

THE MESSENGER

Official Organ of the Swedenborgian Church

OCTOBER 1973



ERANOS CONFERENCE HALL

(See page 178)

LETTER FROM THE EDITOR

For more than forty years, there has been an annual gathering of international scholars in Switzerland, known as the Eranos Conference. For a variety of reasons, Eranos Conferences are of interest to Swedenborgians, but few have known anything about them. For well over twice as long, there have been Swedenborgian ministers and churches in Europe. Since almost from the beginning they have worked in cooperation with our General Convention, they obviously are of interest to American Swedenborgians, but not enough has been known about them.

This summer, I was fortunate enough to attend the Eranos Conference, and visit Swedenborgian ministers and churches in Switzerland and Germany. I feel even more fortunate to have such a large audience to tell about my trip (telling about travel is as strong a compulsion—and sometimes more interesting—than telling about an operation); and with the good fortune comes the pleasant opportunity to do something about the information gap in both areas.

ERANOS

Since 1933, scholars have met during the last part of August in the astonishingly beautiful Swiss resort, Ascona, to share their knowledge and work in a way that is unusual if not unique among scholarly conferences. This year, the theme was *Correspondences in Man and World*—a subject so central to Swedenborgian thought that it seemed someone from our church just *had* to be there. I attended for the Swedenborg School of Religion, Dr. Friedemann Horn was there for the Sweden-

borg Verlag (Swedenborg Publishers, in Zürich), and my daughter Diana attended on her own. We came to hear what a dozen internationally-famous scholars would say about correspondences, and we found it fascinating. To convey a little of our fascination, I first must give you some background on the Eranos Conferences—the place, the scholars, the uniqueness of the conference, and the meaning of the name.

Ascona is a small resort community in the Italian section of Switzerland, a sub-tropical region near the Italian border, where the lower southern Alps slope steeply into a lovely lake, Lago Maggiore. Often called “Switzerland’s Sunporch,” the region boasts a warm climate and spectacular scenery that make it a favorite vacation spot. In 1933, a wealthy widow, Olga Froebe-Kapteyn, invited a group of world-famous scholars and thinkers to gather for a conference—each to deliver an original research paper in exchange for her hospitality in this gem of vacation spots and for the enjoyment and stimulation of each other’s company. For the rest of her life, and continuing still, the conference has convened annually in Ascona. *Casa Eranos*, as the compound is called, including the meeting hall, the scholars’ residences and the steep, wooded, lake-front grounds, was given by Mrs. Froebe-Kapteyn to a foundation which she established before her death. With the support of current contributions from “Friends and Supporters of Eranos,” it supports an on-going and expanding program.

The Scholars who speak at Eranos conferences are world-renowned in their widely varied fields—philosophy, theology, art, music, history, psychology, biology, etc.—and many have great popular reputa-

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tions as well. Ernst Benz (known especially to Swedenborgians for his definitive biography of Swedenborg), Martin Buber, Mircea Eliade, C. G. Jung, and Paul Tillich are just a few of the most famous.

The common thread that unites such a diversity of specialists seems to be an interest in what I would call bridge-building—establishing connections between areas of study that tradition and academic politics keep separate, and looking for connections to establish between such widely divergent fields as East and West, Science and Religion, Art and Theology, etc. It should be no surprise (but it was to me) that scholars with that kind of common interest should include a high percentage of thinkers who know, respect, and use Swedenborg.

This year, for example, Prof. Benz devoted the first half-hour and the last fifteen or twenty minutes specifically to Swedenborg as the primary exemplar of what he was talking about in relation to correspondences; enough of the speakers knew Dr. Horn (either as student, colleague, or the man they buy Swedenborg's books from), that he was invited twice into the speakers' quarters at Eranos—once for a dinner party, and once for more private consultation; Eranos' secretary, president, and four or five of the speakers expressed pleasure that Swedenborgians were at last represented; and one of the more prominent speakers said that "everyone at Eranos" knows and respects Swedenborg.

The Uniqueness of the Eranos Conferences has already been suggested in the description of the scholars, but may bear further emphasis. Prof. Eliade has observed that at *Eranos*, each speaker addresses an audience of his scholastic peers (so he need not talk "down"), but an audience of such diversity that he feels no competitive urge (to be more original or daring than anyone else).

Both professional competition and the education gap function as barriers to understanding and the inter-relating of knowledge; but both are effectively removed at *Eranos*, leaving the scholars free to work at something more important. What most of them seem to find more important, is the building of bridges between different fields, disciplines, traditions and cultures—or, where bridges cannot yet be built, searching for possibly bridgeable gaps, and laying foundations for future bridges.

The Name "Eranos" was suggested by the famous scholar Rudolph Otto (best known for his book,

The Idea of the Holy), to reflect the ancient Greek equivalent of a pot-luck supper—"a feast to which each guest brings his own contribution." With each guest scholar bringing not only his own intellectual contribution, but also an interest in relating it to the other contributions, this annual feast of ideas is sumptuous fare indeed—with more than enough "food for thought" to go around!

THIS YEAR AT ERANOS

The theme, *Correspondences in Man and World*, was treated by twelve speakers, each giving a two-hour lecture that was in two parts with a half-hour break. Topics included the use of correspondences in Buddhist, Islamic, and Christian mystical traditions, as well as applications of the idea of correspondences to music, psychological dream interpretation, literature and art.

The history of astronomy was used as a model for the understanding of correspondences, and the idea of correspondences was used to develop a clearer conception of biological evolution.

Swedenborg was the central subject in one lecture. Prof. Ernst Benz of Marburg, in a paper entitled, *The Signature of Things: Outer and Inner in Mystical Cosmology and Scripture Interpretation*, began by describing Swedenborg and his doctrine of correspondence. He traced Swedenborg's development of the doctrine through the philosophical and the theological works, showing how it fully integrated cosmology and Scripture interpretation. Then, using Origen from the earliest days of the church, and exponents of Black Theology from the most recent times, he showed how attempts at correspondential interpretation have characterized Christian use of the Bible in all ages.

The second half of the paper showed how Nostradamus, Böhme, and others had sought to relate the Bible and the World through the correspondence of inner and outer reality, up to Lavater's development of Physiognomy—and showed the theoretical basis for this in Swedenborg.

We were gratified to hear Swedenborg given such prominence, especially since Prof. Benz felt no need to explain why he used Swedenborg, or to make any special effort to tell who he was. Among the people who assemble at *Eranos*, Swedenborg's is a familiar and respected name—and was, even before three members of the Swedenborgian Church showed up at a conference.

THE PRESIDENT'S CORNER

The 1973 convention in Edmonton, Alberta, was history-making. It was the first convention we ever held in western Canada. More important than the historic aspect, however, was the enthusiastic response to the convention. The local planning committee did a great job and were wonderful hosts. The University of Alberta provided excellent facilities for our meetings, social activities, dining, and housing. The ordination of three new ministers was an inspiration to all of us. The round table format for our business meetings worked out very well and provided opportunities for delegates and visitors to discuss crucial issues in small groups. Editor Bob Kirven caught the spirit of the convention in the two convention issues of *The Messenger*. To read these issues is the next best thing to being there.

Following the convention, many church members took vacation trips through Alberta and British Columbia. Some went on to Alaska, and one couple, the Rev. and Mrs. Richard H. Tafel, got as far as Japan. Banff, in Jasper National Park, was a favorite for several convention-goers, and we could have had a mini-convention there.

Forty men, women and children attended the post-convention conference in Hinton, Alberta from July 22 to the 27th. We were housed at the Overlander Lodge, on the edge of beautiful Jasper National Park. The theme of the conference was CHANGE, and the program included music, dance, art, worship, verbal presentations, solo time, diads, triads, films, and group discussions. It was a great experience, and we look forward to another session following next year's convention at Urbana College.

Following the conference in Hinton, Perry and I drove to Banff with Paul, Pat and Matt Zacharias. We then took a bus to Seattle, Washington via Vancouver, British Columbia. We spent several days visiting Norma and David Johnson, and hiked with them part-way up majestic Mt. Rainier. The mountain wild flowers were at their peak, and the whole experience reminded us of the Swiss Alps.

We spent the last three weeks of August at our summer home in Bridgton, Maine. The postal and telephone services, plus occasional trips to the office in Newton, enabled me to keep in touch with

convention business. Ethel Rice quickly had drafts of General Council minutes and the minutes of convention, and we were able to implement many of the convention decisions during the summer.

During vacation time I read several fascinating books. The one I enjoyed most was Rollo May's new book, *Power and Innocence—A Search for the Sources of Violence*. Following are some quotations that jumped out at me: "Violence is the expression of impotence . . . It is the end result of repressed anger and rage, combined with constant fear based on the patient's powerlessness" . . . "Violence is most apt to occur between persons who are closely tied emotionally, and therefore, vulnerable to each other." . . . "Violence is a symptom. The disease is variously powerlessness, insignificance, injustice—in short, a conviction that I am less than human and I am homeless in the world." . . . "The act which requires the most courage is the simple truthful communication, unpropelled by rage or anger, of one's deepest thoughts to another." . . . "The good we seek is an increased sensitivity, a sharpened awareness, a heightened consciousness of both good and evil."

Another book I heartily recommend is *The Best and the Brightest* by David Halberstam. It is a long and detailed account of how the best and brightest men of our country got us into a war that nobody wanted. He traces developments from 1945 to 1972 and gives us insight into how decisions were made and mistakes compounded.

A third book that I see as very Swedenborgian in its outlook is *Pleasure* by Alexander Lowen. Here are a few quotations to excite your interest: "We all sense that life should be more than a struggle for survival, that it should be a joyous experience, and that people are imbued with love. But when love and joy are missing from our life, we dream of happiness and run after fun. We fail to realize that the foundation for a joyful life is the pleasure we feel in our bodies, and that without this bodily pleasure of aliveness, living becomes the grim necessity of survival from which the threat of tragedy is never absent." . . . "Every creative act begins with a pleasurable excitation, goes through a phase of travail, and culminates in the joy of expression." . . . "Pleasure in living encourages creativity and expansiveness, and creativity adds to the pleasure

and joy of living." . . . "The person who can accept the child within him has the capacity to enjoy life. He has the sense of wonder that opens him to new experiences. He has the excitability to respond with fresh enthusiasm. And he has the spontaneity necessary to self-expression."

Other books include *The Greening of America* by Charles A. Reich, and *The Teachings of Don Juan: a Yaqui way of knowledge* by Carlos Castaneda.

During the coming year I expect to visit Urbana College at least once a month. As the newly-elected chairman of the Board of Trustees, I will preside at the monthly meetings of the Executive Committee and the regular meetings of the Board. Mt. Roland Patzer assumed the presidency of Urbana College in September, and we look forward to his leadership. He is anxious to meet church members, and will respond to speaking invitations from local churches and associations. On September 9th he spoke at our church in Washington, D.C. He also plans to attend the annual meeting of the Ohio Association at the end of September.

Fall is the time for church meetings. I attended a meeting of the Department of Publications on September 18 and 19 at the home of the Rev. and Mrs. Richard H. Tafel in Narberth, Pennsylvania. . . Perry and I will be guests of the Ohio Association at their annual meeting in Cleveland, on September 29 and 30. . . The Executive Committee of the Council of Ministers will meet at the Swedenborg School of Religion in Newton from September 25 to 27. . . On October 10, I will attend a convocation at Urbana College. . . From October 12 to the 15th, Randall Laakko and I will attend a meeting of the Governing Board of the National Council of Churches in New York. The Governing Board meets twice each year. . . The Urbana Trustees will meet from October 25th to the 27th. . . The Department of Education plans to meet in Newton on the week-end of November 2-4. . . I will meet with the Board of Managers of the Wayfarers' Chapel on November 16 and 17 and then visit our churches in the San Francisco bay area.

The Rev. Owen Turley is now living in the bay area. He has a year's leave of absence from his duties in Bellevue, and is studying for a Master's degree. During the coming year he will supervise the field work training of theological students, Dick and Polly Baxter.

A. N. C. L. Column

OBJECTIONS EXPRESSED

At Convention this year, there was much talk about "change." I recall at a meeting between the Council of Ministers and members of the A.N.C.L., a discussion concerning changes we leaguers felt we would like to see in worship services. At the time not much was said because uneasiness was felt and the discussion was on the spur of the moment (thus no preparations for it had been made). A suggestion was made that one of the articles written by the leaguers for *The Messenger* be on that topic. So here it is.

I would like to say, first of all, that I am attacking no one with this article. I hope no offense will be taken because none is intended. I am not imposing change on anyone, nor saying that the present form of worship is wrong. I am merely stating points that I and other young people that I have talked with, don't like in the present worship service.

Following the same order of service (or orders of service that are very similar) every Sunday, is one practice that makes worship services uninteresting. This gets extremely repetitious and leads to boredom. It appears that each Sunday we do the exact same thing. We stand up, say the invocation, sit down and pray, stand up and say a response, sit down and listen, stand up and sing, sit down and hear the sermon, stand up and sing again, then leave. This becomes automatic and as a result loses a lot of its appeal. Thus, one of the practices that I find undesirable is the sameness with which the service is presented.

The responses themselves, I feel, are also very repetitive. Usually the same invocation is said every Sunday as well as other prayers, responses, and chants. I have most of the service memorized and because of this the responses have lost their meaning for me. How can we pray for the exact same thing every Sunday? Either we still need help in that area or the prayer is general enough to be used over and over. Whereas it is probable that help is needed in the same area for long periods of time, aren't there other ways of asking for it? So another interest-killing factor is the repetition with which the responses are carried out.

Ernest O. Martin, President

OBJECTIONS, cont'd. from p. 181

Another objection to the responses, psalters, songs, and prayers is that these verbalizations weren't written by us and thus don't necessarily express our feelings. It is generally felt that we are able to ask for help using our own words and that it isn't really necessary to have someone write our words for us. Also, these prayers and responses are geared toward the masses (no pun intended) making true personal expression impossible. Thus it appears pointless to repeat these responses each Sunday.

There is one word that I'm almost afraid to pronounce (or write!) but since it's bound to come out sooner or later, it may as well come out now. . . SERMONS. There, that wasn't so hard. One of the major objections to sermons is their length. Although twenty minutes isn't a long time to sit, there are other factors that tend to make it long. One of these factors is the forty minute prelude that leads to the sermon. These forty minutes tend to kill interest and often thoughts turn to things other than the sermon. Thus the sermon's message isn't grasped. Sermons aren't as instructional as a twenty minute class might be. Many leaguers are really interested in the writings of Swedenborg and would rather have the class time instead. By the end of the forty minute preliminary, most of us have lost whatever interest we had to begin with. Thus the sermon fails to spark up such enthusiasm. With these factors taken into account, the original purpose of having sermons is lost. (What is their purpose anyway?) Not much opportunity to "feed back" is scheduled into sermons either. If one has a question, it has to be held to the end of the service and asked personally. An atmosphere of "I listen—he talks" seems to prevail, making participation difficult. These are some of the major reasons for the unpopularity sermons have among the young people.

The primary objections to the present form of worship then, are:

The sameness with which each service is carried out.

The repetitiveness of the responses and prayers.

The impersonal atmosphere of each service.

The slow pace of the service.

The lack of being able to truly participate.

I realize that I have left little behind that I have found good about the conventional worship service, but that is because our present service is aimed at a different audience (congregation?) than the

"youth of today." (Nice phrase, isn't it?) However, no criticism would be complete without suggesting a format that would satisfy the objections stated. Therefore, an idea or loose format of a possible service will now be suggested.

The location for this service isn't really important. A private home or room in the church would be adequate. The service wouldn't be "formal" so to speak, and a relaxing atmosphere would be important. The most likely seating arrangement should be a circle.

The opening of the service could be with a prayer and/or silent meditation. This could be followed by a Bible reading. After this a guitar could be brought out and played (if there happens to be one present) or a record that someone likes could be played. This could then be followed by a quiet time for prayer and meditation. Afterward, a discussion concerning some of Swedenborg's teachings could be led by the minister or by a well-informed layman. The discussion could be terminated when no one feels like talking anymore and some closing ceremony could then be held. This, of course, is a very general description of the kind of service I would suggest. But the important point is that it would be a service more geared to the young people. I would suggest that a minister (or well-informed layman) lead the group with the help of one of the younger people. The minister could be helped in planning each service by this young person; thus creating a more satisfactory service. But of course this suggestion is a very general one. More could be explained at a later time if necessary or desired. However, I feel that the major objections to present worship services have been pointed out. For those who are interested in pursuing this matter further, the League Journal could print reactions and suggestions that different leaguers have written.

David Fekete

A. N. C. L. WILL GROW

Given the title of League Facilitator and a vague idea of a facilitator's responsibilities, I went to Edmonton to meet the Leaguers and offer my assistance. I had heard reports that the League membership was at an all-time low. L.E.I. had been cancelled for this year, and the expectations for the Swedenborgian youth organizations of the future did not appear promising.

At convention I sat in on the A.N.C.L. daily meetings which the Leaguers conscientiously attended. The mood of the meetings was "we must get something accomplished." Even though the meetings were primarily business, and were tediously time consuming, they persevered attempting to find a new sense of direction.

I was told that the League of the recent past had lacked a feeling of community. It was apparent that a feeling of community and solidarity began to blossom from the meetings and activities at convention. I believe that the A.N.C.L. has found a new direction and will soon lose sight of the worries of survival and will become a more meaningful and growing organization.

Erik Allison

Convention— *The Lighter Side*

The Council of Ministers met in a room that our planning committee called "The Board Room," but which is labelled by the university as the "V.I.P. Room"—leading one minister to assume that the initials stood for "Very Important Preachers."

* * *

The Council held seven sessions in that room. Seven has a variety of correspondential significations, depending on its biblical context, but AC 7346, 9141, 9226, and elsewhere refer to seven as signifying "a full state," and "what is full": those meetings filled the time available to full measure, and quite overflowed one night. More seriously, there was some evidence and much hope that there was also some relation to the context of AC 9278³ where seven signifies "tranquility of peace," and "conjunction."

* * *

Several ministers and other convention leaders had so many small meetings scheduled at mealtimes or after the evening meetings, that their relationships with their wives this year (as at many other conventions) gave a new, wry twist to Fritz Perls' "Gestalt Prayer" that has become familiar from so many quotations and posters:

I do my thing, and you do your thing
I am not in this world to live up to your
expectations
And you are not in this world to live up to
mine.
You are you and I am I,
And if by chance we find each other, it's
beautiful.
If not, it can't be helped.

* * *

One of the factors that helped keep couples from finding one another was the pair of elevators to the convention housing area (floors 2 thru 6, in one of three ten-floor towers which were connected to our meeting area). These elevators were modern, large-capacity, high-speed machines; but they had automated "minds" of their own—which were capable of outwitting the best minds in Convention. Sometimes, with apparent perversity, they did.

Item: whenever two or three were gathered to go through the elevator doors at once, they closed (harmlessly, but startlingly) on one of the passengers.

Item: whenever one person got on the elevator alone, the doors would stand open interminably, quite oblivious to the "Close Door" buttons.

Item: Just before the Sunday morning service, the Convention Preacher, bound from the 4th floor downwards, was carried to 10th, held there until the other elevator arrived, then taken down with a stop at every floor, although no one was visible to have pushed the call buttons. Whether he was being providentially guided away from the service, or providentially allowed at the last minute to get there, has not been revealed from Headquarters.

* * *

Another worship service, the Friday night Communion, originally was scheduled to be held under the stars. Scouting the grounds for a suitable site, earlier in the week, planners found the mosquitos quite uncomfortable. Adjourning indoors, they discovered a "mosquito count" in the newspaper—a service published when the pests were unusually numerous. The day's count was "five bites per minute." Figuring five bites per minute for a thirty minute service, minus the untimely demise of mosquitos squashed under angry slaps, and minus the untimely departure of communicants, the planners opted for an indoor service.

* * *



CONVENTION'S LIGHTER SIDE was enjoyed at the time, as well as in retrospect. In the corridor before a morning meeting, Rev. Robert Kirven and Rev. Erwin Reddekopp compare their attempts as visitors to join the Klondike Spirit (see September *Messenger*, pp. 168-9), and its costumes that were part of the fun of Convention.

* * *

Along with the three fifty-year ministers, this convention included the shortest "ordination" on record—and one that almost went down the drain.

Convention VP Adolph Liebert, brother-in-law or uncle to half-a-dozen ministers, was inadvertently introduced on opening night as "the Rev. Mr. Liebert," leading one of his clerical nephews to suggest that the five routes to ordination in Art. V., Sec. 1 of the Constitution, had been augmented by a sixth—spiritual osmosis. By the next morning, however, Ad had been "unfrocked" by the Nominating Committee.

When the agenda called for the convention to vote on pending ordinations, there was a desperate, behind-the-scenes search for one of the ordinands. Eventually, it was discovered that—since he was still a layman, several hours removed from a true minister's oblivion to mundane things—he was doing his laundry.

* * *

Other ministers had other views of the convention. The Rev. Drs. Kirven and Woofenden frequently viewed it through a camera—with the results seen in these two convention issues. The editor, in fact, had a camera hanging over his belt buckle so constantly, that "Muff" Worden dubbed him "the good doctor with the magic navel."

* * *

Some first-time visitors to Western Canada showed some surprise that civilization had indeed penetrated so far from the cultural centers of the U. S., and some residents of ultra-modern Edmonton took a few good-natured jibes in return. On behalf of the Prairie Provinces, therefore, let this be added: the dorm to dining room corridor has big, colorful posters symbolizing each dormitory floor. Some were abstract-artistic, some were "high camp"; but the point is, Edmonton's collegians can read and write such modern lettering as in the picture below. How many *Messenger* readers are far enough into the 1970's to do as well? (Psst! A clue! Don't try to read between the lines, but reading between the "letters" is the whole secret.) Don't peek at the answer on page 189 until you've given it a good try.



ALMONT NEW CHURCH ASSEMBLY

Our two-week session at Almont Summer School this year was a very rewarding experience for young and old alike, with a stimulating blend of doctrinal learning and recreation with fellow New Churchmen from far and near.

Each morning we had lectures on "The Seven Days of Creation" or "The Ten Blessings," followed by discussion groups. We learned about the stages of regeneration as they are outlined in the seven days of creation, and on alternate days we saw the same progress in a regenerating person as indicated in the Beatitudes. The discussions, based on the lecture theme for the morning, were very lively, covering a wide range of questions, concerns and applications of the teachings of the church. There were two adult discussion groups and one large group for the teenagers. There were classes for the children in the morning also.

We had swimming and crafts and other organized activities in the afternoon. One day, for example, a group of adults, young people and children went to a nearby Audubon Nature Center for a talk in the museum and a guided walk along the trails. The children had a chance to hold a snake and pet a racoon, and we learned many interesting things about nature on the walk. In the evening we had such activities as hayrides, hikes and games. On the Fourth of July we had a fine fireworks display, put on by Tom Neuenfeldt, a professionally trained pyrotechnician. One of the high points of the two weeks was a repeat of the Rev. Frank Rose's slide program, "The Glory of God in Creation," which he also presented at Almont last year. The combination of beautiful nature photography, music, and readings from the Word and the Writings was a very moving experience.

There was also free time for visiting with friends, doing chores, and just relaxing. Many interesting discussions were held during walks in the surrounding countryside and in the evening in the lounges.

Each morning after breakfast we had a chapel service led by a minister, and in the evening we had one prepared by the young people, who took turns in pairs, leading the service.

The lectures this year were given by the Rev. George McCurdy of the Boston Church, who is

superintendent of the camp; Rev. Paul Zacharias of Kitchener; Rev. Frank Rose of the General Church society in Kitchener; Rev. Geoffrey Childs of the General Church society in Detroit; Walter Orthwein, a student at the Swedenborg School of Religion who graduated this year; Mr. Rafael Guiu of the Swedenborg Library in Boston; and Mr. David Rienstra, student at SSR. David Rienstra had not originally been scheduled as a lecturer, but filled in for Paul Zacharias, who had to leave early because of an illness in the family. David's primary job was working with the young people on their chapel services. Betty Jean ("BJ") Neuenfeldt did a fine job in the strenuous post of youth activities.

We are gradually realizing our goal of using Almont more during the year. The beautiful new building, Heritage Hall, is just too nice not to be used more! There is a "work retreat" planned for October to repair the older buildings. People from all over Michigan will come, and we even hope to get Ray Guiu from Boston. There is also a joint retreat with the General Church planned for November. The ANCL will meet at Almont this winter also.

A lot of thought was given to future development at the camp session this summer. The Rev. Franklin Blackmer presented plans for the renovation and possible relocation of some buildings, new construction such as a separate shower building for the dorms, and use of the new land which was purchased last year. We are also investigating the possibilities for selling the gravel on the property, and of course plans for the new property have to take this into account. There is a definite market, and we are studying the best way of having the gravel mined and sold. When the gravel has been taken out we will have our own lake!

An additional two acres has also been purchased adjoining the church property, and this will permit the construction of a new foundation for the church and repositioning it on the lot as well as providing parking space. When it has been placed on the new foundation we will proceed with the renovation of this charming century-old chapel. There was much interest and enthusiasm in Mr. Blackmer's plans this summer, and the prospects for the future of Almont look brighter than ever in them.

Almont serves an important use for the New Church, providing family activities and study in a religious atmosphere in a peaceful country setting not to be found elsewhere during the year. Increases

ingly it is also becoming a place for more contact with clergy and laymen from the General Church, resulting in greater mutual understanding and exchange of ideas.

Most important perhaps is the sphere of spiritual fellowship. Young people find at Almont a positive and meaningful New Church experience, and several have said to me that the two weeks there is the best two weeks of the year for them. It is a place where people of all ages can get their spiritual batteries recharged. The chance for people to get together for worship each morning and evening (as well as on the three Sundays during the session), to learn about the teachings of the New Church and explore their practical meaning with others, is most valuable and inspirational.

We look forward to ever more usefulness for Almont in the years ahead.

Walter Orthwein

FRYEBURG NEW CHURCH ASSEMBLY

This 1973 session was so popular it was a problem to find space for everyone. There was an unusually large number of young people, of whom 15 were initiated into the Flames with a special evening service of their own choosing. Trevor Woofenden and Julie Rankin are their leaders.

Among the adults this session Mrs. Arthur Lawrence (Pauline to us) holds the honor of attending the Assembly the longest. She came on her wedding trip in 1927 and hasn't missed a year since. (The first session was in 1921.)

The theme this year was "New Church Thought in Contemporary Terms" and the lecturers included the Rev. Messrs. Theodore Foster, Harold Larsen, George McCurdy, the Rev. Drs. George Dole and William Woofenden and Mrs. David Mack whose talks on "ES and ESP" proved so stimulating that the Massachusetts New Church Union is going to publish them.

On August 5th James and Pamela Roberts were confirmed at the Sunday Service in the Fryeburg New Church, with Pamela also being baptized by Rev. Dr. George Dole.

On August 19th there was a Memorial Service at the church in memory of Mrs. Louis Dole, better known to us as Anita. She will always be remembered for her years of devoted service to the Assembly and for the Bible Lessons for Sunday Schools.

Stunt Night, supervised by the young people, was most entertaining as always.

The Women's Auxiliary made \$184.00 from its Sales Table—not as much as last year because of fewer donations. We are hoping more of our friends will send donations for the 1974 session. We used the money to buy much-needed mattresses and pillows, as well as other necessities which the Assembly can't afford because of keeping the cost of rooms and meals at a minimum. The Auxiliary has also been collecting green stamps and thus getting premiums for the Assembly. They wish you would help them. If you can, send them to Mrs. Rafael Guin, 15 Alden Road, Watertown, Mass. 02172. Other donations may be sent to Mrs. H. W. Briggs, Box 111, Fryeburg, Me. 04037.

Rev. Dr. George Dole has resigned as President of the Assembly after ten years of service, and Rev. George McCurdy is the new President for the 1974 session.

Miss F. M. Greene

To Correct an Omission

BETSY YOUNG CO-LEADS R.E. WORKSHOP



Betsy Young is seen here opening the Religious Education Workshop held at Convention in Edmonton (see July-Aug. *Messenger*, p. 157). Betsy was Co-Leader with Marilyn Turley in planning and conducting the workshop for the Department of Education, and her name was unintentionally omitted from the report.

Foundations for Bridges between Swedenborgian thought and modern scholarship were numerous in the lectures, and both Dr. Horn and I made personal contacts there with prominent teachers and writers who want to explore such bridge-building with us in private correspondence. These personal contacts may well prove to be the most valuable part of the conference.

MINISTERS AND CHURCHES IN GERMANY AND SWITZERLAND

Before and after *Eranos*, I had chances to visit our ministers in Switzerland and Germany, and see a little of the work there.

The Rev. Alfred Regamey, whom some of you met at Convention this year, serves as General Pastor for our European Field, and as Pastor to the French-speaking Swiss churches in Lausanne and Geneva (somewhat less than an hour apart by train). His church in Lausanne, completely remodelled from its former use as an apartment house, is built on a hillside in an attractive part of the city (from what I saw, the whole city is attractive and built on the side of a hill).

Half-a-flight up from the entrance is a library and an unusually beautiful chapel. Occupying what once were three rooms of an apartment, this sanctuary gives no hint of ever having been anything but a church. The windows along one wall are of stained glass, made by a former leading layman, who also made many of the chancel appointments. Being made by a Swedenborgian for the purpose, they all express the symbolism of New Church worship in every detail. The chancel itself is most impressive, with the pulpit elevated on the right, being reached through the robing room that opens off the chancel. Behind the chancel is the Pastor's study, lined with books and almost filled with a large, old desk—obviously the work-space of a well-organized, very busy man.

The next floor, a half-flight down from the street entrance, has the parish hall and kitchen, with a doorway to a pleasant little walled garden. Still another floor, below ground, has a large storeroom for the French-language Swedenborgiana that Mr. Regamey distributes to church members, and to libraries and scholars.

His apartment, a few blocks from the church, is comfortable and homey, with a balcony. And what a balcony! It overlooks a postcard view of city rooftops, lovely Lake Geneva, and French

Alps on the opposite shore of the lake. With the short distances and excellent public transportation in Switzerland, neither he nor Dr. Horn owns (or needs) a car. The entire life of the church has developed in a situation that is hard to compare with America. For the closest comparison I can think of, imagine the physical and spiritual closeness of a small country town, with the variety and excitement of a major metropolis.

The Rev. Werner Schmidt lives with his family in a modest row-house in Freiburg, Germany. His children that some of you met at Conventions or at Freiburg while he studied in America are adults now, studying in universities—Friedemann in Freiburg, and Musica in Toulouse, France, where she met her fiance (Musica and Gilles were touring America by Greyhound bus while I was in Europe); but two younger boys, Matthias and Daniel, are still in public school.

There is good news and bad news to report about Rev. Schmidt. The bad news, first, is that he had to undergo major surgery in late August, and his convalescence will prevent him from serving the people on his far-flung missionary circuit until Christmas at the earliest. The good news is that his prognosis for recovery was good when I left, and his son Friedemann was planning to take time off and carry on the work under his supervision.

Rev. Schmidt's pastorate includes a small group in Freiburg that meets monthly in his home, and groups and families that he visits monthly, semi-monthly or quarterly as far as the northern and eastern boundaries of West Germany (Freiburg is in the southwest), and in Vienna, Austria. The nature of his work requires him to spend many hours in his car, visiting such distant members—about 600 miles or so to the north and to the east—and even more hours in correspondence.

Dr. Friedemann Horn is our minister in Zürich, serving that church—with occasional visits also to Swedenborgians in Italy and the church in Berlin—and heading the Swedenborg Verlag. There he publishes a monthly newsletter, a quarterly magazine, and two or three books per year: books by Swedenborg in old translations or his own new ones, and collateral works, many of which he edits.

I attended a Sunday service in Zürich. It was a small gathering, since many were not back from vacations yet, but close to forty people gathered in the chapel. Draperies, tapestries and hangings

make a most attractive setting for worship—traditional in modern mood—and with the really moving pipe organ music provided by Dr. Horn's oldest daughter, Christiana (a graduate music student), and the forceful preaching (even to my rather lame German ears), the service is a powerful experience. Most of the congregation stayed for about two hours to discuss the church in America with me. However little you know about the church in Europe, feel sure it's mutual. Something *should* be done for better communication!

Friedemann and Hella Horn, with their daughters, Christiana and Beata (studying at the University of Zürich) and teen-age son Johannes, live in an apartment recently remodelled for them by the church, above the publishing offices and the church, in a building which also furnishes income from other apartments and offices. It's within a 10-minute bus ride or a 20-minute walk from the heart of downtown Zürich. Yet—the continuing surprise in Europe—a quarter-hour's walk takes you deep into a forest, and the roof-garden has a view of snow-covered Alps!

Berlin was on Dr. Horn's itinerary while I was there, so we went together. The church there, with about fifty-five members present for a Sunday service, and almost as many for a Sunday afternoon meeting, has a large and most attractive sanctuary in a building that also produces revenue from rented apartments. The congregation was quite impressive, in the age range, the level of education, and other measures; but it suffers from a depressing sense of isolation. Part of that is caused by the political situation of Berlin, and part of it results from the lack of communication with Convention in the U. S. There, more than anywhere, I felt the need for more open lines of dialogue.

The devotion of the West Berlin church—expressed in involvement, financial support, and physical labor given to the church—is matched in an entirely different way by the isolated members in East Berlin. Unable to meet regularly, visited only infrequently by Dr. Horn, they are psychologically and physically isolated far more than the West Berliners. They do not fear *The Wall* in the way that I did, but the oppression of an anti-religious state is real and pervasive. A night-time home communion service there was a spiritually moving event.

There is much more to be told, and some of it will be. The first issue of *The Messenger Magazine*, after January, will have more on *Eranos*.

Another Correction

CAPTION ERROR IN CONVENTION ISSUE

The July-August *Messenger*, p. 149, described the Rev. William Woofenden as "the last full-time pastor in Detroit," when indeed he is a *past* pastor there. The last full-time pastor was the Rev. Erwin Reddekopp, who served Detroit for seven years before answering a call to his present post in San Francisco. The caption, written hastily while looking at the candid photo, cut 7 years out of history. To make matters worse, Rev. Reddekopp also was slighted by implication in the June Issue, which described the Edmonton Church as having been built in 1963 (while he was in Detroit), rather than in 1958, when he led the Edmonton congregation in their building project.

I can explain the origin of both errors, but can excuse neither, both because I am the editor and because I know better. Especially because I would not intentionally ignore the capable and devoted work of a friend and respected colleague, I apologize for the compounded errors.

Robert H. Kirven

BOOK REVIEW

by Marian Kirven

HOPE FOR THE FLOWERS By Trina Paulus
(Newman Press 1972).

I think this is a book with as much meaning and message in it as *Jonathan L. Seagull*, and it is as charming. It is about two fuzzy caterpillars who are looking for meaning in their lives. They see other caterpillars climbing a very tall pillar, a pillar so tall its top is out of sight in the clouds. They want to know why the others are climbing it and what is at the top. They start to climb, too. They have adventures very much the same as people have—people who are trying to climb to the top.

This book is so full of charming pictures that it looks like a children's book, and probably many five-and-six-year-olds would enjoy having it read to them. But it is equally a book for all ages into adulthood. There are not many words per page. If you go to look at a copy in a book store, you may find yourself reading more than half of it before you are aware of what you are doing. I write on this book at this time because I think it would be a fine Christmas gift for people of all ages who are rather sentimental and idealistic. It carries the Christian message of rebirth.

NEW ADDRESSES

Dick and Polly Baxter
1172 Saranap Ave.
Apt. 21B
Walnut Creek, Cal. 94596

Rev. George Dole
284 No. Main St.
Sharon, Mass. 02067

Brian and Jill Kingslake
"Oaklands"
Winleigh Road
Handsworth Wood
Birmingham 20, England

Rev. Erwin Reddekopp
363 31st Ave.
San Francisco, Cal. 94121

Rev. Matthew S. P. Glowe
315½ E Street
LaPorte, Ind. 46350

Rev. Yuzo Noda
7 Menlo Place
Berkeley, Cal. 94707

Rev. Owen Turley
5 Lucia Lane
Moraga, Cal. 94556

Russell & Marguerite Viau
Dewey House, Urbana College
Urbana, Ohio, 43078

Answer from p 184: THE MAGNIFICENT
SEVENTH

LETTERS TO THE EDITOR

Dear Sir:

In her letter to *The Messenger* of May 1973, June Fine castigates abortion with no exceptions as contravening the divine commandment: THOU SHALT NOT KILL. While I do not fully agree, one should still respect the viewpoint of those holding it as an *absolute* moral imperative.

However those who hold to this absolute command bear a grave responsibility to consistently oppose all killing. Are they just as committed to ending all killing by the state or the nation, or do they forget about THOU SHALT NOT KILL and acquiesce in the mass killing of the fully viable, done in the name of self-preservation? In their eyes are certain killings permissible? Do they support by vote and taxes a military establishment, planning and developing greater and better engines of death?

Gustave J. Bischof

Dear Sir:

Allow me to comment on the article ABORTION by Gary White, even though I am a simple layman with a limited education.

To his last question, "In short, do we want to act as Christians?" I will answer, "No." Read any newspaper to see that we, the American people do not want to act as Christians. We even desecrate houses of worship!

As I read the article, I thought about the Bible's ways of a man that lead to death. If I interpret him correctly, Mr. White's premise, despite references to various churches, is that man is wiser than GOD.

Abortion, as I see it, is but a symptom of what is wrong not only here in this country but all over the world. We all want to play God. We see only what we want to see. I have yet to read or hear that Watergate reflects the morality of the whole American population.

There are ten laws, which would, if obeyed, solve our problems. An America that really trusted in God would again be blessed as before. Doesn't God know what we have need of before we can ask? Or don't we believe that He is the Almighty?

There are numerous articles about China in magazines today. It is the oldest nation on the face of the earth because its people honored mother and father. Its dynasties, however, died when they became corrupt. China has a lesson for us, if we will look beyond Mao.

Cont'd. on page 190

LETTERS, cont'd. from p. 189

By the reasoning in the article, one could justify killing old people as well as the unborn. As a matter of fact, the logic could also have justified killing Helen Keller, when she became blind.

The real problem facing us is the same one that has faced every man and every society in the past. Do we live the life of religion or suffer the consequences?

I disagree with several implied truths in the article, especially concerning doctors and college education. Are our doctors really so wonderful? I don't want your heart, plastic veins or a kidney machine. We have so many famous universities and such a rotten world. I don't subscribe to the theory that one of my forefathers was an ape or a monkey. I doubt whether we concur on our concepts of freedom.

But to conclude, let me suggest the reading of the last two verses of Ecclesiastes.

George Kessler

BIRTHS

Rev. and Mrs. F. Robert Tafel of Garden Grove, Cal. announce the birth of their daughter, Jennifer Margaret, on July 22nd.

A daughter, Nadine Marion, was born to Mr. and Mrs. Lyle Dhuez of Prince Albert, Sask., on May 15th.

Mr. and Mrs. Rodney Davis of the Boston Church announce the birth of their daughter, Catherine Anne on August 1st.

Mr. and Mrs. Walter Young are great-grandparents for the 16th time. Their grandson Loring Young's wife Tricia, gave birth to a baby boy, Forrest Foster, on the 27th of July.

Born to Ken and Linda Brown of Ukiah, Cal., a son, Brian Stephen, on June 18.

Bill and Jenny Kuhr of the Kemper Road Church are the parents of a baby girl named Amy, born on August 14th.

The following babies came into this world in Fryeburg this summer: Dori Ann, daughter of Lawrence and Beverly Perry on July 22nd; Hope Emily, daughter of Roger and Rosalie Kiesman on June 11th; Julie Ann, daughter of Dale and Amanda Brooks on August 27th.

BAPTISMS

Hans Abram, infant son of Mr. and Mrs. Edwin Klassen of North Battleford, Sask., was baptized at the home of his parents on May 25th. The Rev. Henry Reddekopp officiated.

Peter Clarence Schnupp, infant son of Suzanne and Richard Schnupp, was baptized in the Pittsburgh Church by the Rev. Leon C. LeVan on June 3rd.

The Rev. Paul B. Zacharias of the Kitchener Church baptized Kimberly Ann Braniff, daughter of Telford and Diane Braniff of Waterloo, on June 17th.

Jarrett Merle, son of Donald, Jr. and Judy Baker, on June 3rd; Paige Victoria, daughter of Grafton and Sheryl Carrier, and George Brewster, son of Lewis and Beverly Walker on August 19th; all of Fryeburg, Maine.

On July 29th, the following children were baptized by the Rev. Erwin Reddekopp in San Francisco: Daniel Benjamin, son of Ronald and Kendra Schmidt; and Brigid Blake, daughter of Craig and Susan Paulsen.

On June 24th Tanya Heidi, daughter of Vincent and Brigitta Anmann, was baptized in the San Francisco Church by the Rev. Erwin D. Reddekopp.

On August 19th, Edward Anthony, infant son of Christopher and Vivien Kane of Oakland, Cal. was baptized in the San Francisco Church.

CONFIRMATIONS

On April 22nd, the following people were confirmed in the St. Petersburg Church: Harry H. Fischer, Elaine L. Garzieri, Sandra Little, Grace Little, Joan Garzieri, Helen Garzieri. Confirmation services were conducted by the Rev. Leon C. LeVan.

On June 10th Robin and Robert Burnell, and Scott Keith Sinclair, all of Fryeburg.

On June 3rd the following were confirmed in Pittsburgh by the Rev. Leon LeVan: Mr. Forrest Swiger and John Robert Mucka.

EIGHT NAMES ADDED TO MEMBERSHIP ROLL

The St. Petersburg Society gained eight new members on Easter Morning when six persons present signed the Membership Roll, and two names were signed by the Secretary on behalf of out-of-state members. The eight new names are: Elmer E. Peterson, Dorothy Peterson, Clarence Peterson, Betty Peterson, Harry H. Fischer, Elaine L. Garzieri, Tabor L. Hill, Wilbur R. Abbott. Rev. Leon LeVan conducted the membership ceremony.

WEDDINGS

In Kitchener, Ontario, Larry Arndt and Nancy Huehnergard were united in marriage on June 30th by the Rev. Paul B. Zacharias.

Roberta Hallowell and Calvin Bowers were married in the Philadelphia, Pa. Church on June 30th, with the Rev. Richard H. Tafel officiating.

There were three recent marriages of Fryeburg people: on August 4th Charles Samuel Rankin and Jean Marie Johnson were married by the Rev. Horace Briggs; on August 18th Mr. Briggs joined Roger Carroll Estes and Karen Lee Wilson in marriage; and on September 1st Donald Gustave Rindfleisch Jr. and Roseavis Warren were married in Hartford, Conn.

The Boston Church announces the following marriages: Meredith Adams and Armin Armstrong on July 7th; Randall White and David Harlow on August 4th; Marguerite Loukas and Stewart S. Perry on August 25th.

In the Church of the Good Shepherd in Kitchener, Ontario, the Rev. Paul B. Zacharias officiated at the wedding of Ronald Ziegler and Margot Vanderlaan on September 3rd.

The Rev. Erwin D. Reddekopp officiated at the marriage of Nan Hepp and Fred W. Paget in San Anselmo, Cal. on June 24th.

A summer wedding was that of Cindy Sue Latas, daughter of Mrs. A. Dale Latas and granddaughter of Mr. and Mrs. Leo Unruh of Larned, Kansas. She was married to John Rowland Barry, son of Mr. and Mrs. John H. Barry, Overland Park.

DEATHS

Mr. David Reddekopp of Three Hills, Alberta, suddenly passed into eternal life on May 29th at the age of 66 years. The resurrection service was held on June 1st with his brothers, Revs. Henry and Erwin Reddekopp officiating.

Charles R. Krause passed into the spiritual world on May 29th at Cottonwood, Arizona.

Victor Unruh of Carlsbad, New Mexico passed into the spiritual world on May 28th at the age of 90. He is survived by his wife, Ethel.

Miss Elisabeth Randall passed into the spiritual world after a long illness, on September 3rd. She was a member of the Boston Church.

Three members of the Church of the Good Shepherd in Kitchener, Ontario, passed into the spiritual world. They are Mrs. Violet Evans of Henshall, on August 28th; Mrs. Martha Trump of Burlington, on September 7th; Mr. Archibald Aitken of Kitchener on September 9th. The Rev. Paul B. Zacharias officiated at each of the services.

Mrs. Mabel E. Parker, a member of the Church of the Holy City, Detroit, passed into the higher life on July 16th. Resurrection service was held in Lansing on July 19th.

Edward F. Brendle Sr., 75, a member of the Manchester, N. H. Church, passed away on July 13th. Funeral services were held on July 16th. The Rev. James F. Shaw officiated.

The Philadelphia Church reports the passing into the Higher Life of Roy Larson on June 30th. He is survived by his wife, Olive.

Resurrection services were held in Fryeburg on June 2nd for William P. Jackson; on June 28th for Paul Jones Newman; on June 30th for Florence Durgin; on July 3rd for Janet Kiesman; on August 18th for Blanche Seavey; and on September 2nd for Everett Perry.

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THE MESSENGER

OCTOBER 1973

Table of Contents

CELEBRATE LIFE

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LETTER FROM THE EDITOR 178

THE PRESIDENT'S CORNER 180
by the Rev. Ernest O. Martin

OBJECTIONS EXPRESSED 181
by David Fekete, Pres., ANCL

ANCL WILL GROW 183
by Eric Allison

CONVENTION—THE LIGHTER SIDE 183

ALMONT NEW CHURCH ASSEMBLY 185

FRYEBURG NEW CHURCH ASSEMBLY 186

BOOK REVIEW 188

NEW ADDRESSES 189

LETTERS TO THE EDITOR 189

STATISTICS 190

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