

NEW-CHURCH MESSENGER



General Council gives Project Link trial run

KANSAS CONVENTION

SEPTEMBER 1, 1962

NEW CHURCH MESSENGER

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OFFICERS OF CONVENTION

Rev. David P. Johnson, President, Box
593, Kitchener, Ontario, Canada; Stewart E.
Poole, Vice-President, 3201 Fordham Rd.,
Wilmington, Delaware; Horace B. Blackmer,
Recording Secretary, 134 Bowdoin St.,
Boston 8, Mass.; Chester T. Cook, Treasurer,
26 Wyman Rd., Lexington, Mass.; Forster W.
Freeman, Jr., Counsel, 511 Alpine Ter.
Ridgewood, N. J.

EDITORIAL ADVISORY COMMITTEE
Philip M. Alden, Mrs. Ernest O. Martin,
Rev. David J. Garrett, Rev. Clayton S.
Priestnal, Rev. Richard H. Tafel, Robert
G. Lawson, Mrs. Tomas Splers.

CONTRIBUTING EDITORS

Gwynne Dresser Mack, Leslie Marshall,
Ernest O. Martin, Clayton S. Priestnal,
Richard H. Tafel, Paul Zacharias.

Editor

Bjorn Johannson

Associate Editor

Carol Lawson

Address all editorial correspondence and
manuscripts to the Editor, New-Church
Messenger, 4001 Brotherton Rd., Cincin-
nati 9, Ohio.

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For the address

of the

SWEDENBORGIAN CHURCH

nearest you at home or abroad

write to

Mr. HORACE B. BLACKMER
134 Bowdoin Street
Boston 8, Mass.

COUNCIL



ACTIVITIES OF THE 139TH GENERAL CONVENTION began in
Hutchinson, Kansas, at the Baker Hotel, where the Council of Ministers
met for its regular pre-Convention business meetings, and held a two-day
Institute for ministers and their wives. Here, shortly after calling the first
meeting to order on July 6, is the chairman of the Council of Ministers, Edwin
Capon, and Ernest Martin, who was named Secretary *Pro-Tem* to succeed
the late Immanuel Tafel. Later in the meetings, Mr. Martin was elected
secretary of the Council for the coming year. Mr. Capon was re-elected as
chairman, and Antony Regamey was named to fill the unexpired term on the
Executive Committee left vacant by the death of John King, and William
Woofenden was elected to a full term on the Committee.



THE COUNCIL OF MINISTERS discussed a number of issues related to
worship, ordination, and other matters. Most of their decisions took the form
of recommendations to General Council or to the Convention. After a two-
day Institute in which the ministers and their wives studied and helped in
the development of Project Link, the ministers formulated a resolution about
the project and sent it to General Council. On the basis of this and other
data, General Council approved Project Link for a three-year experiment
by unanimous vote. In other actions, the Council of Ministers recommended
Richard Tafel, Jr., Galen W. Unruh, and Robert Kirven for ordination, and
Raghib Khalil Rizq for induction.

OF MINISTERS

Hutchinson, Kansas

A HIGHLIGHT of the Council of Ministers' meeting came on Sunday night. Sunday was the second day of the Institute on Project Link, and was spent inside the hotel until late in the afternoon. There had been a special Communion service in the morning, at 9:00, conducted by Andre Diaconoff, and then the rest of the day was devoted to discussion of the project. Then everyone drove about thirty miles to Pretty Prairie, for a supper in the basement of the Pretty Prairie Church. Everyone was in good spirits as they stood on the lawn in the setting sun . . .



. . . and spirits rose if possible, at the sight of the delicious dinner prepared by the ladies of Pretty Prairie. Mr. and Mrs. Louis Dole, on the left, and Mrs. Robert Kirven, on the right, were part of a crowd of well over a hundred who ate their fill.



The children were having the time of their lives, too, stoking up for an impromptu baseball game after supper. The camera was not candid enough to snap their table un-noticed. Bruce King, in the striped jacket offered his best profile, Margaret Kirven, at the end of the table, shook her fist menacingly, and Shirley Seib, wearing glasses, started to move away from the table.

THE SUPPER was followed by a worship service in the Pretty Prairie Church, conducted by Calvin Turley (R). His sermon was concerned with the power of the Bible, the changes it has wrought, the devotion it has inspired, the help it offers us for our lives as individuals and as a church if we would only avail ourselves of it. He pointed out, however, that neither individuals or churches really seek or accept the full power of the Bible. He offered no solution, no easy to make the Bible the power it might be in our lives, but he called on individuals and the church to seek anew to solve this problem in their own lives.

(END OF COUNCIL OF MINISTERS' SECTION)



GENERAL COUNCIL and other pre-Convention meetings



WEDNESDAY, the day before the Convention opened, was a busy day. General Council held its pre-Convention meeting at the Holiday Inn in Great Bend—a motel with a swimming pool, but the pool could not lure them away from an all-day meeting.



An important item of business was Project Link. The Council heard the results of the "Response" questionnaire, the resolution of the Council of Ministers, and explored every detail of the problems of finances and personnel connected with the proposal. After careful consideration, they voted unanimously to inaugurate Project Link as soon as possible, for a three-year trial, at a cost to Convention "not to exceed \$8,500 per year."



THE PROJECT LINK team of ministers, — Owen Turley, David Johnson and Calvin Turley, displayed some of the informality and enthusiasm characteristic of Project Link as the project started.



The congregation in Bellevue that voted overwhelmingly to invite Project Link to begin with them, are already busy building an increasingly active program, as witnessed by pictures of the Vacation Bible School there that filled the newly-completed education building and branched out into teachers' homes.

BOARD OF EDUCATION

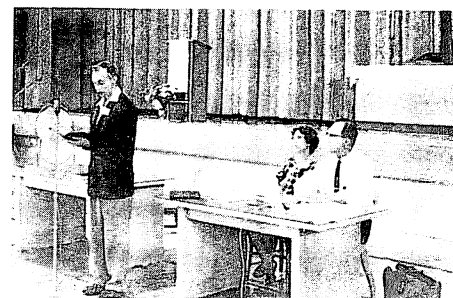


Education was also the subject of discussion in Pawnee Rock, thirteen miles away from the General Council's motel. In the Pawnee Rock High School, where the Convention was to begin the next day, the Board of Education sponsored an open meeting, which was followed by the regular meeting of the Sunday School Association. Chairman of the Board of Education, the Rev. Ernest Martin, opened the meeting with a worship service, and then spoke briefly of the history of the Board, and of its hopes and plans.

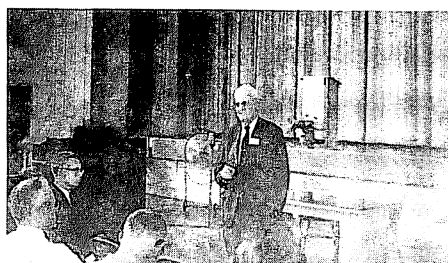


Mr. Ellsworth Seibert spoke on the Leadership Education Institute, one of the activities supervised by the Board of Education. Ells recounted some of the history of the LEI, describing the various types of sessions that have been held, and pointing out examples of the effects of LEI experience on the lives of our church's young people.

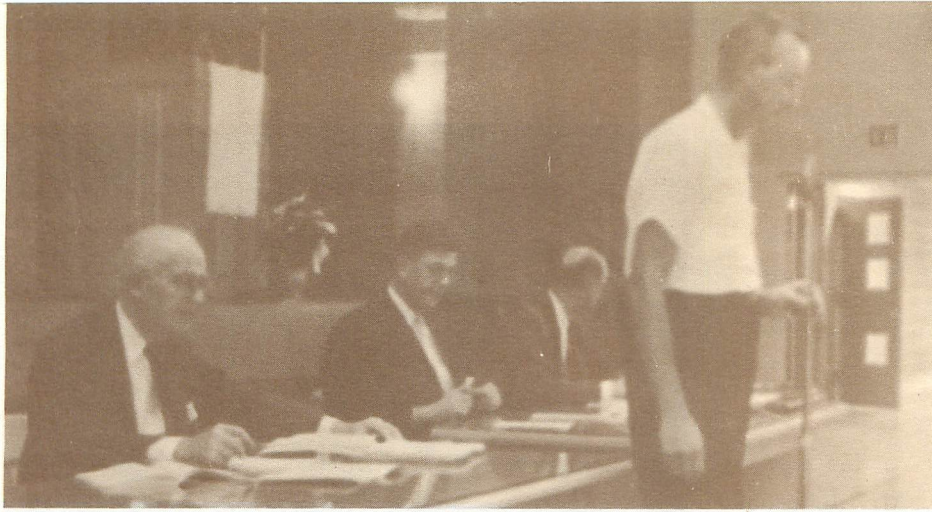
SUNDAY SCHOOL ASSOCIATION



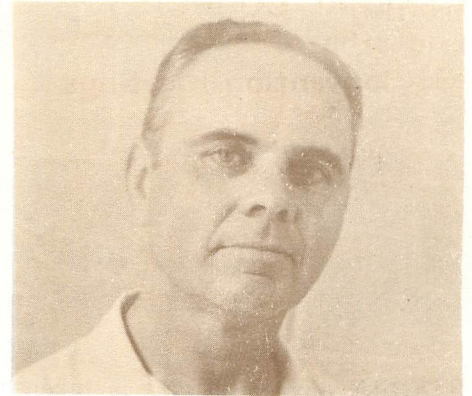
The Sunday School Association held its annual meeting immediately after the Board of Education program. The Rev. Mr. George Dole led an opening worship service, which was followed by the business meeting and elections. Galen Unruh, seen presiding in this picture, was re-elected as President.



In the opening discussion of religious education problems that followed, Mr. F. Gardiner Perry was one of several who spoke of rewarding and promising experiences in the R.E. programs of their home churches.



THE OFFICIAL WELCOME came from the president of the Kansas Association, Mr. Alvin Friesen, of Montezuma.



THE PAWNEE ROCK CONVENTION sort of began with Roger Unruh. A cousin of Galen Unruh, Roger was instrumental in building up the interest that led to the Kansas Association's invitation to Convention. He was made chairman of the host committee, and his energy and organizing ability were largely responsible for the smooth functioning of Convention, and the good time that everyone had. This picture was taken with high speed camera, because Roger did not stay still for long.

CONVENTION OPENS

THE 139TH ANNUAL SESSION of the General Convention of the Swedenborgian Church opened Thursday morning July 12, at 10 a.m., in the auditorium of the Pawnee Rock High School, Pawnee Rock, Kansas. The Convention, drawing over 200 delegates and visitors from Swedenborgian Churches all over the United States and Canada, was held this year in Pawnee Rock at the invitation of the Kansas Association of the Church of the New Jerusalem, and the New Jerusalem Church (Swedenborgian) in Pawnee Rock.

The session was opened by the President, the Rev. David P. Johnson, of Kitchener, Ontario. In his opening address, Mr. Johnson pointed to the history of the Christian Church, in which vital experiences harden into printed records, and living ideas set into ideologies. He referred to the actual experiences of man's encounter with God and with man in the sight of God, which are at the base of the Bible, and drew the distinction between these and the written form of the Bible as a book. Again, he cited the experiences of the great reformers, specifically pointing to Emanuel Swedenborg, whose works are an effort to preserve a record of an actual living experience.

Mr. Johnson said that it was the actual experience of encounter with God that gives continuing relevance to all these works, and that present-day religious experience cannot be confined to a simple knowledge of the Bible and other writings, without becoming a formalized ideology. He compared this process to the attempt to catch a river in a bucket—an attempt doomed to failure, because a river that does not flow is no longer a river. Similarly, he said, religion must be real, living experience if it is to be valid continuation of the experiences of the biblical writers and the great names of the Christian tradition.

He pointed out that although the Christian Church as a whole has repeatedly followed this formalizing trend which shifts religion from experience to intellectual knowledge, this has an important value, because this process preserves vital traditions until the time they are needed to enrich and guide future generations. However, he challenged the members of the church today to get back to the actual, living experience of religion that has been preserved through the ages in the Bible and in such interpreters of the Bible to life as Emanuel Swedenborg.

Mr. Johnson summed up the challenge in the words of Jesus: "Not everyone that says unto me, 'Lord, Lord,' will enter into the Kingdom of Heaven, but he that doeth the will of my Father."

The General Convention met for four days, dealing with organizational matters, electing officers, developing plans and setting policies. Mr. Johnson retired from office at the end of this convention, being succeeded in the presidency by the Rev. Richard H. Tafel, Philadelphia, Pa., who begins a three-year term.



Arriving delegates met warm Kansas hospitality at the Registration Desk. Many had already had a taste of that hospitality, when people from Pawnee Rock or Pretty Prairie drove sixty to ninety miles and back to meet them at trains or planes, and seemed pleased at the chance to do it!



The address by retiring President David P. Johnson.

BEFORE any business was taken up, Mr. Johnson introduced the Credentials Committee—the Rev. Eric Zacharias, Chairman, and Randall Laakko, a Theological School student, assistant. . . .



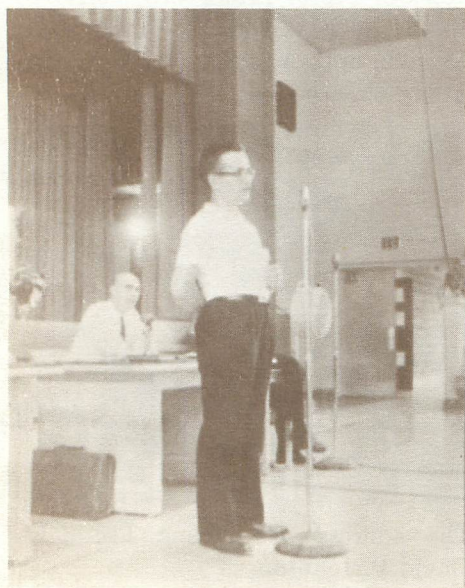
. . . and soon a line formed behind Mr. Zacharias and his book. During a quiet moment, Mrs. David Johnson, still wearing the corsage presented to her by the Women's Alliance, signed the role while Mr. Capon waits his turn. . . .



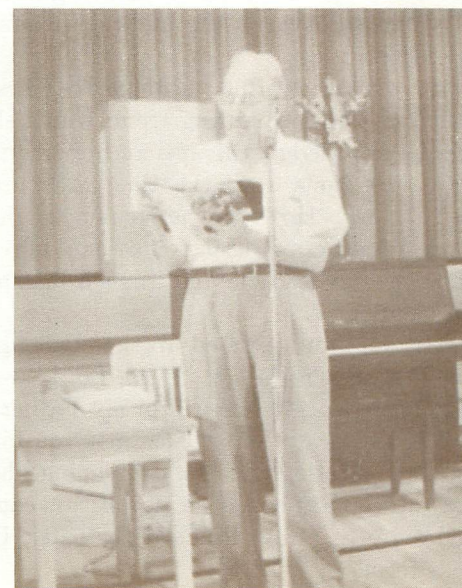
As official business got underway, the Recording Secretary, Mr. Horace Blackmer, left, read greetings from other bodies, and minutes and recommendations from General Council. The Rev. Mr. Johnson, center, presiding for the last time as President, confers with the vice-President, Mr. Stewart Poole, about up-coming business. . . .



An important item of business on the first day's agenda was moved by the Rev. Mr. Martin, and unanimously voted: the new Mid-Atlantic Association was accepted as a member of Convention, replacing the older Pennsylvania and Maryland Associations. . . .



The afternoon's order of the day called for an open meeting of the Board of Home and Foreign Missions. The Rev. Othmar Tobisch led the opening worship service. . . .

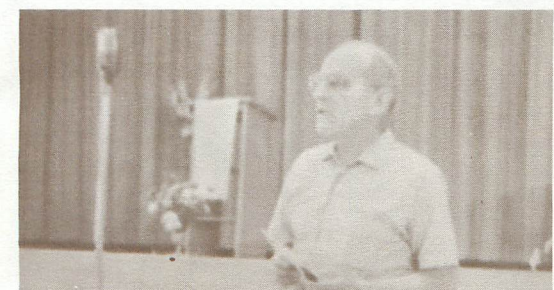




... and then introduced the main speaker of the meeting, the Rev. Henry Reddekopp. Mr. Reddekopp spoke in fascinating detail of the missionary work in Western Canada, describing the difficulties as well as the rewarding experiences of serving such a widespread and often bitterly cold territory.



The weather was hot, but there were compensations. All hotel and motel rooms were air-conditioned, and two of the motels had swimming pools where delegates could refresh between meetings and the evening.



Thursday evening there was a special program, held at the First Methodist Church in Great Bend. The Rev. Mr. Oren McClure, a Methodist minister who had been a delegate to the World Council of Church meeting in New Delhi, India, spoke of his experiences there last winter, and of the religious situation in America today. Mr. McClure, below, in dark suit behind the projector, talks with some of the Convention delegates.



... and the Rev. Antony Regamey, Vice-President of the Board, conducted the meeting in the absence of the President, Mr. Philip Alden, who for the first time in many years was unable to attend Convention. Mr. Regamey spoke briefly of the Board's work in many fields, on every continent of the earth. ...



FRIDAY WAS A VERY SPECIAL DAY in the 1962 Convention. Called "Faith and Life" day, the program gave a chance for every delegate and visitor to become actively involved with an important issue. The core of the program was the integration of our faith—our religious conviction and perspective—with the "practical" problems of our daily life. Four difficult and controversial problem areas were selected for discussion: Birth Control, Capital Punishment, Racial Equality, and the Fallout Shelter dilemma. After an opening worship service, in which Galen Unruh (above) led prayers for Christian commitment in the problem areas of life, visitors and delegates divided into small discussion groups that dealt with the selected problems.

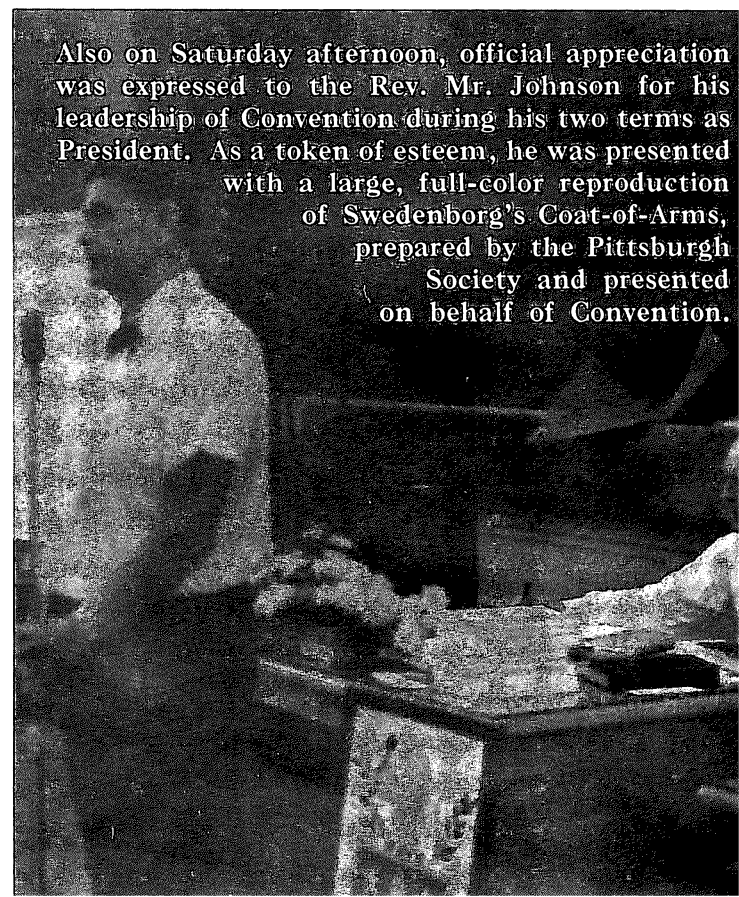
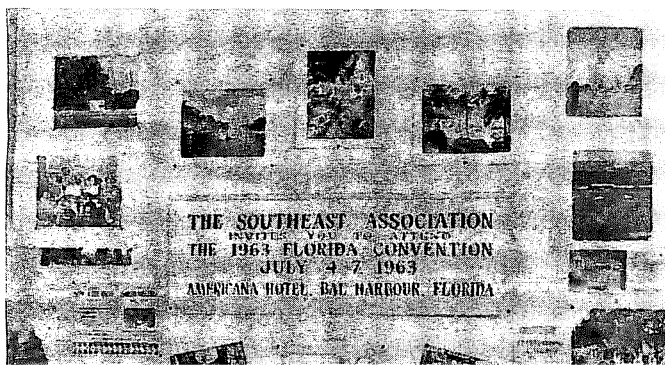


Each discussion group had three leaders prepared as a resource person on the subject. The leaders of the four discussion groups met for a conference of subject leaders in the course of the day. They came back together, and a panel of representatives from all the groups. Here, Mr. Adolph is speaking to his group.



AN IMPORTANT ITEM of business on Saturday was admission to the Convention of the newly re-organized Southeast Association, the body which will be host of the 1963 Convention. The Rev. Mr. Ernest Frederick answers questions about the organization of the new Association on the floor. . . .

. . . . and in between business sessions was more than happy to answer questions about the hospitality planned for next year's convention in Florida.



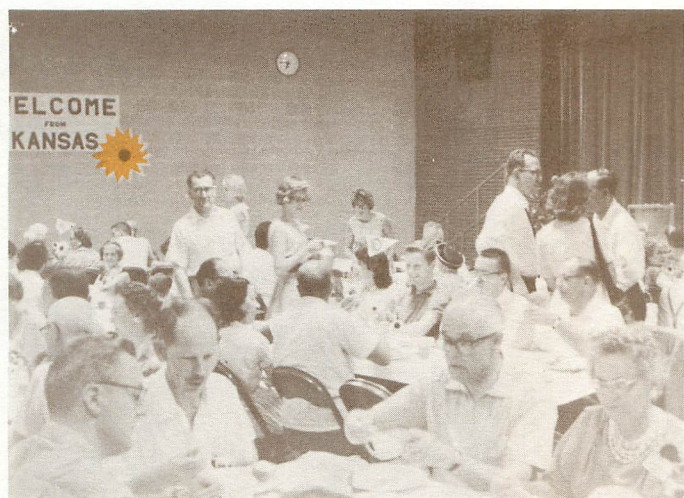
Also on Saturday afternoon, official appreciation was expressed to the Rev. Mr. Johnson for his leadership of Convention during his two terms as President. As a token of esteem, he was presented with a large, full-color reproduction of Swedenborg's Coat-of-Arms, prepared by the Pittsburgh Society and presented on behalf of Convention.



a minister and a layman particularly
 subject, and a recorder observer. Each
 hour with each of the four groups of
 at the end of the day the whole group
 twelve leaders shared the experiences
 report reports to the "Faith and Life"



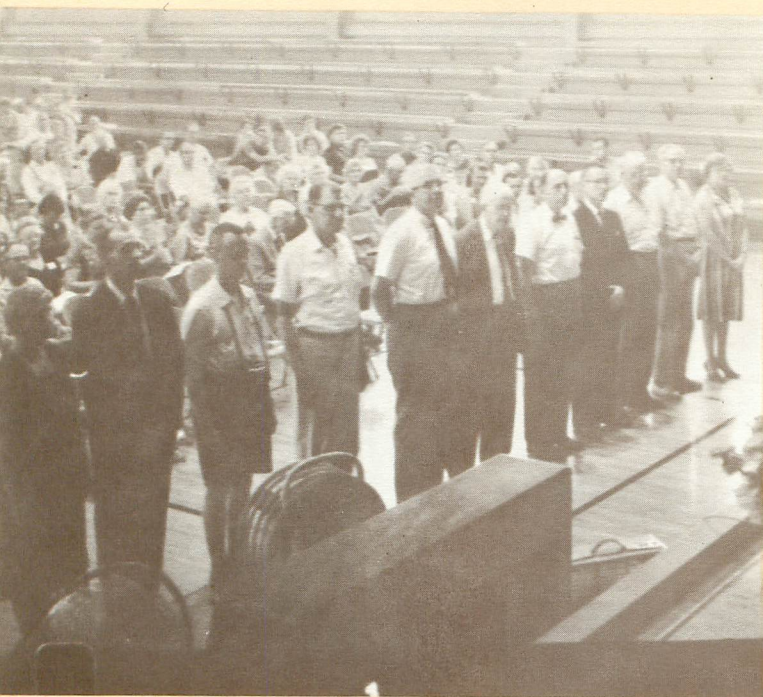
During an interval between business sessions, Miss Cecile Werben, manager of the New Church Press exhibit, shows a copy of "Big Questions off Campus" to L.E.I. committee member Roger Paulson.



Twice a day, the delegates were together in the dining room of the Pawnee Rock High School, where "Welcome from Kansas" shone from a banner on the wall, as well as from the faces of the ladies who served the dinners, and the hot home-made bread that went with them.

Saturday's business was climaxed by a special worship service pictured at right, in which the Rev. Richard Tafel was invested with the office of General Pastor, for the duration of his term of office as President. The Investiture was conducted by the Revs. Andre Diaconoff and David Johnson. ➔





ELECTED OFFICERS AND MEMBERS OF BOARDS

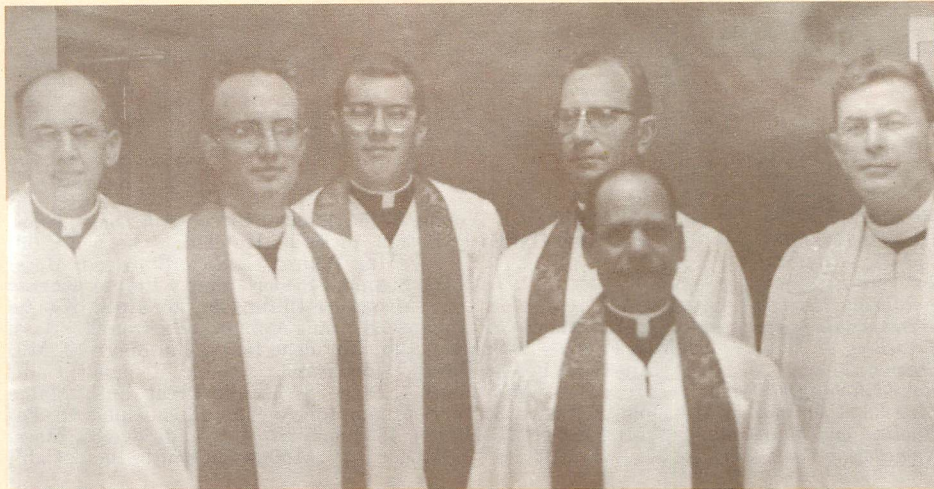
OFFICERS AND MEMBERS OF BOARDS and committees, at left, elected at the 139th annual General Convention of the Swedenborgian Church, held this year in Pawnee Rock, Kansas, stand before the altar during service of consecration to their new office. Left to right are: Miss Margaret Sampson of New York, re-elected to the Board of Home and Foreign Missions; the Rev. George Dole, newly elected to the same Board; the Rev. William R. Woofenden, of Detroit, re-elected to the Department of Publications; Mr. Adolph T. Leibert of Pittsburgh, Pa., elected to the General Council, executive board of the denomination; Mr. Charles Townsend of Cincinnati, Ohio, elected to the same Council; Mr. Horace B. Blackmer, of Boston, Mass., re-elected Secretary of the General Convention; Mr. Chester Cook, re-elected Treasurer; the Rev. Ernest O. Martin, of Washington, D. C., re-elected to the Board of Education, of which he has served as Chairman for five years; the Rev. Othmar Tobisch, of San Francisco, elected to the General Council; Mr. Tomas H. Spiers, of New York, also on General Council; and Mrs. John C. King, of Boston, elected to the Board of Managers of the New Church Theological School. The charge of consecration was given by Mr. Stewart E. Poole, of Wilmington, Delaware, who was re-elected Vice-president of the Convention. There was no election for President: the Rev. Richard H. Tafel, of Philadelphia, Pa., elected last year, took office at this Convention to serve for a three-year term.

A REAL AMERICAN FAMILY

PERHAPS no family present at Convention in Pawnee Rock attracted more attention than that of Dr. and Mrs. James Brush of Oklahoma City, especially their three lovely adopted children: Charlotte, age 7; Lise, age 4; David, age 2. Charlotte and Lise are of the Kiowa and Caddo Indian extraction; David is of Creek Indian extraction. Mrs. Brush (Grethe) is a native of Denmark, where as a student in the Copenhagen University she received a medical degree. She came to the United States six years ago, and is now an American citizen. Dr. Brush, formerly of Chicago, now employed as a biochemist in the Oklahoma Medical Research Institute, is a native of the U.S.A.

This family will be moving to Accra, Ghana, sometime after January next year. There Dr. Brush will work for the U. S. National Institute of Health—West Africa Research Unit. Both Dr. and Mrs. Brush are ardent New-Church people.





This highlights the addition of four new men (pictured above) to Convention's Role of Ministers. The Rev. Messrs. Tafel and Johnson (extreme left and right) administered the rites of ordination and induction. Ordained into the ministry were, left to right, Robert H. Kirven, Richard H. Tafel, Jr., and Galen W. Unruh. Raghil Khalil Rizq, previously ordained in Egypt, was inducted into the ministry of our church.

THIS STORY OF OUR 1962 CONVENTION, HELD JULY 12-15 IN PAWNEE ROCK, KANSAS, HAS BEEN PHOTOGRAPHED AND WRITTEN BY ROBERT KIRVEN.



PAWNEE ROCK, a large rock hill rising suddenly out of the flat Kansas plain, was the scene on Sunday of a dramatic service of Holy Communion, using a specially - prepared liturgy built around the theme of Christ's feeding of the multitude on the mountain. Rich in historical tradition as a landmark on the old Santa Fe Trail,



Communion Service on Pawnee Rock

Pawnee Rock has a particular link to the church body which celebrated the Lord's Supper there. Two generations ago the Rev. Benjamin Unruh, first Swedenborgian minister in Pawnee Rock, donated the historic landmark out of the middle of his farm, as a State Park. The present owner of the farm surrounding the rock, living in the family homestead at its base, is the Rev. Galen Unruh, Benjamin's grandson. He was ordained into the ministry in services later on the same day. (See photograph above, left.)

HOLY COMMUNION

Sunday, July 15th, 1962

LIMITLESS to the horizon stretch
Those lush, green fields of corn,
Where once the covered wagons,
Twin lines had deeply worn.

A gentle breeze brings singing,
Of larks and morning doves,
As we lift up our voices,
And offer HIM our loves.

His bread and wine is given
On Pawnee Rock this morn,
Eternal life was offered . . .
And our souls were thus reborn.

—OTHMAR TOBISCH



"HOLY, HOLY, HOLY!"

THUS SANG the 385 worshippers at the beginning of the Convention Sunday Service. The Rev. Eric Zacharias conducted the liturgy for the main Sunday service, and the sermon was delivered by the new President, the Rev. Richard H. Tafel.

The Grand Alliance

A Message from Our President

WE HAVE JUST COMPLETED a memorable Convention. The gracious hospitality of our Kansas hosts and hostesses was unsurpassed. Delicious food, lovely flowers, hospitable smiles and wonderful Christian fellowship will always be cherished memories for those of us who were privileged to share in this experience. There is a freshness of spirit which seems to engender new hope and courage in this center of our land.

We women of the National Alliance have just completed a memorable year. As a national group we have been able to assist in many worthwhile projects which would have been unattainable to us in our individual groups.

Our Executive Board, meeting in Kansas, has now made plans for opening new avenues of service to us. You will be hearing about them soon, either directly from your officers or through the *Grand Alliance* pages in the *MESSENGER*. I know you will give them prayerful consideration with your help, we will have even more gratifying deeds of accomplishment to report at our Annual Meeting in Florida next July.

May the coming year prove a happy and fruitful one for us all.

—BETSY YOUNG
President

THE NATIONAL ALLIANCE of New - Church Women held its annual meeting on July 11, 1962, in the New Jerusalem Church in Pawnee Rock, Kansas. Attending this meeting were women from all parts of the United States and Canada. Most of them were delegates or active members of the Women's Alliance group in their home churches—the sister organizations of which the National Alliance is composed.

The meeting opened with devotions led by the Alliance Chaplain, Mrs. Alice P. Van Boven, of Redlands, Calif. It contained singing and group choral reading. Mrs. Galen Unruh of Pawnee Rock sang a solo accompanied on the organ by Mrs. Edna Welch, also of Pawnee Rock.

The business meeting followed the devotions, during which time the new officers of the National Alliance were elected: President, Mrs. Robert L. Young, San Diego, Calif.; 1st Vice President, Mrs. Harold P. Berran, San Diego, Calif.; 2nd Vice President, Mrs. Wilfred G.

OFFICERS AND COMMITTEE CHAIRMEN

President.....Mrs. Robert L. Young, 3745 Albatross Street, San Diego, Calif.
1st Vice-President.....Mrs. Harold P. Berran, Pickwick Hotel, San Diego 1, Calif.
2nd Vice-President.....Mrs. Wilfred G. Rice, Elmwood, Mass.
3rd Vice-President.....Mrs. Sigmund Siebert, Pretty Prairie, Kansas
Recording Secretary.....Miss Alice Unruh, Pawnee Rock, Kansas
Corresponding Secretary.....Mrs. Alan W. Farnham, Brockton 28, Mass.
Treasurer.....Miss Frances D. Spamer, 1261 Meridene Drive, Baltimore 12, Md.
Chaplain.....Mrs. Alice P. Van Boven, 446 Chestnut Avenue, Redlands, Calif.
Round Robin Chairman.....Mrs. Louis A. Dole, 887 Middle Street, Bath, Maine
Mite Box Chairman.....Mrs. John E. Lister, 34 W. Southampton Avenue, Philadelphia 18, Pa.
Publications Chairman.....Mrs. Robert H. Kirven, 48 Quincy Street, Cambridge 38, Mass.
Nominating Committee.....Mrs. Eldon Smith, Indio, Calif.

1962 Annual Meeting



BERTHA BERRAN (standing) presiding in her ever-gracious way at the National Alliance meeting held in Pawnee Rock, Kansas, during the 1962 General Convention. Seated beside her is Alice Dullea busily functioning as recording secretary.

Rice, Elmwood, Mass.; 3rd Vice President, Mrs. Sigmund Siebert, Pretty Prairie, Kansas; Recording Secretary, Miss Alice Unruh, Pawnee Rock, Kansas; Corresponding Secretary, Mrs. Alan W. Farnham, Brockton, Mass.; Treasurer, Miss Frances D. Spamer, Baltimore, Md.; Chaplain, Mrs. Alice P. Van Boven, Redlands, Calif.; Round Robin Chairman, Mrs. Louis A. Dole, Bath, Me.; Mite Box Chairman, Mrs. John E. Lister, Philadelphia, Pa.; Publications Chairman, Mrs. Robert H. Kirven, Cambridge, Mass.; Nominating Committee, Mrs. Eldon Smith, Indio, Calif.

Mrs. Richard H. (Corinne) Tafel presented \$90.00 to the Mite Box fund—the last Thanksgiving offering of the Philadelphia church. Recommendations were made and passed: to contribute to the Laura Mack Memorial fund at Fryeburg Assembly; to contribute to the Memorial Organ fund of the Bellevue, Wash. church, in memory of the Reverend Mr. John C. King; to contribute



THE NATIONAL ALLIANCE LUNCHEON, an opportunity to renew old friendships, hear the latest news about distant loved ones, and make new friends.

Books of Worship to the Almont Summer School in memory of the Reverend Mr. Immanuel Tafel.

Corinne Tafel read a letter from a correspondent in Africa who reported on the reception of the suits sent by many of you last year. The letter said that the suits are a great help to many of the ministers there. The small amount charged for the suits (to cover duty charges etc.) is but a fraction of their market value there, and the need for more suits continues, so please continue to send yours (see box with address elsewhere in these pages).

During this meeting Mrs. Ralph Davis presented a contribution of nine dollars and sixty cents (\$9.60) to the Alliance's Mite Box fund on behalf of the children in the Pawnee Rock New Jerusalem Sunday School.

After the business meeting talks were given by three members dealing with the theme "The Evolving Role of the Contemporary Woman." Mrs. Roger Unruh of Pawnee Rock spoke on "Our Contemporary Woman As She Contemplates Marriage." Mrs. Unruh is a mother of three, of whom one is married, and she is a fourth grade teacher at the Riley School in Great Bend, Kansas. She approached her topic by first considering how our distinctive American philosophy has grown out of a culture which stresses the ultimate worth of man as expressed in our Declaration of Independence and the Preamble to our Constitution. She went on to discuss various culture patterns in American life and how they affect patterns of courtship. She pointed out how random dating has broad socializing effects by developing insight into many subcultures and better communication techniques. Mrs. Unruh also said that much American literature gives the wrong impression of the natural



THE OPENING DEVOTION of the National Alliance meeting, held in the Pawnee Rock New Church, conducted by Chaplain Alice Van Boven, picture taken during the solo sung by Mrs. Galen (Doris) Unruh.



SOME OF THE NEW National Alliance officers outside the Pawnee Rock New Church on Convention Sunday July 15th. From left to right: Mrs. Robert H. (Corinne) Tafel, Sr., Mrs. Sigmund (Martha) Siebert, Mrs. Robert H. (Marian) Kirven, Mrs. Robert L. (Betsy) Young, Mrs. Alice P. Van Boven, Mrs. Harold P. (Bertha) Berran

sex expression of women, leading to think that women have the same types of desires and express them the same as they do.

The second talk was prepared by Mrs. Roy Bateman of El Cerrito, Calif., but since she could not be at the meeting it was read by Mrs. Robert L. Young. The title of this paper was "The Modern Woman Meets the Problems of Her Marriage." Marriage was considered from the view of the church's teachings which stress the spiritual aspects equally with the natural side. Mrs. Bateman said that this makes it possible for love to grow in marriage on both natural and spiritual levels. She said that the Lord gives to most young married couples the experience of unselfish "in loveness" to help them through the early adjustments until more spiritual

unity begins to develop. She expressed a conviction that even lost love can often be regained with the realization of the spiritualness of love in marriage. Mrs. Bateman pointed out that in many cases, the finding of answers to big problems in a marriage, such as gambling, philandering, or other major difficulty, contributes more to the spiritual growth of the couple than never having had any problems to cope with. "It is possible for a couple to find and eat the bread of life together," she said.

The third talk was given by Mrs. Louis A. Dole, whose husband is minister in Bath, Maine. Her topic was "The Contemporary Woman as She Strives Continually for Her Regeneration." Mrs. Dole began by reading a passage from the writings of Emanuel Swedenborg, in which he discusses the difference between the wisdom of women and the wisdom of men. She described two kinds of change—reformation, which comes about through changes in external ways of life, and regeneration, which comes about through the Lord's work in us as we prepare the way for Him to change our spiritual natures. A wife's regeneration does not depend on her husband's spiritual growth or development, and likewise, single women can regenerate in love and in wisdom, Mrs. Dole said.

After the talks, a luncheon was enjoyed by all the women in the church substory. There were 74 present for luncheon. After the luncheon, corsages were presented to the retiring officers and to Mrs. Malcolm Robb from St. Louis, Mo., who was 88 years old on July 12, and to Mrs. Herrick, of Denver, Colorado, eighty-three. A corsage and purse containing fifty dollars (\$50.00) was also given to Mrs. Raghib Rizq, who has been visiting in the United States while her husband attended the New Theological School in Cambridge, Mass. Mrs. Rizq is returning with her husband to their home in Port Said, Egypt.

ATTENTION

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THE GRAND ALLIANCE STUDY PROGRAM 1962-3

prepared by

CHAPLAIN ALICE VAN BOVEN

SUBJECT:

LIFE AND FAITH

TEXT MATERIAL: Swedenborg, *Doctrine of Life* *Doctrine of Faith*, and exposition of the Ten Commandments as found in *Apocalypse Explained*, 932 to 1028. The latter is published alone in a little volume called *Religion and Life*, in which the paragraphs are numbered 1 to 84. Reading from the Word.

Study groups may use all three of the above references, or any one or two of them.

SEPTEMBER: Religion is Life. "By their fruits you shall know them". Is there any way that the good we do is ours? In what ways are they the Lord's? When are good works not good? How have churches progressed since Swedenborg's time in their teaching about Christian living? What is the reason for this?

References: *Doctrine of Life* 1-17. *Religion and Life* 1-2 (A.E. 932-933)

The Word: *Matt.* 7.

OCTOBER: Learning to do Good, to love Truth and to Become Spiritual. When is piety not pious? When are knowledges not wisdom? What is the difference between living faith and dead faith?

References: *Doctrine of Life* 18-52. *Religion and Life* 3 (A.E. 934)

The Word: *John* 3:1-21.

NOVEMBER: Refraining from Evils. Who can shun evils? Who cannot? How do natural freedom and spiritual freedom differ when one shuns evils? What is the difference between affection for truth, affection for good and affection for bearing fruit?

References: *Doctrine of Life* 53-61. *Religion and Life* 4-16 (A.E. 935-949).

The Word: *Matt.* 23.

DECEMBER: Commandments Respecting the Lord. What false gods do people in the world to-day worship? Can one believe in God without obeying His commandments? Why is one's idea of God important? Why is the name of the Lord so holy? How does one profane His name? The Sabbath means the union of the Divine itself and the Divine Human in the Lord, and the representative of everything belonging to worship. How should we keep the Sabbath? How do we honor our heavenly Father?

References: *Religion and Life*, 17-29 (A.E. 950-966).

The Word: *Exodus* 20:1-12. *John* 1:1-18.

JANUARY: Thou Shalt not Kill. In proportion as one shuns murders of every kind, in the same proportion he has love towards the neighbor. What are these murders of every kind? How is hatred the fire of hell?

References: *Doctrine of Life* 62-73. *Religion and Life* 70-75 (A.E. 1012-1017)

The Word: *Matt.* 5:17-26.

FEBRUARY: Thou Shalt not Commit Adultery. Compare the meaning of adultery on three planes, natural, spiritual, celestial; list the evils on each plane. In proportion that one shuns adultery, in the same propor-

tion he loves marriage. How is adultery hell and marriage, heaven?

References: *Doctrine of Life* 74-79. *Religion and Life* 42-69 (A.E. 981-1010)

The Word: *Matt.* 5:27-32. *Ezekiel* 23.

MARCH: Thou Shalt not Steal. Compare thefts in the natural sense, the spiritual and the celestial. Why does the evil of theft enter so deeply into a person? Is sincerity the opposite of theft? What does it include? If a public official is in office for what he gets for himself, as friendships and favors, to what extent is this thievery? References: *Doctrine of Life* 80-86. *Religion and Life* 30-41 (A.E. 967-979).

The Word: *Matt.* 5:1-16. *John* 17.

APRIL: Thou Shalt not Bear False Witness. Thou Shalt not Covet. What does bearing false witness involve in the natural sense, the spiritual sense and in the highest sense? How is love of truth the opposite of false witness? How does coveting the neighbor's house come from love of the world? How does coveting another's wife, servant, or beast of burden come from the love of self. Why do all lusts spring from these two evil loves? Single out the lust for power; where does it come from?

References: *Doctrine of Life*, 87-114. *Religion and Life* 76-84 (A.E. 1019-1028)

The Word: *Exodus* 20:16-20. *Jeremiah* 7:1-11. *Matt.* 13:1-23.

MAY: Faith is an Internal Acknowledgment of Truth. What makes a thing true? Why was faith separated from truth in the early Christian church? Can there be real genuine faith without charity? How are faith and charity related to the will and understanding? How related to the heart and lungs? How can one be in faith and in charity? For what purpose should knowledges of truth and of good be stored in the memory? Knowing the correspondence of the Philistines as faith alone, why did they make war with Israel?

References: *Doctrine of Faith* 1-54

The Word: *I Sam.* 17. *Jeremiah* 47.

JUNE: Dragons and Goats. The dragon in Revelation means those who are in faith separated from charity. Why did the dragon persecute the woman who represents a church that is in love and faith from the Lord?

Sheep represent those who are in charity, but goats sometimes represent those in faith alone. In the parable of sheep and goats why were the sheep to be placed at the right hand and goats at the left? Why did a he-goat appear in one of Daniel's visions?

References: *Doctrine of Faith* 55-72.

The Word: *Rev.* 12 and 13. *Daniel* 8. *Matt.* 25:31-46.

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ARCANA CLASS—September, 1962

Volume IX, 7358—7494

September 1—7	7358—7387
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LAST MONTH'S assignment covered the first two miracles before Pharaoh—the turning of Moses' rod into a serpent and of the waters of the river into blood. We recall that these two picture the fact that when we look to self and the world, we tend to think of the Word as the work of men instead of as a revelation from God; and when we do this, we falsify its truths.

This month's reading, the eighth chapter of Exodus, tells of the plague of frogs, of the dust being turned into lice, and of the plague of noisome flies. During each of these plagues Pharaoh promised to let the people go, but after the plague was removed, he hardened his heart and broke his promise. It is said that the Lord hardened Pharaoh's heart. In the letter this seems to place the blame on the Lord, but spiritually it expresses a universal law. Man is a recipient. Life and power flow into him from the Lord. But the recipient vessel determines the reaction to this influx—just as heat and light produce wholesome or poisonous fruits according to the nature of the plant or tree. It may seem to us that Pharaoh would have seen where his course was leading him, but evil and falsity are blind, and the Lord's love flowing in is turned into hatred. The evil are not made good by punishments either in this world or in the next.

The third miracle was the plague of frogs, which picture "reasoning from mere falsities" (7378). In the Scriptures the croaking of frogs represents the fault-finding and sophistries of false reasoning. The frogs covered the whole land. The whole mind reasons against truth and the things of heaven. There can be no enlightenment or goodness or happiness apart from the Lord.

So far the magicians of Egypt were able to produce in a lower degree the miracles wrought by Moses. This, we recall, represents the abuse of the Divine order, which was made possible by the remains in Egypt of the knowledge of correspondences, which had been handed down there from the Ancient Church. But we note that the power of the magicians stopped with this miracle. They could not produce lice. Dust represents the material things of the world. The curse upon the serpent—"On thy belly shalt thou go, and dust shalt thou eat all the days of thy life"—is a picture of the state of those who live for sensuous and material pleasures alone. Dust is not food, and it gives no satisfaction. A nation may be prosperous and wealthy and appear fair and strong, and yet be tormented and disfigured by little evils. The lice correspond to those evils which are disgusting and obvious to everyone. Evil cannot present itself as evil without condemning itself; it must put on an attractive form. So the magicians could not produce lice.

The plague of flies follows. Flying things represent thoughts, and the noisome or "heavy" flies represent

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vicious, venomous thoughts about others, such as those have who are outwardly righteous but like to set themselves up above others. The Psalmist calls them "back-biters." The noisome flies were not found in the land of Goshen where the children of Israel dwelt. Real religion seeks to help others, not to find fault with them. As Paul says, "Charity suffereth long and is kind . . . thinketh no evil." A truly religious man always thinks kindly, looks for good in others, and finds it. The flies represent "the evils which are in the sensuous, that is, in the wholly external man"; and we are told that this plague could not be produced by the magicians because "they (the Egyptians) are now in a state of evil, after false reasoning have been taken away." So, not being able to pretend any longer, they naturally fell into a condition of mere venomous backbiting. We sometimes think of the plagues as applying only to the Egyptians of long ago. But if we study the succession of plagues thoughtfully, we shall easily see their application to the individual life today, and how obviously disagreeable traits can develop if once self is allowed to assume the upper hand in the motive and thought.

The interchapter readings on the inhabitants of Mars are especially interesting to us today. They tell us that the inhabitants of Mars, being of the celestial type, have no dissimulation and no desire to rule—quite the opposite picture from the imaginary "Martian" which is presented to us so often today. And in numbers 7483-7486 we have one of Swedenborg's rare descriptions of people on another planet as they actually look and live.

The reading on the Doctrine of Charity gives us a very clear and simple statement of the nature of self-love and love of the world. As we read it, we are moved to examine ourselves more deeply and to desire more sincerely to be cleansed of these loves, which are in all of us by heredity.

Notes

7381. The difference between internal law and external law—Moses and Aaron. The internal law is truth Divine such as it is in heaven; the external law is Divine truth accommodated to men. The illustration given in section 3 of this number is especially helpful to our thought about the difference between this world and the spiritual world.

7392. Note the statement concerning the difference between reasoning from falsities and reasoning from fallacies.

7392^a. "That they (the evil) delight in doing mischief does not show itself in the world, because the external man hides it." This shows how essential it is for us to develop the habit of thinking of principles rather than of persons, and of judging from principles instead of from appearances.

7401. This statement concerning the Jews is worthy of note. We hear all too often today that the belief in one God was developed by the Jews and is a product of their peculiar insight.

7417. "Before the coming of the Lord the things done within the church by Divine command were done done by means of representatives."

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There is one God, and He is the Lord and Savior Jesus Christ.

Saving faith is to believe in Him and keep the Commandments of His Word.

The Word is Divine and contains a spiritual or inner meaning which reveals the way of regeneration.

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MY RELIGION

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