Light of the New Age.

Light that knows no darkness and provides a radiant path straight before us.

SECOND PRIZE

PATRIOTISM IN 1976

Mary Smat
Wilmington, Del.

Man should believe in God and love his neighbor . . . and to the extent that he does these two things, from his natural powers, he constitutes himself a receptacle of the Divine Omnipotence, and God conjoins himself to man and man to himself. Thus man's belief becomes a living and saving belief and his doing becomes charity, which is also living and saving. But it must be understood that God is unceasingly present, and continually striving and acting in man, even touching his freedom of will but in no way violating it.

(*The True Christian Religion*: p. 104, Line 6 — 12)

In reading these words of Swedenborg, I am led to believe that my actions in this life, if motivated by charity, will to some extent, be tempered and guided by a loving God so that my good intentions will result in some real good, and not empty actions. Although my intentions and the acts that result therefrom, are necessarily limited by my own defects and lack of understanding, by inviting and recognizing the unseen guidance of God, I am thus free to act, in spite of my awareness of my limitations.

Thus, it is my belief that, having life and thought, that being a part of a family, a church, a society, it is better for me to contribute, to respond, to be involved, to the best of my ability, with the life of that family, that church, that society.

It seems to me that we cannot relinquish our responsibilities to the world in which we live, merely because that world is filled, as never before, with dangers to body and soul; merely because we feel frightened or helpless in the face of world conditions. In this bicentennial year, our minds are turned more forcefully to the paradox of the ideals for which our country was created and the moral and economic crisis in which it finds itself.

Do we as individuals have a responsibility to the situation? And if we do, where do we begin? And does it matter if we as individuals, begin at all?

I believe it matters. I can begin in my own small way. I can begin at home, with myself and my family. I can respect myself; I can teach my children self-respect; respect for others around them with whom they must live and interact.

It has been recognized that the individual and the family represent a microcosm of the larger society. It seems to me that a lack of self-respect on the part of the individual could indeed be very much at the root of the ills that plague our present

society. So many citizens refuse to accept the responsibility for, and consequences of, their own actions. It is commendable for our government to play the role of Father and attempt to allay the ills and needs of society with the various Federal programs designed to administer help and relief to those in need. But there is a difference between legitimate need and an unwillingness to face the realities of life and work and education. It seems to me that what is needed is a return to the self-respecting attitude of the individual, and a willingness to bear the burdens of life and to accept the responsibilities that are part of being an independent person in a democratic society. Democracy was not intended to diminish our sense of responsibility and our ability to control our own lives. Democracy, rather, was conceived as a system designed to increase the accountability and responsibility of the individual, and by so doing, thus increase his worth to the larger society, so that the two become mutually nourishing in that the potentials of each are developed and increased. Thus, one would not see the powers of the individual decrease as the government becomes increasingly stronger, but both would interact in a mutually beneficial manner, and both would grow in strength and effectiveness together.

But how can we change this strong government - weak individual syndrome? It is not as hard as it would seem; bear in mind that it is we individuals who constitute the government. And in the mind of God, there is no such thing as a worthless individual. There are only individuals who see themselves as having little or no value. And this is merely a lack of self-respect. Let us recapture our self-respect. Let us recognize that the source of our worth and dignity is the fact that we are the people of God. If we are so valued by God, that we are created in his image, and are sustained by His unceasing love, how then can we doubt our worth. How can we but be inspired to strive to our utmost in every respect, confident that His Will for us will come to fruition. And as we recognize God's life within ourselves, our families, our churches and our society can only benefit.

It would seem appropriate, then, in this bicentennial year, to best honor our country and the ideals for which it was created, by seeking a greater responsibility for ourselves and for our role in society, through prayerful action that seeks the guidance of the Lord.

* * *

THIRD PRIZE

PATRIOTISM IN THE LIGHT OF THE NEW AGE

Rev. L. P. Russell - Lacy
Keighley, England

In order to discuss patriotism in the light of the New Age we need to define it. This would not have been necessary in former times. Patriotism would have been regarded as that which was noble, beautiful and indelibly inscribed on the heart of every member of a nation. The love of one's country would be seen to be the logical extension of the love of one's family. As Swedenborg says, the country in which one lives resembles the parent. In it, man was born, it has nourished and still nourishes him and continues to protect him as it has always done. (T.C.R. 414).

The Remembrance Day Service held each year to commemorate the end of two great and terrible world wars reminds us of the great love that many possessed who gave us their lives in defense of their country. The words of Jesus are quoted "greater love hath no man than this that a man lay down his life for his friends."

But today patriotism is regarded with suspicion. It is associated in many minds, with hypocrisy, isolationism and nationalism. Rightly or wrongly many people do not wish to be regarded as patriotic. Why is this? Is it because man in the New Age is realizing there is a greater love of mankind

in which the whole world is to be regarded as one family and not just one's own nation? Or is it because one's country is no longer considered to be worthy of one's allegiance? Or again, is it because with the mixing of many races in a single community, national identity has been submerged?

Whatever the reason, it is good for us to see how patriotism can find its place in modern society and understand its degree of relevance by discussing the changed situation in which we find ourselves.

First, we may endeavour to distinguish between patriotism and nationalism, for it is perhaps in the confusion of these two that many difficulties arise. The 20th Century has seen the birth of many new nations, particularly in the Third World, and in their uprising many characteristics have been noted. Often an extreme form of nationalism is apparent in which, at all costs, a nation is exalted. Right or wrong, that country must come first, and its own interests promoted no matter how much harm may be done to any other nation. This maxim, "my country at all costs", has undoubtedly produced hatred and violence throughout the world in a way not seen before. There have always been wars and strife between nations, but usually these were determined by a relatively few in power. The people in a nation had no choice other than to obey. This was not nationalism. Today, however, we see the uprising of whole

nations, or at least elements that incite the mass of people to give support. Is this form of nationalism synonymous with patriotism? Surely not. To love one's country is to love the public welfare, as Swedenborg says. True patriotism is not to love one's country for the good that the country is able to do not only for its own people, but for the good of the whole world. Nationalism, on the other hand, is a form of self-love.

Another reason for the present re-action against patriotism is the awareness of wickedness in high places, the realization that one's own leaders are suspect; that their motives are not always pure; that there is corruption and dishonesty amongst even elected Government in democratic nations. How can one love one's country when its leaders are not always worthy of love? In the 20th Century, under a new light of freedom, things come to light and to common perception which was not possible before. Here again, we see the need to interpret true patriotism as that which should support the good in a country and not its evil. To love one's country should not mean loving the evil in one's country, but rather loving the country in spite of its evil. This distinction is the same as is involved in personal love of the neighbour, when we are urged to love the neighbour not for what he is, but in spite of what he is. True patriotism, therefore, would tend to put its own house in order. Love of the country means endeavouring to remove what is corrupt and dishonest especially at the highest level by the processes of democracy and law.

The greatest difficulty that the true patriot faces, however, must surely be that of mixed societies. The mixing of different races with other cultures and religions tends to remove one's sense of national identity. But the mergence of black and white into one community is a fact of life. Somehow, this unnatural combination has got to work. Love of one's country now involves the acceptance of many different factors. Patriotism is no longer clear cut, yet its values must be higher. Today, patriotism has to see the greater love of nations within its own borders. The New Age forces upon it the realization of a higher degree of love to the neighbour which is not just the good of one's own, but involves the good of all God's children. This love is really for the Kingdom of God which embraces all men, of all races, of all colours in one family.

So we arrive at the ideal of the New Age which is now dawning where all men are to be regarded as brothers, an ideal for which all good people must work, in which framework there can be no room for a nationalism that separates and divides. There is room, however, for a true patriotism, the kind of patriotism that has been expanded to see the love of one's country in the good of the whole; patriotism that is now able to put the good of the

world before its own nation; patriotism that demands that its own leaders should put the world before self. Indeed, if the good of the world is not placed before the well-being of one's own country, can it really be said to genuinely love one's country? Patriotism would then be tantamount to self-love, which is not conducive to the public welfare.

We thus conclude with what may seem to be a paradox; namely, that the true love of our own country must involve the love of men and women in nations other than our own. It is this kind of love – loving our own country for the good it can do in the whole world – that makes for patriotism in the light of the New Age.

HONORABLE MENTION

Mrs. Charles Ford,
Downing, Wisc.

How can we put God into seventy-six? In the *True Christian Religion*, Swedenborg talks about a crown church. This church is to follow those that have existed since the beginning and it is to endure for ages and ages. The Crown church will worship one visible God in whom is the invisible like the soul in the body. Because man is an earth creature and must think naturally, he must be able to think of God as a Man. He must be able to find God at work in man. He must be able to work with God in Him.

We can create in ourselves this new crown, this new link, the new dimension. Jesus spread Christianity with twelve men. Now the world is ready for the next step in the order of things. We are part of that stirring, we must spread the word that there is one God and only one, and through us and in us can we make our Nation what God wants it to be. World War Two brought the song, "God Bless America". We need another great song like that, only let it say, "America Bless Thy God". We need to make up catchy tunes and motto's for seventy six and get the word around that God does live in mankind. Let's you and I create with God a new crown for a new age.

Open your eyes for the real world to see.
GOD GAVE ALL THIS TO YOU AND TO ME.
All he asks of women and men,
LIVE THE VERY BEST KIND OF LIFE YOU
CAN.

Be loyal to that in which you believe.
THANK GOD FOR ALL THAT YOU
RECEIVE.

Don't be afraid to walk the second mile.
ENCOURAGE ALL WITH AN EASY SMILE.
God in you as you go your way
WILL GIVE YOU A BETTER AND HAPPIER
DAY.

Women's Conference Brings A Larger View Of GOD

Married 23 years, with four children, I went into the May 8 - 9 weekend at the Church of the Good Shepherd, Kitchener, thinking that I knew quite enough about womanhood. I'd been made to feel guilty by my friends who insisted mothers should be in the home, and by friends who felt a career was the only way to keep a brain from molding. I'd been the eye of the hurricane in arguments between my Right - to - Life pals and those who blamed me for over - populating this poor planet. I'd seen bitterness in young women campaigning for a woman - only medical centre, and bitterness in older women typing up the new young boss's letters - in short womanhood seemed to be just about the last state in which anyone would choose to exist.

What a change Dorothea Harvey, Mary Kay Klein and Ginger Tafel brought to our feelings!

Sixteen of us gathered at the church Friday evening for a movie showing the many ways that women are stereotyped into their supportive roles in society - then we all put out tentative feelers toward each other as we discussed why we had come together.

Next morning the session was led by Dorothea Harvey. What a flat, simple statement to describe the new life that flowed into us as she described her insights into Swedenborg's writings and into the Bible - the fact that female symbolism which is present in the Hebrew Bible has been negated in the translation, for the Hebrew word for "God's mercy" is rooted in the word for the woman's womb - the fact that we are all created from the extension of the Divine Love, and are free to return that Love. Suddenly the room was full of that same Love, and we entered into a sisterhood expressed in a full balance of Divine Love and Divine Wisdom.

In the afternoon Mary Kay took over and we bumped back to earth. For though we had a new insight, a new joy, all the bitterness and frustration we had known as women would still be about us in our everyday lives. We discussed "Obstacles", and tried to eliminate those obstacles in our own lives that prevented us from fulfilling our womanhood. In the evening Ginger led us in a session where we were able to express the spirit of "Sisterhood" we experienced in our affections toward one another, and the entire session culminated in the Sunday morning worship service, where Dorothea and Paul Zacharias led a most meaningful communion.

How we sixteen wish every woman in the world could know that God is equally Divine Love and Divine Wisdom!

Fran McIntosh



Susan Hemmerich, Fran McIntosh and Dorothea Harvey at the Kitchener Women's Conference.

A NEW VENTURE IN SCANDINAVIA

A new SWEDENBORG CENTRE has been established near Gothenburg, Sweden, with links in Copenhagen, Oslo, Stockholm and Jonkoping (Sweden). The Centre will arrange lectures, discussions, meetings, distribution of New Church literature . . . and in every possible way spread information about Swedenborg's revelation for the New Age.

Meetings are held in a large privately owned house at Saro, a sea - side resort 30 kms south of Gothenburg. The first lectures were given by the Rev. Brian Kingslake, Bath, England, and the Rev. Ragnar Boyesen, of Stockholm, with 55 - 60 people in attendance.

Correspondence from Swedenborgian groups and individuals in all parts of the world is invited. The Centre is not affiliated with any New Church organization; its specific purpose is to disseminate Swedenborg's teaching's in every way possible, thus supporting the cause of the New Church both within and beyond the institutional church.

New Church friends visiting Sweden are invited to contact the Center. Sightseeing tours to local Swedenborgian points of interest can be arranged.

Write: P. A. Atterbom, P. O. Box 206,
S - 43401 Kungsbacka, Sweden

Dateline: — URBANA COLLEGE

Laurence Davis Stifel, secretary of the Rockefeller Foundation in New York City, was the featured speaker for the Urbana College 1976 Commencement Exercises on Sunday, June 6 at 3 p.m. on the front lawn of the College Library.

Addressing a graduating class of about 75, Stifel spoke on the issue of World hunger and problems attendant to providing food for people and nations of the world. Before an audience of parents, alumni, college administrators, board members and community residents, Stifel was presented an honorary degree from Urbana College — a doctor of Humane Letters.

The author of many articles concerning economics and Asian studies, Dr. Stifel was honored at a special luncheon prior to the commencement exercises.

* * *

Urbana College announced today that there will be no tuition increase for the 1976 - 77 academic year. Unlike many of the colleges and universities in Ohio, Urbana College will maintain the same tuition rate it established for the current academic year.

According to Roland D. Patzer, "Tuition for the 1976 - 77 academic year will remain at \$2010 for full - time students with a \$56 per credit hour charge for part - time students with less than 12 hours."

Patzer noted, however, that there will be a slight increase in board charges according to an announcement by the Urbana College Finance Sub - committee of the Board of Trustees. Patzer explained a ten per cent increase for the coming academic year for board costs, from \$860 to \$950, is a direct result of a similar increase in a contract with Saga Foods, the College cafeteria service.

* * *

Newberry College in South Carolina has announced that Dr. B. Lee Cooper, Dean of Urbana College, has accepted a position at Newberry as Vice President For Academic Affairs, effective this fall.

Until a new dean is appointed, Dr. Larry Bagford, Director of Teacher Education and Continuing Education, has been appointed Acting Dean.

Commenting on Dr. Cooper's new appointment in South Carolina, President Patzer said, "Dr. Cooper has given valuable service to Urbana

College during his eleven years as a faculty member and administrator. His academic leadership and the quality standards he established in the classroom exemplify his contribution to this institution. We will miss this leadership and dedication to the College."

(cont. on p. 151)

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OPEN POSITIONS AT URBANA COLLEGE

Dean of the College

Qualifications: An earned Ph.D; five - to - seven years of college teaching; two - to - four years of administrative experience; experience in curriculum development, academic planning, budget development, and continuing education programming.

Responsibilities: The Dean is the chief academic officer at Urbana College. He is involved in all phases of developing, implementing, and evaluating all curricular activities; recruitment of faculty members; negotiating salary contracts; approving class schedules, supervising activities of the Registrar, Director of Continuing Education and Librarian; and assists the College President in other specified capacities.

Registrar

The Registrar of the College has the responsibility of keeping accurate and complete permanent academic records of all students who are or have been enrolled at the College.

Director of Continuing Education

The Director of Continuing Education is responsible for the organization, implementation, and evaluation of the Continuing Education Program at Urbana College. He reports directly to the Dean.

For these positions, address inquiries to: Dr. William Varga, Urbana College, Urbana, Ohio, 43078.

College Librarian

Qualifications: M.L.S. degree from an accredited institution; 1 - 3 years of college library experience; ability to interact positively with students, faculty members, and local librarians. The Librarian is responsible for the overall administration of the library collection, staff, building, and for the supervision of the Media Center. Address inquiries to: Mr. Gary Crist, Urbana College, Urbana, Ohio 43078.



Marion Priestnal, Editor

Stage One Assured

Our article in the March Alliance Bulletin about the plight of the Mookis and the Mooki Building Fund has brought an encouraging and ready response. As we write on May 28th, thirty-three replies have reached the office of the New York Society. A brief resume follows:

- * Three large contributions,
2 — \$1,000.00
1 — \$500.00
- ** Two responses from Ladies Aid groups,
San Francisco, California;
Manchester, N.H.
- *** Three individual contributions of
\$100.00 each
- **** Twenty-five individual contributions
ranging from \$5.00 to \$50.00

Total: 3,245.00

Geographically speaking, California, Iowa, Nebraska, Indiana, Illinois, Michigan, Canada, New Jersey, Massachusetts and Connecticut have been represented.

Probably more response will be received in the next few weeks. In any case we now have a total on hand of over \$4,000.00 and on June first we will send \$4,000.00 to Obed and Eulali Mooki.

If you wish to make a contribution after this Bulletin is received, the New York office will still be happy to receive a check for any amount. There are always unexpected costs over and above those estimated; there is also Stage II, which so far is only a hope.

New York Society of the New Church
Mooki Building Fund

Send c/o Priestnal
New Church House
112 East 35th Street, New York 10016

WHAT ONE PERSON CAN DO

In our women's groups we are often looking for new and meaningful ways to translate our deep concern for the problems of human beings everywhere into action that could make a difference; action that will express love balanced by wisdom, effected in usefulness.

It is very easy to fall into traditional ways of looking at ourselves and our programs — the things we have been doing for a long time are comforting and usually worthwhile. But a "wider seeing" might bring new vitality to our efforts. Recently we read a pamphlet which pointed out helpful suggestions very much in keeping with the New Churchman's concept of a life of charity.

Although the essence of the suggestions is *what one person might do* these same ideas taken up by a group should prove both interesting and helpful. *Comments in dark print are by the Bulletin Editor.*

What One Person Can Do (Adapted)

"Any effort that leads to the betterment of human existence usually begins in the heart of one person who dares to dream. A multiplication, millions of times over, of such 'drops in the bucket' can achieve breathtaking change.

"Despite the apathy, cynicism and despair that afflict so many, still there are countless people who want to know 'WHAT CAN I DO?' Maybe you cannot feed hungry millions around the world, or cannot provide jobs for the unemployed. And of course you can't solve the problems of 24 million illiterates in the U.S.; or be a delegate at important peace negotiations. Perhaps whatever you do IS just a 'drop in the bucket' BUT you can:

1. Contribute personal assistance (**your time and services**) or financial aid to organizations trying to relieve human privation and suffering.
2. You can support international aid programs that promote the welfare of developing nations.

3. Tutor one child who is having difficulty in school. Urge at least two friends to do the same. **A church might use a reading room for this purpose, one or two afternoons a week.**
4. Be a peacemaker in your own family.
5. Let your Congressman and Senators know your convictions about the expenditures and risks involved in the arms race. **A group letter - writing project perhaps, repeated several times; a different letter each time.**
6. Work for peaceful communications between people of different racial backgrounds - in your neighborhood, your church, your child's school - anywhere! **Not as easy as it might sound. Communications always implies understanding.**
7. Encourage at least one college student to seek a career in which he can serve the physical, intellectual or spiritual needs of mankind. **What is meant here, no doubt, is a career in the helping professions; medicine, social work, teaching, the ministry."**

Editorially Speaking . . .

We would like to begin by assuring you that your contributions to the pages of the Alliance Bulletin will always be welcome. This past year has been an experimental one, a trying - out of the plan to incorporate the Bulletin in the pages of the Messenger. It was thought that a wider circulation could be achieved by this means; also that a reduction in expenses would be effected.

There are both advantages and disadvantages in the way the idea actually operates - true of any new plan in the early stages of implementation. One year, however, is not an adequate period on which to base a judgement of this kind. We feel that after another year the relative merits can be more clearly seen and evaluated.

We have worked out a schedule for next year with Mr. Zacharias which will provide four pages in each of four issues. This seems to offer the space needed for developing an idea and the time needed to gather worthwhile material. Results therefore should be better.

The central aim for the Bulletin has always been "to build bridges between people." We need to know each other better; appreciate one another more fully in the context of our kinship. Therefore we have encouraged as many of our members as possible to write about themselves; their ideas, experiences, observations. Also we have reported on programs and ideas for programs; we have successfully pleaded the Mooki's cause; and finally,

we have brought to your attention ideas and trends in the world around us, since "...no man is an island."

WE WOULD WELCOME YOUR
SUGGESTIONS AND YOUR
CRITICISMS: THE LATTER
WHETHER FAVORABLE OR NOT!

Marion B. Priestnal

I CRIED

I cried far too softly for people to hear,
And yet in my sorrow You heard and came near.
I walked in the darkness where no one could see,
And yet You were watching and knew it was me.
I touched but Your garment too gently to feel,
And yet You turned quickly with power to heal.

* * *

SON OF MAN

More often than the Son of God
He calls Himself the Son of Man;
How few of us at this day can
Feel personal about this Man.
How hard it is to come to know
This Son of Man who wants to walk
Along life's paths with us and talk,
While holding hands, to walk and talk.

* * *

"I AM"

I am a rock on which to build;
I am the bread; You can be filled.
I am the lion of Israel
With power to take you out of hell.
I am the bright and morning star,
The light which shows you where you are.
I am the Bridegroom, you the Bride;
I am; In me you will abide.

* * *

ILLUSION

When I look with my eyes
I see the sun rise.
Can my eyes tell me lies?
When I think with my mind
How the earth turns, I find
It's nothing of the kind.
So my eyes deceive me
When they do not agree
With the things my thoughts see!

Emilie Bateman
Berkeley, Cal.

Parables for Today

Jaikoo E. Lee

IF THERE ARE TEN
Genesis 18: 16 – 33; John 12: 23 – 26

The establishment of the Kingdom of God is a lonely business. Its arrival is hastened by a handful of people; it comes to those who have overcome temptations in themselves in long, solitary struggles. As in most of life's highest achievements, the Kingdom of God – the highest of all human achievements with the help of God – eludes those who desire quick, cheap gratifications.

In a certain tradition within Jewish mysticism there is a belief that in the world at any given time there are thirty six people, because of whom God refrains from destroying the world. Millions of inhabitants on this planet live off – or even abuse – the resources of the world, natural and spiritual, without contributing anything. As God surveys the situation, He feels repulsed and nauseated. He feels like lifting His hands and destroying the world. But He sees these thirty six people! They are concerned about their world! They are attempting to help their friends! They are constantly directing their thoughts to God for new inspirations, new directions, new solutions! Reluctantly God brings down His hands.

Abraham was told by God that Sodom and Gomorrah were going to be destroyed. Abraham pleaded with God, "Lord, are you going to destroy the righteous with the wicked? You can't do that, can you, Lord? What if there are fifty righteous people in the twin-cities?" "I won't destroy them," said God. And Abraham was happy. But his happy feeling vanished rather quickly, because he couldn't be sure if there were fifty good people in the twin-cities. So he asked the Lord again, "Lord, how about forty-five? Will you still save the cities?" "Yes, I will, for their sake," God answered. In this manner Abraham got down to ten. "For the sake of ten I will not destroy the cities," God promised, and went on to the cities to look them over. Soon the cities were annihilated.

A very sad poignant story. In those two large, prosperous, ancient cities there were thousands of people. Among these large numbers God could not find ten who made the cities worth saving.

If any group of people are to survive the test of our own time, be it a society, nation, family, or church, there must be a few who dare to bring light, hope, and inspiration to that group of people. The Lord is now asking us, "Will you resolve to be part of that small number?" What will our answer be?

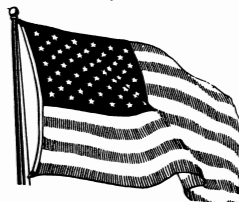
Robert Bellah, who teaches sociology and the sociology of religion in the Berkeley campus of the University of California, has observed that usually

2% of a given society is enough to bring about healthy, needed changes to that society. What will our answer be? Will we answer, "Yes!" and are we ready to pay the price?

"What about the others?" we are tempted to ask. When the Lord commanded Peter to feed His sheep, Peter asked, "What about John?" This is dependency; this is that instinct which goes after the big crowd for anonymous security. This is looking to others to generate enthusiasm in us. What about those who look to others for inspiration and hope? What if everyone in our nation, society, business, family, and church looked to others to get enthused about life? Who's going to be the first to get fired up for God? Who is taking the initiative in your church?

"Unless a grain of wheat falls into the earth and dies, it remains alone. But if it does, it bears much fruit. He who loves his life loses it, and he who hates his life in this world will keep it for eternal life." Look around and start counting everything we have inherited which gives us light and joy! It was given to us by someone or some group of people who were willing to be like that grain of wheat. Especially, the greatest of all good things – the Kingdom of God, the ultimate fulfillment in life – is offered to us at the expense of that first grain of wheat, Jesus Christ!

Will God save our family, our church, our town, our country, our world because of us?



A BICENTENNIAL MINUTE

Newchurchmen viewing the Public Broadcasting System's magnificent series "The Adams Chronicle", must have been thrilled to note the reproduction for the first time of the Rev. Jacob Duche offering the opening prayer at the opening prayer at the first assembly in Philadelphia of the Constitutional Congress.

This great TV series faithfully depicts the manifold actions, largely following the "Boston Tea Party," which led to the emergence of the United States as a nation, a period we are this year celebrating as our Bicentennial.

It was Benjamin Franklin who proposed that a clergyman be sought of "piety and eloquence" to lead the Congress in prayer. The choice fell upon Duche, ostensibly an Episcopalian, but who for some years had embraced Swedenborg's teachings. In fact he had written the introduction to that great teacher's *Doctrine of Life*. He was as well chaplain to the Asylum for Female Orphans and was said to have been one of the most eloquent and popular preachers in the City of Brotherly Love.

Leslie Marshall

BOOK REVIEW

Heaven and Hell, Emanuel Swedenborg, translated by George F. Dole, Swedenborg Foundation, New York, 1976.

Those readers of Swedenborg who have heard—but perhaps doubted—that the Latin style of the theological works is very simple and direct, now for the first time have good evidence that that is indeed true. This pioneering version in English has broken through the usually “heavily Latinate style” of its predecessors by adopting a way of putting words and phrases together that really sounds and reads like *English*.

In the preface of his famous version of the *Iliad*, Alexander Pope noted that “no literal translation can be just to an excellent original . . . but it is a great mistake to imagine (as many have done) that a rash paraphrase can make amends.” Dr. Dole has successfully avoided both these pitfalls: his version is in no sense a paraphrase or popularization; nor is it a literal rendering. In fact, in its attempt to parallel the *syntax* of the original, rather than simple to translate word for word, it perhaps comes as close to a true and faithful version as any to date.

A glance down the table of contents reveals such encouraging changes as the following: “Each community is a heaven in smaller form,” instead of “Each society . . .” “The clothes angels are seen wearing,” instead of “The garments with which angels appear clothed.” “What angels do in heaven,” instead of “The employments of angels in heaven.” “Man’s awakening from the dead,” instead of “The resuscitation of man from the dead.” Finally, “Man is in freedom by means of the balance between heaven and hell,” instead of “By means of the equilibrium between heaven and hell, man is in freedom.”

It has for some time been evident to this writer that Swedenborg was little concerned as to whether he used a consistent terminology. Even when he carefully defines terms, this gives no assurance that at a later date he would use that term in precisely the same way. Thus a word for word or “code” method of translating Swedenborg is bound to be faulty. The only safe way to determine the idea our author seeks to convey by the use of a particular word or phrase is to see its use in the immediate context in which it is found. This in turn will mean that the same Latin term may need to be rendered in several different ways in English depending on its particular contextual meaning. Dr. Dole seems to have taken this fact into account in his translation. Thus, as another reviewer has noted, the Latin *proprium* is sometimes rendered “ego,” sometimes “selfhood,” and sometimes man’s “own nature.”

Some readers may have mixed feelings about the use of “bond” instead of “conjoin,” “intention” instead of “will,” and “discernment”

instead of “understanding.” But no one can doubt that in each case the substitute accurately reflects the Latin. What will perhaps be harder to accept is the more literal rendering of *verum* as “true” (instead of “truth”) in such phrases as “heaven’s light is the Divine - True” (n. 232). Here the translator seems intent on informing the reader that the Latin reads *Divinum Verum* rather than *Divinum Veritas*. However, most Swedenborgians have long been conditioned to the substantive adjectival use of “good” in English versions, in such phrases as “affections for good and truth” (n. 396) — which *literally* should say “affections for good and true” and which Dr. Dole makes read “affections for what is good and true.” Only rarely does Swedenborg use the noun *bonitas* (goodness), as for instance in N. 414 where it says that “goodness and charity” present an image of themselves in the radiantly beautiful faces of angels.

It probably should be noted that in keeping with its paperback predecessors this version omits the many *Arcana Coelestia* references. However, work is already in progress to prepare a revised text which will include these omissions, as well as to make certain emendations agreed to by a small committee of well qualified consultants. Thus one may realistically hope that in the not too distant future a hardbook edition of this meritorious (in the *English* sense of that word) translation may be available to join the ranks of the so-called Standard Edition of Swedenborg’s works.

William Ross Woffenden

RULES REGARDING EXPENSES FOR COMMITTEE MEMBERS AT CONVENTION

Transportation and room and board expenses for members of Boards and Committees will be paid only for substantive meetings which have been announced in advance as a Business Meeting for which travel expenses will be paid. Organizational meetings or meetings at which a minimum amount of business is transacted do not qualify.

For qualifying meetings transportation to and from Convention and room and board for day(s) of meeting only will be paid. If the Chairman desires that a meeting qualify he must notify the Central Office at least thirty days before Convention.

Members of General Council or of Boards and Committees elected at a session of Convention are not eligible to have their travel expenses paid to meetings at that Convention. General Council members elected at previous sessions are eligible to have their transportation expenses and room and board for the duration of Convention paid.

A PAGE FROM HISTORY

A recent letter from the Rev. Brian Kingslake contained the following information.

"On looking through an old volume of sermons I noticed a reprint of the sermon delivered by Rev. John Hargrove of Baltimore to President Jefferson and the Congress in the Rotunda of the Capital, Washington, on December 26th, 1802. A note in Hindmarsh tells us that it was such a success that he was asked to preach again the following evening! Two years later, on December 25th, 1804, he preached again before both Houses of Congress on "The Second Coming of Christ and the Last Judgment." Just imagine sermons of this kind being given by a New Church minister to Congress nowadays."

A copy of the 1802 sermon was enclosed. The concluding paragraphs, of what must have been at least a two - hour long sermon, follows:

"If I am favoured with any interior and spiritual perceptions, I see an uncommon crisis at hand, with respect to the Church of God. *Formality* and *Fanaticism* have of late been successfully attacked, and made to lose ground, particularly in this country; and I trust that e'er long their harps shall be unstrung, and "hung upon the willows". But, alas! hath not *infidelity* and *profaneness* taken their place? If the former hath slain their thousands, these seem determined to slay their tens of thousands, and desolate all the borders of Zion. But surely there is a *cause* from whence such *overflowings of ungodliness*" originate: And what can this be, if not the erroneous and irrational doctrines that have too long prevailed in the Church of Christ? Arise, O Lord! in the ark of thy power, that thine enemies may be scattered, and that all who hate thee may flee before thee, O thou Savior God! Descend again, the *second* time by a powerful and glorious influx of thy divine love and wisdom into thy church, and the man of the church. Let the *spiritual* and internal sense of the Word, in which thou hast thy immediate residence, be opened to our ravished eyes; that we may "*behold the wondrous things contained in thy holy laws*". And do thou bless our feeble but sincere attempt at this time, to arrest error and promote truth.

But, perhaps, *some* of my attentive and intelligent audience are ready to say, What! not one word on politics before you conclude? No — not one word. Our supreme executive, and grand legislature, have not, as yet, invaded the offices or duties of the ministers of the gospel; I pray God we may never interfere with theirs.

The application I shall leave to God, and your own consciences. Should you be led to reject any part, or even the whole of this discourse, I can sincerely assure you, it will not offend me. I have only shewn you "*my opinion*", and you have certainly as good a right to *yours*. Only be faithful to the talents you have received, and you cannot fail in inheriting eternal life.

"Now to the only wise God our Saviour, be glory and dominion for ever, and ever." Amen.

We Get Letters

THE GENERAL CHURCH

Dear Editor:

In answering the question about the difference between the Convention and the General Church ("That's a Good Question," Messenger, May, page 92) the Rev. Richard Tafel expresses the fundamental difference accurately in his opening paragraph. He makes a commendable effort to continue being objective and factual, but later he lapses into *commenting* upon and judging the General Church position and at the same time defending that of his own Church.

As the representative of the General Church appointed to confer with the counterpart in your Church concerning our differences, may I have "equal space" to point out some instances where, despite Mr. Tafel's sincere effort, some inaccuracies crept in.

It is very tempting to defend the General Church position, but this does not seem the appropriate place. However, I would like to have a reference in the Theological Writings to substantiate his statement about "the principle, laid down by Swedenborg himself, that we are to accept as true that which makes its appeal to our innate sense of truth". The Writings seem to say, to the contrary, that man is born into complete ignorance of spiritual things, has no innate sense of spiritual truth, and needs to be instructed from without, from outside of himself by an objective Divine revelation in order to see what is true and good (see AC 7750:2, SS 114 — 118, AE 825:3, etc.). Furthermore, faith "is an inner dictate of truth" (reference?) only with the celestial and the regenerate; for it exists only with those who are in charity (Faith, chapter ii), and no one has a grain of faith more than he has of life (Life 52). It is given only as one shuns evils as sins (Life, chapter v).

Mr. Tafel correctly states that the General Church regards the Heavenly Doctrine revealed by the Lord through Swedenborg as a "divine revelation, of a kind, and on a par with the Holy Word of God in the Old and New Testament, and . . . equal in authority to these." We do indeed have the same feelings of holiness and reverence for the Writings as for the Old and New Testaments. Consequently, it would be most inconsistent of us to use such an expression as "Swedenborg says". Far from "Swedenborg says" being "Authority", the authority in the General Church is "what the Lord has revealed". The most usual expression is, "The Writings Say" — meaning that the Lord says it through Swedenborg. Obedience to the Writings is for us obedience to the Lord, not to Emanuel Swedenborg, who, after all, was only "the servant of the Lord", in the same way as Moses, the Prophets, Matthew, Mark, Luke, or John were.

The General Church is no more "locked into the time-frame and the thought-world of the Eighteenth Century" than the Convention is imprisoned in the Old and New Testament world. Since we regard the Writings as being as much the Word as the Old and New Testaments, as being a Divine Revelation of the Lord's truth adapted to the comprehension of men on earth, we look to the Lord in the Writings, as we look to Him in the Old and New Testaments, we look for the infinite and the eternal in the Writings, we see universal truths that apply in all ages and with all peoples. Consequently, the charge that we are slaves to Swedenborg and the Eighteenth Century, and that there is less intellectual freedom in the General Church than the Convention, falls to the ground. Seeing the truth revealed by the Lord in the Writings, we can indeed be free, free from confusion, free from cramping time and space concepts. For us, the Writings are themselves the "spirit of truth that leadeth unto all truth". The spirit of truth is the internal sense of the Word now revealed in the Writings and it is *this* that makes it possible and allowable "to enter intellectually into the mysteries of faith" (see the full context in TCR 508).

As to who are the members of the "Lord's New Church", we think that is known to the Lord alone. We simply follow the teachings that the Lord has revealed through Swedenborg regarding the Church Specific and the Church Universal.

A minor point: the Academy is not a Church. It is an educational institution, having a Board of Directors separate from that of the General Church. The Academy ceased to be a Church in 1897.

Rev. Douglas M. Taylor
Assistant Dean
Bryn Athyn, Pennsylvania 19009

RESPONSE

To the Editor:

I want to thank the Rev. Douglas Taylor for his understanding and most charitable letter to you in which he states that in my May Messenger column I presented accurately the fundamental difference between the General Church and the General Convention in those parts where I confined myself to a doctrinal discussion of the difference.

He specifically points with approval and agreement to my opening statement, and to my fifth paragraph in which I sought to state the way the General Church regards the theological works of Swedenborg. He strenuously objects to several observations or statements I made later on, especially as regards "freedom", "locked into the time-frame and thought-world of the Eighteenth Century" and the like.

I regret that Mr. Taylor feels that after fairly presenting the differences between the two branches of the Church doctrinally, I lapsed "into commenting upon and judging the General Church position and at the same time defended that of my own Church." May I take this opportunity to assure the members of both the General Church and the General Convention that this was not my intention. I took as my task to explain as well as I could the differences between us. To me, those differences are not only doctrinal but attitudinal as well, the two very different positions largely determining the diverging ways we each look at the world around us, at other Christian Churches and the religions of the world, the National Council of Churches, and even the very nature of the Second Coming of our Lord. To point out and to comment on these resultant outlooks and attitudes does not, in my opinion, constitute passing "judgment", as Mr. Taylor believes. For me, "judging" has moral and spiritual connotations, and this I would never do. In my estimation the General Convention, our sister Church the General Church, and our other sister Church the Nova Hierosolyma, represent valid and legitimate ways of accepting and responding to the new revelation made to the world by the Lord through his servant Emanuel Swedenborg. I believe that the world is richer for having these three Churches and their three positions. I would certainly not have it otherwise. But I also believe that we should understand the positions and the aims and the goals of the three Churches. I attempted as best I could to answer a question raised by a member of one of these three Churches which has blurred and somewhat forgotten its historic position and mission.

While it is tempting to reply to the points that Mr. Taylor has raised, I am not interested in re-fighting battles that were settled by our forebearers years ago. I am interested in reminding Convention of its historic heritage and in urging it to go forward on the mission to which our Lord has called us, just as I would that our sister Churches should continue to contribute their special talents to the common cause of our Lord in his Second Coming, to which we have all dedicated ourselves.

Richard H. Tafel
Philadelphia, Pa.

GOOD THOUGHTS ON JAMES: 4

Dear Paul:

That letter from Margaret Sampson needs an explanation. She seems to think that Communism is a great monolith in an effort to destroy democracies.

Look at this a little closer: Russia and China, the largest Communist countries, fear each other more than they fear any democracy. Their borders are fortified against each other. According to World Press the Communists of France take no orders from Russia, and the Italian Communists are quite different from the others. The Communism developing in Vietnam is different from that of either China or Russia. Each country develops the kind of government which is best suited for it if left alone.

The evil which disturbs Margaret lies not in any system of government but in the hearts of men.

Since we are all born selfish we must be born again. The evil we see in others is in us too until we overcome it. Because every generation has to go through the same process the Kingdom of Heaven will never be complete on earth. This is the proving ground.

Life has improved since the coming of Christ and each generation must take it a little farther. We are still contending with the primitive notion that if we have enemies: kill them off and be at peace. The insanity of war may be seen when we remember that the Russians were our allies against the Germans a few years ago, and today the Germans are our allies against the Russians.

There are those who have reached maturity and can sensibly live with their neighbors. Those who agitate for war are always those who are ready to send innocent young men into the slaughter: on both sides.

Henry K. Peters
Long Beach, Cal.

ROSES FROM PORTLAND

Dear Editor:

Congratulations on the new *Messenger*! It should no longer be sent as a gift, so herewith

check to cover, at least as long as I shall be here to read it. Readers scattered far and wide may now learn about individualism among New Church folk. When contributors get around to economic problems I shall be more than interested.

Most Cordially,
Anne Lorenz
Portland, Oregon

(Mrs. Lorenz, 93, enclosed \$15.00 for a five-year *Messenger* subscription. That's the kind of optimism we need in the New Church. Ed.)

"THE SHADOW" Corrected

Dear Editor:

Thank you again for a fine edition of the *Messenger*. It is an experience of fellowship to read and think with the writers.

I'm sorry for the error made in the first paragraph of *The Shadow* (in the May issue). The Bible reference is Ezekial 1:27. It refers to the flaming vision of the Lord which is also mentioned in Ezekial 8:2.

Sincerely,
Joanne Vasquez
Bellevue, Wash.

"DON'T MEDDLE IN POLITICS

Dear Editor:

I was surprised to read "The Mood of '76" in the *Messenger*. Such an article has no place in our church organ, regardless of its merits.

The *Messenger* is a journal of religion, not politics. Certainly it is not a platform for partisan politics, and this article was definitely suggesting that we vote for Mr. Carter. If our American philosophy of separation of church and state applies to anything, it certainly applies to official church organs. Admittedly our religious philosophy should be reflected in our votes at the polls. Swedenborg would agree that religious periodicals should be concerned with religion, and political ones with politics.

Sincerely,
Beryl Brackin
Minneapolis, Mn.

(Our central New Church teaching is found in D.L. 1. "All religion relates to life, and the life of religion is to do good." Life includes civil and political affairs. Other writers who have been deeply involved in political matters include Amos, Micah and Isaiah. Mr. Harms reports a groundswell of renewed interest in religious values and principles in the American public. Should this not be applauded? Ed.)

Church Records

BIRTHS

NEUENFELDT — Congratulations to Mr. & Mrs. Thomas Neuenfeldt of Midland, Michigan, on the birth of their daughter, Amy Anna, on April 10, 1976.

BAPTISMS

FIELDING — PROULX — Sarah - Fay Vera, and Adam David Edward, children of Mr. and Mrs. David Fielding; and Matthew Paul, son of Mr. and Mrs. Paul Proulx, were baptized into the Christian faith in Kitchener, Ont., on June 7, 1976, the Rev. Paul Zacharias officiating.

NEW MEMBERS

BEAMAN — HALLSTROM: Miss Alice Beaman of Daytona Beach, and Mrs. H. V. Hallstrom of Satellite Beach, Florida, were received into membership of the DeLand - Miami Church, Florida, in May.

HENDRIX — Stan Hendrix was welcomed into membership of the Kemper Road Church, Ohio, on June 6, 1976.

DEATHS

FRANK — Miss Bettie P. Frank of San Diego, California, died on May 1, 1976. The Rev. Dr. Ivan D. Franklin officiated at the service on May 8th, 1976.

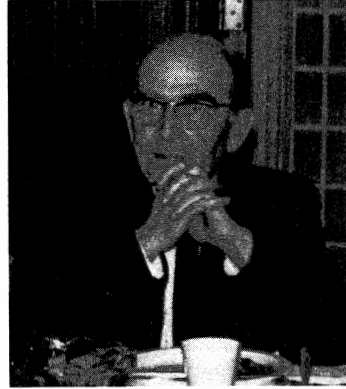
GREER — Mr. W. Russell Greer, a lifetime member of the Baltimore Society, died in Baltimore, Md., on May 20, 1976. The resurrection service was held on May 24, the Rev. Clayton Priestnal officiating.

HILL — Tabor L. Hill, of Newberry, South Carolina, member of the St. Petersburg Society, died on May 5, 1976.

WEIDNER — Mr. Paul R. Weidner, Pittsburg, Pa., died April 22, 1976. Lay Leader Gilbert T. Heddaeus officiated at the resurrection service.

FARNHAM — Mr. Alan Farnham who recently moved from Brockton, Mass., to DeLand, Florida, died on May 10, 1976. The resurrection service was conducted by the Rev. Ernest L. Frederick on May 12. A memorial service at Brockton, Mass., was held on May 22, the Rev. E. L. Frederick officiating.

A Tribute



Rev. Antony Regamey

"Do you not know that a prince and a great man has fallen this day in Israel?"

2 Samuel 3:38

THE GREAT MORNING

"Seek him that turneth the shadow of death into the morning: The Lord is his name." Amos 5:8

The Hebrew way of reckoning time was based on the cycles of the moon and not of the sun as it is with us. Logically, therefore, the days about which we read in the Bible began with the evening, usually at sunset.

Today this biblical custom may seem impractical and strange. Yet it is rich in deep, spiritual suggestions. It is completely in harmony with the proper order of life. And isn't this the way in which the Lord works with us?

Spiritual advance is from darkness into light, and not the reverse. The evening, then the morning! The shadow, but then the glory of the sunrise, increasing in its strength. If we could only be mindful of that in our trials and difficulties, our whole mental attitude would be transformed and remain hopeful, trusting in the Lord and the order he has established for human life, despite all the odds we may have to face.

Yes, there is much tragedy in life. But it can be tragedy redeemed by the forces of the spirit when, with the Lord, we live by the realities that are eternal. When we walk with God, the fuller light, the greater warmth of day, are always ahead. And he who walks with us does not cling to the past as if it were better than the future can be. Did not our Lord say, "He that followeth me shall not walk in darkness, but shall have the light of life?"

Why, then, if we are followers of his, do we so often go about as if we were not expecting the sunrise? Why do we keep mistaking the shadows

for the reality and living in a world of fears, misgivings and distrust, of worries and anxieties which, in themselves, have little to do with life as we should receive it from the Lord?

Of course, we need to be concerned with the plight of the world around us. But if, from being children of darkness we have become what the Scriptures call "Sons of the morning," should it not be as radiating centers of confidence and of strength! As channels of healing, breaking the clouds of despair under which so many of our fellowmen are laboring, and leading them to "seek him that turneth the shadows of death into the morning?"

And doesn't this require a new mental outlook? The willingness to see our world in its true light! In the light of what we are, essentially — spiritual beings — his intended image and likeness in the making . . . citizens of two worlds for a time, yet already here and now called to live the life eternal in the temporal?

Think of all this would do to our world if we thought of one another in this way, rather than in terms of race, or color, or nationality, or language! If we viewed life in the light of the spiritual values which constitute a truly humane personality and character!

In other words, if we have learned to live as spiritual beings, the only death we need to fear is that of not being alive to Him. To those who have died as to their selfishness, and have been born again to an ever larger, freer, more enlightened state of life, physical death is no big thing. As far as they are concerned, it is another birth and the gladdest of them all. It is passing from a world which, no matter how beautiful and how fair, still is a world of shadows compared to that of the light and the morning which are eternal.

So, beloved, it is in this light that we think lovingly of those our Lord has given us, yet not taken away. For they never can be farther away than mutual affection will allow. For them, as for all of us, there is no death, nor ever has been, excepting the garment they wore. For them, our Lord has "turned the shadows of death into the morning" of a day that shall have no end. Both here and hereafter, it is his presence in our hearts that makes for happiness and heaven.

That great morning into which they have entered is also that of our reunion with them. It is the goal of our journey here, and opens into every greater service and joy if, in closeness to the Lord, we have learned to live our life aright. May the perpetual light of his presence shine on all our loved ones "gone before", and may we grow to be worthy of them.

(Digest of a sermon preached in the Boston Church by Rev. Antony Regamey on May 28, 1961. A personal memorial will appear in the next *Messenger*.)

NOMINEE

BIOGRAPHIES

CAROL SKINNER LAWSON

(Board of Publications)

Mrs. Lawson, an information officer for the U.S. Environmental Protection Agency, serves as assistant director of one of EPA's major information programs. She directs public relations activities and is responsible for the development and distribution of all technical and public information materials for that program; these include publications, films, and other audiovisual presentations, exhibits, press releases and radio/TV announcements. Mrs. Lawson served as Associate Editor of *The Messenger* from September 1952 to September 1964.

* * *

HARVEY M. JOHNSON

(General Council)

From 1954 to 1970 I was active in Mass. Association and Convention affairs. I have served as a member of the Standing Committee, as President of the Mass. Association, and as President of the New Church Union. I have served on General Council, and presently am Clerk of the Corporation of the New Church Theological School. I am also a member of the Board of Directors of the Swedenborg Foundation, and in the past have served as President of the Brockton Society.

I live in Providence, R.I., having been transferred from Boston to New York City in 1970.

* * *

JAMES ZEHNER

(Nominating Committee)

I am 31, was graduated from Urbana College with an A.A. Degree, and from Ohio State University with a Bachelor's degree in Education. I am a member of the Pittsburgh Church. I currently serve on General Council, am Vice-President of the Ohio Association, a member of the Urbana College Board of Trustees, and an authorized lay leader for the Glendale Church.

The Last Word

YOU CAN'T TAKE IT WITH YOU

Rev. Erwin Reddekopp

Some years ago I wrote a sermon which said the opposite of this title. It was: "You Can Take It With You." So, pastor, why don't you make up your mind? Well, look at it this way: On the one hand, when we die we can't take any of our earthly possessions, including our physical bodies, into the spiritual world with us. But on the other hand, we take with us *everything* that we are as *persons*. We take along all of our feelings, our thoughts, our loves, our hates, our good qualities and our bad ones, our intolerances and prejudices and resentments; and also all the little quirks that make up our personality. It's rather "scary" when you stop to think about it. But the good Lord knows us better than we know ourselves, and He will help to bring out any "good" that is in us (from Him) to lead eventually to angelhood. Only the Lord knows our "Ruling Love", and that, essentially, is what we take with us when we die.

I don't know if you were as impressed as I was when I heard the news that Howard Hughes had died. What will happen to all his "billions?" This is what came to mind. I thought of this man who was just as mortal as others, yet who had an earthly empire so powerful that it must have affected the lives of thousands of people. Now he was dead and would enter the spiritual world with the same "number of chips" as anyone who played his gaming tables in Reno and Las Vegas. It seems almost typical of the man that, to date, no genuine will can be found. I wonder if he really cared so much for his vast earthly fortunes as we are led to believe? Possibly he felt it would be a good joke on so many who envied his wealth, to keep them guessing and wondering. In any event, his financial empire will continue to function in just about the same way it did when he was alive.

With his decease I wondered about myself and so many other people who have a moderate income and reasonable security for old age and retirement. At least I think this is a fairly accurate statement. But wouldn't we like to have more? Yes, I think I am not wrong in suggesting that most of us would like to have just a bit more, and when we have that we want just a little bit more again. Occasionally, however, we are led by the good Lord to count our material blessings and do a bit more trusting in His Divine providence. At such times we see the futility of the materialistic drives for more and more of this world's goods. We may be led to a sense of trust as well as dependence on the dispensations of the Lord's providence. As we look around us, seeking happiness and fulfillment

of life, we come to the conclusion that "life does not consist in the abundance of things that one possesses." That's what our good Lord said. Why don't we believe Him?

I really wonder how Howard Hughes would have responded to this statement? No one is permitted to make any kind of spiritual judgment, and even idle speculation is rather presumptuous, but nevertheless one can't help but wonder about his ultimate destination. We could speculate that he may end up being a prince in some heavenly society as described by Swedenborg; or on the other hand, he could be counting a mythical stack of money that keeps changing to dust as it is being stacked by a gloating miser. This is the lot in hell of those whose "ruling love" is possessing money without any regard for the use it can serve.

It is a blessing for each of us that it is the Lord alone who gives life. We are free to choose or pursue a way of life that we want. Yet we must ultimately find that place for which we were born, fulfilling our destiny in the Grand Man. Take a moment to reflect on your journey.

(Dateline — Urbana College, cont.)

Urbana College will introduce an academic honors program during the winter quarter of 1977.

The Honors Program is designed to provide innovation and challenging education experiences for Urbana College students of superior rank. It will also provide college faculty members with an opportunity to explore their academic specialties with students on a more intense basis than is possible in regular classes.

The college's theme "Contemporary American Life: A Search For Meaning", which was introduced in conjunction with the College's 125th anniversary last year, will be highlighted in each Honors course.

To be eligible for the Honors Program, a student must complete at least 30 credit hours at Urbana College with a cumulative grade point average of 3.5 or above.

* * *

Urbana College has established a Dayton Area Extension Center at Stebbins High School, 1900 Harshman Road, to offer Dayton area residents an opportunity to take Urbana College classes without commuting to Urbana.

A variety of courses directed toward building knowledge and skills in selected career fields will be offered from each of Urbana College's academic areas — business, education and social service.

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