

# ***THE MESSENGER***

Official Organ of the Swedenborgian Church

MARCH 1973



## LETTER FROM THE EDITOR

This month, *The Messenger* features a discussion of pastoral counseling, focusing particularly on its relationship to the whole calling and practice of ministry. This subject is a matter of current interest in all American Christian churches at this time, and a few figures will show its present significance for the Swedenborgian Church.

A decade ago, no Swedenborgian minister made pastoral counseling a major focus of his ministry. Some found themselves more interested and more capable in pastoral care than in other aspects of their work, just as some found themselves rather more interested and capable in preparation and delivery of sermons. Few could have been said to be true specialists within the variety of ministerial uses—and those few specialized in scholarship and writing.

Today, the Roll of Ministers includes one full-time pastoral counselor who normally performs no other ministerial duties, and at least six have made pastoral counseling a major focus of their ministry, and at least one more hopes to be able to do so later on. There may be more, but these come to mind. In all, I can think of twelve ministers of Convention who have undertaken special training to prepare themselves for some degree of specialization in pastoral counseling. In addition, two ministerial candidates now at SSR are including such special training in their curriculum.

These informally-compiled figures indicate that in the past decade, the number of Swedenborgian ministers with special preparation in the area of pastoral counseling has increased from none to

about thirty percent of all; and about half or more of these specialized to some degree in their actual work.

Thus there is concrete relevance to considering the place of pastoral counseling in the calling of ministry, as Dr. Turley does in this issue. Further questions that can be pursued later if there is sufficiently wide-spread interest, include the issue of whether the discipline has a special place in what is unique about Swedenborgian ministry, and the further matter of why ministers' interest and activity in the field has increased so much in the last ten years.

Also this month, special attention is given to the broad range of activities being carried out either by Convention directly, or with Convention's support. Your reactions to this list of what our constitution calls "the general uses of a church" are sought with real urgency for—as Article I, Section 1 reminds us, Convention consists of those who unite not only in doctrinal agreement, but who unite also "in performing the general uses of the church."

If you want to react by commenting, or volunteering, and especially by *contributing*, an envelope is provided in this issue.

*Robert H. Kirven*

**COVER:** Dr. Calvin Turley, author of this month's main article, is seen in his SSR study as he prepared for his Swedenborg's birthday address at Urbana College, last January. His talk there, aimed at students with special interest in the helping professions (which could include the ministry) dealt with certain aspects of the present and the foreseeable future which are particularly relevant to a specifically Swedenborgian concept of pastoral counseling.

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# PASTORAL COUNSELING

*In 1972, the American Association of Pastoral Counselors (AAPC), an accrediting and certifying organization for the profession, sponsored a study of its members. Dr. Morris Taggart surveyed the academic and professional backgrounds of AAPC members, the context and clinical dimensions of their work, and the patterns of consultation employed. Data from Dr. Taggart's work—part of a major effort to define and establish Pastoral Counseling as a health profession recognized under pending federal health legislation—was published in the AAPC magazine, The Journal of Pastoral Care last December, along with a symposium of responses to the study.*

*Dr. Calvin Turley of the Swedenborg School of Religion was asked to contribute to the symposium. Six contributors responded to the question, "Do Pastoral Counselors Bring a New Consciousness to the Health Professions?" One said, "No," five said, "Yes," in one way or another. Dr. Turley and six others responded to the query, "Is Pastoral Counseling a Credible Alternative in the Ministry?" These respondents—all of whom practice pastoral counseling, and some of whom teach it as well—in effect answer either "Yes," or "not quite, but it could be."*

*Dr. Turley's original paper, dealing to some extent with both questions, is more comprehensive than the excerpt published in the symposium. It is printed in full here as a professionally oriented contribution to the church's understanding of the increasing number of Swedenborgian ministries focused in pastoral counseling. For those interested in further background on the issue, the December, 1972 issue of The Journal of Pastoral Care probably is available in your local library; or your minister can borrow a copy for you from the library of SSR. Dr. Turley's doctoral thesis, and an as-yet-unpublished article on the subject are also available from SSR.*

## IS PASTORAL COUNSELING A CREDIBLE ALTERNATIVE IN THE MINISTRY?

by  
Dr. Calvin E. Turley

After twenty years in the ministry, the last nine of them identified as a pastoral counselor, my emotional response to the question posed by this symposium is: "Of course. Why do you ask?" I am enough of a realist, however, to know that it is a viable question to which pastoral counseling must address itself. Experience suggests that to a majority in the other disciplines of the helping professions we are an enigma, to a significant segment of the religious community we are anathema, and to our own selves we are frequently confusing. The task of establishing pastoral counseling as a credible alternative in the ministry is, in part, the task of clarifying our professional identity to ourselves as well as to others.

### Alternatives in Ministry

As a point of departure, there is the question, "Credible alternative to what?" An obvious historical backdrop is the parish ministry characterized by its interpersonal continuity of pastoral, teaching and preaching ministry to individuals and families over extended periods of time. Other alternatives in the ministry which come to mind include the evangelist, the teacher, the missionary—foreign, home, and medical. All of these, and perhaps other forms of ministry, have about them the feeling-tone of credibility, if for no other reason, because they are historically familiar. Historical familiarity, while it does not examine the question of relevance and potency within the existential situation, does provide the context within which one may be "comfortable with" various alternatives. It is obvious to most who identify themselves as pastoral counselors, that there are many within the religious community who are not "comfortable with" pastoral counseling as a credible alternative in the ministry.

It is equally obvious that a majority of persons within other disciplines of the helping professions are grandly ambiguous about the identity, training, and competence of pastoral counselors. It is within this context of historical novelty and professional anonymity that pastoral counseling must work to establish its identity and its credibility within the ministry and within the helping professions.

### Specialization in Ministry

At this point it seems well to state my position that pastoral counseling is a specialty within ministry. As such, it is wholly compatible with, but distinguishable from, the pastoral care extended to the parishioner by the parish minister. The specialist is, as I perceive it, expected to have an adequate competency in the general field of his profession, but he is also expected to have unique competence and extensive training in his area of speciality.

To clarify my position (that the pastoral counselor is a specialist within the ministry), I would draw the analogy with those who are trained to serve the ministry as church historians, biblical scholars, theologians, and administrators. In each case, it is assumed that the minister-with-a-specialty has familiarity, training, and reasonable competence within the generalized field of ministry. To reverse the perspective for a moment is to note that the generalist is expected to have workable competence within each of the areas of ministerial speciality. That is, the parish minister is expected to have adequate and growing skills in church history, biblical scholarship, theology, administration, pastoral care and interpersonal relations. Another way of stating the relationship of the specialist to the generalist within ministry is simply to note that the specialist has unique and extended skills within one of the varied functions and duties performed by the parish minister.

### Implementing a Tradition

It is as a specialist that I see pastoral counseling as a credible alternative in the ministry—an effort to use new knowledges and skills to recover the historical commission to “heal the sick.” At its best, pastoral counseling is an effort to respond seriously to the precedent of Christ who took the need of the whole person seriously enough to minister to body and soul, to intellect and feeling. Pastoral counseling is, as it were, a mid-twentieth century expression of the historical ministry of caring.

In the search for professional identity, pastoral counselors, including myself, have at times identified themselves as psychotherapeutically trained ministers. This suggests a self-conscious identity with ministry (after all, we are all ordained) and at the same time reflects special competence for counseling by virtue of specialized training. Taggart’s research would indicate that among AAPC membership this is a reasonable statement. His data shows a focus of academic majors in the humanities and “ . . . some variant of pastoral psychology and counseling.”<sup>1</sup> As for special training and supervision, Taggart’s information reflects both the strengths and weaknesses of AAPC membership in this regard.<sup>2</sup> Add to this the heavy requirements for supervision in all categories of AAPC membership and the picture emerges of the highly responsible and adequately trained professionals who identify themselves as pastoral counselors within AAPC.

Considering the “Primary and Principal Secondary Work Settings” of pastoral counselors it would seem conspicuous that pastoral counselors consider their work a credible alternative in the ministry.<sup>3</sup> If one accepts pastoral counseling centers, church offices, seminaries, and institutional pastoral counseling departments as locales in which functions of ministry are performed, then Taggart’s research indicates that 71.5% of all counseling rendered by the membership of AAPC is done within the historically accepted context of ministry.

### Is Pastoral Counseling a Credible Alternative in Counseling?

Having stated my apologetic for pastoral counseling as a credible alternative in ministry, I would like to speak to the question of our credibility as a separate and distinguishable discipline within the helping professions. Is there a basis for professional identity of pastoral counseling?

Professional identity, like personal identity, is probably discernible within the interaction of a conglomerate of entities. I would like to draw attention to simply one of these. Namely, does pastoral counseling have an identifiable point of view which distinguishes it from the analytic, the behavioristic, and the humanistic perspectives? If so, what is the basis of our uniqueness? My answer: our theological perspective out of which we have yet to develop the constructs of our theological psychology. I am convinced that part of the

alienation from and hostility toward pastoral counseling within the church, as well as the diffusion of our identity within the helping professions, stems from the identification of pastoral counseling with "secular" psychology, especially with a vulgarized Freudianism or with a simplistic, reductionistic concept of the nature of man. Identified with such popularized notions of psychology, pastoral counseling is in trouble within its own household, and a puzzle to those without. The criticism and fear of pastoral counseling as a specialty within ministry may well be distorted and exaggerated beyond reason, but it is not without cause. To this point in our history, pastoral counseling has, I believe, over-identified with psychology—with one or another psychotherapeutic school of thought—and as a consequence has dimmed its own fundamental and unique perspective of theology. By and large, we have assumed the theological foundations undergirding our work, but we have failed to build on them.

### Is Pastoral Counseling Religious?

Some empirical justification of this criticism, beyond my personal experience, seems indicated by Taggart's work. Especially pertinent are the data that 62.9% of the pastoral counselors responding seldom or never turn to theological and/or ethical resources for consultation, while only 10.1% do. By contrast, psychiatric/psychological consultation is used regularly by 69.3% of the pastoral counselors responding.<sup>4</sup> Even allowing for Taggart's sug-

gestion of "... status, availability and historically determined relationships" as a partial interpretation of this data, a further element of interpretation seems evident. Namely, pastoral counselors do not see their counseling as a significant and systematic expression of theological constructs of psychic ontology, epistemology, and eschatology. This, I suggest, is a contemporary weakness in our own conceptualization of pastoral counseling as a "credible alternative in the ministry" and as a distinct discipline within the helping professions.

In our weakness, however, lies our potential for strength in both professional identity and unique contribution within the helping professions. Here, also, lies the growing edge for pastoral counseling within the continuing metamorphosis of the church and her ministry. I am ready to defend the assertion that as individual pastoral counselors we do sense the theological basis of our work. I suggest, however, that the vision is fragmented and unsystematic, at best. The exciting, next move in the

development of pastoral counseling which I anticipate is the formulation of systematic, theological psychologies and the development of their clinical application toward alleviating the distress of man. The rapprochement of psychology with religion is a healthy reality within pastoral counseling. The future seems to be calling for our rapprochement with theology.

Pastoral counselors in the field report an increasing interest in the theological perspective from counselors and therapists from other disciplines. Taggart notes that "the growing importance of ethical issues in the delivery of any kind of health care might make one wish for a different pattern" in the frequency with which pastoral counselors turn to theological and ethical resources for consultation.<sup>5</sup> He also notes that "... value dimensions of the physical and biological sciences (have begun) more and more to penetrate undergraduate curricula . . ."<sup>6</sup> It now remains for pastoral counseling, in partnership with our theologians, to develop for itself the uniqueness of its profession as an expression of theological psychology.

### Toward a "Theotherapy"

My comments here have been "global" in nature, and it is understandable that both the reader and I might wish for something more concrete and specific. Here are some "questions for wrestling" which may prove suggestive.

1. What does my theology have to say about the nature of the psychic structure of man? Is he "a fallen creature?" Is there freedom, dignity, free will, responsibility? Is man a spirit, a soul, a body, a psyche? What is the spirit-somatic relationship? Historically, these are theology's questions of ontology.

2. What does my theology have to say about the resources available for human change, growth and development? Is salvation a "happening" or a process? What is salvation, anyway? Is God? If God is, is there here a resource for human change? Is man ultimately alone in his groping for peace, for meaning, for purpose, or may he turn to another for help? May he turn to the beloved community? If so, what is the role of the "helping one?" Historically, these are theology's questions of epistemology.

3. What does my theology have to say about the substance and context of "the good life?"

What is success in therapy for the pastoral counselor? Do we look for fulfillment of human potential in isolation, or does the biblical concept of the Kingdom of God call for a beloved community? Is the "Company of the Committed" both an ideal of the good life of pastoral counseling and a resource for change? Are heaven and hell existential realities or futuristic fantasies? Historically, these are theology's questions on eschatology.

4. What difference does the perspective of my theological psychology make in the clinical practice of pastoral counseling? Does it suggest any unique clinical techniques, does it of necessity eliminate the use of any clinical practice? Where does my theological psychology dovetail and/or conflict with other psychologies? Where does the research data of other psychologies call for a re-thinking and modification of my own perspective?

By way of summary, my own response to the question posed to the symposium is no doubt obvious. Pastoral counseling is not only "a credible alternative in the ministry," it is an essential speciality and focus in the churches response to the needs of people. As for our interdisciplinary identity, pastoral counseling is, I believe, on the threshold of a breakthrough with a challenge to attend to its theological heritage in re-thinking both the theory and clinical practice of our profession. I have characterized my own work-in-progress toward this goal

as the development of a "Theotherapy"—a correlate alternative to Psychotherapy.

I do not assume that pastoral counseling will become characterized by just one theological psychology. Rather, I look forward to the development of varied schools of theological psychology, just as there have been varied theologies and varied psychologies. Out of our divergence, we may justifiably expect that some truth will emerge.

<sup>1</sup>Morris Taggart, "Academic and Professional Background of Pastoral Counselors," *Journal of Pastoral Care*, p. 12 and tables 2, 4, and 7.

<sup>2</sup>*Ibid.*, tables 8 and 9.

<sup>3</sup>\_\_\_\_\_, "Context and Clinical Dimensions of the Professional Activities of Pastoral Counselors," table 1.

<sup>4</sup>\_\_\_\_\_, "Patterns in the Receiving and Offering of Consultation Among Pastoral Counselors," *Journal of Pastoral Care*, table 1.

<sup>5</sup>*Ibid.*, p. 4.

<sup>6</sup>\_\_\_\_\_, *op. cit.*, "Academic and Professional Background," p. 7.

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## THE THIRTY GREEN VOLUMES

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

### 17. "Filling the Publication Gap"

After Swedenborg's tour-de-force of publishing five books simultaneously in London in 1758 (aged 70) he issued nothing further from the press for five years—the longest publication gap of his career. It was not a question of his being exhausted, however, for he did not stop writing. On the contrary, the long narrow sheets of manuscript were coming from his pen at about the usual rate, to be stored in chest or closet until after his death. These have since been published, and an English translation of them appears in the two green volumes called *Posthumous Theological Works*, and also in Volume VI of the *Apocalypse Explained* (also issued posthumously).

First he penned the work now called "Summary Exposition of the Prophets and Psalms." I myself am fortunate to possess a copy of the Phototype facsimile of the autograph manuscript, brought out by the Academy in 1896 as a sample of the new method of copying handwriting by the use of gelatine plates instead of the old cumbersome and heavy stone slabs (lithograph). My copy of the "Summary Exposition" consists of 25 sheets, 17" long by 7" wide, some partly filled, others packed with nearly a hundred lines of minute Latin script (written, of course, with a quill pen). A translation will be found in Volume II of the *Posthumous Works*, with an excellent introduction by the Rev. E.J.E. Schreck, which you should read. The major prophets, Isaiah, Jeremiah, Lamentations, Ezekiel, and Daniel, and the twelve Minor Prophets, come first, with a general summary of groups of verses in each chapter; then all 150 Psalms. You will observe from these summaries that by David throughout the Psalms is meant the Lord Himself. David's

wars and combats represent the Lord's battles to reorder the hells and also the conflict between the Divine Human and the assumed Infirm Human in Himself.

You will notice an interesting use of figures in thick type as a reference key to a list of 17 general topics given at the beginning of the work: number 1 refers to the Lord's advent; number 2 to the successive vastation of the church, and so on. The purpose of all this is obviously to produce the right mental state as we read the relevant chapters of the Word, to get us into the correct frame of reference. When I was a boy in London, we used to chant a Psalm in church every Sunday; and after announcing it, the minister would read the Summary Exposition of the Spiritual Sense, from the work we are now considering. Maybe we should do this ourselves before reading a particular Psalm or chapter from the Prophets in our private meditations.

After dealing with the Psalms, Swedenborg began to prepare a similar summary of the Historical Books of the Word. He wrote half a sheet, then scratched it out and began again; but having reached chapter 16 of Genesis he seems to have realized he was merely repeating what he had worked out fully in the *Arcana Coelestia*; so he refers the reader to that great work for the rest, and the manuscript ends with a squiggly line down the page. Introducing this abortive section on the Historic Books of the Word, is a note by our author (p.163-4 of Vol. II of the Posthumous Works) which contains an important observation with reference to his own function as Revelator. "As the (first) Christian Church has come to its end by the accomplishment of the Last Judgment," he writes, "a New Church is now being instituted by the Lord, which is called in the *Apocalypse* the New Jerusalem, to which the things that are being published by me at the present day will be of service. *It is also being instituted elsewhere.*" This last sentence seems to contradict the opinion held by some Swedenborgians that his Writings *alone* are the instrument of the Lord's Second Coming, and that only among his immediate followers can the New Church be said to exist.

Perhaps you will excuse a brief digression concerning the facsimile autograph reprints. Ten magnificent volumes were produced by Dr. Rudolf Tafel by the photo-lithograph process as early as 1870. This was the first time the photolithographs process had been used on this vast scale; it marked a

milestone in printing history. The early volumes contain Swedenborg's scientific works; Vols. IX and X carry the manuscript of *Apocalypse Explained* which Swedenborg prepared for the printer. The project was taken up again thirty years later, by Alfred Stroh, using the phototype process (gelatine plates). He issued three volumes, covering the Spiritual Diary, in 1907, and fifteen other volumes in 1916, covering "Index Biblicus," "The Word Explained," Swedenborg's first draft of "*Arcana Coelestia*," and the first draft of "*Apocalypse Explained*." All these, bound in parchment, can be seen at the Swedenborg Foundation in New York, or the Swedenborg School of Religion in Newton, Mass. (We have the fifteen volumes published in 1916 at the Church of the Holy City in Washington, D. C.) Even though you may not understand a word of the Latin script, turning over these enormous pages brings you closer to Swedenborg the writer than anything else I know.

Referring back now to his work-schedule for 1762, we find him penning "The Word of the Lord, from Experience" (Posthumous Theological Works Vol. I pages 311-360). This is not a long work, and it fades out at the end; but it contains some unique material, and I think you will enjoy reading it through. I would say it is more advanced than "The Doctrine of the New Jerusalem concerning the Holy Scripture" which he published in Amsterdam the following year. Here we are in his study in Stockholm, with personal access to the material he has filed away in preparation for writing the Four Leading Doctrines. Since you are his friend, he can tell you his experiences as matters of fact, without having to back them up by rational argument or copious illustrations from the Bible. In his published works, he attempts to bring down his information to the level of the reader on earth; here you are, as it were, in company with him in the spiritual world, and you are given the privilege and honor of sharing some of his amazing experiences with him at first hand.

The same can be said concerning the posthumous work on *The Last Judgment and the Spiritual World* (Vol. I pages 379-520). Here are fascinating revelations about various groups of spirits, as Swedenborg found them in the spiritual world at that time, five years after the *Last Judgment*. Those from the English nation are described first, with an account of London in the spiritual world! Then come the Dutch, the Moravians, the Quakers, various Catholic saints, the Jews, the Africans and

other heathen peoples, Mohammed and the Moslems; Calvin, Melancthon, Luther, Leibnitz, Newton . . . These notes resemble the Spiritual Diary, and are not intended to be read through consecutively, but they provide an exciting browsing ground. Swedenborg drew from them extensively when he prepared his small systematic volume, "Continuation concerning the Last Judgment and the Spiritual World," published in Amsterdam the following year.

From all this preparatory labor, a new Swedenborg was beginning to emerge. So far he has been dealing mostly with the finite (albeit the spiritual); but now his mind is turning more and more to the infinite, the eternal, the DIVINE. We witness his struggles to comprehend the Divine Love and the Divine Wisdom in the two posthumous works included in Vol. VI of *Apocalypse Explained* (itself a posthumous work). These were preparing him for his soaring masterpiece: *The Divine Love and Wisdom*, published in Amsterdam in 1763. More of this later.

## DEPARTMENT OF PUBLICATION

The Department of Publication met at the home of the chairman, the Rev. Richard H. Tafel, in Narberth on Sunday evening and all day Monday, February 18 and 19.

Other than the routine business of considering new material, price and publishing, the following will be of interest to the reader. After a lengthy discussion on *The Messenger*, it was voted that a newsletter of four to eight pages entitled *The Messenger*

*Newsletter* would be sent out free each month to those on *The Messenger* list. It will contain news of the Church as well as short articles. This will start in September. In addition, a quarterly magazine, *The Messenger*, containing longer articles will be printed for sale, either by subscription rate or individual copy. It was thought that this would be of greater service to the Church and also reduce the expenses.

Again in considering the needs of the Church, it was noted that we are a print oriented one. There is always a great cry for the need of literature, yet it was found that many of the churches do not buy the pamphlets and books already in print, nor do they have a literature rack for missionary purposes. Ways and means of advertising and distributing our literature were fully discussed. It was voted to put a page or half page in each issue of *The Messenger*, advertising the newer books and pamphlets, with order blank attached, to make it easier for our members to order. The big outlets for our literature, besides the Swedenborg Foundation, are Urbana College and the Wayfarers' Chapel. We fervently hope and urge that our churches become more missionary minded and buy pamphlets, display them and distribute them for missionary purposes.

The Department of Publication will have a special display of literature from the various publishing bodies at the Convention in Edmonton next July. It is hoped that this will attract new readers.

Corinne B. Tafel

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## RESPONSIBLE STEWARDS

The dollar has been devalued . . . the cost of living continues to rise . . . and by April 15 we must file our 1972 income tax returns.

Where does the church fit on our scale of values? What priority do we give it as we make decisions on how we will spend our money?

As you budget your money for 1973, give careful consideration to the cause of the General Convention. Following are some of the concerns, programs, and commitments of our national church organization that depend on contributions from our membership:

### Summer Camps

Each year \$1500 is allocated to the support of our

camp at Almont, Fryeburg, Paulhaven, and Split Mountain. See the February issue of *The Messenger* for descriptions of the camps and their programs.

### Urbana College

The college is asking the church to exert stronger leadership, and we have responded by naming four additional church members to the Board of Trustees. We have also renewed our commitment of \$15,000 a year toward the operating expenses of the college.

### Swedenborg School of Religion

Twelve students are attending the school this year—an all-time high, and five of the twelve are women, also a record. Scholarship aid is granted by the school, and Convention also provides subsis-



tence allowances for students and their families. Students follow an intensive eleven-month program each year and there is little time for them to work their way through school. Support of these students is an investment in the future of the church.

### 1973 Convention in Edmonton, Alberta

Our annual conventions play an indispensable role in maintaining a sense of unity within the church and providing an opportunity for inspiration and fellowship. In July we will hold our first convention in western Canada.

### Wayfarers' Chapel

The chapel continues to be the greatest mission opportunity in the church. Over half a million people a year visit the chapel, and more than five hundred couples are married there each year. The visitors' center building is being renovated and professionally-designed exhibits and Bible dioramas are being installed. A second minister would be engaged today if money were available. Is this a cause to which you would like to contribute?

### World-Wide Missions

Our policy never has been to build up a world-wide empire or church bureaucracy. We have invited men to train at our theological school and then urged them to return to their homeland to work with their own people. We support mission programs in Europe, Africa, Asia, and South America, as well as domestic programs in the United States and Canada. We have trained leaders from Japan, Korea, the Philippines, Germany, France, Switzerland, and Egypt, and then offered them financial support. We do not include their churches in our membership or church organization—they are autonomous bodies; but we want to help where it is needed. To continue this help, we need your aid.

### Books, Pamphlets, and Magazines

Our church has always emphasized the printed word. The Swedenborg Foundation supports the translation, publication, and distribution of Swedenborg's writings. The church focuses on collateral publications. During the last year we have published several new books and pamphlets, including *There Was a Man*, the papers, letters, and poems of Howard D. Spoerl; *Celebrate Life*, a de-

votional booklet prepared by the Rev. Paul Zacharias; and a pamphlet entitled *Swedenborgians See It This Way*, also written by Paul Zacharias. We publish *The Messenger* each month, the *Convention Journal*, and contribute to the publication of the monthly devotional magazine, *Our Daily Bread*. We are planning new publications and want to reprint others. We are limited only by the availability of funds. You can help!

### Support of Local Churches

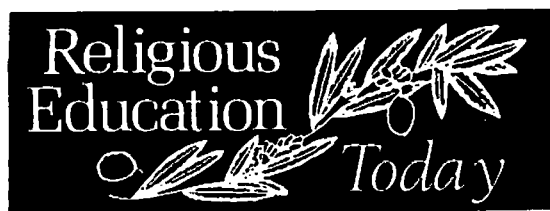
The Augmentation Fund was established for the purpose of "the support and extension of the New Church ministry and the missionary field." The fund has grown over the years, and the income amounts to approximately \$65,000 a year. During the last year we were able to assist eight theological students, eleven churches, and the Board of Missions. At the present rate of expenditures, we will probably have a deficit of \$2,000 or more for the current fiscal year. To continue the present program, and to consider new opportunities for service, we must find new sources of money. We need you!

### Meeting and Planning

At our annual conventions we elect officers, boards and committees. We expect them to meet, to plan, and to carry out programs. We look to the General Council for leadership, and to the Council of Ministers, and to the Board of Education, and the Board of Publications. On these boards and committees we want representation from all over the United States and Canada, and it is expensive to bring these people to meetings. They volunteer their services, but the airlines want to be paid for transporting them. Can you contribute?

Above are some of the programs, activities, and concerns of the General Convention. Consider these needs and opportunities, and contribute as generously as possible. The attached envelope is provided for your convenience. If you have questions or comments, please write to me.

Ernest O. Martin  
President



## MORE TIME FOR RELIGIOUS EDUCATION

*From a lifetime's experience in religious education, including current involvement in Fryeburg—one of Convention's largest religious education programs—Mrs. Margaret Briggs argues for longer blocks of teaching time to intensify learning. Even if only occasional additions to a regular weekly hour, such experiences significantly enhance a religious education program.*

One hour a week for the children's worship and religious learning? How can we make the most of it? More could happen, of course, in a longer session—leisure to act out, to play roles, to foster real thinking and feeling from the Bible background, brought together in natural worship. But even a small seed in receptive soil can grow.

We once tried a full morning with the children. We had reached Mt. Sinai in our journey through the Bible.

A picture of the Sinai cliffs stood impressively on the screen, while the verses of thunders and lightning and quakes were read, and "God spake all these words . . ." recited by the Sunday School. The power of those chapters!

After instruction by Moses, one group of children chalked out the Tabernacle and court on the floor; another made rough Bedouin tents and completed the encampment. Still another became spies and travelled through the Promised Land. They made emphatic reports; but the plea, "Let's go! The Lord will give us the land!" was voted down with a frightened, "No!"

Out of the impressions created that morning—power, God's law, order and beauty, faith—think where you could lead!

In another town, a similar experience under Sinai included construction. The oldest class of boys, in weekday meetings with their skilled carpenter teacher, made the Tabernacle to scale, everything according to specifications—gold, silver, brass. Other classes made the colorful embroidered curtains and furniture. The beautiful model has been

brought out each year for study and additions. Even Aaron's rod blossomed there.

Baalam viewed the encampment in awe, you remember—heaven in its order. The symbol is there for the children, in all its beauty. Perhaps some day it will come to life for them as they regenerate.

What of the lasting influence of the story of the Lost Lamb, acted out with the love and sympathy 3—4 year olds? or the words of an older David, "I come to thee in the name of the Lord of hosts!"

Who can predict how the Lord will bless and multiply seeds sown lovingly and reverently to children in receptive mood? Can impressions from the Bible mean more than a story or discussion of everyday situations by itself? Will the impression grow, do you think, to have more and more power in the lives of the children as only the Word of God can? And still a deeper question: Do you sense the desirability of guiding the children into an impression of the Word as a whole—in its sequence—rather than making mere references here and there?

Play the role of the man who fell among thieves. Spiritually half-dead, what do you really need? Complete the story of the Good Samaritan with that of Mary and Martha which follows (not accidentally, of course) and you're brought beyond neighborly care to Jesus' feet.

Here is sequence in one chapter. What of the sequence in the entire Word?

So much could happen in an atmosphere of leisure. So much could happen at the hands of parents if they were equipped. Much can happen in the moments we do have if we prepare to make the most of them and can bring the children to church.

*Margaret Briggs*

## SWEDENBORG SCIENTIFIC ASSOCIATION

The Seventy-sixth Annual Meeting of the Swedenborg Scientific Association will be held in the auditorium of Pendleton Hall, Bryn Athyn, Pennsylvania, on Wed., May 2, 1973 at 8:15 P.M.

Brief reports and the election of President and members of the Board of Directors will be followed by an address by Dr. Horand Gutfeldt, Urbana College, on the subject: "Swedenborg and Modern Parapsychology."

All members and friends are cordially invited.

*Morna Hyatt, Secretary*

## "I AM THE LIFE"

I sat in a church with a whole lot of people  
All sitting up straight in their rows.  
The choir had rehearsed; the pews had been dusted;  
The minister practiced his pose.

I looked all around at the fine righteous faces  
And wondered why we were all there.  
"I am the life," the pastor was reading.  
The life? Oh Lord do you care?

Here we sit; Here we sit! If you're God and you're  
living  
Then why doesn't everyone know  
That life is of love and it's love that is living;  
Dear God let us feel; Let it show.

I started to think, love and pray for each person.  
My eyes became flooded with tears.  
And I felt a new spirit descending from heaven  
Dispersing the old dead years.

*Emilie Bateman*

## SOUTHERN CALIFORNIA RETREAT

The February 9 to 11 retreat held at Pacific Palisades, sponsored by the Pacific Coast Association, reminded me of a Memorable Relation which told of a new comer to the spiritual world from the earth, who was allowed a two-day visit to a heavenly society without the usual feeling of suffocation that results when one still unprepared enters the sphere of the heat and light of heaven. After the two days the new comer left the wonderful garden he had been allowed to visit and returned to the World of Spirits for some instruction and preparation for a permanent abode in heaven.

For two days we were led with the able leadership of Rev. Dr. Ivan Franklin, who is able to explain reasons for human behavior from psychiatry; but his advice to us was not to read psychiatry, not to read psychology, but to read Swedenborg, where can be found so much relating to those subjects, and all that we need.

There were 27 persons in attendance, including Dr. Franklin; six were husbands, six were wives, one was a youth, and 14 were single women, mostly widows. We were divided into four groups, by each one choosing which of four Bible characters

we felt most akin to; each group prepared a worship service which was presented after a meal and before the conference session started. The sessions were enlivened by displays of pictures of women, from which we were to pick those we liked in certain ways; from such choices Dr. Franklin could tell us something of ourselves.

We arrived Friday evening before it rained; Saturday the rain fell in torrents; we left in sunshine after lunch Sunday.

*Alice Van Boven*

## LETTER TO THE EDITOR

Dear Sir:

In his Convention sermon, the Rev. Ernest Frederick said he was recently asked: "How can we tell the New Church from the Old Church?" There must be various answers. The following may appeal to some of your readers.

Swedenborg writes that the Jewish Church and the Christian Church of his time (and we believe this is true of our time also) were both external. (*A.C.* 4489, 4772). The Jewish religion is a matter of sacrifices, diet, etc., and if a person observes all of these external things he has no concern over spiritual matters. The Christian religion depends upon a verbal acknowledgment that Christ came into the world to save mankind from hell. I believe the latter can be proven by an examination of the communion services of the various Christian churches. A man's desires and acts are given no consideration. Provided he believes that Christ came into the world to save mankind from sin, all is forgiven whether that man reforms or gives any consideration to reformation.

Contrasted with this, the New Church is an internal church concerned with the extent to which an individual endeavors to do what he believes to be right. At communion, in taking the bread and the wine, we recognize that all love and truth come from the Lord alone, and we ask His help in learning and doing what is right. Not only that, but when we pray: "Thy kingdom come, Thy will be done," we recognize our dependence on Him, and further we affirm our desire to recognize His kingdom (i.e. that He is the ruler and His truth prevails) and to see that His will is done. In brief, we pray that we may lead useful lives.

*Gordon C. Mack*

## A. N. C. L.

The American New Church League has stood for many different things over the years of its existence. What it stands for now dictated by the interest shown by its membership. Over recent years, the membership of the regional leagues has been dwindling, and we are now left with only one or two organized leagues. This situation has made it necessary for the ANCL officers to reevaluate their purpose.

We are now in the "business" of planning ANCL activities at Convention every year. This summer in Edmonton we would like to see as many league age people as possible (junior high to college). The more leaguers that attend, the more it demonstrates a concern for the future of the ANCL, especially since it is in an out-of-the-way place. It is a great expense, but I know that if all avenues of possible revenue are explored, it can become a reality.

If you are new to the church, please make a special effort to attend, because the best way to become familiar with your church is to meet the people involved in running it. If you attend Convention, it will also be possible for you to be active on the ANCL executive committee, as we always have elections at that time. We can only guarantee that you'll have a good time and meet new friends. Just ask anyone who's been.

*Edward Bosley*  
ANCL President

## STOP! LOOK! LISTEN!

*by Jana Carpenter*

Stop, look and listen! How many times have we heard or seen these very common words? From the time we were small children, these three words have been blaring us in the face and as most of life, we receive their meaning only surfacely, if we consider them at all! One day I started pondering on the actions of my two smallest boys. As I watched their movements, I began to feel totally engrossed and one with them. I stopped what I was doing, looked so intently at the life in them, that I seemed to lose the awareness of my eyes and ears and began to listen with my whole being, so to speak. Listening lost all connection with thinking. Instead of my mind flitting back and forth from listening to thinking, my listening seemed to open up to not only sound, but movement and how the

Lord or the Very Real of Life was speaking to me at that very moment. Later, I meditated on what had been said through my children and even the toys they were using.

About a month later, I sat with a friend discussing the strong feelings I had about being more open with all of me, to the movement of God. "Ah, yes," said my friend, "but it's so difficult to open yourself totally to a situation, without focusing on one thing, or getting stuck in thinking or questioning." At that point, I began to view the entire scene of my friend and me, sitting there pondering how one can really be more aware of God's speaking through everyday experience. Instead of staying engrossed with thinking and speaking about the subject, I grew silent for a moment and sought to hear within, what it was the Lord was saying to me at that moment. These thoughts came to me in conversation form and I shared them with my friend!

Stop — Look — Listen!

reply — I can't

Breathe! Do you question this?

reply — No.

Stop — Look — Listen!

reply — I still can't

Stop — Look Listen! — Hear?

reply — No, I don't know what I'm stop,  
look and listening for! Do you know  
why you breathe?

reply — To live!

That's It!

By growing still, and taking in the entire scene, I was in fact listening. What I heard was a simple conversation, but what it says, I feel, contains all the intricacies of process that Swedenborg and many others have experienced, in varying degrees. So very much could be said about these three short words. My intent here is only to share briefly some of my experience, and bring to our conscious thinking how the Lord, the Very Real, speaks to each of us. The Lord of Life speaks to each one of us constantly. He speaks through our surroundings and through every person we come in touch with. He speaks to each of us in a manner suited to the state we are in at the time, but we must learn to listen with much more than our ears.

Possibly as we move into this new year of 1973, we can take a few minutes to think about, how much we listen, for what we have already decided,

we are going to hear. Hopefully we can move a little further from our own narrow worlds, into the Reality of the Lord's world. Perhaps we can begin to hear more clearly what He is really saying. He never fails to speak!

Stop! Look! Listen!

*Jana Carpenter is a member of the El Cerrito Parish, and presently a student at Urbana College.*

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## BIRTHS

Marjorie and Paul Howard of the Boston Church announce the birth of a second daughter, Cynthia Lynn, on January 12th.

A third child, Kathryn Joy, was born to student David Rienstra of SSR and his wife Carole, on February 16. Baptism was on March 4 in the Boston Church, the Rev. George McCurdy officiating.

Some new babies born to Fryeburg people recently are Crystal Amy to Jeffrey and Judy Hurd on February 23rd; twins, Carla Jean and Stephanie Lee to Stephen and Sandra Mains on February 16th; Jason Robert to Mr. and Mrs. Henry Brown on February 6th. Other babies born but not recorded earlier are, Heather Joan, born to George and Patty Andrews on December 12th; Kelly Elaine to Francis and Cathyne McInnis on December 1st; Tonya Lynn to Alan and Pamela Emery on June 19th; Jarrett Merle to Donald, Jr. and Judy Baker on May 16th; and Terry James to James and Linda Hill on April 4th.

A daughter, Alice Bower, was born to Robin and Jennifer Clements of the San Francisco church on February 2nd.

## BAPTISMS

In February, with the Rev. Erwin D. Reddekopp officiating, the following children were baptized. February 4th, Hilary Anne, infant daughter of Denis and Janet Mathewson; February 11th, Jonathan Hendrik, infant son of Robert and Nina Sims, all of San Francisco, Cal.

Stephen Richard, son of Alan and Susan Fox of Fryeburg, Maine, was baptized on Christmas Sunday.

## MARRIAGES

The following marriages took place in Fryeburg: on February 10th, Calvin Boyd Pylican and Priscilla Ann Dyer; on February 17th, Hans Boye Boyesen and Gail Alma Farrar; also Robert Craig Gardner and Susan Jane Farrar; on February 24th Martin Jon Daley and Linda Louise Day.

Fredrick Gordon McKellar and Mrs. Edna Oliver were joined in marriage by the Rev. Paul B. Zacharias of Kitchener, Ontario on February 24th.

The Philadelphia Church records announce two marriages in December. Gerard J. Dopler and Joan W. Smith were united in marriage by the Rev. Richard H. Tafel on December 27th, and Huseyin and Judy Debrusha were married on December 30th.

## DEATHS

Mrs. Kathleen Exton of Kitchener, Ontario, passed into the spiritual world on February 2nd. Resurrection service was held on February 5th at the Church of the Good Shepherd in Kitchener, with the Rev. Paul Zacharias officiating.

Frank J. Cassidy of the Church of the Good Shepherd, Kitchener, passed away on February 17th. Resurrection service was held on February 20th, the Rev. Paul Zacharias officiating.

Mrs. Mary Reine of Wynndel, B. C. passed into eternal life on January 26th. Resurrection service was held on January 30th, with the Rev. Harold Taylor of Vancouver officiating.

Norman Schaller of the Philadelphia Church passed into the higher life recently.

Resurrection services were held in Fryeburg on December 8th for Mildred P. MacKay, and on December 30th for Mabel S. Ridlon.

John A. Friesen, an early pioneer of Rosthern, Saskatchewan, passed into eternal life at Surrey, British Columbia on November 24th.

Correction ---

The death of George S. Gillespie of the Boston church was incorrectly reported. The item should have read "Robert S. Gillespie passed into eternal life on August 29th."

## SWEDENBORG STUDIES

*This doctoral dissertation, previously mentioned in The Messenger, is presented here in abstract. The full work is available from University Microfilms, Ann Arbor, Michigan. Mention Order No. 72-27,549, 274 pages, when ordering.*

### THIS WORLD AND THE OTHER: A COMPARATIVE ANALYSIS OF TWO RELIGIOUS GROUPS

by Charles Paul Cornelius Flynn, Ph. D.

This study is a comparative analysis of two small religious groups, the Swedenborgian Church and the Ethical Culture Society. The analysis seeks to explain why two groups with totally opposite worldviews and belief systems should exhibit many similarities of social-organizational character. More specifically, the thesis is directed toward an attempt to gain an understanding of the relationship between worldview and the social organizational characteristics of religious groups.

A modified Parsonian framework provides the basis for both the descriptive and the comparative analyses. Each group is examined in terms of its worldview, belief and value systems, institutional characteristics, and dominant norms. A distinction is made between "manifest worldview"—the stated ideology of the group as it appears in sacred writings—and "operational worldview"—the attitudinal basis upon which the group operates. The concept of "goal-means succession" is introduced as a descriptive and analytic device. This concept refers to the manner in which religious organizations continually redefine their collective goal-orientations and develop new institutional means of realizing these goals.

In the descriptive and comparative analyses, it was found that the Swedenborgian Church and the Ethical Culture Society exhibited certain overall similarities, most significant of which were their small size and lack of growth, together with their similar valuations of intellectualism, freedom of individual conscience, and norms of non-proselytization. The groups did, however, exhibit striking differences in their goal-orientational directives. This difference was conceptualized in terms of a continuum of "internality vs. externality." The Swedenborgian Church defines its organizational goals wholly in terms of the internal relations among its members, whereas the Ethical Culture Society is heavily involved in social action and related projects extrinsic to the organization itself. This goal-orientational difference is explained in terms of the "other-worldly" as opposed to the "this-world-

ly" character of the Swedenborgian and the Ethical Culture worldviews, respectively.

The comparative analysis showed that a major reason for the similarity of the two organizations in their general, overall character could be found in their similar socio-economic origins and contemporary class locations. Both the Swedenborgian Church and the Ethical Culture Society began as predominantly upper-class religious bodies and evolved into largely upper-middle class institutions. Because of the non-conforming belief systems of both groups, extensive proselytization would have tended not only to undermine their class composition, but also might have exposed them to greater degrees of isolation from the dominant religious and cultural communities; i.e., proselytization would have increased the marginality of their status in the larger society. Hence, the organizational similarities of the Swedenborgian and the Ethical Culture can be explained both in terms of their similar class locations and as the result of similar responses to the threat of increased marginalization, with consequent undermining of upper-middle class character, inherent in extensive proselytization and organizational growth.

### THE REV. SAMUEL WEEMS



THE REV. SAMUEL O'DELL WEEMS, ordained by Convention in 1917, was for many years pastor to a large black congregation in North Cambridge, Mass. Seen here in his study several years ago, he is now retired and lives in Cambridge with his wife, Gertrude. An excerpt from his autobiography, below, spans time and cultures in a most interesting way.

I was born in 1891 August 20 near the city of Rome, Georgia where the Appalachian Mountains run straight across the state, also near three rivers which cross the state.

The city is equally divided, colored and white. There are three railroads, of which they boast; also an oil mill, plough factories, peach orchards and farms. I was the third child of Mrs. Sally Weems and Alfred Weems.

The public school system was in operation at that time; which I did not attend because I was outside the city limits. I was obliged to pay for my education. I attended the private school up to the age of 14. After that I worked in the various occupations of the City of Rome. The other children going to school made me think of going to school. About that time a man came to the town named Boliver Davis, a minister. He gave me information concerning going to Hampton. I decided to go there in the Fall. I saved money for that purpose, and I set out for Hampton that Fall.

I liked the school and the pupils and my life was made new. I met new friends and saw new sights. I entered my first year, and this was the first time I was ever in the North. At this time I was working for people at Storm King Mountain, N. Y. I could see the city of Po'keepsie. The following year I sought work in Po'keepsie.

Just about that time I worked at a hotel owned by a Mr. Carl Kohl who was also a poultry farmer for about three years. He was having trouble on his farm which I was able to clear up. About this time I received information about the Theological School in Cambridge, offering me an opportunity to study the ministry. I was accepted and I received a four year course, which I completed. I then began my church work in North Cambridge. Then began the picture of success that I had.

Samuel O. Weems

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The following pamphlets sponsored by the New Church Prayer Fellowship are available at the Swedenborg Spiritual Library, 175 Newbury Street Boston, Mass. Mail orders are welcome.

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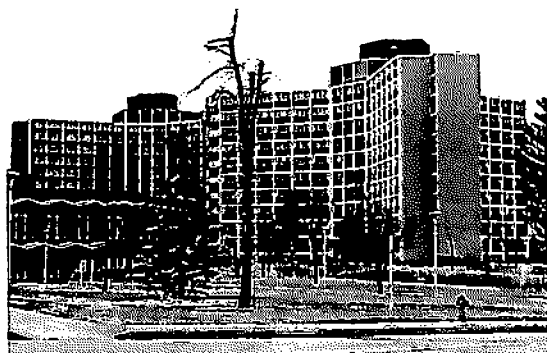
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**TABLE OF CONTENTS**

<b>LETTER FROM THE EDITOR</b>	<b>34</b>
<b>PASTORAL COUNSELING</b> <i>by Dr. Calvin Turley</i>	<b>35</b>
<b>30 GREEN VOLUMES</b> <i>by Rev. Brian Kingslake</i>	<b>38</b>
<b>DEPARTMENT OF PUBLICATION</b>	<b>40</b>
<b>RESPONSIBLE STEWARDS</b> <i>by Pres. Ernest Martin</i>	<b>40</b>
<b>RELIGIOUS EDUCATION TODAY</b> <i>More Time for Religious Education</i> <i>by Margaret Briggs</i>	<b>42</b>
<b>SWEDENBORG SCIENTIFIC ASSOC.</b>	<b>42</b>
<b>I AM THE LIFE (poem)</b> <i>by Emilie Bateman</i>	<b>43</b>
<b>SOUTHERN CALIFORNIA RETREAT</b> <i>by Alice van Boven</i>	<b>43</b>
<b>LETTER TO THE EDITOR</b>	<b>43</b>
<b>A.N.C.L.</b> <i>by Edward Bosley</i>	<b>44</b>
<b>STOP! LOOK! LISTEN!</b> <i>by Jana Carpenter</i>	<b>44</b>
<b>STATISTICS</b>	<b>45</b>
<b>SWEDENBORG STUDIES</b> <i>This World and the Other</i> <i>by Dr. Charles Flynn</i>	<b>46</b>
<b>THE REV. SAMUEL WEEMS</b>	<b>46</b>
<b>PRAYER FELLOWSHIP PAMPHLETS</b>	<b>47</b>

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