

THE MESSENGER

Official Organ of the Swedenborgian Church

APRIL 1974



NOMINATIONS for Elections at Convention

PRESIDENT: The Rev. Eric Zacharias
Pretty Prairie, Kansas

VICE-PRESIDENT: Mr. Adolph T. Liebert
Pittsburgh, Pa.

SECRETARY: Mrs. Wilfred (Ethel) Rice
Cambridge, Mass.

TREASURER: Capt. August Ebel
Washington, D. C.

GENERAL COUNCIL (4-year terms)

MINISTER: The Rev. Jaikoo Lee
Park Ridge, Ill.

LAYMEN: Miss Chris Laitner
Detroit, Mich.

Mr. Keith Mull
Pawnee Rock, Kansas

BOARD OF EDUCATION (1-3-year term)

Mrs. Richard H. (Ginger) Tafel, Jr.
Montgomery, Ohio

BOARD OF PUBLICATION (1-4-year term)

Mrs. E. Ellsworth (Jan) Seibert
El Cerrito, Cal.

BOARD OF MISSIONS (2 ministers - 3-year terms)
(2 laymen - 4-year terms)

The Rev. Paul Zacharias
Kitchener, Ontario

Mrs. Alan (Dorothy) Farnham
Brockton, Mass.

The Rev. Horand Gutfeldt
Urbana, Ohio

Mr. Tomas Spiers
Philadelphia, Pa.

PENSION FUND COMMITTEE (1 - 3-year term)

The Rev. Wilfred Rice
Cambridge, Mass.

NOMINATING COMMITTEE
(2 to be nominated, 1 to be elected for
1-5-year term)

Mr. H. Page Conant
Bridgewater, Mass.

The Rev. Clayton Priestnal
New York, N. Y.

AUGMENTATION FUND COMMITTEE
(1 - 5-year term)

The Rev. Edwin G. Capon
Swedenborg School of Religion

**ADVISORY COMMITTEE ON
ADMISSION TO THE MINISTRY**

The Rev. Ernest Frederick
Swedenborg House, Deland, Fla.

Mrs. Horace (Margaret) Briggs
Fryeburg, Maine

BOARD OF MANAGERS, S.S.R. (4 3-year terms)

The Rev. Horand Gutfeldt
Urbana, Ohio

The Rev. Eric Zacharias
Pretty Prairie, Kansas

Mrs. John (Martha) King
Boston, Mass.

Mr. H. Page Conant
Bridgewater, Mass.

Respectfully submitted,

F. Robert Tafel, Ch.
Paul B. Zacharias
Roger D. Paulson
Galen W. Unruh
Gertrude Tremblay

PRESIDENT'S CORNER

Since I seldom take a camera on my convention-wide trips, I will illustrate some of my recent experiences with word pictures.

Scene 1. A meeting in the living room of Charles and Verda Winter in Cleveland (Verda is a daughter of the late Rev. and Mrs. Isaac Ens). I talk with four young people about the meaning of church membership in a lively give-and-take session. Next morning three of the young people are confirmed: Diane and Debby Winter, and Glenn Bestor.

Scene 2. The living room-dining room of the home of the Rev. and Mrs. Richard H. Tafel, on Chestnut Avenue in Narberth, Pennsylvania. Dick and Corinne have been hosts to hundreds of meetings and social events in their home during their long-time association with the Philadelphia Church. This week-end the Department of Publication is meeting there. When the number of guests exceeds the capacity of the Tafel house, an annex is made available by next-door neighbor, Henry Cheney. Bill Woofenden and I were guests for two nights. (See page for an account of the meetings.)

Scene 3. An open house at the new apartment of the Rev. and Mrs. Erwin Reddekopp in San Francisco. Erwin and Lisa are gracious hosts, the food is bountiful, and a warm, friendly spirit pervades the gathering. Owen and Kathy Turley arrive—a pleasant surprise—for they had been guests in my

home on the other side of the continent a week before, while I was meeting in Philadelphia. The open house party is held from 3:00 to 6:00 P.M. on Sunday afternoon, February 24th, and I had the privilege of preaching at the worship service in the beautiful church on Lyon Street that morning.

Scene 4. Another reason to enjoy San Francisco is the presence of three of my children—Paul, Ruth and Rachel, and Paul's fiancée, Sandie Gruman. Paul and Ruth will get their AB degrees in August from the California School of Professional Psychology. Rachel is working in the Montessori school system and has applied to the California State College at Sonoma.

Scene 5. The Governing Board of the National Council of Churches meets at the Hilton Hotel in Los Angeles from February 25th to the 28th. John Billings and I represent Convention at the meetings, and Harvey Tafel, Chungsun Lee and Winifred Armstrong attend as visitors. Twice we enjoy having lunch with Howard Becker, a member of the Los Angeles Church, and a candidate for the Swedenborg School of Religion.

Scene 6. As my plane lands at the Baltimore airport, Horace Rich, president of the church, meets me in his energy-crisis Volkswagen, and we drive to Milton Honemann's home for a discussion of 101 church-related concerns. Milton is the senior Lay Leader of the Baltimore Church and is seeking consecration as a Lay Minister.

Horace and I are entertained for dinner and the evening at the home of Russell Greer. On Sunday morning I conduct the worship service, celebrate communion, and meet with church members at a fellowship hour. The Baltimore Church is without an ordained minister, and they are anxious to know what graduating student from the theological school might come to Baltimore, or what minister might come there after service in another society.

Scene 7. As I write in my office at the Swedenborg School of Religion, Marilyn Turley and Marian Kirven are setting the dining room table for dinner, in anticipation of the imminent arrival of members of the Department of Religious Education. A call from the airport informs us that Betsy Young, Dorothea Harvey, Randy Laakko, and Paul

Cont'd. on p. 52

THE MESSENGER

APRIL 1974

Vol. 194, No. 4

Whole Number 4971

Published monthly, except for the one double issue in July-August, by the Swedenborgian Church (founded 1817, incorporated 1861 as the General Convention of the New Jerusalem in the United States of America).

Robert H. Kirven, Editor

Margaret Kirven, Lay-out Assistant

The opinions of contributors do not necessarily reflect the views of the Editor or the Department of Publication, or represent the position of the church.

EDITORIAL, BUSINESS, & SUBSCRIPTION ADDRESS:

THE MESSENGER

48 Sargent St.

Newton, Mass. 02158

Subscription free to members of the Swedenborgian Church; non-members, \$3.00 a year; foreign postage .25 extra, gift subscriptions from a member, \$1.50; single copies, .25.

PRESIDENT'S CORNER, cont'd. from p. 51

Zacharias are on their way. Chairman Perry Martin is due any minute from Weston.

Scene 8. The week of March 25 was made up of several scenes. The Executive Committee of the Council of Ministers met in Newton to plan for the ministers' meetings at convention. This committee, together with Margaret Briggs and Ernest Frederick, constitute the Advisory Committee on Admission to the Ministry, or ACAM, and we met for an hour each with eight theological students. The duties of the committee are to: "advise people interested in entering our ministry, to interpret to such people the provisions of Convention's Constitution governing our ministry, to evaluate at least annually the progress of each candidate for ordination and to report its findings to the faculty of the school."

The Executive Committee met one evening with Dr. Dorothea Harvey, a life-long Swedenborgian and presently serving as professor of religion at Urbana College. Dorothea has applied for ordination to the ministry of Convention, and we are deeply impressed by her qualifications, including character, education, and service. The Executive Committee voted to recommend Dorothea's ordination to the Council of Ministers.

The Board of Managers of the Swedenborg School of Religion arrived on Thursday evening, March 28, and met all day Friday and Saturday. The Rev. Eric Zacharias, pastor of our church in Pretty Prairie, Kansas, serves as chairman of the Board and is admired and respected by everyone. It is a special joy for me to work with Eric again, for we were students together at the theological school twenty-five years ago.

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

.....

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 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.

June 19-23, 1974

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

Ages of Children

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

RATES: \$10 per day per person, room and board, with double 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 afternoon, June 19.

General Council meets on June 19 from 1:30 p.m. to 5:30 p.m.

Sunday School Association and Women's Alliance will meet on Friday, June 21.

Formal opening of Convention on Wednesday, June 19, at 8:00 p.m., with an address by the Rev. Obad Mooki of South Africa.

Send this Registration Form to: Urbana Convention 48 Sargent Street, Box 66, Newton, Mass. 02158

IF I WERE A LAYMAN

by the Rev. Paul Zacharias

Some years ago I read a series of articles in a church magazine entitled: "If I Were A Minister." These articles were written by active laymen in various Protestant churches, and it was a most fascinating and informative series. Ministers were told all sorts of useful things; things like how to preach better sermons, how to work happily with all sorts of people, young and old, how to plan better programs, and so on. These were invaluable from the minister's point of view. It is always helpful if we can see ourselves as others see us. We learn a great deal when we listen to what others would do if they were in our position. But this morning it's my turn, and I would like to share with you some thoughts about what I would do if I were a layman.

First of all, I would want my church to be aware that it has a dual responsibility. On the one hand the church has a responsibility to feed me and my family with spiritual nourishment; the church needs to remind us of the great eternal values and purposes of life; and it should help us to find ways and means to live by these divine purposes. As a typical layman I am very much aware of my emotional and spiritual needs and I would hope that my church could at least partially satisfy these needs. . . . or point my feet in the right direction. I don't think that I would expect my church to answer all of my problems for me, but I would expect to receive some guidelines, some encouragement in my journey through life.

On the other hand, my church has a responsibility to those outside the circle of faith, outside our own little family. The church's responsibilities to its own members is balanced by concern for others outside the church. There is ample room for both approaches, and the Bible gives us dozens of passages extolling both points of view.

We are called upon to be our brother's keeper; to bear one another's burdens; to have strong family ties, etc. At the same time we are asked to lose our life in order to save it by spending ourselves in the workaday world in such a way that the Kingdom of God is being established. From the very

beginnings of the first Christian Church people have been trying to achieve a balance between the nurture of its own members, and mission beyond its borders.

In many churches there are sincere but overzealous people, both clergy and laity who are trying to make us go overboard on one side or the other. There are some ministers who preach only on social issues and some who preach only on personal salvation. If I were a layman, I think I would want a healthy balance between these two sides of life; one without the other is incomplete. So, as a layman, I would want my minister to be aware of the great social issues of the day, and I would want him to keep me aware of them too, but I would not want him to be bawling me out every Sunday morning for attitudes I don't have. Sometimes ministers do this; it probably satisfies some need within themselves. I would welcome the minister preaching on controversial issues once in a while; but I would also expect him to share with me some sound, practical thinking in other areas; my marriage, the demands my job makes upon me, and the pressures of life in general. These things occupy most of my waking hours!

Again, if I were a church member, I would want my church to help me find and develop a confident, growing faith in God. Obviously, if I came to the church services regularly, I would come hoping for bread to feed my soul's hunger. And if I were given stones instead of bread, this would be very discouraging and eventually I imagine my interests would turn elsewhere. I would welcome my minister sharing with me occasionally his own doubts and his own spiritual struggling—after all ministers have to live with some uncertainties too—they don't have all the answers—but I would hope that more often he would share with me the great certainties, the affirmations, the life giving truths on which he is trying to base his life and on which I could venture to base mine.

There are so many beautiful positive principles of life in the Bible and in our church teachings, and I would hope that the minister would emphasize those. Isn't this at the center of everything else: the building up of a meaningful, personal faith in the living God; a faith that is vitally alive and that affects everything we do and say and are. Isn't this

Cont'd. on p. 56

the chief mission of the church? All of these things I would want from my church—help in the building up of a strong personal faith; insights into who I am and why I am here; I would want good fellowship with others who share my convictions; and I would want some guidelines for my private and social living.

But if I were a church member, I don't think that I would be satisfied to be only on the receiving end of membership. I hope at least that I would also want to be on the giving end. In church as in everything else, life is a two-way street; always there is giving and receiving. I would want to be involved in some phase of the organizational working of the church. The church is an organization and it requires some machinery—there must be board members, church school teachers, people who will plan and carry out various kinds of church programs. I would want to do my share. In every church, as in all groups, there are those people who are willing to work, and those who are willing to let them. I would try to be among the former, recognizing that I have certain gifts and talents that God wants me to use in His service. It is easy to stand outside and complain about what's wrong with the church; it is more difficult and creative to jump into the situation and try to improve conditions from within.

As an active involved layman, I would hope that my influence as a board member or teacher or whatever would be such that it would generate a spirit of harmony and good will in the total parish. I would not expect or want others to always agree with me, but I would hope that there would be sufficient trust and love in the group that honest differences could be brought out and examined impartially, always with the best interests of the larger church in mind. Nothing is gained if we go home and sulk after a meeting in which our wonderful ideas were not accepted; but much is gained if we can sit down in a climate of respect and trust and listen to each other and build upon the good features that are presented. It may mean some compromise on our part, but isn't this the way life is! We can't always have everything our way. You recall that the Lord blessed peacemakers, and as a layman I would try to work for peace and harmony in my church. Church history is strewn with the corpses of thousands of local churches who have died because there was too much internal fric-

tion; bad feelings were not resolved; the parish ways became too rigid and unyielding. Or, in as many cases, the disease of indifference set, and the church died. As a concerned layman I would try to keep these wolves away from the front door.

I would want to include my church in my prayers. By church, I mean the minister and my fellow members; those who are sick and shut-in; those who are going through a particularly difficult time right now; those who need encouragement and a helping hand. I know how much better I feel when I know that others are thinking about me in my trouble, and again, this works both ways. Beyond prayers, I would hope to be sensitive to the tangible ways I could be of some use to my church friends in their distress. It may be just a phone call or a visit or something I can do for them—being aware of the needs of people around me and responding out of God's love for all His children.

But again, I would try to be mindful of the fact that Jesus said not only "Come unto Me," but also, "Go out into the world." We need to remind ourselves that Christ did not entrust the building of his kingdom to the priests and the rabbis, but to laymen. There was Peter, James and John, fishermen all. There was Matthew, a civil servant. All of the 12 disciples were laymen; they earned their living in what we today call secular vocations. And this is probably the most important concept that has evolved in the Christian church in the last 30 years—that the laymen and women are the church out in the world—they are the church's link with the world. I would hope that my worship experience on Sunday morning would have a direct bearing on my work experience from Monday through Friday.

From this perspective the worship service is the beginning of my Christian responsibility. This is how the Lord intended that his work of redemption should be carried on, through the lives of millions of ordinary people, penetrating the world where they live as a purifying, cleansing, healing influence. From this perspective we're *all* laymen and we're *all* ministers, and I believe we should thank God for being part of so noble a company; and we should continually pray for guidance to be faithful to our high calling. What a privilege it is—to be co-workers with God in the building up of His holy Kingdom.

Open Forum...

Dear Sir:

Is it worthwhile to try to explain that the Nova Hierosolyma accepts the religious works of Swedenborg as The Third Testament of the Word.

The General Church does not accept this, although it takes all New Church Doctrines from the Writings as Truth from the Lord in His Second Coming.

Cornelia H. Hotson

Dear Sir:

Readers of *The Messenger* may be interested in the coincidences of this story.

One Sunday morning in January, I picked up Susan Murcott who was hitch-hiking on route 495. When she asked me where I was going, I said, I was going to Manchester to preach. She asked my denomination and I said, "Swedenborgian." She brightened up and said she had been trying to locate a place to get copies of Swedenborg and also something about Johnny Appleseed. We had a nice chat for about 20 miles. Subsequently I sent her the Union catalogue of our book rooms and information about two biographies of Johnny Appleseed. This week a letter came from Miss Murcott indicating that she had been to the Foundation and returned with about 25 pamphlets and eight books. She has read the pamphlets with great interest. She is now en route to Georgia and plans to hike the 2000 mile Appalachian trail from there to Mount Katahdin. She is taking one volume of Swedenborg with her to read. Is this a first?

Edwin G. Capon

Dear Sir:

An article by Alice Spear in the January issue brings my memory back to 1897 the time our church was divided. Although I was only thirteen at the time, I still remember the sadness it caused. It was not until some years later that I personally got involved. Our parents had organized the Western Canada New Church Conference. All our meetings and Sunday services were conducted in the German language. Our church paper was *Bote der neuen Kirche* published in St. Louis.

Everything was sweet harmony. I remember especially how we young people used to get together in lively loving relationship. Not only friendships but also attachments were formed. Then came trouble. A man from the East was sent to us to tell us that we didn't really belong to the New Church. The true New Church, he said was the Academy (later General Church) with head office at Bryn Athyn. The young people paid no attention to this, but some of the old folks took this seriously and began to argue about which was the true New Church—the Convention or the Academy. From then on our parents, instead of discussing the writings and their effect on regeneration were occupied with debating certain statements made by our visitor. Bickering led to bitterness and bitterness led to division. What made the young people sad was that when the old folks separated our church into two groups they split also the organization of us young people with the result that we could no longer worship or play together.

As I look back now I still feel some of that bitterness against those individuals to whom certain stated formulas of faith meant more than the affectionate relationships of generations to come.

Henry K. Peters

The Messenger invites letters and short articles from readers. Letters of over 250 words, if accepted, may be edited for space requirements.

BOOK REVIEW

WHATEVER BECAME OF SIN? by *Karl Menninger, M. D.* (Hawthorn Books, Inc. 1973)

I started to read this book for two reasons: 1) it has an intriguing title; 2) I couldn't figure how to classify it for the SSR library. I read the first eighty pages and was so depressed and discouraged by it that I decided to abandon it. I had read the Epilogue, and I felt I knew enough to make my classifying decisions. I finished cataloguing the book and then felt guilty about abandoning it, so I took it home again. It got better from there on so I finished it.

Menninger starts off with a long harangue about how awful all people are; how guilty everyone is of everything. People really haven't changed much since the Old Testament Prophets were haranguing the rest of their people. It is very depressing. He spreads guilt over all of society like a child spreads peanut butter over white bread, and I mean the symbolism just the way you guess it. He scolds about our polluting, wasteful use of our environment. He condemns society's treatment of criminals, particularly in the U.S.A.

The third chapter discusses the disappearance of the word and idea of "sin" from much of modern society. Menninger says: "Psychoanalysts do not use the word 'sin' because of its strong reproachful quality, its vague or nonspecific quality, and its corollaries and implication of guilt, reparation, and atonement. It is not for the analyst to decide what is sinful for his patient or what he should do about it. (p. 23)" Often the only times and places "sin" is taken seriously is during Lent or Yom Kippur in church or temple. The rest of the time "sin" is used in a jocular manner. Part of the reason for this is that many acts that used to be called "sins" have had laws passed which now make them illegal. Hence, they are reclassified from sins to crimes. Everyone believes that our law books are full of old, out-dated, obsolete laws which can be ignored with a clear conscience. Therefore many people sin with no pangs of conscience—no sense of guilt. He deplores the permissive behavioral sciences which strive to free all mankind of guilt feelings over sins committed. He discusses actions which

were once called "sins" and are now often called "symptoms" and treated as illnesses. Good health is an indication that an harmonious relation exists between an organism and its environment. "Disease marks a failure in organic adaptation and leads to disorder, decay and death. (p. 87)" Disease is a battle going on furiously. Down through the ages confession of and atonement for sins committed, leading to an assurance of having been forgiven, have been important means of restoring health and an harmonious relationship between a person and his environment. This is one of the chief functions of most "talking" therapies.

There is a chapter on "Sin As Collective Irresponsibility" in which Menninger points up how groups commit heinous acts, and unfortunately, often the individual persons, making up the group, feel no particular guilt; or if they do it passes quickly. In this chapter Menninger discusses Groupthink, Group Guilt, Sin of War, Slavery, Sins of the Corporation, Environmental Sins, Population Dyscontrol, Plight of the Indians, Other Group Sins, and Who Is Responsible.

Chapter Eight is titled "The Old Seven Deadly Sins (and Some New Ones)". In this chapter he discusses Pride; Sins of Sensuality—Lust, Fornication, Adultery, and Pornography; Gluttony—Foods, Drinks, and Drugs; Sins of Anger, Violence, and Aggression; Sin of Sloth ("Acedia"); Sins of Envy, Greed, Avarice, and Affluence; Sin of Waste; Cheating and Stealing; Sin of Lying; Cruelty as a Form of Sin—to Animals, Children and Psychological Cruelty; and then Other Common Sins. He ends the chapter with this:

"If one wanted to find a germinal word to link all sins, perhaps *hate* would do it. In terms of action, however, the long-term consequences of hate are self-destruction. Thus the wages of sin really are death."

After spending 172 pages deploring all the various sins committed by people, individually and collectively, from the beginning of written history (especially from the beginning of American history) to the present day, he finally introduces a little relief or diversion in Chapter Nine in the form of a dialogue between himself and an imaginary reader. In this chapter he deals with How Can Man Control

Man?; The Pleasure of Sin; Why Did You Do It?; and makes the point that most people really do not know why they sin. He suggests, "Why not a 'no-fault' theology, equivalent to no-fault casualty insurance: no one to blame? Things just happen, alas? (p. 188)" He concludes the chapter like this:

"The present world miasma and depression are partly the result of our self-induced conviction that since sin has ceased to be, only the neurotics need to be treated and the criminals punished. The rest may stand around and read the newspapers. Or look at television. Do your thing and keep your eye on the road leading to the main chance.

"As it is, vague, amorphous evil appears all about us, and when this or that awful thing is happening and this terrible thing goes on and that wretched circumstance has developed, and yet, withal, no one is responsible, no one is guilty, no moral questions are asked, when there is, in short, just nothing to do, we sink to despairing helplessness. We wait from day to day for improvement, expectantly but not hopefully. . . .

"If the concept of personal responsibility and answerability for ourselves and for others were to return to common acceptance, hope would return to the world with it! (p. 188)."

Chapter Ten finally gets to the point of the long harangue, which is not to eliminate the word "sin" from our vocabulary, but is the message:

"that concern is the touchstone. Caring. Relinquishing the sin of indifference. This recognizes acedia [sloth] as the Great Sin; the heart of all sin. Some call it selfishness. Some call it alienation. Some call it schizophrenia. Some call it egocentricity. Some call it separation. (p. 189)."

He says that now it is time for scientists to reconsider the idea of sin and "give it an appropriate place in their work" (p. 191). We have killed our emerging prophets, gone astray or followed false leaders. We have plenty of political, business, military, social and intellectual leaders, "but moral leadership languishes, and upon moral leadership we still rely for salvation" (p.192). Then he goes

into a discussion of the role of the clergy. The authority for leadership in the moral field has belonged to the clergy but they have let it slip from their hands. It has been their job to study, identify and warn us about sin, but how often does a modern sermon deal with sin? The clergy replies that the few who still listen then tell them that they do not want to hear about sin. Every Sunday there are more empty seats. Is the minister at fault or is it the times?

This is the main point of the book—that the preaching, parish minister or rabbi is still society's most important moral leader, and society will not begin to improve until the minister or rabbi begins to reassert his authority and the laity recognize and respond to it. These are brief quotes high-lighting Menninger's thinking:

"We laymen have a responsibility for supporting the clergymen; . . . Whose job is it to cause society to 'repent' if not the church's? . . . The role of prophet [minister] is active, often disruptive and always painful "So long as a person lives under the shadow of real, unacknowledged, and unexpiated guilt," says Professor Hobart Mowrer, "he, . . . will continue to hate himself and to suffer the inevitable consequences of self-hatred. But the moment he . . . begins to accept his guilt and his sinfulness, the possibility of radical reformation opens up; and . . . a new freedom of self-respect and peace." . . . The clergyman is a very special "someone." He stands in a special place; he has special authority. Not just because he has had education in theology and perhaps in psychology, but because he is "a man of God." he is dedicated. He is unselfish. He has no wish to hurt but only to help people—and this is rare. . . . The wages of sin are death. But there is a solution: penitence, confession, restitution, atonement. . . . The clergyman cannot minimize sin and maintain his proper role in our culture. If he, or we ourselves, "say we have no sin, we deceive ourselves, and the truth is not in us" (John 1:8). We need him as our umpire to direct us, to accuse us, to reproach us, to exhort us, to intercede for us, to shrive us. Failure to do so is *his* sin. . . .

Am I my brother's keeper? Alexander Solzhen-

Cont'd. on p. 60

BOOK REVIEW, cont'd. from p. 59

itsyn . . . answer (s) . . . "mankind's sole salvation lies in everyone making everything his business." . . . But until I recognize and acknowledge that I *am* my brother's keeper, the tide of human self-destructiveness will not be stemmed. We will not have achieved either moral or mental health, and it is the minister's task to keep telling us that. (p. 198ff.)

When I say that the clergyman . . . inevitably evokes transference effects (and affects!) from his parishioners (or clients), I mean that he will be both adored and detested *irrationally* by some people *for reasons not known to him or to them*. (p. 199)

The minister standing before his flock week after week, speaking to them for half an hour under esthetic and hallowed auspices, has an unparalleled opportunity to lighten burdens, interrupt and redirect circular thinking, relieve the pressure of guilt feelings and their self-punishment, and inspire individual and social improvement. No psychiatrists or psychotherapists, even those with many patients, have the quantitative opportunity to cure souls and mend minds which the preacher enjoys. And the preacher also has a superb opportunity to do what few psychiatrists can, to prevent the development of chronic anxiety, depression, and other mental ills. (pp. 200-1)"

Being a moral leader can offer a person great opportunities and great hazards. The clergy cannot be expected to take all the responsibility alone; other leaders in the caring, ministering and counseling professions must play a role, too. Menninger discusses briefly the other moral leaders then says,

"The clergy, who have the biggest task of all, . . . will do their duty best if they are not denied the respect, the affection, and the cooperation of the rest of us. Not every man or woman is strong and brave and intelligent enough to be a minister, a priest, a rabbi. But these are our moral leaders and they must lead. We must follow and help. We're all in this thing together. (p. 220ff.)"

In the Epilogue Menninger mentions his concern about clergy and seminarians leaving the church because they are so disheartened. Today, there

are so many methods for helping troubled people that the minister tends to feel ineffective when using his tools of preaching, comforting, counseling, intercession, and prayer. He does not feel as professional as those doing "psychotherapy" and he feels he might do more "good" in such a profession. Menninger says, "Science has never superseded religion, and it is my expectation that it never will supersede it." . . (p. 227).

"Some clergymen prefer pastoral counseling of individuals to the pulpit function. But the latter is a greater opportunity to both heal *and prevent*. . . . Clergymen have a golden opportunity to prevent some of the accumulated misapprehensions, guilt, aggressive action, and other roots of later mental suffering and mental disease.

How? Preach! Tell it like it is. Say it from the pulpit. Cry it from housetops.

What shall we cry?

Cry comfort, cry repentance, cry hope. Because recognition of our part in the world transgression is the only remaining hope. (p. 228)."

Marian Kirven

Statistics

BIRTHS

Michelle Lee was born to Carl and Darlene Rugg of Fryeburg on February 4th.

Mr. and Mrs. J. (Dorothy) Ramos announce the birth of a son, David Elijah, on March 15th, in Colorado Springs, Colorado. Grandparents are Mr. and Mrs. Henry Ramos of Colorado Springs, and Mr. and Mrs. Lawrence C. Young of South Easton, Mass.

BAPTISMS

On January 13th, Daniel Calvin, son of Alan and Susan Fox of Fryeburg, was baptized by the Rev. Horace Briggs.

The San Francisco Church announces two baptisms on February 10th: Lia Kimiko, daughter of Lawrence and Irene Atsumi, and Robert Everett, son of David and Anne Buntin.

Stacy Lynn, daughter of Sandra and John Ogens, was baptized by the Rev. George D. McCurdy of the Boston Church on February 17th.

DEATHS

Mr. Wallace Dunham of Winston Salem, North Carolina passed into the spiritual world on February 24th.

Miss Flora Obst of the Manchester, N. H. church recently passed into the spiritual world.

Resurrection Services were held on February 15th for Minnie F. Woodward of Fryeburg, Maine. She was 101 years old.

Mattie Mathieu of Gulfport, passed away on February 15th at Biloxi, it is announced by the Swedenborg House of DeLand, Fla. The resurrection service was conducted by the Rev. Ernest Frederick on February 18th at Biloxi, Miss.

CORRECTION

On November 18th, Keela Nichole, born on August 31st, daughter of Ronald and Patricia Pierce of the San Francisco Church, was baptized by the Rev. Erwin D. Reddekopp.

CAMP BLAIRHAVEN

The children's camp will be held from Sunday, June 30 to Saturday, July 13 for ages 8 to 10, and from Sunday, July 14 to Saturday, July 27 for ages 11 to 13. Camp fee per week is \$45.00. Registration fee (non-refundable) is \$5.00. Applications are now available at the Swedenborg Library, 175 Newbury Street, Boston, Mass. 02116, or from your local pastor or church office.

We urge all families to support this vital church program by sending their children and to take advantage of this wonderful opportunity for the physical and spiritual growth of their loved ones--the future women and men of the New Church.

THE MIGHTY MITE

Mites are little thank-offerings to the Lord, given from the heart each day, each week, each month or each year. They are then collected and are sometimes dedicated in the local Church before sending them to the Mite Box Chairman and finally presented to the Board of Missions at Convention time. The Women's Alliance has been doing this for years and their mites have helped all the New Church Missions around the world. These mites usually total around \$1500 and make the mighty mite.

Last year the Mite Box went to Africa. This year it will serve a twofold purpose. The first \$1000 collected will go towards the production of tapes and for cassette players for the Board of Missions for the isolated and shut-ins. Miss Margaret Sampson of New York and Robert W. Tafel of Philadelphia have worked long hours without recompense, editing and preparing them. A list of the tapes now available will be found in this issue.

The rest of the money collected will go towards college expenses for foreign New Church students at Urbana College, which is one of our best missionary outlets. The following letters received by our Mite Box Chairman tell you something about our students there and what Urbana means to them.

Urbana College
Monday E. Eichie (Nigeria)

"My mother, Mrs. Owobu Eichie, often tells me that my first acquaintance with the New Church Mission started in the year 1952. That was when I went out with only underwear to listen to Rev. Michael O. Ogundipe, a missionary from Owo (New Church Mission headquarters in Nigeria). She too went to listen to this missionary who was telling the villagers of the possibility of getting a primary school for them. But, she was so upset to see me there sitting at the front row with only underwear on me. She therefore had no other alternative but to take me out of the congregation.

I had my elementary education at Swedenborg Memorial School, Arimogija and graduated from the Provincial Teachers Training College, Abudu-Benin City, 1965. In the year 1966, I was appointed

Cont'd. on p. 62

MIGHTY MITE, cont'd. from p. 61

the assistant headmaster of the New Church Secondary Modern School, Owo. In 1967, I was made to head the primary school at Arimogija. I held this office until the last day I left Nigeria for the United States.

My first three months at Urbana College were like dreams. I was wandering within myself. I thought I was lost. The weather was a problem. The dialect was a headache, the system of education was a puzzle and the social life was a complete change of life. Happily today, I will say that I am about to know where I am.

My interest is in the field of business and I therefore hope to major in Business Administration at Urbana College. I think Urbana College is good. It cares for me as an individual, an advantage which I think is not common in other institutions. For instance, I am of the opinion that the College is aware of my personal problems more than myself and as such the college is doing all in its powers to lighten the problems.

Occasionally on Sundays we have Church dinners. This often takes place at Dr. H. Gutfeldt's home. Here, I am able to be more acquainted with the people and the American ways of life. Apart from this, the Church also is responsible for my being here today. This is because of the financial aid I am receiving from Convention and other Church groups. Mr. Roger Paulson is my advisor and friend.

I have been able to understand too that the Women's Alliance of the United States and Canada are contributing tremendously toward the Urbana College progress in different ways and means. This is welcome and I humbly implore this Alliance not to relent their efforts.

LONG LIVE THE NEW CHURCH MISSION:

LONG LIVE THE SWEDENBORGIAN CHURCH.

LONG LIVE URBANA COLLEGE AND ALL HER ASSOCIATES. "

**"My Impression of Urbana College
(Keiko Torita, Tokyo, Japan)**

I am a daughter of Shiro Torita, a Swedenborgian minister in Tokyo. I graduated from Tokyo Women's Christian College, and was teaching at Keisen Girls' Junior High School. I came to Urbana last September.

I was much interested in the psychology course I took in the fall quarter. I am now taking philosophy, music, religion, and humanities (The Shaping of Feminine Roles). I am enjoying all of these courses, although the language problem is heavy for me.

I like Urbana very much. One reason is that this college is small. Everybody is nice and friendly. Classes are small, and professors know about students individually, more than in big universities. Another reason is that the campus is big and beautiful.

I live on campus. As the other students' and my life-styles are so different, I am sometimes surprised. But I am really enjoying Urbana life as a whole. I should have come earlier.

I want to work after I go back to Japan, using what I am studying now. My tuition is free because my father is a minister of Swedenborgian church. If it had not been for this help, I could not have come to Urbana College. I appreciate it very much.

In Urbana College, many promising young people are studying. They will contribute much to the society in various fields after their graduation. "

Now that you have read the above accounts, we ask you to send your mites of thankfulness to the chairman, Mrs. Richard H. Tafel, 200 Chestnut Ave., Narberth, Pa. 19072. The Women's Alliance has not only an open heart, but an open mind, so in these days of women's lib, we invite the men of the church to join us in this effort.

WORSHIP SERVICE CASSETTES

The Board of Missions is offering the first of a series of worship services on cassettes for all who are

unable to attend Church. These are composed of hymns, a brief liturgy, a sermonette and a prayer. The subjects of the sermons and their authors are listed below with the catalogue numbers. Please order by CATALOGUE NUMBER.

Worship services 15 min. by Rev. Clayton S. Priestnal; Music by Wm. Mount.

- A101 – Side A – A Woman of Samaria
 Side B – Who Am I?
 A102 – Side A – The Good Shepherd
 Side B – Anointing The Lord's Feet

Worship services, 30 min. by Rev. Richard H. Tafel, Sr.; Music by the Philadelphia Choir

- A201 – Side A – Faith in Christmas
 Side B – No Room in the Inn
 A202 – Side A – Gideon
 Side B – Let Your Light Shine

Worship services, 22 min. by Rev. Louis A. Dole, read by Rev. George F. Dole, Music by Wm. Mount.

- A301 – Side A – The Three Essentials
 Side B – Jesus Christ
 A302 – Side A – The Problem of Evil
 Side B – The Advent
 A303 – Side A – The Ascension
 Side B – His Life and Ours

Bible stories; E1 for Beginners; E2 for Children up to 11 years. Written and produced by Emilie Bate-

man; Music by Anna Marie Morrow, Eugene Jones, Jim French, Monica and Linda Govednik.

- E1-102-Side A – Jacob's Ladder; Jonah
 Side B – Good Samaritan; Jesus and Peter; Lost Sheep
 E1-103-Side A – Christmas; Easter
 Side B – Noah's Ark; Tower of Babel; Daniel in Lion's Den
 E2-102-Side A – The Creation
 Side B – Tower of Babel; Cain and Abel; Noah's Ark
 E2-104-Side A – Children in the Market Place
 Side B – Good Samaritan
 E2-105-Side A – The Fiery Furnace; Jonah
 Side B – Nebuchadnezzar's Dream; Daniel in the Lion's Den

This list will be extended as more cassettes are produced. They are either for sale or for rent. Each order must be accompanied by a check or money order for \$3.00 for each cassette, the sale price, made out to Margaret S. Sampson, c/o New Church House, 112 East 35th Street, New York, N. Y. 10016. If a cassette is returned in good condition within six weeks \$1.50 will be refunded, making the cost in effect a rental of \$1.50. Postage is prepaid when the cassettes are sent out, but return postage, *first class* (for more careful handling) is paid by the listener.

*Margaret S. Sampson
 Chairman, Projects Committee
 Board of Missions*

L. E. I. 1974

This year's L.E.I. session will be held at Fryeburg, Maine at New Church Assembly Grounds from the evening of Sunday, August 25th through Labor Day, September 3rd. Twenty trainees can be accepted, with a minimum age of sixteen for first-year students, and no stated age limit for returnees. The fee of seventy-five dollars, plus transportation, may be aided in cases of need by local churches or associations, or in some cases by Convention. Participation must be for entire period from Sunday evening, August 25 through the evening meal on Monday, September 3. *Applications MUST be in by June 1, so send for your application now!*

Leadership Education Institute Committee
 c/o Muff Worden
 General Convention
 48 Sargent Street
 Newton, Mass. 02158

I wish to apply for admission to the 1974 Leadership Education Institute to be held at Fryeburg, Maine, from August 25 to September 3.

Name _____

Address _____

Age _____ Telephone _____

I have _____ have not _____ attended a previous LEI

If so, what years _____

My minister is: _____

I would like to correspond with a past LEI'er

NOTICE OF CORPORATION MEETING

The Annual Meeting of the Corporation of the New Church Theological School to elect officers and to transact such other business as may properly come before it, will be held at the Swedenborg School of Religion, at 48 Sargent Street, in Newton, on Sunday afternoon, June 2, 1974, at 2:30 p.m. This notice serves as an official call to that meeting and also as a notice of a proposal to amend the first sentence of the second paragraph of By-law number V by substituting for the word "April" the words "January or February," so that the sentence will read: "The Annual Meeting of the Board of Directors shall be held in January or February of each year at least two weeks prior to the Annual Meeting of the Corporation."

CONVENTION '74

The Urbana Convention opens formally Wednesday, June 19th, at 8:00 P. M. with an address by the Rev. Obed Mooki of South Africa.

THE MESSENGER APRIL 1974

TABLE OF CONTENTS

| | |
|---|----|
| NOMINATIONS | 50 |
| PRESIDENT'S CORNER | 51 |
| CONVENTION MINI-COURSES | 52 |
| MINI-COURSES REGISTRATION | 53 |
| CONVENTION REGISTRATION | 54 |
| IF I WERE A LAYMAN <i>By the Rev. Paul Zacharias</i> | 55 |
| OPEN FORUM | 56 |
| BOOK REVIEW, <i>Whatever Became of Sin</i> <i>by Marian Kirven</i> | 58 |
| STATISTICS | 60 |
| CAMP BLAIRHAVEN | 61 |
| THE MIGHTY MITE | 61 |
| L. E. I. — 1974 | 63 |

Cover Photo by Steve Ring of Tufts University

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

Second Class
Postage
PAID
at Boston, Mass.