

THE MESSENGER

*Official Publication of the General Convention
of Swedenborgian Churches*

**MAY
1987**



***Real Religion Lies in Experience:
Van Dusen on Van Dusen***

BETWEEN THE LINES

Normally these lines carry a discussion of spiritual themes, but this month I want to talk business. Even though The Messenger has been running at the same number of pages for several years, many people have said they would like to see more pages in the magazine. I suspect this is due partially to the new cover with such an attractive wrapping, it perhaps seems appropriate that the magazines should become heftier.

Therefore, pursuant to the goal of fatter Messengers chockfull of useful nuggets, I hereby extend an open invitation for material of all kinds. This is your publication; I am your servant.

The categories for material are many. You may, for instance, send in something that you saw published elsewhere that represents well the type of writing of which you would like to see more. (Please be sure to tell me where it was published when you send it in!) The much-appreciated cover article in the March issue, "Emanuel Swedenborg: Eighteenth Century Adventurer in Meditation," was spotted in another spiritual magazine (Dawn).

Eric Allison, a minister in Kitchener, Ontario, has begun what I hope to be a regular feature from readers all over the world: "Close Encounters of the Real Kind." (See his first offering elsewhere in these pages.) Many of us have had experiences where we felt "face-to-face" with God. Putting these on paper and sharing them can be a valuable service for all concerned.

Some of you may feel that your minister gives wonderful sermons from outlines that would make for excellent "spiritual food" in The Messenger, but they are not fully written down. You can make a summary of the talk and fashion it into an

article. Such an effort on your part would increase the audience of your pastor's good sermons by about three thousand percent.

I often hear from people that they would like to see more local news in The Messenger. This has been perhaps the most difficult request to honor. The "Eclectica" section has been developed specially for this purpose, and while my sleuthing generally yields several items per month, enlisting local people in writing short blurbs and, hopefully, taking a photograph or two has proven to be most challenging. Help me out with coverage of local association and society news!

A favorite type of material are "personality" pieces. The Swedenborgian Church is made up of real people—some of the most interesting people imaginable, in fact—from both yesteryear and today. Short write-ups on the lives, perspectives and occasional antics of real Swedenborgians can be both spiritually instructive and fun.

And, of course, poetry and short inspirational expressions are very welcome in the pages of The Messenger. I ask all of you to see if you can't help bolster the pages of your church magazine in some definite and concrete way. We will all benefit from a more vigorous participation.

James F. Laurie



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The Path of Experience: A Self-Interview

Wilson Van Dusen



Wilson Van Dusen needs no introduction to most Swedenborgians. A prolific writer, a former university professor, chief psychologist at a major mental rehabilitation hospital, naval officer, and a practicing Swedenborgian mystic, Dr. Van Dusen's writings interpreting Swedenborg's spiritual findings have reached an audience greater than perhaps all of the organized Swedenborgian churches combined. With such an effective communication style, it has long been a goal to publish a conversation with him. That task, however, proved challenging. At one point, Dr. Van Dusen suggested that he interview himself, and the idea immediately appealed to me as novel and fun. The following, then, is the fruit of a fairly involved process in bringing a conversation with Wilson Van Dusen to the pages of *The Messenger*.—Editor

You have become something of an interpreter of Swedenborg. Can you tell us the antecedents of this?

I don't feel we fully understand what leads us in one direction rather than another. We have the mysterious "remains" Swedenborg speaks of. Beyond that is the ruling love of the life that is given by God. But I can describe some of the surprising elements in my own development.

I have to go back to my grandmother. She was the minister of a spiritualistic church. I gather she communed with spirits and through this was guided in her counseling of clients. I don't believe she had a church building. She'd used her own home or rented a hall. She made a living from love donations, which is a very difficult thing to do.

My grandmother died when I was about 9, and I saw her only a few times. I don't recall she ever spoke to me of religion. Yet she told my mother I was to carry on her work. I remember grandmother sweeping her hand over a set of red volumes on a mantel and saying, "This is all you need to

know." She never even mentioned Swedenborg that I recall. When she died she willed the red volumes to me. My parents considered them inappropriate for a boy and sold them to a junk dealer. I was crushed that Christmas when I got *Pinocchio* instead. My mother disparaged grandmother's spirits. She said grandmother's deafness helped her to hear spirits better than people.

But somehow my grandmother's interest did pass to me. I went from reading Oz books to works on inner states, precognition, everything that had to do with the mysteries in people. I went into clinical psychology and later became a follower of Swedenborg. One day in a Swedenborgian library, I looked at a row of red volumes and with an eerie feeling knew this was a copy of Grandmother's 'all

known God.

Instead of facilitating my relationship with churches, my experience of God came closer to putting me at odds with them. I must explain this. In the first place my experience is so primal that it existed before words. So when Jacob Boehme speaks of the Unground that can't be described, I recognize kinship with him. Or the Hindu's "*Neti, neti*, it cannot be spoken of," makes perfect sense to me. I was in adolescence before I began to sense others were speaking of this as God. But then I found they spoke of God so casually that I had difficulty connecting it with the Total Awesomeness I knew. They also associated so many words with it. Words, doctrines, stories, words, words. What I knew was much more like a powerful



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you need to know'. It was Benjamin F. Barrett's twelve volume *Swedenborg Library*. It is a collection of quotes under various headings. They seemed physically smaller to me, the man. I didn't need this set; I already had the originals they came from. So my grandmother had succeeded in passing her work to me. I was guided by the same volumes, had the same interests as she, and counseled people in similar ways. The only difference was I felt no need to consult spirits. I've dealt with enough demons from hell in schizophrenics to become very wary of spirits.

There is a second trend that just bubbled to the surface-mysticism. I can recall experiences of the presence of God all the way back to the crib. This is a background potential I can return to at any time. By adolescence I had figured out the circumstances that permit this opening up. I also knew that it was best not to tell people. They would either not understand, not believe, or not care. So it became a major aspect of my own life few people around me even suspected. Occasionally I'd meet someone with similar experiences, and we'd suddenly sense the validity of each other's experience. This was so consistent that it became one of my criteria to recognize when others have

arrow, slamming home into the center of a target, so you suddenly *know* without words.

In a real way my religion was the reverse of most everyone else's. Apparently most others were fed doctrine and more or less gradually interiorized it into their life. Instead I had the core of the matter, but no doctrine, no words, no explanation. I was so grounded in the experience that at first I could only connect it to others' experiences. The first 'religious' works I connected to were New Thought writings on the nature of human experience. The second connection I recall was with a lecture on Hinduism while in college. I saw that Hindu religious practices and findings were very similar. I later recognized an intimate connection with Buddhism. The whole focus of Hinduism and Buddhism is on ways to experience God. All the ceremonies, mythology, and other trappings are external to this. I had no difficulty in connecting to the interior of this effort. But specific exercises like yogic exercise, breathing, zazen sitting, etc., all seemed unnecessary. But I could recognize them as appropriate ways for others.

The whole of Christianity remained for me cold and external. Church was simply boring. It didn't seem to understand or deal with the inner life. After World War II I took

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a series of religious courses from a College of Universal Truth and was given a Doctor of Metaphysics degree. This was again in the area of New Thought—Christian wisdom applied to the development and understanding of the roots of humanness. I later learned to conceal this degree because the school was labeled a diploma mill. Yet, inwardly I treasured it more than my later valid bachelors, masters and doctoral degrees because for what I wanted it was more on target.

For reasons unrelated to religion I chose to complete my doctorate in clinical psychology from a very traditional Catholic university. There I met a Christian mystic and for the first time looked at the literature of Christian mysticism. Again, it was the experience side of religion. I empathized with the difficulties Christian mystics had with their own churches. Then in a stunning vision of Christ in a dream, I finally connected with Christianity. I finally saw it was dealing with the same thing.

In a way I had the disadvantage of being grounded in experiences and only coming to recognize those religions that dealt with the interior of experience. I came to Christianity last, because the experience elements are weaker there. Some Christians will be offended at this. But look at the Upanishads of the Hindus. It is shot through with the direct experience of God. In a real way, my religious background transcended cultures, so I was slow in relating to the major religion of my own culture. For most westerners it is the other way around. They are taught Christianity and may or may not ever appreciate any other way.

How did you finally come to Swedenborg?

I had a long series of religious visions which led me to Swedenborg. In my late thirties I was a clinical psychologist in a mental hospital. I read of an experimental drug that makes one crazy for a few hours. I dealt with the mentally ill. Might it not be useful to try it? The drug company was anxious that professionals explore its properties. So a physician and I sent for a supply. In the very first session I saw that the prior researchers were wrong. They were so afraid of the drug they sort of pinned the subject down and bombarded him with questions and tasks. The subjects were made

paranoid by the procedure.

It later became common knowledge that we needed to leave people very free in a pleasant setting to get the most out of LSD (lysergic acid diethylamide-25). I went through some 50 sessions under a great variety of doses and settings to work out LSD's effects. I later concluded LSD simply acts like a psychic amplifier. It amplifies whatever is there. If you're a little crazy, it makes you quite crazy for a few hours. Under LSD, a social worker who was really an artist went into raptures over the light and shades of a mop in a bucket, but disdained social work as appalling nonsense. I, being a mystic, invariably went into mystical experience. After this I described the experience of satori or enlightenment in an article. I was very honored when Japanese Buddhists translated and published it in their own religious magazine. Satori is so sacred an experience it is most often only implied. I had dared describe it, and the Buddhists accepted my description.

I recalled I had skimmed an author who had great visions. I went back to read Swedenborg, and it was as though much that put me off the first time I read the book had fallen away. I recognized Swedenborg's struggles to know God within a Christian framework. I immediately had to know what Swedenborg's practices were, how he did it. I was very impressed by Alfred Acton's *The Word Explained Vol. I*. This mistitled volume was his summing up of Swedenborg's dream analysis and other experiences. I spent several years trying to find Swedenborg's *Journal of Dreams* and was very proud to be asked later to do a detailed commentary on it by the Swedenborg Foundation¹. Again I really connected first with Swedenborg's experience, his personal struggle. From this I could accept the whole of his theology. I see him as quite possibly the most experience-based of all Christian theologians. I recognize immediately the validity of what he says of God. But my own experience was missing much of the spiritual worlds in between. He intrigues me because the maps he draws of the spiritual are so much more detailed than my own map would be.

Swedenborg and I are both plagued with this need to know it all. He pretty much mastered all known knowledge of his time. I, instead, buy more books than I can read and try to keep up on all the science. But deeper than this we are both grounded in experience. I see Swedenborg as a very brave man,

who dared to explore even in areas where madness was possible. I once dreamed Swedenborg, dressed all in black, assisted me across the street. The black clothes represent how I see him as a rather serious and formal person. He assisted me, as his writings assist me. The street represents all the vicissitudes and traffic of this world. I very much felt him the senior explorer, a giant of literature and one who helps. There must be hardly any inner state or condition or question that he has not adequately addressed. I've read many authors and soon felt I had exhausted what they could teach me. Not so with Swedenborg. Some of his works I hope to master in the next world!

When you write of Swedenborg you stay within his Christian theology and yet you are a great sympathizer with Hinduism and Buddhism. Do you sometimes feel incompatibilities here?

Not at all. As far as I'm concerned Swedenborg is describing the Universal in Christian terms. The Hindus and Buddhists describe the Universal in the framework of their own terms. I see the heart of all religions as a One, and all the little differences that look like grave incompatibilities to others are, to me, small misunderstandings. I enjoy penetrating beyond apparent differences to the one heart. My most recent work is on reincarnation and karma² showing this Hindu/Buddhist doctrine is fully compatible with Swedenborg. How? This is such a large misunderstanding I'm considering doing a book on it. It turns out there are two oriental doctrines. The lesser one is *the individual returns*, which the orientals and Swedenborg recognize as false. The other, which I call the greater doctrine, is that God alone reappears endlessly in creation. This both Swedenborg and the orientals have quite adequately described. It is so easy to be put off by apparent differences. But if you love God, you will find Him everywhere. Swedenborg somewhere said the angels speak of the many colored stones in the one crown of the King. Instead of hoping all people will one day come to the one true *blue* faith, I enjoy the great variety of colors. I thank God for diversity. Without it, it would get so boringly uniform. Sit and watch people go by on a busy street. There is the very will of God: diversity. I think the idea of "the one true way" is one of the more sinister of man's errors. Religions to me are like trees. There are pine tree religions,

oak tree types, and all other kinds. The question which is *the one best tree* is foolish. Best for what? For furniture, try this one. For fire wood try those. For making paper (and endless books) try those. For hanging Christmas ornaments, try these. Thank God for the diversity of trees!

What do you see as your current role in the Swedenborgian realm?

I am too distant from the Swedenborgian churches both geographically and in approach to be of much use to the formal side of churches. Besides, some half of all Swedenborg's followers are not members of any



Wilson
Van Dusen

church. My highest and best use seems to be as an interpreter of Swedenborg. This use arises because, in effect, we come to roughly the same understanding by similar experiences. I can't think of any significant point in which I really differ from him. And in many areas, as in my dreams, he leads me. I seem unable to be a successful speaker on Swedenborg. As I speak of these matters, which are of great movement to me, all my feelings open up and I am seized by an emotional intensity which leaves me in tears. God has not chosen to take this "gift" from me, so I no

longer engage in public speaking on religion. I can easily and normally teach many other subjects. So I'm limited to writing, which is easy fun for me. I dream of being commissioned to do something like a total study of the five volume *Spiritual Diary* or a one volume precis of the *Arcana Coelestia*. Swedenborg scholarship and writing is the closest thing I've known to pure pleasure in this world. And it certainly isn't because I find him easy. Quite the contrary. I almost reserve fully understanding some of his works to the next world. Perhaps one day I'll continue my scholarly work in heaven with Swedenborg's writings on vellum (i.e. skin, representing life) in gold hand-tooled red leather binding. Perhaps more than interpret (which sounds intellectual) I should say my highest use is to



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show the life in the writings. To me they are full of life. They are life addressing life, calling forth life. A gifted mystic friend of mine confided in me he did a crazy thing after he read Swedenborg. He said he felt so moved he closed the volume lovingly and kissed it. I said I hoped this behaviour wasn't too crazy, because I do the same thing! His writings are powerfully alive for me, and I enjoy sharing this.

I know you are involved in a long-term effort in relation to the writings. Would you clarify what this effort is?

I feel Swedenborg was a giant of an explorer. In his own time he went as far as he was able to set this down in a form useful to

others. His underlying purpose was to aid the regeneration of others. To accomplish this his writings still need translating downward into uses, into people's lives. I feel this would have been furthered if Swedenborg had met frequently with groups of seekers. Their questions and their struggles would have aided him in translating this into uses. But he worked alone. So this is my self-appointed task: to bring the writings into uses. I'm doing it piece by piece. In part I am doing it by uncovering the human elements. For instance, my recent commentary on his *Journal of Dreams*¹. This work translates the bare and not-too-comprehensible dreams into the human struggle contained in them. In part I'm doing this by working out actual spiritual methods that come out of the writings. My *Uses*² is a good example of this. I know so much now about Swedenborg's personal struggle I could probably do a book on this alone. For instance, I know how Swedenborg personally used the bible to approach God³. This fact lay buried in the literature unnoticed for two hundred years. I see in the writings perhaps eight potential methods for spiritual advancement which need to be brought out and clarified so others might use them. Much more than an interpreter of Swedenborg (he's had lots of interpreters), my task is to bring him into use. A demonstration of the writings' uses is their most profound interpretation. It moves beyond intellectualism into the very roots of his approach to God and how the writings can guide us.

Some of Swedenborg's followers hope and expect his church to sweep over the world and they are dismayed when they see how small it is. What would you say to them?

The answer differs whether "the church" is seen internally or externally. Internally Swedenborg was speaking of the Universal Church which transcends all organizations. This church of all those who act by the good they know is immensely powerful and growing. I see it whenever good occurs. I see it when people are concerned about the starving in Africa. When leaders meet and discuss peace, I see it. I see it in the immense network of economic and business agreements between countries. It is there in the concern over whales and other endangered species and the ecology of the earth. I see it in so many ways it would be difficult even to list them. I am amazed at the power and extent of

the Universal Church. This church of all those who act by the good they know has grown immensely since his time.

But if we look at the external church then the matter is quite different. I question if it is ever correct to just look at the external church. But if you do, you count church attendance and the few volumes sold and grow discouraged. To begin with, some half of Swedenborg's followers are not members of any external church. They are people of all walks of life who find guidance in the writings.

For one, I feel that our understanding of the writings is pretty poor. We want to sell others on something we barely understand ourselves. It should not be possible for me to



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study uses and be able to come up with practical guidance to others. This should have been done two centuries ago. The main thrust of Swedenborg's theology is in the process of regeneration. But again we know remarkably little about it. We can only really disseminate what we ourselves have tested and made useful in our own life. Make the writing useful in our own lives, and the problem of dissemination will vanish. In a way, I suspect we should ban the idea of disseminating Swedenborg for a generation and let us be the generation that bring the writings into uses. Use disseminates easily.

I see another bind for the external church. People ring my door bell and interrupt me from work on Swedenborg to sell me their religion. I point out the sign which says, "No soliciting" on the gate. I find selling religion more offensive than selling brushes. I can say I don't need any brushes. But I can't really say I don't need religion. The religion salesman implies he knows the whole truth better than I do. The salesman doesn't care to

spend the time to examine my truth. Selling religion implies far more offense than selling any thing. Even though, judging by my mail, I may be one of the more successful Swedenborgian missionaries, it is surely not my intent. I enjoy the writings. I simply share my discoveries and enjoyment. If some find this useful to them, well and good. I pray not to be a missionary.

So I feel the real church Swedenborg was speaking of, the Church Universal of all those who act by the good they know, is incredibly big and growing in power. Our external churches, labeled Swedenborgian, are small. But a church that meets the real needs of individuals will not have any problem in dissemination.

What is your parting word?

I see enjoying the wonder of existence as the most fundamental of religious acts. I can think of nothing more fundamental. Enjoyment of wonder goes beyond words to the roots of life itself. By sensing wonder one looks on God and appreciates and respects all that is given. And in this enjoyment we find where we fit in the whole. ◇

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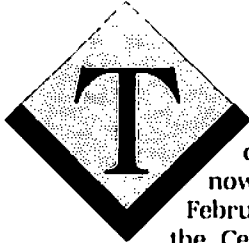
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Temenos At Broad Run: A Vision Taking Shape

Ernest O. Martin

Temenos is a hallowed space for reflection, learning, and discovery, where with the aid of the divine presence, renewal and transformation can safely occur.



The new conference and retreat center in the middle-Atlantic area now has a name! At its meeting on February 28, the Board of Managers of the Center voted to name the Center **Temenos At Broad Run**. Stationery, brochures, and other publicity will also include the words, **Conference and Retreat Center, A Service of the Swedenborgian Church**.

Temenos? What's that? **Temenos** is a word used by the early Greeks to define a sacred precinct or "space set aside" within which the divine presence can be felt. **Temenos** also connotes a sheltered space, a safe enclosure, a container—a place where one can search, quest, journey, examine, and re-examine while protected from the disturbing business and habitual routines of the outside world. **Temenos** is a hallowed space for reflection, learning, and discovery where, with the aid of the divine presence, renewal and transformation can safely occur. We truly hope that our programs, facilities, and beautiful lands and vistas will become for participants an authentic and personal **temenos**.

Dr. Walter Wink, Auburn Professor of Biblical Studies at Auburn Theological Seminary in New York, said: "In the Greek, **temenos** meant a piece of land cut off and assigned as an official domain of kings and chiefs; a piece of land marked off from common uses and dedicated to a god. It was understood to be a sacred precinct, a consecrated space, a site or temple or shrine. The

term applied also to sacred valleys or lakes or a grove of trees dedicated to a god. The term clearly suggests the 'transcendent' and can be of particular value in our day."

Ethelwyn Worden has pointed out a reference to **Temenos** in a book on the Druids by Stuart Piggott: "When we turn to open sanctuaries or sacred enclosures we encounter a complex and most intriguing series of sites. These must belong to the same early religious tradition that in Greece gave rise to the concept of the **temenos**, literally a 'cut' or share of land, here apportioned to the god, a 'consecrated and enclosed area surrounding the god's altar, which was the centre of worship and the only indisputable cult structure', and in the Roman world the same idea expressed in the original sense of the words 'fanum' and 'templum'."

Dr. Robert H. Kirven of the Swedenborg School of Religion pointed out in his research that the word **temenos** was usually associated with a specific place. The Nile valley was considered by the ancient Egyptians to be a holy place, and there are references to the **Temenos of the Nile**. Our new conference center in rural Pennsylvania has a swift-running stream flowing through it called **Broad Run**. One of the entrances to the Center is from Broad Run Road. The name **Temenos at Broad Run** provides a geographical identification as well as acknowledging the presence of the divine. The Board of Managers of **Temenos at Broad Run** is dedicated to establishing and developing a center where spiritual growth can be facilitated. This is in accordance with the Purpose of the General Convention of Swedenborgian Churches adopted at the 1986 convention session: "to help people be

open to the Lord's presence and leading, especially by fostering personal and ordained ministries which facilitate the spiritual well-being of people."

The Board of Managers of **Temenos at Broad Run** is made up of nine members appointed by the President of Convention and confirmed by the General Council. Members include Chairman, Ms. Pamela Gabell; Vice Chairman, Dr. Clifford Smith; Secretary, Mrs. Doris Ann Anderson; Treasurer, Mrs. Alison Merrill; the Rev. Dr. Robert Bossdorf; Dr. Robert Reber; and Mr. Bill Etue. As President of Convention, the Rev. Randall E. Laakko is an ex officio member. The Rev. Ernest O. Martin is Director of **Temenos** and serves as an ex officio member without vote.

Eric Wright, grandson of Frank Lloyd Wright, and son of Wayfarers Chapel architect Lloyd Wright, visited the Center in April and is working on a design for the main conference center building. The Center includes 55.7 acres on which are situated three houses and several outbuildings. A contemporary house is being built for the Director and will be completed in June.

The Philadelphia Society of the New Jerusalem has sold its church property in downtown Philadelphia and is establishing its center of worship at the main farm house building at the **Temenos** Center. Worship services are being held there twice each month. Services on the other Sundays are being held at the Lutheran Church of the Holy Communion in Philadelphia.

Renovations are being made on the two historic buildings, the farm house and the Temple House, and we look forward to



accommodating boards, committees, and other groups in the fall. Convention members are invited to visit **Temenos at Broad Run**. For a personally conducted tour, write to the Director, the Rev. Ernest O. Martin, at 1326 Sherwood Drive, West Chester, PA 19380, or call him at 215/873-7206. ◇

An Acceptable Fast

Doris W. Tafel

At year's end most businesses take inventory, tally assets and liabilities and prepare a balance sheet to show the condition of the company and to decide what dividends to declare. Usually people do not go through all of these procedures, taking stock of their spiritual and economic conditions, but some do make New Year's resolutions which may or may not be kept.

We, the First New Jerusalem Society of Philadelphia, are not only facing the end of the year 1986, but the end of an era in our church's long history. We have faced our individual and corporate grief at leaving the property which has been church home to some members all of their lives and to others for varying numbers of years. At the end, there was no fast of mourning in the tradition of the Old Testament — no weeping and wailing, no sackcloth and ashes, no rending of garments. But there have been sorrow and tears, which are now behind us.

The Lord has given us the opportunity for a new beginning. It is time to take inventory of our assets and liabilities and to plan our future witness as a church. Let us begin with our assets as I see them: We have the Holy Bible — the cornerstone of our faith, from which our doctrine and liturgy are taken. We have the writings of Emanuel Swedenborg to bring light to our understanding of The Word. We have our faith in the one God, the Lord, the Savior Jesus Christ and his Divine Providence on which we rely. With such assets we are rich indeed! Spiritually rich.

We are no longer burdened with an oversized building in constant need of repairs and attention, no utilities to pay, no very large insurance premiums to meet and no organ to

maintain. We will also have the money realized from the sale of the property. Our assets look good, making it possible to do things we felt were not financially feasible in the past.

What about our liabilities? The first response is usually our diminishing membership. Yes, we are few in number and most of us are no longer young, but we are, for the most part, dedicated and willing to work to make this church a part of the Lord's New Church. We must remind ourselves that the Lord began his earthly mission with just twelve "helpers" whose enthusiasm, industry and faith accomplished so much.

I would like to suggest that as we plan for the future we consider "An Acceptable Fast" as described in Isaiah (58:1-12). When fasting is mentioned in the Old Testament it is one of the signs of mourning — mourning for many different reasons, including mourning with sympathetic sorrow for the misfortunes of friends. Certainly many of our friends and neighbors are suffering misfortunes. I know we do what we can as individuals, but what do we do as the Church of the New Jerusalem in Philadelphia?

What can we do about peace, the homeless, the untrained, the illiterate, the poor, the hungry, the disenfranchised, corruption, crime in high places and on the streets? The list is formidable and apt to discourage even a timid start toward solution.

For a beginning we can and should write letters to those elected to positions of power asking them to act to alleviate some of these problems which are escalating, not diminishing. This can be done in the comfort of our homes, is not very costly, takes a relatively short time and can be effective, if enough of us do it, because men and women in these positions pay attention to the mail.

We know we cannot eradicate poverty,

homelessness and hunger on our own. We can, however, lend our help and support to those already working on these problems. Churches and organizations maintaining soup kitchens and shelters, those working to provide low cost rental properties to single parent families are all in need of help with their programs.

As a denomination we have never given social concerns high priority. In fact, when a questionnaire was completed by our congregation in the late 1950s or the early



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sackcloth and ashes, no
rending of garments.**



1960s, there was no desire to engage in anything remotely connected with social concerns. However, times and people change. At last year's annual convention one of the mini-courses was "Social Concerns," led by the Revs. Robert McCluskey and Susan Turley-Moore. Twenty-five people (including two from Philadelphia — neither were Tafels) attended the three sessions held and were very enthusiastic. There will be a follow-up mini-course at Convention '87 at which time a statement of purpose, goals and strategies will be formulated. Convention will be asked to establish a Social Concerns Committee, the structure and budget of the Committee growing out of this mini-course.

Convention has a Parish Consultation Committee available for assistance in planning the local church's future. We might want to use this service. An Acceptable Fast: "Is it not sharing your food with the hungry? sheltering the homeless? clothing the naked?" In the *Sower Notes*, the spiritual study of these verses from Isaiah reads as follows: "This is one passage in the Old Testament enjoining charity upon the Jews. It still stands true to its letter. Even indiscriminate charity, when prompted by mercy, has its good side."

To me, we now have an opportunity as a church to bear fruit, to declare a dividend. I hope each of you will make your own list of our assets and liabilities and then your recommendations for dividends. In closing I'd like to share a few lines entitled "Christmas Trees and Strawberry Summers," by Ann Weems.

What I'd like is a life of Christmas trees
and strawberry summers,
A walk through the zoo with a pocketful of
bubble gum and a string of balloons.
I'd say "yes" to blueberry mornings and
carefree days with rainbow endings.
I'd keep the world in springtime and the
morning glories blooming.

I'd rather hear the singing than the weeping.
I'd rather see the healing than the violence.
I'd rather feel the pleasure than the pain.
I'd rather know security than fear.
I'd like to keep the cotton candy coming,
But life is more than fingers crossed;
Life is more than wishing.

Christ said, "Follow me."
And, of course, I'd rather not.
I'd rather pretend that doesn't include me.
I'd rather sit by the fire and make my excuses.
I'd rather look the other way,
Not answer the phone,
And be much too busy to read the paper.

But I said YES and
That means risk —
It means here I am, ready or not!
O Christmas trees and strawberry summers,
You're what I like and you are real,
But so are hunger
and misery
and hate-filled faces.
So is confrontation.
So is injustice.
Discipleship means sometimes it's going to
rain in my face. ◇

Doris Tafel, current president of Convention's Women's Alliance and active with Church Women United at local and national levels, is a longtime, highly active member of the Philadelphia Swedenborgian Church.

Nominations

Vice-President

1 year term

► **Frederick G. Perry, Jr.,**
New Hampshire

At the opening of convention this year at Tacoma, the new Constitution and Bylaws, which were adopted last year, will take effect. This is a culmination of at least eight years of study and planning for Convention's future by many people.

I would like to continue with the duties of the Vice President to assist during this important period of changes and with the number of new projects and programs we are undertaking.

Recording Secretary

1 year term

► **Dorothy deB. Young, Massachusetts**

In accepting the honor of being nominated again for the position of Recording Secretary of General Convention, I submit my qualifications:

Recording Secretary since 1984

Secretary of the Boston Society of the New Jerusalem since 1974; have served on Board of Trustees, Church Council, Sunday School teacher and co-worker with my husband on various church projects. Formerly served on SSR Board of Directors and Executive Board of Massachusetts Association.

Licensed real estate broker since 1960; executive secretary in business world (now retired); secretary in community organizations; a founder of an association for retarded citizens; a founder of a civic improvement association.

Mother of seven, grandmother of 12, great-grandmother of 3, wife of one.

Being a participant in this new age of

Convention is exciting and rewarding in many ways.

Treasurer

1 year term

► **John Perry, Maine**

The past year of serving as Convention's Treasurer has been a busy year of learning, but a pleasant one. Having completed making my abode on the Maine coast quite liveable, I have found the time to enjoy a beautiful location along with my Convention duties.

In addition to becoming more familiar with the details of the Treasury of the Church, I have been deeply involved with the acquisition of the properties for our new growth center at Broad Run in Pennsylvania and at the same time giving guidance during the training of our new accountant at the Central Office. The reorganization of the Convention structure has also been a challenge in that a more complex budget format for the 1987-1988 Fiscal Year has been required.

I am looking forward with enthusiasm to being given the opportunity of continuing to serve as the Convention Treasurer.

Pastoral Ministries

Support Unit

3 year term

► **Richard H. Tafel, Jr., Ohio**

As minister of the Swedenborgian Church in Cincinnati, Ohio, I have experienced many of the problems currently facing our churches. When I came to Cincinnati 25 years ago, the church was in an older neighborhood, and the average age of the congregation was over 65. The church was being forced to relocate for an interstate highway. We successfully completed the

move—with its accompanying turmoil and grief, the use of temporary quarters for several years, the construction of a new building, and the development of a new congregation and new programming which continues to grow and develop with the needs of the congregation and the larger community.

As a member of the Ministerial Placement Committee and the Parish Consultation Service Committee for the past few years, I have had the opportunity to work with many of our local churches as they plan directions for themselves, evaluate their resources and assets, or conduct searches for ministerial leadership.

I believe that the local church organization is the heart and strength of the Swedenborgian Church, and that local groups often have influence in their communities out of all proportion to their size.

I see as the basic role of the Pastoral Ministries Support Unit to strengthen the work of the traditional parish. The challenge lies in integrating the traditional model of the parish with new ideas and new ways of doing things, and in identifying the strengths of the parish and matching them with the needs of the surrounding environment. In the Swedenborgian perspective, varieties of service apply equally to congregations as to individuals.

As a firm believer in community service activity, I am active in the Sycamore Area Clergy Association, am a member of four Masonic orders, and am in my 20th year as a volunteer for the Montgomery Community Fire Company.

I am serving my fifth and last one-year term as Chair of the Council of Ministers, and accompanying responsibilities as Chair of the Committee on Admission to the Ministry, member of the Ministerial Placement Committee, and liaison to General Council. I look forward to continuing to serve the General Convention as a member of the Pastoral Ministries Support Unit.

Pastoral Ministries Support Unit

2 year term

► **Richard Baxter, Washington, D.C.**

During my 11 years in the ministry I have served the church in St. Paul, as visiting minister to Winnipeg, and am now at the national church in Washington, D.C. During this time I have served: as President of the Illinois Association, on the Executive

Committee of the Council of Ministers, on the Nominating Committee, and as East Coast Coordinator of Peer Supervision.

Particularly related to my nomination for the Pastoral Ministry Support Unit is: my pastoral experience in 3 locations, leading one of the congregations into a Viable Futures program, 15 years on the Committee on Worship providing the new *Book Of Worship* and other worship materials for the church, familiarity with most of the churches in Convention and many ecumenical activities with other churches to learn from them.

I want to see the Pastoral Ministries Unit become a resource to coordinate activities and assist the churches in better sharing their resources, and a channel for Convention assistance in new programs and initiatives.

Pastoral Ministries Support Unit

1 year term

► **Patricia Zacharias, Ontario**

I have worked in Convention Church life for the past 32 years—from Elmwood, Massachusetts to Portland, Oregon and finally to Kitchener, Ontario, Canada. My involvement has included the Sunday School, the youth league, various women's groups, retreats, camps and all the facets of the parish activities. I have also served on the Convention Nominating Committee for five years and on the Board of Managers of Swedenborg School of Religion for six years.

Financial and Physical Resources Support Unit

3 year term

► **August A. Ebel, Maryland**

I have served as treasurer of Convention for twelve years from 1974 to 1986 and as treasurer of the Swedenborg School of Religion for the same period. Prior to that I was a member of General Council for five years. From this experience I have gained much background information which should be valuable in making the transition to our new organization.

I am a retired U.S. Navy captain with thirty years of service, mainly in managing engineering development. I hold a Ph.D. in nuclear physics from the Massachusetts Institute of Technology. I am a member of the Washington, D.C. Society and of the Middle Atlantic Association. I serve as treasurer of each of those groups.

Financial and Physical Resources Support Unit

2 year term

► **Harvey Tafel, California**

I would like to serve on the Financial and Physical Resources Support Unit because I believe my experience and expertise gained in fifteen years at the Wayfarers Chapel would be of great value to Convention.

In addition to my ministerial duties, I am instrumental in managing a staff of twenty-five, an operating budget of over half a million dollars and three and a half acres of buildings, landscaped grounds and gardens. I have also served as Secretary of the Council of Ministers, two terms on General Council and am currently Chair of the Committee on Worship.

Financial and Physical Resource Support Unit

1 year term

► **Keith W. Mull, Kansas**

I appreciate your confidence in me by nominating me for a one-year term on the Financial and Physical Resources Support Unit. I accept your nomination and will try my best to be of service, if elected.

My ten years of experience on the Urbana University Board of Trustees and a term on the General Council should be beneficial in serving on the Financial and Physical Resources Support Unit of Convention.

Communications Support Unit

3 year term

► **Carol W. Lawson, Virginia**

Carol Lawson has had a wide experience, not only in the communication field but in others as well. Her work with the U.S. Government Environmental Protection Agency in the Department of Hazardous and Solid Waste has been outstanding and won her many awards for special achievements. She also received awards of distinction for publishing operations. She was a writer and editor for the U.S. Public Health Service and managing editor of Harper & Row's American Journal of Pathology. From 1952 to 1963 she was Associate Editor of the *New Church Messenger*. She has previously served on the Department Publication and was instrumental in changing it to the Department of Communication. She is presently Editor-in-Chief of *Chrysalis*, Journal of the Swedenborg Foundation. Carol lives in Virginia and is a member of the Washington Society.

Communications Support Unit

2 year term

► **Gretchen Worden, Pennsylvania**

Growing up in the Philadelphia church, I've had the opportunity to be involved in many local and national Swedenborgian activities, including youth league, L.E.I., conventions, summer camps, and Urbana College. I'm currently serving as president of the Philadelphia Society and vice president of the Mid-Atlantic Association.

Our widely scattered congregations have had to create many avenues of communication and interaction in order to provide themselves with the spiritual and material support they need from each other. This sense of community as a church is one of our great strengths, and these connections should be strengthened and multiplied.

The recent sale of our Philadelphia church property also made me aware of the challenges and rewards of explaining our Swedenborgian faith and church history to people who come to us in a completely non-religious context. Their interest and receptivity convinced me that we should be more active in pursuing new opportunities to create a wider knowledge of Swedenborg.

My work as curator and chief spokesperson for a medical museum has given me a great deal of experience in working with the print and broadcast media, on both local and national levels. I have also had some exposure to journalism as editor of my high school paper. It would give me great satisfaction to put these skills and experience to work as a member of the Communications Support Unit.

Communications Support Unit

1 year term

► **Karen Laakko Feil, Illinois**

I have been a member of the Chicago Society of the New Jerusalem since 1980, and have served for the past several years on our local church's Executive Board. I have also assisted our national church by preparing the first draft of the fund raising letter for our Annual campaign.

I have invested the past 14 "post graduate" years in marketing, first for Xerox Education Publications where I marketed children's literature as a product manager, and currently for The Bradford Exchange, a national marketer of porcelain artworks, where I hold the position of Senior Director of Wholesale and Brokerage Sales.

I received my undergraduate degree in English Literature from the University of

Michigan, and will complete an MBA from the University of Chicago in June, 1987. I am familiar with personal computers, which I use at home and at work.

Growth and Outreach Support Unit

3 year term

► **Eric Allison, Ontario**

After ten years in the ministry with pastorates in LaPorte (3 years) and Kitchener, Ontario (6 years) and service on numerous Convention Committees I am well versed in the workings of Convention. An essential part of my ministry has been the use of experimentation with outreach programs. My experience in outreach along with one year of service as Chair of the Board of Missions, I believe qualifies me to be on the Growth and Outreach Support Unit. It is with great vigor that I look forward to serving the Church in this way.

Growth and Outreach Support Unit

2 year term

► **Doris Wade Tafel, Pennsylvania**

My years of active participation in Church Women United of Greater Philadelphia have given me considerable experience in growth and outreach. (I have served as Finance Chair, Treasurer and President of this organization).

I have been an active member of the Interfaith Committee of Philadelphia, organized by the Cardinal's Commission on Human Relations, which brings together Protestants, Catholics and Jews for discussion and sharing. I served on the Board of Managers of the Metropolitan Christian Council of Philadelphia and also on the Religious Involvement Committee of the Philadelphia Committee for the Homeless.

I represent the Alliance of New Church Women on the Common Council of Church Women United (National) and presently serve as treasurer of CWU in Pennsylvania.

Last year I was a member of the Worship Committee for the Philadelphia Festival of Pentecost sponsored by the Metropolitan Christian Council of Philadelphia and the Black Clergy of Philadelphia.

If "Growth and Outreach" mean growing (not necessarily in numbers) and reaching out beyond the confines of our Church, I feel I am qualified to serve on this support unit and would be happy to do so.

Growth and Outreach Support Unit

1 year term

► **Lisa Reddekopp, Western Canada**

Lisa Reddekopp is the wife of the Rev. Erwin Reddekopp who has served in parishes both in the United States and Canada. Lisa was always active in all the church work, an indefatigable worker and most supportive in all the activities. She is past President of the Women's Alliance and Secretary of the Western Canada Conference. She is presently a member of the Nominating Committee and will be its Chairperson next year. She has served one term on the Board of Missions, so is well qualified and knowledgeable for the above Support Unit.

Education Support Unit

3 year term

► **Betsy Young, California**

My educational background includes a liberal arts BA and an MA in individualized learning. Recently, I retired after twenty-six years of classroom teaching. Much of this time was involved not only with academic learning, but also in designing—and teaching—a program which offered personal life skills. Opportunities for students to 'program' their own work carried, as well, the responsibility of living with the consequences of their choices. Thus, the 'whole child' became involved in each learning experience.

Over the years I have had the privilege of serving in many areas of Convention. The most relevant of these to this candidacy would be as field secretary to ANCL and membership on both the Board of Education and the Board of Managers of the Theological School. These experiences have not only given me an awareness of "where we've been," but also the exciting vision of "what we may become."

My six years of service as a member of the Board of Managers expires this June, and I am not eligible for reelection. With no other Convention assignments on the horizon, therefore, I would have adequate time to work on the Educational Support Unit and would welcome the opportunity to do so.

Educational Support Unit

2 year term

► **Nina E. Tafel, Pennsylvania**

Raised in the Philadelphia church, I attended Sunday School, Almont camp, and

L.E.I., as well as our local church activities and an occasional Convention session. Now as an adult, I realize how important that childhood participation was to my remaining active in the church, and to my firm footing in its teachings. Because this area of our church endeavor is so vital I would be most pleased to serve the Education Support Unit. I graduated with a degree in music education; have worked for 15 years as a legal secretary; and presently serve as secretary to our local church and to the National Alliance. Volunteer activities include day-manager of an all volunteer gift shop at the Philadelphia Zoo and work with the Pennsylvania S.P.C.A.

Education Support Unit

1 year term

► **Martha Richardson, Maine**

I have been an active member of the Fryeburg, Maine Church for many years and have taught in its Sunday School. I am currently President of the national New Church Sunday School Association. I started the first Sunday School paper. I am also very active in the Fryeburg New Church Assembly and was its Assistant Superintendent. This past year I served on the Prototype Cabinet of our National Church body. Besides my church-related activities, I have substituted in the Maine public schools. My husband is David Richardson, and we have three children.

Information Management Support Unit

3 year term

► **Robert H. Kirven, Massachusetts**

Professor of Theology and Church History at Swedenborg School of Religion; eight years' experience with computers in Apple, CP/M, and MS/DOS; Chair, Department of Communications and Convention Computer Committee; 29 years' Convention experience, including terms on most of Convention's boards and committees and General Council, nine years' editorship of *The Messenger*; presently serving on Committee on Worship, Library and Documents Committee, Steering Committee for Swedenborg Foundation's Tricentennial Celebration, and Convention's representative on the National Council of Churches' Commission on Faith and Order.

Information Management Support Unit

2 year term

► **Bill Etue, Washington, D.C.**

My technical qualifications include a career of eight years as a computer programmer on both large computer systems and personal computers, with additional experience working in computer retail stores and providing consulting services and training on computers.

I currently work for a publisher of newsletters and periodicals with most responsibilities being in the area of computerized direct mail promotions. I am a member of the Newspaper Guild and have some background in the printing trades.

I have been a member of the Washington Society for about 15 years and have served in various offices there including president. I am currently serving on Convention's computer committee, the Board of Managers of the new conference center in Pennsylvania, and the computer committee of the Swedenborg Foundation.

As high-technology becomes more affordable, there are increasing numbers of ways in which our churches may be able to make use of this technology. I see a need in the church to provide expertise in this area to bring an orderly process of acquisition and use of equipment and to assist in training programs. I would welcome the opportunity to serve the church on this committee.

Information Management Support Unit

1 year term

► **Steve Koke, California**

I have an AA in Computer Studies. My speciality in the computer field is computer languages; I am presently fluent in BASIC and Pascal, and I have some background in COBOL. Telecommunications is a strong second interest, however.

I have put together database systems on Nevada County Prime 750 minicomputer, have tutored kids, taught an adult class in BASIC, and done programming and other computer work for Sierra College's Science Department, all in California.

Aside from computer related things, I have been writing for Convention publications since the early 1960s. I served on the Board of Managers of the Swedenborg School of Religion in the middle 1970s, and I am a Life Member of the Swedenborg Foundation.

Committee on Admission to the Ministry

► Elizabeth Johnson, Washington

I have been a member of the Committee On Admission to the Ministry for three years and believe I have contributed to the work of that body. Through many years as the wife of a minister and personal service in both traditional and innovative churches I have acquired some skill in perception and understanding of our needs and possibilities. I would like to serve the church on this committee.

Committee on Admission to the Ministry

► David Rienstra, Maine

I have been the Pastor of the Fryeburg New Church since 1977. I have also served on various Convention Boards and Committees. Most recently and at present I am a member of the General Council and the Committee on Admission to the Ministry. In the past I have served as both President and Vice President of the Sunday School Association and Chaplain for the New Church League. I have served as Vice President, Secretary and member-at-large for the Fryeburg New Church Assembly summer camp. At Convention in 1988 I will be Convention preacher.

The training of ministers is important to the well-being of our Church. With the variety of the experiences that I have had, both as a parish minister and in leading positions of the larger church, I believe I can aid in the preparation of students for ordination, thus I seek to serve again as a member of CAM.

Nominating Committee

(2 to be nominated, 1 elected)

► Susan Wood, Florida

I have been an active member of the Swedenborgian Church since my husband, Marvin, and I were married at Kemper Road Center in Cincinnati in 1972. I have served a number of terms as president of the Board of Directors of the local church, as well as two terms as President of the Ohio Association. For the past four years I have served on General Council and both enjoy and appreciate the opportunity to be involved in the church at the national level. We have lived for the past two years in South Florida and have been involved with the group that meets

monthly in Boynton Beach, although still keeping an active membership in Kemper Road Center.

Nominating Committee

► Annella Smith, California

I have been privileged to grow up in the Swedenborgian Church, and with the exception of my college years, have always been in a community where I could participate in church activities provided by my own denomination.

I grew up in the midwest, attending church in Pawnee Rock, Kansas, then moved to San Diego, California where I have been a member since 1953.

During the period of January, 1964 until August of 1975, I was the Business Manager of the Wayfarers Chapel. I now am serving as the Chairperson of the Chapel Board of Managers.

Although we live in the desert, we attend services in San Diego, where my husband, Eldon, is the Probationary Lay leader. I am the secretary of the San Diego Society, and the secretary of the Pacific Coast Association at the present time.

We have been attending Convention as often as we can, which gives us the opportunity to become acquainted with members who would be willing to serve in offices and I'm sure would help me as a member of the Nominating Committee.

In the not too distant future, I am planning to leave the "9 to 5" office crowd and hope to devote my full energies to the Church.

If elected to the Nominating Committee, I will do my best to help select nominees who will be most qualified for their positions.

Board of Managers of the Swedenborg School of Religion 3 year term

► Linda L. Tafel, Ohio

As a member of the Board of Managers of the Swedenborg School of Religion (SSR) from 1982 to 1985, and the Board of Directors since 1984, I have participated in a number of significant processes, including the development of new programs of study, the selection of a new President, and working toward degree-granting status and accreditation for SSR.

By far the most exciting effort has been the last one, because it will enable us to

recognize the accomplishment of four years of graduate-level study with more than a "diploma." The process is a slow one, involving requirements of both the Commonwealth of Massachusetts and the relevant accrediting bodies. But the progress so far is encouraging. Part of that progress is work toward merging the boards of Directors and Managers into one body, a requirement of the Commonwealth of Massachusetts before degree-granting is possible. I have been pleased in the past year with the two boards' demonstration of their commitment to this goal by meeting and functioning as if they were one body.

I am employed as an information specialist in the Corporate Planning and Market Analysis Department at the Procter and Gamble Company. I have also worked as a chemical/pharmaceutical information specialist, engineering college reference librarian and faculty member, and computer systems designer.

Besides serving on the two SSR governing boards, I am currently President of the Ohio Association, and Secretary of the Board of Directors of Kemper Road Center (the Swedenborgian Church in Cincinnati, Ohio).

Board of Managers of the Swedenborg School of Religion 3 year term

► **Jonathan L. Tafel, Ohio**

I have served on the Board of Managers of the Swedenborg School of Religion for the past three years, and I am chairperson of the Board this year. I have held academic positions at both the Ohio State University and the University of Portland. For the past three years I have been with the Ohio Board of Regents, which is the coordinating and program authorization agency for higher education in Ohio. I believe my prior academic experience and current administrative position with the Ohio Board of Regents provides me with a knowledge base useful to the Swedenborg School of Religion as we move toward degree granting status.

The School, under the leadership of President Klein, has made significant progress in preparation for applying for degree granting status from the Massachusetts Board of Regents. Issues of improved

School organization, curricular stability, student recruitment, and fund raising are currently being addressed. The Church is very fortunate in having such qualified faculty, interested membership, and clarity of mission at their theological school. I hope to be allowed to continue as a member of the governing board.

Board of Managers of the Swedenborg School of Religion 3 year term

► **Alice B. Skinner, Maine**

You will find me at home in St. George, on the coast of Maine, with my husband, Wickham Skinner, recently retired from being a professor at the Harvard Business School. My son lives nearby with his wife and their three children. My daughter and her family live in Concord, Massachusetts, our home town before we moved to Maine. I am a research psychologist especially interested in studying the lives of women. I also serve as the Vice President of the Swedenborg Foundation and publisher of its journal, *Chrysalis*, and as a trustee of the Rotch Fund.

My interest in New Church education was fostered by eleven years as a trustee of Urbana University. My awareness of the education of Swedenborgian ministers dates back to the New Church Theological School, the predecessor of SSR, which my father, Franklin Blackmer, served as president. Several years ago I taught a course at SSR, giving me an opportunity to get acquainted with faculty and students and some of the challenges of contemporary theological education. I look forward to learning more about the operation of SSR and the training of ministers as a member of the Board of Managers.



Proposed Bylaws for the Corporation of the New Church Theological School

The Annual Meeting of the Corporation of the New Church Theological School to elect officers and to transact such other business as may properly come before it will be held at the University of Puget Sound, Tacoma, Washington, on Thursday, July 2, at 1:30 p.m. This notice serves as an official call to that meeting and also as a notice of a proposal to amend the Bylaws by substituting for the existing Bylaws a revision of them, and to amend the articles of organization as follows:

PROPOSED BYLAWS

ARTICLE I—NAME, PURPOSE AND LOCATION

Section 1.

The Corporation of the New Church Theological School operates the Swedenborg School of Religion, an institution serving the General Convention of the New Jerusalem in the United States of America and Canada thereafter referred to as General Convention). The Corporation was incorporated in 1881 as the Corporation of the New Church Theological School under the laws of the Commonwealth of Massachusetts and is a non-profit, tax exempt institution operating exclusively for religious and educational purposes.

Section 2.

The address of the principal office of the Corporation shall be 48 Sargent Street, Newton, Massachusetts 02158.

ARTICLE II—MEMBERS OF THE CORPORATION

Section 1.

The membership of the Corporation shall consist of two classes:

A. At-large members—

Any member of the General Convention or of any Association or Society connected therewith, who is 18 years of age or older, may become an at-large member of this Corporation by signing these Bylaws and he or she shall cease to be an at-large member hereof upon ceasing to have the qualifications above named, or upon filing with the Clerk a written withdrawal of membership.

B. Representative members—

Each member of the General Council of the General Convention shall be a representative member of the Corporation upon election to the General Council and each shall cease to be a representative member of the Corporation upon expiration of his or her term of office on the General Council or upon his or her resignation therefrom.

Section 2.

An adequate and current alphabetical file of the active membership of the Corporation shall be established and maintained in the offices of the Corporation by the Clerk, and shall be available for inspection at all reasonable times to the Trustees and members of the Corporation.

ARTICLE III—MEETINGS OF THE MEMBERS

Section 1.

Place of Meetings—All meetings of the at-large and representative members shall be held at the principal office of the Corporation in Massachusetts unless the Articles of Organization permit the holding of meetings of members outside of Massachusetts and unless a different place is fixed by the Trustees or the President and stated in the notice of the meeting.

Section 2.

Annual Meeting—The annual meeting of the members shall be held on the third Tuesday in June of each year (or if that be a legal holiday in the place where the meeting is to be held, on the next succeeding full business day) at 10:00 a.m., unless a different hour is fixed by the Trustees or the Chair and stated in the notice of the meeting. If no annual meeting is held in accordance with the foregoing provisions, a special meeting may be held in lieu thereof, and any

action taken at such meeting shall have the same effect as if taken at the annual meeting.

Section 3.

Special Meetings—Special meetings of the members may be requested by the Chair or by the Trustees, and shall be called by the Clerk, or in the case of death, absence, incapacity or refusal of the Clerk, by any other Officer, upon written application of three or more members entitled to vote thereat.

Section 4.

Notice of Meetings—A notice of every meeting of the members, stating the place, day and hour thereof and the purpose for which the meeting is called, shall be published by the Clerk in accordance with the provisions of ARTICLE V, Section 4 of these Bylaws.

Section 5.

Quorum of Members—Ten at-large members and a majority of the representative members as shown on the records of the General Convention shall constitute a quorum for the transaction of business at any meeting of the members of the Corporation.

Section 6.

Adjournments—Any meeting of the members may be adjourned to any other time and to any other place permitted by these Bylaws by the members present at the meeting, although less than a quorum, or by any Officer entitled to preside or to act as Clerk of such meeting, if no member is present. It shall not be necessary to notify any member of any adjournment. Any business which could have been transacted at any meeting of the members as originally called may be transacted at any adjournment thereof.

Section 7.

Voting—Each member of each class of the Corporation shall be entitled to one vote on all matters before the members, and at-large and representative members shall each vote as a separate class. When a quorum is present, a majority vote shall decide any matter except where a larger vote is required by law, the Articles of Organization, or these Bylaws.

Any election of Trustees by the members of a class shall be determined by a plurality of the votes cast by the members of that class present and entitled to vote at the election.

ARTICLE IV—BOARD OF TRUSTEES

Section 1.

The business and affairs, including all academic affairs, of the Corporation shall be managed by the Board of Trustees, who shall have and may exercise all the powers of the Corporation except such as are required by law or the Corporation's Articles of Organization or Bylaws to be otherwise exercised. Except as so limited, the powers and duties of the Board of Trustees shall include, but not be limited to, the following:

1. to determine and review periodically the purposes and the mission of the institution.
2. to select the President of the institution, and to support the President in the exercise of his or her responsibilities.
3. to recommend, review, and approve changes in the educational programs of the institution, consistent with its mission.
4. to establish policies and procedures regarding salary schedules, appointment, and dismissal of each class of employees.
5. to oversee and approve the budget of the institution, and establish policy guidelines for the endowment and for all investments and major fund raising efforts.
6. to authorize the purchase, management and sale of all land, buildings or major equipment for use by the institution.
7. to authorize the construction of new buildings and major renovations of existing buildings.
8. to authorize the incurring of debts by the institution and securing thereof by mortgage and pledge of real and personal property tangible and intangible.

9. to authorize any changes in tuition and fees within the institution.
10. to authorize officers or agents of the institution to accept gifts or bequests on behalf of the institution.
11. to ensure that adequate due process policies and procedures exist.

Section 2.

Election and Tenure—A Board of Trustees consisting of an even number of Trustees, not less than eight nor more than twenty-four, as set by the Corporation, shall be elected by the members at the annual meeting of the Corporation. At-large members and representative members shall each, voting as a separate class, be entitled to elect 50% of the members of the Board of Trustees. Other than as hereinafter provided for the initial Board of Trustees, Trustees shall be elected for a term of three years. The number of Trustees shall initially be set at sixteen.

Upon these Bylaws becoming effective the twelve incumbent members of the present Boards of Managers and Directors together with two newly elected Trustees from each class, elected for terms of three years, will form the Board of Trustees. The terms of the incumbent members will expire as originally scheduled.

As the terms of these Trustees expire, their successors shall be elected by at-large and representative members of the Corporation.

The President of the General Convention of the Swedenborgian Churches and the President of the Swedenborg School of Religion shall be ex officio members of the Board of Trustees with a vote. If the Clerk and Treasurer elected by the Board are not members of the Board, they shall become ex officio members of the Board without vote.

Section 3.

Vacancies—Any vacancy in the Board of Trustees, however occurring, may be filled by appointment by the Board of Trustees until the next annual meeting provided, however, that a vacancy resulting from the enlargement of the board shall only be filled by election by the members of the Corporation. In the case of a vacancy occurring other than by enlargement of the Board of Trustees such vacancy shall be filled at the next annual or special meeting only by the Class of Members who had elected the prior Trustee.

Section 4.

Enlargement of the Board of Trustees—The number of the Board of Trustees may be increased or decreased at any annual or special meeting of the members provided however that the number of members of the Board of Trustees shall always be set at an even number.

Section 5.

Trustees Meetings—The Board of Trustees shall meet at least three times each year. One of these meetings shall be held without notice as soon as practicable after the final adjournment of the annual meeting of members.

Section 6.

Notice of Trustees' Meetings—Meetings of the Trustees may be called by the President, the Chair or any three or more Trustees by a request in writing addressed to the Clerk. Notice of the time and place of all regular meetings of the Trustees shall be given by the Clerk, and of any special meeting by the Clerk or the Officer calling the meeting. Notice may be given orally, by telephone, telegraph or in writing; and such notice given in time to enable the Trustees to attend, or in any case, notice sent by mail or telegraph to a Trustee's usual or last known place of business or residence, at least ten days before the meeting, shall be sufficient. Any meeting of the Trustees shall be a legal meeting without notice if each Trustee, by a writing filed with the records of the meeting, waives such notice.

Every Trustee who attends a meeting without protesting prior thereto or at its commencement the lack of notice to him or her, and every absent Trustee who shall before or after meeting waive notice thereof by a writing filed with the records of the meeting or who shall sign such records, shall be deemed to have been fully notified of the meeting.

Section 7.

Quorum of Trustees—At any meeting of the Trustees, a majority of the Trustees then in office shall constitute a quorum. Unless otherwise provided by law, the Articles of Organization or these Bylaws, a vote of a majority of those present at any meeting at which there is a quorum shall be sufficient to transact business or to take any action by the Trustees.

Section 8.

Action Without A Meeting—Any action required or permitted to be taken at any meeting of the Trustees may be taken without a meeting if all the Trustees entitled to vote on the matter consent to the action in writing and the written consents are filed with the records of the meetings of the Trustees. Each consent shall be treated for all purposes as a vote at a meeting.

ARTICLE V—OFFICERS OF THE BOARD OF TRUSTEES

Section 1.

The Officers of the Board of Trustees shall be the Officers of the Corporation and shall consist of a Chair, a Vice-Chair, a Clerk, a Treasurer, and other such officers, including one or more Assistant Treasurers and Assistant Clerks, as the Trustees may determine. These Officers shall be elected annually at the meeting of the Trustees following the annual meeting of the members by the Board of Trustees and shall serve until their successors are elected and assume the duties of their respective offices. The Chair and Vice-Chair must be Board members but the Clerk, Treasurer, Assistant Clerks and Assistant Treasurers, need not be. Officers are eligible for re-election.

All Officers of the Board of Trustees shall serve at the discretion of the Board of Trustees and shall be subject to removal by the affirmative vote of two-thirds of the Trustees present at a meeting of the Board of Trustees.

A vacancy in any of the offices of the Board of Trustees may be filled at any meeting of the Board of Trustees.

Section 2.

Chair—The Chair of the Board of Trustees shall preside at all meetings of the Board of Trustees and at the annual Corporation meeting, serve as Chair of the Executive Committee, and appoint all committees and their Chairs in consultation with the President of the Swedenborg School of Religion.

The Chair shall perform such other duties as may be prescribed by law or by the action of the Board.

Section 3.

Vice Chair—The Vice Chair of the Board of Trustees shall perform such duties as shall be assigned by the Board. In case of death, absence, or inability of the Chair of the Board of Trustees to act, the Vice Chair shall discharge the duties of the Chair until such time as a new Chair is elected by the Board.

Section 4.

Clerk—The Clerk shall serve as the Clerk of the Corporation and shall keep the records of the Corporation and of the Board of Trustees, and shall give notice of all meetings of the Board of Trustees and of the members.

The Clerk shall be a resident of Massachusetts unless the Corporation has a resident agent appointed for the purpose of service of process.

The Clerk shall be responsible for the maintenance of the file of the membership of the Corporation. He or she shall provide the notice of the Annual Meeting of the Corporation to be published in "The Messenger" at least 60 days prior to the date of the meeting. If "The Messenger" is not published at a convenient time, notices of the Annual Meeting shall be sent by first class to each member at least ten days before such Annual Meeting. Notices of special meetings of the Corporation shall be issued in the same manner. It shall be sufficient notice if mailed to the last and usual place of residence of each member in accordance with the records on the membership list. The Assistant Clerks shall have such powers and duties including any and all of the powers and duties of the Clerk as the Board of Trustees may prescribe.

Section 5.

The Treasurer shall, under the direction of the Board of Trustees, receive, hold, and disperse all money of the Corporation; and shall have, subject to such direction, the custody and care of all the funds, securities, and property of the Corporation. He or she shall report to the Corporation each year at the Annual Meeting. The Assistant Treasurers shall have such powers and duties including any and all of the powers and duties of the Treasurer as the Board of Trustees may prescribe.

ARTICLE VI—COMMITTEES OF THE BOARD

Section 1.

Executive Committee—There shall be an Executive Committee not to exceed six members of the Board of Trustees, four of whom shall be the Officers of the Board of Trustees, and two of whom shall be designated by the Board Chair. The President shall be an ex officio member of the Committee with a vote.

The Executive Committee shall have authority to act on behalf of the Board of Trustees on all matters except for the following which shall be reserved for the Board as specified elsewhere in these Bylaws: Presidential Selection; Trustee and Board Officer Selection; Charter and Bylaws Amendment; Review of Institutional Mission and Purposes; Incurring Corporate Indebtedness; Expenditure of Funds Not Provided for in the Budget; Approval of the Annual Budget; and Conferral of Degrees.

Section 2.

Nominating Committee-At-Large Class—On or before March 1 every year the Chair shall appoint a Nominating Committee to select at-large nominees for the Board of Trustees. The Nominating Committee shall be composed of three at-

large members of the Corporation at least one of whom shall not be a member of the Board of Trustees. The Nominating Committee shall make its report to the Annual Meeting of the Corporation.

Section 3.

Nominating Committee-Representative Class—General Convention shall present nominees to the representative class at the Annual Meeting of the Corporation.

Other Committees—At the discretion of the Board of Trustees, other committees may be formed and discharged as needed.

ARTICLE VII—OFFICERS OF THE INSTITUTION

Section 1.

The President shall be the chief educational and administrative officer of the institution. He or she shall exercise general responsibility for the overall affairs of the institution and shall bring those matters to the attention of the Board of Trustees that are appropriate and necessary to keep it fully informed and to enable it to meet its policy-making responsibilities. The President shall be an ex officio member of the Board of Trustees and of all committees thereof.

The President shall appoint all other administrators, staff members, and temporary faculty members. Regular faculty appointments shall be presented to the Board for prior approval.

ARTICLE VIII—INDEMNIFICATION

Section 1.

Each person now or hereafter a Trustee or Officer of the Corporation (and his or her heirs, executors and administrators) shall be entitled, without prejudice to any other rights he or she may have, to be reimbursed by the Corporation for, and indemnified by the Corporation against, all costs and expenses reasonably incurred by him or her in connection with or arising out of any claim, action, suit or proceeding of whatever nature in which he or she may be involved as a party or otherwise or with which he or she may be threatened by reason of his or her having served as a Trustee or Officer of the Corporation, or by reason of any action alleged to have been taken or omitted by him or her as such Trustee or Officer, whether or not he or she be such Trustee or Officer at the time of incurring such costs or expenses, including amounts paid or incurred in connection with reasonable settlements (other than amounts paid to the Corporation itself) made with the approval of the Board of Trustees of the Corporation and with a view to curtailment of costs of litigation.

No such reimbursement of indemnity shall be paid or made for any expenses incurred or settlement made by such Trustee or Officer in connection with any matter as to which he or she shall be finally adjudicated in any such action, suit, or proceeding not to have acted in good faith and in the reasonable belief that his or her action was in the best interest of the Corporation, nor shall the amount of any such reimbursement or indemnity paid or made to any Trustee or Officer in respect of any matter on which settlement or compromise is effected, including the amount paid by such Trustee or Officer in such settlement, exceed the expense which might reasonably have been paid or incurred by such Trustee or Officer in conducting such actual or threatened litigation to a final conclusion.

Payment by the Corporation of expenses incurred by such Trustee or Officer in defending any claim, action, suit or proceeding in advance of its final disposition may be made upon receipt of an undertaking by the person indemnified to repay such payment if he or she shall be adjudicated to be not entitled to indemnification under the laws of Massachusetts. The Corporation and its Trustees and Officers shall not be liable to anyone for making any determination as to the existence or absence of liability, or for making or refusing to make any payment hereunder on the basis of such determination, or for taking or omitting to take any other action hereunder, in reliance upon the advice of counsel.

ARTICLE IX—AMENDMENTS

Section 1.

The Bylaws of the Corporation may be made, amended or repealed at any Annual or Special Meeting of the Members at which a quorum is present by an affirmative two-thirds vote of those at-large and representative class members present and voting, each class voting as a separate class, provided that notice of the substance of the proposed amendment is stated in the notice of such meeting.

ARTICLE X—MISCELLANEOUS PROVISIONS

Section 1.

Parliamentary Authority—The parliamentary procedure shall be governed, in all cases not specifically covered by these Bylaws, by *Robert's Rules of Order*.

Section 2.

Fiscal Year—Except as from time to time otherwise determined by the Trustees,

the fiscal year of the Corporation shall end on June 30th.

Section 3.

Seal—The seal of the Corporation shall, subject to alteration by the Trustees, bear its name and the year of its incorporation.

Section 4.

Execution of Instruments—All checks, deeds, leases, transfers, contracts, bonds, notes and other obligations authorized to be executed by an officer of the Corporation in its behalf shall be signed by the Chair or the Treasurer except as the Trustees may generally or in particular cases otherwise determine.

Section 5.

Evidence of Authority—A certificate by the Clerk or a temporary Clerk as to any action taken by the Trustees or any officer or representative of the Corporation shall as to all persons who rely thereon in good faith be conclusive evidence of such action.

Section 6.

Articles of Organization—All references in these Bylaws to the Articles of Organization shall be deemed to refer to the Articles of Organization of the Corporation, as amended and in effect from time to time.

ARTICLE X—FORMER BYLAWS

Section 1.

All former Bylaws will be revoked and repealed immediately prior to the Annual Meeting following the adoption of these Bylaws, provided that General Convention, by appropriate votes, supports the provisions therein.

PROPOSED AMENDMENTS TO THE ARTICLES OF ORGANIZATION

That the Articles of Organization of this Corporation be amended to state the purpose of the Corporation as follows:

"To provide graduate education in theology, religion, professional ministerial skills and interpersonal relations in preparation for ordination into the Christian ministry under the authority of the General Convention of the New Jerusalem in the United States of America and Canada."

That the Articles of Organization of this Corporation be further amended to define the membership of the Corporation as follows:

Section 1.

The membership of the Corporation shall consist of two classes:

A. At-large members—

Any member of the General Convention of the New Jerusalem in the United States of America and Canada, or of any Association or Society connected therewith, who is 18 years of age or older, may become an at-large member of this Corporation by signing these Bylaws and he or she shall cease to be an at-large member hereof upon ceasing to have the qualifications above named, or upon filing with the Clerk a written withdrawal of membership.

B. Representative members—

Each member of the General Council of the General Convention of the New Jerusalem in the United States of America and Canada shall be a representative member of the Corporation upon election to the General Council and each shall cease to be a representative member of the Corporation upon the expiration of his or her term of office on the General Council or upon his or her resignation therefrom.

Section 2.

At-large members and representative members shall each, voting as a separate class, be entitled to elect 50% of members of the Board of Trustees.

Section 3.

Each member of the Corporation shall be entitled to one vote on all matters before the members and at-large and representative members shall each vote as a separate class. When a quorum is present, a majority vote of the members of each class present and voting shall decide any matter except where a larger vote is required by law.

Section 4.

In all respects other than voting, the rights and privileges of at-large and representative members shall be the same.

Virginia Branston, Clerk
Corporation of the New Church Theological School

Close Encounters of the Real Kind

Answered Prayer

Eric Allison

Whenever anyone has a close encounter with the Almighty—the very intensity of the experience itself provides a new level of faith. What was intellectual knowledge is suddenly—REAL.

A turning point in my life came when the Lord answered my prayer in a dramatic, unforgettable fashion that still gives me goose bumps just to recall.

It happened in the fall of 1976. I was walking across Harvard Campus when I literally bumped into a Catholic priest I had met while doing my hospital chaplaincy in Minnesota. Pleasantly surprised, we got together later and he shared with me some things about his relationship with the Lord. He said, "I pray for an hour every day." "An hour a day! What could you possibly pray about for an hour a day?" I asked incredulously. He said, "Could you talk with your best friend for an hour a day?" "Yes, of course," I responded. "Well, the Lord is my Best Friend," he replied. His voice and manner displayed a contentment and resolve that persuaded me to try 15 minutes of prayer a day.

It was incredible. Every day during my first week of prayer I heard answers to my prayers—almost like a voice. I was in my final year of theological school and just beginning to learn how to pray. I was amazed, but still skeptical. Then something quite extraordinary happened.

Before going to my nightly job as a security guard, I picked a fight with an ex-girlfriend. It was a bitter argument, started by me, with the intention of causing hurt. The result was that I felt terribly depressed and alone. As I sat at my security desk, I could not read one word of my studies. I was surrounded by a dark cloud of depression. I went up to the roof of the building, which provided a beautiful panorama of the Boston city lights. Remembering the words of my priest friend, "Be honest with God," I lashed out in anger, "Okay God, You say ask and you shall receive—I'm asking—give me tangible advice to get me out of this depression—right now!" After a brief pause I shouted to the heavens again, "Yeah I thought so, this prayer business is nonsense. I'm just talking to

myself—I'll never pray again."

I stormed into the empty elevator and descended into the lobby with my head hanging and my cloud of depression intact. I walked toward my desk. After only a few steps I was stopped by a small, old, black man. He poked his finger repeatedly into my chest, saying, "Do unto others as you would have them do unto you," "That which you sow, so shall ye reap." He talked on for about five minutes and every word he said explained how I had created my own depression and told me the way out. I had tried to make someone else feel badly and the result was that I felt terrible. I was stunned by his words. He stopped and looked at me and said, "I been talkin' for five minutes and you ain't said nothin'—do you agree or don't you?" I said, "You told me just what I needed to hear." He said, "Praise the Lord!" He walked away and I never saw him again. I will never forget him, but more importantly, I know that the Lord does answer prayer. ♦

The Reverend Eric Allison is associate minister at the Church of the Good Shepherd, Kitchener, Ontario.



Central Office Memo

Ethelwyn Worden, director

Having just returned from visiting the Pacific Northwest and specifically the '87 Convention site at the University of Puget Sound in Tacoma, I am gleeful at the thought of all of us having a grand time within sight of Mount Rainier and its snowy topping (if the clouds go away, that is).

I need to mention a few things about Convention so that you may take them into consideration. For instance, I must reiterate that while distances on campus are not great, there are many steps and no ramps or elevators! Each building has one or two steps, at least, into it, and more to get to floors above or below the first. We will take this into consideration in housing you—fear not. We will have a shuttle van on campus to help those for whom walking is a problem, but we can't

**I was in my
final year of
theological
school and
just
beginning to
learn how to
pray.**

do too much about the steps—we are sorry.

The mini-courses are still in the planning stages, but some of you may wish to have an idea of their subject matter. **Proposed** courses (to be firmed up by May 1 and in the June *Messenger*, which will arrive too late for some of you) include these: Beyond War; Polarity Therapy; Supervisory Training for the Convention governmental transition; The Church and Social Concerns (a continuation of last year's); Swedenborgian Traditions concerning Life after Death; Practical Publicity; Computers in the Church; Spiritual Directions; Families in God's Image; Journal Writing; Addictions; Planned Giving; Grant Writing; Music in Personal Myth. There will be at least two mini-course slots in the program and we are looking for time for a third.

You may also be interested to hear that our program will include the showing of the film "The Global Brain," with discussion time afterward.

Though I didn't get to see or talk to the entire Local Committee, made up largely of the Seattle Church group, I would like to thank Lon Elmer, chairman, and Nate Brown, Dorothy Starr, Lorraine Sando, Ann Kunkel, Pat and Don Lovell, David and Elizabeth Johnson and Paul and Sandie Grumman for the work they have done and continue to do on our behalf. Also, remember the name of Georgia Donnelly, the wonderful summer conferences coordinator at UPS who is working very hard for our successful stay on "her" campus. You will have a chance to meet her soon.

The pre-Convention days this year will include the Council of Ministers meetings; the Ministers' Spouses group; a Music and Movement Workshop that will include not only the music and movement (without dance in the services this time), but work with masks and with clown faces/clown ministry; and a one-day hike in the area of Mt. Rainier under the leadership of mountaineer John Perry and his wife, naturalist Anne Perry. (I've noticed of late that Convention's treasurers seem to be adventurers as well, comfortable in the mountains, canyons and glaciers of the world—just ask Gus and John about such things!) A post-Convention "rest and recreation" conference was advertised in the April issue of *The Messenger*, as was the hike, so this is but a reminder to be sure to register in advance for them—and for the other items listed on the back of your registration form in the April *Messenger* and in this issue.

David Lederman, of the Kitchener Church, and Sarah Dole (who graduates this

month from the Boston Conservatory) from Boston, will again join Central Office's "Convention Prep Team" in mid-May, assisted by Kim Kearns and Karen Klein here and there. Loretta Kasehagen, secretary in the President's Wilmington office, and Susan Karlson, secretary in Central office, will round out the Convention staff in Tacoma. Just noticed all the "K's"—wonder if that means something special?

For planning arrival times, I'd like to note that the General Council Executive Committee is scheduled to meet at 9 am on Wednesday, July 1; the Augmentation Fund Committee at 10:30 am; the General Council at 1:30 pm; and the Women's Alliance Executive Committee at 2:30 pm, all on the same day.

The Convention program has undergone revision through April and went to typesetting on May 1—we hope we have not forgotten anything! But please phone Central Office (617-969-4240) if you think of anything that should be inserted into the program, or that we should include in our "take" list for the van. The van will leave Newton on June 19, so foresight is in order.

Back to my visit "Out West," I would like to express appreciation for the kind hospitality of so many people in Portland, OR, Bellevue and Redmond, WA, Vancouver, BC and El Cerrito, CA—it was wonderful to meet so many new church folks and to visit with you and with old friends. I look forward to seeing you all in Tacoma—after all, you couldn't DREAM of missing the very first convention in the Pacific Northwest, could you!!!!?

And for everyone else, do come—the program is a "good'un," the historic transition of forms of government will take place as we enter our New Age, we will celebrate 200 years of the existence of the New Church, and in spite of all the warnings you have heard of lots of rain and fog in the Puget Sound area, you will find a gentle climate and lots of beauty to explore. See you in Tacoma!





Rare LaPorte Documents Found

A set of records detailing the formation of the LaPorte New Church (Swedenborgian) have been found after fifty years of being feared lost. Discovered in the Lilly Rare Book Library, located at Indiana University in Bloomington, Ind., the records detail the formation of the LaPorte Society and, in many ways, of the town itself. The LaPorte Church is the oldest church in LaPorte still at its original location. Several of the town's most prominent founders were members of



Elizabeth Munger, left, secretary and historian of the LaPorte Society of the New Church, and Ronald Mrozinski, President of the Society, place a copy of the discovered historical documents in the hands of Judy Hamilton, Director of the LaPorte County Public Library.

the Swedenborgian church, and so the discovery of the records is a boon to local historians, as well as to the local and national church activists.

Elizabeth Munger, recording secretary for the church, was able to track down the documents, thanks to Isabel Bowyer and the Lilly Library. Mrs. Bowyer told Mrs. Munger in June 1986 that the original records of the LaPorte Society had been given, along with other papers of her brother, Emmet Scott, to the Lilly Library. For many months, Mrs. Munger worked quietly with the Director and Curator of the library to secure access to this information now being preserved under ideal conditions.

On February 1, 1987, following the Sunday worship service, the church presented a copy of the records to Judy Hamilton, director of the LaPorte County Public Library, so that the historical information will be easily available to all interested persons in the future. The records chronicle events from June 14, 1859, when the church was organized under the Rev. Henry Weller, through Sept. 9, 1923.

Black History Month

Members of the Boston Church of the New Jerusalem, old acquaintances and friends gathered on Sunday, February 22 to celebrate Black History Month, highlighted by an afternoon worship service and presentation by Harry Johnson, active in the civil rights movement for a quarter of a century. His talk was entitled, "My Soul is a Witness."

Mr. Reginald Weems, son of the Rev. Samuel Weems, the first Black minister ordained into the Swedenborgian faith, (1916), at the Boston Church, gave a slide presentation on his father's work in North Cambridge. At a "fabulous brunch," Ms. Donna Sloan, in appreciation of her work in the church, was presented with an autograph letter from Booker T. Washington written on his personalized stationery from the Tuskegee Institute, dated 1901. A large exhibit room reflected the theme of Black History, Culture and Art. The display illustrated, among other things, Swedenborg's influence in the originating of the anti-slavery movement; it also featured the writings of the first American female abolitionist, Lydia Maria Child, a member of the Boston Church.

Worshippers at the special service were treated to the St. Paul's African Methodist Episcopal New Temple Gospel Choir from Cambridge. Mr. Johnson's address focused on what it meant and means to grow up black in an America in which we must each come face to face with our moral obligation in the call for equality and freedom among all peoples.

Wedgwood Commemorative Plate

In celebration of the tricentennial of Swedenborg's birth, a Wedgwood Commemorative Plate has been commissioned by the Swedenborg Library and Enquiry Centre of Australia. If you wish to place an order, you must act immediately to meet the May 31st deadline.

This piece of fine pottery will be a unique memento of the celebrations in 1988 honoring the renowned Swedish scientist, philosopher and theologian. The high relief decoration on this plate is to be meticulously sculptured and painstakingly hand applied by skilled Wedgwood craftsmen, using exactly the same traditional methods developed by Josiah Wedgwood, "Potter to Her Majesty," in 1774. It is of particular interest that one of the first sculptors to work with Wedgwood was John Flaxman, an early subscriber to the teachings found in the theological writings of Swedenborg.

Each plate will have an inscription on the reverse side giving brief details of the celebration being commemorated, and will come in a box with a small colored leaflet enclosed.

As a limited edition (maximum 3,000 plates), this will become a much sought-after piece by future generations. **Orders must be in hand by May 31, 1987.** The cost of the project makes it impossible to carry stocks for later sale. The plates will not be available until at least December, 1987, possibly later, but for administration reasons payments must accompany the order. In the United States the cost is \$33.00 and should be made out to "Swedenborg Tricentenary Plate" and sent to

JASPER COUPE PLATE IN TRADITIONAL WEDGWOOD PALE BLUE

6.5" (16cm) diam.
Hand applied white bas relief
decoration. Laurel border.
Gold inscription "300th Anniversary"
Ribbon "Emanuel Swedenborg
1688-1772"

LIMITED EDITION



The Swedenborg Foundation, 139 E. 23rd St., New York, NY, 10010. In Canada, the cost is \$42.00 (Canadian) and should be made out to "Swedenborg Tricentenary Plate" and sent to Information Swedenborg, Inc., 279 Burnhamthorpe Rd., Islington, Ontario M9B 1Z6.

Bicentenary Celebration

All Members of the New Church
Are invited to celebrate the two-hundredth
birthday of your Church.

For two centuries now people have treasured the Teachings given to the world through Emanuel Swedenborg and have relied on these to guide them in their relationships with the Lord, with one another, and with the world. So it is time for us who belong to the religious tradition, communion, or fellowship of the New Church to celebrate.

Bicentenary celebrations are already being planned in London by the congregation at Greenhill (known until recently as the North Finchley Society of the New Church); and these celebrations will be held over the weekend of Friday 31 July to Sunday 2 August, 1987.

But why this particular weekend, and why has Greenhill New Church taken it upon

itself to arrange such festivities? In a nutshell, because (as Robert Hindmarsh says in his *Rise and Progress of the New Church*) the first congregation calling itself 'the New Church upon earth' held its inaugural service on 31 July 1787; and Greenhill is the direct descendant of that congregation.

This inaugural service was held in the house of Thomas Wright, watchmaker to King George the Third, and from this was formed the first official society of the New Church, so to speak. Early in 1788 the group of worshippers was able to rent a chapel in Great East Cheap, and the following year they called 'a General Conference of the readers of the Theological Writings of Emanuel Swedenborg . . . not of one society only, but of the New Church in general.' Thus Greenhill New Church today is not only the direct descendant of the first recognized New Church

congregation, but also of the hosts of the first national assembly of New-Church people. It seems right therefore that we—the members at Greenhill—should be the ones to initiate these two-hundredth anniversary celebrations.

And what form will those celebrations take?

First, at 7:00 pm on Friday 31 July—exactly two hundred years after our forefathers gathered at Thomas Wright's home—we shall assemble at Greenhill for a service of thanksgiving. As was the case in 1787 on that last evening in July, so now the central part of the service will be a celebration of the Lord's Holy Supper (the chalice used two centuries ago is still used today). But as some people may find it difficult to reach Greenhill by 7:00 because of rush-hour traffic in London, we propose to begin with a period of reflection on what we are celebrating, followed by the service proper at 7:30. Light refreshments will follow the service.

Then on Saturday there is to be a reception at the Guildhall in the city of London, very near Thomas Wright's home at 6 The Poultry. This will be preceded by a walk-about, beginning at 2:30, to identify some of the places associated with Swedenborg himself, and also places where New Church people met and worshipped in the City in those early days of the Church. The reception itself in the Crypt of the Guildhall will begin at 4:00 pm. It will be an occasion principally to meet together as New Church members—at least one person, we hope, from each society, circle, or group in the United Kingdom will be present, as well as members from abroad. The evening will go on to about 10:00 pm, during which time we shall have the pleasure of listening to speakers from various New Church bodies. Mid-way through the evening there will be a buffet-supper. There will also be a display or exhibition of interesting New Church photos, documents, objects etc.

Please note that the City of London authority from whom we are hiring the Guildhall Crypt has set a definite limit of 250 persons who may attend. It will be necessary therefore for us to make sure you get your ticket without delay by applying to Reverend John Elliott, or Reverend D. Duckworth at Greenhill New Church, 177 Leicester Road, New Barnet, Herts EN5 5BB (£10 Pounds each, £5 Pounds for those under 16 years of age. Please make your cheques payable to **Greenhill New Church** and crossed & Co.).

The weekend's festivities will end with

the Sunday morning service at 11:00 am at Greenhill. Having given thanks to the Lord on the Friday evening and having rejoiced together on Saturday for all that has been good in the past two hundred years, we shall come together on Sunday in faith and hope that our Lord will bless His church in the years ahead.

Members of Greenhill hope that at the gatherings in London there will be people from every branch of the New Church—not only from societies of the General Conference to which Greenhill is linked but also from the General Church in the United Kingdom, from congregations in Europe, and from all our brethren of different 'traditions' in other parts of the world. The event in July 1787 is said to have taken place 'at the particular request' of James Glen, who subsequently went to Pennsylvania, taking his New Churchmanship with him; we trust therefore that our friends in America will be well represented at our bicentenary celebrations. The churches in Africa and Australia likewise trace their origins back to the church here in the United Kingdom. So wherever you are in the world it is a time to celebrate. Join us if you can in London this summer; and also organize, if possible, thanksgiving services in your own areas.

Wayfarers Opens New Shop

Lorraine Mann, who has worked as a wedding director for three years, has accepted appointment as manager of the newly formed Chapel Shop of the Wayfarers Chapel, the renowned glass chapel designed by Lloyd Wright in Palos Verdes, California. Still in the early formative stages, the shop will offer wedding invitations, wedding candles, silver and gold Chapel jewelry and eventually a wide range of Chapel-related gifts. Long-dreamed of, the Chapel Shop represents a new venture and a new means of serving wedding couples and visitors to the Chapel.

Another Guinness Citation

Emanuel Swedenborg's name appeared in several editions of the *Guinness Book of World Records* due to a Stanford University computer study which cited him as having one of the three highest Intelligence Quotients in western history. Now there is another placement for the Swedish titan. Carrying a picture of Swedenborg, it reads thusly: "According to the Royal Aeronautical Society, the earliest 'rational design' for a flying machine was that published by Emanuel Swedenborg (1688-1772) in Sweden in 1717."



WOMEN COMMUNICATING

Phyllis Bosley

Living

*The more I love
The more I'm giving;
The more I give
The more I'm living!*

The Other Cheek

*I turned my cheek of argument;
You struck down every word!
I turned my other cheek of love;
Enchantingly you heard!*

Two poems by *Emilie Bateman*

Use Your Mite Box!

Mothers' Day

San Diego 5/11/86

This morning the sermon is the joint effort of several of the ladies of our Church.

Mothers' Day is a deeply significant and sacred occasion. On this day, with grateful hearts we remember and acknowledge all that we owe to our mothers; all the love and care so unselfishly provided for us. We honor our mothers even more by making this day a church Holy Day. We do this by remembering that in the Bible "mother" represents the highest and best "mothering" we can ever know. It is the eternal symbol of the Church, the Mother of the soul.

Parenthood is one of the great privileges and blessings of this life and is of Divine institution. Parenthood was ordained of God as a means of our regeneration, as genuine love is not self-love. There is no true love

which is unwilling to make sacrifices for others. Parents who love their children make self-sacrifices willingly. They give of their own desires and plans, fortunes, health and lives.

Parenthood makes great demands but the compensation is equally great. For a home to be happy there must be the true love of children in it, as they bring out the best qualities in the parents. The home should be the happy center of child life and a place for parents to prepare children for a faithful and full life.

All good things in life begin in this environment and all forms of happy life come from the Lord. The formation of men and women into happy families is the work of the Lord alone. Keeping the commandments in the home is the food by which true family life is nourished and sustained, keeping the mind and soul pure, protecting the innocence in children. This is the source of the highest wisdom and angelhood.

In the literal sense, the 4th Commandment, "to honor father and mother," means that one should respect, obey, be devoted and grateful to one's parents for the benefits received from them. They provide their children with food and clothing, and prepare them to live in the world both as good citizens and as morally responsible persons. They also introduce them to life in heaven later on by means of the precepts of religion. Thus they prepare at one and the same time their temporal well-being and their eternal happiness. This all parents do from a love which they receive from the Lord, on whose behalf they act.

In the spiritual sense, "to honor father and mother" means that one should reverence and love God and the Church. By father is meant God, who is the Father of all mankind; by mother is meant the church, since we are born anew of the Lord through the Church. It is on this account that in the

word the Church is frequently called mother; for as a mother on earth nourishes her children with natural food, so does the Church nourish her children with spiritual food.

Marlene Early shares the following thoughts with us: When Annella asked me to write something on Mothers' Day, I wondered what I could possibly say that hadn't already been said or written regarding the virtues of Mothers and Motherhood. This, perhaps, will be similar except for it being my point of view.

During my lifetime I've had the privilege of knowing many wonderful mothers friends, mothers of friends, in-laws, relatives—aunts and cousins, Sis Annella and our Mother.

Mother, of course, had the most profound influence upon my life.

Mother was a loving and very caring person. She was a lady, slow to anger, quick to forgive, and did not hold a grudge. She was firm in her beliefs, but open to new ideas. Her family came first, but there was always time for neighborly acts such as helping a working mother with four school age children or a family to care for their aged mother. She had time for church work, singing in the choir, working with the Ladies' Alliance and assisting wherever help was needed.

Material things were not plentiful in her life, but Mother found joy in living and sharing. When growing up, our family had many musical sessions with Mother at the piano and Annella, Dad and I singing. She encouraged us in our school activities and was thrilled with our accomplishments, even the small ones. After leaving home, I was the recipient of weekly typewritten letters (newspapers I called them). These included excerpts of the Sunday sermons, which were especially meaningful during the years I spent in Hawaii.

Mother was not a complaining person, though she suffered with arthritis for thirty years and became increasingly crippled with the passage of time. The crises in her life seemed to bring her strength to the fore.

Reading and studying Swedenborg's writings meant a great deal to Mother and she continued to read and study as long as her eyesight permitted. Being a staunch Swedenborgian helped her through the difficult times in her life and was a great influence in guiding Annella and myself into the religion which we both cherish.

Mothers' Day is a day to revere the memories of those who have passed into the spiritual world, and to express our love to

those amongst us. May the Lord Bless you and keep you.

In remembering her mother, Carmen Burgess says:

I remember my mother—I feel her presence as though she were with me today. Through remembering her, she still lives and helps me each day. My earliest memories of her were of a strong love and closeness as she held me. As I became a teenager and felt I needed her less, I remember she was always there full of love and concern. I always remember my mother when I gaze at a sunset. They were so special to her and she always stopped to enjoy them. But, most of all, I remember her when I see an open Bible, for hers was always open—very well read. She taught me all about the Love of the Lord. He was her first love, as He is mine.

Mary Hodges offered these comments:

Just as our mothers loved and nurtured us and set down guidelines, rules and regulations for our behavior, so does the church love and nurture us. The guidelines are there. Each Sunday we read and hear how to behave ourselves. Just as good mothers teach us the way to be good and useful, so does the church in its doctrine show us the way to be good and useful.

Swedenborg tells us in the Arcana Coelestia, "Mother stands for the affection of spiritual truth, and thence the church; because the church is a mother, and is so called from truth and its affection." In all passages that speak of mother, the internal sense of mother means truth; and in the supreme sense, the Lord as to Divine truth.

In the commandment, "Honor thy Mother, the internal sense means love for the truth, and in the supreme sense of love for the Lord's kingdom."

I was fortunate to have a good mother who loved and nurtured me. I am fortunate to have a church that teaches me how to do good and that sets forth the guidelines and commandments that will lead to a better life here on earth and in the life to come.

As a child I ran to my mother for comfort and security. As an adult, I turn to my church and the Lord for comfort and security.

Ethel Swanton added these thoughts—

We hear a great deal on Mothers' Day of the virtues of Mother, of what we owe to her, what she means to us. I would like to say a few words on the Joy of being a Mother and the wonderful rewards we have in seeing our children grow from babyhood to responsible adults. I have always believed that my children were not mine in the "owner" sense

of the word, but mine by virtue, God loaning them to me to love, nurture, and teach, to the best of my ability, *for Him*, with His help.

I have been a Mother for many years, a Grandmother and a Greatgrandmother, and the joy they have brought me over the years far outmeasures any worries I may have had

along the way.

On this Mothers' Day, I would like to pay tribute to all the kids who have made us proud to be Mothers, and to thank God for the privilege He has given us.

Let us close this sermon with a poem by Marianne Eckert:

*You granted me an important chance today,
Lovingly you helped me on my life's on-going way.
And my first memory is of you,
When you instructed me and showed me how to tie my shoe.
You are the one who taught me how to pray,
You walked me to school, that memorable first day.
In your daily caring you gave me a stable support,
All in all I counted on you as my backup resort.
Your tenderness and affection I felt more and more with years going by,
Your face seemed worried, when I was ready to fly.*

*As myself a mother, I came to understand your soul.
Being useful, giving, planning for the future was your goal.
You introduced me to the kingdom of the Lord,
My whole life's direction, my fundamental support.
I know Mother, with Father, you are an instrument in God's human creation,
A structure of a life-giving, on-going salvation.
And you, precious earth, your motherland, you blue planet in God's constellation
Providing abundantly free for all, my honest appreciation.*

Thank you.

"For the May 11th, 1986 Mother's Day service in San Diego, the women prepared the service and the men took care of the Social Hour following the service.

Mary Hodges led the liturgy and Ethel

Swanton read from the Word and read the sermon which was the joint effort of the following: Annella Smith, Marlene Early, Carmen Burgess, Mary Hodges, Ethel Swanton and Marianne Eckert." ♦

OPINION

Difficult to Unlearn

Dear Editor,

Although I have been a member of our Swedenborgian Church for thirty years (I was confirmed by Rev. Andre Diaconoff in 1957), the one Swedenborgian teaching I have trouble with is that of reincarnation. Before leaving over fifty years ago, I was a member of the Theosophical Society of London. I heard Mrs. Annie Besant lecture several times, and therefore I was well-acquainted with the concept of reincarnation. Not only that, but my husband and I spent a whole year in Calcutta getting to know many of the yogis there.

Since then I have found it quite difficult to *unlearn* this belief in reincarnation, which in India is more or less taken for granted. So it was with great interest that I read the three opinions in the February *Messenger* [Carothers Witt, Wilson Van Dusen, and Robert McCluskey]. My own feeling is that certainly no physical body returns to earth, but there is no reason why a new physical body shouldn't be inhabited by a soul with previous existence. I like the quote, "I am a soul; I have a body."

As for having to go through a new birth and education, if Jesus did it, why couldn't we? This was very well put in the book, *The Last Temptation of Christ*. In other words, the

soul's development carries over to new experiences and stages of learning. Several things referred to in the Bible have constantly puzzled me. For instance, in the first chapter of the Gospel of John, it is asked, "Art thou Elijah . . . or do we look for another?" [verse 21-22] There is the clear presumption that Jesus might be the reincarnation of Elijah.

I could quote much more from the three articles, but I will just close by thanking Robert McCluskey for inviting feedback. I would also like to suggest that we have a debate or seminar on the subject at convention '87 in Tacoma.

Winifred V. Armstrong
Los Angeles

The Lion's Den

Dear Editor,

Your editorial in relation to fear [March] has been read and partially assimilated. I highly concur with your conclusion that fear, as with any emotion, must be straightforwardly dealt with and not evaded. My ensuing thought is that fear is a result of something that is conceived as being life threatening. There is a judgmental process that takes place before the feeling of fear is experienced. I think of Daniel in the lions' den and project that he judged that the lions were not threatening. Therefore, he was not afraid. Thusly, he could handle the situation. Each one of us faces, almost daily, situations that we perceive as threatening, and we are therefore often unable to handle capably the situation confronting us.

D. Carl Lundberg
Los Angeles

Not A Closed Book

Dear Editor,

I respectfully offer a different approach and interpretation of worship that does not start with opening the Bible. [See "Opening Worship by Opening the Word," R. Kirven, February issue] I suggest that the Lord is present with us every day and at worship on Sunday morning, whether or not we open the Bible.

A more symbolic and correspondential way of worship is to never close the Bible—symbolic of an everpresent Lord. To open the Bible at the beginning of worship and close it at the end of suggests that we only let God out of the box for an hour and then close Him up again for another week.

This sounds much like the Hebrew tradition of only the high priest entering the Sanctum Sanctorum once a year to offer up devotions to God. Scripture reports that "the curtain of the Temple was torn in two" when Christ died on the cross, symbolic of the opening up to all process of worship and availability of the Lord to each of us personally.

Our doctrine teaches us that the closeness and reality of the risen Lord is ever present. The ever open Word on the altar testifies to the way of life which our Lord has shown us—twenty-four hours a day every week of every year.

When articles are shut up for a week they tend to get stale and musty. Symbolically this may happen in our inner life when we close God up for another week—even worse when we miss a Sunday or two or three.

I respectfully disagree that opening and closing the Bible at the opening and closing of worship aids in worship. Tradition is only useful so long as it has meaning in a symbolic way. Some of our churches never close the Bible on the altar. For me, this speaks of the power and authority of God's way of life being everpresent, and a symbol of His being there as we gather for worship and His being there when we leave to go forward in His service.

As for the two special services alluded to by Dr. Kirven, I believe that the open Bible would be far more symbolic in both cases. To process in with an open Word testifies to the presence of the Lord. When a church building ceases its use, the carrying out of the new Bible testifies to the Lord's presence going with the group to a new beginning.

At least for some of us having the Bible open on the altar all the time symbolizes our Swedenborgian heritage in a positive, promising and supportive way. [Dick Tafel and Bob Kirven were ordained at the same Convention 25 years ago.—Editor]

Dick Tafel
Minister, Swedenborgian Church
Cincinnati



ADVANCE CONVENTION REGISTRATION

(We hope you'll join us in a wonderful week. The theme is "In God's Image")

Convention, 1987, Tacoma, Washington

University of Puget Sound

June 27 - July 5, 1987

(Convention Sessions: July 1-5, 1987)

NAME _____ PHONE: _____

ADDRESS _____

CITY _____ STATE/PROV _____ ZIP _____

ACCOMPANIED BY: _____

CHILDREN: NAME AND AGE:

1. _____

2. _____

3. _____

NCYL MEMBERS BETWEEN AGES 13 AND 18 PLEASE FILL THIS IN:

_____ My parent/s will be at Convention. They are _____

_____ My guardian at Convention (if no parents present) is _____



REGISTRATION FEE

_____ I have enclosed a check for \$25.00 (\$20.00 if BEFORE May 15, 1987) made out to GENERAL CONVENTION '87, to cover registration. Everyone 12 years of age and over must pay this fee. Registration is PER PERSON and covers some Convention costs and special events. **Mail this form and your fee to Central Office, 48 Sargent St., Newton, MA 02158.**



TRANSPORT

_____ I will arrive at Sea-Tac (Seattle/Tacoma) Airport on: Date & time _____

Airline & Flight _____

_____ I am driving to Convention on: Date _____

My first meal will be _____ breakfast _____ lunch _____ dinner on: _____

_____ I am a passenger in the car of: _____

Arriving at Convention on: date _____ time: _____

_____ I need directions to Tacoma from: _____

_____ OTHER MODE OF TRANSPORT _____

Arrival date & time _____



HOUSING

_____ I would like a single room.

_____ I would like a double room, sharing with _____

(If you don't have a roommate yet, be sure to answer the following!)

_____ I would like to have a roommate assigned to share my room.

_____ I/We would like (if possible) to have a room near: _____

Please also complete the reverse side!

▼
SPECIAL NEEDS

- _____ I am a vegetarian, with no other restrictions.
_____ I have these dietary restrictions: _____
_____ I am not able to climb stairs or hills
_____ I need wheelchair access
_____ I am not able to walk very far without discomfort
_____ I have these medical requirements: _____
_____ I am _____ diabetic; _____ a heart patient; _____ other: _____
_____ Other physical/special/dietary needs: _____

(If you don't let us know, we may not be aware of your needs!)

▼
SPECIAL REQUIREMENTS FOR CHILDREN

(Children's programs will run during Pre-Convention days beginning Sunday and continuing through the week until after worship on July 5)

- _____ My child/children will be participating in the Children's Program for ages 6 to 12 beginning on: date _____
_____ My child/children will need the Child Care program for age 2 and under beginning on: date _____
_____ My child/children will need the Children's Program for ages 3 to 5 beginning on: date _____
_____ My child's/children's special needs are: _____
_____ My child has _____ has not _____ attended a pre-school program

▼
OTHER PROGRAMS

I wish to co-register for the following programs:

- _____ *Music and Movement Workshop (June 28-July 1: open to all)
_____ New Church Youth League Officers (June 28-July 1: officers only)
_____ Council of Ministers (June 27-July 1: ministers & SSR students)
_____ Ministers' Spouses (June 27-July 1: ministers' spouses only)

_____ *Picnic and Hike to Mt. Rainier on June 30

_____ Women's Alliance Luncheon on Friday, July 3.

_____ *Post. Convention Conference (July 5-7 at Vashon Island)

NOTE: ASTERISK (*) DENOTES ADDITIONAL FEE REQUIRED.
(We will be in touch with you to give you more information on your choice.)

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**Rates for 1987 Convention
Room and Board**

Dormitory

Adult Single: \$30. — daily; \$240. — 8 days; \$120. — 4 days.

Double: \$25. — daily; \$200. — 8 days; \$100. — 4 days.

Teen (11 - 19 years): Single: \$25. — daily; \$200. — 8 days; \$100. — 4 days.

Double: \$20. — daily; \$160. — 8 days; \$80. — 4 days.

Youth (4 - 10 years): Double: \$15. — daily; \$120. — 8 days; \$60. — 4 days.

Child (3 and under): No charge if occupying same room as parents, and no charge for food when fed from parent's plate.

For financial assistance for Convention attendance for young people and children please write to: Susan Weiss,
178 Bala Ave., Somers Point, NJ. 08244

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MESSAGES TO CENTRAL OFFICE? IDEAS? HERE'S SOME SPACE!

COMMENCEMENTS

Baptisms

Collanton—Paul Robert Collanton, III, infant son of Paul and Laurie Collanton, was baptized into the Christian faith on March 15, 1987, at the Swedenborgian Church in San Francisco, the Rev. Edwin G. Capon officiating. The child is the grandson of Edwin and Esther Capon.

Uhrmann—Jasmine Verena Lisette Uhrmann, daughter of Robert and Sandra Uhrmann, was baptized into the Christian faith on Feb. 25, 1987 at the home of the child's grandparents, Ken and Anna Hodgson of Saskatoon, Saskatchewan, the Rev. David L. Sonmor officiating.

Watters—Aurora Elaine Watters, daughter of Clarence and Dawn Watters, was baptized into the Christian faith on February 22, 1987, in Saskatoon, Saskatchewan, the Rev. David L. Sonmor officiating.

Marriage

Downs-Mounce—Connie Darlene Downs and Sgt. Robert James Mounce were united in Christian marriage on Feb. 28, 1987 at the Eastridge Church of the Nazarene, Wichita, Kansas, the Rev. Mark A. Stone officiating. Mr. Mounce is a member of the LaPorte, Indiana New Church and a charter member of the Almont New Church Survivors youth organization.

Deaths

Bowers—Seward H. Bowers, 83, entered the spiritual world on July 19, 1986 in Hilton Head, South Carolina. A longtime member of the Church of the Holy City (Swedenborgian) in Washington D.C., he and his wife, Doris, retired to Hilton Head in 1969.

Ellis—Josephine Ellis entered the spiritual world on March 20, 1987. She will long be remembered for her beautiful floral paintings. Services were held at the Rockwell Chapel in Watertown, Mass., the Rev. F. Robert Tafel officiating.

Johnson—Constance L. Johnson, 75, wife of Harvey M. Johnson and a member of the Brockton, MA Society, entered the spiritual world on March 27, 1987 in Warwick, Rhode Island. A memorial service was held at the Spring Green Memorial Church in Warwick on March 31, 1987, the Rev. Robert H. Kirven officiating. A memorial service in Massachusetts will be held later this Spring.

Sampson—Margaret S. Sampson, 89, entered the spiritual world on March 10, 1987, in Plymouth, Massachusetts. A memorial service was held at the Swedenborg Chapel, Cambridge, Massachusetts, on March 14, 1987, the Rev. William R. Woofenden officiating. Miss Sampson was a longtime member of the New Church in New York City and was active for many years on the denomination's Board of Missions.

Confirmations

Hannaford—Elsie, Ellen, and Donald Hannaford were confirmed Sunday, April 5, 1987 at the Cambridge Church, Cambridge, Mass., Rev. F. Robert Tafel officiating.

General Convention of the New Jerusalem
The Messenger
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Newton, MA 02158

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CONVENTION '87 ***Is For Teenagers Too!***

*Why sit at home when you can be with your friends in the
New Church Youth League?*

**We have programs and activities, and rules of behavior we all
agreed on.**

This year, we'll plan and lead a worship service, create and perform
a skit, have a "Stump The Student" session with a student from the
Swedenborg School of Religion, and take care of NCYL business.

We'll also play! On the Fourth of July, we'll have the day in Seattle.
Then we'll join everyone else for the boat ride across the Puget Sound
for that delicious salmon feast.

We're planning our own outing to??? Well, where to??
And video nights. Plus other stuff.

Oh yes, the rules. They're just common sense. Participate in what we
do. Participate in Convention activities.

No drinking. No drugs. And an 11 PM curfew.

Convention '87, June 27—July 5
University of Puget Sound, Tacoma, Washington
See You There!