

# ***THE MESSENGER***

Official Organ of the Swedenborgian Church

APRIL 1971



Historic Oak Hall, Administration Building  
at Urbana College, Site of 1971 Convention

## LETTER FROM THE EDITOR

This issue contains Advance Registration Forms for rooms at the 1971 Convention at Urbana and for the Interest Seminars which will be a major element of this year's convention activities. If you are going to Convention, fill out and mail both forms.

One room reservation form is sufficient for a family. Each individual should send in seminar registration for the particular seminar desired. It is important to choose a seminar because of their centrality in this year's convention program. Mail seminar registrations first if you have to delay room reservations, but try to get both to Urbana as much before the May 15th deadline as possible.

I wanted to say that much first, because it is urgent. The next issue is really prior in that it is more basic: are you going to Convention? For the sake of the church, I hope you are. The more people that come to Convention, the better the convention. The more people that come to Convention, the healthier the church. The more people that come to Convention, the more representative—and therefore the more effective and lasting—are the actions taken and decisions made.

### What's in it for you

I don't want to urge you to go simply because your participation will make a better convention and be good for the church. I'd rather make the point that if you go, I think you'll be glad you did. It's interesting and significantly satisfying to take part in the deliberations and decisions on the policies and actions of the church even if—or perhaps, especially when—decisions become difficult for some reason or other.

More important than that, however, is the opportunity to meet, work and relax with other members of the church from all over the country. The interest seminars this year should be especially effective at bringing together Swedenborgians who share vital interests and providing a chance to work together in that area of interest. If experience is any guide, this will prove challenging and rewarding.

### Ask someone who's been there

You probably know someone in your local church who goes to Convention regularly. If you have not attended one, ask someone who has why he goes back year after year. I can't be sure what they will tell you, but I know that for myself—after about fifteen consecutive Conventions, I know that I continue to go regularly, largely because it invariably has been good to be there.

For some years most of my best friends have been people that I meet, work with, and have fun with at the annual conventions. The work we have done together has been satisfying at the end, even if—or perhaps especially when—it has been difficult and frustrating. The good times we have had together, stemming from our shared experience as well as our common interests and outlooks, have been rejuvenating and memorable. I have said before in these pages that I am convinced that the shared personal experiences at Conventions and the deep affections that have grown out of them are among the most important ingredients in the "glue" that holds our small and far-flung church together. I hope that you will go to Urbana this year, and check out this thesis with me again.

*Robert H. Kirven*

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## 1971 CONVENTION 'INTEREST SEMINARS'

Dear Friends,

We of the Convention planning committee have two main concerns. We are impressed by changes, problems, new ways of thinking, and new trends in our church. We have a feeling that things are moving too fast for us, and we need both time and good leadership to think about some of these things and to understand what is going on. We are impressed also by the report brought back by so many people from the London meetings of the World Assembly of our church last summer. More than the formal sessions themselves, the chance to meet and know other New Churchmen, and to talk together about mutual concerns, seemed to be important.

Our plan for Convention this June on the Urbana College campus, is to offer you the time and leadership to bring yourself up to date in both of these areas. We invite you to consider seriously the following outline of courses to be offered on June 24th and 25th. We cordially invite you to come back to school for two days next June, tuition free.

Please read carefully, and register as soon as you are reasonably sure you want to come. Some of the courses have limited enrollment, so that only the first fifteen or twenty will be accepted. Others are open to any number. Some leaders will want to send suggestions of possible reading material to you ahead of time, so that you can do some advance preparation. If you look forward to a time of thinking and learning in any of these areas, we welcome you, urge you to come, and hope that you will enjoy a stimulating experience.

Sincerely,

*Dorothea Harvey,*  
for the Committee, and for the faculty

### COURSES TO BE OFFERED

#### A Greater Vision of the New Church for the Future

The Rev. Paul Vickers of the British Conference, and Bishop Pendleton of the General Church, have been invited to share in this program which is to continue the searching developed at the World Assembly in London toward improvement of mutual understanding of different organizations.

Leader: *Rev. Horand Gutfeldt*, Ph. D., Psychology, Professor at Urbana College  
Area Conference Retreat Centers

An introduction to possible uses of Swedenborgian area conference-retreat centers. Consideration of the needs, feelings, feasibility, and changing concepts of the church, community, and country. Information on the experimental conference-retreat program at the Kemper Road Community Church (Swedenborgian), Cincinnati.

Limit: 18

Leaders: *Rev. Richard Tafel, Jr. and Rev. Robert Tafel,*  
Cincinnati, Ohio

#### Change and the Swedenborgian Church

Redefining our mission(s) setting priorities—exploring our resources, actual and potential—living with change new horizons. Study material will be sent to registrants

Leader: *Rev. Paul Zacharias*, Kitchener, Ontario

#### Concerns of College Students

A workshop on the major issue of student concern: the meaning of personal success as the college student sees it and struggles to find it. Don't be surprised if we discuss such topics as students' values, suicide attempts, development of leaders, the drug scene, hierarchical systems, tomorrow's society, failure of college students, and other areas of concern.

Leader: *Marq Stankowski*, Ph. D., Psychology, Dean of Students, Urbana College



## Current Social Problems

Investigation of such problems as racial antagonisms, drugs, poverty, crime, alienation, in the light of our relation to our society. What can, or should we *do* to influence and bring constructive change to education? How can Swedenborgian education help students achieve a positive self-identification in the "real" world? You need no preparation or particular qualification to join us. We welcome students, parents, administrators, teachers, people who work with their hands and those who work with their minds. If you are concerned and interested in grappling with these problems, please join us. Suggested reading: T. Roszak, *The Making of a Counter Culture* (Anchor, \$1.95).

Leaders: *Edward Bohlander, Jr.*, candidate Ph. D., Sociology, and *Jonathan Tafel*, Social Worker with disturbed children

## Gospel Parables

Case studies for our lives. Several of the parables will be presented, and participants asked and aided to identify the life situations to which they apply. Participants may want to bring: Mitchell's, *Parables of the New Testament*; Worcester, *Language of Parable*; Bible. **Two groups, each limited to 25.** Leaders: *Rev. George Dole*, A. B., M. A., Ph. D. Swedenborg School of Religion faculty, Pastor, Cambridge, Massachusetts, and *Rev. George McCurdy*, S.T.M., Pastor, Boston, Massachusetts.

## Leadership Education Institute, a program for the new Swedenborgian

Descriptions or demonstrations of the three phases of L. E. I.—learning about the individual's self, learning about those around us, and learning practical applications—and the new graduate course designed for those who have decided to use these techniques in church leadership commitments. The continually evolving philosophy of L. E. I. will be explored in depth.

Leader: *Rev. Jerome A. Poole*, Director, Leadership Education Institute

## Meditation and Personal Religion

Experience in several simple meditation exercises of eastern religions, enough background to understand their intent, and discussion of the importance of this approach to awareness of the spiritual life for modern Swedenborgians.

**Limit: 20** Leader: *Dorothea Harvey*, B. D., Ph. D., Religion, Professor, Urbana College

## Pastoral Skills for Laymen

Practical help for laymen in such areas as: calling on the isolated, listening helpfully to other persons, visiting the sick, and other needs of laymen in churches without ministers.

Leader: *Rev. David Johnson*, Swedenborg School of Religion faculty.

## Personal Growth

Personal growth through group experiences, and discussion of the meaning found in them by participants. Response to the new awarenesses of such normal, uncomplicated experiences as music, art, beauty in nature, relation with other people.

**Limit: 15** Leader: *Elizabeth Gutfeldt*, M. S., Counselling, further study in Psychology, University of Vienna.

## Prayer Laboratory

Most people feel the need for prayer, but many are dissatisfied with their prayer life. We hope to explore various avenues of communication with our heavenly Father (a two-way communication) and also to see how we can channel the Lord's healing life to others by prayer. Our main aim will be to deepen our inner awareness of the Lord, and fill ourselves more fully with his love and wisdom. Each session will include some actual experience and practice of prayer. Some worship in rhythms (dancing) will be included.

**Limit: 20** Leaders: *Rev. Brian Kingslake* and *Jill Kingslake*, Washington, D. C.

## **Swedenborg's Psychology for Present Day Use**

Discussion of areas in which New Church psychologists might develop implications of Swedenborg's thought for modern issues and current needs of the church. Preliminary reading of recent publications in the field.

Leader: *Carolyn Blackmer*, M. A., Psychology, recently Dean of Urbana College

## **The Bible in a Secular World**

A brief survey of present attitudes to the Bible, with particular emphasis on the place it holds in our church life. In all our planning of our church's program, direction and mission, what of the Bible as God's Holy Word? Is it "the crown of revelation?" The one source of doctrine? Is the Second Coming essentially the opening of its spiritual meaning? Your help is invited in pursuing the implications of these basic questions.

Leader: *Rev. Richard H. Tafel*, Pastor, Philadelphia, Pa.

## **The Church and Society**

A study of the relationship between religion and society, with consideration of some of the following questions: In what ways is religion a product of society? In what ways is society shaped by religion? What kind of view of society did Swedenborg have? Where does he think the church fits in that society? What kind of relationship between religion and society do we want to see in our generation?

Limit: 20 Leader: *Rev. Jaikoo Lee*, candidate, Ph. D., Sociology of Religion

## **The New Morality and Personal Growth**

Understanding the new morality. Discussion of such themes as: "Do I Need You for actualization?" "Is There a Viable Case for Fidelity?"

Leader: *Rev. Calvin Turley*, candidate Rel. D., Swedenborg School of Religion faculty

## **What is it to be a Swedenborgian?**

Exploring our feelings about ourselves as persons and how those feelings are related to being a Swedenborgian. Techniques of psycho-drama and Gestalt therapy will be used to aid this exploration.

Leader: *Rev. Owen Turley*, Swedenborg School of Religion faculty

## **Working Out Bible and Original Drama for and with Children**

Drama workshops with different aged children. Practice in preparation procedures for adults doing Bible plays with children. Discussion of values for children in Bible story and original drama situations. Analysis of methods, techniques, and effectiveness after each workshop demonstration. Emphasis on New Church perception. The program will culminate in a performance open to other interested people.

Leader: *Emilie Bateman*, Lay Worker, El Cerrito and elsewhere



## NOTE TO PROSPECTIVE STUDENTS:

Welcome. Each course will meet for four sessions; Thursday afternoon, Thursday evening, Friday morning, and Friday afternoon, with such coffee and other breaks as the leaders and group may determine. Please register for one course, as your first choice, and list an alternate course as your second choice. Please register as soon as you are reasonably sure what course you want, especially for any course with limited enrollment.

Mail form for each registrant by May 15th to: Mr. Roger D. Paulson, Urbana College, Urbana, Ohio 43078.

### ADVANCE SEMINAR REGISTRATION

#### 1971 CONVENTION INTEREST SEMINARS

June 24-26, 1971

Urbana College  
Urbana, Ohio 43078

Name \_\_\_\_\_

Seminar Title (*first choice*) \_\_\_\_\_

Seminar Title (*second choice*) \_\_\_\_\_

All seminars will begin at 1:30 P.M. on Thursday, June 24th. Locations of seminar meetings will be announced at the time of registration in Urbana. Regular attendance at all seminar sessions is expected, and no course transfers will be permitted after the opening of the second session. First choice registrations will be honored wherever possible, but in courses with enrollment limitations, the first preference will go to earliest advance registrations.

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# Preliminary Program

**Sunday, June 20, 6:00 P. M.** Ministers' institute begins

**Monday, June 21, 9:00 A. M.** Ministers' wives program begins

**Tuesday, June 22, 1:30 P. M.** Council of Ministers begins

**Wednesday, June 23, 1:30 P. M.** General Council begins

**4:00 P. M.** Sunday School Association

**6:00 P. M.** Alliance dinner

**Thursday, June 24, 9:00 A. M.** Opening of convention and first business session

**1:30 P. M.** Interests seminars begin

**Saturday, June 26, 9:00 A. M.** Convention business session and annual elections

**5:00 P. M.** Luau

**Sunday, June 27, 10:30 A. M.** Convention Worship Service

## **Highlights—**

Address by the Rev. Paul Vickers, President of the General Conference of the New Church in Great Britain

Receptions by the President of Convention and the President of Urbana College.

American New-Church League Program



# SWEDENBORG STUDIES

*The March Messenger printed summaries of six doctoral dissertations directly concerned with Swedenborg. The following is another, submitted toward a Doctor of Religion degree at the School of Theology at Claremont, Cal. Editor's Note: The list of professional Swedenborg Studies published last month had at least one important omission: Swedenborg und Schelling by Dr. Friedemann Horn (see page 75). A summary or review will appear next month.*

## THEOLOGY FOR THEO-THERAPY: A Swedenborgian Perspective

by Calvin E. Turley

It has been my thesis that Swedenborg provides a synthesis of philosophy, theology, and psychology which serves well as a fruitful, consistent, and coherent base from which pastoral counseling may function as a self-consciously religious therapy. Further, in a more general expression, it has been my thesis that the distinctively unique contributions of pastoral counseling to the "mutations in our understandings of therapy" are to be found in pastoral counseling's perceptions derived from a theological perspective interpreting, evaluating, and responding to the empirical data of experience.

In attempting to provide a framework for the importance of theology in pastoral counseling, I have emphasized the centrality of perspective in the conditioning of perception. It was noted that the a-priori of belief-system and the self-dynamism function in synthesis is the existential moment of perception. Further, the danger of perspective functioning to perpetuate itself and its distortions via self-fulfilling prophecy was also noted, a dynamic which operates in both the field of theoretical constructs and the sphere of psychodynamics.

The summary of Swedenborg's philosophy, theology, and psychology was presented to show, not their radical novelty in perception, but their synthesis into a viable perspective of what is and of what's possible for the theo-therapist. As a demonstration of my thesis, Assagioli's psychotherapy of psychosynthesis was viewed from the perspective of the Swedenborgian.

It has been my effort to demonstrate that a major contribution of the Swedenborgian perspective lies in its providing the theo-therapist not only with a dynamic ontology and a viable eschatology, but an epistemology that just might suggest the means toward actualizing the eschaton in the lives of men.

The contribution is not in the particulars of methodology. This will be eclectic with specific techniques yet to be conceived and tested. Rather, the contribution seems to lie in the inclusiveness

of the perspective, including the synthesis of psychic (spiritual) resources available for the becoming of man. In the interrelatedness of ontology, eschatology, and epistemology, the perspective emphasizes man's belonging and his becoming. The eschaton, symbolized in the interrelatedness of the Grand Man, is a comprehensive and adequate perception of challenge and meaning for the individual in society. The idealized model of man stresses self-realization leading to self-actualization within

The model for the becoming of man is not "sickness and health" but "heaven and hell" as a phenomenological reality. It is an axiological model with evaluation made from the criteria of the "loves of the soul and their opposites." In the model, man is seen as the recipient of life, yet he is given self-consciousness with the freedom to act "as if of himself." Man is, like the God in whose image and likeness he is created, being in the process of becoming. Thus, the idealized model is that of man the creature functioning as a co-creator, involved in purposeful evolution toward the actualization of love—a dynamic of reciprocity with God and man.

It is this model of man in community which calls for the synthesis of the pastoral and the prophetic in ministry. As a "postscript," I shall argue for the viability of "focused ministry" within the essential interrelatedness of "full service ministry" within the beloved community. Whatever the emphasis, or the focus, of ministry; the polarity between the pastoral and the prophetic exists, hopefully, as synthesis, not as dichotomy.

As a focused ministry, pastoral counselling has been seen as an expression of theo-therapy defined as a self-consciously religious therapy. Theo-therapy was further defined as perspective, not method. In the use of the prefix "theo," I have meant to say that the questions of theodicy will have a central place in the perspective of the theo-therapist, as will the ontological question of the psychic structure of man, the epistemological question of resources for change, and the eschatological question of purpose and goal. Most specifically, I have not defined theo-therapy as identified with a specific theological position or formulation. Rather, the emphasis is that theo-therapy is the perspective

of the self-consciously religious therapist, the pastoral counselor. In methodology, the theo-therapist is eclectic, with his eclecticism conditioned by his perspective of what is and of what's possible.

My intent here is not to suggest that pastoral counselors, as theo-therapists, need be in agreement in their theological perspectives. Rather, my point is that the pastoral counselors need to be unified in their recognition of the central importance of their theological perspectives as they minister through the art of therapy. With this agreement, the dialogue from diversity may be fruitfully continued in the search for truth and the enhancement of means.

In the final analysis, however, the theo-therapist, be he Swedenborgian or whatever, is one among many within the beloved community. He ministers to, and has need to be ministered unto. Ultimately as a self-consciously religious man, he takes seriously the possibilities of what might become because of what he perceives God to be and to intend. Through the life-style he has chosen, with its prime means of presentational theologizing, he bears witness to the Good News of God's accepting love, and the Good News that "from first to last, and not merely in the epilogue, Christianity is eschatology, is hope, forward looking and forward moving, and therefore also revolutionizing and transforming the present."<sup>1</sup>

The Swedenborgian perspective suggests to me that the theo-therapist will experience the holiness of meaning in all phenomenon as a reflection—though painfully distorted at times—of the "thouness" in all that is. And, he will discover the meaning of life in the seeking to facilitate the actualization of the eschaton among men.

Within the perspective, the sacred and the profane in the created is a meaningless dichotomy, but heaven and hell within the lives of people is not. Thus, the theo-therapist has a commitment to social structures as they provide the arena of self-actualization or crush the humanness out of men. He will take seriously the interpersonal psychology of a Harry Stack Sullivan and the more mystical psychology of a Roberto Assagioli or Ira Progoff. In the drama of "twilight imaging" and dream analysis, he will look not just for the stuff of repression (hell) but also for the stuff of God's call forward (heaven). He will be interested in Maslow's "secularized religious" facilitation of peak-experiences, and he will learn from Frankl's "search for

meaning." In short, the theo-therapist will be interested in the many "worlds" of art, literature, music, nature, theology, and science as all provide stimuli for the becoming of man and meaning to the being of a man.

## POSTSCRIPT

### A MINISTRY WITHIN A SWEDENBORGIAN PERSPECTIVE

#### A Summary Statement

Within the perspective of a Swedenborgian, the goal of ministry, whatever its form, is defined by commitment to cooperation with the ontological purposing of actualizing love. The human dimension is interpersonal, seeking the reciprocity of love within community. In the theological ontology of love actualizing through wisdom, there is given the purposing of eschatological intent—"a heaven from the human race"—and the epistemological means of repentance, reformation, and regeneration toward experiencing the eschaton, both present and future. Thus, the ministerial task is "now" oriented and "future" directed. It is concerned with both being and becoming, but never with either without the other. Self-realization is not the goal of ministry, but self-actualization within community. In this, the philosophical and theological perspectives are consistent with the psychological perspective of psychodynamic growth and development. Like Teilhard's concept of purposeful evolution toward the Omega point, man is called forward by an eschaton of increasing interpersonal involvement of self-actualization with enhanced individuation.<sup>2</sup>

This ontological purposing is understood as the inherent thrust of the cosmos which imbues all with the value of being-of-the-sacred and brings meaning to the perception of the "thouness" of all that is. From this, Swedenborgian ministry views not only other persons as sacred, but the total environment as well, an environment to be related to and interrelated with, but not to be exploited.

This perspective opens out to the phenomena of being multidimensionally, giving validity to a ministry of social change and action, a ministry of ecology, a ministry to persons; no one of which is valid in and of itself, but all of which find enhanced validation through awareness of their interrelatedness within the divine intentionality.

Within the perspective, there is a perception of the divine perspective understood as God's "ontological stance" of grace. Thus, the "over againstness" of God is affirming, accepting, calling into reciprocal, loving relationships in freedom. Acceptance and belong is the intended milieu for man. The existential vacuum of meaninglessness and apathy is a distortion of being, an experiencing of hell, not the inevitable human predicament. From the perspective of this ontology, then, ministry will seek

to move beyond adjustment to "the evoking of larger realizations of meaning in the individual's existence."<sup>3</sup>

<sup>1</sup>Jurgen Moltmann, *Theology of Hope* (New York: Harper & Row, 1967), p. 16.

<sup>2</sup>Robert L. Faricy, S.J., *Teilhard de Chardin's Theology of the Christian in the World* (New York: Sheed and Ward, 1967), pp. 33-72.

<sup>3</sup>Ira Progoff, *The Symbolic and the Real* (New York: Julian Press Inc. 1963), p. 19.

## For German-Speaking Field

### DR. FRIEDEMANN HORN PRINTS AND PUBLISHES IN SWITZERLAND

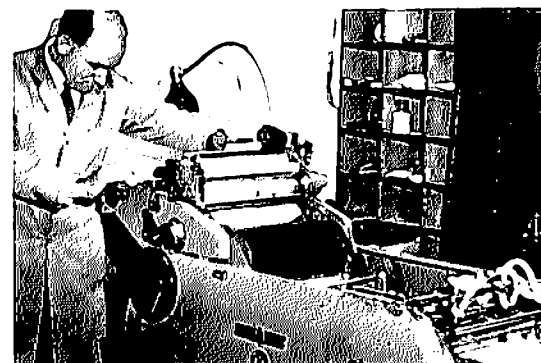
For several reasons the German field has never been as fertile for Swedenborg's ideas and teachings as the English one. So it was always difficult to publish German editions of his works: the market was small. When we reorganized the Swedenborg Verlag ("Verlag" = "publishing house") Zurich in 1952, the average sale of books by and on Swedenborg per year was under \$250—almost nothing. Then—mostly through joining the Swiss booksellers and publishers association—we were so lucky to raise the average sales per year to around \$1200. New books could be published, such as Helen Keller's "My Religion," a new translation of the two opening chapters of *Arcana Coelestia*, a new translation of "Intercourse of Soul and Body," and—last but not least—a new translation of *True Christian Religion*. Meanwhile printing costs increased more and more. In 1961 it became obvious that we could not cope up with it, and so we resolved to print the books and periodicals ourselves. With the generous help of our friends, we bought the necessary machines and equipment, and only two months later, in November 1961, the first two reprints—*Charity* and *Earths in the Universe*—were ready for sale. Beginning with 1962 we also took over the production of our two periodicals "Offene Tore" (a bi-monthly magazine) and "Neukirchliches Leben" (since 1963: "Neukirchenblatt:" a monthly paper for the German speaking Societies of Berlin, Zurich, and Vienna, including all the many smaller groups). A Varityper and an IBM executive had been sold in the meantime, and replaced by an IBM composer in 1968. The whole print-shop represents a capital of around \$18,000, freely given to us by our members and various New-Church organizations in the German-speaking countries and in the USA. We do not have to pay a cent for interests, so that our hands are free to work only for our own sake. Since from the beginning a number of members had engaged themselves to do voluntary work in the print



Composing. Dr. Horn is at the keyboard.



Layout



Printing on Offset Press



Folding by Machine



Collating



Paperback Book Binding

shop, most of the work is done free of cost, or at very little cost.

During these years our average sales (excluding the two periodicals) increased to over \$2500, that is more than 10 times the average of the former years. It is true that some of our books are more expensive than in 1952 (the average rise of the selling prices, however, is no more than 20%), but on the other hand we are selling 90% of our books through the book-trade, especially through our German delivery (between 35 and 50% discount!), while formerly 90% had been sold directly (without any discount). All our members, both of the Church and of the Swedenborg Societies in the whole German field, profit from a discount of 20% so that they actually don't pay more for the books than 19 years ago. . . (with cheaper money!) All this explains that we are selling today at least 15 times more books than up to 1952.

### Recent Publications

A great many reprints and entirely new books have been printed: *Brief Exposition*, *White Horse*, *Prophet & Psalms*, *Charity*, *Conjugal Love*, *Divine Providence*, *Intercourse*, *Heaven & Hell* (Hasenclever-edition), *Last Judgment*, *Earths in the Universe*; of the new edition of the *Arcana* in 8 volumes, containing the explanation of Genesis and Exodus, and one supplementary volume, containing all the interchapter material, six have been published, No. 7 is ready for binding, 8 is in the state of preparation now. Furthermore, the following books on Swedenborg and collateral literature have been printed: Ernst Benz Swedenborg, *Natural Scientist and Seer* (2 volumes, together 560 pages), 2nd, revised and improved edition; Ernst Benz Swedenborg and Lavater, reprint, Henry de Geymuller Swedenborg and the *Transcendental World*, reprint, Gerhard Gollwitzer, *Swedenborg Breviary*, 2nd revised and improved edition, Horn Reissner *The Internal Sense of the Sermon on the Mount*, H. Keller, *Light in my Darkness*, reprint; W. Worcester, *The language of Parable*, new German translation; not to mention a series of smaller pamphlets separate prints of articles from "Offene Tore," and a number of prints for friends (such as *Hosanna* for your Sunday Schools). Some of the above titles have had two prints from the same printing plates already, other reprints are almost out of print again, but we have kept all the printing plates, so that a reprint of a reprint usually (i.e. if the plates have kept free from oxidation—which is not always the case) doesn't offer big problems and costs.

## Advantages and Problems

One of the main advantages of this kind of a print shop, which is based on the offset process, is the possibility of printing small editions (300, 400, 1000, or so), storing the printing plates and reusing them, if necessary, for another edition. This means that the investments for a new book are low (which works out as big savings if the title proves to be a failure on the market), and no big storage-space is needed. The printing plates for a whole book fill only a box of medium size. From the same plates between five and ten thousand copies can be made, much more than we can hope to use. The process is not expensive, a plate for 4 average pages costs \$2, including the whole transfer process, retouch, etc.

The work with the print shop is for us the most important missionary enterprise. We know that through the books, which count by the ten thousands only within the 10 years of the print shop, we get our good message across to very many people of all shades of background and education (beginning from simple workmen, ending at the intellectual leaders of our time). So all of our helpers show a great deal of enthusiasm and perseverance.

Of course, where there is light there is also shadow: Our engagement in the printing business prevents us from doing other things, which are likewise important, as personal mission, more lecturing, research work, care of souls, work among the young people with their needs, etc. But small groups such as ours must specialize, otherwise they would not accomplish anything. Of course, our church life and work is quite "normal," but all the "extra" energies of the Zürich Society are concentrated on the printing business.

It would be an interesting thing to know how many sheets of paper have been printed on our Multilith 1250 w Offset printing machine within the 10 years of use. A very rough estimate amounts to more than 1 million, i.e. 100,000 a year. And on one sheet are usually 8 pages, so more than 8,000,000 pages have been printed by our few men. You could continue the game, counting the words, or letters . . . Or by figuring out how many pages for the periodicals (1.5 million), how many for the writings (2.1 million), on Swedenborg and collateral (1.6 million), folders, price-lists, reports, statutes (1.5 million), orders (such as *Hosanna*) and all the undefined rest (between 2 and 3 million).

The fact that all of us are voluntary helpers means that our print shop with all its machines is used only to 1/4 or 1/3 of its capacity. A recent attempt

to employ a paid printer failed after 4 months for personal reasons. The difficulty is that we could not use just any person—who would oversee him, if he were not absolutely trustworthy? It should be a member with all the idealism and skill, necessary for this job . . . On the other hand we must be careful not to sell too many books (!), otherwise our capacity to reprint would not suffice. We have had examples. So some years ago we sold thousand copies of *Heaven and Hell* pocket edition to a second-hand-book-seller, leaving a good stock of 1000 copies. Because we had figured out that this would be enough for the next 15 or 20 years according to the average sales per year. But through the print shop our old customers became much more interested to sell books of Swedenborg, and especially this one, and new customers were attracted, so that the stock has already been sold out against our expectation after 5 or 6 years, and this despite the fact that we had reprinted in the meantime a more recent translation of the same work (edition: 1500 copies)!



Zürich Church Hall, upstairs above print shop

We are trying our best not only to enlarge our list of available books, but also to keep them available. This means that we must be alert in our calculations. Mostly our reprinted editions are very small: between three and five hundred, according to what we expect to sell the next ten years or so. But sometimes our expectations have proved to be wrong, so that we had to reprint the printing plates much before we had figured. But this is not harmful, since our print shop and our whole organization is flexible. So far with the Lord's help our imagination and good will to do what we can has enabled us to fulfill this great use with unbroken zeal and satisfaction.

Friedemann Horn

# BOOK REVIEWS

## SING FOR JOY TO THE LORD

*The Psalms for Modern Man: Today's English Version.*  
New York, American Bible Society, 1970.

The special problems that make fresh Bible translation more difficult than translating other works from ancient languages, are particularly intensified in the case of the Book of Psalms. For the Bible as a whole, our in-bred approach to whatever is holy gives great value to the dignity and time-honored phrases of the Authorized Version (usually called the King James), and other familiar translations. For the Psalms in particular, frequent use in formal liturgy and in devotions and prayers strengthens the importance of dignity and tradition; while our customary approach to poetry increases our acceptance of special-use words and non-conversational word order. We would never comment casually to a friend, "The earth is the Lord's and the fulness thereof," but we might be startled to hear a gowned minister in a gothic chancel begin a responsive reading, "The world and all that is in it belong to the Lord."

Nevertheless, neither the Psalms nor any other Biblical passages are magic incantations that lose their power when they deviate from the original wording—and if they were, no English version would be valid anyway. Words are written, and translations are made, to be understood; and while plain language may not always be poetic, it is plainly understandable.

The dilemma between poetic beauty and understandable plainness is most happily resolved, of course, when a translation is simply beautiful, as in the poetry of Robert Frost or Edwin Markham, for example. To my personal ear, this new translation of the Psalms doesn't quite reach that standard, but I have not found a single passage that is harsh or awkward. In its more-than-satisfactory-but-not-sublime style, however, it is so vividly and consistently understandable that I cannot help but recommend it. If it does not replace more familiar, poetic and majestic versions, its readable clarity make it a most important addition to the library of everyone who loves the Psalms—and to the libraries of many who have not been deeply touched by the Psalms before. The fact that it is a small and very inexpensive paperback may help the doubtful.

As far as I have checked, and as far as my knowledge goes, the translations are uniformly faithful to the original—as accurate as the ambiguities of the Hebrew language and ancient texts allows. The way in which the oldest and most authentic copies are written, for example, makes it impossible to determine certainly whether Psalm 23 refers to the valley "of the shadow of death" or of "deepest darkness." Although there is long tradition behind the former, the fearfully ominous mood is preserved—and made plain and universal—in the translation:

*The Lord is my shepherd;  
I have everything I need.  
He lets me rest in fields of green grass  
and leads me to quiet pools of fresh  
water.  
He gives me new strength.  
  
He guides me in the right way,  
as he has promised.  
Even if that way goes through deepest  
darkness,  
I will not be afraid, Lord,  
because you are with me!  
Your shepherd's rod and staff keep me  
safe.  
  
You prepare a banquet for me,  
where all my enemies can see me;  
you welcome me by pouring ointment on  
my head  
and filling my cup to the brim.  
Certainly your goodness and love will be  
with me as long as I live;  
and your house will be my home  
forever.*

Many familiar psalms take on fresh significance, even when repeated in traditional words, when they have been studied in this new version. "Why do the heathen rage, and the people imagine a vain thing," clearly means more when we have read, "Why do the nations plan rebellion? Why do these people make useless plots?" (Psalm 2) "Sheol" bears no pressing connotations for modern readers, and "Hell" carries evil implications that were not intended in Psalm 139, so the meaning of the eighth verse acquires fresh vividness in the rendering, "If I went up to heaven, you would be there; if I lay down in the world of the dead, you would be there."

The Psalms were not written only to be intoned with solemnity in vaulted sanctuaries; they were written first of all to be sung and remembered by people living in simple intimacy with land and flocks and a sky in which the stars were not dimmed by pollution or the glare that is reflected back for miles around our great cities. Part of this simpler, more natural life was a simple and natural relationship with the unseen God. In this spirit, Psalm 10 is closer to the feeling of the original when it begins, "Why are you so far away, Lord," than in the somewhat ponderous, "Why standest thou afar off, O Lord?" Similarly, in Psalm 6, there is a warm and lovely humility in "Lord, don't be angry and rebuke me! Don't punish me in your anger! Have pity on me because I am worn out; restore me, because I am completely exhausted," that simply doesn't get to me in "O Lord, rebuke me not in thine anger, neither chasten me in thy displeasure. Have mercy upon me, O Lord, for I am weak: O Lord, heal me for my bones are vexed."

The sonorous dignity of the Psalms in the Authorized Version, the beautiful recapturing of the es-

sence of the Hebrew poetic style in the Revised Standard Version, many exquisite renderings in the New English and several other less well-known versions, all have a dear and enduring place in my heart. But so, by now, does this new edition of the American Bible Society. I hope that many of you will find it a modern, and truly alive, way to follow the command of Psalm 100:

*Sing for joy to the Lord, all the  
world!  
Worship the Lord gladly,  
and come before him with joyful songs!*

*Never forget that the Lord is God!  
He made us, and we belong to him;  
we are his people, we are his flock.*

*Enter his temple with thanksgiving,  
go into his sanctuary with praise!  
Give thanks to him and praise him!*

*The Lord is good:  
his love lasts forever,  
and his faithfulness for all time.*



## "WORSHIP IN THE ROUND" IN ST. PAUL

*"For worship is a thirsty land crying out for rain,  
It is a candle in the act of being kindled,  
It is a drop in quest of the ocean. . . .  
It is a voice in the night calling for help,  
It is a soul standing in awe before the mystery  
of the universe . . .  
It is time flowing into eternity,  
. . . a man climbing the altar to God."*

At the Virginia Street Church in St. Paul, worship was experienced in a new way on Sunday, March 7, "Education Sunday." This call to worship by Dwight Bradley<sup>1</sup> was one new part of the service, all of which was planned by the young people of the church.

Sitting in a circle in the parish hall, participants sang hymns and folk songs of people seeking for truth in compassion and fellowship. Three young

people, Alan Frederickson, Diane Olsen, and Larry Person, led the steps in worship. Alan accompanied the singing on the guitar and organist Sylvia Lange played the piano. The choir, led by Dale Lange, sang Psalm 150 antiphonally.

Prayers were said in unison as well as spontaneously and in silence. There were readings from the Old and New Testament, also from Swedenborg's *Divine Providence*, Helen Keller's *My Religion*, *Beyond Ourselves* by Catherine Marshall, American Indian lore, and other sources. The offering was dedicated to the Education fund of the Illinois Association, of which the Virginia Street church is a member.

Andre Diaconoff, Pastor, expects this new form of service to be followed by others and by more participation by the youth of the church.

<sup>1</sup>From the *Encyclopedia of Religious Quotations*

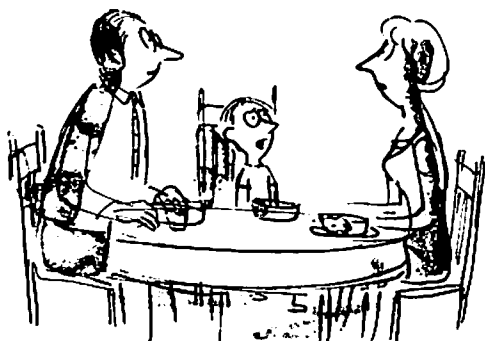
# THE MESSENGER

APRIL 1971

## IN THIS ISSUE:

**Two Kinds of Registration Forms, Both  
To Be Filled Out for Convention 1971**  
*Plus Information on the Interest Seminars*

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"I just can't bring myself to say grace  
for a spinach casserole."

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