

THE MESSENGER

Official Organ of the Swedenborgian Church

MAY 1972

SWEDENBORG SCHOOL OF RELIGION

Special Issue Edited by Students and Faculty



1972 BOSTON CONVENTION

Highlights, Registration, News pages 89-91, 96

LETTER TO THE EDITOR

Dear Editor:

You asked how I feel about the Theological School as I reach the legal limit of my terms of office on the Board of Managers, and must let someone else have a chance after some fifteen years.

Two things in particular make me feel good about the school as I see it now, the covenant approach to education, and the kind of faculty we have. As a teacher, I am concerned about an educational program which the student finds meaningful. As a layman interested in the future of the church, I am concerned about an educational program flexible enough to meet the individual needs of students, each of whom will find a new and living emphasis in its own particular form of ministry in a changing society. I think the school's new "covenant" approach to education is designed to meet both of these concerns. I am proud of the fact that we could take a man like Dr. Ivan Franklin, consider his unique gifts, training and talents, and find a creative place for him in the ordained ministry of our church, with the help of an individual course of study designed for him alone. I expect that our covenant approach will help this process to continue with all students.

I am glad, also, about the qualifications of the faculty. We now have men with doctoral work in intellectual history, the languages and background of the Word, and pastoral psychology and counseling, beside their work and primary interest in Swedenborg himself. Swedenborg says that a truth seen without relation to life is like a bird flying endlessly over a barren ocean with no place to light. I see our faculty as able to help a student make the truths of the doctrines find their place to light in modern experience and life.

I think, then, that our particular faculty's ability to work out a distinctive course of study with each student, will facilitate that student's own spiritual growth, and help him and all of us to bring Swedenborg's doctrine of use into actual reality in our church. It is this capacity to help all of us to understand the doctrines in relation to life, and so to live them in our world, that I see as a major service of the Swedenborg School in the New Church. No school is without problems. But at least this one essential I see happening, and for this I am glad.

Dorothea Harvey
Chairman, Board of Managers
Swedenborg School of Religion

NOTICE OF CORPORATION MEETING

The ANNUAL MEETING of the Corporation of the New Church Theological School to elect officers and to transact such other business as may properly come before it will be held at the Swedenborg School of Religion at 48 Sargent Street, in Newton on Sunday afternoon, June 25, 1972 at two thirty p.m.

Harvey M. Johnson
Clerk

CONVENTION APPEAL

In the first week following the recent appeal for contributions to Convention, 44 church members contributed a total of \$1470. The average contribution was \$33.40. If you have not yet mailed your contribution please send a check today to Mr. Chester T. Cook, 48 Sargent St., Newton, Mass. 02158. Make checks payable to "The Swedenborgian Church" or "The General Convention."

Several contributors have commented on the usefulness of the church directory that was enclosed with the Convention Appeal. If you would like additional copies of the directory please send a note to the central office. We will also be glad to send a supply to local churches and book rooms.

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VIEWS ON S. S. R.

by Russell Viau

Significant attention and church resources are given to education of its ministers with most of it being carried out at the Swedenborg School of Religion. Few members of the church ever get to visit the school, and fewer can imagine student life while preparing for the ministry. From a new student's view, here's what "really happens" at SSR.

Arriving in snowy January with the company of my wife Marguerite, and Richard Baxter and his wife Polly, also of the Washington Society, Richard and I were the first students to enter under the covenant program. In recent years students' programs have been worked out with Andover-Newton

Theological School, while the covenant permits a wider selection of educational resources and recognizes past experience in developing the student's course of studies.

So what happens? Basically my education is both formal and informal. Formal instruction, being at the graduate level, takes place in tutorials and seminars. A tutorial is like the classical model of education—teacher and learner at opposite ends of a log. Fortunately it is more comfortable here, but the gist is to give maximum exposure and exchange between one student and his instructor. Tutorials encompass reading assignments and a project or written paper as a basis for class discussion. In a seminar, one's readings and projects are shared with other students as well as the teacher. The teacher must therefore direct his instruction to the group's interests and not just one student. While the individual student might get a little less attention he is receiving some very important secondary learnings—how to express and share one's own knowledge with others, and how to listen and appreciate the ideas and values of others.

Informal learning occurs in a wide variety of ways, involving both school and non-school resources and shall be discussed after some commentary on my classes. These classes are a tutorial in Orientation, Covenant Preparation and Swedenborgian Church Structures, a seminar on the Pre-Theological Works of Emanuel Swedenborg, and a seminar on the Theology of Psychotherapeutic Schools of Thought.

Mr. Capon instructs my tutorial which is somewhat the keystone for a student beginning under the covenant program. It is here that everything "gets put together" in understanding the church, my ministry and its significance in church uses, and the establishment of short and long range goals as they relate to the covenant. The culmination of this tutorial will be my formal covenant with the Swedenborg School of Religion, which will detail my educational program for ordination.

The covenant is not merely the student's desire, but a basic dovetailing of the student's interests, abilities and yet-to-be-acquired learnings, with the immediate and projected needs of the church. This is not an easy task for there are often conflicting interests and different interpretations, and compromises need to be made. For the student a great amount of research, writing, and thinking is necessary.

In addition to class discussion tutorial activities have included reading select materials from the vast body of Christian literature, which—with modification for our perspective—can be useful in determining the major streams of popular interest, and current methods of acquiring professional ministerial skills; studying church publications such as *The Messenger* and *Convention Journal* to understand

the church as an institution; and interviewing various church leaders such as the Chairman of the Board of Missions and President of Convention to acquire a perspective on current and projected church needs.

The actual written covenant, after many tutorials, several faculty-student exchanges for clarification and a meeting with representatives of the Board of Managers, is the written project for this course. Overall, however, while that will be the visible product, much is learned not only from the reading and writing but from the verbal dialogue with Mr. Edwin Capon, who not only has been President of the school for many years, but has pastoral experience and a wide variety of knowledge and interests to share.

The seminar on the Pre-Theological Works of Emanuel Swedenborg, in which I meet with Richard Baxter as colleague and Dr. William Woofenden as instructor, stress is placed on studying the vast body of mathematical, philosophical, psychological and scientific literature produced by the Swedish scholar prior to 1745. Readings are done in Swe-

denborg's pre-theological works to determine the progression and development of his thoughts and to compare them in constance or change with the revealed material in "The Writings." Several themes or concepts have been selected for study, including the soul or life force, degrees and correspondence.

The primary purpose of this course is to provide a firm comparative basis for further study of the inspired works of Swedenborg. However, this primary purpose lends itself to further use for in study of the pre-theological works one is placed in the environment of studying an individual whose life-style included a special use—revelation: and from this one gains a clearer comprehension of life and the patterns of influx.

Overall, Dr. Woofenden's seminar provides a very adequate foundation for theological study, as well as providing insights based on his many years of pastoral service in the church and specialized academic preparation for the philosophy doctorate he holds.

In the seminar on the Theology of Psychotherapeutic Schools of Thought study is made of several psychological theories and theorists, such as Sullivan, Janov and Skinner and how their ideas can relate to living as a Christian, and what uses a minister can make of various approaches in developing his pastoral care functions. All discussion is approached and comparisons made from the Swedenborgian perspective.

The seminar, which involves all students at SSR, is directed by Dr. Calvin Turley. In the weekly sessions presentations are made by individual students who prepare the format for discussion as well as read the assigned book on the theory being considered. During the presentations certain themes must be covered such as the ontological and epistemological assumptions of the theory, role of the operant in terms of these assumptions, criteria for successful functioning, and the overall relationship of the theory to Christianity. Pervading stress is placed upon psychological understandings as they relate to Swedenborgianism and its uses, and not the reversal which would subordinate religion to psychology.

The seminar is blessed by considerable latitude in resources and experiences from the students, and it



Russell and Marguerite Viau come from Maryland where they were members of the Washington Society. He is a graduate of The American University and taught at Annapolis High School before deciding to enter the ministry. While here, Marguerite is working at Filene's and spends her spare moments on needle work. Both are active in fraternal organizations.

is a great opportunity to ponder various approaches to a successful ministry. Dr. Turley, who has considerable experience as a pastor as well as additional study and experience in counseling, has a masterful technique for bringing out inner meanings and showing relationships.

After this bird's-eye view of my courses consideration should be given to the many informal avenues of instruction. Some mediums of informal learning are offered at the school, and others are offered by a wide variety of educational and non-educational agencies off the Newton campus. Some are planned by the faculty, and others are self-initiated.

Within the school informal learning agencies include chapel services, social activities and the library. Each Wednesday the faculty, students, and their wives meet for a religious service. Individual students and faculty are assigned one service each semester. The services thus take on the character and interests of the person leading them and range from stylized First Order to experimental services. After the service all meet for a two hour period to discuss the service, present book reviews, discuss issues, or enjoy some social activity. On alternate

Wednesdays faculty and student wives meet socially in the evenings and also discuss current events and areas of concern to the minister's wife. From time to time there are also other social gatherings planned by the school or students to encourage closer interpersonal relations, to exchange opinions, and to build a sense of community at the school.

The major "inside" informal learning-resource at the Swedenborg School of Religion is the library. Except for an occasional and quickly repulsed intruder this is the domain of the learners. The building itself is the best of both worlds and combines a traditional exterior with the most modern of interior facilities. The library houses 35,000 volumes which range in scope from a very thorough collection of Swedenborg's works and theological materials to a much smaller section of current literature. The library also receives quite a number of religious and secular periodicals of both a scholarly and popular interest. The archives of General Convention are also kept here in a walk-in vault which also contains one volume of all editions of the Writings, that have been secured, and other rare books.

In addition to being a quiet and resourceful place to study, the library lends itself to an occasional late night conversation with fellow scholars, and some "big plans" are projected and analyzed. For Richard and me, it also serves as a "fourth course" as we spend six hours a week helping the librarian, Marian Kirven. We have been doing a shelf check, some renumbering, and repairing. In doing this one learns a good deal about editions and the Hyde System for cataloging and classifying Swedenborg's works.

Some other church-related learnings include participation in one or more of three study groups given by local Swedenborgian churches and gaining preaching experience at churches in Newtonville and Manchester. There are also many other religious institutions, seminaries and divinity schools nearby, and SSR students have access to many of their activities, especially at Andover Newton.

In concluding, some mention should be made of the almost boundless variety of culture, education, history and entertainment present in greater Boston. Students with interest and ambition really have a golden opportunity here. I stay busy.

THE COVENANT PROGRAM

by Richard M. Baxter

Since I am one of the first students to be admitted to SSR under its new covenant program, I would like to say a few words about what it involves. In

one sense the program is not really new, in that during the last few years the Swedenborg School of Religion has been moving in the direction of permitting a maximum of flexibility and a minimum of requirements in the program of each student. This has been necessitated by the wide variety in the backgrounds of the students.

The result of the move toward flexibility has been the establishment of a contract system of education. It was the institution of this "contractual" or "covenantal" education program that would utilize and/or take into account one's prior experience and background, while also making use of formal and informal preparation, that was a major factor in persuading me to come here to study.

The following loosely-quoted faculty report will give a thumb-nail sketch of the negotiation process.

The negotiation of a contract starts with the goals of the student and an exploration of what seem to be useful means toward those goals. It would survey a wide range of field education possibilities before narrowing in on one or several most suitable in the particular case. Rather than have a specific list of courses that one must take, the Faculty will insist upon adequate and growing competence in (1) working with Swedenborgian ideas, (2) the traditional theological disciplines, (3) job skills, and (4) interpersonal relationships. The faculty would also ask of each man demonstrable involvement in the mission of the Swedenborgian Church.

In the area of field education, the individualized curricula involve a maximum of flexibility while following such guidelines as the goals of the individual student, and the possibility of direct supervision by a faculty member (or approved substitute). This would envision the possible use both of programs within Convention and of programs within Convention and of programs outside Convention.

It is my understanding that in the future, the field education program will include much greater School and Faculty participation in the ongoing life and work of Convention and its constituent bodies together with the possibility that Faculty members might go with students as supervisors to various places for field education. Perhaps something can be worked out with Urbana College or the Wayfarers' Chapel. But any center of activity will be a possibility: a vacant pulpit, a team or

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COVENANT PROGRAM cont'd. from p. 69

regional ministry, or perhaps a parish whose pastor might like to work with a faculty member and a student. In addition to what this might do for the students, faculty members will be able to make more direct contributions to the development of the Church and make them in more places.

As for my specific covenant, I presented a non-degree plan leading to ordination for the parish ministry. I proposed a tightly-knit program of basic skills which would lead to ordination in less than four years. So far my covenant has been discussed with the faculty but no definite decisions have been reached, especially in relation to the total time period and field education. Once this has been established, my covenant will be periodically reviewed to make certain the means support the goals.

One reason that I chose a non-degree program is so that I would be free to choose my outside course work from any school in the Boston area, rather than have it mainly tied to just one of the surrounding schools. I must hasten to add however, that the degree program is still available.



New students, Dick and Polly Baxter. Dick comes to SSR after nine years as organist/choir director of the Washington Society where he was also Vice President. As a new covenant student he is preparing for the parish ministry. Polly is secretary to Mr. Capon and has been accepted under the new covenant system for special study on worship. Thus the Baxters become one of the first husband and wife student teams at the school in recent years.

The covenant program, as I see it, is an important response to the needs of the Swedenborgian Church in that it breaks down the four-year-or-nothing attitude toward theological training. (This is not to say that the program is *necessarily*

shortened—because of an individual's special needs or goals it could conceivably be lengthened.) The main focus of it is to make the program individually goal-oriented. It could be for something other than the ordained ministry, such as individual study of Swedenborg's writings, lay leadership, special study on worship such as my wife has chosen, or any other aspect of religion.

In a church that stresses the idea of use through individual contribution to the whole we certainly need ministers and lay people trained in many ways.

As an illustration I would like to point out that Jesus had a very diverse ministry; he preached in the formal service of the Synagogue, in the open air to large crowds of probably "unchurched" people, he taught his disciples and then sent them on missionary tours, he went on preaching tours himself, he held group meetings in people's homes, he taught through personal encounter, example, and witness, he did private counseling, blessing of children, faith healing and the exorcising of spirits. The one method that was evidently not used during His time was the written word. In contrast, Swedenborg taught almost entirely by the written word.

I think that within our church we should have individuals who together use all the above methods. Perhaps when we have a vision of both ordained and unordained ministry that does, we will have a church that will more effectively represent the Lord on earth. The covenant form of theological study seems to me to be working toward this goal.

IS SWEDENBORG TAUGHT AT SSR?

by John Billings

Yes. My goal in this article is to describe as accurately as I can how I feel this happens, by sharing my perceptions of both the faculty's intentions and efforts regarding the teaching of Swedenborg at our school. Since I have been at the school, both as a pre-seminary and seminary student, since the fall of 1964, I feel I have an intimate knowledge of the subject based on my experience.

Throughout a student's years at the school, Swedenborg is taught in three different ways. He is

studied, discussed and thought about from three different angles. Before I go on to describe these, I want to say that a student coming to the school does not learn one angle once and for all at some definite point in his education and then move onto the next, in some kind of linear progression. Rather, the students, and the professors, move back and forth between these three ways of studying Swedenborg throughout their time at the school (and hopefully for the rest of their lives) as they strive to understand and learn Swedenborg's teachings. What do I mean by these three angles or ways of studying Swedenborg; how is Swedenborg taught at SSR?

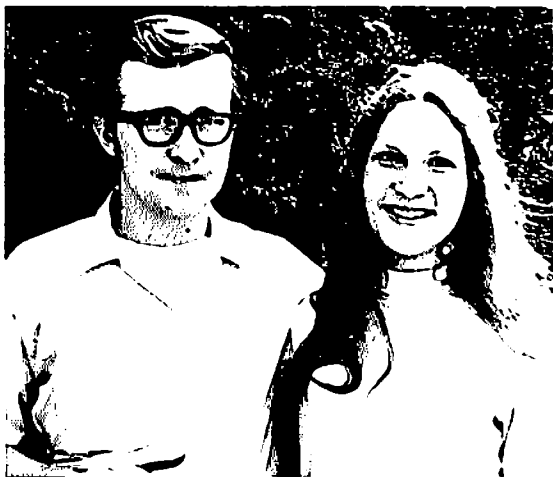
The first angle deals with the question: What does Swedenborg actually say, and where does he say it? Exactly what words does he use? This is one level of inquiry and is usually the focus of the beginning students' work, though not always or necessarily. This level of studying Swedenborg is pretty much straight forward and does fall within the realm of "right" and "wrong" answers to questions.

The second angle deals with the question: What does Swedenborg mean by this or that? That is, what was the significance for Swedenborg of what he says about such and such? Why did he say it? Or, if we were to ask Swedenborg the question: what do you mean by *that*, how would he have expanded upon it? One of the aspects of this level of inquiry is to deal with actual and apparent contradictions and inconsistencies within Swedenborg's system of thought. He says so and so here, but what about what he says over here. How do these two relate to each other; how do one or the other refine or obscure what he's trying to say over here. This is a more thorough and difficult kind of mastery to achieve, and one that just takes time. It is here, also, that an understanding of broader philosophical issues is strived for. What is Swedenborg's ontology, epistemology, eschatology and ethics. These are not easy questions, and require in-depth kind of study and thought.

The third level of inquiry (and it is, perhaps, at this point that some would say Swedenborg is not being taught) deals with the question: What does it mean to me now? What difference does it make? What do I do with these understandings? How do I make them "my own?" Does this mean anything to my own personal life: my views of myself, others, God, the world—and how do I relate this understanding to other understandings I have? Further, how does

this relate to ministry, for me, in 1972? Each student is to decide these kinds of questions for himself, and rightly so, I believe.

But there is yet another reality at SSR concerning the way Swedenborg is taught which is very real, yet difficult sometimes to perceive and describe. I would doubt very much if a visitor or new student would be able to see it, unless that individual could indeed "see" very well. It's more in the realm of something one might sense during a visit and its effect on the student is slow though cumulative. For me, this fourth angle is the deciding factor: that which makes SSR Swedenborgian rather than just a place where a bunch of courses can be taken in Swedenborg! It has to do with the faculty's actual approach and encounter with the students and with each other. Their life-teaching styles.



John and Sharon Billings. John is a graduating senior. He is completing his fifth year as a regular student at SSR having chosen a longer course of study to secure training in the area of focus of his ministry. John is presently visiting several churches as a candidate and hopes to know soon where he and Shari and their four children will be living this fall.

Like the theology they know, the faculty, as well as the people behind the faculty—i.e., the Board of Directors and Managers—make a distinction between "memory-knowledges" and wisdom, and aim for the latter. Because the school is small, each student is known more intimately, more deeply than an A here, a B- there. He is known as a person, and, therefore, the education goes beyond what most educational institutions of higher learning address themselves to, namely, the students' "head." His total person is addressed. The total growth of

the person is attended to and thought about, as well as what he knows intellectually. (Of course, this growing is not always a particularly easy, pleasant or welcomed thing when it's at one's doorstep, though in one sense, it seems to me, "it's what it's all about.")

Time and again the people working with the students could cop-out by not becoming deeply involved in the issues or by not becoming involved with the student. They could take the least line of resistance at any one of the many points of contact with the student and not face and deal with the deeper spiritual issues which are always present in any particular moment—regardless of what's happening "on the surface." This, I feel, would directly affect the quality of the educational experience itself. It is my perception of the faculty that they continually, as a matter of their life-teaching styles, wrestle, struggle and aim for the best they know in each issue they confront. This *intent* is profound and decisive in the quality of the educational atmosphere of the school. They care, and they're committed.

Their care is rooted in a perception of love that goes beyond good feelings and rosey relationships, for they know there is no such thing as love if wisdom is not sought. The goal is not just loving, but loving wisely. The deepest truth is sought, so the good will live. The people take regeneration seriously and "live out of it," knowing they never reach the best, but are in process toward it. This is more than mechanical administration. It's dynamic process; and each student gets involved in his own way, to whatever degree of depth coincides with his own depth as a person. And then, he begins to grow—not only intellectually, but deeply and totally as a person. For me, this is regeneration lived and practiced, as well as talked about and studied. I am not saying, the school is responsible for the growing that takes place, but I do believe they definitely facilitate it, both quantitatively and qualitatively.

To put it in slightly different terms, Swedenborgian principles and understandings are indeed studied, discussed and thought about, but even more importantly, the effort is made to actually live them, act from them as strived for realities within the person of each faculty member. Students "hear" this and, I believe, learn from it. It's like someone talking to you about love with his arm around you; or like someone talking to you about

doing dishes with his hands in the rinse and wash water. Sometimes, as I mentioned earlier, this is a subtle kind of thing, and for some of us it takes a while to catch on to just what's happening. But because of its constant, steady presence in and from the persons of the faculty members, it usually gets through, sometimes with a bang, sometimes more quietly; sometimes quickly, sometimes painfully slowly. In any case, the aim is for a depth of understanding of Swedenborg, with each student "making it his own." This, as opposed to only a mastery of terminology and phraseology. From my point of view, both as one who has now gone through the school as well as one who has made attempts at ministry, this is one huge, difficult goal. But one that makes all the difference.

Is Swedenborg taught at SSR? In more ways than one.

TEACHING SWEDENBORG IS PLURAL

by Edwin G. Capon

The Swedenborg School of Religion is dedicated to the conviction that in Swedenborg's writings we have a most important source of truth for the building of new lives in a new age—and for the building of that age, too. We see his teachings also as helping us to draw more deeply from the wells of Sacred Scripture. They are the one essential requisite for our existence as a separate school. I would like to say something about the perspective from which we seek to help our students tap this rich source, or—in a word—from which we seek to teach Swedenborg. However, I shall do so in the first person singular, though I believe my views are in line with most or all of the faculty's views.

Teaching Swedenborg involves at least three things, I think: teaching what he writes, teaching what he means, and teaching the significance of applicability of both. Clearly it is easiest to teach what he actually says; in like manner it is easiest for students to learn what he actually says. For this, however, no faculty would actually be needed. His books are available to all. But I believe that the

meaning and applicability of what he says are what really matter, above all the applicability. It is for

this that a student needs the help of teachers. If a future minister can learn how to get at Swedenborg's meaning and how to apply his teachings to life while he is at SSR, he can afford to postpone his acquaintance with some of the paragraphs in some of Swedenborg's books for his weekly study periods in his years of active ministry. If we graduate a man with vast knowledge and little understanding and facility, we do him and Convention no service.

Getting at the meaning of Swedenborg is no easy task. It involves upon the part of the student both a knowledge of how to question and think and a willingness to do the same. It involves a knowledge and understanding of Swedenborg's life and thought, of the Lord's preparation of him to be a revelator. It involves a grasp of the religious and intellectual world in which Swedenborg was writing; many statements in his works are answers to questions common to his contemporaries but unfamiliar to many of us. There is much in Swedenborg that can be missed, when you don't know the man or his age.

Getting at the meaning of Swedenborg involves much more of course. In some sense all that he writes is a commentary on Scripture. Scripture and the way it was and is being interpreted must be known. In another sense all that he writes is related to the history of the Church, both universal and specific. This history needs to be known. In a third sense all that he writes has to do with the problem of regeneration, what the spiritual life is and how it is to be attained. The various understandings of this that have prevailed from time to time in Christendom can contribute to an understanding of Swedenborg's teaching on the same subject, casting light upon his teaching both by reason of similarity or by reason of contrast of outlook.

To grasp the meaning of Swedenborg's teachings at all deeply should, I believe, necessarily involve some appreciation of their applicability. And all that I have suggested so far as aids to the discernment of that meaning are likely also to be of help in the recognition of their applicability. Other important aids are a realistic knowledge and understanding of man, for whose regeneration these teachings were given, and of that world which the Lord has made the arena of his regeneration. To such a knowledge and understanding one's own living and such secular disciplines as history, psy-

chology, and sociology have much to contribute. This is not to imply that Swedenborg needs correction; it is only to say that there are things not covered by Swedenborg and a world different from that of the 18th century.

In conclusion I want to say that we teach many things besides Swedenborg at SSR, but we teach a greater part of them as adjuncts to the teaching of Swedenborg. They are necessary to enable us, students and faculty alike, to get at the meaning and significance of Swedenborg to troubled men in troublous times. It has been exciting to me personally many a time to gain new insights into the meaning of Swedenborg's words from a book on the seventeenth century background, from one of his own pre-theological writings, or from the writings of some contemporary sociologist.

TUTORIALS AND DOCTRINE

by George F. Dole

The tutorial is an educational format of long standing, and is in fact the backbone of some European systems of higher education. At Oxford, for instance, at least in the humanities, attendance at lectures is optional. But the weekly meeting with the tutor is something one does not miss. Different tutors have different systems, but each expects to go over a full week's work with his student.

Grafting this format into American theological education makes some differences. The student does have other courses, meeting two or three or more times a week. The tutorial becomes a part of his week rather than the focal point of it. But certain of the features do not change substantially, and make it one very valid way of instruction in doctrine.

The primary feature is that there is no place for the student to hide. Even in a seminar, a small seminar, if one is unprepared he can at least keep quiet and hope. More often that not, someone else will be willing to demonstrate his mastery of the subject and take the pressure off. But when a tutor asks a student a question, he is likely to notice it if no answer is forthcoming. This goes on week after week after week.

A related feature of the tutorial is that neither the tutor nor the student is likely to be patient with not understanding the other. If one does not understand a lecture, there may be little he can do about it. But since it is difficult to lecture for an hour or so to a single individual, and since the student is pressed by circumstances to participate, difficulties in communication normally show up far sooner than they do in larger settings, and can be dealt with. Less time is wasted answering questions that have not been asked, knocking down straw men, and the like.

The third and (for present purposes) final feature is the pressure on the tutor to give his whole attention to the student before him. He is not dealing with a group, which may represent varying levels of comprehension and interest. He is not trying to find some average level that will be all right for everybody but best for nobody. He is required to deal specifically with one individual, and to serve that individual's growth as accurately as he can.

At SSR, tutorials are the primary means of instruction in the doctrines. The seminars, which all students attend, usually serve this end fairly directly as well, but may do so by way of focus on homiletics or worship, for example. But the tutorial is the primary vehicle for ensuring that each student does consecutive and thorough reading in the Writings. Each student has at least one tutorial each semester, and, incidentally, normally produces a paper by the end of each semester.

The strengths of this system for the teaching of doctrine follow fairly closely from the characteristics noted above. There is considerable intrinsic pressure on the student to do his preparation. There is every likelihood of prompt discovery of poor communication between tutor and student. And there is little distraction from the task at hand; there is pressure toward very direct focus.

As a result, there is a tendency for tutorial sessions to go into depth on points that emerge as important. It is hard to go on to paragraph 436 if paragraph 435 is still unclear. It is hard to gloss over difficulties, hard to go over something relatively superficially.

This does of course mean that it can be difficult to cover large amounts of material. It does tend to

lead toward thorough acquaintance with smaller segments rather than cursory acquaintance with the whole. And since both kinds of acquaintance are necessary to adequate theological education—complementing each other, in fact—this does constitute a weakness in the tutorial format as such. It requires awareness of the problem on the part of the tutor, a considerable amount of self-discipline, and often the exercise of some ingenuity to offset it.

This weakness does tend to disappear as the tutorial becomes more the focus of the week than simply a segment of it. I still have, and occasionally use, a survey of Old Testament history I did at Oxford, a paper a week for my tutor. With the decrease of emphasis on degree requirements implicit in the curriculum described elsewhere in this issue, the tutorial should more completely fulfil its purposes. It will never, of course, be more than the resources of the faculty and the students can make it; but it can increasingly be a means toward the fullest use of those resources.

A RATIONALE FOR FIELD EDUCATION

by Calvin E. Turley

Field education as a discipline within theological curriculum, is in a continuing process of development. Unlike the relatively simple "student assistantship" which served as field education in my seminary days, field education today is fairly sophisticated and multi-faceted. Its primary concern is still focused on the student and his needs in preparation for ministry. These needs are recognized as being several: the assimilation and synthesis of academic studies, the development of professional skills for the ministry, the first-hand experiencing of the intricacies of practical administration, the art of conducting formal worship and the rites and sacraments of the church, development of interpersonal skills, and the spiritual growth and development of the man as an individual.

Compounding the challenge to any field education programming, is the presence within student bodies of distinct types of students—each presenting his own variations and needs and interests. Bruce D. Barrabee, Director of Field Education and Assist-



Dr. Calvin Turley's seminar on the Theology of Psychotherapeutic Schools of Thought meets in the reading lounge of the library. Since all regular and special students are involved, no one's study is interrupted by the class in an area which is usually kept quiet. The seminar explores a different approach to psychotherapy each week, seeking its religious implications and comparing its assumptions about man, his resources and the goals of his life, with those inherent in the Swedenborgian perspective. Above, left to right, Vaclav Hokuv, Matthew Glowe, Dick Baxter, Polly Baxter, John Billings, Yuzo Noda, Dr. Turley, Russell Viau.

ant Professor of Practical Theology at Drew University Theological School, has noted three types of students within the seminary.¹ He notes first what he calls the "student pastor type." Such a student "... has a calling, a commitment to ministry, usually parish." This student has usually grown up in the church, been active in it, knows his way around in parish functions and programming, and to a greater or lesser extent, feels that the "... seminary is a drag, that he already knows and feels what it takes to be a good pastor." The student pastor type is deeply committed to ministry, though he is likely to be simplistic in his perception of the challenges to ministry in our day, and a bit naive in his awareness of the multiple skills required for ministering to the needs of a congregation.

A second type of student which Dr. Barrabee notes is the "ministry man." Like the student pastor, he in all probability grew up in the church, is deeply committed to the church and the concept of serving its ministry. However, vocationally, he is apt to be ambivalent. Though he will seriously consider serving the parish ministry, he has strong leanings toward the chaplaincy, pastoral counseling, ministry to youth, or some other focus of ministry. In short, the "ministry man" is very much engaged during his seminary days in the struggle for vocational identity, to say nothing of the struggle for self-

identity. He is, as it were, trying on ministry for size as one possible expression of his life-style and his life's work. With him, it is not a question of whether or not he wants to serve people, it is not a question of whether or not he is a religious man. The question, rather, is *how* will he, as a religious man, express his ministry of service to others and to his Lord.

The third type of student Dr. Barrabee labels "the searchers." Unlike the previous two types of student, the searcher is a man in deeper personal distress, very likely to have been involved in the struggle for social change, but in this given moment of time, a man much disillusioned and uncertain that anything will work. "The searcher" is immediately offended by simplistic and dogmatic "solutions" to complicated and illusive problems. He is usually intellectually bright and astute, capable of penetrating analysis of what is wrong, independent in his formulations of theological constructs, but uncertain about his vocational commitment and what, if anything, might be done to improve the lot of man. Of "the searchers," Dr. Barrabee writes, "he concentrates on interpersonal relationships, longing for intimacy, but also resists it, fearing that nothing can last, trying to shield himself from being hurt." The searcher, is, as it were, involved in "... the awesome struggle to be at one with himself and the world."²

Compounding the challenge of theological education in our day, and especially focused on the task of field education programming, is the reality that we live in a time of accelerated social change. We may safely assume that some opportunities of parish ministry, with a reasonable resemblance to the church in which we grew up, will continue for some time to come. Thus, all men graduating from the Swedenborg School of Religion are trained to fulfil this form of ministry. It is an equally valid assumption, however, that increasingly some forms of the ministry of the future will radically differ in form from the ministry of the past. On the basis of my own 20 years in the ministry, my involvement in parish ministry, in experimental ministry, the Wayfarers' Chapel, and now in teaching, I am convinced that we live in an age that is as self-consciously religious as any age in recent history. At the same time, it is conspicuously obvious that increasing numbers of people do not look to the "church of their fathers" as a viable source of ministry to them. Simply looking at these sociological facts provides a theological faculty with a most challenging task of seeking to prepare men for forms of ministry wholly, or in part, undefined by our own past experience as pastors. Thus, in all honesty, a theological faculty must say to a student body that we do not precisely know the form your ministry will take. We cannot provide you with detailed guidance and all the specific skills you will need. We can, however, provide you with the training, broadly enough based, that will enable you to be a creative thinker, sensitive to persons in both their continuing and changing needs, and skilled enough in the various disciplines of ministry to enable you to survive as a creative servant of the Lord.

This, then, is the heart of the challenge to field education programming as an integral part of theological education: how can we provide a specific, given man with a field education experience which will enhance his capacity to become the best possible creative servant of the Lord? No one field education experience can hope to adequately meet such a challenge. Indeed, no theological curriculum in toto will meet such a challenge. Thus, we compromise and adapt to enable us to move in the direction of fulfilment of the challenge. Toward this goal in field education programming, we provide a variety of alternatives from which the student and faculty may establish a plan of study.

Some field education experiences are brief in time, but intense in involvement. Some are extended over months or a full academic year. Most students participate in both types. In each field education experience, the effort is made to provide attention to several dimensions of growth and development at once. Thus, the total field education experience should be one in which the student is learning and is serving, one in which he has the challenge to integrate academic studies with his practical experience. We seek to provide a skilled trainer, a man who has both experience in ministry and theological integration. Thus, in each field experience we look for the opportunity for theological reflection in which the student, with his trainer, may reflect on his experience in the field from a theological perspective.

It is of utmost importance that the field education experience contribute to the growth of the man as an individual in terms of both his intra and inter-psychic relationships. It is the intent, of course, that personal growth in these dimensions be proceeding throughout a student's days at the theological school. Field education experience, however, provides an opportune time for concentration on this dimension in the total training for ministry. In some instances, this is the primary concern of a given field education program. In any case, the hope is always that the field education experience will provide the opportunity for each student to reflect at some depth upon himself as "a fellow suffering human being" committed to the profession of ministry. It is also the intent of field education programming that it provide the opportunity to broaden the student's master of interpersonal skills which will be required of him in the art of ministry to others.

Whatever the specific focus and need of the individual student might be, whatever the specific form of ministry to which a man might eventually become committed, it would seem essential that each theological student come to an appreciation of the ministry as a profession committed to the actualization of values in the lives of others and of himself. In ministry, man is not the creator of values, but the facilitator of their ultimatum in human life.

It is the challenge of field education programming to immerse the student in a synthesis of practical experience, theological reflection and personal growth (regeneration)—all to the end that he might become the best possible facilitator for the actuali-

zation of values in his own life and in the lives of those whom he seeks to serve. In this perspective, we find a rationale for field education.

¹Bruce D. Barrabee, "The Personal Liberation Dimension of Field Education," *Theological Education*, VII, 4 (Summer 1971) 227-235.

²*Ibid.*, p. 234

A COMMUNITY OF SCHOLARS

by Robert H. Kirven

For at least a dozen years now, the SSR Board of Managers has been reporting to Convention from time to time its intentions to develop a community of scholars at the school. This objective, involving the commitment of a substantial portion of the time and energy of at least some of the faculty members to original, professional-level scholarship, has always had enthusiastic support from the faculty. Some scholarly work has, indeed, been done by faculty members—including the doctoral dissertations on Swedenborg by two faculty members (the definition of a doctoral dissertation usually includes the phrase, "an original contribution to the field of knowledge"). However, in spite of the considerable and many-sided support given to these projects by the Managers, Directors, and other faculty members, they have not been produced by—nor have they led to the formation of—a community of scholars in any really significant sense, before this year.

One of the biggest obstacles blocking the goal has been the ever-present cluster of short-range goals. Basic scholarship is, by nature, long-range work. It requires enough time, sequestered from distractions and competing interests, to study and to think and to study further, and then to write. At the early stages of this process, before topics of study have been sharply defined, and while the completion of any particular project still lies well into the future, there is strong temptation to divert time and effort from long-range study to short-range needs. There are always meetings to attend, people to see, problems to solve, little things to do, before settling down to the long-range job.

Last year, the Board of Managers, with the support of the Board of Directors, took important action to overcome this obstacle to the establish of a community of scholars at SSR. They wrote into job descriptions, specifications to the effect that scholarship beyond the study normally necessary to maintain teaching competence, and scholarly writing, are high priority parts of each faculty member's job. To be a faculty member means finding the time (or making it, if it can't be found, by getting free of other commitments) for study, thinking, and writing. This is part of earning a faculty salary.

No one on the faculty really thought otherwise before, but this concrete expression of support for the idea has proved extremely helpful. After some trial and error in scheduling, Drs. Dole, Kirven and Turley have set aside days of the week for scholarly work, and are becoming increasingly successful at *keeping* them free for that—re-scheduling or cancelling other commitments within the remaining days of the week. Besides this, study projects are discussed now in faculty meetings, so that the choosing of study priorities becomes something of a community project; and faculty members read drafts of each others' work when that is helpful, making actual production more "communal" than before. A still more important part of the communal aspect, is the chance to talk over fledgling ideas with other scholars, and the incentive to work that comes from simply knowing that one's colleagues are working along similar lines.

So far, one article has been finished: "Swedenborg's Father-Dream of April 7, 1744" by Dr. Kirven, written for one of the professional journals which deal with intellectual history in connection with religion and/or psychology. Because of the way in which these journals are published, it will be some time before it can be known in which journal it will appear. Another article is nearing completion in semi-final draft: "Theotherapy: An Identity for Pastoral Counsellors" by Dr. Turley, written for the *Journal of Pastoral Care*, or another of the professional journals in this field. Both Dr. Turley and Dr. Kirven have other articles planned for this spring and summer, and each expects to begin a book-length project at least by next fall—Dr. Turley's to be a development of his concept of "Theo-Therapy" as a discipline distinct from either simple pastoral care or psycho-therapy, and Dr. Kirven's to be a formulation of the idea of the

reality of spirit in a manner that hopefully will insert the concept into contemporary theologizing in Christian churches and seminaries. Meanwhile, Dr. Dole is in the middle of a long-range project: a fresh translation from the Latin of Swedenborg's *Heaven and Hell*. This work, which makes use of his extensive training in comparative linguistics as well as his knowledge of Latin, is about one-third done in first draft.

Faculty members in many universities and seminaries make time for scholarly writing because of wide-spread "publish or perish" policies which make faculty tenure dependent on scholarly publication. The widely-recognized draw-backs of these policies—namely, that they draw faculty time and effort away from the primary responsibility of teaching, and furthermore encourage the publication of books and articles that would not need to have been written except for job-insurance—hardly apply at SSR. Even if the student body increased greatly over the present seven, faculty members who devote a majority of their time to the school, and are not burdened with a multiplicity of administrative tasks, have time enough for scholarship if they are not involved in too many aspects of the church outside the school. Further, a comparison between the magnitude of the Swedenborgian message to the churches and the world, and the paucity of Swedenborgian publications in the twentieth century, clearly establishes the *need* for work of this type.

The long-range goal of basic scholarship and writing has been actively pursued in an organized way for only a short time now, but results are appearing, and the long-cherished goal of a community of scholars is becoming a reality at the Swedenborg School of Religion.

STUDENT-FACULTY WIVES

MEET AT SSR

by Sharon Billings

Early in the current school year, the student and faculty wives began meeting bi-monthly, centering their meetings on "The meaning of being a minister's wife."

This topic suggested to us that the life experiences of the ministers' wives in the surrounding Boston area, could enrichen our search together as well as provide an opportunity to become better acquainted with each other. So we greatly enjoyed their presence throughout the whole year.

Marian Kirven supplied us, from the school library, with a rich assortment of books pertinent to our chosen topic. From this selection, and other individually chosen resources, several members gave presentations in following meetings, which served as a springboard for discussion and interaction.

With the varied resource material and the personal sharing of all involved, we came to some useful understandings of some of the most desirable attributes that ministers' wives value in themselves. These are, being genuinely one's unique self, placing husband's and families' welfare and happiness in a primary position of importance, and developing sufficient self understanding so we can most effectively know where or where not to contribute in our church communities.

Alongside these meetings, the student wives have enjoyed other involvements at SSR, the weekly student-faculty meetings and invitations to join several "special seminars."

I've enjoyed participating in the life of the school this year, and feel this is an area open to much creativity and enlargement for student wives.

Field Education for Ministry

INTERN YEAR

by Walter Orthwein

It is my belief that a minister's primary responsibility is to preach the Word in the light of the doctrines which have been revealed for the New Church, and that in all his work he should attempt to communicate the joyous truth of the Lord's New Advent. "The clergyman who teaches truths from the Word, and leads by them to the good of life and so to heaven, practices charity in an eminent degree; because he then exercises care for the souls of the men of his church." (TCR 422)

It is with this principle in mind that I have approached my intern year. This year, my third in the Swedenborg School of Religion, has been spent becoming familiar with the practical aspects of serving as a parish minister. The new program in which I am engaged was worked out with the co-operation of the Rev. George D. McCurdy, pastor of the Boston Church of the New Jerusalem.

In my work at the Boston Church this year I have been especially concerned with getting in touch with the daily life of the church—attending board meetings, talking with visitors, going with George to visit church members in their homes, the hospital or nursing home, and discussing preparations for convention, of which the Boston Church is host this year. I conduct the worship service once a month, and have led church study groups several times. I also visit a nursing home in Somerville where I conduct a short service for the patients.



Walter and Kathy Orthwein with Laura and Elizabeth, came to SSR from the St. Louis Church three years ago. Completing his Intern year under the direction of the Rev. George McCurdy of the Boston Church, Walter has one year of academic work remaining before candidating for ordination in 1973. The special focus of Walter's ministry will be a revitalization of traditional parish church life.

I have kept up my academic studies by reading the *Arcana Coelestia*. I read one chapter each week

and then write a report on that chapter which George and I discuss in a weekly tutorial meeting. In addition, I meet with George almost every day to discuss some detail of church organization or the minister's job, pastoral or administrative. I also meet with Rev. Dr. Calvin Turley, faculty supervisor of field education, to evaluate the program.

This has been a very fruitful year and I feel this experience has done a great deal to prepare me for my work in the ministry.

MY CONCEPT OF BEING A PASTOR

by Matthew S. P. Glowe

I believe that being a pastor, in the fullest sense of the word, means for one to be a shepherd of his flock, a leader of his people, a minister to their needs and problems, in short, a person who is able to fulfil a total role in life that takes all of the dedication, inspiration, heartfelt enthusiasm, and pure courage, along with steadfast energy and purpose, that it is possible in a man to attain. Not all of these roles, obviously, a pastor could fulfil all of the time but he should aim, for at least a part of the time, to reach these goals. It is true that some pastors may be especially strong in, let us say, the leadership role, while others may be equally strong in all three major areas. However, we do have the one outstanding example ever before us in the person of our Lord Jesus Christ who was the perfect pastor in every sense of the term. While He was here on earth, He combined all three roles into the one perfect ministry, for He functioned fully as a shepherd of His flock, taking care that no one who wanted Him would be neglected. He was a true leader of His people, both instructing and inspiring them, largely through the parables He taught and by the life He led, and, finally, He was a most compassionate minister to their needs and sufferings, as He frequently stopped in the busy course of His miraculous, healing touch.

I have found, in addition to the inspiration of the Christian message as a whole, an added inducement for my wanting to be a pastor, whereby I could serve the direct needs of my parishioners in the Swedenborgian Church, and that is in the truths as found in the writings of Emanuel Swedenborg.

Cont'd. on p. 80



Matthew Glowe and his wife, Johnnie, are completing their third year at SSR, and will be moving to Kitchener, Ontario this summer for the Intern year of Matt's field education. With special interest and training in institutional chaplaincy, Matt expects to pursue a parish ministry and be a candidate for ordination in 1973.

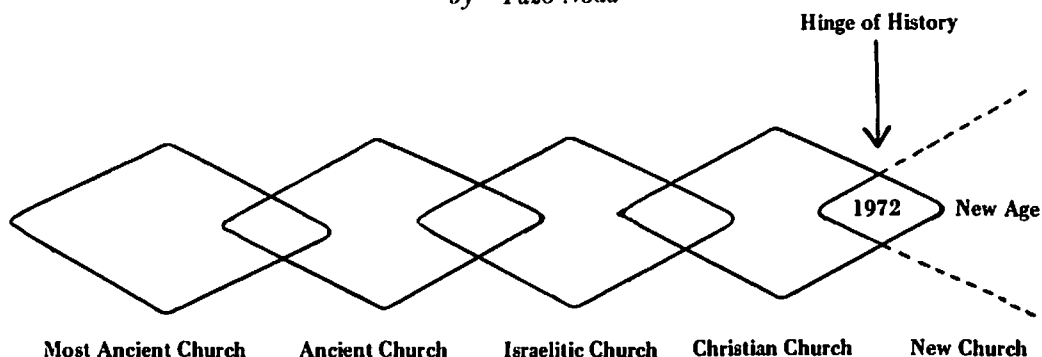
These writings have helped bring out so clearly for me the basic stress of all Christian service, namely,

the Doctrine of Uses as they are applied to our daily life. I believe, then, being a pastor means—for me and for those who aspire to this role—that we try to live up to the ideals of the ministry as exemplified by the Lord Jesus Christ, utilizing the best that is within us to be as sensitive as possible to the needs of our fellow man.

I am completing my academic requirements in May, 1972. My internship year will be in the Kitchener, Ont. Church under the direction of the Reverend Paul Zacharias, pastor of that Church and Dr. Calvin Turley, Field Work Director at S. S. R. In May, 1973 I will obtain a Master of Divinity Degree from Andover Newton Theological School, and graduate from the Swedenborg School of Religion in June. I plan to serve as a parish minister and hopefully will be ordained in July, 1973.

DAWN OF THE NEW AGE

by Yuzo Noda



A New Church view of the Hinge of History: are we now living in the end of the "Old Age" or in the very beginning of a "New Age"?

It was revealed to Swedenborg that humanity is now entering a great transitional period, crossing the threshold into a new era. The present cycle is coming to an end and will be replaced by a new one—a New Church:

That there were four Churches in this earth from the day of creation; the first, which is to be called the Adamic; the second, which was the Noahitic; the third, which was the Israelitic; the fourth which is the Christian.

That each Church had its four periods, that is, its successive states, which in the Word are meant by morning, noon-day, evening, and night. . .

That after those four Churches there will arise a New Church, which was foretold in Daniel and in the Book of Revelation, and also by the Lord Himself in the Gospels."

Theologian Harvey Cox recently characterized our time as follows:

We feel very strongly, and quite correctly that the world today stands 'zwischen die Zeiten,' between two ages. We disagree on how those two ages should be defined. Some see us emerging from Christendom into a 'post-Christian era.' Others see us moving from the religious to the secular epoch in theology. Still others insist that God is dead, that all forms of theism are passe and that we are already in the period of post-theistic Christianity. Yet, despite the disagreements, most agree that we are now leaving one identifiable period behind but have not yet arrived at the next. We are experiencing what Bloch calls a period of 'Zeitwende'."

Nobody will deny that we are now living in the midst of this "Zeitwende," which can be called the

"Hinge of History." And, most important in this regard, is that we, or the end-of-the-20th century world, publicly admit that the reality of this hinge of history is not only theologically true, but also sociologically and politically true. Needless to say, the implications of this phenomenon to Christian theology and ministry are prominent.

For an instance, the question of the function of the church in these modern times—the question of the ministry in the time of "Zeitwende"—has become the crucial one in recent ecclesiology.

Everybody agrees that we live in a time when the so-called traditional notions of the church are breaking up. This fact is so obvious that it requires no documentation. Christians, in larger and larger numbers, have begun to reexamine the conventional assumptions about the church. In the past and in the present the notion of the church has been defined with greater varieties. However, today one thing has become absolutely clear: *today's Church exists for more than preaching and worship.*



Yuzo Noda with his wife, Akiko, and daughter, Kinuka. Yuzo has been at SSR for almost five years, taking undergraduate work to supplement his credits from Japan, and then completing an MA in Religion at Andover Newton. He leaves this month for field education in Bellevue, Wash. and expects to be ordained at the request of the Board of Missions for ministry in Japan.

THE SWEDENBORGIAN CHURCH IS NOT YET THE NEW CHURCH OF THE NEW JERUSALEM

by Vaclav Hokus

I think that the main purpose of the existence of the Swedenborgian Church is to concentrate around Swedenborg's writings the people devoted to his idea of the spiritual interpretation of the Holy Scriptures. When we take in consideration that Swedenborg defined men as natural, spiritual and celestial beings, the church is mostly composed out of "natural" and "spiritual" laymen who themselves strongly differ in their attitude toward the church and the acceptance of Swedenborg's works. This fact is in no way astounding because Swedenborg's writings enable different explanations on several levels depending on the approach to them. Such is the present situation in the church today, as I see it.

This church finds itself in the state of things, in accordance with Swedenborg, corresponding to the Consummation of the Age. Each layman and minister has his different opinion upon the eschatological situation and we should admit that each individual judgment is incomplete and fragmentary because we will not know the final judgment (evaluation) of this church till the last phase of the Second Coming happens.

The expected New Church of the New Jerusalem will look like the great city with "twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel. . ." This statement of the Book of Revelation means to me that each child of the twelve tribes of Israel will be able to enter the city. Whoever truly believes in the Lord is such a child.

To be the child of Israel means to me also to be a spiritual being, and the spiritual being means to me the regenerated man who conjoins with the Lord and who follows the way of regeneration toward the Tree of Life. I deeply feel that Swedenborg would want this program from the church which bears his name.

My main purpose of my study on the SSR is to understand deeply Swedenborg's interpretation of



Vaclav Hokuv has been a Special Student at SSR for over a year, not as a candidate for ordination, but preparing for a ministry as a professionally-competent layman. He says of himself:

"I was born in 1932, raised and educated in Czechoslovakia. My parents were not Swedenborgians, but enabled me to read widely philosophical and religious works, so I discovered Swedenborg's books in 1955. The regime did not approve of my intention to study the English language, literature and philosophy; therefore I kept working in a research steel laboratory near Prague.

"In the early 1960's, I stopped the business and started to work merely part-time; and simultaneously to write poetry, articles about jazz music, and to study Fine Arts and Philosophy in the Middle-Librarian School, Prague, when the tolerant regime of Dubcek made it possible for me later.

"After the occupation of my country by Russian army forces, I left it in 1969; I was living in Zurich, Switzerland before I came into this country last year. My Swiss friends told me the address of Swedenborg Gessellschaft, and Dr. Friedemann Horn introduced me into Swedenborg's 'arcanas.'

"Also in Switzerland, I was employed only part-time, and I did reading in the books of C. G. Jung, and of contemporary Christian theology, besides my short study of the Fine Arts at Zurich University and in the German language at Kunstgewerbeschule, Zurich."

spiritual regeneration, and later to work on it in my ministry. Probably those most "conservative" Swedenborgians would accept my own attitude toward the regeneration which includes my admiration toward works of Benjamin Worcester and Alfred Acton who enabled me to understand the most difficult parts of it. I feel that the spiritual enlightenment of the internal man must be well-balanced with functions of the "natural" man; this part of my ministry I consider also important. Perhaps my concept of the "art therapy" would be preferred by younger laymen, and in this point I take upon myself the risk to develop out of them (natural men) regenerated "spiritual" men.

I feel that the process of spiritual regeneration as Swedenborg described it, requires access to each individual separately, as to a unique being; therefore it is necessary for a theological student who wants access to his neighbor scientifically to learn psychology. In fact, Swedenborg did not give us precise instructions "how to regenerate a man." Each generation must discover its best approach toward it, and the present contests in the theological/ psychological field reflect how complicated the problem is.

If we want to acknowledge a man as an individual, we should give him the right to follow the regeneration process within the boundaries of his personality and lead him from one degree to another. Without freedom, Divine Providence cannot work. Freedom, individuality and the responsibility to Swedenborg's testimony should become our common ideas in this church in the 1970's.

CENTRAL OFFICE OF CONVENTION

at the Swedenborg School of Religion

by Ernest O. Martin

At a joint meeting of the General Council and the managers and directors of the Swedenborg School of Religion in February, 1968, it was voted to set up a central office for Convention to be located at the school in Newton, Mass. Convention had authorized the establishment of a central office in 1959, but there was no agreement as to the best location for the office, or as to who would serve as executive director. After my election as president in June, 1967, I discussed the central office question with church leaders and was encouraged to set up the central office and serve full time as president.

The managers and directors of the Swedenborg School of Religion offered to make space available for the central office at the school rent free. The facilities at the school are ideal. Newly renovated buildings provide ample space for offices, storage and archives. Theological school faculty are available for consultation. The editor of *The Messenger* has his office at the school, and I can consult with him about special articles, news items growing out of my trips, etc. The school library is accessible and the librarian is very cooperative in offering her services.

Another advantage of locating the central office at the Swedenborg School of Religion is that office equipment and secretarial help can be shared. An IBM composer, a copier, a plate-maker, and an off-set machine are used by the central office and the school. Three secretaries are available to work for the central office, the editor of *The Messenger*, the chairman of the Board of Missions, and the school.

The cost of the secretarial services provided by the central office is shared by the groups using these services. One-third of the total cost is charged to the school, one-third is charged to *The Messenger* and the Department of Publication, and one-third is charged to Convention and the office of the treasurer. When work is done for specific boards, committees, departments, local churches, and associations, the expense is charged to the appropriate body.

Trained personnel, ample space, and good equipment all contribute to the efficiency of the central office operation. None of these factors would be possible without the cooperative relationship with the school. In addition, the office can take advantage of the reaction, advice, and suggestions of the school community. I am invited to participate in the weekly chapel services with students and faculty, and to meet with faculty, students, and wives each week. I am available for consultation and can report on developments in the church.

Functions of the central office have been evolving during the last four years. More and more boards and committees are asking the office to assist them in implementing programs. Reports and minutes are duplicated and distributed. *The Messenger* and *Convention Journal* are published here, as well as folders, booklets, and pamphlets. Several boards and committees meet here and secretarial services and files are readily available.

One of the secretaries is serving as an assistant to the treasurer, carrying out the day-to-day book-keeping activities. Thus the central office is functioning as Convention's finance office. Officers, boards, and committees send bills here for payment, and they can find out where they stand in regard to their budgets. Convention appeal letters are sent out from the central office, and contributions are received there. Convention accounts are maintained at a Newton bank and the First National Bank of Boston.

The personnel and facilities of the central office are made available to the secretary of Convention to assist her in carrying out her duties. General Council minutes are printed and distributed here. Convention reports are set up in type for printing in *The Messenger* and then in the *Journal*. A Convention mailing list is maintained and kept up to date. Mailings are done through the Boston Mailing Co., which also distributes *The Messenger*.



A committee under the chairmanship of Stewart E. Poole has been evaluating the central office and expects to make recommendations to the General Council at convention time. A proposal that is receiving serious consideration is that the functions of the central office be separated from those of the president of Convention. Under this arrangement the president would be a part-time office and the General Council would employ a person to direct the activities of the central office. The Council of Ministers will discuss this proposal at their June meeting and report their reactions at the convention.

RADIO EXPERIMENTS IN BOSTON AREA

Last month the Boston Church began a weekly radio program on Sunday mornings. Broadcast on Station WHDH FM from 10:30 to 11:00, the program is entitled, "Sermons in Music." The Rev. George McCurdy is host, introducing about 25 minutes of religious inspirational music, and a 5 minute spoken meditation.

For several months the Cambridge Church has been broadcasting one minute "spot announcements" on a local classical music station, WCRB FM. These have been written and given by the Rev. George Dole.

LETTER TO THE EDITOR

Dear Sir:

As a member of the Washington Society, presently preparing for the ministry at the Swedenborg School of Religion, I wish to comment on a letter from the Adult Discussion Group, Boston Church of the New Jerusalem, which appeared in the December issue of *The Messenger*. I had hoped that a response would come from another source as my theological studies and work on *The Writings* here at the school permit little time for journalism, but someone must say something.

Some potential respondents could be excused for it is possible they ignored the Boston letter. The syntax discourages comprehension, and the sophomoric finger-pointing and self-righteousness might bring dismissal with Moliere's observation that, "He's a wonderful talker, who has the art of telling you nothing in a great harangue." However, the writers' obvious misunderstanding of the case study, labored attacks on Convention ministers, and demands for uniformity in the uses of the church should not be left unquestioned. The writers also deserve a reply, if not a scolding, for rudeness, negativism and their employment of shoddy tactics in snipping at unnamed people.

The reader, if concerned, would be best advised to reread the Boston letter as well as the case study used by the Council of Ministers and their comments as presented in the July-August issue of *The Messenger*. After doing so he will probably wonder if the two are related, for the Boston letter reads like a disjointed collection of gripes instead of a response to the case study in question.

As for the case study, its use as a discussion aid, and not a program for the church as approached by the writers, was clearly expressed in the Preface which reads, "The purpose of this case is to illustrate some of the problems we face and stimulate ideas on new approaches for dealing with these problems." Such a distinctly defined framework hardly lends itself to the group's observation that, "... the data given to Mr. Olsen, a research assistant at Harvard Business School to prepare this hypothetical study was far from being objective." It would be a contradiction in intent to make a hypothetical case study (written to stimulate ideas) objective. There are other tools available to collect

objective data, and no one to my knowledge has claimed this was the case study's purpose.

I suspect the Boston writers really knew this, but by this subterfuge and the misapplication of the word "objective," which has both a popular and technical meaning, they have created a smoke-screen behind which one can find, if he so desires, some very slippery and deceptive forces. By now we should all be familiar with this charade for its use is legion. In this instance it reads: sinister manipulators (Convention leaders), a dupe (the almost classical Harvard man), and the duped (the Council of Ministers). What purpose this serves, except as an outburst of frustration and expression of fear, is anyone's guess.

Having set up a smokescreen for the diversion of a few, the Boston letter then employed a number of clumsily constructed strawmen for delivering some low swats to a variety of lay leaders and ministers. As any wardheeler will explain the strawman technique is very effective for getting at someone or something without all the disadvantages of character assassination which requires names. At its simplest one merely sets up something that does not exist and then strikes it with a mighty and crowd-pleasing scrunch. It can be a fun sport unless of course, you happen to be identified as the strawman. Then it's mighty serious business for any response on your part will be met with the assailant's pious denial, "I wasn't talking about you." The assailant is also untouched by the mud which flies when people who like this sport admonish, "You protest too much. . . where there's smoke there's fire!"

Two examples should suffice. While reading these quotations from the Boston letter, in addition to guessing who the strawmen represent, you might also give consideration to the bracketed questions if some use is to be made of this situation.

"... 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'" (Who has ever suggested that group therapy and special counseling replace Scripture and sermon? Do skills in counseling make one more prone to be an idol than

would skills in parish ministry? How long are presumed Christians going to judge the motives of ministers who have secured skills *in addition* to their theological training?"

"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 parishes." (Who has ever suggested that certain specialized jobs requiring selective skills were the exclusive dominion of either laymen or ministers? Does ministerial training automatically disqualify one for a position for which he is otherwise qualified? Are not our leaders helping all aspects of the Church?)

Further dwelling upon the strawman technique to attack the unnamed would be useless except to speculate on who will be the first to deny that the Boston group was speaking of anyone in particular.

Some consideration should now be given to the Boston letter's restrictive view of the uses of the church. Throughout the letter there is an incessant equation of the parish church and minister in the pulpit *per se* with Christianity and a downgrading of other uses in the church. In one instance such thinking is seemingly made an article of faith when the letter reads, "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."

This type of thinking is not only narrow, it is astounding to read in a church based on a deeper understanding of the Word as revealed in the Writings. Such concern for man-made institutions as the parish might be expected in the older churches, but it is doubtful that many of their thinkers would set such a criterion in these days. It makes one wonder where the message of individual Regeneration and the truths of our Lord's Second Coming are being heard.

To my knowledge no one who is advocating exploration of various ministries has ever said that a functioning parish ministry is without use or

should be stopped. What they are saying is that people and ministers be permitted to express their uses in varying ways consistent with the influx they receive. These uses are not "innovative" but most often firmly based in Christian tradition. The parish church and pulpit-centered ministry have no special sanction in the Word. Why should some people insist that this is the only means of expressing Christianity?

Before closing the reader should dwell on and not resist the jaundiced humor inherent in the following quotation from the Boston letter. "Without boasting we can state that Boston remains a traditional parish church, and it is viable, and it is growing, and it is flexible." Charity demands that one not ask for proof on the latter parts of the statement, but deal only with the first phrase of this example of self-righteousness. Therefore imagine, if you will, *some* members of the Boston Society snugly housed in a recently constructed, high rise, income producing apartment building, without steeple or stained glass flailing at innovation. Does this pass your description of the picture or uses of a "traditional parish church?"

Come on, Boston Adult Discussion Group! Your positive ideas and programs are needed. Misreading case studies, attacking ministers, and demands for a perverse orthodoxy are not the answers . . . they are not even a good beginning. The Church needs your help, not your carping.

In concluding it is really unnecessary to note that there are many problems in the Church. Few are probably more aware of this than the present leadership. As we are a congregationally organized body, they cannot dictate solutions from the top. They can and are seeking programs and provoking consideration of possible solutions to the challenge presented by this age's disinterest in religious institutions. Change and seeking responsive answers to change is not always pleasant. Many early Christians resisted leaving the catacombs in response to new conditions. We are lucky to have leadership which recognized conditions requiring new responses and who are willing to risk fault-finding in doing their duty.

Russell Viau

THE THIRTY GREEN VOLUMES

A Series on the Writings of Swedenborg
by Brian Kingslake

9. "A Troupe of Noisy Dwarfs"

Once, when Swedenborg was in the spiritual world, he saw a small troupe of dwarfs, riding on one another's backs and making a tremendous thundering noise out of their stomachs. It was such a quaint performance that some simple spirits with Swedenborg burst out laughing! That is the incident, described quite briefly in A. C. 9232-4: nothing particularly surprising, in the strange context of the spiritual world. It is only memorable because the angels told Swedenborg that these little people were "from the moon"—presumably referring to the satellite of our earth. He was also instructed that they corresponded to a certain cartilage of the Grand Man. The whole matter covers a single page of the *Arcana*. Afterwards Swedenborg added that there must be inhabitants on the moon, because the whole of creation exists for the sake of the human race, therefore "where there is an earth, there are men."

This short passage from Swedenborg has recently caused quite an upheaval among his followers, who think it proves the existence of people on the moon. It has been magnified into a kind of test case. If the astronauts of the Apollo program say there are no signs of life on the moon, then either they must be wrong or else Swedenborg must be wrong. Something said to Swedenborg, perhaps rather casually, by a few angels, has been given the status of a major New Church Doctrine, despite the fact that Swedenborg denied having obtained any doctrine from the angels but only from the Lord Himself. The argument has been carried so far that Swedenborgians have been saying: "If the Writings are proved wrong on this *one point* (the existence of men on the moon), then we cannot trust the Writings in anything. Their authority is completely undermined. The whole doctrinal structure of the New Church collapses to the ground!"

Now surely, this is ridiculous! It is making altogether too much of one small little point about the origin of a few spirits. In fact we might challenge the angels on whether they were competent to say whether these dwarfs were from our earth's moon or not. Are the angels able to see into the physical universe? Of course they are not!

There is a story attributed to Mark Twain, that a certain man lost his way while going to the spiritual world after death, and arrived at the wrong port of entry. "Where do you hale from?" asked the celestial immigration officer. "The U.S.A." he answered. "Where's that?" "Why, it's the most important country in the world!" "Which world?" "Why. . ." (the man thought for a little) . . . our earth is the third planet outward from the sun." "Which sun?"

It must have been exceedingly difficult for spirits from other planets to explain to Swedenborg where they had originated in the flesh. All he could report in most cases was that such-and-such a spirit came from "an earth in the starry heaven." How can anyone be sure that the troupe of noisy dwarfs really came from our moon, or perhaps some other moon a million light-years away?

As regards the authority of the Writings, my feelings are along these lines. Swedenborg was a seer, to whom the Lord revealed a wonderful body of doctrine, dealing with every aspect of spiritual thought and life. This doctrine is authoritative. But Swedenborg was also a scientist, a trained observer, and a literary man, and he exercised his brains to the uttermost in order to understand this doctrine, confirm it rationally, and pass it on in his writings to mankind. As a thinker, he was a child of his times, limited by the knowledge of his day, and liable to error just as any other human being is. (Only the Lord is infallible!) And the very nature of this particular revelation which the Lord wished to give to the world for the New Age, involved the possibility of error on the part of the revelator. The Lord might presumably have had it otherwise. The Lord might have employed an amanuensis, and dictated the whole revelation in a perfect form without error, perhaps using automatic writing or some such device. Anyone could have acted as an amanuensis in that case; he would not even have had to understand what he was writing (any more than a typist has to understand

the learned thesis she is typing for somebody's PhD. dissertation.) However, the Lord did not choose to work in this way; and the fact that He commissioned the greatest intellect in Europe to receive the doctrines and transmit them to mankind, is evidence (to me) that the revelator was to use his highly-trained rational faculty, and that much of the whole thing would depend on the way he used it. Thus, the fact that the Lord employed

someone of the intellectual calibre of Swedenborg as a revelator, is evidence that Swedenborg might make mistakes. We know now that he did make a few mistakes. (He says, for example, that bees collect wax from flowers to build their honeycombs; we know that they exude it from their tummies!)

All his mistakes, however, come under the heading of "exposition and confirmation of doctrine," not of doctrine itself. In the case of the alleged human beings on our moon, the *doctrine* is that God has created the whole universe for the sake of mankind and man's development into angelhood. That we can accept, as revelation from the Lord Himself (not from any angel.) You may ask, "What about the Sahara Desert? Does that exist for the sake of man? Man cannot live in the desert!" No, but it does produce vast quantities of hot air which rise by convection and so cause circulation of the world's atmosphere, thus ventilating those fertile lands which are inhabited by man. The Sahara exists indirectly for the service of man, though not directly. So with the moon. It may not actually be inhabited, but it serves man on earth in a number

of ways: as, for example, by causing the rhythm of tides which help to purify the oceans and so render this world a better place for man to live in. If this is so, then Swedenborg was correct in his *doctrine*, but mistaken in his *application* of the doctrine. It creates a tiny flaw of error in one of the most awesome structures of human thought that any single man has ever erected. Are we to condemn the whole structure because of a few minor flaws?

My wife and I were driving by car in a part of the country we had never seen before, finding our course by a map. At one point we discovered that the map was wrong: it spelt the name of a village incorrectly. We were actually there in the village, and we saw on the post office how it should be spelt. "This map is useless," said my wife. "We can no longer trust it; it has lost its authority. Since it is mistaken in this *one point*, it may be mistaken in every other point. Let's throw it in the trash can!" To which I replied, "No. We cannot afford to be without it. A trifling mistake like that makes no difference to its value. Without this map, we should be utterly lost."

FRYEBURG WOMEN'S AUXILIARY NEEDS YOUR HELP

So much interest was roused in the children at the Fryeburg Assembly when we started classes in arts and crafts that the Auxiliary has made it a permanent project.

We need yarns, cloth, crayons, paint boxes, drawing paper and anything you can give that will inspire the creative instincts of the children.

And don't forget our Sales Table where attractive jewelry and good cosmetics are popular.

If you can't bring donations to camp, please send them to Mrs. H. W. Briggs, Box 111, Fryeburg, Me. 04037, marked "For Fryeburg Assembly." We thank you.

F. Marion Greene

CARING

by Emilie Bateman

There are two angels by my side
All night – all day.
In all I think and feel and do
They stay – They stay.

How can they care so very much?
How can it be?
And aren't they bored from time to time
To be with me?

This love I can not quite conceive
Through all these years,
Now suddenly it's overwhelmed
My eyes with tears.

Oh could it be the Lord will give
Me love one day
That I may help some other soul
To find his way?

OHIO WOMEN'S ALLIANCE PROJECT

REPORT ON MEMORIAL TREES GIVEN

FOR THE URBANA COLLEGE CAMPUS

as of April 4, 1972

- 1) In memory of Thomas Bradford King by his mother, Martha S. King. \$50.00—1 Red Oak.
- 2) In memory of Reverend John Clyde King by his wife, Martha S. King. \$50.00—1 Red Oak.
- 3) In memory of Fanny Foster Mather Dickinson by daughters, Mrs. Carl W. Scholfeld and Mrs. Martin Wright. \$25.00—1 Maple.
- 4) Trees given by Dr. Dorothea Harvey (3). \$120.00—1 Copper Beach and 2 Silver Maples.
- 5) In memory of grandmother, Caroline Sundquist, by Roger Dean Paulson (3). \$75.00—1 Black Locust and 2 Silver Maples.
- 6) In memory of father, Dr. Charles Willcox Dodd, class of 1870, by Miss Natalie M. Dodd. \$50.00 1 Copper Beach.
- 7) In memory of mother, Emma Bartels Smith, by Mrs. Lewis (Marjorie S.) Barrington. \$50.00—1 White Oak.
- 8) In memory of father and mother, Rev. and Mrs. Isaac G. Ins, by Mrs. Donna M. Madison. \$30.00 1 Red Maple.
- 9) Tree given by Reverend Leslie Marshall. \$25.00 1 Silver Maple.
- 10) In memory of father and mother, Mr. and Mrs. Joseph Lothrop Mack, by Mrs. Robert C. Munger. \$45.00—1 Scarlet Oak.
- 11) In memory of Alliance Women in the Spiritual World given by International Women's Alliance (4). \$100.00—4 Silver Maples.
- 12) Trees given by The Brockton Church Ladies' Circle (5). \$125.00—4 Silver Maples and 1 Black Walnut.
- 13) In memory of Reverend Robert Loring Young by friends Mr. and Mrs. C. Fred Burdett
Mr. and Mrs. Donald H. Hathaway
Rev. and Mrs. Franklin H. Blackmer

Rev. and Mrs. George D. McCurdy
Miss Dorothy M. Barr
Mrs. Aylmer S. Kempton
Mrs. Mildred Calby
Miss Josephine A. Hope
Mrs. Martha S. King

\$50.00—1 White Oak.

- 14) Ohio Association Women's Alliance (2). \$50.00 2 Silver Maples.
- 15) In memory of sister, Helen Means Spiers, by Mrs. Theodore (Pauline Means) Houser. \$50.00 1 White Oak.
- 16) Tree given by Mrs. Mabel E. Parker. \$25.00—1 Maple.
- 17) In memory of Rev. John Edward Smith and his wife Ella Seville Smith by granddaughter, Mrs. Elizabeth Mack Munger. \$100.00—2 Red Oaks.

Total—\$1020.00—30 trees.

L. E. I. 1972

Dates: August 27th—September 5th
Place: Urbana College, Urbana, Ohio
Sessions in Student Union—Pool Available
Director: Jerry Poole
Staff: Don and Pat Lovell, Jim Zehner, Selma Swing, Owen Turley and others
Ages: 16 through 21

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

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

I am interested in applying to the 1972 Leadership Education Institute. Please send me the brochure when it is available.

Name_____

Address_____

School Grade _____
Birthdate_____Now in Progress _____

I would like to correspond with a past LEI'er ☐

CONVENTION HIGHLIGHTS

Sunday, June 18, 7:00 p.m. Registration for ministers and wives
 Social hour for ministers and wives

Monday, June 19, 9:00 a.m. Ministers' wives program begins
 9:00 a.m. Council of Ministers' Sessions

Wednesday, June 21 Registration for delegates and visitors

Wednesday, June 21, 8:00 p.m. Graduation program for Swedenborg School of
 Religion at the Cambridge Chapel

Thursday, June 22, 9:00 a.m. General Council meeting
 12:00 p.m. Women's Alliance luncheon followed by annual meeting
 2:00 p.m. Registration of ANCL members
 3:00 p.m. Sunday School Association annual meeting
 8:00 p.m. Opening of Convention
 9:30 p.m. President's reception

Friday, June 23, 7:00 a.m. Communion service
 9:15 a.m. Convention business session
 2:00 p.m. Interest Groups
 7:30 p.m. Open forum: personal concerns about the church and its future
 9:30 p.m. Reception by Massachusetts Association

Saturday, June 24, 9:15 a.m. Convention business session and annual elections
 2:00 p.m. Business session if needed
 3:00 p.m. Tours, sightseeing, recreation
 7:30 p.m. Dinner-Dance

Sunday, June 25, 10:30 a.m. Worship at Boston Church
 1:00 p.m. Buffet luncheon at Swedenborg School of Religion in Newton
 2:30 p.m. Annual meeting of the Corporation of the New Church
 Theological School in Newton
 3:00 p.m. General Council at Swedenborg School of Religion in Newton
 6:00 p.m. Open House at home of the Rev. and Mrs. George McCurdy

ADVANCE CONVENTION REGISTRATION

ONE HUNDRED FORTY-EIGHTH GENERAL CONVENTION OF THE SWEDENBORGIAN CHURCH

June 22-25, 1972

Radcliffe College
Cambridge, Mass.

Name_____

I expect to arrive at_____on _____
place date

I will need transportation from (circle one) Trailways Bus Depot, Greyhound Bus Depot
or Logan Airport

Names of persons in my party: (include your own name)

Mark ANCL after names of young people, age 13-18, who will be staying with Leaguers at
special rates.

How many children will need baby-sitting? _____

Room Preference (circle one) Single, Double

RATES: All prices are for room and board.

- 1) \$14.50 per day for single
- 2) 12.50 per day per person for double occupancy
- 3) Leaguers, age 13-18, \$5.00 per day
- 4) Those with plans to come as a family please inquire
about special family rates.

I will need my room from_____through _____
date date

Mail this form to The Rev. George D. McCurdy
140 Bowdoin St.
Boston, Mass. 02108

Cut Here and Mail to: The Rev. George D. McCurdy 140 Bowdoin St., Boston, Mass. 02108

CONVENTION '72

Quite often themes for Convention are chosen and we are not too sure how they evolved. This year's theme "In Search of Oneness" had its birth at our first Pre-Convention Planning Committee meeting. As we discussed the possible range of interest of the church as a whole, we took into consideration the variety of ministries being tried in our churches.

As new programs begin tension develops between the new ways and the established forms. We, as a Convention body, have become vocal about what is wrong with the variety of directions being tried. We have become quite vocal about what is *wrong* with the church, but little has been said or written about what is *right*.

The thought occurred to the members of the Planning Committee that we could continue the interest group approach and invited the following representatives to tell us more about their unique form of ministry:

- 1) Boston Church and its apartment ministry
- 2) Summer Camps—Almont, Blairhaven, Fryeburg, Paulhaven, and Split Mountain.
- 3) The Wayfarers' Chapel and Swedenborg House at Deland, Florida
- 4) Urbana College and The Swedenborg School of Religion
- 5) The Bellevue, Washington and Kemper Road, Ohio Churches
- 6) Department of Education, Department of Publications, and Board of Missions

Perhaps after hearing more about their work, we will see a common bond that is present in these various churches and projects.

Each group will be allotted time to make a presentation including the use of slides and other visual aids. They will speak of their programs and goals and share experiences they have learned from over the years. Following the presentations there will be time for questions and discussion.

Each interest group will meet for one and a half hours from 2:00 to 3:30 and from 3:30 until 5:00 p.m. During the afternoon you will be able to

attend two of the six groups. You will be able to choose the group you want to participate in so far as space permits.

In the evening there will be an open forum in which delegates and visitors can speak of their personal concerns about the church and its future. Convention officers and departmental chairmen will be available as resource persons to respond to questions that are raised.

Rev. George McCurdy

ANCL PROGRAM

The Executive Committee of the ANCL met at the home of Chaplain Calvin Turley in Framingham, Massachusetts on April 7 and 8 and they have arranged an excellent program for the League meetings at Convention. We look forward to your being with us.

Special housing will be provided and it is essential that you make your reservations as soon as possible. Please fill out the registration form in *The Messenger* and return it by May 31. There will be no reduction of rates for those waiting to register at Convention.

Leaguers will gather at Currier House at Radcliffe College on Thursday afternoon, June 22. Following dinner you will be invited to the opening of Convention at Longfellow Hall and the reception that follows. On Friday there will be an ANCL business meeting in the morning. Leaguers will participate in the Convention program including special interest groups and an open forum in the afternoon and evening. There will be an ANCL meeting Saturday morning which will adjourn by 10:30 a.m. in order that Leaguers who are delegates to Convention can take part in the Convention elections and business meetings.

Following the morning business session Leaguers will pick up box lunches and be driven to Camp Blairhaven on Kingston Bay in South Duxbury. If time permits we will also visit the Plimouth Plantation. We will get back to Cambridge in time for the lobster and chicken banquet and dance.

On Sunday morning we will worship at the Boston Church, visit the Swedenborg School of Religion for a buffet luncheon and attend an open house at the home of Rev. and Mrs. George McCurdy.

ANCL PROGRAM Cont'd. from p. 91

The Massachusetts Association is anxious to have as many young people attend as possible and so they are underwriting the expenses for Leaguers, age 13-18. The regular rate is \$9.50 per day for room and meals (except \$6.50 for Saturday evening meal and entertainment.) The Association is paying \$4.50 per day, so the charge will be \$5.00 per day, plus \$6.50 Saturday evening. Quite a nice thing to do!

We are looking forward to a great Convention. See you soon!

SOUTHEAST ASSOCIATION MEETS

On April 16, a million or more people watched the lift-off of Apollo 16. Seconds later, at Swedenborg House in DeLand, Florida, a couple dozen people hurried from the television set out to the front lawn, to watch the glistening rocket with its brilliant orange flame rise above a bank of low clouds to the southeast. Eagerly pointing it out to one another, they saw the flame dim and the contrail lighten as it passed behind some scattered clouds, then watched the first-stage separation and second-stage ignition, much more clearly than it appeared on later TV replays.

It was an exciting punctuation point in an otherwise calm—but valuable and satisfying—meeting of the Southeast Association of the Swedenborgian Church.

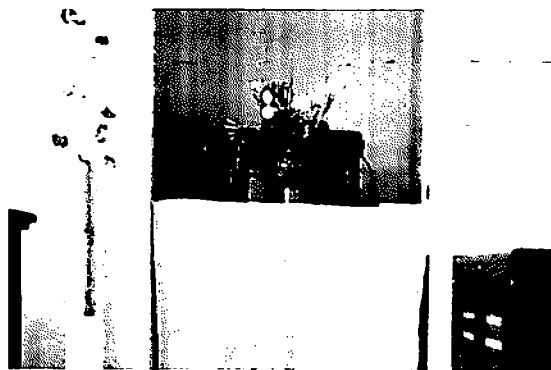
The meeting had begun on Saturday morning, the day before. Robert Kirven, *Messenger* Editor, represented Convention at the meeting, and reported on recent developments in churches and associations across the continent, and at Swedenborg School of Religion. Discussion focussed particularly on developments that parallel or relate to the growing activity and planning of the Association's new Swedenborg House as a regional center to serve not only Florida, but Georgia, the Carolinas, and other southeastern states as well. This was followed by an excursion to nearby DeLeon Springs (some young people going to Daytona Beach instead), a barbecue on the large outdoor grille at Swedenborg House, and evening meetings of the Miami Church and Southeast Association Executive Committees.

Sunday morning began with the annual meeting of the Miami Church, and was highlighted by a worship service led by the Rev. Ernest Frederick of Swedenborg House and the Rev. Leon LeVan of St. Petersburg, with Dr. Kirven preaching. The service included the sacrament of Holy Communion.

After the "break" to watch the moon-shot, all enjoyed a fried chicken box lunch in the shade of the great live-oak trees on Swedenborg House lawn, and finally gathered inside for the annual business meeting of the Southeast Association. Amid reports of continuing activities at Swedenborg House and the church in St. Petersburg, with its Mission Stamp Outlet run by the Rev. Leslie Marshall, there was news of a hopeful start toward a new group in Georgia to be served from the regional center. Swedenborg House continues to improve its facilities for housing guests, and information on rates are available from the Rev. Ernest Frederick, Swedenborg House, Rte. 2, Box 239, DeLand, Florida, 32720.

THE MITE BOX

This year the Women's Alliance in conjunction with the Board of Missions has designated the Rev. En Bo Chung of Kwangju, South Korea as the recipient of the Mite Box. His great desire is to have a better church building for his worship services. His present altar is shown in the photo below.



The various women's groups throughout Convention will soon be receiving a letter from Miss Mildred Billings, chairman of the Mite Box Committee, telling more about his work and needs. He is exerting a considerable influence, even among ministers of other denominations, through his monthly publications. Also, he is training six young men as ministers to aid him in his missionary work. We hope to raise a goodly sum to devote to the fine work of the Rev. En Bo Chung, and contributions from the gentlemen will be welcome.

Give your contributions to the secretary of your local women's group or send them directly to:

Miss Mildred Billings
5710 So. Woodlawn Ave.
Chicago, Ill. 60637

The Wedding Chapel

by the Rev. Dick Tafel

The Wedding Chapel at Kemper Road Center is the fulfillment of a dream. We are now able to share our concepts about marriage with a larger community by providing marriage counseling and an inspirational setting for weddings.

We believe that marriage is the opportunity to grow toward each other and become even more completely one. A new fullness emerges as each brings from his own background and experience a part of the blend that this union is to be.

Swedenborg describes marriage as the relationship where the fullest meaning of love can be shared and felt. "The impulse toward true marriage love of one man to one woman is the jewel of human life, and the repository of the Christian religion."

The Wedding Chapel provides a time, a place, and a ceremony where the ideals, possibilities, and values of marriage begin. We feel this is most important because the ceremony does not make a marriage. A lot of hard work is needed to share and feel this love.

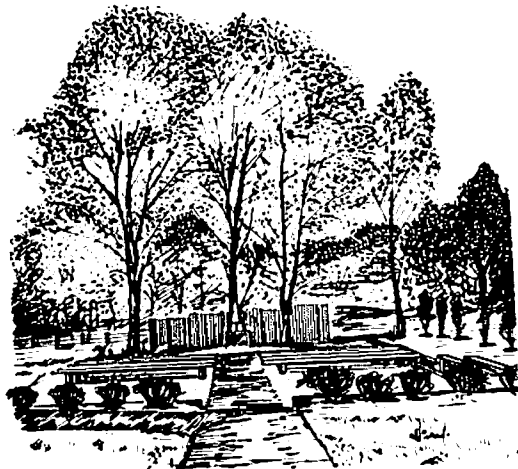
Pre-marriage counselling is required of *everyone* being married at the Wedding Chapel. At least three separate sessions are held to ensure a basic understanding of what is involved in marriage. Post-marriage counseling is also available as well as marriage enrichment weekends.

One interesting discovery has been the openness of couples to the Swedenborgian view on marriage.

Each couple has been interested by the concept of sharing and growing which is over and above the concept of sex and starry-eyed, "I love you."

To help make the marriage covenant more meaningful, couples are encouraged to write part or all of the wedding ceremony so that the words they say to each other convey in their own words what they feel for each other. Marriage and its vows are holy and sacred in the sight of God. He has created man and woman and now calls us to blossom into the fulness for which we were created.

We feel with our theological perspective we are able to help couples start their marriage off on a firm foundation and that the Wedding Chapel is the center where the ideals, possibilities and values of marriage begin.



URBANA SUMMER COURSES

A total of 76 courses will be offered during Summer Session at Urbana College, it was announced by Registrar Harvey Cromett. Two five-week terms will be offered during the Summer Session, June 20 to July 21 and July 25 to August 25.

Summer Session schedules and application forms are now available at the Registrar's Office. They can be picked up in person or they will be mailed to interested students. The telephone number of the Registrar's Office is (513) 652-1301, extension 245 or 338.

The campus residence halls will be open during both terms of Summer Session and food service will be available at the College Commons during the first term. Snack bar service will be available

both terms. The Swedenborg Memorial Library and the Campus Bookstore will be open and recreational facilities, including the swimming pool, will be available in the College Community Center.

An application for admission as well as transcripts must be submitted to the Admissions Office by each new student. Former students (those not in attendance during the 1972 spring quarter) must submit an application for re-admission and any transcripts not already on file.

Transient students must submit an application and a statement of good standing from the registrar or dean of their home institutions. All applications and records should be received by the Admissions Office at least 10 days before the date of registration. Final registration will be held the first day of classes, June 20.

BOOK REVIEW

Intimate Behaviour by Desmond Morris (New York: Random House, 1971)

Desmond Morris is a zoologist trained in ethology. He is the author of *The Naked Ape* and *The Human Zoo*. His own words in the Introduction to *Intimate Behaviour* best explain his reasons for writing this book.

To be intimate means to be close, and I must make it clear at the outset that I am treating this literally. In my terms, then, the act of intimacy occurs whenever two individuals come into bodily contact. It is the nature of this contact, whether it be a handshake or a copulation, a pat on the back or a slap in the face, a manicure or a surgical operation, that this book is about. Something special happens when two people touch one another physically, and it is this something that I have set out to study. . . In a social environment that is ever more crowded and impersonal, it is becoming increasingly important to reconsider the value of close personal relationships, before we are driven to ask the forlorn question, 'Whatever happened to love?' Biologists are often wary of using this word 'love,' as if it reflected no more than some kind of culturally inspired romanticism. But love is a biological fact. . . It has sometimes been said that to explain love is to explain it away, but this is quite unjustified. In a way, it is an insult to love. . . there is nothing illusory about the powerful process of the formation of strong bonds of attachment between one individual and another. . . Our intimate encounters involve verbal, visual and even olfactory elements, but, above all, loving means touching and body contact. . . Unhappily, and almost without our noticing it, we have gradually become less and less touchful, more and more distant, and physical untouchability has been accompanied by emotional remoteness. It is as if the modern urbanite has put on a suit of emotional armour and, with a velvet hand inside an iron glove, is beginning to feel trapped and alienated from the feelings of even his nearest companions. It is time to take a closer look at this situation. . .

I found this book to be fascinating, entertaining and fast reading. There is a nice style of progression from chapter to chapter through the book. The first chapter is called, "The Roots of Intimacy," and deals with how important body contacts and touching are in the growth and development of normal healthy children. Morris discusses the ways growing children express various needs from 'hold me tight' to 'put me down' to 'leave me alone.' Then in the second chapter he goes on to the young adult who wants to be left alone by his family, but who begins to send out "Invitations to Sexual Intimacy" to members of his peer group. The author says, "Every human body is constantly sending out signals to its social companions. Some of these signals invite intimate contact and others repel it." (p. 35) Then he goes into descriptions of these signals pointing out which are universal and which are culturally derived.

The third chapter describes and compares human sexual intimacy with that of other animals and emphasizes how much more important and emotionally involving are human sexual intimacies than those of other primates. He says, "All animal courtship patterns are organized in a typical sequence, and the course taken by a human love affair is no exception. For convenience we can divide the human sequence up into twelve stages, . . ." and he goes on to give the stages.

Desmond Morris opens his fourth chapter, "Social Intimacy," with these words.

To study human sexual intimacy is to witness the rebirth of lavish bodily contact between adults, replacing the lost intimacies of infancy. To study human social intimacy is, by contrast, to observe the restraint of cautious, inhibited contact, as the conflicting demands of closeness and privacy, of dependence and independence, do battle inside our brains.

We all feel overcrowded from time to time, and overexposed to the prying eyes and minds of others. The monkish idea of shutting ourselves away from it all becomes appealing. But for most of us a few hours will do . . . For intimacy breeds understanding, and most of us, unlike the solitary monk, do want to be understood, at least by a few people.

It is not a question of being understood rationally or intellectually. It is a matter of being understood emotionally, and in that respect a single intimate body contact will do more than all the beautiful words in the dictionary. The ability that physical feelings have to transmit emotional feelings is truly astonishing. . . We saw the way in which the two phases of massive body contact were also the two phases of powerful social bonding, first between parent and child, and second between lovers. All the indications are that it is impossible to be lavish and uninhibited with one's body-to-body contacts and not become strongly bonded with the object of one's attentions. An intuitive understanding of this is perhaps what inhibits us so strongly from indulging in the pure pleasure of more widespread bodily intimacies. (pp. 103-104)

Mr. Morris explains how "keeping one's distance" in crowded city conditions creates tension and stress, and how the basic urge to touch one another remains and how we formalize it. We formalize it into the pat on the back, the handshake, clapping our hands, hand-waving, formal embracing and kissing.

The fifth chapter, "Specialized Intimacy" opens with:

. . . the degree of physical intimacy that exists between two human animals relates to the degree of trust between them. The crowded conditions of modern life surround us with strangers whom we do not trust, at least not fully, and we go to great pains to keep our distance from them . . . But the frenzy of urban living creates stress, and stress breeds anxiety and feelings of insecurity. Intimacy calms

these feelings, and so, paradoxically, the more we are forced to keep apart, the more we need to make body contact. If our loved ones are loving enough, then the supply of intimacy they offer will suffice. . . . But supposing they are not; . . . The answer for many is simply to grouse and bear it, but there are solutions, and one of these is the device of employing professional touchers . . . (p. 145)

Then he discusses the specialized intimacy allowed actors, actresses, ballet dancers, opera singers, photographic models and policemen. With regard to actors and actresses he says,

It is hard to pretend to make love to someone, even a professional colleague, time and time again, without the basic emotional reactions beginning to creep into the relationship, and this often happens, to the detriment of other intimate relationships in the 'real' world outside. If sexual intimacies are mimicked well enough, it is not easy to suppress the true biological responses which normally accompany them. (p. 161)

He says, "from doctors to dancers, . . . At no point has there been touching merely for touching's sake. In every case there has been some excuse that provides us with a licence to touch or be touched." (p. 170)

Next comes "Substitutes for Intimacy" in which Morris points out:

If those humans closest to us cannot supply us with what we want, and if it is too dangerous to seek intimacies with strangers, then we can make tracks to the nearest pet shop and, for a small sum, buy ourselves a piece of animal intimacy. For pets are innocent; they cause no questions and they ask no questions. They lick our hands, they rub softly up against our legs, they curl up to sleep on our thighs, and they nuzzle us. We can cuddle them, stroke them, pat them, carry them like babies, tickle them behind the ears, and even kiss them. If this seems trivial, consider the scale of the operation . . . Blocked in our human contacts by our cultural restrictions, we redirect our intimacies towards our adoring pets, our substitutes for love. (pp. 172-173)

Some people think that more caring for animals causes less caring for other humans, but Morris does not believe this is true. He says, "Imagine for a moment that a freak disease exterminated all pet animals tomorrow, . . . The old lady who lived alone with her cats would hardly start stroking the postman. The man who fondly patted his dog would be unlikely to pat his teenage son more in its absence." (p. 175)

If witnessing the gentle, friendly touching that occurs between pet owners and their pets does no more than bring home to us that man is basically a loving, intimate animal then this alone is a valuable lesson to learn and relearn, all the more so in a world that grows yearly more impersonal

and cold-hearted. When, under pressure, men become merciless, it is then that we need all the evidence we can muster to prove that this need not be so—that this is not the natural condition of man. (p. 176)

Chapter seven is concerned with Object Intimacy—why we put so many strange things up to our lips and into our mouths and why we smoke. Also, why we like fur about our faces and soft warm beds. He says the liquid embrace of the waterbed is "as if returning to a semi-womb" and "accidentally puncturing a waterbed is almost as messy and comfortless as being born." (p. 201) He speaks of how our overstuffed chairs soothe and embrace us. He comments on clothing advertisers who say their garments hug and caress the body. He talks about other objects and recognizes that much of it is absurd and says:

But although these actions may seem absurd, pathetic or even downright repulsive to some, to many they are the only solution that seems to be available, and it must always be borne in mind that any intimacy, no matter how far removed it becomes from the real thing, is still better than the frightening loneliness of no intimacy at all. (pp. 211-212)

Chapter eight deals with "Self-Intimacy" how we touch ourselves and how the touches resemble touches from other people. In a moment of horror a woman may put her hand to her cheek and give herself a swift caress like her mother or lover may have done in the past. A person puts his hands to his head in shielding or cleaning actions, such as scratching, rubbing, wiping, etc. Morris also makes some good points about the pros and cons of sexual self-gratification.

The last chapter is titled "Return to Intimacy." Morris discusses how crowded urban living and the Watsonian method of child-rearing develop anti-intimate conditioning in people. Many adults of today were reared by mothers practising the Watsonian methods and they, in turn, do not know how to be warm, loving parents. Thus the children unto the third and fourth generations suffer for the sins of their parents—unless we can break the spell. Two social attitudes inhibit intimacies, 1) that being intimate is infantile and constitutes a threat to an independent spirit, and 2) that bodily contact implies sexual interest.

Morris goes on to briefly consider how attitudes are changing, now, and what is bringing about these changes, but I will leave that for you to find out when you read this truly very interesting book.

Marian Kirven

If you Fly to Convention

ARRIVE TWA

This year's Boston Convention will have an airport headquarters at Logan International Airport, located at the TWA International Ticket Counter in the International Arrivals Building. Open from 9:00 A. M. to 9:00 P. M. June 18th through June 23rd, the Convention-TWA headquarters will offer an air-conditioned lounge where you can wait comfortably for transportation, as well as rest rooms, a handy snack bar, and free phone service to facilitate your contact with Convention.

This convenience for travelers to Convention is provided without charge by TWA which will certainly welcome on board any Swedenborgians coming from airports from which TWA serves Boston, but however you come by air, check in at the Convention-TWA headquarters in the International wing.

CONVENTION NEWS

There will be an informal banquet, buffet-style, to be held at the Currier House dining hall on Saturday, June 25th at 7:30 P. M. We hope to have lobster and chicken on the menu, the price will be approximately \$6.50 per person.

Following the dinner, there will be a dance starting at 9:00 P. M., with music by Guy Ormandy and His 6-Piece Band.

The young people will be housed separately, probably in the North House, and they will be expected to pay for the full price of the banquet.

People attending Convention should know that they will be charged for the regular scheduled meals if they should decide to eat elsewhere.

The officials of Radcliffe College (Harvard) have requested that visitors bring *no pets*.

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Newton, Mass. 02158

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