

# The Messenger

OFFICIAL ORGAN OF THE SWEDENBORGIAN CHURCH

APRIL 1977

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It is the Resurrection day again! There is joy upon the hills and gladness in the fields. Wherever we listen, there come the songs of blossoms, the chime of birds and stream. Wherever we look, we behold the miracle of life new risen. The green tide rolls from the south, pressing on over the hills and running into the valleys, bringing hope to winter - bound souls.

Even thus the Word of God runneth swiftly upon the earth, searching our hearts, as the soft spring rain seeks the roots shut in the dark mould, and awakens in them the impulse to rise and share in the glory of leaf and flower, sunshine and song.

So may the Word of Life awaken in us an irresistible desire to think more deeply, feel more sincerely, love more generously, and be more worthy of our spiritual heritage!

This is the fairest of all resurrections — the rising in our souls of a nobler self. Now is the moment for us to rise out of the darkness of our selfish lives and, quick - ened by his Love new risen in our hearts, go forth in his steps with healing in our hands for the wounds of the world.

Helen Keller.

## GUEST EDITORIAL

### Change Called Death

That "Heaven and Hell" except for the Bible and Bunyan's "Pilgrim Progress" is "the overall best seller of all religious books continuously published in the United States since 1825,"\* is more than an interesting fact. It discloses the persistent and penetrating desire among the people to know more concerning the whole of life, instead of the limited section of it confined to this world.

For many, as hundreds of letters have shown this writer, the interest centers on what takes place when the change comes called death, after which such knowledge as we may already have is confirmed by experience. So it is at this season, perhaps on Easter Day itself, that we give thought to the resurrection of the individual as well as to the commemoration of the wondrous occasion for which the day has been set aside. Probably there is no book in existence which treats so thoroughly of life after death as "Heaven and Its Wonder and Hell" to give it its full title, though many, from its very title, assume its content to be spiritism, or because of its religious theme, spiritualism, that being the difference to be found in those "isms." But one has only carefully to read Swedenborg's famous work to discover its author to be a Columbus of the mind and that, as the New Church translator John Ager states in his introduction to the Standard Edition, it is not treating of mere phenomena, but of human behaviour throughout man's complete life.

Nowhere in the book is this dealt with so rationally, so interestingly, so convincingly as when the process of transition is explained. With the detached, precise words of an instructor in anatomy, Swedenborg (mainly at par. nos. 449 - 451) tells from "living experience" precisely what occurs at "Resurrection From the Dead." (Chapter heading.) It is all the resurrection story in terms applicable to mankind; its narrator had dissected and described physical organisms, now he treats of that spiritual body to which the Apostle also so definitely alludes. (1 Cor. 15: 44, 54.)

Nothing can transcend the wonder and purpose of the Lord's resurrection; it is the mountain peak of the Christian year, all His

highways of glory and honor lead to it; at the same time we shall bear in mind His purpose in permitting the Cross, the Tomb, the "Ascension," and our experience's dim reflection of them. They were and are for *our* salvation.

Easter is an annual reminder not only of the triumph of life over death but also that the Life Eternal means a new kind of a life rather than an unending life. The Life Eternal is something that time has nothing to do with. It is lived now as well as in the future. It is not time-bound, nor can it be destroyed by death. Remember that when the Lord was on earth in His humanity He was also in the world of spirit. His vigils on the mountains and in the Garden of Gethsemane, His transfiguration, the voice from heaven that spoke to Him — all these and many other things remind us of this fact. And we, too, although finite beings live in two worlds; the world of spirit and that of flesh. Every noble aspiration, every kind thought, all love of goodness, truth and beauty, every true prayer are excursion into the higher world of spirit. In a tiny degree they are a participation with the Lord in His resurrection.

\* "Golden Multitudes — The Story of the Best Sellers," Mott, Macmillan, N.Y. '47.

(The above is collated from Easter editorials in 1954 and 1955. Leslie Marshall, good friend and former *Messenger* editor, is now experiencing firsthand the truth of these eloquent Easter promises. P.Z.)

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## THE MESSENGER

### April 1977

### Vol. 197, No. 4 Whole Number 5005

Published monthly, except for the one double issue in July — August, by the Swedenborgian Church (founded 1817, Incorporated 1861 as the General Convention of the New Jerusalem in the United States of America).

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The opinions of contributors do not necessarily reflect the views of the Editor or the Department of Publication, or represent the position of the church.

EDITORIAL, BUSINESS & SUBSCRIPTION ADDRESS:

THE MESSENGER

Box 2642, Stn. B

Kitchener, Ontario, N2H 6N2

Deadline for material: 5th day of the month.

Subscription free to members of the Swedenborgian Church: non-members, \$3.00 a year: foreign postage .25 extra: gift subscriptions from a member, \$1.50: single copies, .25.

# The Starting Line — by Eric Zacharias

The truth of God's Word appears, at times, to be overwhelming in its power. It strikes, so often, at the very heart of our self - image and leaves it cracked and tottering. By frequent reading, passages of Scripture become familiar — then, in a moment of greatest need and at a time when response can be most intimately made, the impact of that truth presses hard upon us. It is this experience which brings truth into its highest service and, thereby, gives it lasting vitality.

The celebration of the momentous event of Easter now awaits us. We look forward with expectation to that sense of wonder which accompanies the reading of those timeless words, "In the end of the sabbath, as it began to dawn . . . ." We thrill to the proclaimed announcement that the bonds of enslavement have been broken, that the way has been cleared for all men to be more truly united with their Creator. "The passion of the cross was the last of the Lord's temptation, by which He fully united the Human to the Divine, and the Divine to the Human, and thus glorified Himself." AC 2776. A mighty work this was, indeed! This uniting of the human with the divine in the person of the Lord Jesus Christ is central to the process of salvation and redemption that now is open to us. We somehow sense the awesomeness of this event, this coming together of the human and the divine. Can anyone, in reality, however, encompass the immensity of it all or fathom its mystery?

And, yet, there persists within us this urge to know, to move closer, to look up and catch a glimpse of that Life from which we draw breath.

It was the Psalmist who asked that most tantalizing of all questions, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

Man truly awakens as he responds to the divine within him. Thus, he challenges the unknown, probes the secrets of the universe, and pushes back the outer rims of his knowledge. The February issue of the *Atlantic Monthly*, in an article prepared by biological scientists states, "Molecular biologists now can alter the very stuff of life — they can combine genes into wholly new substances called 're-combinant DNA'. Such experiments are the most exciting in contemporary science. They are also the most awesome, and they have provoked a grave debate among scientists.

Many fear that their work may create dangerous and uncontrollable forms of life. . . "

Indeed, "What is man?" Wherein lies his greatness? Can there be any doubt that man, in the future which lies immediately before him, must choose with extreme care the course of his decisions?

How big is man? What are his alternatives? It was on reading the above mentioned article that the Lord's words to his disciples came to life with stunning force. "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." St. Luke 18: 17. There is little room for equivocation. The implications are clear.

I was in the home of the Rev. and Mrs. Jay Lee in Park Ridge, Illinois in late February. Playing on the living room floor were their two lovely children, Rachel, 2, and Bruce Todd, eight months. Their world was one of constant movement, of insatiable curiosity. Bruce was stretching his new found powers of mobility to the limit. Rachel was mastering a picture puzzle. Goals were set. Victories were won. Here was the experience of greatest delight — and there was joy in the eyes of the parents.

Surely, it is through the total parent - child relationship that the child is given the opportunity to discover the beauty of a friendly world, to build a foundation of trust between himself and the adult world and to find a measure of security in his worth as a child of God.

"Whosoever shall not receive the kingdom of God as a little child . . . ."

How indelibly clear is this admonition! The privilege to enter the kingdom of God is given us; the invitation to an appreciation of its length, its breadth and its height is ours — but only as we respond to this invitation as a little child.

Surely, it must be with an openness to the learning experience, a willingness to make that "leap of faith" in all of our inter-relationships and with an abiding trust in the Lord and in the goodness of life that the door to the kingdom of God is opened to us in our personal life and in our life together as a Church.

We wish for all Messenger readers the richest blessings of this Easter Season. Mrs. Zacharias and I will visit Convention centers in Europe from April 22 — May 6.

# THE SONG OF SPRING

by Horace Briggs

*(The following paragraphs are excerpts from a series of sermons on marriage delivered by the late Rev. Horace Briggs in the Fryeburg, Maine, New Church.)*

Spring has one herald, both more vocal and more silent than others. We call it love . . . The song of love is the song of spring, as illustrated by the song of Solomon.

The marvels of life unfolding in the spring have been for ages a revelation of Divine power . . . the coming of the spirit of God. Nature is one with the flowers of youth that bloom in the spring. Nature is one, too, with the flowers that fade in the fall . . . and tragic is the death of that love, and far reaching its effect.

Love mounts with increasing love to marriage, then may fall through degrees of intensity into frost and cold . . . as a leaf on the tide . . . like the crash of Honeymoon Bridge into the icy torrents of Niagara.

Spring comes when the soul welcomes, and takes upon itself, the spirit of the Lord with all its light and warmth, all its truth and love . . . when insight becomes fact in experience.

Assume a spiritual universe alive with God, and you find marital ideals throughout His universe. Such a view of life minimizes conflict. It achieves the gift the wedding service would confer, as it encourages loyal living of its vow. "To have and to hold". To have is to possess. To hold is to give. It is to hold in consideration, respect, love, reverence.

The states of love truly marital — and they are only possessed in the union of one man and one wife — are: "innocence, peace, tranquility, inmost friendship, full trust, and a mutual desire of mind and heart to do each other every good; and growing out of all these, blessedness, satisfaction, joy, pleasure, and in the eternal fruition of these, heavenly happiness . . ."

Marriage is a privilege. Too frequently, it seems, partners overlook the privilege that is theirs. As well as privilege, however, their vow reminds them of something else: that is, from this day forward, for better, for worse. Privilege, yes, but in lean times as well as fat.

The lean and the hard times test the fat and the joyous times and, more than that, bless them. Or may bless them; for they set up guides to the goal. The way they are met reveals how the marriage is going, how progressing, as it determines its course.

For marriage is a lifelong progressing. It runs side by side with regeneration, toward the full marriage that is fulfilled only in the spiritual world, in heaven. For marriage is the greatest single aid to spiritual development — to mutual blessedness.

What does it mean to be joined by God? The Church believes it means the Lord alone confers true marriage love; and that, because it flows down from His love for heaven and the church . . . from love for what is good and true. "Marital love in its essence is nothing else than the wish to be one; that is, the partners desire their lives to be made one life. This desire is the perpetual endeavor of this love, from which all its effects flow." One might say that it takes an act of God to bring it about; at the same time that it is meant to bring about an act *for* God.

The full significance of marriage, then, is only to be apprehended by a view of God and His universe that sees His marriage in that universe . . . the reflection of good and truth in God. Marriage is marriage in the true sense as its partners reflect the light of God more perfectly as the years roll on toward eternity.

The life of angels is based on the fact and blessedness that marriage is the highest gift of God. There God joins together; so also here as we cooperate with Him and *let* God join together.

Marital love, because it originates in the marriage of good and truth, and because it may be likened spiritually to the marriage of the Lord and the Church, is "heavenly, spiritual, holy, pure and clean above every other love which the angels of heaven of men of the Church have from the Lord." And, rightly appreciated and faithfully cherished, it becomes progressively prized . . . it becomes "successively spiritual."

These heavenly convictions and achievements inspire the soul's spring song: "The singing of birds is come, and the voice of the turtledove is heard in the land."

# THE EASTER TREE THE CHRISTMAS TREE



by David J. Garrett  
El Cerrito, Cal.

There is no logical reason to connect the Easter tree, or crucifixion cross, with the Christmas tree. The first was Roman form of execution; the second a Germanic ritual tree used by pre-Christian Germanic tribes in winter solstice rites to celebrate the eternal renewal of life. Later when the Teutons converted to Christianity the Church adopted the Germanic conifer, associated with the coming of light in the midst of winter darkness, as a symbol of Christmas.

Though we do not know of any conscious link between the Easter tree and the Christmas tree in the mind of the early Church, the two are obviously connected at a deeper, symbolic level. The Christmas tree was, in effect, the tree on which Jesus was crucified. As we shall see, the implications offer some profound pondering for Easter meditation.

Easter and Christmas are similar in that both are about birthing: birth and rebirth. But whereas Christmas is pristine, virginal birth, Easter is rebirth after dying, carrying the sting of knowledge of life and of oneself won at great cost. Christmas is innocent, almost naive, an entry upon the scene of the unknown and unexpected. Easter, on the other hand, is reentry into life of the born and known transfigured by encounter with the eternal. Christmas is given.

"How silently, how silently, the wondrous gift is given." Easter is chosen.

"Father, if it be possible, let this cup pass me; nevertheless, not as I will, but as thou wilt."

The distance in the inner world of man between Christmas tree and Easter tree is the distance between promise and fulfillment, beginning and end, dawning awareness and painful accomplishment. The promise of Christmas delights the imagination and conjures up the prize before the course is run. Much of what people call religious experience is just that: an equating of enthused knowing with sober achievement. Who has not said in so many words, "I just heard the Good News and must tell you about it," as though hearing and telling are the same as being and doing! Or, "Now I can enter with understanding into matters of faith," as though rational

knowledge of faith confers the ability to live it. Moving from Christmas to Easter punctures that inflation and shows Christmas to be a prologue to the religious journey. It whets the religious appetite.

Christmas prefigures what God and man can do together when God is born in man. It suggests that when God enters people's lives a reorientation occurs that gives them the courage to "lose life in order to preserve it." In other words, the Nativity anticipates the Cross. It envisions small deaths and large deaths that cause one to let go subterfuges and masks, ego defenses, idealized ego images, rigidities, and oneness of one sort or another, so that a person may rise anew and gradually become whole. This is Christmas's promise and a central meaning of Christianity.

Easter's fulfillment is something else. It takes seriously Christmas's promise and translates it into living experience. It notices, to begin with, that "enthused knowing and telling", or premature acting out a religious insight, can cover up not facing oneself. When a person really takes to heart an uncomfortable fact about himself, he is likely to be quiet about it, chew on it awhile, and give it time to cook. To extrovert inner experience (religious - psychological) takes the lid off the inner pressure cooker too soon and prevents the ingredients from becoming edible and thus a part of oneself.

To let Christmas promise be realized in Easter renewal requires leaving the glow of the Christmas tree and daily shouldering the burden of the Easter tree. It is voluntarily sacrificing ourselves, not in slavish imitation of the Germanic Odin or the Christian Christ by taking their crosses upon ourselves, but by taking up our own crosses as Jesus urged us to do. To do so is to quietly, soberly, and slowly get to know ourselves with ruthless honesty in all our embarrassing ambiguities and perplexing conflicts. It is learning we are not "one" but "many", not "simple" but "complex." It is discovering we contain all the opposites of creation within ourselves, rational and irrational, ugly and beautiful, light and dark, spiritual and substantial, masculine and feminine, heroic and cowardly, wounded and

healed, good and evil. It is learning how much we hang on to pleasant, self - congratulatory images of ourselves that harmonize with and reinforce a self - complimenting world view and project on others and things in ourselves we don't want to see. It is facing how split we are, divided, isolated from ourselves and from others, by a onesided perspective. It is confronting and owning our favorite inflations and the inevitable, consequent deflations as one of our patterns.

To shoulder the Easter tree is to go a further step. As gaining self - knowledge becomes a daily practice, the vulnerability of one's position becomes apparent and one knows he cannot resort to old defenses. The attitude assumed may be pictured as a stance of exposure, arms extended sideways, legs uncrossed, body and face unprotected, in the position of crucifixion. One is held there on the Easter tree and consciously suffers radical openness and stretching. The many contradictions learned about oneself pull in all directions from top to bottom, left to right. It is tempting to ease the pain of consciousness by loosening the pull from one or two of the directions — to endure only what is comfortable. For example, one is tempted to get lost in the vertical heights of spirituality or mired in the verticle depths of sensuality; or to allow only one horizontal pull either to the familiar and known (the right side) or to the fascinating world of mystery and the irrational (the left side).

To shoulder all of these with fierce integrity and thus encompass one's whole person is to stay with the Easter tree. It makes possible the concluding step. In holding together all the contradictions, one allows each human quality its place, not damning, not judging, not repressing, not acting out, not justifying. The many qualities are simply allowed to be. One's humanness and the givens of creation are accepted. Accepted they are offered to be transformed, as Jesus offered himself for transformation on the cross. In the offering, God's acceptance is profoundly and irresistibly experienced, a mystery that happens but cannot be explained. The vexing sides of one's nature, the ambiguities, the horrifying aspects, the distasteful and ugly traits come to be at home with the onesided striving to be good, right, reputable, and competent. Allowing the opposites to live together, the poor and wretched parts are nourished and brought into

one's inner community as respected, contributing citizens; the aggrandizing "well - off" parts are humbled and assimilated for use in the overall transformation. A profound healing of the inner splits takes place. The person ill on his bed of paralysing neuroses, experiencing forgiveness, picks up his bed and walks. It is important that he does not leave his bed behind. His problems remain with him in slowly changing form, to be taken up and offered for transformation again and again. The Easter tree is carried through the rest of one's life.

We would not say of Easter, as we would of Christmas, that it is enjoyable. Easter is joy! But that is different. All one has to do is conjure up the Christmas tree and Easter tree to see the difference. Easter is joy because by sacrificing an attachment to incongruency one becomes congruent; by sacrificing a neurotic pride in scatteredness and inadequacy one becomes of one piece; by sacrificing a habit of partialness one becomes whole.

Easter is God resurrecting man in his brokenness.

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## A MODEST LENTEN RULE

*I WILL: Not shriek at the children more than once a day.*

*Stop making a pig of myself.*

*Let that poor driver pull into the line of traffic in front of me.*

*Be nice to that relative, neighbour, wife, husband, mother - in - law.*

*Cook that dish which my husband likes and I do not; eat that dish which my wife cooks and which I do not like.*

*Read something worthwhile.*

*Give our Lord a little credit for the good things happening to me; blame our Lord a little less for the bad things happening to me.*

*Blame my husband less. Blame my wife less. Blame everyone less.*

*Say 'Thank you' more often. Say 'please' more often.*

*Talk less. Say more.*

*Smile some. Try smiling even when I do not feel like it.*

*Ask our Lord Jesus Christ to help me to do all these things.*

ANGLICAN DIGEST



# ETHICAL DECISIONS AND THE WRITINGS

by Ted Klein  
Urbana, Ohio

Each of us is involved in a process of continual becoming, living a life ordered around "what we love most." Essential to this process are the decisions we make; a pattern of life is shaped through these decisions. Many of these decisions are *ethical decisions*, concerned with what is "morally right" and "morally wrong" in specific situations. In some situations an action can be clearly right or wrong, but there are also situations in which there is no "one obvious right thing to do." Persons sometimes genuinely and sincerely disagree, in conscience, about what is right or wrong.

How do the writings relate to the ethical decisions we often must make? For many of our most difficult ethical decisions the church teachings do not prescribe a single right course of action. We cannot simply go to the writings and find a right "prescription" or "recipe" for these situations. Yet the writings are not so abstract that they fail to provide guidance for decision making in these difficult situations. They provide certain guidelines or considerations which need to be recognized.

The relation of the writings to complex and difficult ethical decisions can be illustrated by considering their teachings on war. Particular actions are not prescribed, but some definite guidelines are provided. Although war is seen as an evil in itself, it is also viewed as justifiable under certain conditions. Participation in a "just" war is seen not as an unqualified "good", but as the best possible course of action in a situation which is already "evil." War is described as permissible when no other viable alternative is available. (A detailed statement on war as a "permission" can be found in DP 251). It is stated that "wars that have as an end the defence of the country and the Church are not contrary to charity" (TCR 407). The contrast between "just" and "unjust" wars is based on a contrast between wars of "attack" and wars of "defence." Aggressive or attacking violence is clearly contrasted with the use of force as defence (ch. TCR 407; AE 693:2; Doctrine of Charity 164, 166).

There seem to be three possible justifications for participation in a war which these teachings allow. One could be a case of self - defence in response to an attack. Another could be coming

to the aid of another nation or group of people which is attacked. A third could be wars of liberation by peoples who are oppressed and being treated inhumanly. In any other kind of situation, participation in war would not be justifiable. In any of the three kinds of situations where participation in a war could be justified, it could be justified only as a "last resort," when all peaceful alternatives have been exhausted.

The difficulty here is not that the writings fail to provide guidelines, but that the conscientious application of these guidelines in particular situations can be very hard. This can be illustrated by reflecting on differences of opinion about the American involvement in Vietnam. I do not believe this involvement can be justified by appealing to the three considerations I have mentioned. Americans were not fighting a war of liberation or responding to an attack on America. Many people tried to justify our involvement by claiming we were coming to the defence of a nation being attacked. However, this nation was itself a product of previous interventions by Western nations, including the United States. In any case, the trauma of the Vietnam involvement left room for many different conscientious views, some in support of the involvement and some opposed to it.

Another highly complex set of ethical issues are involved in the issue of civil disobedience, the conscientious disobedience of a law believed to be unjust or morally wrong. The writings clearly teach both: (1) that one has an obligation to one's country; but (2) that one's country is to be served according to its good and not indiscriminately (Doctrine of Charity 85 - 86). Civil good, moral good and spiritual good are distinguished (Doctrine of Charity 23, 58; Doctrine of Life 12; TCR 282). Ideally there would be a harmony between civil, moral and spiritual "laws," but conflicts may arise where this harmony does not exist. For example, an attitude of charity is clearly opposed to segregation, discrimination and prejudice. When a civil law supports these evils, one is obligated, I believe, not to obey such a law and to act constructively for a change in the civic order. Such disobedience is clearly different from not obeying a law because it is not to one's advantage to obey it. The writings clearly

state the necessity of laws for organized society (TCR 282), and prescribe an overall obedience to civil laws as part of a life of charity. Yet such an attitude of "following law" rather than "putting oneself above the law" is compatible with a particular conscientious action of not obeying a civil law seen to be in conflict with what is morally right and spiritually in order. In contrast to the topic of war, the topic of civil disobedience is not explicitly discussed in the writings. Thus what I have done is to *interpret* how I think certain teachings relate to civil disobedience.

In relation to another difficult topic, capital punishment, there is also a need for interpretation. There are some explicit teachings on punishment, and these would need to be considered in trying to find a conscientious stand on capital punishment. The writings suggest in many ways that it is *always* wrong to *attack*, but that in some situations it is *necessary* to *defend*. Punishment, if done in a spirit of love rather than retribution, can be in accord with charity. It can be justified in terms of protection of others and amendment of the person doing wrong (cf. AC 2417:7:7; TCR 407). Since capital punishment leaves no room for amendment, I do not believe it can be justified within these guidelines. Possibly one

could try to justify it as a way of "protecting others." However, it is questionable that capital punishment could be shown to effectively "protect others." The kind of total condemnation involved in saying that someone is beyond any possibility of positive change seems to go beyond where we need to make certain judgments.

I have not attempted anything like "definite answers" in relation to the ethical decisions involved with the issues of war, civil disobedience and capital punishment. I have tried to bring forward some statements in the writings relating to these topics. I have ventured into some of my interpretations and applications of these teachings.

There are two ways in which teachings in the writings are relevant to ethical decisions. (1) They describe a life of charity, pointing to a kind of motivation which can gradually come through repentance, reformation and regeneration. (2) They provide certain guidelines which need to be considered in relation to particular ethical situations. Charity, including a moral life, is not something we "do" or "achieve". Rather it can grow in us if we look to the Lord, turn from evils, and participate in the constant nurturing life that comes from God.

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## ON CAPITAL PUNISHMENT

by George F. Dole

Biblical law prescribes the death penalty for a number of serious offences. Some of these are listed in Exodus 21: 12 - 17, while others are scattered through the next three books. The offences involved range from first degree murder to cursing father or mother and illicit sexual relations. They also include wizardry and blasphemy — that is, serious civil, moral, and religious crimes are all involved.

I am not aware of any passage in the writings which prescribes capital punishment in this fashion, though my research on this is sketchy. However, within a specific framework, one particular value of the death penalty is assumed.

The issue is dealt with in A.C. 10790 — 10791 (=N.J.H.D. 312) with characteristic clarity, as follows.

"Order cannot be maintained in this world without officials who will keep track of all the things that are done in accord with order and in violation of order, who will reward people who live in accord with order and punish people who live in violation of it.

"If this is not done, the human race will perish. For everyone has by heredity a basic impulse to want to dominate others and to possess their property, which results in various kinds of hostility, envy, hatred, vengefulness, guile, cruelty, and many other evil things. So unless people were kept fettered by laws, — for people who do good things, by rewards befitting their loves, which are various kinds of prestige and profit, and for people who do evil things, by punishments that counter their loves, which are various deprivations of prestige, property, *and life*, (*italics mine*) — the human race would perish."

The reader who wishes to pursue this theme further might best start with the passages listed under "BIND" in Potts' *Concordance*. It will be no surprise to discover that this is a recurrent theme in the writings — that the primary use of civil punishments, including the death penalty, is to restrain people from acts which would destroy the human race if left unchecked.

It is then appropriate to turn to the word "FEAR". This leads to a particularly appealing



passage in A.C. 3718. After brief definitions of holy and not - holy fear, the following description occurs.

“The fear that comes from love is a fear of doing any kind of hurt to the Lord or any kind of hurt to the neighbor, any kind of hurt, then, to what is good and true and so to the holy content of love and faith and therefore of worship. But there are varieties of this fear — it is not the same in one person as it is in another. Broadly speaking, the more love a person has for what is good and true, the more fear he has of doing hurt to what is good and true, even though this does not look like fear. Conversely, the less love a person has for what is good and true, the less fear there is on this account, and the more this looks like fear rather than love, which is the course of their fear of hell. And where there is no love of what is good and true, there is no holy fear — only a fear of losing prestige, profit, fame for their own sakes, and a fear of punishments and death. This fear is external; it especially influences the body and the natural person and his thoughts. But the former fear — holy fear — especially influences the spirit or the inner person, and his conscience.”

It seems unnecessary to add that heavenly government rests in love and wisdom (H.H. 218), while hellish government depends upon fear of punishment (H.H. 220).

The need for punishment, then, is not an unvarying absolute, but diminishes with every increase in the love of what is good and true. As the New Age comes into its own, we may expect that need to decrease; and surely we may take heart in the fact that our nation existed for almost ten years without capital punishment, and did not “perish.” Depending on our readings of human history and the human heart, we may or may not feel that the time for the complete abolition of capital punishment has in fact come. We can, however, be unanimous in our longing for that time and in our efforts to hasten it.

It is in this area that A.C. 10792 (= N.J.H.D. 313) is eminently useful. “We therefore need officials who will maintain human society in order, officials who are skilled in law, wise, and God - fearing.” The choices of imprisonment or freedom, of death or life, are not directly in our hands. But we do have something to say about those who govern us. As long as we favor only those who favor us, who belong to our “party”, we are in trouble. Fundamental personal character is more significant than the ideological form it may take. Let us look searchingly for legal skill, wisdom, and the fear of the Lord, and wherever we find them, give them our support.

## THE CARTER PARDON

*by Sheldon D. Clark*

*Acting pursuant to the grant of authority in Article II, Section 2, of the Constitution of the United States, I, Jimmy Carter, President of the United States, do hereby grant a full, complete and unconditional pardon to . . .*

With these words President Carter on his first full day in office lifted the brand of “criminal” from an estimated 30,000 Americans who had refused to go to war in Vietnam.

Suppose Emanuel Swedenborg, once in the cabinet of the King of Sweden, had lived today and been petitioned by the President for advice? Would Swedenborg have counseled pardon? Before answering let us see whom it concerns.

Political and civil rights were restored to nearly 9,000 Americans convicted of violating the draft law during the Vietnam War, 1964 - 1973. Pardon was also granted to an estimated 15,000 or more civilian resisters who fled to Canada or Sweden. The Department of Justice was ordered to dismiss 4,000 pending draft cases.

Some resisters fled to Canada, were indicted for failure to report for induction into the Armed Forces, took up a new life in Canada and became Canadian citizens. They wished to return to the United States on occasion to visit family or for occupational trips. From Canada, with the help of U.S. lawyers they obtained a dismissal of the indictment. Usually, a U.S. District Attorney agreed on review that the draft board's induction order was illegal for lack of due process of law. The local board had held unfair hearings, ignoring claims of conscientious objection, valid medical claims or other grounds for exemption. Nevertheless, ignoring the courts' dismissals, the U.S. Department of Immigration and Naturalization continued to bar from re - entry these cleared men as “undesirable aliens” who fled military service. The President specifically ended this bureau practice.

The pardon, in a move to reconcile all civilian resisters, also blocked from any future prosecutions those men, unknown, who failed to register. Not included in the pardons were men whose crimes were of force and violence.

The pardon proclamation did not cover 100,000 deserters from the U.S. Armed Forces. Few deserted in Vietnam; most went from the United States to Canada or from Germany to

Sweden. (A number of deserters who turned themselves in were given administrative discharges by the army). Pro - amnesty groups who felt most less - than - honorable discharges should be upgraded to "honorable discharge" were disappointed in President Carter's order. Once a person enters the military, he is governed by the Uniform Code of Criminal Justice. Rights are more restricted than under civilian law because of requirements of military discipline to wage war. Thus some may lose not only the G.I. benefits, but prospective employers will avoid hiring veterans without honorable discharges. It is argued this is unlimited punishment for an offense.

What would Swedenborg say? As to those who were conscientious objectors, Swedenborg's views are clear. George Trobridge's *Swedenborg, Life and Teaching* reads:

"The last political document that we have bearing Swedenborg's signature is an address to the Diet, presented between March and July, 1761, in favour of the re - instatement of three senators who had been compelled to resign on account of the part they had taken in the disastrous war against Frederick the Great . . . (it) raised a warning voice against the revival of an absolute monarchy . . . which these senators had opposed . . . "No one" he (Swedenborg) said, "has the right to leave his life and property in the absolute power of any individual; for of these God alone is master, and we are merely His stewards in this world." P. 251. (Two at least of the senators were restored)."

Thus, today some may grant the right to make a moral choice to refuse to go to war, but a judgment of the state that its citizens must resist the evil of aggression is supreme. Of course, this is based on the premise that the enemy is the aggressor. It was a new and difficult experience for Americans to find that their own government, this opinion shared by increasing numbers, was the aggressor in Vietnam.

American law recognized conscientious objection, but usually this was invoked by white middle - class Americans with sufficient education and religious training to make a moral judgment against society, at a young age. The Vietnam experience teaches the importance of religion in the home as a guide in seeking

divine guidance on what is right. What should parents and young people do in event of a future draft? A brief look at Swedenborg reminds us of some pertinent concepts, paraphrased for brevity:

All life is from God, and in receiving it man is to exert his will in action. He is to see what is good ("rationality") and to purpose what is good ("liberty"). Thought, love, insight and purpose make the spirit and are the man himself. He is capable of reckoning with spiritual values. He is a free moral agent.

Conscience is enlightened as education and experience enlighten it and joins forces with the will to action. It is not apart from life, but is to be found in it — living for purposes in a spirit thought of as coming from God, and in just relations with other men.

Evils like war require the action of social conscience. The moral integrity of a society, its conscience and Christian practice, means more for us all than an individual's religious experience, though it must come by way of such individuals.

Justice Oliver Wendell Holmes said, "General propositions do not decide concrete cases," but obviously they are basic to decision. Further knowledge of facts and time for healing seem needed to resolve the dilemma of the military deserters and less - than - honorable discharge cases. They are not necessarily cases of conscience, but wrongs may have been done to these men in their military life. As Swedenborg points out, the state should not have absolute power, but should have a social conscience.

1. "An Outline of New Church Teaching" by William Wunsch, pp. 9, 15, 45.

(The author represented draft resisters who fled to Canada as cooperating attorney with the American Civil Liberties Union. Raised a Swedenborgian, Sheldon Clark now attends the Society of Friends (Quakers) in Cleveland, Ohio.

## ADVANCE CONVENTION REGISTRATION

University of San Francisco

June 29 - July 3, 1977

Name .....

Address .....

Accompanied by:

Names

Relationship

Ages of Children

.....

.....

Arrival ..... Departure .....  
Date and Hour Date and Hour

Arrivals at San Francisco International Airport take airport bus to downtown terminal. Cost \$1.65. Take taxi to University of San Francisco, Golden Gate entrance between Roselyn and Kitterage Streets. Registration will be at University Center. Room assignments, keys and assistance with luggage will be available at the Registration Desk.

### RATES:

Room and board, based on double occupancy in rooms, is \$10.75 per person, per day.

Room and board for a private room is \$12.25 per day.

Parking for autos is \$2.50 per week.

Registration fee is \$15.00 for persons 18 years or older. This fee helps pay for meeting rooms and receptions.

### RESERVATION DEADLINE: MAY 15, 1977

All reservations should be addressed to: Rev. Erwin Reddekopp  
Church of the New Jerusalem  
2107 Lyon Street  
San Francisco, California 94115

Early reservations would be greatly appreciated.

See page 92 for an important announcement regarding CHILDREN at the 1977 Convention.

## **N.C.T.S. CORPORATION MEMBERS**

At the request of the Directors of the Corporation of the New Church Theological School the following list of names of members is printed. Members of Convention who believe they have signed the Roll Book of the Corporation, but who do not see their names on this list, are requested to notify the School office at Swedenborg School of Religion, 48 Sargent Street, Newton, Massachusetts 02158.

Alex L. Alberice  
Philip M. Alden  
Jean L. Allan  
Delmar Anderson  
Mrs. Doris Anderson  
Mrs. Ruth Anderson  
Mrs. Martha Archer  
Laurence R. Atwood  
Mrs. Marjorie Barrington  
Mrs. Polly Baxter  
Rev. Richard Baxter  
Garth Bemis  
Philip Bemis  
Jack Billet  
Rev. Rollo K. Billings  
Rev. Franklin H. Blackmer  
Phyllis V. Bosley  
Mrs. E. B. Boyce  
Mrs. Frances A. Boyle  
Mrs. Virginia Branstons  
Mrs. Horace Briggs  
Ron Brugler  
Mrs. Valerie Brugler  
Miss Anna M. Buck  
Ralph A. Buck  
Mrs. Dorothy Burdett  
Fred Burdett  
Mrs. Mildred B. Calby  
Rev. Edwin G. Capon  
Esther N. Capon  
Isabel Carpenter  
Mrs. Dorothy Carter  
Walter Chapin  
Mrs. Barbara Cole  
Mr. Francis C. Cole  
Mrs. W. P. Collins  
H. Page Conant  
Chester T. Cook  
Marion E. Courtney  
Agnes G. Cowern  
Maurice H. Daggett  
Mrs. Maurice H. Daggett  
Rev. Andre Diaconoff  
Mrs. Evelyn Diaconoff  
Rev. Dr. George F. Dole  
Mrs. Alice L. Dullea  
Capt. August A. Ebel  
Mrs. Mary Ebel  
Miss Josephine Ellis  
Mrs. Alan Farnham  
Mrs. Lucile Flagg

Mrs. Doris Foster  
Mr. William Foster  
Rev. Dr. Ivan Franklin  
Mrs. Eva Franklin  
Rev. Ernest Frederick  
Forster W. Freeman, Jr.  
Fred R. French  
Mrs. Doris Friesen  
Miss Margaret Michael Gale  
Mrs. Marjorie Gale  
Albert C. Geis  
Bernice S. Geis  
Rev. Matthew Glowe  
Peter N. Greeley  
Mrs. G. Holden Greene  
Paul Guinta  
Rafael Guiu  
Mrs. Betty Guiu  
Mrs. Vesta Gustafson  
Dr. Horand Gutfeldt  
Mrs. Eunice R. Hamilton  
Mrs. Helen Hammond  
Mrs. Virginia Hanby  
Miss Helena Hanson  
Dr. Dorothea Harvey  
Donald Hatheway  
Carl Heck  
Joyce Heck  
Vaclav Hokuv  
Miss Josephine Hope  
Clarence Hotson  
Frank Houghton  
Mrs. Miriam Houghton  
Mrs. Jean Hoyt  
Helen S. Jackson  
Mrs. Agnes Jeffery  
Rev. John Jeffery  
Rev. David P. Johnson  
Mrs. Harvey M. Johnson  
Harvey M. Johnson  
Mrs. Norma Johnson  
Rev. John H. Jordan  
Arthur Kalmbacher  
Mrs. Tom Keiser  
Mrs. Helen Keith  
Ms. Evelyn Kent  
Mrs. Martha S. King  
Rev. Brian Kingslake  
Mrs. Brian Kingslake  
Miss Diana Kirven  
Dr. Robert Kirven

Mrs. Marian Kirven  
Rev. Kenneth Knox  
Mrs. Marjorie Knox  
Rev. Randall Laakko  
Rev. Harold B. Larsen  
Mrs. Mabel Larsen  
Mrs. Carol Lawson  
Mrs. Ruth E. Lemee  
Rev. Leon C. LeVan  
Adolph T. Liebert  
Wilfred C. Locke  
Ruth Markquick  
Rev. F. Waldo Marshall  
Rev. Ernest O. Martin  
Kenneth Martin  
Mrs. Perry Martin  
Mrs. Olive Martin  
Paul Martin  
Ms. Martha A. Mason  
Rev. George McCurdy  
Mrs. Lois McCurdy  
Gordon Miller  
Mrs. Irvia Miller  
Robert Murray  
Mrs. Akiko Noda  
Rev. Yuzo Noda  
Roger D. Paulson  
Pearl E. Peaco  
Wilfred C. Peck  
Mrs. Elinore Peebles  
Frederick G. Perry  
Rev. Jerome Poole  
Mary S. Poole  
Stewart E. Poole  
Susan Flagg Poole  
Rev. Clayton Priestnal  
Mrs. Marion Priestnal  
Mrs. Theresa Prust  
Miss Bernice Quimby  
Velma Bates Ramirez  
Rev. Erwin Reddekopp  
Mrs. Lisa Reddekopp  
Mrs. Margaret Regamey  
August P. Rienstra  
Mrs. Carole Rienstra  
David Rienstra  
Ethel Romare  
Rev. Michael B. Salvetti  
Margaret S. Sampson  
E. Ellsworth Seibert  
Mrs. Jan Seibert

Charles Shantz  
 Carl Sjostedt  
 Mrs. Helen T. Smailer  
 Rev. John W. Spiers  
 Kenneth G. Stier  
 Mrs. Edna T. Sweeney  
 Mrs. Corinne Tafel  
 Mrs. Doris Tafel  
 Rev. Harvey Tafel  
 Mrs. Mareta Tafel  
 Rev. Richard H. Tafel, Jr.  
 Rev. Richard H. Tafel, Sr.  
 Rev. F. Robert Tafel  
 Robert W. Tafel, Sr.  
 Mrs. Virginia Tafel  
 Mrs. Alberta Theriault  
 Mrs. Margit Tobisch  
 Bernhard Toombs

Herbert W. Toombs  
 Peter Toot  
 Mrs. Paul Tremblay  
 Mrs. Nelson A. Tripp  
 Rev. Calvin E. Turley  
 Mrs. Marilyn Turley  
 Rev. Owen T. Turley  
 Ms. Susan Turley  
 David Ulrich  
 Ms. Alice Unruh  
 Rev. Galen Unruh  
 Mrs. Love Unruh  
 Roger Unruh  
 Mrs. Alice Van Boven  
 Russell Viau  
 Mrs. Alice Vigerstad  
 Josef Vigerstad  
 Mrs. Lila C. Walker  
 Mrs. Naomi Walton

Mrs. Ruth Wells  
 Ms. Cecile Werben  
 Gladys A. Wheaton  
 Mrs. Jessie Wheeler  
 Mrs. T. North Whitehead  
 Alix D. Williams  
 Helen S. Wilson  
 Ms. Elizabeth Ann Wisdom  
 Mrs. William Woofenden  
 Ross Woofenden  
 Rev. William Woofenden  
 Miss Ethelwyn Worden  
 Mrs. Dorothy Young  
 Lawrence Young  
 Mrs. Robert Young  
 Rev. Eric Zacharias  
 Rev. Paul Zacharias  
 Mrs. Patricia Zacharias

## Annual Meeting of N.C.T.S. Corporation

The ANNUAL MEETING of the Corporation of the New Church Theological School to elect officers and to transact such other business as may properly come before it will be held at Swedenborg School of Religion, 48 Sargent Street, Newton, Massachusetts, Saturday afternoon, May 21, 1977, at 2:30 p.m. This notice serves as an official call to that meeting.

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

## CONVENTION CALENDAR

Com. on Human Sexuality, Newton	April 15 — 17
Lay Conference, Almont	April 22 — 24
Mid - Atlantic Retreat	April 29 — 30
Swedenborg Foundation, N.Y.	May 9
S.S.R. Board of Managers	May 20 — 21
N.C.T.S. Corporation, Newton	May 21
General Convention San Francisco	June 29 — July 3
Post - Convention Conference, Mill Valley	July 3 — 8
Western Canada Conference, Penticton, B.C.	July 8 — 10
Paulhaven Camp, Alberta	July 17 — 24

## PROPOSED AMENDMENT

### Proposed amendment to Article IV, Section 2 of the Constitution:

All members of this body shall have the right to be present at its meetings, and to take part in its deliberations. They may also be appointed upon committees and elected to office, but the right to vote shall be limited to ordained, *and lay*, ministers of the Convention, to the lay officers of the Convention, and to the delegates of Associations and of other Bodies of the Church entitled to representation in the Convention, and to the members of the General Council during their terms of office.

### "CAMP BLAIRHAVEN"

The management of Camp Blairhaven announces that the Camp will open Sunday, July 3 through Saturday, July 16 for all children 8 to 10 years of age and from Sunday, July 17th to its closing date by 1:00 p.m. on Saturday, July 30 for ages 11 to 13.

The Camp Fee is \$50.00 per week plus a non-refundable registration fee of \$5.00. This is a unique opportunity for children to learn about God and the things in nature within a wonderful fellowship. For more information please write to: Rafael Guiu, Chairman, Blairhaven Management, Massachusetts New Church Union, 79 Newbury Street, Boston, Mass. 02116.

### ATTENTION

The Blairhaven Committee is now welcoming applications for the position of Director for Camp Blairhaven for children ranging from 8 to 13. The Camp begins on Sunday, July 3 and ends Saturday, July 30. This Camp is situated on the shores of Duxbury, Mass. overlooking the beautiful Kingston Bay. Anyone interested in children, with strong New - Church principles, good administrative abilities and adaptable disposition may apply in writing to the above address.

## THAT'S A GOOD QUESTION

by Richard H. Tafel

*"Some people say that there is too much about Life After Death in the writings: that the New Church is too Other - World in its attitudes. Would you care to comment?"*

My first comment is to wonder if we realize what we are saying when we make such statements. If, as we believe, the doctrines for a New Christianity are a divine revelation, and if as a necessary part of giving it, Swedenborg was empowered by the Lord to tread the World of Spirit and bring back lengthy and detailed reports on it, whose fault really is it "that there is too much about Life After Death" in those writings? And if there is too much, how can those who believe them be fairly charged with being "too other - worldly in their outlook"? With our puny little minds, aren't we really criticizing the Lord for acting with far less than Infinite Wisdom? In much the same way, I am sure you have heard good Swedenborgians say, "The world is not ready yet for the New Church and its teachings" — which is tantamount to saying that the Lord made a stupendous mistake in the timing of his Second Coming!

"The fault, dear Brutus, is not in our stars, but in ourselves, that we are underlings." We love the New Church so dearly, we so desperately want it to grow so that everyone may share in its spiritual treasures, that sometimes we forget that it is not our Church but the Lord's, and that it is He who is making his Second Coming. And because it is not succeeding as we think it should, we rationalize and make excuses for this. Yes, we even wonder — as indicated by your question — if the New Church would not perhaps be more successful if the writings did not have so much about Life After Death!

My firm answer to this, as well as to your question, is "No!" There is a large amount of Life After Death data in the writings, but it is only in the light of his other - world experiences that Swedenborg could present his doctrines for a New Church. Here the World of Spirit is not only accepted as a fact, but is actively worked with; the Dimension of Spirit is involved in everything presented to us and we are challenged to think and live within this framework. If we *are* spirits and *have* bodies, and if essentially our lives move even now on the range of spirit, how can we truly speak of

human life except in the context of our *total* environment?

One of the obstacles we must get over is our habit of speaking about "Life After Death" and "The Other World." I suggest calling it "Life Further On," for there is only *one* life — the life which we are now experiencing! There is only *one* world! It appears as two, but this is only because we are aware of, and react consciously to, one phase of it at any given time. So, though we may not now be aware of the spiritual world, it is nevertheless an active part — and the larger and more important part — of our present total environment. Life is like an iceberg, only the tip of which we see. But can we say anything significant about an iceberg without dealing with its entire extent? Likewise, could the writings adequately deal with life, without dealing with it in its "whole - ness"? Seen from this perspective, is there "too much about Life After Death" in them, and are we "too other - worldly" when we take them seriously and seek to live within their life - view?

Our world is beginning to change its mind about "Death and Dying" and "Life After Death." Three significant books have appeared in rapid succession, the last just this year. None is by a minister or a theologian: *A Rumor Of Angels* by Peter Berg, a sociologist; *On Death And Dying* by Elizabeth Kubler Ross, a medical doctor and psychiatrist; and *Life After Life* by Raymond Moody, likewise a medical doctor and a psychiatrist. In light of these, I wonder if you would frame your questions in the way you have.

Dr. Moody, who is not too embarrassed to devote a chapter to Swedenborg, concludes his study of the after - life experiences related by people who have clinically "died," and have been resuscitated, by saying:

"I believe that any light whatever which can be shed on the nature of death is to the good. What we learn about death may make an important difference in the way we live our lives. If the experiences of the type which I have discussed are real, they have profound implications for what every one of us is doing with his



life. For then, it would be true that we cannot fully understand this life until we catch a glimpse of what lies beyond it.”

May not this be the very best answer to your question?

Send your religious queries directly to:  
Rev. Richard H. Tafel  
200 Chestnut Avenue  
Narberth, Pa. 10972

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

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***The Board of Education Invites You To***  
***POST - CONVENTION CONFERENCE***

***July 3 — 8, 1977***

At the Ralston L. White Retreat Center, Mill Valley, Cal., in the redwood forest on the slope of Mt. Tamalpais, an hour’s drive north from San Francisco.

From Sunday evening, July 3 to Friday morning, July 8  
Cost \$100.00

Staff: David Garrett, Priscilla Garrett, Elizabeth Gutfeldt, Horand Gutfeldt, Dorothea Harvey, David Johnson, Norma Johnson, Lorraine Sando.

Register early — attendance will be limited by available space.

.....

**POST - CONVENTION CONFERENCE REGISTRATION**

Mail To: Nancy Perry, Executive Secretary  
Board of Education  
48 Sargent St.  
Newton, Mass. 02158

Name \_\_\_\_\_

Address \_\_\_\_\_

Will you need transportation to and from San Francisco \_\_\_\_\_

Please enclose \$20.00 registration fee, non - refundable. \$80.00 balance payable at beginning of Conference. Make check payable to: The Swedenborgian Church.

# PEOPLE AND EVENTS

## A SERIOUS LOSS IN SOUTH AFRICA

In a recent letter the Rev. Obed Mooki writes, "Our General Secretary, the Rev. Isaac Mahonko, of Krugersdorp, died on Sunday, Feb. 13, at the local hospital. I conducted his funeral on Saturday, February 19, at his church in Krugersdorp. Most of the ministers of the Church were present, as well as clergy from local churches. The congregation numbered well over a thousand . . . and the Orlando Choir sang H.P. Dank's "No Night There" and "I Heard a Voice from Heaven". Mr. Mahonko meant so much to me, and I shall miss him very much indeed."

This loss will add to the difficulties being faced by the New Church in South Africa at this time, and our prayerful thoughts go out to our friends in Africa. An updated report on the progress of the building program in Orlando will be given in the May *Messenger*.

## HOW JOHNNY APPLESEED'S GRAVE WAS FOUND

An article in the Dec. 15, 1976 *Culver (Indiana) Citizen* describes how Johnny Appleseed's grave was re-discovered in 1924. In a recent interview Dr. Joseph Hafert said, "Like most boys back in the early 20's I was a patrol leader for the Boy Scouts in Fort Wayne. North of the city there was an amusement park and when it closed we got permission to use the surrounding land. The tracks where trolley cars used to travel provided a perfect hiking trail. Near the end of the hike I had some of the boys digging for sassafras roots. About five or six of us found the grave stone hidden under all the growth and brush. The grave was on a sandy, grassy knoll overlooking the river just a few hundred feet away. John (Appleseed) Chapman took sick on his sister's farm and died in 1874." Our thanks to Matthew Glowe for this newspaper clipping.

## REMEMBER THE "CONVENTION FACES" CONTEST?

I thought that was a pretty good contest, but apparently this feeling wasn't shared by too many people. There were only eight entries, and of these five came from ministerial households. I'm not sure what this means, but it must mean something. Be that as it may, the contest was too easy for clergy and too difficult for the laity. Ministers and wives should have had a handicap of about fifteen which would have equalized the challenge.

Roger Paulson, who knows practically everyone in Convention, had the best score with only two mistakes. But Roger . . . I thought you

would *assume* that employees of an organization are ineligible for contests of this type. What to do? It appears to the Judging Committee that the only honorable course of action is to send the first prize of \$20.00 to the Convention Appeal. Thus we are all winners. Someday we may try another contest.

## 1977 CONVENTION - GOERS — PLEASE NOTE

We have just received word that children under the age of twelve will **NOT** be allowed to stay in the University of San Francisco dormitories during our Convention session this summer. No exceptions can be made to this ruling, which the administration has put into effect because of recent molestation cases involving children. However, alternate plans are being drawn up. Children will be taken care of during the day at the church parish house. This is only five minutes' walk from the Laurel Motor Inn, between the church and U.S.F., where arrangements are being made to house families with children. The rate is \$25.00 per day for room with two double beds and kitchen, plus continental breakfast served. Tentatively, the local Society has offered to pay the difference between staying at U.S.F. and the motel. Parents with children under twelve who are planning to attend Convention this summer should write immediately for further information to: Rev. Erwin, Reddekopp, 2107 Lyon St. at Washington, San Francisco, Cal. 94115.

## POSTAGE HAS GONE UP — AGAIN

Canadians were afflicted with another postal increase on March 1, 1977. The cost of mailing the *Messenger*, third class, has increased to 10 cents; and 32 cents, first class. Our mailing bill for the year will be well over \$2000. Again, we urgently request that when you move, please send us your new address quickly as possible. If you are receiving more than one copy of the *Messenger*, let us know. And if for some reason you would rather not receive the *Messenger*, we would like to know that too.

It might be of interest to point out that the actual cost to Convention, for each *Messenger* sent out, is about \$8.00 per year. This covers the cost of printing and mailing eleven issues of the *Messenger* to you this year. If you would like to help defray this expense, plus a little something for the Board of Missions, the Summer Camps, and all the other Convention programs — send a contribution to the *Convention Appeal*, 48 Sargent St., Newton, Mass. 02158.

## Christmas Almont League Retreat Co - Led by Nigerian Minister

The Rev. Joseph Agbaje (see Feb. 1977 *Messenger*) joined League Chaplain Dr. Wm. R. Woofenden ("Pop Woof") in leading this year's well attended Christmas retreat, held for the third straight year at the Almont "Hilton," the beautifully appointed, winterized all-purpose building at the Almont (Mich.) New Church Assembly. The theme this year was, "An Introduction to the Arcana Coelestia, with emphasis on the story of Creation."

Most of the nearly forty participants arrived Tuesday afternoon or evening, Dec. 28, study beginning in earnest Wednesday morning. Joseph and Pop alternated in giving lecture presentations, and for three full days there were two morning study sessions, one after lunch and another in the evening. Following the afternoon sessions, everyone was free for recreational activity — everyone, that is, except the supper crew who had to be on hand by late afternoon to get the evening meal ready. All meal planning, preparation and cleanup was taken care of by the young people.

One evening was devoted to a firsthand account by Joseph of the New Church in Nigeria, followed by a question period and discussion. During the late evening on New Year's Eve, there was a Creation pageant, staged, directed and costumed by Eleanor Hotson. Many hours of free time had been devoted by director and cast to prepare this effective production. Those who saw it will long remember Joseph as Darkness, Terry Crenshaw as Light, Dave Ayers as the Sun, and many others.

One carload decided to leave after midnight New Year's Eve, the rest saved their sad farewells till the next morning. Again, all agreed it was "one of the best." Special thanks are in order to the Almont Board for making this fine facility available. W.R.W.



Retreat leaders Woofenden and Agbaje.

## IN MEMORIAM

On Feb. 12, 1977 Rev. Leslie Marshall left this earthly life having filled his 87 years with a remarkable array of natural and spiritual accomplishments.

Leslie Marshall was born in London in 1890. He came to this country by cattle boat at the age of 13. He went to the New Church Theological School in the late 1920's and was ordained into the New Church ministry in 1931.

Soon after ordination, he became an active member, and later Chairman of the Board of Home and Foreign Missions. He corresponded extensively with the Swedenborg Foundation, Board of Missions, General Convention, and many individual New Church men and women. He was known throughout Convention as a prolific source of suggestions and proposals for creative New Church undertakings.

The greatest part of his ministry was given to the New Church in Paterson, New Jersey, and the Church of the New Jerusalem in St. Petersburg, Florida. He was a World War I veteran; a member of the Masonic Order; a one-time Christian Science Reader; an inveterate writer of letters to newspaper Editors; and his monetary gifts and benefactions went to various parts of the world. He served with distinction as editor of the *Messenger* from 1945 — 55.

After retiring from the active ministry in 1967, Rev. Marshall continued living in St. Petersburg and devoted most of his time and energy to the operation of his "Missions Stamp Outlet" which he had established, developed, and maintained for almost 40 years. A secondary interest was that of prime mover in the "Baker Street Irregulars," a loosely-knit organization of Sherlock Holmes fans, with annual meetings in New York City and wide correspondence throughout the country.

On January 1, 1977, he was stricken with an extremely painful back sprain which sent him to St. Petersburg's Osteopathic Hospital. There followed a series of cerebral strokes which made recovery impossible. Many friends visited him; and when the end came in Gulfport Convalescent Home, it was a blessed release from his long weeks of pain.

A Masonic service was conducted at St. Petersburg's Arlington - Rice Funeral Home; and his mortal remains were sent to Dover, Ohio, to be laid in a grave beside his wife Salome.

A Commemorative Service was held in the St. Petersburg church on Sunday, March 6, at 11:00 a.m., the Rev. Leon Le Van officiating.

Rev. Leon Le Van

# WE GET LETTERS

## Thoughts on Church Growth

Dear Sir,

I am responding to your article in the *Messenger* entitled, "Now Consider this" . . . about the fast growing Seventh Day Adventists. Other fast growing groups are the Mormons, Jehovah's Witnesses, Armstrong's Church of God, and the Holiness and Pentecostal groups. In spite of their weird doctrines and being persecuted they have exploded in membership.

If the New Church members would tithe . . . and start preaching on TV and radio . . . and advertise in printed media . . . and go door to door . . . the New Church would grow just like the cults do.

Make preachers out of every member . . . responsible to convert as many as possible to the New Church.

The idea of placing Swedenborg's books in libraries, expecting people to read them, has failed. The common people cannot and will not read these books, however good they may be. Let students and preachers read them and tell the people what's in them. Let's get the message out to the people. All I see and hear is: cutting back, getting smaller, no faith, no money. Why??? The New Church reached its peak about 100 years ago when they were not afraid to be aggressive.

The common people heard Jesus gladly and would hear the New Church if someone would only tell them. Jesus is no longer here in the flesh, but He is here in the spirit. The New Church must get out and do something "as if of themselves" *soon*, giving the credit to Him.

How many requests for information would the New Church receive from one *TV Guide* ad or one *Reader's Digest* adv? Of course the cost would be tremendous but it pays to advertise. The cults do this on faith *and it works*.

All that is necessary is to train people to go out and "shout from the housetops" to let the people know. No longer should there be an excuse that "we have not heard about Swedenborg" . . . and the Second Coming is now. The sects have shown us what and how to do it. The New Church must do it, or get smaller and smaller.

Richard Miller  
Wichita, Kansas

Dear Editor:

## Statement from the National Indian Youth Council.

"Our land is more valuable than your money. It will last forever. It will not even perish by the flames of fire. As long as the sun shines and the waters flow, this land will be here to give life to man and animals. We cannot sell the lives of men and animals; therefore we cannot sell this land. It was put here for us by the great spirit and we cannot sell it because it does not belong to us. You can count your money and burn it within the nod of a Buffalo's head, but only the great spirit can count the grains of sand and the blades of grass of these plains. As a present to you, we will give you anything we have that you can take with you; but the land, never."

Submitted by  
Claes Gustafson  
Santa Ana, Cal.

## FROM CHURCH RECORDS

### BAPTISMS

**CZUDYJOWYCZ — CAMPBELL** — Katherine Joy, daughter of Nicholas and Jeanmarie Czudyjowycz, and Glen Clifford, son of Noel and Sandy Campbell, were baptized into the Christian faith in the Church of the Good Shepherd, Kitchener, Ontario, on February 20, 1977. The Rev. Paul Zacharias officiating.

**LEE** — Bruce Todd, son of Jay and Judy Lee, was baptized into the Christian faith in the Church of the Good Shepherd, Park Ridge, Illinois, on Feb. 20, 1977, the Rev. Eric Zacharias officiating.

**MEULLER** — Tina Florence, daughter of David and Aurelie Meuller, was baptized into the Christian faith in the Bath, Maine, New Church on February 27, 1977, the Rev. F. Waldo Marshall officiating.

### MARRIAGE

**BUNCH - DIRKS** — Michael L. Bunch and Laura Jean Dirks were married in Wichita, Kansas, on January 8, 1977, the Rev. Galen Unruh officiating.

### DEATHS

**JANSSEN** — Mrs. John H. (Virginia F.) Janssen of Baltimore, Maryland died on January 21, 1977.

**FLAGG** — Francis Flagg, 68, of Elmwood, Mass., died on Feb. 23, 1977, following an extended illness. The resurrection service was held in Brockton, Mass., on Feb. 26, the Revs. Arvid Anderson and Jerome Poole officiating.

# THE LAST WORD

## MEETING OF MINDS

*by Ernest O. Martin*

The charge is often made that television acts to discourage the art of conversation. We sit passively in front of our sets and hours go by without any meaningful dialogue between the viewers.

A six - part television series called "Meeting of Minds" demonstrates the fascination and power of good conversation. The program was written and hosted by Steve Allen. Using the familiar format of a TV talk show, complete with studio audience, Allen enrolled as his guests the illustrious dead.

Joining Steve Allen in the first two programs were Theodore Roosevelt, Queen Cleopatra, Thomas Paine, and Thomas Aquinas. The third and fourth encounters included Marie Antoinette, Karl Marx, Ulysses S. Grant, and Thomas More. The guests for the final two programs were Attila the Hun, Emily Dickinson, Charles Darwin, and Galileo.

Swedenborgians should have no difficulty in fantasizing the encounter of these familiar personages. It seems only natural that the sharpest minds of the past would seek each other out and debate issues of mutual concern. The program series presupposes that the guests have kept up with world developments since their earthly demise and are thus on equal footing so far as knowledge of history is concerned.

Rather than dwell on their own periods of history, the characters focus on more recent times. Opposing Thomas Aquinas, Cleopatra and Thomas Paine unite in their support of the women's rights movement. Karl Marx and U.S. Grant square off on the issue of capitalism vs. communism. When Charles Darwin reproaches Attila the Hun for his military cruelties, the emperor replies, "I wasn't aware, Dr. Darwin, that the British Empire was built by pacifists." Attila also reminds his colleagues of the more than 200,000 deaths caused by the Americans at Nagasaki and Hiroshima.

Galileo, scientist, philosopher, and Biblical scholar, is an engaging TV personality. He

speaks appreciatively of his education at the University of Pisa, but criticizes the academic worship of Aristotle. Italian scholars of the 17th century would give no credence to the scientific findings of Galileo (or anyone else) if they were in conflict with the writings of Aristotle. Addressing himself to the problem of authority, Galileo urges his colleagues on television to recognize that even the greatest of men are human. Steve Allen lent his support to Galileo, but the scientist asks with a smile, "Where were you when I needed you?"

"Meeting of Minds", broadcast on the public television network, is lively and entertaining. How the guests would view the world today is speculative, of course, but Steve Allen's dialogue is stimulating. Viewers are free to rewrite the script according to their own understanding of these figures from history.

As I watched the programs, I pictured Emanuel Swedenborg sitting down with Steve Allen and Cleopatra, Darwin, Marx, Aquinas, and the others. What positions would he take today on women's rights, capital punishment, the capitalistic system, situation ethics, war and peace? What doctrinal points would he choose to discuss with Thomas Aquinas or Thomas Paine? To what extent would Swedenborg reiterate his teachings of the 18th century? What teachings would he highlight now?

It would be entertaining to have a well-grounded Swedenborgian take the part of Swedenborg in a round - table discussion with three or four members of the church as they discuss current issues and the role of the church. There are many in the church today who would limit Swedenborg to his time and would not permit him to entertain any new ideas. Others would have him support all the new fads in religion, education, and society.

If we believe in the dynamic concept of life beyond death as set forth in Swedenborg's writings, we must certainly believe that Swedenborg has continued to grow in knowledge and understanding. He is not imprisoned in 18th century Europe, but is a citizen of a much broader realm that knows no limits of time or space. It is also reasonable to assume that the Lord continues to be active in the affairs of men, revealing new truths and perceptions to those who are open and seeking.

**THE MESSENGER**

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