

THE MESSENGER

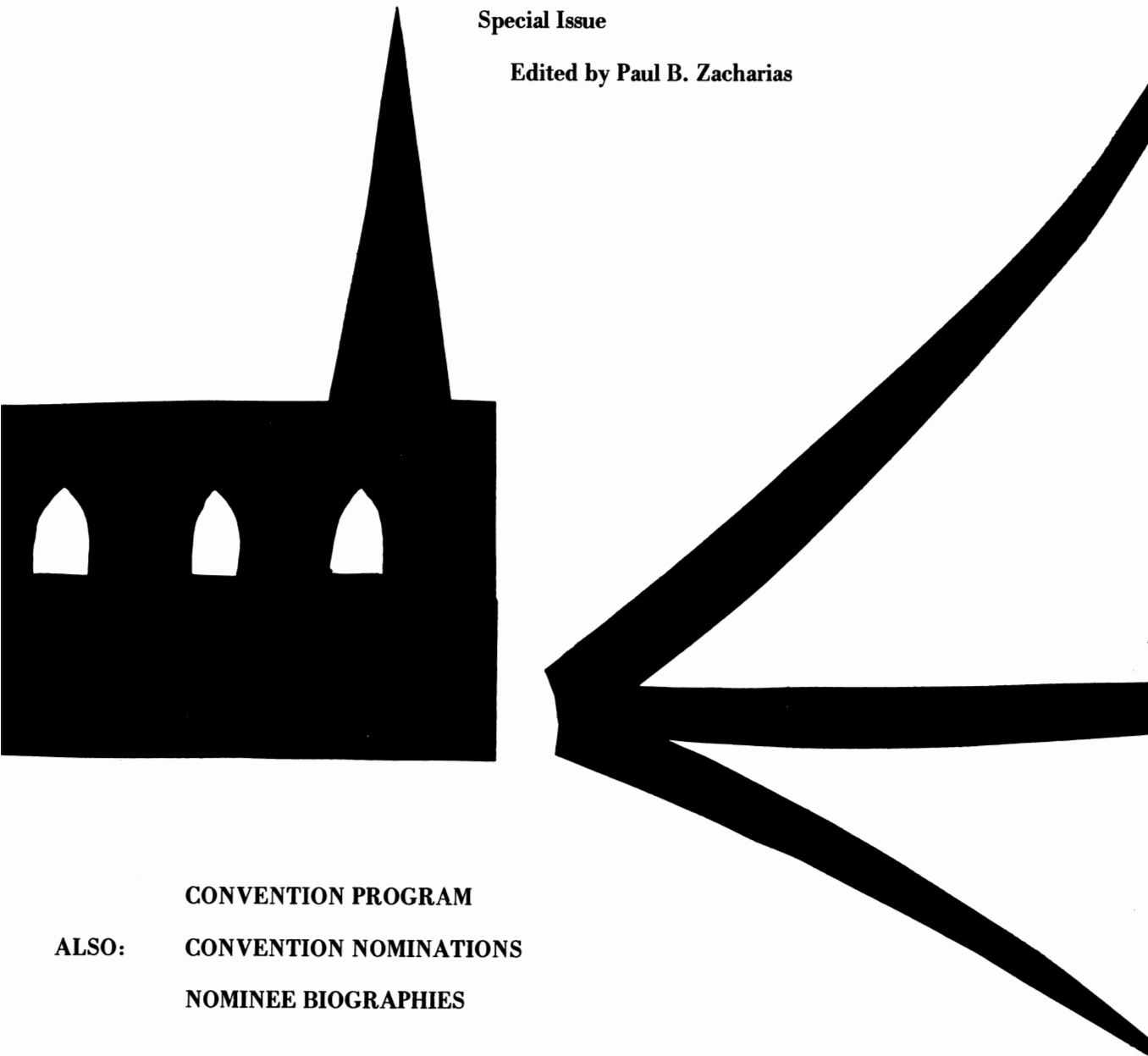
Official Organ of the Swedenborgian Church

MAY 1969

NEW DIRECTIONS IN THE LIFE OF THE CHURCH

Special Issue

Edited by Paul B. Zacharias



CONVENTION PROGRAM

ALSO: CONVENTION NOMINATIONS

NOMINEE BIOGRAPHIES

EDITORIAL

Paul B. Zacharias, Guest Editor

Our theme for this issue of *The Messenger* is "New Directions In The Life of The Church," another attempt to explore and analyze some of the trends and potentialities within the Swedenborgian Church today. I know, it's a hackneyed theme, and I'm getting a little tired of reading and hearing about "church renewal" myself. In all things there is a saturation point and I think we've just about reached it in the area of "new life in the church." It seems as if everybody and his brother has a burning desire to get into the act, and all are saying essentially the same things: that the church is people not buildings; that the church needs to lose itself in the seven-day-a-week-world if it is to find itself; that any system of formal theology and/or ritual is suspect; that the church must keep herself open to constantly new and changing styles of life in the world round about, and so on. There is no need to go on; I assume that most *Messenger* readers are well aware of recent trends within the Christian church and I daresay that in varying degrees most of us agree with much that is being said about "church renewal." Whether we agree or not—whether we like it or not—the fact is that many of the cherished, traditional forms in the church are being replaced by new and different patterns at an unprecedented rate.

I believe the articles in this *Messenger* speak to this dawning religious climate in a fresh and appealing manner. They are saying to me that there is still a great deal of vitality, originality and hard-core devotion in the Swedenborgian Church. Most of all they suggest that there is room for a wide divergence of honest opinion and action within the church family, somewhat in the spirit of Voltaire's dictum: "Where all think alike, no one thinks very much." Swedenborg would have liked that.

Being in that nefarious "over 30"—indeed "over 40" crowd—I must confess that one of my "needs" is to place my ideas on any given subject in some sort of frame of reference; against the backdrop of an objective system of values or standards. In this case, the writings of Swedenborg, and as a preface for these articles on "church renewal" I can do no better than share with you a few passages on "the church:" "The church consists of those who from the heart acknowledge the Lord Jesus Christ, who learn truths from Him by the word, and do them." "For there to be a church there must be in the individual faith in the Lord and also love to Him and love toward the neighbor; these things make the church." "The Lord's church is universal, and is with all who acknowledge the Divine and live in charity." "The church does not become alive in a man until truth is known and practiced." "There are two essentials of religion: the acknowledgment of God, and repentance." "Religion alone renews

Vol. 189 No. 5

May 1969

Whole No. 4921

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.

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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.

and regenerates man; for religion occupies the highest place in the mind." "And what is religion but walking with God? Moreover, religion is like a seed producing just and true desires, and from these spiritual judgments and actions, and through these, affecting our moral and civil affairs." And finally, "To serve the Lord is to be free."

May I ask a little favor of you? After you have read this *Messenger*, would you come back and

read these passages from Swedenborg! I think you may be astonished at how beautifully everything ties in together. Or perhaps you will be more grateful than astonished.

My sincere appreciation to the contributors in this issue, all of whom responded graciously and promptly when called upon, and to the editor of the *Messenger* for the privilege of sitting in his chair for the merry month of May.

WAYS OF DISCOVERING NEW DIRECTIONS

The reluctance to leave the familiar for the unknown runs deep in all of us in one form or another. It is doubtless an unconscious force present from birth at each stage of our growing. Unless it is recognized and dealt with consciously, this fear of taking the risks of the next step in our development can have serious consequences. If we are unwilling or unable to open ourselves progressively to new ways of perceiving ourselves and others, to new questions with their inherent conflicts, and to more discriminating choices, we shut ourselves off from our genuinely human potentials. The result of such delay or regression may be moral decay or spiritual impotence.

The same processes of growth and decay are at work in groups of people—in families, organizations, cities, and nations. Churches, especially, often seem to find the risks of pioneering in new directions very threatening. But it is not mere readiness or refusal to *change* that is the issue in genuine growth of our churches. Change in method or opinion can be not much more than a thoughtless conforming to party pressures within an organization like the church, while hesitancy to adopt certain changes may be a sign of a realistic appraisal of resources and timing. The openness of healthy growth is experienced rather as a willingness to entertain at one time several possibilities to a solution of a problem or to the interpretation of a situation. It means readiness to examine ways of integrating new materials and new interpretations into established patterns of living with imagination and practicality. New insights evolve out of this kind of openness that require not only the taking of risks but assuming the disciplines of experimentation.

Such growth cannot be hurried artificially or imposed by a few people, but there are preparations that can be made toward the next stage of development of our church. One of them is to move deliberately into a larger world of concern, and another is to develop more actively from our own sources our concept of what it means to be a church in that larger world.

ENLIVENED PERCEPTIONS OF HUMAN NEED

The fear of the new and unfamiliar for ourselves and our church has a companion uneasiness in our attitudes toward people who are different,—different in opinion, ethnic background, religious affiliation, and moral code. This fear shows itself in various forms of suspicion, mistrust, contempt, irritation, withdrawal or open conflict. Eventually, in crises, it may erupt into the desire to injure or destroy. But as we open ourselves more and more to other people, not merely in spite of differences but *because* of them, we move out into a larger world of human need. It is unanswered need that makes for crises, and unresolved conflict of differences that produces unrest and violence.

If we are to gauge the human needs of those who are different from ourselves we must be sensitively aware of the questions they are asking, and of the meanings they give to their experiences. These things are more revealing than their beliefs or their official, public pronouncements. It will take patient listening to whatever is behind their different forms of expression or unfamiliar life-styles, and an avoidance of either approval or disapproval, agreement or disagreement. These are all necessary preliminaries to communication with those who differ from us. It is like the discipline of learning to think in another language so as to be able to see

the world through the eyes of those who speak that language. We will not be able to speak to the needs of others unlike ourselves until we know these needs intimately through an open-hearted concern. To communicate we must know how to interpret, and having interpreted the needs of others, we must learn how to serve those needs.

DEVELOPING OUR OWN DIFFERENCE

Sympathy and tolerance of differences can change our attitudes from mistrust to acceptance, but something more is required of us. Are we prepared to serve others with generosity of spirit through our own "difference?" Can we take the risks of rebuff and failure without retreating once more into our small, comfortable world? If so, we must get ready to feel stripped of all we thought we had of stock answers, well-turned phrases, and smug satisfactions with our present understandings of what we say we believe. We cannot run for cover to some position of privilege—of greater age with young people, or of greater knowledge or doctrinal "authority" with our contemporaries. Going this second mile, turning the other cheek, and giving our cloak as well as our coat,—these signs of our openness and simple generosity, are part of giving others the gift of whatever is unique in our difference. Any heart-felt giving should be well-suited to the needs and interests of the person to whom it is given, but it should also reflect something of our own that we value highly.

What do we value highly, and how much of ourselves are we willing to invest in this gift? These questions take us to an honest search for the source of our own convictions. Inherited or unexamined beliefs will not serve us, nor will quotations from Swedenborg that do not disclose their implicit assumptions. These things often turn out like shopworn generalities, or second-hand, rather faded ideas, and do not make acceptable gifts.

Certainly, the Lord in His Word is our primary source. No other source has the same degree of openness to all human need, nor lends itself to the same extent to eternally evolving meanings for all kinds and levels of human growth. Humanly speaking, this is the nature of the Word's authority for us when we go to it for our most perceptive insights about ourselves and others. But it does not always speak with this kind of authority to many

of our contemporaries, religious as well as non-religious, and does not therefore serve as a means of communication between us without raising many problems of interpretation.

THE USE OF SWEDENBORG'S WRITINGS

An increasing number of people in our modern world are framing their essentially religious questions in non-religious modes of thought. If we are going to use Swedenborg's writings as source material in our communications we have a problem of learning how to read them with new forms of questions—psychological, sociological and philosophic. Not only will this approach free us to discover new meanings within familiar words, but it will reveal a quality in Swedenborg's thought that might easily be overlooked. His is not a closed theological system based on old rationalistic models, but an open system. Literalistic reading of our doctrines turns them into authoritarian dogma not allowing much scope for progressively evolving meanings.

An open system has hierarchies of meaning that allow us to search for a wide range of implications within its language, at the same time that it provides for fine discriminations. Such a reading of our doctrines is not concerned with the gathering of "scientific" to prove the truth of what we already accept or to sharpen our intellectual arguments in defense of our beliefs. Nor does it imply that the world has already caught up with Swedenborg's ideas, and even surpassed them. Reading his writings as an open system becomes a self-imposed discipline in perceptiveness, a spiritual experience in deepening our awareness of human needs, our own and those of others whom we would serve. We cannot give others what we have not made our own through such perceptive interpretations made for ourselves and at first-hand. If we put the questions that contemporary problems have raised in the minds of our generation and devote ourselves to searching for insights rather than pat answers, our imaginations will be stirred and our creative powers released. In this spirit we could become less imitative and sectarian as a church, and learn how to pioneer in new directions. We have enormous potentials for becoming the Church of the New Jerusalem if we will but use them.

Carolyn A. Blackmer

GOAL SEEKING

Swedenborg predicted that the new Christian age would be marked by a fresh spirit of inquiry. No area of human life seems to be immune from this inquiry. Everything is being challenged and questioned, reviewed and evaluated. In the business world the efforts are spoken of as "R and D" (research and development) as new products are developed for commerce and industry. Much of the research and planning occurs on college campuses as scientists and scholars focus their talents on problems of national concern.

Today the church is being subjected to the same systematic inquiry; goals, programs, and activities are being evaluated anew. Traditional beliefs and practices are put through the intellectual wringer to determine whether they are still applicable and relevant. Some of the old dreams are being abandoned, and groups of churchmen meet to dream new dreams.

For nearly 200 years Swedenborgians in America have endeavored to spread the teachings of Swedenborg through worship services, lectures, and classes in beautiful church sanctuaries. Church buildings were erected in the largest cities of the land—Baltimore, Philadelphia, Boston, New York, Cincinnati, St. Louis, Chicago, San Francisco, Washington, D. C., etc. By the end of the 19th and the beginning of the 20th centuries, many church societies had been established throughout the United States and Canada, and membership grew rapidly.

From 1910 there has been a steady decline in members and church groups, despite the great increase in the population at large. Still there has been little disposition to question the goals of the church or to alter the methods in any substantial way. We have beaten our heads against many walls trying desperately to do the same things more effectively. We have designed and built more attractive churches, relocated buildings in more promising neighborhoods, upgraded the training of our ministers, employed public relations experts to help us sell our product, published more attractive literature, and reorganized our church government. For the most part we have held to the same criteria of success as other churches: membership and Sunday worship attendance. By these criteria we are obviously failing, and there is little likelihood of the trend being reversed.

In our churches at Bellevue, El Cerrito, and Miami a new approach has been taken. The emphasis is on spiritual growth or regeneration, rather than formal worship, doctrinal classes, and Ladies' Aid meetings. With the aid of skilled leadership, small groups of committed men and women seek deeper levels of self-understanding and a sense of personal fulfillment. In an atmosphere of trust and love, members are helped to get in touch with their feelings and to deal constructively and creatively with these basic feelings. "Awareness," "sensitivity," "potential," and "fulfillment" are key concepts in this new approach to religion.

Other churches, boards, and departments within Convention are re-examining themselves in the light of this new approach. The Board of Managers of the Wayfarers' Chapel spent two days taking a new look at the aims and goals of the chapel. What are we seeking to accomplish? How can we best serve the "wayfarer" who visits the chapel? What needs can we meet through this part of the church? These questions are quite different from, "What can we do to make the church grow?": they reveal a new direction in the life of the church.

As another example of a new direction, the LEI (Leadership Education Institute) has been one of the most successful ventures in the life of the church. Young people from 16 to 21 meet each summer in a camp setting, with an excellent staff, and are helped to find a new sense of identity, to experience worship in a new and exciting way, and to unlock something of their potential for relations with other people in more significant ways.

The Board of Education is now seeking to provide opportunities for groups of adults to experience something of the same self-discovery and development of interpersonal relationships. A pilot program has also been inaugurated to provide training for Sunday School teachers to help them relate to their students in a more creative way.

I see signs of the church at large beginning to move in some new directions, motivated by a concern for the growth, development, and regeneration of people. These directions will be reflected in our theological school training, policy of missions, educational work, youth programs, local church activities, and publications. I envision greater use of conference centers, in different parts of the country, as we seek to help men, women, and children find a new sense of direction and purpose.

THE CHRISTIAN DIASPORA

Considering the accelerated rate of change characteristic of our culture today, and the diverse efforts of both the "Underground" and the "Topside" church to adapt and keep contact with this ever changing world, one might guess that the visible church of the year 2000 will be invisible to the eyes of 1969. This is speculation, of course. But one thing is clear, those fears within us all that resist change and tend to sanctify the status-quo within church form and structure are a detriment to relevant religion in a changing world.

Relevance in religion seems to be an elusive dynamic that reaches in two directions at once. It appears to be that life-giving-tension which bridges the gap between what has been significant and what is in the process of becoming significant. As such, relevant religion is never static, never finally defined and seldom comfortable. A degree of uncertainty and creative anxiety is its inherent mantle. Fluidity is its state. The man who says he has found *the* expression of relevant religion either lives in a delusion or has exchanged one graven image for another.

When we speak of the future and wonder what the church will look like, we have, in a way, already begun to lose track of what is happening. I suspect that the church of the future will not be in any specific form—its shape will be that of the diffused (I hope not too much that of the confused!), and the religious man will be found within, though in conflict with, his society.

The conflict is already present. Undergirding and inherent within our society today there is the "efficiency model" with its prime virtue of productivity and competency. Present also are the "social action model" and the "psychotherapeutic model" both of which are rapidly moving away from the major forces of our society by proclaiming the prime virtue to be the worth and dignity of the individual. Conflicts between these divergent value systems are part of the so-called generation gap, they are present in campus riots, they burn within the loneliness of the hippie and his alienation from society and they are present with the suburban housewife who is entering the years of "The Forgotten Fortys." Personal meaninglessness is a condition man cannot long endure and remain human. It is the price exacted by a culture caught up in the pursuit of the efficiency model.

We can see the conflict of values in the results of the work of the sociologist, Talcott Parsons.* Briefly, and superficially, we can say that Parsons sees human relationships divided into two groups; Primary Groups and Secondary Groups, each with its distinct and separate norms and values. If we put them on a chart, they might look something like the chart on the opposite page.



In its pursuit of the efficiency model, our society increasingly has adopted the values of the secondary groups as its norm and has increasingly negated the values of the primary groups. Individual man has become computerized and dehumanized, classified and categorized. Yet, something within individual man cries out for recognition, understanding and acceptance *just for his being*, not for his efficiency and contribution to productivity. Conflict is inevitable and I see this conflict of value systems to be the foremost religious issue of our day. It is a conflict that permeates the very fabric of the church and will rend it asunder. But, for the church, it will be a conflict of healing, not a conflict of death.

Looking to the future, it doesn't seem that we would be able to locate and identify the church, *per se*. It will be dispersed and diffused in the world through the vehicle of the lives of self-conscious religious men. We are, I believe, entering the era of The Christian Diaspora. An era to be characterized by more religious diversification, innovation, experimentation and cultural permeation than can now be dreamed of. This movement will be "religious" simply because those doing the moving will be doing so from a basis of conscious value motivation which places a primacy on the worth of human beings. It will not be "religious" because anyone has proclaimed it to be so and thus perpetuated the false dichotomy of sacred and secular. Whatever the self-conscious religious man may be doing will be perceived as sacred by him—simply because he is a self-conscious religious man "doing his thing." His allegiance to the primacy of human worth will place him in conflict with society's allegiance to the primacy of efficiency and productivity.

In the era of the Christian Diaspora, the individual Christian will need to be an ever increasingly self-conscious religious man—an identification made not through the mechanics of membership in a self-

CHARACTERISTICS OF INTERPERSONAL RELATIONSHIP IN GROUPS

Primary Groups

Affectivity:

Compassion—Concern for persons

Diffuseness:

A wide range of interests and concerns between the people.

Particularism:

Standards of judgment take into consideration the individual needs—nepotism and special privilege.

Ascription:

Status comes by just being.

Self-orientation:

One may expect personal and individual needs to be met.

Secondary Groups

Affective Neutrality:

Impersonal—Not necessarily “cold”.

Specificity:

Specific limited range of interests and concerns—a “buying-selling” relationship.

Universalism:

People are identified by category and all judged alike without reference to individual differences.

Performance:

Rewards (status given in response to competence and contribution to productivity.

Collective-orientation:

Individual needs are subordinate to the needs of the institution.

proclaimed religious organization, but a self-conscious identification made because one sees his own value structure, behaviour and relatedness-to-others as religious. The Christian of the Diaspora will be not so much identified by others as he will be so identified by himself. It will be an era characterized not so much by the Christian going into the world “marching as to war,” but by the Christian in the world “as the leaven in the bread.”

The church of the Christian Diaspora will be found not so much as “the fellowship gathered for worship” but as “the fellowship dispersed in being.” I sense this as somehow an expression of Swedenborg’s concept of “a man being his life’s love”—as somehow an embodiment of the concept that a man’s religion is not what he claims-as-belief, but what he spends his life doing. In the church of the Christian Diaspora, the Gospel of Acceptance will be preached not as an oracle from on high, but by the process of practicing acceptance.

To see oneself as a member of the church in the Christian Diaspora is to sense that organizational identification will somehow be irrelevant. This is not to say that organizational structure will be irrelevant and absent. It is to suggest, however, that organizational structure is not sacred, holy, divine of “God’s”—even if it calls itself “The Church.”

To suggest the irrelevancy of organization as a means of identification is to suggest the freedom of the self-conscious religious man in the era of the Christian Diaspora to assume a very pragmatic stance in his evaluation of existing or proposed organizational structure, and to free him to change on the basis of use-served. It is to free us, as religious people, to a prime allegiance to individual, human worth rather than a prime allegiance to efficiency and productivity. Conflict between the two value systems is inevitable.

Without internal revolution, I do not expect the organized church, as it has existed, to become a significant instrument of social change or the champion of human dignity. The church is too much caught up in the criteria of efficiency and productivity—the prime values of the society it seeks to change. The Christian Diaspora—the diffusion of the church via the vehicle of self-conscious religious men—may well mean the “vastation of the church”—to use Swedenborg’s term, but it is the prerequisite to rebirth!

Calvin E. Turley

*Edward C. Devereux, Jr., “Parsons Sociological Theory,” in *The Social Theories of Talcott Parsons: A Critical Examination*, Max Black, editor (Englewood Cliffs: Prentice-Hall, Inc., 1961), pp. 38-48.

THE FUTURE OF THE TRADITIONAL CHURCH

This is a tough assignment, and perhaps to some of the more outspoken critics of the traditional church a rather useless assignment,—to write about the future of the traditional church. The general assumption is that in the next decade or so there won't be such a thing as the traditional church. In a certain sense I do not disagree with that assumption. In another I openly challenge it. I make the bold assumption at the very outset that the church and its ministry has always been and shall ever remain all things to all people. I would not have you believe, however, that a minister, or a specific local church can fulfill that grand assumption. I believe that the church is, in part, a means to an end. That end, or final purpose, is a kind of ministry which seeks to bring people to the love and worship of God, to make it possible for the individual to find his ultimate oneness with God.

I clearly remember a day in Homiletics Class in Cambridge, taught by the late John King, because he left with me a clear cut image of what the ministry should mean. He said that if it were possible a minister ought to have a neon sign right before him every time he stepped into the pulpit which would read: "What are you trying to do to, with, and for these people?" And then he went on to say that a man's total ministry should be grounded in just this: To bring people to the love and worship of God. Now, if he is in some degree successful in that endeavor, he sees himself in community with his people, as an integral member of the community which is the "people of God." It is a shared human experience caught up in the purposes which God has designed for men of all times.

It is tragic, but necessarily so, that at this particular point in human history there is so much ambivalence of viewpoint as to what the church and its ministry is, what it should be, where it ought to go, so much so that the central factor of the church's wholeness is often lost to view. It is tragic because of the confusion left in the minds of the people of God as to the meaning of the transitory period between two ages of man. It is necessary because without the disturbance so prevalent no change would occur, old concepts could not give way to newer systems of thought and interpretation, old conditioning processes could not be broken up in

favor of better life-conditioning processes. These, truly, are times to try the souls of men. And the ministry of the church often succumbs to the testing of our times. The tensions of the ministry today are far greater than most people are willing to accept. The minister of today is caught between the traumatic forces of social upheaval and his own concept of his ministry, which in our denomination is to "keep the Divine among men." If he is a man of his own times, he knows that this is something other than it has been in past generations.

It is not an easy matter to interpret the Word from God to a congregation torn with doubts and fears brought on by such things as the Vietnam war, the racial problem, to reconcile the right of the individual to make his place in society and to enjoy the benefit of his labors with popular "give away" programs. Yet it is the church's business to help its people find meaning in the events of our times, to help them grow toward greater awareness, to develop not only a knowledge of the "unconscious," but also a knowing of the "super-conscious,"—to help them come unglued from stereotyped thought processes in order that heaven's work may be done here on earth in a more free and unfettered atmosphere, unhampered by the old fears which have beset us for so long.

The heavy emphasis on the psychology of man today has caused unnecessary fear in many people for the traditional church. Most of our periodicals deal with this to such an extent that often people get the idea that nothing else matters. They keep hearing that without balance between psychology and religion there is no hope for the church. This may be true.

Psychology can help to re-establish the significance of symbols which we hear so much about today. It can explain much about the behavior of man. It can provide him with invaluable insights about the operation of the human mind. It can make it possible for a human being to "accept" life-situations and to cope with them and still carry on, yet without the ministry provided by means of the church of God on earth it is at best a purely human science.

The future of the traditional church? It is my hope and conviction that its future rests in a skillfully trained ministry, a ministry that continues to be unafraid to experiment in whatever field is necessary, always with the hope of leading to an ever widening scope of enlightenment and human involvement, inter-action in the area of human relationships that have profound meaning in terms of

spiritual growth, helping people to sweep away the fears which keep men from seeing the Christ Light within. One of our presently nagging problems is the apathy with which such a great part of the laity is afflicted. How can they be motivated to fulfill their immense responsibilities? If this cannot be done, the church is in very serious trouble.

The bits and pieces of the whole can be drawn together so that a recognizable pattern for life is seen in perspective. I notice that Michael Stanley in the February issue of *The Messenger* writes that "the Church is tending now to seek Truth rather than to fight over doctrine; it is beginning to be realized that there is more true religion involved in the serious search for Truth than in the simple acceptance of doctrines which are professed to be the goal of the search." David Garrett writes in the March issue that "it is man's alienation from old symbols 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 from which symbols come."

Mr. Garrett suggests that 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. I heartily concur, although I am not sure, through the media of the press, just what he means by the "unconscious" as differentiated from the "super-conscious." At any rate, I am sure we can see great possibilities in the future in finding ways to relate to the whole man that can have tremendous meaning. George Dole writes in the same issue with insight when he says that a "life of total spontaneity is as hopeless as a life of total formal-

ism." This helps to alleviate some of the fears people are having today that there is something wrong with a formal worship service. No worship service can have any more meaning than the meaning people bring to it.

All of these things are relevant to a living Church, a growing Church. The structure of the Church is not an inflexible monster, as current events clearly indicate, and we ought not to lead people to mistrust it. There is a mystery in worship meaningfully entered into which no one can explain away. The Church is both a place *and* an experience which involves people. I certainly would not advocate disturbing the very young with regular shock techniques in place of a well organized and regular educational program. Neither would I advocate doing away with traditional worship so that those who want to come away from the world for a while to see the serenity of a house of worship could no longer enjoy that experience.

When all the tinkering with the institution of the Church has been done that can be done, when all the fads have been exhausted in the effort to make the Church look new, she will still be there, ministering to the needs of her people.

I feel certain the Church will remain as the bulwark it has always been represented to be, but its form may undergo necessary transitions. Its leaders, its ministers hopefully will be men well trained to meet the demands of the changing times, but more than that they must be men of deep personal integrity, men who still adhere to the ancient command: "Man, know thyself." This is paramount, for it will inspire the kind of confidence the Church as a whole must have to survive, and to be made new.

Galen Unruh

A RETREAT AT A PENITENTIARY

The inner "grab yourself by the boot-strap" strength available in each human being is unbelievable. This was the thought I nurtured as our week-end retreat at the United States Penitentiary on McNeil Island, Washington, was coming to a close. I had been experiencing and witnessing just such a call on this unbelievable inner strength by the men involved in the retreat. I'm sure it affected each man, including the five of us from Bellevue (Dave Johnson, Owen Turley, Cal Turley, Owen King and myself), differently. It was a warm and involved feeling I had for mankind during that week-end.

The two-day overnight retreat was the first ever held on McNeil Island and possibly the first in any prison. A few of the men indicated during the retreat that one of the reasons they attended was that it'd look good to the Classification Board and possibly aid their parole. This possibility I'm sure existed; however, the involvement the men had during the retreat certainly was what I'd term "positive" because of the very effort and time they spent in working at self-understanding. Most of the men have survived amazingly difficult situations and tend to have a low feeling of self-worth. These feelings are probably reinforced by the very concept of prison. However, with a dedicated Chaplain, Rev. Mathre, and a concerned adminis-

New Directions

tration, new approaches of treatment and care are being tried. Rev. Mathre has been using the Yokefellow Group therapy method as one approach. We were asked by Rev. Mathre to speak at the annual Yokefellow banquet in November, 1968, involving all Yokefellow groups in the institution. Our previous involvement in the Yokefellow program at the institution consisted of participating in a Yokefellow group once a month for about three years. Our ministers suggested an overnight week-end retreat. They have had some very rewarding results in holding retreats as a part of our church program. Rev. Mathre had some reservations but agreed to let us go ahead.

The "retreat" theme was developed around the concept of how do we effectively "communicate" with ourselves and our fellow man. Rev. Calvin Turley started off by having all of us (approximately 40 inmates and the 5 of us) draw a special so-called "sociologram." The "sociologram" can be used to indicate how we see ourselves in relation to others. The initial effort was to sketch what we felt our inter-relationships were in our early family life. Most of the men get deeply involved in discussing how the feelings and attitudes in these early relationships tended to be carried over in all of subsequent involvements with people in later life.

The large groups were then divided into smaller groups, led by one of us from Bellevue. The "sociolograms" were further discussed and dissected at various feeling levels by the men. The small groups also gave the men a chance to more thoroughly sort out what they were feeling. In addition our three ministers conducted two meaningful role-playing sessions. In these sessions different men were selected to dramatize how they thought a person would react in a described situation.

The first "role-play," a family situation involving 4 members; a father, a favorite son, a babied son and a neglected son, was brilliantly performed. The man for each role was selected based upon a general tendency to possess one of the above traits. They all admitted later how easy it was for them to play the roles. In the discussions that followed one of the non-actors commented that it was a real insight for him to see why a favorite son could develop just as many emotional difficulties as the neglected son. He also stated that he associated with the neglected son. These types of insights were frequent during the retreat.

In the second role a classification board review was played. The classification board is a critical link in the lives of these men since it affects their degree of freedom and parole. It consists of a warden, assistant warden, guard captain, case worker and 2 Chaplains. Several role-playing cases were tried but one was particularly memorable. In this case an inmate's record was reviewed by the board prior to interviewing him. The men on the board made up a very promising case of a good inmate.

However, the inmate, "Curley," threw the board into a tizzy by responding negatively. The board members' attitudes changed and hardened against him fast. One of the men in the audience stated that he could now understand a little better how the actual board's feelings could be hardened. Another observed how the "role" revealed the importance of how our attitudes can have a significant effect on the attitude of others towards us.

The Sunday service was one which we have used before in our church. Briefly, the service included a thought for the day, followed by taped music. A candle and a metal plate were placed on a table in the center of the room. Each person was given a piece of paper prior to the music and asked to write down anything he'd like to forgive or surrender. After a period of meditation the paper was taken to the table and burned. After the service one of the men said to me. "You don't know what a burden has been lifted from my shoulders." He explained that for many years he had carried a slip of paper with the names of two fellows which he hated and planned to take care of after getting out. He burned that slip of paper! One of the fellows also commented that even though the institution provides some degree of isolation this was the first time he really took time to reflect on himself.

A Yokefellow banquet completed the retreat. Warden Meier was pleased with reports of the retreat and he encouraged more such efforts. Several paroled men gave praise to the Yokefellow effort and indicated the benefits they obtained.

The retreat was a very meaningful experience for me. I have been involved with our church's group work since the beginning (about nine years) and it is evident to me that the basic feelings and hurts of these men are not different in tone from the many I've felt in myself or heard expressed by others. However, there is a tragic indication that it often

takes a crisis situation in our lives before we can really want to understand who we are and what our regeneration really involves. Based upon efforts such as the retreat and the group work at our

church it appears to me, however, that the path of our personal growth (regeneration) need not be so mysterious and difficult.

Don T. Lovell

NEW DIRECTIONS IN SWEDENBORGIAN SCHOLARSHIP

“The trouble with Swedenborg is this, that his books are written in a relatively high level of abstraction so the practical implications are not always clear” — This I heard from a friend who had recently come in contact with some writings of the New Church. If this pertinent observation is kept in mind, many of the difficulties that we have now can be better understood. How many divergent interpretations has Swedenborg endured—from the more intellectualistic wing, like Kant, to Romantics like Emerson and Blake. Even within the church of today, contradicting interpretations abound, from a more conservative frame of reference to the more liberal and dynamic interpretations on the other side. The field seems wide open for creative searching to discover meaningful consequences that can be applied to modern life. The first problem seems to be in this area:

SEARCH FOR RELEVANT VALUES

The narrowness of the middle-class white Protestant establishment that has dominated the Sunday School and the whole ecclesiastical thinking for such a long time has become more and more evident. It has become self-satisfied in its sociological objectivations; the glorification of “success” and competition, the pursuit of a higher material living standard as an end in itself, and has lost much of its credibility. In wide circles there is a search for spiritual values in action, for a more direct contact with God and with nature. What is the justification of the struggle for new civil liberties, for equality of the races? And what are considered appropriate means to achieve change? It seems that a formal code, in a casuistic sense, has to be rejected and that a more abstract, spiritual interpretation of values, focused upon motivation and attitudes is called for today. What is the relationship between various values that emerge from Swedenborgian thoughts? There are undoubtedly absolute standards of right and wrong, but does this favor conservatism, capitalism or subversion and development? Not that the Church could or should develop a normative stand, which would claim to

tell the individual what he has to do! What the Church can contribute, if it has any relation to life, is a challenge and an introduction into moving in this direction, a continual revision of our ways of thinking, a common search for the right way, in which scholars will have a particular responsibility.

Especially it seems that the ethics of sex is a field where the New Church has a unique contribution. A new look at marriage and divorce, of marital love and the ways to achieve it, is desperately needed, often in opposition to external norms of our society. A new spiritual interpretation has much to contribute in the present state of confusion, where old standards are toppling and no new ones are recognizable in their place, and people are groping for deeper reasons as a basis for new judgments.

It follows from this that a fresh understanding of social norms and the role of the individual in them is in the making.

REGENERATION in specific Swedenborgian terms is one of the most burning problems of modern education: the search for moral and emotional maturity, for growth in a spiritual direction. Theories of learning that are advanced by science have stressed intellectual progress, acquisition of memory-knowledge. But regeneration is concerned with motivation, with the development of insight and good will, of empathy and capacity for love. Much suffering, neuroses and psychosomatic divergences are common today because emotional growth is hardly understood, not to speak of a clear application of remedies. All problems of self-education, of education towards responsibility and democratic attitudes are connected with this. A careful evaluation of psychoanalysis and modern treatment in psychiatry would belong into the same general area: what is psychiatry, if not an intensive re-education of the emotional ground of the person? How do we develop will power and character, ideals and values in ourselves? And how do we help them in others? It is evident that this goes beyond the resources and possibilities of our Sunday schools. What is necessary are research groups that develop creative approaches in communication and individual maturity, etc. A special area of in-

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vestigation might be the way of the mystics (purification, illumination, union), and this in parallel with the yoga techniques—all this has broad implications for mental and bodily health. Very little has been done in this direction up to now, and there are vast resources in Swedenborg that are hardly touched.

SOCIOLOGICAL CONSEQUENCES

This far, we have dealt with the individual, but from this follows a number of sociological consequences. What form of organization is able to develop spiritual values in the best way? How far are Convention and the General Church as organizations with their church societies and affiliated bodies, in a position to help blaze new trails? To what extent are presently adopted forms of worship, procedures at meetings, etc., adapted to encourage new search? Maybe entirely different forms of organization can be developed that would not only help our church in a narrow sense, but that would lead to greater and more useful contributions to society in general?

IN PHILOSOPHY, a new and deeper understanding of the implied ontology and epistemology in relation to theology, as well as toward scientific research will be necessary, in order to meet the modern world—and not only to meet it, but to be ahead of it. Swedenborg's writings can only be communicated in a philosophical framework, not in most channels of traditional theology. We can only express ourselves if we find the proper language to say what we mean.

IN HISTORY, a specific philosophy of historical developments is implied in Swedenborg, which has not yet been isolated in a clear form. Are there recognizable traces of the ancient and most ancient churches? Especially the history of Egypt seems to contain a large amount of possible discoveries, as I had a good chance to see for myself.

IN SCIENCE the last entities of matter are of interest; maybe a common form of spiritual energy is the thing that is underlying the conflicting manifestations of energy as kinetic energy and material substance, of wave and material corpuscle. This seems especially relevant to biology: to find the real causes of life and evolution.

IN LITERATURE the influence of Swedenborg upon a number of writers in different countries needs to be explored: it is hardly known that the greatest poet of Poland was a convinced Swedenborgian, and that there seem to be strong traces of Swedenborg's influence upon Count Tolstoy and Dostoyevski, the greatest Russian literary geniuses (according to Prof. Tshizhevski of Harvard).

All these subjects could keep a free academic inquiry busy for many decades, if not for centuries to come. The author hopes that Urbana College will develop into a meeting place of minds, where such research can be advanced, and where contributions may develop that would, in the end, help society and our church.

Horand Gutfeldt

NEW DIRECTIONS IN THEOLOGICAL EDUCATION

New directions in Theological education will be explored at a consultation at Swedenborg School of Religion June 20 to 22. Requested by the faculty and approved by the Board of Managers, the meeting will involve the Field Education Faculty, the Board of Managers, the Board of Directors, the Augmentation Fund Committee, and two recent alumni. It is scheduled to begin Friday afternoon, June 20th at 7:30 P. M. and conclude with luncheon at 2 o'clock on Sunday.

One important topic for conversation in the forthcoming meeting is the increasing trend among theological students of most denominations to opt for

specialized ministries rather than for the parish ministry. In some schools as many as 60% of the students have voiced preferences for such forms of ministry as the college chaplaincy, industrial chaplaincy, hospital chaplaincy, and inner city mission work. Their reasons for this include feelings that the parish church offers little opportunity for being religious or for helping people and that the various forms of specialized ministry do. Counseling and social service seem to offer the most appeal; whereas, in the local church administrative and organizational responsibilities consume the great part of a minister's time.

A second concern of the consultation will be an attempt at a realistic assessment of the possibilities of growth in our local churches today. We know that few of our local churches are growing. We would like to see them grow, but we must

New Directions

know whether growth for most of them is possible or not, because we must know the objective and the limitations of our theological education enterprise.

A third major concern of the consultation will be the possibility of changes in the training program of Swedenborg School of Religion in response to more clearly seen present realities and more progressive projections as to possible future courses for the church. Will more of our church program be carried on without the money-consuming oversized church plant? Will our trained leadership operate out of regional conference centers? Will

we make much more of small meetings in homes? Will more lay people obtain substantial special training for part time ministry? Will more ordained ministers support themselves largely through secular work?

No one yet knows what will come out of the June consultation. The results may be concrete enough to report to Convention in California. Or further meetings may be required. The ministry and the church today are in a transition period and we have very limited control of the ultimate outcome.

Edwin G. Capon

OFFICIAL NOTICE

In accordance with the By-laws, the Directors of the Corporation of the New Church Theological School have set Friday, June 20th at 7:00 P. M. as the time for the annual meeting of the Corporation of the New Church Theological School.

The meeting will be held on the school premises at 48 Sargent Street, Newton, Massachusetts.

Harvey M. Johnson
Clerk

SWEDENBORG SCHOOL NEWS

The annual meeting of the Corporation announced above will be preceded by supper on the lawn at 5:30 P. M. and by the annual meeting of the Directors at 6:45 P. M.

Following the Corporation meeting, the initial session of a Faculty, Managers and Directors consultation on Theological education will be held.

Members of the Corporation are invited to be present. The consultation will continue on Saturday and Sunday for Managers, Directors, Faculty and Members of Convention's Augmentation Fund.

EXHIBITS AT CONVENTION

Organizations and committees desiring exhibit space at Convention this summer should contact the Rev. Robert L. Young, The Wayfarers' Chapel, Portuguese Bend, California 90274, as soon as possible.

FROM THE SAN DIEGO BULLETIN

On Tuesday, April 1st, the Young People's League headed south of the border to work and help out at a Tijuana orphanage. It was long past dusk before they arrived back home. The need there is great, they said, and they only scratched the surface. The orphanage needs buildings, food, money, and just plain help. Those participating were Bob and Mareta Tafel, Glenn, Marie, Glenna and Mark Tinkham, Rick and Karen Scott, Roger Rittenhouse, Kathy Garber, Susan and Todd Miller, and several guests.

From Miami Bulletin

SERVICES IN SPANISH

Under the joint sponsorship and invitation of the Board of Missions and the Miami Church, the Rev. and Mrs. Mario DeOrive of New York came here to explore the possibilities of church work among the Spanish speaking people in this city. Miami now has over 200,000 such people living in the metropolitan area, many of them near our church, but they need to be contacted by someone who can speak the language fluently. The Rev. DeOrive is or was originally from Spain, and after some newspaper and radio advertising and other publicity, he held two services at our church in Spanish. They were well attended and all who came expressed the desire to return and hear more. It is hoped that these events will pave the way for the time in the near future when Spanish services can be conducted each Sunday as a part of our mission work and outreach.

REPORT OF THE NOMINATING COMMITTEE

NOMINATIONS

GENERAL COUNCIL - Art II Sect. 3

One minister - two laymen

Rev. Richard H. Tafel, Jr.
Vincent Almond
Donald Brenneman

DEPT. RELIGIOUS EDUCATION - Art XIX

One person

Dr. Dorothea W. Harvey

DEPT. OF PUBLICATION - Art XX

One person

Mrs. E. Ellsworth Seibert (Jan)

*BOARD OF MISSIONS - Art XI

Two Ministers Two laymen

Rev. Erwin D. Reddekopp

Tomas H. Spiers

VICE PRESIDENT

†Stewart E. Poole

SECRETARY

†Mrs. Wilfred G. Rice

TREASURER

†Chester T. Cook

BD: TRUSTEES PENSION FD. - Art. XIV

One minister - One layman
One woman - (not minister's wife)
(or widow)

Rev. Paul B. Zacharias
Wilfred C. Locke
Mrs. Peter N. Greeley (Faith)

BD. MGR. S.S.R. - Art X

Four persons

Rev. Richard H. Tafel, Sr.
Rev. George D. McCurdy
Mrs. Franklin H. Blackmer (Carolyn)
Malcolm Peck

AUGMENTATION FD. COMM. - Art XVI

One person

George Pausch

NOMINATING COMM. - Art. XVII

Two persons

Rev. Paul B. Zacharias
Roger D. Paulson

* Replies have not yet been received from other nominees. All names listed have accepted nomination.

† To be nominated if amendment on nominations is passed.

Adolph Liebert – Chairman Nominating Committee

BIOGRAPHIES

STEWART E. POOLE

Vice President of Convention since 1957.

Chairman of the Augmentation Fund, Trustee of Urbana College and a member of the Board of the Wayfarers' Chapel.

President of the Wilmington, Delaware, Church of the Holy City.

Chairman of the Board of Atlantic Aviation Corporation, Consultant to Henry B. dePont and a director of the Bank of Delaware.

GEORGE PAUSCH

Associated lifetime with the Baltimore New Church Society

Education in public schools of Baltimore City, Johns Hopkins University, and University of Maryland (L.L.B.)

Retired officer of Trust Institution

Held various offices in Baltimore Church and in Convention, including Vice-President

Presently Secretary of Augmentation Fund Committee.

Interested in various hospital, charitable and like organizations.

Convention Nominees

REV. RICHARD H. TAFEL

Graduate: New Church Theological School
A.B. University of Michigan
M.A. Harvard University

Served the Church in the following capacities:

President of the Convention
Chairman of Council of Ministers
Committee of General Pastors
Board of Missions
Board of Managers
President New Church Board of Publication
President of the Swedenborg Publishing Assoc.
Committee on Worship

Presently serving as:

Chairman of Department of Publication
Editor of *Our Daily Bread*
Member of Board of Managers of Swedenborg
School of Religion
Pastor of the Philadelphia Swedenborgian
Church

ETHEL RICE

Born in Chicago, Mrs. Rice's earliest Church associations were with the Humboldt Park Parish, a society established by her grandfather, the Rev. Adolph J. Bartels. While still in her teens she was employed at the Book Rooms of the Western New-Church Union in downtown Chicago, and served as secretary to the Rev. Hiram Vrooman during his tenure as broadcasting minister for the Union.

With her husband, minister of the Brockton Society, Mrs. Rice has worked energetically in such widely separated pastorates as Chicago; Fryeburg, Maine; St. Paul, Minnesota; and Elmwood, Massachusetts. Her chief interests are music and Sunday School work.

Since the summer of 1966 she has been employed by the Massachusetts New-Church Union in Boston, presently serving as manager of the attractive Book Rooms located at 175 Newbury Street.

She is President of the Alliance of New-Church Women, and Vice-President and Chaplain of the Massachusetts Association Women's Alliance.

Mrs. Rice was elected to the post of Recording Secretary at the 1968 Convention held in Windsor, Ontario.

JAN SEIBERT

Being on the Board of the Department of Publications is a busman's holiday for Jan, who is editor for the Institute of Business and Economic Research and for the Graduate School of Business Administration at the University of California, Berkeley. Her contribution to Convention's publications is long experience both in copy and production editing, with special attention to cost savings in printing without sacrifice of quality. She has been recording secretary of the Board since her election in 1962.

Jan's husband, E. Ellsworth Seibert, is currently president of the San Francisco Society and is past chairman of the California Association board. Jan and Ells together worked actively for many years for LEI, both on the board and as instructors at LEI sessions. These other activities have no direct bearing on publications other than evidencing their mutual and continuing interest in the affairs of General Convention.

REV. ERWIN D. REDDEKOPP

Presently pastor of the Detroit Church of the Holy City — for the past five years.

Served the Board of Missions for 15 years in Western Canada, as Lay Leader and Missionary Minister. Served on General Council for four years. Served four years as Secretary of the Council of Ministers.

REV. PAUL B. ZACHARIAS

I was born in Herbert, Saskatchewan, Canada in 1926, at which time (and subsequently) my father served as minister for a wide spread group of New Church societies in Western Canada.

I attended Urbana College and Boston University, and graduated from the New Church Theological School in 1956. During my ministry I have served the Elmwood, Mass. New Church for five years (three of these as Student Minister), the Cherry Park Church in Portland, Oregon for five years, and am now in my 6th year as pastor of the Church of the Good Shepherd in Kitchener, Ontario.

In the past I have served on various Committees of the Council of Ministers, and at present serve on General Council and the Dept. of Publications, and last year was elected to the Chairmanship of the Council of Ministers.

Convention Nominees

REV. RICHARD H. TAFEL, JR.

Since my ordination into our ministry in 1962, I have served as the Pastor of the Cincinnati Swedenborgian Church. We have seen the expressway take our church structure and a new beginning made in a new area. A new community program and new church structure have been made, with dedication set for the new building long before Convention time.

I have served Convention as the League Chaplain for two years, and on its Board of Home and Foreign Missions for two terms—being active in re-vamping and streamlining the machinery of the Board of Missions.

I have worked in the Ohio Association as Field Secretary, and for the last three years as its secretary in which I publish the Ohio Association Journal.

At present I am working in the new community and getting ready for our new program push with our new team ministry in the Fall. Rev. F. Robert Tafel will be joining me in a team effort to the Cincinnati area and to the Ohio Association where we will be exploring a regional conference-retreat center.

VINCENT ALMOND

Full name: Vincent Almond

Age: 41

Married with two boys, ages 14 and 9

Attended New Jerusalem Church and Sunday School during childhood after my parents joined the Church in the mid 1930's—remained a member of the Haslingden Society until leaving England in 1952.

Contacted the New Church Society in Edmonton during the fall of 1957.

Held various positions on the Edmonton Society's Board of Directors during the past eleven years.

Currently holding the position of President for a second term.

Involved in Sunday School during the past ten years as a teacher for eight, and Sunday School Superintendent for three or four.

Held various positions on the Executive Committee of the Western Canada Conference, currently Vice-President and member of the Camp Committee.

Have been very involved with the development of the Edmonton New Church camp property at Paulhaven during the past six or seven years and responsible for organization of children's and families' summer camps for the past three.

DONALD G. BRENNEMAN

Donald G. Brenneman, lay nominee for General Council, was born in Stratford, Ontario in 1924. He served overseas with the R.C.A.F. during World War II. He is a life-long member of the Church of the Good Shepherd in Kitchener where he has served the Church in various capacities over the years, including Chairman of the Church Board in 1967-68.

For the past fifteen years Don has been employed as a representative for a Pharmaceutical firm.

The Brenneman's have five children and reside in Kitchener, Ontario.

DOROTHEA HARVEY

B.A. Wellesley College 1943

B.D. Union Theological Seminary 1952

Ph.D. Columbia University 1960

Post doctoral study at the American School of Oriental Research, Jerusalem, 1961-62, and at the University of Heidelberg, Germany 1965-66.

Employment:

Lt. (j.g.) U.S.N.R. 1943-46

Teaching religion at Wellesley College 1948-50, 52-56

Teaching religion and Philosophy at Milwaukee-Downer College 1957-64

Teaching religion at Lawrence University 1964-68

Teaching religion and Philosophy and Chairman of the Division of Religion and Philosophy at Urbana College 1968 to present

Work in adult education in a weekly Bible class (interdenominational) 1957-61 and 62-64.

Work with high school and college students and others in an inner city week-end work camp program in Milwaukee 1958-61 and 62-64.

CHESTER THOMAS COOK

January 16, 1898

Life member—Cambridge Society, Church of the New Jerusalem

Bentley College of Accounting and Finance
Graduated 1922

Massachusetts Certified Public Accountants
Examination 1923

Convention Nominees

Registered as C.P.A. Massachusetts and Maine
Partner (retired) Hollis H. Sawyer & Company
Certified Public Accountants and Production
Engineers

Fellow: Massachusetts Certified Public Accountants Society
American Institute of Certified Public Accountants

Treasurer
Cambridge Society
Massachusetts New-Church Union
Corporation of the New-Church Theological School
General Convention of the New Jerusalem in The United States of America
Board of Home and Foreign Missions
The Pension Board
The Augmentation Fund

Member
Standing Committee, Massachusetts New-Church Union
Board of Managers, Theological School

Director
Corporation of the New-Church Theological School

WILFRED C. LOCKE

Assistant Vice-President of National Bank of Detroit, has been a member of the Bank's Trust Division staff since 1951. Prior to joining the Bank he was office manager and tax accountant for the law firm of Dahlberg, Simon, Jayne, Woolfenden and Gawne. His experience also includes service with the U. S. Department of Labor—Bureau of Labor Statistics and the Detroit Edison Company—General Accounting Division. His outside activities include membership in the Greater Detroit Chamber of Commerce, National Association of Accountants, Detroit Life Insurance & Trust Council, U. of M. Club of Detroit and Detroit Athletic Club. A native of Streator, Illinois, he lives in Huntington Woods with his wife and son. Although his background includes experience in many different phases of trust work, his special field of interest is estate planning.

Member: Church of the Holy City, Detroit; Past President—currently on Finance Comm. Michigan Association of the New Jerusalem — currently Treasurer
Trustee: Urbana College

Chairman: Board of Trustees of the Pension Fund (General Convention)
Graduate: Univ. of Michigan — 1933
Formerly on General Council — two unexpired terms

FAITH GREELEY

For those who don't know me, I'm a young energetic housewife with three active daughters, ages 4, 8 and 9. I am very active in community affairs here in Wilmington, such as P.T.A., Junior League and a director of the Wilmington Girls Club for 8 years. In the Spring I guide at the Winterthur Museum during their special spring tours. I find this most interesting, as I meet people from all over the country who come to visit the gardens as well as the museum. During this past year I have been the volunteer librarian at the new Delaware Education Nature Center. I have been in the New Church all my life and have served on the Pension Board for 5 years.

REV. GEORGE D. McCURDY

Age 35
Presently Pastor of the Boston Church
Wife is the former Lois Walton, Philadelphia Pa.
Two children: Scott, age 6; Brent, age 2
Graduated from: Eastern Baptist College 1963
Andover Newton Theological School 1967
Swedenborg School of Religion 1967

Andover Newton S.T.M. 1969
Military — total of 16 years — active and reserve time. Presently serving as Commissioned Chaplain in Air National Guard, Otis Air Force Base.

Vice President of Massachusetts Association
Member Executive Committee of Massachusetts Association
Member Standing Committee, Massachusetts New Church Union

CAROLYN BLACKMER

Mrs. Franklin H. Blackmer (Carolyn A.) of Urbana, Ohio, received her Masters in Education from Harvard and worked as Instructor at Urbana College from 1921 to 1924. She was the Director of the Nursery and Primary School at Urbana from 1929 to 1932 and writer of Junior Notes for American New Church Sunday School Association 1933-39. Carolyn Blackmer served as Instructor and Counselor at Chapel Hill School in Waltham, Mass. from 1941 to 1944 and as Associate Editor of the New Church *Messenger* from 1945-48.

LETTERS TO THE EDITOR

Dear Sir:

Because I have launched a project adding to the Swedenborg Concordance of J.F. Potts someone has just sent me a copy of *The Messenger* (Oct. 31, 1953) in which a correspondent sends some Concordance improvements.

It strikes me that more of your readers may have added to Potts, and I would like to solicit their help. I would also offer to send copies of my "NIC" file (Not In Concordance) to anyone who wants a copy. This file is constantly expanded.

Examples of additions are: "Take Care" (or "Beware"). I have more than doubled the references that use this term in warning us. (e.g. AC 322, 4623:3, HH 344e, DLW 130, TCR 146).

Among additions under "atheist" are DP 98:4, 318:2, TCR 695:5, 722e.

Under "mirror" I have sixteen additions. For example in *Divine Providence* the teaching that we can see our evils "as a man sees his face in a mirror; and when he sees it and knows what sin is, he is able, if he implores the Lord's help, to cease willing it" (278a). See Charity no. 5. See the very helpful "mirror" examples in DLW 59 and Invitation 41.

Please send additions to address below.

Rev. D. L. Rose
185 Mantilla Rd.,
London, S. W. 17
ENGLAND

Rev. Donald Rose

Dear Sir:

The recent edition in which you printed a number of short articles telling the differences between our church and others was interesting. Those who make such an inquiry are not so much interested in doctrine, for doctrine's sake, but how it affects our lives.

In this respect, a most important teaching is that at a man's birth, the Lord creates his soul. It is a most important part of man. Throughout his life the most important part of his thinking and willing

Dear Sir:

The New-Church world gathering in London, planned for 1970, will be a once-in-a-lifetime event. As was to be expected, many who would like to go will not be able to do so for financial reasons. With this in mind it is hoped that, during the year between now and the meeting of the World Assembly, Convention and State Associations will plan to make it possible for as many ministers and their wives to attend as can be arranged for.

Not only should the chief officials of Convention go; but equally important, it seems to us, are those who so faithfully serve the needs of local societies, usually at financial recompense too small to allow for "extras." Yet the 1970 gathering will not be just an "extra;" it will be a rare opportunity for our own fellow churchmen—laymen and ministers—to journey together into friendship with other fellow churchmen from all corners of the world.

Nothing stimulates appreciation and loyalty and re-dedication to a common cause more than does such an experience. And it is one which ministers and their wives especially need, much as college professors need—and are given—sabbatical years for research and renewal.

Could not Convention, State Associations, and the Alliance of New-Church Women during the coming months accumulate special funds to aid in sending ministers and their wives to the World Assembly? With no Convention session scheduled for 1970, the money usually appropriated will not be so used that year, and might logically be applied to some of the cost of sending to the World Assembly at least the General Pastors and enough other ministers to represent all parts of our Country. And carrying the thought a step further, might not the Board of Missions consider helping someone from a foreign missionary center to attend?

Not only would ministers and their wives benefit immeasurably from the stimulus and inspiration to be absorbed from a world-wide New Church get-together, but they could bring home to their societies a share of this spiritual enrichment. Thus the many Church members themselves unable to go might indirectly still receive some of the influence and uplift from so wide a meeting-together of New-Church hearts and minds.

Gwynne and David Mack

Cont'd. on page 84

Dear Sir:

The article entitled "Twentieth Century Religion" by Michael Stanley in the February issue of *The Messenger* is most interesting and informative.

The tremendous, fast-moving changes that are taking place in every area of present day life must certainly mean equally great changes in man's spiritual life; or perhaps it is the other way around—spiritual changes are bringing these material changes. But where are the prophets and seers who can tell us what these things portend?

Man's unending quest for ever greater knowledge and understanding of himself and the universe is leading him past the old landmarks of dogma, authoritarianism, and values that are no longer relevant. Since Swedenborg teaches that there is a correspondence between all things of the spiritual world and the natural world, should not students of the science of correspondence be able to give us some understanding of the meaning of present day phenomena; what its impact will be, socially, psychologically and religiously, on the inhabitants of this earth?

It would be most interesting to have more articles on this subject.

Alice M. Pedersen

Dear Sir:

The Messenger lately has brought some good articles, and some not up to par for a New Church publication. In the January issue some of the articles remind me of Swedenborg's description of a house without a foundation; such a house would fall. From *Apocalypse Revealed*, No. 902 we learn that by foundations are signified doctrinal things, and that the church is founded upon doctrine. Furthermore, the Word in the sense of the letter contains all things of the doctrine of the New Church. I see no reason for deploring the use of the word "doctrine" as some New Church people do. Do they want the whole structure of the church to fall for lack of a foundation?

One writer in the January *Messenger* advised us to get away from worry as to what we teach and how to communicate our teaching, in favor of finding out what life is all about and jumping in feet first. There are youthful members of society today who are doing just that,—jumping in to life, disregarding the commandments written for man's protection. Will their last state be worse than their first?

Another writer in the January *Messenger* chides us, saying we permit church services to become rigid and sterile. I maintain that any rigidity and sterility is in the mind of the worshipper, not in the service itself. This reminds me of the message to the church in Sardis, a message to those in dead worship because they are devoid of the goods of charity and the truths of faith. New Church doctrine teaches plainly of the importance of a life where charity and faith act together. In *Apocalypse Explained* No. 696 we read that all worship of God must be from the good of love, through truth. Worship from the good of love alone is not worship; neither is worship from truth alone true worship. *Apocalypse Revealed* No. 777 adds that the quality of worship is from goods and truths of doctrine, for worship is an external act in which must be internals that are of doctrine; without these, worship is devoid of its essence, life and soul. In the *Doctrine of the Sacred Scripture* No. 116 is stated that from the proprium of man comes only worship of self, and in *Apocalypse Explained* No. 939 we learn that all things of worship are utterly evil unless man's interior has been purified from evils.

The New Church man who seeks to live a life of charity and faith is not in dead worship when he joins with others in the worship from our Book of Worship, which is so largely from the Word; he feels the need of the Lord as he prays and reads from and listens to the Word. This gives him a renewed resolve to live as a Christian, in charity and faith. Reading of the Word, and the Psalms especially, produces much joy in heaven, and we can feel some of that joy through worship together.

This same writer accuses mankind of building beautiful church edifices for the purpose of offsetting emotional deadness. I cannot believe that persons who donate of their substance for church building have this end in view. Such building is not end, or cause, but effect of love to the Lord and devotion to His Kingdom.

Alice Van Boven

CONVENTION 1969

Among the special events at the 146th session of the General Convention of the New Jerusalem, to be held in Southern California this year, will be two events of interest to theater-goers.

In addition to the presentation of "Family Portrait" at The Wayfarers' Chapel, already announced, plans are being made to attend the Padua Hills Theatre on Thursday night, July 31.

Padua Hills Theatre is situated on an olive-clad hill at the base of the Sierra Madre mountains, near Claremont where Convention sessions are being held. Here the romance and beauty of early California and the charm of Mexico are brought alive by Mexican players in native-folk drama, songs and dances. There are also shops and frequent art exhibits at Padua Hills.

Bus service to Padua Hills Theatre and to The Wayfarers' Chapel will be provided by Convention. Cost of admission at Padua Hills is \$2.25. The Convention banquet Saturday night at the Wayfarers' Chapel will be \$3.50 for adults and \$3.00 for children aged twelve and under.

The Disneyland tour on Monday, August 4, is a post-convention event. Persons participating will have to pay their own bus fare of \$3.50. Cost of admission and attractions at Disneyland will be about \$5.00.

Special note for Easterners: Nights in Southern California are cool so be sure to bring a warm sweater or coat.

Convention rates for children will be as follows: up to 10 years: \$4.50 daily; 10-16 years: \$6.50 daily; and over 16, \$8.00 daily.

CONVENTION NOMINEES—cont'd. from p. 81 (Carolyn Blackmer)

Mrs. Blackmer was the Dean of Guidance at Bradford Junior College in Mass., staff member of the Leadership Education Institute and a Trustee of Urbana College since 1955. She was Dean of Studies and Instructor of Psychology at Urbana College from 1958 to 1964 and has also served as member of the New Church Board of Education. Presently she is on the Board of Managers of the Swedenborg School of Religion.

COUNCIL OF MINISTERS MINISTERS-AND-WIVES INSTITUTE HARVEY MUDD COLLEGE CLAREMONT, CALIFORNIA

Monday, July 21

Ministers and Wives register, 1 - 6 P. M.
Dinner, 6 - 7 P.M. (First meal served)

**Tuesday, July 22
through
Friday, July 25**

Institute for Ministers and Wives under
leadership of The Rev. Dr. and Mrs. Howard
Clinebell

**Saturday, July 26
through
Monday, July 28**

Ministers and Wives "On your Own" Sightseeing

Sunday, July 27

Opportunities for Ministers and Wives to worship
at Southern California Swedenborgian Churches
and to be guests of local parishes for lunch and
sightseeing.

COMPLETE

CONVENTION PROGRAM

**Appears on
p. 87**

REGISTRATION Form in April Issue

LETTERS TO EDITOR—cont'd. from p. 82

takes place in his soul. As he matures, it is influenced by good and bad spirits, and at death it continues to live.

It seems that most other churches have no teaching regarding the soul, prior to man's death, and in many churches there is no connection between the life of the soul after death, and one's life before death.

This teaching has a powerful influence on those who accept it. It should rank high among the differences between our church and others.

Gordon C. Mack

THE NEW-CHURCH IN SOUTH AFRICA

I think there are many readers of *The Messenger* who would be interested to hear that the New-Church Mission in South Africa is now an autonomous body, and that the word "Mission" has therefore been removed from its name.

The fascinating story of its foundation and growth is probably well known to most of you. As long ago as 1909, the late David William Mooki, a minister of an indigenous African Church, "happened," as we say, to find a copy of Swedenborg's "True Christian Religion" in a second-hand book stall outside a furniture shop in Krugersdorp, a small mining town about twenty miles west of Johannesburg. He was so impressed by the contents of the book, that he spoke of the Lord's Second Coming and the doctrines of the New Church to an ever-increasing group of his friends, who in 1911 established themselves as "The New Church of Africa." Not being able to obtain government recognition without white backing, these simple men made tireless efforts to trace some organization in Europe interested in Swedenborg's Writings, and eventually made contact with the British Conference. It happened that in 1916 the Rev. James Russ, a minister of the Conference, was planning a trip to South Africa to visit members of his family there, so he was commissioned to "find Mooki." This he eventually did, and brought back such a favorable report of the man and his work that the movement was adopted by the British Conference in 1917 as "The New-Church Native Mission in South Africa." (The word "Native" was subsequently dropped.) Mr. Russ went out again in 1920 as its first Superintendent, and he was succeeded by the Revs. Edward Pulsford, Philip Johnson, Edwin Fieldhouse, Brian Kingslake, and John Booth. In 1960 a large African church joined up with the mission, increasing the membership from about 5,000 to 30,000. A number of these newcomers dropped away during the weeding-out process which followed; the present active membership is 17,357, with 100 ministers. There are 40 church buildings, and 22 manses.

On the termination of Mr. Booth's superintendency in March 1967, the movement became officially autonomous, its first African Superintendent being the Rev. Obed Mooki, brilliant son of the original founder. The Rev. Eric Jarmin from England acted as "Conference Representative" for two years, to help in the transfer of authority; but now he has returned to Britain, leaving "The New-Church in South Africa" as an independent church body.

A minor, but important, point to note is that the former white superintendent's residence, 12 Wemmer Drive, Discovery, Transvaal, has now been sold, and has no longer any connection with the New Church, and nothing will be forwarded from there. Many generous-hearted folk in the United States have for years been sending suits to our ministers in Africa, and I sincerely hope they will continue to do so, as the need is as great as ever; but please make sure they are addressed to: Rev. Obed S.D. Mooki, Mooki Memorial College, Box 1, Orlando, Johannesburg, Republic of South Africa, marked "Unsolicited Gift, No Commercial Value." Cardboard boxes tend to get squashed and broken on such a long journey, but if wrapped in burlap or any old piece of cloth, they remain pliable (as we ought to do in the Lord's hands!) and in spite of hard knocks and misfortunes *en route*, arrive intact and safely at their destination.

Jill Kingslake

CONVENTION NOMINEES—cont'd. from p. 84

MALCOLM PECK

Malcolm Peck was born in Boston in 1939. He has been a member of the Boston Society of the New Jerusalem since 1955, where he has served as adviser to the YPA, member of the Board of Trustees, and assistant lay minister.

Mr. Peck was educated at Mt. Hermon School and Harvard College (AB, 1961 with honors). He holds an MA in regional studies from the Center for Middle Eastern Studies at Harvard University (1966) and an MALD from the Fletcher School of Law and Diplomacy. He is currently completing a doctoral dissertation, "Saudi Arabia in American Foreign Policy: A Study in Perceptions and Policy-making."

He has taught the history of American foreign relations and the comparative history of civilizations at the University of Chattanooga. His published articles, on American foreign relations and the modern Middle East, have appeared in the *Chattanooga Times* and the *Arab Journal* (published by the Organization of Arab Students in the US and Canada).

Mr. Peck has been appointed as Research Fellow and teaching assistant for the academic year 1969-70 at Harvard University.

LEADERSHIP EDUCATION INSTITUTE

WHERE? At the foot of Mr. Baldy

Harvey Mudd College, Claremont, California is where the action will be during the week of Sunday, July 13 through Saturday, July 19. This summer's Leadership Education Institute will be held on a campus which should more than fill our every need. The environment will not only be conducive to a good learning experience but will also provide more than adequate facilities and living quarters. The College has the atmosphere of a retreat center.

WHAT IS LEI? A Chance to Grow and Learn

A joyous Christian experience in living and learning together ... A positive program for developing our inner resources toward personal and church life enrichment ... A broadening of our understanding of the Swedenborgian Church and its effect on our lives ... A group of Swedenborgian young people gathered from all parts of the country ... A deeper commitment to a life of love of the Lord and His creations, our neighbors and ourselves ...

The purpose of LEI is explained in the title: The education of future leaders in the Church. LEI is not a camp. It is an institute that involves intensive study of various qualities that make for good leaders. LEI in the light of our theological heritage, attempts to assist one in broadening his understanding of himself, his society, and his church. A great deal of encouragement is given to all present to ask questions and search for meaningful

answers that can be applied to life. LEI trainees find that they are more sensitive to the needs and purposes of other members of any group of which they are a part; that they have greater skill in organizing and utilizing their own resources and those of a group with which they are affiliated.

The faculty of LEI is made up of concerned people from our church who have backgrounds in the particular courses they are teaching and seek to fulfill the goals of this institute.

APPLICATION

Date _____

Leadership Education Committee
c/o Jerome A. Poole
2024 DuPont Building
Wilmington, Delaware 19898

I wish to apply for admission to the 1969 Leadership Education Institute. Please send application forms to: (please print)

Name _____

Address _____

Age ____ School grade now in progress _____

I have ____ have not ____ attended a previous LEI.
(For those who have attended LEI, state which year _____.)

My minister (lay reader) is _____

AN EXCITING OPPORTUNITY

All New Church young people of League age are eligible to compete for an expense-paid trip to London, England, in July 1970 to attend the World Assembly scheduled at that time.

The following are the requirements to qualify for the prize:

1. An essay (at least 1200 words) is to be written on the theme: **WHAT SWEDENBORG'S TRUE CHRISTIAN RELIGION HAS MEANT TO ME.**
2. The applicant must have the endorsement of his minister or the General Pastor of the Association.

3. Contestants must register by September 1, 1969. The local minister or League official will make available the registration blanks. Registrations will then be forwarded to Wendy Geis of the New York League.

4. All manuscripts must be in the hands of the New York Association, sponsors of the contest, 112 East 35th Street, New York, N. Y. 10016, on or before March 1, 1970.

The judges of the essays will be appointed by the New York Association Board of Directors and their decision will be final.

PROGRAM

146th Annual Session, General Convention at HARVEY MUDD COLLEGE, CLAREMONT, CALIFORNIA

Tuesday, July 29

9:00 A. M. Council of Ministers (all day)

Wednesday, July 30

9:00 A. M. - 12 Noon Council of Ministers
1:30 - 5:30 P.M. Convention Registration
1:30 P. M. Executive Committee, Alliance of
New-Church Women
2:30 P. M. Executive Committee, American
New Church League
6:00 - 7:00 P.M. American New-Church League
Dinner
7:30 P.M. ANCL "Get Acquainted Social"
hosted by the Leagues of California

Thursday, July 31

7:30 A. M. Morning Devotions
9:00 A.M.-5 P. M. General Council
9:00 A.M. - 3 P.M. Seminar "Learning about
Learning"
9:00 - 12 N. Alliance of New-Church Women
12:00 - 2:00 P.M. Alliance Luncheon, Guest
Speakers
10:00 A.M. American New-Church League
Speaker: Mr. Jack Pratt, former Di-
rector Commission on Church and
Race Council of Churches in
Southern California
1:30 P. M. American New-Church League
Small groups for discussion
2:00 P. M. Board of Missions, Public Meeting
3:00 P. M. American New-Church Sunday School
Association
5:00 P. M. Alliance of New-Church Women, Exe-
cutive Committee
8:00 P. M. Mexican Theatre and Fiesta
Padua Hills Theatre

Friday, August 1

7:30 A.M. Morning Devotions
9:00 A. M. American New-Church League
9:00 A. M. Convention Business Session
Devotional - Memorials -
Greetings

10:00 A. M. Report of Convention Nominating
Committee
1:30 P. M. Theme Program: "People Meeting
People"
4:30 P.M. 1970 World Conference Committee,
Public Meeting
7:30 P. M. American New-Church League
Lauch-In and Folk Singing
8:15 P. M. Address of the President of Conven-
tion
8:45 P. M. Table Talk, Refreshments
9:30 P. M. American New-Church League Rock
Dance

Saturday, August 2

7:30 A. M. Morning Devotions
9:00 A. M. American New-Church League,
Elections
9:00 A. M. Convention Business Session
10:00 A.M. Convention Roll Call
10:30 A.M. Election of Convention Officers,
Boards and Committees
12:15 P.M. Consecration of Officers, Board and
Committee Members
1:15 P.M. ANCL Executive Committee
3:00 P. M. Busses leave for Wayfarers' Chapel
4:30 P. M. Vespers at Wayfarers' Chapel
5:00 P. M. Sightseeing
6:00 P. M. Buffet Supper, Wayfarers' Chapel Lawn
7:15 P. M. American New-Church League
Presentation of the Poole Trophy
Wayfarers' Chapel Amphitheatre
7:30 P. M. "Family Portrait," a three-act Play in
the Wayfarers' Chapel Amphitheatre
9:45 P. M. Busses return to Harvey Mudd College

Sunday, August 3

10:00 A. M. Convention Worship Services
12:00 N. California Association Board of Di-
rectors
2:00 P. M. General Council
3:00 P. M. American New-Church League Moun-
tain Hike and Weiner Roast
4:00 P. M. Tea, Garden of the Riverside Church

Monday, August 4

9:00 A. M. Busses leave for Disneyland Outing
7:00 P. M. Early bus returns to Harvey Mudd
College
10:00 P. M. Late bus returns to Harvey Mudd
College

THE MESSENGER

MAY 1969

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THE MESSENGER
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