

# THE MESSENGER

Official Organ of the Swedenborgian Church

JANUARY 1972

SPECIAL

L.  
E.  
I.

ISSUE



## LETTER FROM THE GUEST EDITOR

Although parts of each L. E. I. session are devoted to silence so that one may spend time with himself—L. E. I. itself has not been silent. Since its birth in the 50's, L. E. I. has spoken to many young people of our church and even more important has provided an opportunity within our church for young people to speak with each other. This has been L. E. I. — a place to meet.

In the past, the structure was basically similar to high school or the freshman year of college with a considerable emphasis on education in the traditional sense. Courses ranged from Old and New Testament study through church government on to Psychology as understood from the Swedenborgian perspective. It was good as it was effective as evidenced in the young peoples' response to its offerings. Gradually a new form of L. E. I. emerged in the mid 60's.

The "new form" evolved from the belief that modern teaching and learning concepts could effectively be used. Many of the adults involved with L. E. I. felt that since L. E. I. was not a "crash" educational program in the writings of the church, that its emphasis should be on living—feeling life.

Studying life, one's view on life within, as well as one's life in relation to others and all within relation to the Lord is where I see L. E. I. at this moment.

It is my belief that L. E. I. has been daring yet responsible. There can be no question that the program has been different from the traditional kind of situation a church provides for its young people, and adults as far as that goes. The faculty has chosen to provide an opportunity for young people to open themselves up and discover who they are rather than expect them to take a lot of content material and tell them how they should be. This is not to say, however, that L. E. I. is void of content. The staff has generally been made up of individuals quite familiar with our church's teachings—men and women devoted to the New Church doctrines as they understand them.

A program such as the current L. E. I. does run the risk of appearing and even becoming nonpurposeful. Those on the Leadership Education Committee being aware of the risk are concerned that L. E. I. be an impetus to growth. Spiritually, psychologically and emotionally, and that this growth be exhibited, not simply in the knowledge of what one should or should not be, but in actual living. An example of our desire to focus on this is a joint seminar set up by the Leadership Education Committee and the Board of Education this January.

One who believes that the purpose of the church is to perpetuate the writings of Emanuel Swedenborg so that those who have been taught can recite them verbatim can readily criticize L. E. I. After reading material provided in this issue by some L. E. I.ers one could have the question, "Where's the church in all this?" My answer would be in each person present from students through faculty. It is the sharing of this church, which to me in great part is the New Church, that makes L. E. I.

If all religion is life and if the life of religion is to do good, then L. E. I., if it continues to effect positive growth within an individual and assist that individual in respecting the world about him, and in establishing a closer relationship with the Lord and others, is doing part of the job our church has to do.

All of us who have been involved with and in the Leadership Education Institute are grateful for the use of *The Messenger* this month, and express our appreciation to Bob Kirven for his guidance and help.

*Jerome A. Poole, L. E. I. Director*

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# talking about l.e.i.

Cathy Thomas says—

This fall I have been doing volunteer work at Delaware State Hospital. I attribute much of my success in this capacity, directly to my L. E. I. experiences. L. E. I. gave me much of the self-confidence, sensitivity and motivation required to become effectively involved with the mentally ill.

Three days a week I have been going to the hospital and working in difficult areas according to a specified schedule which was set up for me by the volunteer services department. Some of the areas in which I have been able to contribute are recreational activities with adolescents, home-making with middle-aged women, and various occupational therapies with alcoholic men, geriatric women, and with chronic patients. These various activities are run by better qualified and educated personnel than myself, but these people get so tied up with planning and book work, that they have little time to give the personal attention the patients so desperately need. Here is where my role as a volunteer begins. I often find myself assuming the supportive listening role with patients who are lonely and depressed, or who are excited about their progress and need to share the good feelings.

It is really amazing what wonderful people most of the patients are. How very sensitive and honest they seem—even about their own sicknesses. I have learned a great deal about myself through relating to these supposed “crazy people.” They are like small children too sensitive to stand up against an environment which is working against them: the “outside,” as they call it.

Once, as a special treat, I was permitted to attend a group therapy session. Although I did not participate in my observation of the group, I felt very much a part of what was happening. I was happily reminded of our many kinds of group sessions at past L. E. I.'s and how much they've helped me—and continue to do so.

Jim Ames says—

Just before entering in my first L. E. I. program, my expectations were that I might learn a great deal about people in general and maybe a good look at myself.

Now, after completing two years of L. E. I. I feel like sitting back with a big smile and saying, “Wow!” I have received so much from L. E. I. Specifically, the patience and kindness from the staff members and my fellow L. E. I.'ers, along with the strong love and everlasting friendship received. I feel it takes all of these things to allow a person to look at himself and others objectively!

As I dream of L. E. I. in the future, I can only feel that most people will find it mind opening and that it will guide many of us to a happier life, provided it has an excellent staff as it has had in the past.

In closing I wish to extend my sincere appreciation to the staff members and my loving friends of Love, Experience, Involvement.



l.-r.: Mike Calhoun, Brian Reddekopp, Mary Hill, Mary Chivers.

Mike Calhoun says—

So tell, you want to know about Sensitivity Training, yes?

Inevitably some of you will say in a condemning and shocking voice, “oh my God, isn't that where people get undressed and go swimming nude together?”

L. E. I. cont'd. from p. 3

Unfortunately there is a type of sensitivity training that do those kind of things and as I see it, with no other purpose than getting turned-on (bodily delight or pleasure apart from use).

But as it is with most things, it can be used for good or perverted into hell.

There is, therefore, another kind of Sensitivity Training which is used for spiritual growth and it is this type I will try to acquaint you with.

I have attended for the last three years a two week Sensitivity Training program called L.E.I., which stands for Leadership Education Institute. The name was arrived at by a philosophy that says: A leader is not this person or that person, but rather a role that is assumed by a person when he speaks out or takes the first step in accomplishing something. It is assumed by some as much as every moment of their life, and others never assume it.

So this program set out to teach the things needed to assume this role, which are: 1. Learning better communication. 2. Recognizing the needs of others. 3. Knowing that you're not alone. 4. Knowing self.

Since this must be condensed from the many pages I could write, I will not cover all of the four mentioned above but explain the first and then cite a few example exercises that were done at L.E.I.



Don Lovell and Cal Turley, part of 1971 faculty

**Learning Better Communications.** Everyone communicates. Through speech one man is able to give others the benefits of his own experience. This is verbal communication, which is quite more complicated than other forms of communication because of the following: Feelings first have to be turned into thoughts—then into words (or sounds)—they travel through space—are picked up by your ear and then into your mind which translates into feeling. They lose a lot in the translation. The original feeling is hardly ever understood in this way.

We have a universal need for better communication. Without any communication there would be total chaos. There would be no order. With little communication we have the world as it is today.

So the need is definitely there. What did L. E. I. do for better communications? One person by him-



Ted Bosley

self affects more people than he knows. Each morning the spiral of his life moves outward and when in the outmost, as the ripples fade this one man has affected and influenced—indeed, changed—other lives. If that one person has learned Good, the ringlets of his being are felt; his actions are as the splash of a rock in a lake—the ripples touch the shore. This man has helped the world.

**Role Playing.** Role playing is being put into a fake situation and having to react. That is the way life is; except the situations are not fake. Many times we are put into positions that we don't expect, but we have to deal with those situations when they come.

**Non-Verbal Communication.** This is communication without words. It is one of the main parts of Sensitivity Training, but like anything it can be abused. Some call it the "touch and feel" game. Is it bad to touch? A man with a mighty hand-shake we admire. Psychologists have said that the lack of people touching old people is the cause of much mental illness with the old aged.

I will now tell you of two exercises that were done at L. E. I. and try to tell what they meant.

Both of these are, as I see it, for the reason of bringing abstract truth into life experience—like telling a parable instead of coming right out and stating the truth. Because with parables or stories or experience, people have a more direct thing to identify with.



Margie Smith and Sue Turley

The first is simple enough. One person was blindfolded and another person led him around: for the purpose of feeling a connection or dependency upon other people, which is reality.

The second is a bit more complicated. There was a group of about twelve people. We were told to move about the room and when we felt comfortable in a certain spot, to claim that spot and so we did. Then we were told to scoot into the center of the room and claim as much space as possible. So you now have twelve people kicking and pushing for space. We were told to relax and to lay back right where we were. The picture looked like this: there are twelve people laying on their backs in a circle with their legs intertwined—all trying to figure what it meant.

What did it mean? What truth was shown? My existence impinges upon other people's life space. Everything I do affects the people I'm around. In the circle at L. E. I., if I moved a toe or flexed a muscle in my leg or moved in the least way, someone else felt it. Here where I live or any place you might be, if you are in a bad mood you spread that feeling as the man spread his spiral; indeed, everything a person does affects others. The truth? We should be aware of all this and try to spread a spiral of love and good feelings, instead of causing ripples of hell.

**Criticism.** If you got a positive picture from the description of L. E. I. above, it was intended; up till now I have been totally affirmative in my attitude in telling you, but now I must deviate.

The first year I went to L. E. I. I came away believing that it was the next best thing to heaven. I had found something real! Alive! It was love. While I was there I wanted nothing but all of this love I could get.

The second year I went to L. E. I. I wanted to renew this feeling of love and togetherness, but I also wanted something more—I wanted truth about how to live a life of love and I knew by then that this truth was in the Writings. Maybe it is not the purpose of L. E. I. to spread the truths of the New Church; I don't know. I figured here were men who had studied the Writings much, much more than I and from experience they had learned many things in life which confirm truths stated in the Writings; but I saw little attempt to convey any such knowledge, if not wisdom. Don't get me wrong—you could go to any one of the staff individually and they would be happy to talk about such things; but I feel that it should have been part of the group effort to interest the young people in reading for themselves in the Writings.



Jerry Poole, L. E. I. Director

From what I saw the purpose of L. E. I. was mainly to get an emotional turn-on (that's another way to say "feeling love flowing within the group"). But once again, please do not misunderstand me. It seems being 16, 17, or 18 years old is an incredibly unstable, insecure time, and I feel the most important thing for young people to do at this time is to discover what is real. *And the most important thing for them to discover as real is LOVE!* But it has to be carried a step further and shown how to live or to make this newly found reality their own. I think L. E. I. failed in this further step all three years I was there.

Cont'd. on p. 6

However, my third year at L. E. I., for me, was much better in this aspect. In the group I was in, it dealt much more with life as it is. But again I think that was due to a single man. Had he not been there I think L. E. I. would have been too similar to the first two years. This, of course, is an assumption; but I did see the way the other staff handled the Program the first two years and I saw no significant change between the first and second year. So the assumption is that they would treat the third year as they did the second, as they did the first.

So now I would revise the four things listed at the beginning of this paper, that is, the things needed to assume the role of leader. I would add a fifth: learning truth, because truth shows the way to good. And the Writings were given for that purpose—to lead us to good. And no one can say that we do not need a light on the path.

Having now voiced my criticism and suggestion for betterment, let me once again resume my positive attitude; because I am very positive about L. E. I.: positive that it is serving a use and positive that it can serve a greater use.

I would lastly say, that I have learned many things from my L. E. I. experience—things too many to even begin to enumerate for you—many still in the process of being thought out, but one thing I can tell you: I have faith in L. E. I. and if it is possible I would dearly love to serve on the staff, in the future, which I believe, would be performing a wondrous use.

**Laura Lawson says—**

I arrived at L. E. I. not knowing whether I should have even been there. People began drifting in with sunshiny warmth surrounding them, making me feel very happy. That afternoon I felt my way around, meeting people and finding where I was going to sleep.

The ten days was an experience that seemed like a balanced circle of so many things—small classes, little yellow flowers, clasped hands forming small circles, guitar painting, warm faces, trusting blind-folding, selftime on mountains, good food, fire across river, square dancing, weaving, laundromat,

jogging, reading, playing my recorder so much, talking with, playing cards, collages, cooking granola, laughing, crying, lying in the sun, being fish floating down clear clean cold river, canoe (shaky) rides, letters, sleeping with down sleeping bag, so many sad good-byes, beautiful banquet with feastful feelings, leaving with so much new love for new friends. . . until next year. . .

**Lynne Bestor says—**

My experience at L. E. I. this last August was an unforgettable one. I will remember the laughs, the fulfillment and the joy, but most of all the love and warmth generated. The first year seminar, which I took part in, did not focus directly on Swedenborg as anticipated. There was a comforting assurance during the whole time. The entire program was satisfactory, not to push my own beliefs on anyone. Unless some deep and darkling forces are upon me, I will be attending next year also.



Kristina Laakko, L.E.I. prospect, and Randy Laakko, a frequent L.E.I. staffer.



Jim Ames

**Karen Fox says—**

A communion under the flag pole on a riverbank looking out over the White Mountains on a crisp autumn morning, a group of friends rapping in front of a warm fire, holding hands and singing grace at the top of flat and uncaring voices, meeting new people from all parts of the country and parting with smiling tear-soaked faces with that final promise to see them again at the next L. E. I. This is what L. E. I. is about, but it's not all. L. E. I. is living, working, playing, worshipping and learning together. It's the close, warm, fulfilling relationship of a group of people who are striving to make each L. E. I. successful. And successful it is! Everyone gives and receives, even if not aware of what they give or receive. L. E. I. gives us L. E. I.'ers a memory and a lesson in brotherhood. Those that come to L. E. I. are a handful of people from all over our wide country. We all have different backgrounds, different customs. This is one of the things that makes L. E. I. so great. It's a conglomeration of people who represent the "Melting pot" tradition of our country. Those who had never been to New England were very astonished to think that almost every family had beans and hot dogs for Saturday night supper. Those from the city admired the luster of our crisp autumn skies filled with millions of stars. To me, a native of Fryeburg, this was nothing out of the ordinary. These city dwellers have helped me to be a more aware person and I thank them for it. When I'm out at night, I thank the Lord for letting me see clearly his beautiful creations. I thank him for not hiding them in the smog. I have a great deal to be thankful for and the other L. E. I.'ers are responsible for making me aware of it.

I'm looking forward to my next L. E. I. I can be with the people I love and remember to be unafraid to reach out to someone when I need help and affection. I have also learned that L. E. I. is not the only place where I can reach out. I feel that I am a better person because of my experiences at L. E. I. I'd like to take this chance to thank all the L. E. I.'ers and our wonderful faculty for all they have given me. My only hope is that I gave as much of myself.

**Mary Chivers says—**

L. E. I.? It's remembering an afternoon of meditation and watching a spider building a web on a

blade of grass. A sky filled with stars. Singing around campfires. Laughing and crying and sharing with friends. Asking myself "Am I shielding myself with a pretty but false mask or am I honest and open with others?" Discussing love and marriage related with what Swedenborg thinks.

But most of all, it's a place where I can take time to discover myself and those people around me. To learn to grow every day and make the most of what life has to offer. I can be at peace with myself and after the experience is finished finding peace in the memories and friends that are part of me now.

**Brian Reddekopp says—**

I have been wanting to go to L. E. I. for a long time and finally got there! I enjoyed it very much. I learned more about myself than I thought I ever would. It was also great to share thoughts and ideas with friends. The set-up of L. E. I. is very good. I hope to be able to go to more, and it would be good if all of the young people could attend at least once.

That's about all I have to say, except to wish you a nice Christmas.



Back row: Mike Calhoun, Cindy Turley, Lynne Bestor, Laura Lawson, Wendy Geis, Mary Chivers; front: Margie Smith and Sue Bernhardt.



Lyn Ashbridge

Cont'd. on p. 8

The Rev. George McCurdy says—

Your request to write my impression of the L. E. I. program has been very much on my mind. I'd like to defer my personal comments to some recently expressed at the December meeting of the Massachusetts Executive Meeting. As you know, the Executive Committee is made up of representatives from the Boston, Bridgewater, Brockton, Cambridge, Elmwood, Newtonville and Manchester churches. Several laymen inquired about the purpose of L. E. I. There was at least one person who didn't know what the initials L. E. I. meant. Who is eligible to attend? What kind of things do they discuss? Is it as unstructured as we have heard? Is it sensitivity training? Who is on the staff? Where do they get their operating funds?

What is obvious to me is a general vagueness among our Association about L. E. I. How did it happen? The Rev. Jerry Poole mailed out brochures to the churches, outlining the goals, eligibility and financial costs of L. E. I. He also included "testimonies" from past participants. My guess is that these brochures never reached the laymen. Maybe this suggests an individual mailing could be made to all the members of Convention. Or more reporting

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## 1972 CONVENTION AT RADCLIFFE COLLEGE

The Massachusetts Association will be host to the 1972 convention to be held on the campus of Radcliffe College in Cambridge from June 19 to 25.

Ministers and wives will meet on Tuesday and Wednesday, June 20-21. The General Council, Women's Alliance, Sunday School Association, and other bodies will meet on Thursday, June 22nd. The official sessions of Convention will be held on Friday, Saturday, and Sunday, June 23-25. The Sunday worship service will be at the Boston church.

Ministers, delegates, and visitors will be housed in Currier House, a beautiful new dormitory of Radcliffe College, near Harvard Square in Cambridge. Convention meetings will be held in Currier House and in the Hilles Library.

Reserve the dates now and make your plans to attend the 1972 convention.

from the young people about their experiences. Or more questioning from the individual churches.

One other possibility I feel present is a "passive resistance" to the program of L. E. I. because of the rumored de-emphasis on the Church Writings as an integral part of the curriculum.

Whatever has been blocking off the communications, here's hoping the L. E. I. story can be told more effectively. I hope this letter can serve that end.



Top-bottom: Laura Lawson, Lynne Bestor, Wendy Geis

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## CORRECTION TO "CATALOG OF SWEDENBORGIAN PUBLICATIONS"

A regrettable oversight resulted in the omission from the catalog of a most significant work: namely *The Aqueduct Papers* by the Rev. Brian Kingslake. The book is indeed in print, and available by mail from any of the following: Swedenborg Press, Box 143, Madison Sq. Station, New York, N. Y. 10010; Mass. New Church Union, 175 Newbury St., Boston, Mass. 02116; Swedenborg Foundation, 139 E. 23rd St., New York, N. Y. 10010; and Swedenborg Book Center, 2129 Chestnut St., Philadelphia, Pa. 19103.

The book is bound in hard cover, attractively printed, and sells for \$4.95.



## DEPARTMENT OF EDUCATION HOLDS 'STUDY SHOP'

The Department of Education is being radical again! It's acting as if they believe religious education has a future in our times. As a consequence, it has called for a week-end "study-shop" that promises to be a potentially exciting occasion. Participating in the "study-shop" will be the members of the Board of Education, faculty members of Swedenborg School of Religion, and recent faculty members of past Leadership Education Institutes. Leadership for the week-end has been invested in Dr. Dorothea Harvey of the Urbana College faculty and Dr. Calvin E. Turley of the Swedenborg School of Religion faculty. The dates are January 8 and 9, and the place of meeting will be the home of President and Mrs. Ernest O. Martin.

The impetus for the study-shop is derived from Board members' acute awareness of our changing times plus an abiding conviction that the Swedenborgian perspective does make a difference. Acknowledging that Swedenborg didn't have specific methods for either church structure or religious education (as for example, John Wesley provided for the Methodists) members of the Board of Education sense that the genius of our denominational history has been with its flexibility and innovative approaches to religious education (the religious life). We were, for example, among the first to develop and use visual aids (John Worcester) to establish on-going camp programs (Fryeburg, Almont, and Split Mountain) to adopt the small group method for problem solving and enhancement of interpersonal relationships (Fryeburg retreat of 1957). What is so conspicuously obvious in all fields, however, is the fact that what was innovative and effective "yesterday" quickly becomes traditional and ineffective "today." Change is the name of the game.

Change and innovation, however, are deceptive commodities. That which holds the promise-of-progress may only be a frantic splashing amid the ubiquitous struggle for survival. How does one tell the difference? In recent jargon, the by-word for creditability has been "relevance." If one could establish that program proposals were relevant, then, it was assumed that the case for viability was made. But, what are the criteria for relevance? And toward what is one seeking to be relevant?

These are serious questions which push us all toward a search for our own unconscious assumptions, individually and collectively as a church. They call for a delineation and examination of bias. It is just this search for delineation and examination of bias which characterizes the week-end study-shop. The existence of a bias is not only acknowledged, it is proclaimed. We "live and move and have our being" in the Swedenborgian perspective. For purposes of evaluation and implementation, can we sharpen our delineation of that perspective? If we can, the belief is that this very perspective will provide the criteria-of-guidance for the coordination of educational efforts throughout the structure of our church life.

Calvin E. Turley

*EDITOR'S NOTE: The study shop was held while The Messenger was being pasted up for printing, so the last paragraph of the article announcing it is replaced with a brief account. Dr. Calvin Turley and Dr. Dorothea Harvey drew on their academic background and professional experience to give valuable presentations on Swedenborg's concept of the psychic structure of man, the tools it provides for education, and the goals of education from a Swedenborgian perspective. Fifteen participants spent the rest of the two days discussing L.E.I. and other religious education programs of the church—both existing and envisioned programs—in the light of these presentations. Some recommendations were made to the Board of Education and its committees, and ad hoc committees were set up to explore further problems and opportunities of possible new programs. A longer study-shop by a larger group involved with religious education in the Swedenborgian Church is being planned for next summer, after Convention. Some variations on old programs, and some radically innovative activities were considered, and will be reported when they are more thoroughly studied and developed.*

RHK

# SWEDENBORGIAN ECUMENICAL RETREAT

by  
*The Rev. Paul Zacharias*

How do I report on the Almont Retreat of November 5-7, 1971? What can I say that would convey to anyone else what the experience was for those of us who were there? I could try to think of descriptive words and new combinations of adjectives. How about "hopeful certainty," or "excited peacefulness"? Still, that is just naming a feeling I got and doesn't describe what happened.

I could list the names of the people who were there—36 signed the register—from three different and estranged Churches of the New Jerusalem and from both the United States and Canada. If one knew some of them, he could get some idea of what the Retreat was like. But even if he were acquainted with all of them, he still would not be able to imagine or predict the learning, changing and growing that went on when all those individuals came together in love of the Lord and His Church.

I could describe the beautiful new building, Almont's Heritage Hall, where we were so comfortably housed, and the bountiful food so expertly prepared and graciously served by Helen and Karen Keith and their helpers. But the experience was more than a group of people enjoying themselves. The friendships and fun were important, but more happened than that. Much more.

I could recount the program, report what was said in the group discussions and give the recommendations that the group proposed we make to the leaders of the different New Church bodies. It is probably a trait of Swedenborgians to dream of making the world over in what they imagine heaven to be (hasn't Swedenborg told us?) and to believe that that heaven on earth waits only upon the promulgation of the Writings. The more realistic aim of those who directed the Retreat (The Revs. Paul Zacharias, Frank Rose, Horand Gutfeldt, and Geoffrey Childs) was to help us see the world as it truly is, and to work within the existing conditions here, distasteful though they may be.

Friday evening in the Dora Pfister Lounge the four ministers introduced us to the theme of the conference. We were asked to remember that we are one in our love of what the Lord has given. We live by a distinctive body of truth, and we should look

toward ongoing change. In the New Church and in the man of the New Church the external and internal must be in harmony. The three evils shunned by those of the New Jerusalem are love of dominion, deceit and adultery. From the common ground of what is uniquely New Church we should search for better understanding and find uses for the New Church in the next decade. In honesty and candor we should work towards some fairly tangible ideas and realistic proposals.

We divided into groups. Four were made up of laymen and women from the three churches, Convention, General Church and Nova Hierosolyma. The four ministers made up the fifth group. Among the lay people the first discussions were about our differences, trying to understand each other and clear up misconceptions.

From the start we seemed to agree that the weaknesses of our churches probably was in large measure due to the divisions between us. Not the divisions of church government and organization, but those that have grown out of misunderstanding and distrust and have developed in many instances in the past to real hostility and grossly distorted beliefs about each other. At best the divisions have encouraged us to exaggerate our differences till they have become so important they must be justified and defended, till we have lost our balance and fallen out of the way of Divine Providence, on the one side toward authority and withdrawal from the world, and on the other toward anarchy and worldliness. We have too often been obsessed with externals and trivia.

But we soon turned to a lively investigation of ways our Churches could cooperate and share without in any way losing autonomy or identity. The consensus was that our first task was to find some way to bring life into the Resolution of Convention, 1965, which reads:

Resolved: That the General Convention of the New Jerusalem, recognizing that the General Church of the New Jerusalem, since its inception, has shared with us a central dedication to the New Church life and teachings and a desire to serve our Lord Jesus Christ in His Second Coming, and acknowledging our rights and opinions as distinct bodies, testifies to its sincere desire that we shall live together in mutual love and understanding. It therefore calls upon its President, now and in the years to come, to further the following ends:

*First:* The fuller and freer exchange of information concerning the structure, policies and activities of our two bodies.

*Second:* Joint participation in such activities as may well be undertaken together.

*Third:* Exploration and discussion of differences and misunderstandings that may remain or arise between us.

*Fourth:* Encouragement of dialogue among us on ministerial and lay levels, wherever and whenever this may show promise of being fruitful.

All groups developed real, workable proposals to implement this resolution. These included the appointment of liaison men by the President of Convention and the Bishop of the General Church. They would travel around to different locations to spread the word of what cooperative efforts have been successful and to urge and encourage further cooperation. They could arrange for the joint publication of reports and communications. The name "Inter-tie" was suggested for such a publication. Other cooperative activities could be retreats, summer camps, and efforts to trace lost members. Sharing church buildings has been beneficial to both groups in some instances. Better understanding might develop through exchange of pulpits and exchange of faculty members at Urbana College and the Academy at Bryn Athyn. A North American Assembly each decade arranged by the liaison men to dramatize and nurture cooperation was another proposal.

The meetings of the groups were relieved by much good fellowship and even a lively square dance on Saturday night. We had a sharing time for indi-

dual ideas and talents. For instance Frank Rose showed us his beautiful drawing of one of the trees on the Almont campus, and Helga Childs sang a lovely anthem. Vance Genzlinger entertained us with his research, prompted by the shape of our name tags, into the spiritual meaning of turtles. Karen Keith defended her disregard of the bad correspondence, saying she had chosen the shape because of a poster which proclaimed that "the turtle is an animal who makes progress only when he sticks his neck out."

Have I described the Almont Retreat well enough? Have I been able to share the experience? It was very beautiful and I hope there will be others. Especially wonderful was the feeling of community. Someone remarked that she was reminded of Thanksgiving and the warmth of family gatherings.

Differences have to bow to feelings. We discovered that we had much more in common than any of us would have thought possible. We had feelings that, in spite of our life-styles, made us feel good with each other and about each other. We had soul. We yearned. We cared.

And finally there seemed to be in everyone feelings of new confidence in ourselves and in each other. As we held hands in a large circle in the Pfister Lounge at the Sunday morning worship and sang the Nunc Dimitis, we sensed that, somewhat like Simeon, we had been present at a beginning. We had seen a vision of the New Church of the future. Knowing that the end is in the beginning we could depart in peace.

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## URBANA COLLEGE NAMES NEW V. P.



Jonathan Slott

Jonathan Slott, former resident campaign director at New England College, Henniker, N. H., was named Vice President for Resources at Urbana College on September 1.

Mr. Slott heads the Division of Resources, formerly the Office of Development. Included in the Division of Resources are the Offices of Publicity and Public Relations, Alumni Relations and Church Relations.

Mr. Slott came to Urbana after working with five major colleges and universities in the past several years. Before heading the campaign at New England College, he was at New College, Sarasota, Fla. He has also headed and participated in campaigns at Cornell, Stanford and the University of Michigan.

Cont'd. on p. 12

URBANA cont'd. from p. 11

Although a native of Chicago, he spent many years in California where he was a writer for radio, television and the movies. His radio documentaries for CBS won him several prestigious awards.

"I am very pleased to be with Urbana College," he said. "There is a challenge here. . . a challenge to make a good, small college become a great, small college."

## URBANA COLLEGE OPENS NEW CAMPAIGN

"Project 21: Preparing Leaders for the 21st Century," an unprecedented appeal for support, was launched by Urbana College in November under the chairmanship of Charles F. Johnson.

Mr. Johnson is chairman of the executive committee of the Urbana College Board of Trustees and is president and chairman of the Board of the Johnson Manufacturing Company in Urbana.

Goal of the Project 21 Fund Campaign is to raise \$170,000 in private funds by June 30, 1972. The funds raised are to be used to support campus improvements, memorials, scholarships, faculty salaries and to provide a fund for the planning of a performing arts center.

At press time Mr. Johnson was finishing the naming of the members of the Campaign Steering Committee, a nucleus group of board members and community leaders from the Urbana area who will spearhead the campaign.

Mr. Johnson kicked off the campaign with the statement:

"Urbana College's future direction and leadership in higher education and its participation in providing a meaningful educational experiment for the leaders of the 21st Century means commitment and involvement from all of the college community—alumni, Church, corporation, foundations, faculty, townspeople, students and friends of the College.

We are fortunate to have a college with the educational objectives, cultural programs, and human resources that are available in our community. We all speak of the quality of life and the importance of service to others. Urbana College is a focus, a place for students, faculty and community to participate in enrichment of our daily living."

## LETTERS TO THE EDITOR

Dear Sir:

Lately there has come to my attention the handsomely bound book *Swedes in America, 1638-1938*, 600 pp., Yale Press, compiled by Benson-Hedin for the Tercentenary Association, by coincidence the 250th anniversary of Swedenborg's birth also being in 1938.

It contains numerous references to him, among them, "No Swede in the 19th century exerted so great an influence on American thought, letters and religion. . . He was the acknowledged master of Emerson, Walt Whitman and many others (among the great)."

Included is the not too well-known fact that Bishop Jesper Swedberg, Swedenborg's father, was the pastor in absentia of the first Swedes migrating to America, an event commemorated by the United States with a postage stamp issued in the tercentenary year.

In its 1972 Date Book recently distributed, the Swedenborg Foundation includes a list of 100 notables known to have been influenced by our author whose varied careers have been in most every line of endeavor including that of United States presidents.

Leslie Marshall

Dear Sir:

It is sad to receive the November 1971 issue of only four pages or eight pages. HOW ARE THE MIGHTY FALLEN! I'd like to suggest that it go back to charging \$5.00 for subscriptions (my \$5.00 enclosed) and then put out a larger and better magazine.

Perhaps this letter might help arouse a little interest and get the subscribers to express their opinions on the subject. After all, for some of us, *The Messenger* is about the only contact we have with the Church. Perhaps a "Letters To The Editor" column would add interest.

There is no reason why the publication couldn't be built up into a magazine that would be a credit to the New Church.

Clark Dristy

Dear Sir:

I am old enough to remember—from experience—seeing the Boston, the Newtonville and the Cambridge New Churches well filled with their regular congregations for Sunday Morning Service. I also remember, from brief visits, the New York and the Philadelphia New Churches, also well filled.

Doubtless those vanished congregations still worship regularly in their Spiritual World Societies, but how about people still in this world? They are constantly being “reached” by “material” carefully prepared and “sent over the air” to hearing—often to sight and hearing.

The New Church has a Message worthy of being joyfully received by the more intelligent of that part of the Public which receive only what is poured out for them by radio and television and would not read any of the books by Swedenborg.

The technique of the preparation of our Message may differ from “the natural meaning and the spiritual meaning,” which I used to hear carefully explained by the Rev. James Reed in Boston. Other Preachers of that day were skilful in giving the spiritual meaning in the Parables and historical narratives in the Bible.

Equally careful preparation should be able to reach to-day’s people—at least through their radios. We have a “religion” which can make an intelligent appeal because it has a philosophy, or if you prefer it—a scientific explanation of the subjects with which “religion” is concerned.

Everyone *has* a mental attitude toward “religion.” Why not make it an appealing and satisfying attitude well built up with material from the New Church Doctrines?

*Cornelia Hinkley Hotson*

## BIRTHS

Jason William Schneider was born to William and Dianne Schneider of Kitchener, Ont. on July 27th.

Mr. and Mrs. Randy Douglas Poll of Kitchener announce the birth of their son, Cameron David Poll on May 8th.

Daniel Christian Samsonov was born on November 23rd to Alex and Susan Samsonov of the San Diego Church, and was baptized on December 19th.

Jeffrey and Jean Walker of the Fryeburg Church announce the birth of Vicki Lynn on December 1st.

A son, John James, was born to Mr. and Mrs. Kenneth Schellenberg of Transcona, Manitoba, on September 16th.

A son, Allen John, was born to Mr. and Mrs. Warren Klassen of Saskatoon, Sask., on November 3rd.

## BAPTISMS

In San Francisco, Erin Jo Ann, infant daughter of Stewart and Arlene Saul, and Aaron Frank, infant son of Donald and Nancy Shephard, were baptized on April 11th.

On June 13th the Rev. Erwin D. Reddekopp baptized Mindy Ann, infant daughter of Victor and Madoline Zgorelski in the San Francisco Church; and on August 1st Scott Norwood, son of Ronald and Patricia Pierce; and on August 15th, Stephen John, son of John and Brigitta Morrison.

Julie Ann, infant daughter of Mr. and Mrs. Floyd Sorensen of Birch Hills, Sask. was baptized at the home of the officiating minister, Rev. Henry Reddekopp on August 22nd.

Christopher Roy, infant son of Mr. and Mrs. Leon Saluk of Edmonton, Alberta, was baptized on May 9th. The Rev. Harvey Tafel officiated.

On October 10th the Rev. Erwin D. Reddekopp of the San Francisco Church, baptized Christina Margareta, infant daughter of Axel and Greta Westeson, and on October 24th, Christopher Philip, infant son of Frederick and Marilyn Stark.

## BIRTHS cont'd. from p. 13

In Fryeburg on October 10th, the Rev. Horace Briggs baptized Melinda Sue, daughter of Carroll and Donna Lewis, and Jean Marie, daughter of Warren and Jean Cressy.

Bret Ronald, infant son of Gary and Nancy Blackburn was baptized in the San Francisco church on November 25th.

Darci Anne, daughter of Allan and Janet Baker of the Fryeburg Church, was baptized on November 28th.

Konrad John, infant son of Mr. and Mrs. Ronald Schellenberg, and John James, infant son of Mr. and Mrs. Kenneth Schellenberg, were baptized during a worship service at the home of the grandparents, Mr. and Mrs. John Schellenberg of Transcona, Manitoba, on October 31st. Rev. Henry Reddekopp officiated.

Keri Ann Koch, daughter of Fred and Karen Koch of the Los Angeles Church, was baptized on December 19th.

Charles Watson was baptized in the Los Angeles Church on December 5th.

## CONFIRMATION

Mary Elizabeth Libby and Thomas Guy Ranger were confirmed in Fryeburg on June 13th.

Darlene Margaret, Marlene Eva and Sharlene Diana, triplet daughters of Mr. and Mrs. David Braun of Yorkton, Sask. were confirmed on July 4th by the Rev. Henry Reddekopp in Saskatoon.

The following were confirmed at the Wayfarers' Chapel recently: Sewall and Blair Young, Raymond and Lucille Fullerton, Joseph and Loie Brooks, and Cheryl Onofrio.

## MARRIAGES

George Joseph Turcotte, Jr. and Bonnie Mae Webster were married on November 6th; John Michael O'Rourke, Jr. and Kristine Lee Hall were married on November 13th. These marriages took place in Fryeburg, Maine, the Rev. Horace Briggs officiated.

William Hunter and Janet Darling were joined in marriage by the Rev. Erwin D. Reddekopp of San Francisco on November 26th.

R. Wesley Seekamp and Odette Anne Paquin were married by the Rev. Paul B. Zacharias on December 11th in Kitchener, Ontario.

Manon Washburn and Vogt Bowsher were joined in marriage on December 17th in Los Angeles.

## DEATHS

Resurrection Services were held on November 19th for Flora B. Goodridge of Fryeburg, Maine.

Hazel Walker of the Fryeburg Church recently passed into the spiritual world.

Rose Jones of Los Angeles passed away on December 21st.

## THE THIRTY GREEN VOLUMES

*A Series on the Writings of Swedenborg*  
by Brian Kingslake

### 5. "The Spiritual World (Arcana Version)

"A certain man, newly arrived in the other world, heard me speaking about the spirit or soul, and asked, 'What is a spirit?' supposing himself to be still alive on earth. After some explanation and further discussion, I was permitted to tell him that he himself was now a spirit, as he might know from the fact that he was over my head and was not standing on the ground. I asked him whether he could not perceive this, and he then fled away in terror, crying out, 'I am a spirit!' 'I am a spirit!'" (A. C. 4:47)

This vivid and amusing little anecdote is taken from the treatise on the Spiritual World, running between the chapters through Volumes I, II and III of the *Arcana Coelestia* by Emanuel Swedenborg. It is quite a lengthy treatise, being nearly half as long as his more famous work, *Heaven and its wonders, and Hell*, of which it was a kind of forerunner. It begins very logically with a detailed

account of the process of resurrection or resuscitation from the dead, and the experiences of the newly awakened spirit in the other world. Then follows a beautiful description of heaven and its joys, which makes me, for one, eager to equip myself for the kind of unselfish life which is characteristic of the angels, with their "gentleness and courtesy."

After the account of heaven comes a very ugly description of the various hells and their diabolical inhabitants. This may prove too strong meat for the squeamish reader, and it is indeed watered down considerably in *Heaven and Hell*, so you will be excused for jumping over much of it. But if you read through to the bitter end, please do not take the descriptions of punishments in hell too literally or physically. It is all a kind of nightmare hallucination. Evil spirits in hell are permitted to desire evil to their hearts' content, otherwise they could not exist; but they are not permitted to act on their evil desires, to the detriment of others. So, as soon as an evil spirit attempts to harm someone (which he is always longing to do), then pressure is brought to bear upon him to check him; and, as his effort increases, so does the opposing pressure, which seems to the spirit a dreadful torture. It is, in fact, the torture of maddened frustration at being prevented from doing the dreadful things he so passionately longs to do. The punishment actually lies in the evil itself, so that, as soon as he desists from the evil intent, the torture ceases. Sadly enough, punishment is often the only force which can break and reduce a spirit's evil will sufficiently to enable him to live with others in some sort of ordered society.

In A. C. Vol. II you can skip the paragraphs on the Most Ancient Church and the Antideluvians, and also the discussion on the Grand Man if you intend later on to read the whole of the wonderful treatise on the Grand Man in Vols. IV, V, VI and VII. Turn straight to A. C. 1376 and you will enter a strange world of distance and time which is utterly unlike distance and time on earth, but is derived from states of affection and thought. We learn about the "sphere" or aura emanating from and surrounding every spirit, by which his character can be recognized; also the spirits' wonderful perceptive powers. We catch a glimpse of the beautiful homes of the angels, and the parklike countryside—all corresponding to their states of love and wisdom; and learn something of their marvelous thought-language.

Note an interesting and valuable discussion on dreams, based on symbolic interpretation (A.C. 1977-1982) written a century and a half before Sigmund Freud. This is followed by another interesting anecdote. Once while Swedenborg was comfortably asleep, a female spirit skilled in magic arts impersonated him, and, imitating his voice and manner, said filthy and atrocious things to certain good spirits who were Swedenborg's friends! These afterwards turned on him and began to chide him for his abominable behaviour. Eventually, of course, the deception was laid bare, and the perpetrator driven away. (A. C. 1983).

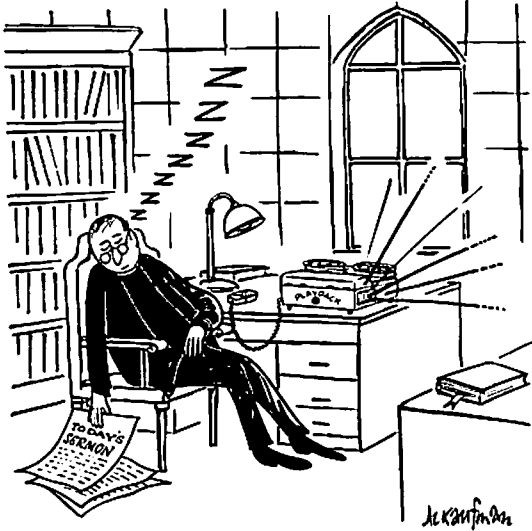
In A. C. Vol. III we have sections on Infants in heaven, Memory after death, the state of Gentiles or the Heathen, Marriages and Adulteries, and a discussion on human Free Will. (The intervening paragraphs on the Word or Sacred Scriptures make separate treatise.)

Much of the material in this *Arcana* account of the Spiritual World was used by Swedenborg, seven or eight years later, for the compilation of his great work, *Heaven and Hell*, but much of it was not used again, and all of it, in my opinion, has a greater freshness than the contents of the later book. It is less philosophical, more descriptive and experiential. The difference is like that between a book about a foreign country written by someone who has but recently visited it and is still full of the first impact it has made upon him, as compared with a learned work on the same land made by him after many years of residence there.

I will end with a sample of the kind of conversation angelic spirits indulge in. The subject of SHAME was being discussed (A. C. 1641) and the question arose as to whether "shame" could exist without "reverence." Swedenborg remarks: "Among men this could not be discussed except by means of many reasonings from evidence and examples, and still the answer would be in doubt." But in less than a minute the spirits had laid out all the possible degrees and varieties of shame, and, by the side of these, all the possible degrees and varieties of reverence, so that it could be seen at once where they overlapped and where they did not. Maybe we could equal the spirits in this kind of analysis if we used an I. B. M. computer. What do you think?

**FRONT COVER**  
**Scenes from L.E.I., 1971**

Amid scenes of the autumn beauty at Fryeburg, (top l. & r.), and the outing that didn't happen because the group arrived just in time to see the park closed (2nd r.), are Laura Lawson (top), Mary Hill (center), Matt Turley and Peter Ahrens, Roger Paulson, Selma Swing, and Mary Hill with Mary Chivers. The cover and the inside pictures show only a few of the participants in L.E.I. '71; but the relaxed seriousness of the young people, and the candor and enthusiasm of their comments, reveal much about the significance and value of the program.



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