

THE MESSENGER

Official Organ of the Swedenborgian Church

JULY-AUGUST 1969

CONVENTION ISSUE



Corporate Giant Helps Little Guy

MESSENGER BEATS DEADLINE THANKS TO IBM

The Messenger faced a problem this month, meeting the mailing schedule of its postal permit (an issue in the mail before the end of August), and still reporting on the convention that ran into August. Jan Seibert, of Convention's Department of Publications, asked IBM for help.

Help was needed from IBM, because *The Messenger* is composed for printing on an IBM *Composer*, purchased by the Central Office for *The Messenger*, *The Convention Journal*, and other convention publications. The machine is too heavy, delicate, and valuable to carry from the Central Office in Newton to the convention site in California; rental, reasonable enough for such an expensive machine, was entirely too much for *The Messenger's* budget; but if composition on the August issue did not start until after the editor's return from California, an August mailing would have been half-way between difficult and impossible.

IBM, in its vast international businesslike machinations, could scarcely notice such a small customer as *The Messenger*, but its meet-the-public represen-



tatives in California not only noticed, but *cared*. Facing our problem with us, they made a *Composer* available on free loan, for use in an on-the-spot, day-and-night impromptu composing shop just off the Convention registration office! It was what is often called "public service," on a small scale that may never make money for IBM, but it sure made a couple of friends!

Along with the machine, they gave a short-but-adequate (and also free) course of instruction; so IBM's generosity (coupled with the skill and dedication of Jan Seibert) produced a large part of the copy in this issue.

Vol. 189 Nos. 7 & 8

July — August 1969

Whole No. 4923

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

Second class postage paid at Boston, Mass.

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

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

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

Contributions toward the cost of publishing should be sent to:

The Treasurer, Swedenborgian Church

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

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

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

Robert H. Kirven, Editor

Address all editorial correspondence and manuscripts to the Editor, *The Messenger*, P. O. Box E, Newton, Mass. 02158. The opinions of contributors do not necessarily reflect the views of the Editor or the Department of Publication, or represent the position of the church.

CONVENTION ELECTION RESULTS

Vice-President	Stewart E. Poole
Treasurer	Chester T. Cook
Recording Secretary	Mrs. Wilfred G. Rice
Board of Education	Dr. Dorothea W. Harvey
Nominating Committee	Rev. Paul Zacharias
General Council:	
Minister	Rev. Robert Loring Young (Calif.)
Laymen	Capt. August Ebel (Middle Atlantic) E. Ellsworth Seibert (Calif.)
Unexpired term(1970)	Norman Bestor (Ohio)
Trustees of Pension Fund	Rev. Paul Zacharias Wilfred Locke Mrs. Elizabeth Munger Rev. Richard H. Tafel, Sr.
Board of Managers, Swedenborg School of Religion	Mrs. Franklin Blackmer Rev. George D. McCurdy Rev. Jerome Poole Rev. Erwin Reddekopp Rev. Rollo Billings Tomas H. Spiers Mrs. Dorothy Farnham Mrs. E. Ellsworth Seibert
Board of Home and Foreign Missions	
Department of Board of Publications	
Augmentation Fund Committee	George Pausch

LETTER FROM THE EDITOR

Saturday night, at the Wayfarers' Chapel, a man said to me, "It's beautiful, isn't it? This is a convention we'll remember for a long time—a real experience!" Later, back at the campus, a woman said, "I keep feeling sad, thinking of the people who didn't come, who missed all this." Sunday afternoon, another woman told me, "There have been two communion services in my life when I *really felt communion*. This morning was one of them."

The last comment said a lot about the nature of the Convention Service itself, which will be described in the next issues of *The Messenger*, but it also said what the other two did, that this year's convention seemed to most of those attending to be a good experience; a warm, intensely personal, fully

communal experience. This issue and the next one will be devoted to reporting it. These capsule testimonials are offered to encourage you to look closely at the expressions on the faces in the pictures, and try to read between the lines that describe what happened, to catch some glimpse of how it felt to be at CONVENTION, 1969.



COMING IN THE SEPTEMBER MESSENGER:

CONVENTION THEME PROGRAM: "People Meeting People"

CONVENTION SUNDAY SERVICE: Pictures and Story

CONVENTION SERMON: "The Church Alive" by the Rev. Randall Laakko, Convention Preacher for 1969.

"LETTER TO ADULTS" from Leaguers at a House Party

MORE FACES FROM CONVENTION, and more on the life of the church aside from the convention sessions.

LEADERSHIP EDUCATION INSTITUTE

Only a little time has passed since we shared our week together. We are still too close to what we experienced to be able to step back and analyze what we gave and received there and be able to write a descriptive article about LEI. We hope that by sharing our personal contributions to our worship service held on the closing day might give a feeling as to what the seven days meant to us.

They told me I would find friendship,
They told me I would find love.
They told me I would learn to be a better person.
And to better help others.
I did.

Gene Shaw

Kindness in words creates confidence.
Kindness in thinking creates profoundness.
Kindness in giving creates love.
LEI creates an atmosphere for kindness.

Cyn Turley

To me, LEI stands for more than Leadership Education Institute. It stands for learning about myself and others, experiencing new things or old things with a new twist and involving myself totally.

Sara Ebel

("I'm a Believer," by Neil Diamond)
I thought love was only true in fairy tales.
Meant for someone else but not for me.
That's the way it seemed,
Disappointment haunted all my dreams.

I thought love was more or less a given thing.
Seems more I gave, the less I got.
What's the use of tryin'?
All you get is pain.
When I needed sunshine, I got rain.

Lyn Ashbridge

Did LEI come into me or did I come into LEI?
Were the things it has brought out always there, or
were they taught?
I think that they were there, but I needed to be
taught how to use them. LEI has done this.

Diana Lovell

A generation goes, and a generation comes
but the earth remains forever.
The sun rises and the sun goes down,
and hastens to the place where it rises.
The wind blows to the south
and goes round to the north.
Round and round goes the wind
and on its circuits the wind returns.
All streams run to the sea,
but the sea is not full;
to the place where the streams flow,
there they flow again.
All things are full of weariness;
a man cannot utter it.
The eye is not satisfied with seeing
nor the ear filled with hearing.
What has been done is what will be done
and there is nothing new under the sun.

Jerry Kline

LEI brought tears to our eyes,
created love in our hearts.

Sue Turley

A sensitive man lives on the hill,
crying as he's standing still.
Loves too much and gives his all; to himself,
that's why he falls.

A soldier fights in Vietnam.
He fights to wound and not to kill;
he'll die himself before he will.
A boy sits on a grassy lawn at a place he
wishes will live forever, and it will.
God made it happen,
and God is where it's at.
You have to find yourself
before you find where it's at.
But don't tool too much
before you start looking,
or you're fooling yourself;
That's not where it's at.

(LEI for ever!)

Mike Calhoun

For everything there is a season,
and a time for every matter under heaven:
a time to be born and a time to die;
a time to plant and a time to pluck up
what is planted;
a time to kill and a time to heal;
a time to break down, and a time
to build up;
a time to weep and a time to laugh;
a time to mourn and a time to dance;
a time to cast away stones, and a time
to gather stones together;
a time to embrace and a time to
refrain from embracing;
a time to seek and a time to lose;
a time to keep and a time to cast away;
a time to rend and a time to sew;
a time to keep silence, and a time
to speak;
a time to love and a time to hate;
a time for war and a time for peace;
a time in the summer called LEI.

Jan Kaupp

It may be true that I live in my own private world
A world full of fear
A world full of sadness
A world full of despair
It may also be true that there
is no way anyone can completely
destroy these feelings
But people, reaching into my world with love,
fill my world with so much love
that it overpowers my
feelings
of fear
of sadness
and of despair.

Here at LEI

we are all learning to both
give and receive this love
more freely.

Ruth Martin

"During deep meditation it is possible to dispel, to see simultaneously all the past, present and future, and then everything is good, everything is perfect. . . . Therefore, it seems to me that everything that exists is good—death as well as life, sin as well as holiness, wisdom as well as folly. Everything is necessary, everything needs only my agreement, my assent, my loving understanding; then all is well with me and nothing can harm me."

from *Siddhartha*, by Herman Hesse

Cathy Thomas

Sit by my side, come as close as the air, share in a
memory of gray, and wander in my words and
dream about the pictures I play
of changes.

Green leaves of summer turn red in the fall, to
brown and to yellow they fade
and then they have to die, trapped within the
circle time parade of changes

Scenes of my young years were warm in my
mind, visions of shadows that shined
till one day I returned and found they were
victims of the line of changes

The world spinning madly, it drifts in the dark, and
swings through a hollow of haze
a race around the sun, a journey through a
universe of lace with changes

Moments of magic will grow in the night, all
fears of the forest are gone,
but when the morning breaks they're swept
away by the golden drops of dawn
and changes

Passions will part to a strange melody, as fires
will sometimes grow cold
like petals in the wind, we're puppets to the
silver strings of soul
and changes

Your tears will be trembling, now we're over
somewhere else, one last cup of wine we will
pour, and I'll kiss you one more time and
leave you on the rolling river shore
of changes.

(by Phil Ochs)

Peter Capon



LEIers Brian Keith, Paul Martin, Kathy Thomas, Ruth Martin, Sue and Cyn Turley describe LEI to the Council of "over-the-hill" Ministers.



Most people know very little
about themselves.
Most people know very little
about other people.
Most people know very little
about love.
As far as I'm concerned
these are the most
important things in life.
They are what you learn
at LEI.

Paul Martin

The above was ours—from us and for us—given and
received freely as we sat in a circle during our com-
munion service on the top of Thunder Mountain.

LEI'ers

MINISTERS AND WIVES INSTITUTE

Twenty-four ministers and twenty wives attended a four-day institute on the campus of Harvey Mudd College in Claremont, California, July 22-24. Held in conjunction with the meetings of the Council of Ministers and the General Convention, which took place on the same campus the following week, the institute was led by Professor and Mrs. Howard Clinebell of Claremont.

Howard and Charlotte, as the leaders quickly became known in the affectionate relationship they established, proved to be ideally qualified for both the purposes of the institute, which was focused on the theme of marriage.

One purpose was to increase the professional competence of the ministers in dealing with marriage problems in their churches: partly through lectures, films, and demonstrations; and partly through the experience of participating as a couple in spiritual growth groups. The other purpose grew out of the first: to enhance and stimulate the communication and the spiritual intimacy of the participants' own marriages. Many commented that the second purpose provided the greatest benefit. The separation is not so simple, however, because each couple's personal benefit increased their sensitivity, competence and effectiveness for their life in their church at home.

The institute filled its four days fully, though not always with what would be called "work"—though even the most "playful" moments contributed to both purposes of the institute in a specific way.

For almost three hours each morning, the Clinebells led what they called "input sessions." In these hours they fed the group theory, knowledge, and understanding from their truly impressive training, experience, and competence. They gave the ministers (and wives, too, for whom it is important in different but related ways) useful insights into the wonderful possibilities, as well as the many problems and difficulties, of marriage in this day of the "cooperative model" for married life. They offered a variety of method suggestions for recognizing and diagnosing marital problems, and for using the resources of the minister, the family itself, and of



Five of the twenty-four: Peg Shaw, Betsy Young, Paul and Pat Zacharias, Jerry Poole.



Howard and Charlotte Clinebell



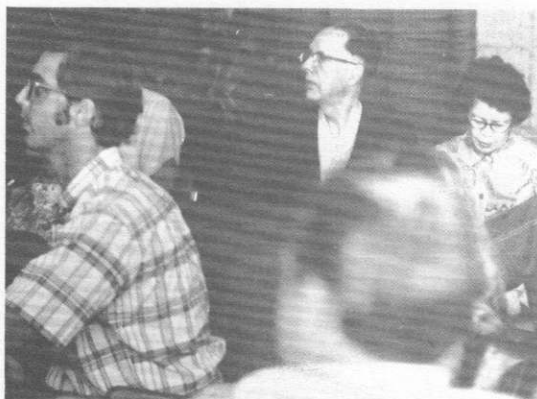
Harold and Mabel Larsen



groups of families from the congregation, for resolving difficulties and developing more fully the rich potential of married life.

In these input sessions, many of the newest and best books on marriage and counselling were introduced, interpreted, and related to each other and to practical experience. An emotion-packed documentary film from real life introduced the possibilities of *conjoint family therapy*—counselling husband, wife, and children together as a group. Howard, a professor of pastoral counselling whose books are highly respected in the field, was primary leader of the input sessions, but many subjects were handled by them jointly, and Charlotte made several presentations alone. One of the most memorable of these was a description of the methods and results of a specialty of hers, *play therapy*. She described the use of various toys, with which very young children can express very clearly their perceptions and feelings about themselves and their families—feelings they could not express in words. Also, she had samples of art-work, demonstrating how easily and vividly a play therapist can learn of children's feelings through their art, and use the art-work itself as a means of communicating with the child in a therapeutic way. One particularly interesting presentation of Howard's described *transactional analysis*—the ways in which the parental, adult and childish dimensions of each person's personality interact within the person and either facilitate or complicate communication between persons. Also, he was particularly thought-provoking in his basic interrelating of psychology and religion as it applies to the ideal of family life and the treatment of family difficulties: without a balanced and active combination of the vertical dimension (spiritual, psychological) and the horizontal dimension (interpersonal relationships, communication), marriage is either flat or hollow—certainly not the rewarding and sustaining experience that it can be.

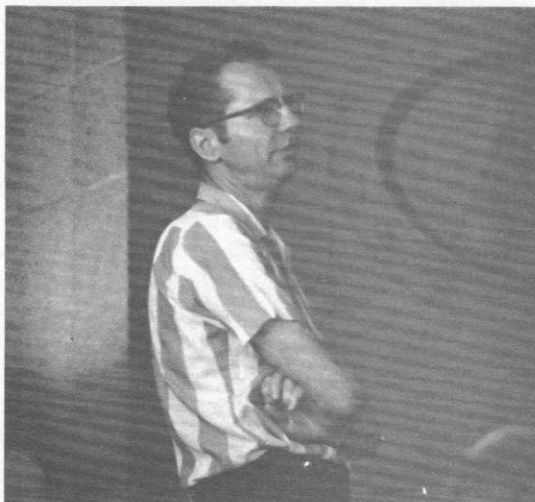
Afternoons, and one evening of the institute, were devoted to spiritual growth groups—four groups of eleven members plus a leader (Howard and Charlotte and two other leaders, Ralph and Marc, rotated leadership, each one leading each group once). In these groups, ministers and wives sat in a circle and talked. They talked about themselves and each other. Most—if not all—of the participants described the groups as valuable, rewarding, even amazing or wonderful. Beyond this, not much can be said about them, because a group is confidential in the first place, and because the experience of



Jerry Poole, Thornton and Florence Smallwood



Charlotte Clinebell displays one of the paintings made by children in play therapy. This picture, together with the dialogue it provoked between Charlotte and the child, helped to open up and assuage a deep and painful loneliness that the child could not express in words.



Howard Clinebell shares his knowledge and experience.

such group work needs no description to those who have known it at some time, and virtually defies description to those who have not.

The evenings were a lot more varied. One was devoted to the growth group, which met for six hours that day and evening, with a box lunch served in the group so not even a supper break was needed. Another evening was a program of *creative movement*—an experience that produced widely varied reactions from delight to amusement to annoyance. A third evening was devoted to a party—fun, games, and an important experience of relating to one another (spouse to spouse and couple to couple) in an atmosphere of play enriched by the heightened awareness of one another that the institute had developed. As part of the party, everyone made a paper hat for himself, and these, like the growth groups, defy description; but there are pictures to serve instead.



Bob and Betsy Young, who planned and hosted the Institute party, sport their hats—quite recognizable as hats, compared to the personality-expressive creations of Marilyn and Cal Turley, Randy and Millie Laakko, Andre Diaconoff, and “Topper,” Jerry Poole.



LEARNING ABOUT LEARNING

A seminar was held at Harvey Mudd College over July 30 and 31 for people interested in improving religious education in our church. The seminar was sponsored by the Board of Education and the Sunday School Association and led by Carolyn Blackmer. Attendance at it was by invitation only because of physical limitations. However, those who attended the seminar feel that they would be capable of leading similar seminars if groups express an interest in learning and experiencing what they experienced. The following people attended the seminar: Joyce Fekete and Helen Keith from De-

troit, Pat Zacharias from Kitchener, Naida Wilson from St. Louis, Mary Poole from Wilmington, Margaret Briggs and Ola Mae Wheaton from Fryeburg, Marge Ball and Pearl McCallum from Los Angeles, John Hitchcock from El Cerrito, Galen Unruh from Pawnee Rock, Marian Kirven from Boston, Horand Gutfeldt from Urbana, and Carolyn Blackmer from Bath.

This seminar was an experiment, called “Learning About Learning,” based upon research done by Carolyn Blackmer, Margaret Briggs, and Naomi

Walton in Swedenborg's teachings about human growth and the learning processes, and an experiment in the Fryeburg Sunday School conducted by Margaret and Carolyn. This Fryeburg experiment was reported in the *Alliance Bulletin*, June 1969.

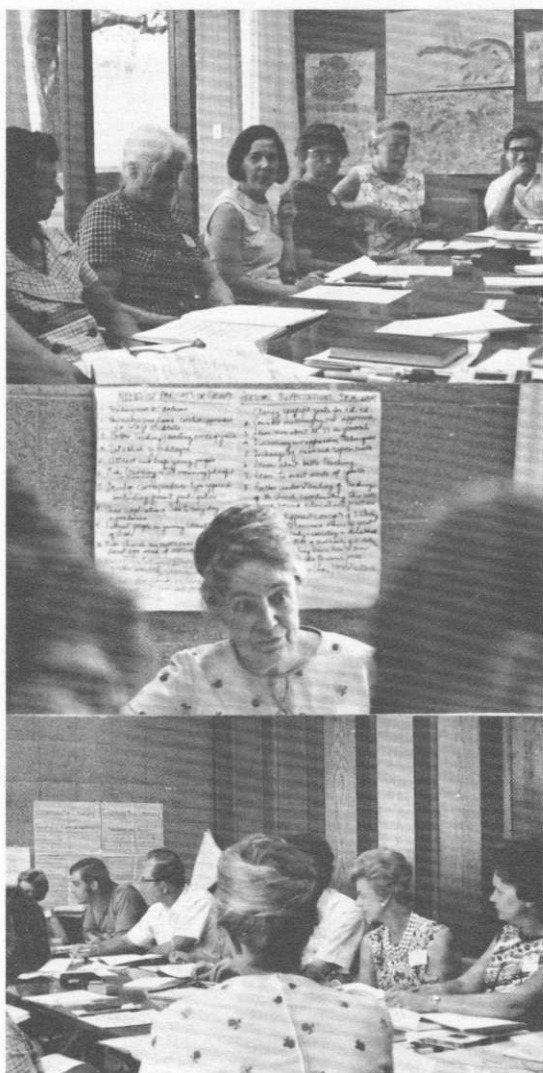
The Learning About Learning seminar was not meant to be a short course on teaching methods, but rather an opportunity for teachers to learn and experience Swedenborg's approaches to the psychology of learning. Therefore the seminar was an exciting mixture of structured content learning and "basic encounter" or "group therapy" discussion and response. A questionnaire and handbook was sent to each member of the group before the seminar started. This enabled us to start with a shared background of information and a shared background of reading as advance preparation.

The handbook consists chiefly of a valuable collection of passages, culled from all of Swedenborg's writings, which deal particularly with man's basic needs for the fullest growth into a human being and the nature of man's potentials for this growth.

The seminar opened with devotions, a get-acquainted period, and then two talks by Carolyn which essentially summarized the material in the handbook. The first talk was on every man's potentials for human growth according to Swedenborg and other psychologists. The second talk was on every man's basic needs for growth into a full human being. Margaret Briggs brought samples of the work done at the Fryeburg Sunday School experiment, and discussed and explained exactly what was done and what some of the outcome of it has been.

The rest of the seminar was basically discussion: discussion which compared Swedenborg's psychology with Freud, Jung, Erikson, Bruner, Otto; and discussion which considered and role-played how these findings might be applied to actual situations.

The seminar was in session from 1:30 to 9:30 p.m. on July 30 and from 9:00 a.m. to 3:00 p.m. on July 31. The general feeling at the end seemed to be that there was still so much to learn that we all would have been happier if it could have gone on for another day at least. But the call of other commitments brought it to an end. During the evening of the first day a period of time was allotted for self-expression or emotional reaction to the days' activities.



The opportunity was provided for finger-painting, creative writing, dancing, listening to music, meditation, small unstructured group conversations, and the sharing with the whole group of the results of this period. Some members did paint and talk about their paintings, some wrote poetry or prayers and shared them, and some shared the findings of their conversations.

At the end of the seminar every participant wrote an evaluation of it. Perhaps the best way to provide you readers with insight into the true nature of the experiment is to quote from some of the evaluations.

"The value of this seminar to me was how it made me aware of my own needs for more study and background in the writings of Swedenborg. . . . At times the meat of the conversation was lost to me."

FACES

"I feel some missed out on the 'expression time' by insufficient encouragement and stressing of the value of the non-verbal experience available in art and poetry, or moving to music. Fears kept some in conversation."

"I was challenged and inspired by the presentation of more of the whole or total view of the nature of the human mind and its relationship with the Divine. . . . While the content at first seemed a little overwhelming, the "slow down" or sharing periods gave time for needful reflection. Really felt *I* was learning and I enjoyed it. Became aware of my own *need* for growth so I could help others in their growth processes and found myself feeling that the only way I could find real and meaningful fulfillment would be in wholesome and constructive inter-relationships."

"This seminar has opened a whole new world of thought to me. For the first time in years I can feel some hope for our dwindling Sunday Schools."

"The exciting part of this seminar for me was Mrs. Blackmer's presentation which seemed to put in order, for the first time, many of the things I have brushed with, doctrinally speaking, throughout my life. Having been steeped in Education courses, per se, it was refreshing at last to have the light dawn so clearly as to what is actually happening in the learning process."

"For right now the new ideas and understanding I have are so ephemeral I'm holding my breath lest they get away."

"All types of people with varying backgrounds—blending their ideas into something creative. . . ."

"How can one place an evaluation on something so precious as an opening flower, a breath of clean air, an unfolding of a thought?"

"Thank you for a beginning." This thought was expressed by many members. They feel they have only begun to explore these possibilities, but most of them have expressed a willingness to come at the call of others to help them get started on similar types of learning experiences. There is someone from this seminar who would share his or her experience with your group if you inform him or her of your needs.

Marian Kirven



Elsie Reddekopp

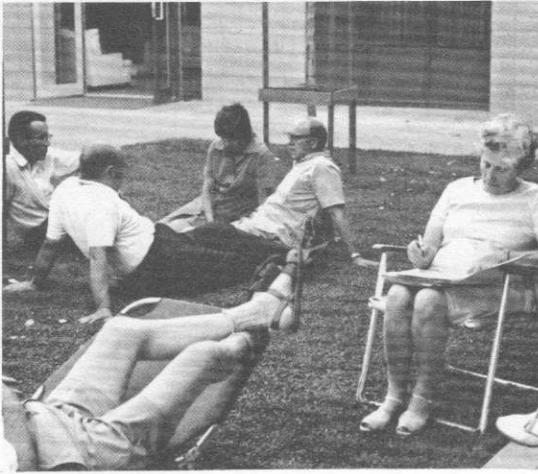


F. Robert Tafel



David Garrett

OFF-DUTY VIEWS



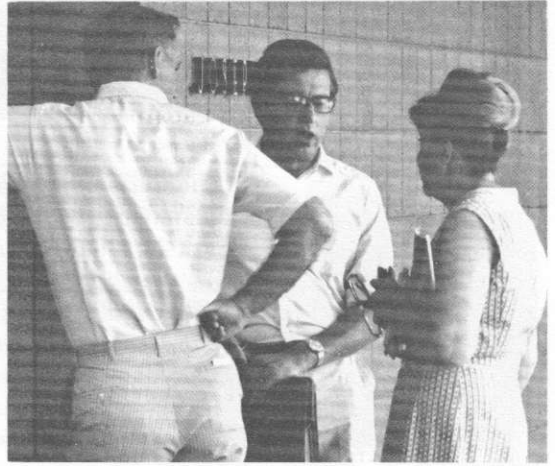
Dorm courtyard by day.



..... and night



"Bridge Committee" met daily



.....and conversations happened everywhere



Times to be alone, too

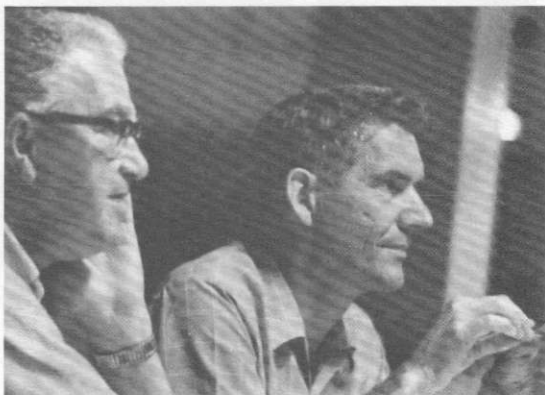


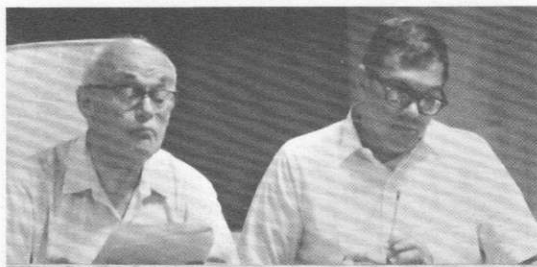
....and trees to sit under

COUNCIL OF MINISTERS



The Council of Ministers met for business all day and evening on August 26, most of the day on August 27, and for several short special sessions during the week. (As usual, the Council remained "in session" until the end of Convention, to facilitate short sessions for special purposes.) Given constitutional responsibility for "all matters pertaining to the doctrine and worship of the Church and of the Ministry," the Council usually has a full agenda, but produces little "news." Most of its deliberations result in recommendations to the General Council or the Convention, and either are confidential until reported on the floor of Convention, or of no particular moment until acted on by Convention.





Therefore, a pictorial report of their meeting seems to be of greatest value of what can be said. If the faces look thoughtful but relaxed, you are reading the expressions well. Although the meetings follow a full and formal agenda, and operate according to Roberts' *Rules of Order*, the past few years have witnessed a continuing decrease in dependence on the rules to get the work done, as the ministers have developed their ability to work together in free and frank discussion. This atmosphere eases tension, gets through the agenda, and—more importantly—gets full and fair hearing of all feelings and points of view.



Annual Meeting

ALLIANCE OF NEW CHURCH WOMEN

The Alliance of New Church Women held their sixty-second meeting on Thursday, July 31 with 79 members signing the roll. Mrs. Mareta Saul extended a warm welcome on behalf of the California Association.

The Religious Chairman, Mrs. Alice Van Boven led the beautiful worship service which pictured the twelve precious gems forming the foundations of the New Jerusalem as described in the Book of Revelation! The foundation represents doctrine and the gems the various aspects of New Church doctrines.

"How can learning about these precious stones help us to grow more loving and more useful in the Lord's kingdom? asked the speaker. Can each of us resolve to search the Scriptures further for the spiritual sense which shines through the letter clear as crystal? Can truths as special as gems be the foundation principles of our lives?"

The following officers were elected during the business meeting to serve for the two-year period 1969-71:

President—Mrs. Robert W. Tafel, Philadelphia, Pa.
1st Vice Pres.—Mrs. Frank Hamilton, Almont, Mich.
2nd Vice Pres.—Mrs. Ted Tuck, Kitchener, Canada
Treasurer—Mrs. Thornton Smallwood, Chicago, Ill.
Record. Secy.—Mrs. Alan Farnham, Brockton, Mass.
Corr. Secy.—Miss Josephine Hope, Brookline, Mass.



ALLIANCE OFFICERS, l.-r.: 1st V. P., Mrs. Hamilton; Treas., Mrs. Smallwood; Rec. Sec., Mrs. Farnham; Pres. Mrs. Tafel.

Chairmen of Standing Committees 1969-71
Religious—Mrs. Alice Van Boven, Redlands, Cal.
Mite Box—Miss Mildred Billings, Chicago, Ill.
Round Robin—Mrs. Frank Hamilton, Almont, Mich.
Publications—Mrs. Clayton Priestnal, New York, N.Y.
Nominating—Mrs. Lois Miller, San Diego, Cal.

Reaching Out

The Mite Box 1969 contribution to missionary work amounting to \$1511.30 will be devoted to equipment for the Paris chapel.

At home, nearly every local group has sent packages of clothing and household goods to the Mississippi Delta Project. It is the intention of the Alliance to feature one welfare activity each year.



CHANGING GUARD: Pres. Doris Tafel confers with Past-President, Ethel Rice.

The 1970 World Conference

It was voted to contribute the Mite Box for 1970 to assisting missionary ministers to attend the 1970 Conference. To this end, an Ad Hoc Committee was recommended to consist of one member of the Alliance, one member of the Dept. of Missions, and one member of the 1970 World Conference Committee.

It was voted to contribute \$100 to each of the four women working on the World Conference Committee, \$300 toward the expenses of the Alliance president, and to place \$300 at the disposition of the YPL to be used at their discretion to assist young people to attend the Conference.

The Alliance recessed for the customary luncheon reconvening to hear the address of Mrs. Alice Sechrist on the topic *The Relevance of Swedenborg Today*. This article will be found on another page of *The Messenger*.

SWEDENBORG'S RELEVANCE TO THE NEEDS OF TODAY'S WORLD

by Alice Spiers Sechrist

Is Swedenborg passé? Would the world suffer a great loss if the Writings were dumped into the ocean, and like the fabled Atlantis, allowed to sink into oblivion?

Before launching into this sea of thought, let us premise that Swedenborg does make certain statements which seem irrelevant today. For example, consider some of the things he says about women. In *Marital Love* (90-1) he speaks of the offices and activities proper to women, and those more suited to men. A woman, he says, does handwork, like knitting, embroidery, etc., especially things for the adornment of her person, and for enhancing her beauty; also small domestic duties about the home and the care of children: a mother may oversee the education of her children, even the boys, until they reach a certain age, when the father should take over. A man's work, on the contrary, takes him outside the home, into fields requiring knowledge and understanding. Nothing is said about a woman's scrubbing floors, washing windows or diapers, or perhaps helping a farmer husband by doing milking, cultivating, and other tasks; for in Swedenborg's time, among those of his own social status, such things were done by the servants, who were hardly considered to be in the same category with the ladies of the household.

Then in the same book we read: "Many believe that women can perform men's functions if only they are trained in them while young, as boys are; but while they can be trained to do them, they cannot be led into the judgment on which their right execution depends. . . . So they are driven to consult men, and if they have a choice, they take the advice which favors their loves" (175). But do not men consult other men, and sometimes their secretaries, or even their wives on occasion? He continues: "Some also suppose that women can lift the understanding into the light which men enjoy, and view matters from that height. They have been persuaded to this opinion by the works of certain educated women writers; but when examined in the spiritual world in their presence, their writings were found to be expressions, not of judgment and wisdom, but of cleverness and grace of style." Now that was doubtless true, but let us ask ourselves



whether Swedenborg was acquainted with any women of the New Jerusalem in his day! Also, I think it reasonable to believe that in this verdict on the work of women, he was treating of specific women, not women in general, and was not giving us doctrine, but an estimate of the differences between most men and women of his era, based on his personal experiences. You know that part of the title of *Heaven and . . . Hell is from Things Heard and Seen*; and yet he warns us that drawing conclusions from sense impressions may lead one to take apparent truths for real ones—and, indeed, he himself made certain such misjudgments early in his other world experience—misjudgments easily corrected, however, if one continues to read the later works. I feel sure that he made no error in the distinctive doctrines, but they do have inner and outer layers of meaning and significance, and we need to know just where we are when we meditate on them.

And as to the women writers, we may recall that some good spirits once told Swedenborg himself that his own writings were very crude and uncouth; and he agreed with them, but replied that they were only vessels into which purer and more interior things could be infused, *as if* they were a literal sense (S.D.2185).

Now before considering the distinctive doctrines required for the understanding and guidance of this world of ours, I would like to mention one other frequently quoted distinction which Swedenborg makes between men and women, or, rather, between husband and wife. It is quite valid, and eternally pertinent, and yet I am sure it has been greatly misunderstood in the church. That is his

teaching that "The wife is the love of her husband's wisdom." For one thing, it is essential to take Discrete Degrees into consideration here and not allow our emotions on the topic to run away with us, for the reverse is true among the celestial angels. Moreover—for those of you who know Latin grammar—the phrase "of wisdom" has been taken as an objective genitive, whereas it must nearly always be subjective; i.e., she is the love which belongs to his wisdom, if he has any, and is required to make it genuine. Swedenborg often remarks that no genuine wisdom exists without its love, and *vice versa*; so the unmarried man, or the "husband" who cannot receive his wife's love and return it reinforced and supported, has no real wisdom, but only its potential—if he has not destroyed even that! So the phrase, "love of the man's wisdom," does not usually mean that a wife loves her husband's understanding of things spiritual or natural, but that she IS, or ideally should be, the love which complements it and gives it validity. Sometimes Swedenborg does use the term as an objective genitive, but that is a special state.

Now for the distinctive doctrines! Some of us it seems to me, have an almost pathological fear of mentioning Swedenborg in our public utterances, and particularly of referring to these teachings: Discrete Degrees (already mentioned), Correspondences, the Virgin Birth, the Incarnation itself, and especially its purposes—the reasons why the Lord took this method to come into the world of finite man, sinful man; and then the Resurrection, and lastly the Glorification of His Human—and many other doctrines. It is my thesis that every one of the distinctive New Church teachings is desperately needed by the world today if the trends of history are to be understood and guided—and just now they are especially needed by the so-called Christian world.

What are some of the needs of this world today? In our time there are two sets of ideas struggling, like the twins in the womb of Rebekah, to come to birth, and to claim supremacy or precedence one over the other: (1) ideas relating to the worth and dignity of the individual: How shall you and I, as persons, exercise the "right" to self-expression? What new guideposts shall we seek? etc.; (2) ideas about the just demands of society and its organizations—the "establishment," if you will.

One philosopher has put it that the special task of philosophy is to reconcile freedom and dependence. In effect he says: God IS, but who and what are we, that we should *seem* to be, since our entire life must depend upon the Maker who formed us? Now this philosopher was a deep student of Swedenborg; so he had the answers; but when we listen to discussions of psychology or religion, wherever they may be held, doesn't it very often seem that many of the speakers flounder in a sea of confusion? How true it is that a man's ideas of God color all his attitudes! I do not mean to imply that the psychologists of today do not often have insights that are startling in their parallelism with our teachings: as Swedenborg himself says, even in his time there were other people in the world to whom direct revelation from the Lord was being given; and many have indirect leadings which are remarkably perceptive. As an example of the parallelism I speak of, take what most modern psychologists say about the life's love, and the need to have a goal that corresponds to it. This parallels closely all that Swedenborg says about a person's dominant or "ruling" love. Then I have been especially struck by the essential agreement of moderns that it is dangerous to the morale to harbor feelings of guilt for past actions and attitudes—their agreement with all that Swedenborg says about eating of the Tree of Knowledge of Good and Evil, and how it is as harmful



to appropriate evil to oneself as it is to take pride in one's virtues. But Swedenborg goes to even greater depths, and presents us with a coordinated system of truths or concepts, lacking among the many schools of today, which, while saying a lot about WHAT and HOW, do not tell us WHY, as Swedenborg does. I think sometimes of a little two-stanza poem by Arthur Guiterman which appeared in the *Saturday Evening Post* some twenty-five or more years ago. I have forgotten the second stanza, but the first went something like this:

Dear little boy, there are well-schooled men
To answer your WHAT, your HOW, and
your WHEN:

But the wisest give but a vague reply,
If you ask them—WHY?

Well, I could cite many more parallels between Swedenborg and modern psychology, but my point is that Swedenborg, from the Lord, speaks with a certainty that leads to straight and confident thinking, and while that kind of certainty is resented in the world, it is sadly needed. It is not difficult to understand, however, the fear—or reluctance—to mention Swedenborg, or the protest that our doctrines are academic, abstractions impracticable in everyday life, of interest only to theologians, etc. Yet I would say to those who so feel: have you really read Swedenborg, read him thinking of the truths he is presenting, with no protest against the heaviness of his language? I would also ask: Have you read the Writings with the realization that you are not being presented with a flourishing garden, already planted and landscaped, with trees fully matured and bearing, flowers blooming in profusion and ready for the plucking; but you have been given seeds to plant in uncultivated ground, and must set to work clearing, and cultivating, and planning the ends to achieve before those seeds can be expected to sprout and grow—and that then you must continue to cultivate, and water, and nourish what has been planted?

I am convinced that this is the state of mind in which these works should be read and studied—"as if" they were a literal sense, to which must correspond the knowledges and the loves essential for recognizing and solving the problems of the day. We must find corresponding thoughts and actions new and old, which will become more and more relevant as mankind makes progress along the road to the New Jerusalem—or along the roads! The city is descending and building, not only from materials given through Swedenborg, but its truths are com-



ing through many channels, although some of them are pretty murky and inclined to meander, and nowhere are they so clear and systematized as in the Writings, and presenting so definite a picture of man's divine origin, his dual nature, and his glorious destiny.

Did you ever think, by the way, that the Lord has given us a pattern, a blueprint, for building any institution, from that of the family to that of a world community, in the Holy City, and a still more complete pattern in the human body itself? Meditate on this!

Yet I really feel a deep sympathy for those who have become disaffected, not only because they are missing so much, so very much, but also because their disaffection is at least partly chargeable to the rest of us. We have been guilty not only of superficial understanding ourselves, but we have been too academic and abstract and theological in presenting the Doctrines to others, applying them too seldom to community, and world, and private problems. I think that subconsciously we fear the greater responsibility which a deeper understanding entails.

Just one example now, and then another which I will give later. We are told in HH (15-16) that the angels do not love the Lord as a person, but as good and truth, or perfect Love and perfect Wisdom. He goes even further, adding that no person mentioned in the Word is known in heaven. Now how about the person of the Lord Jesus Christ? This is a very profound subject, and I solicit your dedicated attention to the following picture of at least one inner meaning to us on earth of the doctrine of the Incarnation. To me it is the most universal meaning—drawn from the Word, and very relevant to the world's problems today—or any time! For any so-called inner significance in the Writings is really an outer meaning; for it refers to this world and its remaking, whereas the Word concerns also our personal relationship to our Maker, to our inner world of heaven and hell, and the individual's rebirth, as well as that of society.

Now for the story's "inner significance": Some 2000 years ago there was no general notion of universal brotherhood on earth. The Greek was brother to the Greek, the Roman to the Roman, the Jew to the Jew, etc., but that they were fundamentally brothers to all men was unheard of, and barely hinted at in such customs as receiving the traveling stranger with hospitality, and treating him as a brother during his sojourn.

Then the concept of universal brotherhood appeared among men—the concept of the Brotherhood of All Men and the Fatherhood of One God. It was an idea conceived by some finite mind, or minds, doubtless, but it was surely fathered by the Divine, by the Holy Spirit which dwells (not continuously, but discretely) within all men; for without question it was more than the idle thought of some human brain: in other words it was Divine, a Virgin Birth. It was born in obscurity because there was no room for it in the inn of the hearts and minds of the rulers in church and state, who sought every excuse to destroy it if it was brought to their attention. Yet very early in its development it confused and astounded the learned in the temples, who could find no answers for its arguments but to bury them in the obscurity of specious literalism and superstition—and suppression. Yet among the common people—the *hoi polloi*—were some who heard them gladly, and thrilled to the voice of hope therein. Some few others—or some of *them*!—thought of the concept as the Word of God made flesh, and indeed it was—an external expression of the Two Great Commandments, which bring down to earth the fulness of Law and Prophet. It is THE TRUTH which is to make men free, needing only to be lifted up in the hearts and minds of humanity—raised in our love and estimation, as we come to appreciate the search for freedom in the world today, whether orderly or disorderly—needing only to be lifted up to draw all men to its banner. It aroused opposition, of course, and still does, even in you and me: for the approach of the highest heaven stirs to action the lowest hells. It constantly undergoes Crucifixion, but a Resurrection invariably follows:

Truth crushed to earth shall rise again,
Th'eternal years of God are hers—

and it always rises with greater power in heaven and on earth, because it opens more interior and universal degrees within us, becoming glorified in more minds and hearts.

Now we must not try to consider the relevance of

all the other distinctive doctrines; but we should not neglect the two reasons for the Incarnation: (1) to put the hells in order; and (2) to glorify His Humanity. I am quite sure that we have been grossly sensuous in our interpretation of these purposes; for instance, hasn't the Glorification been commonly interpreted to refer to certain phenomena which took place once and for all within the spatial limits of the Lord's body? And isn't that the kind of orthodoxy which has discredited Swedenborg not only in the eyes of many thinking and perceptive people outside our communion, but also among some of our own? Let's treat these flowers of thought to some hoeing and weeding, to see whether we cannot help them to bear brighter blossoms!

First, there is the matter of putting the hells in order. We are told often enough in the Writings that the love of self is hell in man: "From the love of self all evils flow" (A.C.1326). But this needs qualification, for we are also told: "In the beginning, the love of self was not an evil love"; and "From creation, the love of self and the love of the world are heavenly." Also: "Heaven is ORDER." Now let's correlate these statements with the doctrine of the Maximus Homo, the "Grand Man,"—the One Man composed of all men, a doctrine the acceptance of which is a natural outgrowth of the concept of the Fatherhood of One God and the Brotherhood of All Men, and very relevant to the issues of this day, whether political, psychological, or theological.

We are told that the Grand Man of the Heavens is the body of the Lord (the church is also so described). Of course, we must not forget Discrete Degrees here, either; but if regenerated men and women, eventually including even you and me, help to form the Divine Human, what does that mean to the life of man on earth? (By the way, isn't the Buddhist doctrine of Nirvana, as it applies to the eventual absorption of the so-called perfected soul into the Divine, a perversion of this Doctrine? It was known in the Ancient Church!) Anyway, the Lord Himself taught us to pray that His Kingdom come to this earth as it is in the heavens, and surely that implies that we must understand and work to that end! Would we not do this by seeking to harmonize and reconcile self-love and brotherly-love, individualism and socialism, every person with his community? I think we must especially help the nations to realize that they too are but men, subject to the same moral and spiritual laws as indi-

viduals. The citizens of the New Jerusalem will find that it is not enough to work for personal salvation: they must also seek to accomplish, or at the very least, not to put stumbling-blocks in the way of, a regenerating world society. It will not be an easy accomplishment, and might require a thousand years of the world's time, although I have a notion that we are going to compel great changes in the world sooner than we think by our veru resistance to those changes, by our own intransigence, our ignorance of or misinterpretation of the lessons of history, and especially our ignorance of the spiritual forces at work within mankind—an ignorance which greatly beclouds our minds, although it is within those very clouds that the Lord comes to us again!

William Blake once wrote a mystic poem, "The Marriage of Heaven and Hell." Now of course good and evil cannot be "married" in the usual sense; for as darkness disappears when light enters, so what represents itself as evil disappears or greatly changes when turned right-side-up, or when good is applied—which is one reason why the Lord says: "Resist not evil." To resist is one thing: to "shun" or "avoid" is another: we may "avoid" darkness, but we do not "resist" it. It is still another thing to put what was originally good, but which has become perverted, back into its true ORDER—one of the objectives the Lord came into the world to accomplish.

In the *Arcana* we read: "The man who has charity and faith also loves himself and the world, but as means to an end. His love of self regards love of the Lord, and he loves the world that he may serve the neighbor" (7819). We also read that self-love more readily performs uses to society than do the loves of the Lord and the neighbor because of its greater heat or zeal.

It is not for nothing that Swedenborg describes the hells as urinous and excrementitious; but in his lifetime, the later scientific appreciation of manures was generally unknown—in his country anyway, and here in America, where eastern farmers were frequently known to sell off their farms and move westward because of such an accumulation of manure around barns, and even around houses, as to make them unendurable. Yet all about the festering heaps grass and weeds grew so luxuriantly that one wonders at their taking so long to learn the truth; and today (here I quote from the Elder Henry James): "our spiritual husbandmen display

the same obdurate contempt for the infernal element in humanity, and never dream that such priceless Divine renovation for the exhausted mind of man is stored away in those now nauseous and festering, because useless, forms to which we give the generic name of hell or the devil."

What makes Swedenborg's teaching on this topic especially pertinent today? Isn't it the fact that we are much concerned with the pollution of our air, our water, and our soils with the waste products of cars and factories? If our leaders, and the formers of policy understood the spiritual causes, don't you suppose we could move with more assurance to the solving of the problems involved? For our teachings, if really studied and understood, show us that the solutions may be found in the discovery of uses for the very polluting agents themselves—uses as great as those of the rotting manures in renewing exhausted areas of ground, and making them richly fertile, filling the earth with food and beauty for body and soul in the products of field and pasture and prairie, and the gardens of little homes—in theological terms, ultimating the Glorification of the Lord's human—the second objective of the Incarnation.

So the second objective is really included in the first, and I need go no further into it, beyond pointing out that in the Word the Lord says that "The earth is His footstool," and also that "He maketh the place of His feet glorious."

Thus when our social institutions of church and state can so amend their imperfections as to allow the individual man's internal freedom outward expression, we shall see manifested the difference between individualism and individuality, and all Pharisaic pride among men, as well as all despair over the manifestations of evil within and among us, will disappear, and the ORDER of the new hells will be manifested. At present, since human individuality is the very temple of the Lord in man, we see very disorderly expressions of it in such phenomena as senseless wars, in race riots, the rebellion of our young people, etc.; but you can no more repress its short-sighted and obstinate manifestations by penal statutes than "you can tame the electric current by vote of a common council," as H. James puts it. He continues: "So the mightier forces of human individuality have resorted to eccentric and explosive methods only by way of compelling society to do it belated justice by furnishing a suitable medium for the display of its inmost innocence."

All this Swedenborg gives us, but you must work to find it!

I am almost through, but before closing I feel that I must mention two more phenomena that stand out today in the concern of more and more people: (1) WAR; and (2) SPACE EXPLORATION. About WAR, Swedenborg says:

It is not from the Divine Providence that wars exist, for they involve killing people, vandalism, looting, violence, cruelty, and other debasing evils which are diametrically opposed to Christian charity; but since the era of the Most Ancient Church, the life's love has become of such a nature that it desires power over others, and finally over everybody; and it also wants to own the wealth of the world, even to all of it. These two loves cannot forcibly be restrained, because everyone must be permitted to act in freedom according to reason; for otherwise men could not be led by the Lord to avoid evil. . . . for unless evils were permitted by the Lord to break out, man would not see them . . . and so could not be led to shun them. . . . Everything that occurs in the world corresponds to spiritual states . . . in the smallest particulars, even trivial things. (D.P.291)

He also says: "Wars whose purpose lies in protecting our country and church, are not contrary to charity." (T.C.R.407)

However, are there any wars today which are really for the protection of the soldier's own country? So powerful has the military-industrial complex become, and so extensive in its ramifications—about which President Eisenhower was so concerned—that it has with consummate subtlety taken possession of all the leading countries directly or indirectly, and from them of the smaller ones, so that many people are led to believe, earnestly and even innocently, that we fight for our country when we are really defending the complex, and so spiritually we fight against our own country, and against the Grand Man. Try to think this out for yourselves, and to understand the many reasons, some valid and others less so, why more and more of our young people today are resisting the very idea of war!

About space exploration: I'll just ask you a question. In view of what the Writings tell us about everything that occurs in the world being representative of spiritual states prevailing at the time, and in view of the fact that Swedenborg also reiter-

ates that the MOON represents man's faith, or his understanding of truth, do you suppose that we could have made a successful trip to the moon and back if, in recent years, individuals had not begun to investigate and explore their faith as never before since the Flood? If you know and understand Swedenborg, you know that it would have been impossible, for all causes are spiritual!

I hope from what has been said here that you have been able to glean something of a new significance of the Incarnation to the life of man on earth—man-kind as a whole; and also of the Lord's Second Advent in a new revelation. Let me repeat that when our social institutions are so organized that every individual without distinction because of family, race, religion, or social status is given full opportunity to develop his talents, to find what he feels is his place in society and to contribute thereto, to discover his "thing," to satisfy his normal desires for education, for family and home, for vocation and leisure—then he will have no quarrel with society, with the "establishment," and heaven and hell in him will be "married" or in ORDER within and outside of him. For his self-love will gladly support his love of the Lord and the neighbor in its own obvious self-interest.

There are some verses in Zechariah XIV which point clearly to such a destiny for man on earth, and as Swedenborg frequently quoted them, he must have loved them too. Anything that helps us to understand and work for that destiny is relevant to life today—which could not be life without HOPE. The verses, with some running comment, are:

The Lord your God will come, and all the holy angels with Him—all the affections and all the truths needed, all the will and all the know-how needed to fulfil the ideal: on that Day there shall not be light and brightness—there shall be no bright and cold but false understanding of the issues: but it shall be ONE DAY known to the Lord, not day, not night—not heaven, not hell: for at evening time there shall be light—in the midst of obscurity, the true Light will come and the New Day will dawn: On that DAY living waters shall flow forth from Jerusalem—a NEW Jerusalem: and the Lord will become King over all the earth: on that DAY the Lord will be ONE and His name ONE.

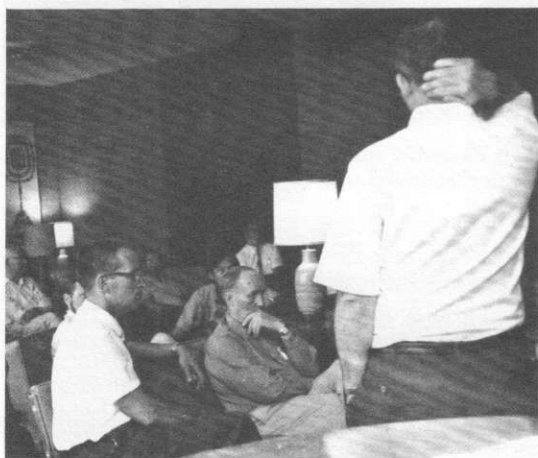
CONVENTION VIEWS



Thursday morning of Convention week, the Rev. Jay Lee conducted an outdoor chapel service on the theme, "Original Experience."



Friday the Rev. Calvin Turley baptized Kathleen Mareta, daughter of F. Robert and Mareta Tafel at an outdoor Communion service.



Ministers met for special sessions.....



.....and sometimes there was only ONE person at the registration desk.



People talked business.....



.....or sat and listened to it

Are You Going to London?

1970 COMMITTEE REPORT

We held our 1968 annual meeting during the General Convention at Windsor, Ontario, Canada and made plans for the year. Mrs. Erwin D. Reddekopp, our Travel Chairman, had invited Mr. Grant of Wholesale Tours International to outline possible tours for those who planned to attend the Assembly.

We continued the organization of "Workshops" or Discussion Groups to be held on July 1, 1970 as a prelude to the Assembly. The following are now the leaders:

1. Worship and Church Music
Rev. Andre Diaconoff
Miss Jane Sugden
2. Prayer and Spiritual Healing
Rev. and Mrs. Brian Kingslake
3. Education, religious and secular
Rev. and Mrs. Franklin Blackmer
Rev. Martin Pryke
4. Outreach and Mission
to be named

Registrants have signed up for these groups as follows: 1-23, 2-34, 3-44, 4-28.

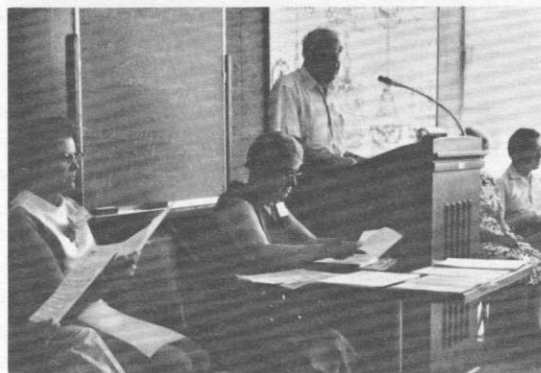
The purpose of these groups, like that of the whole Assembly, is to share with each other the work that has been done in the New Church, the future use that can be seen, learning from each other, inspiring each other.

As of May 1st, we have received 162 adult reservations and 8 children (or youth) and some are still coming in. We have advised the London Committee, which is making the local arrangements for meeting halls and meals, that we will have a maximum of 200 Convention attendants. The General Conference expects a maximum of 200 and the General Church perhaps a maximum of 150 (largely from England).

Due to heavy booking, requests for single rooms in Connaught Hall are only available for 36 single persons. All others will be housed in nearby hotels, notably Hotel Kingsley on Bloomsbury Way and Hotel Bonnington on Southampton Row, both within easy walking distance to Victoria Halls. Rates average: Single, \$9—Double \$15, including breakfast. For meals and hall rentals from July 2-

5th, a general contribution of \$25 will be asked of each registrant. Hotel reservations should be made this year, by each registrant not going on an *all expense* tour. Reservations should be made from June 30 through July 5, 1970 for the Assembly, or longer if so desired.

Preliminary travel arrangements have now been completed with the assistance of Mr. Gosta Baeckstrom of Bartlett Tours Company in Philadelphia. Mr. Baeckstrom, who is a member of the General Church and a native of Sweden, has organized and conducted many tours for New Church friends.



1970 Chairman Othmar Tobisch and three of his committee chairmen preside over meeting just before Convention.

The plans are to fly to London on *Monday evening, June 29, 1970*. The first day in London is set aside for independent activities. The New Church World Assembly is scheduled for July 1 through 5. After the close of the Assembly, there will be three conducted tours, exclusively for New Church friends, to some of the most interesting parts of Europe.

These two-week tours will leave from London on *Monday, July 6*. Detailed itineraries on the tours are available upon request. Many of you have expressed an interest in visiting Stockholm and Upsala. These two places are included in Tour "B."

Mr. Baeckstrom advises that the cost of the entire trip (21 days) to Europe, including the conducted two-week tours, is *estimated* to be:

Tour "A"	\$794.00
(London, Britain, Scotland, Ireland)	
Tour "B"	\$967.00
(London, Denmark, Sweden, Norway)	
Tour "C"	\$829.00
(London, Holland, Germany, Austria, Switzerland)	
Tips and Service	All inclusive

A special arrangement will be made for those who wish to attend the Assembly only, but are unable to join one of our tours following the close of the Assembly. We are arranging a special package, taking advantage of the 14-21 day group air fare, and the cost is estimated to be \$360.00. This will include round-trip air transportation: Philadelphia/London—6 nights in London in a first class hotel with breakfast and transfer to and from the hotel. This group will be on their own between the close of the Assembly and the day of departure, Monday July 13.

Anybody desiring to stay abroad less than 14 days would not be able to take advantage of the reduced air fare, and the additional cost of the package would be \$245.00, or a total of \$605.00.

Further details are available from:

Mrs. Elsie Reddekopp
576 W. Woodland
Ferndale, Michigan 48220

EDITOR'S NOTE: Since travel and lodging reservations must be made immediately by those who plan to attend the 1970 World Assembly, this is The Messenger's last chance to publicize the trip. However, the Assembly will be a significant event in the life of the whole church, so winter and spring issues will feature articles on the personal and theological meanings of it.

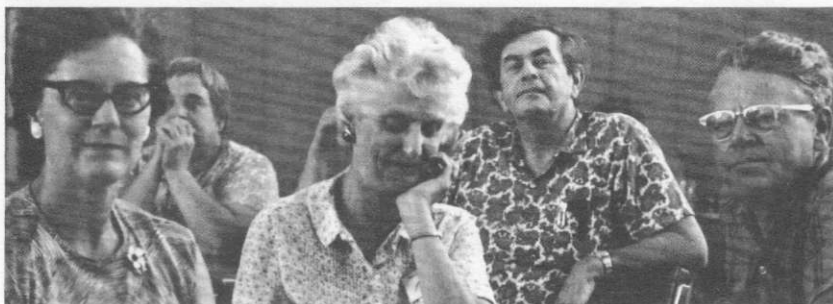


Mrs. Margit Tobisch, and Travel Chairman Mrs. Elsie Reddekopp, discuss plans for next June in front of the 1970 World Assembly exhibit (TOP); some of the 200 now planning to attend the Assembly listen attentively to plans for next year's program and travel arrangements (CENTER); a portion of the choir assembled from across the continent to practice for performances in London at the Assembly, sings under the direction of Miss Jane Sugden of San Francisco.



SUNDAY SCHOOL ASSOCIATION

New President Horand Gutfeldt addresses the Association. l.-r. Franklin Blackmer, Sec., Pres. Gutfeldt, Marian Kirven, Audio-Visual Aides Comm. Ola-Mae Wheaton, retiring Secy., Margaret Briggs, Teacher Training Com., Harold Larsen, Vice Pres. Other officers elected: Elizabeth Wilson, Treas., Dan Nielson, Nom. Com., Naomi Walton, Exec. Com. Since there will be no convention in 1970, the Sunday School Association voted to have no annual meeting next year, extending all terms of office by one year.



CONVENTION DELEGATES FROM BELLEVUE: Oakie King, Libby Frye, Elizabeth Johnson, above l. FROM PHILADELPHIA: Ken Stier, Doris and Bob Tafel, above r. FROM MANCHESTER: Louise Schneiderheinze, Peg and Frank Shaw (Dave Johnson from Bellevue in background).



OLDEST AND YOUNGEST AT CONVENTION: Kathleen Mareta Tafel, daughter of Mareta and F. Robert, two weeks; the Rev. E. H. Bennett of Australia, 85 years.



DEPARTMENT OF PUBLICATION
EXHIBITORS

Swedenborg Foundation
Swedenborg Press
Swedenborg Publishing Ass'n
Mass New Church Union
New Church Book Center



EXHIBITS

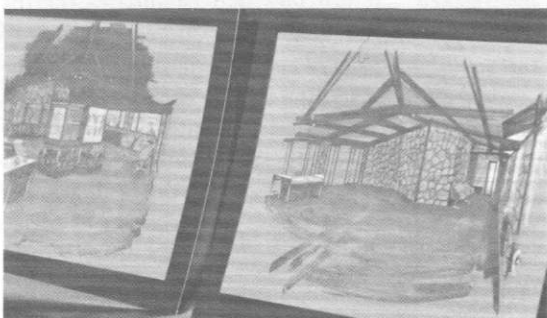


Kemper Road community church opens Sunday

FIRST SERVICES CEREMONIES
Sunday, July 20, 1969
AT THE NEW

KEMPER ROAD COMMUNITY CHURCH
SWEDENBORGIAN
WORSHIP 10:45 A.M.
NURSERY DURING CHURCH
REV. DICK TAFEL

LOCATED BETWEEN MCKINNEY & WELLER RD.
PHONE: 793-0381 OR 891-7090



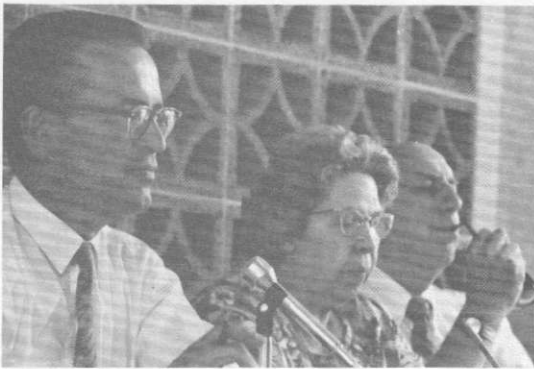
Book sales were better than ever at the large book display of the Dept. of Pub., jointly sponsored by the Church's five publishing bodies (top right and left). A foresighted kiosk displayed poetry, paintings, a mobile, and other forms of creative expression by laymen of the Good Shepherd Center in Bellevue (Convention's Program Link, lower right.) With first services in the new building July 20th, the Rev. Richard Tafel Jr., of Kemper Road Community Church (Swedenborgian)—former Cincinnati Church, barely had time to prepare a display, but it was news (center left). In addition to the visit to the Wayfarers' Chapel, delegates and the visitors were shown sketches of proposed changes in the Visitors Center.



Convention in session



Vice President Stewart Poole explains amendments



Pres. Ernest Martin, Secy. Ethel Rice, and Treas. Chester Cook



Edwin Capon advocates ministry amendment

CONVENTION BUSINESS

Relatively speaking, this was a big year for Convention business. In addition to the election of officers and members of boards and committees **ELECTION RESULTS** appear on p. 107 of this issue), five amendments to the Constitution were passed, and Convention took action on several motions of some importance within the church—and of some significance beyond it.

One measure of considerable internal significance was the decision, passed without dissent, that no convention be held in 1970. The context of this decision was the 1970 World Assembly in London next year, to which some 200 Convention people plan to go. A formal opinion by Forster Freeman, Jr., Convention's Legal Counsel, declared this a constitutional and orderly decision; and some confusion over the effect upon terms of office was cleared up by the Rev. Edwin Capon, whose quick reading of the Constitution in the midst of the discussion discovered that Article II, Section 6, clearly establishes that all terms of office are extended automatically for one year by the action.

One of the amendments provides that officers of Convention shall hereafter be nominated by the Nominating Committee (with additional nominations allowed from the floor, under existing rules), instead of only from the floor according to previous practice. Another limits length of service on the Board of Managers of the Theological School to two consecutive terms. A third amendment takes the editorship of *The Messenger* out of the elective category and makes it an appointive office, with the Department of Publication given the responsibility for the appointment. A fourth amendment, purely procedural, makes certain streamlining changes in the Convention Secretary's responsibility to request and make reports to the Convention.

The remaining amendment is of more far-reaching significance. It provides that candidates for the ministry of the Swedenborgian Church may hereafter be ordained *either* at the request of an employing body of Convention (as has been the practice), or upon submission by the candidate of a "plan of ministry" approved by the Council of Ministers (which permits for the first time the ordination of men seeking to serve as hospital, military or prison chaplains, or men planning to enter other specialized ministries).

Some items of business also related to the world around us, as well as to Convention itself. One notable example was Roger Paulson's report of the growth in program and in buildings at Urbana College, and his introduction of the college's new President, Dr. Paul Zehner.

A motion originating in the Council of Ministers was passed by Convention, requesting General Council to appoint a special committee for a broad ranging study of possible ways in which the Swedenborgian Church can respond to the black-white crisis in this country. The motion was passed, and President Martin explained that this meant the committee would make recommendations that will be brought before the church as a whole through *The Messenger* so that there can be response from members before General Council takes action—since Convention itself will not meet for two years.

A motion of Mrs. Mildred Laakko was referred to the Department of Education, "with favorable intent," calling for a study and recommendation regarding the appropriation of \$20,000 for the establishment of a day-care center for the small children of under-privileged mothers. This proposal, envisioning a center located in a ghetto area and suggesting Boston, was conceived independently of a program announced the night before: the Boston Church and the Perry Normal School plan to pool their plant-and-personnel resources to set up a day-care center for under-privileged children. Mrs. Laakko's motion was passed without a dissenting vote.

The Council of Ministers also recommended that Convention take two related steps with regard to young men of the church who object to military service on grounds of religion and conscience. The motion, which was passed after discussion and with some objection, instructs the Secretary of Convention to maintain a register of Swedenborgian youths who have been granted Conscientious Objector status by the Selective Service Commission, and establishes an official position of Advisor to young men seeking and holding such status. The Rev. Robert Young, who urged passage of the measure, was appointed to the advisory post by the post-convention session of General Council.

In yet another area of concern, the Council of Ministers recommended that Convention adopt a position regarding therapeutic abortion. The resolution was adopted over some opposition.



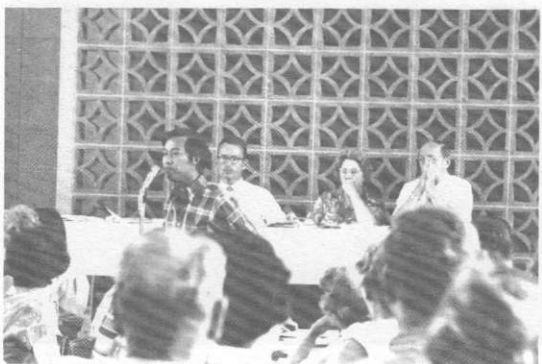
Urbana College Pres. Paul Zehner greets Convention



Council of Ministers Secretary Irwin Reddekopp presents motions from that body.



Mildred Laakko reads her motion establishing child-care center in ghetto area



Jay Lee speaks to motion on abortion

FROM ANCL

Early in the Convention program, the Leaguers attended the scheduled business meetings which, though necessary, seemed dull and involved only a minority of us. We realized that our meetings need-



ed improvement concerning participation and purpose. So we began to get together informally during



NEW ANCL OFFICERS: Brian Keith, Ex. Comm. member; Cathy Thomas, Treas.; Cyn Turley, Secy.; Wendy Geiss, V.P.; Paul Martin, Pres.; Ernie Ekberg, League Advisor.

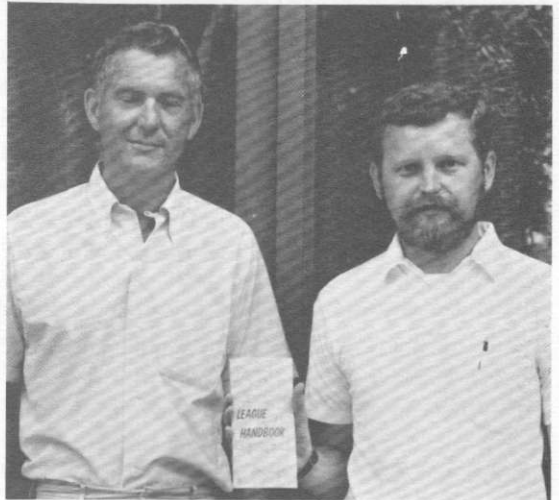


Fryeburg League Receives Poole Trophy for 1969

our free time and evaluate the effectiveness of our League activities. We really want to unify the League, and to give it a purposeful future. We think that if we could get together more than once a year, we could strengthen our relationships.

From past experience, we have discovered that the extra-church activities, like LEI, Convention, the Summer Camps, house parties, retreats, etc. have proved most meaningful to us. What is it that we find in these experiences that we don't find in church?

1. Becoming exposed to Swedenborg within a close, intensive atmosphere which lends itself to understanding.
2. The comforting realization that we young Swedenborgians are not alone.
3. Enjoying meaningful relationships with adults and our peers.
4. Experiencing sensitivity training which helps us to understand and be more open with others as well as ourselves.



The Revs. Paul Zacharias and Randall Laakko, past and present Chaplains of ANCL display the new edition of the League Handbook. In preparation for a number of years, and representing the work of several contributors, the Handbook is primarily the work of these two. It contains useful and up-to-date information in an attractive easy-to-read form. Just completed in time for this convention, it is being distributed to ANCL members, and is offered to all adults interested in the work of the League for \$.50. Copies are available from Rev. Randall Laakko, Church of the Holy City, 1118 Broom Street, Wilmington, Del. 19086.

EVENING AT WAYFARERS' CHAPEL



The Chapel filled to overflowing for vespers.....



..conducted by the Chapel minister, Rev. Robert L. Young



Delegates toured the grounds and stopped to chat.....



....before gathering at long tables on the lawn for dinner in the sunset



Then the crowd filled the amphitheatre to see "Family Portrait," a play about the family of Jesus



....featuring Ethel Swanton (standing right) in the role of Mary

CONVENTION MEMORIALS

BJORN JOHANNSON

1892 – 1968

Bjorn Johannson entered the spiritual world July 20th, 1968, in his seventy-fifth year, followed two months later by his wife, Josephine.



Bjorn was born October 29, 1892, at Pembina, North Dakota and spent his youth on a farm there, in a community of settlers from Iceland. His early career as school teacher and principal included supply of the local church on occasion. After a period as editor of a farm journal, he developed a private practice in advertising and public relations. This took him to Chicago, where he also served as counsellor with the Illinois Children's Home. His advanced education was at Valparaiso University. Subsequently he earned a Ph.B. from the University of Chicago.

It was in Chicago, in the early 1920's that the Johannsons found the New Church, through Rev. Walter B. Murray. This led to study at the Theological School at Cambridge 1924-27 and ordination in our Ministry June 19, 1927.

After serving for one year at Bath, Maine, the Johannson family moved to Portland, Oregon. While there Bjorn made many contacts in the community which followed from his educational and public service activities before entering our Ministry.

In 1936, when the Board of Missions needed a man to represent the Convention in Scandinavian countries, Mr. Johannson was a logical choice because he had facility with the languages, as well as having roots in Scandinavian culture through his Icelandic heritage. His work centered in Copenhagen, until war conditions in 1940 made it advisable to return to the United States.

Two areas of the Convention benefitted from the Johannson ministry in the next twenty-five years. Location during the 1940's was at Buffalo, as the Board of Missions and the New York Association worked jointly to develop central and western New York as a mission field. For many years there had been isolated families in this territory. Mr. Johannson travelled among them in some twenty communities between Binghamton and Buffalo, giving lectures and identifying readily with a number of families who had seen little of a New Church minister.

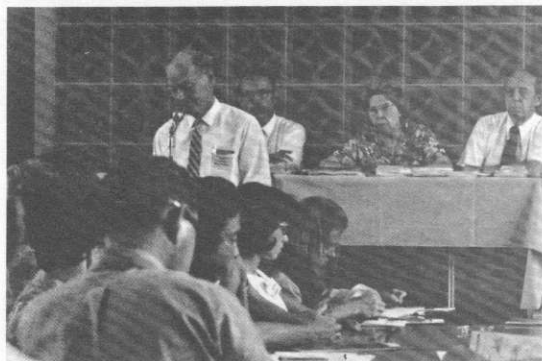
From 1950 until retirement in 1962, the Johannson ministry was at Cincinnati. Those were the years when deep attachments were formed with parishoners who found Bjorn a devoted pastor. They knew him as a studious man broadly acquainted with human problems and deeply devoted to teachings of the New Church. They found him a man of compassion, of humility and balanced judgment, who combined his rich fund of information with forthrightness in facing issues. His vivid memory, his droll humor, his love of people and his skill with anecdotes made him a delightful companion.

In 1948 Mr. Johannson became General Pastor of the Ohio Association. In this role he served Convention through his gifts for conciliation in difficult circumstances. He also was active on the Board of Managers of the Theological School.

From 1954 to 1966 he was editor of the New Church Messenger. This extension of his ministry to all of Convention was a sharing of his versatility and literary gifts as he drew on the richness of his

wide-ranging experiences. Especially, he helped us see the New Church in historical and theological perspective. So he kept attention on the New Christianity as it proceeds from the Lord and on the importance that men and women assume the responsibility of practicing it. We cite one of many editorials expressing this message to our generation:

"Incredible as it sounds, the mighty God had come into the world to contend on this earth plane with the powers of hell. He did this by lighting in human hearts fires of compassion, of righteousness, of an understanding that all men are His children and are precious to Him. But what does all this mean to us now? Many ask, and many are asking: Is there any chance for good and truth triumphing in a world such as ours today? They point to the spirit of materialism that is rampant, to corruption in high places, to the danger of nuclear war. . . . The first followers of the Lord faced the same question. How could they, a tiny minority, even survive in the hostile world in which they found themselves, to say nothing of getting a hearing for the message that the kingdom of God was at hand?



The Rev. Franklin Blackmer, reading the Memorial to the Rev. Bjorn Johannson on Convention floor.

" . . . True, evil has not been expelled but it no longer is all dominant, nor does it go unchallenged. The fires which the Lord lit when He came into the world are still burning brightly . . . the spirit of mercy which strives to overcome evil with good, and which affirms that vindictiveness and hate solve no problems and heal no wounds, but on the contrary make any bad situation worse, is still alive. . . . We who are members of the church . . . are called upon to put on the whole armour of God and to prove that good can overcome evil. The spirit of compassion, forgiveness and mercy must be made manifest by us."

The years 1963 to 1968 were spent at Urbana, where Mr. Johannson taught courses at the College in Comparative Religion. He shared in carrying on worship service in our church there. This culmination of his ministry, addressed to young people, found them responding warmly to his concern for their needs. Here was the setting for another editorial we quote:

"We must bear in mind that the Incarnate One was God in action in human history. He was God's love and truth being made manifest through a personality. To bring our purposes into harmony with His we must incarnate His purpose in our being. That means that we strive to keep His spirit alive on earth, not only in the season of Advent, but every day in the year."

*Franklin H. Blackmer
Leslie Marshall*

LEIGHTON COLEMAN SHUSTER

Leighton Coleman Shuster, a former pastor of the Riverside, California Church of the New Jerusalem, entered the spiritual life quietly from Long Beach, California on March 15, 1969.

Leighton was a classmate of the Rev. Henry Peters at the New-Church Theological School in the years 1915-1918. While a student at the School, he served as superintendent of the Lynn Neighborhood House Sunday School, in Lynn, Massachusetts and there he met Margaret Kelley, whom he married while still a student at the school. He was ordained into the ministry of the New Church on June 19, 1918. Following a ministry in Lancaster, Pennsylvania and a pastorate of some years in Riverside, California, he left the ministry to begin a secular career in U.S. Navy shipyards, first at North Island, San Diego, and later at Long Beach, both in California. He is survived by his second wife, Ida.

A resurrection service was held in Long Beach, with the Rev. Robert Loring Young officiating. The Rev. Henry K. Peters, Leighton's classmate at the Theological School, offered a benedictory prayer.

*Robert Loring Young
Henry K. Peters*

THE MESSENGER

JULY—AUGUST 1969

TABLE OF CONTENTS

MESSENGER BEATS DEADLINE	106
CONVENTION ELECTION RESULTS	107
LETTER FROM THE EDITOR	107
LEADERSHIP EDUCATION INSTITUTE	107
MINISTERS AND WIVES INSTITUTE	110
LEARNING ABOUT LEARNING	112
COUNCIL OF MINISTERS	116
ALLIANCE OF NEW CHURCH WOMEN	118
SWEDENBORG'S RELEVANCE TO THE NEEDS OF TODAY'S WORLD <i>by Alice Spiers Sechrist</i>	119
1970 COMMITTEE	126
CONVENTION BUSINESS	130
ANCL	132
WAYFARERS' CHAPEL	133
CONVENTION MEMORIALS	134

PHOTOGRAPHS

MESSENGER photos by Bob Kirven, Bill Woofenden, Ells Seibert

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

Second Class
Postage
PAID
at Boston, Mass.