

THE MESSENGER

Official Organ of the Swedenborgian Church

JANUARY 1971



LETTER FROM THE EDITOR

The Messenger opens the New Year, as usual with tribute to the memory of Emanuel Swedenborg, whose 283rd birthday is celebrated this month. Many churches will have special programs, with addresses concerning some aspect of his life and work—talks like the one delivered last January in San Francisco by the Rev. Othmar Tobisch. The months between that January and this have become so much Othmar Tobisch's year—the excitement of the World Assembly and the shock of his death just after—that it seems most fitting to repeat his address for the readers of *The Messenger*.

The cover portrait of Swedenborg hangs in the Swedenborg School of Religion. The work of an unknown artist, it has attracted favorable attention from professional art critics because of its artistic quality, but especially for its unique feature of being painted on a wood panel instead of canvas.

It seems appropriate to take note in this birthday issue of the dramatic acceleration in the number of scholarly studies concerning Swedenborg which are appearing as doctoral dissertations. Until 1954 there had been only one doctoral thesis in this century dealing directly with Swedenborg: Clarence Hotson's Harvard dissertation, *Emerson and Swe-*

denborg, 1929. In 1954, Leonard Edmisten, a student of Coleridge at the University of Missouri, was awarded his Ph. D. for *Coleridge's Commentary on Swedenborg*. Now in this decade two doctorates have gone to Swedenborgian ministers for Swedenborg studies (my *Emanuel Swedenborg's Revolt Against Deism*—Brandeis, 1965, and Bill Woofenden's *Swedenborg's Philosophy of Causality*—Ph. D. thesis, St. Louis U. 1970), and Robert Calatrello—like Edmisten, a scholar connected with the church—received a doctorate from the University of Southern California for his *The Basic Philosophy of Emanuel Swedenborg, with implications for Western Education*, in 1966. Besides this, the Rev. Calvin Turley has nearly completed work on his doctoral dissertation on Swedenborg's psychological theory *Toward a Theo-Therapy*. Brief summaries of these will be published in *The Messenger* this spring.

Robert H. Kirven

1970 Index Available

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SWEDENBORG'S CONCEPT OF THE UNIVERSE

A paper prepared to celebrate the 282nd birthday of
Emanuel Swedenborg, January 29, 1970

by the Rev. Othmar Tobisch

Last year one of mankind's greatest achievements was witnessed by millions on their television screens. Man had stepped on the moon, and the astronaut announced, "One step for man, a great leap for mankind."

Truly this scientific technological and human feat would not have been possible without many, many years—even centuries—of development in science, technology and human ambition.

If we take ourselves back to Swedenborg's time, we see there, in the beginning of the 18th century, just the beginning of all this which we now take for granted.

On the basis of the new mathematics, algebra, and the discovery of the integral calculus by the philosopher Leibniz, astronomy began its great leap forward. Newton, Halley and Flamsteed in England scanned the heavens for new discoveries.

The year is 1710 when young Emanuel, just graduated from the university of Uppsala, stepped for the first time on English soil, in London. He plunged at once into studies of mathematics and wrote to his much loved uncle Eric Benzelius (later to become archbishop of Sweden): "I study Newton daily (his *Principia*) and am very anxious to see and hear him." Also, "I have provided myself with a small stock of books for the study of mathematics and also with a certain number of instruments which are both a help and an ornament in the study of science, such as an astronomical tube (forerunner of the telescope), quadrants of various kinds, prisms, microscopes, artificial scales, and *Camerae Obscurae*."¹

"I visit daily," he writes under the date of April 30, 1711, "the best mathematicians in town. I have been with Flamsteed, who is considered the best astronomer in England, and who is constantly taking observations, which together with the Paris Observations will give us some day a correct theory respecting the motion of the moon and of its apulse to the fixed stars."²

He speaks of the efforts to find a true longitude at sea by way of the moon, but the lunar tables are very imperfect. What a long way we have come since that dawn of astronomy. Yet the work of those early scientists are basic to all our successes. Those today who want to ignore the experience of the human race: beware of ingratitude and ignorance.

Swedenborg returns to Stockholm and Uppsala loaded down with scientific instruments and sketches of inventions. His dream to establish an astronomical observatory on "Kinnekulle" (a mountain 936 ft. high)³ remains a dream. He becomes involved in mechanical constructions and assists the Royal Engineer Polhem in building docks and canals. Pure science is dormant in Sweden, but it only sleeps in the mind of the genius who penetrated later the depths of a universe unseen by human eyes.

Greater thoughts than mere measurement of the movements of the moon are developing in the giant's mind.

It is now 1734. Swedenborg is in Leipzig, Germany, to publish his monumental work on the origin of the universe,

Opera Philosophica et Mineralia, of which the first volume is most important to us, even today: *First Principles of Natural Things, Being new attempts toward a philosophical explanation of the elementary world*.

Great questions move in the vastness of his mind. What are the elementary particles which compose all matter in the universe? We may smile today, with our knowledge of sub-atomic particles, speaking glibly of neutrons, protons, electrons. 250 years ago the greatest minds still wrestled with the most primitive problems, mostly on a philosophical basis—as Leibniz' theory of the monads testifies.

Swedenborg too postulates, for lack of empirical evidence, almost infinitely small particles, of various kinds, down to a natural point, which makes the transition from the infinite to the finite (actually being a mathematical abstraction). And yet, with a little imagination I dare to compare these strange little things that he calls "finites" and "actives," with present day neutrons in the center of the atom and the revolving electrons.

These particles are in violent motion around a core, an atomic sun. Motion to be perfect must be circular and issuing from the center—a spiral motion, as seen in the great galaxy of Andromeda. “Such is the cause of all the parts and compositions in our mechanical world.”

Swedenborg never saw these infinitesimally small particles. His microcosmos was a product of his immense mind, which by reasoning, logical abstraction, intuition and imagination, structured the universe of his philosophy. This would never do today. But in the days of Newton and Leibniz, Descartes and Wolff, it was the proper and only way of entering the mysteries of our existence.

There was another difference between the scientist and philosopher of two hundred years ago and ours today.

We penetrate the structure of our universe, our microcosmos and macrocosmos, in order to learn more of its laws and its application to human life. Not so in 1734. Hear what the cosmogonist says: “The reason why man was made a philosopher, was that he might better know how to venerate the Deity—to worship God—, the *Origin* of all things, that *Being* who is all in all.”

“The philosopher sees indeed that God governs his creation by rules and mechanical laws, he even may know what the rules and laws are by which the soul governs the body. (Is this the psychosomatic psychology of today?) but the nature of the Infinite Being from whom all things derive their existence, he strives in vain to know.”⁴

The microcosmos of Swedenborg is fully described in the *Principia*. The terms are philosophical, not scientific, for there were no scientific terms to describe the origin of all existence from the solar vortex. So, the modern reader must constantly translate these terms of finites, actives, passives, substantials, into comparative terms of nuclear physics, or even of astronomy. Listen to this written in 1733. “Imagine this active space, or the sun, surrounded with a large volume of elementary particles. . .” (have we not heard from astronauts on the moon, of solar wind, of cosmic rays issuing from the flaming hydrogen mantle of the sun’s corona). . . “its action upon the volume or surrounding particles is continuous. Imagine also a certain vortex (that is the spiral core of the sun

being created) to be in a state of formation, but as yet not formed. In consequence of an action so immense, is it not possible that this motion is being urged on nearer particles and so forth.”⁵

In the end, Swedenborg postulates seven kinds of successive elementary particles, becoming more and more substantial through violent gyration and compression. It is a process of gradual materialization. Out of this cosmic furnace finally comes the sun. Out of the gradual finition of the original particles come the air, fire (atomic fission-fusion) and matter, as we call it.

We notice in this scheme of the universe that ever more concrete or substantial particles arise out of finer ones by the addition of motion. This brings us right up to Einstein’s famous discovery that energy is the result of mass and motion combined, $e=mc^2$.

As I see it, Swedenborg’s universe is a product of energy (conatus, he calls it). His is a philosophy of dynamics.⁶ This, of course, can be traced back even to the Greek philosopher Aristotle who saw the distilled meaning of life in motion. Further, Swedenborg said later that:

There is nothing in all nature which is not formed in motion hence according to motion and for motion, for the veriest state of nature is an active state and therefore *nature* is defined as an active force.⁷

Lillian G. Beekman in her profound study of Swedenborg’s cosmogony sums it up as follows:

The primitive substance of the universe—sole—and unique—from which all concrete entities of creation are afterwards molded, is not an inert or quiescent substance! It is supremely active. It possesses an interior conatus or impulse energy—a supreme potency and intrinsic powers of locomotion, of the highest order, both as to specialised path and velocity, and everlastingness.⁸

Motion, energy, power cannot be lost, destroyed or vanish. A very modern concept.

Swedenborg’s universe is immense, even boundless, but it is finite. *The Infinite Being is its creator*. God is still in the center of the universe, and man is his admiring student. I wish it were even so today. It would bring back science from its isolation, bent on materialism, and re-unite it with true religion, even theology, the science of God.

From the microcosmos which he had so painstakingly built up, and of which he said, "I fear lest, at the very threshold or outset of our philosophy, my readers would straitway be deterred from proceeding further, when they meet with views which appear strange and different from those generally accepted (even in those days, 1733), and also such unusual terms as *finite*, *active*, *elementary*, etc; terms as yet unknown in philosophical works; that is, which are not applied to mechanics, geometry, and the elementary (i.e., atomic) world."⁹ As we would say, they were not current among the physicists, engineers, astronomers or even among the theoreticians of that time.

From his elementary particles in vortex Swedenborg looks now into the immensity of the starry heavens. "Nature," he says "extends her forces into infinity, in which there are neither boundaries nor ends, and where she may continue to multiply without end."¹⁰

How up to date this sounds. Our own universe is now seen as an ever expanding universe, moving with the speed of light into all directions. New suns are being born daily. Again Swedenborg foresees our view when he says: "Hence new starry heavens, one after another, may arise: in these new heavens new vortices, and new world-systems; in these new world systems, new planets; around the planets new satellites, and in this manner, at the will of the *Deity*, new creations may arise in endless succession. How many myriads of starry heavens, therefore, may there not be, how many myriads of world systems! . . . Indeed geometry (do we call this telemetry in space science?) . . . is lost in calculations."¹¹ What an overwhelming view—of ever-new creations!

Swedenborg had not come to these conclusions by measuring the speed of light, so much later achieved, nor had he seen with a telescope beyond the confines of the planetary system of our sun and the constellations. The telescope was not good enough for that as yet. He arrived at this overwhelming concept of the universe, by logical deduction, by the inductive method of thinking and the power of a sound imagination. Even a look at the limited universe of his day made him enthuse over the immensity of all creation and the *Glory of God*. He was a theistic scientist, like Newton was too. Once more I want to give you from his own pen an impression of this fact.

He writes in *Principia Rerum Naturalis*:

There may be innumerable spheres of this kind or starry heavens in the finite universe. These may be associated one with another like the spheres of two magnets. And the whole visible universe, the starry heavens, is but a point (.) in respect to the universe. The objects (stars, suns) comprehended within the range of bodily vision (e.g. with our telescopes, refractors, electronic cameras) are perhaps few. (How this is demonstrated by today's astronomy, which speaks of the ever expanding universe, with unlimited boundaries) .

The greater number can be comprehended (I would say imagined) only by the mind. This very starry heavens, stupendous as it is, forms, perhaps but a single sphere, of which our solar vortex constitutes only a part.

Possibly there may be other galaxies (he calls it spheres) without number, and other starry heavens without number, similar to those we behold; so many and so mighty, that our own may be respectively only a point.¹²

Overwhelmed as he was,—and we should be too—he reflects on the pride of man: "What should man think of himself? Vainglorious mortal, why so inflated with self-importance? Why deem all the rest of creation beneath thee? Diminutive worm, why art thou so puffed up with pride, when thou beholdest around thee a creation so vast—so stupendous? Thou canst be great only in this, *that thou art able to adore Him* who is the greatest and the *Infinite*." Something to think about in these days of walking on the moon and shooting for Mars.

Swedenborg is the first scientist, historically, to put forth what is now known as the nebular hypothesis of the origin of our planetary system, out of the sun. He was soon followed in this by Kant (1755), —La Place (1796), Herschel, Helmholtz, Huggins and, in time, Chamberlin-Moulton.

Vol. II, Part iii, ch. 4 of the *Principia* is devoted to an exposition of this theory. I am not presenting a scientific paper, so I won't bother you with the finely reasoned details. Let it be said, that our planets originated from a belt of crust around our sun. "The solar crust, being somewhere broken up on admission of the vortical mass, collapsed upon itself formed an immense ring, from which various planetary bodies emerged."

At present this theory in one form or another is

Cont'd. on page 7

IN MEMORIAM

EVERETT KING BRAY

May 18, 1881—Sept. 1, 1970

by Malcolm Gale and the Rev. George Dole

The Rev. Everett King Bray, 89, passed to the other life on September 2, 1970 at Watertown, Mass. He was born May 17, 1881 in Merrimack, Orange County, Florida, the son of Frank S. and Nellie King Bray. He had two brothers, Leslie and Leland, and a sister, Edith. He was the husband of the late Leonora Hutchins Bray. He is survived by a daughter, Mrs. Elizabeth K. Guin of the Cambridge, Mass. Society, three granddaughters, and his brother, Leslie of Florida.

As a young boy, he worked long hours on his father's dairy farm. He also broke in wild horses for one dollar per day. After graduating from a Florida normal school, he taught in rural district schools for several years, and at the same time, took care of the spiritual needs of many people by serving frequently in a community church.

His first knowledge of the writings came from his mother and grandmother, resulting in his admission to the New Church Theological School. He was ordained on October 20, 1907. His first pastorate was in Portland, Maine, followed by Indianapolis and St. Paul. He then became pastor of the Cambridge, Mass. Society where he served faithfully until his retirement in 1961.

Rev. Bray was President of Convention during World War II, and General Pastor of the Massachusetts Association from 1940 until his retirement in April 1970. He also taught theology and pastoral care for thirty-one years at the New Church Theological School of which he later became President.

Rev. Bray authored many pamphlets and two books, "*Why do Things Happen?*" and "*Where Heaven Begins.*" His latest literary effort about the harmony of science and religion was not completed. He also lectured and taught summers at the Fryeburg New Church Assembly in Fryeburg, Maine for many years.

Though he lost his eyesight in 1947, Rev. Bray continued his full schedule of activities as Pastor

of the Cambridge Society and as a teacher at the Theological School. Even after his retirement in 1961, he remained active in church affairs, delivered sermons, visited the sick, and kept up a spirited correspondence course in the writings with isolated New Church families. As he could not read Braille, he depended on the typewriter for his correspondence.

He was past President of the Franklin County Association of the Blind, and addressed many adult education groups.

Rev. Bray loved people. He listened carefully and always found time to care for the spiritual needs of those who sought his counsel. Although frail and blind in his later years, he never seemed that way for he generated a feeling of strength, warmth and sunshine.

One of the last things he said was that people should do what the Lord wants them to do. During his 56 years in the field of religion, he valiantly tried to live by this precept.

There is joy in knowing he will see the Holy City and continue to serve the Lord as a worthy disciple.

Malcolm Gale

We have known for a long time that this day was coming, but that does not make it any easier to say the right things, to do some kind of justice to a long and full life in the service of the Lord. It is hard enough for us to understand the bits and pieces of our own lives, to say just what it is that we are about, let alone doing this for someone else.

It seems a shame, particularly, that recent memories tend to overlay older ones, and that when we think of Mr. Bray the first image that comes to mind involves blindness, white hair, and increasing

feebleness of body. Such an image cannot adequately contain the person. The last major writing he engaged in was about science and religion and was designed for young people. He was still young and still exploring, even when it was difficult for him to command his memory to serve him.

If we would remember him adequately, we would have to see more than his last years. We would have to see the infant, the youth, the young man strong and active in Florida. We would have to see the teacher, the theological student, the young minister, the bridegroom, the father. For the qualities of mind and heart that we see in his last years were not given him at birth. He was not born the Rev. Everett K. Bray, General Pastor of the Massachusetts Association and Pastor Emeritus of the Cambridge Society, Past President of Convention, retired teacher at the New Church Theological School. He grew into his work and into his qualities of life by the way he met each day.

To some extent, he lived in a world that was kinder than ours. He was of such a nature that everyone tended to be at his best with him. It was difficult, certainly, to bring out one's worst before him. But this may serve also to remind us that each of us lives to some extent in a world of his own making. For better or for worse, we tend to call forth certain kinds of response for others. If we had more of the qualities of Mr. Bray's life, our world would be more like his.

Of one thing we may be quite sure. If he were delivering this address, his name would not appear in it, except perhaps as an illustration. He would be asking what use this time could be for those who were here, and the thought of presenting himself in some particular light would not enter in. He worked hard on the paper for young people, but for all he invested in it, he would rather have known if it would not have been of use.

It is a little difficult to think of him as he is now, or as he is becoming. We are too accustomed to thinking of him as dependent, sightless, and in a way passive. But now it is not just these last years, but his whole life that he meets. Now it is no longer a question of trying to find some usefulness that will not be too severely hampered by physical limitations. Now all the yearning of his heart and all the vigor of his mind have free rein, and now he can see what he has been talking about with us all these years.

George Dole

SWEDENBORG'S CONCEPT, cont'd. from p. 5

the still accepted one in astronomical circles. Our concept of the universe may change as we explore the spaces further out, Prof. Herbert Dingle, Doctor of Science, writes in his monograph, *Swedenborg as Physical Scientist*, (presented at the 250th birthday, London, 1938) which I will use to close my address.

In the journey towards Wisdom, there are those who bear aloft the torch of knowledge which is a lamp unto our feet. There are others who bear no torch, but point to a star ahead. They enter thickets we cannot penetrate. We turn from them and follow the torch bearers. When at length we reach some vantage point, we find their flag already planted. Of such as these was Swedenborg. He stands a lone figure, inaccessible, a beacon, rather than a guide. His mind reached beyond the immediate means to the ultimate end, and thereby made himself fit for experiences which few are worthy to receive. Swedenborg's universe suddenly became (only ten years after the *Principia*), of *really infinite proportions* and an immensity of which he had never dreamed in 1734. The whole spiritual world was opened to him in 1744, and here he saw indeed, a universe eternal in the heavens, ever expanding, boundless, timeless, beautiful beyond words, and by the Grace of his Lord and God, we too can envision it today.

¹Doc. 39, p. 207. Vol. I. R.L. Tafel. *Documents Concerning Swedenborg*, Swedenborg Society, London, 1875—hereafter referred to as *Doc.*

²*Doc.* I, p. 211.

³*Doc.* 48, p. 23; *Doc.* 61, p. 262.

⁴*Principia* I, p. 38.

⁵*Principia* I, p. 214.

⁶*Principia* I, chap. iii, 2.3.

⁷*Economy of the Animal Kingdom*, I, 169.

⁸Lillian Beckman, *Outline of Swedenborg's Cosmology*

⁹*Principia*, "Preface," p. xiii.

¹⁰*Principia*, Vol. II, p. 162.

¹¹*Ibid*

¹²*Principia*, II, p. 161.

MID-WEST LAY INSTITUTE

The Faculty of the Swedenborg School of Religion, and the Ministers of the Kemper Road Community Church of Loveland, Ohio, are scheduling a week-end training program for lay people of the Mid West on the week-end of March 26, 27 and 28. It is to be held at the Marydale Retreat Center, which is less than one mile from the Cincinnati Airport and on the main route between Cincinnati and the Airport.

Involved as teachers in the week-end program will be Dr. George F. Dole and Dr. Robert H. Kirven from the Swedenborg School, and the Rev. F. Robert Tafel and the Rev. Richard H. Tafel, Jr. from Kemper Road. SSR President Edwin G. Capon will serve as coordinator.

The basic purpose of the week-end is to provide training for laymen and lay women of all ages, to help them better serve their local churches, and serve their local communities as churchmen. This may be particularly important for lay people coming from churches not presently being served by ministers, but should be useful for all.

It is expected that information about the Institute will be mailed out some time in January to all on the Convention mailing list who reside in the Ohio, Illinois, Michigan and Canada Associations. Included in that mailing will be a brief questionnaire to help those planning, to build a program around the interests and expressed needs of the participants. Actual registrants will receive a more extensive questionnaire. The staff is most anxious to be responsive to the needs and desires of those who will attend.

Initiative for the Institute came from the Ministers of the Kemper Road Community Church (known to many of us as Bob and Dick). They invited participation by the SSR. The school was pleased for the opportunity, particularly in view of the fact that it desires to extend its program to include work with lay people.

CAL TURLEY TO NEWTON FACULTY

The Rev. Calvin Turley scheduled to receive the Dr. of Religion degree from the Southern California School of Theology at Claremont, has been invited by SSR to join its Newton faculty. Mr. Turley has accepted pending completion of final arrangements.

SSR FURNISHES PULPIT SUPPLY

Students and faculty of the Swedenborg School of Religion supply ministerial services to several churches which have no regular minister at the present time. In Newtonville, Mass. and Manchester, N. H. a student or faculty member preaches every week. In addition, President Edwin Capon serves as Interim Minister to Manchester, devoting the week-end to pastoral functions on the two occasions each month that he preaches there. In Newtonville students and their wives serve on the Sunday School faculty, as has been the practice for several years. The Newtonville church is less than two miles from the school, although the Manchester church is 50 miles or more from the school, making over-night visits necessary on week-ends of pastoral calling.

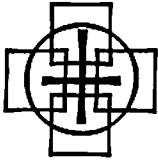
On a more infrequent basis, students and faculty supply other pulpits in Convention as well. Being conveniently available, they sometimes take services in Boston on the occasions when the Rev. Mr. McCurdy is away serving as chaplain to the Air National Guard. At greater distances, students and faculty have preached in Cleveland and Detroit this year, and more such trips are planned.

URBANA COLLEGE COMMUNITY CENTER OPENS

The Urbana College Community Center opened with an artistic flourish on November 11th with the appearance of the Springfield (Ohio) Symphony in three concerts during the day. In the morning the Orchestra presented two concerts for school-age children—nearly 5,000 of them.

Then in the evening the Orchestra presented an extended concert for over 800 persons from the community. "A day to remember," was President Paul A. Zehner's sentiment. President Zehner's wife, Hazel, was a soprano soloist during the performance.

Although the CCC is still awaiting the finishing touches in some areas (which forced the postponement of the official dedication until April 24), events are already being scheduled into the new campus facility. The first "home" basketball game was played December 1st when the Marietta (Ohio) Pioneers invaded the new facility and defeated the Urbana College Blue Knights, 113-88. The annual Christmas Concert was presented December 6th.



CAMPUS AND ADMINISTRATIVE CENTER

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SWEDENBORG SCHOOL OF RELIGION

EDWIN G. CAPON, President

FIELD EDUCATION CENTER

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Dear Messenger Reader:

The Faculty of the Swedenborg School of Religion needs your help. You are in places where we seldom or never are. You are acquainted with men—younger and older—whom we do not know. We are asking you to help us become better known to prospective students and to help us add names to the list of those who might wish to study with us.

We suspect that there are men who are interested in the teachings of Swedenborg and in the work of the Swedenborgian Church who know little about SSR. We would like to send them our 32-page illustrated Bulletin.

We also suspect that there are men who might be interested in studying at SSR, if someone from SSR were able to present to them an adequate picture of the school and of the claims and possibilities of Convention's ministry.

We need to know to whom to write. We need to know with whom we should be talking. Therefore, we make this request.

Please send us the name and address of any man you think would welcome being put in touch with us or is the kind of person who might well become a useful minister. Write to me at the Campus and Administrative Center in Newton.

Edwin G. Capon

Edwin G. Capon

S T A T I S T I C S

BIRTHS

A son, Jarod Mervin, was born to Mr. and Mrs. Joe Charzewski of Winnipeg, Manitoba, on August 24th.

Darryl Phillip, son of Mr. and Mrs. Randolph H. Laferte, of the San Francisco Church, was born on August 26th.

On July 18th Carla Jean was born to Wayne and Donna Bolting of Conway, N.H.

Shawn Edward, son of Stanley and Deborah Dolley of the Fryeburg, Maine Church was born on September 5th.

New Fall babies were born to Fryeburg people recently. Among them, Craig Allen, to Eddie and Aloha Garland on October 5th; Leander to Jimmy and Lida Reed, on October 8th; Mary Ellen to Tom and Gloria Pingree on October 13th; and Steven Jay, Jr. to Steven and Candace Smith on October 29th.

A daughter, Lori Rosanne, was born to Raymond and Judith Walker of Plunkett, Sask. on October 16th.

Elizabeth Ann was born to John and Leslie Burgon of the San Francisco Church on November 23rd.

Birgit and Tazwell Thompson are the proud parents of a son, Sven Edward, born on November 28th in Maryland.

BAPTISMS

Gillian Ardelle, infant daughter of Dewey and Diane Mowat of the Edmonton, Alberta Church was baptized by the Rev. Harvey A. Tafel at a special baptismal service on Saturday evening, September 26th.

On September 27th during morning worship, the Rev. Erwin D. Reddekopp baptized Dirk Earl, in-

fant son of Richard and Ingrid Ellsworth of San Francisco.

Sandra Marlene, infant daughter of Mr. and Mrs. Ronald D. Reddekopp of Fox Creek, Alberta, was baptized on August 2nd by her grandfather, Rev. Erwin D. Reddekopp.

Jennifer Jill, daughter of Mr. and Mrs. George McKenzie and Michael William, son of Mr. and Mrs. William Braniff, were baptized by the Rev. Paul Zacharias of Kitchener, Ontario on October 18th.

On Sunday, November 8th, Rev. John Spiers baptized Stacey Lynn, son of Donald and Sandie Lawhon of the Riverside, California church. Stacey Lynn was born on July 25th.

The following children were baptized by the Rev. Horace Briggs on October 25th: Wannette, Wendy Sou and Wanda Lou, daughters of Stanley and Joan Magee; Melanie Joyce, daughter of Donald and Judy Baker; Shawn Alan, son of Dale and Nancy Heath; Michelle Denise and Renee Denise, twins of John and Linda Reed; Grant Brainerd, son of Grafton and Sheryl Carrier; and Melissa, daughter of Gordon and Brenda Leach.

Kent Aaron, infant son of Mr. and Mrs. Lynn Welch, was baptized during services in Pawnee Rock, Kansas on Sunday, November 22nd.

The Rev. Erwin D. Reddekopp officiated at baptisms in the San Francisco Church of the following: On November 1st, Glenn Leslie, son of Robert and Judith Longstrom of San Carlos; on November 29th, Robin Elizabeth, infant daughter of Frederick and Marilyn Stark of Pacifica; also on November 29th, Charles Edward, infant son of Mr. and Mrs. Raymond Plock of Piedmont.

MARRIAGES

In Battleford, Sask., Canada, Janet Sprecker became the bride of Robert MacGillivray on August 29th. The Rev. Henry W. Reddekopp officiated.

Three weddings took place in Fryeburg during early fall. William Herman and Patricia Jane Blake were married on September 10th; Timothy Wayne Greene and Elizabeth Ann McInnis on September 20th; and on September 23rd Carroll Edward Young and Nancy Corinne Shackford were joined in marriage.

On October 17th Jonathan A. Tibbetts, Jr. and Bette Joan Mulherin of the Fryeburg Church were joined in marriage.

On December 5th in the Detroit Church of the Holy City, Sgt. E. Wayne Reddekopp, USAF, and Elisabeth Wilson were united in marriage. Sgt. Reddekopp is the son of the Rev. and Mrs. Erwin D. Reddekopp of the San Francisco Church.

There were two weddings in the Fryeburg Church in November. Prudent Joseph Bedard, Jr. and Barbara Ann Thurston were married on November 18th; and James Henry Dutton and Jane Susan Lord on November 21st.

DEATHS

A memorial service was held in memory of Mr. Ian Laurie of Baltimore, Md. in North Battleford, Sask. on September 5th.

Malcolm Risling, age 17, son of Mr. and Mrs. Ronald Risling of Vernon, B.C. met with a fatal car accident recently. He is a grandson of Mrs. Ella Wiebe.

Resurrection services were held in Fryeburg on September 3rd for Hope M. Jackson; on September 8th for Doris L. Powers; on September 22nd for Francis E. Hatt; on September 27th for Dean B. Webster; and on October 2nd for Fred Philip Ela.

Carl E. Hepp of Mill Valley, California passed into the spiritual world on September 21st. Memorial service was held in the San Francisco Church on September 25th. He is survived by his wife Nan, two daughters and his mother.

Mrs. Sarah B. R. Kenner, 79, entered the higher life on May 18th from the home of her sister, Mrs. Harry W. Bennett of Brooker, Fla. In 1933 she married Frank Kenner, of the Washington, D. C. church, and together they took part in the work of several societies in the eastern part of the country, latterly Lakewood, Ohio. Her physical remains were laid to rest in the family cemetery in Easton.

The Boston Church reports the following deaths: Harry Prussman on June 11th; Bruce Young on June 17th, with a memorial service on October 11th; Miss Ruth D. Loring, age 102, on September 13th; Mrs. N. Frank Bryant on September 14th; Clarence Young of the Miami Church for whom a memorial service was held at Cedar Grove Cemetery in Milton, Mass. The Rev. George McCurdy officiated at each of these services.

Mr. Peter P. Abrams of Waldheim, Sask. passed away in his sleep on October 14th at the age of 83. Resurrection service was held on October 19th with the Rev. Henry Reddekopp officiating.

Ruby Manning Fulmor, age 90, oldest member of the Riverside Society, died at a rest home in Riverside, California, on October 6th. Memorial service was conducted by the Rev. Robert L. Young on October 10th.

Gertrude Brown of the Fryeburg area, passed into the spiritual world, and resurrection service was held on November 2nd.

Mrs. Eleanor B. Laker of Portland, Oregon passed away on November 16th. She was a member of the Portland New Church Society. She is survived by her husband, George, a daughter, Mrs. James (Evelyn) Fulton, and two grandchildren.

A memorial service was held in the San Francisco Church on November 27th for Dorothy B. Symmes, widow of Lawrence M. Symmes of New York, and twin sister of Mrs. Robert Bowie.

Mr. Frank Kroeker of the Pawnee Rock church, passed to the higher life on November 15th. Resurrection services were held on November 15th.

Your Suggestions Welcome

NOMINATING COMMITTEE PREPARING SLATE FOR 1971 ELECTIONS

All four Convention officers, as well as a full slate of Council, Board, Department and Committee members will be elected at the 147th session of the General Convention of the New Jerusalem at Urbana College next June. Convention will be in session from June 24th through the 27th. If traditional practice is followed, the report of the Nominating Committee, followed by nominations from the floor, will take place on the morning of Friday, the 25th, and elections will be held on the morning of Saturday, the 26th.

The slate of nominees which comprises the bulk of the Nominating Committee's report is being developed at this time, made up of men and women who the committee decides are best qualified from among those who have been suggested and who have specifically agreed to serve if elected.

Robert W. Tafel of Philadelphia, chairman of the Nominating Committee, has written directly to a number of persons with responsible positions in Convention, asking for suggestions, but the nature of the Nominating Committee's work and problems make it desirable to get suggestions from the widest possible cross-section of Convention.

If you have names to suggest for people to fill any of the offices listed below, it would help both the Committee and Convention's election process if you will send your suggestions to Mr. Tafel. If you are able to ask the person you are suggesting whether or not he or she is willing to serve if nominated and elected, the answer should be indicated in your letter.

OFFICES TO BE FILLED

Officers

President

(Rev. Ernest O. Martin is eligible for re-election this year.)

Vice-President

(Mr. Stewart Poole has announced that he will not accept re-election—see article this issue.)

Treasurer

(Mr. Chester Cook is eligible for re-election.)

Recording Secretary

(Mrs. Wilfred Rice is eligible for re-election.)

Members for

General Council

(Three to be nominated, one minister and two laymen. Rev. Randall Laakko and Mr. Peter Greeley are not eligible for re-election.)

Department of Religious Education

(One to be nominated.)

Department of Publication

(One to be nominated.)

Board of Home and Foreign Missions

(Four to be nominated, two ministers and two laymen.)

Board of Trustees, Pension Fund

(Three to be nominated, one minister, one layman, one woman NOT a minister's wife or widow.)

Board of Managers, SSR

(Four to be nominated. Rev. Andre Diaconoff and Messrs. Chester Cook and Adolph Liebert are ineligible for re-election.)

Augmentation Fund Committee

(One to be nominated.)

Nominating Committee

(Two to be nominated and one to be elected.)

Although any delegate to the convention can make nominations from the floor during the session in June, suggestions to the Nominating Committee now are most important. Convention needs what the committee tries to provide: the best possible slate of candidates, bringing both the fresh thinking of new members and the experience of continuing incumbents. The committee is at work now, so suggestions should be sent in as quickly as possible.

Send suggestions to:

Mr. Robert W. Tafel
Chairman, Nominating Committee
115 Treaty Road
Drexel Hill, Pa. 19026

Urbana College Center cont'd from p. 8

Upcoming events include high school basketball and wrestling tournaments in February and March and the annual meeting of the General Convention of the Swedenborgian Church in June.

BOARD OF EDUCATION ENCOURAGES NOMINATION OF YOUNG ADULTS

The following letter, sent to Convention's nominating committee on behalf of the Board of Education, is relevant for a wider audience:

Dear Friends:

Convention's Board of Education has in its area of responsibility concern for the youth of the church as we know them through our Leadership Education Association. We are very conscious that we have some able young men and young women who are recent graduates of one or both of these activities. We and they have been disappointed that their interest and talents and their church training have not been used more by their home churches, by our associations and by Convention. Therefore, at our last meeting we voted to urge the nominating committee to consider making a number of nominations from those members of our church under the age of 30. The Board of Education would be glad to suggest the names of LEI and ANCL alumnae and alumni.

Edwin G. Capon
Chairman, Board of Education

Convention's younger adults may be glad to know that this attitude exists and this recommendation has been made. More important, those who make suggestions to the nominating committee may appreciate this reminder of largely untapped talent and enthusiasm. Still more importantly, readers throughout Convention will have opportunities during the year to make nominations for local church and association offices and committees, and might be able to enlarge and awaken the entire structure of the church by following this advice.

CORRECTION

On page 195 of the December *Messenger*, Pearl McCallum is referred to as Sunday School Superintendent in the Los Angeles church, and she has asked that this be corrected, "giving credit to Merle Lundberg who has been our Sunday School Superintendent for the last 2-3 years and has been doing such an excellent job."

The Messenger apologizes to Merle for overlooking his service.

Served for 14 years

STEWART POOLE TO RETIRE AS V. P.

Stewart E. Poole, of Wilmington, Delaware, Vice President of the General Convention since 1957, has announced that he will retire from the office at the end of his current term. He had informed the General Council last year that he would not be standing for re-election at the 1971 convention, and he explained that the public announcement at this time is to give opportunity for anyone interested to assist the Nominating Committee in selection of another nominee for the office.

Mr. Poole's 14-year service as vice president followed the 12-year term of his predecessor, Mr. George Pausch, of Baltimore. Since Convention's traditional practice vests the vice president with primary responsibility for the business management of the church, long tenure in the office has provided valuable continuity. At this time, Mr. Poole stated, "I feel that I have had the office long enough, and that it is always advisable for a former office-holder to be in a position to assist the new man if his advice is requested."

The Rev. Ernest O. Martin, President of Convention, expressed his appreciation of Mr. Poole's devoted service. "It has meant a great deal to me to sit down with Stewart and seek his counsel on a wide range of church concerns. His administrative skills, broad knowledge and deep commitment have made him an outstanding servant of the church."



A familiar figure on the podium during Convention business sessions, Mr. Poole presided over some portions of the meetings as Vice President, and perhaps was most conspicuous in supervising the elections—explaining the ballots (as in this photo taken at Urbana in 1966) and announcing the results.

LEADERSHIP EDUCATION INSTITUTE

by Kathy Thomas

If you have been wondering what happened at the Leadership Education Institute of 1970, here is the report you have been waiting for! Held at Fryeburg, Maine late last summer, we realized our quota of twenty students who comprised phases one, two and three. The sessions last summer were entitled Leadership and Personal Growth, General Sensitivity training, A Look at Worship and Meditation, re CREAT(E) ion, and Group Work. These were led by a fine and dynamic staff of six adults.

Neither titles nor numbers do justice to the feelings we had or the growth that was initiated in Maine last summer. In a relatively unstructured environment, conflict as well as reinforcement came out and was openly worked with. This is particularly true of the Group Work sessions which met each day with the same leadership and young people. Because of the regularity of the group meetings and their non-structured nature, it was a good atmosphere in which to bring out problems or ideas that were evoked by the rest of the ongoing LEI experience.

Each phase had its own General Sensitivity class. Phase one: a sort of introductory session experimenting with different forms of expression and communication; Phase two: a course in psychodrama which utilized such techniques as role playing; and Phase three: a group experience in which ideas were exchanged on concepts like freedom and responsibility, and on observations of the group dynamics in the other two phases. This was the only area of focus in which we were separated by phase—all other work was done as a whole group, or in randomly selected groups of smaller size.

The thing that sticks out in my mind about the Leadership course is the Personal Growth inventory with which we worked. It was like a personality index and we filled it out early in the session, making judgments on various traits we felt we projected. At the end of the course, we exchanged inventories so that someone else could complete ours from a more objective point of view. The comparisons were fascinating. It was an enlightening experience "to see ourselves as others see us."

our re CREAT(E) ion sessions enabled us to work with our hands, a welcome rest from "head games." There were materials available for a variety of creative projects; from clay modeling to leather working, from weaving to rope knotting. In addition to these creative activities, we had plenty of time to swim, canoe, walk in the woods and just relax.

As in the past, we were able to do individual and group work in the area of meditation. One new experience was a yoga session. For the last evening, the young people planned a service that was held by candlelight. In the service, each individual presented something meaningful: a song, a poem, a stick of incense, water from the river, something alive from the woods. There were also shared passages from the Bible, and group singing.

Other highlights included an outdoor lobster feast, an evening campfire and music get-together on the beach, a unique Sunday morning communion service shared by the staff and a slightly soggy, but beautiful afternoon in the White Mountains of New Hampshire. The thing that made all these activities so great was the togetherness enjoyed by the group, staff and students alike.

As I write, I am reminded of some very symbolically meaningful things we experienced together. Toward the end of LEI, three of us tried to create a warm atmosphere by building up the fire, lighting candles and putting on a tape of quiet music. We then invited our fellow LEIers to enter the room, relax, and let us wash their feet, massaging them with lotion and powder afterwards. In doing this for our friends, we shared a feeling of humility, of respect, of care for each of them in a very personal way. In a sense we were able perhaps to recapture the feelings the disciples may have had when Jesus washed their feet.

I have already mentioned the trip to the mountains on the last day of LEI. While some observed and coached, others became incredibly exhilarated with the great feeling of jumping thirty-some feet into a mountain river gorge, climbing the rapids and then riding the current down, in total submission to the rushing and very cold water that carried us. It was indeed an invigorating and exciting experience to be a part of. There was a natural evolvement from this very physical activity, to the student service of quiet giving and sharing, to a wonderful communion feast which followed. Again by candlelight, we

Cont'd. on p. 15

Two Ministers' Meetings to be Held on Urbana Campus

COUNCIL OF MINISTERS' EXECUTIVE COMMITTEE MEETS

The Executive Committee of Convention's Council of Ministers met in Newton, Mass. at the Swedenborg School of Religion, November 9-12. Among decisions reached was a plan to hold a special meeting of Swedenborgian ministers on the Urbana College Campus, June 20-22, immediately preceding the regular annual Council of Ministers meeting, June 22-23. Schedules and agenda for the Council sessions were developed, and current Council business was dealt with.

The plan for the special pre-Council meeting was one outgrowth of a special meeting of an augmented Executive Committee, called to discuss results of the Lay Task Force, which had worked for a week last August under the joint sponsorship of the Executive Committee and the Swedenborg School of Religion. Edwin Capon, George Dole, George McCurdy and Randall Laakko, were present by invitation; and all elected Executive Committee members were present as well: Chairman Paul Zacharias, Secretary Erwin Reddekopp, Brian Kingslake, Calvin Turley and Robert Kirven, plus Convention President, Ernest Martin, *ex officio*.

The Executive Committee decided, after the augmented meeting, that the work of the Lay Task Force, in addition to the discussion of the expanded group of ministers, pointed in a direction of sufficient interest and urgency that funds have been requested from General Council to make possible a special meeting to begin development of plans for new ways of ministering to meet demands that are already present and appear to be expanding rapidly for the foreseeable future.

World Assembly Fosters Romance

LAURA GLADISH WED TO REV. BOOLSEN

The Messenger report on the Scandinavian tour which followed the World Assembly in London, noted on page 158 that a romance that had flowered during the Assembly, culminated in an engagement which was announced at the Copenhagen airport. Now, another member of that tour group,

Mrs. Hannah Grover of the Boston Church, sends word that the engagement has indeed culminated in a wedding!

Laura Cordelia Gladish was wed to the Rev. Gudmund Boolsen on Saturday, December 19, 1970 in the General Church's Immanuel Church in Glenview, Illinois. The bride, who was literally "leaving on a jet plane" for home just after becoming engaged, is the daughter of the Rev. and Mrs. Victor J. Gladish of Glenview. Rev. Boolsen, who followed her home later in the summer, is the General Church minister in Copenhagen, where the couple will be living.

LEI cont'd from p. 14

partook of wine from a shared glass and bread which we tore off from a community loaf. The staff prepared for us a huge feast of vegetables, and a great platter of fruits and cheeses. After the meal, we were all so happy and contented, that sleep came very easily that last night of LEI.

Projecting into the future, LEI 71 plans to continue the three phase program, with the possibility of also having some sort of a more intense program preceding the Institute for the "graduate" students and the staff. This latter aspect is largely in response to last summer's third phasers' requests for more provocative group work with greater personal involvement. The location for LEI 71 is tentatively set for Urbana.

Fill out the coupon below; or write, giving the same information, to:

Leadership Education Committee
c/o Jerome A. Poole
1114 Bank of Delaware Building
300 Delaware Avenue
Wilmington, Delaware 19801

I am interested in applying to the 1971 Leadership Education Institute. Please send me the brochure when it is available.

Name _____

Address _____

Birthdate _____ School Grade _____
Now in Progress _____

I would like to correspond with a past LEI'er

THE MESSENGER

JANUARY 1971

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