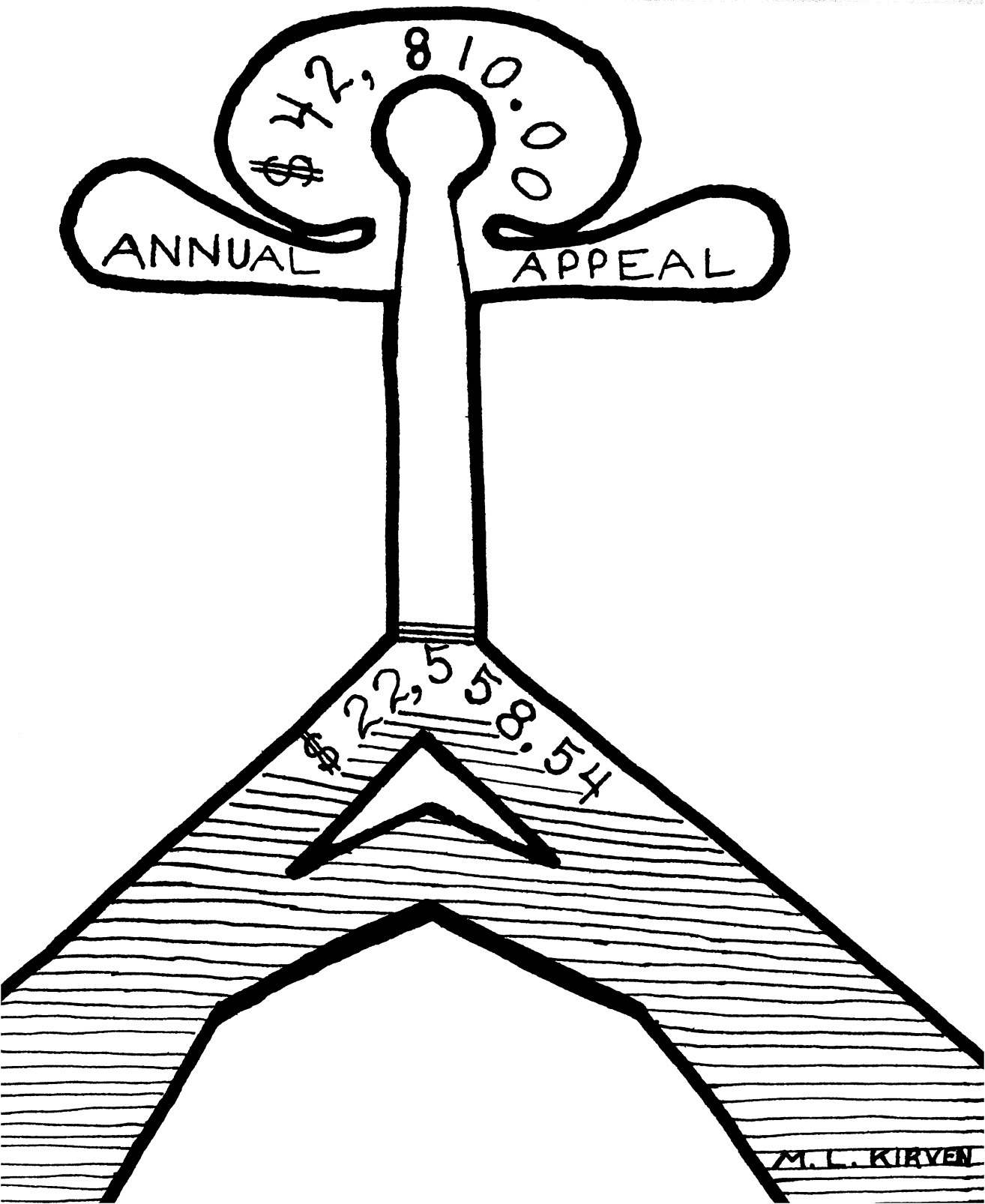


# ***THE MESSENGER***

Official Organ of the Swedenborgian Church

JUNE 1969



M. L. KIRVEN

## REPRESENTATION AT CONVENTION

The following figures, as of December 31, 1968 are from the Reports of Associations and Societies.

Associations, Etc.	ORDAINED MINISTERS	MEMBERS	DELEGATES
California	6	302	12
Canada	1	235	9
Colorado Springs Society	1	60	4
Connecticut	0	11	2
Illinois	4	291	11
Kansas	2	207	8
Maine	1	275	11
Massachusetts	11	590	21
Michigan *	1		
Middle Atlantic *	5		
New York	2	146	6
Ohio *	1		
Western Canada Conference *	2		
Southeast *	3		
Gulfport, Miss Society *	0		

\* no report

*Ethel Rice*  
*Convention Secretary*

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**Address all editorial correspondence and manuscripts to the Editor, *The Messenger*, P. O. Box E, Newton, Mass. 02158.** The opinions of contributors do not necessarily reflect the views of the Editor or the Department of Publication, or represent the position of the church.

## THE LONDON MEETING

### A REPORT TO GENERAL COUNCIL AND CONVENTION

Preparations — The three large New Church bodies, the General Church, the General Conference, and the General Convention had been in consultation for several years now, concerning the proposed New Church World Assembly in 1970 in London.

In 1966, following the “Urbana Convention,” it was deemed advisable to create a top “Executive Committee” to which General Council appointed from Convention, the Rev. Messrs. Richard H. Tafel, Sr., and Othmar Tobisch. Other members are the Rev. Messrs. Claud Presland and D. C. Mann from General Conference, and the Rev. Messrs. Robert Junge and D. Rose from the General Church. We were also in consultation with the “London Committee,” composed of members of the General Church and General Conference.

In 1968 it became obvious that in order to iron out differences in program concept, it would be necessary to arrange a meeting of the Executive Committee some time in the spring of 1969 in London. General Council in its January 1969 meeting generously provided the wherewithal for Messrs. Tafel and Tobisch to undertake the trip. Friday, March 14th, 1969 was set as the meeting date in Swedenborg House, on Bloomsbury Way in the center of London. As last preparation, Rev. Messrs. Tafel and Tobisch met in Philadelphia on Tuesday, March 11th, hoping to be joined by Rev. Junge. However, the latter was prevented from attending by the serious illness of his wife.

The Meeting — A Pan Am Boeing 707 took us across the Atlantic in a smooth flight into a rainy morning in London. Traffic jams are found everywhere in the world and it took some time to get to the Kingsley Hotel, where Rev. Mr. Presland had booked two rooms for us. I felt a little groggy on Wednesday, as the time difference for me was nine hours and my body was not ready to operate on Greenwich time yet. For those who plan to attend the World Assembly, we put in here a warning: The first day or so you should take it easy!

Thus we took it easy on Thursday, meeting informally with Rev. Presland and planning our stay in London until Monday, March 17th. We took the opportunity to visit Swedenborg House, almost across the street from our hotel. Rev. Presland showed us the library, the book-room downstairs, and the auditorium in which the exhibits for 1970 will be placed.



There are valuable historic documents preserved there. Especially interesting is the volume of the *True Christian Religion*, found by Rev. David Moo-ki in a bookstore in Mafeking, South Africa early this century, which brought him into the New Church and started the Mission now centering in Orlando, Johannesburg, and recently having become an autonomous body. There will be several representatives from this largest New Church body in the world at the Assembly.

We also inspected Victoria Halls, a monumental building on Bloomsbury Square, a pleasant park between Swedenborg House and the center of our activities in 1970. Victoria Halls has an auditorium seating 500 and several other meeting rooms. It is planned to have our mid-day meals there, (called luncheon, but really a dinner), a tea and the Saturday night banquet. Those who have registered with the Convention Committee will receive further details on these and other things in due time.

Friday at 10:00 A. M. the crucial meeting of our trip began upstairs in Swedenborg House. Rev. Presland read from the Writings, Rev. Rose from the Word, and I gave the prayer. We all joined in

the Lord's Prayer. Mr. Mann of the London Committee was unanimously elected chairman. A secretary not being available, Rev. Presland undertook the job to record our deliberations.

Perhaps I should state here that this was a real FIRST in the history of the worldwide New Church as representatives of three separate and distant bodies, different in organization, policies, rituals and attitude toward the Writings, sat down together around one table. They prepared a meeting most important to them all: first, to celebrate an earthly event, the completion of the *True Christian Religion* by Emanuel Swedenborg on June 19, 1970 in Amsterdam; second, to commemorate a spiritual event of immense effects, the re-evangelisation of the spiritual world by the Lord's disciples, preaching the Gospel that THE LORD GOD JESUS CHRIST REIGNS. TCR 791.

I feel most privileged to have been able to attend this unique meeting. The separated brethren had come together, only six, to be sure, but they represented all. A heavenly sphere ruled throughout our deliberations. There were differences in the outlook to be sure, but we remained one in the use we were performing, to complete as much as possible the program for the days of joyous celebrations to come.

From July 1st to the 5th, 1970, another FIRST will take place. It will be the first time in the history of the New Church that members thereof will gather from all parts of the globe to meet each other. Person to person, not seeing the color of the skin or the clothing they wear, but the light of joy in their eyes that they can see, hear, touch and feel each other. We hope that the Lord's promise will obtain that, "Where two or three are gathered together in my Name, I will be in the midst of them." Truly we hope that the Lord's presence will be strongly felt and deeply enjoyed. It will not be primarily a meeting of lectures and papers, but a meeting of the minds and hearts from all continents.

We envision a fellowship supreme, a spiritual oneness, obtainable only under such conditions. The heavens will rejoice when they see us radiating the forces of love one for another. Is it not this that the Lord requires of his true disciples? (John 15.12). This must be our in-depth experience in

London, or the Assembly has not fulfilled its purpose. *Each one of those present must do his or her part to help weld us into a representative heavenly society.*

Friday night, Rev. Tafel attended the Men's Club of the General Church, and I the Women's League of the London Provincial Council's "Question Night." (I hope I got that right. It is similar to the Association Alliances in the USA.) A panel of three worthies answered, or tried to, some real "hot" questions, e.g. "Will we find any men on the moon?" "Should women be allowed to preach?" "How about a prayer fellowship?" etc.



Mr. D.F.C. Mann, Chairman; Rev. D. L. Rose, General Church; Rev. C.H. Presland, Sec. pro tem General Conference; Rev. R.H. Tafel Sr., General Convention; Rev. Bjorn Boyesen, General Church; Rev. O. Tobisch, General Convention not pictured. Meeting to plan 1970 World Assembly.

Saturday morning I inspected Connaught Hall (which is now booked full!) Rev. Presland came to have lunch with us and then drove us to Camberwell Church, where a cousin of Mr. Tafel was minister for a long time. Then we went to North Finchley and viewed the new premises of the Society there. It is a large residence which is now used as a Community Church with week-day activities, nursery school, and has a beautiful Worship Room on the second floor. I felt thrilled and privileged when Rev. Duckworth gave me to hold the first communion cup used in the New Church, engraved 1781. It is a beautiful piece of the craft of the silversmith, a noble cup, and will be on exhibit in 1970.

Thence we journeyed to Woodford Green in Essex, just outside the London city limits. There the New Church College is located on the edge of Epping Forest where the English kings hunted the stag. The principal, Rev. Paul Vickers, graciously showed

us the facilities and the large library. He plans to hold an International Summer School for Ministers immediately following the Assembly. We had a delightful tea with Rev. and Mrs. Vickers and met the students. Then back to London in the persistent rain of the week.

On Sunday Mr. Tafel and I had private invitations to dinner (remember this means mid-day), and at 3:00 P. M. Mr. Presland took us to see the "grand old man" of Conference, Sir Thomas and Lady Chadwick, his gracious wife, whose home has been hospitably opened to many visitors from the USA over many decades. We conversed pleasantly in front of a coal fire, while the rain poured outside. Then to the hospitable Preslands for tea and more chat. We repaired then to Anerley Church where Rev. Presland is pastor, and both of us had preached before. (It held special tender memories for me on account of the marriage of our son there in 1964.)

After the liturgical service we went into the basement, deep as the catacombs of Rome, where refreshments were served and Rev. Presland introduced us as the "speakers of the evening." The object was to explain the whole purpose of the Assembly and to put enthusiasm into the Conference members concerning 1970. As there were many personal friends of mine present, it was a joyous meeting again.



**Connaught Hall, University of London, where some of the U. S. visitors will be housed during World Assembly.**

And so to bed and early to rise to catch the Pan-Am for Philadelphia, at Heathrow Airport.

To sort out things and clarify our own plans, I called a meeting of some members of the Convention Committee at the Tafel home in Narberth for the 18th. Our most important subject was travel arrangements, and we really made progress on that. Those who have registered will hear more about this, as plans are perfected. Mrs. Elsie Reddekopp, with the expert help of Mr. Baeckstrom, is formulating several types of travel plans.

*Othmar Tobisch*

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## TRANSPORTATION TO CONVENTION

Persons coming by public transportation to the Convention sessions at Claremont, California, will be met at the Ontario International Airport, the Pomona Railroad Station, or the Claremont Bus Station. Shuttle service from Los Angeles International Airport to Ontario International Airport is provided every hour from 7:00 A.M. to 11:00 P. M. by Cable Air Lines. Destination for airline tickets should be Ontario International Airport so that baggage will be checked on through to Ontario. Telephone number of Harvey Mudd College, where Convention is being held, is 626-8511 (Area Code 714), and arrangements are being planned to receive calls at the registration desk from those needing transportation. Eugene Denning of the Riverside Society is in charge of transportation.

## CHILD CARE AT CONVENTION

During the 1969 Convention at Claremont, California, child care and activities will be provided for the following age groups: 1 to 4; 5 to 8; and 9 to 12. Mrs. Jean Hoyt, R. N., of the Riverside Society, is in charge of making arrangements for child care. Please get your reservations in as soon as possible so the committee will know how many children to plan for.

## CONVENTION EXHIBITS

Any Church or organization desiring to place an exhibit at this summer's Convention, ship crated exhibit, freight prepaid, to: Rev. Robert L. Young, Wayfarers' Chapel, Portuguese Bend, Cal. 90274.

## LETTERS TO THE EDITOR

Dear Sir:

*The Messenger* has carried an announcement that a recommendation will be made to the forthcoming Session of Convention, that its 1970 session be omitted in view of the World Assembly in London in 1970.

This has prompted a review of the record of Sessions of Convention as shown by the Convention Journals. The Charter, or Act of Incorporation, was granted by the State of Illinois in January, 1861. The Constitution adopted under this Charter directs that Sessions of Convention shall be held at least triennially. The terms of elected officers, etc., are to be extended automatically for each year in which "because of war or other national emergency" no Session is held.

Convention has faithfully adhered to its annual sessions. Beginning with 1861, they have been held yearly except in 1861, 1874, 1918, 1943 and 1944 — all of them war years except one. Moreover in 1943, in the absence of the annual session, despite travel difficulties, a Convocation was held which, with meetings of related bodies, was well attended.

Convention's related and auxiliary bodies also hold their sessions at or about the times of the sessions. These include the Ministers' Council, the Women's Alliance, the Sunday-school Association, the Young People's League, as well as the General Council and other Boards and Committees. These meetings are needed for the progress of the Church in its varied activities. Its members are from all quarters of the United States and Canada; and the annual meetings make possible the gatherings in person that mean so much to its welfare.

Beyond and above this is the happiness and spiritual enrichment of old and new friends meeting together in the common cause of the Church that means so much to them.

Against the inconvenience that would be caused members attending both the London Assembly and a regular Session of Convention, is to be mea-

sured the loss arising from a year's interruption of the work of the Church. This is of special importance at this time because the religious life of the nation is faced with an unprecedented variety of questions, dissents, and claims that go to the essence of our religious life, not excluding the New Church. In the solution of these matters, the truths from the Word embraced by our Church are of vital importance; and need to be emphasized for the good of all.

Perhaps the forthcoming Session will consider the holding of an abbreviated session in 1970, along with its associated bodies, which might meet in the East at a time to precede the London meeting. In this way the problems of those attending the Assembly will be reduced while they would be able to carry a message of hope and confidence fresh to the Assembly from all of us here who may only attend in spirit.

George Pausch

Dear Sir:

Gordon Mack says that we have an understanding of the Lord's Prayer that "others cannot attain to." Then he asks, "You believe that, don't you?" (April, 1969.)

No, I don't believe it.

I have attended meditative discussions by non-Swedenborgians in which Swedenborg's interpretations of the Lord's Prayer and other scriptural passages were duplicated by the group. In many cases, these discussions even went beyond Swedenborg and came up with very meaningful, sometimes dramatic, new ideas.

I'm afraid that in our zeal to preserve Swedenborg's uniqueness, we let slip some of our greatest hopes for the future development of man's religious consciousness—including our own. Statements we

make which so proudly pit our beliefs against those of more ignorant and simple masses around us only suggest that we do not feel that the New Age can come to anyone but us, at least not in very complete and consciously useful forms.

But unless Swedenborg's insights are now discoverable by people in general, as the result of a sincere, introspective search for meaningfulness, we will have to admit in the end that our own belief in Swedenborg's ideas is dogmatic rather than rational. For when we do accept Swedenborg's statements nondogmatically, our minds go inside and undertake a voyage of personal discovery. We do not receive our insights passively, through the sheer power of Swedenborg's words, as if we were being told a story. If this kind of voyage is possible to us, it is also possible to others and can make similar discoveries for them.

But it has been hard for us to see the similarities between processes we fall into more or less unconsciously and others talk about and cultivate more consciously. For we have a kind of mythos about the power of Swedenborg's arguments, and we attribute most of our conviction to this power, if not to a kind of passively received intuition. This mythos arises from our tendency to confuse his heavy emphasis on rationality in a true faith with an emphasis on logic and reason in a true faith.

But Swedenborg's concept of rationality depends heavily in content on openness, sensitivity, and an energetic responsiveness to inner processes. Logic comes afterwards. His own arguments are powerless unless one begins with some direct, nonlogical exposure to the soul.

This powerlessness isn't unique to Swedenborg. Because of the tautological nature of deductive reasoning and the incomplete and tentative nature of inductive reasoning, no logical system can stand on its own two feet unless something of critical importance is directly perceived at some point.

Consequently, Swedenborg's popular dictum that the will is reformed by means of the understanding does not mean that correct doctrine, as a set of philosophical statements, is all that is needed as a tool to change people's lives. What is needed is a set of highly specific and personal inner discoveries, at a deeper level than we ordinarily reach,

which uncovers both the positive and the negative sides of one's inner life. This provides the meat for the understanding that a logical system can help articulate and organize. Because of its general character, a doctrinal system alone has the power to reveal only some of the more general conditions that affect us.

But we distrust introspective investigations generally. Many of us think that Swedenborg warned us against them. We are therefore forced to fall back rather heavily on the myth of the power of Swedenborg's arguments in order to justify our beliefs, and bar the door at the same time to any but the slowest processes of change.

So I frankly see little that our church can do to help itself and the world unless it begins to trust the religious insights of others and takes a serious look at depth psychology and the methods that psychologists are using in dealing with specific conditions in the unconscious. I do not believe that Swedenborg forbade the prepared search.

The history of the Swedenborgian movement is a history of a fine theological movement which was nevertheless chronically undermined and frustrated by unsuspected spiritual failures and shortcomings which were allowed to develop until they became critical. We are now in a greatly weakened position where we simply must open ourselves up to the healing power of outside sources and accept the balm of other minds and other movements.

*Steve Koke*

Dear Editor:

I was interested in reading the letters involving the generation gap and to what extent each writer was trying to bridge that gap. Perhaps the subject has been pretty well covered but I beg your indulgence to add my thoughts too.

Gretchen Schneider brings up a thought new to me; the possibility of hating a black race because we are taught that blackness and darkness are to be shunned. Disregarding a certain amount of exaggeration in Gretchen's statement, it would still seem that it is as natural for anyone, black or white, to turn to the light as it is for the flower

that automatically seeks the light. The symbolism is *there*; no man put it there. We don't go about with our eyes shut because we do love light better than darkness. A child would not judge a negro by the color of his skin any more than he would judge a white person by his long nose or his large mouth if he had not been taught to judge according to pigmentation.

In Gretchen's objection to Rev. Tobisch's reference to the church edifice as a "lovely sanctuary for the mature," I'm sure he included, or would like to include you and other young people as mature. And who doesn't need a sanctuary? I'm sure you have felt the need of one and hopefully, you have found it *somewhere*. It is not a sense of security we seek in the church but the renewal of strength to cope with the insecurities and problems we all must go through to build the heavenly character which should be the goal of each life. We need the weekly church service as we need a night's sleep to help us through the week or the day. Poor Nietzsche hadn't heard that "Religion has relation to life and the life of religion is to do good." I'm glad I knew this squib of Swedenborg's to quote. A little familiarity with Scripture also comes in handy when problems arise, and the joy of the privilege of giving money for good works, we share with your generation; the hymns are dull or inspiring, according to the ear of the listener, as is loud rock and roll music.

In Ruth Ahrens' letter, we seem to get into a matter of semantics. My dictionary (Webster's New Collegiate) gives seven definitions for "church" the second of which includes "Divine worship" which can be a very personal and intimate experience. It is indeed regrettable if anyone is forced into any kind of worship practices as we are taught over and over that even the Lord leaves us entirely in freedom to *love* Him or not. Personally, I find the weekly service in the church I attend (not Swedenborgian) to fill a need, a time for refreshing the soul, that I look forward to. No less important is the time set aside for my own personal daily devotions with my Bible, "Daily Bread," and other New-Church writings. I wish I could share these joys with others but I am willing for them to feel free to accept or reject them.

I believe that the study of the history of Christianity has as much importance as the study of any

history and if it is boring, it may none the less be beneficial. And it is a moot question whether money spent giving to the poor is more beneficial than building beautiful churches. Surely we need beauty in our lives and giving indiscriminately to the poor can do more damage than good. See John 12:3-8.

It is true that those who attend churches may still be Christians and I'm sure that is what you have been taught by the "establishment." And conformity isn't really so bad. The only time I mind it much is when I see boys wearing long hair and hairy faces and neglecting to bathe in order to conform and the girls conforming to styles whether they deem them beautiful or not.

Another idea that was new—and comforting—to me was the one offered by Rev. Paul Zacharias: that "our little organization may dissolve because its work has been done." And it does seem that its work is being done in spite of our small membership. I want to say "Bravo" to him too for urging the young people to think for themselves even if we can't always agree with them.

Anna Raile

To the Editor:

In Rev. Mr. Garrett's article in the March *Messenger*, one finds a good presentation of Carl Jung's attitude toward the Christian religion. As psychologist he came in contact with the many disillusioned Protestants who could no longer accept the "old church" dogmas still held by the evangelical churches in Switzerland and Germany. However, though Jung seemed to have had some brief contact with Swedenborg's *THEOLOGY* (see in *Modern Man in Search for a Soul*, Harcourt, Brace and Co. N. Y. 1939 p. 242), "In some way or another we are part of an all-embracing psychic life, of a single 'greatest' man, to quote Swedenborg," — he never let this acquaintance further influence his thoughts. One wonders whether he approached Swedenborg's whole thought world very positively, although he confesses in his *Memories, Dreams, Reflections* (Vintage Books, N. Y. 1961) to have read seven (!) volumes of Swedenborg (p. 99 bottom).



He reminds one of Kant's superficial acquaintance with the seer's work, carelessly and un-scholarly brushing aside his weighty and well-reasoned thoughts.

It is no wonder that Jung constructs his own picture of "God" out of his own reasoning, without benefit of the labors of those who have before revealed the nature of the Divine Being.

One is not surprised therefore, to find this odd concept of a "dark side of God." In the above-mentioned work, p. 56 ff., he battles the "old church" theology which he found in his father's library: "The dark side of God," "His vindictiveness, His dangerous wrathfulness, His incomprehensible conduct toward the creatures His omnipotence had made, whose inadequacies He must know by virtue of the same omnipotence and whom moreover it pleased Him to lead astray, or at least to test, even though He knew in advance the outcome of His experiments. What indeed was God's character?" Ibid, p. 58.

Jung wrestles with the age-old dilemma of the origin of evil. "In fact, if God is the highest good why is the world, His creation, so imperfect, so corrupt, so pitiable? 'Obviously it has been infected and thrown into confusion by the devil,' I thought. But the devil, too, was a creature of God." Pursuing this "old church" theology further, Jung becomes, naturally, very disgusted and

says: "That finished it for me. This weighty tome on dogmatics was nothing but fancy drivel." Ibid, p. 59.

If Jung had spent some time, intensely, on the "Theology of the New Church," he might have found some reasonable explanation of the character features of "Jehovah" as experienced by the prophets of Israel. Strange that he did not accept Jesus' concept of the all good God: "You must, therefore, be all goodness, just as your heavenly Father is all good!" Matt. 5:48 New English Bible.

Neither the revelations of the nature of God, as made by our Lord Jesus Christ, nor those found in the Writings of Swedenborg support a concept of the "dark side of God" or the presence of evil in the nature of the Divine Being. I would consider this self-destructive of any divine being, to have in its nature the very opposite of its basic character. A devil worshipper seems more logical in his approach.

A Swedenborgian has no place in his theology for a "dark side," as it would render the whole structure of thought concerning the Divine Being irrational, self-contradictory and contrary to the Word of God. The only "dark side" I can see is in man's own heart, which Jung projects into his concept of God.

Othmar Tobisch

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## BOOK AND FILM REVIEWER NEEDED

New books and motion pictures that have direct or indirect religious significance, and would be of interest to readers of *The Messenger*, need to be reviewed from a Swedenborgian point of view.

If two or three volunteers can be found to write brief reviews on initiative or assignment, more reviews could appear in *The Messenger* without placing too great a burden on anyone.

## HOWARD SPOERL PAPERS WANTED

The Department of Publication is trying to arrange the publication of a volume of papers and correspondence by the late Dr. Howard Spoerl. A number of his articles and letters are available, but there may be others of great interest which are not known to the Department.

If you have any letters or manuscripts of Dr. Spoerl's, please send them to the Editor, Post Office Box E, Newton, Mass. 02158.

## REPORT OF COMMITTEE ON AMENDMENTS

### 1. Order of Business

It is recommended that Article III, Sec. 1 of the By-Laws be amended to read as follows:

“Reports and Communications shall be presented in the following order:

1. Reports of the Officers of Convention
2. “ “ Boards
3. “ “ Departments
4. “ “ Committees
5. “ “ Associations
6. “ “ Societies not affiliated with  
Associations
7. “ “ General Pastors
8. “ “ Trustees
9. “ “ Auxiliary Bodies
10. Special Reports
11. Unfinished Business
12. New Business

The balance of the Section to remain unchanged.

### 2. Duties of the Recording Secretary

It is recommended that Article VII, Section 2 of the By-Laws be amended, beginning with the phrase “such reports are to be requested from” — to read as follows: —

“Associations  
Societies not affiliated with Associations  
General Pastors  
Officers  
Boards  
Departments  
Committees  
Trustees  
Auxiliary Bodies”

### 3. Editor of The Messenger

It is recommended that Article XIX of the By-Laws be amended by inserting at the end of Paragraph 2, the words —

“It shall also appoint, and have jurisdiction over, the Editor of *The Messenger*, who shall serve for a three year term to coincide with the term of the President of Convention.”

### 4. Nominating Committee

It is recommended that Article XVII of the By-Laws be amended so that the next to last sentence should read as follows:

“It shall be the duty of this Committee to present at each annual meeting of the Convention, nominees for *Convention Officers (President, Vice President, Recording Secretary and Treasurer)*, vacancies in the elective members of the General Council and of all other Boards and Committees,”(the italicized words being added by this amendment.

### 5. Board of Managers of the Theological School

It is recommended that Article X of the By-Laws be amended to read as follows:

“The Board of Managers of the Theological School shall be entrusted with the care and conduct of the Theological School. It shall consist of the President of Convention, ex officio, and of twelve elective members, four of whom shall be elected annually by the Convention to serve for three years. Board members who have served for two consecutive three year terms shall not be eligible for immediate reelection. The Board shall elect the President of the School, and he shall be ex officio a member of the Board.”

## PITTSBURGH CHURCH'S HOME- COMING SUNDAY WELCOMES FORMER PASTOR

Rev. Leon C. LeVan, pastor of the Pittsburgh Society for eighteen years, was “welcomed home” in a series of home-coming activities arranged by the church which he served a longer time than any other minister in the society's history.

The four-day “home-coming” was occasioned because Pittsburgh is without a minister and petitioned Mr. LeVan and his wife to fly from St. Petersburg, Florida, for a visit and to perform pas-

toral services including baptisms, marriages and Holy Communion.

Thursday, March 27, the LeVans were greeted at dinner by a number of the members in Pittsburgh's Roosevelt Hotel.

Friday was devoted to visiting ill and shut-in members; and on Friday evening the wedding rehearsal in the church was followed by the rehearsal dinner in a festive Holiday Inn.

Saturday was taken up with arrangements and preparations for the marriage of Suzanne Mucka and Richard Schnupp. The bride had been one of the little Sunday School children when the LeVans took the Pittsburgh pastorate in 1949; and now (20 years later) she wished to have her beloved pastor perform the marriage service. The happy ceremony was followed by the wedding reception at the bride's parental home.

Sunday was "home-coming" proper. Members and friends came from Ohio, West Virginia, New York, and eastern Pennsylvania, along with local members; and there was a long-distance telephone greeting from California before the worship hour.

Baptism was administered by Rev. LeVan for Peter John Gray, infant son of Mr. and Mrs. Malcolm Gray and grandson of Rev. Eric Jarmin of the British New Church Conference, and for Robin Deane Arnold, infant daughter of Mr. and Mrs. Richard Arnold, Pittsburgh members living near Salem, Ohio. The Sacrament of the Lord's Supper was administered to the largest congregation seen in the Pittsburgh New Church in many years and made the day sacred and memorable.

The buffet luncheon in the Sunday School room after the worship hour climaxed the four-day series of events with a social program followed by opportunity for talking, visiting, and renewing friendships of many years.

The LeVans stayed all day Monday for calls and visits in the parish which still remained and culminated the day with visits to life-long Pittsburgh members in New Castle, Pa. Gilbert T. Heddaeus, president of the Pittsburgh Society, took them to the airport, and early Tuesday morning they were back in St. Petersburg.

On behalf of the Pittsburgh church, it must be said that "Home-Coming Sunday" this year was an inter-blending of deeply-felt joys and sorrows, which nonetheless give us new courage and faith to carry on.

## SUNDAY SCHOOL ASSOCIATION MEETS AT CONVENTION

All New Church S. S. Superintendents, Educators, S. S. Teachers, Officers, Ministers, Candidates and students for the ministry, please note:

1. The S. S. Association will meet on Thursday, July 31, at 4:00 P. M. at Convention. — Harvey Mudd College, Claremont, Cal.

2. Please send delegates from your Sunday School. Convention Associations are urged to help finance delegates to attend.

3. Please send reports of your S. S. membership and activities, news and suggestions to our Assoc. Secretary, Mrs. Ola Mae Wheaton, P. O. Box 7, Kezar Falls, Maine 04047 for inclusion in the Journal report immediately.

4. Please remit to the treasurer immediately all money due for lessons, materials, per-capita tax and donations to the S. Visitor. The treasurer is Mrs. Elizabeth Wilson, 126 Prospect Pl., So. Orange, N. J. 07079.

5. ELECTION OF OFFICERS. The following officers have served three years and are ineligible for re-election in their present position. President — Rev. Harold B. Larsen, Vice-President—Rev. Franklin Blackmer, Secretary—Mrs. Ola Mae Wheaton. Other elections to be held are the chairmen of the standing Committees—who have signified their willingness to serve—if re-elected. A new member of the nominating Committee is also to be elected—to take the place of this year's chairman, Rev. Owen Turley.

Present chairmen are, LESSON COMM. Mrs. M. Marshall; TEACHERS TRAINING—Mrs. Margaret Briggs; TEACHING AIDS—Mrs. R. Kirven, EXTENSION—Mrs. Naomi Walton. (NOM. COMM. —Rev. Turley — ineligible).

If you have a nominee please consult him or her and forward name and address to our Secretary, Mrs. Wheaton — (see above).

6. A special program on "LEARNING HOW TO LEARN) will be given by Mrs. Franklin Blackmer after our Annual business is concluded.

7. The S. S. Visitor needs financial help to continue. Our thanks to Rev. Leslie Marshall who edits this organ without compensation. Our thanks also to the N. Y. Assoc. and to the Gray Fund for their generous contribution.

8. The S. S. Hymnal—The Hosanna is now available. Write to Miss Cecile Werben, at Box 143, Madison Square Station, New York, N.Y. 10010.

9. SUMMER CAMPS— Plans and registration should be made now for our children and families to attend our New Church Camps. For information write our Secretary.

10. The DOLE Uniform Sunday School Notes are being re-edited and will be reprinted in the next year. The S. S. Association, in cooperation with the Board of Education—is striving for improvements where possible. New Visual Aids and drawings will be available. If our readers have found errata and have any suggestions for improvement, please write to us now so whatever changes are necessary may be made.

**LEADERSHIP EDUCATION INSTITUTE**

Young Swedenborgians between 16 and 19!

Here's where LEI '69 now stands.

The Leadership Education Institute will be held at the Harvey Mudd College in Claremont, California from supper July 13th through Sunday breakfast July 20th. We could not ask for a better place to enjoy our learning and growing together.

During the first week-end of May the faculty met and planned the curriculum which will guide us in our experience. In their planning the staff designed four courses which might be better called starting points for exploration: Our church and its unique contribution, group sensitivity, discovering value and meaning in song, and meditation and prayer. It is hoped and believed that the four areas will compliment one another and thus provide a fulfilling total experience for each person involved.

Those of you who attended LEI last year and are planning to attend again this summer, will be in the second phase of your three year program. You will be going further in discovering yourself; what it is you have to give others, and what it is you need and want from them. Together with the first phase students you will learn about and discuss your church as it relates to you and your life; have an opportunity to study, discuss and share your understanding of songs from past and present; and experiment with meditation and prayer.

Those of you who have applied and will be attending for the first time can hope for an exciting week. You will find that the value of your per-

sonal experience will be directly related to your depth of involvement. As you share with other LEIers, through discussing your thoughts and expressing your feelings, you will probably gain a clearer view of yourself in relation to your fellow students, your God, your church, your world, and yes, even yourself. Chances are a great deal will be new to you as you can learn from a first phaser from last year.

If you have not applied but want to, there are still several openings. Simply forward the Application blank below. You must, however, be at least 16 and not older than 19. You will only want to apply if you know for sure you can attend.

Date\_\_\_\_\_

Leadership Education Committee  
c/o Jerome A. Poole  
2024 DuPont Building  
Wilmington, Delaware 19898

I wish to apply for admission to the 1969 Leadership Education Institute. Please send application forms to: (please print)

Name\_\_\_\_\_

Address\_\_\_\_\_

Age\_\_\_\_School grade now in progress\_\_\_\_\_

I have\_\_\_\_have not\_\_\_\_attended a previous LEI. (For those who have attended LEI, state which year\_\_\_\_\_.)

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

## S T A T I S T I C S

### BIRTHS

On November 11, 1968 a son, Carl Edward, was born to Mr. and Mrs. Jonathan W. Jantzi of Kitchener, Ontario.

Mr. and Mrs. Les Gaboury of the San Francisco Church have become grandparents again. Their daughter, Kathryn Martin, gave birth to a son, Frank Jonathan on February 7th.

Gene and Blanche Tobias of the Fryeburg, Maine Church have become the proud parents of Bernardine Helen, born on February 12th.

A baby girl, Jennifer Lee, was born to Mr. and Mrs. Bill Woofenden, Jr. of the Detroit Church, on March 24th.

Sheila Marie was born to T/Sgt. and Mrs. Stephen Hundley of the Kansas Association at Vandenberg Air Force Base in California on February 22nd.

Mr. and Mrs. Walter Giese of the Miami Church are to be congratulated on the birth of a son, Glenn Stanley, on March 2nd.

A baby girl, Nancy Dianne, was born to Irene and Bill Dzeryk of Edmonton, Alberta, Canada on March 18th.

The following children were born in the Fryeburg area: Edward Harvey, March 26th to Harvey and Jean Hamilton; Dwayne Alan, April 13th to Ronald and Brenda Ela; and Tammy Jo, April 19th to Roger and Carol Smith.

On April 28th, a son, Nicholas Peter, was born to Peggy and Ed Iacopi at Petaluma, Cal.

A daughter, Sandra Jean, was born to Wally and Edna Schellenberg of Winnipeg, Manitoba on December 14th last, and baptized on April 27th.

A son, Marvin Lee, was born to Mr. and Mrs. Edwin Klassen of N. Battleford, Saskatoon, on March 19th.

### MARRIAGES

Sue Mosher and Loring Janes of the Detroit Church of the Holy City, were united in marriage on February 20th.

On February 14th Dwayne George Matthews and Joanne Reed of the Fryeburg, Maine Church were married.

Dick Zacharias, son of the Rev. Eric Zacharias and Mrs. Zacharias of Pretty Prairie, Kansas, and Beverley Kerr, were married on February 7th, by the groom's father.

Wayne Donato and Christine Abbott were married in the Philadelphia Church on March 1st, Rev. Richard H. Tafel officiating.

Gertrude Dole and Paul Tremblay were married in the Edmonton, Alberta, Church on April 12th.

H. Charles Clark and Sarah T. Staples of the Fryeburg area were married on March 29th; also Henry L. Neddenriep and Cathy L. Collins on April 11th.

Lauretta Provost and Calvin Brinkley were married in the Miami Church by the Rev. Frederick in an evening ceremony on April 18th.

### BAPTISMS

Conrad Joseph Unruh, infant son of Roger Lowell and Glenda Unruh, was baptized in the Pawnee Rock, Kansas Church on Sunday, January 26th.

Lara Joanne, infant daughter of Dr. and Mrs. John Dorman of the San Diego, California Church, was baptized late in December by the Rev. F. Robert Tafel.

The Rev. Othmar Tobisch of the San Francisco Church baptized the following children: on February 2, Anna Kathryn, daughter of Jan and Ursula Reimer of Mountain View; on February 16, Allison Van Horn, daughter of John McNeil and Eugenia Wilkie of New York, N. Y.; on February 20, Elizabeth Kendra, daughter of Kenneth and Linda Brown of Albany, Calif.; on February 23, Gregory Arvid, son of Russel and Birgetta Ellis of Sacramento, Calif.

Keira and Robert Hemmes, children of Mr. and Mrs. Robert Hemmes of the San Francisco Church were baptized by the Rev. Othmar Tobisch on March 23rd.

Hudson, infant son of William and Margaret Kucera was baptized on April 20th. Rev. Richard H. Tafel pastor of the Philadelphia Church officiated.

Charlotte Ann and George Philip, Jr., children of George and Mary Danforth, were baptized in the Fryeburg Church on March 30th.

Matthew Brian Hemmerich and Carla Lynn Klie of the Church of the Good Shepherd, Kitchener, Ont. were baptized by the Rev. Paul B. Zacharias on March 30th.

Beverley Ann Martin, daughter of Robert and Janice Martin, of Mobile, Ala. was christened in the Gulfport, Miss., church on Easter Sunday. Rev. Leslie Marshall officiated.

Clifford George, infant son of Mr. and Mrs. Leon Saluk was baptized at Meadow Lake, Sask. on April 20th.

Daniel Peter, infant son of Mr. and Mrs. Joe Charzewski of Winnipeg, Manitoba was baptized on April 27th.

The Rev. Othmar Tobisch baptized the following infants: on April 13th, Lisa Dianne, daughter of Louis and Lorraine Grzesick of San Francisco, Cal.; and on April 20th, Michael James, son of Robert and Lois Huth of San Rafael.

## **ADOPTION**

Mr. and Mrs. Lawrence Brown of the San Francisco Church are rejoicing in the arrival of an adopted son, Lane Adam, in March.

## **CONFIRMATIONS**

Debra Lee Osgood and Darla Marie Snow of the Fryeburg church were confirmed on Easter Sunday.

The following were confirmed in the Church of the Good Shepherd in Kitchener, Ontario on March 30th: Cheryl Lynn Biggar, Deborah Ann Eason, Constance Flora Hachborn, David Gideon Brenne-man and Roger Michael Woeller.

The following young people were confirmed in the faith of the New Church at the Detroit Church of the Holy City on Sunday, March 30th: Renee Crenshaw, Sherry Fekete, Karen E. Keith, Brian F. Reddekopp, and Marjorie R. Smith.

The following persons were confirmed by the Rev. Othmar Tobisch of the San Francisco Church: Alvin Kearns, Glenn A. Baxter, and Lawrence and Jeannine Brown.

Mr. Glenn A. Baxter of Alameda, Cal. was confirmed recently in his home due to illness.

## **DEATHS**

Mr. Laurance Symmes of New York, New York, passed away in the home of his daughter, Mrs. Jack Barnard of Mill Valley, Cal. on February 16. Resurrection Service was conducted by the Rev. Othmar Tobisch.

Mr. Sidney Rabone of the South African Church passed into the Higher Life on February 20th.

Mr. Walter Knisely, father of Mrs. Roger Unruh, of Pawnee Rock, Kansas, died recently in Logan, Kansas.

Mr. William Douglas died in Phoenix, Arizona on January 29th.

Resurrection Services were held on April 20th for Elmer Smith of the Fryeburg Church.

Mrs. Raymond (Alice Wilbar) Wheeler, member of the Mansfield Church, died on February 20, 1969, after a long illness. She is survived by her son, James, and three grandchildren. The resurrection service was conducted by the Rev. Wilbar Sadlier on February 23rd.

Mrs. H. Russell (Mary Wheeler) Swift, member of the Mansfield Church, died on February 2, 1969, after a long illness. The resurrection service was conducted by the Rev. Wilfred G. Rice on February 4th.

Mr. John J. Martin, member of the Mansfield Church, died on February 5, 1969. He is survived by his wife, 5 children, and 15 grandchildren. The service of resurrection was held at the Brockton Church on Sunday, February 9th, with the Rev. Wilfred G. Rice officiating. The Rev. Ernest O. Martin, son of the deceased, also participated in the service.

Mr. Leonard Neuman of Cloverdale, B.C., passed into eternal life on Sunday, February 23rd. The resurrection service was held on Wednesday, February 26th with the Rev. Henry W. Reddekopp officiating.

Mrs. Frank (Helena) Peters of Saskatoon, Sask., passed into eternal life on March 13th. The resurrection service was held on March 15th. The Rev. Henry W. Reddekopp officiated.

Leighton Coleman Shuster, a former pastor of the Riverside, California Church of the New Jerusalem, entered the spiritual life quietly from Long Beach, California on March 15, 1969. Mr. Shuster graduated from the New-Church Theological School in the Class of 1918, and was ordained into the ministry of the New-Church on June 19, 1918. Following a pastorate of some years in Riverside, California he left the ministry to begin a secular career in the Navy shipyards, first at North Island, San Diego and later at Long Beach, both in California. He is survived by his second wife, Ida. A resurrection service was held in Long Beach, with the Rev. Robert Loring Young officiating. The Rev. Henry K. Peters, a Theological School classmate of Leighton's offered a benedictory prayer.

Resurrection Services were held on March 18th for Rayburn W. Riley of the Fryeburg, Maine Church.

Memorial services were held Saturday, March 15th for Mrs. John Huxman of Natoma, Kansas. She is survived by her husband and three sons.

Mr. Herman H. Friesen of Saskatoon, Sask., passed into the higher life on March 6th. The resurrection service was held on March 10th with Rev. Walter Bolt officiating.

The Rev. Othmar Tobisch conducted the Resurrection Services for Mr. Raymond Winquist, Executive of the General Steamship Corporation of San Francisco who passed away at sea.

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### FRYEBURG SALES TABLE

Please remember to send donations to the Sales Table for the August Session of the Fryeburg Assembly. We suggest surplus mittens, attractive jewelry and good cosmetics, as they are in most demand. Send them to Fryeburg New Church Assembly, c/o Mrs. Horace W. Briggs, PO Box No. 321, Fryeburg, Maine 04037, or better still, bring them to the Assembly yourself and stay a while. We believe you will enjoy every minute there. The session is from August 9th through the 31st.

*Women's Auxiliary*

### NEW CHURCH BOARD OF PUBLICATIONS DISSOLVED

In a move toward consolidation and greater efficiency, the New Church Board of Education voted May 15th to take steps to dissolve its separate corporate structure, turning its assets over to Convention and its work to the Department of Publication. General Council already had made the Department, rather than the NCBP, the official publishing arm of Convention. The decision to dissolve, considered for several years, follows the policy of centralization and departmental organization adopted by Convention in 1961.

## THE MESSENGER

JUNE 1969

## TABLE OF CONTENTS

REPRESENTATION AT CONVENTION	90
THE LONDON MEETING	
<i>by Othmar Tobisch</i>	91
TRANSPORTATION TO CONVENTION	93
CHILD CARE AT CONVENTION	93
CONVENTION EXHIBITS	93
LETTERS TO THE EDITOR	94
BOOK AND FILM REVIEWER NEEDED	97
HOWARD SPOERL PAPERS WANTED	97
REPORT OF COMMITTEE ON AMENDMENTS	98
PITTSBURGH CHURCH'S HOME-COMING SUNDAY	
WELCOMES FORMER PASTOR	98
SUNDAY SCHOOL ASSOCIATION MEETS AT CONVENTION	99
LEADERSHIP EDUCATION INSTITUTE	100
STATISTICS	101
FRYEBURG SALES TABLE	103
NEW CHURCH BOARD OF PUBLICATION DISSOLVED	103

## FRONT COVER

Supported in large measure by its legacy from Swedenborgians of the past, the church needs \$42,810.00 from living Swedenborgians to meet the cost of this year's program. So far, only a little over half of this has been raised: the deficit will deplete the church's funds unless many who have forgotten will contribute now. Send checks to Chester T. Cook, Box 215, Deer Isle, Maine.

THE MESSENGER  
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