

The Messenger

OFFICIAL ORGAN OF THE SWEDENBORGIAN CHURCH

OCTOBER 1976

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In This Issue

Those of us who attended the '76 Philadelphia Convention were thrilled and challenged by Mr. *Fred Heldring*, President of the Philadelphia National Bank and member of the Philadelphia Society. We are all concerned about the problems of pollution, inflation, the escalation of military hardware, the energy crisis, and the ever widening rich - poor gap in the world. Mr. Heldring, with a number of influential associates, is doing something about it. These community leaders have established the World Affairs Council of Philadelphia. Their objective is to inform and motivate citizens everywhere, on all levels of life, regarding the dangers and the possibilities inherent in our present world. The Council's platform, "A Declaration of INTERdependence", drafted by the renowned historian, Henry Steele Commager, is found on page 188.

Rev. Horand Gutfeldt, Berkeley, California, takes a risky plunge as he describes the liberal and conservative positions in the New Church organizations, pointing up both strengths and weaknesses. Readers are invited to respond to this thoughtful analysis presented by Horand.

Beginning this month, and in following issues, we will feature one - page readings which, to us, best express the spirit and thrust of the New Age. We begin auspiciously with *Maxim Gorky's* ESPERANZA. Readers are invited to submit material for this monthly feature, with the understanding that final selections will be made by the editor.

And feisty old Henry James Sr., through the facile pen of *Alice Sechrist*, Riverside, California, brings us up short with some caustic, painful comments on the state of the New Church in his (and our?) day.

The poem YOU WILL LIVE ON by *Emilie Bateman* is a fitting tribute to this good and dear friend who entered into the larger uses of the spiritual world on August 7, 1976.

This month's "Letters" are unusually interesting too. But read on, MacDuff.

SOMETHING NEW!

We would like to include a page of PICTURES in every issue of the MESSENGER. All sorts of New Church pictures. Photographs of Swedenborgians who have achieved some recognition, locally or nationally, Society groups, Association meetings, Camp or Retreat pictures, New Church worthies of the past, confirmation, baptism and wedding pictures . . . any scene you would like to share with New Church friends. Send clear, black and white pictures (sharp color prints are acceptable) to the MESSENGER office. Send a brief caption with your pictures. Please indicate if you would like the picture returned.

Now Hear This!

On Sept. 1, 1976, postal rates went up in Canada. There will be a further increase in March, 1977. This will add approximately \$1500.00 to the MESSENGER budget for the coming year. There is nothing we can do about that, except grin and bear it. But we can do something about copies of the MESSENGER that are returned to Kitchener because of: incorrect addresses, lack of forwarding addresses, deaths, and copies not accepted. Each month about thirty to forty copies are returned; the total cost for each one is over 30 cents.

We need your cooperation. If you are receiving more than one copy of the MESSENGER in your home, let us know. If you are planning to move, send us your new address a month or two in advance, if possible. If you would rather not receive the MESSENGER, we would like to hear about that too. And when a death occurs, or for various reasons the MESSENGER is not read or wanted in a home, we trust that a family member or friend will inform us. In one case the MESSENGER was sent to an address where the last occupant had died twelve years previously. Those folks have long since been enjoying New Church Truth first hand; they have no use for the MESSENGER. But no one bothered notifying us.

Will you help us keep our MESSENGER mailing list up to date? Thanks.

P.Z.

THE MESSENGER

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Paul B. Zacharias, Editor

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The Starting Line

Eric Zacharias

Summer Reflections

The calendar moves steadily toward the last days of summer. In Kansas, this comes with feelings quite mixed — the thermometer has become much too familiar with 100 degree recordings and the rain gauge rests in abject emptiness upon the fence post, a home claimed only by a spider quite content with his catch of straying bugs. Thus, at this writing, Kansans await the cooling autumn winds which may bring welcome thunderheads signaling the beginning of longed-for rains.

There sweeps over us a strong wave of Convention impressions. We bask in the after-glow of the early morning outdoor communion service led by the Rev. Jerry Poole, accompanied by the joyous songs of birds acclaiming the wonders of Creation. Surely the Lord was in that place — and we all heard His voice in the quiet cool of a new day.

We bask, too, in the good feeling left behind from the many good table conversations with friends from across the country and warmth floods the heart. Mrs. Marjorie Gale and this writer were classmates at Boston University many years ago and this provided us the opportunity for stimulating conversation related to the direction of church life and the fulfillment of its promises. It was good. It is here, in such exchange, that one senses the pulse of the Church.

The Friday evening business session symbolizes for us the energies that flow within our Church. On this occasion, these forces were brought to bear upon a variety of amendments to our by-laws. Periodically, house-keeping responsibilities of this nature are necessary. It is our hope that when the time comes for our 1977 Convention sessions in San Francisco we will see the same level of energies expended in a way that assures the forward movement of the New Church both internally and in its service to the larger community.

Our Sunday morning worship service was a memorable experience. A member of the Detroit Society remarked as she stepped into the sanctuary, "If I had a completely free choice as to where I would most wish to be this Sunday morning, it would be to be here at this moment — entering the Philadelphia Church on this Convention Sunday." She spoke for many of us.

We must move on. We had opportunity this summer for a brief visit with Mr. Allen T. Cook, who resides near Whetmore, Colorado. Mr. Cook was a minister in Convention some forty years ago. He served parishes in Toledo, Ohio, St. Louis and in the Boston area. He now lives alone in a rural, wooded area, and maintains an active interest in the Church writings and activities. It was a

pleasure to visit him and to share with him those interests that are so much a part of life.

It was also my privilege to serve on the staff of the Almont New Church Assembly for a one week period. The facility has undergone complete renovation and the expansion of accommodations is remarkable indeed — this includes new dormitories, tennis courts, swimming and boating. Much of this has been made possible by the dedication, the resources and the untiring efforts of Mrs. Elizabeth Harder and Mrs. Helen Keith. We are grateful for what they have accomplished.

The Assembly, under its Director, the Rev. Walter Orthwein, encourages family participation in a program that is geared to meet the needs of all age groups. The presence, this year, of a large number of small children promises well for the future of the Almont Assembly.

The study program devoted itself to "The Little Known Life of the Lord" and centered its attention on the Arcana material in Genesis. Here we experienced a helpful opportunity for both General Church people and those of Convention to work, study and worship together.

It is our hope that this fine facility at Almont will be ever more extensively used by the Church for retreats, conferences and even boards and committees. Further, we would encourage all New Church families residing within reasonable driving distance to consider spending some time there next summer. The date for the Assembly session next year is July 24 — August 7th.

As the year 1976 moves on, we are sure that it will provide a continuing series of events that will make the New Church visible in its uses. We look forward to the Pacific Coast Association meetings in Los Angeles on August 26th - 29th, the Board of Education meetings beginning September 24th in Newton, the Ohio Association meetings in Pittsburgh in early October, then a visit to Edmonton, Alberta, in late October, where we will officiate at the consecration of Mr. Henry Korsten as a Lay Minister. The highlights of these activities and others will be reported in the coming issues of the *Messenger*.

Before retiring last evening, we read the following passage from *Rational Psychology*, "Thus when we wish to call upon God in prayer, the thought can never come forth in its purity and clearness, but it is as it were clouded and dark until the merely natural thought is expelled. . . but as soon as the clouds are dissipated a certain solar splendor shines forth upon the mind." No. 367. Beautiful! And so true to human experience. We sat back with the thought, "What a wonderful thing this is that the Lord has given to us."

A Declaration Of INTERdependence

When in the course of History the threat of extinction confronts mankind, it is necessary for the people of The United States to declare their interdependence with the people of all nations and to embrace those principles and build those institutions which will enable mankind to survive and civilization to flourish.

Two centuries ago our forefathers brought forth a new nation; now we must join with others to bring forth a new world order. On this historic occasion it is proper that the American people should reaffirm those principles on which the United States of America was founded, acknowledge the new crises which confront them, accept the new obligations which history imposes upon them, and set forth the causes which impel them to affirm before all peoples their commitment to a Declaration of Interdependence.

We hold these truths to be self-evident: that all men are created equal; that the inequalities and injustices which afflict so much of the human race are the product of history and society, not of God or nature; that people everywhere are entitled to the blessings of life and liberty, peace and security and the realization of their full potential; that they have an inescapable moral obligation to preserve those rights for posterity; and that to achieve these ends all the peoples and nations of the globe should acknowledge their interdependence and join together to dedicate their minds and their hearts to the solution of those problems which threaten their survival.

To establish a new world order of compassion, peace, justice and security, it is essential that mankind free itself from the limitations of national prejudice, and acknowledge that the forces that unite it are incomparably deeper than those that divide it — that all people are part of one global community, dependent on one body of resources, bound together by the ties of a common humanity and associated in a common adventure of the planet Earth.

Let us then join together to vindicate and realize this great truth that mankind is one, and as one will nobly save or irreparably lose the heritage of thousands of years of civilization. And let us set forth the principles which should animate and inspire us if our civilization is to survive.

WE AFFIRM that the resources of the globe are finite, not infinite, that they are the heritage of no one nation or generation, but of all peoples, nations and of posterity, and that our deepest obligation is to transmit to that posterity a planet richer in material bounty, in beauty and in delight than we found it. Narrow notions of national sovereignty must not be permitted to curtail that obligation.

WE AFFIRM that the exploitation of the poor by the rich, and the weak by the strong violates our common humanity and denies to large segments of society the blessings of life, liberty and happiness. We recognize a moral obligation to strive for a more prudent and more equitable sharing of the resources of the earth in order to ameliorate poverty, hunger and disease.

WE AFFIRM that the resources of nature are sufficient to nourish and sustain all the present inhabitants of the globe and that there is an obligation on every society to distribute those resources equitably, along with a corollary obligation upon every society to assure that its population does not place upon Nature a burden heavier than it can bear.

WE AFFIRM our responsibility to help create conditions which will make for peace and security and to build more effective machinery for keeping peace among the nations. Because the insensate accumulation of nuclear, chemical and biological weapons threatens the survival of Mankind we call for immediate reduction and eventual elimination of these weapons under international supervision. We deplore the reliance on force to settle disputes between nation states and between rival groups within such states.

WE AFFIRM that the oceans are the common property of mankind whose dependence on their incomparable resources of nourishment and strength will, in the next century, become crucial for human survival, and that their exploitation should be so regulated as to serve the interests of the entire globe, and of future generations.

WE AFFIRM that pollution flows with the waters and flies with the winds, that it recognizes no boundary lines and penetrates all defenses, that it works irreparable damage alike to Nature and to Mankind — threatening with extinction the life of the seas, the flora and fauna of the earth, the health of the people in cities and the countryside alike — and that it can be adequately controlled only through international cooperation.

WE AFFIRM that the exploration and utilization of outer space is a matter equally important to all the nations of the globe and that no nation can be permitted to exploit or develop the potentialities of the planetary system exclusively for its own benefit.

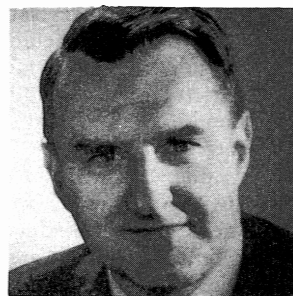
WE AFFIRM that the economy of all nations is a seamless web, and that no one nation can any longer effectively maintain its processes of production and monetary systems without recognizing the necessity for collaborative regulation by international authorities.

WE AFFIRM that in a civilized society, the institutions of science and the arts are never at war and call upon all nations to exempt these institutions from the claims of chauvinistic nationalism and to foster that great community of learning and creativity whose benign function it is to advance civilization and the health and happiness of mankind.

WE AFFIRM that a world without law is a world without order, and we call upon all nations to strengthen and to sustain the United Nations and its specialized agencies, and other institutions of world order, and to broaden the jurisdiction of the World Court, that these may preside over a reign of law that will not only end wars but end as well that mindless violence which terrorizes our society even in times of peace.

We can no longer afford to make little plans, allow ourselves to be the captives of events and forces over which we have no control, consult our fears rather than our hopes. We call upon the American people, on the threshold of the third century of their national existence, to display once again that boldness, enterprise, magnanimity and vision which enabled the founders of our Republic to bring forth a new nation and inaugurate a new era in human history. The fate of humanity hangs in the balance. Throughout the globe, hearts and hopes wait upon us. We summon all Mankind to unite to meet the great challenge.

— Henry Steele Commager



Mr. Fred Heldring

"LIBERAL" AND "CONSERVATIVE" ATTITUDES IN THE NEW CHURCH

Horand Gutfeldt

Everybody takes it for granted, and yet few bring it out openly: the New Church is deeply divided. This applies to all its organizations: The General Conference in England, the General Church, and especially the General Convention. Yet the way in which these divisions appear is quite different in the various branches of the New Church.

What is the nature of these diverging orientations? Let's look at each one at its best — at the same time recognizing that each one has its weaknesses, and that personality issues exacerbate the differences in many cases. As I attempt to summarize and clarify the issues, I feel overcome by a hesitation, perhaps even a revulsion. I am afraid of attaching a label to anyone, and I think of how much damage has been done by stereotyping or pigeon-holing any group or individual. How much misery and deadlock has developed through classifications, which jeopardize communication and cooperation!

In spite of the risks involved, I still plead for understanding, in the hope that step by step we may reach a higher plane where these differences will become less important. During the last Convention in Philadelphia I noticed efforts to overcome restricting labels and a search for new beginnings. As a contribution in this direction, I decided to interview four leading personalities in Convention, who are known for profiled positions (two of each main orientation), and will present their combined opinions as openly and clearly as possible, without mentioning names.

My main question was: What is the essence, the central concern of the Liberal (or Conservative) position? The second question was: Do you see any weaknesses in this position?

As you can imagine, it was much harder to obtain a full answer to the second question, so I had to compile much of it from mutual comments.

Here is a summary of the responses:

The "Liberal" position.

Three issues appeared as the main elements:

1. The needs of persons, their spiritual concerns in relation to the Lord came first.
2. A variety of interpretations and attitudes is desirable.
3. We have to keep in touch with the world.

The central concern here is the growth and nurture of persons, using the resources of our theological heritage. In the revelation of the New Church we have a unique foundation for the ministry, especially in the doctrines of use. We should see the great issues and not get lost in details. While the Swedenborg Foundation has the task of publishing and distributing the teachings, as a church we have to work for the understanding and the application of these divine truths. We need a broader view, utilizing all available sources, which is no threat to our heritage. We need creativity of interpretation; our concern is a recognition of the need for a variety of interpretations and approaches to revelation. For a deeper understanding of our teachings we also need revelation or guidance from God. All the different avenues enrich the church and we have to respect each of them fully, so long as they are willing to reciprocate this acceptance. This enables us to grow in our understanding of truths and to realize that perhaps tomorrow we will see truth more clearly. We need an open dialogue with the Lord and with our fellowmen if we are to advance in our understanding and application of divine revelation.

Some weaknesses of the liberal position: Sometimes the teachings of the church seem de-emphasized or fade into the background (though this is not necessarily the case). It appears that the strength of a convinced faith is lost. Too much of Swedenborg is regarded as customs of the 18th century, and the extent of relevance is hazy. It looks as if Swedenborg is regarded merely as a great man. There is sometimes also a pride in being liberal, and a specific type of intolerance. Moral weaknesses are tolerated too easily and ethics may be questioned.

What do we see when we turn to the other position? In many ways the attitudes are complementary in their diametrical opposition.

The "Conservative" position.

Three issues appear in the foreground:

1. Emphasis upon the authority of the writings.
2. A belief in the claim of the church as representing this authority.
3. A belief in an educational program. (teaching at an early age).

In the words of the representatives: We want to affirm and encourage a positive attitude towards

the writings; the acceptance of the relevance of the teachings is the basis for our church and all our communications. We bring pride and strength to our church. If the minister does not emphasize the teachings, nobody will read them or take them seriously. There has to be an authority to lead us to good and truth — otherwise everybody will do as they please. We have a task, a mandate to convey the knowledge of the letter of the Word and the teachings of our church — especially to the younger generation. We need a carefully planned religious education program and must impress our youngsters with New Church values so that all this can become a foundation for their life. If this is neglected, we would betray the usefulness and mission of our church in a time when everything becomes relative. Also we do not want Swedenborg to be worshipped, but only the revelation made through him by the Lord.

We now mention the weaknesses of this position. In practice, this view can be rigid, authoritarian and one-sided, stifling new approaches, which are badly needed. Often there is a belief that implies, "I am right and others are wrong. My interpretation is the correct one and should prevail in the church." Doctrine becomes an end in itself, not as a means to lead to God and to love. There is pride in being "pillars of the church," and truth becomes limited to what Swedenborg has written. What is called education, is in fact indoctrination that closes the mind.

These aspects of the various positions could be elaborated upon at great length. But this is my main point: *These convictions penetrate our attitudes toward the church, the world, our mission, our investments, and even our understanding of ourselves.* Each one is sincere in his conviction and orientation, and is fired by a sense of mission. Yet I heard a nasty quip: "The liberals do not take anything serious — and the conservatives only themselves!"

In actual practice, the lines are not drawn as sharply as outlined here. Most representatives, even those interviewed, accept certain elements of the other side in various degrees, and a number tend toward the middle of the road. Yet there is almost a necessity to find some affiliation with either group — or one finds oneself very much alone. Many of the accomplishments of the church have originated through groups with clearly understood goals. The stronger wing in Convention is the liberal position, and a spirit of tolerance is propagated — but limits of this tolerance are also seen. Majorities on most boards tend to lean somewhat to the liberal direction, yet trying to include a fair amount of the conservative elements. The wide divergence in Convention places a strain upon the democratic processes, which drains off a disproportionate amount of time and energy. It requires much maturity to work together in such a democratic fashion, overcoming the mistrust

(con't on page 193)

ESPERANZA

*There will come a time,
I know, when people will
take delight in one
another, when each will
be a star to the other, and when each will
listen to his fellow as to music. The free
men will walk upon the earth, men great in
their freedom. They will walk with open
hearts, and the heart of each will be pure of envy
and greed, and therefore all mankind will be
without malice, and there will be nothing to
divorce the heart from reason. Then life
will be one great service to man! His figure
will be raised to lofty heights - for to free
men all heights are attainable. Then we
shall live in truth and freedom and in beauty,
And those will be accounted the best who will
the more widely embrace the world with their
hearts, and whose love of it will be the
profoundest; those will be the best who
will be the freest; for in them is the greatest
beauty. Then will life be great, and the
people will be great who live that life.*

The Elder Henry James

by Alice Sechrist

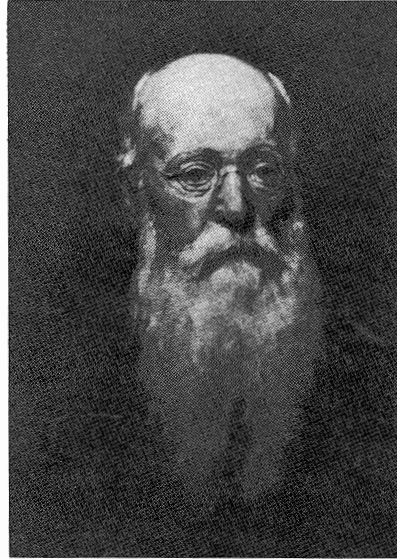
Henry James, Sr., (1811 – 1882) Swedenborgian scholar extraordinary, is scarcely known among New Church people today (save, perhaps, as the father of two famous sons). One hundred years ago he was a well-known and highly controversial figure. He graduated from Union College, Schenectady, N.Y., in 1830, and, planning to become a Presbyterian minister, entered Princeton Theological Seminary. However, he found himself becoming more and more uneasy as to certain doctrines and attitudes of his church and his fellow students, and remained only 2½ years. In 1840, he married a sister of one of his classmates. Soon after the birth of his second son, the novelist, in 1843 (William was born in '42), he took his little family to England. There he had a shattering spiritual experience which neither he nor his physicians could explain. After about two years of consultations and "water-cure resorts," he met a New Church woman "of rare qualities of heart and mind," who took an interest in the young sufferer, and who, diagnosing his condition as a siege of "vastation," recommended that he study Swedenborg. He immediately went to London and bought two books *Divine Love and Wisdom* and *Divine Providence*. They changed his whole outlook on life, and he spent the rest of his years in assiduous study, and in writing and lecturing – attempting to express in various ways the truths which meant so much to him – incidentally, for many people, making them even more obscure!

He soon became greatly disturbed about the organized New Church and registered his protests in no uncertain terms. Yet he had some adherents and defenders among us. The Reverend Benj. Fiske Barrett, Unitarian minister turned Swedenborgian, and at one time editor of *The Messenger*; the Reverend Samuel Eby, who also once edited the *Messenger*, but who met with much criticism because of his extreme liberality, and eventually resigned; and the Reverend Charles H. Mann, of Orange, N.J., supported James in good faith. There were also a number of laymen who valued James highly, notably Julia A. Kellogg, author of an early brochure on James, who tried, not too successfully, to make him more intelligible to the "general reader."

Some of the Jamesian strictures against our church and its members are most interesting. Here is one:

"The Swedenborgian sect assumes to be the New Jerusalem, or the figurative name for the Lord's perfected work in human nature, and under this tremendous

designation is content to employ itself in doing – what? Why, in pouring new wine into old bottles . . . It deliberately empties itself of all interest in the hallowed struggle which society everywhere is making for her very existence against established injustice and sanctified imposture, in order to concentrate its energy and prudence upon the washing and dressing, the larding and stuffing, the embalming and perfuming of its own invincibly squalid little *corpus*."



Henry James Sr.
Portrait by Frank Duveneck, about 1880.

Other things that he scolded us roundly for were:

1. That we closed the Lord's Supper to all who were not baptised and confirmed in the New Church. Here we have reformed since James's day! At this point, I must add that in his *Church of Christ Not an Ecclesiasticism* he discusses what Swedenborg says about the Holy Supper as the holiest act of worship in the church. James maintains that our revelator here was referring to the old church, which, like the Jewish, had become merely the "representative of a church." So, lacking a genuine internal worship, it had to resort to symbols to maintain some connection with the Heavens. A truly spiritual church, he claims, would not need to observe the Eucharist. The Lord said: "This do in remembrance of Me." We cherish the portrait of an absent friend, but when the loved one is consciously with us, the portrait loses its significance. James is supported in this concept by Swedenborg's own practice, in his last years, for upon being asked whether he wished to be served the Holy Supper when on his death bed: "It is not necessary," he is quoted as saying, "because my angels are with me". But when he realized that the Swedish minister who was in the

room, and others present, seemed disturbed at what appeared to be a refusal to partake, he agreed to accept the rite.

2. That we failed to understand the doctrine of the Divine Natural Humanity, and its profound significance for the human race on this and all the earths. This is the main point on which Dr. Garth Wilkinson argued with James. Wilkinson charged him with leading to eventual absorption of man into the Deity, but I think this charge reveals some misunderstanding on his part. James had quoted the statement, made a few times in the writings, that the celestial heaven is the real Divine Humanity, but that must be understood, it seems to me, much as we understand what is meant when we say: "Clothes make the man!"

3. That, in common with all other Christian churches, we tend to confuse morality and spirituality. The merely moral man, James says, partakes constantly of the Tree of Knowledge of Good and Evil, while the truly spiritual, and especially the celestial man, is nourished from the Tree of Life. This, like the doctrine of the Divine Natural Humanity, is another deep subject, set forth somewhat ambiguously (to the "general reader") in James's essay on *Morality and the Perfect Life*, found in his book on *Moralism and Christianity*. The Reverend Charles Mann had this essay reprinted in a separate book, with the help of a friend — so highly did he value it.

4. That the New Church shows no evidence of really understanding the main purpose of the Incarnation, and of the Second Advent of the Lord — that of "reducing the hells to order." This is a doctrine of profound significance to the destined life of man on earth. The book *The Nature of Evil* brings out some relevant points, but another work, *Christianity, the Logic of Creation*, presents to me the most thrilling ideas on the subject — but I could take up this whole issue of the *Messenger* on this topic, and must desist.

There are other teachings which James thought our church disregarded, but the ones given here are enough to show the general trend of his thoughts.

He was the first man in America to commend the poetry of William Blake, and Blake produced a little quatrain which means enormously more than appears on the surface. It reads:

Each man is in his Spectre's power
Until the arrival of that hour
When his Humanity awake,
And he cast his Spectre into the Lake.

Liberal and Conservative Positions in the New Church con't

which looms up in every assertion of power. The road of the church has been a road of compromises — some good and others detrimental. Progress is slow, and decisive action is often difficult, if not impossible.

Gnawing questions arise: Are we forced by this setup to be blocked from real progress? In a time when the existence of the church as a whole is threatened, where congregations shrink, and deficiencies appear everywhere — can we afford the luxury of spending hundreds of combined man-hours on debating fine constitutional points? Do we succumb to Parkinson's law of triviality: the less essential an issue is, the more energy it consumes?

One passionately wishes that the best of each orientation could be incorporated for the best of the Church in a new unity. Is there no way to combine the serious dedication of the conservative position with the world-wide openness and acceptance of the liberals? Is it possible to integrate search for spiritual growth and emotional maturity with a dedication that looks for a realization of love through the commandments? There are so many who long for a more profound unity beyond all divisions, transcending the pride and exclusiveness of each! When will we find the power from on High to rise beyond all differences of opinions, bringing the ideals of love to reality? All of this appears so clearly in the teachings of the New Age.

When will our eyes be opened to see the good in each, overcoming the weaknesses, uniting in a search to be led by the Spirit of the Lord, trusting in a Higher Guidance, beyond any factions and cliques! When will we find the ultrademocratic practice of lifting our arms to the Lord and asking Him in humility to guide our decisions beyond separate orientations?

When will the New Age dawn upon our own church?

A CALL TO SERVE

Convention's Nominating Committee wishes to remind members of Convention that the Committee begins its balloting for selection of nominees early in the season. Each office must be filled in adequate time so that the complete slate can be published in the *Messenger* preceding Convention sessions.

It is our hope that members of Convention will submit the names of qualified, interested individuals who have consented to serve in the various offices. Write directly to the Chairman, or any Committee member.

We urge members to consider offering their own services without waiting for another's recommendation. Please give us background information, stating why you feel either you, or the person you are recommending, are qualified for the office.

Your early cooperation will be very much appreciated.

Rev. Galen Unruh, Chairman,
Box 188,
Pawnee Rock, Kansas. 67567

Jan Seibert
Page Conant
Randall Laakko
Jim Zehner

Highlights of General Council's Convention Sessions

Two meetings of the General Council were held during Convention week in Philadelphia; the first meeting on Wednesday afternoon, June 30th, and the second meeting on Saturday, July 3rd from 9:00 a.m. to 5:00 p.m.

Opening its sessions with prayer, General Council next heard reports from each of the Officers, from the Director of the Central Office, and from the Secretary of the Council of Ministers. Dr. Calvin Turley reported to Council on new developments at the Swedenborg School of Religion.

Council voted approval of two changes in the Ministers' Pension Plan, as outlined by the Rev. Jerome Poole, and requested by the Council of Ministers.

At the Saturday meeting reports were given concerning the Wayfarers' Chapel, the Park Ridge Church and Bellevue; the President of Urbana College addressed Council, bringing the members up - to - date information on present conditions — both physical and financial — of the College.

Approval was voted for the following:

a) A loan to the Fryeburg Society in the amount of \$12,500 to finance an addition to its Sunday School rooms.

b) Authorization of Adolph Liebert, Vice President, to negotiate the sale of the Frankford Church.

c) Authorization of Philip M. Alden, sole remaining Trustee, to dispose of the property of the Delaware County First Society in accordance with a recommendation by the Research Committee, and then petition the Court to have the remaining assets turned over to Convention.

d) Recommendation by an Ad Hoc Committee that Convention work closely with the General Conference in Great Britain and the New Church in Australia to assure all possible assistance for the rebuilding of the Mooki Memorial College, and that Mrs. Clayton Priestnal be empowered to solicit, on behalf of Convention, its entire American and Canadian membership through the pages of *The Messenger*, in recognition of the fine work already accomplished by the New York Association and the New York Society through her efforts.

General Council voted to approve, also, the following appointments made by President Zacharias to the Governing Board of the National Council of Churches: the Rev. Messrs. Jaikoo Lee

and F. Robert Tafel, Mrs. Nancy Perry and Miss Ethelwyn Worden. Mr. Zacharias pointed out that not all representatives attend every meeting, since this would be too costly. Approval of a ten percent increase in our annual dues to the National Council was also voted.

In response to requests from the Chairman of the Council of Ministers, the following budgetary requests were voted:

a) For expense of a committee of one to investigate opportunities in the field of continuing education for ministers — \$300.00.

b) For a committee of four to study the subject of Human Sexuality in the Swedenborgian Perspective — \$2,000.00.

c) For additional expense for CAM (Committee on Admission to the Ministry) — \$1,500.00.

Council also voted an extra \$150. as requested by the Rev. George McCurdy for travel expense in attending Chaplains' Commission meetings semi-annually.

It was suggested that the Executive Committee appoint a parliamentarian — or perhaps more than one — before the next Convention session, for assistance during the Convention business meetings.

Statements were read and approved by General Council from the Council of Ministers and Council's own Research Committee on the subject of defining active and inactive membership for the purpose of computing representation at Convention, but because of the complexity of this problem it was voted to hold this matter over for full consideration at the January meetings.

Urbana College was selected as the site of Council's mid - winter meetings, and the dates set were Thursday, January 20th — through Saturday, January 22nd.

Ethel V. Rice, Recording Sec'y.



General Council in Session

Board of Missions Report

Dorothy Farnham

The Board of Missions held two afternoon meetings during the sessions of General Convention at Haverford College. All members of the Board were present.

A request from the Georgetown, Guyana, Society that Llewellyn Fraser be made a full Missionary Minister was denied with the explanation that such a move was not in accord with our Constitution. It would be necessary for Mr. Fraser to attend the Swedenborg School of Religion for a year at least and then fulfill the Constitutional requirements.

Mr. Agbaje from Nigeria is planning to attend Urbana College for one year. People from the Urbana Society have offered to provide housing for him and the College has waived tuition. His Society in Africa is paying his round trip passage and providing pocket money. The Board established a fund to cover any emergency expenses he might incur during his stay.

A favorable report from Dr. Friedemann Horn about the work of the Rev. and Mrs. Claude Bruley in Paris was received.

The problem of finding a successor to the Rev. Henry Reddekopp in Western Canada continues to occupy a good deal of the Board's time and concern. There seems to be no immediate solution, but several possibilities are being explored.

The Board recommended to the Council of Ministers that the Rev. Henry Reddekopp and the Rev. Harold Taylor be admitted to the full office of the ministry. Both men have served many more years than is required.

There was continued discussion of the need for ministers in the European field, particularly in Berlin. Again, no ready solutions were found, but several possibilities are being investigated.

A report was received from the Rev. Andre Diaconoff on his missionary work in Tacoma, Wash., Gresham, Ore., and Fruitland, Idaho.

Plans for enlarging the parsonage of the Tokyo church so that Yuzo Noda can provide counseling service were received with interest and approval.

The tape recording program of the Board grows slowly but steadily under the able direction of Miss Margaret Sampson and Mr. Robert W. Tafel, the Projects Committee of the Board.

The prospective sale of the Stockholm church property was discussed at length.

The Pittsburgh - Cleveland Project Chairman thanked the Board for its aid and encouragement and assured it that the project has not been abandoned.

The Board voted to recommend to the Alliance of New Church Women that the 1977 Mite Box be used as a fund to send, free of charge, New Church books, pamphlets and periodicals to missions and missionaries throughout the world.

The date for the winter meeting of the Board was set for Monday and Tuesday, December 6 and 7 in Newton, Mass.

DOLE NOTES WILL COST MORE

The special prepublication price of \$5.00 for Volume 1 of the Dole Notes will expire on October 31, 1976. After the end of October it will cost between \$6 and \$7. To obtain your copy of the Dole Notes, Vol. 1, at this reduced rate, send \$5.00 to: Dole Notes, 48 Highland St., Sharon, Mass. 02067.

FLORIDA CONFERENCE

At Swedenborg House, DeLand, Florida
February 19 - 23, 1977

Director: Rev. Cal Turley and Staff

See November *MESSENGER* for more information.

* * *

BRIGHTEN THE CORNER

Doug Adams reports on Samuel Upham of Drew Seminary, who was much loved there in the 19th century for his wisdom, learning and unconquerable wit. As he lay dying, sober "friends and relatives were gathered about the bed. The question arose whether he was still living or not. Someone advised, 'Feel his feet. No one ever died with warm feet.' Dr. Upham opened an eye and said, 'Joan of Arc did.' These were his last words."

* * *

A young preacher observed that hundreds of cars drove by his church apparently without noticing it. So he called a staff meeting to discuss what might be done. They decided to put up a sign by the busy street that read, "If you're tired of sin, come on in." A few days later someone scribbled at the bottom, "If not, call 899 - 3335."

Frank Pollard
Pulpit Digest.

A "Theology Day"

COUNCIL OF MINISTER'S SESSION, JUNE 29

Richard H. Tafel

As has been our custom for several years now, we set aside a day in our crowded schedule for the consideration and discussion of the doctrines of our Church. A number of quotations from Swedenborg had been sent to us beforehand, with the invitation to respond to them in writing and then to present our papers to the Council.

Now do not think for a moment that we spent a whole day listening to highly technical and abstract doctrinal papers, or in lecturing to one another. The task set before us was not so much to explain the meaning of a given quotation as it was to state how we would use the truth which it contained in our pulpit work, our counseling, or in our pastoral relationships.

This indicates what most of us feel is the proper use of doctrine: not to prize it so much for itself alone but for the function that it performs in our lives. On this "Theology Day" it was brought home to us more than once how Swedenborg warns of the danger of Faith Alone: merely possessing doctrine intellectually, prizing it for its own sake, knowing it but not using it. We were reminded of the inspired words of Isaiah, "The axe shall not boast itself over him who wieldeth it, nor the saw over him who shaketh it." These words become even more telling in their deeper significance, as "axe" and "saw" are seen to symbolize *doctrine*, which is to be kept in its proper place and used as a tool to hew out a godly life, rather than being prized merely as an intellectual possession.

It was interesting and enlightening to hear the different ways in which the various ministers used a given passage in their work. What made the occasion more intriguing was the fact that the quotations sent out to us were not the practical sort but were those which on their face did not appear readily applicable to our work as pastors. But as we saw the ways these apparently abstract quotations were being used in preaching, teaching and counselling, they became very practical and relevant! This is what made our "Day of Theology" interesting as well as profitable.

Perhaps you would like to know some of the quotations we worked with. How would you use, apply to your experience, such statements of doctrine as the following?

"The Lord imputes good to every individual, but hell imputes evil to every individual."

"People are people to the extent that they walk in the way of truth; to the extent that they turn aside from the way, they move closer to a bestial nature."

"A spiritual person has no perception, but has conscience."

"God first finited his infinity."

"Celestial angels never confirm truths by reasons, still less dispute or reason about them; but only say "yea" or "nay," the reason being that they perceive and see them from the Lord."

"When our arms and hands move, we are not aware that a thousand fibres are cooperating for each and every one of their motions, and that thousands of elements of affection and thought match the thousand fibres."

Would you like to try these on for size, and tell how you are using these doctrinal tools to achieve a richer and fuller life?

For the Council of Ministers

MID - EAST STUDENTS COME TO URBANA

Urbana College announced today that a new International Student Program will be implemented this year as part of a new enrichment program being planned to develop Urbana College as "a cultural center for students from this part of the world," according to an announcement made August 28 by Urbana College President Roland D. Patzer.

Representing the countries of Turkey, Iran, Pakistan, Egypt, Saudi Arabia, Israel and Lebanon, the majority of these transfer students will be coming here from the American University of Beirut, which has been temporarily closed due to the present Mid - East conflict.

According to President Patzer, "Many of these students will be interested in both economic and agricultural programs, and therefore, our location is ideal." Patzer also said the incoming students will live on campus and will attend regularly scheduled classes. The majority of them will probably concentrate their studies in business and economics.

Patzer explained that the students will be required to take proficiency tests in the English language and that each must also meet all other standard admission requirements of the institution. He also said that students and faculty will undertake an extensive orientation program to assist them in adjusting to the program and to insure the high standards of the academic program at Urbana will be maintained.

"I think this will be a beneficial program for all concerned," he said, "giving existing students an appreciation of students from other cultures."

Parables for Today

Luke 13: 15 – 17

Jaikoo E. Lee

THE INFINITE VALUE OF THE HUMAN SOUL

This inspiring anecdote has been told about Michaelangelo, the Italian sculptor, painter, architect, and poet. He had a huge piece of stone brought to him. People wondered what he was up to. In their opinion the stone was too narrow and too long for anything worthwhile. The longer they stared at it, the uglier the stone looked. But the sculptor and the poet in Michaelangelo said to them, "You may see just another slab of stone there, but I see David!" He then proceeded to cut and chisel away useless parts from the stone; and a statue of David emerged – one of the most celebrated works of art in history.!

Often as I ponder Jesus Christ, I think of him as a spiritual sculptor and poet: the sculptor and poet of the human soul. In each human being he met, no matter how bruised and deformed that individual might have looked in the eyes of the beholders around him, he – Jesus – saw the infinite value of a human soul! Whatever he said and did was always said and done in order to uphold this infinite value of the precious human soul in each child of God.

His dedication to the infinite value of the human soul was so total and so complete and so all-consuming that he upheld it even though some who did not see it in that way threatened to kill him for doing it. His love for the human soul in each child of God and for the Creator who had brought the child into being was so absolute that he would lay down his own life as long as he could convince one more person about the incomparable human soul. He would say, "Greater love has no man than this, than a man lay down his life for his friends."

This eternal sculptor and poet of the human soul, even our Lord, Christ Jesus, is telling us now that the same human soul is in each one of us for which he died and rose again. We might often feel that there is nothing right about us. We might feel about one another as Michaelangelo's friends did about the huge, clumsy slab of stone. We are too narrow and too long; I am too ignorant and too slow; you are from a backward, unimpressive family; she is too this and too that . . . But there is one who disagrees, Jesus Christ! Today he is saying to us, "I see a beautiful, vibrant, priceless human soul in you!"

Of course, there is always a counter force. There is always this destructive force in certain individuals and in certain societies that goes about, knocking the value of the human soul and doing everything possible to cheapen it and abuse it. If

we are honest with ourselves, we know that we sometimes give in to this terrible force. There are many around us who are permanently enslaved to this force, cheapening themselves and trying to destroy other people's dignity and glory.

It was the same in the days of our Lord's earthly ministry. Here is one of the many examples I can find. One Sabbath Jesus met a woman who was deformed. There was nothing about her that would impress people. She was old, she was poor, she was uneducated, she was bent. But the Lord saw the infinitely valuable human soul in her – yes, even in her! But the Pharisees and influential religious leaders, who were infected with this human-soul-cheapening disease, told the Lord not to do anything for her, because it was the holy sabbath!

And Jesus responded, "You hypocrites! Doesn't each of you on the sabbath untie his ox or his ass from the manger and lead it away to water it? And ought not this woman, a daughter of Abraham who has been bound by infirmity for eighteen years, be freed from this bond on the sabbath day?" And Jesus put his hands upon her and made her well.

How very precious every human soul is to the Lord. We see it in his lofty and tender courtesy. We see that noble union of dignity and gentleness which came to Jesus from his divine insight into the value of the human soul.

CONVENTION CALENDAR

Ohio Association, Pittsburgh	Oct. 1 – 3
Planning and Development, Blairhaven	Oct. 3 – 6
Kansas Association	Oct. 8 – 10
CAM, Newton	Oct. 12 – 14
Mass. Ass'n., Newtonville	Oct. 17
Mid - Atlantic Ass'n., Wilmington	Oct. 23
H. Korsten Consecration, Edmonton	Oct. 24
Urbana College Trustees	Oct. 28 – 30
Chapel Board	Oct. 29 – 31
Board of Managers, S.S.R.	Dec. 3 – 4
Rededication of Cambridge Chapel	Dec. 5
Board of Missions	Dec. 6 – 7
General Council, Urbana	Jan. 20 – 22
Florida Conference, DeLand	Feb. 19 – 23

CHANGE OF ADDRESS

Rev. and Mrs. Richard Baxter
30 Norbert Place
St. Paul, Minnesota 55116

DEATH

'Next Stage of Life'

by Allen Spraggett

According to famed psychiatrist Dr. Elizabeth Kubler Ross, the greatest part of living may be dying.

Dr. Ross, who is considered the world's foremost authority on thanatology (the study of death and dying) says that her intimate observations of more than 1,000 dying patients has convinced her that death is "a beautiful, ecstatic experience."

"In fact, so beautiful," she added, "that I have sometimes had to restrain myself in describing it for fear of triggering a wave of suicides."

Dr. Ross spoke of her pioneering probing of what it is like to die at the annual conference of Spiritual Frontiers Fellowship (an interdenominational church-oriented organization which studies psychic phenomena) in Kansas City, Mo., and I was there.

Of particular fascination, said Dr. Ross, are the experiences of people who clinically die and then are revived. They virtually all tell the same story.

"They were all declared dead," she explained. "Some were accident victims. Some even had a flat EEG (brainwave reading) which is taken as the medically definitive measure of whether someone is really dead."

"Yet, in these cases, the people who had died, revived. And from their descriptions I have formed a clear picture of what death really is and what it means. It can be expressed in four basic points.

"First, death is the separation of the real you, the spiritual self, from your physical body. Death, as the end of everything, does not exist. Death is merely the shedding of a cocoon to emerge into a larger expression of life.

"Second, those who have died and come back, say that there is an instant sense of physical wholeness. People who die maimed, without a leg, say, find themselves with another body, a spiritual body, which is perfectly whole. People who die blind find themselves with perfect vision.

"Third, all those who died and returned told me that never again would they be afraid to die. The beauty, peace and ecstasy were literally indescribable. The judgment, they said, was a self-judgment.

They saw their entire lives flash before them as though on a television screen — words, deeds and thoughts — and they judged themselves. If there are things in the past life to be condemned, you condemn yourself. You truly reap what you sow.

"Fourth, all those who had died and returned told me that they weren't left alone. And in the cases of others who have died and not returned, I've seen this same thing being experienced.

"When you die, you are met and helped by someone who died before you — the person whom you loved the most.

"I have seen and heard eight or nine-year-old dying children, whose parents were deceased, murmur, 'Oh, mommy and daddy are here.' A dying widow may be greeted by her deceased husband. Or the one who meets you may be a friend."

Dr. Ross stressed that in all the cases described, the individuals were perfectly rational and not drugged or hallucinating.

"My intensive experience with death and dying," she said, "has convinced me that death is merely the next stage of life."

from the K — W Record

TO ALL ISOLATED NEW CHURCH FRIENDS IN CALIFORNIA, ARIZONA, AND NEVADA

A Committee of the West Coast Association is attempting to draw up plans to serve people who are interested in being contacted by mail, or being visited by New Church members coming to or passing through their area.

If you wish to be included, or if you know of isolated people, members or not, who may be interested, please send name, full address and phone number to:

Mrs. John W. Miller
3739 Ticonderoga Street
San Diego, California. 92117

YOUR USED POSTAGE STAMPS WANTED

The Stamp Outlet of the Board of Missions needs your used postage stamps, used or unused picture postcards, used postal cards, revenue stamps, etc. For 40 years it has been gathering these worldwide to sell to collectors in order to raise funds for its mission work, and we estimate that over \$30,000 has been raised for that purpose. The stamps can be off-paper or on pieces of the envelopes and wrapping paper, and we ask only that the foreign stamps be kept separate.

Send to the Outlet at Box 386, St. Petersburg, Fla. 33731, or if in large cartons, use the office address 419 Fifth St., So., St. Petersburg, Fla., 33701. Postage and remuneration will be paid if desired.

L. Marshall

We Get Letters

S.S.R. PRESIDENT VISITS BRITISH CONFERENCE

Dear Paul:

I would like to send you some information for the *Messenger* about our trip to Britain.

Esther and I arrived in Paisley, Scotland on Saturday afternoon, July 3rd. That evening found us at the Paisley Church where the parishioners of both Paisley and Glasgow were hosting a social time and dinner in honor of the Reverend Herbert Mongredien who was retiring from the active ministry. A delightful concert was presented by soloists from a Paisley opera group. To our regret almost all of the pieces were American, there were no Scottish songs rendered. The next morning we attended services at the Paisley Church where Dr. Michael Stanley was the guest preacher. Dr. Stanley is the recently appointed principal of the New Church College.

After a day driving around Loch Lomond and through some lovely Scottish mountain country we arrived at the University of Stirling where the British Conference was held this year under the sponsorship of the Glasgow Society. The University has a magnificent site and buildings of very recent origin. About 100 people were in attendance and all were housed at the University.

The meetings of the British Conference differ in several ways from our Convention. There are no meetings of the ministers prior to Conference; these meetings are held in the spring at a more central location; nor are there young peoples meetings. Also there seems to be a more relaxed atmosphere. Perhaps there is less business being transacted. The Conference consisted of worship services, business meetings, small group work-shops, and a refreshing evening boat trip on Loch Lomond. The worship services of the British Church are less liturgical and formal than ours by quite a bit. Their business sessions seem to involve less discussion and less conflict. The smaller group I was in (one on worship) was more directed by its leader than would have been the case in this country. The social time reminded me very much of Convention's social times.

We found the members of Conference as a whole to be warm, friendly and enjoyable. It was very easy to feel at home and to have the sense of being among fellow New Church people. It was especially pleasant to renew old friendships with Claude Presland, and some of the ministers who had been at the 1971 Translators Work-shop in London.

I wish distance and cost did not make contact with our British brethren so difficult. They are delightful, dedicated New Church people. I am sure we would not only learn from one another but also gain added support of a moral and spiritual nature.

Edwin G. Capon

GRATEFUL FOR RENEWED HEALTH

Dear Paul:

Just a line to let you know that I am now completely recovered from my hospital stay which my bleeding ulcer occasioned. It is indeed good to feel well and strong again. Divine Providence is certainly all wise and loving to let us experience such apparent misfortunes, if only to show us how wonderful all the church people are in anticipating our needs and filling them.

I am trying to write to all those who extended themselves in our behalf, to thank them for their prayers and for their help in offsetting the drain on the blood bank. Through these two gifts alone, the Lord could reach me, touch the spirit of destiny within me, set me on my feet, and give me back to the church I love so deeply. Please convey through the medium of the *Messenger* our sincere thanks and love for everything that has been done in our behalf.

Thornton Smallwood
Chicago, Ill.

THE R.C. ENCYCLOPEDIA CORRECTED

(EDITOR'S NOTE: A useful outreach work for the Church is to take note of references to it and/or Swedenborg in the press, over the air and in books, writing letters of correction or commendation when necessary. Below is an example.)

Mr. Robert Broderick, Ed.
The Catholic Encyclopedia
c/o Thomas Nelson Co. Inc., Publishers
Nashville, Tenn. 31200

My dear sir:

Your newly published encyclopedia having been called to my attention, may I first suggest that it might more properly be entitled "The Roman Catholic Encyclopedia," to avoid misunderstanding. There are several other denominations formally named "Catholic."

Secondly, as obviously its purpose is to deal with the doctrines, activities, etc. of your body *per se*, explanations of the teachings of other churches can only be what the compiler and his collaborators believe them to be, and may mislead the reader.

This is the case, I may say, in the instance of "Swedenborgianism," as you term it, of which organization I am a member.

For example you say (page 566), "The agency of Swedenborg was to lead to the New Church

which taught that his teaching supplanted Christianity." The teachings of the New Church do not "supplant" any religious teaching, but infill them, or make corrections in them, which as the Lord said, would come as the "Spirit of truth."

For example, the Roman Catholic teaching that there are three Gods, where again and again Scripture teaches us, "Hear, O Israel, the Lord thy God is one God." Or again, "He that hath seen me, hath seen the Father."

Since Swedenborg's voluminous writings proclaim Jesus' Resurrection as fully (or more fully) than any other writer in Christendom, it is not correct to state — as your article does — that he "refused to acknowledge a belief in the Resurrection of Christ."

Your belief that Swedenborg's teachings are "a combination of pantheism and theosophic concepts" regretfully indicates that either you do not fully understand what those words mean, or have little knowledge of the work of the man, who as Emerson declared (*Representative Man*, 1842) was "the last universal teacher of the race."

Not "six books," but fifty-four left Swedenborg's pen, in his long life, 1688 — 1772, while at the same time he headed Sweden's mines, served in its Senate, and was a consultant to King Charles XII.

As to the "remnant" of the New Church, it is of interest that your noted Bishop Gorres was a profound student of Swedenborg's teachings; and that such diverse minds as Goethe, Wesley, and Helen Keller advocated the teachings of the New Church. There are few parts of the world where they are not in use.

We trust you will make the necessary corrections in the next printing of the Encyclopedia, for on the whole it is a useful work.

Leslie Marshall
St. Petersburg, Fla.

ON SISTER CHURCHES

Dear Editor:

After reading in the July *Messenger* the articles on the General Church, and Convention, I would like to comment. When reading the letter in the May *Messenger* I felt something was lacking; faith and charity were partially separated, although not so intended by the writer.

I recall the statement in the writings that faith separates where love unites, and also the Lord's own words, "By this shall all men know that ye are my disciples, if you have love one to another."

I like to think of the Sister New Churches as branches of one vine, part of the vineyard which the Lord has planted, and the branch He makes strong for Himself. It is His right hand, not left, which planted the vineyard; the right hand of

action and love, not the left hand of knowing. Let us above all things be one in our love.

Alice Van Boven
Riverside, Cal.

A GOOD BOOK TO READ

Dear Editor:

Anyone owning a copy of THE SWEDENBORG EPIC should cherish the volume most carefully for the record it gives of the life and work of Emanuel Swedenborg.

We were intimate friends of the Sigstedts at the time the book was published in 1952. Now, re-reading it twenty five years later, I realize anew the valuable first-hand knowledge that Mrs. Cyriel Odhner Sigstedt had assembled and set in order in THE SWEDENBORG EPIC.

Whatever our attitude toward what Swedenborg wrote during the later years of his life, a certain appreciation of what was written is lacking if we have never studied his far ranging varied life style and his extensive writing on non-religious subjects which preceded his many theological volumes.

How to share what we have is still a problem, but I find it very encouraging to realize how careful a description of all that Swedenborg accomplished is contained in THE SWEDENBORG EPIC by Cyriel Odhner Sigstedt.

Cornelia Hinkley Hotson
Romulus, New York

ON STARVING CANCER

Dear Friend:

In my early youth I became a vegetarian and for more than 56 years I have abstained from animal flesh, fish and fowl.

For several decades I have known that Emanuel Swedenborg was a vegetarian.

You will find enclosed a vitally important article on cancer and the statistics in the article cannot be argued with. The article points out in unmistakable language the warning and the risk that people take when eating animal flesh. I commend the article to you and hope that you will publish it in your periodical.

Faithfully yours,
Ralph Bishop, San Francisco, Cal.

SAN FRANCISCO CHRONICLE — JULY 29, 1976

CANCER EXPERTS HOPING TO 'STARVE' GROWTHS BY DIET

Washington

Some researchers now believe cancer is so closely linked to people's diet it may be possible to treat tumors by "starving" them, cancer experts testified yesterday.

Dr. Gio B. Gori of the National Cancer Institute told a Senate committee that recent experiments have raised "the intriguing possibility" of using nutrition as a direct form of cancer therapy.

It is known, he said, that tumors compete for nutrients in the body and their nutritional needs differ from those of "the host."

"It appears that it may be possible to adjust available nutrients in the host so that the host may be fed and the tumor be starved," Gori told the Senate Select Committee on Nutrition and Human Needs.

Expert witnesses at the hearing generally agreed that nutritional deficiencies and excesses — and specifically a high fat diet — appear to play a key role in cancer of the colon, stomach and breast.

Dr. Ernst L. Wynder of the American Health Foundation said colon cancer was relatively rare in Japan until the Japanese began consuming more fat and cholesterol.

"Colon cancer is also rapidly increasing among Japanese migrants to the United States, and again this finding is consistent with the adoption of American eating habits," he said in citing a recent study made in Japan, Hawaii and California.

Wynder also noted that vegetarians have a lower rate of colon cancer.

He said there is "a worldwide correlation" between colon cancer and fat consumption — with mortality rates high in such high meat - consuming countries as the United States, Scotland and Canada, and lower in Japan and Chile.

Gori said Seventh-day Adventists and Mormons, who eat less fat and meat than their neighbors, also show lower rates of colon and breast cancer.

STRENGTHENING THE FAITH OF THE NEW CHURCH

Dear Editor:

This important revelation came to me July, 1974

Life on other planets as described by Swedenborg is Truth!

Dimensions of matter can be of different density of atomic structure and different vibrations in cycles per second and time. Our conventional science thinks and reasons in only our dimension of existence. In comparison it would be like saying that our earth is flat, but we know it is not so. In the future man will be able to understand some mysteries and truths of the universe. In the future it is possible that we will discover a planet with life on it, but that does not mean that this will be the only planet with life on it. It only means that this particular planet has a similar dimension of life to ours. It is also possible that beings from outer space with similar dimensions of life could contact us in future.

In *Revelation 22*, God says, "I am the Alpha and the Omega, the first and the last, the beginning and the end."

God is in all Spirit and in all Matter. He is the natural law itself. God never goes against his own laws.

Jesus Christ's appearance to his disciples penetrated the walls, yet he was visible and touchable. He said, "Handle me and see, for a spirit hath no flesh and bones." Also, Jesus Christ ate broiled fish and honeycomb. *Luke 24: 30, 31, 39, 42.*

In *Acts 5: 19, 23*, "We found the prison house locked quite securely and the guards standing at the doors, but when we had opened up, we found no one inside." Also in *Acts 12: 7 - 10*.

God temporarily changed their material condition, their dimensions of life. For this reason they were able to go through locked doors with their material bodies. For us a miracle, but for God natural. God works through his natural law because he is the law. That is why he said after he raised from the dead: "Touch me not for I am not yet ascended to my Father." *John 20: 17*

Everything must have order and time. Swedenborg writes that in the spiritual world, the condition of the spirits have to be in similar dimensions of life, otherwise they will disappear from each other. He also says that the material world is like a reflection of the spiritual world.

Our earth's dimension of life has to be matched with the other planet's dimension of existence in order to see or be seen and felt. In other words, it has to be at the same level of dimension of life.

God created the world in his providence in a variety of different dimensions so that there wouldn't be any interference. This interference would cause the destruction of free human development.

I believe that matter is in many dimensions and variations and in perfect balance with spiritual dimensions and antimatter dimensions. For example:

Music expresses certain atmospheres in infinite variations, and this by only 7 main tones (or different radio frequencies). We on earth live and see the whole universe from our own dimensions, for instance, in the first dimension. Jupiter's humans live and see the same universe, let's say, in the sixth dimension. Mars' humans in the fourth dimension, and so on.

No wonder we haven't found any life on other planets. If, for example, the Martians would come to earth they would see our planet Earth, but only from their dimension of life. In their report you could read that Earth is a lifeless planet.

"Thought from the eye closes the understanding, but thought from the understanding opens the eye." DLW 46

Herman Eckert
San Diego, Cal.

Convention Happenings

Beginning Sept. 4th, the Rev. Harold Taylor, Vancouver, B.C., will broadcast the New Church message from radio station K.A.R.I. of Blaine, Washington. This station is 550 on the dial. The programme will be broadcast weekly, every Saturday at 6:15 p.m., for the next three months.

In 1879, Samuel Cline, builder, architect and circuit Judge, erected a Swedenborgian Church in Crossville, Tennessee. Shortly thereafter the Clines moved away, the building was remodeled, and is now used as a family dwelling. On June 6th, 1976, a memorial marker was dedicated on this site, commemorating the first and only Swedenborgian church in Tennessee. Morris Bishop, a grandson of Samuel Cline, was the guest speaker at the dedication ceremony.

Twenty two members of the Church of the Good Shepherd, Kitchener, Ont., participated in a Church Retreat from Sept. 24 - 26 at beautiful "Stonehills", about seventy five miles north of Kitchener. On Sunday morning a number of additional members journeyed up for the outdoor worship service.

The Museum Association of the General Church has just published its prospectus, including a form for applying for membership. It was established in 1878, its purpose then, and now, is to collect and display the "arts and objects of historical value created by members of the New Church". For further information write to: Miss Margaret Wilde, Box 278, Bryn Athyn, Pa. 19009.

After Convention meetings in Philadelphia, the Rev. and Mrs. Ernest Frederick made the grand Western tour, taking in Yellowstone, the Cascades in Washington, Zion National Park and the Grand Canyon.

Several weeks ago we spent a day at the Almont, Mich., Summer School Camp. What a transformation! Old timers would hardly recognize the place. Everything except the flagpole has been modernized. A new recreation hall with adjoining dorms for boys and girls...tennis courts...a swimming - boating area...the playing field has been enlarged...concrete sidewalks connecting the building...gleaming white aluminum siding on every building...the main kitchen and dining facilities have been completely re-built...steel fencing around the entire property...and the lovely Almont chapel has been moved, restored and landscaped most beautifully. Though exterior appearances have changed, the warm Almont spirit still prevails...S.S.R. student David Rienstra and family spent almost two months serving the Baltimore Society this summer, and from all reports it was a very happy experience for all concerned.

Church Records

BAPTISMS

CASPER - Barbara Casper was baptized into the New Church at Almont, Mich., on Sunday, August 8, 1976, the Rev. Walter E. Orthwein III officiating.

MOORE - Gary James, infant son of Mr. and Mrs. Reginald Moore of Winnipeg, Manitoba, was baptized into the faith of the Church of the New Jerusalem on May 9, 1976, the Rev. Henry Reddekopp officiating.

CONFIRMATION

KLASSEN - Sharon Irene Klassen of N. Battleford, Sask., was confirmed into the Faith of the Church of the New Jerusalem at Battleford on June 11, 1976, the Rev. Henry W. Reddekopp officiating.

WEDDINGS

HARDIN - CLINKINGBEARD - Lanny Lee Hardin and Cheryl Ann Clinkingbeard were married in the Riverside California Church on July 31, 1976, the Rev. John Spiers officiating.

ANKWIZ - BOGDON - Michael Ankwez and Gloria Bogdon were married in the Church of the Good Shepherd, Kitchener, Ontario, on August 28, 1976, the Rev. Paul Zacharias officiating.

POLL - HOWALD - Victor A. Poll and Patricia Jane Howald were married in the Church of the Good Shepherd, Kitchener, Ontario, on August 7, 1976, the Rev. Paul B. Zacharias officiating.

DEATHS

BATEMAN - Emilie Bateman, for so many years a devoted member of the El Cerrito, Cal. Parish, and active leader in civic, social and spiritual affairs, died August 7, 1976, after a lengthy illness.

CHOMBEAU - Bert Chombeau, organist of the San Diego, California, Church for over 30 years, died on July 25, 1976. A memorial service was conducted in the Church by the Rev. Dr. Ivan Franklin and Dr. Garry White on August 1, 1976.

COWELL - Mr. Donald Cowell, Edgewood, R.I., died suddenly on Dec. 12, 1975. Mrs. Mary Cowell followed her husband of nearly sixty years on Jan. 28, 1976. Mr. and Mrs. Cowell had been active members in the Providence Society for many years.

HANSCOM - Charlotte Douglass Bova Hanscom, 67, daughter of Ernestine and Arthur Douglass, who were active members in the Newtonville Church, died July 18, 1976, in Newton, Massachusetts.

MCCURRIE - Mrs. Edward (Louise) McCurrie, 82, daughter of New Church pioneers, the late Mr. and Mrs. Gerhard and Anna Ens, died on May 26, 1976 in Watrous, Sask. The resurrection service was held from the Anglican Church on May 29, with the Rev. Henry Reddekopp officiating.

The Last Word

NEW WORDS FOR A NEW AGE

Jan Seibert

Five minutes ago the sun slid into the Pacific Ocean which heaves and churns on the rocks at the foot of the bluff below our house. Now, in the robin's - egg - blue sky that will last for only a few minutes, Venus shines exquisitely, the first star of the evening. The ocean reflects the sky's luminous blue - green, with here and there the first tinges of the reds and golds and pinks of the coming sunset. The pines and firs are black in silhouette. It's a glorious time of day.

The sea birds are heading for their night perches, and the "wee beasties of the night," our uninvited guests, are gathering in my vegetable patch. Grass glistens with early dew, marked by outlines of hoof and paw, and only the buttercups show against the wetness, their daytime vivid yellow faded almost to white. The first deer of the evening raiding the peas and squash, and the marauding racoons - their bandit masks camouflaging them in the early evening shadows - are uprooting the carrots. In this unfenced country, we plant enough for ourselves and our neighbors, be they the two or four - footed kind.

These beauties of earth and sky and sea, of flora and of fauna, speak to every human being who sees them and evoke a deep response that approaches the spiritual. No matter that person's nationality, or his status in life, or his religious faith. All that matters is his open and perceptive senses, his willingness to see and to appreciate the vistas and visions of his world, the gifts of nature. It seems to me that we, as Swedenborgians, should take a leaf from nature's book and make our message sharp and vivid and clear for the world at large, for everyone who reads with an open heart and mind.

After serving for thirteen years on the board of the Department of Publication, I feel strongly that most of our literature is couched in language that speaks directly to members of the Swedenborgian Church, to people who already know our own special use of language, who understand and are comfortable with our use of such words as inmost, proprium, conjugal (and many others), who feel no interruption in the flow of their thought when the words we know and whose sense we understand are used. Yet how few of our books and pamphlets can be read smoothly and assimilated easily by the uninitiate, and how few speak to the intellectually unsophisticated among us. Some of our newer works are couched in simple language, but the bulk of our works, those written mainly early in this century, speak only to those who know Swedenborgese or are willing to spend a great deal of time and effort in delving through the unfamiliar verbiage to reach the goal of the gold within.

As we enter the final quarter of this century, our literature needs differ vastly from those of the first quarter. Now people's time and willingness to study are sharply curtailed. It's easy to learn from fast - paced books, still easier to learn from TV and motion pictures. The young person who revels in books is becoming a rarity in his generation.

If we're to reach the outsiders who might like to come in with us, who would share our comfort and joy in our doctrines, we must give up some of our cherished uniqueness of language and find the means to express our beliefs in the idiom and in the mode of today. This will be a painful change for those of us who are entrenched in our literary forms and will impose burdens on the authors who undertake to tell the Swedenborgian story for today's readers. But, unless we assume these burdens and learn new ways to express our beliefs as we strive to meet the needs of those not in our church, our ineffable message will not reach out beyond us.

I think it's time to put younger hearts and minds to work, both as authors and as members of the Department of Publication. Our outreach had best be directed to the coming generations if our church is to remain active and alive. Therefore, let's recruit zealously from among those who are in daily touch with young minds and young needs. The older generation has a fair quantity of church literature to read, and we know most of it well. We can pick up a well - loved book and visit within it as comfortably as with an old friend. Let's not close our minds because we like what we read and assume others will like it too. They may not!

In the great "somewhere" out there are both the authors and the readers, waiting to be brought together, so that the one may teach and the other learn what our church is all about. We're making progress, and shortly we'll have entirely new translations of some of the Thirty Green Volumes. With them, even us of the old guard can read and learn more precisely what Swedenborg had to say, what he meant. Other new pamphlets and books are in the works. Hang in there! Help is coming. How about all of us writing to the editor of *The Messenger* and telling him how we think and feel on this subject? Plenty of input will help influence the amount and the direction of the output.

For a long time I've wanted to say this to all the members of Convention. Now that it's said, I've stopped for a minute to look at the sunset pinks and golds that have followed the earlier blue - green in the sky. Now another velvet - black - with - diamonds night is unrolling in its immensity. There's nothing to hear but the wind in the pines and the roar of the waves as they break and crash. In such a world, the heart knows content and peace. Would that the whole world could share it.

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

**RETURN POSTAGE
 GUARANTEED**



YOU WILL LIVE ON

When I look deep into your eyes,
 The fact that they are brown or blue
 Is immaterial; What I see
 Is you – the really truly you!

And when I hold your hand in mine,
 It's texture, color, shape and size
 Are not the qualities I feel;
 Your very soul I realize!

Your outer hands and eyes are dear
 Because from inside you come through;
 When outer things are gone, you will
 Live on – the real, the inner you!

Emilie Bateman