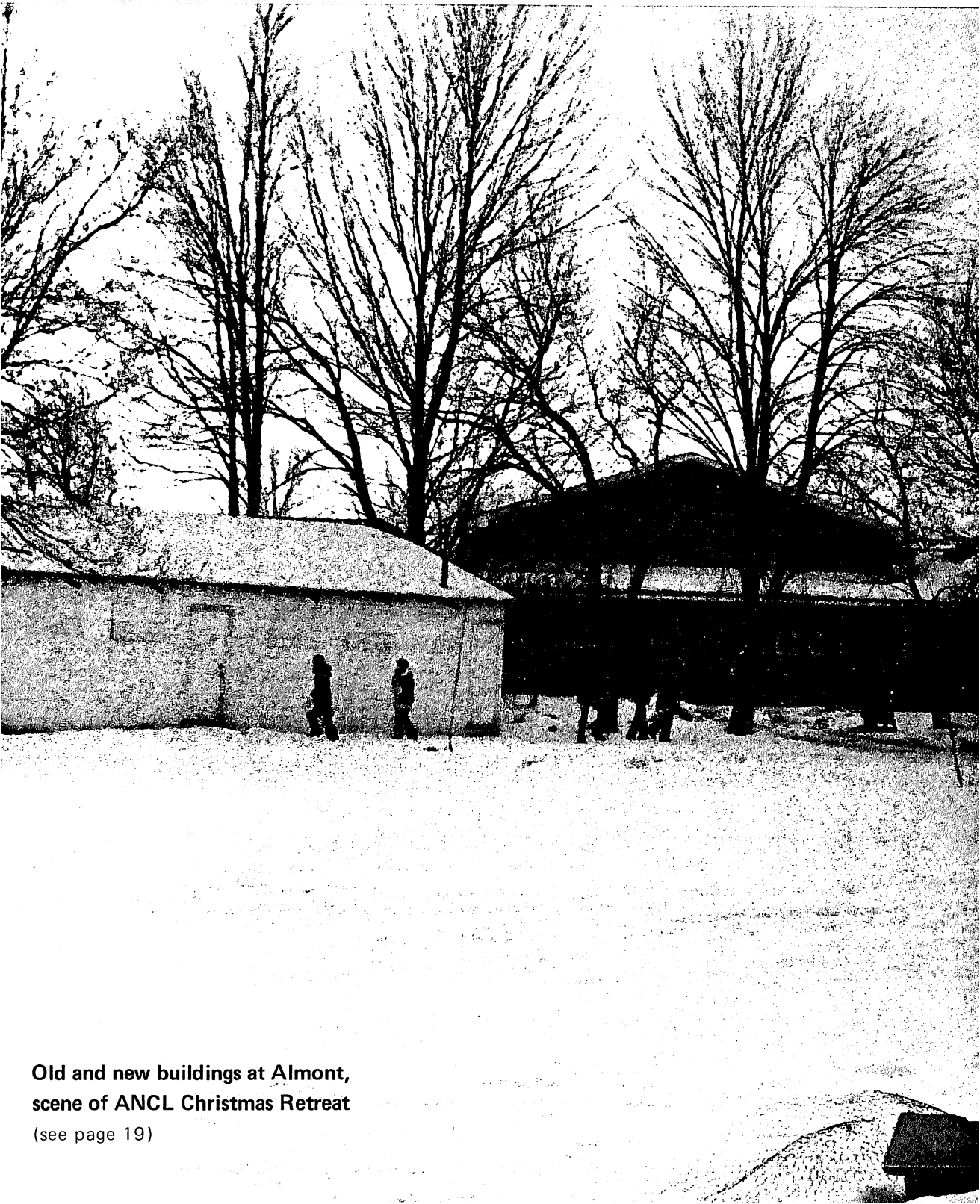


# ***THE MESSENGER***

Official Organ of the Swedenborgian Church

FEBRUARY 1975



Old and new buildings at Almont,  
scene of ANCL Christmas Retreat  
(see page 19)

# THE MESSENGER

48 Sargent Street, Box E, Newton, Massachusetts 02158

Robert H. Kirven, Editor

## Readers of *The Messenger*:

It is a real pleasure to be able to “scoop” the story on page 24 of this issue, and tell you right here, just inside the front cover, that Paul Zacharias will succeed me as editor. It is a pleasure for several reasons. For one thing, I take pleasure in the confidence that most of my goals for serving the church through this publication will continue to be pursued during his editorship. Some of them will be pursued in the same way, and some differently, but they will be pursued capably and vigorously. I’m glad about that.

Also, I’m happy to feel sure that Paul will try to do some things with the magazine that I haven’t tried to do. That’s partly because I’ve had ambitions for *The Messenger* that I haven’t been able to fulfill, and I hope he can; and partly because I feel that the church may need more from its primary means of internal communication than I have known how to provide. This pleasure is tinged with a wistful touch, of course: I don’t really expect Paul to continue some efforts that I had hopes for. But on balance, after hearing Paul’s plans, I’m more than merely satisfied with the future of *The Messenger*. I contemplate it with real excitement and genuine pleasure.

Not least, I know that Paul wants to undertake this work, and he is enough of a friend of mine that I’m really glad for his sake. Having made my decision to resign over a year ago, I find my own hopes and dreams moving in other directions now, but I will miss this work. I think that I would be sad indeed if I had qualms about its future, or felt that it was being passed on as a burden. But since I hold great hopes for its future, and a good friend is waiting to take it on with fresh vigor and a happy smile, I’m ready with an answering smile on my face, for a last big push toward the line.

Robert H. Kirven

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Robert H. Kirven, Editor  
Wendy Smith, Lay-out Assistant

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# RETREAT AT ALMONT

*By Walter Orthwein  
League Chaplain*

We had a very successful League retreat at the Almont New Church Assembly, north of Detroit, during the Christmas vacation. Thirty-five Convention young people attended the five-day retreat, which began December 27 and ended January 1. They came from Michigan, Ohio, Kitchener, Ontario; Fryeburg, Maine; and Boston and Bridgewater, Massachusetts.

The theme of our program was: "The Doctrine of Use." The most significant thing about the retreat, I thought, was the interest shown in studying the Writings of the New Church. There was a real desire to learn about the New Church doctrine of use and its application.



The lecturing staff consisted of the Reverends Bill Woofenden (who arrived with a dozen passengers from New England in his car!), Horand Gutfeldt of Urbana College, Walter Orthwein of the Detroit Society, and Geoffrey Childs of the General Church Society in Troy, Michigan.

Almont in the winter was as much fun as Almont in the summer. The snow-covered landscape was beautiful, and we took hikes at night, just as in the summer, and had a number of other outdoor activities—even a "CJ" (cracker jack) hunt one afternoon.

The thing that brought us together at this retreat, and that made it such a joy, was the desire to increase our understanding of the doctrines of the New Church and how to apply them in life. I think we did learn a lot, and also experienced a sphere of friendship and love for the teachings of the church.

We are already planning to have another young people's weekend over the Memorial Day vacation this spring. I would also like to mention that our Almont Summer School session will be held from July 27 through August 10 this year. The camp is for the whole family, and all New Church people are most welcome. One time or another, we hope to see you at Almont!



We followed a schedule based on the Almont Summer School program, with lectures and discussion in the mornings, while the afternoons and evenings were generally devoted to recreation and other activities. One afternoon we had a special lecture on the nature of the Writings. Recreational activities included a square dance, ice skating, movies and outdoor fun. Each morning after breakfast we had a chapel service conducted by one of the staff, and each evening the young people led the service. They also prepared a special dinner and a beautiful candle-light chapel service for New Year's Eve.

## THE ORDINATION OF ROBERT J. MURRAY

On Sunday, January 12th, Robert J. Murray was ordained as a Missionary Minister to serve the church in Georgetown, Guyana, South America, under the direction of the Board of Missions. The rite of ordination was held in the Georgetown Church and was conducted by the Rev. Ernest O. Martin, President and Ordaining Minister of the General Convention.

Mr. Martin spent five days in Guyana and was the house guest of the Rev. and Mrs. Robert Murray. Mr. E. Llewellyn Fraser, president of the Georgetown Church, was a gracious host and took Mr. Martin on sightseeing trips and introduced him to government, civic, and business leaders of the country, as well as members of the church.

Mr. Martin reported that the ordination service was the most impressive ordination that he had ever attended. A procession left the home of the minister at 3:15 p.m., and included choir, Sunday School, Ladies' Aid, visiting laity, visiting clergy, the minister designate and his wife, and the ordaining minister. The procession was accompanied by

two mounted policemen, a police car, and two policemen on foot. Traffic was blocked off, and everyone in the community looked on. When the procession reached the church gates, after a half-mile walk, they were greeted by a long fanfare of bugles and drums!

The church was filled to capacity for the service, and guests included representatives of the Prime Minister, the American Ambassador, the diplomatic corps, church leaders, and government and civic officials. The Lord's Prayer was sung West Indian style by cantor Llewellyn Fraser, and the choir provided special music including Kum Ba Ya. The service closed with the singing of the national anthems of the United States and Guyana. Following the service, participants and distinguished guests proceeded from the church amid fanfare of drums and bugles. The procession returned to the home of the new minister and his wife for a reception.

Mr. Martin spoke particularly of the warmth and friendliness of the Guyanese people. When he arrived at the Georgetown airport at 2:30 a.m., he was greeted by a delegation of four church leaders.



On the following evening he and Robert Murray were honored at a special service of welcome at the church. On the evening following the ordination, a dinner party was held for him at the Murrays. The women of the church brought delicious Guyanese dishes and made it a gala occasion.

The ordination of Robert Murray in Guyana has special significance for it marks the continuation of a ministry begun by James Glen when he organized the first New Church in the new world in 1788 in Guyana. In 1784 Glen had introduced Swedenborg's writings to the United States in visits to Philadelphia, Boston, and parts of Virginia and Kentucky. He then returned home to Guyana where he organized a small society among the neighboring plantations. This church continued until 1840, and a new start was made in 1900. The Rev. Walter Fraser was minister of the church for 46 years until his death in 1970. His widow, Mrs. Rita Fraser, has been the authorized representative of the Board of Missions of Convention since 1970. She has been ably assisted by the Rev. Wilfred Fraser, an ordained minister of the Presbyterian Church, and a cousin of the late Walter Fraser. The church is also indebted to Mr. E. Llewellyn Fraser who has served as a Lay Pastor and was recently elected president of the church.



Rev. Murray has asked that his deep appreciation be expressed through the pages of *The Messenger* for the many gifts of books from Convention members for use in Guyana.

## SSR FACULTY MEMBERS ADDRESS BOSTON-AREA FACULTY GROUPS

One of the media by which the Swedenborgian Church and the Swedenborgian perspective continue their influence on other institutions and philosophical theological systems is through participation by members of the Swedenborg School of Religion faculty in the professional academic life of the many graduate schools and seminaries of the Boston area. In addition to a number of opportunities of this kind to meet and work with individuals, the current academic year has included two events on a somewhat larger scale. Last semester, Dr. Robert Kirven spoke to faculty and graduate students of the English Department Colloquium at the Brandeis University Graduate School on "Swedenborg and Blake;" and this semester, Dr. Calvin Turley addressed the Faculty Forum of St. John's Seminary (operated for the Boston Archdiocese), on "Theological and Pastoral Responses to Homosexuality."

Dr. Kirven's participation in the Brandeis Colloquium was related to his prior work with Mr. Ray Deck, a Ph.D. candidate preparing a doctoral dissertation on Swedenborg and the English romantic poets (especially William Blake). Dr. Kirven shared the presentation with Mr. Deck, functioning primarily as a Swedenborgian resource—responding to a broad range of faculty inquiries.

Dr. Turley, who teaches several catholic seminarians in the field education project which he conducts for the Boston Theological Institute (a consortium of all the major local seminaries), was invited by the St. John's faculty to discuss the problem of homosexuality at a professional theological (and theological education) level. He has spoken before to a smaller group from the same faculty.

## THE REV. JOSEPH HOELLRIGL

1888 — 1975

Word has come that the Rev. Joseph Hoellrigl died in Italy on January 27th at the age of 87. A memorial will appear in a later issue.

## ROGER PAULSON APPOINTED CENTRAL OFFICE DIRECTOR

The Rev. Ernest O. Martin, President of the Swedenborgian Church announced on January 27th, the appointment of Roger Dean Paulson as director of Convention's Central Office in Newton, Mass. Paulson, who will assume this position May 1, 1975, was chosen from three candidates by the Search Committee appointed by the General Council. The final selection was based on recommendations by the committee to General Council at its mid-winter meeting, which was held on the Urbana College campus January 23-25.

The post, previously held by Rev. Martin in conjunction with the Presidency of the Church, will deal with the work of numerous boards and committees which conduct the work of the denomination, including activities in the United States, Canada and a dozen foreign countries.

Paulson of 570 E. Ward St., Urbana, presently serves as Director of Development for Urbana College. Urbana College President Roland D. Patzer announced Tuesday Paulson will terminate his job as Development Director as of March 31. After 12 years of service to the College, the local Swedenborgian Church and the community, Paulson must relocate to Newton, Mass., in April.

Commenting on this appointment and his upcoming move, Paulson said, "I shall feel reluctant in many ways to leave the College and the many friends I have made here in 12 years, but I will be maintaining close relationships with the College as a direct liaison between the College and the General Council."

Paulson came to Urbana College as business manager in 1963. In addition to handling the general business affairs of the College he was also involved with several capital fund drives which raised money to build the Swedenborg Memorial Library and to acquire science equipment. In 1970, he became involved in development activities and assumed his present position as director in 1972. Urbana College President Patzer commented Tuesday on Paulson's appointment. "We view Mr. Paulson's accep-

tance of this position with the Church with mixed feelings. We are naturally disappointed to lose his dedicated service after 12 years in a variety of key positions at Urbana College, but we are pleased to note that his new position will allow him to maintain a continuing relationship with the College through this Church executive office. We wish him well in his new position."

The job of Central Office Director, as described in detail in *The Messenger* (September 1974, p. 146), covers a wide range of activities under the general direction of General Council and the President. Mr. Paulson will be involved with Convention's bookkeeping, publishing, and fund-raising activities; will assist the President with maintaining liaison with local churches and with bodies related to the work of the church; and work with Convention's councils, boards and committees in the implementation of program plans and policies.

## ADVANCE NOTICE

Plan now to attend our fourth Post-Convention Conference.

Place: Urbana College, Urbana, Ohio

Dates: June 29th through July 4th, (travel home July 5th).

Staff: Dorothea Harvey, Director: Cal Turley, Perry Martin, Paul Zacharias, Lorraine Sando, Jaikoo Lee.

Theme: Growth! Growth through varied means. Several different kinds of opportunities will be provided.

Cost: \$15.00 Registration fee, plus daily costs for room and board at the college (as announced with Convention Registration).

We will not have a conference in 1976—plan to tour historical sites during the Bicentennial year.

Mark your calendar now. Registration forms will be furnished with Convention registration.

# Unto the Least of my Brethren

By Marilyn A. Turley

Information about starvation is flooding the mass media today. Radio and television as well as newspapers and magazines are filled with accounts of hundreds and even thousands of persons that will starve to death within this coming year. Reports continue to inform us that the majority of these will be little children. Can we forget for a moment politics, the oil crisis, the philosophical arguments about responsibilities of foreign governments to care for their own, and the belated cry about the use of birth control? The children are there and they are starving.

The picture of the starving infant at the dried-up breast of his malnourished mother is not forgotten easily. Only the most hard-hearted person can turn from this most devastating need. As Swedenborgians we have a tradition to meet such needs as we find them, as individuals or small groups. This is good. However, in this very complex world of today the effort of just one or just a few often goes undetected and has little lasting effect. I would like to make a suggestion whereby each of us may make an individual contribution, but make it to an organization that has been and continues to be most effective and fair in the caring for the physical needs of children around the world: The United Nations Children's Fund.

This is an organization which meets this crisis in a most respected and efficient manner. Even the most severe critics of the U. N. have expressed satisfaction at the humane and nonpolitical manner in which the Children's Fund has fed and cared medically for children throughout the world. Many of us are familiar with the collections made by our children at Halloween which add to this fund. However, the need and the contributions are not limited to just October and children do not wear funny masks as they starve.

Jesus said, "He who has done it unto the least of my brethren has done it unto me." Here is an opportunity to join other religious peoples and to meet the needs of hungry children of our world. Will you join me in making a contribution to this fund? There are several thousand Swedenborgians



who read this publication. Just think if each one sent in a contribution how many children would be fed that month. I plan to send a check in monthly, but a one-time contribution is also of value. A check may be sent to the Swedenborgian Church (marked Children's Fund in the left-hand corner) 48 Sargent Street, Newton, Mass. 02158, and each month a single check will be sent with all received contributions. Notice will be placed in *The Messenger* as to the total amount that our caring reflects.

In *The True Christian Religion*, it states:

*Does not every one who wishes to build a temple or a house, or to lay out a garden, or cultivate a field, first intend some use? And does he not continually keep this in his mind and meditate upon it while he is procuring the means to it? We therefore conclude that the truth of faith is first in time, but that the good of charity is first in end; and that this latter, because it is primary, is actually the firstborn in the mind. (336)*

It is my prayer that we take seriously these words and find a few moments and a portion of our funds to meet the needs of starving children. Faith must be expressed in acts of love. CHILDREN are starving. Will you join in this act of charity to feed hungry children? A contribution mailed today will be an answer to the cry of the hungry child.

## PAUL ZACHARIAS NEW MESSENGER EDITOR

The Rev. Paul Zacharias, Pastor of the Church of the Good Shepherd (Swedenborgian) in Kitchener, Ontario, has been appointed the next editor of *The Messenger*. Mr. Zacharias will assume the editorship beginning with the September issue, succeeding Dr. Robert H. Kirven whose resignation takes effect after this summer's "Convention Issue."

Dr. Edward Bohlander, Chairman of Convention's Department of Publication, announced the selection at the department's regular winter meeting. The Board of Publication had advertised the vacancy, interviewed all applicants and made the appointment in consultation with the full Department of Publication. Mr. Zacharias takes the office for a three-year renewable term—the period established as normal when the Board was established in 1968 with responsibility for *The Messenger's* editorial appointment. Dr. Kirven, elected by Convention under the old system in 1966 after the death of the Rev. Bjorn Johansson, had been appointed by the Board in 1968 and 1972, serving nine years in all.

At the departmental meeting, held in Newton, Mass. February 13-15, Mr. Zacharias discussed his editorial and publishing plans for *The Messenger*. Both editorial and publishing functions will be separated from the Central Office in Newton, and moved to Kitchener. Mr. Zacharias plans to devote one-third of his time to editing, and continue as a part-(two-thirds-) time pastor to the Kitchener congregation. Dr. Bohlander pointed out that the new editor's part-time salaried status "should make possible a more active editorship than when the magazine was put out in the time available outside a full-time job." Dr. Kirven will continue full-time on the faculty of the Swedenborg School of Religion.

The Department approved the new editor's format proposals for the magazine, including a large number of regular features to appear monthly or bi-monthly, with special feature articles in each issue. A possible change to a larger format was discussed, with final decision being left to Mr. Zacharias, as was the decision on a new type-face from among those available at the new printer's.

## PASTORAL CHANGES

**New Call.** The Rev. F. Robert Tafel has been called by the National Church in Washington, D. C. beginning February 23rd. Rev. Tafel has served in San Diego and in the Cincinnati area at Kemper-Road Church.

**Resignation.** The Rev. John K. Billings has announced on February 2nd his resignation from the El Cerrito parish of the San Francisco Society, effective May 1, 1975.

## SSR BULLETIN AVAILABLE

The 1975 edition of the *Swedenborg School of Religion Bulletin* has been published, and copies are available to all interested persons on request to the school.

The forty-page catalogue describes the library and other school facilities, the courses of study offered, admission requirements and procedures, expenses, academic regulations, and general information. Of special interest are the sections on the five basic "Areas of Development and Competence"—the detailed definition of the breadth of preparation required of all SSR graduates for Convention's ministry. These definitions form the basis for the curriculum of study which each student works out with the faculty.

The process of formulating these individually-designed curricula, or "Covenants" is described in the *Bulletin*, as is the process of working with the faculty, the Board of Managers, and ACAM (Advisory Committee on Admission to the Ministry) to qualify for ordination.

Copies have been distributed by the school to ministers across the country, but if none are available locally, write to:

**The Registrar  
Swedenborg School of Religion  
48 Sargent Street  
Newton, Mass. 02158**



## FLORIDA CONFERENCE

This past January approximately twenty persons gathered at Swedenborg House at DeLand, Florida to hold a five-day conference dealing with the problems, opportunities, and joys of retirement. This was a pilot program to develop a creative ministry for those "who have reached the age of wisdom." Some of the comments following the session were:

*I found at this session "a listening ear, and a heart full of 'care' for others."*

*...an opportunity to explore inner feelings and develop an awareness of what others are saying  
... Learning to really listen to what others are saying.*

*I really enjoyed the opportunity to express some of our thoughts openly knowing they would be received with an open mind.*

*It made me realize what true fellowship is.*

*It is our plan to have another conference during January or February, 1976. Plan now to include this opportunity to grow, share, and develop a true community of love with other Swedenborgians next year. Warm sunshine and warm fellowship—what else could you ask?*



## URBANA COLLEGE FOUNDERS' DAY

Urbana College's 125th Anniversary, commemorating the 125th year since the granting of its charter, salutes not only an anniversary but also a long tradition of public and private support that has made the college what it is today.

The college initiated the 12-month celebration with a Founders' Day observance Friday, March 7. *The Founders' Day events honor descendants of the college's founders and other special friends of the school.*

Descendants of the university's founders who attended the festivities include: Mrs. Robert Schmidt, descendant of Milo G. Williams, the university's first president and a niece of Florence Murdoch, alumna and donor to the Rare Book Room in the Memorial Library and Mrs. John Townes, great-granddaughter of J. Young Scammon of Chicago who donated the 17 acre site on which Oak Hall is presently situated and who served as a member of the Board of Trustees from 1853–1890.

Based on a "soiree"—a typical evening of entertainment in an 1850 era Urbana community, Founder's Day began at 7:00 P.M. at Monument Square in Urbana. A Civil War era drill team, a town band, wagons and other military or theatrical groups specializing in authentic period presentations were featured in a special procession.

The Founders' Day festivities were one of the early highlights of the year-long celebration of Urbana College's 125th Anniversary. Delegates and guests of this year's General Convention will share in the birthday celebrations, in special events by which the church will join the college in commemorating their shared history.

### DR. DONALD MILLER

Dr. Donald W. Miller died December 11, 1974. Services were held in the Cambridge Church, the Rev. Wilfred Rice officiating. A former student at SSR, Dr. Miller expected to be graduated in 1968, and his ordination in that year was authorized by Convention, but his health prevented completion.

# SWEDENBORG'S "Messiah About to Come"

By Wilson Van Dusen Ph.D.

26

Philemon Foundation

Occasionally the student of Swedenborg will find a gem so rare that others have not noticed it. It is one of these that I would like to share.

After years of collecting everything written by Swedenborg in English, I was pleasantly surprised to learn the Academy bookstore has *The Messiah About to Come*. At first sight this thin, handsome volume appears to be merely Bible passages that Swedenborg copied down with only a few words of comments of his own. Few have seen this work and these few have mostly put it aside for this reason.

One needs to dig a bit to begin to see its significance. In a short scholarly foreword Alfred Acton, its translator, places its date of writing between April and July of 1745. In other words, it is one of the transition works between his scientific and theological periods. It follows the *Journal of Dreams* in which his visions of heaven began and his encounter with the Lord. It precedes *The Word Explained*, his Bible indexes and the *Arcana Coelestia*. When he wrote it he had met the Lord, received his commission and had begun to have visions of heaven and hell. He didn't yet have the maturity that reflects in the *Arcana*. He knew his role as a revelator, yet he had much to learn.

The method he used to deepen his understanding would be useful to us today. He went thru the whole Bible and the Apocrypha setting down passages which were particularly meaningful to him. He does not appear to follow any rigid scholarly scheme. The Bible is the word of God. He searched it and set down what spoke most immediately to him. At first he found passages that presaged the coming of Christ. Isaiah 53 delighted him, "The whole chapter—with outstanding clarity—with outstanding clarity" (p. 4). Several things become apparent as we follow Swedenborg's selections.

Because they are copied directly from the Bible we become accustomed to Jehovah speaking in the first person, now appearing angry at his children,

and later appearing peaceful and merciful. God speaks.

By Swedenborg's selection and arrangement under headings the spiritual meaning of a God dealing directly with us rises to the surface, clearly apparent in some places, half appreciated in others and almost puzzling in others. Material, literal meanings fall away. The Lord's concern with the Israelites who would return to the heavenly Palestine is apparently the New Jerusalem which would become central in Swedenborg's thinking later on.

All Swedenborg's other works are attempts to make the truth clear and rational. In this one we see only his selection of numerous symbolic passages. We are challenged to feel back into his experience to understand his choices. Other than the few passages that predict the coming of Christ, most of these lines are chosen from among the many possible because they spoke to Swedenborg. There is a fairly heavy use of the Apocrypha, and his appreciation of the Wisdom of Solomon is apparent.

Occasionally he puts in an *N.B. (nota bene)* note well) that challenges us to understand what is to be noted here. A number of these have to do with the Lord speaking thru his mouth, something he had already begun to experience.

Occasionally Swedenborg summarizes what he gained from the Biblical passages. Many of these conclusions can be traced to the Bible, but the relationship of others is obscure. Again, we are challenged to feel back into his situation. We gradually get the sense that the passages must have been speaking to Swedenborg directly. For example:

*That he received a sign. A maiden shall bear a son whom she shall call Emanuel. (p. 17).*

*Thou Jacobite whom I have chosen. . . thou whom I have declared to be mine. . . (p. 18, emphasis his).*

*I pass not my time exulting in the council of mockers. I pass my time alone because of thy hand . . . (true of his situation at that time). Therefore thus saith Jova . . . I will bring thee again to appear before me . . . thou shalt be as my mouth (p. 27, emphasis his).*

He gives two unaccustomed *nota bene* notes to a passage that has to do with a prophet who speaks the word of God. A few lines later he gives another *N. B.* to this:

*But the speech is very nigh unto you, in your mouth and heart, that ye may conform with it. (p. 88).*

This little known work, represents another aspect of Swedenborg's development. It provides a method we, too, could use by collecting under headings passages that speak especially well to us. Because God speaks directly to us in these it closes the distance between the Divine and the human.

The work has an especially touching ending which struck Acton but its meaning wasn't interpreted. Writing in his native Swedish Swedenborg starts to write out a prayer. "Nov. 17, 1745. I began to write. Lord Jesus Christ, lead me to and on the way on which Thou wilt that I shall walk." Suddenly the Lord answers in Latin, thru his hand, "Be ye holy; be ye gifted with the Spirit of God and Christ; and be ye persevering in righteousness. This will be the testimony of the Kingdom of God."

If you feel your way into the experience of this man of vision, searching thru the whole Bible and Apocrypha for living meaning, setting down the direct message of God, it is not surprising that the Lord should finally speak thru him. *The Messiah About to Come* is an unusual Swedenborg gem that is another important key to his development. It provides a method we would do well to emulate. It is available from the General Church Book Center, Bryn Athyn, Penn. 19009 for \$2.00.

## WALKING THE CORRESPONDENCE TRAIL

The Board of Education announces a new program for the young people of Convention.

A five-day hike through the Maine woods, with a day before for preparation and a day following for reflection. Bridgton, Maine, August 24th through September 1st, 1975. Staff will include Dorothea Harvey, George Dole, Eric Allison, Ruth Martin, and John Perry. Sixteen young people will be accepted for this program.

Young persons applying must be in good health, have some outdoor experience, and an interest in relating God's world of nature to the spiritual world. Focus will be on understanding through correspondences, and an actual living experience in an interdependent community—while hiking in the Maine woods.

Fill out the enclosed application. Further notice will be sent. A \$5.00 registration fee should accompany this application. Total cost \$50.00. (Your \$5.00 will be applied).

Send to:  
**Walking the Correspondence Trail**  
48 Sargent Street  
Newton, Mass. 02158

Date\_\_\_\_\_

I wish to apply for admission to the 1975 Hiking the Correspondence Trail to be held at Bridgton, Maine from August 21 through September 1. Please send application form to:

Name\_\_\_\_\_

Address\_\_\_\_\_

City\_\_\_\_\_State\_\_\_\_\_Zip\_\_\_\_\_

Age\_\_\_\_\_School Grade now in progress\_\_\_\_\_

Home Telephone Number\_\_\_\_\_

My minister (lay leader) is\_\_\_\_\_

## CHURCH LEADERS VISIT WITH PRESIDENT GERALD FORD

The Rev. Ernest O. Martin, President of the General Convention, joined thirty-four top-ranking officials of the National Council of Churches in a visit with President Gerald R. Ford in the White House on January 30th.

It was the first visit of its kind in more than a decade of strained relations between the government and the nation's major Protestant and Orthodox churches.

The invitation to meet the President came from the White House to NCC President W. Sterling Cary, General Secretary Claire Randall and the chief executive officers of the council's 31 member churches.

The large group met with the President in the Cabinet Room and raised questions on a variety of issues of concern.

The church leaders questioned the President most closely on the problems of farm workers, on how his policy on food stamps and their rising costs affect the poor, and on human rights in countries supported by U. S. Aid.

The church leaders reported that the President was both knowledgeable and sympathetic to the farm workers but that he discussed, in this context, his concern with the general problem of illegal aliens, which he feels affects the issue.

He defended his policy of rising cost of food stamps as fair in a time of inflation. Concerning human rights, he told the church representatives that he might not agree with them on whether or not people in certain countries supported by U. S. and were denied human rights but was willing to listen to specific issues.

After the President left, three of his advisors remained to discuss more specific aspects on the three issues raised.

Ambassador Robert Ingersoll, Deputy Assistant Secretary of State took up the human rights issues and expressed his willingness to get together with

the churches again in more depth.

Commenting on the significance of the meeting, NCC General Secretary Randall later said, "The important thing really is that it occurred, that there is once again an openness between the White House and the NCC. It's been a long time."

The council's long-standing opposition to the war in Vietnam and its support of many minority groups caused a break-down in communications beginning with the administration of President Johnson and leading eventually to a policy of Internal Revenue Service harassment through the Nixon years.

## NEW STUDENT AT SSR

The Swedenborg School of Religion admitted Mr. Wendel Barnett as a full-time student for the ministry, starting in the spring semester which began at the end of January. Mr. Barnett is a graduate of the New Church College of the Academy of the New Church in Bryn Athyn, to which he had transferred after two years at the University of Arizona. His present goals in ministry center around his aim to serve as a military chaplain in the Air Force. His plans at SSR include an inter-seminary program for an M. Div. degree as well as graduation from SSR.

## SWEDENBORG SCIENTIFIC ASSOCIATION

The Seventy-eighth Annual Meeting of the Swedenborg Scientific Association will be held in the auditorium of Pendleton Hall, Bryn Athyn, Pennsylvania, April 21, 1975 at 8:00 p. m.

Brief reports and election of President and members of the Board of Directors will be followed by an address by the Reverend Robert S. Junge on the subject of Comparison and Analogy.

All interested persons are cordially invited to attend.

*Morna Hyatt, Secretary*

## MIND OVER MATTER

*By Gordon C. Mack*

This paper has nothing to do with prayer. It deals with the control of matter by the minds of men and other animals. The subject is important because it makes us aware of the nearness of the spiritual world.

Let's consider a very simple illustration of the control of mind over matter. I stand before you with my hands at my sides. Now I lift an arm and extend it out horizontally. If I were not an animal, this might be done by threading a rope through an elevated pulley and fastening the end to an electrically driven drum. By simply turning a switch, my arm would be lifted.

But when I lift my arm I use my muscles instead of a rope, etc. But what is the switch that turns me on and off? You say it is my brain; but what is it that tells me when to lift my arm and whether it is good or bad to lift it?

A different example: A child is in a market and is tempted to lift a sweet without the knowledge of the storekeeper. It is his brain which controls the actual mechanics of the movement of his arm, but surely there is no organ or other material thing in the brain that tells him whether or not to reach out and lift the sweet.

There is in every animal a mind which is above the plane of matter. It thinks and controls the emotions. For instance, a dog is scampering out in the yard, playing with a child. The mechanics of his motion is controlled by his brain. But what dictates that he should turn to the right or the left or should turn about completely, as he runs here and there, and what dictates when he should bark to show his enjoyment? This is not determined by anything in the physical embodiment of the brain. It is something in the mind of the animal, his thought and will—in a plane above matter.

But let's consider the human being further. The movement of the mouth and vocal chords is controlled by the brain. But it is not the physical structure of the brain or the interaction of its various components that determines whether I say

something selfish that hurts someone, or whether my comments are helpful and intended to make the world a better and happier place to live. It is my spiritual mind that determines this.

The next time you are in a group of your friends, stop a moment and consider them carefully. It is what they do and say that determines their character and anyone you know intimately, you will recognize at once by what he does and says. The interesting and important thing is that when a friend dies, his spiritual mind continues to live and it is because this spiritual mind lives on within him that he is the same person after death that he was in this world. As you look at these friends with whom you have gathered, and realize that it is their spiritual minds that control their actions and make them the persons they are—the persons that you know them to be—suddenly you know that the spiritual world is not something far off, but it is right with us.

Swedenborg explains that there are different planes in the spiritual mind. Animals, other than humans, possess only the lowest plane, and this does not persist after death. The spiritual mind of a human's mind has higher planes and because of this man knows the difference between doing God's will and sinning; matters which other animals cannot consider. (H. H. 39, 435; A. C. 3646, 5114, 5302).

### Announcement

## ARTS & CRAFTS AT CONVENTION

The General Convention to be held in Urbana, Ohio in June 1975 welcomes artists and craftsmen to participate in the second Arts and Crafts Exhibit of its kind.

All entries must be catalogued for display. A file will be kept with the artist's name and item submitted. The price of the item must be marked if for sale.

Reasonable care will be given all works exhibited. General Convention cannot assume responsibility for damage or theft incurred before, during or after the exhibition.

# Open Forum...

Dear Sir:

A friend, not a Swedenborgian, wrote me that she had seen the book, *Two Guests for Swedenborg* by March Cost in two libraries in Florida and had borrowed and read it. She writes, "As a novel it is interesting and very well written. I'm no judge of the Swedenborgian part."

It is indeed a woman's way of treating the subject. The many men who have written "about Swedenborg" usually make ample quotes—or all quotes—to be sure to show what seems of most importance to pass on.

Occasionally, even men, attempt stories to take the message: *The Invisible Police*, *Aqueduct Papers*, *In Both Worlds*, and other stories.

The Two Guests themselves approach Swedenborg from opposite directions. But the Guest who had accepted a considerable bonus to write "against Swedenborg" quietly but firmly gives it up—saying that Swedenborg can be rejected only if the Bible is denied to be the Word of God or to have any authority.

The book does tell quite a bit about Swedenborg, but it very cleverly sets the reader to find out, by reading for himself what it was, besides Olivia, which made it impossible for Fergus to write his well-paid condemnation of Swedenborg.

Cornelia H. Hotson

## NOTICE

The Swedenborg School Library has seven spare copies of the following book to give away: *Composition for the Organ* by Reginald Lawrence Capon. For a copy of this book send a postcard to

Marian Kirven  
Swedenborg School Library  
48 Sargent Street  
Newton, Mass. 02158

Dear Sir:

I have just read the article "Why is There a Swedenborgian Church?" It was most delightful and enlightening since my family have officially and unofficially been members of the Swedenborgian Church at Cincinnati, Ohio since 1810—my family having been charter members of the original congregation.

After reading Rev. Young's article and being thirty-five years of age, this was the first piece of information that makes any sense to me as to exactly "what or who is a Swedenborgian." Remember now, that I spent my entire childhood attending services at the Cincinnati Swedenborgian Church but still never really knew what it meant to be a Swedenborgian.

Please keep publishing articles of this nature and further explain in laymen's terms who, how, when or what it means to be a Swedenborgian.

In closing, I must share an experience with you. I spent seven years attending a Jesuit university—A. B. and M. S. and it was they (who practice a somewhat different approach to salvation) who know more about Emanuel Swedenborg than do most of the Swedenborgian members.

Also, at last now I can explain away to some degree to my friends and associates what it means to be a Swedenborgian without stumbling over my words and not really knowing what I'm talking about.

John King Scudder II

## CONVENTION DATES

Council of Ministers	June 22—29
Convention	June 25—29

# STATISTICS

## MARRIAGES

On December 28th Robert Andrew Booth and Beth Erlene Wiley were joined in marriage at Fryeburg, Maine.

## BAPTISMS

In Fryeburg, Maine, Frederick Carl Kiesman and his sons, Steven Scott and William Frederick, were baptized on December 27th.

Walter Schawn, infant son of Walter and Gisele Funk of Slave Lake, Alberta, was baptized at Roblin, Manitoba on December 29th, with the Rev. Henry Reddekopp officiating.

The Rev. Erwin D. Reddekopp baptized Jeffry Eugene, son of Eugene and Astrid Deimling of Mt. View, Cal. on January 12th, and Teresa Paula, daughter of Michael and Astrid Turner of Daly City, Cal. on January 26th.

On January 19th in Fryeburg, Shelley Anne, daughter of Gregory and Debra Fitch was baptized by the Rev. Horace Briggs.

## CONFIRMATIONS

The following were confirmed on February 2nd in Georgetown, Guyana by the Rev. Robert Murray: Jean Davidson, Allan Klien, Florezel Burgan, Albertha Lyght, Eustace Thomas, Cecil W. Percival, Olga Wason, William Telford, Desiree Andrews and Pansy Perry.

## DEATHS

Matthew A. Wood of South Portland, Maine, passed into the spiritual world on August 27th. Resurrection Service was held on August 30th with the Rev. Michael B. Salvetti officiating.

Thomas Ratzlaff of Waldheim, Sask. passed into eternal life on November 21st. The Resurrection Service was held on November 25th with the Rev. Henry Reddekopp officiating.

In Fryeburg, Maine there were Resurrection Services as follows: December 5th for John Eugene Martin; December 10th for Kenneth G. Fraser; December 14th for Mabel R. Charles; December 31st for Earl A. Howard.

The Kitchener Church reports two recent deaths. Alvin George Ott of Kitchener passed into the spiritual world on December 23rd, and resurrection services were held on December 26th. Arthur White, father of Susan Hemmerich, died on January 23rd in Warton, Ontario. Resurrection services were held on January 27th.

On January 7th in Winnipeg, Manitoba, Herbert Penner passed away at his home. The Resurrection Service was held on January 10th with the Rev. Henry Reddekopp officiating.

Mrs. Gertrude Horne of the Manchester, N. H. church passed into the spiritual world on January 31st. Services were conducted by the Rev. Edwin G. Capon.

## A MESSAGE FROM SWEDENBORG

This play, written by Edwin A. Hobson of our Portland, Oregon Church, is well within the talents of even a small group. It is in three short acts, calls for a cast of ten actors plus a narrator and is easily staged.

Act I is laid in the Swedenborg home in Stockholm where we meet Emanuel at the age of twelve, as ministers call on his father to discuss the dark and discouraging state of the Church in the world.

In Act II, Swedenborg has finished his work as the Servant of the Lord. He leaves us with a blessing and a challenge. The narrator gives a brief account of the new truths in his writings.

In Act III, the Rev. Messrs. John Clowes and Samuel Smith meet with Robert Hindmarsh in 1787 to found the New Church.

This is a simple but effective little play, suitable for many occasions, and will delight any church group. It can be obtained by writing to the Central Office, 48 Sargent St., Newton, Mass. 02158.

## Conference

## THE MESSENGER

## NEW CHURCH WOMEN

If you are questioning your femininity, what it means to be a woman, your role in society, expressing "self" in today's world—**THIS IS THE EXPERIENCE FOR YOU!** You can expect this to be an intensive growth-oriented experience.

Urbana College	Cost:
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**Leader: Beth Wales**

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Address \_\_\_\_\_

Phone \_\_\_\_\_

*If financial aid is needed, include request with this application and send to:*

Board of Education  
Marilyn Turley  
48 Sargent Street  
Newton, Mass. 02158

**Cover photo by Ian Woofenden.**

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FEBRUARY 1975

## TABLE OF CONTENTS

LETTER FROM THE EDITOR	18
RETREAT AT ALMONT	
<i>by the Rev. Walter Orthwein</i>	19
ORDINATION OF ROBERT J. MURRAY	20
SSR FACULTY MEMBERS ADDRESS	
BOSTON AREA FACULTY GROUPS	21
ROGER PAULSON CENTRAL OFFICE	
DIRECTOR	22
ADVANCE NOTICE: POST-CONVENTION	
CONFERENCE	22
UNTO THE LEAST OF THESE	
MY BRETHREN	
<i>by Marilyn Turley</i>	23
PAUL ZACHARIAS NEW	
MESSENGER EDITOR	24
PASTORAL CHANGES	24
FLORIDA CONFERENCE	25
URBANA COLLEGE FOUNDERS' DAY	25
IN MEMORIAM: DR. DONALD MILLER	25
SWEDENBORG'S "MESSIAH ABOUT	
TO COME"	
<i>by Dr. Wilson Van Dusen</i>	26
WALKING THE CORRESPONDENCE	
TRAIL	27
CHURCH LEADERS VISIT PRES. FORD	28
NEW STUDENT AT SSR	28
MIND OVER MATTER	
<i>by Gordon Mack</i>	29
ARTS & CRAFTS AT CONVENTION	29
LETTERS TO THE EDITOR	30
ANNOUNCEMENT: CONVENTION DATES	30
STATISTICS	31

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