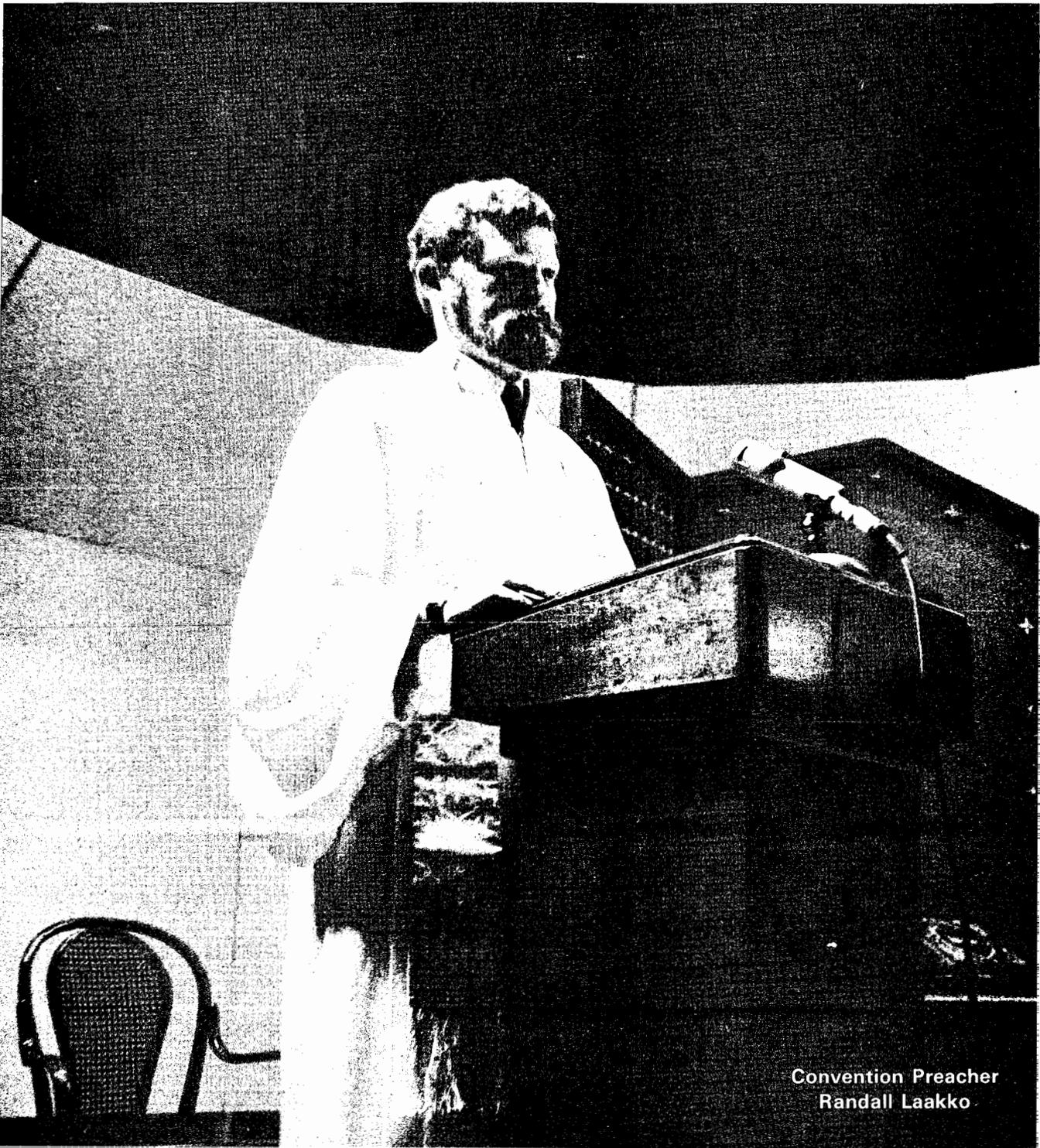


THE MESSENGER

Official Organ of the Swedenborgian Church

SEPTEMBER 1969

CONVENTION ISSUE - II



Convention Preacher
Randall Laakko

LETTER FROM THE EDITOR

In his President's Address to Convention, Ernest Martin listed twelve examples of vitality, growth and relevance in the Swedenborgian Church, noting that he could have listed even more. These are things that we have *done* in the church—with deliberation, risk and hard work—so they are causes for joy, confidence, and a good feeling about the future of our church. Similarly, in the Convention Sermon (printed in this issue) Randall Laakko spoke with an eloquent ring of fundamental truth, of "The Church Alive."

I agree with their observations, interpretations and feelings about the church—which includes agreeing with them that many gaps and obstacles still lie between where we are as a church, and what the present signs indicate we yet can be. One such obstacle concerns me now, because it is illustrated indirectly by two issues appearing in this month's *Messenger*. That problem appears likely to be the most serious facing us as a church today: we have not yet learned to talk with one another.

On page 141, there is an account of the Convention Worship Service, in which several variations on traditional worship forms were prominent. Personally, I felt that it was a beautiful and worshipful service. The fact that I felt that way is significant, because everyone who talked to me about it

on that Sunday felt the same way. It was not until the next day that I heard—second hand—that some did not like it: it was a week before anyone talked to me directly expressing displeasure with it.

The fact that there are different and conflicting opinions and feelings about that service is not surprising, nor is there anything whatever wrong with it. If everyone had agreed about a service as different as that one was, I would have suspected our church of being afflicted with a near-fatal case of apathy. But the fact that those who liked it tended to talk only to others who liked it too, and those who didn't like it tended to stay similarly cloistered, even while we were all together in the same dining room and dormitories—that fact appears to me somewhere between unfortunate and vitally dangerous. I hope the pages of *The Messenger* will be used for dialogue between the camps, but it would have been better still if the dialogue had already begun more widely in face-to-face encounters.

Another item: on page 146, there is a "Letter to Adults" from a group of young people. Frustrated at once by their estrangement from Swedenborg and the adults to whom his teachings are so relevant and important, the young people say some things that shock some adults. Okay. But several adults wanted me not to print the letter (there were enough that no adult who objected should feel

Con't. on p. 157

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THE CHURCH ALIVE

The Rev. Randall Laakko

John 13: 35. *By this all men will know that you are my disciples, if you have love for one another.*

“Search for Love” by D. H. Lawrence

Those that go searching for love
only make manifest their own lovelessness,
and the loveless never find love,
only the loving find love,
and they never have to seek for it.

I have struggled for several months with the task of this moment....The fruit of that struggle which I wish to share with you is a growing conviction that our church is very much alive.



To communicate this conviction I need your help and participation. Would everyone open your service folder so that you may look at the entire cover. Isolate in your mind's eye the name of the General Convention of the Swedenborgian Church. What is the General Convention of

the Swedenborgian Church? I find that the name represents a rather ambiguous entity when considered in itself. Now look at the drawings of the various facilities of the Pacific Coast Association. Focus on the edifice you identify as the location and headquarters of your participation and experience in the church. If you are not a member of the Pacific Coast association—many of us gathered here are not, picture in your mind the building where you have involvement in the life of the church. Now with that picture in front of you, put the people who are related to that location into the picture—let yourself feel the relationships you have with the people who make up that religious community. Hold those people and your relationship to them in your mind—feel the feelings—feel the relationships.

In feeling the relatedness you have with those others, isolate the aspects of your relations which have the greatest meaning for you. By meaning, I mean those parts of the relationships which make a

difference in your life, which have significance for your living. If you are like me, the most important aspects of your relationships are found in the feelings of trust and its openness, acceptance and its security, love and its power, support and its courage, forgiveness and its joy, or in their opposites of suspicion, rejection, hatred, indifference, and vengeance. These feeling elements of our relationships in our home church and/or in the expanded field of our associations and convention levels are what give us a feeling about the church, its past impact on our lives, its present meaning and its future course as viewed by each of us as individuals.

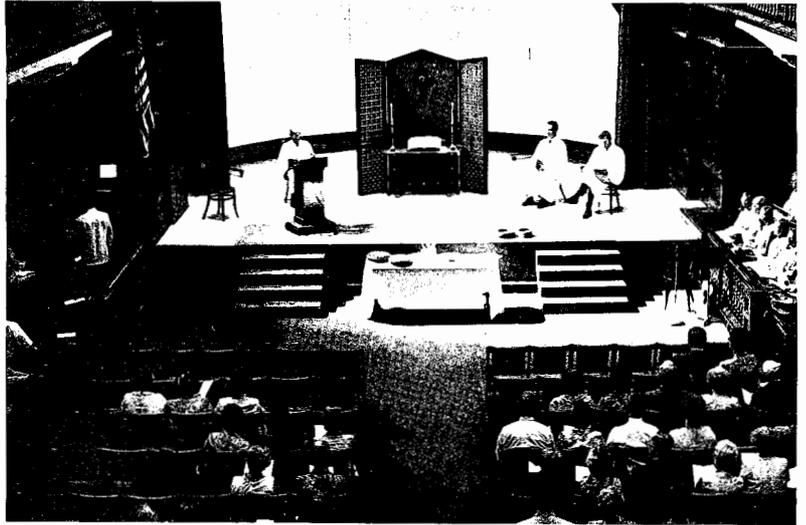
When I consider these relationships, their harmonious elements and their areas of conflict, I feel that the church is very much alive. The church, that is the people—make a significant impact and give meaning to my life—meaning that I would not otherwise know and have.

Then, when I begin to consider the issues and concerns I have about the world and society we are a part of, a feeling of mission comes into my life for I feel that the resources of people, understanding and relatedness I experience seems so relevant to the needs of the world. The needs of people who make up this our world cry out for someone to respond. What we have from our relationships in the church has so much to say to the kind of isolation and abandonment that Ella Wheeler Wilcox captured in her poem *Solitude*:

Laugh and the world laughs with you
Weep and you weep alone;
For this brave old earth must borrow its mirth,
It has trouble enough of its own.
Sigh and the hills will answer;
Sigh, it is lost on the air!
The echoes bound to a joyful sound,
But shrink from voicing care.

Rejoice and men will seek you,
Grieve and they will turn and go;
They want full measure of all your pleasure,
But they do not want your woe.
Be glad and your friends are many;
Be sad and you lose them all:
There are none to decline your nectar'd wine,
But alone you must drink life's gall.

Feast and your halls are crowded;
Fast and the world goes by;
Succeed and give, and it helps you live,
But no man can help you die.



CONVENTION SUNDAY SERVICE



The Convention Service was conducted by the Rev. Calvin Turley, (top left) General Pastor of the Pacific Coast Association; Convention President, Ernest O. Martin, (2nd left); and the Rev. Randall Laakko, (third left) was Convention Preacher. The service was held in Little Bridges Auditorium of Pomona College (top right); the Leaguers sat together (center). Music was led by Bertrand Chombeau, organist and Dr. Gary White, violist, from San Diego (bottom right) and Wayfarers' Chapel choir (bottom left).

CONVENTION SERVICE

Traditionally classic in appearance and tone, but boldly innovative in content, the Convention Sunday Service was deeply inspiring to some, just as deeply disturbing to others. Led by the Revs. Calvin Turley, Randall Laakko and Ernest Martin, it incorporated many new variations on old liturgical forms.

After a hymn, it opened with an original litany, recognizing the relevance of religious worship to life in all the world in brashly contemporary terms. This was followed by a "Call to Community," in which the congregation was urged to look at one another, take each other's hand, consider the distances and environments from which they had come, and feel the closeness of community that they shared. There were hymns and anthems, traditionally rendered; but readings were from Swedenborg and from the "contemporary prophets" in the motion picture that had been used as a discussion-starter Friday afternoon, as well as from the Word.

The Sacrament of Holy Communion, administered by President Ernest Martin with the assistance of two more General Pastors, Calvin Turley and Richard Tafel, was served by a mixed group of ministers and laymen. During the serving of the elements, the Rev. Jerome Poole played his guitar and led the singing of a particularly appropriate folk-type song, "We Are Your Bread Now." The Leaguers, sitting together, already knew the song well, and many in the congregation soon picked it up—first joining in the refrain, and eventually in the verses as well. Extemporaneously, even the organ and viola joined in toward the end.

The most striking innovations in the service—the opening litany, and the sing-along during Communion—drew the most strongly polarized reactions. For many, it was profoundly worshipful and vitally filled with meaning in a spirit that was reflected in the Rev. Randall Laakko's Convention Sermon. For others, it was simply strange and distressing. Since it is sure to be a topic of conversation for some time wherever delegates or visitors report "back home" on the convention, expressions of feeling about it—positive or negative—will be welcomed in the pages of *The Messenger*.

FACES AFTER THE SERVICE



There is room in the halls for pleasure,
For a long and a lordly train;
But one by one we must all file on,
Through the narrow aisles of pain.

The life-giving aspects of the relationships we have as a church can speak to the conditions of estrangement and solitude that face each of us and all persons.

The life I feel in the church is not solely a perception of the relationships I have with others. It is to be found operating in the relating of all of us to one another and the relationships of the very structure which make up this organization. The reflecting and searching that is going on at every level of the church is a significant indication of life. We are becoming increasingly aware of the present problems and areas of weakness in our midst. This awareness is a key factor in the regenerative process whether individual, group or institutional in effect.

Specific examples of the process would be last year's convention when laymen looked at the church and told it like it was, and again at the Urbana Conference where people related together in the struggle to see the real situation of the church and explore new directions of achieving common goals. More recently the Swedenborg School of Religion Consultation meetings was another pulse beat of life within our church.

Most recently this convention for many of us, the Ministers and Wives Institute and the LEI experience have been filled with encounters and the give-and-take of dialogue which has vibrated with life. There seems to be a resonating chord in all of us, both young and old. I have never felt the depth of relationships more than in these past three weeks. Do you sense as I do, new understanding and acceptance of one another?

During the "Call to Community" at the beginning of this service, I watched you as you turned toward one another, and reached for each other's hands. I saw tears in the eyes—literally—of many of you, and I saw warm smiles as you related to one another as the human beings that you are. The Church alive!

Can it be that we are becoming more unified as a body? We have in the past struggled against one another and there will be times in the future as

well. But we are making progress in accepting our diversity. All of which promotes new life. In diversity we are stimulated to grow. I see this passage from the Arcana as descriptive of the process we are in: A. C. 4468.

"There are two things which conjoin together the men of the church, namely life and doctrine. When the life conjoins them, the doctrine does not separate them; but if the doctrine alone conjoins them, as is the case at this day within the church, they are separated from one another and make as many churches as there are doctrine; although the doctrine is for the sake of life, and life is from the doctrine. That the men of the church separate from one another if doctrine alone conjoins them is evident from the fact that a man who is of one doctrine will condemn him who is of another doctrine, sometimes to hell. But that the doctrine does not separate the men of the church if the life conjoins them, is evident from the fact that a man who is in goodness of life does not condemn another who is of a different opinion but leaves the matter to his faith and conscience, and this even as regards those who are outside the church; for he says in his heart that ignorance cannot condemn anyone who lives in innocence and mutual love as do little children, who also are in ignorance when they die."

It seems to me that we as the church are finding increasing unity of spirit through our life together—life together that goes far beyond this convention experience.

One interpretation of this new relationship together is the regeneration process which includes acknowledgment and reformation. I further wonder if we have not experienced a process of the church's consummation due to an overbearing emphasis on doctrinal formulations couched in partic-



ular terms and experienced as something to be thought about and expressed verbally rather than lived out....It seems to this observer that we are seeing our way out to Bonhoffer's straightforward man and Buber's primary truth of I/thou relationships.

Consummation, repentance and reformation produced radical change, re-direction. All the change we see about us and feel needed in the church which is finally ourselves, suggests that a new birth is underway.

Such re-direction is not something that happens to us; instead we are active participants in it. As Ernie Martin suggested on Friday, things like this convention, LEI, the workshop—did not accidentally occur, they were consciously developed. We can enhance our own growth by working at our relationships with ourselves, others and God. Stated another way, the growth of our church locally, nationally and internationally into communities of love and its openness between people is a goal worth pursuing. To create that increased effectiveness at loving one another as Jesus indicated his followers would do, we need carefully to consider the methods and form presently employed in the church whose purpose it is to help people grow in understanding and love for one another. The present-day cry of many for change suggests that more effective means are desired. Such an evaluation will take us to the present structures of worship services and programs of ministry of the church. I am personally convinced that the entire meaning and significance of the church may be summed up in the growth in ability to love God and others while at the same time valuing our own God-given humanness—a humanness which is still in the category of unrealized potential. If love is the source and the end goal of the creative act of the Eternal Thou, and truth is the manifestation or



General Pastors Ernest Martin and Calvin Turley participate in the investiture of Richard Tafel as General Pastor.

actualization of that love, then we are thrown back to study the forms we use to express love.

We Are Transmitters

As we live, we are transmitters of life.
And when we fail to transmit life, life fails to flow through us.

That is part of the mystery of sex, it is a flow onwards.
Sexless people transmit nothing.

And if, as we work, we can transmit life into our work,
life, still more life, rushes into us to compensate,
to be ready
and we ripple with life through the days.

Even if it is a woman making an apple dumpling,
or a man a stool,
if life goes into the pudding, good is the pudding,
good is the stool,
content is the woman, with fresh life rippling in to her,
content is the man.

Give, and it shall be given unto you
is still the truth about life.
But giving life is not so easy.
It doesn't mean handing it out to some mean fool,
or letting the living dead eat you up.
It means kindling the life-quality where it was not,
even if it's only in the whiteness of a washed
pocket-handkerchief.

D. H. Lawrence

How then do others know that we respond to God? — If we love one another!



Convention Preacher Randall Laakko pronounces benediction after Communion Service.

Convention Theme Program

PEOPLE MEETING PEOPLE

On Friday afternoon, Convention delegates and visitors saw a film, Roadsigns on the Merry-Go-Round, which was the basis of a panel discussion, and of small group "Table-Talk" later in the evening. Following is a collection of excerpts from the thought-provoking film.

The failure of rationalism is evident. With the best of intentions, a rationalist imagines that a small dose of reason will be enough to put the world right. He wants to do justice to all sides. Disappointed by the irrationality of the world, he realizes his futility, retires from the fray and weakly surrenders to the winning side. Worse still is the total collapse of moral fanaticism. A fanatic imagines that his moral purity will prove a match for the power of evil, but like a bull who goes for the red rag instead of the man, grows weary and succumbs. Then, there is the man of conscience — he fights singlehanded against overwhelming odds. There are so many conflicts going on, all of which demand some vital choice that he is torn to pieces. Evil approaches him in so many deceptive guises that his conscience becomes nervous and vacillating. In the end he contents himself with a salved, instead of a clear, conscience. To some the path of duty offers a sure way out,—a grasp at the imperative as the one certainty; but when men are confined to the limits of duty they never risk a daring deed on their own responsibility which is the only way to defeat evil. What of the man who values the necessary deed more highly than a clear conscience, who is ready to sacrifice a barren principle for fruitful compromise. He must beware that in choosing the lesser of two evils, he may fail to see that the greater evil may prove to be the lesser. Some seek refuge from the rough and tumble of public life in the sanctuary of their own private virtue. Such men, however, are compelled to seal their lips and shut their eyes to the injustice around them. Who stands his ground? Only the man whose ultimate criteria is not his reason, his principles, his conscience, his freedom or his virtue but who is ready to sacrifice all these things when he is called to obedient and responsible action in faith, and responsible allegiance to God.

I've been reading this book on the world view of physics. It has brought home to me how wrong it



Paul Zacharias introduced the motion picture which was shown to stimulate discussion on Convention theme.



The film's effectiveness as a discussion-starter was weakened by projector trouble.



Horand Gutfeldt, Paul Zacharias and John Hitchcock, discussion panel, most effective at bringing out significance of the film.



Pres. Ernest Martin picked up themes from the film in his address to Convention which pinpointed signs of life and growth in the church.

is to use God as a stopgap for the incompleteness of our knowledge. The frontiers of knowledge are inevitably being pushed back further and further, and it is a more or less continuous retreat. We should find God in what we do know, not in what we don't. Not in outstanding problems, but in those we have already solved. This is true not only for the relation between Christianity and science, but also for the wider human problems such as guilt, suffering, and death. It is possible nowadays to find answers to these problems which leave God right out of the picture. It just isn't true to say that Christianity alone has all the answers. In fact Christian answers are no more conclusive or compelling than any of the others. Once more, God cannot be used as a stopgap. We must not wait until we are at the end of our tether. He must be found in the center of life, in life, and not only in death; in health and vigor, and not only in suffering; in activity and not only in sin.

God is not remote from us. On the contrary every moment he awaits us in the activity, the work to be done. He is at the point of my pen, my pick, my paint brush, my needle and my heart and my thought. It is by carrying to its natural completion the stroke, the line, the stitch I'm working on that I shall lay hold on the end towards which my will at its deepest level tends. The enormous might of God's magnificence is brought to bear on our frail desires or tiny objectives without ever breaking their point for it gives us super vitality and in our spiritual life a higher principle of unity to make human endeavor holy or to make Christian life fully human.

He who decides is free. If there were a devil, it would not be one who decided against God but one who in eternity came to no decision.

The spiritual value of a man depends on the degree of reality that God has assumed for him, not on the degree of speculative or even effective perfection, but on the degree of reality. To transpose God from the plane of the imaginary to the plane of the real, is the fortifying power and proof of truth for all who seek to believe, but for whom the Divine is still hopelessly unreal and imaginary. He who dares to believe reaches a sphere of creative reality in which things seem to be made out of a

different substance. Everything remains the same so far as phenomena are concerned. And at the same time everything becomes luminous, animated and loving.

Dietrich Bonhoeffer (from Nazi concentration camp):

Who am I? They often tell me I stepped from my cell calmly, cheerfully, firmly, like a squire in a country house. Who am I? They often tell me I used to speak to my warders cleanly, friendly, clearly with little mind to command. Who am I? They also tell me I bore the days of misfortune equably, smilingly, proudly, but one accustomed to win. Am I really that which other men tell of or am I only what I myself know of myself, — restless and longing, sick, like a bird in a cage struggling for breath as though hands were compressing my throat, yearning for colors, for flowers, for the voices of birds, thirsting for words of kindness and neighborliness, tossing in expectation of great events, powerlessly trembling for friends at an infinite distance, weary and empty and praying, fainting, faint and ready to say farewell to it all. Who am I? This or the other? Am I one person today and tomorrow another? Am I both at once? A hypocrite before others and before myself a contemptible, weebegone weakling, or is something within me still like a beaten army fleeing in disorder from victory already achieved? Who am I? They mock me, these lonely questions of mine. Whoever I am, thou knowest, O God, I'm thine.

You shall not withhold yourself. You, imprisoned in the shells of state, church, school, economy, public opinion and your own pride: break through your shells, become direct. Man, have contact with men. Ancient rot and mould is between man and man. Forms born of meaning degenerated to convention, respect into mistrust, modesty in communicating into sullen silence. Now and then men grope for one another in anxious delirium and miss one another for the rot is between them. Clear it away. Establish directness formed out of meaning — respectful, modest directness between men, and you shall help. Each man you meet needs help. Each needs your help. This is the thousand-fold happening of each moment. You shall awaken in the other a need of help, and in yourself the capacity of help. Even when you yourself are in need — and you are — you can help others, and in

ANCL REPORT

Ernest Ekberg, who has been President of ANCL for three years, has been appointed League Advisor. His report to Convention, as retiring President, follows.

To the officers and members of the General Convention and the American New Church League

This year ends for me my three-year term as President of the American New Church League which I have faithfully sought to serve.

I believe a short summarization of the past three years will hopefully show you that the national league in our church is still progressing.

Upon our election to the ANCL executive committee, Randy Laakko, Jerry Poole, the past members of the committee and I have had to build up the league from a loosely knit organization to what it is today. We attended many meetings, sought help through thousands of letters and questioned ourselves all the time trying to bring young people and adults together in the church. To a degree we have succeeded.

There have been visits to most all of the leagues by the President where favorable results have been recognized. Since 1966 there have been four new leagues ask for membership in ANCL. There are two more hopefuls in the offing.

On the national level down to the local level correspondence has been the main objective to which this administration has adhered to. We believe that this is what has kept the leagues aware of what has been happening. This also gives them a feeling of belonging to something that is more than just a name.

I believe the most encouraging part of the year was when the California planning committee asked us to take part in the actual planning of Convention. We will be eternally grateful for that opportunity and hopefully others will follow in their footsteps. It means a great deal to us to be included in the planning.

I personally would like to take this opportunity to thank some people. First, I want to thank General Convention for their great financial assistance. They have spent thousands of dollars on the league and we appreciate it very much. Second, Randy Laakko and Jerry Poole are a constant source of



information and help and without them we wouldn't be where we are today and I thank them from the bottom of my heart. Last but not least, I want to thank you the members of Convention for your help and advice which at times we needed.

I do believe we can work together in the future if we all try. Thank you.

Respectfully submitted,

Ernest A. Ekberg, President
American New Church League

A LETTER TO ADULTS

This week-end (May 2-4, 1969) the New Church of New York sponsored a house party. The group of young people toured New York, had a party, and enjoyed the friendship of people old and new. A good time was had by all. The social part of our house party was a success.

But that was not the only reason for this house party. We traveled from Michigan, Massachusetts, Maryland, Maine, Delaware, and Pennsylvania, not only to have a good time but also to learn something. So Saturday morning the learning part was taken care of by a discussion on "love." The Rev. Dr. George Dole flew down from Boston to lead the group. First he gave an outline of the problem. Then he broke the group into three discussion groups. Let us relate how one of the discussions went:

Leader—What are the kinds of love?

Group—Well, there's brotherly love, paternal love, and marital love.

Leader—What about marital love?

Group—Well, marriage is a way of having children. There are laws that must be followed in our society.

Leader—What does Swedenborg teach about marital love?

Group—Silence.

Leader—What does Swedenborg teach about love?

Group—Silence.

Leader—Swedenborg says that marriage is the union of the love of wisdom. Man represents wisdom and woman represents love of wisdom. The spiritual union of the two will be a perfect marriage. Now what are your feelings on that interpretation of marital love?

Group—Silence.

Leader—That is what our religion teaches.

Group—But there's no way to know that that's what is true. I mean, the Muslims believe in Allah, don't they?

Leader—Well, the time is up so we have to get back to the main group.

(some of the other groups did better)

From this discussion we would like to make a few comments:

1. Swedenborg is known by few of the young people here.
2. Even when they do know the rhetoric, it means little to most of them.
3. The young people do not know any more about Swedenborg now than when they came.

It seems that Swedenborg is irrelevant to many young people today. His thought in no way contributes to the decisions that they have to make in their everyday lives, decisions on dating habits, personal ideals, and for the college people, whether or not they should join the student rebellions. And how about the church? It doesn't relate either. Some of the older people feel that because the old service represents what is true it is still valid, because the truth never changes. Well, the truth may never change but methods of communication do. And today the church is reaching very few young people.

Why is this true? Many young people feel that the present church is un-Swedenborgian. As we understand it, the church should be within people. But what we see is an organization that is similar to every other Protestant church, that sometimes worries about the rules more than the people they effect.

Second, the doctrine in its present form is largely incomprehensible to young people. Love of wis-

dom, regeneration, conjugal love don't mean a thing the way they are presented.

Third, in too many cases Swedenborg is not even presented to the young people. It was reported that in one Sunday School he wasn't even mentioned until last Easter.

The concerned young people have some suggestions to these problems.

First, Swedenborg must be taught in all Sunday Schools and it is imperative that his doctrine be translated in a form that is meaningful to young people. This does not mean that his doctrine should be "watered down." Communication is what we plead.

Secondly, we feel that the church should place its financial priorities in summer camp and winter retreat programs, instead of liberal arts education at Urbana.

The sermon part of the service should be revised. We feel that the sermon should be an outline for a discussion, a dialogue instead of a monologue. The minister should talk with you, not at you.

Sloan Coffin, chaplain of Yale University, once said in answer to those who criticize the dissenters, "If you don't love America, leave it to those who do, but if you do love her, then engage her in a lovers' quarrel." We would like to say, "We love the church, so we engage her in a lovers' quarrel."

Torgny J. Vigerstad

Sara Ebel

Cathy Thomas

Wendy Geis

Brian Keith

Drafting Committee for House Party

EDITOR'S NOTE: Off-the-record comments from young people suggest a postscript. Few of those who endorsed the letter seemed to intend to criticize the hosts of the New York House Party, which was very much enjoyed. However, the letter should not by any means be dismissed as youthful exaggeration. It is a serious plea to be taken seriously—a request that adults throughout the church listen more closely to youths' questions before "answering," an invitation to dialogue and serious discussion inter pares. Correspondence will be welcomed.

CONVENTION FACES



Irv McCullum San Diego



Wendy Geiss New York



Ad Liebert Pittsburgh



Horand Gutfeldt Urbana



P. Zacharias Kitchener



Roger Paulson Urbana



Cathy Thomas Wilmington



John Hitchcock El Cerrito



**Frank Shaw
Manchester**



W. Locke Detroit



Ells Seibert El Cerrito



**Dr. Paul Zehner
New President, Urbana College**



Jay Lee Celia Guiu Ernie Ekberg



Naida Wilson St. Louis

Bert Chombeau San Diego

SUMMARY OF GENERAL COUNCIL MEETING

General Council met for its first session on Thursday, July 31, 1969 from 9 A.M. to 5 P.M. at Garrett Hall, Harvey Mudd College, Claremont, California.

Reports by the President and Recording Secretary were approved as printed in the Advance Reports.

The Vice-President reported that three more societies have joined Convention's Common Fund, and another plans to join in September.

It was learned the Des Plaines, Illinois Society was planning to sell portions of unused land in order to meet part of its obligations to Convention.

In view of the many obligations Convention now faces, Council *VOTED* that the President appoint a committee to study the entire financial picture and report back to Council at its mid-winter meeting.

It was reported the agreed-upon transfer of funds from the Board of Publications to Convention's Department of Publications was being held up pending sale of property in Harlem.

Upon recommendation of the Council of Ministers, Council *VOTED*:

- a. That reports on the London meetings should be made available to all Societies and Associations, using tape recorders, slides, films, personal reports, as well as transcripts of papers given at the World Assembly.
- b. That a requested appropriation for an additional \$500 for the Committee on Worship—earmarked for publication of "Our Daily Bread" for the year 1970-71—be referred to the Budget Committee.

It was *VOTED* a sum not to exceed \$3,000 be appropriated to assist ministers and their wives to attend the World Assembly in 1970. (This is the approximate amount spent annually to bring ministers and their wives to Convention sessions.)

A layman's appraisal of Program Link was given Council by Mr. Owen King. Council appreciated Mr. King's sharing his feeling of indebtedness to the program.

The Rev. Othmar Tobisch met with Council to

give latest details of plans for next year's stay in London. Council gave consent to Mr. Tobisch's writing to Societies and Associations, asking them to assist their ministers with travel expenses as they were able, and agreed to make necessary advances on the funds to be received from the Alliance Mite Box next year, for assistance to men in the missions field.

Two invitations have been received for Convention in 1971: from Urbana College and the New York Association (at Adelphi College, Garden City, Long Island). Council has *VOTED* to accept Urbana's invitation, but wishes to thank the New York Association and hopes that its invitation might be re-issued in 1972.

Ernest O. Martin, President

*Ethel V. Rice,
Recording Secretary*

REPORT OF THE COUNCIL OF MINISTERS TO GENERAL CONVENTION

The Council of Ministers' sessions this year, held at Harvey Mudd College, Claremont, California, were preceded by an Institute for ministers and their wives, July 22-25, and is reported upon as follows:

By means of this report, the ministers and their wives wish to express their sincere appreciation to the church for making possible the Institute held this past week. (23 ministers and lay ministers were present and 17 wives.)

Under the leadership of Dr. Howard Clinebell, Jr. and his wife, Charlotte, we experienced an intensive week of personal and professional growth. The theme of the Institute was: "Marriage—Living our own—Counseling others."

The week was a blend of personal searching and insight with presentations of theological and psychological frames of reference. The experience has been for us a most welcomed and regenerating ministry to our needs. Again, we express our grateful appreciation.

The business sessions our Council held took place July 29-30 at Harvey Mudd College. The following items are reported for information and for action by our Convention:

1. Thirty ministers and three lay ministers in attendance.
2. It was voted to express to Convention that it is the conviction of the Council of Ministers that it would be unwise for the General Convention to hold sessions in 1970 because of the 1970 World Assembly in London.
3. The Council of Ministers voted to use the Ecumenical Lord's Prayer at Convention Sunday services, and that it would be used this year.

Our Father in heaven:

Holy be your name,

Your kingdom come,

Your will be done,

on earth as it is in heaven.

Give us today our daily bread;

Forgive us our sins,

as we forgive those who sin against us.

Save us in the time of trial,

and deliver us from evil.

For yours is the kingdom, the power, and the glory for ever. Amen.

4. In response to inquiries to the Committee on Worship it was the consensus of the Council meeting that a variety of forms of service at Convention Sundays would be welcome. In this light it is the conviction of the Council that it is unnecessary for clergy serving Communion at Convention to wear clericals, and further that we would welcome laymen distributing the elements at the service.

5. *Conscientious Objector Resolution*

The Council of Ministers voted unanimously to recommend to Convention that the Secretary of Convention maintain a register of young men and women within the fellowship of the Swedenborgian Church who are recognized by the Selective Service System as Conscientious Objectors to War, and that the President of Convention appoint a minister to serve as a spiritual counselor and advisor to these young men and women and to others who may apply to the Selective Service System for recognition as Conscientious Objectors. The purpose being that the Church might, in this way, show its sympathy with those whose conscience dictates such a step, and may be of some assistance to them as they struggle with all of the implications and legal

problems which such classification brings.

6. *The Black Manifesto*

The Council of Ministers voted (with one dissent) to recommend to the General Convention that it request General Council to appoint a committee to study our responsibility to the black community of the United States and to recommend possible courses of action to the General Council at its midwinter meeting.

7. *Abortion Resolution*

The Council of Ministers voted unanimously to recommend to Convention the adoption of the following resolution: "Let it be resolved that the General Convention supports the legalizing of abortion in cases where it is responsibly applied for physical and emotional welfare of those involved. Be it also resolved that such therapeutic abortion should be considered primarily a matter of concern between the patient, attending physician and personal counselor."

8. *General Pastor*

On recommendation from the Committee of General Pastors and on the request from the Middle Atlantic Association, the Council of Ministers recommends to General Convention the consecration of the Rev. Richard H. Tafel, Sr. as General Pastor of the Middle Atlantic Association, the service to be at this Sunday service of Convention.

9. *Lay Minister (Authorized Candidate)*

The Council of Ministers recommends to the General Convention that the President of Convention be empowered to extend the authorization of John Jeffery of Calgary, Alberta, Canada, as an authorized candidate for the Lay Ministry, if in the President's judgment he deems it wise.

10. *Elections*

The following persons were elected:

Chairman The Rev. Paul B. Zacharias

Secretary The Rev. Erwin D. Reddekopp

Executive Committee Member for a term of three years:

The Rev. Dr. Robert H. Kirven

For next Convention preacher (1970 or 1971):

The Rev. Erwin D. Reddekopp

Alternate The Rev. David Garrett

Respectfully submitted,

Erwin D. Reddekopp, Secretary
Council of Ministers

GREETINGS FROM BRITISH CONFERENCE

Dear Mr. Martin:

It gives me great pleasure to send to you and to all our friends of the General Convention of the New Church the love and the greetings of every member of the General Conference. We pray that the Lord will bless you in everything you endeavor to do in His Name.

My own term of office as President of Conference will soon be ended. May I share with you a few of the thoughts I have presented to various meetings of New Church members in this country?

Next year many of you will be coming to Europe for the World Assembly, and we are anticipating with pleasure the experience of worshipping together and of discussing the work our Lord calls us to do in the second half of the twentieth century. Recently I was delighted to meet and talk with your own Rev. Richard Tafel during his brief visit together with Rev. Othmar Tobisch to this country.

The Teachings of the New Church assure us that our Lord is leading to heaven all good men and women of every religion, Christian and non-Christian. Faithfulness to one's personal religious commitment, not membership of a particular group or institution, prepares one for the reception of eternal life. It is not our function in the world therefore to change people's religious allegiances. Even if we had the resources to do it, the Lord does not require us to go out and build an ecclesiastical empire by converting anybody and everybody. Nevertheless the New Church is not a monastic-like community that lives within its own walls; it is a missionary church. Which souls does our Lord ask us to missionise? The uncommitted, those searching for the meaning of life and for a faith to which they can devote themselves wholeheartedly. Let us eschew any high-pressure salesmanship of our faith that ignores the value of a religion other than our own that a soul sincerely believes in and practices; yet let us pray in the words of the prayer printed in Convention's Book of Worship: "Cleanse us from all false pride, from self-complacency, and from indifference to the hunger of any human soul."

The Lord bless you and your family, and every member of the Convention!

Yours fraternally,

John E. Elliott

CONVENTION'S REPLY

Dear Mr. Elliott:

On behalf of the General Convention I am happy to send our love and best wishes to you and to all members of the General Conference. We were happy to receive your greetings, and will share them with ministers and laymen meeting at convention in Claremont, California, the end of July.

We look forward to a report from Othmar Tobisch and Richard Tafel on plans for the World Assembly in London in 1970. Interest is mounting in Convention, and we anticipate a large and enthusiastic delegation. More important than formal talks or services will be the opportunity we will have to become acquainted and to share hopes, dreams, and plans for the future of our church.

I appreciate the breadth of view and spirit of tolerance you express in your letter to me. We are confident that we have a vision to share, and a mission to perform, and yet we have no desire to intrude upon the faith and commitment of others. It is so difficult to achieve a balance between righteous zeal and concern for others, and respect for their freedom and privacy.

Through our participation in the National Council of Churches, we have exciting opportunities to work with leaders of thirty-three Protestant denominations and representatives from the Roman Catholic Church. I have been impressed by the openness of these church leaders and Council staff members to Swedenborgian thought, and at the same time been stimulated by the calibre of these men and women and their contribution to my religious faith. It is a thrill to be able to sit down with other Christians and to share problems, dreams, and convictions, and it is comforting to realize that the Lord's Second Coming is not limited to those waving the Swedenborgian banner.

While we are reaching out in a spirit of cooperation, we are also devoting a great deal of thought to new and more effective ways of advancing the

regenerate life among our own membership. We are trying to unite the disciplines of theology, philosophy, psychology, sociology, history, etc. in an effort to achieve a greater degree of self-understanding and a more genuine way of relating to other people. Through retreats, conferences, institutes, and regular meetings of spiritual growth groups, we hope that we can help our members to grow in love and understanding and to realize a greater degree of fulfillment and an experience of life's joy and potential.

The Lord bless you and keep you.

Fraternally yours,

Ernest O. Martin
President

HISTORIC GRADUATION SERVICE AT URBANA COLLEGE

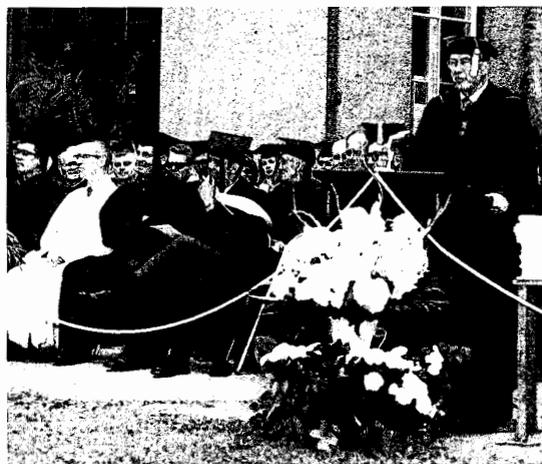
The "Annual" Commencement of Urbana College, was held on Campus at the Arches of Bailey and Barclay Halls, which bear the date June 19, 1851 on the cornerstone.

It was a most impressive and memorable Commencement; one impossible to repeat "annually," for it was both the "First" and the "Last" The first time for sixty-five years that the four-year degree was conferred upon a graduate, and the last time that the two-year Associate in Arts degree will be offered, as it was on Sunday, June 8th, to thirty students.

The processional was preceded by two pretty students, Gail Durnell of Urbana, and Betty Eidse, a New Church girl from the Pas in Manitoba, Canada. They were dressed in white and carried arm bouquets of American Beauty roses. These girls, with George Carroll as Grand Marshall, followed by so large a body of New Church men among the Trustees, Faculty Professors and College Administrators, led the line of seventy-seven happy graduates across the beautiful campus. It was an awe inspiring sight to the nearly seven hundred souls attending.

The Rev. A. J. Ruffin, pastor of the Jerusalem Baptist Church in Urbana, gave the Invocation.

His words were warm and well received. A member of the Board of Trustees from Urbana, Mr. Charles B. English, greeted the graduates on behalf of the community, pointing out the need for continued thinking out of problems together. The community, faculty and students, with the administration; motivated by the will to teach, have to continue in the ongoing process of learning through life.



At Urbana graduation, l.-r.: Rev. Richard H. Tafel, Jr. of Cincinnati; Rev. Ernest O. Martin, President of Convention; Dr. Jerry L. Walke, Dean; Mr. William L. Inskip, Registrar; Dr. Harold L. Yochum, Convocation Speaker.

Greetings from the Church were given by the Rev. Ernest O. Martin, President of the General Convention of Swedenborgian Churches, on a most timely theme. His remarks were well received and, I'm sure, clearly understood by the graduates. He spoke of the new age upon which they were embarking as one which is going far beyond, and greater than the age gap of our present concerns — the gap between what one is and what he may become, and stressed the need for oneness with the Church to provide leadership for the new age in the process of "becoming."

The President of the Urbana College Alumni, Brian Tremain, addressed the graduating class, stressing the point that this is *their* Commencement, and hoped that each would fulfill his obligations to Urbana College through continued growth and contributions — mentally, morally, physically and materially.

Kathleen Mason, who graduated cum laude, was the Valedictorian. She quoted Henry Thoreau, and expressed herself well by expanding on the ideal "Know thyself." Miss Mason stated that she had

made a start toward coming to know herself through having the privilege and opportunity of her experiences at Urbana upon which to base her foundation.

Cheryl Wilson, also cum laude in Bachelor of Arts degree, gave the Salutatorian address, expressing the thought that this degree is the award for these years of study which each has spent with his own objectives in mind, but is only the first step on the road to a goal of life. Miss Wilson also wished those who were completing the two-year course the best of luck and urged them to have the determination to go on with their education.

The formal address, "The Habitual Vision of Greatness" was presented by Dr. Harold L. Yochum, President of Capital University, Columbus, Ohio, who was well known and much respected and loved by many present. Several of Urbana College's present faculty members were former students of his at Capital University.

Dr. Yochum stressed the fact that each must have an organized philosophy of life, for that is what distinguishes man from all other forms of life; without which "we drift or slither along and never understand the real dignity of man. The habitual vision of greatness means more than just pouring into test tubes. It involves a vertical dimension of life that looks to God for meaning."

There were a most impressive group of learned and loved persons to greet the graduates, who were presented by Dr. Jerry L. Walke, Academic Dean, as they received their degrees from Dr. Ronald D. Jones, President. On the platform, gowned and wearing hoods indicating the degree conferred, and color signifying the field of learning, were Philip Alden, President of the Board of Trustees; William Inskeep, Director of Admissions and Registrar; The Reverend and Mrs. Franklin Blackmer; Brian Tremain, President of the Alumni Association; Charles English, member of the Board of Trustees; and our President of Convention, the Reverend Ernest O. Martin.

The Reverend Richard Tafel, Jr., pastor of the Cincinnati Swedenborgian Church, gave the benediction.

Jean Heydon-Hoyt

DR PAUL ZEHNER NAMED PRESIDENT OF URBANA COLLEGE

Dr. Paul A. Zehner, currently dean of the Marathon County campus of the University of Wisconsin at Wausau, has been selected as the new president of Urbana College.

The announcement was made by Richard W. Knowlton, chairman of the executive committee of the College's Board of Trustees.

Dr. Zehner, who will officially assume his duties as UC president September 10, replaces Dr. Ronald D. Jones, who will step down in September after five years as president.

Knowlton said the Board of Trustees was "especially pleased" that Dr. Zehner had agreed to accept the position of Urbana College president. Knowlton said the choice was made with the endorsement of the faculty, students and administration.

The Reverend Ernest O. Martin, President of Convention and an ex-officio member of the Urbana Board of Trustees, pledged continued support and cooperation of the church during Dr. Zehner's administration.

Dr. Zehner is a native of Ridgeville Corners, Ohio, where he graduated from high school in 1939. He received his B.A. degree at Valparaiso University, Indiana, and took his Ph.D. at Northwestern University in 1960.



He was in the U.S. Army from 1942-46 as an administrator where he worked closely with prisoners of war. From 1949-56 he worked in the office of development at Valparaiso as field consultant in charge of fund raising.

After completing work on his Ph.D. at Northwestern from 1957-60, he taught political science at the University of Wisconsin branch at Kenosha for three years.

From 1963-65 he served as consultant on a Carnegie Grant Council of Religious and International Affairs at Denver, and became Dean, or head administrative officer at the Wausau branch of the University of Wisconsin in 1966.

His wife, Hazel, also has her Ph.D. and is an instructor of music in the Wisconsin branch university system. They have two children, a 14 year old son, Kim, and a daughter, Janet, six.

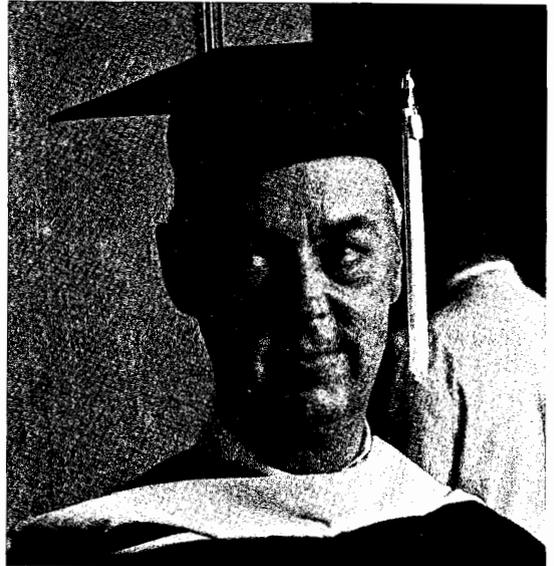
Knowlton said Dr. Zehner was one of numerous candidates screened for the post of UC president and visited the campus three times, before he was named to the post by the College's Board of Trustees.

He will visit Urbana periodically during the summer to assist the dean and administrative council in preparing for the fall quarter. He expects to move his family to Urbana about September 1.

"ROADSIGNS" cont'd. from p. 145

doing so, help yourself. Now is the time for the work of conquering. Make the crowd no longer a crowd. Out of forlorn and impotent men shape the shapeless to community. Break the withholding. Throw yourself into the surging waves. Reach for and grasp hands. Lift, help, lead. Make the crowd no longer a crowd. No longer through exclusion, but only through inclusion can the kingdom be established. When you redeem the crowd into men and strike even the heart of the crude, the greedy that stings you with your love, then and then alone is there present in the midst of the end, the new beginning.

WOOFENDEN RECEIVES M. A. DEGREE



At the commencement exercises of Saint Louis University on May 31, 1969, the degree of Master of Arts (Research) with a major in philosophy was conferred on Rev. William Ross Woofenden. Mr. Woofenden's thesis topic was entitled: *Swedenborg's Concept of Love in Action: A Study of the Ethics of Emanuel Swedenborg, 1688-1771.*

Mr. Woofenden's was one of only five graduate degrees conferred by the university in the field of philosophy. The total graduating class numbered approximately 1,500.

JEAN HOYT NAMED URBANA COLLEGE NURSE

Urbana College has established a much needed Student Health Service facility with Mrs. Jean Heydon Hoyt of Yucaipa, California, serving as the full-time registered nurse. A member of the Swedenborgian church, she wanted to come to Urbana when she graduated from Waltham School for Girls in Massachusetts but her desire to become a nurse prevented her from coming to UC at that time. She then went on to receive her R. N. from the New York State Regents Board in 1922.

Her granddaughter, Mrs. Robert J. (Sharon Heydon) Hallowell, Jr. is an Urbana College alumna.

MORE CONVENTION VIEWS



FOUR TAFELS put their heads together: Jon, Harvey, Richard and Bob.



Dick and Ginger Tafel concentrate, in different directions



Eunice Hamilton and Mareta Saul



Bertha Berran and Corinne Tafel



Cele Werben at the Wayferers' Chapel



Andre Diaconoff in conversation



Margit and Othmar Tobisch



Betty and Phil Lundburg

SOME GENERAL THOUGHTS ON THE DISCUSSION OF NEW DIRECTIONS IN THEOLOGICAL EDUCATION

It would be presumptuous of me to attempt to make any specific suggestions concerning Swedenborgian ministerial training or theological education in general. I shall, therefore, speak in a broader sense of one kind of concern I have for the Church, in the hope that it may have relevance for discussions of particular problems of training for today's Church ministry. In doing so I speak from long association with the New Church, from some thoughtful exchanges of opinion with other New Churchmen (especially at last summer's Urbana conference), and from my involvement as student and teacher in the university.

As to new directions, my own inclination is to favor a wide and tolerant view of what constitutes orthodoxy (and orthopraxy) and to encourage an examination of a wide range of possible specialized or "focused" ministries. It is the part of informed common sense, it seems to me, to structure ministries so that they are responsive to the environments of which they are a part. How specialized they should be and in what degree the Theological School should actively support a variety of novel departures in the ministry I will not here seek to suggest. Rather I should like to pursue some thoughts along the lines of a macro-theological/pedagogical model (if that expression be permitted).

It is my chief concern that the Church, in whatever forms it may assume, should be outward-looking in the sense that it encourage its members to be vitally alive to and involved in the profound changes of a society in painful and tumultuous transition. (I might say that I am not so much concerned with the specific mode of that involvement. It may take as many forms as do people's natures and inclinations.) What I am speaking about, in essence, is a Church which meaningfully addresses itself to peoples' individual and social consciences, one in which we are not intellectually or emotionally afraid of the world being too much with us.

Perhaps my own career, which almost every day puts me in touch, directly or indirectly, with the ferment of the university and the larger world with which it is so permeated, dictates the particular

nature and intensity of my concern. Others, with different perspectives, have spoken articulately of the contemporary search for inner meaning. Rev. Calvin Turley, for example, has commented perceptively and sensitively on this search and its implications for Swedenborgians and their Church. (See his article, "The Christian Diaspora," in the May issue of *The Messenger*.) The concern I voice is, I think, not the reverse but the obverse of his.

An acquaintance with some of today's discontented students and an attempt to understand the nature of their ideals, commitment, and fervor has drawn my attention to a universal phenomenon towards which the Church must define and pursue a real role. That phenomenon is the interconnectedness of the search for inner meaning and the struggle (and that is not merely SDS rhetoric) for the realization of societal ideals which have been rationalized away all too easily in the expedient pursuit of what Rev. Turley calls the American "efficiency model." Whatever the excesses of students' protest, and student violence is demonstrably slighter and much less vicious than other forms of endemic American violence, the honesty and reality of their commitment to ideals of justice and generosity is something we in the Church could well emulate.

The Church must be what the churches have been in their best and boldest days—the repository and gadfly of conscience (inner and outer-directed). It must seek to engender a creative response to the well-advertised malaise of contemporary life; it must guard against a response which is born out of reactive fear and violence and which denies the very essence of Christian charity. In short, it must respond with awareness and bold concern to the positive challenge of the search for deeper meaning and the realization of higher aspirations in today's world.

There are here, as promised, no recommendations or proposals. I am satisfied, and I do not speak facetiously, of New Churchmen's capacity to search out new specific approaches and study new programs for implementing the Church's larger purpose. My self-assigned task in this presentation has been to suggest a re-focusing or restructuring of that purpose. I am suggesting that the Church can no longer be, largely or primarily, what it has been for most, if not all, of us—a safe and comforting refuge from the world outside. (In the same way, it is becoming ever more clear that the affluent green suburbs like the one in which we

now meet can no longer be contented, isolated Camelots apart from the festering inner city and its problems.) The Church must seek to put its members in touch with that world. This it can do, not so much by means of substantive social service and other action-oriented programs which, for the most part, would be unrealistic and unconvincing, but more by turning its attention toward prodding the conscience of its members into confrontation with the disturbing world in which they live. If the Church succeeds in doing this it will also have gone a long way toward successfully responding to the inner doubts and conflicts of those who seek consolation in it.

It is my earnest hope that the kind of concern outlined above would find its way into the discussion of new directions in theological education and serve as a point of reference for the discussants.

Malcolm Peck

This was a talk given on Theological Education on Friday night, June 20th.

SWEDENBORG SCIENTIFIC ASSOCIATION

The seventy-second Annual Meeting of the Swedenborg Scientific Association was held in the auditorium of Pendleton Hall, Bryn Athyn, Pennsylvania, on Monday, May 12, 1969, with an attendance of sixty-one members and thirty-seven guests.

The program for the evening planned in honor of Dr. Hugo Lj. Odhner, consisted of talks by Professor Edward Allen, Bishop George de Charms, Rev. W. Cairns Henderson and Rev. Erik Sandstrom. The theme of the talks was the use of studying some of these aspects of philosophy to which Dr. Odhner had directed his time and ability. The relating of spiritual and natural truths, particularly through the study of creation and of the human mind was described as a central focus of Dr. Odhner's work and his inspiration of those who follow him.

President Fitzpatrick thanked the speakers. He was particularly delighted with the vision of the unity of creation emphasized in all the talks. As a student he had been impressed that all of Dr.

Odhner's teaching led to this vision. He presented Dr. Odhner with a token of appreciation from the Association in the form of a check and floral arrangement of red roses and white carnations. Dr. Odhner responded with thanks for the very nice although embarrassing program and for the gift. He also expressed thanks for a corsage previously presented to his wife who, he said, has supported him in every sense of the word from the beginning. He said that the Writings are a vast storehouse and give a vision of what man really is and what the world really is. The Academy must set the stage for the progress the New Church needs. It must show us how to live in both worlds at the same time.

Morna Hyatt, Secretary

LETTER cont'd. from p. 138

singled out by this). Now, it is unfortunate that the Leaguers needed to say something shocking, and it is too bad that adults must be made uncomfortable by it, but it would be even worse if the feelings that exist could not be shared and discussed and worked on.

There have been times and places when we have talked to each other in the church: in the Leadership Education Institute, at last summer's Urbana Consultation, in this year's Ministers-and-Wives Institute, to name only a few examples. There have been jobs to do in which people have worked through their disagreements well enough to get wholeheartedly behind the action to get the job done: building Bostonview in Boston, and relocating the Cincinnati church, for a couple more examples. Still, however, there remain these issues about which we speak freely only in enclaves of safe agreement—young people with young people, and adults with adults; those who like the service with others who also like it, and those who don't with others who don't. And these issues (there are many more than these two examples, of course) are cause for alarm.

Personally, I feel this problem deeply and sympathetically, because I instinctively want to shy away from conflict, feeling most comfortable in enclaves of safe agreement, and being tempted to gloss over differences whenever a shift in vocabulary or emphasis can keep a conversation pleasant and still reasonably honest. However, it is because I am keenly aware how hard it is to share conflicts, that I see so clearly how dangerous it is *not* to share

S T A T I S T I C S

BIRTHS

On March 1st, Jill JaNeen, was born to Mr. and Mrs. Bill Royer of Kansas.

Sgt. and Mrs. Stanley Unruh of Midwest City, Oklahoma, are the proud parents of a daughter born on April 16th.

A baby daughter, Wendy Tina, was born to Mr. and Mrs. Herb Hamm of Meadow Lake, Sask. on March 18th.

There were two recent births in the Fryeburg, Maine area: Jason Scott on May 2nd to Bruce and Joyce Perkins; and Victoria Lee to Arthur and Janice Botting on May 6th.

BAPTISMS

On March 30th in the Pittsburg, Pa. New Jerusalem Christian Church two infants were baptized: Robin Deane, daughter of Richard and Patricia Arnold; and Peter John, son of Mr. and Mrs. Malcolm Gray. Rev. Leon C. LeVan officiated.

Tracy Ann, daughter of James and Joyce Thurston of the Fryeburg Church was baptized on May 11th.

On May 13th David Michael, son of Louis and Diana Kuczykowski of the Philadelphia Church was baptized by the Rev. Richard H. Tafel.

Marvin Lee, infant son of Edwin and Irene Klassen of N. Battleford, Sask., Canada, was baptized by Rev. Henry W. Reddekopp on May 16th.

The following children were baptized by the Rev. Othmar Tobisch in the San Francisco Church during worship: June 8th,—Christina Muxall, infant daughter of Arne and Hanna Wiberg of San Francisco, and Braden Thomas, infant son of Thomas and Patricia Boyd of Mill Valley; June 22nd,—Kimberly, infant daughter of Leland and Arlene Bray of San Francisco; June 14th,—Nichol Tamarae Davis O'Brien, infant daughter of Tim Davis and Sandra O'Brien of San Francisco.

CONFIRMATIONS

Gary and Craig, sons of Marvin and Evelyn Kroeker, and Jeanine Mull, daughter of Keith and Marian Mull, all of the Pawnee Rock Church were confirmed into full membership on Palm Sunday.

In the Boston Church on January 16th, Roger A. Boreham and Dorothy B. Guarente were confirmed.

MARRIAGES

On May 27th David Elwood Fielding and Marie Susan Whitten were married in the Church of the Good Shepherd in Kitchener, Ontario. The Rev. Paul B. Zacharias officiated.

Richard Schnupp and Suzanne Mucka were married in the Pittsburgh, Pa. New Jerusalem Christian Church on March 29th, Rev. Leon C. LeVan officiating.

On May 10th Chester F. Connell and Brenda G. Potwin of the Fryeburg Church were joined in marriage.

On Saturday, May 3rd, Robert Andrew Miller was united in marriage with Deborah Marie Shoop in the Detroit Church of the Holy City, with Rev. Erwin D. Reddekopp officiating.

The following marriages took place in the Boston area: Michele Wattinne and Rodney F. Davis, St. Philip Neri Church on June 21st, the Rev. George D. McCurdy assisting; Marjorie Miller and Paul Howard in the Bridgewater New Church on June 15th, the Rev. George D. McCurdy officiating; Pamela G. Young and Peter Gardner in the Boston Church on August 2nd, the Rev. George D. McCurdy officiating.

In Detroit on May 26th, Richard J. Jacob and Linda L. Post were married by Rev. Erwin D. Reddekopp.

Thomas Pierre Connally and Carla Dianne Fannin were married at The Wayfarers' Chapel in Portuguese Bend, Cal. on July 12th, with the Rev. Robert Loring Young officiating.

DEATHS

Mr. John B. Penner of Saskatoon, Sask., passed into eternal life on May 7th. Resurrection service was held on May 10th, Rev. Henry W. Reddekopp officiating.

Resurrection Services were held on May 17th for Gladys V. Shaw, and on May 31st for Roger D. Ballard, both of the Fryeburg Church.

The following members of the Boston Church have passed away: Miriam A. N. Bohr on May 15th; Ida E. Bretschneider on June 13th; Amy Curtis Gill on June 14th; and Alice Shepherd Perry on June 19th.

Mrs. Leslie J. Freeman of Bridgewater, Mass. passed into the higher life, and on June 16th, funeral services were held in Bridgewater, Mass.

Miss Emma C. Hachborn of Kitchener, Ontario, Canada, died on July 22nd.

Mrs. Stanley Shupe of Kitchener, Ontario, Canada, passed into the higher life on July 11th at the age of 84. She is survived by her husband, one son and one daughter.

Gideon E. Brenneman, member of the Church of the Good Shepherd, Kitchener, Ontario, passed away on August 5th.

BARNES, JEROME DENNISON

Youngest of three sons of Mr. and Mrs. Gordon D. Barnes, Jerry was killed almost instantly when struck by an automobile in front of his home in Rockville, Maryland on Tuesday, July 8, 1969.

Besides his parents, Jerry is survived by his two older brothers, Geoffrey 11, and Stephen, 9; both sets of grandparents, Mr. and Mrs. Willard Barnes of Hyde Park, New York, and the Rev. and Mrs. Wilfred C. Rice of Brockton, Mass., and one great-grandmother, Mrs. Clara J. Rice of Thomaston, Maine.

Funeral services were held at the Tyson Wheeler Funeral Home in Rockville with the Rev. Wilfred Rice officiating.

LETTER cont'd. from p. 157

them. The point is not simply to argue with everyone at the drop of any hat: it is also to share optimism with those who are pessimistic, to share joy with those who are distressed, to share understandings with those who are frustrated and confused. It is a matter of talking to one another about the things which are most important between us, rather than sticking to the safe but non-productive topics. Ultimately, it is a matter of risking ourselves—our very life, in a spiritual sense—by offering to share feelings that matter to us very much, but which might not be accepted (but which might be accepted with new friendship and love). Some of us have learned to do this, in some environments. If more of us can, more widely, the church will become more fully alive, as we learn to love one another for what we really love and really are, rather than enjoy the simplicity of not “rocking the boat.”

In the Ministers-and-Wives Institute, Dr. Howard Clinebell observed that intimacy in communication is the basis of all other facets of true intimacy. If, in our Lord's New Church, we are to become so intimate as to love one another as He has commanded us to do, we first will have to learn to talk to one another.

Robert H. Kirven



Congregation sings a Hymn at Convention Worship Service

THE MESSENGER

SEPTEMBER 1969

LETTER FROM THE EDITOR	138
CONVENTION SERMON	
<i>by the Rev. Randall Laakko</i>	139
CONVENTION SERVICE	140
PEOPLE MEETING PEOPLE	144
ANCL REPORT	146
A LETTER TO ADULTS	146
SUMMARY OF GENERAL COUNCIL	149
REPORT OF COUNCIL OF MINISTERS	149
GREETINGS FROM BRITISH CONFERENCE	151
CONVENTION'S REPLY	151
URBANA GRADUATION	152
ZEHNER NAMED URBANA PRESIDENT	153
HOYT NAMED URBANA NURSE	154
WOOFENDEN RECEIVES M. A.	154
NEW DIRECTIONS IN THEOLOGICAL EDUCATION	
<i>by Malcolm Peck</i>	156
SWEDENBORG SCIENTIFIC ASSOCIATION	157
STATISTICS	158

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