

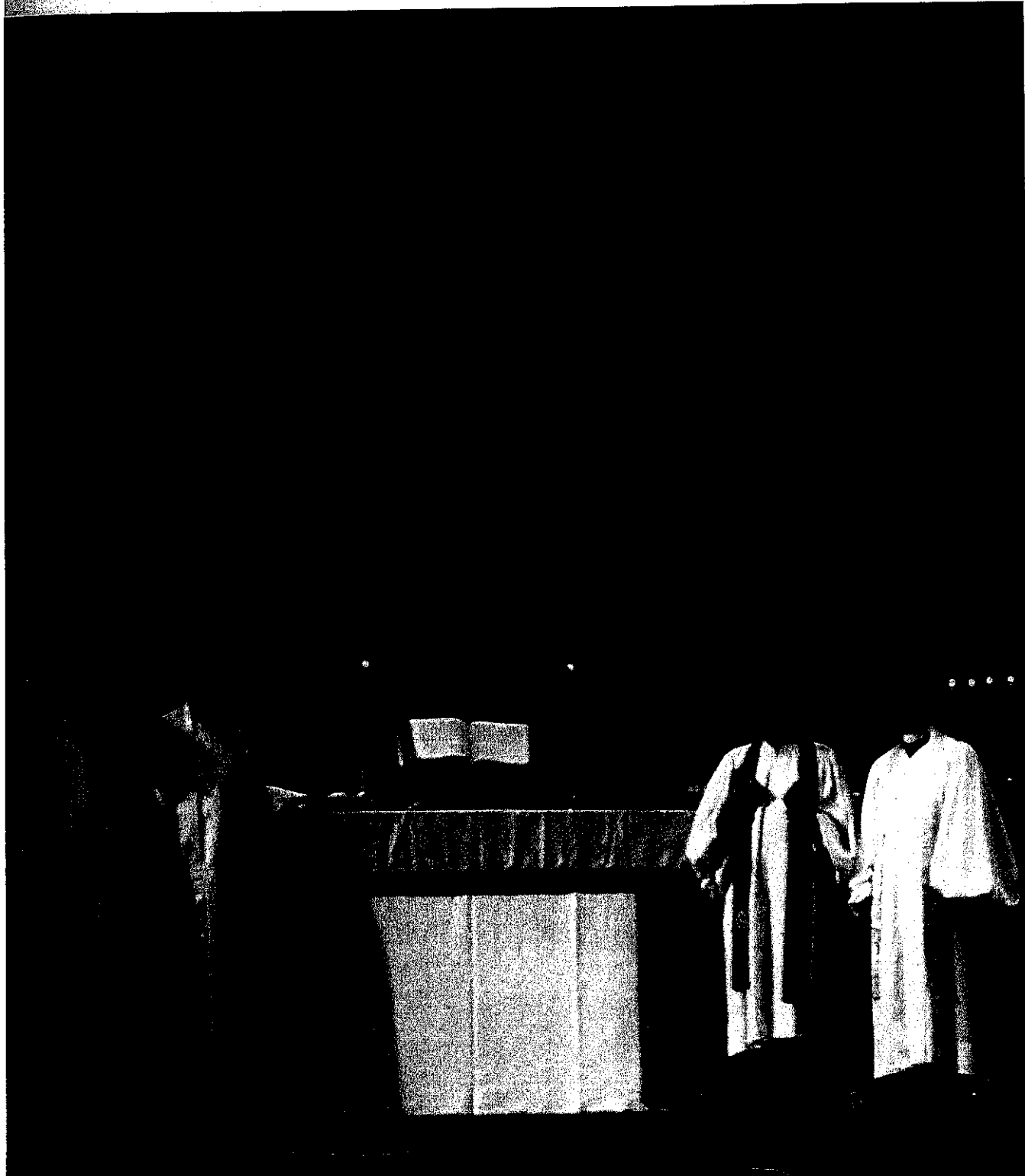
THE MESSENGER

SWEDENBORG SCHOOL OF RELIGION Official Organ of the Swedenborgian Church

48 SARGENT STREET
NEWTON, MASS. 02158

JULY-AUGUST 1971

CONVENTION ISSUE



LETTER FROM THE EDITOR

We were back on the Urbana College campus again for Convention. It was a personally significant return for me, because it was at the last Urbana convention, in 1966, that I became Editor of *The Messenger* and reported my first convention. I've reported four conventions and the World Assembly since then, but the slightly scary challenge has not diminished: how can such a multi-faceted experience be translated into words and pictures that will communicate any of the real essence of what happened and was felt and learned?

Experience has instilled a degree of resignation: that job cannot be done as well as I would hope, so a little less anxiety and guilt goes to the printer with each succeeding convention issue. It may be hoped, too, however, that experience has lent a degree of proficiency, so the 1971 convention issue may give you more of a feeling of having been here—and provide a better memorial for those who were, than the 1966 one did. At least the equipment is better, more skilled hands lay out the material, so the issue looks better than it did five years ago. I hope it communicates better, too.

One of the things that experience has taught me, is that in reporting a complex event such as the convention, I do not have to do it all. The World Assembly in London was very well reported, without my being any closer to London than my home on the western shore of the Atlantic. This year, I was present at Urbana, participating in most of the events; but a minor gastric difficulty made me more dependent than I have been in previous years on the work of volunteer reporters. The articles in this issue of *The Messenger* is the work of many pens, pencils and borrowed typewriters.

My reporters were so numerous, and contributed their work at so many odd times and places when they could make contact with me, that I can not identify the majority of them. Some of the longer articles are signed, and these identified authors receive my thanks—but no more so than the many other authors of shorter pieces who "volunteered" so willingly at my request, and produced their work so promptly.

Because the majority of material in this issue was set up for type composition on a machine supplied by Urbana College, the reporting had to be prompt—usually a matter of hours, and sometimes of minutes—so that the composition could be done while we were still in Urbana. This issue represents

hard and conscientious work by a large number of people, all of whom receive herewith my most sincere editorial and personal appreciation.

Along with the "thank yous," the same situation calls for some "I'm sorrys," as well. Since I was infrequently in the Commons for meals, and made visits to social functions that disappointed me by their brevity, and was dashing in and out of busi- meetings as well, I did not find opportunity to arrange for reportage of every event, nor to collect (or find after getting home) every single report that was written—or at least the whole of it, in the proper order. I only can apologize for these omissions and errors, and promise to print any follow-ups, corrections, or complaints in following issues.

One name must be singled out for special appreciation and commendation, partly because she did so much, and partly because most of you who read *The Messenger* have never heard of her. Her name is Amy Schwierking. She is the secretary of Richard Martin, the Information Director of Urbana College. I appreciate his generosity in loaning me her services, but I appreciate more the speedy, diligent and cheerful service that she rendered under this arrangement. She typed thousands of words of copy never failing to smile when I brought in more

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Despite some mechanical difficulties, caused by incompatibility between IBM equipment in Ohio and in Massachusetts, she made it possible for this issue of *The Messenger* to reach you days—if not weeks—sooner than would have been possible under other conditions. Thank you, Amy.

This is the longest *Messenger* I have produced, but it has no wasted words or padded material in it. I hope that all who are interested in the life of our

Church will read it from cover to cover. Elsewhere, I make reference to the case study which appears on p. 182, and I hope that you will give particular attention to that. Read it over more than once; try your best to empathize with the feelings and attitudes of the ministers and the laymen involved, and make every effort to attend the discussion sessions which I hope will be set up in your church,

Cont'd. on p. 143

THE REV. ROBERT YOUNG DIES DURING CONVENTION SESSIONS

The first day of the Ministers' Institute was sobered slightly by the news that a brother Minister, Bob Young, of the Wayfarers' Chapel, was scheduled to undergo open heart surgery in a couple of days. On the surface, at least, the depression on the proceedings was only slight: many had known of the impending operation for a few weeks; open-heart surgery is always risky, but in these days of medical miracles, the difficult is considered routine, and the impossible only takes a more world-renowned surgeon.

Where concern could be concretized, it was: a Red Cross Bloodmobile was visited by virtually all who were present and physically qualified (not many more than ministers and wives had arrived while the Bloodmobile was in Urbana), and their blood was credited toward Bob's needs: one report was fifteen pints, another was as many as sixty. Many more who could not visit then, promised to donate blood at home for credit to Bob's drain on the blood bank.

But aside from the action of donating blood, and a few private prayers, Bob's condition cast no pall over the day's work—until the news came.

Then cheerful queries, "How's Bob?" turned to shock, grief. Some walked off to be alone for a few minutes. This reporter heard no one say, "Poor Bob": dying under anaesthesia, while trying to live is better than wasting and waiting through a few doomed months. The words were "Poor Betsy—but she's strong," or "the poor children."

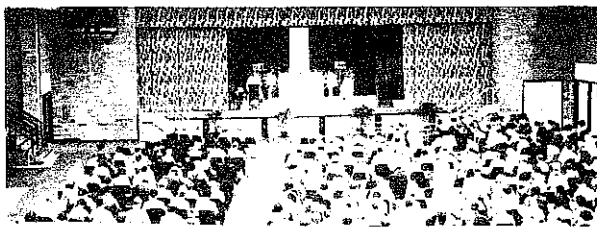
A sociologist had asked this reporter the night before, if Swedenborgian world-view and belief structure had any significant affect on behavioral norms in the church. I hope he was watching the day Bob Young died. The sadness of losing a friend and brother, the sympathy for those closest to him, the feeling—so total it was never even put into words—that Bob still lives, only his heart works now; and that only the physically living have suffered loss; should have answered part of his question.

This is not the Memorial for Robert Loring Young. That appears elsewhere in this issue. This is one reporter's record of what happened in Urbana, Ohio, when a heart failed in California—a report written with a lump in the throat of one who lost a good friend named Bob Young.

Robert H. Kirven

1971 CONVENTION SERMON

Long Live the Church



"The church is dead; long live the church!" This statement seems to be quite a contradiction. Many years ago I was impressed by a statement that was almost similar. It was in a British movie. An old custom of the monarchical system was being carried out with respect to the decease of a reigning king.

When he died (and most people knew that he was ailing) the heralds blew their trumpets to announce to an anxious and waiting throng outside the palace gates that their king had died. However, that was not the general way of the proclamation.



They announced the news in this way: "The king is dead; long live the king!" The obvious explanation was that though the old king had died, his heir would immediately take his place on the throne. The coronation ceremonies would take place later. Thus, according to a teaching in the writings of Swedenborg, it has ever been with the Church. When a church came to an end — another took its place. "Long live the Church."

One problem, however, with which we are faced, is the interpretation of the word, "Church." No word, it seems, can be used to mean so many things. For some people the word means a special kind of building, usually with gothic, stained glass windows. For some it means a denomination, with various forms, beliefs or dogmas. For some it is a group of people gathered together for worship. All are right in a way. Swedenborg spoke about the church specific and the church universal. He also spoke about the church as a denomination or institution as we generally recognize it. But, he also writes very specifically of what the church really is, the one that is alive and effective in the spiritual life of people. This is our concern on this day.

Many years ago there was a man, a zealous and devoted one; dedicated to the cause of a true religion. His name was John. He was exiled on the Island of Patmos. He had strange visions. One

vision, we believe, was that of the true Church. This vision is recorded in what we now call the Book of Revelation of the New Testament. Did he know the significance of his vision? It may be doubtful. The vision he saw is described in these words: "The woman fled into the wilderness, where she has a place prepared by God, in which to be nourished for one thousand two hundred and sixty days" (Rev. 12:6). John sees another amazing thing about this woman. She is standing on the moon. She is clothed with the sun. She has a crown of twelve stars on her head. The seeming tragedy of the scene is this: She is in labor pains. She is about to bear a son. One, who it says, "will rule all nations with a rod of iron." Before that woman stands a dragon ready to devour and destroy that infant son as soon as it is born. But the dragon is foiled! This is a vivid and a dramatic scene, but no more so than it is dramatic and significant in the spiritual life of the church and of people. That woman and her dilemma, I believe, describes the condition of the Church and its teachings which are destined to rule in the lives of all people! Long live that Church!



New electees bow heads in dedication service.

Today we face the disturbing question: Is the church of which we want to be a part, a living and relevant one in the lives of people? We know that the Lord ever provides for a Church to be extant for the purpose of keeping alive that which is good and true in the lives of people. We read in the teachings of the New Church, that "The Church is scattered over the whole terrestrial globe, and thus is universal. All they are in it who have lived in the good of charity according to their religious belief." (HH 238) Now that ought to make us take a second look at our own institution which we call the Swedenborgian Church. What use, as a church, are we serving now? Is there any good reason for our continuing existence as a separate institution of Christendom? I say definitely YES! But — ?

Today, it is said, we live in a NEW AGE. But what is that new age, and what evidence is there of its influence? The hope of the world rests in the imminence of the New Church that is to be and the relevance of its teachings of goodness and truth in the lives of all people everywhere. That New Church, seen by John, is that Holy City, New Jerusalem, seen again by John as a bride adorned for her Husband. That Church is the hope of the world, Long May She Live!

But we have problems! We have ideals, aims and policies. We are people! We are human. Each of us has an ideal or cherished principle of what the New Church is, and what our denomination ought to be doing to try to further the end or purpose for which our church came into existence. (I mean our church denomination.)

Our problem, our weakness, I believe, is in our very humanness, with a small (h), and our desire to cling to that which is dead. (Rev. Paul Vickers said last year — "our problem is human nature.") We have often talked about the old church as being dead, yet in our very midst we have tried to keep it alive with figurative gadgets and artificial respiration. Much of what we call our church, and that which is so dear to us, ought to have been relegated to the crematorium or burial ground long ago. We have to do this with the lifeless physical bodies of our friends and loved ones. But since it is difficult to recognize that which is dead in the midst of the church, we do not know what to bury and what to try to keep alive. There is an answer, I believe, and that is what I would share with you now.

I am becoming more and more convinced that (if there is any validity in our existence as a separate church organization — and this is being seriously questioned today by some Swedenborgians) we

must turn, like the Bible fundamentalists, back to the authenticity of the Word, and the up-to-date relevance of the writings of Emanuel Swedenborg. We read in TCR 243, that "the Church exists from the Word, and takes its character from man's understanding of the Word."



Celebrants of the Convention Sunday Service include, l-r, the Rev. Dr. Horand Gutfeldt, Liturgist; the Rev. Erwin Reddekopp, Convention Preacher; the Rev. Dr. Ivan Franklin, Convention's newest minister, ordained during the service before assisting with Communion, and the Rev. Ernest Martin, President of Convention, who administered the Most Holy Sacrament.

Dr. Robert Calatrello said here six years ago (referring to ourselves as Swedenborgians) that if we were going to take the name we better play the game. I suspect that he saw our church and our college too, so bent on trying to succeed materially, and take our rightful place in the main stream of churches and colleges, that we might be forgetting to place the right kind of emphasis on that which we could uniquely contribute to society. He could see, from an objective point of view, that which we were missing. All of us in the church, liberals and conservatives and in-betweeners, laymen and clergy have all, I am sure, had our concerns. All of us, I think, with good motives, have gone, to a great extent, our separate ways; thinking this is the Church; this is the way we ought to

Officers, members of General Council, and members of other boards and committees, elected at this convention, come forward for a service of dedication that focusses on them, but includes all worshippers and all of Convention.



be about the Church's business. So we have fragmented our powers and our resources, and our ideals. We have often mistrusted one another. We have mistrusted, maybe, because we have failed to understand one another. In some ways we have been strangers in the same organization. Col. John Glenn tells an incident of his being trained for the first space flight. He had to learn something of different native tongues in other lands. Strangely, he said, in some instances the word "stranger" was synonymous with "enemy." We do not want this. We trust that this Convention session has been a turning point in the life and the uses of our Church. Maybe at this session we have tried to learn a bit of what we have in common and what our common goals and uses might be. Of a certainty we will not all take the same approach or the same methods. But we will have a common bond that holds us together and gives us strength and purpose.



(Above) Ministers receive communion elements from celebrants in the sanctuary for distribution to the congregation. (Right) Ministers return element servers to the altar. Prior to the serving of the wine by the clergy, the communion bread had been passed by children to the congregation, who divided it among themselves, hand-to-hand.



I am reminded of some words written by the late Rev. James Reed (I think in the last century) and they could be today. They apply, I am sure, right now. He said: "Truth believed by the fathers does not descend by inheritance to the children. Truth comes in another way. It must be communicated from without in the form of knowledge, and be received into the memory, where, like any other conscious possession, it becomes subject to man's own will and judgement." And he continues: "It is often necessary to make new applications of familiar truth by adjusting it to present circumstances." That, my friends, I think, has been our hang-up. Since the teachings of the Word and the revealed truths through the writings of Swedenborg could neither be taught or applied as they were 50 to 100 years ago, we may have been too much inclined to seeking other and, more popular ways of self-understanding and interpersonal relationships. (They be good and useful tools — but not a substitute for the Word of God and teachings of the New Church.) The Rev. Reed made one other statement that struck me as being most significant and relevant right today. Speaking about the writings for the New Church, he said: "It is important that we should think and feel alike about it, for it forms a vital bond of union. The theological writings of Swedenborg are the acknowledged charter of our existence as a religious body."

About twenty years ago I was discussing the New Church (as we used to call it) with a friend in my mission field in western Canada. He said, "We call ourselves the New Church. If this is so, why don't

we do something new?" That question has come back to me many, many times since!

My good friends of Convention, I think we still have the one common bond, referred to by Rev. James Reed, but in trying new ways we may have drifted apart and lost a lot of our unity and strength. Maybe our Convention sessions here will have helped us to find once more our common bond and our common goals, each contributing "his thing" as best he can. The Rev. Paul Zacharias started something! So where do we go from here? Though I would be something of a fundamentalist, I would not suggest that we continue to function with programs, policies and implements of the past except in those instances where it will still be advantageous to do so. What I am suggesting and



Messenger Editor Robert Kirven is caught in the act of arranging the posed picture, taken after the service, that appears on the cover.



urging (and I think ~~this is becoming an~~ underlying feeling in Convention) is that we re-evaluate, through more intensive and modern study, the heritage of the teachings of the New Jerusalem which form the Crown of the Church. I appeal then that we work as a unit, charitably, diligently and zealously to make those teachings relevant and useful through new means and application. Make them come alive! Possibly the Church has been in the wilderness for her appointed time, and now, in this new age she can come forth in all her glory and splendor, "prepared as a bride adorned for her husband," to be the Crown of all churches. Maybe you and I can be a part of that, and our children and our children's children may begin to see a better world. Long Live the Church!

by the Rev. Erwin D. Reddekopp

Letter from Editor, cont'd. from p. 139

to deal with the issues that this study raises. In whatever form the results of your discussions are forwarded to the Central Office, 48 Sargent Street, Newton, Mass. 02158, they will be taken seriously and will be of great value in developing programs for future growth and more vital activity in the Swedenborgian Church.

'Convention' and 'convention'

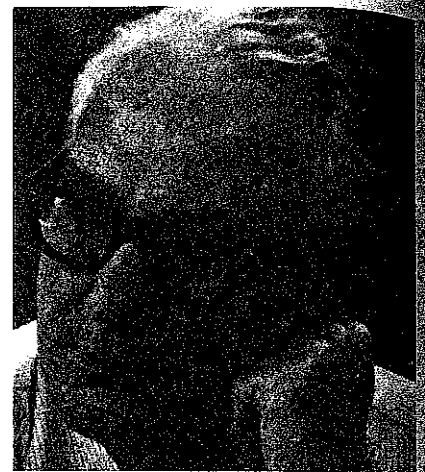
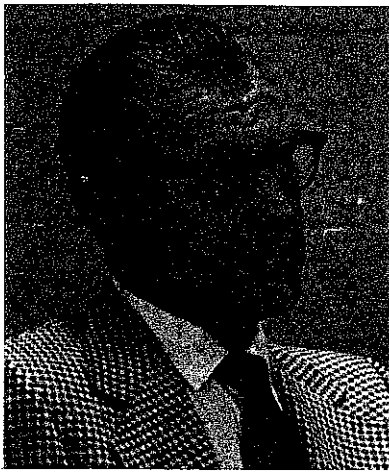
In describing the events of the week from June 20 to June 27, the capital "C" and the lower-case "c" in Convention and convention make a very large difference. Convention with a capital "C" refers to the official event — this year running from Thursday morning, June 24, through Sunday noon, June 27: the 147th in an almost unbroken annual series of such events in which all officially appointed delegates and all visitors take part, in which the church's business is transacted, and in which authorized delegates elect officers and members of

councils, boards and committees for the coming year (or whatever term is designated for the particular office. The convention with a small "c" includes the Convention, and a whole cluster of related meetings and events as well. This story, and this whole issue, is devoted to the entire, diverse convention, although the major emphasis will be on the Convention itself.

1971 Convention Registrants

192 Laymen
49 Ministers and wives
241

291 50 known commuters
Total known attendants
(visitors not known to registration desk
bring total attendance well over 300)



THE MINISTERS

The Institute and the Council

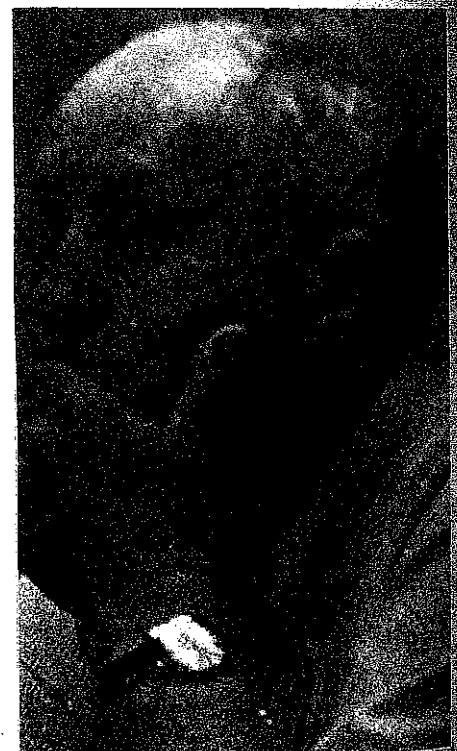
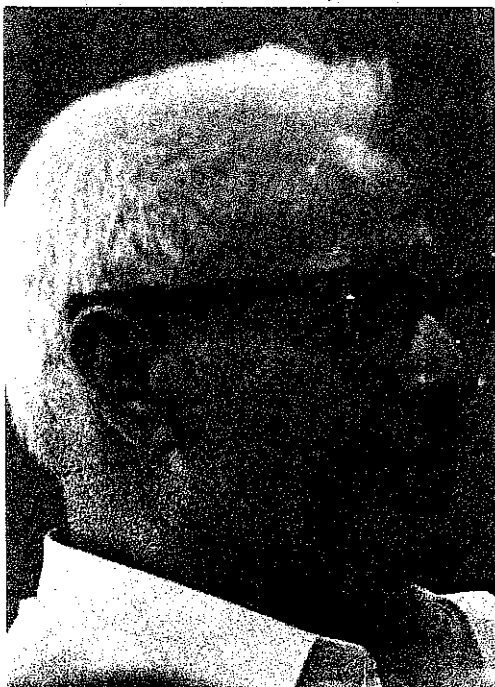
Letter from Editor, cont'd.
from p. 143

The Once and Future Church

The convention as a whole begins slowly and somewhat casually, gathering momentum day-by-day, and at certain points, minute-by-minute, through the week. The first Sunday, June 20, was a gentle, easy inauguration for a busy, sometimes even hectic week; for some, an agonizing week.

Ministers, most of them accompanied by their wives, arrived in a steady stream all afternoon,

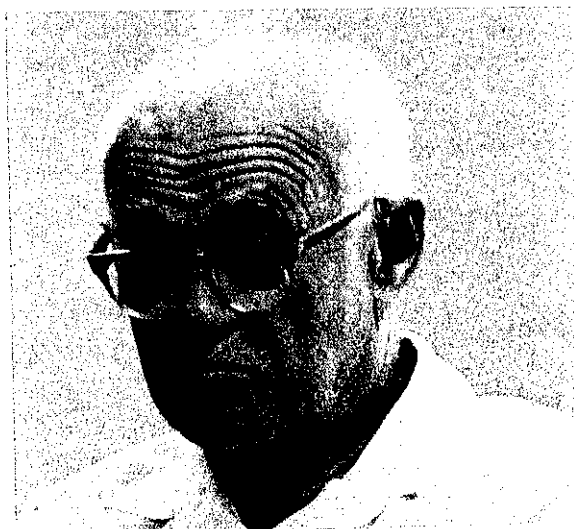
evening, and well into the night. The Executive Committee of the Council of Ministers had business to conduct before the business meetings of the full Council could start, so they met from eight to ten-thirty Sunday evening, while the other ministers and wives were enjoying a festive reception in the delightful home and warm hospitality of Dr. Dorothea Harvey. Executive Committee members arrived late, but not too late to miss all the fun.



The Rev. Joe Gregory, ordained in another communion, presently serving Detroit

Monday Morning to Tuesday Noon : The first day and-a-half of the organized convention work was devoted to a Ministers' Institute — a catch-all name that the ministers use when they want to work together on one single problem that is not a part of their regular annual business agenda. The problem this time was the future of the Swedenborgian ministry. By extension, of course, this involves the future of the Swedenborgian Church, but we were trying to focus our attention more closely on the challenges that faced us personally and immediately as ministers.

The problem has been wrestled with countless times before, without any spectacular improvement in the over-all performance of ministry or situation of the church, so this time we tried a different approach. The Harvard Graduate School of Business Administration pioneered some years ago in a problem-solving process using "case studies," and this method has been adopted with varying degrees of success by many other groups in other fields. Several theological schools use it in the training of ministers, for example. For our institute this year, we hired a specialist in writing the kind of case studies that lead to profitable work at problem solving, to write a case study for us. It was fictitious, but it was based on data from our Messengers, Journal, and other studies, so that it accurately reflected the situation we face as ministers and as a church.



Being realistic without being alarming, that is a serious situation. Convention — the national corporation, is well-enough endowed to last for a good number of years, but many of its funds are legally restricted so that they cannot all be used to help individual congregations. With the decline in numbers of ordained ministers; and the decline in numbers of churches, membership in many of those churches, and the decline in endowments

resulting from deficit spending, a sober prognosis for our future is pretty gloomy. By the early 1980's, if nothing changes to retard or reverse the present trends, Convention will likely consist of a wealthy national organization made up of perhaps half-a-dozen congregations, about twice that many ministers. In other words, the church as we know it, and love it, can endure on its present course for a decade or so — give or take a couple of years.

The case study, however, started the men working without a feeling of despair or desparation, but with a feeling of challenge to change and to act: an earnest but hopeful attempt to find new ways not only to preserve what we have loved about the church, but to enhance its value to its members, and increase its effectiveness on individual lives and on the culture in which we live. Reactions to the case study, developed by small groups of ministers, appear in this issue. Read them carefully, looking between the lines for the messages of hope and renewal that are clearly implicit in them.

The case study itself, although rather long, is interesting and challenging reading, and appears in its entirety in this issue of *The Messenger*. I



Ministers met in triads to discuss Case Study, then then joined into larger groups, seen here, before plenary discussion of issues it raises.



hope that everyone in the Swedenborgian Church will read it, mull over it, and initiate discussions in your local congregations, centering on the issues that it raises. Communicate your findings and feelings to your minister, Lay Minister, or leader; and then, very importantly, communicate them to Convention's Central Office. Write to Pres. Ernest O. Martin, P.O. Box 66, Newton, Mass. Your responses could be the most important outcome of

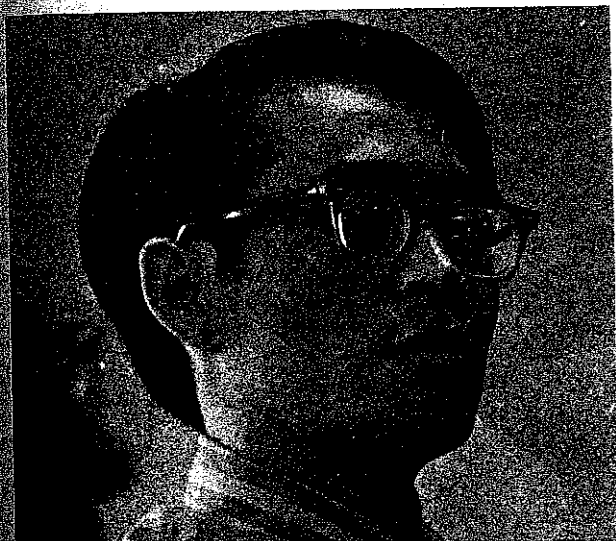
the whole 1971 convention.

Feedback from the laity has already begun as a matter of fact, because Dr. Dorothea Harvey spoke to the Ministers' Institute on Monday night. She was speaking from her own life-long involvement in the church, and especially from her participation in a task force of five laymen from all parts of the country, which met last August at the Swedenborg School of Religion to wrestle with this same set of problems. Dorothea is a stimulating speaker and her own church life and her task force experience gave her a challenging set of convictions with which to confront the ministers, leading to new and even more creative thinking among them that night and the following morning.

The impact of her talk upon the thinking and the attitudes of the ministers lends extra support to my suggestion that groups of laymen throughout the country study this case study and feed back your reactions to the Central Office for dissemination to the ministry at large. One of the ministers' reactions, which appears in this issue, is that "time is running out." From my perspective, this can be translated with equal validity into "the time has come for radical departures toward a new a more vital Swedenborgian Church." A popular song repeats the refrain, "I'll get by with a little help from my friends." My plea for the ministers, addressed to all of your churchmen who care enough about the church to read *The Messenger*, is: Come on, friends, give us all the help you can.



A special feature of the Minister's Institute was the presence, and active participation, of the entire student body from the Swedenborg School of Religion. Students are usually welcome at ministers' meetings, as such observation is generally valuable for their education toward the ministry; but this time they were urged so strongly to attend (and their transportation was provided), that all five of them were there. Their participation in the discus-

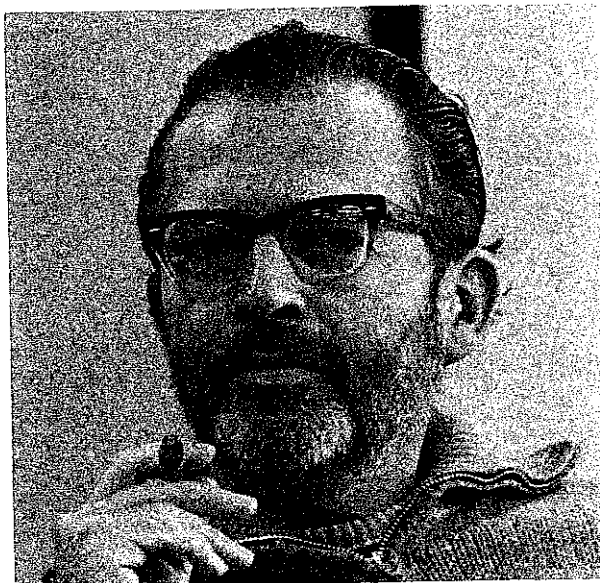


sions lent a semi-lay point of view; but far more important, it lent the longest-range future perspective that could be obtained, since these are the men that will be serving our ministry longer than anyone else, the men who have the greatest stake in the long-range continuation of a ministry in and to the Swedenborgian Church. In many instances, some of them crucial to the understanding of the crisis and the problem-solving work of surmount-

ing it, the students offering key insights and constructive suggestions.

This role of the students in the work is reported partly as one aspect of what happened, but with an additional motive: it suggests that congregations who read the case study and gather as a whole or in small groups to discuss it, should be sure to include young people in the discussions. Include young people "under thirty," and include teen-agers, too. Whatever is developed for new patterns of church life to develop along with the old and finally grow to new strength will include those who are young now. In fact, it will be meaningless without them. Their attitudes and opinions have more value for the future of the church than others, because if there is a church of the future, they will be it.

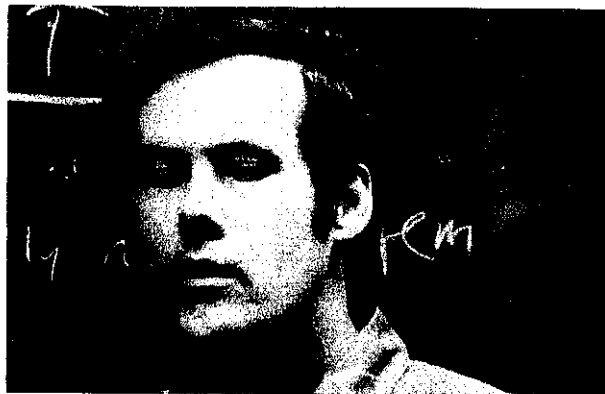
Tuesday Afternoon and Wednesday During this period, the annual Council of Ministers business sessions were held. A long agenda held the group past its scheduled adjournment early Wednesday afternoon, but most of the business was either routine, or took the form of recommendations to General Council or to Convention, so are not reportable news until they are acted on by these bodies. Resignations were accepted from a Lay Leader, Mr. Frank Shaw, formerly of Manchester,



New Hampshire, and the Rev. Richard Coulter, who had served the Baltimore Church for a short period. On a more positive note, the Council endorsed and recommended to Convention, the ordination of Dr. Ivan Franklin, a psychiatrist who came to us from Czechoslovakia, and will begin serving the San Diego Church next fall, carrying on a medical practice in psychiatry in conjunction with his ministry.

cont'd. on p. 148

A pair of Rev. Roberts, Tafel and Kirven, led a Council of Ministers discussion of worship's two general forms—liturgical and 'free-form,'—highlighting the similarities between the two, as well as the strengths and weaknesses of each.



Letter from Editor, cont'd. from p. 147

Worship Materials

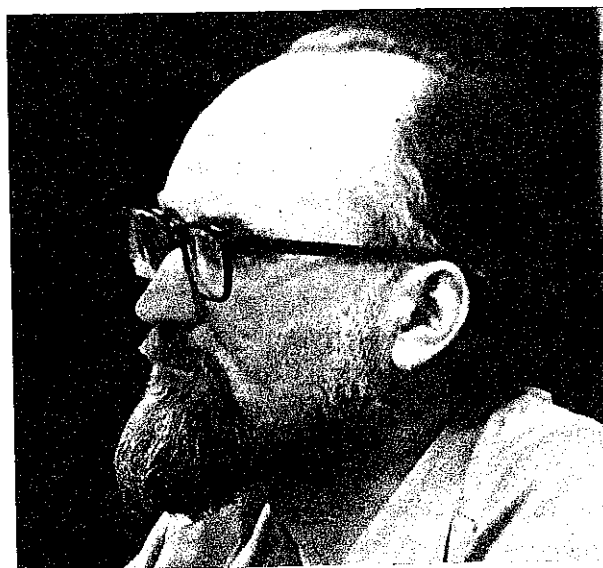
Of broader, and perhaps longer range significance, the Council adopted in principle a new approach to supplying worship materials to the churches of Convention. The second printing of the 1950 Book of Worship now being out of print, a decision was made not to print any more copies of the same edition. Instead, a fairly large supply of used — but still quite useable books is being collected to supply the needs of churches who want replacement copies for worn-out books, and an experiment will be begun with supplying new supplementary worship materials in a special kind of loose leaf binder (similar in size and format to the old Book of Wor-



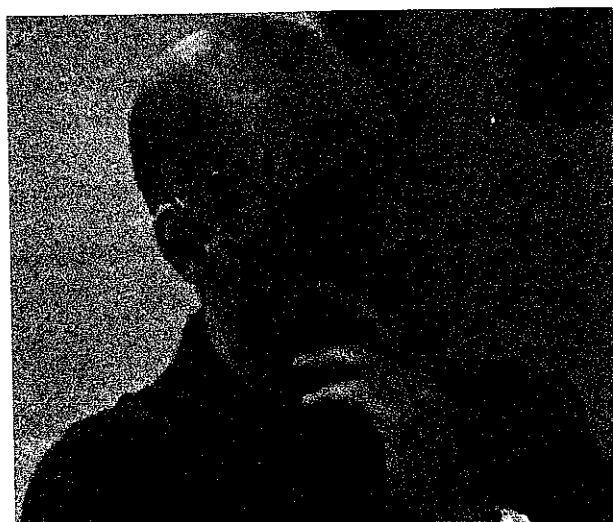
ship). The binder, and the paper used, is expected to last for a long time, perhaps as long as the bound books, and will offer an increasingly wide choice of new worship materials for churches that desire to use them. Depending on the acceptance of the loose-leaf format, the possibility is envisioned that some such system may one day replace the hard-cover bound books.

One distinct advantage of this service-system for supplying worship materials, is that each church will probably have a smaller book than is now in use, since very few congregations use as much as half of the hymns and other materials in the present book — but it cannot be reduced in size, since no two churches use the same half! Also, a vastly wider choice of hymns, responses, and other mate-

rials would be available, and preliminary investigations indicate that costs would be similar if not less than the present system. More on this will be reported in The Messenger when more precise details are available. In the meantime, new supplementary materials should become available fairly soon, because samples will be sent to all ministers for possible ordering for their individual congregations, without waiting the year or two that has formerly been required for a hymn or order of service to receive the approval of the entire Council of Ministers to make it acceptable to all churches. Since each church can order only the materials they want — modern styles of worship of some churches, traditional forms for others, materials can be developed and distributed much more quickly. Consideration of some such worship materials distribution system may come before the General Council at its mid-winter meeting.



sional in the Swedenborgian Church, Jim and Duane now are part of a leadership organization called FACETS, an acronym for Field Associates



Ministers' Wives Program : From Monday morning until Wednesday afternoon, during the period of the Ministers' Institute and the Council of Ministers, the wives of the ministers met for a program of spiritual growth under the leadership of two outstanding experts in the field — Jim Simmons and Duane Meyer. Both formerly associated with the Institute for Advanced Pastoral Studies, a program attended by many ministers and a lay profes-

in Consultation, Education and Training Services, Inc. Ordained ministers with extensive training and experience in drawing out maximum potential for growth of individuals in group settings, Duane and Jim offered a program that proved deeply moving and inspiring to most of the wives participating. A semi-poetic description of the experience — or, rather, a reaction to it — appears elsewhere in this issue.

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Council of Ministers' Business

While most of the business of the Council of Ministers was conducted in a relaxed atmosphere, but with a businesslike dispatch that is possible only in a group that has developed a deep affection and trust of one another through long years of working together, one issue presented some real difficulties. This particular issue was related to the divorce and remarriage of The Reverend David Johnson (reported in the June issue of *The Messenger*, but connected only indirectly: divorce within the clergy has ceased to be an issue or matter of controversy for many years now. The problem in question was capable of being kept entirely an internal matter within the Council of Ministers; and thanks to the conscientious, soul-searching, and even inspired (taking seriously a much misused word) efforts of a commission of eight ministers, it was kept that way. The document resulting from the work of this commission, work which isolated its members from some of the business and most of good fellowship which characterized this convention, was adopted by the Council of Ministers by an overwhelming majority. Those portions of it which affected the General Convention, and are of interest to *Messenger* readers, were conveyed to the Saturday business session in a report which follows.



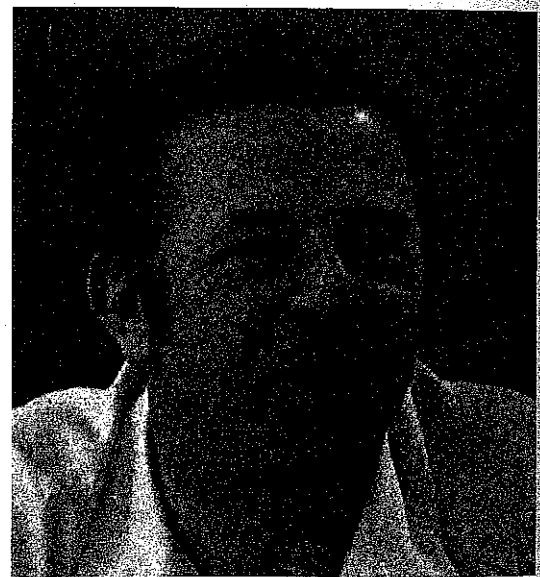
The Council of Ministers found it necessary to censure David Johnson for certain recent actions in relation to the Council. In reporting this, however, the Secretary added the consensus of the Council, to the effect that there are good and sufficient reasons for continuing his full and active status as a member of the Council; and quoted the last two paragraphs of the censure resolution:

"In David's chosen field of work, personal growth is an essential part of competence. We have reason to believe that growth in insight and responsiveness is now taking place, and we hold ourselves ready to

assist as we can. We pray the Lord's help for David in facing the consequences of his choices for himself and for us. We want new and deeper bonds of mutual affection and understanding with him.

"Even as we express our disapproval, we have no grounds for self-righteousness. We are not perfect in intent or in act, and we can best see and respond to our brother's need as we acknowledge our own. In this we perceive both opportunity and challenge calling us to a fuller measure of loving honesty and trust among ourselves, between our families, and all the relationships of the church. Particularly, we must seek this in our own marriages. Toward this end, we ask the president of Convention to take what steps he deems best to promote among us all a fuller understanding and practice of marital and brotherly love, bringing together our resources of doctrine and our resources of experience."

The difficulties of the matter are not only closed now, but reports have reached me that new and more constructive working relationships within the Council of Ministers may be resulting from the work of that commission. Its dedication and thoroughness, and its skill in dealing with a delicate and distressing matter, as well as its sensitivity to



the complex implications of the situation, cannot be overestimated or overly praised. The omission of their names from this report is an editorial decision aimed at minimizing the aftereffects of the event, and sparing them from any continuation of the burdens which they bore so valiantly and effectively during the convention. My editorial thanks to this commission of eight should reflect the appreciation of the entire Council of Ministers and indeed the whole of Convention.

Festive Occassions

The work of the Council of Ministers was interrupted briefly on Tuesday evening by a reception in the home of President and Mrs. Paul Zehner. This strikingly modern house, built on the Urbana College campus to serve as the president's residence, has been made into a warm and charming home by the Zehners, and their hospitality provided a most delightful interlude in the week's work.

Following nights featured formal receptions, too. Wednesday evening, after its dinner and business meeting, the Women's Alliance gave a reception for all who were present—which included most delegates and visitors, since the official business began at 9:00 A.M. the following morning.

Thursday night, Convention President and Mrs. Ernest O. Martin hosted a reception in honor of Convention's special guests, the Rev. and Mrs. Paul Vickers. Mr. Vickers, immediate past-president of the British Conference of the New Church, was scarcely a stranger to anyone he met at the reception. Previously, he had spoken to the Council of Ministers and to the Plenary Session, and both he and his wife proved charmingly affable conversationalists with everyone they met in informal settings: they were so outgoing and freindly that the

the ministers had to leave early because of a special session. I recognize my own editorial bias in saying that the occasion was marred by the departure of the ministers, since I was one of them. It may very well be that the party really "got going" after we left!

Evenings were festive right up to the end, and perhaps the very best was saved till the last. They called it a Luau, and it was a meal served on the lawn outside the commons room where all the other meals had been eaten. The long board tables truly groaned with enormous servings of delicious food. In keeping with the Luau theme, delegates and visiotrs sported brightly colored leis which created a really spectacular colored combination with the brightly-hued fashions that were sported by both the men and the women. Music accompanied the dinner, which was followed by a "blast" for the younger set in one part of the campus, and a square dance for the "older swingers" in another—in locations separated far enough that the styles of music did not clash. If there was anyone who did not have a good time Saturday night, it could only have been someone who was too tired from all good times mixed with business that had preceded the evening.

From the point of view which I have advocated since becoming the editor of *The Messenger*, business sessions at the 1971 Convention were planned, and took place, as nearly perfectly as possible. The



strangers they met walking across campus or standing in the cafeteria line did not remain strangers for long.

The following evening, Friday night, Urbana College President and Mrs. Paul Zehner hosted a reception to introduce members of the administration and faculty of the college. This proved an equally delightful occasion, marred only by the fact that

atmosphere was brisk and business-like, yet relaxed and calm. Everyone had ample chance to speak, and no one abused the privilege. Best of all, business sessions were reduced to two: the opening session on Thursday included worship, welcomes, nominations for election, and other business. The second, on Saturday, featured the elections themselves and the conclusion of what other business that had to come before the Convention. Descrip-

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tions of both these business sessions appear as separate articles elsewhere in this issue.

I have heard it argued, though only by two or three people, that it is too bad to have the business sessions of Convention so brief, so "cut and dried." It is only my personal opinion of course, but I must disagree with that most emphatically. The myriad mechanical details of running an organization the size of Convention—how many dollars should be allotted to this budget, how many should be trimmed from another—are far too complicated to be taken up as particular items in an assembly as large as General Convention. It is far better that these matters be handled by the Council of Ministers and the General Council, and then presented to the General Convention for approval. The fact that approval frequently comes without long discussion, does not mean that the issue is "railroaded," or that the business sessions are "rubber stamps." Rather, it means that the boards have done their work well, and the obvious best course is to approve their recommendations.

The larger the representation of delegates at Convention, the safer Convention is from either intentional manipulation or unintentional errors on the part of the boards which make the detailed recommendations. Therefore, a large Convention with short business sessions, is in my opinion a very good Convention from a business standpoint.

THE BEST PART OF ALL

Having praised short business sessions, I don't want to give the impression that the best convention would be one long party. The most significant bonds of affection that I have been speaking of,



develop when individuals with common concerns *work together* at what concerns them. Therefore, the best part of the 1971 Urbana College Convention was the Interest Seminars.

Of the variety of seminars advertised in the April and May *Messengers*, fourteen drew sufficient registrations to be held, and 228 attended. Adding in the seminar leaders, a total of 249 participated in this phase of the convention—the major allotment

of time in the entire schedule. 85% participation in a voluntary program indicates a high degree of interest; and the reactions to the seminars, appearing in this issue, indicate that the anticipatory interest was fully satisfied.

An educational format was appropriate for a college convention, and indeed proved to be the highlight of the entire affair: a high point of learning of working together, of deepening ties of affection.

Furthermore, it has been my contention for several years, that the necessary function of bringing delegates together to approve the work of General Council and other Boards, and elect officers and officials to serve for another term, is really of secondary importance in the life of Convention as a church. The primary function is that the people who love the church enough to attend Convention—have this love in common which makes a deep and significant bond between them—have the opportunity, because of the necessity of conducting Convention business, to get together and deepen the ties of affection which solidify and strengthen our Church. I would not say that these bonds of companionship and affection are *more* vital in holding our Church together and propelling it toward the future, than are the theological heritage we have from Emanuel Swedenborg: however, of all the thousands of people who read and love Swedenborg, it is those who do so *and also come together for fellowship at the conventions* which form the congregation and the pillars of the Church.



What a German sociologist of religion calls the "Protestant Ethic" would keep us from coming together simply for the essential function of strengthening and deepening our personal relationships. Conducting the business of the church, on the other hand is a necessary use to be performed, and a thoroughly respectable opportunity to get together and share the affection that makes us a community of love which is the deepest definition of a church.

MINISTERS' WIVES' GROUP

My name is Legion. I am who I am. I am a woman who lived among the tombs-ghosts-guilt and fear from the past. My people chained me down because they were afraid of me.

I broke the chains and went to live in the desert. It was very lonely there and very dry.

Now I have experienced healing. The evil spirits have gone rushing headlong into the sea. I longed to stay with Him. In the presence of His love, I felt safe and strong. But He told me to go back to my home and proclaim the healing love that I have experienced.

I am afraid. I know they will not understand back there. They will think I am more crazy than before. Because I am strong now they will be even more afraid of me. They will be afraid to see that they too need healing.

I am strong. I am afraid. I will not push the fear away — it's very real. I let myself feel it and I know that I am strong.

I will use my strength to proclaim that only in love is there healing. I am angry and fearful that they will not change. They will not accept me. The risk is high — rejection, indifference, weakness. Weakness — that is what I fear the most.

Yet I am who I am. There is an Indian word: Namaste' — "I honor the god within you." I see the God now, because I am freed from the devils. For this time and from this devil I am free. Free to be strong. Will you help me?

Who you are gives meaning to your name. I will kick the door open for you, but I will not push you through.

Encounter is: I feel weak, strong, angry, loving — How do you feel?

ANCL AT URBANA COLLEGE

On June 23rd the A.N.C.L. started to filter into Urbana College for the convention. Wednesday evening we gathered at the Student Center (the Hub) to exchange greetings with old friends and make new ones. We listened to records and watched W. C. Fields, Charlie Chaplin, Road Runner, and Dracula and Frankenstein movies. It was a fun evening.

On Thursday morning we had a business meeting. We talked about what we were going to be doing during the convention. Mr. Jernard, from the faculty at Urbana, offered us the use of his farm and horses, so that was planned for Friday afternoon.

Thursday afternoon and evening, Friday morning and afternoon, we participated in the interest groups along with the adults. We did a lot of swimming in between sessions in the college pool.

Late Friday afternoon we went out to Mr. Jernard's farm. We all had a great time riding some very agreeable animals in a beautiful atmosphere. We'd like to thank Mr. Jernard again for his kindness to the Leaguers.

Saturday morning we had our second League business meeting. We nominated and elected our new League officers. They are: Ted Bosley, president; Jeanie Zacharias, vice-president; Roberta Thurston, secretary; Paul Brennehan, treasurer; and Karen Keith, executive member. We also voted in two new League chaplains, Calvin Turley and Harvey Tafel.

When the business meeting was over, we went on a trip to Clifton Gorge, a nearby river bordered with beautiful foliage and opportunities for rock climbing. It was a hot day, so some of us took a nice cool shower under a waterfall. Thanks to the kitchen staff we had bag lunches and were able to stay a good part of the afternoon.

The Reverend Paul Vickers

An Interview

A distinguished visitor at the 147th annual Convention of the Swedenborgian Church was the Rev. Paul V. Vickers, President of the General Conference of the New Church in Great Britain. Mr. Vickers, who is known to many members of Convention as the author of *God Talk & Man Talk* and *Person to Person, To the Lord Jesus Christ*, came to the United States to try to continue and develop the spirit of mutual help and friendship which began with the New Church World Assembly in London last year. Mr. Vickers' warmth and enthusiasm, and the many stimulating ideas and insights he communicated, were received with great appreciation by the Convention, and there is much interest in increased contact and cooperation with the British Conference in the future.

Mr. Vickers brought suggestions for the interchange of periodicals and publications, and suggested the possibility of visits by specialists in particular aspects of the Church's work so that the different New Church organizations could learn from each other. He also expressed hope that there could be continental meetings of ministers. This would enable all the Swedenborgian ministers in Europe or North America to get together and exchange ideas and experiences. Since this would not provide contact between ministers of different continents, however, he had met in America the hope that there can be world-wide meetings at intervals of perhaps every five years. Mr. Vickers also looks forward to another World Assembly, perhaps in 1980.

At the Convention, Mr. Vickers sat in on the Council of Ministers' meetings, and the Ministers' Institute that preceded the Council sessions. He participated in a seminar on the future of the Church, and engaged in many personal discussions with ministers and laymen of Convention. He addressed the Convention several times, extending the greetings of the British Conference, and discussing the Church's mission in an age filled with evidence of — and reaction to — the Second Coming. Mr. Vickers was asked to give his impressions of Convention, which he did willingly.

Speaking to the Convention on Saturday, Mr. Vickers expressed appreciation for the warm welcome he and his wife, Nita, had received. He quipped that they had been treated rudely several

times and that "when a person treats you rudely it's a sure sign he's accepted you as a friend." He also said: "When you can accept people in so warmly and openly, there's nothing too terribly wrong with Convention."

"I admire the spirit of service to the Lord that holds you together in difficulty. I have heard many new and different ideas on how the Church should carry out its function. As a conservative Britisher I don't even understand some of these ideas, they are so different, but in them I see an effort to take the Lord to people."



"I have heard of certain polarizations in Convention, but I think this is mainly a polarization of means. As long as the main concern is to bring the things of the Lord through to the people, these different means will draw together."

No one who met Mr. Vickers at Convention or heard him speak could fit him into any stereotype of a "conservative Britisher," for he expresses himself with very refreshing clarity, confidence and zeal. Following are some of his thoughts on the state of the Convention and how our approach and situation differs from the Conference.

"I was impressed by the environment you have here, the scale of things in America. In Britain we're so close together that during a single day most of us could meet together and return to our

own homes. As well as the difference in scale, I feel a difference in the sociological climate. Americans seem more willing to listen to new ideas, and the Church organization seems to have more possibilities for reaching people.

"Nevertheless, the things from which we work bind us together. We have the Lord's revelation in the Word and the Writings from which to illuminate the lives and problems of people and by which to draw them into a personal communion with Him.

"I have been impressed by the desire which I have felt among ministers and lay people in the Convention to share with others the things they have from the Lord. The great variety I see in American life seems to me to draw you into very varied ways of trying to do this, so that you have a wide spectrum of methods. I have sensed the unity in the affection within all your work, whilst I have marvelled at the variety of means which are being tried out. At a distance I knew something of the variety of means you used, which was bewildering when one did not know the unity of desire to share with others. Realizing this has helped to give me a clearer and better view of the Convention."

Mr. Vickers offered his views on the mission of the Church and the various ways in which it might carry out that mission.

"The purpose of the Church is to minister what is the Lord's to men and women. This lays upon us all the task of conveying the truth He has revealed in the Word and the Writings to others in such a way that it can confront them with a new way of life which they can choose if they will. Such a task involves more than quoting sentences and terms, for it means we must bring them to understand what is involved so that light can shine in their situation.

"I have found it interesting and encouraging to talk to men in Convention on some aspects of this duty. In translation, for instance, the need for a reproduction of Swedenborg's deliberately simple Latin in equally simple English seems to be something we have in common.

"I have shared the thoughts of some of your pastors in efforts to convey what has been revealed to people in this day. We have much to learn of

methods of discussion which will enable people to question the real meaning of what they are told so that they can understand, and I find that you are alive to these problems as we are."

Mr. Vickers spoke of the conflicts in Convention over the best approach to reaching people. "Some methods aim at direct personal encounter and some work through teaching and discussion. As an outsider, I feel that content is as important as the method by which it is conveyed. Each of us tends to make a personal emphasis from the responsibility we have and the need we see, and then our defense of our own point of view can strengthen division. This happens in whole organizations as it does between individuals. We need each other so that we are reminded of all aspects of the situation. On the one hand we must remember that people in their own personal difficulties and obscurity have to understand and worship, and also that what they need then is not our ideas but what the Lord has revealed. One of the reasons why the Lord has led us to work in societies is that we shall have this interchange with others that can collect and enlarge our vision. I am grateful for this in what I have seen here in America, and I feel that that same force is what reverses a 'polarization' in any sphere. The genuine desire to serve the Lord which I have so appreciated in everyone seems to me an assurance that He can use the communication in this way.

"I have experienced something of the efficiency of the Convention officials in the arrangements for my tour and I find it very impressive. I am aware that you see many problems in your work, just as we do in Britain. The problem of ministering to people with fewer ministers, and when they are small in numbers and widely scattered, is difficult. I feel your problem is made even more difficult than ours by the vast distances involved.

"I have been interested to hear you speak of the involvement of laymen and women in the work of the Church to cope with your situation. We, too, have felt that our very difficulties might recall to our minds that there is a ministry of the whole Church in which every one of us is called to do what he can beyond the efforts of the ordained ministry. On the other hand, I might share something of our thought in Britain in this regard, for I think that we made the mistake originally of thinking that this meant the use of ordained ministry largely as central teachers and specialists,

whereas it has now been borne in on us more and more that the very place where the ministers are needed is close to people in counselling in different situations. Our effort has been to try to keep our ministry as close to people as circumstances allow and to make use of lay help when they are not for the moment in a particular area.

"The particular power of an ordained ministry appears to lie in its specific affection and use, which is solely for the salvation of man. This enables the Lord to give an illumination of truth for that specific purpose, and this is as it were the 'dynamic' within the Church." Mr. Vickers explained that the minister has a particular viewpoint — concerned solely with bringing people to the Lord — whereas people in other professions do not have the soul of man as their specific concern. For example, he said, a teacher is primarily interested in communicating facts, rather than spiritual truths, and this gives a different slant to his work.

Illumination can come to a minister because communicating Divine Truth is his only purpose.

In addition to the exchange of ideas and publications among the various New Church organizations, Mr. Vickers said it might also be worthwhile to exchange information about mistakes so that others might be helped to avoid them. "I sense in the General Convention, as I have in the General Church clergy in Great Britain and during my visit on this present tour to Bryn Athyn a great desire that we should find a unity in friendship and mutual help. We in the British Conference share that desire most strongly. We recognize the variety in the ways in which men live and understand and worship, and are not bothered by the existence of separate organizations so long as we can find that charity and love between us which makes the unity in the variety of heaven."

Walter Orthwein



Members of the Urbana College Choir, which has travelled to sing for so many churches of Convention, gave a delightful concert on Saturday night for convention members who had travelled to hear them!



Between the planning sessions, learning sessions, business sessions, receptions and planned entertainment; there was time for quiet conversations, like Perry Martin's and Elizabeth Johnson's, here—the sharing of lives that makes convention a community of love.

URBANA SCHOLARSHIP A Challenge to Convention

Mr. George Pausch, generous contributor to the Urbana Scholarship Fund issues a challenge to us all. He will contribute a sum of \$2500 towards scholarships at Urbana for students from the church with the hope that members of the church will contribute an equal sum of \$2500 to establish a fund large enough to meet anticipated scholarship needs for the coming year. We expect at least twelve Swedenborgian students to enroll at Urbana College next fall and on the basis of prior grants a sum of 5-\$6000 will be needed for scholarship aid. Please respond to this appeal as generously and as quickly as you can. Make your checks payable to The Swedenborgian Church and send them to

Chester T. Cook, Treasurer, Box 25, Deer Isle, Maine 04627 and designate your gift as a contribution to the Urbana Scholarship Fund.

FIRST LIFE MEMBER

MRS. HAUSER HONORED BY URBANA PRESIDENT'S CLUB

Mrs. Pauline Hauser, 301 N. Beauregard, Alexandria, Va., is the first person to receive life membership in the Urbana College President's Club. A diamond pin signifying this was presented to Mrs. Hauser by Urbana College President, Paul A. Zehner, on the last day of the General Convention of the Swedenborgian Church, which was held on the Urbana College campus June 24-27.

PAUL VICKERS ADDRESSES MINISTERS' COUNCIL

After a very warm thank you for the welcome Paul Vickers had felt from his fellow ministers, Paul went on to share his view of the pattern the British conference is following now and the way it wants to go in the future.

Within the British conference there are 30 ministers who serve members of 56 societies as well as a number of isolated new churchmen. Their service is one of "normal parish work," with an increasing emphasis on trying to get the power of ministry into the laity. The minister is the "dynamo" who feeds and charges those about him so that they in turn can give beyond themselves to their families and community.

Paul said that due to the size of his homeland, the geographical spectrum of ministry was a great deal less than that of the U.S. "It's like living in one another's pockets. If a minister has an idea, he can readily meet with two or three other men — look at the idea, chop it up and restructure it all in the same day."

Ministers of the British conference and their churches operate on a shoestring. "We have no

cash at all and consequently work hand to mouth." The possibility for expansion is limited to the length of the shoestring. Although a reality to be reckoned with, Paul believed it is one men basically accept when they enter their seminary.

There is more control of the conference ministry than that of convention. An advisory council, superintendent of ministers and active members of the ordained ministry work hand in hand to make sure that as many societies and New Churchmen are reached and related to by a minister as is humanly and organizationally possible. Each minister feels responsible to the conference and accepts his charge where it can be shown he will be most effective.

The New Church in England is decreasing in numbers over all; however, an increasing number of middle-aged people are beginning to "come in." It's as if they may be waking up to what they really want. This fact along with an increased effort in the complete education program to make Swedenborgian teachings current and relevant and an honest dealing with everything from a "new constitution" to the question of "with what should we replace our falling down church buildings" gives promise to the future. Not promise without problems or the pain that is part of growth but rather the promise that belongs to Providence.



Front door of the Urbana College Community Center, the college's newest building, built with the financial assistance of the City of Urbana. The arches, architecturally echoing the arches between the college's oldest buildings—Barclay and Bailey Halls—have become a symbol of the college, appearing in a different form in the facade of the new library. Through the second floor windows behind the arches, is the main lounge, a large attractive room where the Council of Ministers met, and where the two presidential receptions were held.

The lay committee on which she served, aware of the shortage of ministers and a diminishing number of laymen, pointed to the necessity for greater involvement of a concerned laity. The laity must function on the local scene in a manner seeking to meet the day-to-day needs of their immediate "neighbors." They would be supported and sustained by a regional ministry specifically trained to initiate meaningful churchmanship in a changing world. Thus the concept of the team ministry would feed the strongly lay-oriented church in a larger area. Our speedier means of transportation and communication in today's world would certainly tend to make the idea appear workable. The premise is that the lay people must be helped to become aware of what is happening and to understand the meaning of our changing society. But beyond this lies the necessity for the acceptance of personal roles of responsibility by the lay people of the church.

One of the committee's proposals was that we use the leadership available at the college in Urbana, the Theological School, and such other leadership teams as would be made available in retreat centers, to guide the laity toward a full understanding of the theology of the Swedenborgian Church.

Another suggested activity, high on the list of priorities, was that of developing a new kind of writing, adapted to our more modern needs. Men in rotation or in teams should devote full time to this, a minimum of two "man years" needed for an immediate crash program (one man for two years, two men for one, six men for two months, etc.) The committee fully recognized the need for better educational methods relative to ongoing church life.

Dr. Harvey made it very clear that the pastoral function of the minister is necessary. She cited the periodic visits of Rev. David Holmes of the General Church to Urbana from Cincinnati and noted that the group felt the need for spiritual counsel and guidance derived from both worship and serious informal discussion.

In this connection the committee felt that it is a distinct "must" to alleviate the present polarization of encounter groups on the one hand and theological orientation on the other.

Dr. Harvey stressed — and she was supported by others in her contention — that both the General Church and convention have become restive about the mission of the church. Both are aware of changing attitudes within their own organizational structures. Her appeal was for a clear recognition of this fact and that something be initiated leading toward a program of cooperation — the General Church sharing its highly-developed expertise in the details of Swedenborg, with convention's growing ability to relate this to the modern world. Such efforts are vital in the interests of survival as a church.

In view of the clear appraisal of the committee on the state of the church, they are saying with strong conviction that the time has come to face reality and to be completely honest as we seek to function out of our freedom and in the framework and meaning of a newly developing concept of love-motivation befitting a church proclaiming the Second Coming of Christ.

Galen Unruh



The handsome young visitor at convention, usually carrying a small tape recorder, is Mr. Charles (Chuck) Flynn. A close friend of Jay Lee's, Chuck is a doctoral candidate at Rutgers under the eminent sociologist of religion Peter Berger. Chuck is preparing a dissertation on church-interesting reading, and a valuable mirror in which to see ourselves as another (a trained observer) sees us.

Reprint from local paper

WAYFARERS' PASTOR DIES AFTER SURGERY

PORTUGUESE BEND — Rev. Robert Loring Young, who has served as pastor at the Peninsula's famous glass church, Wayfarers' Chapel, since 1963 died Tuesday at a Long Beach Hospital following open-heart surgery.

A memorial service will be scheduled for a later date.

Rev. Young was born in Newton, Mass. Nov. 26, 1916. He was ordained into the ministry in 1945 and was pastor of the Church of the New Jerusalem in San Diego from 1944-61; in Riverside from 1960-63 and at Wayfarers' from July 1963.

He also served as chaplain of the California Department of Corrections, president of the San Diego Ministerial Association, director of the San Diego Chapter of the National Association for the Advancement of Colored People, chairman of the San Diego Council of Churches committee on

human relations; and director of Armed Services activities for the YMCA.

He and his wife, Elizabeth lived at 3715 Via Palomino Palos Verdes Estates. In addition to his wife he is survived by three sons, Loring of June Lake, Sewell and J. Blair of the family home; his parents, Mr. and Mrs. Walter Young of Boston, Mass., one brother, Lawrence of Boston, and two sisters Phyllis Dunham of Winston-Salem, N. C., and Elinor Mazza of San Diego.

The Memorial Service has been set for July 21st, Wednesday afternoon, at 4:30 p. m., and the Rev. Andre Diaconoff will officiate. In lieu of flowers, the family has asked that any monies be sent to the Chapel to be used for the Robert Loring Young Memorial Fund.

The above newspaper clipping (with a good photograph that unfortunately could not be reproduced), plus the information in the final paragraph was sent to THE MESSENGER by Wayfarers' Chapel Business Manager, Annella S. Smith.



SUNDAY
SCHOOL
ASSOCIATION
MEETS

Congratulations Sunday School Association

for
ONE HUNDRED YEARS
of Publishing Teaching Aids
for Swedenborgian Youth

SSA OFFICERS FOR 1971: Pres.: Horand Gutfeldt; V.P., Harold Larsen; Sec., Ola-Mae Wheaton; Treas., Dan Nielsen



THE PRESIDENT'S ADDRESS

Opening of Convention
June 24, 1971

There is a sense of joy and pride in being able to hold this session of Convention on the Urbana campus. The college has come a long way since we met under the big top in 1966. The Swedenborg Memorial Library had not been built, and this beautiful community center was only a dream.

Our last convention was held at Claremont, California, in July 1969. Last summer many of us gathered at the World Assembly in London. This assembly marked a real step forward in improved understanding and communication between the various branches of the church. As an expression of our desire to advance this communication, we have invited the Rev. Paul Vickers, President of the British Conference, and Mrs. Vickers to attend this convention and to visit some of our church centers. We look forward to hearing from Mr. Vickers later this morning.

In his annual address the President of Convention is asked to speak on the state of the church. What has been going on since our last convention? For one thing we have been moving forward in the area of research and planning. Ministers and laymen have been involved in formulating aims and goals for the future of the church and planning strategy to implement these objectives. A lay task force met at the Swedenborg School of Religion in Newton last summer to share their vision and thinking. The Council of Ministers met for a day and a half preceding this convention to explore new and creative approaches to ministerial leadership. As a vehicle for their exploration, the ministers used a case study of a mythical association which posed every type of problem imaginable.

Particular attention has been given to the need and value of regional centers as a way in which a limited number of professional clergy can serve the people of widely scattered areas more effectively. We are not able to supply resident ministers for all of our churches and so we must develop new forms of ministry.

The newest regional center in our church is one in DeLand, Florida. Recent articles in *The Messenger*

have described the development of this center and its plans for the future. Be sure to look at the excellent exhibit in the vestibule. Swedenborg House serves as a center for the church in north central Florida. The Southeast Association had its annual meeting there in April. People came in trailers from New Orleans and Gulfport and others drove from Georgia and the Carolinas. The house serves as a center for worship, a residence for the minister and his wife, Ernest and Dolly Frederick and a place for fellowship and community. Cottages are being rented to church members and plans are being considered for the development of a retirement community. If you travel south next fall or winter, stop at Swedenborg House. If the season is right you may be able to pick some genuine Swedenborg oranges from the grove.



Another new center is the Kemper Road Community Church in Loveland, Ohio, a suburb of Cincinnati. Bob and Dick Tafel are engaged in an experimental ministry to the community and are providing pastoral services to some of the churches in the middle west which are without ministers. They also lead conferences for young people and adults. In April they were co-sponsors of a lay training program in which 20 laymen from the middle west participated.

Urbana College is also a regional center with church members participating in the administration, faculty, and student body. Dr. Paul Zehner, president of the college, and I are issuing a statement today which sets forth a basis for a close working relationship between church and college. The college offers its facilities for the use of the church, and this convention is an example of this cooperation.

Other regional centers include the Swedenborg School of Religion in Newton, Mass., where facilities are available to accommodate visiting scholars, research students, and special students as well as regular students for the ministry. Periodic conferences are held for ministers and laymen; church members in Massachusetts are included in some of the school functions and programs.

Among the needs of the church that I see as most pressing is that of establishing priorities in the areas of research, writing, and education. What teachings should we develop and emphasize as being most significant and timely? What contributions can we make from the Swedenborgian perspective with the personnel that we have?

Another urgent need is to encourage and support new forms of ministry. We must be ready to consider a variety of approaches and to encourage diversity. Surely there is no one legitimate Swedenborgian ministry. Let us give our imaginations full rein that we may give serious consideration to a wide range of Swedenborgian ministries. Let us welcome new ideas, invite serious proposals, test our present programs, and evaluate the work we are now doing.

THE SWEDENBORGIAN CHURCH OF THE 70's

Dr. Dorothea Harvey, Chairman of the Religion and Philosophy faculty of Urbana College, was invited to speak to the Council of Ministers during the pre-convention Ministers' Institute. Her major theme was presentation of the findings of a committee of concerned laymen which met in August, 1970. It worked for five days at the task of attempting to discover where we are as a church, and suggesting new directions or projects that appeared to them to be necessary approaches to the problem of survival.

If we are to find a new sense of mission as a church, we must recognize the various needs that exist within the members of our church. There are some who feel a strong need for change and others who find the traditional forms meaningful and significant. There are members who have worked long and hard for their church and are disappointed and frustrated that their dreams have not been fulfilled. Can we assure them that their labors have not been in vain and that the value of their devoted service is not being denied or minimized when we speak now of the need for new approaches?

As we plan for the future of our church I plead for a spirit of tolerance. We don't have to approve of everything our fellow members think, write, say, and do. We do need to try to understand them and to be more accepting of them as people. We often quote Swedenborg's teaching that "man is to act in freedom according to reason." If we believe this we will encourage people who have differing interpretations of doctrine, who develop varying forms of worship, who engage in differing kinds of ministry, and who exhibit different kinds of behavior.

If we are to attract new leadership in the church, including ministers and laymen, we must create a climate of encouragement and support, not of judgment and condemnation. It was said of the early church, "How those Christians love one another!" We must develop an atmosphere of openness and concern, of genuine caring, that we may be responsive to the love of God which flows into our being, and express this love in all of our relationships, making this church of ours a community of love.

Ernest O. Martin

On behalf of the laity, Dr. Harvey expressed a grave concern for the life of the church. She said the consensus of the committee was that if the church continues to be primarily concerned with numbers, budgets, and the preservation of the present form of the church, we can expect its almost imminent demise. Time is running out.

The alternatives open to us, if we are to be a church, seemed to her to lie in some serious thought about a new form into which the "power of the Second Coming" will be able to fit.

Galen Unruh

INTEREST

A GREATER VISION OF THE CHURCH OF THE FUTURE

Leaders: the Rev. Dr. Horand Gutfeldt, the Rev. Paul Vickers and the Rev. David Holm

We were fortunate in having in addition to Dr. Gutfeldt as leader, two persons: Rev. Paul Vickers of the British Conference and Rev. David Holm of the General Church.

The chief emphasis was to promote better relations among the separate bodies of the New Church, for we all want to devote ourselves to help others to benefit from our teachings. It is love which unites, while faith separates.

Hindrances to working together include the following:

1. Distorted opinions of each other
2. Different church governments
3. Different orders of worship

Areas for present cooperation include such activities as:

1. Work parties
2. Social affairs
3. Social Service Projects
4. Communication with more freedom of expression: a coordinating council among all branches to consider mutual uses.
5. Continue semiofficial delegates to each other's meetings
6. Encourage members to visit the sanctuaries of other branches
7. Retreats and Summer Camps, both campers and staff
8. Education — materials for church schools; attendance at each other's schools
9. Book Exhibits and Catalogues should include publications of all branches
10. Encourage periodicals of all branches in local church libraries.
11. Motion pictures, tapes, visual aids
12. A common use among youth: for example the Epsilon Society of the General Church
13. Worship together, when the pastor of one church is absent
14. Investigate possibility of offering scholarships to persons of any faith for study at our church colleges, summer courses and seminars, possibly through prizes offered by the Swedenborg Foundation.

SEMINARS

NEW MORALITY AND PERSONAL GROWTH

Leader: Dr. Calvin Turley

In the process of becoming a whole person we need other people. We discovered that there is a real distinction between judging and condemning. In any situation we have to focus on "What is the LOVING thing to do?"



The Seminar on *The New Morality and Personal Growth* led by the Rev. Dr. Calvin Turley, had 11 members, who spent most of their sessions out of doors in the shade of the Urbana campus trees.

GOSPEL PARABLES

Leaders: The Rev. George Dole and the Rev. George McCurdy

The session on Gospel Parables led by Revs. George McCurdy and George Dole proved very practical and helpful. Their simple study outline provided us with a valuable technique for approaching parables to discover the way they apply religion to life. As a result of our group discussions, many expressed a feeling of increased confidence in their ability to participate in analysis of the Lord's teachings for us through the language of parable. Hopefully we will continue to seek this illumination in our future experiences.



Leon LeVan reports on the Seminar in *Gospel Parables* led by the Rev. Georges-Dole and McCurdy for 16 participants.

THE BIBLE IN A SECULAR WORLD

Leader: Rev. Richard H. Tafel

If we would be asked to put into one sentence the total input of this class it would be this:

"Everyone should read the Bible more often and to try to understand its literal sense."

The Bible in the world today is being ridiculed as it was in Swedenborg's day. It is criticized by scholars and by the average reader as well and is often looked on with disbelief. By the Lord's guidance and leading, the Bible is being brought back by the best scholarship, the best scientific studies, and an increased knowledge of Hebrew translation. Much has been providentially confirmed by archeology. All this makes the Bible more readable and understandable in the literal sense. The Lord is giving us wisdom to provide a Bible more and more perfect and understandable as the Second Coming of the Lord.

What constitutes a Second Coming of the Lord?

New truths motivating new thinking.

New relationships to God.

New light from the Bible — a new revelation.

A quickening of man's social conscience — man's new relationship to man.

To believe in and to understand the Bible we must have the faith that it is a divine book and that God is its author—faith, yes, an inner dictate from the heart.

We, the Church, must seek to bring back the fundamental truth that "there is an inner meaning not hitherto known" — that it is God's word — that it is different from any other book. We must put back the idea that there are two worlds, that is a spiritual world as well as a natural world — that there is a realm of spirit as well as a physical aspect to the world.

Swedenborg had an unwavering faith in the power of truth to win its own way. The Bible is the one source of Swedenborg's writings, the basis of all doctrine. When we read the Bible, divine providence breaks through so everyone from the most simple mind to the most sophisticated mind can receive this truth from the Word.



The Rev. Richard Tafel's Seminar, *The Bible in a Secular World*, drew 8 registrants.

Any revelation, any way that God makes himself known, is the Word of God — the world of nature, the study of man. God has always been making Himself known to man from the very beginning, even before the existence of the Bible which is the revelation." The Bible will never become out of date, as a deeper and deeper feeling of the Lord's presence can be experienced by all people for all time by thoughtful reading.

There is nothing stronger than the power of the literal sense of the word — it comes down to the ultimate — "it is the continent, the basis and support of the heavens." All doctrine must be drawn from the sense of the letter of the Word and must be confirmed thereby, confirmed by what we know about the Bible, that is our doctrine must agree with what the Bible has to say. What the Church teaches must be square with the Bible, truth cannot be in conflict with the Word.

Know and understand the Bible as written, that is in its literal sense, before attempting to think about and expect any understanding of a spiritual sense by thoughtful reading. By reading the Bible, we meet the Lord and keep a channel open from heaven to earth.

The function of the Church is to keep the divine among man — this means there is a God, that man is divine, that there is more to life than the five senses.

Make the Bible the Holy Word of God.

Adolph T. Liebert

MEDITATION AND PERSONAL RELIGION

Leader: Dr. Dorothea Harvey

Here we had people of all ages, working together, sharing individual experiences of various disciplines: questioning, discussing, coming to a realization of the affinity between Hinduism and Swedenborg's teachings through the sense of spiritual reality and orderly laws. A positive group experience, leaving us with a heightened awareness of the power within each of us and an urgent necessity for living our truths. Rich spiritual experiences came to several in the group, including the sensation of completely emptying the mind of conscious thoughts — the prelude to full spiritual awareness.



Dr. Dorothea Harvey's Seminar on *Meditation and Personal Religion* was registered to its limit of 25. Mrs. Marjorie Barrington reported for the group in the "feed back" session on Friday.



The Seminar in *Current Social Problems*, led jointly by Jón Tafel and Ed Bohlander, attracted 21 participants, despite the requirement that all enrollees read Theodore Rozak's *The Making of a Counter-Culture* before attending the group.

Dr. Harvey pointed out the similarity between Swedenborg's philosophy and Hinduism, and also their different approaches to meditation disciplines.

The seminar was broken up into four sessions; meditation exercises were given for each one, to be experienced outside of the class. We related our experiences when we came to the next class. It was a most interesting and helpful session.

Our group seemed alive with excitement and interest in Miss Harvey's leadership, and expressed their appreciation most warmly. Dorothea graciously expressed her delight at having the openness, honesty, and willingness-to-share, of the group.

M. S. Barrington



What is it to be a Swedenborgian was the title for a Seminar led by the Rev. Owen Turley with assistance from Mrs. Perry Martin. 7 registrants took part in the Seminar which focused its activities in Psychodrama, a new technique for assisting the articulation of feelings in small groups.



The 18 in the Seminar that leaders Brian and Jill Kinglake named *Prayer Laboratory* met near the piano on the Urbana College Community Center stage.

The 6 students who met with Urbana College dean Marq Stankowski for the Seminar on *Concerns of College Students*, met in Dr. Stankowski's office and reported to the "feed back" session.



CONCERNS OF COLLEGE STUDENTS - I

Slowly we began to talk, to listen, to exchange ideas. We opened up our concerns about drugs and values. We began to explore self-actualization and transactional analysis. We began to know one another — a true step towards understanding. We found ourselves suddenly wondering about what we had discussed and how it applied to us. It was almost as if our inner eyes, the eyes that see our own self, were opened, but only slightly enough for us to see something of ourselves we had never seen before. It hasn't changed us — yet. But it touched our inner selves and what we see now will grow until it rises to our exterior.

Mark Turley
Amy Albright

CONCERNS OF COLLEGE STUDENTS - II

The changing times are letting people out of their closed cages. Freeing them from old fashioned ideas — ideas that keep them from really seeing their own feelings.

Unfortunately like so many other groups meeting for the first time, we felt apprehension as to what was going to happen, and that the external facets could not be let down and real feelings could not be discussed.

At the beginning of the seminar we sat on the floor, staring at one another not quite knowing what to expect. Slowly, however, we began to talk, to listen, and to exchange ideas.

In the time periods in between each seminar, the members had a chance to digest or think over not only what others had said but also what they had expressed.

Someday nobody knows when excepting maybe the Lord, ideas we accepted into our lives will begin to emerge into our everyday lives, just as, when we add new words to our vocabulary, they will show up in our expressing ideas, slowly and with much difficulty at first, but as time goes by with greater and greater ease.

As we began to talk about issues that really concerned us, such as, the draft, drug abuse by students, and values that are important to us, we began to see into ourselves, and understand a little more how we felt about our lives in these United States.

One of the most talked about issues was just how important is the family group in today's society. In the time of Jesus Christ when the young people were thirteen or so, their parents were either about to die or already dead. The dependence upon the parent was not so great, for the time period in which their parents were around was not very long.

In today's society, dependence starts at an early age and continues to grow until we are through college which means anywhere from twenty-four to thirty years of age.

Even before a child starts school, he is taught to be dependent on his parents. After school starts, he is taught to be dependent on the school teachers and administrators. In college no matter how small, unless the student is completely self-sustaining, the dependence grows even bigger.

In today's elementary and secondary school systems, we are taught many things that will be of great importance in later years, like how to skip classes, how to forge excuses, how to give teachers a bad time, and get away with as much as possible and still, (although not always). make it through school.

The general feeling is that there is no such thing as a dropout from school, but rather a force out. Some people can't play the game of continually saying, "Well, I'll play it this time and as soon as I've finished this time I can be my own person."

But how many more times must the game be played? You've got college, then your planned job and finally even in death you are playing the game.

When does this dependence end, when do we become our own person? When can we say "I am who I want to be" rather than "I am who you desire me to be"?

Because in our society we tend to yield to the pressures and let them mold us, instead of molding society to suit us. Parents, teachers and friends all try to mold us into someone they can be proud of rather than letting us mold our lives into something we can be proud of.

Tell me — is life meant to be so full of this false dependence? Is it worth all of the disappointment going from one false situation in life to another?

Mark Turley



After a stimulating series of sessions, Gladys Wheaton reported on the work of the 14 who had studied *Swedenborg's Psychology for Present Day Use*, under the tutelage of Mrs. Carolyn Blackmer.



PERSONAL GROWTH

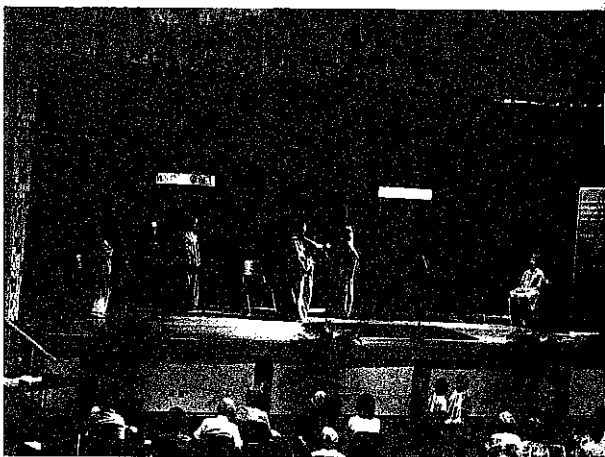
Leader: Jerry Poole

I entered this course with a great deal of apprehension. Within the tea hours, I experienced a great deal of dramatism and at one point experienced a temporary traumatic situation. I feel that I have grown personally a great deal during the seminar. In the end I found it refreshing and greatly rewarding.

Mac Lindsay



Most of the 17 registrants for the Seminar in *Personal Growth* can be seen here. The leader, the Rev. Jerry Poole, can be recognized by the back of his dark shirt, sitting on the floor in the far corner of the room.



8 adults signed up for the Seminar, *Working out Bible and Original Drama for and with Children*, led by Mrs. Emilie Bateman, and the report Friday evening took the form of dramas put on by children.

Slide Show

POST-WORLD ASSEMBLY TRIP TO SWEDEN PICTURED

TRAVEL SLIDES

Slides that had been taken at the World Assembly in London and on Tour B's Scandinavian trip in 1970 were shown after the Women's Alliance social hour on Wednesday evening. Through pictures taken at Victoria Halls where the assembly was held, one could see the broad spectrum of visitors from seventeen countries on six continents, many of the principal dignitaries, officials, and ministers, and the World Assembly choir.

Chiefly featured were views of the London Swedenborg knew: the Middle Temple Court, Fleet Street and the little lanes and squares associated with it—the house where Samuel Johnson wrote his dictionary, the hall where Swedenborg had met members of the Royal Society, and the Cheshire cheese tavern where he may have dined.

The London Coffee House where Hindmarsh and a few others met in response to the call for the first public meeting of interested readers, and the area known as Swedenborg Gardens located near the site of the Ulrica Eleanora Swedish Church where Swedenborg's funeral had been held were also shown. One slide showed Swedenborg's *Brief Exposition of the Doctrine of the New Church* on which Swedenborg had written, "This book is the Second Coming of the Lord."

Upon visiting Sweden, Tour Group B had had special interest in places associated with Swedenborg—his garden house at Skansen, the University of Upsala, and his tomb in the cathedral there.

Pictures taken during the visit to the Royal Academy of Science at Stockholm showed his portrait, as a member of the Academy, hanging in the gallery as well as the extensive collection of his books and writings displayed on a huge table for the group's perusal.

There were also views of the new sanctuary being built in Stockholm by the General Church and of the study and Swedenborgiana collection of the Rev. Olle Hjern of the Nova Hierosolyma congregation there.

Elizabeth M. Munger



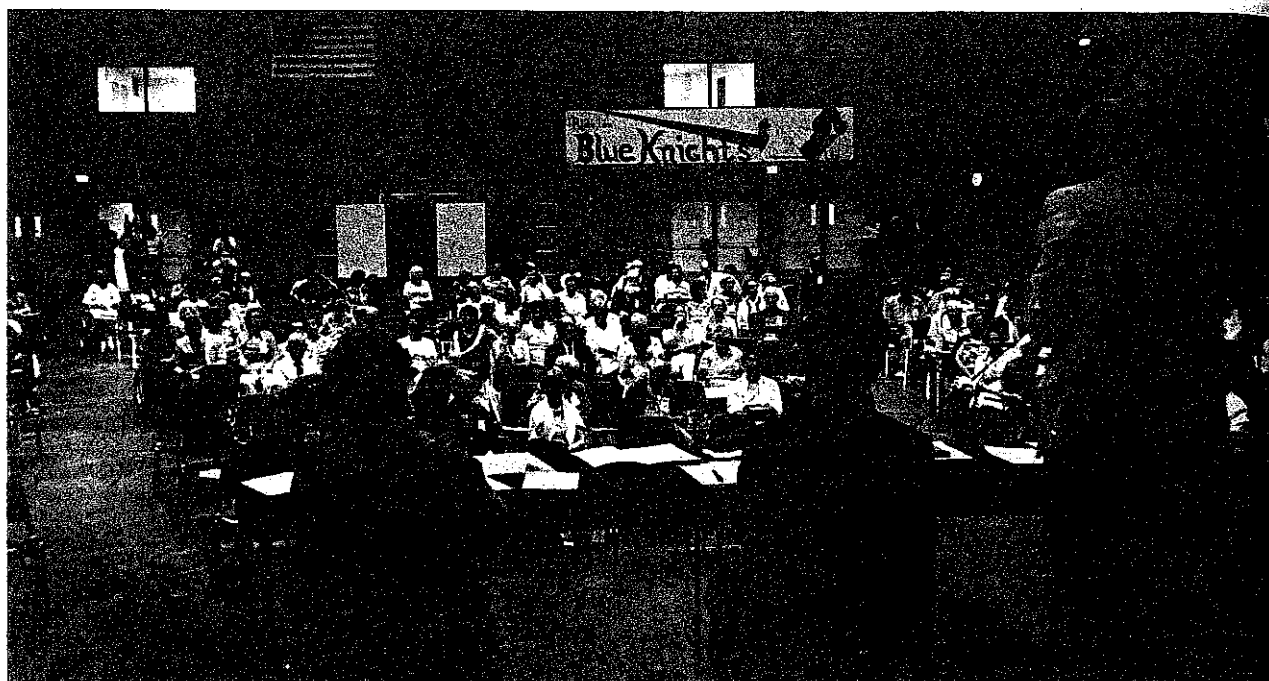
The Seminar on Area Conference Retreat Centers, led by the Rev. Richard Tafel, Jr. and the Rev. Robert Tafel, had three registrants when it started, but obviously had grown by the time this picture was taken.

NEW YORK WORLD'S FAIR WORKERS GATHER

Volunteers who staffed the Swedenborgian exhibit at the last World's Fair held in New York, worked in shifts, and seldom saw any of their fellow workers—except those individuals who preceded and relieved them on duty in the booth. As at the last Urbana convention, the Wayfarers' Chapel replica which had been the World's Fair exhibit was used as a center for outdoor worship at the early morning devotions. This year, at Harold Larsen's suggestion, the whole group gathered in the chapel to see each other, and to pose for this shot.



CONVENTION BUSINESS SESSIONS



THURSDAY MORNING

The first gathering of the Convention family opened with a note of sadness and solemnity as the Rev. Richard H. Tafel, Jr. lead us in a memorial service for the ministers who entered the spiritual life since we last met. On this occasion the feeling was deepened by the immediacy of the death of the Rev. Robert L. Young just two days before, following heart surgery, drawing us close in our sense of grief and sadness. Others in our memory and love included the Rev. Everett K. Bray, the Reverend Leonard Tafel, and the Reverend Othner Tobisch.

At the opening of the business session the Rev. Ernest O. Martin, President of Convention, directed our thoughts toward the tasks that lie ahead of us, presenting the challenge to listen understandingly and appreciatively to one another as we seek to find effective ways to express our convictions about our faith in the plans we make. In this spirit of warmth of fellowship, Mr. Martin urged us, in our acceptance and understanding of one another, to build a fellowship of love as the deepest expression of our church.

We received the welcome of the Ohio Association, our church host through Mr. Gilbert Heddeaus and

the welcome of Urbana College from President Paul Zehner who stated briefly his vision for the college, one flexible enough to meet the changing needs of the day. Our guest from the British Conference brought the warm greetings of our fellow churchmen there.

The necessary business of receiving reports followed. The report of the Council of Ministers recommended the ordination of Dr. Ivan Franklin and the Convention approved. In the Nominating Committee report were new names and new areas were represented. A complete slate of nominees appears elsewhere in this issue, as part of the election results.

Chairman of the Council of Ministers, the Reverend Paul Zacharias introduced the Reverend Paul Vickers, our British guest. With enthusiasm and anticipation of a new future for the church in Great Britain, he shared his awareness of the differing circumstances under which the church in each of our two countries works. "What do we have in common that we can put together?" he asked. Mr. Vickers stressed the need for dependence upon the Lord as the basic source in building for the new age — the meaning of the Second

Coming. He said the Lord is saving every man, divine revelation extending man's own light. Much in the British Conference is being done to place the ordained minister in the midst of the laity as a dynamo working within. In the presence of our institutions we must make our witness, rather than necessarily changing the organization.

In response to Mr. Vickers' strong and enthusiastic address, the Convention responded with a standing ovation.



President Ernest Martin spoke on the presence of New Church young people attending Urbana College. Many are attending on scholarship funds, much of which have been contributed by Mr. Pausch of Baltimore. Now more students are applying than funds can cover. Mr. Pausch says he would contribute \$2500 more if other Swedenborgians will contribute enough to match this \$2500. Chester Cook says \$400.00 has already been pledged so now \$2100.00 still needs to be raised. College costs are \$3,000.00 per year per student — tuition, room, board, etc. Mr. William Inskeep, Director of Admissions spoke in response. Urbana College has a team to go out and present the college to other interested groups.

Phil Alden, chairman of Urbana College Board of Trustees spoke on the College. He has been on the Board of Trustees 25 years, and has seen growth under President Zehner. The College is small enough that students are known as individuals. Costs continually are going up, so help is needed.



The Rev. Paul Vickers, formally addressing Convention



SATURDAY MORNING

The final business session of Convention was convened at 9:30 on Saturday morning. Reports were heard from meetings which have taken place since the convention began on campus. The Sunday School Association reported on its 100th year of publishing lesson material for Sunday Schools. In the last decade SSA has combined with Board of Education in the work of preparing materials. Sunday School count is down 30 per cent to approximately 700 pupils. The drop is particularly in young children. Notes by Mrs. Dole are to be combined into five volumes like Sower Notes. Ola Mae Wheaton and Dan Neilson were elected Secretary and Treasurer of the SSA.





Dr. Dorothea Harvey, Chairman of the Board of Managers of the Swedenborg School of Religion, presents the school's diploma to Dr. Ivan Franklin, as SSR President Edwin Capon looks on.



Urbana College President Paul A. Zehner, addresses Convention session.

The Council of Ministers made an extra report on last night's meeting. Erwin Reddekopp reported that the Council appointed a Commission to explore competence of Dr. Johnson as a minister. The Commission reported and moved a censure of certain of David Johnson's recent actions with regard to the Council of Ministers, but found good and valid reasons to continue him as a minister in good standing. They asked for prayers for guidance to help him, and emphasized a recognition that we are all imperfect, praying for help in our own marriages. The President of Convention was appointed to take steps toward the strengthening of marriages and other personal relationships within the church. The Council recommendation was accepted unanimously with one abstention in the vote from the floor.



The Swedenborg Foundation gave out free copies of *Golden Thoughts* to all in attendance, and the Massachusetts New Church Union distributed free copies of a pamphlet by Anita Dole, "*What Is the New Church?*"

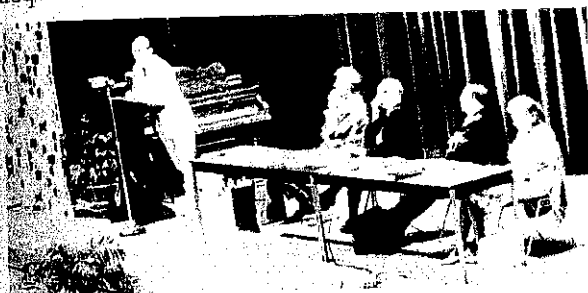
10:00 Roll Call of Delegates — 24 Revs. and 107 Delegates.

Chuck Flynn spoke of his interest in our church and his appreciation of our acceptance of him.

The Rev. F. Robert Tafel presented to the Rev. Erwin Reddekopp, a card of appreciation and two allegedly empty wine bottles for his years of service as Secretary to the Council of Ministers.

Miss Margaret Sampson spoke on the number of people who are interested in making tape recordings for blind, shut-ins, etc. Tables were arranged to be reserved for all interested to meet at lunch.

The Rev. Joe Gregory, temporarily serving the Detroit Church, was asked to stand and be recognized. He attended Harvard with the Rev. Ernest Fredericks and visited NCTS in Cambridge in those days. He hopes to visit SSR and become further acquainted with our church.



Officers sit in rapt attention as the Rev. Paul Vickers, a compelling speaker, spell-binds Convention.

Paul Vickers was asked to share his impressions of this Convention. He feels accepted because we "have been so rude to him!" He admires the spirit that holds us together through difficulties. We are talking to one another and through our talking the Lord is present with us.

Memorials were read in honor of Othmar Tobisch, E. K. Bray, Leonard L. Tafel, Walter Frazier, William F. Wunsch, and Robert L. Young. Copies of the memorials will appear in this issue of *The Messenger*.

Andre Diaconoff left Convention before this meeting started to serve the Wayfarers Chapel during the next month, filling in for the late Rev. Robert Young.

Memorials were accepted by standing for a moment of silence. (A Memorial Service had been held in the replica of the Wayfarers Chapel on Thursday morning, June 24th).

Mareta Tafel spoke for the ministers' wives to thank the Council of Ministers for bringing them together, and expressed the hope of the ministers' wives that they will also make it possible for ministers' widows to continue to attend the wives' institute.

The Annual Elections were held, with results appearing elsewhere in this issue.

The Rev. George McCurdy, representing the Council of Ministers, spoke in appreciation of the work of our hosts: the Ohio Association and Urbana College. Response by those present was an enthusiastic standing ovation.



Womens' Alliance President, Mrs. Doris Tafel, Presents the traditional Mite Box offering to the Rev. Dr. George Dole, President of the Board of Missions.

Ivan Franklin came forward as a candidate for ordination into our church. The Rev. Edwin Capon, President of Swedenborg School of Religion, spoke of Dr. Franklin's qualifications and excellent educational background. Dr. Dorothea Harvey, chairman of the Board of Managers of the school, presented the diploma to Dr. Franklin. Erwin Reddekopp read a motion from Council of Ministers to recommend his ordination. Ethel Rice read a letter from the San Diego society requesting that Dr. Franklin be ordained. The Convention voted unanimously to ordain Dr. Franklin at the Convention Sunday service.





The Rev. Ernest O. Martin, retiring president and President Designate at this session (*unintentionally acting out the title of the Convention Sermon*), delivers the traditional President's Address at the opening of Convention.

Dr. Franklin read part of David's psalm in Russian: "One thing do I desire from the Lord . . ." He said, "The Lord requires three things of me: to do justice, love mercy, and walk humbly with the Lord." But, he said, to love the neighbor, the neighbor must look at me. And I must have the materials to heal the wounds of my neighbors — oil and wine. Dr. Franklin spoke also of his arrival in the United States and his appreciation of all those who wel-

comed him into this country and housed him and his wife. He expressed gratitude for his stay in Bellevue and at the school in Newton. He closed by reading a passage from a letter to him from the Rev. Robert Young, referring to a gardener who cares for the Wayfarers Chapel gardens, and bearing a symbolic message for the tending of the "garden" of the ministry.

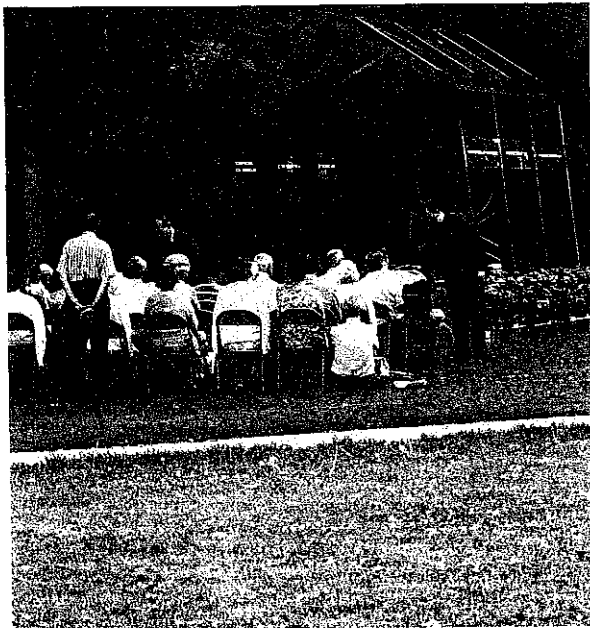
A complete text of Dr. Franklin's address appears on page 176 of this issue of The Messenger.

The Rev. F. Robert Tafel invited Convention to form in efforts of Kemper Road Church by making a monetary contribution or pledge to help their projects.

The Rev. Harold Larson proposed:

1. That Chapel replica be enclosed and established on the Urbana College grounds as a permanent structure.
2. That Convention employ a full-time public relations firm and (also) a professional fund-raising group to raise money for Convention by means of films, TV, etc. These proposals were referred to The General Council for further study.

*David P. Johnson and
Marian J. Kirven*



Early chapel services were held Friday and Saturday mornings before breakfast in and around the small replica of the Wayfarers' Chapel which was used for the Swedenborg Exhibit at the New York World's Fair.

ELECTION RESULTS

All Nominees Elected by Number of Votes Indicated,
Except Those Shown in Italic Type

FINAL TABULATION

BALLOT NO. 1

PRESIDENT

Ernest O. Martin 124

VICE-PRESIDENT

Adolph T. Liebert 127

RECORDING SECRETARY

Ethel V. Rice 125

TREASURER

Chester T. Cook 126

GENERAL COUNCIL

One minister, two laymen — 4-year term:

Rev. Harvey A. Tafel 124

Roger Dean Paulson 124

Carl Heck 126

Rev. Erwin Reddekopp 2

One layman to fill unexpired term of John Smailier, deceased 2-year term:

Ernest Ekberg 87

(F) Wilfred C. Peck 33

One minister, to fill unexpired term of Rev. Robert L. Young, deceased — 3-year term:

Rev. George D. McCurdy 121

Rev. Owen T. Turley 1

FINAL TABULATION

BALLOT NO. 2

DEPT. OF RELIGIOUS EDUCATION

One person — 3-year term:

Perry S. Martin 125

DEPT. OF PUBLICATION

One person — 4-year term:

Edward Bohlander 126

BOARD OF HOME & FOREIGN MISSIONS

Two ministers, two laymen — 2-year term:

Rev. George F. Dole 126

Rev. Galen Unruh 125

Miss Margaret Sampson 125

Robert W. Tafel 125

BOARD OF TRUSTEES OF PENSION FUND

One minister, one layman, one woman not a minister's wife or widow — 4-year term:

Rev. Galen Unruh 124

Capt. August A. Ebel 126

Mrs. Doris Tafel 125

FINAL TABULATION

BALLOT NO. 3

BOARD OF MANAGERS, SWEDENBORG SCHOOL OF RELIGION

Four persons — 3-year term:

Rev. Eric Zacharias 121

Page Conant 100

Rev. Horand K. Gutfeldt 109

Rev. Randall E. Laakko 79

(F) Mrs. John C. King 80

(F) Roger Dean Paulson 110

(unexpired term)

Rafael Guu 1

Mrs. John King 1

AUGMENTATION FUND

One person — 5-year term:

Stewart E. Poole 122

NOMINATING COMMITTEE

One person — 5-year term:

(Ineligible: Middle Atlantic, New York, Michigan, Canada and California Associations.)

Herbert Young 52

Roger Dean Paulson 65



The Rev. Bill Woofenden



Bob Kirven, Russell Viau, Ellsworth Seibert

Edward and Mrs. Tuck, from Kitchener



"Muff" Worden holds the fort at the Registration Desk



Elizabeth Johnson (l), and Ellsworth Seibert (r) join a happy conversation



Brian Keith
in thoughtful
mood



Elinor Turley (l), and
Mary Poole (r) greet
each other with joy

Virginia Branston
greet an old friend



Bob Tafel bears the burdens of fatherhood



Walter Orthwein, SSR student, and wife Kathy



The Rev. Dr. Ivan Franklin and wife Eva (r), their son Thomas, and
Ivan's brother Peter and his new bride.



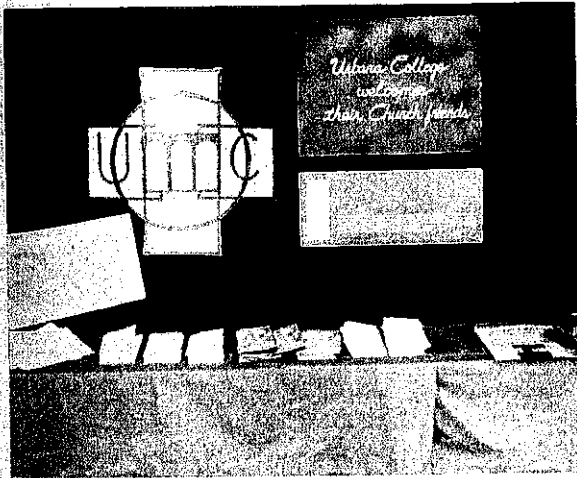
Nita Vickers and Lois McCurdy

JOYOUS EDITOR'S NOTE

For a decade or so, the Dept. of Publications and two editors have agreed that notices of births and deaths should be restricted in The Messenger to brief announcements on a special page—except for deaths of ministers, Convention officers or the like. There is such a thing as editorial prerogative, however, when two of the editor's best friends have such special news.

Randy and Millie Laakko (the Rev. and Mrs. L., of Wilmington, Del.) are the proud and exceedingly happy parents of Kristina Joy, born July 2, at 8:00 pm. Starting life at 7 lbs., 5 oz., Kristina, parents, and all their loving friends, are doing very well indeed! Congratulations!

EXHIBITS



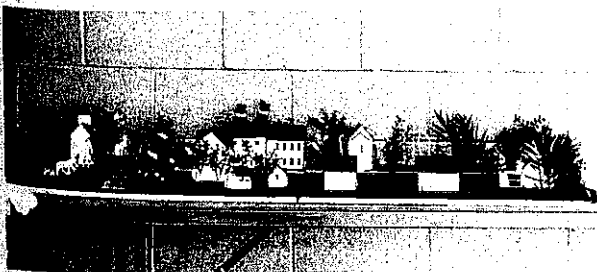
Combined publishers' exhibit, managed by the Swedenborg Press, sold a record number of books this Convention.



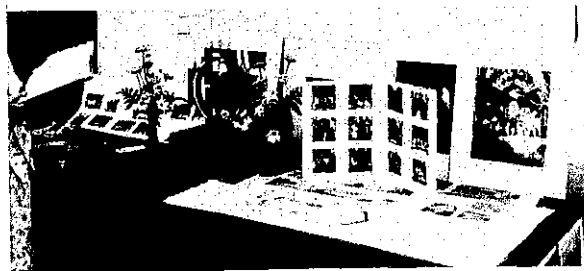
Swedenborg House, Deland, Florida



Urbana College (r)



Board of Home and Foreign Missions
Almont Summer School



ANCL exhibit with Poole Trophy, won by Kitchener

Graduation Address

Odnovo prosil ya oo Gospoda

...

This is a Russian translation of the passage you are so familiar with. "One thing have I desired from the Lord. . ." I know these words of King David byheart. I said them in my native language because this is the language I speak with our Lord. My brother, Dr. Peter Daniel Francuch who is here with his wife Carole, my wife Eva and the friend from Czechoslovakia Vaclav Hokuv surely understand the text, but I am convinced that my grandmother, as well as our spiritual mother of the Swedenborgian Church in Czechoslovakia, Marie Kubatova who died two years ago, are hearing me and together with the angels who were just mentioned in the Memorial Service will understand it and see that I spoke the beautiful words *from* my heart.

"One thing have I desired from the Lord. . ." and I know that *the Lord* requires three things from me. The Prophet Micah wrote it also for me, it is in my Bible, and I am sure, you can find it in yours, that the following three things wants the Lord from me:

to do justly,
to love mercy,
to walk humbly with God.

I am well aware that it is not written "before God" but "with God," and I remember the words of my father, who is a Baptist Pastor, about the hands: not my hands have to hold the Lord but His hands have to hold my hands when I am walking with him—it is much more secure.

One thing have I desired from the Lord; three things the Lord wants from me, and *two* things I desire from my neighbor:

to help me to love the Lord with all my heart,
with whole my mind, with all my strength, with
whole my soul;

and to allow me to love him, my neighbor, not
in the way he wants me to love him, but as the
Lord taught me.

But who is my neighbor? This I learned from the Lord himself in the Gospel of St. Luke, 10:25-37.

I wrote a list yesterday of the qualities and properties of a neighbor, my neighbor has to have:

1. the eyes looking in my direction ;
2. compassion ;
3. two legs coming to me ;
4. material for binding my wounds ;
5. oil and mine;
6. "his own heart" to set me on and take me to the nearest inn;
7. money to pay for my stay there and more money if it will be needed on his return.

The Lord has sent me such a neighbor in many persons of the General Convention of Swedenborgian Church of U.S.A.

You can see for yourselves that I am right.

The very first minute on our arrival to this wonderful and blessed country—and now I feel very moved—the first face we saw smiling and welcoming us was the Rev. Harold Larsen waiting for us at the Kennedy Airport in New York. Later we had the honor to meet his wonderful wife Mabel. Harold and Mabel had everything of neighbor for us, their "own heart" of transportation took us to their home on Long Island and to the Swedenborg Foundation where my wife and I met our dear suppliers of spiritual food Mr. Tomas Spiers and Virginia Branston. They were informed of our Swedenborgian existence by the Rev. Clayton Priestnal when we still lived in W. Germany and you can imagine how happy we were when the postman brought us the *real* books written by E. Swedenborg and published in New York. In Czechoslovakia there was no possibility to publish Swedenborgian literature. The only source of information in Czechoslovakia was provided by our secretly ordained minister Ian Samuel M. who typed on his typewriter the material that was translated from German into Czech by our spiritual Mother (Mamke), the late Marie Kubatova. Now we had in our hands the Latin original and English and German translations of Swedenborg's writings. This was a medicine and the food for our souls in foreign

land when we were staying like in a friendly inn after having been deprived of all possessions and home.

As you heard several minutes ago the President of Swedenborg School of Religion, the Rev. Edwin G. Capon sacrificed his time of Blairhaven's delight and came down to New York to meet us—in the very modest home of our Czechoslovak friends. Now we were sure that there is enough oil and wine for us in his tremendously good heart!

From the East Coast we were taken by plane to the West Coast where we found our real home in the house and beautiful heart of our dearest Alice Van Boven and her daughter Betty, in Redlands, California. Everything in her home, including a mulberry tree in her fascinating garden made us exceedingly happy. With her we found our spiritual home in the congregation in Riverside where we met our lovely family led by our precious Sunday School teacher and Spiritual Mother Alice Spiers Sechrist. The loving atmosphere created by the Riverside family—Eleanore Spiers Allen, Jean Hoyt, Mr. and Mrs. Denning, Mr. and Mrs. Skinner and their children and relatives and others—was the best dressing and balm to our “wounds”—

By that time we were able to visit the San Diego Church where we met first our host Mrs. Peggy Anzer. Her open heart and home of overwhelming and fascinating hospitality made us to feel secure, strong and rich with hopes and perspectives. The most of the members of the church came to meet us in the office of their Pastor, the Rev. Robert Tafel, that evening in October 1968. I was amazed by the fact that in such a busy day they managed to come and spend with us more than two hours. I suddenly began to feel that here was my “definite” home, for living and working. Now this dream is going to be fulfilled, too.

This was the time when I saw for the first time such lovely faces as those of Allen and May Hodges, Mrs. Francis Clark, Mrs. Miller, Mrs. Gustafson who made me especially happy by giving me a present, *New Christian Religion* in beautiful edition, the book that belonged to her husband, the Pastor who will be never forgotten by me. There were many friendly faces that evening shining with love



Now I see it would be a very long story to continue like that. It may suffice to report only about the results of further manifestations of the properties of a neighbor mentioned in the parable of our Lord, and presented to me by the Professors of Swedenborg School of Religion and their families as well as their groups of clients and friends in Bellevue and in Newton. It was a perpetual providing of the atmosphere that made us feel happy in the beautiful new home. One top experience took place in the School in Newton. When Dr. Calvin Turley asked me on one occasion in the garden of the School how I was I immediately replied: “Like in heaven!”

Now I am here and feel that I may become such a neighbor, too. I want to be useful in our church on this earth in the way the friends of ours, Bob Young, who by now may be making a report at the Convention in Spiritual world, wrote me in his letter on my birthday this year, before he was called by Lord from this world:

“We have a Japanese gardener come every Saturday morning to take care of the lawns, so your responsibilities here would be merely to see that they get adequate water during the week. . .”

That's all I have to do: to be a good assistant to the gardener in our Swedenborgian garden and to provide it with adequate water. The Lord and His church will surely help me and I am thankful to

Receptions



President Zehner introduces a faculty member to conventioners at his reception on Friday evening.



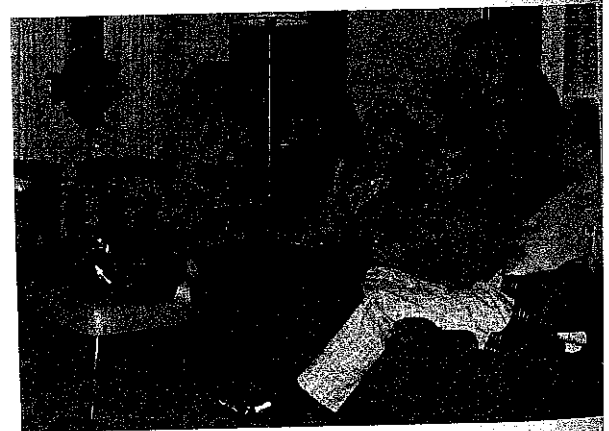
Good food and good conversation featured Convention's President Martin's reception on Thursday night.



A good time was had by all at the reception at home of Dr. Dorothea Harvey.



Pres. and Mrs. Zehner



President Ernest O. Martin and family: from l., Rache Paul, President Martin, Ruth, Perry, and Mrs. Olive Martin the President's mother.

'CONVENTION
TREE'
PLANTED
AT
URBANA
COLLEGE
ON
CONVENTION
SUNDAY

Tree-Planting Address
Urbana College—June 27, 1971

President Martin, Ladies and Gentlemen of General Convention:

We of the College Board and the Urbana community nearby ask that you of the New Church join us in a moment of empathetic regard for this tree. . . as a symbol of the growing achievement and future promise of this developing campus.

While the beech is one of the most characteristic of American trees and was one of the prevailing trees of the hardwood forest when the country was settled, one of the favorite ornamental trees of America now is this variety of the European Beech, the purple-leaved bronze or copper beech.

A distinctive tree, celebrated for the denseness of its shade and the usefulness of its wood, it is of the genus *Fagus* to which also belong the oaks and chestnuts. The name beech is from the Anglo-Saxon *bece* or *boece* (German: *Buche*, Swedish: *bok*), words meaning both a book and a beech tree.



The connection of the beech with the graphic arts is supposed to have originated in the fact that the ancient runic tablets were made from thin slabs of beechwood.

May this prized tree, to be known as The 1971 Convention Tree, with its long tradition in the Old World, take strong root here and characterize this



expanding campus with the virtuous qualities attributed to it! May it serve to symbolize our quest for a sense of purpose in a motivating learning process, for intellectual and spiritual identity and mission; and, may this copper beech tree stand witness to the development of a deepening relationship between church and college, the further development of a community of concern for life's real values, and of a continuing dedication to our institutional purposes which foster the upward search for the meaning which must sustain an enlightened humanity!

by Mr. Charles B. English
Vice Chairman, Board of Trustees
Urbana College



LUAU





Splash time

Quiet and

hilarious conversations in the kitchen, during reception in Dr. Harvey's home



Stewart Poole, retiring Convention VP, Bob Tafel and Richard Tafel



The Rev. Jerry Poole

West meets East as El Cerrito's Rich Watson chats with Carolyn Blackmer



Three of Harvey Tafel's children of the Northwest head for the other directions



The Rev. David P. Johnson

Larry Burris, free-lance photographer and Urbana College student, shot 592 pictures on convention, of which *The Messenger* bought over eighty, many appearing in this issue



CASE STUDY

The Swedenborgian Church of Kansas City, Mo.

All names of people and places are fictitious.

Richard P. Olsen
Research Assistant
Graduate School of Business Administration
Harvard University

PREFACE

This is a case study of a fictional but typical situation which could exist in our church today. While not an account of the experience of a single individual, this case is based upon real problems and situations which presently exist in our church.

The purpose of this case is to illustrate some of the problems we face and stimulate ideas on new approaches for dealing with these problems.

On May 15, 1971 Paul Richards arrived in Kansas City from Tacoma where he had interned after finishing his schooling at the Swedenborg School of Religion in Newton, Mass. Paul had accepted a call as minister to the Swedenborgian Church in Kansas City. Paul accepted the position believing that his ministry could involve the entire Midwest Association.

The Midwest Association of the Swedenborgian Church comprises the states of Missouri, Illinois, Michigan, Indiana, Ohio and Wisconsin. There are nine churches in the association with a total membership of 751. These churches are shown below with the distribution of membership.

TABLE — MIDWEST ASSOCIATION

Of the nine churches in the area only three of them had full-time ministers ordained in the Swedenborgian Church. The churches had a total membership of 751 in an area with a population of 40 million. Of the present membership, 385, over 51 per cent were inactive. The active membership

of 366 was the result of a continued slide of the associations' membership from its high of 4752 in 1940. The median age of the membership was 54 and the average was 58.7 (this indicating that a majority of the members were in and around 54 years of age but there were more members above this age group than there were below it).

The Midwest Association covered an area of 259,000 square miles. The three largest churches were the ones at Kansas City, Cleveland, and Chicago, and these were the only three with full-time ministers. Exhibit 1 shows the distance between the various churches.

The Reverend Paul Richards had replaced the Reverend Martin Foster at Kansas City. Mr. Foster was retiring at 68 and moving to Oregon where he would act as an associate of the lay minister in the small town of Lincoln. He remained at Kansas City for two weeks while Paul Richards became acclimated to his new church. On his first Sunday Paul assisted Martin in the services and listened with interest as Martin delivered his sermon.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Spirit; teaching them to observe all things whatsoever I have commanded you."

We are God's disciples! As such it is our duty to spread the Word of God. As members of the New Jerusalem Church we are also believers in the teachings of Emanuel Swedenborg. . . .

Paul pondered over these words which he had heard many times before as a minister-in-training. But now they were being directed at a congregation. He was wondering about how he, as a minister, could guide his congregation to lead a Christian life and exemplify the teachings of Emanuel Swedenborg, when he heard Martin coming to the close of his sermon.

"... is the duty of every member of the congregation to spread the teachings of Swedenborg by persuading his friends, neighbors and business associates to join him in worship in this church so that they may hear and understand the meaning of God's love.

After the service Paul discussed the sermon with Martin.

"I was very moved by your sermon today and would be interested in hearing about the thoughts and feelings which led you to write it."

"Well, Paul, as you know our society has a declining membership and even in our present membership over 51 per cent are inactive. I feel if we can get people into the church on Sundays we can sell them on our beliefs."

"But why do we have to get them into the church and sell them?"

"Do you know of any other way to expose them to Swedenborg's teachings?"

Paul pondered this question without answering it, for he could not think of a simple answer. He knew, however, that he would have to find an answer to that question if he expected his ministry to be a success.

Several days later Paul and Martin were going over the files in the minister's office to select those personal files which Martin wished to take with him and also as a way of familiarizing Paul with the business of the church. Suddenly Martin Foster became very silent. Paul turned to find the aging minister staring silently at a letter which he held in his hand.

"Is there something wrong, Martin?"

Martin looked up suddenly.

"Huh, no. I just came across this letter which I re-

ceived about a year ago and it reawakened some memories. Here, perhaps you would like to see it; it might be educational to a young fellow like you."

Paul took the letter as Martin handed it to him and read it slowly. (The letter is shown in exhibit 2). It was a long time before either man spoke. Finally, Paul said quietly, "He sounds quite sad. What did you say to him?"

"Well, I felt since Brad and I had been such close friends that a personal conversation would be much more fitting than a letter. So Nancy (Mrs. Foster) and I visited with the Nelsons for a couple of days and Brad and I had some long talks. He and Jean (Mrs. Nelson) are now operating a training center in Detroit for disadvantaged youths and they seem very happy."

"The real shame is that it took so long for Brad to realize what he was doing with his life and that I as his minister and friend allowed it to happen."

Paul wondered if he would be able to perceive such a problem in his congregation and how he would handle it.

Paul Richards did not have to wait long for his testing. Two days after Martin Foster left for his new home in Oregon, Paul received a letter from Kay Harlan. Kay was a freshman coed at the University of Indiana. She had been home for the weekend two weeks earlier and had talked to Paul for some time about the problems of a young Christian on a university campus. Before Kay had returned to school, Paul told her that she could write to him any time she felt he could help her with a problem. The letter, shown in exhibit 3, expressed a problem which many young Christians were having with their lives. For some strange reason Kay's letter made Paul recall the letter from Bradley Nelson. Paul felt he should give Kay's letter some thought before answering it so he laid it aside for a couple of days and blocked out the next Monday morning on his calendar to devote to answering Kay.

On the same day, Paul had a visit from Mrs. Beatrice Bainbridge. Mrs. Bainbridge was a 72 year old widow who had been with the Kansas City Church since childhood and was quite representative of the beliefs of a large majority of the church membership on religious philosophy and practice. As such Paul listened closely to her comments.

I just want to let you know, young man, that we were quite happy with the way Martin was conducting his ministry. We like our church the way it has been in the past. Don't go getting any of those radical ideas about how you want to change the church. This is a fine traditional old church, we don't want it turned into a communal meeting hall for every beggar and malcontent in the city.

Events started to occur in rapid succession in the next few days and Paul Richards found himself deluged with requests and problems which would place demands upon his time and finances.

On Wednesday, the day after he received Kay's letter, Paul received a phone call from Ben Davis in Joplin. Ben said that he and the other members of the Joplin Society had met and were anxious to reorganize into an active church. Ben urged Paul to join them for a week to help them organize and that they would pay his expenses if he would commit his time. Paul had told Mr. Davis that he was overjoyed to hear that such an initiative was being taken; and yes he would be glad to spend a week in Joplin to provide what little assistance he could, but that he would have to discuss it with his congregation before specifying a date. On the same day Paul received a letter from Dain Ohlson, of the Canton Society, requesting financial support for a Church Newsletter for the Midwest Association. This letter is shown in exhibit 4.

On Thursday morning Paul received a phone call from Charles Duncan. He and Chuck had attended Theological School together and became close friends. Paul had been very interested in Duncan's ideas of church structure which he had developed while an undergraduate political science and theological history major. Chuck and Paul spent a few minutes bringing each other up to date on their activities since leaving Newton. Paul sensed that there was something disturbing Chuck and finally asked if Chuck had something on his mind.

"As a matter of fact, Paul, I called to ask a favor. We've run up against a drug problem in our church. Three of our teenagers, Bob Felton, Julie Samuels, and Larry Benjamin were arrested last night for the possession of marijuana. They were at a party with 12 other teenagers. Two other boys at the party were also charged with possession of heroin.

"All three of these kids come from good families and have never had any trouble before. They're high school seniors with high grades. Julie has re-

cently won a National Merit Scholarship; Bob is a member of the debating club and the varsity track team, and Larry was the treasurer of his junior class. The families are having a difficult time coping with the situation. The parents have turned to me for advice and I just don't know how to deal with the problem. You're the only individual that I know who might have the training and ability to help these families."

Because of Paul's combination of a masters' degree in sociology and psychology with his ministerial training, Chuck felt he could be very helpful to the families. He asked if Paul could fly up as soon as possible. Paul stated that he did not believe he could be that much help but he would fly up on Friday morning.

At 10:00 that morning, Paul had a meeting with the finance committee for the church. The church was facing a financial squeeze as a result of the declining membership. Roger Eagleton presented the figures shown below.

TABLE - BUDGET

Roger went on to describe the realities of the situation.

"As you can see, our income is declining. We have pledges of only \$8,120 this year where we had \$9,200 last year. Because of this we will have to sell much more of our endowment fund this year. If the decline continues we will have trouble meeting our own operating expenses. If our dependence on the sale of securities continues to grow at its present rate, our investment base will disappear within ten years. Nor can we depend on the continued support of the Central Church as we and other churches are draining that investment base.

"One of the things we should investigate is the sale of our sanctuary. Being in downtown Kansas City, it is estimated to be worth, together with the land, approximately \$200,000. -Because of the structure it could be sold for use as a conventional office building with a few minor modifications. Although it is not shown on the budget, the Central Church holds a \$30,000 mortgage which they have been carrying free of interest charges and principal payments. Sale of the building and land would free up capital with which we could expand our investment base. The expanded investment base would produce more income from dividends and interest.

"This would only extend our financial life a few more years. What we really need is a substantial increase in pledges which can only result from a growth in membership."

The meeting continued with a discussion of various ways to reverse the financial trend. A sub-committee was formed to look into the sale of the sanctuary and its replacement by a less expensive facility. Paul was asked to develop a committee of congregation members to look into a membership drive.

Just before the meeting ended, Paul brought up the inquiries from Joplin, Canton, and Chicago to get the members' opinions. Although reactions were mixed Mr. Eagleton was very strong about one point.

"Look, Paul, you're our minister. Your concern is with the Kansas City congregation. We can't afford to pay for a minister for the entire Association. I suggest you confine your activities to your own congregation or we may have to find another minister."

With these words ringing in his ears Paul returned to his office to look at the mail before going to lunch. As his secretary handed him the mail she told him that Alan Van Ness had stopped over in Kansas City on his way to New Orleans and would like to meet him for lunch. As Paul read the mail he called Alan at the airport and arranged to meet him in the airport restaurant in half an hour. Before leaving he glanced over a report of a confer-

ence which had been received in the mail. It was a conference of laymen who were concerned with the problems facing the church (exhibit 5). He also noticed that the group had suggested a regional ministry.

The lunch with Alan was hurried as Alan's plane to New Orleans was due in an hour. It seems Alan was on his way to New Orleans to look into a job offer as a controller for a large non-profit organization. Alan explained why he was considering leaving the ministry.

"Look, Paul, the church is dying and no one will let us help it. Take my situation for example. Here I have a bachelor's degree in economics and an MBA in finance in addition to my Theology degree. There are a great number of financial problems I could help with in the Association but I can't even get involved with the finances of my own Society without someone telling me that I'm a minister and should leave the finances to the finance committee. This new job would allow me to use all my training to live my beliefs as a Christian."

As Paul waved good-bye to Alan he wondered what was in store for the Swedenborgian Church and the Midwest Association in particular. What could he do to help the church to grow and become more meaningful to the world of the 1970's?

EXHIBIT I

THE MIDWEST ASSOCIATION



Numbers in italics represent mileage distances

EXHIBIT 2

1711 Homedale Ave. Detroit, Michigan

February 16, 1968

Reverend Martin Foster
Swedenborgian Church
17 Astoria Blvd.
Kansas City, Missouri

Dear Martin,

It has been many years since I left St. Louis to come to Universal corporate headquarters. I am writing to you both as a friend and church brother to seek your guidance in a problem which now weighs heavy on my heart.

This coming August I will face mandatory retirement when I become 65. Faced with this turning point in my life, my thoughts have been directed backwards over my life and my accomplishments. As you know, I would be judged successful by many standards in my business life, church life and family life. Jean and I have had a happy marriage and have raised three fine children who have never disappointed us. I have been active in the church serving on financial committees both locally and nationally while in St. Louis and even here in Detroit. My present position of Executive V.P. of Universal Aircraft Parts with its substantial salary and retirement program is an achievement of which I can be proud.

What possible problem could such a happy, successful person have that would create a heavy heart? My achievements have all been personal. As a Christian I have been selfish. What have I done for my fellow men? How have I followed the life of Christ?

The sad fact is that as a Christian, I have lived a very empty life. The recent upheavals in Detroit have highlighted some of the problems that have existed around me all my life but I have ignored things which should have concerned me as a Christian.

Is it too late, Martin? Have I failed as a Christian? What should I do?

Yours fraternally,

signed

Brad Nelson

EXHIBIT 3

Dear Reverend Richards,

During my visit home we discussed many of the problems which I have as a young Christian. You said that if I ever had any problems, I could write to you about them.

Well, I'm very confused. Many of my fellow students are what my parents would call hippies; they wear odd clothes and don't cut their hair. Most of these kids have rejected any church affiliation. But I often find that their beliefs about the world are similar to those of our religion and more deeply held than by many of our church members. They believe in Christian love and a higher authority and purpose. And they live these beliefs.

A book has recently become popular among this group. This book, *Stranger in a Strange Land* by Robert Heinlein describes a religious type movement which believes in total love and a God which is not remote but resides in every human being. They greet each other with the salutation "Thou art God."

I find these beliefs very much like those which my church has taught to me. The problem is that upon reading the book I find the manifestations of the religion very anti-Christ and atheistic. Some of the conduct of the members of the religion in the book is very immoral in the social sense of our religion. Yet I find the students who believe in the philosophy practicing a deep Christian love and respect for God's creation; more so than many of the members of our church.

How can this be? Why are many non-Christians so Christian in the way they conduct their lives, and many Christians so non-Christian in the way they conduct their lives? I am becoming so confused over these inconsistencies that I need advice. Can you explain them to me?

signed

Kay Harlan

EXHIBIT 4

THE CANTON CLARION
Canton, Ohio

The Reverend Paul Richards
Swedenborgian Church
14 Astoria Blvd.
Kansas City, Missouri

Dear Rev. Richards,

I have been concerned about the declining membership of our church for a long time. As a journalist, I believe that one of the problems of our church is that we do not communicate our problems and our successes to one another. Nor do we spend enough time letting the rest of the world (outside the Church) know who we are and what we represent.

I believe both of these problems could be diminished if the association had a publication which could be distributed to members and non-members of the Midwest Association. The publication would describe the activities of our societies and our members.

I would like to see us develop such a publication but need the guidance and support of our ministry and members. I am willing to provide my time and the cost of printing the publication but would like to have a minister to edit it and it would require support to cover distribution costs.

As you know, we do not have a minister here in Canton so I must seek ministry support elsewhere. I understand that you have done some editing in college. Would you be interested in joining with me to develop a publication?

I would appreciate hearing from you on this matter either as an agreement to help in this endeavor or suggestions on how to proceed with this project.

Sincerely,
signed

Dain Ohlson

EXHIBIT 5

Excerpts from the report on the Mid-West Lay Institute

Early Saturday, with everyone present, the main areas of concern surfaced: Diminishing numbers. Financial problems. What to do with what seems to be a dying church. It was mentioned that, at our present rate of numerical decline, 100 years from now our church will be non-existent. It was commented that in the future perhaps we would be meeting in only very small groups, but coming together frequently for large celebrations. It was also stated that the church seemed split into "traditionalists" and "innovators" and each should respect and help the other.

This thread of serious concern wound through the entire week-end.

Late in the evening the staff had a half-hour for a special presentation. They had been asked for input on personal problems due to diminishing numbers. They responded with an idea for establishing regional centers, under a church corporation, for groups of ministers to locate in. Each congregation would then be without a full-time minister and would have to obtain a lay minister.

The regional centers would then better serve all congregations and isolated groups. Also, for every minister in the field there would be one minister writing or translating and ministers would be freer to focus on their special ties under this system. It was emphasized that this was an undeveloped idea and not a definite proposal. There were 5 different concepts from 5 different staff members.

Discussion Suggestions: This case study, used by the ministers during their institute on future planning for the church, is a valuable stimulant for discussions in local churches. Each person should read the study with its "Exhibits" at the end, more than once. Then read the following summaries of ministers' reactions, regarding them as more exhibits to the study—rather than "any final word." Then gather with friends from your local church and share your reactions to the study, forwarding them in some form to President Martin at the central office, 48 Sargent Street, Newton, Mass. 02158.

There was a general feeling that, at the present time, a full stress on the concepts of specialized ministries and of the full proportionment of regional direction within the traditional approach to the ministry as found within the association make-up that currently is prevalent, is no longer feasible. The existing situation in our societies has to be maintained as much as possible in order that we be especially careful not to throw out all traditional features of the church just for the sake of change and to keep up with the times, as it were.

In addition, as respecting the extent of lay participation in the church, there was general agreement that this most vital arm of the church be not neglected but that we be increasingly remitive to the needs and suggestions coming from our lay leaders. Ministers especially must become more aware in this direction. We have to do away with a certain apathy that we as ministers have had, and to look upon our lay leaders as a most vital link in our relationships to the people in our congregation, for as strong as that link, if it is not strengthened, threatens our relationship to the congregation to which we serve.

A greater realization was felt that the individual in the church is the fundamental building block of all our work in the church. We must not neglect the stress, too, in this connection, with the writings of Swedenborg and above all on the Word itself. They are the very heart and soul of the very existence and meaning of the church for our people. Having had a store of strength in these two ways, we can go forth with our encounter groups and other specialized forms of ministry within reason, giving these areas a newer and fuller meaning than they could ever attain without the due stress that is put on the fundamentals of our faith (i.e. the writings and the Bible).

Ministers' Institute Group Report No. 2

At the beginning of our discussion there was an attitude of pessimism regarding the future of our church. Whereas in years past it had a sense of uniqueness in presenting the teachings of Swedenborg and believed that a completely new church would arise as the result, there is more thought today that is a kind of leavening influence among the various denominations. With somewhat this

thought in mind, the discussion moved on to ways of effectively implementing this leavening influence.

The consensus of opinion was that if the church continued its present traditional practices it would die out within the next ten years. At the moment there are two general ways of thinking about the future of the church. One is to continue along traditional lines with an eleven o'clock Sunday morning service with its ritualism, robed minister, and its usual lay activities during the week. The other is to have a Friday evening service or worship experience at other times and places, with guitar music, very little, if any, sermonizing, much lay leadership and meditation groups. Thus we have the traditionalists and the innovators — both more or less contending that their way is the best. Possibly two modes of churchmanship could be developed, sharing facilities, personnel and funds in equitable proportions.

An interesting concept of the church set forth was that of an old order fading out and a new order beginning, an old era closing and a new one opening: also, that we are in the period near the end of the old and at the same time in the opening years of the new. Therefore, it is a matter of perspective as to whether we are a dying church or an emerging new church in the process of becoming relevant for our time. We are in the difficult position of living "between the times" — at the hinge of history.

With this general thought in mind, suggestions were set forth as to how the church could be more effective and meaningful. In practice, some of the old ways should be blended with the new and thereby the transition could be more gradual and perhaps more widely acceptable in the newly emerging church.

A suggested solution was that there be a team ministry for the various sections of the country. The team could consist of two ordained ministers, two to four laymen who could be authorized to function in ministerial capacities when needed, a psychologist for specialized counseling, and perhaps a reformed drug addict and/or reformed alcoholic to deal with problems in this area. Members of the team would have equal authority but not function. They would meet periodically to plan strategy.

Whereas the group discussion began with almost a sense of futility, it ended with hope and optimism that if the ideas presented could be utilized, the church could fulfill a meaningful purpose for our day.

Ministers' Institute Group Report No. 3

After making ourselves familiar with the material of the case study, we did some calculating concerning the fictitious distance table of the case, in order to set out for possibilities or difficulties for communication. We then decided to make a discrimination between flexible and general values that are involved in the case, and a more concrete, though still flexible plan for action.

The General Values to be kept in mind were: to create a feeling for each other, for cooperation and seeing of the picture as a whole among the involved ministers and laymen — and the change of attitudes that was necessary for such a procedure.

The Plan for Action included the following points: The first step would have to be to obtain information and to get in touch — with the people of the parish first, and with the other ministers second. It would be necessary to find out where one's own assets are, in a realistic way. At the same time we would have to listen to the people: what they want and expect, what would build confidence and remove fears, so that people come to like their minister and understand his endeavors. This will include conferences with the officers of the church, seeing their good qualities, and looking for possible sponsors for future programs. A further step would be to arrange for a larger regional meeting with representatives from around, helping people to listen to each other. Special steps might be taken to activate inactive members, to activate the young people, and to help the publication of a periodical. A great deal of flexibility will be necessary, to avoid rigid programs, and rather let the development come through the grassroots, as representatives from the laity.

A set of ministers' meetings about every 3 or 4 months will establish contacts for future cooperation.

Ministers' Institute Group Report No. 4

As our small group began its reaction to the case study presented to us, our consideration turned to some of the psychic dynamics that were involved.

As we explored the meaning and consequences of these, we became aware that as each of us attempts to address ourselves to the problems of the church there emerges a feeling of fault-finding and judgment. This revolves around and becomes confused with mourning for that which has been meaningful, but which exists no more. Changing conditions which require changing approaches; and these then become impossible to see because of an inner feeling that there must be something wrong with "me," or "them," or "the church." The resistance to change is a manifestation of personal, sometimes almost semi-conscious anxiety. To look at the facts and make new decisions or plans is tantamount to condemning all that I have been or that the church has been.

As the meetings progressed it became more and more apparent that this basic, underlying dynamic was affecting our efforts to respond to our plans for the future. There is the need, therefore, to look again at what is good and constructive about what we have been doing. What needs have been met by this past? What is it that was good? One way of describing the value or goal of the church that emerged from this exploration, regardless of the techniques or approaches used by individual churches, is that the church is the instrument of confirming the value or worth of the individual.

As God's creation we are worthy to be. He cares that we are, and reaches toward us. The business of the church is to discover that in a way that helps people receive this loving care, and to experience this acceptance and caring in ourselves and in our relationships with each other. Then, and only then, are we free to look at factual data about the tools or programs that will best serve our needs in the "now." The "now" was seen as not only just this moment in time but the continuation of our experience of the past through the present and into the future as we confirm the validity of our being worthy of acceptance as we are and were. Then we are free to make choices and decisions about the means of expression of the being in the present and future. We are free to decide what truly serves our best needs, and need not find fault with or condemn our past or those "others."

It was a real and deeply satisfying experience.

After exploring the data of the case study and attempting to enter into its dynamics, we arrived at the following perspectives:

1. Behind and within the interpersonal exchanges reported in the study are significant and possibly conflicting assumptions with reference to "the mission of the church." These are to be respected as "sacred assumptions" on the part of each individual holding them; yet, they need to become explicit and conscious so that they may be identified and evaluated. We recognize this as a painful and threatening procedure, one which will give rise to "identity crises" to greater or lesser degree.

2. The justification for pursuing the above is the facilitation-of-definition of the more generalized, overarching objectives for which we live, and move, and have our being.

3. From the perspective of objectives, more specific goals and concrete programming are to be fashioned.

1. One felt need is that the minister not only must have a genuine enthusiasm for the life and message of the church, but that he be aware of the importance of his communicating that enthusiasm to his congregation: his enthusiasm promotes infectious enthusiasm.

2. There is need for greater clarification as to the degree of significance assigned to the writings of the church by the several members of the Council of Ministers. The apparent relative significance would seem to indicate a wide degree of variation.

3. Communication between those segments of our ministry which might be categorized — for want of better names — as "those favoring traditional practices," and "innovation," needs both improvement and intensification.

4. There would seem to be a widespread need for reassurance (to ministry and laity alike) of the clear conviction on the part of our ministers of the validity of the Second Coming.

5. An important need throughout the church is an improved ability on the part of laity and ministry alike to listen — both to the Lord and to each other — and, at the same time, to withhold judgments in order to allow time and opportunity for possibilities of growth to come to fruition.

Women's Alliance

Over seventy members of the Alliance of New Church Women attended their sixty-third Annual Meeting on Wednesday evening, June 23, in the Urbana College Community Center.

The Chaplain, Mrs. Alice P. VanBoven, conducted a short worship service just before the business session was called to order by the President, Mrs. Robert A. Tafel.

The Mite Box offering from members throughout Canada and the United States totaled \$1335.87 as of June 15th and is still growing. This offering is being sent to Nigeria through the British Conference Overseas Mission Board.

A new women's group of the Brockton Church, called the NTO's, was welcomed into Alliance membership.



All member groups are asked to notify Mrs. Clayton Priestnal, Editor of the Alliance Bulletin, exactly how many copies they require and also the names and addresses of the persons to whom they should be sent.

The following officers were elected for the coming year:

President — Mrs. Robert W. Tafel,
115 Treaty Rd., Drexel Hill, Pa.

1st Vice-President — Mrs. Edward B. Tuck,
27 Mary St., Kitchener, Ontario

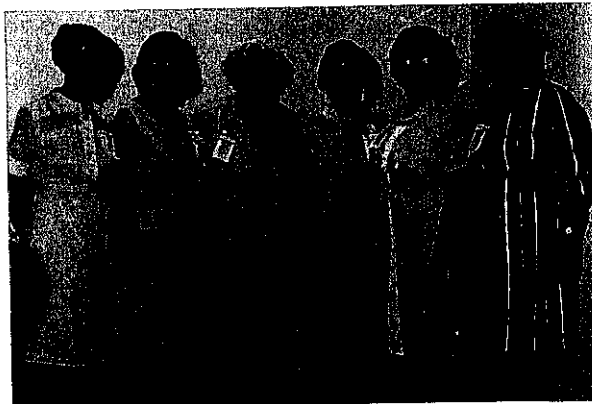
2nd Vice-President — Mrs. Edwin D. Reddekopp

Recording Secretary — Mrs. Alan W. Farnham,
28 Grant Ave., Brockton, Mass.

Corr. Secretary — Miss Josephine A. Hope,
37 Gorham Ave., Brookline, Mass.

Treasurer — Mrs. Thornton W. Smallwood,
7808 S. Union Ave., Chicago, Ill. 60620

Mrs. Tafel read an address given by the newly elected President of Church Women United, Mrs. Clarie Collins Harvey, at the Ecumenical Assembly. I quote a few excerpts: "For each of us this is a crucial juncture in history; one age is dying and another is being born. You and I are the in-between generation. Ours is an age that has struck its tents and is on the move. . . ." today we are the threshold of a completely new world. We are there whether we like it or not; whether we think we are



WOMEN'S ALLIANCE OFFICERS, l-r: Treas., Mrs. Thornton Smallwood; 2nd VP, Mrs. Erwin Reddekopp, Corr. Sec., Miss Josephine Hope; Pres., Mrs. Robert Tafel; Rec. Sec., Mrs. Alan Farnham; and 1st VP, Mrs. Edward Tuck.



ready for it or not. This is a world of spirit, a world of God, a world of thought, a world of feeling; a world that must be explored by daring navigators for this world is inside you and me and sometimes we must be very daring to venture within. We are on our way to a new heaven and a new earth, not located on this planet, but which will be found only in the heart and mind of every inhabitant individual. With our face to the Rising Sun, let us be on our way to that inner space that is called the Kingdom of God.



MEMORIALS to Ministers

Everett King Bray

If our church practiced canonization, there is little doubt that Mr. Bray would be a prime candidate in our own times. He was so willing to listen to anyone, anytime, for apparently any length of time. Most of us have people we really prefer to avoid; perhaps their interests are not ours, perhaps their pace is too slow or too fast for us. But Mr. Bray had an extraordinary range of interests and of adaptability. As long as he felt a person's need of him was genuine, he would give his whole attention.

This grew from his conviction that the Lord was watching over his life, in such a way that every person meant an opportunity toward heaven. Every person was beloved by the Lord and was led to each meeting for his own sake. So Mr. Bray kept looking for the reasons, the very specific reasons for his being in this particular place with this particular person. He seemed to see the Lord's love flowing forth into everyone, and to have a vision of the immense possibilities this offered.

Clarity of thought and expression was important to him, and he worked hard in both areas. But above all, he found truth moving, and tried with all his heart to convey the depth of love he found in doctrine. As he talked, you could almost feel the words stretching to contain and carry the urgency he felt and the beauty he perceived.

His blindness came, he thought, too late for him to learn Braille or to take extensive retraining . . . So he became dependent on others to take him where he was needed, to read to him, and to describe to him the visual side of our changing world. This also he made a blessing, as many who received from him had the opportunity of giving some service in return. Beyond this, those who helped him in his study and writing came to share in the development of his thought in ways that would almost surely have been closed had he been more independent physically.

The places and offices of his service to our church are recorded in *The Messenger*, and this need not be repeated. Everywhere, he brought charity, concern for people, and the living conviction that their highest happiness was to be found in the Risen Lord.

Our church, of course, does not canonize people, and he himself would be the strongest opponent of his own canonization. He saw a greater gap than we between what he was and what he might be, or might have been. He saw his need of others to do and say the things he could not, and was grateful, even eager, for the insights of those who shared a love of the Lord and all His creatures. We may indeed be grateful for his life with us, and rejoice that he can now see the heaven he tried so hard to show us.

George F. Dole

Walter Fraser

The first thing I remember when I met Walter Fraser was his radiant smile and his out-going manner. Here was a man who engaged you in friendship from the first.

He was also a vigorous worker, and a dedicated minister, who believed the coming of the Lord to mankind demanded the best from human beings. He was born in 1897. Apparently he became interested in the ministry at about the age of 18, encouraged by an Anglican rector.

He learned of the New Church about 1919, and attended our Theological School in Cambridge for part of the year 1923-24. He was ordained June 22, 1924. His early home seems to have been in a rural area . . . Most of his ministry has been in Georgetown. His predecessor, F. Alonzo Wiltshire, had died in May 1922. By 1928 Walter held "power of attorney" from Convention to take possession of the land where the Church now stands from Mr. Wiltshire's widow. He worked out legal matters regarding an old building that served as the church until the new building was occupied in the autumn of 1951.

Reports of the Board of Missions show that Walter traveled into the country for some meetings in the nineteen forties, and also that he made some trips to Dutch Guiana (Paramaribo and Lolydorp, where there are small groups of new Church worshipers).

The church edifice at Georgetown is a monument to Walter's work. The group is of negro working people. Walter's leadership was an important factor in planning and building the Church, a substantial structure of native hardwood (greenheart), seating about 150. Walter insisted on having good materials and workmanship. At dedication the church was filled with some standing outside . . . There were about 40 children and young people, plus about 40 adults — members. It was a tribute to Walter's leadership that the church had some status in the community. He planned the service, and it expressed dignity in impressive degree.

Walter Fraser and his wife have been civic-minded and ecumenical . . . Both have worked hard, consistently, to improve poverty-level conditions, and especially to strengthen reforms in education. They were in touch with young people holding responsible positions in business and government.

Walter seemed to those who knew him best, a practical idealist. He was self-effacing but resolute in what he felt to be good on the scale of neighborliness and charity he identified with the New Church. With great faith he used meager resources and a very humble home to cultivate dignity among his people. Walter and his wife have given of their own resources in self-sacrificing concern for others, particularly for the New Church. He is one example of a man who has spent a life time in the lonely role of a ministry for the New Church in an outpost — for most of the time the only minister in South America.

He has gone to great length in "keeping the faith" in Divine Providence which was also undergirding the progress of Guyana toward modern democracy.

Franklin Blackmer and Andre Diaconoff

Leonard Immanuel Tafel

No one who sat and talked with "Doc Tafel" for very long could avoid being surprised. It might be the discovery that he had practiced medicine in north-western Canada, in virtually pioneer conditions at times, it might be the discovery of a prodigious memory and vast acquaintance with the Mission field, it might be the discovery that a gravelly voice could come out with very gentle and loving thoughts, — there was something new there every time.

His family spanned the years from the very beginnings of our church until now. He himself spanned the change from the frontiers of the Northwest to the age of the frontiers of space, and through all this change remained oriented, purposeful, and effective. He had perspective, the ability to see past the sometimes radical changes in "appearances" into the fundamental similarities that make us human brothers and sisters, so that he could look at what we might be doing now, and see our kinship with those who had gone before both in our wisdom and in our folly.

After his practice of medicine, he served in the Army during and after the First World War, then attended the Theological School and entered our ministry. He was ordained in 1924, and became pastor of the Frankford Society in 1926. He served Convention as Chairman of the Board of Managers from 1938-1946, and Chairman of the Council of Ministers from 1947-1946, and was elected President of Convention in 1946. One of his primary loves in our church was the mission field, he served as its General Secretary until last year.

It seems sad always that later memories efface earlier ones so readily, that so few can remember him in his physical vigor and love of living. Yet this vigor was still there within even as his body declined, and was there to be discovered by all who "primed the pump" a little.

We have lost a tie with the past — many memories are no longer within our reach. But for all who worked with him, the loss is more personal, as is also the conviction that what he worked for must live on in us in our own pioneer days.

Antony Regamey and George F. Dole

Othmar Tobisch

We remember Othmar as a brother minister and a great friend. He was a man of many talents. He was also a man of integrity. He had joy in the vision his faith brought him, and he was a worker honest and respectful of fact, who directed his talents to use. Commitment to the will and the joy of the Lord and the good of man was not just an ideal, but a reality of daily living with him. His faith was warmly alive. His heart was in it. We read that "the minister who teaches and leads is the good shepherd". Othmar taught and he led.

He served for forty one years as pastor of the Lyon Street Church of the New Jerusalem in San Francisco. The altar of that beautiful church witnessed a host of weddings, he officiated. And the open hearth in the living room of their home was another altar where he and his wife Margit provided inspiration, comfort and peace for the very many friends who stayed with them. He was a lover of home, a home builder, and he knew the art of hospitality.

Othmar was ordained into the ministry on June 19, 1927. He began his ministry in the Los Angeles Church, assisting the Rev. John R. Hunter. He and Margit Tardin were married in the Los Angeles Church. From Los Angeles he was called to become the pastor of the San Francisco Society, and so remained until his retirement forty-one years later. During those years the first of the East Bay parishes of the Society was established in Berkley, and a church was built.

He ministered also for many years as visiting pastor of the New Church group in Sacramento, California.

Pastoral work and teaching were always close to Othmar's heart. He loved to work with young people, and they responded to him. He was a gifted and imaginative teacher. He loved the mountains, the ocean, and all the works of the Lord in nature, and had the gift of interpreting their meaning, and of sharing his appreciation of them by the spoken word and in song.

Together with Reverend and Mrs. Paul Dresser, Mr. and Mrs. Frank Schellenberg and Mrs. E. B. Swinney, Othmar founded Split Mountain Camp in 1929 and 1930. In Camp he was "Socrates". Through the years he wrote many of the Camp songs, gave counsel, conducted courses, and helped by "being there", to share the sense that "the kingdom of heaven is in the midst", that Camp was truly the "heavenly society" it set out to be.

Othmar's own early training in Vienna, as an engineer, and his successful work for a Master's degree at the University of California, and for a Bachelor of Divinity degree in the Pacific School of Religion in Berkeley, helped to give his teaching and writing clarity, vigor and substance. His work on SACRED SYMBOLS, his many pamphlets, and articles in New Church periodicals have had wide usefulness. Those who have known Othmar well know his appreciation of clear thought and his regard for the just and helpful word. He, together with his wife, took active part in many causes for the relief of suffering, and for the good of the larger neighbor.

Some years ago Othmar had the inspiration to bring together New Church people from all parts of the world and from the several organizations of our Church into a joint celebration of the two hundredth anniversary of the spiritual event, which Emanuel Swedenborg records in TRUE CHRISTIAN RELIGION, as the Lord sending out the twelve disciples again throughout the spiritual world to proclaim that "the Lord God Jesus Christ reigns". That idea and inspiration Othmar brought before the meetings of the Council of Ministers and the General Convention first, then before other bodies of our Church. This was more than a project to remember, a date in his mind. It held for him the meaning and commitment to our faith in the Lord as the Redeemer and Renewer of humanity.

To the realization of the World Assembly of 1970, Othmar gave unremitting zeal and labor. He led in its planning. He looked after the host of practical decisions, with the cooperation of many here and abroad. The Assembly held in London in July of 1970 was in a true sense the crowning work of this disciple of the Lord. The Lord empowered and sustained him, then called him into the eternal world at the summit of his endeavor.

Andre Diaconoff

William Frederic Wunsch

Our beloved brother, the Rev. William Frederic Wunsch, distinguished scholar, stimulating teacher, and edifying pastor, died on December 19, 1969. He had been living in West Lebanon, New York, since his retirement in 1958. Services were conducted by the Rev. Edwin G. Capon at Stephentown, New York.

Mr. Wunsch was born in 1882 in Detroit, Michigan, son of Elizabeth (Maul) and Henry Wunsch. His father, who had been brought from Germany at the age of two, was a lawyer, becoming in his nineties one of the oldest practising lawyers in the state of Michigan. At one point it seemed as if the son might follow in his father's footsteps. In 1908 he graduated from the University of Michigan with a degree in law as well as a degree in arts. In fact his own son, Henry, reports that he was admitted to the bar, though he never practised law.

He entered the New Church Theological School in 1908 and completed his program there in 1909 after only one year of study, taking up a pastorate in Bath, Maine, during the latter part of 1909. There he tutored Sumner Sewall, who later became Governor of Maine and Occupation Governor of Wurtemberg-Baden, Germany after the war. There he also began a thorough study of Swedenborg's entire *Arcana Coelestia* in the original Latin, an endeavor which prepared him for his writing of *The World Within the Bible*.

He undertook the pastorate of the Roxbury, Mass. church in 1902, preaching there until 1916 and teaching at the New Church Theological School, a work he had begun in 1909. There he was an instructor from 1909 to 1913, professor of theology from 1914-1930, and professor of Bible literature and languages from 1920 to 1935. During the years from 1919 to 1935 he also served on a part-time basis the Swedenborgian congregation in the lovely chapel at Piety Corner, Waltham, Mass., being warmly remembered by many to whom he ministered there. An evidence of this is the number of their contributions to the William F. Wunsch Memorial Library Fund of the New Church Theological School (now called Swedenborg School of Religion).

Mr. Wunsch completed his official ministry in the General Convention of the New Jerusalem in 1958 after full-time pastorates in Brooklyn Heights, New York (1935-1943) and Washington, D. C. (1943-1958). His active ministry in terms of writing and translating continued until a few months before the close of his earthly life.

His literary contributions to the cause of the New Church—if we include all published sermons and papers—are too numerous to be catalogued or set down at this time. Particularly notable are his books: *An Outline of New Church Teaching* (1926), *The World Within the Bible* (1929); and his translations: *Charity* (1931), *Marital Love* (1938), and *Divine Providence* (1960). He also did several compilations as editor or collaborator, including *The Gist of Swedenborg* (1921), *Swedenborg on Marriage* (1929), *Swedenborg on the Bible* (1929), and *Marriage, Ideals and Realization* (1929).

Mr. Wunsch's other activities in the service of his church and his Lord include Trustee of the National Church, Washington, D. C., Committee on the Religious Life in the Nation's capital; Director of the Washington Federation of Churches; Representative for the General Convention of the New Jerusalem on the American Committee for the World Council of Churches until its final organization in Amsterdam in 1948; President of A. N. C. L.; President of the American New Church Sunday School Association, General Council of Convention; Chairman of the Board of Managers of the New Church Theological School, Director of the Swedenborg Publishing Association, the New Church Board of Publication, and the Swedenborg Foundation. In addition, for twenty-seven summers he made time to preach in the Little Harbor Chapel, in Portsmouth, New Hampshire.

The facts already cited regarding Mr. Wunsch certainly suggest a disciplined and scholarly mind in a man devoting large energies to his calling. They do not convey the honesty of that mind or the keen desire of its possessor that faith and reason, revelation and understanding serve one another. His concern for clarity and relevancy was such that those less concerned sometimes saw

him as impatient or even intolerant. His concern led him into conflict with some who could not understand it, but produced a printed set of testimonials to the value of his work for the lives of many, probably most of his students. One referred to him as "radically enthusiastic for the New Church faith." To this I can testify myself. Another wrote, "He has opened my eyes to see more and more clearly their beauty (referring to the doctrines of the New Church), and even more their value in meeting the intricate religious problems of to-day." He did that for me also. Of his teaching method a third wrote, "He proceeds on the belief that the teachings are deserving of every man's highest approval." With this evaluation I must also agree. I am personally very glad that such opinions became in Mr. Wunsch's later years more and more general among his fellow churchmen.

I think of him also as a warm and loving person, much concerned about others. It was a privilege and pleasure of mine to visit him in his last years on the farm in West Lebanon where he lived with his wife and his son, Henry, and to take my youngest son there to be baptized by Mr. Wunsch. He made every moment of that particular visit a religious experience, or so I feel in retrospect as I recall how he received Jonathan. Remember with me, therefore, not only the scholarly mind but the open heart.

Mr. Wunsch's family are more than mere facts for recitation to me. His wife, the former Mary Gunn, was ever by his side in a wonderful way and was a worthy partner. She was there at the end of his earthly life, though his concern for several years had been for her health. His son Henry and his daughters, Barbara and Gretchen were frequently with him in those last years. His married daughters, Catherine (Mrs. C. W. Tuttle) and Hilda (Mrs. George E. Worden) would have been there but for their own family responsibilities. It was always a pleasure to see and be with members of the family when they were together and to be aware of the central place Mr. Wunsch had in an almost patriarchal way. For many of us, his brother ministers, he held a somewhat similar place in the family of Convention ministers and we have been feeling his loss since the time when he felt no longer able to be with us at our annual sessions. I hope that someday a memorial volume of his articles and papers may be printed, including a complete bibliography of his books, translations, and published sermons and articles.

Edwin G. Capon

Robert Loring Young

It was at the dedication of the library of Urbana College that Bob Young, in the prayer of thanksgiving to our Lord for His blessing on our endeavors, spoke of the nearness of the spiritual world, the flow of His wisdom inviting our exploring and discovering, and the zeal of the Lord for our good calling for our cooperation.

You could not be with Bob and remain idle and bored. The world to him was a-tingle with creative life. Bob took in this life with open heart, and mind, and busy hands. He gave you a feeling of joy in the part you could have this day. He seemed himself to live every day much more than 24 hours allotted man from one morning to the next. He discovered as he went, and shared his discoveries. He met life with something like enthusiasm, but also with understanding. He loved the truth in all things, particularly in human relations.

If you spoke of "creative thinking" or "creative art" Bob would call you on it. He liked to say, "There is Only One who creates. Man receives and uses what God makes ever new." I can say in truth, that worship for Bob was of daily life. He had joy also in church worship. He planned it beautifully and conducted it with meaning.

From his early years he was a leader of youth, and young people responded to him. They loved him and followed him. He was a lover of freedom and justice. He gave himself to the church and was a fine, fruitful minister. He was able to search the faith and the teachings of it with insight deepened by experience.

Bob was a man of courage also, who witnessed in his life the power of the Lord, and his mercy, in the face of suffering. More than that he went forward, strong in the love and care of his beloved wife, and won a peace that is sure beyond words to tell. He could speak, and did, to say, "The Lord lives and I live."

Andre Diaconoff

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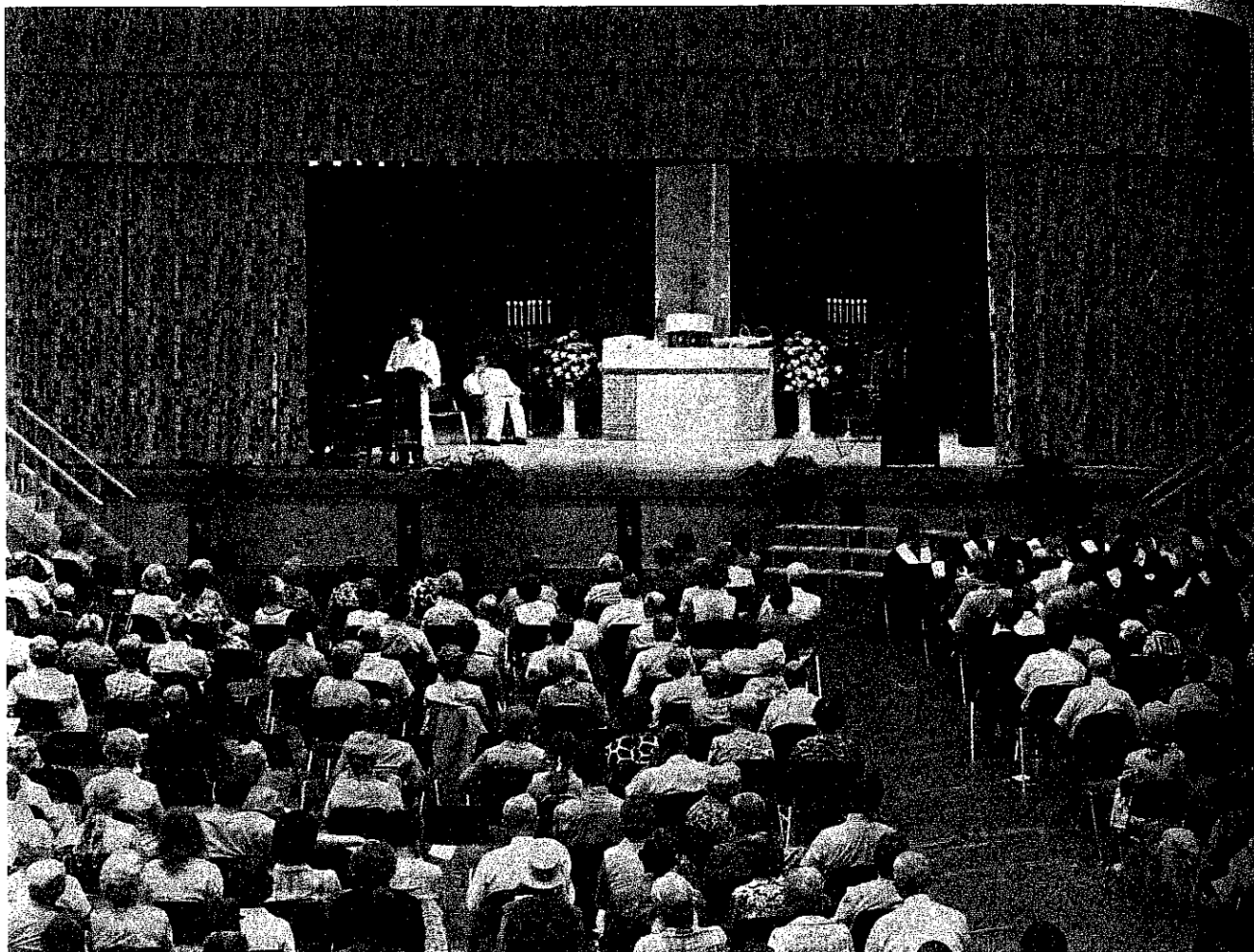


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