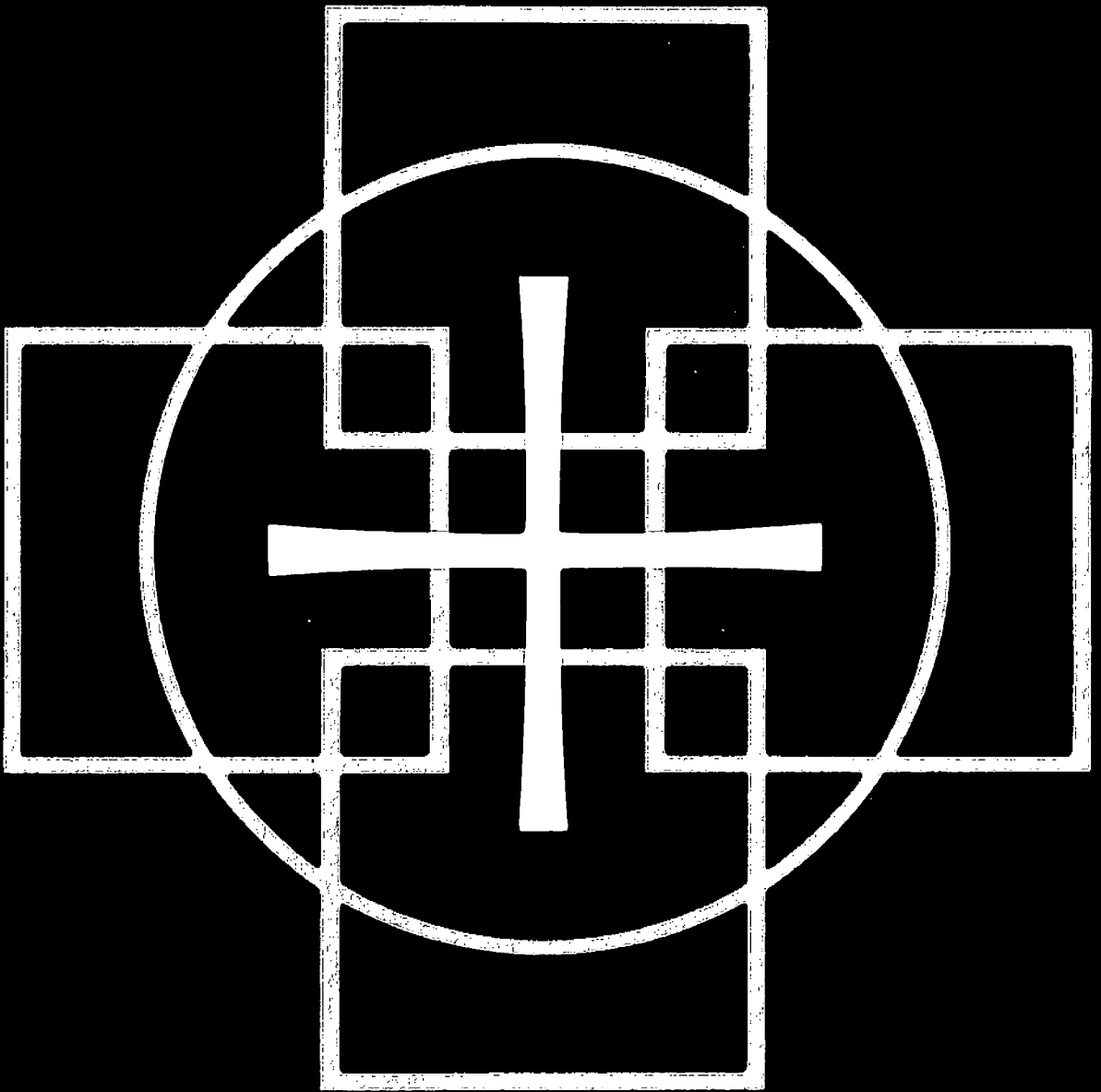


THE MESSENGER

Official Organ of the Swedenborgian Church

NOVEMBER 1972



CONVENTION SYMBOL

Comments on Its Symbolism

C. G. JUNG, MANDALA, AND SWEDENBORGIAN SYMBOLS

By Vaclav Hokus

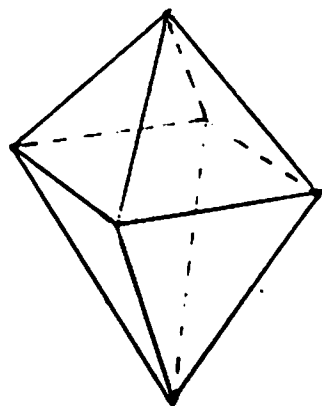
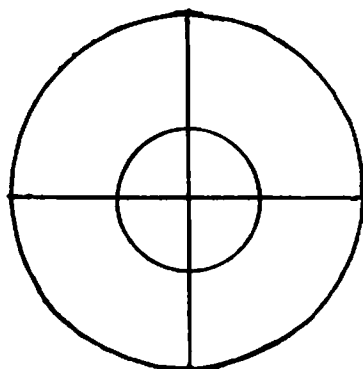
From time to time articles dealing with the meaning and importance of Christian and other religious symbols appear in Swedenborgian magazines. Incontestably, the language of symbols helps us to perceive correspondences and representations of any order—makes their cores visible, and magnifies their impact on the optical perception which succeeds them. Symbols do not always show and reveal the purity of their relations in a mathematical order, even though their language approaches it. The reading of symbols resembles studying a big map of an unknown country—composed of many places, written in a foreign language, whose images and forms we suspect and can visualize upon the basis of our former experiences, when their details do not matter to us.

When C. G. Jung had been placed in the situation of discovering tremendous unknown regions of the human soul (around the middle of the 1920's), he started dealing with the study of forms, shapes and meanings of symbols; such as those described by his patients, as well as drawn by them, in telling him of their dreams. In this way, Jung originated his big collection of designs and ideological keys to them, which he was continuously deciphering and working up. He sought to comprehend the intricacy of whatever psychic phenomenon was going on in the unconscious, and only by his study of religious symbols Jung began to understand the veiled speech of the psyche by means of symbols.

There are many books of Jung or by other writers writings from Jungian views dealing about the studies of symbols. Let me mention at least Mircea Eliade's books like *Images and Symbols*, *Yoga and Immortality*, and *Cosmos and History*. Jung's most important books about symbols are *Symbols of Transformation*, *Psychology and Alchemy* (incidentally, this book was favorably reviewed and recommended by H. D. Spoerl in *The New Christianity*, Autumn, 1953), *Mysterium Coniunctionis*, *Man and His Symbols* and *Aion*.

In *Aion* Jung described his views about the structure and dynamics of the Self most fully; his discoveries have more similarities to Swedenborg's concept of God-Man than we suspect. Do not for-

get that Jung highly esteemed Swedenborg, and to some extent was influenced by him regarding the problem of the collective unconscious—saying: "In some way or other we are part of a single, all-embracing psyche, a single 'greatest man,' the *homo maximus* to quote Swedenborg."¹



After long studies Jung came to the conclusion that quaternio and the double circle with a cross, represent the best graphic models for the interrelationships of the Self. Similar symbolic expression of the Self (the Grand Man, according to Swedenborg), Jung found in many mythologies and religions: "Among the mythological representations of the Self one finds much emphasis on the four corners of the world, and in many pictures the Great Man is represented in the center of a circle divided into four. Jung used the Hindu word *mandala* (magic circle) to designate a structure of this order, which is a symbolic representation of "the 'nuclear atom' of the human psyche—whose essence we do not know."²

At a medical conference in the Tavistock Clinic, London, 1935, Jung was trying to explain the importance of his studies of mandala to leading British psychiatrists and psychologists, who knew very little about such a subject. In 1938, one of Jung's

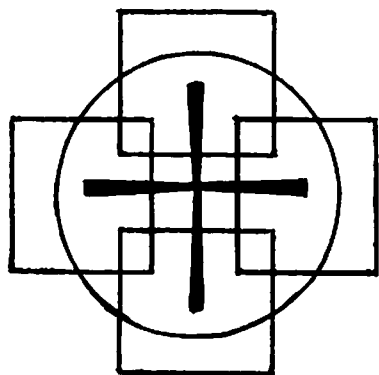
trips led him into India, where he dedicated himself to the "advanced" mandala studies. He wrote voluminously about the subject of which there is still not much generally known, as well as about the relationships of depth psychology to his assumptions of the mandala symbolic system.

Fundamentally, Jung saw in the mandala his model of the Self, constructed in the form of the Christian cross, with a circle in the middle; its circular midpoint, according to Jung, is the place where man conjoins the Lord. Swedenborg interpreted the place of conjunction similarly—in the inmost of the heavens—in the heart and lungs.

"In the very center of the mandala there is the god, or the symbol of divine energy, the diamond thunderbolt. Round this innermost circle is a cloister with four gates. Then comes a garden, and round this there is another circle which is the outer circumference.

"The symbol of the mandala has exactly this meaning of a holy place, a *temenos*, to protect the centre. And it is a symbol which is one of the most important motifs in the objectivation of unconscious images."³

There are several Swedenborgian emblems known to me, reflecting such a Jungian conception of the mandala. One example is the emblem of the General Convention and the Swedenborg School of Religion.



This emblem consists, in its basic form, of four squares, one circle and one expressive cross. The circle cuts the middle parts of the squares and in this manner it expresses the desire for a useful and high purpose, that is, to promote Christian thought in the four regions of the globe as a ministry and

endeavour for the unity of mankind and for the brotherhood of mutual love and charity.

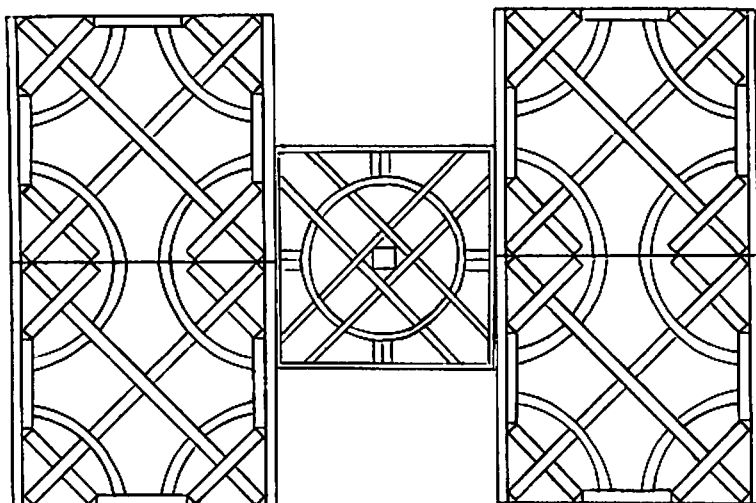
The square is the symbol of energy, power, sacrifice, and of the planet Earth. There are, beside the four main squares and four smaller ones in the midst of the circle, other squares around the centre of the emblem. In fact, there are only two squares above the horizontal parts of the cross, and two rectangles beneath them. Consequently, the cross does not lie in the correct geometrical centre of of the emblem.

The circle has superior importance in the composition: it gives to the ministry its spiritual significance. The concentrated inner part of the structure indicates dedicated separated microcosmic efforts for the macrocosmic effects of the Church's ministry. Naturally, the outward squares are the symbols of the desire to establish the "internal temple," although externally the emblem in its totality symbolizes an irresolute and confused effort to promote the idea.

Although there are a total of twelve squares in the emblem, expressing Swedenborg's fundamental idea of the New Jerusalem as "the four-square city measured in twelves. . ."⁴, the idea of the spiritual regeneration is not strongly expressed here.⁵

C. G. Jung also emphasized the significance of man's issue by the symbology of four gates, since "it is the individual who possesses the four gates to the world, the four psychological functions, and so is contained in the Self. The city with the four gates is his indestructible wholeness—consciousness unconscious united."⁶

Regarding the knowledge of the importance of the centre of the holy circle, as the place of the conjunction of the Divine Love and Wisdom in the inmost of heavens and man himself, Jung says: "The meaning of 'whole' or 'wholeness' is to make holy or to heal. The descent into the depths will bring healing. It is the way to the total being, to the treasure which suffering mankind is forever seeking, which is hidden in the place guarded by terrible danger. This is the place of primordial unconsciousness and at the same time the place of healing and redemption, because it contains the jewel of wholeness. It is the cave where the dragon of chaos lives and it is also the indestructible city, the magic circle or *temenos*, the sacred precinct where all the split-off parts of the personality are united."⁷



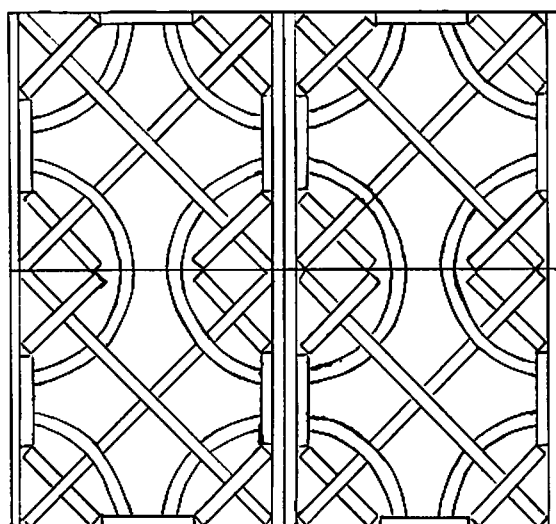
This first combination of the windows conceals their second, intellectual plane, corresponding to the spiritual world and to the *Tree of Life*, the symbol of spiritual/celestial regeneration. This urges us to restructure our lives into these new and more perfect compositions, as this second arrangement of the windows reveals them:

Another example of symbolic visualization of Swedenborg's doctrine can be found at our Cambridge church, where the three vertical altar windows contain deep spiritual significance. These windows epitomize Swedenborg's conception of the *Tree of Knowledge*, in its first plane (the optical plane), corresponding to the natural world. The left and right windows were structured similarly, containing the same semicircular (wisdom-moon principle), triangular and square forms: basic components of the universe.

The right windows represent the Father principle—the God the Creator—macrocosm—human body—natural love which corresponds to the heart and the natural sun. The left windows represent the Son principle—the Lord the Redeemer—microcosm human mind and the lungs as the organs of enlightenment, corresponding to the natural moon.

Quoting Swedenborg: above the heavens, "before the right eye He is seen exactly like a sun, as it were, with a glow and size like that of the sun of the world. But before the left eye He is not seen as a sun, but as a moon, glowing white like the moon of our earth. . . . The Lord is seen so differently in two places because every person sees the Lord in accordance with the quality of his reception of the Lord. . . ."7

The middle row of windows is different. There appear circular (love-sun principle) forms, indicating the process of spiritual perfection, as well as man's upper harmony with the Creation. The artist puts into the top window a descending dove, coming down from heavens like the Divine Light, symbolizing man's conjunction with the Lord in the heart and lungs.



We can call such a composition a "mandala," because it reflects all elements playing their roles within the spiritual enlightenment/regeneration; only such an arrangement contains its geometrical (mystical) centre, the mid-point where the conjunction of Divine Love and Wisdom generates. Let us visualize one separate middle window inside of the central part—the circle—of our mandala, which idea of the operation of the Holy Spirit had been the artist's intention.

Such a total—imaginary—composition, then, corresponds to Swedenborg's concept of the soul as *microouranos*, as well as to his conception of three spiritual degrees of regeneration—and to three heavens. The second imaginary inmost circle represents the idea of the spiritual marriage, and the small square inside of it epitomizes the Rock, the Divine Word, as the basic arthitectonical part of the Creation.

¹C.G. Jung, *Civilization in Transition*, trans. by R. F. C. Hull, Bollingen Series II (Princeton: The University Press, second edition 1970), p. 86.

²Carl G. Jung, *Man and his Symbols* (New York: Doubleday & Company Inc., 1969), M.-L. von Franz, *The Process of Individuation*, p. 213.

³C. G. Jung, *Analytical Psychology*, The Tavistock Lectures (New York: Vintage Books, 1970), p. 200

⁴Austin Farrer, *The Revelation of St. John The Divine* (Oxford: At the Clarendon Press, 1964), p. 109

⁵*Editor's Note:* Most symbols have different shades and levels of meaning—usually complementary rather than contradictory. The artist who designed the emblem thought of the circle as God and/or eternity, the cross as the Christian church, and the square as the world or man: thus in combination, the church linking men together under God.

⁶C.G. Jung, *Analytical Psychology*, p. 137.

⁷*Ibid.*, 137-138.

⁸Emanuel Swedenborg, *Heaven and Hell*, No. 118.

THE MESSENGER

NOVEMBER 1972

Vol. 192, No. 11

Whole Number 4957

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

Second class postage paid at Boston, Mass.

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

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

Subscription free to members of the Swedenborgian Church, non-members, \$3.00 a year; foreign postage, 25 cents extra. Gift subscriptions, if from a member, \$1.50. Single copies, 25 cents. Address subscriptions, checks, changes of address to the Editor, 48 Sargent Street, Newton, Mass. 02158.

Contributions toward the cost of publishing should be sent to:

The Messenger
48 Sargent Street
Newton, Mass. 02158

Officers of Convention: Rev. Ernest O. Martin, President, 48 Sargent St. Newton, Mass. 02158; Adolph T. Liebert, Vice President, 626 Park Place, Pittsburgh, Pa. 15237; Mrs. Wilfred Rice, Recording Secretary, 31 Poole St., Brockton, Mass. 02401; Chester T. Cook, Treasurer, P. O. Box 25, Deer Isle, Maine 04627

Department of Publication: Rev. Richard H. Tafel, Chairman; Mrs. E. Ellsworth Seibert, Mrs. Virginia Branstom, Miss Cecile Werben, Edward Bohlander, Dr. Robert H. Kirven, Rafael Guini, Tomas H. Spiers, Mrs. Richard H. Tafel, Rev. Ernest O. Martin.

Robert H. Kirven, Editor

Miss Margaret Kirven, Lay-out Assistant

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

URBANA COLLEGE SEEKS NEW PRESIDENT

The resignation of Urbana College President Paul Zehner was accepted at the October 26-28 meeting of the Urbana College Board of Trustees. The resignation was effective November 1st.

In his letter of resignation Dr. Zehner indicated his desire to work actively in other levels of higher education and to perhaps write a book about his experiences at Urbana.

He was appointed president of Urbana College in September of 1969 after serving as dean of the Marathon County campus of the University of Wisconsin at Wausau, Wisconsin.

Interim management of the college will be provided by a three-man committee appointed by the board of trustees. The three members of the committee include Dr. Thomas E. Bellavance, dean of faculty affairs, chairman; Dr. Gerald D. O'Brien, dean of student affairs; and Theodore J. Meyers, controller.

An eight-member screening committee of board members was appointed by Board Chairman Philip Alden, Sr., to begin the process of selecting a new president. The eight include Charles B. English, Charles F. Johnson, Mrs. Lewis B. Moore and Richard W. Knowlton of Urbana; Dr. Dale Lange of Osseo, Minnesota; the Rev. Edwin Capon of Newton, Mass.; Benjamin Frost of Kent, Ohio; and Miss Beryl Parrish of Bowling Green, Ohio. Mr. English and Dr. Lange were named co-chairmen of the committee.

Dr. Lange is President of the Virginia Street Church (Swedenborgian) in St. Paul.

1973 CONVENTION

EDMONTON, ALBERTA

July 19-22

*Rooms, meals and meetings in
modern facilities of University
of Alberta in Edmonton*

1973 CONFERENCE PLANNED TO FOLLOW CONVENTION

The Board of Education is considering sponsoring another post-convention conference in 1973, to build upon the work of last summer's session (see *The Messenger* for Sept. '72). Like last year's, the proposed conference would be held in a retreat center somewhere near the convention site (Edmonton in '73), and would be planned to be self-supporting through fees paid by all participants. Dates proposed are July 23-29 (including any necessary travel time from Edmonton).

To determine whether further planning is justified, an estimate of probable attendance is needed. Any person interested in participating should write to the Board of Education, c/o Ms. Marilyn Turley, at The Swedenborgian Church, 48 Sargent St., Newton, Ma., 02158. *Please respond by Jan. 5, '73.*

NOTICE TO ANCL

The ANCL officers and chaplains are tentatively planning a joint meeting of ANCL and Council of Ministers at a pre-convention gathering at Edmonton next summer. The purpose of the meeting is to exchange ideas and opinions with the ministers on subjects of current interest so that Leaguers can get to know more of the ministers and vice-versa. If you feel you can gain something from such a program, please express your interest by writing a post-card to:

Rev. Paul Zacharias, ANCL Chaplain
215 Union Boulevard
Kitchener, Ontario
Canada

Time is short. Please respond by January 5th or before, so plans for the meeting can be made definite.

Ted Bosley, President

NCTS DIRECTORS

The Directors of the Corporation of The New Church Theological School held their fall meeting on Friday, October 20th. At that meeting it was decided to appoint the nominating committee of the Corporation and have that appointment announced in *The Messenger*, so that interested persons may send suggestions to the committee.

The committee must make nominations for Clerk, Treasurer, and fifteen Directors. The committee appointed consists of Mr. Alexander Alberice, 65 Kingsbury Street, Wellesley, Mass. 02181, Mr. Lawrence C. Young, P. O. Box 123, Eastondale, Mass. 02335, and Mr. Gordon Miller, 131 Maple Avenue, Bridgewater, Mass. 02324. Mr. Alberice is Chairman.

REPRESENTATION AT CONVENTION

Throughout the history of the General Convention, the question of representation at the annual conventions has provoked lively discussion. At the last session the question was again raised in the context of providing a greater proportion of the votes to lay members. This was particularly timely since a committee of the General Council has been studying Convention membership and voting for the past eighteen months. They have defined several possible changes. Each of these has its advantages and its risks. The committee eagerly solicits the comments and suggestions from the members of Convention before developing these possibilities further.

Historically Convention operated during its first ten years without specifying the number of delegates. In 1827 it was suggested that there be three delegates per society and in 1831 this became a firm limit. In 1834 a distinction was made between ministers and laity as delegates which persists to the present. As an interesting sidelight, in 1840, only males were entitled to participate in discussions. The sex discrimination lasted only one meeting. In 1840 each society was allowed two delegates plus one for each fifty members. By 1852 the association replaced the society as the basis of representation, still with two delegates plus one for each fifty members. Over one hundred years later this was changed in 1968 to two plus one delegate per thirty members. Almost from the beginning of Convention ministers have had a vote in addition to that of the lay delegates.

To obtain greater participation by the lay members, an obvious change is to reduce the number of members required per delegate as was done in 1968. This could be carried to its ultimate conclusion and make every society or association member in attendance at a convention a delegate. Later in the article some of the advantages and risks of this possibility will be discussed.

Another approach which could be combined with reducing the number of members per delegate, is to return to the use of the society as the basis for representation. Each society would have two delegates plus a number proportional to its membership. Members at large or not belonging to a particular society could be represented as a group. This possibility would recognize that in most sections of Convention the society is a more closely-knit entity than the association. While this would not discard the association, it would undoubtedly weaken it at the expense of the society. If adopted it would make it much easier for the delegates to discuss issues within the group sending them and make them more responsive to that group's wishes. The delegates might be more apt to vote as a bloc with obvious advantages and disadvantages. It would also remove an area of confusion because many people instinctively consider the delegates as representing the society rather than the association. This is particularly a problem when delegates are selected.

Now to look further at the implications of giving every member in attendance the right to vote. One of the most significant advantages is that it will encourage more participation in the Convention meeting which in turn should bring about closer identification with its goals. Programs which each of us has had a part in adopting are ones we will support more enthusiastically. In addition, with a broader base for voting, we might select better programs. Even though in theory all members can address the convention, by making a distinction between voting and non-voting members, we have erected a constraint. We also can expect somewhat better attendance at meetings if we allow all members to vote. At present some hesitate to make a long trip to convention if they are not delegates.

These are some of the pluses. Now to look at the disadvantages. Four problems, real or imaginary, have been identified.

First is the mechanics of the meeting with more people voting. If balloting is a complex problem

now, will it become impossible with more delegates? At present one-third to one-half of the members are delegates, so there will only be two to three times as many ballots. This does not seem an impossible increase.

The second concern may be the effect on societies and associations. Certainly this removes a bit of prestige from the association, but it should not be the blow that causes their demise. If they are on such a shaky footing, they have been overcome by progress in Convention and societies. Perhaps a coup de grace is merciful. However, the greater participation may also draw the people of Convention closer together and lead to a resurgence of broader based organizations such as the associations.

Probably the most significant concern is that a local group could get control of Convention by "packing" the meeting. Fundamental to this concern is the assumption that there is a segment of Convention that can not be trusted to work for the common good, and further that this segment is monolithic enough to vote as a bloc. Neither of these assumptions is credible. On top of this is the safeguard already existing in the time-phased membership on most boards. General Council, for example, changes its membership by only 25% at each election. Any changes in membership and voting procedures can and should include precautions to preclude outside groups from moving in and taking over. In simple form this could include screening by General Council or some other board and delaying the right to vote to all new members to the meeting following admission.

There may be other problems which these changes present which we have not recognized. There may be other solutions which have not occurred to us. There may be a strong preference within Convention for one of the possibilities described. We solicit your comments to any of us or to the Editor of *The Messenger*. We recognize that in a small organization like ours every voice can be heard and that every voice must be listened to. Our present system works so we need not make a panic-stricken change. At the same time we are growing and our organization is growing so ultimately we must make adaptations for the new age.

Committee on Reorganization:
August Ebel
Ellsworth Seibert
Ernest Martin

THE GENERAL CONVENTION

in the United States

(The Swedenborgian Church)

"... this Body shall consist of all who acknowledge the doctrines of the New Church, and who unite with the means of the theological writings of Emanuel Swedenborg, and who unite with the same in the same manner."

13 Associations,
51 churches,
about 3500 members

GENERAL CONVENTION

Meets annually – about 250 ministers, delegates, and visitors; elects officers, boards, and committees; reviews programs and charts broad policy

Officers of Convention and 12 elected members – 3 elected each year for 4-year terms; meets 3 times each year

GENERAL COUNCIL Research Committee Comm. on Amendments

"The General Council shall have superintendence of the business of the Convention, and shall exercise the power of the Convention in the interim of its sessions..."

Elected by delegates at the annual convention. President is elected for a term of 3 years and takes office 1 year after election
Employed by the General Council

EXECUTIVE President, Vice President, Secretary, and Treasurer

"The President, Vice President, Secretaries, and Treasurer shall perform the duties implied by their several offices and such other duties as the Convention may require of them."

Legal Counsel

Directed by the President of Convention

CENTRAL OFFICE

Administrative Headquarters

Provides staff and clerical services for boards and committees; helps to implement program plans; maintains files and records; publishes Journal, Messenger, and other materials referred to it.

DEPARTMENT OF PUBLICATION

Board of Publication—4 elected members
1 elected each year for 4-year term;
5 ex-officio members

Swedenborg Press – trade name of Department

The Messenger – official publication of Convention

Affiliated Bodies: Swedenborg Publishing Association
Swedenborg Foundation, N.Y.
Swedenborg Book Center, Phil.
Swedenborg Library, Boston

DEPARTMENT OF RELIGIOUS EDUCATION

Board of Education – 3 elected members, 1 elected each year for 3-year term; 3 ex-officio members
Leadership Education Committee
Audio-Visual Resources Committee
Teacher Training Committee
Lesson Study Committee
Adult Work Committee
American New Church League

Affiliated Bodies:
American New-Church Sunday School Association
Summer Camps

SWEDENBORG SCHOOL OF RELIGION

Board of Managers – 12 elected members, 4 each year for 3-year term; 2 ex-officio members

Corporation of the New Church Theological School – holds title to school property; any church member can join corporation

Board of Directors of the New Church Theological School – 15 members elected each year by the corporation

Committee on Library and Documents

OF THE NEW JERUSALEM

es and Canada

n Church)

rch as revealed by the Lord God the Saviour Jesus Christ in His Word by
is Body in performing the general uses of a church." (Constitution, Article 1)

COUNCIL OF MINISTERS Committees:

Executive Committee
Committee of General
Pastors
Comm. on Study and
Translation of Word
Committee on Worship
Comm. on Revision of
the Roll
Travel Fund Comm.
Advisory Placement Comm.
Advisory Comm. on Ad-
mission into the Ministry
Comm. on Spiritual Healing

Made up of all ordained
ministers of Convention.
Lay Ministers are associate
members. Council meets
once a year, prior to the
convention.

"The Council of Ministers
shall have charge of all matters
pertaining to the doctrine and
worship of the Church and to
the Ministry, subject to the pro-
visions of the Constitution and
By-Laws."

MISSIONS

ard of Missions:— 8 elected members,
each year for 2-year term; 1 ex-officio
member

yfarers' Chapel — managed by a Board
5 members, who serve 5-year terms,
d are appointed by the President
th the approval of General Council;
ex-officio members

ne National Church, Wash., D. C.
tle and control of property in hands
the Board of Trustees, 15 in number;
cancies filled by Board with approval
President and Secretary of Convention

FINANCE DEPARTMENT

Finance Committee — 4 members named
by the General Council, including Treasu-
rer of Convention

Convention Common Fund — mutual
fund administered by the Bank of
Delaware

Budget Committee
Stewardship Committee

Building Fund Trustees — 4 members
appointed by the General Council to
assist churches in erecting places of
worship

Pension Board — 3 elected members,
1 elected each year for a 3-year term,
plus Treasurer of Convention ex-officio

OTHER COMMITTEES AND ORGANIZATIONS

Augmentation Fund Committee — 5 mem-
bers, 1 elected each year for 5-year term;
to support and extend the New-Church
ministry and missionary field

Alliance of New Church Women

Board of Conciliation — 5 members
See Article XXIV of By-Laws

Representatives to the National Council
of Churches — appointed by the President
with confirmation by the General Council

New Church Prayer Fellowship

**THE GENERAL CONVENTION OF THE
NEW JERUSALEM IN THE
UNITED STATES AND CANADA
(THE SWEDENBORGIAN CHURCH)**

OFFICERS, BOARDS AND COMMITTEES

Officers of Convention:

Pres. Rev. Ernest O. Martin
Vice-Pres. Adolph T. Liebert
Recording Sec. Mrs. Wilfred Rice
Treasurer, Chester T. Cook

General Council

Term Expires 1973
Rev. Richard H. Tafel
Mrs. Virginia Branston
Ernest A. Ekberg

Term Expires 1974
Rev. George D. McCurdy
Capt. August A. Ebel
E. Ellsworth Seibert

Term Expires 1975
Rev. Harvey A. Tafel
Carl Heck
Roger Dean Paulson

Term Expires 1976
Rev. Erwin D. Reddekopp
Mrs. Lewis Barrington
Don Lovell

Legal Counsel
Freeman, Reilly and Freeman

Dept. of Religious Education

Chairman, Mrs. Ernest O. Martin
Secretary, Mrs. Robert L. Young
Elective Members of the Board
Dr. Dorothea W. Harvey (1973)
Mrs. Ernest O. Martin (1974)
Mrs. Robert L. Young (1975)

American New Church Sunday School Assoc.

Pres. Dr. Horand Gutfeldt
Vice-Pres. Rev. Harold Larsen
Secretary, Mrs. Ola-Mae Wheaton
Treasurer, Daniel Nielsen
Nominating Committee, Daniel Nielsen (1973)

Department of Publication

Chairman, Rev. Richard H. Tafel
Secretary, Mrs. E. Ellsworth Seibert
Elective Members
Miss Cecile Werben (1973)
Mrs. E. Ellsworth Seibert (1974)
Edward Bohlander (1975)
Mrs. Virginia Branston (1976)

Swedenborg Press

Miss Cecile Werben, Manager

New Church Messenger

Editor, Rev. Robert H. Kirven, Ph. D.

Board of Home and Foreign Missions

Chairman, Dr. George F. Dole
Secretary, Mrs. Alan W. Farnham
Treasurer, Chester T. Cook
Ex-officio Member, Rev. Ernest O. Martin

Elective Members

Term Expires 1973
Rev. Dr. George F. Dole
Rev. Galen Unruh
Miss Margaret Sampson
Robert W. Tafel

Term Expires 1974

Dr. Horand Gutfeldt
Rev. Brian Kingslake
Mrs. Alan W. Farnham
Tomas H. Spiers

Board of Trustees of the Pension Fund

Pres. Wilfred C. Locke
Secretary, Mrs. Robert W. Tafel
Treasurer, Chester T. Cook

Elective Members

Term Expires 1973
Rev. Paul Zacharias
Mrs. Robert C. Munger
Wilfred C. Locke

Term Expires 1975

Rev. Galen Unruh
Capt. August Ebel
Mrs. Robert W. Tafel
Ex-officio Members, Rev. Ernest O. Martin and
Chester T. Cook

Trustees of the Building Fund

Chairman, Adolph T. Liebert
H. Page Conant (1973)
Adolph T. Liebert (1974)

Board of Managers of the Wayfarers' Chapel

Chairman, Irving McCallum
 Secretary, Henry A. Swanton
 Treasurer, Merle Lundberg

Appointive Members:

Henry Swanton (1973)
 Merle F. Lundberg (1974)
 Dr. Garrard E. A. Wyld (1975)
 Stewart E. Poole (1976)
 Irving McCallum (1977)

Finance Committee

Chairman, Chester T. Cook
 Philip M. Alden
 Frank N. Houghton
 Stewart E. Poole

Committee on Amendments

Chairman, Philip M. Alden
 Forster W. Freeman, Jr.
 Rev. David P. Johnson

Nominating Committee

Rev. Erwin Reddekopp (1973)
 Rev. F. Robert Tafel, Pacific Coast (1974)
 Rev. Paul Zacharias, Canada (1975)
 Roger D. Paulson, Illinois (1976)
 Rev. Galen Unruh, Kansas (1977)

Augmentation Fund Committee

Chairman, Stewart E. Poole
 Treasurer, Chester T. Cook
 Ex-officio member

Ernest O. Martin

Elective Members

Rev. Owen T. Turley (1973)
 Rev. Edwin G. Capon (1974)
 *George Pausch (1975)
 Stewart E. Poole (1976)
 Ethelwyn Worden (1977)

Research Committee

Chairman, Adolph T. Liebert
 Keith Mull
 Roger D. Paulson
 Rev. Jerome A. Poole
 Rev. Ernest O. Martin, ex-officio

Committee on Library and Documents

Chairman, Marian Kirven
 Rev. Robert H. Kirven, Ph. D.
 Rev. Edwin G. Capon

*Deceased

Advisory Placement Committee

Chairman, Rev. Ernest O. Martin
 Rev. Paul B. Zacharias
 Rev. Edwin G. Capon

Chaplains on Youth and the Military

Dr. Calvin E. Turley
 Rev. George D. McCurdy

Swedenborg School of Religion**Board of Managers**

Chairman, Rev. Richard H. Tafel
 Secretary, Rev. George D. McCurdy

*(Executive Committee: Rev. Richard H. Tafel,
 Rev. George D. McCurdy, Rev. Jerome A.
 Poole, Mrs. John C. King, and Rev. Andre
 Diaconoff)*

Ex-officio Members

Rev. Edwin G. Capon, School President
 Rev. Ernest O. Martin, President of Convention

Elective Members

Term Expires 1973

Rev. Richard H. Tafel
 Mrs. Franklin Blackmer
 Rev. George D. McCurdy
 Rev. Jerome A. Poole

Term Expires 1974

Dr. Horand Gutfeldt
 Rev. Eric Zacharias
 Mrs. John C. King
 H. Page Conant

Term Expires 1975

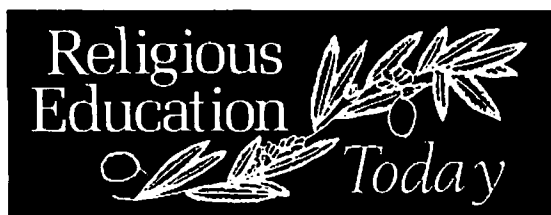
Rev. Andre Diaconoff
 Rev. Ernest L. Frederick
 Mrs. Rafael Guiu
 Steve Koke

Council of Ministers

Chairman, Rev. Paul B. Zacharias
 Secretary, Rev. F. Robert Tafel
 Executive Committee
 Chairman, Secretary, Dr. Robert H. Kirven (1973)
 Dr. Horand Gutfeldt (1974)
 Rev. Galen Unruh (1975)

American New Church League

President, Ted Bosley
 Vice-President, Matt Turley
 Secretary, Julie Rankin
 Treasurer, Karen Keith
 Executive Committee member, Trevor Woofenden
 Chaplains, the Rev. George McCurdy (Boston) and
 the Rev. Paul Zacharias (Kitchener)



Religious Education and the Inner City Church

PROBLEMS—POSSIBILITIES

by Marion B. Priestnall

Although we believe that a basic dilemma exists in all efforts toward religious education, and especially so in the New Church, it is of course true that the inner-city church has problems which are peculiar to its location. Are these more severe in New York? Because of its vast size, its complexity and the insoluble nature of its ills as a city, the answer has to be yes.

For example: Our neighborhood is made up of high-rise, luxury apartment buildings and massive office buildings. The Council of Churches survey characterizes the area as a non-church-going population made up of single men and women and older couples, transient rather than stable.

For the last twenty years in all parts of Manhattan families with children have been forsaking the city. Those who do live here usually have a week-end retreat, for which they join the mass Friday afternoon exodus. In other economic brackets, the families living to the east of our church for instance, religious affiliations are largely Catholic, Jewish and Greek Orthodox. Churches are numerous, built 100 years ago when this was a suburb.

Our own members with children live at distances of 12 to 50 miles. Parents, however concerned and willing they are to drive such distances, are confronted by bad weather and winter illnesses which cut into attendance—therefore continuity and effective programs suffer. These are some of the frustrating facts we work with, facts which to some degree plague all urban churches.

To turn to the more universal problems—and the possibilities. We would like to ask some questions. What about TIME? Religion is the most complicated and may we say the most important of all subjects, yet we accord it the least time in our lives and in our children's lives. Forty minutes a week? Contrast that with the attention-riveted hours spent before television screens.

In the early history of our church there were day schools connected with many of our Societies but in the early 1900's these had disappeared. At the same time the gradual but irrevocable shift to complete secularism began in the public schools. In 1972 public schools are forbidden by law to allow even a suggestion of religious experience. In 1972, therefore, a larger task is set before the church and the home. Has either one—church or home—been systematically preparing to meet this greater need? Have they worked together?

In the Christian community we have by some curious pathway fallen into a pattern in religious education which contains inherent drawbacks. We allot a brief crowded hour, use devoted but untrained teachers, use materials that invoke little creativity. We are often working without any knowledge of growth patterns, age level needs, or a psychology of learning; and handicapped by the lack of clear and accurate concepts (in the New Church) about our distinctive teachings. No well conceived secular program of education would dare to function under these conditions.

The possibilities for change, however, are numerous and bright. Could we, through the associations or local churches, try to develop some or all of these programs:

- 1) *Workshops for Teachers and Clergy* (patterned on Carolyn Blackmer's "Learning About Learning" Seminar and other course materials).
- 2) *Workshops for Parents* a) Parent-child relationships; b) New Church Teachings and Family Life
- 3) *Workshops In New Church Doctrine*: for anyone interested.

Suggestions are easy, implementation hard; but the incentives are worthwhile. We could do it.



108-year-old wedding invitation, from the files of the minister's great great grandson, the Rev. Edwin Gould Capon.

PRESIDENT'S CORNER

Following is a list of official visits and meetings attended during August, September and October, together with a schedule of November and December commitments:

Aug. 11	Urbana College Trustees in Urbana, Ohio	Oct. 1	Visited Los Angeles and Riverside, Cal. churches and Yucaipa property
" 22	Fryeburg New Church Assembly, talk on Convention	" 2-3	Visited with ministers and officers of the churches in the San Francisco Bay area
" 25	Executive Committee of Board of Managers of Swedenborg School of Religion, at Fryeburg, Maine	" 10	Met with the Church-College Committee at Urbana College
Sept. 7-8	Board of Publication at Narberth, Pa.	" 15	Mass. Association meeting at Manchester, N. H.
" 15-17	Annual meeting of the Ohio Association at Urbana College	" 18-20	Visited with the Rev. and Mrs. Henry Reddekopp and Dennis Reddekopp in Saskatoon, Saskatchewan, and also visited with church members in Rosthern.
" 22-24	Visited the St. Paul, Minn. Church with Mrs. Martin and participated in the Sunday morning worship	" 21	Convention Planning Committee meeting in Edmonton, Alberta
" 27	Met with the Development Committee of Urbana College	" 22	Consecration of pastoral leaders in Edmonton, Alberta
" 28	Attended San Francisco Society dinner in honor of the Rev. John Billings and his family. John Billings is now serving as minister of the El Cerrito parish of the San Francisco Society	" 26-28	Board of Trustees of Urbana College
" 29-30	Attended meeting of Board of Managers of Wayfarers' Chapel at Portuguese Bend, Cal.	" 28-29	Board of Education at Urbana, Ohio
		" 29-30	Executive Committee of the Council of Ministers at Urbana, Ohio
		Nov. 16	Meet with Central Office Committee in Newton
		" 17	Augmentation Fund Committee meeting in Newton
		Dec. 1-2	Meeting of Board of Managers of the Swedenborg School of Religion
		" 3-8	Triennial assembly of the National Council of Churches in Dallas, Texas

THE THIRTY GREEN VOLUMES

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

13. "The London Five"

In the Spring of 1758, Emanuel Swedenborg, now 70 years of age, set sail from Stockholm on a voyage to London, where he intended to spend a year or so, writing on theology and seeing certain works through the press. This was his fourth visit to England; he had been there previously in 1710, 1743 and 1748. He took with him a wooden chest packed full of manuscripts, completed and in process of completion.

Ever since the publication of the last volume of the *Arcana Coelestia*, he had been writing day and night with an almost superhuman energy. As we have seen, he had prepared an alphabetical index of the *Arcana*, which was in fact a kind of resume of the whole work. His diary entries, recording

the progress of the Judgment in the spiritual world during 1757, occupy the equivalent of a moderate sized book. He had written one of his major works on Heaven and Hell, and four smaller ones which we shall consider in a moment. He was also making excellent progress with his multi-volume exposition of the Book of Revelation, "The Apocalypse Explained," which he planned to complete for publication while he was in England . . . all this, despite long and probably exhausting interruptions spent in other-world intercourse.

Yet his friends and acquaintances in Stockholm seem to have been completely unaware that he was doing anything in particular, except that he occasionally took his seat in the House of Nobles. No doubt some of them wondered how the well-born Herr Assessor was occupying his leisure hours, now that he had retired from his duties on the College of Mines!

His immediate purpose in going to London at that time was to present five manuscripts to his pub-

lisher, John Lewis, of St. Paul's Churchyard, London. No doubt it is somewhat unusual for a publisher to issue five books by the same author simultaneously (just imagine it!); but then, this was no common author. Nor were the books of a common order, judging by their subject matter. All were in Latin. One contained a detailed account of the spiritual world and man's life after death. Another was a report on the Last Judgment, which supposedly had taken place the previous year. And one was a commentary on the Bible, which said it was not to be understood literally, and that "By a horse, was not meant a horse." Strange indeed! However, since this eccentric Swedish nobleman was going to foot the bill, John Lewis had nothing to lose, and the books came out in due course, in very handsome style. Incidentally, they were proofed by John Marchant who had translated Vol. II of the *Arcana* into English; he was by now one of the most well-read Swedenborgians in the world!

The five books were as follows: and I am giving them in the order of their composition, which can easily be ascertained from internal evidence, on the principle that "If B. quotes from A. and A. does not quote from B., then A. was written prior to B."

- (1) *Earths in the Universe*
- (2) *Heaven and its Wonders, and Hell*
- (3) *The Last Judgment, and Babylon Destroyed*
- (4) *The New Jerusalem and its Heavenly Doctrine*
- (5) *The White Horse*

Heaven and its Wonders, and Hell is nearly twice as long as all the other four put together. It is, in fact one of the Great Books of World Literature, and deserves an article to itself. The other four are all included in the green volume entitled "Miscellaneous Theological Works." Take this down from your shelf, for we shall be looking at it in a moment. *Earths in the Universe* is merely a reprint (with some editorial changes) of the monograph running through the last four volumes of the *Arcana*, and *The New Jerusalem and its Heavenly Doctrine* is based on the monograph *Charity and Faith* which runs parallel with it. *The Last Judgment, and Babylon Destroyed* has already been touched on in this series.

And so we come to the shortest of the five: *The White Horse mentioned in the Apocalypse Chapter XIX*. This is very seldom read, even by earnest

Swedenborgian students, though most of us are aware that by the *White Horse* is signified the Word of God, and that the little book consists of references from the *Arcana* dealing with the doctrine of the Internal Sense of the Word. What nobody seems to realize is that, apart from the first five paragraphs, the entire work, of 17 pages, is copies verbatim from the *New Jerusalem and its Heavenly Doctrine*! In your green volume of *Miscellaneous Theological Works*, compare pages 161-177 (N.J. & H.D. paragraphs 255-265) with pages 367-384 (*White Horse* paragraphs 6-17) and you will see they are virtually identical. One wonders why Swedenborg bothered to publish the *White Horse* at all, when he could easily have included the first few pages (paragraphs 1-5) in *New Jerusalem and its Heavenly Doctrine*, and so saved the expense of a separate book.

As it is, many people find these pages difficult to read, because of their continual reference back to paragraph numbers in the *Arcana*. There are phrases without finite verbs, which by themselves mean nothing at all! My advice is: ignore the *Arcana* paragraph numbers, and the incomplete sentences; but hook on to the sentences that are complete, and you will find you have a wonderfully succinct summary of the whole of the New Church Doctrine of the Sacred Scriptures, which is well worth reading twice over, first in the N.J. & H.D. and then in the W.H.! Try it and see.

Copies of the London Five were sent, at Swedenborg's request, to all the bishops of the Episcopal Church in Great Britain, and some of the nobility. Writing the following year, however, he reports that "still not a word has been heard from any of them"—a sign that "they do not interiorly care for the things of heaven and of the church," and that the church is dead. (Preface to the Athanasian Creed, A.E. Vol. 6 p. 483). Five or six years later, Swedenborg met one of the most senior of the English bishops in the spiritual world, who had died three years previously. Referring back to the volumes Swedenborg had sent out, this reverend gentleman admitted that by abuse and representation he had perused "mylords of parliament" and the "priests of Oxford" not to read the books; by scoffing at them and using other arts, he had caused them to be utterly rejected. (S.D. 6098, 6101) No wonder Swedenborg had been cold-shouldered!

N.J. & H.D. paragraph 266, and W.H. paragraph 16 give us a list of the Books of the Word which have

a consecutive spiritual sense (see also A.C. 10325). You might like to indicate these in the index of your personal Bible. Draw a ring round Ruth, which is uninspired in this technical sense; then another ring round the six books I Chronicles through Job; then another round Proverbs, Ecclesiastes and Song of Solomon. All the books not encircled are "Inspired." In the New Testament, the only Inspired books are the four Gospels and Revelation.

Following the "White Horse" in the Miscellaneous Theological Works, is an "Appendix" taken from Swedenborg's letter to Rev. Thomas Hartley (p. 389-393). It contains a very intriguing statement relative to the science of Egyptology. "Should it be desired," writes Swedenborg, "I am willing to unfold the meaning of the Egyptian hieroglyphics, which are nothing else but correspondences, and give them to the public, which cannot be done by anyone else." Why, oh why, didn't Hartley take Swedenborg up on this? It was fifty years before Champollion succeeded in decyphering the Rosetta Stone!

BOOK REVIEW

The Natural Depth in Man by Wilson Van Dusen. Harper & Row, N. Y., 1972, 197 pages. \$5.95.

In a world of specialization, perhaps nothing is so tragic as the apparently wide-spread assumption that only experts can care for our psyches, that we cannot understand ourselves unless a specialist labels all our inner parts and functionings with the proper psychological terms. Dr. Van Dusen offers an alternative, particularly welcome to readers of *The Messenger* because of its explicit indebtedness to Swedenborg.

The book puts living, contemporary flesh to the doctrines that we do not live of ourselves, that our natural consciousness is severely limited, that the spiritual rational has the capacity to recognize truth, and that the natural world corresponds to the spiritual—among others. A wealth of personal and clinical experience helps to keep this from being simply theory, and leaves the reader with the sense that what is talked about is both real and universal.

Stated briefly, the book's thesis is that our "unconscious" is wise, rich, symbolic, and more acces-

sible than we normally realize. It is not so much to be feared, hidden, explored, analyzed, or "handled," as it is to be recognized and listened to. Because it represents itself symbolically, it does not compel us if we listen to it; rather it opens to us new dimensions of the familiar. It is still up to us how we will respond to what we come to see.

It is not a church-oriented book, and the author deliberately avoids coming to theological conclusions. It might be thought to be essentially humanistic, written perhaps by an agnostic. It would be far closer to the truth to see it as the work of a profoundly religious man who wishes to speak to a humanistic world in its own terms.

Each chapter save the first is prefaced by at least one quotation from the Writings. It is worth re-reading these after one reads the chapter in question, for Dr. Van Dusen's observations of contemporary experience add a note of concreteness and immediacy to many familiar statements.

The present writer reserves judgment on some matters, noting here only that of Swedenborg's mentions of minimal breathing. Dr. Van Dusen (p. 189) states that "Since childhood Swedenborg had practised a way of suspended breathing. . .". The evidence would seem to indicate that he rather experienced minimal breathing in the course of concentration, then used it to achieve concentration.

Points such as this, however, should not detract from the fundamental, gentle constructiveness of the whole work. At the very least, it should send us back to the Writings with a fresh conviction that they describe profoundly the realities of our own contemporary lives.

George F. Dole

PRESENCE

Substance is love,

Form is acumen;

Substance is God,

Form, Divine Human!

Emilie Bateman

AVAILABLE NOW

for Church School Teachers

A small handbook of arts and crafts to
relate to our religious education programs.

*Religious Learning Through Creative
Expression*

Order one now for each staff member.

Limited supply \$.50 each

Order from: Board of Education
The Swedenborgian Church
48 Sargent St.
Newton, Ma. 02158

**NEW BOOKS
FOR CHRISTMAS GIVING**

There Was a Man: Letters & Papers
of Howard Spoerl \$4.95
The Natural Depth in Man, Wilson VanDusen 5.95
Celebrate Life, Paul Zacharias 2.00
Swedenborgians See It This Way,
Paul Zacharias .25

Order from Swedenborg Press, Box 143 Madison Sq. Sta.
New York NY, 10010--& other Swedenborg bookrooms.

THE MESSENGER

NOVEMBER 1972

TABLE OF CONTENTS

C. G. JUNG, MANDALA, AND SWEDENBORGIAN SYMBOLS <i>by Vaclav Hokus</i>	218
URBANA COLLEGE SEEKS NEW PRESIDENT	221
1973 CONVENTION	222
1973 CONFERENCE PLANNED TO FOLLOW CONVENTION	222
NOTICE TO ANCL	222
NCTS DIRECTORS	222
REPRESENTATION AT CONVENTION	222
THE GENERAL CONVENTION OF THE NEW JERUSALEM-- a chart	224
CONVENTION OFFICERS, BOARDS, AND COMMITTEES	226
RELIGIOUS EDUCATION TODAY <i>by Marion Priestnal</i>	228
PRESIDENT'S CORNER	229
30 GREEN VOLUMES <i>by Rev. Brian Kingslake</i>	229
BOOK REVIEW	231
PRESENCE-----a poem <i>by Emilie Bateman</i>	231

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

Second Class
Postage
PAID
at Boston, Mass.