

# The Messenger

OFFICIAL ORGAN OF THE SWEDENBORGIAN CHURCH  
FEBRUARY, 1979

---



# He Was Everybody — Grown A Little Taller

Let's skip all the things you've read about him, all the things you heard too often or too young.

Forget the face on the penny, the statue in Washington, the Emancipation Proclamation, the speech at Gettysburg. Forget the official things and look at the big thing.

Why do we love this man, dead long before our time, yet dear to us as a father? What was there about Abraham Lincoln?

He came out of nowhere special — a cabin like any other out West. His folks were nobody special — pleasant, hard - working people like many others. Abe was a smart boy, but not too smart. He could do a good day's work on the farm, though he'd just as soon stand around and talk. He told funny stories. He was strong and kind. He'd never try to hurt you, or cheat you, or fool you.

Young Abe worked at odd jobs and read law books at night. Eventually he found his way into local politics. And it was then that people, listening to his speeches, began to know there was something special about Abe Lincoln.

Abe talked about running a country as if it were something you could do. It was just a matter of people getting along.

He had nothing against anybody, rich or poor, who went his own way and let the other fellow go his. No matter how mixed up things got, Abe made you feel that the answer was somewhere among those old rules that everybody knows: no hurting, no cheating, no fooling.

Abe had a way of growing without changing. So it seemed perfectly natural to find him in the White House one day, padding around in his slippers, putting his feet on a chair when he had a deep one to think about — the same Abe Lincoln he'd always been, and yet the most dignified and the strongest and the steadiest man anybody had ever known. And when that terrible war came that might have torn his country apart, no one doubted what Abe would do. He was a family man; he resolved to keep the American family together.

Abe Lincoln always did what most people would have done, said what most people wanted said, thought what most people thought when they stopped to think about it. He was everybody, grown a little taller — the warm

and living proof of our American faith that greatness comes out of everywhere when it is free to come.

*From a John Hancock Life Insurance Co.  
publication.*

## CONTENTS

<b>Lincoln — He Was Everybody</b>	<b>26</b>
<b>International Year of the Child</b>	<b>27</b>
<b>The Starting Line</b> <b>Eric Zacharias</b>	<b>28</b>
<b>The Unchurched — Who and Why?</b>	<b>29</b>
<b>The Connecting Point</b> <b>Gwynne D. Mack</b>	<b>30</b>
<b>That's A Good Question</b>	<b>32</b>
<b>Richard H. Tafel Sr.</b>	
<b>Alliance Study Outline</b> <b>Alice Van Boven</b>	<b>34</b>
<b>You Are What You Think</b> <b>Doug Hooper</b>	<b>36</b>
<b>The Identity of God</b> <b>Gudmund Boolsen</b>	<b>37</b>
<b>Career Planning at UC</b>	<b>38</b>
<b>1979 S.N.A.P. Program</b> <b>Paul Martin</b>	<b>40</b>
<b>Fourth Florida Conference</b>	<b>41</b>
<b>New Publications</b>	<b>42</b>
<b>We Get Letters</b>	<b>43</b>
<b>From Church Records</b>	<b>45</b>
<b>The Upper Room</b> <b>Leon LeVan</b>	<b>47</b>

## THE MESSENGER FEBRUARY 1979

**Vol. 199, No. 2      Whole Number 5027**

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).

Paul B. Zacharias, Editor

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 Swedenborg Church: non - members, \$5.00 a year: foreign postage .25 extra: gift subscriptions from a member, \$3.00: single copies, .50.

---

# INTERNATIONAL YEAR OF THE CHILD

---

1979 has been proclaimed as the "International Year of the Child." We hope all New Church men and women will enter into the spirit and the meaning of this focus on children — a year especially set apart to emphasize the wonder, the promise, and the sheer joy of childhood. And, yes, too often there is also heartache, pain, and rejection found in the lives of little children.

What can we adults do in this Year of the Child? We can really listen to the words and the actions of little children. In countless ways, by touching, by holding, by understanding, by accepting, we can show the children in our world that we care for them. By being responsible, mature adults we can help make this world a better place for children to inherit. We can pray and work and plan for lasting peace in the world, so that there will be a planet left for today's children. Last year the "civilized" nations of the world spent over \$25,000 to arm and train every soldier, and invested about \$250 in the education of every child. Clearly something is wrong in our values and priorities. If once again we could truly see — and receive — the world through the senses of a child, then the Kingdom of God would be greatly advanced.

The following meditation from *Quaker Life* is well worth reading and thinking about.

## CHILDREN

*by Mildred Moore*

In everything He taught, Jesus set an example for His followers. He took time from the pressing crowd for the little children who were drawn to Him, and He taught that the way to get to heaven is to become like them. In Matthew 19:14, He says, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven." Jesus did not always explain the reason behind the instructions He gave, but man's history shows that His way cannot be considered optional but is absolutely necessary for a quality life.

If we are to become like children, we need to spend a great deal of time with them. We can also satisfy the mutual need that children have for adult attention. Children and adults alike are suffering from the lack of time spent

together. Instead of taking advantage of the many marvelous opportunities to share with children, we adults have substituted our time with them with television, child-care, lessons of every kind, and innumerable organized activities. We give our children little chance to be imaginative or to think their own thoughts apart from a group. Then we wonder why some of them do such strange things for attention.

I think that children would seldom get bored or lose their enthusiasm for life if they had not learned from adults that they need to be entertained. They are born with a natural curiosity and a joyful appreciation for anything and everything around them. They respond lovingly to a minimum of attention and give freely of themselves.

Many adults have lost their childlike qualities. They get caught up in the struggles of time and money and gradually lose their enthusiasm for life. Only the drive for more possessions or the lift of alcohol or drugs keeps them going.

Being a parent is a tremendous opportunity, but adults need not be parents themselves to spend time with children. Jesus wasn't. There are areas in churches, schools, recreational activities, and service organizations where a child-adult relationship can be established. Adults can do much to raise the self-esteem of children by helping them value their individual differences and abilities and by guiding them toward self-discipline. Children can help adults to regain the appreciation of little things and the joy of living each moment. How great it would be if we all retained the dedication and determination of children learning to tie their shoes or ride a bicycle!

The more children I spend time with, the more completely I recognize how uniquely different each child is from any other. We are all God's children, and the awareness that He created us differently from any other should make us realize how special we are to Him. Surely each of us has a special purpose and can expect special guidance for our purpose from Someone who made us uniquely ourselves.

I rejoice at being a child of God and at the blessing and challenge of my own children and other children.

# The Starting Line—————by Eric Zacharias

The office of the president of Convention has numerous parts. One consists of travel for participation in the various activities of the Church. Some of our readers may not be familiar with the "nerve centers" that are so vital to us. I, therefore, introduce you to some of them.

The Swedenborg School of Religion and the Central Office in Newton, Mass. are a key element of this "nerve system."



The first two floors of the structure (shown) are devoted to the needs of SSR. Class rooms, a kitchen, lounge and the Chapel take up the first floor. Rooms for single students and apartments for married students are located on the second floor. Dr. and Mrs. Horn occupy an apartment here also.

SSR is becoming more and more a center, not only for the training of our ministers but also for those scholarly pursuits that are part of the use of our Church. Examples of this are many. Dr. Woofenden prepares and edits the *Studia Swedenborgiana* given largely to the publication of "philosophical and theological concepts found in, or related to, the writings of Emanuel Swedenborg." Dr. Kirven has recently completed the manuscript for his book which concerns itself with the nature of spirit. The faculty also reaches out into the Church through ministry. The correspondence courses offered by Dr. Kirven are examples of this. Dr. Dole gives a portion of his time to the translation of the writings, and Dr. Turley will be going to Scotland next summer for meetings devoted to the psychic structure of man.

Those of us who are serving the national church on Boards and Committees are familiar with the SSR campus. This is where many of our meetings are held; this is where we are accommodated for the night; this is where delicious meals are served, the product of our celebrated chef, Roger Paulson, who is our capable Director of the Central Office.

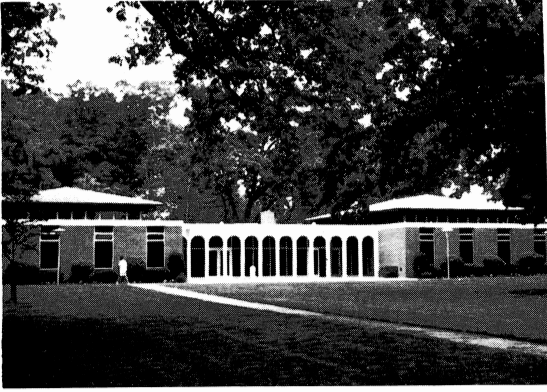
The Third floor is the Central Office. Here the surroundings are pleasant, bright, and cheerful. Among the many functions carried on here are the printing and distribution of all Convention, Board and Committee Minutes, the publication of the *Convention Journal*, all business pertaining to the operation of the Church, and the hosting of many meetings.



I emphasize that Convention is people — people who are working together to promote a very special quality of life. This photo, taken at the Fryeburg Assembly grounds, is of the Board of Education. (L. to R.) Nancy Perry, Dr. Harvey, Ginger Tafel, Perry Martin, Eric Zacharias, Tom Zehner, Betsy Young, Dr. Woofenden. In the foreground, Ronald Brugler. This Board, meeting twice a year, sponsors such programs as the Florida Conferences for retirees and the Post Convention Conferences. Plans for 1979 include a second young peoples camp on the property which recently came to Convention from Dr. Esther Perry in the Santa Cruz mountains.

Completing this introduction to the nerve centers of Convention is this photo of the library on the Urbana College campus. This





beautiful structure, as most of you already know, was built largely by the contributions from our membership. Along with the normal volumes housed by a college library, this one contains the largest collection of Swedenborgian literature in the Middle West.

We are making a concerted effort to strengthen the relationship between the College and the Church. Church - related students are becoming more vocal and more visible on the campus. The Inter - Faith Center in North Hall has been refurbished. This now provides a setting for small group activities. Dr. Harvey serves as College chaplain. We envisage increasing activity for the Trustee Committee on Church - College Relations.

We are a big Church in the sense that there is room in it for the diversified talents and interests of all our membership. We are a church that is in need of the prayers of us all, our involvement in the process of regeneration, our work and our financial support.

---

## THE "UNCHURCHED": WHO AND WHY?

---

There is both good news and bad news for churches in the results of a recent Gallup poll that probed the values, interests and back-grounds of the "unchurched."

The pioneer poll was conducted for a coalition of 29 religious organizations convened by the Office of Research, Evaluation and Planning of the National Council of Churches.

The "unchurched" were defined as those who are not church members or have not attended church in six months except for special occasions.

The good news, according to Gallup, is that the majority of the unchurched hold traditional

Christian beliefs. In addition, about a quarter foresee the possibility of becoming active church members.

The bad news is that there has been a marked decline in the importance people place on religion, with 53 percent of the total sample saying it is "very important" in their own lives. This compares with 70 percent in 1952.

Moreover, majorities of both the unchurched and the churchd agree that "most churches and synagogues have lost the spiritual part of religion." More than three - quarters of both groups also believe that "an individual should arrive at his or her own religious beliefs independent of any churches or synagogues."

These findings, said George Gallup, Jr., president of the Gallup Organization, "represent a severe indictment of organized religion."

## WHY THEY LEAVE

Why, then, do the unchurched stay away? Given as the major reasons were: other interests and activities (33 percent), problems with the church or its teachings (30 percent), growing up and making decisions alone (27 percent) and moving to a new community (26 percent).

Among those who said they had specific problems with the church, the complaints cited most frequently were: "Teachings about belief were too narrow" (37 percent), "too much concern for money" (32 percent) and "moral teachings were too narrow" (28 percent).

Dean Hoge, a Catholic University sociologist who participated in the study, noted that "the number who left because of changes in the church was not as large as the number who left because of lack of changes." For example 23 percent said they dislike the traditional form of worship while only nine percent said they disliked changes from the traditional worship form.

Similarly, 16 percent expressed "a feeling that the church or synagogue wasn't willing to work seriously to change the society," compared with 12 percent who claimed "a dislike for church or synagogue involvement in social or political issues."

## HOW DIFFERENT?

On questions about values and attitudes, the study found little difference between the church and the unchurched, except in matters of personal freedom.

For example, while a minority of both groups said they would welcome greater acceptance of sexual freedom and marijuana usage in the future, the unchurched are "far more likely" to welcome such changes, the study showed.

The churched and unchurched differed sharply in their views on abortion. Sixty - one percent of the unchurched, but only 39 percent of the churched, agreed that a married woman should be able to obtain a legal abortion.

Other criticisms of the church — that it has lost its spirituality, is too concerned with organizational issues, is not effective in helping people find meaning and is not concerned enough about social justice — were shared by both the unchurched and the churched.

Both groups were also found to be about equally in support of such things as a meaningful career, traditional family ties, respect for authority and self - expression.

Are the churched happier? Significantly more churched than unchurched said they have "discovered clear - cut goals and a satisfying life purpose" and find their daily tasks "a source of pleasure and satisfaction."

High percentage of both the churched and unchurched received religious training as children. Seventy - seven percent of the unchurched attended Sunday School as children. "Sunday school appears to be producing almost as many unchurched as churched," Mr. Gallup commented.

The major differences between the two groups were that the parents of the churched

attended worship services more regularly and the churched were more likely to have received religious instruction at home.

As in earlier studies, the unchurched tended to be male, young and single. They are more likely than the churched to have moved and less likely to be "joiners" of organizations.

## WHAT GALLUP DID

The Gallup poll consisted of two surveys, one of both churched and unchurched and one of unchurched persons only. A total of 848 churched adults and 1,255 unchurched adults in 300 communities were interviewed in the two surveys.

The poll places the percentage of unchurched Americans at 41 percent. Using U.S. Department of Labor population estimates, Mr. Gallup explained that the 41 percent unchurched projects to approximately 61 million adults, and the 59 percent churched projects to about 89 million adults.

*from N.C.C. Chronicle*

*(Several things struck home as I read this article: More people have left the church because of lack of change than as a result of change . . . Significantly more churched than unchurched have discovered clear - cut goals and a satisfying life purpose . . . Sunday Schools appear to be producing almost as many unchurched as churched people . . . About 41 percent of Americans are unchurched. In all of this there should be a message for the New Church. P.Z.)*

---

## THE CONNECTING POINT

# NEVER TAKE FOR GRANTED

*by Gwynne Dresser Mack*

---

A little girl, taken into a church for the first time, and told it was the Lord's house, stood gazing slowly around in all directions; then she said: "Where is He? I don't see Him."

A small boy, walking with his father through a stand of towering pines where sunlight filtered gently down, later told his mother: "We saw where God lives. He was shining in all the trees."

In the start of the New Church morning worship the people assembled say: "One thing I desired . . . that I may dwell in the house of the Lord . . . to behold the beauty of the

Lord . . ." And a response (from Psalm 122) says: "I was glad when they said unto me let us go into the house of the Lord."

The beauty of the Lord, the house of the Lord — what are we talking about? A church building is called a "house of God"; sometimes there are several such buildings in the center of one small town. Is the beauty of the Lord kept in these buildings, and do they really belong to God or just to groups of people?

Churches are essential for teaching Truth and for uniting people spiritually. Yet somehow going into the house of the Lord and dwelling

there ought to be a larger experience than Sunday services and gatherings in special buildings (where we do not dwell). The early American Indians could not understand the white man's Sunday, for *they* worshipped the Great Spirit every day since all days belong to Him. Living continuously on land made for them by the Great Spirit, the Indians reverently knew that its beauty revealed the Creator. Daily they greeted the radiance of the sunrise with prayers. How many of us ever see a sunrise, much less pause to look? How blindly we take for granted all kinds of beauty repeatedly given to us — surrounding us silently day and night (even though much is nowadays blotted out by human diggings and uproar).

A crippled woman, confined to a wheelchair, hung a plaque in her living room, with these words imprinted upon it: "This is the day which the Lord hath made; let us rejoice and be glad in it." She spent most of her days sitting by a window where she could see an ancient tree spreading its arms to the sky, holding sunshine or raindrops in its fingers, welcoming birds, dancing with the wind or standing patiently on firm roots when storms trampled through the branches. Always she rejoiced that God had given her this beautiful fragment of the Universe to look at — and was glad for the chance anew each day. The naturalist John Muir said that whenever we "go out" we actually *go in* — into the Universe. The Universe is completely around us and above and below; it enfolds all our activities, all our selves. It is our eternal home because it is God's home which He made to share with His family.

Thus the Universe is "the house of the Lord", and in it we behold His beauty reflecting His Presence. In this Universe there are no ugly sights or sounds except where mankind has made alterations; thus when we dwell in it with sensitivity we see God's expression of order and harmony overflowing the earth. We call it beauty, and it gives us joy. Jesus often spoke of Joy — not pleasure, not happiness but *joy* which arises at the center of one's being and reaches higher than self. It is a

connecting point, a coming into touch with God; and from it there should be a welling-up of appreciation.

Or do we just take it for granted? We run to the Lord whenever we need help; do we run to thank Him for joyous experiences? It is often said: "Why did this awful thing happen to *me*?" Do we also say: "Why did this wonderful thing happen to *me*?"

It is despair in emergencies which most often forces us to turn to the Lord. Nothing forces us to go to Him with appreciation; and so we easily get the habit of not thanking Him, not noticing how remarkably well this or that has turned out regardless of our worries, not giving Him credit for arrangements which we ourselves could never have engineered! Fully as much as in asking for help, is the importance of saying "thank you" — not just for answers to prayer but for the abundance of goodness and beauty which the Lord brings to us without our asking for it.

Among ourselves this seems to be an ungrateful era. So many people accept gifts, favors, kindnesses or assistance as a matter of course, never recognizing that someone has thought and cared about them enough to reach out. Children especially do not learn good manners which are not just old-fashioned customs but permanently represent consideration for fellow men. If youngsters are not taught to be courteous to those around them whom they see, how will they be able to relate lovingly to their Lord whom, as with the little girl in the church, they do not see?

God gives to us continually in this Universe which holds us; through appreciation we can dwell humbly in His house. Even though we can not see Him, we do see His beauty as did the child in the forest; and then our relationship with the Lord takes on a new dimension: of *responding to Him* as well as expecting Him to respond to us.

## THAT'S A GOOD QUESTION

by Richard H. Tafel Sr.

*"According to the Writings, Emanuel Swedenborg and most of his followers do not believe in a Vicarious Atonement. From sound reasoning, we believe that it is impossible for any God - man or man - God to take the punishment for our sins in our stead . . . So our question is this: "Why is it stated in the Adoramus that Jesus overcame the hells and so delivered man, that he made his human divine, and that without this no man could have been saved?" There is no passage in the Bible which states that Jesus made his "human divine." In our opinion, each individual is compelled to overcome his own hells (sins) and that we are saved only by the awakened, activated Christ - Spirit within, and not by the accomplishments of any other teacher or entity. Therefore, the above quoted statements in the Adoramus not only contradict the Writings, but are misleading and unbelievable. We do not know who is responsible for writing it, but I do not believe this is a correct interpretation of Swedenborg's ideas. We believe that the time has come for many changes to be made in the New Church as well as in the Adoramus. We would welcome your answer to any comments on this dilemma."*

I find it incredible that you think that there are Swedenborgians who believe in the Vicarious Atonement, and even more incredible that you see this pernicious doctrine in our Adoramus. How could it be more succinctly repudiated than the Adoramus does in its next to the last sentence? "And they are saved who believe in him and keep the commandments of his Word." Here our salvation is said to depend not only on confessing belief in the Lord as our Savior (the only requirement according to the Doctrine of the Vicarious Atonement), but also — in addition, "and" on "keeping the commandments of his Word."

You say, "We do not know who is responsible for writing the Adoramus," but I believe we do. Unless I am mistaken, it first appeared in the 1912 Book of Worship, and was the work of the Committee which produced it. Quotations from Swedenborg were gathered together and expressed in this worship - form, but basically the wording is Swedenborg's; most certainly the thought is. So when you ask, "Why is it stated in the Adoramus that Jesus

overcame the hells and so delivered man, and that he made his human divine, and without this no man could have been saved," you are questioning Swedenborg, as can be seen by comparing the two.

I have done this only with one of Swedenborg's works, "The Doctrine of the Lord," but the agreement is complete, often as to the very words. I confine my comparison to just those parts of the Adoramus to which you object.

**Adoramus:** "He overcame the hells, and so delivered man."

**Swedenborg:** "He came into the world to subdue the hells . . ." "Unless the hells had been subjugated, no man could have been saved" (L. 65 and 3).

**Adoramus:** "He glorified his Humanity, uniting it with the Divinity of which it was begotten."

**Swedenborg:** "The Lord came into the world to glorify his Human, that is, unite it to the Divine which was in him from conception" (L.3). "He also glorified his Human, and thereby became the Savior, Redeemer, Reformer and Regenerator to eternity" (L. 33).

**Adoramus:** "Without this (taking our nature upon him, enduring temptation, overcoming the hells, glorifying his Humanity) no mortal could have been saved."

**Swedenborg:** "Without his Advent, no mortal could have been reformed and regenerated, and so saved" (L. 17).

"Unless the Lord had come into the world and revealed himself, mankind would have perished. . . for unless the hells had been subjugated, no man could have been saved" (L. 3).

(And I cannot refrain from citing this sentence in *Heaven And Hell*, 325, which may have been the source of the Adoramus' closing thought: "They are saved who acknowledge God, and



live well.”) Thus the Adoramus — far from “contradicting the Writings, and being misleading and unbelievable,” as you claim — is a faithful and beautiful witness to the glorious truths which Swedenborg was inspired to tell us about our Redeemer and Savior, our Christ — God.

You say that “there is no passage in the Bible which states that Jesus made his human divine.” Are you sure? If you are correct, everything that Swedenborg was divinely inspired to tell us about what took place within the person of Jesus Christ after the Incarnation at Bethlehem falls to the ground, because one of the central principles of the New Revelation is that “All doctrine is to be drawn from the literal meaning of the Holy Word and is to be confirmed thereby.” But, fortunately, you are not correct, for there are many passages which refer to our Lord’s being “glorified,” which is the Bible’s way of talking about the process of the uniting of the Human and the Divine natures within him. I shall mention just a few that come quickly to mind.

“Now is my soul troubled; and what shall I say?” ‘Father, save me from this hour.’ But for this cause came I unto this hour. Father, glorify thy name.” Then came a voice from heaven, saying, ‘I have both glorified it, and will glorify it again.’ ”

— John 12:27 - 28

“Therefore when Judas had gone out, Jesus said, ‘Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straight - way glorify him.’ ”

— John 13:31 - 32

“Jesus lifted up his eyes to heaven, and said, ‘Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. I have glorified thee on earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.’ ”

— John 17:1, 4 - 5

If the Lord did not “Glorify his Humanity, uniting it with the Divinity of which it was begotten,” this being one of the statements in the Adoramus which you believe not only contradicts the Writings but is misleading and unbelievable, what became of the physical body of our Lord? The Gospels are clear and emphatic that when Jesus rose from the tomb

nothing but the graveclothes and the napkin were left there. On Easter afternoon the Risen Lord came to his disciples through closed doors. He showed them his hands and his feet, with the stigmata still upon them; he bade them to touch him, to prove to them that his was a substantial person and not that of an apparition. He even ate food in their presence. “Then were the disciples glad when they saw the Lord”: rejoicing that he was still the same dear Lord, but now Risen and Glorified. Let us listen to Swedenborg on this point.

“As the Lord’s Human was glorified, that is, made divine, he rose again after death with his whole body, which does not take place with any person; for we rise solely as to the spirit, and not as to the body. In order that we may know, and no one doubt, that the Lord rose again with his whole body, he not only said so through the angels at the sepulchre, but also showed himself to his disciples in a human body (Luke 24:39). The Lord rose again with the whole natural or external man, and left nothing of it in the tomb; and hence it is that he ate and drank with the disciples of natural food (Luke 24:43).

The Lord glorified his whole Human, and therefore he rose again with it on the third day. Unless this had been done, no individual could have risen again to life, for we have resurrection unto life solely from the Lord, and indeed from his having united the Divine with his Human. From this union, or strictly speaking this glorification, man has salvation” (L. 35; Inv. 56; E. 659).

You may have your own ideas about how we have been redeemed and are saved, but I think I have shown that you have no ground for claiming that the Adoramus does not faithfully represent what Swedenborg teaches. I heartily agree with you that many changes should be made in the New Church as well as in the Adoramus, except that our doctrines should not be tinkered with — they are God - given. I do not feel that the Adoramus is sacrosanct, and that it cannot or should not be improved. In our new Book of Worship there will be four different Adoramuses. Because it is to be loose leaf in format, new material including new Adoramuses can be added. You, and the group you say you represent, could perform an invaluable service to our beloved Church if you would submit the kind of Adoramus you would like to see used in our worship. As Chairman of our Committee on Worship I can assure you that we shall gladly welcome and prayerfully consider anything that you might submit.

## STUDY OUTLINE

## ALLIANCE OF NEW CHURCH WOMEN

Alice Van Boven  
Riverside, California

**THE UNMERCIFUL SERVANT** is found in Matthew 18: 23 - 35 and in no other Gospel. *The Sower*, Vol. IV treats of it on pages 233 - 240, and Mitchell on pages 167 - 180.

The subject of this parable is forgiveness. It follows Peter's question as to how many times he should forgive. Would seven times be right? The Lord replies seventy times seven.

T.C.R. 409 and 539 discuss this seventy times seven. Because the Lord is Love itself and Mercy itself, He always forgives man his sins; but this does not wash the sins away because this can be done only by repentance. This is also said in D.P. 280.

In the Internal Historical sense this parable was said of the Jewish nation; their rule was for fewer than seven times to forgive. A.C. 4314 (2) points out that this parable shows the quality of the Jewish nation.

In *The Sower*, William Worcester points out that we should consider our relationship to others. If we act violently towards others, it puts us in a false relation with the Lord, and we are again in debt to Him.

Mitchell says the fellow servant is the *natural* in us. The spirit serves the Lord, and the natural serves the spiritual. In the parable the man ceases to see the mercy of the Lord, and has to undergo temptations until he pays his debts, until he is obedient to the laws of spiritual life, until he gives up self love and is obedient to the Divine will. We are taught to pray, "Forgive us our debts as we forgive our debtors." Before we can come out of the prison of our natural evils, we must feel, think and act toward others from pure unselfish love.

The verb "as we *forgive* our debtors" is in Greek tense called *aorist*, and means that the action has taken place in the past, but the effect is now.

**THE LABORERS IN THE VINEYARD** is found in Matthew 20:1 - 16 and in no other Gospel. *The Sower* Vol. IV explains it on pages 251 to 262, and Mitchell on pages 181 - 193.

A.R. 650 says the vineyard signifies the church where the Word is, by which the Lord is known, that is, the Christian church.

A.E. 911 (15) says that laborers mean all who will teach from the Lord.

A.E. 194 discusses the difference in TIME on earth and in heaven, and refers to H. & H. 162 - 169 where time in heaven is treated of. In heaven there are no hours, because there the earth does not revolve around the sun; so they cannot measure time as we do. In heaven hours and time mean states of life. Laboring in the vineyard is acquiring for oneself spiritual life. This is done by the knowledges of truth and good from the Word applied to the use of life. Since all numbers in the Word are significative, three, six and nine have a similar meaning, all being multiples of three. Three signifies a full state, or what is complete, likewise six and nine. But eleven signifies a state not yet full, but it is a receptive state. All labored to the twelfth hour, to truths and goods in their fullness.

*The Sower* p. 257 depicts the Laborers as faculties which are successively developed as regeneration advances. Those first called are youthful efforts to learn the truth and do it. The eleventh hour laborers are states called late in life. Mitchell reminds us that this parable is not an argument for deathbed repentance, which confuses the eleventh hour with the twelfth. The eleventh hour laborers really did all the work they had opportunity to do. Knowledge and truth are called late into the vineyard at different times, in different stages of our development.

**THE TWO SONS** is in Matthew 21:28 - 32 and in no other gospel. *The Sower* Vol. IV mentions it on page 275, and Mitchell on pages 194 to 206.

A.R. 650 points out that here as elsewhere a vineyard signifies the church where the Word is, by which the Lord is known.

A.C. 9139 says that in the spiritual world vineyards full of grapes appear when the angels above are conversing about a group of people who are in the truths of good.

In A.C. 4314 and A.E. 815 (15) Swedenborg tells us that this parable refers to the quality of the Jewish nation; their reason for unbelief was that they were looking for a Messiah who

would exalt them above others; for they were natural, not spiritual; also they had falsified the Word, especially where it treats of the Lord and of themselves.

**THE WICKED HUSBANDMEN** is in Matthew 21:33 - 43 also in Mark 12:1 -12 and Luke 20:9 - 19.

*The Sower* Vol. IV explains it on pages 273 - 277 and Mitchell on pages 207 - 223.

A.C. 4599 points out that the vineyard denotes the spiritual church and the tower was the interior things of truth.

A.E. 315 (22) says that this parable was said respecting the church among the Jews, and it described the perversion and falsification of every truth they had from the Word, because by

tradition and application they applied these truths to themselves. The vineyard is the church which is in truths; the servants thrice sent mean the Word given them through Moses and the prophets. Three signifies what is full and complete. Their mistreatment of the servants means that they perverted and falsified the truths from the Word. The son who was sent means the Lord as to Divine truth. Killing him denotes not only the Lord, but also all Divine truth from Him.

A.C. 9163 (3) The stone rejected by the builders denotes the Lord as Divine truth. (Compare Luke 20:17 - 18) To break the stone means to destroy along with truths, those things which are of spiritual life. This happens with those who deny the Lord and His truth.

*(To be continued)*

---

## REJOICE IN CREATION

---

Let pastors help people understand that they are what they are because they have come into being through a process of creation which, in its beginnings, is a mystery to every profession — most of all to the science - minded who try hardest to understand it. And this process of creation is still going on — within each of us, and in the ferment of our time as individuals are being shaped, and nations, societies and civilizations. All of these are in process of creation or re - creation all about us. What thrilling times as we have come into the age of flight, of nuclear power, of space exploration, and into an era when great cultures of the world are confronting each other and beginning to face up to the necessity for understanding and adjusting to one another. We are having a mighty dose of creation in our time!

Not one of these 20th century phenomena has come about without human beings. We have wakened to ourselves as partners in the process of creation, but we are only beginning to recognize the responsibilities this partnership puts upon us. Interpreting this creative tumult poses a challenge to pastors and congregations such as has never before existed. What right has a pastor to surrender, to settle for being a secondary member of a health team when even the doctor needs help in understanding the times?

People in the pews need "saving" in a great big way these days. And is there any faster method for saving an individual's soul than to

help him or her feel a responsible relationship to the noble work of building a new world? Surely this is the larger task for a pastor — much more important than the dramatics of surgery, or wonder drugs, aspirins and placebos. People need something big to live for. They need the gripping power of mighty dreams and brilliant projected visions of a better world tomorrow. Seeking the "new heavens and a new earth" is potent food for stalwart souls who, unfed, can quickly become the psychosomatics calling for the placebos.

And let us not take the concept of "new heavens and a new earth" lightly. We live, after all, in the time of the "new day." If anything can be certain, to most minds it is that things cannot remain as they are. They will be different tomorrow — and not necessarily better. But they *could* be better. And who will speak up and energize an uncertain generation if not the pastors to whom we look for inspiration as well as comfort? Make no mistake, being this kind of minister is the greatest task in the world.

And so, let pastors speak for the best that is in us! We know they must spend some time nursing those who need what the doctors cannot give. But there is a large number of people who are well, energetic, enthusiastic, devoted — and who would be happy for a bit of help in seeing the stars!

Franklin D. Elmer, Jr.  
*(Christian Century)*

## YOU ARE WHAT YOU THINK

### DEVELOP NEW CONCEPTS TO MAKE FUTURE PRESENT

*by Doug Hooper*

If the letters I receive are any criterion, almost all of us have at least one aspect of our lives we would like to see changed.

Those I hear from firmly believe that their happiness is contingent upon this change taking place. As they cannot imagine any improvement in the future, this leads to a feeling of depression.

People write to me saying they have been miserable on their jobs for years but can't make the decision to try something else. Others are unhappily married. Some believe their health is failing and will continue to fail as they age.

Although the reasons for their frustration and unhappiness are many and varied, they have one thing in common: They have accepted the fact that nothing can be done to change the particular area of their life which is unpleasant, so they believe they are destined to remain unhappy.

This, of course, is approaching the problem area of one's life from the wrong direction. If you believe your happiness is dependent upon existing circumstances, you will never be really happy.

WHEN YOU affirm, "I would be happy if this situation did not exist," or, "If this circumstance would change I would get along fine," you are impressing your sub-conscious mind with the belief that happiness is impossible for you unless certain conditions are met.

Coming to the realization that it is possible to be happy and contented even though existing circumstances are unfavorable requires a drastic change in one's thinking. The first thing that must be done is to do away with your conception of time, as you now know it.

If you are like most people, you have always looked to the future for the changes that would bring you happiness. Now you must develop a new concept.

You must endeavor to train yourself to believe that the objects of your desires are already in existence and available to you, even though intellectually you know they are not.

It might be helpful to know that many great teachers throughout history have taught the methods to accomplish this. The Greek philosopher Plato and the Swedish author and philosopher *Swedenborg*, although separated by centuries, suggested that we are to imagine there is a spiritual prototype of every existing thing in the universe, as many eastern philosophers have said.

Everything in the material world, they taught, is only an outgrowth of this spiritual prototype. (A physical prototype is an actual model after which anything is formed. A spiritual prototype, although it cannot be seen, is just as real.)

If you consistently imagine that the unseen prototype exists for you as if it were a physical one, it will eventually materialize regardless of apparent conditions.

This philosophy, I think, coincides with that given by the Bible in Mark 11:24. In this passage we are told that we can have anything we desire if we have enough faith to believe it already exists for us.

ELIMINATE from your mind all thoughts that your happiness is dependent upon a change in your job, your marriage, or anything else.

See yourself as being happy in the same circumstances which are now causing you to be unhappy. Act happy even though you are not!

It won't be long before conditions will be forced to correspond to this change in your attitude. You will attract new circumstances which will supercede the unsatisfactory ones.

You will never eradicate an unhappy situation by giving it power to upset you. If you learn to accept happiness in the present, despite an undesirable situation, the situation will change to correspond to the change in you.

External conditions must eventually correspond to your thoughts. Whatever you think about with emotion will attract the conditions necessary to cause your thoughts to materialize.

*The above feature appeared in the Nov. 5, 1978 GRIT Newspaper, published by the Grit Publishing Co., Williamsport, Pa.*



# THE IDENTITY OF GOD

by *Gudmund Boolsen*  
Newton, Mass.

Much literature on the nature of God has crossed the desk of many theologians. Not that this has given serious doubts about God's identity, but it might still be useful to consider this matter briefly. In so doing we realize that it is not so much the purpose of the doctrines of the New Church to show what the Lord is not, but rather through a revelation of His qualities to show us what He is.

From the account in Genesis it is clear that the image of God is the image of man — of homo — which is here specified as man and woman, male and female. In view of this teaching it seems incredible that there should be any confusion as to the nature of God, when everyone from the plain teaching of Scripture can see that God is the only **complete** Man, who in creating homo in His own image made homo in two to be one.

Yet, when the Lord came in the flesh, He was born a male child. This cannot be disputed. But in order to understand the identity of God, we must face **spiritual** realities, and therefore not allow the mind to reason from the Lord's physical form on earth, and from this form proceed to the Divine Itself!

As with all Divine attributes they are unique in this that they are 'very attributes' — attributes 'themselves'. So also in respect to form, about which we learn that the One God is substance itself and **form** itself, and that angels and men are substances and forms from Him. (TCR 20) The Divine which flows into the subjects is therefore varied according to the form of the recipient — in man the intellectual being the male form (wisdom of love), and in woman the voluntary being the feminine form (love of that wisdom). (CL 32, 223) The form of their union is the human form as was seen by Swedenborg when he saw a conjugal couple descending from heaven appearing at a distance as one angel. (CL 42)

Returning to this world it is even here a spiritual reality that the Lord came to earth as Divine truth, which is the Word, as we read in John: "The Word became flesh and dwelt among us". And it was as Divine truth or the Word that He was crucified. (AC 9807) In a slightly different context we learn that the Divine love does not agree with any but a Divine form; all other forms are cast out. Hence it is that the Lord when glorified was no

longer the Son of Mary. (AC 6872) We can therefore conclude with this final Divine or spiritual reality that the Lord glorified His human, and thereafter united it to the Divine, and thus became fully Man God — Homo Deus in One person. (TCR 101) And this is His identity.

Where then does this age go wrong in ascribing sex to God? We can consider this from many angles, but in view of the account in Genesis, it would be appropriate to consider it in the light of conjugal love, the true and pure love between married partners.

In doing so we see that the Lord repeated the teaching in Genesis when tempted by the Pharisees question: "Is it lawful for a man to put away his wife for every cause?" And the Lord quoted the words in Genesis that He who made them from the beginning made them male and female, "and the two shall be one flesh". (Matt. 19:5)

But this Divine explanation and confirmation of man's identity was soon to be upset by the idea of the apostle Paul: that "the husband is the head of the wife, even as Christ is the head of the church". (Eph. 5:23) Indeed, it is the opposition to this teaching that comes out so strongly in our time.

Only the doctrines of the New Church cast light on this subject by its counterteaching that the husband indeed does not represent the Lord, nor the wife the church, but both together constitute the church, while the Lord is the only bridegroom and husband of the church. (Rev. 19:7; AR 960)

For this reason also will any notion of a physical union between the Lord and the church vanish, when we consider that the entire angelic heaven together with the church on earth is as one man — called the Grand Man, the Maximus Homo. (TCR 119) And the identity of God reveals itself to that greatest man, as well as to its single members, as each couple as well as the entire heaven respond to the inflowing life of love and wisdom from their Creator, who dwells high above the heavens.

*Gudmund Boolsen, for several years minister of the Copenhagen, Denmark New Church Society, is presently studying for a year at the Swedenborg School of Religion in Newton, Mass.*

## CAREER PLANNING AT URBANA COLLEGE

Urbana College students are being prepared to enter the country's tight job market by an administrator who stresses early definition of career goals and competitive marketing skills.

Stephen G. Gladish, who has served the college as Director of Career Development and Placement since September, says "future job satisfaction for today's young people is all a matter of careful planning." Toward that end, he encourages all UC students to meet with him on a regular basis throughout their college experience.

"In the past, career counseling was usually limited to seniors," Gladish explains. "However, educators are now aware of the need to counsel every student, beginning or graduating, in an effort to understand what motivation he or she will take with them into the work world."

Gladish's counseling sessions begin with a series of tests which are administered to all students seeking his assistance. When completed, the tests are an accurate measurement of a student's values and ambition.

"The tests are really useful to me in determining what type of individual I am attempting to counsel," the administrator says. "Testing helps establish such necessary information as career interest, family background, minor and major goals, etc.."

According to Gladish, 96 percent of all individuals entering college are unaware of career planning. "For the most part, entering freshmen have not thought of what specific education will bring them. I tell them how much more they would get from their classwork if they had a better idea of what their future might be."

Gladish also counsels students to be flexible and suggests that some seek dual majors.

"Teachers, in particular, no longer have the luxury of obtaining certification in one area only," he contends, "More and more, school districts with limited budgets are calling on their staff members to assume several duties. I want our graduates to be aware of that fact and to plan now for the possibility of their teaching more than one subject throughout their careers."

Gladish is finding out that personal fulfillment takes precedence over monetary gain for the majority of UC students he has counseled. Not surprised by that conclusion, he says that, in general, intrinsic rewards from a

career are greater for the higher educated.

To get the good job benefits that are not only intrinsically rewarding but lucrative, Gladish tells individuals to "learn to market themselves." A resume workshop is conducted at UC by Gladish so that students learn the importance of the resume and how best to assemble one. Students are also trained to interview techniques, as, Gladish agrees with the majority of his fellow - career counselors that "being your own best salesman is often the key to the world of employment."

Finally, he demands that students not limit their options. A reference volume containing a listing of occupational titles is displayed prominently in his office in Eaton Hall. "I remind those who come to see me that this book alone contains 40,000 jobs . . . then I assure them that certainly there is a job out there that is right for them." Once the initial testing period is completed, Gladish maintains close contact with the students, assisting them in finding part - time employment in the area or in applying their skills to work - study program of benefit to any student, both financially and in terms of skills acquired. In addition, Gladish also serves students pursuing coursework at any of the college's off - campus learning centers throughout the state.

"I am impressed that Urbana College has such a viable outreach program," he says, adding that "it is particularly gratifying to me to counsel the older continuing education students concerning their mid - life career choices."

So that the surrounding business community may be kept abreast of programs emanating from the Office of Career Development and Placement, Gladish is planning to distribute a bi - monthly newsletter to local employers in the area. His office also hopes to receive funding to establish a community career services program for adults in Urbana.

A graduate of the University of Illinois and Northwestern University, Gladish received his M.Ed. degree from the University of Arizona in 1975 with a double major in college student counseling and family counseling. He has had considerable experience in the areas of career and personal/family counseling. He also taught college - level English for seven years prior to entering the counseling field.

A member of the Swedenborgian Church, Gladish is married to the former Elizabeth Barnitz of Urbana and the couple are the parents of three children.

## A SHORT LEGEND

There is a legend that a man was caught in a bed of quicksand. Confucius saw and remarked, "There is evidence men should stay out of such places." Buddha came by and said, "Let that life be a lesson to the rest of the world." Mohammed said about the man, "Alas, it is the will of Allah." The Hindu said to him, "Cheer up friend, you will return to earth in another form." But when Jesus saw him He said, "Give me your hand, brother, and I will pull you out." (For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Psalms 40:1 - 2)

## WHAT'S WITH MRS. CRAIG?

A Nashville newspaper carried a story about Mrs. Lila Craig, who hasn't missed attending church in 1,040 Sundays, although she is in her 80s. The editor commented, "It makes one wonder what's the matter with Mrs. Craig? Doesn't it ever rain or snow in her town on Sunday?"

"Doesn't she ever have unexpected company. How is it she doesn't go anywhere on Saturday night so that she's too tired to attend church on Sunday morning? Doesn't she ever beg off to attend picnics or family reunions, or have headaches, colds, nervous spells, or read the Sunday newspaper?"

"Hasn't she ever become angry at the minister or had her feelings hurt by someone, and felt justified in staying home to hear a good sermon on the television or the radio? What's the matter with Mrs. Craig anyway?"

(Taken from the Troy Christian Messenger, a publication of the First United Church of Christ, Troy, Ohio.)

## 1979 Almont Assembly Extended

At its annual meeting last August the Almont New Church Assembly voted to extend its time of meeting from two to three weeks in 1979 and to divide it into ten day sessions, one under the leadership of Superintendent Edwin G. Capon and the other under the leadership of Walter Orthwein, Assistant Superintendent. At a recent meeting of the Executive Committee of the Assembly — with a number of other members present — it was decided to extend the 1979 meeting even further, from August 12th to 15th, so that the first session would be

two weeks long. Two reasons were advanced for this change: first, Convention members who have long been used to a two week session did not like the reduction of the first session; and second, there was anxiety expressed about the problem of a change of sessions in mid-week both for the staff and for people whose vacations come by the full week. Session one, under the leadership of the Rev. Edwin G. Capon, will be from Saturday, July 21, to Saturday, August 4. Session two, under the leadership of the Rev. Walter Orthwein, will be from Saturday, August 4th to Wednesday, August 15th. The annual business meeting of the Assembly will come on the transition day, August 4th, and will begin at ten o'clock in the morning.

## Slide and Cassette Shows Available for rent through the Central Office

Wayfarer's Chapel — narrated by  
Ernie Martin

City of Jerusalem — narrated by  
Bill Woofenden

Our Summer Camps — narrated by  
Louise Woofenden

Approximately 30 minutes each

\$5.00 fee for postage and handling each

Write to: Nancy Perry  
Central Office  
48 Sargent St.  
Newton, Mass. 02158

---

# 1979 S.N.A.P. PROGRAM

*by Paul Martin  
Lyme, New Hampshire*

---

Inspired by the successful 1978 S.N.A.P. program, another has been planned for this coming summer. The purpose of this year's S.N.A.P. program will be to explore the New Age dimensions of health and healing. This is an area in which many people have expressed interest and which should be of concern to all of us. We will be exploring the physical, psychological, and spiritual dimensions of holistic health and healing, as we know they are all interrelated and interdependent. The workshops will often be run in an experiential manner involving deep personal exploration and sharing. It will be a group learning experience with each person sharing his/her knowledge and experience.

This year's S.N.A.P. program will run from August 18th to 26th. We will camp together in the Santa Cruz mountains, in Holy City, California, on the land donated to the church by Dr. Esther Perry and used by last year's S.N.A.P. The camping conditions are primitive with no modern conveniences (running water, electricity, etc.). The campsite is a short walk up a steep path through redwood trees. During the workshop we will all be sharing the daily responsibilities, including shopping, cooking, cleaning, etc.

The S.N.A.P. program is open to applicants of all ages and religious backgrounds who feel they would fit into the program and would enjoy the primitive camping conditions. There will be a \$35. fee for the nine day workshop to cover food expenses. Each participant will be responsible for paying his/her own transportation expenses. Possibly car pools can be arranged from different parts of the country. There will be some scholarship money available for those who need it most. There is a limit of 20 people for the workshop so send in your application as soon as possible. Applications and any questions should be sent to: Gardner Perry, Swedenborg School of Religion, 48 Sargent St., Newton, Mass. 02158.

---

## 1979 S.N.A.P. APPLICATION

---

Answer the following questions on a separate sheet of paper. Please put some thought into your answers. In the case of too many applicants your answers could determine whether or not you are accepted into the program.

1. Name, address, phone number, date of birth.
2. Why do you want to participate in this year's S.N.A.P. program?
3. What experiences have you had in the areas of healing, holistic health, spiritual growth, group process, nutrition, etc.?
4. What topics or areas of interest would you like to see explored at S.N.A.P.?
5. What are your feelings about openly sharing your thoughts and feelings with others you may not know very well?
6. Do you have any physical limitations or ailments? Please describe them.
7. Are you now or have you recently been under medical or psychiatric care? If so please explain (type of problem, medication, etc.).
8. If you are unable to attend S.N.A.P. without some financial assistance, how much money would you need?



# FOURTH FLORIDA CONFERENCE SWEDENBORG HOUSE

**February 21 — 25, 1979**

Theme: Spiritual Well Being: From Birth to Eternity

Time to Relax — to re - establish old friendships and to make new ones.

Time for Meditation Practice — a means of opening awareness to our intuitive knowing of what is good and true and as a means of enhancing our sensitivity to the Lord's presence with us.

Time for Reflection — on the meaning of Spiritual well being and our Swedenborgian belief system.

Under the sponsorship of the Adult Work Committee of the Board of Education, the staff will include the Rev. Dr. Calvin E. Turley, and his wife, Marilyn, and a theological student from SSR.

Who is it for? Mature Adults — who plan to participate in the full program as we build a sense of community and deepen our spiritual awareness. Program will begin with supper on Wednesday, February 21st and end with lunch on Sunday, February 25th.

Costs: Registration fee: Single \$35.00  
couple \$50.00

Swedenborg House

Room and Meals

Single

\$16.00 per person, per day

double

\$14.00 per person, per day

Motel (meals at Swedenborg House)

single \$36.00 per person, per day

double \$24.00 per person, per day

*(Make reservations for Swedenborg House early, please)*

*Dates include travel time*

## APPLICATION: PLEASE RETURN WITH REGISTRATION

### FEE TO:

Nancy Perry  
Central Office  
48 Sargent St.  
Newton, Mass. 02158

Number of participants will be  
limited due to space.

NAME ..... PHONE .....

ADDRESS ..... NUMBER IN PARTY .....

We/I plan to arrive on ..... at ..... We/I will travel

by ..... and will arrive at .....

We/I will ..... will not ..... need to be met and provided with local transportation to Swedenborg House.

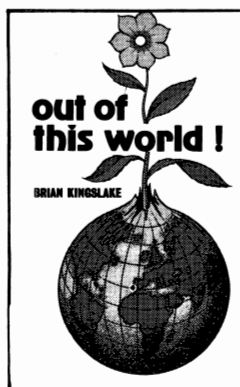
Please indicate housing preference: Swedenborg House ☐  
Motel ☐

Make all checks out to: General Convention

If flying, please fly to Daytona Beach airport

If you would like to stay at Swedenborg House for a few days following the Conference, please write to Mr. Frederick, 1001 Mercer's Fernery Rd., DeLand, Fla. 32720

## NEW PUBLICATIONS



**OUT OF THIS WORLD** (Arthur James Ltd., England, 176 pages, paper, \$5.50 post-paid) by Brian Kingslake, has just reached our shores.

The 25 chapters have been arranged with the object of strengthening the spiritual life of the reader who will feel at the end that he has taken 25 steps nearer heaven. With headings such as "Hope and Despair," "A Free Offer," "Forgive and Forget," "Blame Nobody but Yourself," "Hold On," "Pride and Humility," "Making Choices" and "Meeting God," it will be a spiritual tonic for the reader.

The author shares the cream of his 40 years' experience as pastor, missionary, counsellor, and group leader on three continents. **OUT OF THIS WORLD** is intended for those not satisfied with their lives and who feel at a low spiritual ebb.

Mr. Kingslake is also the author of **THE AQUEDUCT PAPERS** (197 pages, cloth, \$5.70 postpaid), a book on the nature and operation of what is commonly called the "spiritual world," using the device of an angel being interviewed by a mortal, and **FOR HEAVEN'S SAKE** (321 pages, paper, 2.75 postpaid), 46 variations on the theme: "How to react to the conditions of life on earth to prepare oneself for heavenly life."

Mr. Kingslake's many friends will thoroughly enjoy this latest addition to his excellent series of New Church publications.

## HARMONY OF THE GOSPELS

Recently off the press **COMMENTARY ON A HARMONY OF THE FOUR GOSPELS** by George de Charms (Academy of the New Church Press, 812 pages, cloth, \$11.15 postpaid).

For many years, it has been the conviction of the author that there is a natural harmony of the Gospels which can lead to a fuller and deeper understanding of the Lord's life. The commentary presents, in broad outline, the relationship between the New and Old Testaments, not merely in the obvious fulfillment of well known prophecies, but in every detail of the Scriptural narrative as well. Reference is made throughout to the works of Swedenborg.

the Swedenborg Foundation  
Newsletter

### OUR CONVENTION APPEAL

to December 31, 1978

amounted to

**\$12,623.21**

Contributions for Convention uses may be sent at any time to:

Central Office  
48 Sargent St.  
Newton, Mass. 02158

### SPECIAL ISSUE

We invite contributions on the theme:

*"Holistic Health and Healing"*

for a special issue on this subject.

**Deadline: March 5, 1979**

# WE GET LETTERS

## HANDS ACROSS THE SEA

Dear Rev. Zacharias:

I am so grateful for the *Messenger* that you are sending me here in the Philippines.

The reports and information contained therein is spiritually invigorating, constructive, educational and interesting. I am very glad to receive news about the doings and activities of our brothers and sisters in the Swedenborgian faith.

Jesus Christ and Swedenborg's heavenly wisdom left a priceless legacy of faith and love that are bound to survive time and death. Permit me to send my cordial greetings and Merry Christmas to our brothers and sisters in the Swedenborgian Church.

Fortunato Calderon  
Bulacan, Philippines

## LIKES THE CONNECTING POINT

Dear Rev. Zacharias:

This is just to let you know how much I appreciate your having as a regular contributor Gwynne Dresser Mack. I have enjoyed her style ever since I discovered her writings in the *Messenger* a long time ago, and now I am delighted to find her articles appearing again.

I do enjoy the *Messenger* very much, and look forward to it each month. Thank you for making it so interesting and stimulating and helpful.

Frances Hanauer  
Petersburg, Kentucky

## CORRECTIONS

Dear Mr. Zacharias:

I would like to correct two mistakes that appeared in my article, "The Newtonville New Church Story" in the December *Messenger*.

Mr. Worcester's daughter was *not* Mrs. Horace Briggs, which someone added to my article. Miss Margaret Briggs was his daughter, Mrs. Briggs is his grandchild. Also, Mr. Goddard was the one with the reddish hair and goatee, *not* Mr. Hoeck.

Maybe I didn't make it clear (being 91 years old!) . . . as someone told me I was *not* the last surviving member of the Newtonville

Church — so I should have said, "in my generation."

Dorothy C. Carter  
Cambridge, Mass.

## FURTHER CLARIFICATION

Dear Paul:

The readership of the *Messenger* should know that although its membership is small, for which no apology is needed, the Newtonville Society has never ceased to exist. This Society has been holding monthly services arranged by its able President, Mr. Alex Alberice.

Newtonville has hosted the annual Swedenborg Birthday Party and will do so again this year. The Massachusetts Association has held several of its semi - annual meetings there and the Executive Committee of same has held meetings there. As well the properties are used for community services.

We need the happy memories of Mrs. Phillip Carter shared with us in the December issue. Mrs. Carter has been in the loving care of the Cambridge Society for the past several years.

Marjorie Gale  
President,  
Massachusetts Association

## LECTURE SERIES WELL RECEIVED

Dear Paul:

All of us at the Cambridge Church are delighted with Harvard's official recognition of one of our joint efforts.

(During November and December, Eugene Taylor, Harvard Divinity School, presented a series of eight lectures in the Cambridge Chapel on the topic, "Exceptional Mental States", a reconstruction of William James' unpublished Lowell Lectures of 1897.)

62 people attended the first lecture, and 56 the last one — remarkably even attendance. Mr. Taylor, the lecturer, estimates that about 300 different people attended the lectures.

Our free literature rack at the back of the church had to be replenished several times.

Bill Rice,  
Brockton, Mass.

(Con't on pg. 44)

## REPORT OF THE SECOND OUTREACH WEEKEND AT PURLEY CHASE

*(The following report indicates that our English New Church friends are moving in some very interesting and new directions. Read and ponder. Ed.)*

Five months have passed since the first Outreach weekend and already a lot of new missionary work has been started. Groups have been set up in different parts of the country to do local work, a 32 page illustrated classic on the life and teachings of Swedenborg is being produced, a "Bring a Friend Sunday" was held and a motif has been designed for missionary leaflets.

We went to Purley this time for a number of reasons; we wanted to learn how to answer when people ask us about the church, we wanted ideas and we wanted to pressure ourselves into doing missionary work, from which most of us shy away.

When asked about the church, we often panic; we try to give the whole of the Church doctrines in five minutes, and communicate embarrassment rather than happiness about our faith. People who have come into the Church find it easier to tell others about it because they know what their faith means to them. When we are brought up in the Church, we absorb a lot of doctrines, but don't stop to think what they mean to us — which are the most important doctrines to us personally and what our lives would be without them.

The advice given is to concentrate on a few ideas that mean a lot to you. If we really believe something because we have experienced it, then nobody can challenge that. People would rather know what the Church means to us than to be given a list of doctrines. We can say "We have a lot of teachings, the ones that matter most to me are . . ." It is not even necessary to mention Swedenborg, it is the Lord's Truth that we are spreading; a truth will make far more impact on another person than a lot of historical facts.

So, we all have some thinking to do. What matters most to you? Is it Providence, "Someone up there cares for me," or the correspondence between the Spiritual World and the Earth, a personal Lord or that we are all made for a purpose. A lot of us at Purley were not sure what our religion means to us, and we have been inspired to think more about it.

We were also given a talk using Trans-actional Analysis to show how when talking to people we should try to keep the conversation on an adult level. We should not force our doctrines, or strongly defend them, without trying to understand what the other person wants to know.

### Spring Project

We are living in a New Age, there is a growing awareness of spiritual things. People are interested in mystic religions, talking to plants, living in small communities, yoga, the dangers of town and flat dwelling and the power of stone circles. Next year, the third festival of 'Mind, Body and Spirit' is being held at Olympia from 21 - 29th April. Last year 83,000 people visited the festival, all people interested in improving the quality of life, be it by diet, exercise or thought.

Next year the New Church has a stall booked as part of the Outreach campaign. This is a great opportunity, as we will be reaching people who have a similar interest in a spiritual life. The theme of the festival is rainbows, and we have plenty to offer in the way of correspondences and colours. The festival is being organized by the students at the New Church College.

At the weekend, different missionary groups were started: Advertising, Home calls, Display stalls, Selling the Writings to bookshops, Broadcasting, House meetings, Market research and School Drama.

Everyone at Purley donated 1 pound as a membership to Outreach as a concrete way to help missionary work. The money will be used to finance projects.

Outreach is now going to print an information sheet about what work is being done over the country, the successes and the failures.

The weekend has given us a lot of new ideas but the real work starts now as we go out into the world and spread the Lord's Truth.

---

"WE GET LETTERS" (Con't from pg. 43)

## SHARING THE GOOD NEWS

Dear Mr. Zacharias:

I like your editorial in the October issue of the *Messenger*. Thought provoking. "Civilization" has created too much pressure on people. There is no time for the things that really matter.



What really matters is relating to people, having mutually helpful relations with them — having time to exchange thoughts and ideas we have — being able to confide in one another — sharing our joys as well as our sorrows.

Your editorial in November's issue also interested me. I have also been in that trap, which that "young man on fire" set for you. He is trained to do that. They ask questions, feigning interest, and while you talk they are thinking of which trump card to use. I am a convert to the teachings of the New Church and used to be on fire about sharing these wonderful truths with others. I thought they'd be just as happy to receive them as I was. It seemed to me they just needed to be told. Later I read that when a man is "confirmed" in his views or religion he cannot be converted to new or higher truths. He has closed his mind and is ready to attack anything that does not agree with the doctrines or religious ideas he accepted somewhere along the line.

I learned to be cautious about people who inquire about my religion. I tell them that if they explain to me the doctrines of their church I'll tell them mine — that I can't explain my religion in one paragraph so if they tell me about theirs I'll tell them in which way my religion differs. They either don't know what their religion teaches or they talk about the Lord's death on the cross saving them from going to hell after death and even though the world is wicked and full of sin, they don't worry because Jesus is coming any day now to rule with an iron rod. He'll be on a throne and the world will be transformed into a paradise. I'm sure you've heard it all before. I have been told by some people I tried to interest that our church teachings are humanistic, "paganistic", and just a Social Group. I have interested some that became loyal Swedenborgians and church members. They are open minded.

Nola Derksen  
Sarnia, Ontario

## FROM CHURCH RECORDS

### BAPTISMS

**BENNETT** — Nathan Torvi Bennet was baptized into the Christian faith by his Grandfather, Mr. John Bennett, in the Church of the Holy City, Edmonton, Alberta, on October 8, 1978.

**BURKE** — The sacrament of adult baptism was received by Nora Burke in Haney, B.C. on

November 25, 1978, the Rev. Harold Taylor officiating.

**MUELLER** — Benjamin Augustus Mueller, son of David and Auralie Mueller of E. Granby, Conn., was baptized into the Christian faith by F. Waldo Marshall in Bath, Maine, on Dec. 24, 1978.

**THOMAS** — Aubree Jeniese, daughter of Charles and Judy Thomas, Cimmarron, was baptized into the Christian faith in Montezuma, Kansas, on Nov. 26, the Rev. Galen Unruh officiating.

### WEDDINGS

**STEIN — WASHBURN** — David Stein and Catherine Washburn were married in the Los Angeles Church on June 3, 1978, the Rev. Andre Diaconoff officiating.

**SIMONS — RANKIN** — Jonathon Simons and Julie Rankin were married in the Fryeburg Church, Maine, on October 28, 1978, the Rev. George D. McCurdy officiating.

**TUCKER — CORBETT** — Charles W. Tucker and Jeanette Corbett were married on November 3, 1978, in Boston, Mass., the Rev. George D. McCurdy officiating.

**UNRUH — VOISON** — Stanley Unruh and Karla Voison were married in the Pawnee Rock, Kansas New Church on Dec. 31, 1978, the Rev. Galen Unruh, father of the groom, officiating.

### DEATHS

**BOOTHBY** — The graveside service for Mrs. Marion Boothby was held at Cedar Grove Cemetery in Dorchester, Ma., on November 1, 1978, the Rev. George McCurdy officiating.

**DIBB** — Mrs. Charles (Georgia) Dibb passed into the spiritual world on November 19, 1978. A memorial service was held on November 26, in the San Diego Swedenborgian Church, San Diego, Calif., with Dr. Ivan Franklin and the Rev. Dave Sharp officiating.

**HAMMERSTAD** — Miss Ruth Hammerstad, of Edmonton, Alberta, passed into the spiritual world on November 9, 1978.

**MARMONT** — Mrs. Hilda Marmont, mother of Joan Sullivan and Doris LeClaire, long a beloved member of the Miami - DeLand Church, passed into the higher world on October 12, 1978, at the age of 76. Always an active person, Mrs. Marmont devoted her last years to her family, her gardening and her flowers; she was a gentle soul, but strong in her faith in the Lord. The Rev. E. Frederick

officiated at the funeral service in Miami on October 12.

**NIRO** — Mrs. S. Niro of Vancouver, B.C., passed into the spiritual world on November 14, 1978. She is survived by one daughter, Mrs. Margaret Knox of Edmonton. A memorial service was held on November 20, the Rev. Harold Taylor officiating.

**ROPES** — A memorial service was held for Charlotte Ropes on November 5, 1978 at the Boston New Church, the Rev. George McCurdy officiating.

**WILCOX** — A memorial service for Leontine Wilcox was held on November 12, 1978 at the Boston New Church, the Rev. George McCurdy officiating.

**LOCKE** — Anna Helen Locke passed away on December 1, 1978, in Royal Oaks, Michigan, two weeks after celebrating her 99th birthday. Miss Locke was an aunt of Wilfred Locke, John Locke and Mrs. Myron Lau. A memorial service was held on December 10th, the Rev. Edwin Capon officiating.

**SCHNARR** — Lorne Schnarr, a life-long member of the Church of the Good Shepherd in Kitchener, Ontario, died on January 2, 1979. The resurrection service was held on January 4th, the Rev. Paul Zacharias officiating.

**SOWELL** — Ed Sowell, Pretty Prairie, Kansas, died suddenly on December 4, 1978. The memorial service was held in the Pretty Prairie New Church, the Rev. Eric Zacharias officiating.

**UNRUH** — Willa Mae Unruh, a member of the Montezuma Society, entered the higher life on October 8th, 1978, in Satanta, Kansas. The memorial service was held in the Copeland Methodist Church, the Rev. Hastings officiating.

**DUNHAM** — Esmond K. Dunham, 79, of Fryeburg, Maine died on December 20, 1978. The Rev. David Rienstra officiated at the resurrection service on December 22.

**RECORD** — Helen Q. Record, 69, died December 20, 1978 in Fryeburg, Maine. The resurrection service was held on Dec. 23, the Rev. David Rienstra officiating.

**KING** — William King, 86, a devoted member of the San Francisco church, died on December 13, 1978. A memorial service was held on January 7, 1979, the Rev. Erwin Reddekopp officiating.

## UPDATE: SWEDENBORG, THE MAN WHO HAD TO KNOW

We are pleased to report that our 28½ minute 16mm color documentary film with music, animation and dramatic sequences, is being distributed to television stations, colleges, and other groups across the U.S. and Canada. At this writing nearly 100 TV stations have requested a print for screening and stations in Oregon, Hawaii, Alabama and Maine have aired it.

We regret that we cannot inform our readers in advance where or when it will be shown. However, interested parties should contact their local TV program director and inform him that the film is available for TV through **MODERN TALKING PICTURE SERVICE** of New York.

---

## CONVENTION CALENDAR

Feb. 5 — 7	Committee on Worship Philadelphia
Feb. 23 — 24	Dept. of Publications
Feb. 21 — 25	Florida Conference DeLand, Florida
March 1 — 3	Urbana College Board Urbana, Ohio
March 16, 17	Bd. of Education Newton, Mass.
April 16 — 18	Committee on Worship Newton, Mass.
April 23 — 25	C.A.M. Newton, Mass.
April 25 — 27	C.O.M. Exec. Com. Newton, Mass.
June 27 — July 1	Convention '79 Urbana, Ohio

---

## IN THE MARCH ISSUE

The Shadow Lives	by David Johnson
Love and Thorns	by Marge Ball
Closer College - Church Ties	
Career Development	by Stephen Gladish
1979 Convention registration form	
Focus on Cambridge and more.	

## THE UPPER ROOM

# YOUR SOUL'S THRESHING FLOOR

*Leon LeVan  
St. Petersburg, Fla.*

The Ark of the Covenant, in which were the two Tables of the Law given by Jehovah to Moses on Mt. Sinai, was on its way from the Philistine country to Mt. Zion. During that journey it stopped in three places. The first was the house of Abinidab. The second, the house of Obed - edom. The third, the tabernacle or tent which King David made for it in Jerusalem. As the Ark journeyed it came to a place called (in 2 Sam. 6:6) Nachon's "threshing floor," and there the oxen stumbled and the Ark on its new cart trembled. Uzzah, son of Abinidab, thrust fourth his hand and seized the Ark to steady it and for that act was stricken and fell dead. And immediately we ask "why?"

Basically the progress of the Ark from the Philistine country down by the sea up to Mt. Zion in Jerusalem is a Biblical picture of our progress through advancing states of regeneration. There is no avoiding of that journey for the Christian soul. John Bunyon made this the central feature in **The Pilgrim's Progress**. In your regeneration you are on a "journey." Jesus took that journey also as He advanced through succeeding states towards His full and final Glorification. What then is meant by the stumbling of the oxen at the "threshing floor" and why was Uzzah smitten?

A "threshing floor" in Scripture is a symbol of spiritual temptations. The wheat is beaten by rods, or flailed with flails, or trodden under the hoofs of oxen. It is beaten and bruised, but by that "bruising" it is separated from the chaff and is readied for the uses of life.

Temptations are spiritual bruising. They are painful combats against our own sins and evils, and they recur through advancing cycles all through the years of our lives. Your whole lifetime of recurring temptation combats is Scripturally represented and illustrated by what took place when the oxen stumbled and the Ark shook at the "threshing floor" of Nachon.

The two sons of Abinidab, Uzzah and Ahio who accompanied the Ark, should have carried the Ark on their shoulders. That was the prescribed way. That was their rightful duty. They were Levites. The right manner of transporting the Ark was known to them or

should have been known. But they invented their own way or (worse) they copied the Philistine way — since the Philistines transported their idols on carts. But for whatever reason, whether from laziness, or folly, or self - conceit Uzzah consented to transport the Ark contrary to the instructions given "on the Mount." As Uzzah's fate was the result of his own wrong, so our temptation sufferings are the result of our own indwelling evils.

Let us think in terms of our lives. The oxen "stumble" and the Ark "shakes" in all those instances when we think our own self - will is wise and right and the Lord's Providence insufficient or nothing. We put forth our hands presumptuously when we decide that our own determination of our lives is stronger and wiser than the Lord's. We grasp the Ark. We trust in our own strength. We put our own intelligence and will above the wisdom and Providence of God. Self - trust is the "Uzzah" that must be slain.

Such is one meaning of the Ark's journey from the house of Abinidab — to the house of Obed - edom — to David's tabernacle on Mt. Zion in Jerusalem. As our regeneration advances and rises, our worship also rises to the Lord through the three Heavens. It is successively purified by the Angels in each. We experience temptations along the way on earth. Our self - will and self - trust must die. We must deny ourselves and take up our cross and follow the Lord daily. The Ark arrives in "Jerusalem" and is placed in its true resting place in David's tabernacle only after Uzzah has perished and the Ark is carried the rest of the journey on the shoulders of the priests.

Think then of Nachon's "threshing floor" where the oxen stumbled and the Ark shook as your unavoidable enduring of "temptation combats" through the years of your life. Think of the slaying of Uzzah as the death of your own self - trust and self - will — that which Jesus described in His words: "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." Also, Jesus' other words: "He that seeketh his life shall lose it. But he that loseth his life for My sake and the Gospel's shall find it."

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

RETURN POSTAGE  
GUARANTEED



***IDEALS ARE LIKE STARS:  
YOU WILL NOT SUCCEED  
IN TOUCHING THEM WITH  
YOUR HANDS, BUT LIKE  
THE SEAFARING MAN ON  
THE DESERT OF WATERS,  
YOU CHOOSE THEM AS  
YOUR GUIDES, AND FOLLOW -  
ING THEM, YOU REACH  
YOUR DESTINY.***

*Carl Shurz*