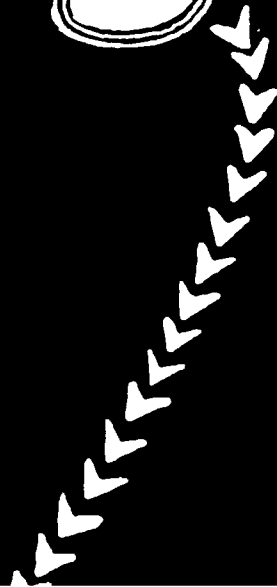
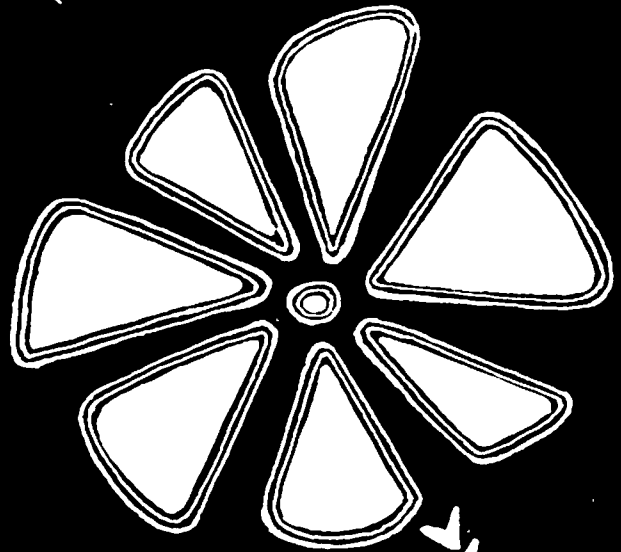
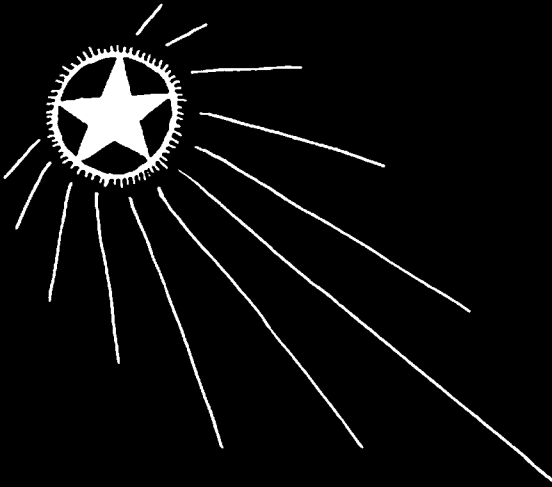


THE MESSENGER

Official Organ of the Swedenborgian Church

DECEMBER 1971



LETTER FROM THE EDITOR

CHRISTMAS IN THE AGE OF AQUARIUS

I hope that readers over sixty will not be shocked by this title and approach to the good news of our Lord's birth, and that readers under forty will not be disappointed by an approach that threatens to "sell out" to traditionalists. As for my contemporaries, the generation that lies between the two first mentioned, I hope you will take the middle-ground quandry in the same spirit I do when I feel at my best: that to be living right on the friction-point of a hinge of history is as much blessing as curse, as exciting as it is troubling, with as much newness in our traditions as there are echoes of the past in what is new.

Mail service being what it is, I doubt that many of you will receive this before Christmas; and that few who do will receive it enough before the Christmas rush to read this until after Christmas;

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so even though I'm writing in mid-November, I'm thinking from the perspective of looking back at a Christmas just past—a Christmas in the Age of Aquarius.

A QUESTION

What was Christmas like for you, this year? Was your family together as much (and did they feel as close when they were together?) as at Christmases a decade or more ago? Was shopping for gifts and addressing Christmas cards more of a chore than a joy (admitting that it always has been a little of each) as compared to years gone by? Did colorfully lighted Christmas decorations on streets and in parks, outdoor displays on homes, delight your eye and lift your spirits as much as they have some other times that you remember? Was tree-trimming, package-wrapping, and the traditional family exchange of gifts a bigger thrill this year than ever, or less so than for some time?

These are not intended as rhetorical questions with an answer cocked somewhere in the back of my head waiting to fire away at you as soon as you've fallen into my trap. I'm asking seriously, and as personally as I can in this medium in which I face a typewriter six-to-eight weeks before you face a printed page. *How was Christmas for you this year?* Did the external elements of the yuletide tradition live up to your generations-old expectations, or did they fall short?

To those of you who had a "good" Christmas, especially to those of you for whom the season was one of the richest and happiest you have ever known, I extend my heartiest congratulations and most heart-felt blessings—though you are blessed indeed without this word from me: but I must share with you at the same time, if I am to be completely honest, a touch of envy on my part. Despite the sincerity of my questions, I must confess my private prognostication that two months from now I will look back at Christmas as having been more or less disappointing in comparison to remembrances of Christmases past. My feeling that a good many of you will have shared this sense of change is the origin of this Christmas letter.

Perhaps my sense of change and disappointment arises from the simple fact that I am older than I was at those Christmas seasons of years gone by, and the yuletide trappings have special appeal for the young (at least the young of my generation); but more likely that is an over-simplification. I am

convinced that the entire culture in which we celebrate the birth of the Christ is changing radically; or has in fact changed, and we are in a continuing and accelerating process of realizing the nature and scope of the change that has taken place. Some of us call it the New Age, some call it the Age of the Second Coming, and some—including many who do not read these pages—call it the dawning of the Age of Aquarius.

WHAT IS THE DIFFERENCE?

What is different that has caused this sense of change? What is there about it that causes a depressing ambiance of twilight to many, particularly in the middle and older generations, at the same time it stimulates a hopeful sensation of dawning among many, particularly in the younger and sometimes in the middle generations? Those of you who have not experienced this dread or thrill of change may be interested in the following exploration as a means of understanding some of your friends and relatives (most likely younger ones). What is new? What is dying and what is aborning, in our physical and spiritual environment that makes this yuletide different from Christmases past?

Our familiar terminology and perspective focussed on the Second Coming bears so much freight of tradition for Swedenborgians, that it may be easier to observe the difference—distinguish the new from the enduring—by borrowing from the words and framework of thought of the new occultism that is called Aquarian. For me, this shift requires no departure from Swedenborgian theology, and in this tentative explanation of things I will not make any such shift: if in fact I succeed in saying anything new, it will be only the words and starting point that carry the “newness”—not the theological stance.

I suggest that the difference between this Christmas and those of a decade or two ago, lies in the dying of externality—the significance of outward symbols—and a re-birth of internality, a resurrection of the sense of meaning behind the symbols

For some, this death and re-birth is compensated for most easily by adopting new symbols—beads, long hair, and flowers on a single stem; for others, it is accommodated most naturally by ignoring the symbols; for me, it requires a re-examination of the symbols, with the aim of determining which

are still valid and which must be discarded, which can be re-interpreted, and what words can best express the re-interpretations that are necessary.

THE CHRISTMAS TREE

One of the two most common symbols of the external trappings of Christmas is the ever-green tree with multi-colored lights (the other most common symbol is the exchange of gifts and cards, summarized in the figure of Santa Claus, and this will be discussed next). Like many symbols attached to Christian holy days, the Christmas tree has its origins in pagan fertility rites. The tree that remains green so that it looks alive when other trees and flora have shed their leaves and blossoms so as to appear dead, was from earliest times a symbol of life for the middle and northern Europeans (mostly in what is now Germany) who saw the cones of green standing in the midst of dark trunks of barren forests. To set lighted candles on such a tree was to celebrate this quality of life, and the celebration carried the hope of participating in it—at least to the primitively practical extent of bearing many healthy children and harvesting a family-sustaining crop next year.

It is not surprising that this symbol and celebration were grafted onto Christmas by those to whom it had been meaningful before they were converted to Christianity; for the birth of our Lord among men is a promise of spiritual fertility and the presence of eternity in our transient lives, and likewise calls for celebration. It is no more surprising that the custom, with its new veneer of Christian meaning, spread throughout Christendom wherever evergreen trees or plants (such as the holly tree which decorates itself near Christmastime) were to be found. By the same persistent tendency of symbols to become universal, it is natural that anything green, or green and red (remember the holly), or any cone-shaped cluster of lights, eventually came to bear the same sense of celebration of Christmas.

Nevertheless, this whole set of images is not rooted essentially in our celebration of God's living and saving relationship to mankind, but is based on a desperate hope for fertility. Fertility is taken for granted in our age of technical power over nature, and is even feared by many who view the seemingly relentless over-crowding of our planet with heart-rending alarm.

Of course, little if any of this analysis—even for those who find it cogent and valid—enters consciously into the diminution of the ecstasy that Christmas trees and all their related ornamentation once gave, any more than it entered deliberately into the origin of the tradition. But symbols achieve—or fail to achieve—their effect on the mind and heart at a level far below conscious deliberation. Therein lies their greatest strength, for they express to our inner selves what logic and words cannot convey to the conscious mind. Symbols, as Tillich wisely taught us, participate in the reality which they symbolize. If that reality loses or changes its significance for our lives, the symbols lose or change their impact on our feelings. In the case of Christmas trees, holly wreaths, and the various forms of candles and other lights that derive from primitive decorating evergreen trees with light, two things have happened. For one thing, the hope of fertility is no longer a fundamental ingredient in the good news of the birth of Jesus the Christ; and for another, the commercialization of Christmas has appropriated this whole set of symbols so completely that they participate more in the reality of charge accounts and crowded stores, than in any reality naturally associated in Christmas in the past or in the present.

SANTA CLAUS

When I first asked my mother if Santa Claus was real (I'd never heard of the famous "Dear Virginia..." editorial), she told me he was the real love of giving gifts at Christmas. Now I know that the exchange of gifts as a symbol of love (whether the love be real or feigned) is at least as old as recorded history. No wonder, then, that this ritual long ago became attached to our celebration of the event in which "God so loved the world that he gave his only begotten son." The exchange of Christmas cards is a simple extension of this ancient tradition, the card being a token of a gift that symbolizes love—or at least concerned remembrance.

But in the social condition that Galbraith has immortalized (and over-simplified) as "the Affluent Society," the need for gifts has changed. In fact, among those who work the hardest at choosing the "right" gift, the real need has virtually disappeared.

The ubiquitous slogan, "the gift for the man (or woman) who has everything," bears unintentional

witness to the demise of the reality that gift exchange once symbolized: namely, genuine sacrifice by one person to meet the genuine need of another. With the reality changed or vanished, the reality of the symbol of gift exchanging has lost its power; and card exchanging—the token of that symbol—has radically changed whatever meaning it has preserved. Also, as with the symbols related to the Christmas tree, the transformation of gift exchanging into the pinnacle of the year for retail sales, has turned the symbol into part of a reality that is totally unrelated to the birth in the stable behind the overflowing inn in Bethlehem.

THE AQUARIAN SYMBOLS

"The Age of Aquarius" as a description of our times, is rooted in a symbology almost as old as gifting, probably older than decorating evergreens, and originally was no more related to the religious significance of Christmas than either of the other two (regardless of the possibility that Matthew's "wise men from the east" might have been astrologers celebrating the dawning of the age of Pisces, the two hundred years which was to precede the Age of Aquarius). Astrology began with the merging of a conviction and a speculation: the conviction that human life is governed or at least guided by powers beyond human control in rhythms too vast for normal human perception, and the speculation that the rhythmic movements of the stars and planets was the origin or medium of that power.

Sidereal rhythms do indeed affect the lives of men—most obviously by tides and clocks and calendars, but also by gravitational effects on all the mechanical processes and devices that characterize our age. Whether they also affect our lives in the ways ascribed to them by astrologers remains a speculation for me, at least; although I share the conjoint conviction, calling it Divine Providence, and see no logical reason for absolutely rejecting astrological phenomena as one medium of that providence.

But the ultimate truth of astrological claims is not relevant here. If astrological symbols, partaking in the reality of super-human governance of life, can give meaning, purpose and value to our lives today (especially for the moment in relation to Christmas), with the power that decorated evergreens and gift exchanging once did; then they can have the same kind of value here and now as those symbols did a generation—or even a decade—ago.

I am not as well-informed about those symbols as I suspect I should be, but a brief and amateurish look at even the most obvious of them will bear upon the important hypothesis that I proposed in the last sentence above.

THE WATER BEARER

The central symbol of Aquarius is a figure pouring water from an urn. To Swedenborgians, this can represent an out-pouring of truth; but to everyone, universally, it represents a larger category that includes the specific Swedenborgian correspondence: the out-pouring into the world of a cleansing, refreshing element of life. In either the specific or the universal significance, the aquarian symbology is related to the message that "the Word became flesh and dwelt among us." The "Age of Aquarius," coming almost two millenia after the event described in the first message and about two centuries after the spiritual founding of the New Church, cannot easily be dismissed as unconnected to the Second Coming presaged in the same Gospel.

In the complex symbolism of astrology, Aquarius' burden is water, but his element is air, connecting all aquarian traits with what is spiritual—including intuition, imagination, sympathy (spiritual sharing), and similar elements. In post-biblical Hebrew lore (the cabalistic tradition), Aquarius signified atonement, baptism, and spiritual influence. No explication should be necessary to show that these aspects of the symbol of Aquarius have closer contemporary relationships to the good news that our Lord was born among men and has come again to dwell among us in spirit, than do colored-lighted fir trees or gifts in foil-faced paper with a cellulose bow transparently taped in place!

PERIPHERAL AQUARIAN SYMBOLS

Young people who consider themselves children of the Age of Aquarius have made themselves conspicuous to older generations by such traits as long hair and beards, bare feet, frayed shirts and tattered jeans. New symbols are no more safe from mis-use and perversion than old ones, of course, but for many serious young men and women these traits are symbols of genuine humility—of refusing to play the game their elders played, of trying to *look* prosperous and distinguished, instead of devoting their full life energy to doing some good in the world. Aquarian sharing of spiritual states has led many sincere children of the age to work earnestly

and effectively to improve the lot of others. Despite all the excesses and perversions of these traits that can be pointed out (and which make news in papers and on TV), the basic symbolism of caring for others and dressing with the most basic necessary simplicity, have more to do with Life that is symbolized by Christmas than do illuminated plastic Santa Clauses and festoons of lights across streets in shopping centers.

Countless further examples of the same kind all make the same point: alongside the original, fundamental, religious symbolism of Christmas (which excludes plastic manger scenes; but includes carols, worship and remembrance of the Christmas Story), both the central and the peripheral symbols of the Age of Aquarius have deeper spiritual compatibility in our time than Christmas trees and Santa Claus. I wonder for myself—and ask you if you care to wonder, too—if the gradual and disappointing deterioration of the yuletide spirit stems from clinging too closely to out-dated sets of symbols, and taking too lightly at Christmastime the new symbols of the Age of Aquarius?

Robert H. Kirven



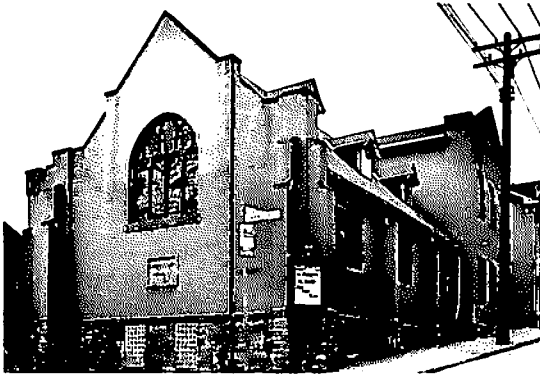
NEW SWEDENBORGIAN ORATORIO IN JAPAN

A copy of the new oratorio, *Job*, written and composed by Seigi Abe, has been deposited in the archives of General Convention and the Swedenborg School of Religion. The Rev. Yonezo Doi, pastor of the Swedenborg Church in Tokyo, says that this is the first and only oratorio composed by a Japanese musician, and it has been performed several times in Japan.

Mr. Abe is a long-time friend of Mr. Doi and a student of Swedenborg, since he and Mr. Doi met in the Boston area in 1926. At that time Mr. Doi was studying at the New Church Theological School, now Swedenborg School of Religion, and Mr. Abe was studying at the New England Conservatory of Music. Their friendship has continued in the years since, and though Mr. Abe is not an official member of the Swedenborg Church, he often comes to sing at Mr. Doi's service.

A LIVING CHURCH SINCE 1841

by Henrietta S. Zehner



Century-old Pittsburgh Church

The Pittsburgh Society observed its 130th anniversary on Saturday, November 6, 1971 with a banquet and program at the Roosevelt Hotel, and a worship service including Holy Communion, followed by a buffet lunch on Sunday, the 7th.

The Rev. and Mrs. Leon C. LeVan were flown from St. Petersburg, Florida for the event since Rev. LeVan had been our pastor for eighteen years prior to his leaving Pittsburgh. He was the main speaker at the banquet and conducted Sunday services.

Gilbert Heddaeus, President of the Pittsburgh Society, welcomed those present who came from as far east as Baltimore, Md., west from Yellow Springs, Ohio, and south from points in West Virginia, and of course Pittsburgh and its suburbs. Seven members of the General Church in Pittsburgh honored us by attending. Thomas Zehner was master of ceremonies. Greetings were received from Rev. Kurt Asplundh of the Pittsburgh General Church; Indianapolis, Cincinnati, Glendale and Urbana societies of Ohio Association; Cleveland had hoped to be represented in person but last minute changes in plans prevented their participation. Letters were read from former members and along with good wishes, checks were enclosed from one of the Societies and several members. Virginia Morgan Obrig, of Greenwich, Connecticut was unable to be with us due to illness in the family, and sent flowers in memory of her parents, the Rev. and Mrs. George E. Morgan who had served the Pittsburgh pastorate for many years. Beautiful white mums and red roses graced the altar and we

felt that these friends from years ago were very close to us. Sunday morning, we had a long distance call from Los Angeles and we were overjoyed to hear the voice of Millie (Mrs. Edwin) Schoenberger sending us her love and best wishes.

At the banquet, Rev. LeVan reviewed his years in Pittsburgh, and others reminisced. Jim Zehner expressed his "memories" of Sunday School and church before he left Pittsburgh to attend Urbana College. He sounded a note of encouragement to those who despair because of our small numbers, explaining that, to him, this uniqueness of size makes friendships among Swedenborgians all over the world a very cherished bond.

Anne and Ad Liebert were registrars at both the banquet and church services, reporting 33 at the former and 45 present on Sunday.

Eugenia and Gilbert Heddaeus set up the very attractive displays of mementos gleaned from here, there and everywhere among the membership, and the literature sent us by the Swedenborg Board of Publication by Tom Spiers. Much interest was evinced in the old photographs, minutes, past programs; the gifts that Mrs. Emma Suter always made for the children of the church out of shells, fish scales, tree bark and the like; and the up-to-date booklets, leaflets, Helen Keller books, and 1972 calendars.

Edith Heddaeus Black, chairman of the buffet, had ordered an anniversary cake for the banquet and it was served with the dessert. On Sunday, as a surprise, she had a happy anniversary cake for Jane and Leon LeVan whose 22nd wedding anniversary came on November 6th. The LeVans were married in our church.

Invitations, reservations, phone calls, et cetera were assigned to Henrietta Zehner. A community newspaper gave us a three-quarter page spread and prints of the pictures used have been made for the use of *The Messenger*.

HISTORY

The earliest available records describe the formation of the society:

"On Saturday evening, November 6, 1841, John Mellor, George Smith, Elizabeth Young, Anna Aitken, Mary Jane Foster and M. Coates were regularly instituted into a Society of the New Jerusalem

Church in the United States by the Rev. Richard DeCharms in the home of A. J. Kline."

At first the Society met in the homes of members but as interest and numbers increased, they secured a room in the Sunday School of a Mr. Tapey. Still growing they were forced to change quarters from time to time—the Great Fire in Pittsburgh in 1845 forced them to move and the Johnstown Flood in 1884 badly damaged their first church building built in 1874 but undaunted, they continued to worship there for another quarter of a century. The present building was dedicated in 1907, and services have been held regularly through prosperous times and bad.

The minutes disclose that by 1847 the group felt they could now engage a minister and the Rev. David Powell became the first pastor at a salary of \$211.25; he held services both morning and evening.

To the Pittsburgh Society goes the distinction of being the first church to which Andrew Carnegie ever gave an organ. Two of his Scottish aunts had been among the founders of the church in 1841, and Andrew had attended the New Church Sunday School, sang in the choir and was its librarian. When the first church was being built in 1874 he donated \$2,000 for the organ, remarking, "I can vouch for what the organ will say but I cannot vouch for what the minister will say." When the church was built and the organ installed, it was necessary to make a change in the roof in order to accommodate the instrument, thus creating a joke about town to the effect that "Carnegie's organ blew the roof off the church and they had to put it back on." When the present edifice was built, the organ was installed in a specially designed side chancel and it is used regularly. Its beautiful tones have mellowed through the years and as it is played, many memories are evoked of favorite hymns, lovely weddings and christenings, and sometimes, memorial services to beloved members. Our organ is very dear to each of us in its own sweet way.

At the front of the church now in use, is a window of rare and unique beauty designed by the Rev. John R. Stephenson, pastor of the Society when the structure was built. It has been a source of inspiration and comfort to its members—"Behold, He cometh with clouds," its message—has its own meaning as we look up at it and are warmed spiritually and physically by the sun streaming through it—happy children see the sparkle of its little flow-



Sanctuary in use for almost 100 years

ers; young people see the promise of the path going round the bend; and for others, the clouds of sorrow, despair and weariness are dispelled. Our window is so much a part of our lives.

The Pittsburgh Society became a member of the Pennsylvania Association in 1875 and in this same year a German group asked permission to use the premises. They could not afford to pay for this use since they had spent all their moneys on publishing Swedenborgian German. However, they were welcomed to share the church, and in 1884 the German Society united with the English, bringing in twelve members.

Organ donated to the Pittsburgh Church by Andrew Carnegie



Due to geographical location, in 1912 the Pittsburgh Society withdrew from the Pennsylvania Association, becoming a member of the Ohio Association. In 1941, on the 100th anniversary of the founding of the New Jerusalem Church in Pittsburgh, the society was host to the Ohio Association.

In the 1890's there was a divisive "split" which separated families and life-long friends; a new society was formed in the East end, taking many members and their financial support with them, and forming the General Church or "Academy" as it was then known. There was much bitterness, but during recent years there have been occasions when the two branches have come together for special events, such as this anniversary, and enjoyed each other's company.

The Pittsburgh Society is a member of General Convention and the Ohio Association; the church building and parsonage are well maintained; in addition to operating its own society, it contributes to Urbana College, Almont Summer School Assembly, LEI, and participates on the various Boards and organizations of Convention.

The membership has dwindled, but it is a loyal and devoted group. The church has been without a resident pastor for four years but able and devoted laymen, Gilbert T. Heddaeus and Adolph Liebert, regularly alternate in conducting services. On occasions when both are out of town, Thomas Zehner serves in their stead. Jim Zehner, who lives and teaches in Ohio, is a consecrated layman in the Ohio Association and on occasional visits to his parents, occupies the pulpit if no other arrangements have been made.

Visiting ordained ministers from General Convention are invited to conduct services, administer the Holy Supper, perform marriage and baptismal rites, and hold resurrection services when our beloved members pass away.

We look to the future; we feel the Lord is holding us in the hollow on His hand and through Divine Providence, we will again be sent a shepherd to minister to our little flock, just as when Rev. LeVan came to us in 1949.

COUNCIL OF NEW CHURCH MINISTERS ON THE EUROPEAN CONTINENT MEET

The COUNCIL of NEW CHURCH MINISTERS on the EUROPEAN CONTINENT (all of them Convention ministers) met in Lausanne, Switzerland, from September 8th to the 12th, for its 18th session since its foundation. It opened by a short service and address by the general Pastor, the Rev. Alfred G. Regamey, on these words of the prophet Ezechias: "Son of man, I have made thee a watchman unto the house of Israel (3:17).

Important papers were submitted and widely discussed on the following subjects, which are all subjects of an up-to-date interest: "Anguish;" "Modern views on liturgical and ritual acts and what should be our reaction toward them;" "Order in the New Church and the problem of lay leaders;" "Is the end of a first Christian era the end of transcendentalism?" "How to adapt the teachings of our Church to the education of our Young people."

In addition to these study-meetings limited to ministers, we had two lectures open to everybody, one entitled "Monotheism centered on the Christ versus traditional Threetheism," showing how the statement on Trinity at the Nicean Council was misunderstood and gradually slid to the present position in the Christian Church; the other lecture was entitled "Towards a New Christian era."

The meetings were carried in the best friendly and brotherly atmosphere. They were enhanced by the presence of the president of the British Conference, the Rev. James Ayre. He declared that the same problems as those which we set on our program were also on the foreground in Great Britain.

A fact to be mentioned: all the meetings (except the two lectures) were conducted in English, a language which is to none of the attendants their vernacular, but one which is more or less familiar to all the ministers, as all of them made their theological studies in USA or by correspondence with Convention's school.

On Saturday afternoon took place the second session of the "CONTINENTAL ASSOCIATION OF THE NEW CHURCH, with delegates and representatives from Germany, France, Italy, and French and German Switzerland. The recently founded union of all the regional groups of the New Church in Germany (under the name Union der Neuen Kirche in Deutschland was welcomed as a new member, as well as the former "Schweizerischer Bund" under its new title, "Die Neue Kirche in deutschen Schweiz."

Problems of general interest and plans for united actions for the whole Continent were considered. One of the proposals was that the New Church organizations the world over be invited to gather in Uppsala at the end of March next on the occasion of the 200th anniversary of Swedenborg's death. In the meantime, some of the ladies of Lausanne and Geneva prepared a fine meal which was served in the parish hall. After it, the delegates of the different organizations reported briefly on their respective fields.



Site of the meeting of the Continental Association

Sunday, the 12th, was the climax of the whole Congress, with a divine service conducted by the Rev. Messrs. A. G. Regamey and Fr. Horn, the latter preaching (in French) on "Gideon and the choice of his 300 valiant men." The service ended by the celebration of the Holy Supper. An excellent lunch and garden party by invitation of Mr. and Mrs. Philippe Galland in their beautiful estate above Lausanne followed.

A new picture card of the recently restored New Church building had been taken and cards of them signed by all were sent to a large number of friends.

Alfred G. Regamey
General Pastor for European Field

THE THIRTY GREEN VOLUMES

A Series on the Writings of Swedenborg

by Brian Kingslake

4. "A Doctrinal Patchwork"

Every student of Swedenborg knows that the *Arcana Coelestia* is a verse-by-verse exposition of the spiritual sense of Genesis and Exodus. What is not generally realized is that these twelve volumes of scriptural exposition contain also a number of extremely valuable doctrinal monographs, which have no direct bearing on the biblical text but contain material necessary for a full understanding of the text. These monographs appear in short instalments, serialized between the chapters, "to be continued." Through many of the volumes, two of such monographs are running simultaneously, the instalments appearing alternately. It is a kind of doctrinal patchwork. Why Swedenborg produced it in this extraordinary fashion, I do not know. Personally I dislike the interruption in one's train of thought, and find it difficult to skip from the spiritual exposition of Exodus to a short instalment on Charity and Faith, then to another short instalment on the Earths in the Universe, and so back to Exodus. Fortunately we have a remedy: trace the thread of each treatise from beginning to end right through the volumes, and then read the whole of it consecutively! Perhaps Swedenborg would have set things out in this way if he had handled a reprint. I wish the Swedenborg Foundation would do it! We could have, say, seven separate booklets, or one modest-sized volume containing all seven. They would make an excellent introduction to the teachings of the New Church, as, of course, Swedenborg himself intended them to be.

Just think! These slender monographs running through the A. C. were the very first presentation of the Heavenly Doctrines to the inhabitants of this earth! The account of the life after death running through Vols. I, II and III was the very first inking anyone had of Swedenborg's experiences beyond the veil. Imagine the reader's amazement as he came across this material for the first time: resurrection from the dead, man's arrival in the spiritual world, a detailed description of heaven and hell; the doctrine of the Grand Man; casual references to the forthcoming Last Judgment; a factual account of the inhabitants of distant planets . . . it must have been staggering! The

Arcana volumes are a great storehouse and reference library of New Church exposition and doctrine. Most of Swedenborg's teaching is contained in it, at least in embryo; and in my opinion the doctrines often appear brighter and clearer here than in the more ponderous and philosophical "working over" of his later publications.

Before we consider these little gems in any detail, what I should like you to do is to make a list or schedule of all the paragraph numbers to be included in each treatise. Better still, if you possess your own set of the twelve volumes of the *Arcana*, go through them and write in pencil at the end of each instalment the paragraph number where the subject is taken up again. For example, at the end of Vol. I No. 189, write "to No. 314," and at the end of No. 323 write "to No. 443." You can easily trace the next instalment by turning to the end of the chapter or the beginning of the next chapter: an easier way is to consult the Table of Contents which appears at the beginning of each volume. This little exercise will take you some time (say, a Sunday afternoon) but it will familiarize you wonderfully with the whole set-up of the *Arcana* and make it all much more meaningful to you. Of course, if you happen to possess a couple of old sets of the *Arcana* volumes, you could cut them up and file all the instalments in consecutive order: but not many people have such bountiful resources!

To start you off on this fascinating paper-chase, here are the opening and closing paragraph numbers of each of the seven monographs running through the *Arcana Coelestia*:

1. *The Spiritual World* Vol. I No. 168 to Vol. III No. 2893
2. *The Holy Scriptures* Vol. II No. 1767 to Vol. IV No. 3011
3. *Representations & Correspondences* Vol. IV No. 2987 to No. 3485
The Grand Man Vol. IV No. 3624 to Vol. VII No. 5727
4. *The Consummation of the Age* Vol. IV No. 3353 to Vol. VII No. 5071
5. *Angels and Spirits with Man.* Vol. VIII No. 5846 to No. 5993
Intercourse between Soul and Body Vol. VIII No. 6053 to No. 6626
6. *Charity & Faith* Vol. IX No. 6627 to Vol. XII No. 10, 831
7. *Earths in the Universe* Vol. IX No. 6695 to Vol. XII No. 10, 837

LETTER TO THE EDITOR

Dear Sir:

As suggested in the Convention issue of *The Messenger* the Adult Discussion Group of the Boston Church aired their views on the case study used by the ministers during their institute on future planning for the Church.

It was the overwhelming opinion of those present, which also included a few members of the Cambridge Society, that the data given to Mr. Olsen, a research assistant at Harvard Business School to prepare this hypothetical study was far from being objective. We felt that the study was molded to accommodate the point of view that the Church must inevitably surrender to contemporary innovations or perish; putting traditional worship and Church structure in a bad light, or as obsolete or irrelevant.

Although the present deficiencies in the Church can neither be denied or ignored, we feel that group therapy and special counseling, while perhaps offering an additional benefit to churchgoers and as a community service, do not begin to replace Scripture and sermon. Instead of fulfilling the need for the Lord, they tend to establish the minister as a local "baal."

The study recommends regional centers with individual ministers covering a large area of the country. Access to finance and publishing as well as supervision of the lay leaders would provide great power in the hands of the few. Perhaps if laymen were to replace some of the administrative, editorial, and other special positions now being held by the ministers, the ministers would have time to aid ailing parish Churches. The idea presented is to get the ministers out of the ministry and the laymen into it. We think a careful analysis with "unloaded" data should be employed and studied before this is allowed to happen.

There is lack of substantial proof that the ways of the "innovators" are much more than stop-gap measures to settle short-range problems caused by the shortage of ministers and declining memberships. They do not promise to fill the Churches with new converts. Most Churches have experienced declining membership, but ours being small feels the pinch more than most. In fact, the "inno-

vators" expect that their plans for regional centers, worship services, and other changes will cause a further reduction in membership by the disgruntled few, but this is to be expected.

With adequate salaries ministers would not need to look for side jobs. They would be in a better position to concentrate on parish work and attracting student ministers. Specialized training and focused ministry should be secondary to the present and future spiritual needs of the Church if we are to believe that the New-Church is truly the Lord's Church. Too much has been said about what is wrong, and not enough of what is right. Peter L. Berger, one of America's leading religious sociologists, was right when he said, "It's time to stop asking what modern man has to say to the Church," and to turn to the more significant question of, "What does the Church have to say to modern man?"

Our viewpoint does not negate "Progress," but stems from the conviction that Swedenborg's Writings are distinctive, and that they are relevant for today, tomorrow, and for all time. Our spiritual leaders should be the first in line to say that this is so. Any innovations should be within this framework.

There are those who would say, "Well, Boston is part of the old guard, the 'traditionalists;' we can

expect this type of reaction from them." Without boasting we can state that Boston remains a traditional parish Church, and it is viable, and it is growing, and it is flexible. It is our sincere hope that those in the driver's seat will place less emphasis on changing the external forms of worship, group therapy and the like, and greater emphasis on proclaiming to the world The Word, God's inestimable gift to man, and its internal sense as revealed in the great Writings of Emanuel Swedenborg. Without this spiritual nucleus we will be no more than a community Church, an ethical society, or a social service organization; and our identity as an institution and the benefit of our message to the world stand in jeopardy.

We hope that space will be found in a future issue of *The Messenger* to print the above letter. It presents a viewpoint long absent from its pages. Thank you for your courtesy and attention.

*Adult Discussion Group
Boston Church of the New Jerusalem*

Marjorie E. Gale, Josephine Ellis, Josephine Hope, Bernice L. Quimby, Melvin D. Gale, George D. McCurdy, Marjorie M. Mitchell, Clarence L. Mitchell, Lawrence C. Young, M. Dorothy Young, Elizabeth Guin, Rafael Guin, Lois E. McCurdy, Stewart S. Perry, June Fine, Walter E. Orthwein III.



REV. LEE CALLED TO DES PLAINES

MORE RESPONSES INVITED

The Rev. Jaikoo Lee has accepted a call to the Good Shepherd Community Church in Des Plaines, Ill., northwest of Chicago, it was announced by Mr. Spencer Hallberg, President of the church.

At the time the Case Study was published in the Convention issue of The Messenger, churches and groups were urged to use it as a basis for discussion, and send responses to the central office. Although responses have been received from three individuals, the letter above is the only response received so far from a group discussion. I hope that more will be forthcoming, because discussion of this type is vital to the renewal of life and activity in the church. Responses may be sent to the editor or to the president of Convention. In either case, the address is 48 Sargent St., Newton, Mass. 02158.

Jay has been studying sociology of religion at Rutgers University for the past year after serving the LaPorte, Ind. church. The Good Shepherd Community Church has been served for the last few years by the Rev. David Graham, a Methodist minister, recognized by Convention's Council of Ministers for this service.

The church was founded by a congregation which relocated from the Sheridan Road church in Chicago under the leadership of the Rev. Rollo Billings.

Mr. Lee's new address is 9744 North Dee Road, Apt. 209, Des Plaines, Ill. 60019.

PRESIDENT'S CORNER

The editor has granted me more space this month as we return to full-sized issues of *The Messenger*. To the question, when is a corner not a corner, the answer this month is when it's two pages.

Following are some observations that have grown out of my travels, activities, and concerns of the last five months:

Ministry: The Rev. Chungsun Lee of Korea arrived in the United States the first of September, and has assumed his duties as minister of our church in Los Angeles. It is hoped that his family will be able to join him soon. . . The Rev. Rollo K. Billings is serving as interim minister at the Wayfarers' Chapel. The Rev. Harvey Tafel of Edmonton, Alberta, will become minister at the chapel in January. . . The Rev. Jaikoo Lee is now the resident minister of the Des Plaines church. The church has been without a minister since the resignation of the Rev. David Graham. . . Our church in Gulfport, Mississippi, has voted to call the Rev. Thomas Reed to be their minister. Mr. Reed plans to visit Gulfport after Christmas to discuss the possibilities of work in Gulfport and the southwest. . . The Rev. Dr. Ivan Franklin began his ministry in San Diego in August and has also assisted at the Wayfarers' Chapel. He combines a counseling ministry with his parish responsibilities. . . The Rev. Dr. William R. Woofenden has accepted a call to the pastorate of the Bridgewater, Mass. church. He and his family have purchased a home in Sharon, half way between Bridgewater and Boston. Bill is lecturing at the Swedenborg School of Religion and also teaching courses at the Perry Normal School.

Urbana College: The administration and faculty of Urbana College are working strenuously to establish a college that we can all be proud of. The Trustees of the college (13 out of 25 are associated with the church) have an opportunity to make a significant contribution. Dr. Dale Lange, president of our church in St. Paul, is the newest church member on the Board of Trustees, and his enthusiastic participation is an inspiration to us all. . . Generous contributions to the Pausch Scholarship Fund have enabled us to assist several young people from our church. Among the young people attending the college are Mark Turley, Becky Haverkos, David Currall, Sweiyi Fiddo, and Scott Bestor. Susan Turley expects to return to Urbana at the beginning of the next quarter.

Swedenborg School of Religion: At their meeting on November 5-6, the Board of Managers voted to accept in principle the faculty recommendation of "curriculum by covenant." The faculty reviewed the overall curriculum of the school at a conference in Bridgton, Maine, in September. I was privileged to participate in this conference and am enthusiastic about the recommendations that grew out of it. Each student's program will be individualized, tailor-made to his particular needs, abilities and goals. Each student will work out a "covenant" with the faculty, to be reviewed each year, with the object of providing a challenging academic and field work experience.

Students this year include John Billings, Yuzo Noda, Matthew Glowe, Walter Orthwein and Václav Hekuv. . . Dr. Calvin E. Turley has joined the Newton faculty and among his other duties is director of fieldwork education.

Christian Mysticism: Dr. Robert H. Kirven has been teaching a course at Andover-Newton Theological School on the subject of Christian Mysticism. Nearly 25 students have enrolled for the course, which meets once a week for two hours. Two of the students have prepared papers on Emanuel Swedenborg. Dr. George Dole and I have participated in two sessions as guest speakers.

Council of Ministers: As I write this, members of the Executive Committee of the Council of Ministers are winging their way to Newton for a meeting. They will deal with matters referred to them by the full Council last June. Among these items is the question of the ordination of women. Stand by for a report!

Board of Education: The Board met at Urbana Ohio on October 15 and 16 under the chairmanship of the Rev. Edwin Capon. Minutes of the meeting run to six pages and indicate something of the scope and depth of the discussions. Some of the concerns explored were Sunday School curricula, correspondence courses, leadership education programs, adult education, the young people's league, philosophy of education, and possibilities for new directions. Marilyn Turley expressed interest in working with the Board as a co-ordinator of educational programs. The Board plans to meet again in January to follow up some of the plans made in October.

Board of Publications: At its meeting in Narberth, Pennsylvania, on October 8 and 9, the Board tackled an agenda of 22 items. Of special interest were plans for new publications. We are negotiating with printers for the publication of a book of Dr. Howard Spoerl's letters and papers. This book was compiled and edited by Paul Zacharias. . . Paul Zacharias has also prepared a book of devotions, to be called "Streaming Trails of Glory." This booklet will be published by the central office of Convention. . . The Rev. Richard H. Tafel is completing the editing of a memorial edition of the Rev. William F. Wunsch's *Outline of New Church Teaching*. Several pamphlets are being prepared including "Swedenborgians See it This Way" by Paul Zacharias. I have agreed to work on a leaflet on the church, with the assistance of Dr. Kirven.

Convention Journal: A double Journal, for 1970 and 1971 has been sent to the printer and will be ready for distribution by Christmas. Copies will be sent to all ministers, lay leaders, church officers, and board and committee members. Other members may order copies at \$2 each. The Journal will have a bright cover and include a picture of the Swedenborg School of Religion and the Central Office.

1972 Convention: The General Council has accepted the invitation of the Massachusetts Association to hold the 1972 convention in the Boston area. Possible convention sites are being explored and we hope to announce preliminary plans in the next issue of *The Messenger*. The Convention Planning Committee will meet at the Boston Church on December 2.

Association Meetings: The fall is the traditional time for our Associations to meet. From September 2 to 5 Robert Kirven and I were guests of the Pacific Coast Association at their annual meeting in San Francisco and El Cerrito. Rena Utz has written an excellent account of that meeting in the October issue of *The Messenger*.

The Ohio Association met at the church in Glendale from October 8-10. Delegates were housed at the Holiday Inn and some of our meetings were held there. We also visited the Kemper Road Community Church (Swedenborgian) in Loveland. The program included small-group discussions of the

case study that was printed in the convention issue of *The Messenger*.

The Maine Association held its annual meeting in Portland on Saturday and Sunday, October 23 and 24. The Saturday evening program was held at the home of Mr. and Mrs. Robert Gass. The Sunday worship service was held at the Portland church. Perry and I then enjoyed the fellowship of Association members at a luncheon at a seaside restaurant.

The Massachusetts Association met at the Brockton church on Sunday, October 5. Dr. William R. Woofenden preached at the opening worship service, and Dr. Horand Gutfeldt spoke of his work on the faculty of Urbana College.

The Kansas Association met on Sunday, October 31st at the Pretty Prairie church. Dwight Dirks, a bright and talented young man from Pawnee Rock, led the adult discussion group, and Eric Zacharias and I conducted the worship service. The women of the Pretty Prairie church prepared a feast that nourished us at the noon time meal and also at supper. The Rev. Tom Reed spoke of his counseling ministry, and I spoke of Convention plans and activities.

Washington, D. C.: On Sunday, November 28, I flew to Washington to participate in a service of prayers for peace in front of the White House. About 20 Protestant, Catholic, and Jewish leaders took part. . . I then walked a mile north on 16th Street to lead the morning worship service at the Church of the Holy City, our national church. It was a great thrill to greet old friends again after a three and a half year absence from the Washington scene.

Chuck "Observer" Flynn: If you attended the Urbana convention, you undoubtedly bumped into Chuck Flynn, or perhaps you spoke into the microphone of his cassette recorder. Chuck is a graduate student in the department of sociology at Rutgers University. He is preparing a doctoral thesis on the relation of our church organization to its teachings. Much of his field work or research for the dissertation was done at the convention. We look forward to the completed work and an opportunity to renew our acquaintance with Chuck.

RECORD BOOK SALES REPORTED TO DEPARTMENT OF PUBLICATION



At a meeting in Philadelphia on October 8th and 9th, the Department of Publication learned that the united book exhibit at Convention this year resulted in sales of over \$1000 worth of books, a record volume. The exhibit, pictured below, was staffed principally by Miss Cecile Werben, and represented the Swedenborg Press, the Swedenborg

Foundation, the Massachusetts New Church Union, and the New Church Book Center. Best sellers were the new Swedenborg biography by Inge

Jonsson, "The Essential Swedenborg," by Sig Synnestvedt, and the novel, "Two Guests for Swedenborg," by March Cost.

FOOTNOTE

Several readers have commented that the article, "The Ministers" in the Convention issue of The Messenger, (pp. 144-152) was marred by the lack of captions identifying portraits of ministers. For those who are still curious, the following key is supplied:

p. 144 top, l.r.
Leon LeVan, Richard Tafel, Eric Zacharias

p. 144 bottom, top to bottom, l.r.
Richard Tafel Jr., George McCurdy, Harold Larsen

p. 145 left col.
Paul Zacharias and Ernest Martin

p. 145 right col., top to bottom
Franklin Blackmer, Andre Diaconoff, Calvin Turley

p. 146 right col.
Horand Gutfeldt

p. 147 left col, top to bottom
Vaclav Hokuv, SSR student, Yuzo Noda, SSR student
Harvey Tafel, Joe Gregory and Galen Unruh

p. 147 right col.
Edwin Capon

p. 148 l.r. top to bottom
Robert Tafel, Robert Kirven, Rollo Billings, Paul Vickers

p. 149 left col.
Paul Vickers and George Dole

p. 149, right col., top to bottom
Ivan Franklin, SSR graduate ordained at Convention,
and Matthew Glowe, SSR student

p. 150
Owen Turley

p. 151
Ernest Frederick

p. 152
Walter Orthwein, SSR student

MARRIAGES

On June 1st Mr. Abram Doerksen and Mrs. Katharina Hamm were married at the home of the officiating minister, Rev. Henry Reddekopp in Saskatoon.

Mrs. Eugenia Barnard of the Washington D. C. Church and Gilbert Heddaeus of Pittsburgh were married in the Church of the Holy City by the Rev. Brian Kingslake on Aug. 28th.

Summer marriages in Fryeburg: In June—6th, Dale Osgood and Deborah Sinclair; 16th, Fred Clark and Leola Little; 18th, Harold Bryan and Nancy Bartlett. In July—18th, Jeffrey Hurd and Judith Wales; 24th, Francis McGinnis and Cathyne Dunham. In August—Michael Clark and Arlene Russell, 7th; Stephen Mains and Sandra Emery, 14th; Bruce Ela and Kathleen Bergerson also the 14th; Merle Johnson, Jr. and Carol Ann Snow, 28th. In September—Edwin Crawford and Carlene Bulley, 3rd; Richard Wentworth and Christine Hatch, 4th; Henry Foster and Holly Bell, 11th; Willard Lebroke and Linda Richardson, 12th.

On August 21st Richard Brueckman and Lynnet Peters were married in the Kitchener, Ont. Church by the Rev. Paul B. Zacharias.

The Rev. Paul B. Zacharias joined Charles Hachborn and Linda Anderson in marriage on September 11th in Kitchener.

Edwin Herrick and Dorothy Meachem were married in the St. Petersburg, Fla. Church in September by the Rev. Leon LeVan.

On October 20th Raymond A. Martel and Timonee L. Deschenes were joined in marriage; and on October 30th Donald A. Young and Sharon A. Richardson pledged their troth. The Rev. Horace Briggs of the Fryeburg Church officiated at both marriages.

Terrance Ruppenthal and Donna Brenneman were married by the Rev. Paul B. Zacharias of Kitchener, on October 23rd.

DEATHS

Resurrection services were held in Fryeburg for the following: On August 3rd for Ida S. Mills; on the 22nd for Loren Andrews; on the 27th for Carolyn Andrews; and on September 7th for Nelson A. Hall.

Funeral services were held on June 14th in Casper, Wyoming for Louis Keenan, formerly of Sacramento, Cal.

Dr. Robert C. Bowie passed into the spiritual world on June 19th at the age of 93. Funeral service was held at the San Francisco Church on June 13th, with the Rev. Erwin D. Reddekopp officiating. Dr. Bowie is survived by his widow Ruth, and two sons.

Mrs. Lillian Doughty of El Cerrito, Cal. passed away on May 28th in her 95th year. Surviving Mrs. Doughty are her daughter, 3 grandchildren and 7 great grandchildren.

Charlotte W. French of the Cincinnati Church passed away in her 99th year on June 30th, leaving seven nephews and nieces.

Mrs. Alma Harms of Abbotsford, B. C., passed into eternal life on August 6th. Resurrection service was held on August 11th with the Rev. Harold Taylor officiating.

Mr. Ernest H. Funk of Bancroft, Ontario, passed into eternal life on August 9th.

The Rev. Klaas Leo Peters, resident of Indianapolis Ind, passed to the higher life on September 26th at the age of 80.

Resurrection services were held in Fryeburg for the following: on September 18th for Elizabeth Beaman; September 22nd for Sherman Charles; October 21st for John B. Reed; and on October 28th Elma E. Howard. The Rev. Horace Briggs officiated at each service.

Cecille Margaret Hinsperger of Kitchener, Ontario, died on October 26th. The Rev. Paul Zacharias officiated at the Resurrection Service on October 29th.

BIRTHS

Congratulations to the following Fryeburg Church people: Warren and Jean Cressy at the birth of Joan Marie, June 28; and Ronny and Brenda Ela at the birth of Vicky Lin on July 21; Allan and Janet Baker at the birth of Darci Anne on July 10; Phil and Bonnie O'Hanley at the birth of Philip John II on July 20; and Carroll and Donna Lewis at the birth of Melinda Sue on July 27; Ronald and Eleanor Bartlett at the birth of Ronald Kenneth, Jr.; John and Frances Emery at the birth of Corina; Spencer and Ada Parker at the birth of Billie-Jo; and on March 13 to Timmy and Elizabeth Greene, Jenifer Marie.

Bambi and Ron Farnsworth of Altura, Cal. are the proud parents of a son, Reuben Thomas, born June 9.

Mr. and Mrs. William Muzyka of Battleford, Sask. announce the birth of their son, Bryan Dale, on October 5th.

Two Fryeburg families have recent additions: Roger and Carol Smith are the proud parents of Kelly Jean, born on October 3rd; and Ronny and Mary Holt announce that Angela Rae was born on October 11th.

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

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