

THE MESSENGER

Official Organ of the Swedenborgian Church



COVER PICTURE: A SPECIAL GROUP VISIT TO DISNEYLAND, MONDAY, AUGUST 4 — the day after Convention — will include such sights as the Big Bad Wolf chasing the Three Little Pigs around Sleeping Beauty's Castle, in the shadow of the Matterhorn Mountain and in the midst of all the excitement of Disneyland.

LETTER FROM THE EDITOR

Messenger readers who are interested in the interplay between psychology and theology should take particular note of the articles in this issue by the Rev. David Garrett. Psychology, of course, is as diverse a body of thought as theology, and the perspective of the famous Swiss psychologist, Dr. Carl Jung, provides many grounds for provocative comparison and contrast with the Swedenborgian viewpoint. Mr. Garrett's study of the nature and function of the church—a Swedenborgian's view of a psychologist's view—is a significant contribution to the discussions of the church which have continued at and between Conventions for some time.

The monthly magazine, *Christian Century*, is one of the most highly respected and widely read of the interdenominational church magazines. Its coverage of church news and viewpoints included, in the issue dated on Swedenborg's birthday this year, a sizeable article on Swedenborg by a freelance writer. Assuming that some ministers and most laymen in Convention do not read the *Christian Century*, *The Messenger* secured permission to reprint the article, and it is included in this issue.

As this issue goes to press, I am leaving my Newton office and sea-side home for a 31 day visit to Bellevue, Washington. I am gathering data for a full report on the development and accomplishments of Program Link for Convention's General Council and the Swedenborg School of Religion Board of Managers. The report will be based on extended observation and in-depth interviews with as many participants in the program as possible, as well as conversations with the Team members. At least a preliminary version of the report will be ready by Convention time, and the full study is expected to be at least a small book.

Robert H. Kirven

THE NEW CHURCH PRAYER FELLOWSHIP

"We have been a bit disorganized since a fire in Marion Greene's apartment block damaged mailing lists and records. If by any chance you have not been receiving your Bulletins and Prayer Lists as usual, please contact Marion Greene, Box 503, Summit, New Jersey 07901. Any new members would be welcomed, if you are interested in learning more about prayer and are willing to undertake intercessory prayer for others."

Jill Kingslake

Vol. 189 No. 3

March 1969

Whole No. 4919

Published monthly, except for the one double issue in July-August, at the office of the Editor, c/o Swedenborg School of Religion, 48 Sargent St., (P.O. Box E) Newton, Mass. 02158.

Second class postage paid at Boston, Mass.

The Messenger is the official organ of the Swedenborgian Church, founded 1817, incorporated as the General Convention of the New Jerusalem in the United States of America.

Printed at Thomas Todd Company, 14 Beacon Street, Boston, Mass. 02108. Incorporated publisher: the Swedenborg Press, Box 143, Madison Square Station, New York, N. Y. 10010.

Subscription free to members of the Swedenborgian Church; non-members, \$3.00 a year; foreign postage, 25 cents extra. Gift subscriptions, if from a member, \$1.50. Single copies, 25 cents. Address subscriptions, checks, changes of address to the Publisher, Box 143, Madison Square Station, New York, N. Y. 10010.

Contributions toward the cost of publishing should be sent to:

The Treasurer, Swedenborgian Church

Chester T. Cook, Box 215, Deer Isle, Maine 04627

Officers of Convention: Rev. Ernest O. Martin, President, 48 Sargent St., Box 66, Newton, Mass. 02158; Stewart E. Poole, Vice-President, 2024 DuPont Building, Wilmington, Del. 19898; Chester T. Cook, Treasurer, Pressey Village Road, P. O. Box 215, Deer Isle, Maine; Mrs. Ethel Rice, Recording Secretary, 31 Poole St., Brockton, Mass. 02401.

Department of Publication: Rev. Richard H. Tafel, Sr., Chairman, Dr. Robert H. Kirven, Miss Cecile Werben, Rev. Paul Zacharias, Mrs. Jan Seibert, Mrs. Leonore Spiers, Mrs. Corinne Tafel, Rafael Guiu, Ernest Martin, Tomas Spiers.

Robert H. Kirven, Editor

Address all editorial correspondence and manuscripts to the Editor, *The Messenger*, P. O. Box E, Newton, Mass. 02158. 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 CHURCH AS CONTAINER OF THE UNCONSCIOUS

by the Rev. David Garrett

A paper delivered January 16, 1969 as part of a panel on "The Contributions of Dr. C. G. Jung to the Field of Religion" at the Guild for Psychological Studies, San Francisco, California. Permission by the Guild to publish this in the Swedenborgian journal The Messenger is gratefully acknowledged.

In Carl Jung's assessment of the Christian Church from a psychological point of view, he saw its dogma and ritual buttressed by the Church's authority as the great containers of the unconscious. These shield man from the onslaughts of direct contact with the depths of the psyche. By participation in the Roman Catholic mass, the Protestant communion service, the sacrament of baptism, and the liturgy of divine worship, the devotee reenacts the drama of the dying and resurrected hero-savior and the universal theme of birth, initiation, life, death, and rebirth. Through ritual observance, contact is made with archetypal movements in the psyche which, for the devout participant, bring meaning and a renewal of spirit. An otherwise drab existence is filled with a sense of God's purpose.

Jung noted a difference between Roman Catholicism and Protestantism. The Roman Church has maintained a continuity of dogma and ritual which has been built on and strengthened for two thousand years. The validity and efficacy of the ritual and dogma are authoritatively asserted by a priestly hierarchy. A critical attitude towards the Church's ritual and dogma began with Protestantism. The mass was removed and the communion service substituted. The eucharistic feast was no longer an experiential reenactment of the Christ's saving death and resurrection for mankind. The communion service became a memorial of an event far back in time although the presence of the Christ was evoked in partaking of the bread and wine. Other rituals were similarly diluted. Dogma was submitted to critical scrutiny and with the advent of Biblical criticism such venerable doctrines as the Virgin Birth, the Divinity of Christ, the Atonement, and the Resurrection were challenged or revised.

The value of dogma and ritual as containers of the unconscious and the difficulty posed by the Prot-

estant questioning of them came up in Jung's treatment of his patients. "I am fully aware of the extraordinary importance of dogma and ritual, at least as methods of mental hygiene," he wrote in the work *Psychology and Religion* (n. 76). "If the patient is a practising Roman Catholic, I invariably advise him to confess and to receive communion in order to protect himself from immediate experience, which might easily prove too much for him. With Protestants it is usually not so easy, because dogma and ritual have become so pale and faint that they have lost their efficacy to a very great extent." The Protestant does not have confession and absolution available to him through the agency of a priest trained to hear confession and give absolution. Moreover, the Protestant minister goes through a scientific training in seminary which undermines naive faith and leaves him and his parishioners alone and unaided before God.

Perfection and Evil

While the Christian Church is a defense against the unconscious swamping man's hard won consciousness, Jung saw a fatal flaw in the doctrine of the Christ unspotted by sin that has led to calamitous world upheavals and the increasing irrelevance of the Christian religion. "Christ exemplifies the archetype of the self," he said in *Aion* (n. 70). "Nevertheless the Christ-symbol lacks wholeness in the modern psychological sense, since it does not include the dark side of things but specifically excludes it in the form of a Luciferian opponent." (Ibid. n. 74). The doctrine of the spotless Christ coincided with the doctrines of the All Good God (*Summum Bonum*) and of the Origin of Evil as the Deprivation of Good (*Privatio Boni*). The result of these doctrines was the emergence of the Antichrist, or the Devil, as an entity opposite to Christ and to God. Jung said of the full blown appearance of the Devil, "It is nothing less than the counterstroke of the devil, provoked by God's Incarnation; for the devil attains his true stature as the adversary of Christ, and hence of God, only after the rise of Christianity, while as late as the Book of Job he was still one of God's sons and on familiar terms with Yahweh. Psychologically the case is clear, since the dogmatic figure of Christ is so sublime and spotless that everything else turns dark beside it. It is, in fact, so one-sidedly perfect that it demands a psychic complement to restore the balance. This inevitable opposition led very early to the doctrine of the two sons of God, of whom the elder was called Satanael. The coming of the Antichrist is not just a prophetic prediction—it is an inexorable psychological law. . . ." (Ibid. n. 77).

By the Devil no longer relating to God in a tenuous but nevertheless familial way, evil became, so to speak, outside the province of God. Evil was now the Devil's Kingdom and, through man's susceptibility to the Devil, the responsibility of man. However, the only way to man's salvation from evil was through man's reenacting the saving work of Christ in the mass (the Roman Catholic) and through belief in Christ's salvatory death and resurrection (the Protestant). The process of dealing with evil, transforming it, and assimilating it as part of man's totality was substituted with acts and beliefs that involved religious properties existing outside of him. The Church did not give man a means within himself of dealing with evil. Thus the way was paved for a splitting off of evil and for its projection into the affairs of men in such a way that responsibility for it was refused and blame for it was laid on others.

This has led, so Jung avers, to the national rivalries, global holocausts, and even "holy wars" of the Christian world on a scale more devastating than is attributable to other cultures. Jung pointed out, "The ideal of spirituality striving for the heights was doomed to clash with the materialistic earth-bound passion to conquer matter and master the world. This change became visible at the time of the Renaissance." Man's attention shifted from a vertical, upward look to God with otherworldly concerns to a horizontal interest in the world, nature, and man's mastery of these. "The subsequent developments that led to the Enlightenment and the French Revolution," Jung continued, "have produced a world-wide situation today which can only be called 'antichristian' in a sense that confirms the early Christian anticipation of the 'end of time'. It is as if, with the coming of Christ, opposites that were latent until then became manifest, or as if a swinging pendulum had swung violently to one side and were now carrying out the complementary movement in the opposite direction." (Ibid. n. 78).

Modern Dilemma

It is not surprising, from the viewpoint of Jung's psychology, that the Church, Protestant and Roman Catholic, is increasingly less able to perform its function of containing the unconscious in ritual and dogma. For the majority of Christians it still does. But more and more people given to self-reflection find it difficult, if not impossible, to resolve the ambiguities in life through a religion

that does not really deal with the ambiguities. The Protestant schism and the humanist flowering of the Renaissance brought man greater consciousness through the exploration of nature and the use of intellect. He has paid for this dearly in a loss of connection with the unconscious. He is hounded by all kinds of doubts about himself, vague anxieties, and a sense of walking a directionless path. Life has lost its meaning. Man questions that he has a destiny. Jung maintained that this path is dangerous but, at the same time, a great opportunity. He wrote in *Psychology and Religion* (n. 86), "The Protestant is left to God alone. For him there is no confession, no absolution, no possibility of an expiatory opus divinum of any kind. He has to digest his sins by himself; and, because the absence of a suitable ritual has put it beyond his reach, he is none too sure of divine grace. Hence the present alertness of the Protestant conscience—and this bad conscience has all the disagreeable characteristics of a lingering illness which makes people chronically uncomfortable." But, Jung went on to say, the Protestant's bad conscience makes it possible to become conscious of sin if he can stand the tension of guilt and harness its energy for coming to terms with himself. A bad conscience can be used "in the interest of the higher self-criticism" which is "indispensable in any attempt to understand (one's psychology . . . If a Protestant survives the complete loss of his church and still remains a Protestant, that is to say a man who is defenseless against God and no longer shielded by walls and communities, he has a unique spiritual opportunity for immediate religious experience." (Ibid. n. 86).

New Possibilities for the Church

It may not be that the "man who is defenseless against God" will be without a Church. It is possible that the Church, Roman Catholic and Protestant, will change so that it more effectively deals with the problems of modern man. As a psychologist, Jung did not venture to tell the Church to make its theology and its liturgical practices more inclusive of the Dark Side of God or to see the historical Jesus in a new light—not as the perfect Christ, but as a man who achieved a wholeness that embraced the Shadow. However, it may be inferred from Jung's insights into man's religious dilemma that the Church may once again become relevant to the self-reflecting person if it can be so bold as to take these very steps. From a standpoint that sees God and Jesus as related to, rather than

aloof from, evil and as concerned with transforming darkness, rather than casting it away, it is possible to hold a view of man that enables him to transform his darkness in cooperation with a God engaged in the same task and using Jesus' life and teaching as a human model. This is the point of view of the Guild for Psychological Studies which suffuses all its work with people, be it in individual analysis, seminar work, and leadership training, or be it in efforts of individuals related to the Guild who are active in the social arena.

The dogma and ritual of Christianity may not serve as adequate containers of the unconscious for some but with a more inclusive view of God, Jesus, and man, it would be possible for the Church to help people relate to dogma and ritual with greater consciousness and psychological depth. Here a more profound relationship to symbols comes in for it is modern man's alienation from old symbols (and symbolism in general) that make dogma and ritual mere rote. The great symbols of the Church that image eternal depths in the psyche have become shallow signs for many. The more one-sided man is in his reasoning and consciousness to the exclusion of what the unconscious has to say, the less connection he has with the inner world of mystery and imagery from which symbols come. If the Church were to become more psychologically aware, it would help people regain their contact with the unconscious and thus symbols would be alive. However, symbols would not be taken literally as in the past but as spokesmen for the depth capable of being translated into conscious meaning. The Church might conceivably follow this direction by offering seminars, group experiences, and rituals designed to relate people to the unconscious in a conscious way. The power of old symbols would be tapped and the Church would be open to new symbols emerging in the life of twentieth century man. As was said earlier, however, to take the steps suggested would require an appreciation and understanding of the unconscious and a doctrine of God, Jesus, and man that includes the Dark Side.

Another aspect of the Church's task is to work in greater depth with those individuals who are "called" as Jung put it (in the sense of *vocatus*: called by God) to take the way of individuation. These are the persons who feel compelled to consciously claim from within themselves the inheritance of the past and who also hear from within themselves new sounds beckoning from the future. These are

the people who in small ways and large are the trail-blazers—the ones who feel the Hound of Heaven breathing down their necks to take the next evolutionary step. They are the people who the Church has so often neglected and cast aside as misfits and heretics. New symbols arise from their inner journey that are necessary to themselves and, in some cases, are needed for the ongoingness of the culture and the Church. The person engaged in the individuation task would be nurtured by a Church that is deliberately oriented to ritual, dogma, and symbols as representations of the unconscious. In addition to this, he would be aided by clergy trained to work psychologically with the unconscious or by religious therapists trained for the same purpose. The therapists might be on a church staff or contacted by referral of the clergy. Depth psychology and religion would then bring together their mutually complementary values for the deeply questing soul.

In conclusion, Jung recognized the converging interests of the clergy and the psychotherapist. Speaking of the Protestant clergy, he said, "The Protestants need a psychological technique to an even greater degree (than the Roman Catholics who 'possess a ready-made pastoral technique in the historically sanctioned form of confession, penance, and absolution') since they (the Protestants) lack all essential forms of ritual. I therefore hold that psychological interest on the part of the Protestant clergy is entirely legitimate and even necessary." (Ibid. n. 548). He saw the Protestant clergy as engaging in counseling with prior training in collaboration with a medical analyst. The counseling would be based on a religious attitude of acceptance of the unacceptable in the persons who come for counseling. "The Protestant cure of souls," Jung went on, "develops into a personal discussion in the sense of an I–thou relationship." (Ibid. n. 549). And echoing the last phrase of the Two Great Commandments, he added, "In the sphere of social or national relations, the state of suffering may be civil war, and this state is to be cured by the Christian virtue of forgiveness and love of one's enemies. That which we recommend, with conviction of good Christians, as applicable to external situations, we must also apply inwardly in the treatment of neurosis. This is why modern man has heard enough about guilt and sin. He is sorely enough beset by his own bad conscience, and wants rather to know how he is to reconcile himself with his own nature—how he is to love the enemy in his own heart and call the wolf his brother." (Ibid. n. 523).

SWEDENBORG: SCIENTIFIC SAINT

John A. Eastman

Copyright 1969 Christian Century Foundation. Reprinted by permission from the January 29, 1969 issue of The Christian Century.

In all the publicity given the recent fourth Assembly of the World Council of Churches at Uppsala, Sweden, little was said about a certain son of that old university town, a theologian who anticipated, albeit in strange ways, the concerns and goals of modern ecumenism. Emanuel Swedenborg is buried in the cathedral of Uppsala, forgotten by all but a handful of religious historians and scattered members of the so-called New Church founded by his disciples shortly after his death a century ago. There has never been a theologian quite like him, before or since, because science and theology ordinarily don't mix. In Swedenborg they did.

Science and theology have not always fought like the Greeks and Turks they became when Darwin's search for truth wedged their world apart. But today informed spokesmen on both sides admit that many of the real or apparent battles which were waged so subjectively from pulpits and laboratories resulted from failure to recognize differences in language. Could the power of Beethoven's Ninth be wrapped in an essay or Shakespeare's metaphors confined in a symphony? The vocabularies of observable fact and experiential faith are alike defective when it comes to waging dialogue with each other; and many people consider the fact-faith split a sad one, if only because any fragmentation of human experience, however justified by the pursuit of specialized concerns, involves a certain automatic loss to the totality. Yet attempts to bridge this communication gap are often unconvincing and sometimes even seem to be clever farce or schizoid madness.

So today neither science nor theology is able comfortably to assess the life of Emanuel Swedenborg. Oddly enough, Swedenborg's theology is the primary rub in both camps. Scientists find the mere fact of its existence suspicious; theologians are irked by the scientific precision of its heretical claims.

I

To consider only the scientific writings of this 18th century Swede is to confront a startling mind operating years ahead of its time. The stupendous range of Swedenborg's intellect together with the sheer quantity of his accomplishments staggers the modern imagination. The man's versatility was frightening. Because of his solid, original contributions to fields as diverse as anatomy, astronomy and paleontology, no doubt exists in any quarter that, as an authentic genius, he ranks only with men like Aristotle, Leonardo da Vinci and Goethe. And perhaps his fame would be more secure than it is if it rested on this scientific brilliance alone.

But Swedenborg abandoned his scientific career at the age of 56. For the next 30 years he devoted his time and energies solely to spiritual meditation and mediumistic trances. Unlike most mediums, Swedenborg did not "summon spirits" but insisted that he himself joined the spirit world during his "illumination." He claimed to have held discourse with biblical prophets, apostles, Aristotle, Socrates and Caesar, with numerous departed friends and acquaintances, and with spirits from other planets. These revelations, he maintained, were granted him for a divine purpose; and he proceeded to elucidate them in regularly paced volumes of cool scientific prose that described in minute detail the appearance of heaven, hell, angels, spirits of the dead, and other aspects of immortality. He regarded these visions as merely corroborative, however, to his main "mission," which was scriptural interpretation. Large portions of his exegeses, he explained, were dictated to him by angels and automatically written while he was in a state of trance.

The fact of Swedenborg's clairvoyance in more earthly affairs is well documented. His hosts told how, on a visit to Gothenburg in September 1759, he described a large fire which broke out 300 miles away in Stockholm. Swedenborg's running account of the blaze amounted to a vivid eyewitness report; later published reports of the fire, as well as true eyewitness accounts, corresponded with his description in every detail. His frequent written predictions of future events, including the time of his own death, were precisely correct. Immanuel Kant, who wrote a book on Swedenborg, was one of those who reported cases of "practical clairvoyance" in which Swedenborg agreeably and successfully assisted in locating lost papers and objects for friends.

II

Emanuel Swedberg (the “en” —a title of nobility, similar to the German “von” —was conferred on him later) was born at Stockholm in 1688, the son of a Lutheran bishop. He completed his formal education at the University of Uppsala, where he discovered his rare gifts for mathematics and mechanics. Regarding his less worldly gifts, he wrote shortly before his death: “From my fourth to my tenth year, I was constantly occupied with thoughts of God, salvation, and the spiritual diseases of men; and several times I revealed things at which my father and mother wondered, saying that angels must be speaking through me.”

A few years after his graduation from the university, Swedberg was appointed assessor of mines (an office he held for over 30 years) by the Swedish king, Charles XII. The patent of nobility and a seat in the Diet swiftly followed. During this middle period of his life, Swedenborg traveled, wrote and studied throughout Europe, producing in steady succession 77 distinct treatises, some only a few pages in length, others comprising volumes. Most of them concerned subjects in applied and theoretical science and civil government. A partial list of what he accomplished in these years reveals the manner of his genius.

He introduced to Sweden the differential and integral calculus. He predicted an atomic theory. He was one of the creators of the modern sciences of crystallography and metallurgy. He identified electrical phenomena 19 years before Franklin’s experiments. He anticipated the theories of the solar origin of earth, the undulatory principle of light and the nebular hypothesis. He developed the bases of the modern theory of molecular magnetism. He was the first anatomist to perceive correctly the functions of ductless glands and cerebrospinal fluid. He sketched plans for a one-man submarine, a steam engine and a glider. He invented a machine gun, a fire extinguisher, a mercury air pump and an ear trumpet. As a civil servant in Sweden he consistently championed constitutional government despite his friendship with the king. He promoted a number of fiscal reforms and led a fight for urgently needed liquor-control legislation.

Also, during this period, Swedenborg proved his versatility at almost 40 skillful avocations. He had a definite compulsion to excel in whatever craft he

attempted, and to that end would often change his lodgings: “At first I was at a watchmaker’s, and now I am at a mathematical instrument maker’s; from them I take their trade, which some day will be of use to me.” In the space of six years he became an expert bookbinder, organist, watchmaker, furniture builder, engraver and draftsman—among other things. He knew nine languages but wrote in Latin.

Then, in 1743, Swedenborg experienced a “visitation,” in which he said he was “enabled to converse with spirits and angels; in which state I have continued to the present day.” This event determined the course of his activities for the rest of his life, and the final result was 30 large volumes recording the knowledge and insights gained from his “illuminations.” In a letter to the king regarding a bishop’s confiscation of one of these works, he wrote: “If any doubt should still remain, I am ready to testify with the most solemn oath that may be prescribed to me, that it is entirely true, a reality without the least fallacy, that our Savior permits me to experience this. It is not on my account, but for His interest in the eternal welfare of all Christians. Such being the facts it is wrong to pronounce them false, though they may be pronounced incomprehensible.” Swedenborg believed that his previous scientific activities had been merely a preparation for the spiritual revelations which he now considered it his purpose in life to receive.

In recognition of his services, the king presently granted Swedenborg a pensioned retirement from his assessor’s office, and this financial independence left him free to meditate and write. Some of the titles of his later works indicate the scope of his spiritual concerns: *Heavenly Arcana*, *Apocalypse Explained*, *Apocalypse Revealed*, *Heaven and Hell*, *Divine Love and Wisdom*, *Divine Providence*, *Conjugal Love*.

III

Reading Swedenborg today, one is struck by the broad design inherent in his scriptural interpretations. So far as his pretensions can be judged by the contents of his writings, their structure gives one pause. Swedenborg taught that most of the Bible is to be understood neither as a literal description of actual happenings nor as mythology, but according to his “science of correspondences.” Everything in the natural world, he said, has its

counterpart in the spiritual world, and it is only by reference to the spiritual correspondences of scriptural details that the Bible can be truly comprehended as the unified, coherent Word of God. The Bible was written in two languages, as it were.

It is easy to see why Swedenborg has been called the "Northern Plato." His "illuminated writings" are efforts to define spiritual correspondences from Scripture, to reveal their meanings, and to provide answers to such bothersome questions as biblical contradictions and the malicious behavior of the Old Testament Jehovah. Such interpretations, of course, must harmonize not only with each other but with the direct and obvious moral teachings of the Bible itself. Students of Swedenborg claim this interior consistency for all his theological writings.

Although Swedenborg saw his mission as partial fulfillment of the prophesied Second Coming, in which his transmitted teachings would found the "New Jerusalem" or New Church, he did not attempt to proselytize or establish a separate sect. Instead, he thought, his revelations would leaven the doctrines of contemporary churches. He remained a Lutheran to his death.

Several of his teachings, however, depart widely from traditional Christian dogma. For example, he saw the divine trinity as a trinity of infinite qualities, not of Persons, in one God. He maintained that the resurrection is a spiritual awakening, not a bodily one, and occurs at death; and that the individual judgment of souls is likewise completed shortly after bodily death. He placed heavy emphasis upon good works in life; declared that regeneration is a life-long, not an instantaneous, process; and stated that no soul could be redeemed "at the last moment" after a sinful life, because the soul continues in eternity its spiritual correspondence to what it was in mortality. He defined the existence of hells as manifesting Infinite Love equally with the existence of heavens; for, he said, souls spontaneously send themselves into heaven or hell according to their ability or inability to withstand the "heat" of divine love. In support of these unorthodox concepts, as for all his other statements relating to Christian belief, he offered precise, detailed records of his conversations and experiences with spiritual beings. Little wonder, perhaps, that here scientific shyness finally falls in with theological shyness.

Despite Swedenborg's desire to remain within the established religious structures of his day, his theology inspired the founding of the Church of the New Jerusalem 12 years after his death. Swedenborgians grew rapidly during the 19th century, then fragmented and dwindled. Today something under 100,000 members are scattered throughout the world. Balzac, Lincoln, Emerson, Henry James, Sr., and Helen Keller were among those who claimed Swedenborg's teachings as major influences in their lives.

Swedenborg was active well into his last years. The famed Bernigroth portrait shows a refined face with imposing, intelligent features. He never married, lived simply and treated times and seasons with indifference. In his 80s he was asked if he needed a servant. "No," he replied, "an angel is always by my side." At the advanced age (for that century) of 84, he died quietly in London on March 29, 1771. He had announced to John Wesley that on that very day he would finally enter his world of spirits never to return.

In Alson J. Smith's words, Swedenborg "was no fool, and nobody ever alleged that he was." Was he then the victim of a particularly exotic if remarkably stable paranoia? Or was he indeed a "prophet without honor?" Emanuel Swedenborg remains an enigma to the world.

THE TIME WHEN MAN GROWS TALL

There are times when all seems hopeless,
There are times when all is sad
And the joyful strains no longer sound
And the heart's no longer glad.
But when the Lord seems far away
Is the time when man grows tall.
For he fights as if alone he stood
And the choice of good and evil falls
On his own shoulders
And he has the right and the privilege
To go or not to go
To stay or not to stay!

Kenneth W. Knox

A Report to Convention

PRESIDENTIAL VISITS

First Half Year

MEETINGS:

Board of Trustees, Urbana College, October 18-19.
Board of Missions, Executive Committee, October 22.
Convention Planning Committee, October 24-25.
Wayfarers' Chapel, Board of Managers, October 25-26.
Committee on Worship, November 14.
Board of Managers, SSR, November 22-23.
Board of Education, November 23-24.
Board of Directors, SSR, December.
Ecumenical Institute, January 7-9.
Research Committee, General Council, January 10-11.

ASSOCIATION MEETINGS:

Massachusetts Association, Manchester, N. H. October 5.
Kansas Association, Pretty Prairie, Kansas, October 27.

PREACHED:

Philadelphia, September 15.
Pretty Prairie, October 27.
Edmonton, November 17.
Boston, December 15.

SPECIAL SERVICES:

Consecration of Richard Coulter into the Swedenborgian ministry in Baltimore, Maryland on September 15.
Consecration of Frank Shaw into the lay ministry on October 9.

Lecture at Fryeburg Assembly in August.
Met with young people of Leadership Education Institute in August.

National Council of Churches, General Board, Houston, Texas, September 12-13.
Regional Meeting of N.C.C. in Springfield, Mass. November 1-2.

Visit in Pawnee Rock, Kansas, October 28-29.

Visit to Edmonton, Alberta, November 15-17.

Interviewed prospective student for SSR in Winnipeg, Manitoba, November 15.

Urbana Conference on Research and Development July 31-Aug. 4.

Central Office established.

Mrs. Marilyn Gaffen employed as secretary on November 4.

Office renovated at SSR

Furniture, equipment and supplies purchased

Convention Appeal letter sent out at end of December.

LET US SHARE OUR RICHES

This Season I was taken to see the Mormon Pageant at Hill Cumurah, not far from where we live. Literally thousands see this Pageant during the week it is shown each year and even the weather "obliges." Only once in over twenty years has the Pageant been rained out. Farmers here use that week to get their hay.

The Pageant depicts a history not unlike that of Israel in which the people go from bad to worse until they are destroyed by their own failures and their sacred literature is hidden in the ground until the time came—lately—for it to be unearthed and a new Church of Jesus Christ established among men.

Recently also, I read, by request, a book about Mrs. Eddy and Christian Science and have also been asked about Bahai. Jehovah's Witnesses have not called on us lately. But all these "special revelation" religions remind me of what might be called the predicament of the New Church (Swedenborgian.)

We are also a "new revelation" religion, starting up in a civilization (?) seriously devastated of any religion. And we have a religion to promulgate that is at present not making as "popular" an appeal as those just mentioned.

It is easy, and I hope correct, to assume that these other "popular" appeals are "permitted" to provide a religion which can be received by many.

The rest of the Christian world is realizing and trying, rather widely, to act on the ancient judgment—"Inasmuch as ye did it—or did it not—to one of the least of these, my brethren—ye did it—or did it not—to ME."

Cont'd. on page 42

AMERICAN NEW CHURCH LEAGUE (SWEDENBORGIAN)

I hope many of you listened to President Johnson's last State of the Union address. In some respects this will be the last summary of the American New Church League from your present president.

During the past three years, there have been many trying experiences. Some leaguers have dropped out of ANCL. One league has dwindled or it has had to merge with another. Past Conventions where we are supposed to meet in peace and harmony have been failures. Let us face facts. The past should be relied upon for experiences that will help make our future a little brighter.

The Convention should not be looked on as a way to achieve possession of the Poole Trophy. Convention should be a new way to learn about the church, to make new friends, and enrich old relationships.

The important things that have been done since July are: a meeting of the Executive Committee and a most exciting meeting with the Board of Education. We really feel now that the adult leaders of our church care very much about us.

The LaPorte and Edmonton groups are reorganizing. There is a new Philadelphia league, but they haven't joined ANCL yet.

I wish to take this time to thank all who have worked for the league. All the many fine ministers, advisors, and lay leaders have been an asset to the church. I also wish to thank Jerry Poole and Randy Laakko who have worked so faithfully with us.

And I also wish I can be of greater service to you.

Ernie Ekberg, ANCL President

RICHEs—cont'd. from p. 41

As New Churchmen we are convinced that we have something of great value in our possession of: let us call it the Doctrines. But how are our treasures to be used? Like the gold in the Tabernacle of the Congregation—the Doctrines cover with gold all the sacred things of worship. But must they remain

hidden and isolated—too holy to be seen except by Aaron and his sons when anointed and decked in their priestly robes? Or is that gold of the Tabernacle—for us—the symbol of what is *interior* and of great value in our worship of the Lord—Who is the ONLY LORD of all creation—not merely of our own tribe in the wilderness.

We have come by inheritance, or as a sojourner, into a highly intellectual religion in the sense that it has answers for all the problems of the philosophy of religion. That is something very different from saying that one must be very intellectual to be able to receive it. It is, as a matter of fact, possible to see much more than we believe. But so far as possible the Divine Providence does not allow *anyone* to see more than he could receive, if he wished to. So we must be patient with ourselves and others. We often make quite an effort, including expense and inconvenience, to *see* or *possess* something we *want* to see or possess.

Our task then is to convince ourselves and others that the New Church Doctrines are very valuable and worth having, but not too difficult to understand, to use or to share.

Cornelia Hinkley Hotson

Initiated by Chicago Society

CONTRIBUTIONS SOUGHT FOR HELEN KELLER MEMORIAL SCHOLARSHIP

As reported in the February *Messenger*, the General Council has accepted the terms and first contribution of a new fund to be known as the Helen Keller Memorial Scholarship Fund. Started by the Chicago Society, to be a living memorial to Helen Keller, the fund is to be administered by Convention—independently of any existing scholarship aid funds—to provide financial assistance to third-and-fourth-year college students who are seriously interested in entering the ministry of the Swedenborgian Church.

Individuals and groups desiring to join in providing such assistance, may send contributions to the fund to Convention Treasurer, Chester T. Cook. Presently consisting of \$1,000, the fund provides that principal and interest can be used for its stated purposes, until principal accumulates to \$10,000, after which income only can be used.

LETTERS TO THE EDITOR

Dear Sir:

How impressed I was (as was my non-Swedenborgian husband) by the answer David Garrett gave to the question of what the three important teachings of the church were and especially to his statement of what might be a better question and answer.

It is "heretical" in a sense to say "to talk of communicating the teachings of the Swedenborgian Church is . . . irrelevant . . ." and yet it seems so much in keeping with the meaning of Jesus' teachings about the kingdom of God: to obtain the pearl of great price we must sell all, to obtain the treasure in the field we must sell all, the man who had kept the law and wished for the kingdom was told to give up all, he who would save his life must lose it, all of it. We simply can't hold onto our self-congratulatory "search-stopping" faith in the Swedenborgian truths. As Robert Tafel, in his good answer, stated, "Truth is not absolute" and "no single formulation of Truth" (*including Swedenborg's*) can unify "the whole panorama of human understanding and life."

The rigidity and adherence to time-worn ways of doing things and thinking that Thomas Keiser described in his article certainly seems to be the major problem within the church, and yet I suspect that the technical label "obsessive-compulsive neurosis" will give many people the impression or the option to say to themselves, "Oh, that's interesting but it doesn't apply to me." It certainly was the major problem Jesus saw (the scribes and Pharisees) and he recognized that it would be "few" who would be willing to give up security to make the journey down the Way of the narrow gate.

So, somehow I hope that David Garrett communicated to the readers of *The Messenger* because it is so important today, as always, to hear the cry of the soul and to hear the Cry of God for transformation, for the embracing of life, for learning to live in a center, a circle of Divinity in a world that fights against wholeness.

Helen Saul Williams

Dear Sir:

SYMBOL OF A LOST SYMBOL: A church bulletin notes, "Communion will be given on Sunday 5 January." How can we ever find communion if the church tells us it will be "given" to us next Sunday?

Perry S. Martin

Dear Sir:

I'm grateful to Tom Kaiser for his article in the January *Messenger*. Whenever a person sets down what he thinks, and does so clearly and without apology, there is a chance to deal with something genuine, and whether or not one agrees wholly or in part, to respond on the same level.

As with all things in print, there is a liability to this kind of communication. It is not carefully qualified, and is open to misinterpretation. On re-reading, I find that it is not a wholesale condemnation of formal worship, for example, but rather a plea for more variety in worship. And as such, it ought to be read by everyone in a somewhat different light. Our churches are different in many respects, and have different relative amounts of unchanging formal worship and personal interaction. To ask for more of anything is to ask different things of different people or groups, for each starts from a different place.

In what follows, I'd simply like to add some thoughts on the matter. In most cases, while I may have a suspicion, I have no real knowledge that I am agreeing or disagreeing with the article (or its author), for I am dealing more with implications or inferences than with the actual substance.

I don't believe we are dealing here with absolutes. Part of the issue involves the relative merits of internal and external bonds. The latter are second-rate substitutes for the former, but they are necessary to the degree that the former do not yet exist. A more or less fixed form of worship is an external bond, but this disqualifies it only to the extent that an internal discipline of worship exists. This is, in terms of the playing field, a "judgment call" like the decision that a certain amount of roughness in football constitutes "unnecessary roughness." What constitutes "unnecessary rigidity" in worship?

I think that a life of total spontaneity is as hopeless as a life of total formalism. I always start shaving by my right ear—it saves a lot of time. It may not be the best place to start, but the process of analysis would not be worth the improvement in efficiency. So I have a ritual. I also have a certain amount of freedom—I don't always shave, I am more careful some times than others, and so on.

But even in matters of importance, there is a place for some degree of formalism. Life is a series of unique experiences, and yet there are basic types of experience, so that what is learned from one day

is relevant to another. There are laws of spiritual conflict and growth that cannot be grasped unless there is some concentration on them. To gain an in-depth comprehension, emotional as well as intellectual, we must sometimes go over and over the same ground. First impressions have to fade, new facets have to be seen.

I don't buy the idea that repetition *per se* kills affection. It tests the limits of affection, yes. But if what is repeated is close enough to our fundamental loves, the only way our attachment to it can grow is through some measure of repetition. It is not the same every time. The form may remain basically unchanged, but it is more profoundly understood as time passes.

I am not claiming that this is what actually happens in any one of our churches in a month of Sundays or a year of Sundays. But one thing formal worship can and should do, especially in an age of rapid change, is focus on some of the immensely powerful "constants." In form and in details, a worship service should reflect the essential order which makes sense out of change.

At this point, I don't see any way to accomplish this without giving someone the floor, the opportunity to choose one thought and carry it through to completion. The minister is supposed to have some skill in this, and, I might add, he is supposed to speak as much for the congregation as to it. So this cannot be the only form of communication in the church. A sermon may be the door to other forms of communication or the result of other forms of communication. It cannot be said to be first or last. But it is hard to say that it is too "one-way" on the grounds that one-way communication is going out of style. Books, television, newspapers—all the mass media are essentially one-way. Television even cans our laughter and supplies it in appropriate amounts at appropriate times, saving us the trouble of laughing for ourselves. One-way communication may have its drawbacks, but it is hardly going out of style. Every form of communication is a finite thing with limitations. This does not mean that it should be abandoned, only that its limitations should be recognized, and that it should not be used for ends it cannot fulfil.

I am not wholly content with our worship resources. As I look at previous liturgies of Convention, it seems as though we have been making worship smoother and prettier. We were so concerned that people should have only one book to deal with during the service, and that that book should not be too heavy, that we cut down radically on the resources at the minister's disposal for introducing

variety even into the present basic form. Sometime, read the "two Psalters"—the one included in our present book is full of peace and comfort; the one omitted is full of blood and thunder, of trial and judgment.

Beyond this, I am sure we could take more seriously Swedenborg's statements that we should have an image of the Lord in our minds as we worship. Surely we could take such passages as the call of Isaiah, the Transfiguration, the Suffering Servant, and the first chapter of Revelation, and build worship services around them in such a way as to transmit some of their power. How about a loose-leaf Book of Worship, with room for new hymns and other resources, with encouragement for each local church to duplicate and add things old or new that meet its particular needs?

There is a lot more that could be said, but it can wait until there is some response to what has already been said. I'd just like to stress two points in closing—that I think there has to be a place in the church for the affirmation of the great "constants," and that this cannot be regarded as the sole function of the church. This affirmation requires something relatively formal, even repetitious. But it also means that we should be very sure, as sure as we can possibly be, that what we repeat from week to week is that which above all needs repeating.

George Dole

National Council of Churches Body

DEPT. OF CHRISTIAN EDUCATION STUDIES PROBLEMS OF GHETTOS

The NCC Department of Christian Education met in Chicago, Illinois February 10-14. The Swedenborgian Church was represented by one of its regular delegates to the Department, Mrs. Marion Kirven.

Focus of the week's meeting was the city and its problems—particularly housing, welfare, education, and related problems of the urban ghettos. Frequent field trips were made by Department members into the Chicago slums to view conditions there, and current attempts to deal with them—conditions and programs generally typical of those in any metropolitan area of the country.

Two general conclusions dominated the week's studies. The first was that education, broadly considered, is the key to long-range improvement of

Cont'd. on page 46

1969 MINISTERS' INSTITUTE

"Our interest is primarily the further awareness of the dynamics in our own marriages as perhaps the most effective short term training toward the development of counseling skills increasingly needed in the ministry." — Rev. Calvin E. Turley

"In addition to the lecture discussion sessions, all participants will be involved in a marital growth or sensitivity group during the Institute." — Howard and Charlotte Clinebell.

These two statements by our host minister and the leaders illustrate the theme and plans for the Institute for Ministers and Wives to be held at Harvey Mudd College, Claremont, California. Ministers and their families are to arrive on Monday afternoon, July 21, and the Institute is scheduled to run from Tuesday morning, July 22, through Friday, July 25.

Howard Clinebell is Howard J. Clinebell, Jr., Ph. D., Professor of Pastoral Counseling, School of Theology, Claremont. He has served churches in Indiana, Illinois and New York, as well as in California. He taught at New York University and was director of the Pasadena, California, Area Pastoral Counseling Center from 1959 to 1963 and of the Claremont Area Pastoral Counseling Center from 1963 to 1965. He has lectured at forty clergy conferences. Professor Clinebell has been in his present position at the School of Theology since July 1959.

Dr. Clinebell also is the author of many articles which have appeared in professional journals, and of three books: *Understanding and Counseling the Alcoholic Through Religion and Psychology*, *Mental Health Through Christian Community*, and *Basic Types of Pastoral Counseling*.

He has the B. D. degree from Garrett Theological Seminary and his Ph. D. (Psychology of Religion) is from Columbia University.

Joining Dr. Clinebell in leading the Institute will be his wife, Charlotte H. Clinebell, who received the Master's degree in Social Work from the University of Southern California. She is qualified as a play

therapist, marriage counselor, and social worker. She is currently employed as a psychiatric counselor at the Claremont Community and Family Services and as a social worker for Claremont Operation Headstart.

The Clinebells have three children.



Dr. and Mrs. Howard J. Clinebell, Jr. Leaders of
Ministers' Institute

Possible topics to be explored through the Institute theme, "Marriage: Living Yours, Counseling Others," will be: The Care and Feeding of a Growing Relationship; The Problems and Potentialities of a Parsonage Marriage; Parent-Child Conflicts: Their Effects on a Marriage; Communication: The Lifeblood of a Relationship; Deepening Intimacy in Marriage; The Vertical Dimension; The Family's Resources in Crisis. The choice of topics will be made according to the interest and needs of the participants. Participating couples may suggest topics of concern to them.

Ministers and their families will have free time over the week-end after the Institute. There will be planned trips and sightseeing and time for relaxation before the meetings of the Council of Ministers which will convene at 9 A. M. on Tuesday, July 29.

The Institute program is expected to be of considerable value to all ministers, professionally as well as personally. Congregations and Associations are urged to do everything possible to make it possible for their ministers to attend.

GHETTOS— cont'd. from p. 44

ghetto problems: education in the simple facts of life, such as resources available to deal with personal and family problems; and more basic education that enables individuals to do more toward developing their own potential. The second was that conditions must improve significantly for ghetto-dwellers within the next few years, or the United States will be faced with a “real, shooting revolution.” This last conclusion lays open before white Americans two alternative courses of action: either support progressive changes now (or soon-to-be) before your city, state and national lawmakers, to improve ghetto conditions, or support heavy increases in the size and power of local, state and national police and armed forces to be ready to deal with the coming rebellion!

**DEPARTMENT OF PUBLICATION
MEETS**

The Department of Publication met in Philadelphia February 13 and 14, in its first meeting since General Council appointed it the official publishing arm of the General Convention. Particular concern was felt over possible misunderstandings that it might be “taking over” more than it actually is. The fact that the new appointment gives the Department many of the responsibilities formerly held by the Swedenborg Press, does not mean that the Department is seeking further consolidation of church-related publishing bodies, each of which has its own particular function. Also, a misunderstanding appears to have arisen among some Leaguers, who viewed the Department’s offer to produce the *ANCL Journal* for individual Leagues desiring assistance, as an attempt to regulate or regiment publications. Although the Department makes recommendations when asked, it is not a regulatory body.

Most of the meeting was devoted to reviewing the various works in progress by individual publishing bodies related to the church, and making recommendations regarding manuscripts that have come to its attention; the Department also considered needs for new publications, and decided to ask specific writers to undertake to meet some of these. Valuable assistance was given to the Editor of *The Messenger* in areas of editorial policy.

Considerable attention was given to the effects of the current economics of publishing on the church’s publishing efforts: major emphasis will

have to be in the areas of pamphlets and leaflets, the price of book publishing being prohibitive except when distribution can be arranged to a larger market than our church (through commercial publishers), or when works are so important to the life and message of the church that “cost is no object.”

Next meeting of the Department has been set for August 5. Persons with manuscripts or publishing suggestions should forward them to the Chairman, the Rev. Richard H. Tafel, 2129 Chestnut Street, Philadelphia, Pa., 19103, in time for distribution to members before that date.

T H E H O S A N N A

COMPLETELY NEW EDITION

It is now available — at \$3.00 per copy prepaid.

ORDER NOW!

Swedenborg Press
P. O. Box 143
Madison Square Station
New York, N. Y. 10010

Please send _____ copies
NAME _____
ADDRESS _____

Available Again

**THE NEW CHURCH IN THE NEW
WORLD**

by Marguerite Block

Published at \$10.00 - - - Special \$5.95

Limited quantity — so order at once. This has been out of print for many years.

S T A T I S T I C S

MARRIAGES

John Lister and Eleanor Ryan of the Philadelphia Church were married on November 30th at the College Chapel in Villanova.

Iva Mostecky and Milan I. Pokorny were joined in marriage on November 30th by the Rev. George D. McCurdy of the Boston Church.

The Fryeburg, Maine Church advises that the following marriages took place in December: Frank G. Parent and Lilla P. Day, December 13th; Henry E. Brown and Judith A. Bean, December 15th; Edward M. Leach and Roberta A. Sanborn, December 28th.

Dennis William Seamans and Cheryl Lynn Tesson were married on December 7th by the Rev. William Woofenden of the St. Louis, Mo. New Church.

Jean Campbell and Richard Simone were married in the Philadelphia Church at a Candlelight Service on January 4th. Rev. Richard H. Tafel officiated.

Robert Roger Sloan and Christiana August of the Fryeburg, Maine area were married on January 25.

BIRTHS

There were three Christmas babies born in the Fryeburg, Maine area; Craig Alan to Elroy and Violet Whitney on December 24th; William Herbert to William and Sandra Lewis, December 25th; and Lisa Michele to Leo and Louise Locke.

In Edmonton, Alberta, Canada, a daughter, Sandra Aline, was born to Judy and Harvey Tafel on January 11th.

CONFIRMATIONS

Ed and Carol Sawchuk were welcomed into membership of the Edmonton, Alberta Church through the Rite of Confirmation on Sunday, December 15th.

Six members of the New Church in St. Louis, Mo. were confirmed on Sunday, January 5th. They were Walter and Kathy Orthwein, David and Susan

Moorman, Miss Rebecca Moorman and Miss Jane Woofenden.

BAPTISMS

In the Detroit Church on December 22nd, Rev. Erwin D. Reddekopp baptized Jane Katherine, daughter of Mr. and Mrs. James Shimpack of West Virginia; also on the same day Bryan Link, son of Mr. and Mrs. Vern Morrow of Warren, Michigan.

Stewart Cameron Peck, infant son of Mr. and Mrs. Donald S. Peck, was baptized on December 22nd by the Rev. George D. McCurdy of the Boston Church.

Tammy Lynn, daughter of James and Barbara Holt of the Fryeburg Church was baptized on Christmas Sunday.

Stephanie Lynne, daughter of Patrick and Sharon Beck, and William Herbert, son of William and Sandra Lewis, of the Fryeburg, Maine church, were baptized on January 26th.

DEATHS

Resurrection Services for Julia C. Diener were held in Baltimore, Md. on August 28th with the Rev. Richard H. Tafel officiating.

Mrs. Frederick Jungling of the Philadelphia church passed away late last summer.

Fryeburg, Maine notes that Resurrection Services were held on December 6th for Gracie E. Smith; on December 11th for Adeline M. Anthony; on December 18th for Millard R. Burnell; and for Albert M. Drown on December 30th.

Mrs. William Tedford of the Philadelphia Church passed into the Higher Life on December 22nd. Resurrection Services were held at the Beverly National Cemetery.

In Fryeburg, Resurrection Services were held on January 24th for Croydon R. Smith, and on January 21st for Howard E. Meserve.

THE MESSENGER

MARCH 1969

TABLE OF CONTENTS

LETTER FROM THE EDITOR	34
THE NEW CHURCH PRAYER FELLOWSHIP	34
THE CHURCH AS CONTAINER OF THE UNCONSCIOUS	
<i>by the Rev. David Garrett</i>	35
SWEDENBORG: SCIENTIFIC SAINT	
<i>by John A. Eastman</i>	38
THE TIME WHEN MAN GROWS TALL	
<i>by Kenneth W. Knox</i>	40
PRESIDENTIAL VISITS	41
LET US SHARE OUR RICHES	
<i>by Cornelia Hinkley Hotson</i>	41
AMERICAN NEW CHURCH LEAGUE (SWEDENBORGIAN)	
<i>by Ernie Ekberg</i>	42
CONTRIBUTIONS SOUGHT FOR HELEN KELLER	
MEMORIAL SCHOLARSHIP	42
LETTERS TO THE EDITOR	43
DEPT. OF CHRISTIAN EDUCATION STUDIES	
PROBLEMS OF GHETTOS	44
1969 MINISTERS' INSTITUTE	45
DEPARTMENT OF PUBLICATION MEETS	46
STATISTICS	47

THE MESSENGER
48 Sargent St., Box E
Newton, Mass. 02158

Second Class
Postage
PAID
at Boston, Mass.