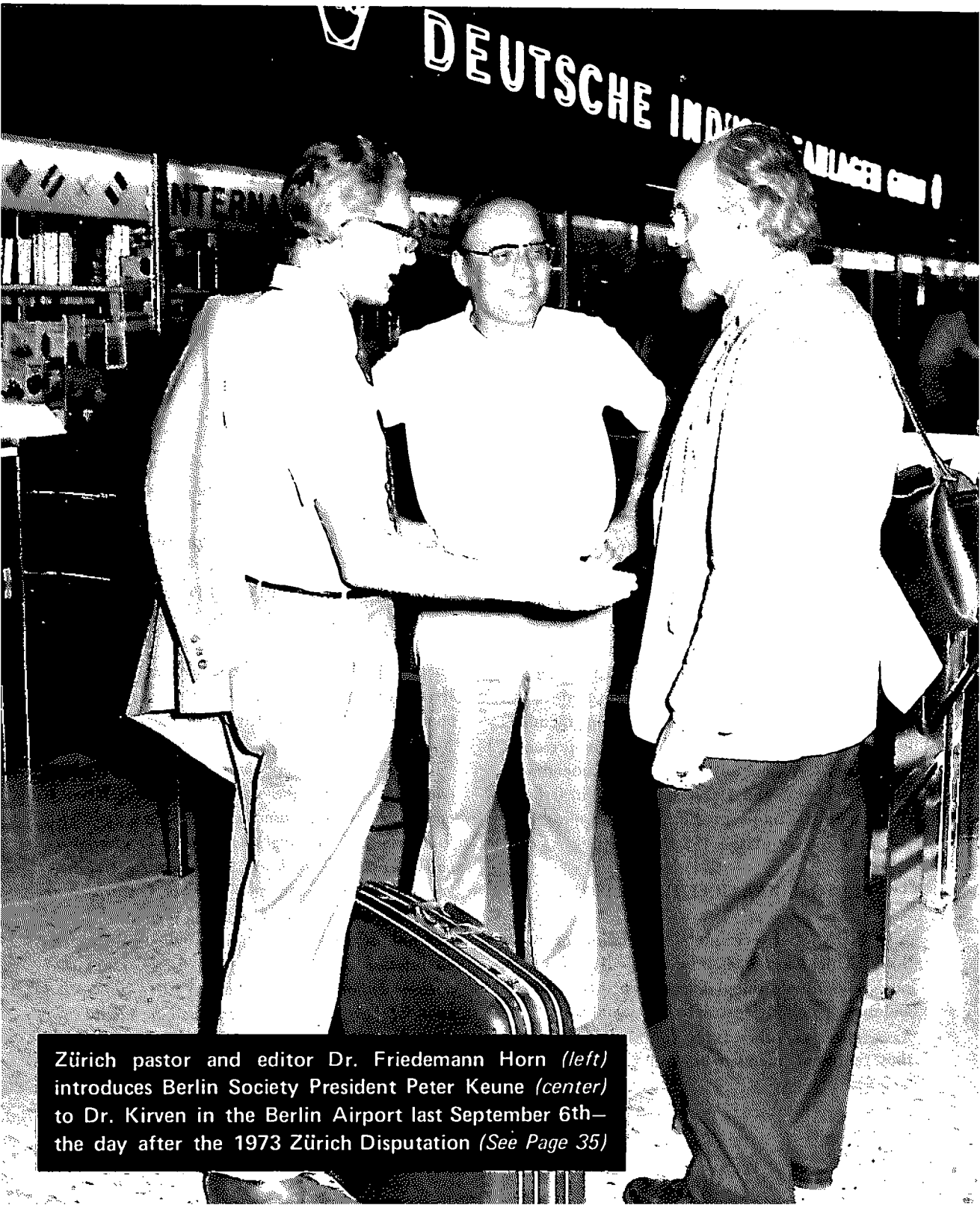


# THE MESSENGER

Official Organ of the Swedenborgian Church

MARCH 1974



Zürich pastor and editor Dr. Friedemann Horn (*left*) introduces Berlin Society President Peter Keune (*center*) to Dr. Kirven in the Berlin Airport last September 6th—the day after the 1973 Zürich Disputation (*See Page 35*)

## REPRESENTATION AT CONVENTION

1974

ASSOCIATIONS, ETC.	SOCIETIES ACT. INACT.		MINISTERS ORD. LAY		MEMBERS ACT. INACT.		TOTAL	DELEGATES
CANADA	1		1		171		171	7
CONNECTICUT	0		0	0	9		9	2
ILLINOIS	5	3	3	1	234	18	252	10
KANSAS	3	2	2		153	56	209	8
MAINE	3		1	2	304		304	12
MASSACHUSETTS	8	1	10		291	220	511	19
MICHIGAN	1		1		117		117	5
MID-ATLANTIC	4		2		181	131	312	12
NEW YORK			NO REPORTS RECEIVED					
OHIO	5	1	2		151		151	7
PACIFIC COAST	7		7	1	296	74	370	14
SOUTHEAST	2		3		155		155	7
WESTERN CANADA			NO REPORTS RECEIVED					
CONFERENCE			NO REPORTS RECEIVED					
GULFPORT SOCIETY	0		0		39		39	3

No totals are possible

### PROPOSED AMENDMENTS TO THE CONSTITUTION OF CONVENTION

At its meeting on July 21, 1973, the General Council discussed ways in which more people might be involved in the proceedings of our annual conventions. As one step in this increased involvement, the Council voted to recommend to the Convention that the constitution be amended to provide that Associations be entitled to an additional delegate for every fifteen members instead of for every thirty members, as presently authorized. Action on this proposed amendment will be taken at the 1974 convention in Urbana, Ohio, with the understanding that, if approved, it will be effective at the 1975 convention session.

#### PROPOSED ARTICLE IV, SECTION 3

"SECTION 3.—Every such Association or other Body of the Church shall be entitled to two delegates, and an additional delegate for every fifteen\* members, such delegates to be members of the Association or other Body of the Church which they represent, membership to be figured as of the

thirty-first day of December of the Calendar year immediately preceding the date of the Convention meeting.

\*[Present SECTION 3 reads, "thirty"]

#### CORRECTION TO PROPOSED AMENDMENT TO ARTICLE II, SECTION 3

There was a misprint in the February issue of *The Messenger*, in the notice of the proposed amendment to Article II, Section 3 of the Constitution

*SECTION 3. There shall be a General Council consisting of the President, Vice-President, Recording Secretary, Treasurer ex-officiis, together with four ministers and eight laymen to be elected by ballot by the Convention, one minister and two laymen to be elected each year for terms of four years, the elected members being ineligible† for reelection at the Convention session marking the completion of their term of office, except that persons appointed or elected to fill an unexpired term of two or fewer years shall be eligible for immediate reelection.*

†correcting error, "eligible" in last Messenger

*Last fall, an important theological discussion was held in Zürich, Switzerland. Dr. Friedemann Horn, Pastor of the Swedenborgian Church in Zürich and editor of the newsletter Neukirchenblatt and the magazine Offene Tore for German-speaking Swedenborgians, attended it. His report of the event is of interest to the church, and is made especially significant by his comments and theological development.*

## THE 1973 ZÜRICH DISPUTATION

REPORT AND COMMENTARY BY DR. FRIEDEMANN HORN

The 1973 Zürich Disputation, which had been awaited with quite some interest, was held on September 5, 1973 in the large Zürich Stock Exchange Hall. The occasion was the 450th anniversary of the famous Zürich Disputation of January 29, 1523, which represented an essential step in the process of the Reformation in Zürich. That was when Zwingli debated with both houses of the Zürich City Council over his 67 articles, which he also called "Epilogues." The outcome was that the Council decided no one was able to refute Zwingli, so he was allowed to continue "to preach the holy Gospel and the right godly Scriptures, until he should be corrected."

Naturally, the 1973 Disputation was not to be a repetition of the 1523 one—events obviously do not let themselves be called to life again. But in the spirit of the Reformation, it was supposed to contribute to the reflection on the work and mission of the present and future church. The theses to

be debated were defended by their author—the well-known German theologian, Jürgen Moltmann (best known in the U. S. for his trend-setting book, *Theology of Hope*)—against a panel of three Swiss theologians, a politician and a writer. At the end, the other participants had opportunities to speak. A representative of the radio station that broadcast the event served skillfully as a moderator.

In Moltmann's theses (*see box, p. 36*), there are several thoughts which can be considered here. First of all, there is a superscript, which reads, "Liberation of the Church—the Church of Liberation." So the accent lies on "freedom." What is meant, obviously, is not the bare bourgeois freedom of "doing your own thing," but the freedom of the Children of God, the freedom of the Redeemed, the freedom of those who are released from the bonds of internal and external slavery.

"Liberation of the Church" therefore means its liberation from bonds of all kinds which keep it separate from its real nature as the Church of the Lord; but "The Church of Liberation" means then that the church, itself enjoying the freedom of the Children of God, has the ability and the obligation to bring this freedom to others.

### FIRST THESIS

The first of the Moltmannian theses seems especially important, and worthy of our support:

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### THE MESSENGER MARCH 1974

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Margaret Kirven, Lay-out Assistant

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*The church of the future will be the church of Christ, which obeys him alone, trusts him alone, and serves him alone; or in the future there will no longer be a church worthy of the name.*

In our own teachings, we're acquainted with that position (often finding it in apparent contradiction to the spirit of tolerance). The phrase we know sounds similar to Moltmann's in many respects, although it says considerably more.

*Hereafter no one from among Christians comes into heaven, unless he believes in the Lord God the Savior, and goes to him alone. (T. C. R. 107).*

The two sentences agree even verbally to some extent. Basically, it comes out pretty much the same, if one says with Moltmann, that there will be a church in the future only if it obeys Christ alone, trusts him alone, and serves him alone; or if one says with Swedenborg, that no Christian (notice carefully: he says "no Christian" because others are not the subject here) can henceforth come into heaven, who does not believe, in the Lord and go to him alone. For heaven and the church on earth are ultimately one. Whoever belongs internally to the church of the Lord, comes into heaven after death; and whoever does not belong to it, or whoever is only externally counted in it, cuts himself off from heaven.

Moltmann's theses must be seen however against the background of the contemporary attempts to place *Karl Marx* or *Sigmund Freud*—i.e., purely worldly authorities of the most diverse kinds—beside Christ or even above him as teachers of the church. Events in numerous theological faculties of our days show that this fear is in no way snatched out of the air. It was astonishing that the very aggressive supporters of these

1973 ZÜRICH  
Five Theses by Prof. Dr.

1. The church of the future will be the church of Christ, which obeys him alone, trusts him alone, serves him alone, or in the future there will no longer be a church worthy of the name.

2. The whole of the Gospels is the freedom to which Christ has liberated us (Gal. 5:1). Jesus preached and lived the freedom of God, in which man is liberated from poverty, humiliation and guilt. He brought the Kingdom of God to the poor, the joy of God to the sorrowing, and the divine law of grace to the unrighteous. Through his death on the cross, he has brought God's freedom to the God-forsaken, and has broken the power of evil. Through his resurrection from the dead, God has let his Kingdom of Freedom break into the midst of the history of oppression and suffering. Christian faith therefore is freedom, freedom spreading wide into all areas of life, and anticipating, in his hope, the liberation of the world to the Kingdom of God.

3. The church arrives at its truth wherever it experiences the presence of Christ liberating from godlessness and idol worship, and liberating from inhumanity and oppression. The church demonstrates its truth wherever it engages itself with all its strength—whether in opposition or in suffering—against every force of personal or organizational evil.

4. As the church of the future becomes politically more conscious and more critical, it will combine the

attempts did not speak up in the discussion. Only covertly here and there, a few indications in this direction were perceived.

## SECOND THESIS

As for the second thesis, it dealt with the freedom to which Christ has liberated us. A passage was quoted from the Apostle Paul's Epistle to the Galatians, which says:

*For freedom Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery. (5:1)*

A beautiful passage, certainly! And yet we would much rather see the underlying passage from John's Gospel being quoted here, in which Jesus' words conclude:

## DISPUTATION

Jürgen Moltmann, Tübingen

commitment to the effective liberation of men with a re-discovery of worship as "Celebration of Freedom." The freedom of God which is experienced in Christ is celebrated in festive ecstasy of everyday life, and at the same time is lived in the politics of liberation in everyday life.

5. The church of the future will find the way to its ecumenical unity in common confession, common Communion, and political coordination. Only an ecumenically united church can bear witness before mankind to the unity can churches and Christians in their individual situations realize critical freedom in their societies.

These five theses concerning the work and the mission of the church of the future may appear illusory to freedom of a believable God. Only through ecumenical many a man, if he looks soberly at our Volkskirchen and Landeskirchen (churches in Switzerland and Germany as different as local neighborhood churches and major metropolitan churches in the totally different American situation). They are not illusory, if we reckon with a dual form of Christianity: with great churches, and innovation groups. Contrary to the Reformation of the 16th century, which broke up the Orders and knew only one form of Christian life, for the future of the church, we will be reckoning with a new emergence of innovation-groups more similar to Orders, in which the Imitation of Christ will be taken with radical and uncompromising seriousness. The church of the future needs them.

*So if the Son makes you free, you will be free indeed. (8:36)*

This second Moltmannian thesis contains more than can be dealt with in detail here. I will only mention that the explicit point of it is that Christ "has brought God's Freedom to the God-forsaken and has broken the power of evil." From this it is then concluded:

*Christian faith therefore is freedom, freedom spreading wide into all areas of life, and anticipating, in his hope, the liberation of the world to the Kingdom of God.*

## REMAINING THESES

In theses three and four, these thoughts on

the liberation from godlessness, idol-worship, inhumanity, and oppression, are extended—not least in respect to politics. Finally, thesis five encouraged ecumenical unity among churches and Christians, for only so can freedom become effective in the individual social and political situations.

The remaining discussion of these theses resulted in not very many essentials (as is usually the case with disputations). The five theses do raise important questions, however, about the freedom of which they speak. In what does it really consist? How do we achieve it? How can we bring it to other people?

## SLAVERY ENDURES

A crucial point to be considered arises from the Lord's words:

*If you continue in my word, you are truly my disciples, and you will know the truth, and the truth will make you free. John 8:31-32)*

The very context in which freedom is promised includes the implications that we are unfree. These words of the Lord apply to us, just as they did to his Jewish contemporaries who believed in him. To us then, as to them, he promises how we can be made free, *since we are now enslaved*. Certainly God has created us free; certainly we are made in his image, after his likeness; but we all, without exception, have made bad use of this freedom. Never mind for now the argument over whether we have come into this situation through heredity or environment: it suffices to establish here that we all have misused our God-given freedom again and again, and in this way have placed ourselves under slavery to sin. From this accusation, we also understand the indignation of the Jews (or anyhow we should un-

Cont'd. on p. 38

derstand it) who didn't want to admit it either:

*"We are descendants of Abraham, and have never been in bondage to anyone. How is it that you say, 'You will be made free?' " (John 8:33)*

Although this indignation of the Jews has its particular historical contexts, in the deepest sense it rests on the same misunderstanding that we continually fall into: namely, the assumption that since, as Abraham's descendants they fulfilled the letter of the Mosaic Law, they should be free children of God like their ancestor. Similarly, we as Christians often assume that we already have the Children-of-God status signed and sealed in our pocket—because we belong to the church, we acknowledge certain fundamental doctrines of faith, and try hard (so long as it's not too uncomfortable and risky) to lead an "upstanding life," according to the commandments," as—a little pompously—we do like to say.

But in Jesus' eyes, there obviously is no way for that to be real freedom.

## FREEDOM'S PREREQUISITE

The first prerequisite for that freedom would be, as he says, that we remain in his words, and so really be his disciples. Of all the speakers in the discussion after the Disputation, certainly the most appealing and convincing was the young man who with a few well-chosen words urged just this as the most important prerequisite for all the rest.

Now the expression "remain" (meno" in the Greek) has a particular coloration as it is used in John's Gospel specifically, where it occurs in four central passages among the sayings of the Lord. Just consider the familiar words:

*Labor not for the meat which perishes, but for that meat which endures (remains) to eternal life. (John 6:27)*

or:

*He who eats my flesh and drinks my blood abides (remains) in me, and I in him. (John 6:56)*

or:

*Abide (remain) in me, and I in you. (John 15:4)*

to say nothing of many others.

[Translator's note: "continue," "endure," "abide," and similar words in English Bibles translate a single Greek word, for which "bleiben" i.e. "remain" is used consistently in Luther's German text]. Therefore, to remain in the words of the Lord obviously must be more than just to consider them true and to propagate them. The conclusion is plain and simple: if we take the Word of the Lord as the standard to which we align ourselves in the major and minor decisions of our everyday lives, then we remain in him—we are then, as he assuredly said, really his disciples. And as such, as disciples of Jesus, we will know the truth, and the truth will make us free. For as we've already said, the origin of freedom is God; and therefore the restoration of freedom—which through our mis-use has come to be nothing less than slavery under sin—can occur only through the Lord.

## A CLEARER VIEW OF FREEDOM

In the theses for the Zürich Disputation, that freedom to which Christ has liberated us naturally was spoken of only in a very general way. They referred to the liberation of men from poverty, humiliation, and guilt, and urged the establishment of a realm of freedom here and now. There's nothing wrong with that, but it lacks an anchor in a precise concept of freedom and of liberation.

This is where our teachings can give us crucial help, which we find in this clarity nowhere else in the rest of theological literature. But on top of this it is clear to us that these teachings represent not only some new theological orientation, but especially that they had their origin in a genuine revelation from the Lord himself.

To begin with, they make clear to us what genuine freedom is, and what pre-requisites it has. This is why it is so hard to describe, because in the truest sense of the words, people are too constricted to conceive it as long as their consciousness is aligned exclusively to the material world. One of the deepest and most beautiful statements of this problem is in Swedenborg's work on Divine Providence. There the various kinds of freedom are investigated—natural, rational and spiritual—and then it is said, "Spiritual freedom is from love of eternal life" (*D. P.* 73). It is of greater importance that we do everything we can to understand this origin of freedom. The heavenly doctrines help us in this, by expanding our field of vision correspondingly.

## FREEDOM IS NOT WILLFULNESS

Clearly, people feel free when they can do what pleases them and avoid what doesn't. In other words: we consider ourselves free as long as it's possible to follow our own inclinations, to live out our *love* in its various forms—thus free to love or to hate. In this regard, the old word "willfulness"—i.e. the will which one has chosen—is commensurate with the end of a free will. Today, of course, it is used for the most part only in its negative sense—that is, in connection with tyranny, arbitrary rules, etc. We can see its original meaning, however, in the word, "involuntary."

[Translator's note: *no pair of English words convey the relationship between the*

*concepts expressed by "willful" and "involuntary" that is self-evident in the corresponding German "willkürlich" and "unwillkürlich." Comparing the images of a willful kick and an involuntary knee-jerk may illustrate the point.]*

But even the willful domination of a tyrant is still nothing else than the devastating outcome of the fact that the free will of an individual or segment of the population has become national law. What I'm getting at is that though in the west today there are only isolated dictatorships (willful dominations), the reason may be that the willfulness of individuals threatens to be elevated to the highest principle, with no less devastating results.

The examples of such tyrannies occurring on a large scale as well as on small scales, shows that the consequence of boundless willfulness cannot be anything but unfreedom. And finally, even the tyrant himself is in no way free. One needs only consider the constant fear under which a Stalin or a Hitler had to exert their supposedly so boundless willfulness. So, too, the little tyrant of our times—the one, for example, tyrannizing everyone on the streets with his sportscar or high-powered motorcycle—must deal with the prospect that he could have an unpleasant experience with gravity and other inescapable laws.

## FREEDOM CONFORMS TO CREATION

These illustrations lead us to the second observations about freedom: freedom is possible only in the context of the existing, universal laws of creation. In the last analysis, that signifies nothing else than that freedom is possible only in conformity with the Creator—not in opposition to, or independence from him. We need only consider our physical well-being, how dependent it is

Cont'd. on p. 40

**DISPUTATION, cont'd. from p. 39**

on the unchanging natural and mental-spiritual laws. Naturally the same applies even more to our mental-spiritual well-being. And no one who is not in good physical or mental-spiritual health has the sensation of complete freedom. Thus conformity, harmony, of individuals with the order of creation, is the only guarantee of freedom and well-being, happiness, or whatever one may call it.

**FREEDOM INCLUDES RELATIONSHIPS**

This leads to a third observation. The individual is incorporated into a much larger whole than his senses—entirely acclimated to externals—allow him to recognize. The Apostle Paul called this whole the “Body of Christ,” Swedenborg spoke of the “Greatest Man,” and what Swedenborg was given to describe out of his inspired vision was called by Goethe “the Swedenborgian spirit-universe.” The great Swiss depth psychologist, C. G. Jung, very well acquainted with Swedenborg’s vision (and with visionary gifts of his own) called this vast whole the “Collective Unconscious.” Jung’s student, Aniela Jaffé, with whom I spoke of this not long ago, was of the opinion that it is not so much a question of which expression one employs for this root sphere of mankind, if one only recognizes the fact. That may well be. Yes, it is important that we know of this sphere. For it is precisely the modern man who is in danger—one observes and avoids it more and more frequently—of isolating himself completely and so destroying himself spiritually. He even neglects one of the basic pre-requisites of his well-being and his freedom, namely his relationship with the Whole.

Moltmann’s five theses for the Zürich Disputation include the knowledge that freedom is possible only in community with all others. Hence their political alignment,

which also was expressed very clearly in the disputation. Perhaps, however, their limitation lies precisely here. That in itself would be a separate discussion. At this point, only the obvious contradiction to reality should be mentioned, in which the politicizing theologians became more and more entangled as soon as they took sides with one or the other party (which in no way means that the church should look away from all the injustice in the world).

**SPIRITUAL FREEDOM IS PRIOR**

It is certain that we can bring to other men the freedom of the Children of God—the freedom which was won for us through the life, suffering, and death of our Lord—only when we ourselves have become fully and completely the children of God, and therefore free. Otherwise, we would not only be believed, but would fall into the same error that the church has always fallen into when it involved itself too directly in politics.

Doesn’t the mission of the church exist primarily in teaching us to hear the Word of the Lord, and to understand it—to understand it in its depths? Only out of such understanding can it emerge to the determination to remain [*continue, abide*] in his Word—that is, as has already been said, to make it the standard of our actions in all areas of life. Action is by implication always to some extent a political act. For what I do or fail to do inevitably affects the community to which we belong, and ultimately affects all of humanity, whether for good or for evil.

**FREEDOM INCLUDES  
SELF-COMPULSION**

From the hearing and understanding of the divine Word, however, there develops a still much deeper knowledge of the nature and of the prerequisites of freedom. Freedom



# OPEN FORUM

I have read some of the discussions on abortion; now I wish to contribute my comments. I believe that since God created mankind in order to create a heaven of angels, it would be better for a person to have existed—even though very briefly—than not to have existed at all. In the light of God's purpose, it is better that children exist, though they die of defects, starvation or maltreatment, than that they not exist at all. Even though Swedenborg teaches that it is the Lord's intention for people to live to adulthood and learn about him and start the process of regeneration while living in the physical body on this earth, still Swedenborg does reassure us that the spirits of those who experience physical death in infancy or childhood are taken into the heavens to continue existence and growth there.

This belief appears in opposition to modern concerns about human over-population of this earth, and about whether or not abortion is an act of murder. However, our God, the Creator of all things, does seem to have created people with the same potential that he gave many other creatures: that is, the potential to reproduce the species to several hundred times more than Earth could support. Therefore, in God's long-range plan, maybe existing to adulthood is not as important as just having existed.

Since Swedenborg says the father contributes the spirit to the potential new person in the ovum (*Divine Wisdom* iii, *Marital Love* 206), but he is not clear when that spirit is an individual entity capable of existing in the spiritual world, I see no reason why I should not assume that the spirit is formed at conception. In fact, Swedenborg says, "That this Life Itself, as soon as conception takes place, is present and forms, follows from these

things: that a man must be formed by Life Itself in order that he may be...a man,...an image and likeness of God....(*D.W.* 3)." If this is the way life is, the conclusion I come to is this: it is better to conceive and abort than not to conceive.

The spirit has been created then, and will continue to exist, even though the physical body ceases to exist. This is God's system for creating angels for his heavens. Although some must reach adulthood to keep the system going, and thus nearly all are endowed with the will to strive for adulthood, it really is not intended that all reach adulthood.

I feel that a woman should have the right to decide for herself whether or not she wishes to abort a growing foetus. The laws should not deny her the privilege of seeking an abortion. However, those people from whom she might seek such help also should have the right to accept or reject her request according to their ethical distates. To make laws which deny this right to a woman is to put restrictions on the freedom of all women under the law. Thus the growth, maturation and regeneration of women are stifled by denying women another area of freedom of choice. This does not mean that a woman should make such a decision all by herself. She should be free to consult with whomever she wishes, if she can get their time and attention.

This does not consider what conceiving and aborting may do to a woman's physical and mental health. What I want to do here is offer this aspect for consideration as we try to weigh and compare "the sin of contraceptives" to "the sin of premeditated abortion" to "the sin of over-population or starving to death."

*Marian Kirven*

as it is meant here, freedom of the children of God, is at once a gift, and a victory ever to be re-won. We already said that it originates from the Lord, is newly won and secured by him against the opposition of all the hells, through his life, suffering, and death. Therefore it can only be obtained from him. That happens however not only

through pious meditation or through prayers—thus through an inactive, enduring, so-called faith—but, as he often said to his disciples, by our taking up our cross and following him. As the teachings express it, we must *force* ourselves, *compel* ourselves to continue in his Word if our nature pulls us

Cont'd. on page 46

## RELIGIOUS EDUCATION TODAY

*Convention's Department of Education has asked representatives of church camps to write descriptions of their programs for this column. Here is the first response.*

### **SPLIT MOUNTAIN CAMP** *by the Rev. Chungsun Lee*

Let your imagination fly up as high as seven thousand feet

Let your imagination fly up as high as seven thousand feet, and think of the primitive camp life at Big Meadow in the Sierra Mountains of California, the Golden State. We enjoy the untouched nature and admire the mighty works of the Lord with awe.

This is Split Mountain Camp, the religious and educational camp planned to give young people of the New Church an experience of living in the spirit of New Church teachings. Matins early in the morning, discussions with the camp minister about New Church doctrines, educational games, and lots of recreational activities: sketching, writing, hiking, hand-crafts, swimming in the icy stream, and so forth. This camp gives fun, good food and true friendship, along with teaching of the Word.

Split Mountain Camp is also therapeutic. In the group life, we are guided to find ourselves mutually in relation with friends and the Lord, and we can adjust ourselves in the communal life. Split Mountain Camp is also full of self-examination and prayer. Gathering around the camp fire, we reflect upon ourselves, looking up into the starry sky and often get deeply into prayer, talking to the twinkling stars. Teen-agers love to sing, and this singing of inspiring songs while sitting around the camp fire often gives warmth to our hearts. Particularly the campers who have lost interest in the formal worship of the city churches, often experience true worship of the Lord at the camp.

As camp minister, I have met a few campers who came and presented new forms of worship that they had thought out. Young people want to be freed from the confinement of the traditional forms of life and from the pressures and rules of

the "out-of-date" culture; and we want to worship the Lord freely, getting out of the adult-made church walls, stained glass, and hard and uncomfortable pews, as well as the rituals of the city churches. At Split Mountain Camp, we don't have the walls around us, nor even the ceilings over our heads! We are in the bosom of nature. When we worship the Lord at our camp, we can be our own. We can come to the Lord without any disturbing mediator. When the Word is open we also keep open the doors of our hearts. We listen to the songs of birds and the whispering of flume. Yes, at last we can hear the whispering of spirits and angels talking in our hearts.

This is the life we have at Split Mountain Camp. Prayer and worship are the aims we pursue, while we enjoy fun, good food and true friendship—through which we pray that the Lord may heal. Above all, we are proud of our new camp names, which represent our new births.

"All for one, and one for all."

"All religion relates to life, and the life of religion is to do good."

Split Mountain Campers always keep these two mottos in mind. Split Mountain Camp is indeed a "heaven on earth" for the young people of the New Church.

## PLAN NOW TO ATTEND

### **Board of Education's Adult Work Committee's 3rd Post-Convention Conference**

Change — Growth — Regeneration

A time together to identify and respond to the experiences of daily living with reflection based on our understanding of Swedenborg's writings.

**For further information write  
Post-Convention Conference  
The Swedenborgian Church  
48 Sargent Street  
Newton, Mass. 02158**

## MINI COURSES

### At the Urbana Convention

#### WORSHIP THROUGH MUSIC

How to use various kinds of music to provide mood, continuity, and spirit in the worship service

#### SWEDENBORG'S THEOLOGICAL PSYCHOLOGY

#### UNDERSTANDINGS AND APPLICATIONS OF THE IDEA OF CORRESPONDENCES

#### REGENERATION AND THE SINGLE PERSON

#### RELIGIOUS EDUCATION

Helps, techniques, and media for the small group or family

#### LEADING DISCUSSION GROUPS

Training leaders for discussions for classes or committees in the church

#### FILMS

Using moving picture films more effectively in the church

#### PHILOSOPHY OF RELIGIOUS EDUCATION

What are our goals in education in the New Church?

#### PRAYER AND THE HEALING PROCESS

Help in understanding our prayer life

#### CHURCH AS COMMUNITY

The church as a living, sharing, spiritual organism: the results of an Urbana experiment

#### WOMEN TODAY

Areas of creativity and conflict: an approach to understanding changing roles

#### SOCIAL ISSUES

How our teachings can help us in understanding social problems

#### DEATH AND DYING

Our resources for dealing with these crises

#### DRUGS

Drugs and religious experience

Welcome. Each course will meet for three two-hour sessions on Thursday and Friday with such coffee and other breaks as the leaders and group may determine. Please register for one course, as your first choice, and list an alternate course as your second choice. Please register as soon as you are reasonably sure what course you want.

Mail form for each registrant by May 15th to: Urbana Convention, 48 Sargent St., Box 66, Newton, Mass. 02158

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## ADVANCE SEMINAR REGISTRATION

### 1974 CONVENTION MINI-COURSES

Urbana, Ohio  
June 27-28, 1974

Name \_\_\_\_\_

Mini-course title (1st choice) \_\_\_\_\_

Mini-course title (2nd choice) \_\_\_\_\_

Mini-courses will begin on Thursday, June 27, at 1:30 p.m. There will be 3 sessions, 2-hours each, on Thursday and Friday. Regular attendance at all seminar sessions is expected, and no course transfers will be permitted after the opening of the second session. First choice registrations will be honored wherever possible, but in courses with enrollment limitations, the first preference will go to earliest advance registrations.

## ADVANCE CONVENTION REGISTRATION

**Urbana College, Urbana, Ohio**

**June 19-23, 1974**

Name \_\_\_\_\_

Mailing Address \_\_\_\_\_  
(Street)

(City) (State) (Zip) \_\_\_\_\_

Special Needs: \_\_\_\_\_

Special Diet? \_\_\_\_\_

Room on 1st floor? \_\_\_\_\_

**Single Room** ☐ **Double Room** ☐ **Roommate Request** \_\_\_\_\_

**Air-conditioned rooms will be assigned first come, first served, upon receipt of registration form.**

Accompanied by: Names	Relationship	Ages of Children

**TRAVEL ARRANGEMENTS:**

Arrival	<u>                    </u>	Departure	<u>                    </u>
	(Date and hour)		(Date and hour)

**MODE OF TRAVEL:** Car ☐ Plane to Columbus ☐ Plane to Dayton ☐ Bus to Springfield ☐

**(From the east, the best plane service is to Columbus. From the west, fly to Dayton. If you arrive by bus in Springfield, call the college for transportation at 652-1301),**

**RATES: \$10 per day per person, room and board, with double occupancy.**

**\$15 per day per person, room and board, with single occupancy**

**\$6 per day for young people 13-18 years old, registering for ANCL program**  
**Young people under the age of 18 must be accompanied by a parent or an adult who will accept responsibility as a sponsor.**

**\$3.50 per day, for children under 12 occupying room with parents**

**Registration Fee of \$15, payable upon arrival at the college, for all persons 18 years of age and over. This fee covers rental of meeting rooms, use of swimming pool and other facilities, receptions, socials, extra cost of banquet, entertainment, and nursery.**

**TENTATIVE SCHEDULE: Ministers and wives meet from Sunday evening, June 16, until Wednesday, June 19.**

**General Council, Women's Alliance, Sunday School Association on Wednesday afternoon and/or evening, June 19.**

**Convention business sessions and ANCL meetings begins Thursday morning, July 20**

**Send this Registration Form to:**

**Urbana Convention**  
**48 Sargent Street, Box 66**  
**Newton, Mass. 02158**

## SSR NEWS NOTES

### 'ACAM' MEETS AT SSR

The Advisory Committee on Admission to the Ministry met with SSR students, and two other aspirants to Convention's ministry, during the last week of March. ACAM is a committee of the Council of Ministers, composed of CoM's Executive Committee, one other minister, and a Layman appointed by Convention. It advises candidates, the faculty, and the Council on issues relating to the ordination of specific individuals.

### TEAM-TEACHING HIGHLIGHTS YEAR'S COURSES AT SSR

A total of five courses this year at the Swedenborg School of Religion have been conducted by pairs of faculty members working together as a team.

Dr. George Dole and Dr. Cal Turley teamed up last fall to begin a course in Forms of Ministry. Taught as a half course in fall and continuing in this semester (a semester course spread over a year), it is built around visits to near-by churches, followed by classroom sessions of theological and professional reflection on the field observations.

Drs. Dole and Turley have collaborated on a spring semester course as well, relating Swedenborg's scientific description of the psychic structure of persons with his descriptions in *Heaven and Hell* of the human spiritual nature. The two sources are used to develop understanding of theological perspectives in psychology, as well as of psychological insights into theology. Thus it applies to traditional academic disciplines, use of Swedenborgian ideas, and inter-personal skills—three of the five areas in which SSR requires “adequate and growing competence” in its new Covenant Curriculum.

Last semester, “Homiletics and Worship”—a course focused primarily on the use of the *Book of Worship's* “First Order of Worship” and on the preparation and delivery of sermons in that context—was taught by President Edwin Capon and Doctor Robert Kirven. A number of visiting ministers dis-

cussed a variety of methods of sermon-preparation with the student's, printed and recorded Swedenborgian sermons were analysed, and regular class assignments and discussions dealt with creative use of the liturgical format and all phases of preaching.

Drs. Robert Kirven and William Woofenden are leading together a spring-semester course in Swedenborg's doctrine of “correspondence.” Operated as a seminar, with both faculty and student research presentations, it deals with the origin of the idea in Swedenborg's scientific work, its implications for philosophy and particular aspects of theology, certain classic and modern parallels used to clarify and confirm Swedenborg's formulation.

Other classes this year include Dr. Woofenden's “Introduction to Research in Swedenborg” last fall, and his half-course this spring that deals with special Swedenborgian terminology. Dr. Dole has been teaching his introduction to Swedenborg's Latin through both semesters, as well as Latin II, readings in Swedenborg's Latin texts and manuscripts. In addition, all students and faculty are engaged in private tutorials in Swedenborg.

### TRANSLATING TEAM EVOLVING AT SSR

Dr. George Dole's *Latin II—Readings in Swedenborg's Latin Texts and Manuscripts* has become a kind of pro-seminar this-year. Drs. Woofenden and Kirven, SSR faculty members who refurbished their badly-rusted Latin in his *Latin I* last year, have combined the course reading with development of techniques for team-translating. The three men expect to be experimenting with procedures for working together on single translations, as well as helping each other with separate simultaneous projects. In this way, more of Swedenborg's Latin could be translated into modern and clearer English.

The new and clearer style, reflecting more accurately Swedenborg's remarkably direct and simple Latin style, is being developed in detail in Dr. Dole's currently-in-process translations of *Heaven and Hell*, and *Interaction between Soul and Body*.

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## PROF. GUTFELDT GUEST ON SSR FACULTY

The Rev. Horand Gutfeldt, Asst. Prof. of Psychology at Urbana College, is teaching as a guest faculty member at Swedenborg School of Religion during a one-quarter leave-of-absence from U.C.

Dr. Gutfeldt, a graduate of SSR, Harvard Graduate School of Education, and the University of Vienna, was Pastor of the Swedenborgian Church in Vienna before joining the Urbana College faculty.

## SSR INAUGURATES NEW SCHOLARLY JOURNAL

The Swedenborg School of Religion has published the first issue of *Studia Swedenborgiana*, a new journal. Dr. William Woofenden is the editor, with the rest of the faculty serving as an editorial board. Publication is through the facilities of Convention's Central Office.

The masthead describes *Studia Swedenborgiana* as a publication of SSR, and as "an occasional magazine devoted to philosophical and theological concepts found in, or related to, the writings of Emanuel Swedenborg." Its objective is defined as service as "an international forum of scholarly and critical thought, contemporary as well as retrospective." The school hopes to use the journal as a means of introducing Swedenborgian scholarship to professional academia, and as a medium for the publication of the work of the faculty and other Swedenborg scholars.

The first issue begins a serialized publication of a previously unpublished translation of Swedenborg's *Journal of Dreams* by James John Garth Wilkinson, an English physician who translated several of Swedenborg's works, and was a close friend of Henry James. Wilkinson's translation, made around 1860, remains the only complete translation into English of the entire text of the small personal diary. Plans are being developed for later publication of a bound volume, to be printed from the same type by another agency. The serialized sections in *Studia Swedenborgiana* will be accompanied by background and interpretive articles.

## THE CHURCH I BELONG TO

Did anyone ever ask you, "What church do you belong to?" It has happened to me many times. When I tell them, they think I'm Swedish, or just making a wise crack. I try to explain as best I can. I tell them that I belong to a Christian Church whose theology is based upon the Writings of Emanuel Swedenborg. The next question is, "Who is he?" I explain simply that the history of this remarkable man is found in almost any public library. What an easy way to get out of a long explanation!

As I get older I find I'm beginning to know more about what I believe and why I believe it. The Lord's Second Coming, the Holy Word, and the Writings. Sometimes I find the Writings hard to take, but *The Compendium* which the Boston Society gave me, helps a great deal.

I find that my friends can't explain their churches even if they are better known. As a matter of fact I find them agreeing with me in what I believe and me a little of their beliefs.

I have been to both Blairhaven and the Fryeburg New Church Assembly. At Fryeburg I've shared my beliefs with others of the same faith. This has helped reinforce my church teachings to me. Meeting new friends has helped immensely, and the whole atmosphere tends to further knowledge.

Marion Gale

## DISPUTATION, cont'd. from p. 41

in the other direction. "To force oneself is not contrary to freedom," Swedenborg says. On the contrary: he who does not compel himself to do what is good, what the Lord urges in his Word, he is and remains a slave, an unfree man. "He who sins is the slave of sin." For even if in most cases he doesn't even realize it, he stands under the dictate of hellish power.

The connection between unfreedom and Hell is shown in the following, uncommon-

## DEPARTMENT OF PUBLICATION MEETS IN PHILADELPHIA

At its meeting in February, Convention's Department of Publication made several decisions aimed at stimulating the production of new literature. Based on direct requests from the Wayfarers' Chapel and other centers for new pamphlets on a wide variety of topics, a number of individuals are being asked to accept commissions to fill these needs. One method that is to be tried is that of making it possible for qualified individuals or pairs of writers to get away from routine obligations for periods of a week at a time to work on new material. Expenses would be paid for room and board at a motel or other appropriate place to make possible week-long intensive writing sessions. If initial efforts prove fruitful, such sessions might be underwritten as often as three or four times yearly.

ly impressive passage from *Arcana Coelestia*:

*There are certain spirits who during their life in the world, because they had been told that all good is from the Lord, and that a man can do nothing of himself, had held it as a principle not to compel themselves in anything, but to cease from all effort, thinking that as the case was so, all effort would be in vain; and therefore they had waited for immediate influx into the effort of their will, and did not compel themselves to do anything good, going so far that when anything evil crept in, as they felt no resistance from within, they resigned themselves to it also, supposing that it was permissible to do so. But these spirits are as it were devoid of what is their own, so that they have no determination to anything, and are therefore among the more useless, for they suffer themselves to be led alike by the evil and by the good, and suffer much from the evil. But they who have compelled themselves to resist what is evil and false—although at first they supposed that this was from themselves or from their own power, but were afterwards enlightened to see that their effort was from the Lord, even to the least of all the particulars of the effort—these in the other life cannot be led by evil spirits, but are among the happy. Thus we may see that a man ought to compel himself to do what is good and*

Plans were also laid to set up a display at Convention which will include a suitable rack and a pre-selected set of literature, to be offered as a package for use in local churches.

Considerable attention was given to the report that Robert Kirven wishes to be relieved of the editorship of *The Messenger* as of June 1975. Consensus was quickly reached that steps should be taken immediately to begin to search for his successor. Convention's By-Laws provide that the Board of Publication shall appoint and have jurisdiction over the editor. In conjunction with this search, the department plans to prepare and circulate a questionnaire to all receivers of *The Messenger* to find out what sorts of changes they might like to see in the periodical. This data will be made available to the new editor when he or she is appointed.

*to speak what is true . . . with those who compel themselves to do what is good, there is a willingness within, and thus a freedom, from which and for the sake of which they compel themselves, that is to say, they do so for the sake of obedience to what the Lord has commanded, and for the sake of the salvation of their souls after death, within which although the man is not aware of it, there is still more interiorly a regard for the Lord's kingdom, and even for the Lord Himself. This is the case most of all during temptations, for in these—when the man compels himself to resist the evil and falsity which are infused and suggested by evil spirits—there is more of freedom than is possible in any state out of temptations—although at the time the man cannot comprehend this—for there is an interior freedom, from which he wills to subjugate evil, and which is so great as to equal the force and strength of the evil that is assailing him, for otherwise he could not possibly wage the combat. This freedom is from the Lord, who insinuates it into the man's conscience, and by means of it causes him to overcome the evil as from what is his own. . . . In all freedom there is man's life, because there is his love. Whatever a man does from love appears to him free. But in this freedom, when the man is compelling himself to resist what is evil and false, and to do what is good, there is heavenly love, which the Lord insinuates, and through*

Cont'd. on p. 48

## DISPUTATION, cont'd. from p. 47

*which He creates the man's Own . . . . To compel one's self is not to be compelled; for no good ever comes from compulsion, as when a man is compelled by another man to do what is good; but it is evident that in the case we are now considering the self-compulsion comes from a certain freedom that is unknown to the man, since from the Lord there is never any compulsion. (Arcana Coelestia 1937)*

We see also that freedom is more deeply rooted than a purely materialistic theology can ever know. The "liberation" that the Moltmannian theses speak of as the prerequisite for the church to be able to bring freedom to others and finally to the whole world, is fundamentally a liberation from the powers of hell which is achieved only through strong personal commitment. Paul saw that clearly—but his modern followers no longer want to go this far with him—when he said that in our struggle, "We are not contending against flesh and blood, but against the principalities and the powers" (Eph. 6:12). Therefore the commitment of the church is always first to a spiritual battle, then to a worldly one.

*Translated from the German  
by Robert H. Kirven*

*Bible quotations from Revised Standard Version*

## THE MESSENGER

MARCH 1974

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