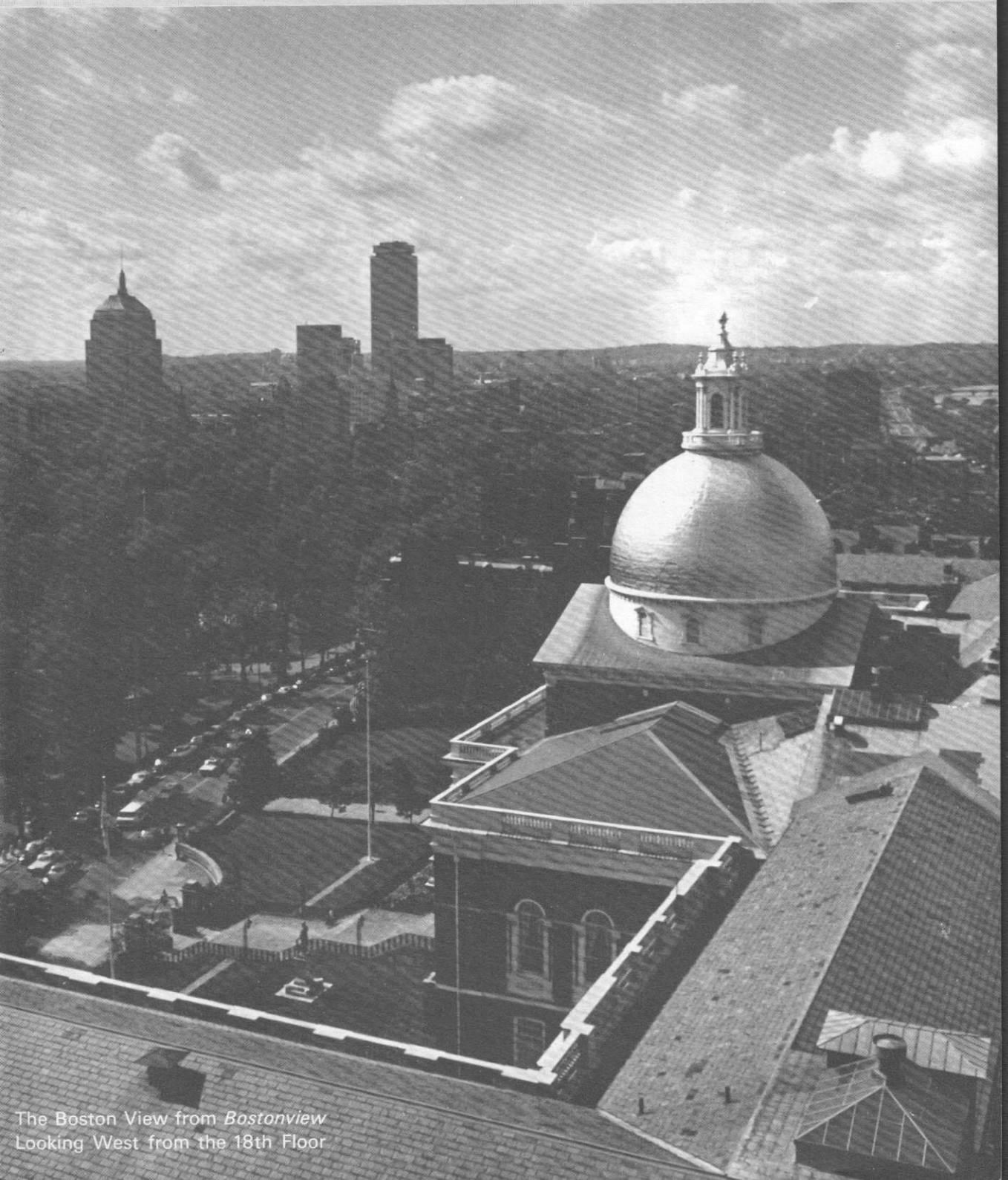


THE MESSENGER

Official Organ of the Swedenborgian Church

NOVEMBER 1970



The Boston View from *Bostonview*
Looking West from the 18th Floor



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"BOSTONVIEW"

(the Philadelphia plan)

In late 1958, a proposal was directed to the trustees of the Boston Society of the New Jerusalem through the offices of the Rev. Richard Tafel, pastor of the Philadelphia Society, to his friend and fellow-minister, the Rev. Antony Regamey. Said plan was first proposed to the Philadelphia Society by Mr. John Lister, attorney and active member of the Philadelphia Society.

The plan was well conceived and based on an existing regulation of the Federal Housing Administration which allows a sponsor who proves feasibility that stands up under professional scrutiny, to develop an urban site (not under local redevelopment authority) with a minimum of equity. This would be a statutory 10% plus financial responsibility usually extending to 20% of the total conceptual cost of the project.

The proposal as perused in Philadelphia was not deemed feasible by the F. H. A. due to very heavy development and F. H. A. commitments in the immediate environs of the Philadelphia church. The team which had been coordinating with John Lister was invited by the trustees of the Boston Society to make a presentation to the meeting in January 1959 of members. After deliberation and a majority vote, the members of the Boston Society authorized the Philadelphia team to make a feasibility study based on the site of the Boston church and to report the findings to a church building committee. The building committee appointed by the then trustees consisted of representatives of every church sponsored group, i. e. trustees, council, ladies' aid, young peoples' association, and members-at-large. Mr. Stewart S. Perry was chairman.

The large committee studied the Philadelphia proposal and had discourse with that team's architect, Mr. George Idell, to develop a satisfactory sanctuary plan. The first year of rebuilding-planning, with 12 to 14 of the church family working with the Philadelphia team, was heart-warming and productive. In January 1960 the committee reported to the church membership-at-large that a building project with a church on the street floor level, parish rooms on the second, parking garage in the basement and 146 apartments towering above, had been approved as feasible by the F. A. H.

The Boston Society then voted to empower the trustees to take whatever steps were necessary to demolish the existing church structure and to oversee the building of a church-apartment complex. That vote was the beginning and not even the most pessimistic member could have visualized the travail we would encounter in the next six or seven years. Later in January 1960, the trustees selected Messrs. Stewart S. Perry, Wilfred C. Peck and Lawrence C. Young, Sr. to be the building committee which would work out the building program. The detail analysis and deliberations of this committee cannot be retold here. Finally in the summer of 1964, after first obtaining from the Hon. John Collins, former mayor of Boston, a tax agreement based on legislation granting certain tax concessions to the Prudential Insurance Company with the city, the road was clear to move out of our old and dearly loved Gothic church home on Beacon Hill.

The reader must understand that the ensuing four year period, January 1960 to May 1964, were arduous years, and at times traumatic ones to the men who had to live with thoughts of success or failure of this novel arrangement. Until all the pertinent data had been thoroughly weighed and studied, not one of the men involved on the building committee was absolutely sure that this particular type of project was really proper for a church to become involved in. There was always the specter of certain failure of the church in Boston were we to continue our parish operation without dramatic change in years ahead. Never could we see a point in time wherein any dramatic change or program expansion could ever be financially possible without the help from the contemplated project.

With this and more history of "Bostonview" behind us, the members of the Boston Society go forward with boundless hope and confidence in Divine Providence. No longer do we see our financial life blood being dissipated.

As to the ultimate success or failure of "Bostonview," only future generations of active persons conducting an active program can write that story. With proper stewardship, we believe in a long productive life in service for the Boston church.

Lawrence C. Young, Sr.



The 18 floors of "Bostonview" seen from the street

PUTTING GOD BACK

In the short time I have been acquainted with the New Church, it seems to me that members and clergy are concerned about the small representation proportionate to other Christian religions, at least indirectly. To me, however, it is a miracle that the New Church exists at all.

The religion of most people on this continent and in Europe today is not Christianity; nor is it Judaism. It is an unnamed religion started by the leaders of the Enlightenment and nourished by the Greek and Roman classical literature—anti-Christian in attitudes and aims. It gives toleration to worship in any way one wishes, providing one does not violate the basic premises—faith in man himself, and the substitution of Science and Progress for salvation.

In revolt against their heritage, they discredited the Bible and debunked the teaching of all Christians (and Jews also) as myth and superstition—the pro-

vince of the ignorant and illiterate. In their hands, "metaphysics" became a dirty word. Swedenborg, though nourished and inspired by the same climate, inquired in just those provinces that they denied, threatened their cosmology, and enraged them. He saw the dangers at the beginning of this kind of thinking, that are only too apparent to us two hundred years or so later. Over and over he points out in his books how the placement of man over the Lord damages his soul.

In our day, we have seen how man can fall short not only of the covenant laws of the Old Testament and the teachings of Christianity, but of the very ideals set by man himself. Thomas Jefferson's masterpiece, the very breath of the Enlightenment spirit, has failed to bring about the "civilized" country we ought to be. In business, medical practice and government, to mention only a few, things are constantly being done that ought not to be. The simple concept of brotherhood and equality under the law has become a mockery. Science has not delivered us from evil. The insect free paradise bequeathed us by devoted scientists is poisoning wild life and is likely to affect us sooner or later. The car, the miracle accomplisher, is turning the air we breathe into smog. College age boys and girls are openly rebelling at this state of affairs, knowing it is all wrong, and refusing to die in Indo-China for this kind of world. Some are taking drugs to escape it.

If it is so that man cannot carry out moral laws, whether by God or man, then he is a beast. I believe that man needs to put God back—at the head of the 1st Commandment. I believe that only the New Church is equipped to do it.

Swedenborgian Christianity preserves the direct relationship between God and man that other religions have let slip away. The Lord reigns supreme; to Him and only to Him do we submit our conduct. Yet the New Church does not go the way of the fundamentalist faiths that close their eyes to new findings and facts, call them deceptions of the devil, and insist on dogmatic interpretations of Scripture. It is to my mind unique. Hostile to the general temper of our time, it will not make any gains in this generation, nor the next. But it is capable of being all things to man when the climate becomes more favorable. We must keep it alive.

June Fine

THE FIRST SUNDAY EVENING IN EACH MONTH

Married couples and their children, Worship, Conservation, Capital Punishment: these were a few of the subjects picked apart by a group from the Boston Church. The last one, well, you might come to the discussion with the feeling that almost no one believes in capital punishment nowadays. You would have been surprised at the gradations of opinion. It is not for us to judge a person to the point where we take his life. He deserves to lose his life because of the glaring crime he has committed. Such a person must be removed so that he can no longer harm others.

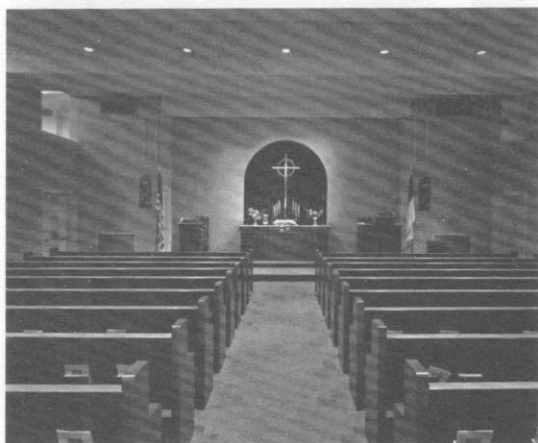
These meetings, where an average of about fifteen attended, were held at the homes of members. Dessert and coffee or tea were served first. I think that there is no doubt that, when a group has eaten together, there is a warmth and fellowship present that make the discussions more free and unrestrained. And the informal surroundings helped, too.

Our pastor furnished the preliminaries by searching the Writings to find out what Swedenborg has to say on the subject. Then we were off.

The above-mentioned topics were used the first year. This last year, the group has been considering *The New Jerusalem and Its Heavenly Doctrine*. George may read a paragraph or so and that is sometimes enough to keep us going until we break up.

On one occasion we had an excellent pianist with us and so we climaxed our meeting by singing.

Josephine A. Hope



Sanctuary and chancel of the Boston Church

A YEAR OF THE BOSTON LADIES' AID

The Senior Citizens in our vicinity, ditty bags for migrants, and a tea for some ladies from nearby churches are what's new with the Boston Ladies' Aid.

We did begin by having separate meetings for the Senior Citizens and then decided to consolidate our efforts by having them meet with us at our second monthly meeting. We supplement their sandwich with soup and dessert, and entertain them with films, games and slides. We don't have a large group, but I don't think they would come so regularly if they didn't enjoy it all and feel that it gives a lift to their existence.

The tea was to reciprocate for one to which we had been invited previously. Our pastor addressed them; told them some interesting and general facts about the church and its beliefs, and then took them to the eighteenth story to view Boston and vicinity.

We did set the Senior Citizens to work at one meeting—filling ditty bags for migrant workers. We did three dozen; half for men and half for women. These bags are much appreciated by the workers, we were told when we delivered them.

Added to the above are our usual activities. For the last two years we have been studying *True Christian Religion* under our very able chaplain. A session or two were given over to our pastor who has a happy gift of making seemingly complicated things simple. Our good seamstresses make ready for the fair in November. We send representatives to the Church Women United and the Morgan Memorial; contribute to the support of church camps, etc., and charities. This fall the Church Women United will hold its World Community Day at our church. For the last two years we have been furnishing suppers previous to the meetings of members. From all reports, they are much appreciated. This chore has been performed by our good Luncheon Committee. Thanks to them, we splurge occasionally and have a luncheon for ourselves. The House Committee has attended diligently to kitchen supplies and improvement of the church housekeeping. Cards of greeting and sympathy are sent by the Friendly Committee.

Josephine A. Hope

PEOPLE, IDEAS, IDEALS

After the service on 20 September, Pastor McCurdy was asking for contributions (pastors have to do this you know), but this time for the content of *The Messenger*. He turned and said to me, "How about you? Maybe you could write about what the Church means to you. We hear this from ministers quite often, but not usually from laymen." Well! Can I do it? I'll try.

As I think on it, the Boston Church means people, and since I was born into it, memories also. It started for me with the Randall family and Benjamin, my maternal grandfather, who was one of the truly *good* men I have known. He was not born to the New Church but elected to become a Swedenborgian at an early though thoughtful age. The rest of us were sort of inheriting members as a result of his ideas (perhaps you can tell I like history). From baptism 'til now, this inheritance made it possible for me to meet fine people like Pastors Reed, Worcester, Hayes, Regamey, and McCurdy. It gave me pleasant times as a tot during the Christmas parties in the vestry of the old church building when Santa Claus came through a side window to the delight of the sparkle-eyed, thundering young.

I was able to be in Church plays, sing in the choir under Horace Blackmer, and talk with folks like the Franklin Blackmers, the Philip Aldens, the Lawrence Atwoods, the Perrys, the Ropes, and the Shepherds. I became a member of the Sons of the New Jerusalem whose motto was "Vincens haereditario posidebit omnia." You may check my Latin but it translated into "He that overcometh shall inherit all things." Under the benign eyes of Pastor Hayes *et al*, it was a sweet period. There was quiet beauty in the atmosphere of the somewhat awe-inspiring old building, where on special occasions the Lynn Neighborhood House filled the balconies. Come to think of it, it was *always* a special occasion even though I recall being irked by the stiff stockings and long-legged underwear I was required to wear in winter as we rode the "El" Sunday from Everett to Boston.

But something else was happening, probably unbeknownst to me. I was being exposed to thoughts like "Heaven is such that all who have lived well, of whatever religion, have a place there" (D.P. 330 for your information). Any statement more ecumenical

than that? Another: "Thought from the eye closes the understanding, but thought from the understanding opens the eye" (D.L.W. 46) and a beautiful "one-liner"—"Mercy is love grieving" (A.C. 559).

So it seems my church means people, ideas, and ideals. A layman *would* put them in that order, huh? Why sure! You have to *live* first, and *learn* while living, so the quality of life can be improved. That's part of God's gift of freedom. (Oops! Mustn't approach sermonizing. A minister might be looking.) Yet truly, with all the attempts at description or narration of what church means to anybody there is always the strong impression that it gives HOPE. When heavily dogmatic creeds are avoided and people believe that God will not be angry if you misspell His Name with an extra "O" (Good), I am sure there will be less trouble among His children (excuse me Mr. God, for presuming to read your mind); although trouble will probably continue so that we can have something to overcome. If all were perfection then *monotony* would be the trouble.

So-o-Is this what my church means to me? As well as I can see it—Yes! But there is one word missing thus far in these notes and it is the key to all concerns. The word is LOVE. What I have written is based on LOVE. It would be hard to analyze it, but who needs to. It's there.

P.S. Y'know another thing? It means something that McCurdy asked me to write this. How *about* that?

Randy Weeks



Mass. Swedenborgians gather at a dinner in the Boston Church Parish Hall.

Weekdays in the Parish Rooms

PERRY DEMONSTRATION PRE-SCHOOL

In September 1969, at the invitation of the Church of the New Jerusalem, The Perry Demonstration Pre-School opened its doors at the Church on Beacon Hill. Under the aegis of Perry Normal School, which since 1898 has trained teachers of young children, the nursery school was to serve the children of all economic levels in the neighborhood and provide Perry student teachers with an observation and training center.

Space in the beautiful new facility is provided by the Church. Perry initially provided and continues to add to the modern equipment along with a dedicated, professional staff and conscientious practice teachers. This is an excellent sample of mutual cooperation to meet a community need.

The school had 6 young children at its inception. At the present time, one month into its second year of operation, the school has an enrollment of twenty and a waiting list. One-half of the children receive some scholarship assistance that the school may attain an economically heterogeneous school population. One-quarter of these scholarship children receive a portion of their tuition from Project Head Start, a federally funded program for low income families. Perry provides the remainder of the scholarship funds.

With a director, head teacher and 4 student teachers in attendance each day, the school is able to provide each child with the individual attention consistent with fostering optimum physical, emotional and intellectual development.

In the midst of busy, bustling Beacon Hill, it is good to see that our young members of society are not neglected. Perry Normal School is happy and thankful to be with you!

Mrs. P. Renton



A MOTHER'S THOUGHTS ON RAISING CHILDREN

Raising children in this chaotic world is quite an overwhelming task, but the teachings of the Church can help make it easier.

More and more people in the world today are coming to realize the importance, even the imperative-ness of having a strong home full of mutual love and trust between father and mother. The teachings of the Church on marriage definitely can help the couple in this respect, particularly the concept that marriage is eternal. This is a unique concept in our Church, and this in itself should tend to strengthen the bond between husband and wife. Bringing a child into a marriage where both partners are aware of the importance of their union, and who desire to make it work and progress to real love, is a start in the right direction.

It is up to us as parents to introduce our children to the teachings of the Church not only through words but through a life led in accordance with our beliefs. This is of course difficult to do, since as adults we are assailed with doubts, fears and discouragements, but we must never bring these doubts down to the young child, since it is most important for him to have a firm foundation of belief so that when he reaches the age of doubting he has something strong to fall back on.

I find that when a child is very young it is possible to talk to him about the Lord. This can be done in many ways; saying the Lord's Prayer nightly, as a ritual, speaking of all the things that the Lord has made while on a walk or a drive in the car; discussing the Lord's love of us and our love for each other, telling beautiful stories from the Word. This will lead to a concept of a loving God that can help him through later discouragements and struggles.

Another teaching that is uniquely with our Church is the concept of "Remains." These are celestial goods that the Lord implants in a child through his reactions to daily experiences. Thus it appears from this teaching that the environment of a child, particularly the home environment should be conducive to the implanting of these celestial "Remains." This is a marvelous concept that parents can really work with and enjoy. A myriad of activities, such as, church-going, family outings, Christmas time, great music, good literature, the fine arts, can leave a lasting effect on the mind of a child.

Another teaching that aids tremendously in this tumultuous world is the one that concerns the essential masculine and the essential feminine. I don't recall whether it's put in those exact words, but it is clear throughout the Writings that a man and a woman are uniquely different not only in physical aspects but in spiritual aspects as well. Actually, I don't have to read this somewhere to believe it, I can just feel it in my approach to things as opposed to my husband's approach, and I am even noticing these essential differences in our very small children. Equality does not mean sameness, but this is the constant cry we hear from the women who want to be liberated. They want to be treated the same as men in all respects. I think it is important to stress the masculine and the feminine role in the home so that the child can have some guidelines to follow. I should intercede here and say that I do not talk of the feminine role as being just a mother or wife, but a completely feminine approach to all that she endeavors to do. She should not try to imitate the masculine approach.

Another thing I feel strongly about is teaching a child respect for other people and their beliefs, and that we as parents must fight against passing our own prejudices down to the child. Along with this respect for other people we should also teach respect for their property as well. This type of respect is almost dead in the world today.

As a child gets older and as he becomes aware of death he should be told of the other world and it should be made real for him. He should be taught that this world is where we make our decision as to where we want to live to eternity. The child should learn that we are all responsible for our actions and that nobody is saved through faith alone. We must lead a Life that is infilled by faith in the Lord, and that it is the life that is according to this faith that is important.

We must remember that all of these teachings will implant a purely historical faith, but it will be a strong foundation that will not falter as he works to make these truths his own.

In conclusion I would like to add that there is no simple way to instill all of this in a child, but with the Lord's guidance and a trust in His Divine Providence we will be able to guide our children towards a full and beautiful life on earth and in the world to come.

Mrs. Johan Synnestvedt

LET'S GET ON WITH IT!

Increasingly people are asking what the Boston Church program is doing now that it has a new building. Well, in many respects we are doing some of the same things we have always done. We provide a worship service each week; we have Sunday School classes; we have religious discussion groups; and lots and lots of committee meetings. (Just ask the laymen about this.)

But this is only the routine operation. This doesn't say much about the spirit of our congregation. The people of the Boston Church have been working hard to make Boston View work. Imagine if you can, living for six years with the possibility of losing everything if this proves to be an unwise financial investment. Setback after setback with your contractor going bankrupt. Then a legal suit pending in the court. Legal fees, houses and personal property of the Directors attached. We had worries about filling the apartments; taxes and bills to be paid; will we make it? Wouldn't it have been better never to have entered into such an ambitious program?

Let's get on with it! The congregation wouldn't accept defeat. Each difficulty only rallied them on. We had almost 100% attendance at all of our Directors' meetings over that six-year period. So we have weathered the storm. Our apartment house is full and we have a waiting list. We see a bright prospect ahead—not to line our pockets—but to apply our good investment into New-Church programs for our city, for our neighbors. Now it's time to put as much industry and hard work to the spiritual activities of our church program.

As a Church we have been seeking ways to foster the doctrine of uses. Our facilities have been opened to house a thriving nursery school, boy scouts, senior citizens, political groups, speakers for college groups, Church fairs, to name but a few.

We have also been seeking to work closely with all of our sister Churches, and the theological school. Our spirit is not limited to our own building. We care about the New Church growth. We need one another and isolation from one another will never work. The Church family has grown closer to one another and we are constantly seeking to evaluate and broaden our fields of mission. Adaptability with the strength of our teachings guiding us.

The doctrines of the Church are of particular emphasis in all of our programs. We are a group of New-Churchmen who want to take the doctrines and live them in practical new forms. You may say, "So are we!" Our wish and prayers for you is that you may succeed. When you come to Boston for a visit, join in with us in fellowship and help us to succeed with our dreams and aspirations.

Let's get on with it!

George D. McCurdy
Guest Editor

GOOD FOR CHRISTMAS GIFTS!

Talking with God—The Healing Power of Prayer.
by Gwynne Dresser Mack (4th edition just out)
\$1.25

Why Are We Here? Extracts from Swedenborg which formed the chapter headings in the original paper-back edition of *Talking with God*
\$.20

Come Unto Me. Our Lord's words in a particularly useful form for those sick in bed \$.15

What Is This Spiritual Healing? A folder of questions and answers by Jill Kingslake \$.10

All can be ordered from the Prayer Fellowship,
c/o Mrs. Kingslake, Crestwood No. 434, 3900 16th
Street, N. W., Washington, D. C. 20011.

CORRECTION



The Rev. Olle Hjern, Nova Hierosolyma minister in Stockholm, who participated in the New Church World Assembly in London. In World Assembly Issue-II, page 153, his name appeared under a picture of the Rev. Robert Gill, a recently ordained minister of the British Conference.

SWEDENBORG SCHOOL OF RELIGION

School Opens September 15

The Swedenborg School of Religion began its fall semester last month with one student in the Field Education Center in Bellevue, Washington, and two regular and three special students at the academic center in Newton, Mass.

Newton Campus

The Newton student body, all continuing from last year, includes Walter Orthwein, a young ex-newspaper reporter from St. Louis, Mo. who lives at the school with his wife Kathy, and daughters Laura and Elizabeth; Matthew S. P. Glowe, a former high school teacher from Winnipeg, Alberta, Canada, who lives at the school with his wife Johnnie; both Matt and Walter are beginning their second year of the regular course of study toward an inter-seminary B. D. degree in New Church ordination.

Yuzo Noda is a young man from Japan who had begun theological training in the Lutheran Church before becoming a Swedenborgian and entering SSR as a special student. Because of different systems in Japan and this country, he found it necessary to complete requirements for a B. A. degree at Boston University, continuing SSR tutorials in Swedenborg at the same time, before enrolling as a candidate for the M. A. degree in the school's inter-seminary plan with Andover Newton Theological School. Yuzo's wife, Akiko, who came to this country to marry him while he was studying at SSR, became the very happy mother of a daughter, Kinuka, on August 24.

Ivan Franklin, a psychiatrist from Prague, Czechoslovakia, lives at the school with his wife Eva and their son, Thomas. Ivan is a special student who expects to be graduated from the School and ordained by Convention in 1971.

Rafael Guio, executive secretary of the Massachusetts New Church Union, and manager of the Swedenborg Library in Boston, continues to work as a part-time special student in the theology and practices of the New Church. Representing the church in many public situations as an informed layman, Ray is making use of the kind of individualized instruction made possible by SSR's tutorial system.

John Billings, son of Colorado Springs pastor, Rollo Billings, is remaining in Bellevue, Washington for a second year of work at the Field Education Center, to take further advantage of its special opportunities in his primary professional interest—pastoral counseling. John, his wife Shary, and their four children will return to the Newton campus next fall for one more year of academic study before graduation and ordination.

Clinical Pastoral Training

For over a decade, all regular students preparing for the Swedenborgian ministry have taken a course in clinical pastoral training as part of the regular SSR curriculum. This summer Walter Orthwein and Matthew Glowe took the program, and Matthew's account of the experience offers a vivid picture of this aspect of ministerial training.

MY REACTIONS TO THE PASTORAL CLINICAL EDUCATION PROGRAM

SUMMER OF 1970

by Matthew S.P. Glowe

I found the Pastoral Clinical Education Program conducted under the auspices of the Psychology Department of Andover Newton Theological School an extremely rewarding one indeed. The Program lasted for a period of twelve weeks and was under the direct supervision of Drs. Billinsky and Brooks, heads of the Psychological and Pastoral Counseling Departments of the School. The overall Program has been very successful over the years (it has been in operation for something like forty-five years now, I believe) and has branched out from just one operation center at Worcester State Hospital to a number of others scattered throughout the State of Massachusetts, each of which offers differing programs dealing with the special problems of those patients under its jurisdiction.

Each student at first had a choice of about four or five possible centers where he could get his training. I chose Boston City Hospital as I had heard that the program offered there was a particularly thorough and good one.

The twelve-week period of training was broken down into two sections. The first consisted of the

initial two weeks and was concerned with the student's functioning strictly as an orderly on the wards. The second, the last ten weeks, was involved with the student's role as a working chaplain—that is in the dealing with the regular pastoral visits to patients under his care, in the making of reports, or "verbatim," concerning those visits, in the attending of lectures given by distinguished authorities in the Pastoral Counseling field, and in the participation in clinics such as seminars and group dynamic sessions. All in all, it was a very busy but profitable twelve-week session.

When I first arrived at Boston City Hospital, I don't mind admitting that I was nervous and somewhat frightened. After all, it was the first time I had ever worked in a hospital or had had any real dealings with one. Consequently, on being introduced to this new phase of life, it was as if a whole new world was opened up to me. In many respects the total experience was a frightening and sobering one as I began to realize to some extent, really for the first time, just how much actual physical and mental suffering is going on, with so many people affected, and just how necessary proper professional care is in a hospital setting toward helping to alleviate this suffering. I was particularly impressed with the serious dedication and unlimited patience the hospital personnel, particularly the doctors and nurses, showed to their patients.

Following this two-week period, as said before, the chaplaincy part of the Program began. I, at first being completely new to this type of life, was somewhat ill at ease as I first came into the wards. However, I soon began talking to various patients, and finding out something of their interests and backgrounds in life, and I seemed to lose that initial nervousness that I had. Furthermore, in talking to these people, I gradually gained an increased confidence in learning how to put them at ease, an ability of which was particularly brought out through my greater sense of adaptability to their needs and problems. This sense of adaptability came about largely through the cultivation of the true art of empathetic listening to the other person, that is, the listening objectively to what he had to say (without feeding your own emotions and personal sympathies into the situation), yet being able to sort out what was relevant from what was irrelevant and to suggest worth-while alternatives to the problems being presented.

In doing this for what I sincerely hoped would be

for the good of the patient (the Lord be willing), I was given to feel a greater understanding of myself as a complete person, particularly from the point of view of the increased dedication I was then beginning to feel towards the goal of helping my fellow man in whatever way I could.

Finally, I should like to point out that this Program was especially valuable to me from two considerations. First, it afforded me a greater measure of personal growth—spiritually, mentally and emotionally. Second, it provided a better opportunity for me to understand my prospective parishioners and their problems when I inevitably face this challenge upon graduation from my ministerial training. I firmly believe that this Program is absolutely essential for any prospective minister to have. The main concern is that I believe one quarter of such work is not quite enough for the prospective minister's needs and that three quarters taken in a variety of different pastoral counseling situations, such as work in prisons, mental hospitals, and retarded children's centers would be highly beneficial.

I personally feel that the training I have received here is so necessary and vital that I wish to devote my life as a specialist in the Pastoral Counseling field, to go along with my parish ministry work, because I believe that only here at the level of person-to-person relationship—particularly for this day and age when people are clamoring more and more for direct personal help from religion, and not just for so many pious platitudes given from the pulpit—can there be a saving grace to be had for religion as we know it in the traditional sense.

It now seems that the wheel of religion has finally come full circle, as it were, and we are in a sense returning to the old Biblical days, especially during the time of Christ's ministry on earth, where He Himself used the direct healing and personal religious approach so effectively to reach the people. In like manner, must the modern parish minister use all the weapons at his command, including, in certain direct and indirect ways, the various tools of psychology, to come to know his people better and to relate to them even more effectively.

Mr. Glowe is a Canadian with several years' experience teaching in the secondary schools of Winnipeg, and presently in the second year of his course as a regular student for the ministry at the Swedenborg School of Religion in Newton, Mass.

Roger Paulson Promoted

NEW ADMINISTRATORS IN RECORD ENROLLMENT YEAR

The Urbana College Board of Trustees met Saturday, Oct. 3 on campus, for the annual fall meeting and learned of a realignment of administrative positions at the college.

President Paul A. Zehner announced that Roger D. Paulson, business manager at the college for the past eight years, has accepted the position of assistant to the president for field operations. Dr. Zehner explained that in his new position Mr. Paulson will be working more closely with members and organizations within the Swedenborgian Church and would be responsible for special assignments from the president.

Mr. Paulson, a former resident of St. Paul, Minn. is a member of the Board of Managers of the Swedenborg School of Religion and is secretary of the Illinois Association of the Swedenborgian Church.

He is chairman for arrangements for the General Convention of the Swedenborgian Church scheduled to be held at Urbana College in 1971.

Record Enrollment

A record total of 661 students was recorded at the opening of fall quarter classes at Urbana College, according to Admissions Office figures. That figure represented an increase of 51 students above fall quarter, 1969.

On hand to greet the students was an almost-new administration. During the summer months President Paul A. Zehner, who was just beginning his second year at Urbana, had announced the appointment of two new deans and a new director of public information.

Two New Deans

Dr. Thomas E. Bellavance, formerly of Michigan State University, assumed the position of dean of faculty. Dr. Bellavance had attended the University of Connecticut, Duquesne University before receiving his Ph. D. from Michigan State.

Dr. W. Marq Stankowski, a Milwaukee native, was appointed to the post of dean of student affairs.

Dr. Stankowski did undergraduate work at Marquette University, then received his Ph. D. from the University of Wisconsin.

Richard Martin was named director of public information. Mr. Martin, a native of Urbana, received his undergraduate degree from Ohio State University and had served as city editor of two newspapers before joining the UC staff.

In addition to the two new deans, four faculty members with the Ph. D. degree were among the new additions to the Urbana staff.

A dream two years ago—now a reality—that's the story of the construction of the Urbana College-Community Center, the multi-purpose building just completed and ready for dedicatory events at Urbana College.

The \$1.25-million structure will be dedicated in official ceremonies Dec. 6 following a week of activities to officially open the new facility.

The building, ground for which was broken July 13, 1969, contains a gymnasium-auditorium, a swimming pool, several classrooms and seminar rooms, handball courts, lockers and dressing room space and meeting rooms.

"We couldn't build a gymnasium alone," said Urbana President Paul A. Zehner, "but this building meets many of our needs."

The building was financed by a government grant, a government loan and proceeds from a fund drive based in Urbana. The structure will house the General Convention of the Swedenborgian Church to be held at Urbana in 1971.



Members of art instructor Peter Entorf's beginning art class take advantage of good weather and gather outside Browne Hall on the campus of Urbana College. Such scenes were familiar as a record number of students enrolled at Urbana for fall quarter classes.

ALMONT SUMMER SCHOOL 1970

What a year! Our 1970 Summer School has just ended and I am still on "Cloud 9". What an influence those 2 weeks have had on me! It always takes me several days to get my feet on the ground after a session at Almont and this year was an exceptional experience. The first week Rev. George McCurdy, our superintendent, his lovely wife, Lois, and their three children were with us. Mr. Ray Guiu came with the McCurdy family with his wonderful tales to delight the little boys. Rev. David Holm of the General Church and his wife, Elaine, were with us for two weeks and were an inspiration to all of us. The second week, Rev. and Mrs. F. Blackmer were in attendance. We took full advantage of Mr. Blackmer's presence and together we worked out plans for a new kitchen and a new wing to be added to our present dining room. This new wing will serve as a year-round retreat center. We hope to be able to build part of this during this coming year. What a treat it will be to have a new kitchen (although I do not see how the food could be better)!

The morning chapel services were led by the ministers in attendance, with the exception of one service each week and these were done by the children in the 5-12 year age group. What a joy it was to hear these small children reading from the Word and doing it so well. The subject of the first week's sermon was "God created all men equal"! and for the second week "Our Daily Bread". The words of Swedenborg were brought closer when we heard these small children reading from the WORD. "The angels understand the internal sense of the Word better and more fully when very young boys and girls read it than when adults do who are not in the faith of charity" (A.C. 1776).

The evening chapel services were conducted by the teen-age group, each in turn doing their part.

Mrs. Joyce Fekete, Mrs. David Holm, Tony Stefanon, and Mrs. F. Theriault were the teachers of religious education for the younger children.

It was a very special privilege to have the Rev. George McCurdy, the Rev. David Holm, the Rev. and Mrs. Blackmer and Ray Guiu with us for this session. They alternated with the morning and afternoon lectures, and the teenage classes. The general topic of all lectures was "Use". It was so interesting to listen and participate in the lectures as each of these persons presented the teachings of Swedenborg in their own distinctive way.

As you can see Almont is truly a religious camp. Religion is a very important part of our "Camp Life". All campers attend all chapel services and classes and are encouraged to enter into all of the activities. What a wonderful way to live and to spread our teachings. We had approximately 45 children in attendance and about 1/3 of these were of a different religious faith. However, during these two weeks they certainly learned a lot about our doctrines.

Craft classes were led by Frances Lau (sewing), Ruth Brandau (wood craft for young boys), Jan Zimmerman (general craft for all ages), and Helen Keith (flower arranging for all ages). An especially popular project was the "Poodle" class for everyone. So many people made a poodle that on the final Friday night, we held a doggie show.

The Almont Courier, our DAILY and SUNDAY Newspaper was edited this year by Mrs. Valerie Truax, assisted by Renee Crenshaw. When we started our session this year, we did not have an editor for our paper. Soon the word got around that we had an excellent typist in our midst and graciously Valerie consented to do our paper. She was great. How nice it is to be "USEFUL". And all this even before we started to study our "Uses".

Betty Jean Johnson was in charge of recreation and she led us on a merry two weeks which included a "Paper Bag" masquerade, hayride, treasure hunt, rock hunt and a campfire with lively singing by all. The final Saturday the teenagers put on a play they had prepared during the final week of camp entitled "Kid Avalanche". Gene Shaw was "Kid" and Sherry Fekete was the female lead. It is amazing to me that they could learn all of their parts in such a short time.

We certainly had a busy two weeks—something to do all of the time. And think of the "Remains". It was a joy to see everyone working and playing together, in such harmony, and putting our religion to work. Our average attendance the first week was 76 and the second week 65.

As you approach the camp on your initial visit, you wonder—"Why did I come here". After two weeks you know the answer: Peace, contentment, love and learning permeate the whole camp to such a degree that they become a part of each one of us.

Ruth Brandau

1970 FRYEBURG NEW CHURCH ASSEMBLY

For over 40 years the Assembly in Fryeburg has been attracting friends from far and near. Many have been coming since early youth and are now taking places of authority, as witness Stephen Larsen who gave us a lecture on *The Perennial Philosophy*, Torgny Vigerstad who is a leader of the teenagers, George Dole and Ted Foster, now New Church pastors, and Fred Perry, chairman of our trustees. During our third week we had over thirty teenagers who kept us on our toes with their intelligent needling of the adults hour after hour. This was good for all of us. The Flames had their Candlelight Service and inducted nine new members.

Mrs. Cornelia Hotson came with three Sullivan grandchildren. Jim Perry and his family from Okinawa were here with Stewart Perry, Sr. Two

girls from the Detroit Church took the 20-hour bus trip to be with us and add to our success.

The very stimulating lecturers on the subject *Living a Useful Life* were Franklin and Carolyn Blackmer, George Dole, Dr. Ivan Franklin (the psychiatrist from Czechoslovakia who has become a U. S. citizen under the sponsorship of several Swedenborg organizations and is now at S.S.R.) Harold and Stephen Larsen, George McCurdy and Ernest Martin, President of Convention.

Our Sales Table cleared \$175, due to the donations of friends from far and near. This was used for the purchase of household equipment, paying for babysitters, etc.

We want to take this opportunity to thank various New Church organizations for their financial help without which we could not continue to be active.

Miss F. M. Greene
New Church, Orange, N. J.

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JOURNEY INWARD

On the week-end of July 24-26th, the Los Angeles Society sponsored its fifth get-together, known as *Journey Inward*, this time under the leadership of Dr. Garry White and Rev. Calvin Turley. About 45 Swedenborgians from San Francisco, San Diego, Riverside and Los Angeles were there, as well as a dozen of Dr. White's young students; and three of his assistants who were former patients. "Caring," was the theme chosen, and various methods were introduced to try to achieve this goal.

I didn't want to go, but I did. It was up to me, I thought, to support church-sponsored activities and this was the fifth *Journey Inward* retreat under the leadership of Dr. Garry White. Rev. Calvin Turley would be a leader too. Well, I like him, and Garry too, but how many others can I honestly say I like? They don't add up to the fingers on my left hand. How many really like me? About that many. There are some who seem to hate me, and I can't meet the eyes of one because of my dislike of him. No one knows how I feel about all of this and no one seems to care.

I don't know how it really happened. I still think it was a miracle. Oh, there were various techniques used, to which we all responded willingly. We were willing to talk in groups about our expectations of ourselves and of others . . . we went off alone for "solo" time to think things out. We drew with pencil ourselves in relation to those who surrounded us in childhood (known as a Sociogram) and allowed our pictures to be shown and talked about. We listened quietly, relaxed, to the music of Mendelsohn, and just as quietly took three colors of crayons to sketch our reactions. We let leaders tell us how we had revealed our feelings, but we didn't know that we had. We sat or stretched about during the all-night Marathon, somewhat uncomfortably and volubly expressing our reactions to what was said. We got up grumpy the next morning, saying the Marathon had been a mistake—too many hard feelings had come out.

After breakfast we gathered in an unbroken circle about the fireplace. Pretty soon we were holding

hands, in silence with our neighbor. One by one, at first hesitantly, we went to each other to say quietly what was on our mind, or to clasp the other in warm embrace. Then we took a short walk with a partner, letting him guide us as if we were blind, and then leading him the same way, so careful not to let him stumble.

At lunch, Sunday, you could hardly hear yourself think for the noise of conversation. I was saying, "Eric, I wanted so to come to you during the circle but I dared not, for I would have cried." And he was saying, "It is so great to know that there really is no Generation Gap." I found myself being hugged by a young one whose name I didn't know, and she was telling me how much it meant to her to know that an oldster could understand. And I was thinking on the way home: "I have been expecting others to defend my weaknesses, forgive my errors, accept me for what I am—to be God to me, while I, in turn, have not considered doing the same for them—but trying to be God to them by achievement and endeavor. God does not expect us to earn his love, He gives it freely. What I really want from others is a listening ear, an understanding heart, an acceptance of me, and that is what they want too."

Another one at the retreat had said, "I saw myself as others see me, but I saw others as being in the same boat as I am, striving, seeking . . . I came away *caring* for every single person there." Still another: "While I would have preferred to explore ourselves in the light of the Writings, I must admit that I came away a better person from *Journey Inward*."

For myself, I had felt so completely isolated, trying to accomplish the impossible all alone . . . so terribly alone. Now, for some inexplicable reason, some completely mysterious thing had happened: I felt connected, and it felt good. Somebody cares!

(P. S. I can look him in the eye, now.)

Alice Spear

Alice Spear is a member of the Swedenborgian New Church, Los Angeles.

THE MESSENGER

NOVEMBER 1970

TABLE OF CONTENTS

"BOSTONVIEW"	
by <i>Lawrence C. Young, Sr.</i>	167
PUTTING GOD BACK	
by <i>June Fine</i>	168
THE FIRST SUNDAY EVENING IN EACH MONTH	
by <i>Josephine A. Hope</i>	169
A YEAR OF THE BOSTON LADIES' AID	
by <i>Josephine A. Hope</i>	169
PEOPLE, IDEAS, IDEALS	
by <i>Randy Weeks</i>	170
PERRY DEMONSTRATION PRE-SCHOOL	
by <i>Mrs. P. Renton</i>	171
A MOTHER'S THOUGHTS ON RAISING CHILDREN	
by <i>Mrs. Johan Synnestvedt</i>	172
LET'S GET ON WITH IT!	
by <i>Rev. George D. McCurdy</i>	173
GOOD FOR CHRISTMAS GIFTS	173
CORRECTION	173
SWEDENBORG SCHOOL OF RELIGION	174
NEW ADMINISTRATORS IN RECORD ENROLLMENT YEAR	176
ALMONT SUMMER SCHOOL 1970	
by <i>Ruth Brandau</i>	177
1970 FRYEBURG NEW CHURCH ASSEMBLY	
by <i>Miss F. M. Greene</i>	178
CHRISTMAS BOOKS	178
JOURNEY INWARD	
by <i>Alice Spear</i>	179

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