

THE MESSENGER

November 1967



Courtesy of Gordon N. Converse, the Christian Science Monitor

VIETNAM: THE AMERICAN DILEMMA

VIEWS OF THE EDITORS



From his vantage point shown above Dr. Robert H. Kirven, editor of the Messenger, can survey the Atlantic coast line south of Boston, outline a sermon for the next Sunday, plan the next tutorial session with a student at the Swedenborg School of Religion, dream about the next issue of the Messenger, or just concentrate on fastening that

last shingle under the peak. Late in October, after preparing his home in Hull for the winter and gathering up loose ends at the school in Newton, Bob boarded a jet plane for the west coast to attend meetings in Bellevue, Washington.

The Newton faculty is going to attend a retreat conducted by the Bellevue faculty and guest speaker Cecil Osborne on October 27-29. From October 30 through November 3 the joint faculty will meet to discuss school business and to re-evaluate the field education program of the school in the light of a report by a special committee of the Board of Managers. During their return trip, the Newton faculty will visit prospective students for the school.

To prevent the Messenger presses from grinding to a stop during his absence, Bob asked me to serve as guest editor of the Messenger for the November issue. I have enjoyed the assignment and am especially grateful to the men who contributed articles for this issue, and who got them in on time. After the articles were received, Nancy Booth, Messenger production manager, took

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VIETNAM: A WAY OUT



BY BRONSON P. CLARK

The intellectual and thoughtful community in the United States has, by and large, withdrawn its support for the further escalation and prosecution of the war in Vietnam. In fact, the President no longer enjoys a majority support among the population and, according to recent polls, only approximately one-third approve of his method of handling the war. The Administration has lost the support of the Senate and cannot achieve control over the House which has refused to date to pass the tax bill. This erosion of support has come about because during the past two years the following conclusions have become clear to informed Americans and more particularly to the Congress.

1. A realization that in Vietnam we are essentially dealing with a single country which was temporarily divided along the demarcation line. This has exposed the false mythology of the Administration that there has been an "invasion" from the North. We are fighting a people whose strong nationalism is determined that the United States shall not replace Colonial France.

2. A realization that the real issue is not Hanoi but the role in South Vietnam played by the National Liberation Front which controls three-fourths of the territory and two-thirds of the population.

3. That continued bombing and escalation rather than weakening the Vietnamese has

driven them to further escalation and defense on their part without the slightest indication that they are willing to surrender the control of South Vietnam to American dictates.

4. That the anti-communist posture of the United States which attempts to solve what are essentially political and economic problems with a vast military machine is self-defeating, disillusion our allies and makes it impossible to achieve nuclear arms control. Further, we delay a much needed rapprochement with the Soviet Union during a period of great opportunity.

5. That the United States' violation of its pledges under the United Nations Charter with military intervention in Southeast Asia has grossly weakened the U.N. and the belief in a world of law and this has affected our domestic situation so we cannot deal adequately with the vast problems of our cities and the other crying domestic needs on all sides.

Given this massive erosion of confidence in the Administration, there is no doubt that before long the Administration will be pressured into assuming a reasonable negotiation posture. Many Americans do not realize that the North Vietnamese have modified their negotiation posture in the face of the escalation of our negotiation demands. The Administration has hardened the line since the Baltimore speech in which we pledged to go anywhere and talk to anybody. Our position now is that we will not stop bombing without reciprocity on the part of the North Vietnamese from whom we are attempting to force an admission that they have invaded themselves. For their part, Hanoi has retreated from a previous demand of withdrawal of American troops prior to talks to a demand that the bombing be halted unconditionally and permanently for talks to begin. However, our impossible negotiation posture in which we are attempting to summon the North Vietnamese to a surrender conference has now become apparent and we can expect with the pressure of changing public opinion that the Administration will have to take a more realistic position.

There are many opportunities available to the Administration to negotiate a clearly

stated and swiftly phased withdrawal from Vietnam. The recent "elections" in the Saigon-controlled areas, irrespective of their fraudulent or non-fraudulent nature, did indicate that there was such a desire for peace among the populace that all the candidates took the position that negotiations with the National Liberation Front were in order. Even Thieu had to take a position in his campaign that he would call for a two-week halt to the bombing after his election.

Also, the role of the Buddhists is perhaps becoming better understood in the United States. Here is a group which has been traditionally critical of the National Liberation Front and yet the Buddhists clearly have come to realize that they must replace the present Saigon military junta with a government willing to negotiate with the Front with respect to the kind of government which must emerge in South Vietnam free of American domination. The Buddhists have come to realize that the massive American military machine and presence in South Vietnam is destroying their country and their culture and that the vast agony of the war is extracting a price which can only cause further deterioration with no end in sight. Yet the Johnson Administration permits and supports the Thieu-Ky government's suppression of the Buddhists, the very group which could lead us out of our impasse with the National Liberation Front! Rather than suppressing demonstrations of students, professors and other Saigon intellectuals we should, in fact, be removing press censorship and police control so that the Buddhists, professors, intellectuals and others including politicians who advocate a rapprochement with the National Liberation Front could in fact emerge to form an interim government which could then negotiate with the Front.

There is no doubt that the kind of government which would emerge in South Vietnam would be dominated by the National Liberation Front which is currently composed of twenty-three different groups - religious, political and ethnic. But this is a choice the Vietnamese wish to make. Whereas the American presence in Saigon-controlled areas has brought corruption, prostitution, inflation and the destruction of a local econ-

omy, in North Vietnam and in the NLF-controlled areas, on the contrary, there has been land reform, economic controls against inflation and an almost puritan sense of opposition to corruption which even Ky has pointed out as a model which must be adopted if the Saigon government is to make progress.

If the Administration properly assessed the contribution the Buddhists had to make and properly assessed the role and desire of the Saigon intellectuals as well as those in other Saigon-controlled cities such as Da Nang and the university city of Hue, then a group would emerge which would in effect "take the United States off the hook" by giving the United States an opportunity to withdraw as per the request of the strengthened democratic sectors of the Saigon society. Handled properly, the Administration might even take credit for abolishing newspaper censorship and freeing the 10,000 Buddhists and uncounted others now in prisons. The Administration might even be able to say, therefore, that we had contributed to the development of a government in South Vietnam which is truly representative. Furthermore, the United States might well introduce third parties into the situation which would take some of the onus of American military withdrawal away from the Johnson Administration. This could be done by adopting many of the suggestions put forth in the United Nations which in effect call for a renewal of the Geneva Conference of 1954 and a strengthening of the International Control Commission set up by the Geneva Conference composed of Canadians, Indians and Poles. The United States needs a third party to assist in this rather delicate maneuver but the apparatus is already on hand and working to some extent with ICC representatives in North and South Vietnam as well as Cambodia.

What keeps the war going is the Administration's illusion that it can achieve a military victory. This myth blocks us from assuming a realistic negotiation posture. There can be no military victory in Vietnam. There can only be the destruction of the country and its culture. And it would be a destruction which China would ultimately not permit, thus the Vietnam war is dangerously open-

IS THE CHURCH BEGINNING TO LIVE?

KENNETH

W.

KNOX



This year I became of age in the New Church. It is just twenty-one years since I first made contact with the General Convention of the New Jerusalem and therefore I think that I have earned the right to speak frankly to you about my thoughts and feelings as we face the future. I hope that, in some way, what I share with you will be helpful.

I do not know when the New Church died! I do know that it was quite dead when I first became acquainted with it in 1946. This was quite evident by: many churches in the state of disrepair; others were closing or had already been closed; congregations small and still dwindling and comprised mostly of older people existing on funds left by a former generation; few familiar with the teachings of Swedenborg to the extent that they could converse intelligently about them; Convention and Association meetings were marred by open hostility between the liberals and the conservatives. The liberals were those who became upset at the mere mention of Swedenborg; the conservatives were those who became upset if you didn't! And there was no place for one who was neither.

I found, too, during the years at University and Seminary, that Swedenborg was conspicuous by his absence and it proved to be an uphill battle to have him even acknowledged much less recognized and studied by the professors and teachers outside our own tiny theological school.

True, I found many signs of past glory! I saw edifices that were, in their own day perhaps, beautiful and I am sure representative of a thoughtful and meaningful way of life. And, as I became acquainted with the

history of the New Church, I discovered that there were men within its ranks who had contributed a great deal to the world and, in addition to propagating the teachings of Swedenborg, had been successful in making their mark in the world in terms of practical every day living.

I found volume after dusty volume that spoke mutely of a Church that was once alive, vigorous, and powerful. But I only found it in the past! By the time I graduated from Theological School, the picture of deadness and decay was complete and I honestly wondered how I could function under such conditions.

I, personally, did not have the answers to many problems I saw. I had been led to Swedenborg's writings and had come convinced of their validity. But I was not a scholar, nor a theologian, nor an organizational genius. As a matter of fact, to be quite frank, I was as ignorant as anyone could be about such things. I had come into the New Church a complete stranger and a layman -- to learn, not to teach -- and so I tried not to be critical because I did not have the answers.

The solution to my own problem seemed to come when I received a call to serve at the Wayfarers' Chapel. Here, it seemed to me, was the opportunity to develop a symbol of what the New Church could and should be! And so, in spite of many difficulties and problems, I derived a great deal of satisfaction in seeing the Wayfarers' Chapel take shape and in being, at least in part, instrumental in its becoming almost a household word.

The three men who graduated with me in 1952 felt the same frustrations that I felt. But they, because they were part of the New Church family, were more outspoken than I could be. For they too resented the deadness and decay they were forced to face and, each in his own special way, set out to try to remedy it! And each one of these men has suffered, as I have suffered and I am sure many others have suffered, the humiliation, the despair, the frustrations and even treachery at the hands of well-meaning Swedenborgians as he has endeavored to make the New Church relevant and

meaningful in the world of today. It is a marvel to me that they have stuck with it until now. But they have and one of these men is now the President elect of Convention. Another is Presiding Minister of the California Association. The other is still, I believe, like me -- trying to find his place in a world he knows needs what the New Church teaches!

These men, and others are still with the New Church, or as we now call it, the Swedenborgian Church, because there are signs of new life! Yes, even though decay has actually set in, even though the bones are dry, it is possible for the New Church to live once again! It is possible for flesh to be put on those dry bones. For it is a fact that the teachings of the New Church are true and they are relevant. And we must find the ways and the means of communicating them to the peoples of the world today if we are to survive as a Church.

And what are the signs of new life? One is the apparent success of the experiments at Bellevue and El Cerrito. I know that there are many who have felt, and perhaps still feel, that these projects have been and still are a departure from true Swedenborgian Doctrine -- and perhaps, on the surface they appear to be so. But the men who have stuck with their convictions on these projects are encouraged by the fact that they are now meeting people and actually helping them in a way that they can at least live with themselves.

Another sign of life is that, small as the Church of the New Jerusalem is, it is now recognized by the National Council of Churches and, if it has anything worthwhile to say, it can say it and be heard by representatives of many other churches.

Another sign of life is the Swedenborg School of Religion! This new School now has the facilities and is building up a faculty to train men for scholarly research into the relevance of Swedenborg's teachings in the world of today.

Another very encouraging sign of life is that professional people, outside of the New Church, and particularly those in the areas of clinical psychology, are discovering

Swedenborg and the value of his spiritual world experiences in the treatment of those who are suffering from mental illness and particularly from such things as schizophrenia and paranoia.

Another very important sign of life is the almost brutal frankness with which the young people are expressing themselves with regard to the Church. Many of them say that the Church is absolutely meaningless to them! Its songs, its rituals, which seem to mean so much to some of us, are in no way relevant to their needs! Having three teenagers of my own and working with the young people of Split Mountain Camp for the past four years has given me a deep awareness of the inadequacies of the formal church structure. As a matter of fact, when I stop to think about it, the organized church failed to meet my own needs, when I was their age and, though there may still be some who fondly believe otherwise, the New Church organization is no different and certainly no better than the rest in this regard! One teenager who has attended church quite regularly, told me that the only time she had experienced happy music in the Church in Los Angeles was when the young people had a special program of color and sound in jazz.

And perhaps the most encouraging sign of life is that Conventions and Associations are no longer marred by hostility and open war between the conservatives and the liberals. There is now an opportunity for everyone, even those in between, to share their thoughts, their feelings and their convictions.

I do not know yet what the answer is, as far as the Swedenborgian Church is concerned. Nor do I know where I personally fit into the picture. I do know that I can say, with all my heart, and mind, and life, that the teachings of the New Church are true, they are valid -- and they are relevant! At least they have been, so far, for me -- and I am sure that they will continue to be so, regardless of whether I am able to find a way to serve effectively in the organized church or not.

Sermon delivered by the Reverend Kenneth W. Knox at the annual meeting of the California Association on Sept. 3. Mr. Knox has announced his resignation from the pastorate of the Los Angeles church effective January 31, 1968.

A NEW LOOK AT LIFE AFTER DEATH

BY RANDALL LAAKKO

Occasionally in the history of astronomy there is a sudden flare up of a previously quiet star: a nova or super nova is born.



At such times the astronomers of the world, the professional as well as the amateur, turn their attention towards that sector of the sky to observe and gather data which will be used to study the nature of the universe. The data will be analyzed and interpreted. The conclusions will be added to past findings and per chance progress

will be made in resolving old questions. New questions shall also arise.

In recent weeks there has flashed within the theological sky a brilliant star. Many have turned their attention to the area to see what new data there may be. The material will be used by some in studying the meaning of life, man, and the universe. The theological nova I refer to was first noted on the front page of the New York Times for Wednesday, September 27, 1967 under the headline, "Pike Asserts He Got Messages From Dead Son at TV Seance". This story, sensational news for an age so geared to and directed by empirical scientific fact, was quick to break in all the news media across the nation and perhaps throughout much of the world.

The story had its beginning earlier in the month. On September 3 a two-hour session on the ideas of the controversial Bishop James Pike, past Bishop of California, presently theologian in residence at the Center for the Study of Democratic Institutions, was taped for later viewing on the private Canadian network of CTV. The seance was part of the program. The program, edited to forty minutes, was then shown on September 17. Besides Bishop Pike, the main figures involved were the Rev. Arthur Ford, a well known American medium who is a minister of the Disciples of Christ Church, and Mr. Allen Spraggett, religion editor of the Toronto Star. Mr. Spraggett has been investigating psychic

phenomena and the possibility of communication with the dead for ten years. He served as moderator for the program.

Briefly put, Bishop Pike felt that during the seance he had experienced authentic communications with deceased colleagues and friends of his past as well as with his son. The latter had taken his life in February of 1966. The means of communication with these departed souls was the Rev. Ford, who through a trance is able to render himself available to the presence of a French Canadian spirit control named "Fletcher". Fletcher, in turn, is then able to pass along messages or communications from spirits who are present with him to people who are present with Arthur Ford. In this particular sitting (a term the Rev. Ford prefers to "seance" because of its negative connotation in today's world) the Bishop's son, James, was reported to have spoken directly through Ford.

The messages which were received, when examined as to their details, were what the Bishop considered to be the factors that pointed to the authenticity of their sources. Details were later checked out which the Rev. Ford could not have known nor picked up from the mind of Pike through telepathy. On a later radio interview over WCAU in Philadelphia, the Bishop placed this phenomenon into the context of the Christian faith. Alluding to the statements of the Apostle Paul in I Corinthians 15 he said, in effect, that the reality of life after death is the hope of the Gospel message. It is uniquely demonstrated by and related to the Resurrection of Christ. The New York Times had quoted the Bishop as saying, "But in the context of what we know about man's psyche transcending the space-time continuum, about mystical experience and the accumulating evidence of extrasensory perception, plus all the data about apparent communication with the deceased - not excluding the Resurrection - one can say that it is the most plausible explanation to accept it as true."

Bishop Pike's interest in this area of psychic phenomena has been increasing ever since his son's death. He has had several experiences of psychic nature that have caused him to look further into this area of human

experience. At present the Bishop is reported to be writing a book which deals with this area and man's quest for data upon which a rational affirmation of faith can be based.

This sensational story was not as surprising to some as it was to others. However, it is fascinating if only because of its vast coverage. Radio, TV, Newspapers, and News Weeklies reached millions with this report. Many were caused to look again at their own thoughts about life after death. If they had no specific ideas or feelings on the matter, there was, nevertheless, the viewpoint and experience of another man before them. The feelings, thoughts, and questions of many were stirred.

The Swedenborgian might not be as surprised at this event as some, and yet there could be a tendency to be closed to its beneficial aspects. Drawing upon Swedenborg's thought one might quote, "Something shall now be said about the speech of spirits with man. Many believe that man can be taught by the Lord by means of spirits speaking with him; but those who believe this and are willing to believe it do not know that it is attended with dangers to their souls." (A.E. 1182).

Other passages could be noted too. But to become "hung up" on this element is to miss the point. Here, before millions, a man of our day of high intellectual ability and personal integrity raises the issues of life beyond the grave out of his own experience. And when he raises the issue, others are caused to raise it for themselves.

I would not consider this event dangerous. To be sure there are dangers involved in such phenomena as could be attested by the instances of fraud when funds are lost and emotional harm is done. There is the danger, too, of people attempting to guide their lives by advice from beyond. However, in this instance the object of the search is to find material that will give further support to the Christian hope. It also appears that there are great numbers of people seriously seeking to know if there is substance to the belief in life that is ongoing. In recent years there has been a considerable increase of those who do not

accept it; this is true among much of the clergy of all faiths.

With the question before us and millions of others, we need to ask how we will respond. The memory comes to me of how the Rev. Arthur Ford feels about the role of the Swedenborgian Church in today's world. He feels that we must be bold to share our views and insights regarding the reality of the spiritual world. We must cease to be timid or backward about it. We must present our views to the world with conviction, not to make a spectacle, but rather to offer them as another approach to the understanding of the life of man.

All this raises many questions in my mind. I am sure that the church has been doing this to different degrees, but there is need for improvement. How can we do this more effectively? How can we share our insights with a sensitive feel for the audience? Would the church be able to serve the world through developing a respectable scientific study of such phenomena, making use of material from various sources?

One of Swedenborg's hopes was to see that man had a rational basis for the religious faith he held. That faith needs to be founded on the best thinking and experience available to the person. Let us use the tools and resources we have responsibly.

The novae and super novae among the stars flash and are gone. Will the Christian hope fade only to flash occasionally?

The Reverend Randall Laakko is minister of the Church of the Holy City (Swedenborgian) in Wilmington, Delaware, and co-chaplain of the American New Church League.

P.S. The Rev. Arthur Ford spoke to more than 1200 people who crowded into Foundry Methodist Church in Washington, D.C., on October 23rd. The program was sponsored by the Washington Area Chapter of the Spiritual Frontiers Fellowship. Your guest editor is chairman of the Fellowship in Washington and presided at the program. On October 24th 40 ministers from the Washington area met with Mr. Ford at our national Church to discuss the growing interest in psychic experience and evidence of life beyond death. Bishop James A. Pike has agreed to speak at a Spiritual Frontiers Fellowship meeting in Washington in March.

E.O.M.

SWEDENBORG SCHOOL OF RELIGION -- INTERNATIONAL FLAVOR



Yuzo Noda



Mr. and Mrs. Claude Bruley and family

The Swedenborg School of Religion presents an international appearance this year with more foreign students enrolled than American. Risto Rundo of Yugoslavia, Jaikoo Lee of Korea, and Werner Prochaska of Austria, have been joined by Yuzo Noda of Japan and Claude Bruley of France. Mr. Bruley is accompanied by his wife Jacqueline and his daughters Pascale and Francoise. American students this year are Mrs. Robert H. Kirven, Dr. Donald Miller, Frank Shaw, and John Billings. Jaikoo Lee is studying at

the School's Field Education Center in Bellevue, Washington. The rest of the students are working in Newton.

On Thursday evening, October 12th, Father Francis X. Shea of Boston College spoke to the students and faculty of SSR on "The Modern". Father Shea is a Professor of English Literature and is interested in the relationship between literature and theology. Dr. Dorothy Spoerl will be a special lecturer at the School in November.

MEADOW LAKE NEW CHURCH DEDICATED

Sunday, August 6th was a special day for the members of the Meadow Lake New-Church Society at Meadow Lake, Saskatchewan, Canada, when their newly purchased house of worship was dedicated. Mr. George Sawatzky, President of the Society, though present, was unable to give the welcome address due to ill health. This was done by his brother Mr. Peter Sawatzky, Treasurer of the Society. Mr. J. L. Sonmor, President of the Western Canada Conference was present and brought greetings and good wishes to the Society from the Conference. The Rev. Rollo K. Billings was then introduced as the Chairman of the Home Section of the Board of Home and Foreign Missions and representative of the President of the General Convention by the Society's missionary minister Rev. Henry Reddekopp. Mr. Billings brought a Dedicatory Message from Rev. Richard H. Tafel, President of

the General Convention of the New Jerusalem in the United States and Canada. Following the dedicatory message he brought greetings and words of encouragement from Mr. Tomas H. Splers, President of the Board of Home and Foreign Missions. Then followed the Litany of Dedication by Mr. Billings in a responsive service ending with the Declaration of Dedication in the following memorable words: "In the name of the General Convention of the New Jerusalem of the United States and Canada, I now declare this Church dedicated to the worship and service of the Lord Jesus Christ, in His Divine Humanity, the one God of heaven and earth, to Whom be ascribed all blessing, honor, glory, and dominion for ever and ever. Amen." Following a prayer of dedication and sermon by Mr. Billings, the service was brought to a close. Refreshments were then served in the Church by the ladies of the Society.

THE NEW CHURCH IN THE NEW WORLD

A POSTSCRIPT BY ROBERT H. KIRVEN

Once a history is written, it becomes a part of history. Like any word once spoken, it cannot be retracted or changed, though it can be reacted to; like any act once completed, it cannot be continued, though it can be built upon. The appearance of the second edition of a history 35 years after the first seems to call for some reaction or building -- bringing it up to date in a limited way by noting a few of the historical data which may indicate the direction of developments which were in progress at the time the work was written.

The publication of Dr. Marguerite Block's *The New Church in the New World* in 1932 was an event of some significance in the history of that church. The book was discussed, sometimes heatedly, in countless large and small gatherings of New Churchmen for a decade or more. Its publication evoked immediate reviews from three of the most prominent scholars representing major divisions of the church as she described them: Rev. Dr. Hugo Lj. Odhner, of the General Church; the Rev. Dr. Frederic R. Crownfield and the Rev. Louis F. Hite from the liberal and conservative wings of Convention. All three reviewers reflected (as well as helped to create) what came to be the prevailing opinion: namely, that Dr. Block's work was excellent history, highly objective, entertainingly written and even attractively printed. For all this enthusiasm, the three reviewers -- like most of the informal commentators -- had reservations of major or minor importance. Mr. Hite was pleased with the style and appearance of the book, and the detailed precision of the footnotes. Of the three reviewers, however, he was the most critical of the work as a whole. He saw it as a history of the progress of "Liberalism" in the New Church and felt that "the constructive and progressive leaders and policies are called 'Conservative,' whereas the reactionaries and the

disaffected are called 'Liberal.'" Dr. Crownfield, long associated with the Boston area, suggested with a historian's caution that Mrs. Block might have been led astray by her sources themselves so as to undervalue the positive contribution of the Boston tradition. With more significance, however, he asked what at that time was a characteristically liberal question, and one which was prophetic in its prefiguration of troubled discussion in all branches of the church over the next 35 years. "What after all is the value of Swedenborg's theology, and what relation has the New Church to it? Mrs. Block, without dealing with these questions in so many words, makes fairly plain what her answer is. She believes that Swedenborg has had and may still have an important contribution to make to human thought, but unless we misread her concluding sentences, she doubts whether the New Church will have a very important role to play in the process. It is obvious that the New Churchman cannot be satisfied with this answer unless he is content to devote his energies to chasing a will-o'-the-wisp. But the fact that we have been unable to make plain our answer to such an intelligent and sympathetic student of our history as Mrs. Block is a matter to cause serious thought and careful searching of heart."

Dr. Odhner was openly appreciative of her fair and favorable treatment of the General Church, though he lamented a few biases which he, too attributed to her sources. He saw the book as being of primary value to the New Church itself, in helping to clarify issues which needed to be faced with precision. Interestingly, he saw little value for it outside the New Church, because people could be converted to the New Church only by knowledge of its doctrines, not its history. Of all the published criticisms, his reflected the most detailed study, including the discovery of certain errors of fact or reference (most of which are reflected in the page of corrections).

The future prospects of the New Church, seen in Dr. Block's "Conclusion," are mostly a series of choices. One choice lay between four emphases, each of which was competing for a pre-eminent place as the

distinctively essential emphasis of the church's program. The first of these was a kind of "Social Gospel" which included a tendency toward the community-serving church idea. With some modification, this tendency became prominent in the life of the General Convention, especially in the nineteen-forties and fifties. The Oakland, California, Church relocated to the newer suburb of El Cerrito where it became the Hillside Church; the Portland, Oregon, New Church moved and became Cherry Park Community Church (Swedenborgian); the Sheridan Road Parish of the Chicago Society of the New Jerusalem relocated in suburban Des Plaines under the name of Good Shepherd Community Church; the First Society of the New Jerusalem in St. Louis became the Garden Chapel in Creve Coeur, Mo.; the Board of Missions established the community-serving Church of the Good Shepherd (Swedenborgian), in Bellevue, a suburb of Seattle, Washington; and the Garden of the Gods Memorial Church has been established with a community-serving program just outside Colorado Springs, Col. Some other churches, such as Detroit, have relocated without significantly changing their program from the established pattern; and others, such as St. Paul, Minn. have brought some community emphasis into the program at their old location; while other developments such as the suburban relocation in Cincinnati, Ohio and the Boston, Mass. project, replacing the church on the same center city location with a fourteen story apartment building including church and parish rooms, are too new in 1967 to be interpreted. Of the community oriented churches, Des Plaines and Colorado Springs remain closest to the "community-church" concept. St. Louis and Portland, most notably, have returned to a more conservative concept of their nature and mission, while Bellevue and El Cerrito have developed toward a "psychological" as opposed to "social" approach -- an interest within Convention that is entirely new since 1932, and will be described more fully later. Brooklyn's Church of the Neighbor, the example cited by Dr. Block, disbanded in the early 60's; but for almost twenty years, every church in Convention that "tried something new," followed this community serving option.

The general American reaction against the Social Gospel was not so pronounced in the New Church, perhaps because its implementation in actual social action has generally been viewed as an individual responsibility rather than an appropriate activity of Convention, or even of a whole congregation. This emphasis on the individual has also characterized the development of the second option for the church seen by Dr. Block in 1932, the development of a New Mysticism. As an organization, the New Church has consistently avoided mystical connections and even mystical connotations, ever since the involvement with Spiritualism and Andrew Jackson Davis and Thomas Lake Harris in the 1840's. A century or so later, however, it was possible for a number of individuals, some of them leaders of Convention, to speak to interested audiences within the church of their studies and experiences in areas that border closely on the "mystical." The Rev. Ernest Martin has been active in the national Spiritual Frontiers Fellowship, which has a special characteristic interest in evidence of, and information about, the continuation of life after physical death. Gwynne Dresser (Mrs. David) Mack, and the Revs. Bjorn Johansson and Andre Diaconoff, have been most prominently interested in spiritual healing from a New Church point of view for a number of years; more recently, since their arrival in the United States from England, the Rev. Brian Kingslake and his wife Jill have been most active in the leadership of prayer meetings and healing services. Some of these individuals, and others in the New Church, have tended to associate these interests more or less directly with specifically mystical approaches to personal and corporate religious life.

The third and fourth competing emphases described by Dr. Block -- New Church Doctrines as a Rational Theology for the Scientific Age, and the New Church as a Custodian of the Doctrines -- remain as frequently verbalized assumptions about the primary emphasis in the life of the New Church, but have produced fewer reportable manifestations than the first two.

A fifth option, already described as the "psychological emphasis," has become

perhaps the strongest contender for status of primary emphasis in the life of Convention during the late 1950's and 60's. This may have been a development of the "liberal" social emphasis since the two movements share many of the same leaders and centers of interest. Perhaps it was the New Church form of reaction against the Social Gospel, to turn toward the inner life of man after despairing of attempts to reach him through his social structures. Indeed, the development has a social aspect, since the emphasis has been on group psychology. In the middle 1950's, when the "Group Dynamics" movement was growing, training laboratories were held during the summer at Urbana College. Urbana's President Memmott, a New Church layman, interested the Revs. David Johnson, John King and others. In 1958 a team of psychologists was employed to train a group which in turn supplied trainers for other groups, in a program aimed at preparing at least two trained group leaders in every single church of Convention. These leaders were commissioned to conduct a series of discussions which were expected to bring into the open the basic feelings of all the laymen about the needs and future of the New Church, and begin the development of an atmosphere of open expression and fuller understanding between members of the church. The program led to several near-unanimous Convention decisions involving complete reorganization on a departmental basis, and the establishment of a central headquarters, but few of them have been implemented. If the expectations for the program were over-optimistic, interest continued to increase in developing interpersonal relationships that are blocked by communication break-down. The Council of Ministers has held some half dozen "Institutes" of two days or more, devoted to group dynamics, freer communication and interpersonal relations. The group of ministers'wives has continued a similar program.

In 1962, the new project at Bellevue, Washington, became the site for Project Link, an experimental program involving a team of ministers and a new attempt to find relevance for the church in the daily lives of individuals. From the first, Project

Link was psychologically oriented, and focused on small-group relationships. After a three year trial period, when it became Program Link, it was sufficiently focused in prayer therapy work with small, continuing groups, that this aspect of the program may be said to characterize it. The El Cerrito Church also began a small-group therapy program which is prominent in its overall life, and groups of this type have been started in Miami, Philadelphia, San Diego, Wilmington, and other centers.

(To be concluded in a future issue)

The New Church in the New World by Dr. Marguerite Block was published by Henry Holt and Co. in 1932. It is now out of print and churchmen have been asking for a new edition. Dr. Robert H. Kirven, faculty member of the Swedenborg School of Religion and editor of the Messenger, has written a postscript to this history of the church, bringing it up to date. The new edition will be published by the Octagon Books this winter and copies will be available in the spring.

CONNECTICUT ASSOCIATION MEETS

The fall meeting of the Connecticut Association of the New Jerusalem was held on October 24 at Center Church House, New Haven with Rev. Clayton Priestnal conducting the morning worship service and serving the Holy Supper.

At the business meeting it was voted to assign to the Swedenborg Foundation the \$100 gift received from Mrs. Barbara Machabee and Mrs. Martha Zondiros in memory of their mother, Mrs. Marion Eddy. It was also voted that the Connecticut Association would underwrite the tuition of a student at the theological school in Korea, the extent of this financial assistance to be determined and payment thereof made when additional facts of need are ascertained.

Eight members and four friends of the Association were present.

Partial LIST OF MEETINGS

November 3 and 4	Board of Managers of the Wayfarers' Chapel at Palos Verdes
November 18 and 19	Board of Education and Executive Committee of the Sunday School Association in Philadelphia.
December 1 and 2	Board of Managers and Board of Directors of the Swedenborg School of Religion in Newton, Mass.
January 15 and 16	Executive Committee of the Council of Ministers in Chicago, Illinois
Janaury (date and place not set)	General Council
February 20-22	General Board of the National Council of Churches in San Diego, California
June 24-26	Council of Ministers and Ministers' Wives at University of Windsor
June 27-30	Convention sessions at University of Windsor, Windsor, Ontario across the river from Detroit, with the Detroit church and Michigan Association as our hosts.
July 1	Dedication of Urbana College Library at Urbana, Ohio

CONFERENCE - COLLEGE AND CHURCH

In line with our efforts to work more closely with our College in Urbana, Ohio, a conference of Church and College leaders was called by the President of Convention to meet in Urbana September 28-29. While called by our President, this Conference was as wholeheartedly and as enthusiastically responded to by the College as by the Church. The college had long indicated its desire to work more closely with our Church, but up until this conference there had been little official dialogue between us.

The conference proved to be, as we had hoped, a free and frank meeting of minds. We wanted, as a Church, to "clear the air" and to make perfectly clear our interest in Urbana and just what our increased support of it implies. Urbana College is an independent institution, although a majority of its trustees must be adherents of the principals of the New Church. In our desire to become more deeply involved with the life and work of our College, we do not wish to impose any denominational control or to exert pressure on its policies or management. Both of these are repugnant to our deeply cherished principle of freedom. We are vitally interested, however, in an institution of higher learning which would welcome and work into its program our principles and spiritual insights: the concept of freedom balanced by reason, the spirit of unfettered inquiry, the concern for the wholeness and sacredness of human personality, and the importance of the individual as he is prepared for his place in the new world of today.

This approach met with wholehearted response by the College. As we talked we became more and more convinced that it welcomes not only this broad spirit of our Church, but that it is also anxious to explore further with us our philosophy of human development.

This in itself is very significant. Then add the fact that the College has long been pressing us for an academically qualified person to head its department of philosophy and religion. We believe that we may have located the proper person for this all important position at this critical point in the history of the college as it moves into a four year program.

We want more of our Church on the Urbana Campus - the Church in its true spirit, the Church with all the life-value it has to share. We are not interested in compulsory chapel, for instance, but we would like to see the chapel experience available for the students. We want courses in religion well presented, but again not compulsory. We want courses in Swedenborg, again on the same terms.

As we talked it became thrillingly evident that here in Urbana Church and College are one in goals and aims and vision, and that we should pursue together our common task. We look forward to future conferences to deepen and to cement our relationship, and in preparation for our next session those present at this historical conference are committed to read the study prepared by Carolyn Blackmer on The New Church and Higher Education. Richard H. Tafel

LETTER TO THE EDITOR

New Churchmen will seek in vain for a definitive position of the Church on conscientious objection to war - the pacifist conviction that rejects all war as an instrument of national policy and, broadly, that continuously seeks to apply nonviolent methods to racial change.

General Convention has however accorded recognition to the New Church conscientious objector. It is timely to recall the following resolution adopted in 1940:

"Resolved: That the General Convention of the New Jerusalem in the United States of America, meeting in Boston, Mass., June 22nd to June 25th, 1940, formally requests the Government of the United States to grant to those members of the Church organization who are conscientious objectors to war service the consideration accorded to the Society of Friends and other Church bodies; and that a copy of this resolution accompany the request so made."

Gustave J. Bischof

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charge of the mechanics and saw the magazine through the press.

There is no specific theme for this issue. It does reflect some of my special interests and concerns. Bronson Clark suggests possible solutions to our predicament in Vietnam. Kenneth Knox combines heart and mind in a soul-searching analysis of the Swedenborgian Church today. Randall Laakko writes of the significance of the highly publicized Bishop Pike-Arthur Ford encounter. Robert Kirven gives us a preview of the concluding chapter of the new edition of *The New Church in the New World*.

Your reactions to the various articles in this issue will be cheerfully received. Drop a note to the Editor and share your reactions with other readers.

Ernest O. Martin, Guest Editor

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ended. The role of concerned church people is obvious. Our humanity and our religious values must be brought to bear especially in protesting that our fellow religionists, the Buddhists, be given freedom. This is an imperative role for a nation which considers itself in the Judeo-Christian tradition. We must speak in opposition to a war against a people with methods condemned in the Nuremberg and Japanese War Crime Trials.

If religious people are concerned with communism, then let our concern be expressed by methods appropriate to our beliefs and not give way to a modern barbarism involving a betrayal of all we believe and love.

Bronson Clark is currently on the national staff of the American Friends Service Committee as Program Associate for the Committee's Special Vietnam Effort. During 1967 he traveled in Southeast Asia, including Vietnam, and recently attended a week-long conference with representatives of the Democratic Republic of Vietnam (North Vietnam) and the National Liberation Front held in Czechoslovakia.

He has divided a career in international work on behalf of the Quakers in China and Algeria with a business career. He left his position as Vice-President of Gilford Instrument Laboratories, Inc. to work full time in Quaker programs concerned with Vietnam. He is co-author of the book Peace in Vietnam published by Hill and Wang, 1966.

Bronson Clark grew up in the Swedenborgian Church, his parents, Mr. and Mrs. Sheldon P. Clark, being members. He attended the Church of the Holy City in Cleveland until his college years.

CHANGES AT ST. PETERSBURG

Rev. Leslie Marshall has withdrawn as missionary minister for the Western section of the Southeast field, which has its headquarters in St. Petersburg, Florida, Church. Rev. Marshall has been succeeded by the Rev. Leon C. LeVan, formerly pastor at Pittsburgh, Pa. Rev. Marshall who has not retired continues to operate the Mission Board's stamp outlet in the Sunshine City and, as well, will edit the Sunday School Association's new monthly periodical *The Visitor*.

STATISTICS

DEATHS

Mrs. Chris (Florence E.) H. Freimuth, daughter of the late Rev. Wm. H. and Hannah Schliffer, died on Sept. 5 in California.

Mrs. Freimuth was a resident of East Orange, New Jersey for more than thirty years and was active in the Orange New Church Society during that period. Mrs. Freimuth's husband preceded her into the spiritual world in 1958. She then moved to Sherman Oaks, Los Angeles, California.

The Committal Services were conducted by Rev. Clayton Priestnal, Pastor of the New York Society of the New Church, at the Lutheran Cemetery on Sept. 25th. Mrs. Freimuth is survived by a son, Dean, and a brother, Wm. H. Schliffer, Jr., and two sisters, Miss Constance Schliffer, and Mrs. Charles A. Quis.

Robias Boese died on Sept. 18 at the age of 87. Resurrection services were held in the Pawnee Rock Church with the Rev. Galen Unruh officiating.

CONFIRMATIONS

Mr. and Mrs. David Braun and son, Albert Gene Braun were confirmed into the New Church on Sept. 24th with Rev. Henry Reddekopp officiating in Roblin, Manitoba.

On Oct. 15th Roberta and Ernest Sandstedt were confirmed into the church by Rev. Kenneth W. Knox of the Los Angeles Church.

BIRTHS

Born to Mr. and Mrs. Paul Eisenberg of Fairfax, Calif., a son, Shawn William Edward on August 28th.

Born to Rev. and Mrs. Harvey Tafel on Sept. 24, 1967, a boy, Christopher Alan. The Tafels new address is:
The Reverend and Mrs. Harvey Tafel
12719-96 Street
Edmonton, Alberta, Canada

Born on Sept. 30 to Mr. and Mrs. Chappell, a daughter, Elizabeth Carol from the Detroit Church.

Born to Mr. and Mrs. James Lau of Lansing Michigan, a daughter, Sharon Allison on Sept. 30.

BAPTISMS

Brian David, son of Mr. and Mrs. David Funk was baptized by Rev. Henry Reddekopp on Sept. 24th at Roblin, Manitoba.

Kevin Wayne, infant son of Mr. and Mrs. Wayne Kendel of Saskatchewan was baptized on Sept. 24th by Rev. Henry Reddekopp.

William Sandstedt, son of Mr. and Mrs. Ernest Sandstedt was baptized on Oct. 15 in the Los Angeles Church.

Carlton Edgar Magee, Jr., son of Carlton and Georgia Magee was baptized on Sept. 24 in the Fryeburg Church.

MARRIAGES

On Oct. 7, Carroll Alfred Day, Jr. and Peggy Ann Chute were married in the Fryeburg Church.

Mr. Richard Weetman and Luella Gilchrist were united in marriage on Sept. 8 by the Rev. Harvey Tafel in the Edmonton, Alta., Church.

Mr. William Bradley and Miss Dianna Clarke were united in marriage on Sept. 30 by the Rev. Harvey Tafel in Edmonton, Alta.

ADDRESS CHANGES

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Appleton, Wisc.

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