



THE MESSENGER

October 1967

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LETTER FROM THE EDITOR

The two kinds of reality we live with have different sets of values, both equally important, just as both realities are equally real. The material values related to comfort and their complement in values related to exercise and growth are no more persistent or urgent than values related to peace and beauty, and their complement in danger and excitement.

Both kinds of reality and both kinds of value are most vividly symbolized for me by my house on the ocean beach. My new heating system, cedar shingles and storm windows are concrete symbols of comfort and protection. The cozy family life on the inside and the long stretches of beach and water on the outside are symbols for me of all that is loving and beautiful. But because comfort and beauty eventually cloy, I also treasure the physical work involved in making a house ready for a seaside winter, and the real thrill of impending danger from the wind that drives snowflakes past sealed windows, and the ocean that can lash so furiously against the house.

The concrete and undeniable reality basis for these values is sharpened for me by contrast to an amusement park which I can see a few miles down the curving strand of beach. Its twinkling lights are a sparkling section of my panorama and a symbol of escape from the realities of my end of the beach. There is beauty there, but it dissolves on close inspection. There is the thrill of danger in some of the rides but it is a danger created out of tricks played on the imagination and sense of balance. There is happiness there, but it is a happiness that turns on and off with the beginning and end of a ride, or arriving and leaving the park.

It's a harmless kind of escape from reality, one that cannot become a fixed delusion, simply because the park closes. I was down there recently with some friends and thinking particularly of all ways in which reality is hidden and avoided there. There was a stand which sold buttons -- the big, pin-on buttons with comic slogans. One

read, "Kiss me -- I'm Italian," conjuring a vision of reckless romance which was fun for the girls who bought the buttons only because of the universal mutual agreement to suspend reality. Another, "I'm an alcoholic: in case of emergency, get me a beer," suggested a wild and riotous life quite outside the real life judgment of boys who buy the button.

But on that card of buttons, I found one that rather jolted me: "Don't follow me - I'm lost." Here, it seemed to me, was a violent intrusion of fundamental, metaphysical reality right in the midst of all the escapist fun. I bought one. "Don't follow me - I'm lost." The button seems to be a symbol of everything the amusement park is not, and everything my house is not. Unlike the park, it comes out of the heart of reality; and unlike my home all the values it symbolizes are negative ones. Direction, purpose, meaning, standards of value, standards of right and wrong -- all these values and more are symbolized negatively by that silly button, "Don't follow me - I'm lost."

I decided that it was a perfectly appropriate button for me to wear. I certainly don't want anyone to follow me through all the ambiguity and indecisiveness, the uncertainty and confusion, that are symbols of my personal lostness. I decided on the next Sunday that I had an occasion to preach, that it also was an appropriate button for me as a minister, a symbol of the church. Theologians and laymen, liberals and conservatives, traditionalists and iconoclasts -- both sides of every dispute you can think of -- all agree on this if nothing else: the church has lost its way. If anyone should doubt them, all sides immediately prove it, by pointing in a different direction as a way the church should go. So it would be as proper for me as a symbol of the church, as for me as a symbol of myself, to wear a great big button that reads, "Don't follow me - I'm lost."

But as I was preparing the sermon for the Sunday I took that button to church, I decided that after all it is not a good button. It's a bad button.

I remain convinced that its diagnosis of the

THE DIVINE OF THE LORD

BY REV. GEORGE DOLE

*And this is life eternal,
that they should know
thee the only true
God, and Jesus Christ,
whom thou hast sent.*

The essential beliefs of the New Church are given in different ways in the Writings, but probably the most familiar form is this: acknowledgement of the Divine of the Lord, acknowledgement of the holiness of the Word, and the life that is called charity.

One common reaction to this little list is surprise at its brevity and simplicity. "Is that all there is to it?" What about the rest of the thirty volumes of theology? Or again, what is new or distinctive about this?

To answer such questions, we need only look beyond the mere words of these "essentials" to their meaning in their context. To "acknowledge", for example, is not just to say "oh, yes, of course." In the context of the Writings, acknowledgement rests on knowledge and on understanding. First we become familiar with certain items of information about the Lord or the Word. Then we discover why they are as they are and how they fit together. And finally, we acknowledge them to be true, from inner conviction.

The "Divine of the Lord" is a very compact reminder of an immense and central truth. Most simply, the Divine of the Lord is Jehovah God; and "the Lord" is the Lord Jesus Christ. Paul wrote "In him dwelleth all the fulness of the Godhead bodily," meaning very much the same thing.

Yet we are left with two terms, "Divine" and "Lord", which are placed in very different relationships to each other in different branches of the Christian church.

What is the relationship intended by saying "The Divine of the Lord"?

We might compare this with the phrase "the soul of the body". If we were trying to describe the ideal relationship between human beings on earth, we might include "acknowledgement of the soul of the body." That is, the body is visible. We can scarcely avoid acknowledging. But we recognize one another as people when we acknowledge the existence and the primacy of the soul.

In one sense, the body is "the body of the soul". Each of us is likely to see himself in this way, as being a real person who "has" a body. But it seems unimportant to us to have others say "that is your body". We long to have them recognize that the body they see contains and represents us as spiritual beings. There is a real person, loving and thinking within, a unique individual.

In the same way, the phrase "the Divine of the Lord" takes it for granted that we know of the external Lord Jesus Christ from the Bible. And we are asked to know, to understand, and to believe that the internal of that figure, the soul of that body, is "the Divine", is Jehovah God. It is not just that that figure is the product of the Divine -- in some sense we are all products of the Divine -- as that the figure, the Lord's life and words, are means to the Divine. "No man cometh to the Father, but by me." "I am the way."

How this can be so, and why it is important to us, is the topic of much of the more detailed theology of the Writings. A statement so sweeping ought to raise questions in our minds, and we ought to seek understanding rather than try to brush aside our own questions.

When we try to understand how it can be that Jehovah God, infinite and uncreate, could be the soul of the Lord Jesus Christ on earth, we come immediately to the nature of the Divine. He is love: that is his substance. He is wisdom: that is his form. And He is power: that is the sum of his love and his wisdom united. By his very nature he is not remote and unapproachable but near and active. By his very nature he does not recede from us or stand afar off and wait, but

LETTER TO THE EDITOR

Dear Editor:

Until I read the grand anonymous letter and Mr. Priestnal's letter in the June 1967 *Messenger*; I have been impressed with the lack of doctrinal emphasis and spiritual shallowness of much subject matter in the *Messenger* (a reader since Sept., 1965). It is good to hear that the trend toward psychological adjustment, new morality, and similar matters is not unanimous.

Having thought about this matter somewhat—particularly the idea of personal-group therapy—adjustment v.s. the old line spiritual-development wares of reading, study, prayer, and attempting to live a life of charity -- I have set my ideas down in article form as follows:

OUR COMMON HERITAGE

We would all agree, I believe, that the Bible, the teachings of Swedenborg, a desire to advance the Lord's Kingdom on earth, and to prepare for the Lord's Kingdom in Heaven constitute common general goals. However, having agreed to the above, our steps for implementation may diverge rapidly.

It can also be stated as a truism that all of life relates to religion. A New Church person can as easily say that his efforts to improve life for racial minorities, or to elect good candidates for a school board or to help people adjust to their psychological problems in this complex age, are related to religion as well as another New Church person could claim that intensive prayer, personal study and worship are so related.

The Idea of Priorities

However, is life a vast encyclopedia of goodies and non-goodies with each having the same import? Or are there emphases and priorities which reasonable men should note? The latter is true, I think, and New Church priorities should be set from a point of view of New Church function, not from the point of view of the group-dynamics expert of the psychiatrist's couch.

To illustrate the idea of priorities the following chart is presented:

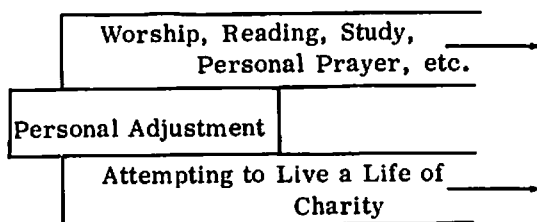


Chart of Spiritual Development Levels
Increasing to the Right

I do not wish the chart to be taken in any kind of exact fashion but instead to illustrate several points:

1. All of life relates to the Spirit but not to the same degree.
2. Personal adjustment which is so badly needed in our modern world still only helps on the lower end of the spiritual scale. It may lift a person to the higher ground of worship, reading, study, personal prayer, etc. or the life of charity but its place on the scale should give it low priority as a church activity.
3. Depending on an individual's personal nature and effort, the functions of worship, reading, study, personal prayer, etc. can fit in a wide range on the spiritual scale but essentially rate higher than the personal adjustment phase.
4. Attempting to live a life of charity will cover a wide range based on an individual's unselfishness, nature, and effort; however, it is rarely initiated or sustained at any respectable level without the conviction that results from frequent inputs of worship, reading, study, personal prayer, etc.

Another Way to Adjustment

Turning the adjustment problem around to look at the other side -- let us see what is the "proof of the pudding." Are men of substantial spirituality also the discontented, maladjusted, fearful, and emotion-ridden persons of our society? Are men of spiritual knowledge and dedication to be found in special need of human attention and affection such as may be found through group therapy sessions?

The answer, I believe, is obvious -- men of spirituality may have personal failings as others do but they rarely stand in need of psychological "propping up." This should

suggest that the higher spiritual elements reverently pursued, may often solve the problems which the personal adjustment purports to attack.

The glaring need of man today is for a spiritual anchor such as only devotion to the Lord and His truth can furnish; this devotion is well cultivated by study, prayer, and attempting to lead a life of charity. A man set on the high road to spirituality will have the Lord settle many of his adjustment problems for him; the Lord will increase his patience, forbearance, and good will; the Lord will instill unselfishness and love in his heart so as to increase his tolerance for the weaknesses and faults of others.

Summarizing the given possible elements, our priorities would be:

1. Worship, reading, study, personal prayer, etc.
2. Attempting to live a life of charity.
3. Social and psychological adjustment.

Program Policy for the New Church

In view of the foregoing discussion it should be the policy of the New Church to:

1. Promote the personal spiritual development of its members through:

A. Increasing member-knowledge and understanding regarding the Bible and the teachings of Swedenborg.

B. Enhancing and encouraging the corporate and personal devotional life of members.

2. Assist and encourage members to try to live lives of charity through works, unselfishly performed, such as:

A. Evangelism or overt efforts to spread the priceless possession of this Church—the teachings of Swedenborg (presently, much neglected).

B. Church-related work.

C. Moving out into the world with secular works of good will (however, to be less emphasized than evangelism and church-related efforts).

3. Lastly and in a subordinate position to try to meet various special needs such as personal adjustment, community social relations, etc.

Frank A. Bell, Jr.

REPORT

FROM THE FRYEBURG ASSEMBLY

Our three-weeks' session at Fryeburg was most harmonious and inspiring. An unusually large number of teenagers livened the atmosphere and there was the usual excitement of meeting old friends and getting acquainted with new friends. Helen Perry and Walter Whitehead were missed but we hope they will be with us next year.

Some of our visitors were Gwynne and David Mack, Franklin Blackmer, the Stewart Perrys, the Youngs and Mr. Atwood. Mr. Satoh, a Japanese, gave us a lecture with slides on his healing missions in Japan and Brazil. Sundays were always exciting because so many friends from nearby joined us in our services in the Fryeburg New Church and stayed for dinner at the camp.

The morning lectures for adults were largely on the theme "The Church" and were most stimulating. They were handled by the Reverend Messrs. Bray, Dole, Larsen, McCurdy, and Woofenden.

Wednesday outing days included trips to Bar Harbor, Sunapee Lake, a two-day climb to Mts. Adams and Madison by an ambitious group of young people, and for the youngest group visits to playgrounds where there were special attractions for them.

The 25% raise in price of room and board is expected to help somewhat to lessen our usual deficit, as well as the generous donations from societies, associations and Convention.

Our Sales Table cleared \$200 which the Ladies Auxiliary uses for improving camp facilities. May we take this occasion to thank our friends for their donations and hope that they will remember us again next year.

Reservations are already being made for the 1968 session, so if you are planning to come write to Mrs. George F. Dole, 77 Otis St., Newtonville, Mass. 02160

F.M. Greene

EXCERPTS...

AGE
OF
REVOLUTION

BY DR. PHIL
SCHLECHTE



We live in a mass society. I'm not trying to define that. You don't care what a mass society is and I'm not going to tell you about all the things we talk about when we talk about a mass society. One of the things is a very simple matter: I doubt very seriously that any of you want for very much. We can talk about poverty and the level of poverty, but take a look at the slums and poverty in America as compared to the life of the common man in England in 1600 and you will see that there is a significant difference. Perhaps our slum conditions are as bad as the conditions of the mass of people in London, but the simple fact is that the mass of our people have more material things to wear, to buy, than ever before. I don't know whether you have on a J.C. Penny shirt which costs \$1.98 or a Van Heusen which costs \$5.00. You can't tell the difference. You've got mass production. You girls are quite label conscious and know a dress that comes from some little factory or one that comes from some little shop as opposed to another kind of dress. But the boys don't know one kind of shirt from another. We put it on, take it off, and we don't know whether the item is an expensive one or not. It really doesn't make that much difference in terms of appearance. So this is what is meant by affluence -- the simple matter that we've got more than we know what to do with. In fact, one of the biggest problems confronting the American society today is what to do with the material. How do you get the material we've got to the people who need it? It's not a problem of production, it's a problem of consumption. How do you consume what you have produced? We have plenty of people who consume it but we don't get it around. This is

a fact we've got to live with.

There is a tendency in technology to make man obsolete with his old meanings. The problem with work today is that work is being taken over by machines. The man of the past found his meaning in the productive work that he did. He could say, "I am a good carpenter. I can make a good cabinet." He could be proud of this kind of craftsmanship. It had meaning for him. But how can a man who works for Ford on an assembly line say, "I am a good Ford maker?" He screws on one little bolt. It is very similar to teaching in a large university as compared to teaching in a small college. When I teach at the state university I see one student one time in his life. I see him for ten weeks and in this sense I'm almost on the assembly line. In those ten weeks I've screwed in my bolt. When I was teaching in a small college I could see a certain totality over about a three year period. I could say, "Look, I did this." You see a student turn out well and you think you have had something in it. It makes you feel good. But particularly when I was teaching in the big school, I would see these people and they were faceless masses. They would come in, I'd teach them and they'd go out. There it was. I didn't know what I'd done. So I had to find my satisfactions other ways.

Now this tendency of technology to obsolete man with his former meanings, means that man has to search for new meanings in this world. It is a social fact that work no longer contains the meaning that it once had. Either we really have to find and give new meaning to work or we have to find some meaning outside of work. I am not satisfied personally with the assumption that man has to find his meaning in work or outside of work or that there has to be a dichotomy between work and leisure. I think we may be way off base here. Again we need to look at what is meaningful in work and what is meaningful activity whether it be work or whether it be leisure. We must come to grips with the questions: what does it mean to be human in our activity and what is really human activity?

Another fact we have got to live with is the fact of the new morality. Somehow the old standards just don't fit. The old approach, the approach that was very appropriate in a small rural town, doesn't work when a person doesn't have his friends and his neighbors to enforce those old norms. We talk about kids getting bad. We hear a lot about this. We hear that girls are getting less moral. Did you ever stop and think that maybe the opportunity is greater and the restraints are less? In Grandma's day it was a very simple fact that you had the whole community helping you to be moral. When you lived in a small town, everyone knew everything you did good or bad.

When I was a boy I lived in a small rural town and we used to have the practice on Halloween of going out and upsetting those little houses which set out in the back of many homes. This was quite the Halloween prank. Well, the simple matter was, there were about fifteen boys in the little town and therefore it was pretty easy for everyone to know who was involved. The next morning the town marshall came around and said, "Alright boys, go back and set them up and tack on the shingles." The community therefore helped us maintain the bounds of propriety. They defined the morals for you and then helped you conform to the norms.

If you live in a large city or if you live in a small town and can drive to the city, you can get away from anyone who knows you. The social pressure to behave just isn't there. There is no one to keep the morals for you and the fact of having to develop some sort of a moral code, some sort of way of approaching life for yourself is very prevalent. Grandma didn't need it -- her neighbors did it for her. She had a pretty easy job of being a nice girl. It was tougher to be bad in a certain sense, because if you were bad you were rejected by the group. Today you can move away from the group that would reject you and pick up a new group. The question of what is right, what it means to be a good person, falls right straight on your shoulders. It's more than a question of what your friends would

approve of because you can change your group of friends. What it comes down to is that you have one tremendous responsibility as a human being in the twentieth century that no other generation had ever had -- responsibility to make decisions not only about what your friends think but about what you think of yourself.

With this lack of norms, you have to search around to find out what it really means to be good. The Swedenborgians preach that all religion pertains to life and that the life of religion is to do good. Now what about that? Before, someone else in the adult community did define what it was to do good. Then the whole community helped support that. But now you as young adults are forced to define this for yourselves because you can get away from Mom and Dad. You can get away from the village barber and clerk and do what you please. You have the responsibility to decide what it is for you to do good.

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comes. And the miracle of the Incarnation is no more nor less credible than the miracle of his presence in the lives of those who know and love him.

When we try to understand why it is important that we acknowledge the Divine of the Lord, we may turn more to the term "the Lord". We read of his life in the Gospels. We see a person who has one own nature, who was born as we are, who saw the world as we see it and met it day by day as we know it. We see that nature of ours transformed and glorified by means of daily living. And we see therefore the work the Lord would do in us.

This Lord Jesus Christ can be known and worshipped, not as the total depth of Divinity, but as "God with us". We do not know the depths of each other's souls, much less the depths of the infinite Divine. But we do know each other, and can acknowledge the presence of depths unseen; we do know the Lord, and can acknowledge the presence of the infinite Divine. And with this acknowledgement, our lives have a central reliance and a sure guide. He is the Way. Amen

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situation is true. The lostness of individuals and institutions can be doubted only until we gather enough nerve to look at all the facts. The diagnosis is good but the prescription is bad. The fact that we are lost is no sufficient reason to cut ourselves off from those around us and go on being lost in our own peculiar, private way.

One of the reasons for the widespread feeling of alienation between the youth "that never trusts anyone over thirty" and the generation of parents, teachers, government officials -- yes, and preachers, is the almost universal conviction among the younger generation that the surest thing a man can say is, "I'm lost." They would rather go together with someone who knows he's lost, too, than to follow someone who claims to have the answers and know the way, but looks to them just as lost as anyone.

It seems to me that as individuals and as a church, we would do well to pin buttons on our minds: "I'm lost, too: shall we go together?" To do this would not be to deny that the Lord is indeed the Way, and knew where he was going when he said, "Follow me." It would not be to deny that in the Word, and in the teachings which Emanuel Swedenborg drew from it, we have signposts and road maps that could solve the problem of our lostness. It would be to admit however, that as individuals and as a church we have not found out how to make the fullest use of these maps and markers from where we are. The dictionary conceals the correct spelling of a word from all except those who can spell it well enough to look it up; a road map shows the way to go, only for the traveller who can pinpoint his own location on it; and all our knowledge of the ways to wholeness and satisfaction and accomplishment and a feeling of being familiar and at home with reality, are not much help until we learn to relate them specifically to ourselves where we are.

However, being lost is not really so bad, after all. The only way to be sure of never getting lost is never to move. Life, at its most worthwhile -- the kind of life Swedenborg describes under the heading of Regeneration -- is not so much a business

"getting there," as it is a business of moving on. As Ingmar Bergman had a character say in his deeply symbolic movie, *The Magician*, "It's the journey that counts, not the destination."

In the journey of growth that is called regeneration, lostness is no dark charge or obsequious confession. To be lost is a basic part of the description of the human condition. It is only part of the description, however, because in the midst of their lostness, men have two kinds of help that comes, as the Psalmist says, from the Lord.

One kind of help comes when we are alone with him -- in study, meditation, prayer, reading of the Word. Another kind comes from him through others with whom we share our lostness and our goals. The two kinds of help are complementary, and both are essential. From one perspective, that is the purpose of the church. The church is a fellowship of the lost, committed to helping each other find the way toward the same goal. It is not a fellowship of the "already saved," or the "already there": it is indeed a fellowship of the "lost, but moving on together."

It is in the moving on, that the two kinds of values, associated with our two kinds of reality, become so important. The ultimate value of nearness to the Lord in thought and love and life, is out of sight from the immediate locus of our lostness. To find our way, we need to pursue nearer, more attainable values, one by one. We do that, as we live.

But to make sure that we really move on, and not in a circle or backwards, we need to know something of the direction we follow in pursuing any particular value. To make that judgement, we need to remember the order of values, and we need to distinguish between means and goals.

To escape from reality at an amusement park: is it a step forward or a step backward? The answer lies in the distinction between means and goals. If escape is a goal, because reality is too unpleasant, then it is a dead-end or a retreat -- not a moving on of our lostness. If such escape is recreation, as a means to coping; more vig-

REPORT

CALIFORNIA ASSOCIATION

It was a privilege and joy to visit the sessions of the California Association which was held in San Diego from Friday, Sept. 1 to Sunday Sept. 3, preceded by a meeting of the Council of Ministers. The entire session showed the thoughtful planning of the resident minister and his wife. The meetings were interesting and exceptionally well attended. There were over 170 people present including 10 ministers which served to give this session even more of the Convention-flavor which the meetings of the California Association always carry. After the business meeting on Friday morning the Association was addressed by the President of the local Council of Churches after which the congregation was divided into three workshops: "The Parish Church," "Spiritual Healing," and "Spiritual Therapy: a Practical Demonstration."

We were then piled into buses and driven around the San Diego zoo, and made the acquaintance of the inhabitants of this largest zoo in the country from the safety of our comfortable seats. Our hosts had arranged for our supper in the zoo restaurant which stayed open just for us and we had a delicious supper in the beautiful gardens there.

On Saturday morning the men met for an early breakfast and a discussion of the church while the women held a breakfast meeting of their Alliance. These meetings continued until lunch except for those who had to leave for the meeting of Church Presidents or Board of Trustees meeting.

After lunch the three workshops resumed their work until five when the new and unusual "Silent Individual Communion" was held in the church. A gala supper-banquet was served in the parish house to an overflowing crowd and was a most happy and enjoyable occasion. The evening closed with a play presented by the Alpha and Omega Players and with entertainment provided by the Pacific Coast Leaguers.

The Sunday Service was held in the beautiful San Diego Church, conducted by the resident pastor, the Rev. F. Robert Tafel and with the Association Sermon by the Rev. Kenneth W. Knox. At this service Mr. Jack W. Odey was consecrated into the lay ministry by the president for service in the Temple City Church.

I left with many warm memories of the friendliness and earnestness of our West Coast friends and with the impression that this was the best attended and the most spiritually fruitful of any California Association meeting it has been my privilege to attend.

Richard H. Tafel, President

the
SHINING EAST by Cornelia Hotson
Vantage Press \$2.00
Available in New Church
Bookstores or from:
Mrs. Clarence Hotson
Romulus, New York
14541

DON'T THROW THEM AWAY!

Many books by Swedenborgian writers, now out of print, are still in demand. If you have old books from the library of a Swedenborgian minister or layman, and you no longer want them, please contact the nearest Swedenborgian Church bookroom, or contact THE MESSENGER for information, P.O. Box E, Newton, Mass.

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orously with the realities at hand, it is a step forward. Such values as protection from the physical elements would greatly short-circuit life when they became final goals; but if they are not pursued seriously as means, no other goals may be attained. Appreciation of nature's beauty, too, can be a short-circuit of life if it becomes a final goal; but as a stimulus to expanded awareness, and as a balm for frenetic confusion, it can be a vitally important means to moving on.

Moving on where? Don't *follow* me -- I'm lost, too, shall we move on, and grow, together?

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CONVENTION ELECTION RESULTS

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*President Tafel reads
Charge of Consecration
to officers, board,
and committee members.*



THE AQUEDUCT PAPERS

VIII THE HOSPITAL

BY BRIAN KINGSLAKE

This is Aqueduct speaking. Greetings, dear friend from the other side! I have been working all day in our hospital over there, and shall be glad to have a chat with you before I fly back home. Not that I am a qualified doctor; I am just a humble receptionist. But some of my new-arrivals have been admitted to the hospital for treatment, so I have been in attendance. You seem surprised that there should be sickness in this realm of the spirit; yet I do not know why you should be surprised, considering how much is being written in your world about psychosomatic diseases.

One patient in particular, who arrived here yesterday, is in a terrible condition. She is sick for no other reason than that she wants to be sick; and, in this spiritual environment, we all get just what we want - whether we like it or not! Her story is a pathetic one. She lived in comfort and self-indulgence with a wealthy husband, and when he died and left her she felt she had lost everything. Not that she had ever loved him or he her; but by being his wife she had enjoyed status which she now felt she had lost. To bolster her self-esteem, she gave generous presents to her friends, which embarrassed and alienated them. Then, in her loneliness, she became introspective, imagining all sorts of symptoms of sickness, which she hoped might make people sorry for her. Unfortunately, as she thought about these symptoms they actually began to appear in her body; she really was ill. She went to her doctor for examination, and derived satisfaction from the thought that at least she was important to him while he was examining her. Discussing her symptoms with him increased this sense of self-importance and the intimacy of them eased her loneliness. The doctor realized her need, and examined her frequently, knowing that this was all she really wanted. And so she continued, getting worse and worse, with full encouragement from her physician, until at last she died. As she woke up here,

she was seized with agonies of pain, and began to suffer all the frightful diseases she had envisaged for herself while in the flesh. Fortunately such cases are fairly easy to treat. As she finds she can get attention and be loved and respected for what she is, she will drop her insane desire for sickness, and her health will be restored. The cure could easily have been effected on earth, if she had only realized that she could obtain all the love she needed by involving herself unconditionally with other people, or losing herself in some useful concern outside herself and larger than herself. This might have been easier if her husband had left her penniless and she had been forced to work for her living, for work is a great healer.

Above all, she might have received healing through prayer, for she was a praying person and frequently on her knees. But her prayers were always self-centered, even when she was confessing her sins. They were merely an extension of her self-pity, and so achieved no contact with the Lord. If only she had been able to open up a channel of two-way communion with her heavenly Father by prayer, what a difference that would have made! All her loneliness would have disappeared, for she would have obtained a wonderful inner companionship with him. Finding herself important in his eyes (we all are), she would have been content to be what she actually was, and not put on an act and pretend to be something different and not nearly so attractive! And with this growing contentment, her sicknesses would have been healed.

More difficult is it to cure those poor people whose psychosomatic diseases are due to resentments which have gone down so deep that they themselves are unaware that they have them. The human memory is indeed a wonderful thing. You earth folk are just beginning to make computers that can perform some of the cruder functions of the human mind; but the tiny memory-organ which each one of us carries in his head is a million times more wonderful than any electronic computer that will ever be made. What you feed into it is stored there forever. Every thought you ever entertain, everything you ever feel or desire, from infancy onwards, is stored in your memory; and

the combined results of all these ideas, judgments, criticisms, annoyances, hatreds, resentments, sorrows, longings, dreams, joys and satisfactions -- the falsities and truths you have accepted and loved: these form your character. Your memory is your Book of Life. You can feed positive thoughts into it, to counteract the negative thoughts; you can feed love in, to overcome hate. But you cannot wipe anything out. And elements in your memory (even though you may no longer be conscious of them) affect your body - both your physical body and your spiritual body. Hidden resentments manifest themselves as cancerous growths and other disharmonies of the bodily organs. And the symptoms increase tremendously after the death of the physical body; for the physical body has a pattern of health stamped upon it, and tends to resist the negative action of the mind, whereas the spiritual body responds completely.

Of course it is true that not all physical sicknesses on earth are due to mental causes. There are epidemic diseases which everybody catches whether they are mentally healthy or not; you can suffer from lack of certain food vitamins or break a limb in an automobile accident. In such cases, when the patient wakes up over here after the death of the body, he is perfectly whole and healthy. (On the other hand, I remember a case where a man who had had only one leg during most of his life on earth woke up here still with only one leg because that was all he expected himself to have. I had to reason with him for quite a while before he would relinquish his hallucination and joyously allow the missing leg to reappear!)

It is largely with hidden resentments that our doctor-psychiatrists concern themselves in this hospital. They have techniques for bringing the mental disturbance to the surface, so that the patient can see it, and then they help the patient to free himself from it if he desires to do so. Only when a man is stripped bare and knows himself for what he really is, can he choose to go to heaven or to hell; and this choice, of course, is the Judgment. If the disease does not yield to treatment, the probability

is that it has penetrated through into the spirit or inner love, in which case the patient will almost certainly choose to seek others in a like condition in hell. All the inhabitants of hell are in a diseased condition, though mercifully many of them do not realize it. I have seen with my own eyes the frightful deformities, the scabs and yawning sores. People with leprosy, people like living corpses, people with the backs of their heads fallen in. Spiritual sickness arises from the choice of evil rather than good: an inversion of loves, putting love of self first, love of other people second, and love of the Lord last. True health, as we find it everywhere in heaven, results from placing love of the Lord first, love of the neighbor second, and love of self last.

So you see, there are three areas of disease: physical, psychological and spiritual. The first is in the physical body only, and is left behind in the grave at death. (Death is, in fact, its ultimate cure!) The second is in the mind only, and can be cured in this Balance-land after death. The third is of the inner love, or spirit, and, as far as we know, it is fatal: though we always cling to the hope that the Lord in his infinite mercy will be able eventually to cure even this.

The Lord never deserts any one of his children. He resides, in all the fulness of his divinity, in the inmost soul of everyone of us, in saint and sinner alike, in the highest angel of heaven and the lowest devil of hell. It is because of his divine presence in our souls that we are human, immortal. It is this that distinguishes us from the animal creation. He is intimately present within each one of us, working ceaselessly for our salvation. When we look to him in prayer, we find him within our souls. He is there! The soul is inviolable, above our consciousness, above all imperfection and disease. If only every one of us could realize this, and draw on the infinite resources of health available within our own souls, all sickness and inadequacy and evil would vanish, like mist in the sunlight; and we should appear as we really are: Princes and Princesses every one of us, glorious Children of light!

ALMIGHTY GOD

*All religion has relation
to life and the life of
religion is to do good.*

They tell us God is dead. We say God is all powerful. What do we mean? We know that God cannot make a square circle.

We realize that when we die, our natural body remains here. It is our mind and our heart that live on--(1) our thoughts (those that do not pertain to this life such as the way from the corner store to our home) and (2) what Swedenborg calls our ruling love, which is our desires, our affections, our feelings toward other people and things. That which lives on is really "us". We are something different from our body. We often recognize--at least we think we do--the difference between a good and bad person by his facial characteristics but, conversely, if he were in an auto accident and those characteristics were changed, his character would not be changed. We would still recognize the real person within his body.

In our common speech we recognize a person as something different from his body when we say "That is just like so-and-so", when we hear what a person has said or done. The attributes which characterize a person--that determine what sort of person he really is--are his thoughts and his love. They enter into everything he does and characterize it. They outlive the natural body.

We are taught that in the future life it is the outpouring of Divine Love and Divine Truth from The Almighty that replaces the sun's heat and light on which the natural world is dependent for its very existence. We are also taught that while in this world we are subjected to good and bad influences from that other world, and it is here--in this world--that our character is set. We choose the life we want to live, and in the future world we pursue that life--there are no longer any temptations.

The natural world is dependent upon the heat and light of the natural sun for its very existence. The sun treats the good and the bad alike. The rose and the thistle, side by side, receive like treatment from the sun. They receive the same heat and light. The

difference in them is in the recipient--and there is a most important lesson in this when we realize that the Divine Love and Wisdom are to our spiritual natures what the sun's heat and light are to nature.

In admiring a rose, we are apt to attribute its beauty solely to the plant itself without recognizing that what it gives forth is due to its having received heat and light from the sun and converted it to the beauty that thrills us. Conversely, the despicable character of the weak, which is dependent upon the heat and light of the sun for its very existence, is due to its inherent nature and its abuse of the life-giving sustenance derived from the sun.

And so we attribute the beauty we perceive in a man's character to the man; and the man himself takes credit for the good he does, the thoughts he thinks and what he says, and the life he has chosen to live. But, No! What we think, what we love, what we do, are the direct result of the use we make of the love and truth constantly flowing to us from the Lord. This is constant in this world as in the next; and this makes us conscious of how close that other world is.

How true it is when we say: "Such-and-such a thought came to me last night", or "It occurred to me as I was walking home". Yet we take credit for it; we expound it as our own thought. And we take credit for the kindly deeds we do.

"Behold, I stand at the door and knock." It is up to us to hear. We accept the good and the truth from the Lord, or the false and evil from Hell. The choice is ours.

When we pray "Thy Kingdom Come, Thy Will Be Done", we ask that we may do our part in bringing about His Kingdom, which is the Truth, and that we may do our part in carrying out His will, which is the Good. We cannot do it of ourselves, but ask that He "give us this day our daily bread." Insofar as we humbly ask, we shall be able to distinguish right from wrong, the good from the bad.

As we grow into this realization of the power of God, we realize, more and more, the meaning of Almighty God.

Name Withheld by Request

STATISTICS

BIRTHS

A son, Paul Eric was born to Mr. and Mrs. Richard P. Stephan on July 30th.

Craig Damon was born to Jamos and Joyce Thurston on June 17th in Fryeburg, Maine.

Heather Margaret was born to Malcolm and Carol Lindsay on March 16 in Kitchener, Ontario. Heather was baptized on Sept. 10 in the Church of the Good Shepherd.

BAPTISMS

The Rev. Othmar Tobisch baptized the son of Patrick and Beverly Smith of San Francisco to the name of Montgomery Shawn on July 16.

DEATHS

Resurrection Services were held July 28 for William H. Whitaker, August 3 for Nellie Manchester, August 30 for Ida F. Whitaker and September 13 for Guy Whitaker. All were from Fryeburg, Maine.

John C. Harrison of the San Francisco Church passed away Aug. 1st. Resurrection service was held on the third with Rev. Othmar Tobisch officiating.

MARRIAGES

Kay Ellen Carr married Randall Kent Unruh in the Larned Presbyterian Church, Kansas on September 2.

Robert Anthony Wales married Gail Frances Mulherin on June 10th in the Fryeburg Church.

James H. McBain Jr. married Dolores Jean Witham on June 10 in Lovell, Maine.

Leighton Roy Bliss married Karen Louise Goldthwaite in Fryeburg, Maine.

Donald Everett Baker, Jr. married Judy Ann Flood on July 23rd in the Fryeburg Church.

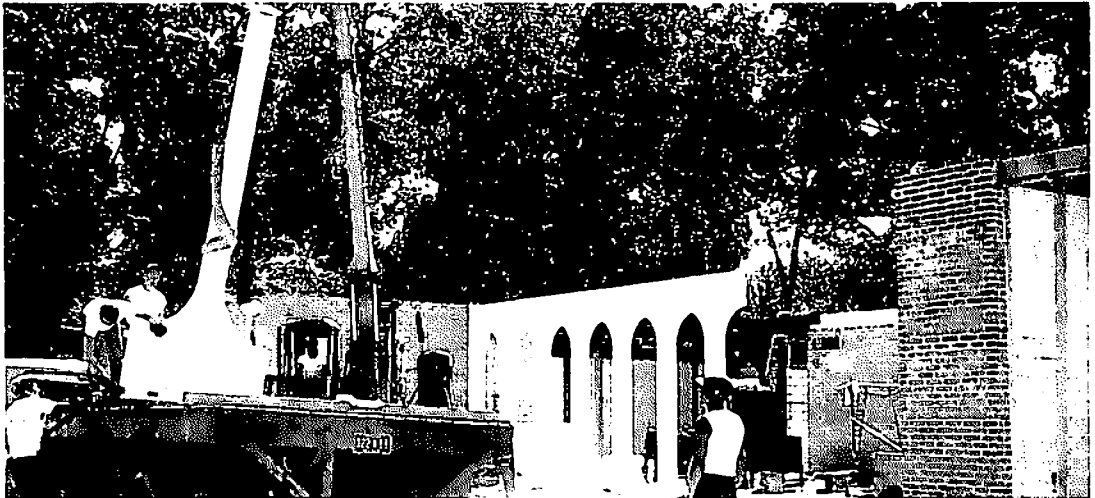
On July 29th Edward Leroy Hannon married Patricia Mae Staples in the Fryeburg Church.

Robert Everett Morse married Marie Louise Daggett on August 5 in the Fryeburg Church.

On August 19th Jeffrey L. Walker married Jean Louise Emery in the Fryeburg Church.

James H. Reed married Lida Ann Largory on Aug. 24th in the Fryeburg Church.

On September 9th, John Peter Carter married Joanne Hall Jacobson in Fryeburg.



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MEMORIAL

REV. WILLIAM HENRY BEALES
1879-1967

The call to the higher life of Rev. William Henry Beales July 20, 1967, at the age of 88 years, offers an occasion for recalling with deep gratitude his service to the Church of the Holy City for twenty-seven years (1929-1956) and his guiding hand at the Almont New Church Assembly until 1947, serving as Superintendent during many of those years. These organizations have gained much strength from Mr. Beales' devotion to the New Church, as evidenced by his studies at the New Church Theological School prior to 1907 and his service since his ordination June 26, 1921 at Buffalo, Kenwood in Chicago, and Detroit.

We have felt power in his forthright presentation of the teachings of the New Church as preacher, as teacher and as personal counsellor. Indeed, we have gained much from the years he valued in newspaper reporting in Toronto prior to his ordination, where he became known for his fearless writing and his awareness of human problems. Mr. Beales' grasp of the New Church teachings was influential in Michigan where he became a pioneer in radio broadcasting of the message of the New Church.

His guidance in the years of moving our church location from Forest Avenue to Curtis at Meyers was invaluable.

We also take this occasion to record appreciation of the participation in this ministry of Mrs. Margaret Beales, who preceded her husband by several years in entering the spiritual world. She it was who made their home an important center for the life of the Detroit parish, so that we came to know Mr. and Mrs. Beales together as loyal and devoted personal friends guiding us in the ways of the Holy City New Jerusalem.

The resurrection service was held in Toronto, Canada on July 22, 1967 with the Rev. Paul B. Zacharias officiating.

Erwin D. Reddekopp
Howard Ives
Frances Lau
Paul Zacharias
Franklin H. Blackmer

BOOK REVIEW

BY MARIAN KIRVEN

Rosemary's Baby by Ira Levin,
Random House: 1967.

There is a current best-seller out which rather trips the light fantastic by pulling an old spike part way out of the foundations of ancient literature. The name of this little book is *Rosemary's Baby*. It is a fanciful, Brave New World type of development from a "death of God" concept. It is an entertaining novel which left this reader wondering if things would have been different if Rosemary had prayed for the Lord's help. 'Nuf said, lest too much be said -- and give all away.

continued from page 156

Will the evil spirits of hell ever enter their true heritage? Or will they remain in their present dreadful state to eternity? I have often communed with my heavenly Father on this subject, ever since I was permitted to journey to those direful regions and observe the inhabitants with my own eyes. Would they never receive healing? To which my Lord has always replied: "Beloved, each one of these is a beloved child of mine, even as you yourself are. Health and wholeness are freely available for them all. If at any moment any one of them would accept the blessings I am holding out for them, and would take even one step upwards out of that land of darkness into the light, all the angels of heaven would rejoice and clap their hands!"

Whither shall I go from Your spirit, Lord? If I ascend up into heaven, You are there; if I make my bed in hell, behold You are there! If I say, surely the darkness shall cover me: even the night shall be light about me.... (Here the angel Aqueduct became lost in meditation, and the interview was ended.)

CHANGE OF ADDRESS

Marjorie Barrington
c/o Merrill House
210 East Fairfax, Apt. 503
Falls Church, Virginia
22046

continued from page 153

It is from this stance that I edit *The Messenger*, neither closing its columns to viewpoints different from my own, nor abdicating the editorial responsibility to select. Fully aware of being "lost," I take a navigator's "fix" each month, using my own convictions and goals, and that available supply of submitted material, as data. I hope that we can go on together -- that you will take the variety of viewpoints in *The Messenger* as seriously as I do, whether in agreement or opposition, and let me hear from you.

THIS MONTH, *The Messenger* welcomes a new publication to the field of Swedenborgian periodicals: *Our Sunday School Visitor* edited by the Rev. Leslie Marshall who lists editorship of THE MESSENGER among the many posts he has filled with such distinction in the service of the New Church.

NEXT MONTH, *The Messenger* will have a guest editor, the Rev. Ernest O. Martin, President-Elect of the Swedenborgian Church.

Vol. 187, No. 9

October, 1967

Whole No. 4903

(*New-Church Messenger*, official organ of the General Convention of the New Jerusalem in the United States of America (Swedenborg Church)). Convention founded in 1817.

Member of the Associated Church Press

Published monthly at Thomas Todd Company, 14 Beacon Street, Boston, Mass., 02108, by the Swedenborg Press, 79 Orange Street, Brooklyn, New York, 11201.

Subscription, \$3.00 a year; foreign postage, 25 cents extra. Gift subscriptions, if from a subscriber, \$1.50. Single copies, 25¢. Address subscriptions, checks, changes of address, to the Publisher, 79 Orange St., Brooklyn, N.Y., 11201.

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Robert H. Kirven, Editor

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

The Messenger
(Swedenborg Press)
79 Orange Street
Brooklyn, N.Y. 11201

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