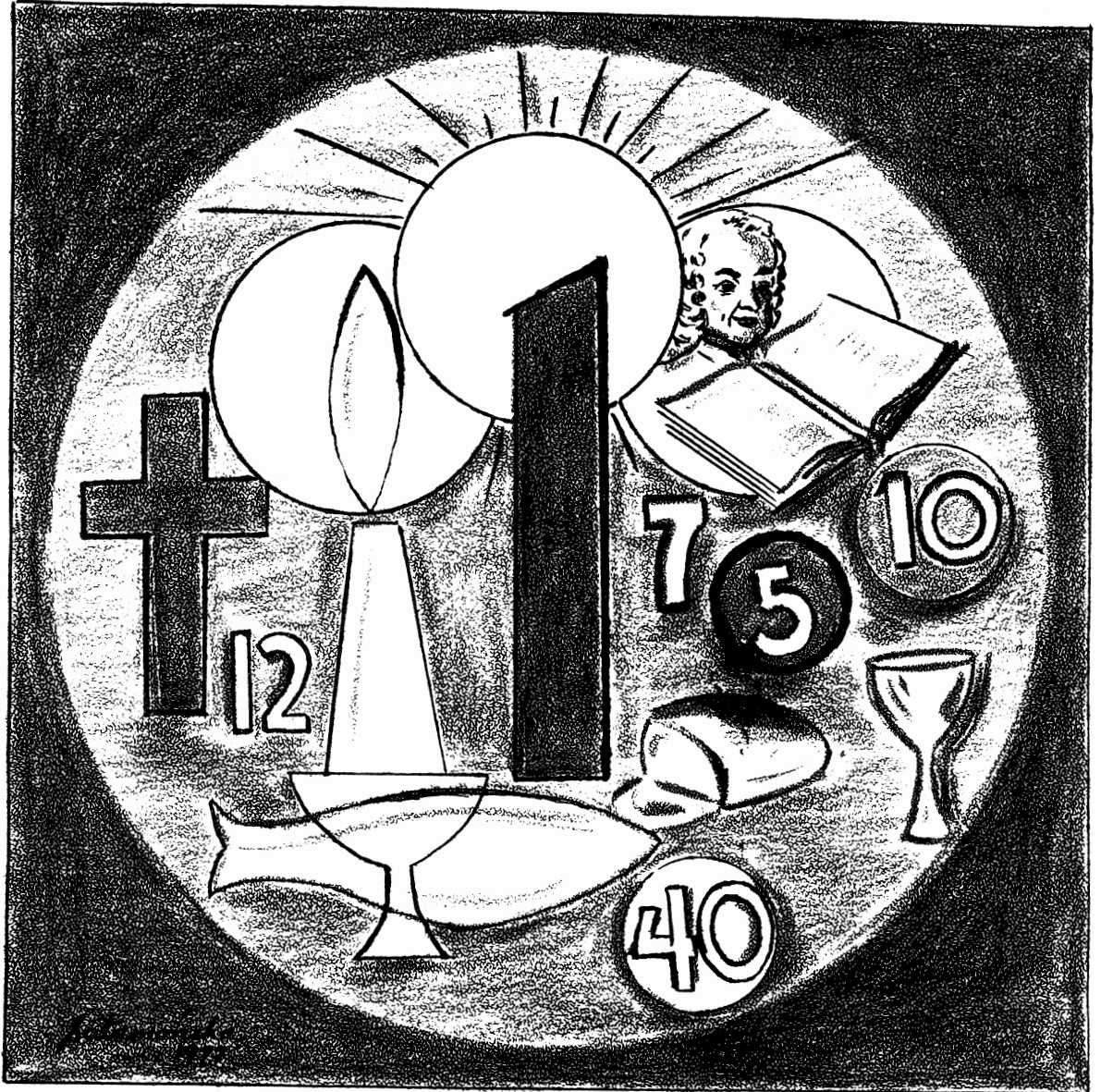


# The Messenger

OFFICIAL ORGAN OF THE SWEDENBORGIAN CHURCH  
OCTOBER 1977



*This do in Remembrance of Me . . .*

*World Wide Communion  
October 2, 1977*

## Editorial

# WHY IN THE WORLD!

After the last issue of the *Messenger* came out, someone remarked, "Why in the world would you print a book review of a Mennonite Cook Book in the New Church *Messenger*?"

Well, there are several reasons why I felt — and still feel — this to be an excellent book, worthy of wide circulation.

The author's main point is that in the coming years we are going to have to change the way we live. Most of us, in North America, are living too high off the hog. In general, we expect too much, we waste too much, we spend too much, we eat too much, and not very wisely. Over one-half of our population is overweight — we spend hundreds of millions annually in weight reducing programs — and yet, at the same time, one third of the people in the world go to bed hungry every night. Does that make any sense to you? How do you think God feels about all of this? Do you think He will stand by and tolerate this unfair, immoral situation indefinitely? I rather doubt it. It is up to us to change the scene.

We must learn to live more simply; more in harmony with the natural, spontaneous unfolding of God's ongoing creation. And so far as this observation applies to food, this is the sole purpose of the "More-With-Less Cookbook". It tells about world food shortages; Christian motivations for simple eating; ways of building a simple diet; and creativity in meal planning. We need to hear this message.

A local economist recently wrote, "We need a revival in the rural way of life, more decentralization, decreasing emphasis on material goals and a greater recognition that "small is beautiful". We need to grow inwards, not outwards.

Our (declining) economic outlook will accelerate these changes; higher priced raw materials, a weakening economy and even fewer two-income families might be the salvation of us all and make life more worthwhile."

*What does the constant scramble to acquire more material goods do to us as persons; as children of God? Only you can answer that question.*

Finally, and obviously, the Lord must want us to enjoy good, wholesome food, otherwise He wouldn't make it taste so good. And Mennonite food really *schmecks*.

P.Z.

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*Cover design:*

*Rose Sanders, Kitchener, Ont.*

## THE MESSENGER

October 1977

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Paul B. Zacharias, Editor

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# The Starting Line

by Eric Zacharias

How beautiful and powerful is the language of the Lord! He addresses us in ways that draw us wonderfully into His sphere of life. So often, this past summer, His voice has clearly been heard, "Look up to the mountains — for they are the strength of my faith in the future of my creation." Each time the experience is fresh and serves to reinforce the eternal ties between God and man.

Following Convention sessions in San Francisco, Mrs. Zacharias and I travelled by bus to Western Canada and the meetings of the Conference in Penticton, B.C. The majesty of the mountains in Oregon, Washington and B.C. offered an ever-changing panorama — as each lofty peak seemed to offer itself as the place upon which the house of the Lord is to be established. Isaiah 2:3.

In Penticton, we were drawn onto the highest summit of all as New Church friends from Vancouver to Winnipeg assembled. Our hosts were the members of the Vancouver Society. We express our sincere appreciation to all who participated in the conference and helped to make it an outstanding success. The fine spirit which prevailed, we suggest, is demonstrated so beautifully in the lives of Mr. Neil Zacharias of the Vancouver Society and Mr. John Shellenberg of Winnipeg.

The conference endorsed the plans for the continuation of the Western Canada Lay Minister training program and its expansion under the supervision of the Swedenborg School of Religion and Mrs. Paul Tremblay of Edmonton who will serve as its co-ordinator. This is an ambitious venture. It has as its purpose the training of leadership for the Conference and will provide an opportunity for New Church people in the area to serve the Church with increasing effectiveness. This effort has been given the support of the General Council of Convention.

The 1978 session of the Western Canada Conference will be held in Calgary, Alberta.

After a few weeks at home, I once more travelled to the mountains. On this occasion to Fryeburg, Maine. Here, at the Fryeburg New Church Assembly, a large group of children and adults gathered for the final week of the 1977 session. The theme for this week was, "Basic Correspondences." Lectures were given by the staff including, the Rev. George McCurdy, Dr. George Dole, Dr. William (Pop) Woofenden and this writer.

The significance of the camp experience for our youth and adults cannot be over-stated. Certainly, it is an opportunity to live the teachings we prize. The lovely setting on the bank of the Saco River is one conducive to growth and to a deeper appreciation of the Church in one's personal and social life.

It is the custom of the Fryeburg Assembly to schedule one weekly evening lecture — thus, giving people from the village an opportunity to attend. This writer elected to address himself to the importance of New Church education. This writer also suggests, with all due respect, that he be given the opportunity to lay to rest whatever mis-impressions of his talk there may exist.

We put forward this brief attempt. New Church education must surely be the primary challenge and responsibility undertaken for the emergence of a New Age. As I view this, one of the purposes of this educational process must be to provide a learning experience for persons that will lead them to an appreciation of that which is Reality. Expressed in another way — to provide the setting which can open the way from being a "naturally" oriented person to one "spiritually" oriented.

There surely must be a variety of roads by which those educational goals may be accomplished. The General Church has chosen the approach of the parochial structure. In Convention, we have chosen a different course. It is our conviction that what we become as to our "good and truth" must be the product of hard experience in the broad arena of diverse currents of both thought and conduct. "God was in Christ reconciling the world unto himself." 2 Cor. 5: 19. And in AC 4776, we read, "That no one can be saved unless he has lived in the good of charity, and so has become imbued with its affections, which are to will well to others, and from willing well to do well to them." The primary function of the educational process, as this is related to the New Age, must surely be the discovery of the living God within one's self in order that there may be union with Him in service to our fellow man.

And so, once again, we are drawn into the mountains — with the Board of Education and the fine family of David and Martha Richardson — from the hill-top farm near Fryeburg, we, in the solitude of evening, watch the last rays of the setting sun fall gently behind the grandeur of the Presidential range.

# OUTLINE OF A NEW CHURCH DISCIPLINE

*George Dole*

## Introduction

Our spiritual progress is more coherent than we perceive it to be, and it is contingent on our day-to-day choices. Fundamentally, we either turn in on our natural-corporeal selves, or outward to the neighbor and upward to the Lord. In the first case, our souls do not cease to exist, but they do not grow, and they are gradually walled off from any possibility of consciousness. In the second case, we do become gradually more aware of our loves, going through successively deeper temptations — the wall between soul and consciousness becomes progressively less formidable.

The objective of a New-Church discipline is to see more clearly the spiritual implications of our daily choices. It is not “expanded consciousness” in any spiritualistic sense; it is a deeper perception of our own purposes and of the Lord’s purposes for us. The only value this perception has is in its application to life; it must not be regarded as an end in itself.

The outline itself that follows is not an end in itself. While the effort has been made to include nothing unnecessary, any given individual may need to exclude some elements or in other ways adapt it to his own circumstances. And while adoption of any such discipline should be taken seriously, it should not initially require major revision of life-style or routines. We all have some time alone, some time with people, some time at tasks, and some time free. The best use of that time is our first order of business.

## Daily Elements

No. 1. Between ten and thirty minutes a day should be spent with the Word. This should be a quiet time, and no goals should be set in terms of amounts to be read. Rather, the depth of understanding is critical. Take a small unit, read it, try to visualize it, to identify with the characters or attitudes involved. It is an image of a Divine spiritual message. The Lord is saying what we are reading. What does He mean?

No. 2. A few minutes in the evening should be taken to review the day just past. What was its “keynote”. Focus on actual deeds and words of your own, and ask what kind of person acted

this way? Do not search for correlations with Scripture, but be alert to any that arise.

No. 3. In the course of the day, focus intently on someone else for a brief span of time. Listen to tones of voice, observe gestures, bodily attitudes, and facial expressions. Pay less than usual attention to the obvious verbal message, and more the person who is sending it.

No. 4. Record dreams promptly, immediately on awakening whenever possible. Keep these together in a small notebook, in which you may also record any ideas that strike you as significant. In recording dreams, do not try to be “literary” or precise; try first of all to set down enough to enable you to remember the dream later. Include not just “what happened” but “how it felt”.

On the assumption that everything in the dream is within you, try to see what interplay of emotions and attitudes is represented. Look for recurrent themes under different symbolic guises; and look for waking situations that have the same “feel”.

No. 5. Use prayer deliberately, both in the sense of conscious petition and in the sense of reminding yourself of the Lord’s presence in routine situations.

No. 6. Try to “keep your desk clear” — to keep up with obligations, not to agree to more than you can manage, and to give full attention to tasks while you are working on them. Take moments to “step back” and see what you are doing and why, particularly when you encounter some difficulty.

No. 7. Look at or listen to some *thing* with full attention.

No. 8. Get adequate nourishment and rest.

No. 9. Pay attention to fleeting impressions and as time permits, follow them up.

## Weekly Elements

No. 1. Spend one hour in corporate worship. Prepare for it by a review of your work, using any notes you have made when this seems appropriate. Once at worship, dismiss the week’s events and focus on the service — sights, sounds, and meanings.

No. 2. Take at least one afternoon “off” — not necessarily doing nothing, but doing something you enjoy. It may be constructive or strictly recreative; but it should be without pressure and voluntary.

No. 3. Read from the church writings, again looking for depth of understanding rather than for number of pages read. Use a concordance or ask a minister to find pertinent material.

No. 4. After worship, set a few realistic objectives for the coming week, both in terms of outward tasks and in terms of attitudes to foster or to resist. Do not plan to rely on sheer will power, but try to devise ways to facilitate accomplishment. Be flexible, ready to revise your goals in the light of changing circumstances.

### Quarterly Elements

No. 1. Set aside extra time during the week before communion for a more thoroughgoing

self-examination. Review your use of the discipline and all notes you have taken of dreams, ideas, objectives, or situations. Do not try at first to judge the quality of what you discover; try first to see what is really there.

No. 2. Attend Communion, dismissing ideas from yourself and focusing on the Sacrament as symbolic of the Lord’s desire to feed us.

No. 3. Set aside extra time after Communion to revise your discipline, if necessary, designing any helps you need, shifting emphases, and the like.

### A Final Note

For fullest effectiveness, there should be a forum for open discussion of questions and ideas that emerge. Ideally, this would meet weekly, and would not replace any other activity. At the very least, there should be someone with whom you can discuss open matters of significance.

## ON TALKING WITH THE LORD

*Brian Kingslake*

We make a step forward in our prayer life, even a leap forward, when we cease to depend on printed prayers but can just relax and talk personally with our heavenly Father.

Printed prayers can be very beautiful but they pass over most people’s heads. This is particularly the case when they are read or intoned by a minister during public worship; even the worshipper who says “Amen” would usually be hard put to it to say precisely what he is subscribing to! During our private devotions, when the prayer book is open before us, we can study each phrase carefully and really see what it means; but still, the objection is that the author of the prayer was probably on a different wave-length from us and may have lived centuries ago in an utterly alien culture.

Even modern prayer-writers often employ an archaic mode of expression, which is not the kind of language we use in our everyday lives. If Jesus came into the room where you were sitting, would you say, “Thou art welcome! Sit thee down!” This was indeed the intimate form of address used by children to their parents in the 16th century when the King James version of the Bible was being prepared; but today “Thou” and “Thee” are dead words, buried in the past. And, while we are on the subject, would you bow your head while talking with

Him? Would you not rather look up into His wonderful face? Yet we are told in church to “Bow your heads in prayer,” and we all sit crouched down with our eyes shut!

My advice, then, is this: Pray as if Jesus were actually there in front of you — as He undoubtedly is. And, if you are praying in company with other people — a married partner or in a family circle or a prayer group — speak up in your ordinary voice; do not hesitate to address other people in the group, and then the Lord immediately afterwards; or address the Lord and the others at the same time, all quite naturally, just as you would if Jesus were visibly with you, and you were all completely happy in His presence.

Is there no value, then, in printed prayers? There can be. But, contrary to the usual opinion, they are not for the beginner in prayer but for the graduate! They are for the spiritually mature: delicious food indeed, but only to be digested by those who have advanced sufficiently to share the author’s deep insights. Can you climb within sight of the mountain peaks of St. Augustine or St. Theresa or even Cardinal Newman? If so, use their prayers by all means. Otherwise, it is better to stick to your own manner of expressing your own thoughts and emotions, and verbalizing your own inner



needs. Prayer is not a literary or dramatic presentation. It is "Communing with the Lord." The words we use are actually quite unimportant, except in so far as they express the thoughts and feelings of the person using them.

The final stage of development in spoken prayer is that you tend to commune with the Lord IN HIS OWN LANGUAGE, and this is to be found in His Holy Word. The closer you get to Him, therefore, the more likely are you to quote Scripture in your prayers, because in no other way can you express His life in you more perfectly.

Another point in favor of using passages from Scripture: the angels who are with us can

enter into what we are saying and worship along with us.

Beyond this, we may even achieve such a nearness to God that we do not need to use words at all. It is an active, pulsating, two-way communication but not verbal. Have we reached that yet? I doubt it, though I hope we shall one day. In the meantime, just talk naturally to your Father and He will understand.

*Rev. Brian Kingslake, now semi-retired in England, formerly served Convention Societies in Philadelphia, Cleveland and Washington, D.C.*

(From the New Church Prayer Fellowship Bulletin.)

## ***The Acquisition of the Heavenly State***

***Bess Foster Smith, Weiser, Idaho***

Some people seem to be born into a heavenly state of existence and are never thrust out of it. The world runs along smoothly for them and their fondest dreams come true. Their ambitions are fulfilled and they enjoy an abundance of good health and happiness. They are like the "upright man" described in the first Psalm. Others have to acquire all they are or ever hope to be the hard way. They struggle against circumstances seemingly beyond their control. When they are finally released by death we say they enter into their just reward.

As for me, I have to work my way into the heavenly state, much as a boy works his way through college — by study and research, sometimes feeling poor and sometimes rich. I try to follow the admonition of St. Paul to "prove all things and hold fast to that which is good."

It works like this. My spirit urges me on with a great longing toward some goal — some achievement that it seeks to attain. But my cautious, skeptical mind, that stickler for proof, challenges with the assumption that my dreams are visionary and impossible — so why struggle? Why beat my wings against the light like a silly moth?

At this point I become a referee in a bout between my mind and my heart, between proof and intuition, science and revelation. How can I prove what is that good and acceptable way of life?

"Be not afraid," the Great Teacher said, and I think he meant be not afraid of new ideas as well as bugaboos, for he continued, "Lo, I am with you always, even unto the end of the world."

This gives me plenty of scope so I keep on exploring and learning what I can of the Art of Living from the great immortals that have marked the way down through the ages. Their works and words are classics in which great truths have been preserved.

One of these great immortals was Emanuel Swedenborg. He lived from 1688 to 1772. This famous seer explained the system of the human spirit in terms of love and wisdom whose dual motive is to inspire both the intellect and the will to fulfill life.

He explained that the will, or inspiration, is from the inflowing of Divine Love and that the power to know and rationalize is from Divine Wisdom. The entire universe is immersed in these two infinite sources.

But since man is free to make his own choices and his intellect is free to rationalize them, such action can make for either harmony or discord. When these forces are harmonized we say that that person has a mature mind. Divine Love, Swedenborg says, is from the heart, while Divine Wisdom is seated in the brain. The heavenly state is reached when these infinite forces, united, become the guidelines of living.

When I accept this legacy from the ages I hope to be able to pass my entrance examination into that great university which Cardinal Newman had in mind when he said, "There where one can, without interruption, find philosophical repose, and the conscious enjoyment of large intellectual possessions."



(Bess Foster Smith, 90, well known writer, poet, artist and ardent student of Swedenborg's writings, still pursues an active life in Weiser, Idaho.)

\* \* \*

## ARTISTS ANONYMOUS

All of us are artists, according to Justice Oliver Wendell Holmes, who spent some ninety years finding out about such things. "Life is a romantic business," he said, "it is painting a picture." Each day we add a few strokes to the "picture" we are painting. We ought to wake up to the fact that we *are* painting a picture, before it is too late to doctor it up a little. Our picture may not turn out to be a masterpiece; it probably won't be. But good or bad we ought, if possible, to make it one we will not be

ashamed to sign. And while we still have the brush in our hands we ought to ask ourselves whether we are leaving out things that should go with it — whether the colors are as lively as they could be — whether our artistic endeavor reflects the things we really stand for, the things we truly believe in.

— from The Little Gazette.  
(and the Pacific Coast *Harbinger*)

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## CONVENTION CALENDAR

Middle Atlantic Ass'n Retreat	Oct. 7 - 9
Kansas Ass'n Retreat	Oct. 7 - 9
S.S.R. BOM Exec. Com.	Oct. 14 - 15
Bd. of Missions, Newton	Oct. 16 - 18
Maine Ass'n., Fryeburg	Oct. 16
Planning and Development, Blairhaven	Oct. 19 - 22
Wayfarers' Chapel Board	Nov. 4,5
Convention Planning Com., Kitchener	Nov. 18, 19
Human Sexuality Com., Newton	Nov. 25, 26
S.S.S. Bd. of Managers, Newton	Dec. 2,3
Ministers and Wives Institute, DeLand, Florida	Jan. 12 - 18
General Council, DeLand	Jan. 19 - 21

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## DEATH

The Rev. Franklin H. Blackmer died in Bath, Maine, on Sept. 8, 1977 following a brief illness. The resurrection service was held in the Bath New Church on Sept. 11, the Rev. George Dole officiating.

During his long and useful ministry Franklin Blackmer had served New Church societies in Urbana, Brockton, San Francisco, Palos Verdes and La Porte.

He also served, at various times, as president of General Convention, the New Church Theological School, and Urbana College.

An appropriate tribute for this esteemed New Church worker and friend will appear in the November *Messenger*.

# NOMINATIONS REQUESTED

## FOR 1978 CONVENTION ELECTIONS

Following are offices to be filled by election at the 1978 convention in Kitchener. We invite your suggestions for nominees to any of these offices. Please identify your nominees as to their local church and their main qualifications for the position recommended.

### OFFICE

Vice-President\_\_\_\_\_

Recording Secretary:\_\_\_\_\_

Treasurer:\_\_\_\_\_

### GENERAL COUNCIL (Three 4 - year terms)

(Minister)\_\_\_\_\_

(Layperson)\_\_\_\_\_

(Layperson)\_\_\_\_\_

### BOARD OF EDUCATION (One 3 - year term)

\_\_\_\_\_

### BOARD OF PUBLICATION (One 4 - year term)

\_\_\_\_\_

\_\_\_\_\_

### INCUMBENTS

Adolph T. Liebert

Ethel Rice

August Ebel

Officers plus 4 ministers and 8 laypersons  
1978 1979

\*Jaikoo Lee, Ill.

Ernest Martin, Ca.

\*Chris Laitner, Mi.

John Harms, Md.

\*Keith Mull, Ks.

Robert Jerome, Ca.

1980

1981

Geo. McCurdy, Ma.

Edwin Capon, Mi.

Paul Giunta, Ma.

Lorraine Sando, Wa.

Harvey Johnson, R.I.

Charles McCormick, Ca.

(\*Ineligible for re-election)

Presidents of Convention, Swedenborg School of Religion, and the Sunday School Association, plus 3 elected members.

Betsy Young (1978), Ca.

Dorothea Harvey, (1979), O.

Ginger Tafel (1980) O.

President of Convention and 4 elected members.

John H. Harms (1978), Md.

Edward Bohlander (1979), O.

Carol Lawson (1980), Wa. D.C.

Virginia Branston (1981), N.Y.



**AUGMENTATION FUND COMMITTEE**  
(One 3 - year term)

---

The President and Treasurer of Convention, ex-officiis plus three elected members.

Owen Turley (1978), Ca.  
George McCurdy (1979), Ma.  
Adolph Liebert (1980), Pa.  
Stewart Poole (1981), Del.  
John Keller (1982), O.

**NOMINATING COMMITTEE**  
(One 5 - year term)

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Jan Seibert (1978), Ca.  
H. Page Conant, (1979), Ma.  
Randall Laakko (1980), Del.  
James Zehner (1981), O.  
Pat Zacharias (1982), Ont.

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(2 to be nominated and 1 to be elected)

**BOARD OF HOME AND  
FOREIGN MISSIONS**  
(Two 3 - year terms)

(Minister)\_\_\_\_\_

(Layperson)\_\_\_\_\_

1978  
Horand Gutfeldt, Ca.  
Tomas Spiers, N.J.

1979  
Chungsun Lee, Ca.  
Margaret Sampson, NY

1980  
George Dole, Ma.  
Robert W. Tafel, Pa.

1981  
Paul Zacharias, Ont.  
Dorothy Farnham, Fla.

**COMMITTEE ON  
ADMISSION TO THE MINISTRY**

(Minister)\_\_\_\_\_

(Laywoman)\_\_\_\_\_

Chairman of the COM, and 1 minister elected by COM, plus one minister and one laywoman.

Ernest Martin, Ca.  
Margaret Briggs, Me.

**BOARD OF MANAGERS OF THE  
SWEDENBORG SCHOOL OF RELIGION**  
(Three 3 - year terms)

President of Convention, ex-officio, and 9 elective members.

1978  
Virg. Branston, N.Y.  
Ernest Frederick, Fla.  
Dorothea Harvey, O.  
W. Van Dusen, Ca.

1979  
Erwin Reddekopp, Cal.  
Corinne Tafel, Pa.  
Pat Zacharias, Ont.  
Don Lovell, Wa.

1980  
Jerome Poole, Del.  
Margaret Briggs, Me.  
Agnes Covern, Minn.

Please send your recommended nominees to the Chairperson of the Nominating Committee — **Jan Seibert**, Chairperson  
Star Route,  
Albion, Cal. 95410

## RELATING TO THE GRAND MAN

*Some reflections on internal and external worship)*

*Thomas H. Neilson, New Westminster*

We rejoice when we learn that Adam, Noah, Heber and Jacob represent churches, and discover the spiritual and doctrinal nature of these churches. The nature of man is revealed through golden, silver, bronze, iron, and clay ages, till it is renewed in Christ. We sense that this is not the history of churches but the history of every man and his development. The Biblical activities, events, sacrifices, rites, covenants and laws are the expression of man's inner life and activities, and the events of his humanity.

If the church is represented as a man, then man, in form and function, represents a church, and the church must be thought of as a human being and not as an edifice, group, society, seminary of theology, altar of dedication or a sanctuary of doctrinal, moral or spiritual law.

The things and function of the church are applicable to the function of the human being (regenerating), and the problems of the regenerating human being are the subject of the church, as the church is the subject of the Divine Human. Adam, although referred to as a church, still remains a human being in the image and likeness of God.

In the Word the Lord always presented himself as a person with a personal relationship with man. Although He takes various names there should be no attempt to split the Divine and the Human. The Lord is Saviour to each in whatever state, age, color, race, creed, sex, or society they belong. Salvation is not by group conversion, but is always an intimate relationship between God and man.

The individual's endeavor to be a human being, to conjoin good and truth, becomes a very private process, a complex personal involvement with a new development at each age. Although creed, culture, philosophy, religion and law may ordain, the individual in freedom will seek and adopt what is necessary and peculiar to the problems of his human life. He should have an access to the knowledge and understanding of the human, its activities and potentials — a knowledge that should have application to his specific ends and uses.

The church exists in each human and should be recognized and remain there. God has faculties and property there (will and under-

standing); an indwelling house for God. We learn what these faculties are in the church teachings and we learn how they are conjoined.

In this house we perform baptism. Everyone is natively subject to the loves of self and the world, and it is necessary to put these off through washing with truth (water), — in order to be receptive of love to the Lord and to the neighbor. The power and faculty to do this is not in one's self although it appears to be, but from the Redeemer, Regenerator and Savior.

In this spiritual state we recognize that —

- the Sabbath day is observed when each truth (light) is peaceful and happy in a new state of love.
- Easter is celebrated when one sees that all truth is one with all good and His Human is Divine.
- Christmas is that state of mind which looks to innocence in which all good and truth will return to the Lord and never be appropriated to one's self.
- one partakes of the Holy Supper when the good (bread) which is obtained by keeping His commandments is united with the charity (wine) from use to the neighbor and we can become the image and likeness of His Divine Humanity.
- every thought becomes a prayer and every act a form of worship.

These sacraments and observances have a function and existence in each human, independent of their secular existence. The responsibility of knowing, understanding and practice is the individuals. The organization will explain, but not assume the function, and will assure there is no interference between the individual and his God — that the human will function in freedom.

When the use of the church is love to the Lord and to the neighbor the individual will be freed from contrary doctrine and the external sacraments of a church will be dissipated and resurrected in a human being which will live in assurance that true loves and affections in him can never be extinguished; that he knows who he is and he is what he loves.

*(Dr. Thomas Neilson is President of the New Church Society in Vancouver, B.C.)*

## **Some Thoughts Outlining The New Church Concept Of Creation**

*Allen T. Cook*

The subject matter or the metaphysics of these concepts cover all people and all religions, no matter where they are, or who they are.

- 1) There are three kinds of Reality in the Universe, or "degrees" as Swedenborg would call them — Divine substance or Form — Spiritual substance and Natural substance or Form. Man knows mostly the Natural Reality or substance and its laws, little else.
- 2) The great Circle in creation is known as a principle to many theologians and philosophers. Bears, fish, birds, many creatures other than men, seem to return to the place where they were born. Creation goes out from God continually through the Spiritual world, then into the Ultimates or the Natural ends of creation and back to God, where men find their home, their heaven or eternal resting place.
- 3) This Circle can be divided into 2 parts. The Circle or Kingdom of the Divine Proceeding and the Kingdom of the Divine Return — both or each involving the principle of natural and spiritual Evolution. Creation evolves out from the Divine power and men evolve back toward the Spirit of God as children of the most high. (More later in paragraph 6.)
- 4) The Christ or Messiah completed or fulfilled the whole circle of creation. (He bowed the heavens, as it is said, and came down to earth). He united the Spiritual and Natural Reality with the Divine Reality. Called by many names in the Old Testament — Messenger, Son, Lord, Prince of Peace, Lord Jehovah, Messiah, Spirit of Truth. In the New Testament called Son of Man, Son of God, Comforter. In Rev. 21, He is called, "I am Alpha and Omega, the beginning and the end." The completion of the Creative Circle by the Messiah is well documented in Scripture and in sciences and in mathematics. Remember what he said of Himself, "Thou lovest me before the foundation of the world." John 17:24.
- 5) This promised Messiah really came to be closer to men, not to scold men but to provide a near approach to men with more love and more help, more teaching, etc. An invisible God cannot be worshipped except by

means of idols and images as was done by the very ancient nations. Only in the human form can mankind know God and worship Him. "I and the Father are one. He who has seen me has seen the Father."

- 6) The following paragraph has been added to show the Great Circle of man which he follows by the influx of his God in his creation and by his life. This is so universal that it is done for each and every person, each and every animal, and each and every form of life.

The soul of every person originates in the heavens near the throne of God, as is rumored in the Churches or as is told us by Swedenborg from observation in his book D.L.W., No. 432. This soul is transmitted into this natural world, into a natural body generated by a father and mother carrying their traits and instincts and should be loved, honored, and educated even as God loves every person. But is he?

This soul's sojourn in this world of time and space gives the individual an opportunity to freely make a spiritual character of himself or herself, good or bad, positive or negative, which remains fixed solidly to all eternity by virtue of life in this natural time and space world. At death the person finally arrives in the spiritual world again, where he had first been created as a tiny, frail infant. We gradually finish our great circle of life in our own heaven facing God or turning our faces to darkness full of viciousness and evil and hate.

A Divine Government in heaven is over all these epic journeyings and is known as the Human Form or the "Grand Man" from language of the spiritual world. Some call it the Divine Providence, guiding all things, even the governments of this world which will be mysteriously guided into this form or function of the Grand Man after many hundreds of years.

These paragraphs have been written on some of the larger aspects of the New Church. Also written that you might become acquainted with them and realize the mighty movements that are going on in the universe and that you are a part of them.

*(This outline on Creation was written by the Rev. Allen T. Cook, 83, retired Convention minister, now residing in Wetmore, Colorado.)*



## NEW CHURCH SERMONS

### Some thoughts by a Swedenborgian

#### Layman

I recall a questionnaire in Convention a few years ago, asking for an evaluation of the various parts of the worship service: the hymns, the prayers, the sermon, the anthems, etc. What parts of the worship service had the most meaning for the laity? I don't remember all the survey conclusions, but in most cases the *sermon* was chosen as the high point of the service.

The Sunday morning service is a *worship* service in our churches and in most Christian churches, and the sermon, being the focal point of that service must be in tune with the atmosphere and substance of a worship service. I have thought occasionally about what I would do or not do in composing and delivering sermons if I were a New Church minister.

First of all, I would keep in mind the main reason why we congregate for a church service — the overall consideration that when two or three are gathered together in the Lord's name, He is in the midst of them.

Secondly, I would remember that a sermon is not a *lecture*, even if it is a so-called "doctrinal" sermon. The purpose of a sermon is not the same as the purpose of a study class where we may acquire many memory knowledges with a certain amount of basic understanding of these knowledges. Instead, I would try to unfold, as fully as possible, the significance of several salient points in the lesson and try to communicate to the parishoners a feeling for these truths and their application to life.

Thirdly, if I were lacking in the art of oratory and persuasion, I would listen and perhaps record sermons heard on the radio and television dealing with passages from the Bible. From these I would observe how the minister made his presentation interesting to the listeners, and use some of his techniques after taking the same Bible reference and treating it in the more comprehensive manner of New Church teachings.

On the negative side, if I were a New Church minister, I would never "direct" a sermon toward any specific individual or group. It is not in the spirit of a worship service to judge other people. Any portrayal of sins that we must combat for our regeneration should apply to all of us, since we are all susceptible to sin.

Secondly, I would never inject references to controversial or prejudicial subjects from the

world around us into the worship service. It breaks the continuity and feeling for the true spirit of the service when the minister mentions his own stand on controversial subjects.

Thirdly, I would never consider the pulpit to be my private soapbox, expounding my own thoughts and feelings to my captive audience.

Fourthly, I would not use the pulpit or the worship service for other purposes such as organizing projects or soliciting more contributions for the church. Matters such as these should not be part of the worship service.

*(These thoughts came to us from a concerned New Church layman in Michigan. It would be of interest to hear from other readers, clergy as well as lay members, regarding the ideas raised in this brief but provocative article. Ed.)*

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## ATTENTION

### ALLIANCE STUDY GROUPS

At the Alliance annual meeting in San Francisco I was asked to write a study course for the local alliances. The topic chosen is "Old Testament Leaders Who Represent The Lord". There will be nine sheets, each to be used at one monthly meeting. The first three are ready now for duplication and distribution. These three are an Introduction and Abraham, Isaac and Jacob.

The next three should be ready in the fall and will cover Joseph, Moses and the Judges. The remaining three should be ready after Christmas, and will include Kings and Prophets.

The Alliances in Brockton, De Land, Chicago, Detroit, Des Plaines, Elmwood, and San Francisco and the Massachusetts State Alliance have already made requests for the course. Other women's groups desiring this study material should write to me. One sheet of each lesson will be sent, and local groups can duplicate them if desired.

Alice Van Boven, Chairman  
446 Chestnut Ave.  
Redlands, Cal. 92373  
Alliance Religious Committee

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## FROM CHURCH RECORDS

### MARRIAGE

**REMEIN — HASKELL** — Herbert Campbell Remein and Helen Jo Haskell were married in Bath, Maine, on August 6, 1977, the Rev. F. Waldo Marshall officiating.

## GOLDEN WEDDING

Congratulations to **Walter and Beryl Haufschild**, of Niagara Falls, Ont., who celebrated their 50th wedding anniversary on June 25, 1977. The Haufschilds were married in the New Jerusalem Church, Kitchener, Ontario, in 1927 by the Rev. A. Diephuis.

## DEATHS

**BERG** — Mrs. Henry (nee Katherine Klassen) Berg, 69, of Saskatoon, Sask., died on August 17, 1977. The resurrection service was held on August 20, the Rev. Henry Reddekopp officiating.

**CALBY** — Mrs. Mildred Bray Calby, 87, a member of the Boston Society, died in Ventura, Cal., on June 5, 1977. A memorial service will be held in the Boston Church on October 23, 1977, with the Rev. George McCurdy officiating.

**MURDOCH** — Miss Florence Murdoch, 90, died on June 20, 1977, in Clifton, Ohio. Miss Murdoch was well known in Ohio for her wildflower paintings, exhibited locally and also in the permanent exhibit of the Botanical Library at Carnegie Institute of Technology. She was a member of the D.A.R. for 64 years and a lifelong member of the Swedenborgian Church. The Rev. Richard Tafel Jr. conducted the resurrection service on June 22, 1977.

## *Urbana College Community Cultural Series*

Folk music, light opera and a presentation by Will Rogers Jr. will be among presentations for the third Urbana College Community Cultural Series.

The 1977-78 series will start Sunday, October 9, with a concert by Mike Seeger and Elizabeth Cotten in a unique program featuring the traditional folk music of the American heritage.

Now 84 years old, Elizabeth Cotten has influenced three generations of folk musicians. She is the author of "Freight Train", which is now an American classic.

Seeger, son of the late Pete Seeger, is an accomplished musician, playing the fiddle, banjo, auto-harp, french harp, dulcimer, guitar, mandolin and jews harp.

"The Wit and Wisdom of Will Rogers" is the title of the performance Sunday, November 6, when Will Rogers Jr. will present a program of humor, stories, nostalgia, and reminiscences of his famous father.

E. Richard Shoup, Supervisor of Music for the State Department of Education will be the guest director for the traditional Messiah sing-along, which will take place on Sunday, December 11. Community and church choirs will take part in this program, which will also feature Mrs. Clarence J. Brown on the piano.

A selection of fully-staged and choreographed highlights from Gilbert and Sullivan operettas will be performed on Sunday, February 19 by the Manhattan Savoyards, a five-member group from the Eastern Opera Theater of New York.

The final program, on Sunday, March 26 will feature Alan and Nancy Mandel on the piano and violin in an "American Celebration", a panorama of American music from the revolutionary period through the present day.

Tickets for the 1977-78 Cultural Series may be ordered from the Development Office, Urbana College, Urbana, Ohio 43078.

## WE GET LETTERS

### On Reading The Writings

Mr. Zacharias:

In the July/August 1977 issue of the *Messenger*, Mrs. Behrendt made some timely comments and asked some important questions about Swedenborg and his writings.

The New Church realizes that it could never (nor would want to) be so convincing that each individual in the world would adopt its teachings. However, as guardian of the writings, we seek to disseminate and introduce the writings to others, leaving them free to choose whether to accept or reject them.

Re. the statement that there are more knowledgeable groups — Genuine Truth does present itself in the ideas of many different religions — not just in the writings. However, these systems of thought very often only touch on specific areas of concern but do not go into other areas that are of major concern for an overall balance of understanding. The writings encompass a universal system of thought that touches so many areas of life. As a student of the writings for seven years, I have discovered that Swedenborg's concepts permeate many areas of modern thought and that a knowledge of the writings immensely helps one to understand the works of other major writers or religious groups.

Phraseology — Each science has its specific terminology that is not well understood by those who have never studied in that area

(which means most people). If you invalidate a science just because most people do not understand its phraseology, then you negate almost all natural science. Swedenborg's writings are technical and deep; however, that should not negate study of them. It only calls for more preparation, study, and effort of the person, just as study of any other science requires diligent effort.

Obscurity and contradictions — Swedenborg had a major job on his hands in his effort to communicate his experiences of the spiritual world to those on earth who had never had the same experiences. He admitted that this was difficult because it was hard to find the words to explain what he saw, and that many things were ineffable. However, I find, personally, that the more one studies the writings the less obscurity and contradictions you find.

The inference that Swedenborg's writings are obsolete — It is well known that Swedenborg was way ahead of his time, of genius mentality, had a very broad understanding of all the sciences of his day, and made initial discoveries of important consequences. But even if his scientific writing has become somewhat obsolete (which I doubt to be the case), Swedenborg was a spiritual scientist as well, and reported on spiritual truths to a much greater extent than he did on natural truths. Many of these concepts are just beginning to be researched and proved true by modern science — such as his concepts on the human aura, the state of man immediately after death, bio-rhythm cycles, etc. The point is not that the writings are obsolete and we have advanced beyond them. It is that the writings have always been ahead of us and we must progress in our knowledge and understanding of them in order to truly benefit from them.

The statement that we remain in the dark — Jesus says that he is the Light; Swedenborg says that he wrote nothing about himself or any angel, but all was from the Lord (who is the Light). So the writings are from the direct source of Light — Jesus Christ. To me this means that the writings give light to other systems of thought, and they do not "age". Our understanding of them will mature and we will come into greater and greater light as we study them. The darkness is in the minds of those who do not wish to see or who do not make an effort to comprehend the spiritual truths embodied within them.

Sincerely,  
Peggy Howland  
Wichita, Kansas

## A LETTER TO GOD

Dear God :

"I'm sorry you made Sunday when you did. You see it is like this. We could attend church more regularly if your day came some other time. You have chosen a day that comes at the end of a hard week, and we are tired out. Not only that, but it is the day following Saturday night.

"Saturday evening is one time we feel we should enjoy ourselves, so we go to the movies or a party, and often it is midnight when we reach home. It is almost impossible to get up on Sunday morning. You have chosen the very day we want to sleep late, and it makes it mighty hard to get the children off to Sunday School and especially when they have it so early. Then, there are the dishes to wash, and we always have some things we have to wash out.

"I mean no disrespect, Dear God, but you must realize you have picked out the day we have the biggest dinner. Not only that, but the church has fixed the hour of worship when we must be preparing the dinner.

"Then too, you must think of John. He is cooped up in his office all week and Sunday morning is the only time he has to tinker with the car, and mow the lawn. When he gets into his old clothes and his hands are greasy, you expect him to be able to get off to church ?

"I am telling you these things, Dear God, because I want you to get our viewpoint. It is not our fault that we are not able to get to church on Sunday morning. We would like to go and we know we should go and need to go, but it must be clear to you, that the real reason we cannot go is because you have chosen the wrong day. If you will select another day, we shall be glad to go to church and Sunday School and be more faithful."

Sincerely yours,  
" I ' M TOO BUSY "

(From the Edmonton, Alberta,  
Church Newsletter.)

## German Books Available

Dear Mr. Editor,

I have the following New Church books in the German language and will send them to anyone for the cost of postage. These books were used by my folks when the New Church Society of Pawnee Rock, Kansas, was in its infancy.

A.C. Vol. 5, and Vols. 10 - 16 ( 1869 )

A.E. Vol. 4 ( 1882 )

Spiritual Diary Vol. 1 ( 1902 )

Mr. L. J. Unruh

H. H. Home,

221 E. 10th

Larned, Kansas 67550



## *The Upper Room*

# IN REMEMBRANCE OF ME

*Leon Le Van*

When we read the record of the Lord's Last Supper in the upper room, we come to the Savior's simple words: "This do in remembrance of Me."

Jesus' life is so notable it seems almost incredible that He would need to establish an explicit memorial which should call Him to men's remembrance. Remember Jesus? Remember the Savior? How could anyone forget Him? We might forget a friend. Over the long years memories of a loved one may grow dim. But can it be supposed that the name of Jesus, or the life of Jesus, could ever be forgotten by anyone? The Holy Supper, Gethsemane, Calvary, the Resurrection, the Glorification, — those Divine events are like the unchanging stars. Could they ever be forgotten?

Yes — they could be (and are) forgotten by countless men and women in the world today. Think of the great numbers of nominal "Christians" in this broad land for whom the name of Jesus has little or no effect. Multitudes are completely satisfied to live their own lives in the world and forget the Lord year after year.

Our Savior knew this would come to pass. The time would come when few Christians would be (or could be) regenerated. In that time there would be a "great forgetting" of the Lord. Those who truly love the Lord Jesus Christ, and whose lives are lived with Him and from Him, are comparatively few in numbers. The true, spiritual Christians in a country like ours are only a fraction of the whole population.

Where are the others and what are they doing? They pursue their own ways. They think their own thoughts. They have forgotten the upper room. They have forgotten Gethsemane and Calvary. They have forgotten the Lord Jesus Christ. Their ears no longer hear the Savior's words: "This do in remembrance of Me."

Let us turn to the upper room. Jesus had gathered the twelve disciples about Him in that upper chamber — though now there were only eleven. Judas had gone out into the night. Jesus was telling the eleven who remained that He

would send them as sheep among wolves — that the world would hate them and persecute them. He strengthened their faith. He gave them courage. He prepared them for trials. Finally, He told them that this very night should not pass till they would be scattered like sheep without a shepherd "every man unto his own." Peter's brave declaration, "Lord though I should die with Thee, yet will not I deny Thee," only heightened the sorrow of that hour.

There in that upper room the hope — the future — of the world was at issue. Our Lord knew what men would do to Him. He knew how easily and how tragically His own followers in every age would forget Him. Christian churches in this and every land would be filled to bursting if men and women in uncounted multitudes had not forgotten the Lord in times past. If we were to remember only two or three of Jesus' teachings today might they not be: "Thou shalt love the Lord thy God; and thy neighbor as thyself?" "This do in remembrance of Me.?"

You and I cannot direct the lives of others nor hinder anyone's right or freedom to forget the Lord. But we can (and should) give our own minds, hearts, and hands to the Lord more completely than ever before. As each month goes by — as each year goes by — our hearts should be more fully devoted to the Lord and the goods and truths of His church.

To "love the Lord" means we should shun our evils as sins against the Divine. To "love the neighbor" means we should take increasing part in and for the Lord's eternal church, which is His Kingdom on earth and in Heaven.

Think not that a man can "love the Lord" while he hides secret evils in himself like enemies lurking in the land. Think not that anyone can "love thy neighbor" while he disregards the life of the internal church.

The Lord is Good itself. The Lord is Heaven. The Lord is the Neighbor. The Lord is the Church. The Lord is Divine Love and Wisdom. Whenever and wherever we partake of the Holy Supper, we bring our lives to the Lord's table anew. He speaks to you and He speaks to me. The Lord's words are no less real today than when He uttered them to those disciples around the crude wooden board in that upper room:

"This is My body."

"This is My blood."

"This do in remembrance of Me."

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

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Communion is a celebration  
 To be thankful for God's spirit  
 For making us human  
 For releasing us to life  
 As a sculptor chisels free  
 That which is imprisoned with cold granite.

Communion is an occasion  
 To pray for a fresh outpouring  
 Of the spirit of God  
 That we might come  
 To our senses  
 In all we taste and touch and smell and hear and see.

Lord, call us to our sense around this altar table  
 To taste the ancient symbols,  
 To feel the textured bread,  
 To smell the fruit of the vine,  
 To hear the words of sacrifice,  
 And to find the triumph of life.

Russell Crossley, Guelph, Ontario  
 (from the *Pulpit Digest*)