

# The Messenger

OFFICIAL ORGAN OF THE SWEDENBORGIAN CHURCH

APRIL 1980



## "Daffodils"

*Sign of spring  
Promise of life  
Ever renewing  
Fragile  
Lilting in the sun  
Saying "Life's begun"  
For you  
For me  
For everyone.*

— Marnie

# The Starting Line

*by Eric Zacharias*

The beginning of this new decade offers a number of outstanding opportunities to us. It is my hope that many of us will see our convention on the Wellesley College campus as such an opportunity.

In January of 1981, from the 5th through the 14th, the Australian New Church will host a centennial Convocation at a convention center in Merricks, south-east of Melbourne. Swedenborgians from distant parts of the world will participate in a program of lectures and discussions under the general theme, "A Developing Church." The Rev. William Woofenden and Mrs. Phyllis Bosley of San Francisco are acting as representatives for this Convocation on the East and West coasts respectively. They are prepared to provide information related to the Convocation including assistance with travel arrangements.

The Council of Ministers will officially begin its pre-convention meetings on the morning of June 22nd. A reception for ministers and spouses is planned for Sunday, the 21st, in the Cambridge chapel. Included in this will be a tour of the restored "Sparks Mansion" which has been moved from its former site at 48 Quincy Street, an address well known by all of our older (? — editorial question mark) clergy. The structure, our former New Church Theological School, is now located within easy walking distance from its earlier address.

Dr. Gene Taylor of Harvard University has done considerable research into the impact of Swedenborg on William James. In the recent past he has presented the substance of his research in public lectures at our chapel in Cambridge and to faculty, students and managers of the Swedenborg School of Religion. He is continuing his interest with a study of Swedenborg's influence on William Blake and Helen Keller. We are looking forward to a presentation from him at our convention in June.

A second speaker at the convention will be Dr. William Howard, President of the National Council of Churches. There is much ferment in church life dominated by pressing questions related to the effectiveness of the church in the personal lives of people in contemporary society and to such larger issues as penal

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## THE MESSENGER APRIL 1980

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Paul B. Zacharias, Editor

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reform, feeding the hungry and escalating military appropriations. This will give us an opportunity to meet someone who is intimately involved with ecumenical thought and principles.

We need to be supportive of this concept. Speaking to an Inter-Faith Conference in 1953, the late Rev. William Wunsch quoted the following passage from TCR 763. "I have heard that churches which are in different goods and truths, if their goods relate to love for the Lord and their truths to faith in Him, are so many gems in the King's crown."

Mr. Wunsch then continues, "Swedenborg is penetrating to what he feels is a basis for Christian unity, some unity already exists in a body of men and women in all the churches of Christendom who, underneath all outward differences, are alike taking the upward way."

On March 14 - 16th, our Board of Education will meet at Almont, Michigan. The agenda includes a request from the Convention Planning Committee that the Board prepare a program of mini - courses for Convention '80 attendants. Suggestions of topics of interest from *Messenger* readers will be welcomed by Mrs. Betsy Young, Chairperson. She resides at 3715 Via Palomino, Palos Verdes Estates, CA 90274.

*Messenger* readers are reminded that the General Council at its mid - winter meetings endorsed the proposal that May 4th, 1980 be designated as Urbana College Library Day in all of our convention churches. The Swedenborg Memorial Library is in need of our support in its efforts to secure the necessary books for adequate service to the college community. All monies contributed may be sent to Mr. Roger Paulson, Director, Central Office, 48 Sargent St., Newton, MA 02158. It is our plan to make our presentation to the College during the course of the June meetings of the Board of Trustees.

In January of 1979 at its mid - winter meetings the General Council agreed to support an ambitious matching - funds program developed by the Kemper Road Center for Religious Development. A major portion of this project, the building of a Retreat Center at a place called "Beside the Point" is rapidly nearing completion. Plans for a service of dedication are moving forward. This service, scheduled for June 8th, will be attended by Convention's Executive Committee as well as many others who have worked hard to see this effort to its fruition. This Center, some 70 miles

from Cincinnati, will provide the Church with an excellent site for youth programs, retreats of all kinds, Board and Committee meetings. The Kemper Road people are to be commended for their vision and determined efforts.

One of our familiar Easter hymns leads us to this thought.

"The day of resurrection! Earth tell it out abroad;  
The Passover of gladness, The Passover of God.  
From death to life eternal,  
From earth unto the sky,  
Our Church hath brought us over  
With hymns of victory."

It is our prayer that the Lord's life, his ministry and his glorification may shine into every corner of life — to revitalize it and bring it to its ultimate fruition. May all of us be warmed by His presence.

"Let all things seen and unseen,  
Their notes of gladness blend,  
For Christ the Lord hath risen  
Our joy that hath no end."

## ANNUAL MEETING OF N.C.T.S. CORPORATION

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 Swedenborg School of Religion, 48 Sargent St., Newton, Mass., on Friday, June 27, 1980 at 7:30 p.m. This notice serves as an official call to that meeting.

Harvey M. Johnson, Clerk  
Corporation of the New  
Church Theological School.

## SAVE STAMPS FOR MISSIONS

Used postage stamps needed for resale to collectors. Proceeds of stamp sales benefit the Board of Home and Foreign Missions of the General Convention.

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# REPORT OF THE GENERAL COUNCIL

General Council met for its mid-winter sessions at the Espousal Center in Waltham, Mass. beginning Thursday evening, Jan. 31st and continuing through Saturday noon, Feb. 2nd.

The President reported for the Convention Business Committee, stating that several committee members had toured the Convention '80 site and were very pleased with it. Wellesley College has a lovely campus. All meetings of the convention, as well as the dining area and dormitory rooms are in a very small area. The SSR Graduation Exercises and the Sunday Worship Service will be held in the College Chapel.

Mr. Ebel spoke on Urbana College. While he was cautious about making predictions, he did state that both on and off-campus student registration had increased substantially over last year, and there seems to be confidence in the new administration of the College. At present, Urbana is operating under a very austere budget, but it is hoped income will increase next year.

Reporting for the Investment Committee, Mr. Poole advised Council that research had been done comparing returns on Convention's holdings under the present management and those which may be possible through investment in Mutual Funds. The Investment Committee is now contemplating putting about half of Convention's holdings into such funds, and after lengthy discussion General Council voted to approve in principle the action suggested.

The Treasurer reported that all the legal work has been finished in setting up the Pooled Income Fund, and it is now ready for submission to the Internal Revenue Service for a ruling. Council was informed that all information about the Fund would appear shortly in the *Messenger*.

As a follow-up to the proposed changes in Convention's Charter, or Act of Incorporation, as presented to the convention last June, it was noted that in response to a petition signed by several church members questioning certain parts of the proposed changes, two separate legal opinions had been sought. Both had approved the original draft, and the proposed amendment has now gone to the Illinois

Legislature. Convention has been informed that we should have no difficulty in amending our Charter.

The Rev. Dr. Robert H. Kirven, President of the Swedenborg School of Religion, expects the School to graduate two or three people in June. He stated that in all likelihood the School will provide one month of training for Llewellyn Fraser, who is serving as leader of the church in Guyana. Dr. Kirven was happy to report that the School's budget was "in the black" for the first time in several years. At the request of its Clerk, Mr. Harvey Johnson, General Council voted to extend an invitation to the Corporation of the Theological School to hold its annual meeting during the convention session at 1:00 p.m. on Saturday, June 28th.

Encouraging reports were given by Mr. Paulson and Dr. Kirven on the Convention's participation in the National Council of Churches. As a member of the Council's Faith and Order Commission, Dr. Kirven noted that some of our theological references were incorporated in Faith and Order documents.

The Vice President reported for the Resources Utilization Committee, stating that it is the Committee's consensus that as a body, Convention is trying to do too much with too many meetings where too many people are involved and too much money expended. The Committee's goal is to advise on how to handle our resources so that more adequate compensation for our ministers may be insured. All departments, boards and committees are to be contacted, asking that self-studies be made, analyzing the importance of the group's work and the efficiency with which the work is accomplished. Our criteria should be growth, excellence and unity.



General Council members (l. to r.) Stewart Poole, Dick Tafel Jr., Harvey Johnson, Charles McCormick, Eric Zacharias, Ethel Rice and Edwin Capon.



The President announced the appointment of the Rev. Ernest O. Martin and Frederick G. Perry as a committee to review the operation of the Central Office, and a thorough evaluation had been made. It was agreed that the office is functioning well, although certain activities such as entertaining Convention's boards and committees and printing should be further evaluated, preferably by the Central Office itself. Because of a reported fifteen percent increase in cost-of-living since July 1978, it was voted to give a fifteen percent increase in salary to employees of the Central Office and the President of Convention.

After a great deal of discussion regarding programs, priorities and other factors, Council approved a budget for 1980 - 81 with a projected deficit of some \$36,000. All working groups within the Convention are to be asked to survey their individual budgets, pruning wherever possible, and re-submit them to General Council at its pre-convention meeting.

General Council recommended that the Trustees of the Building Fund approve a grant of \$7500 and a loan of \$12,500 to the Urbana, Ohio Church for the purpose of remodeling its building; said loan to be repaid at 6% interest at the rate of \$2,000 per year.

In response to a request that the Convention transfer — at no cost — its interest in the Memorial Church in Stockholm, Sweden to the General Church, Council voted that its earlier authorization to sell the church at a fair market value be re-affirmed, and our fair share of the

proceeds returned to the Convention, as provided in the agreement of 1927.

It was voted that the financial assets of the Hungerich Publication Fund be taken over by the Treasurer of Convention, as requested by the current Trustees. Requests for literature are to be channeled through the Central Office. It was suggested that Convention might be more aggressive about publishing the uses and opportunities inherent in this Fund.

Council gave affirmative consideration to an amendment to Article I Section 2 of Convention's Constitution as proposed by the Council of Ministers. (See March *Messenger* for complete text of proposed amendment.)

In response to a suggestion from the Church-College Trustees of Urbana College, it was voted that Council give its whole-hearted endorsement to the concept of designating May 4th as Urbana College Library Day and suggests that an appropriate offering be taken.

It was voted that General Council, through its Executive Committee, prepare a resolution commending the observance of the centennial of Helen Keller's birth, for presentation at the meeting of the Governing Board of the National Council of Churches in May.

The President expressed his appreciation and thanks to the officers of Convention, and to the Director of the Central Office, commending each for dedication to the work of the Church.

Respectfully submitted,

Ethel V. Rice,  
Recording Secretary.

## MUSIC OF THE NEW CHURCH

*by Ethelwyn Worden  
Dover, Delaware*

*(A talk given at the Massachusetts Association meeting in Newtonville, Massachusetts, October 14, 1979)*

Cal Turley, in his address, asks "why are we here?" And I'd like to thank him for giving me just the right tie-in, since we find strength and comfort in numbers, not only in religion and politics, but also in music—a solo is nice, but think of a large choir, the "heavenly host" of angelic voices—imagine the power!

I want to talk on the correspondence of music and the development of New Church music in this country.

Starting 'way back with the hypothetical origins of music, it is a tradition that it was a

normal expression of early man's inner emotions, one that didn't require words in what must have been a non-linguistic world.

From that unerudite, but understandable beginning the complexity of music increased in a sort of mathematical proportion to the complexity of thought in a developing civilization.

By the time you get to recorded history, you find that man has developed rudimentary to fairly involved instruments, besides the human voice, in families which we still have today

(reeds, brasses, e.g.), though their forms and sounds have changed. And very early in that recorded history you find specific occasions where music, or particular instruments, are used.

In the Bible, right from the beginning, you hear of trumpets used for special announcements, or to herald major festivals and ceremonies. The Shofar or ram's horn, for instance, was used by the Jews then, as it is today, to signal the beginning of their high holy days. Trumpets, of the brass family of wind instruments correspond to the celestial, whereas a stringed instrument such as David's harp corresponds to the spiritual. Yet the trumpet, in its more strident upper tones would correspond more easily to things spiritual, which tend to be angular. The celestial appear smoother or rounder, and correspond to the smoother, lower tones in music.

Throughout the Bible we see uses of music and dance—nonverbal expressions of extreme emotion—in all types of situations. In the Hebrew temple the melodies that evolved for the reciting of chants, prayers and other liturgy are among the forerunners of our music today. In daily life there were folk songs and dances for festive occasions, and dance was used in religious ceremony. David used his voice and his harp, in the Psalms, to express his deepest feelings to a God to whom he felt very close.

By the Medieval age the church had become the center of the musical arts. Though folk music and dance abounded, the church, with its great libraries and wealth, became the repository of copies of compositions by some of the western world's finest composers.

When the English church split, in the time of Henry VIII, composers had choices to make. Some, like William Byrd, though he continued to write "catholic" music, were instrumental in developing new music for the new, Anglican church. Orlando Gibbons rose to fame in the Anglican church through his music which included verse anthems, a new style, peculiarly English, which he invented.

By the time Swedenborg was born the Baroque period of music had long started in Italy and Germany and was working its way north and westward. He, three years younger than Bach, grew up influenced by the music of the Lutheran church, as did that great composer. This music was developed out of the Catholic liturgy in response to the Protestant wish to make the worship and music more accessible to the "common man." The great chorales by Martin Luther, Johann Gottfried

Walther, Dietrich Buxtehude, others, and—eventually—by Bach, are still sung today in many churches including ours.

So, leaping ahead after such a brief history, we see it is not unusual that when the New Church came into existence in the form of organized groups in England and the United States, its members felt the need to develop a new liturgy and new hymns based on the best of the church they had belonged to—mostly Anglican—but with texts strongly filled with subjects and words of meaning to readers of the new doctrines.

At first, and for a long time the texts were entirely scriptural in the liturgy, on the premise that one can't improve on the Word of the Lord. "The power of singing the Lord's Word itself is manifest," says Acton, "for it is the peculiar quality of the Word that it effects primary communication with heaven." (Rev. Alfred Acton, in a sermon.) "But the command of the text is to sing unto the Lord a *new* song." Why new? This was a question that faced the first New Churchmen, and—putting it into historical context—we'll see that there was a unanimous feeling of need for new music as well as new liturgy.

We all know that James Glen, in 1784, visited the New World on the first missionary venture of the New Church teachings. (He followed Swedenborg's father, however, who visited upper Delaware and Philadelphia areas as non-resident bishop to the Swedish settlers there.) Glen's lectures in Philadelphia at Bell's Bookstore in June of 1784, and subsequent lectures by James Wilmer in Baltimore (1792) and in Boston in 1794 by the Reverend William Hill were the beginnings of the New Church in America.

The need for a liturgy particular to the New Church was expressed early. The Great East Cheap Society in London used a liturgy published by Robert Hindmarsh in 1788, based heavily on the Anglican tradition. Robert Carter, of Virginia, ordered copies for the Baltimore Society in 1791, but because of differences the Baltimoreans published their own in 1792, at the printing house of John and Samuel Adams. This first American liturgy followed the English except it substituted a prayer for the President in place of one for the King, and a prayer for the establishment of the New Church in the United States, among other minor differences.

The Boston Church evolved as a society in 1816 to 1818, with the Worcester family at its head. Their music also evolved, with an

excellent choir, into a new form which used Scriptural words only.

Thomas Hayward, George J. Webb and his nephew William Mason—who was a student of Liszt—wrote a new type of chant anthem still in use today. The Boston choir was highly trained and became quite an attraction. They also specialized in the antiphonal sounds of a double choir. A sample of such an anthem is on page 127 of the *Book of Worship*.

Hymns, meanwhile, included many collected by Joseph Proud and published by Hindmarsh in 1789 in London. These were in use in this country early, 'till the Philadelphia Society printed the first distinctly American liturgy in 1822, modeled on Baltimore's and designed for general use. They included hymns composed mainly by Philadelphian Jonathan Condry.

Boston in 1829 published the *Book of Public Worship* which excluded all hymns, rites and sacraments except baptism, and substituted the scriptural chants for which its choir was famous.

But the Western Convention wanted a hymnal free from Old Church taint, including music one didn't have to be trained to sing—so in 1836 Convention brought out the *Book of Worship* following the 1822 Boston liturgy and including 30 scriptural choruses called Glorifications, and over 300 selections from the Word adapted to chants.

I'd like to read a passage from Marguerite Block's *New Church in the New World*: "This liturgy is a strange combination of Puritanical severity in the verbal portions, and rich Anglican formalism in the chants, the latter being due to the fact that George Webb, their composer, had been trained as a Church of England organist.

"Commenting on the austere character of New Church music, Thomas Lake Harris writes: 'The first receivers of the truth of the New Church were English Episcopalians. I would not for a moment disparage those excellent men; but had the same numbers of Wesleyans or Moravians of the best type been providentially made at the outset acquainted with the New Church theology, they would have made the world ring with it ere now.' " The dissatisfaction with the 1834 Liturgy continued to increase until in 1850 a new committee was appointed to revise it. In a vast attempt to satisfy all parties they sent out a circular letter to find out what was really wanted, which proved to be more responsive services in which everyone could take part. The members of the New Church were not content to be mere 'hearers of the word,' even when chanted by the best of choirs. The revised edition came out in 1854, but also proved unsatisfactory, and a further revision, made in 1857, remained in use for half a century.

Eventually, a committee headed by the Reverend Frank Sewall, an excellent musician, worked out the first *Magnificat* in 1910, and a final edition of liturgy in 1913. The committee felt the need to get away from the extreme Protestant or Puritan heredity and to use the warm, emotional and aesthetic appeal of the Anglican forms. Their work represents over 100 years of trying to embody New Church teachings in an acceptable form for worship.

From that early *Magnificat* comes a lovely familiar hymn by Sewall, whose words have been attributed to Swedenborg—"In Boundless Mercy"—the only hymn so attributed.

(Cont'd on page 86)

## ON GROWING OLDER JOYOUSLY

Jan Seibert  
Albion, California



About my growing older gracefully there may be some question. But there's no question whatsoever about my growing older joyously. Since "graceful" aging has never been defined satisfactorily, I'll take joyous aging as an absolute needing no definition. The mandate of the One Hundredth Psalm still applies to the elderly: "Serve the Lord with gladness; come

before his presence with singing." If you're filled with gladness and the joy of living, any stage in life surely will be graceful, and I can't think of a single reason to forsake that attitude toward life.

A special joy in these older years is having my husband with me. We have many friends who are alone now after years of marriage, and

whenever we have them at our dinner table, we're especially aware of how blessed we are in being together still. Now we have time to enjoy each other again, for the children no longer need our daily care and thought, and our jobs no longer bite a big chunk out of our days. Active and busy retirement with myriad projects afoot still leaves us the flexibility to stop together, have a cup of tea, watch the ocean and the whales or the sunsets or the sea gulls or whatever else is going on right outside our windows. There's nothing immutable about our schedules now. There's work to be done, and plenty of it, but we're in control of the time table. That's enough to make anyone glad at any stage in life.

Friendships seem richer now than they did in our younger years. Possibly it's because we take the time to enjoy each other more. Possibly it's because we realize that many friends are already dead and the remaining are extra precious. To guard against the dreary dilemma of outliving all our friends, we have made many in most of the decades of life. It's just about certain that we won't outlive those in their thirties, forties, and probably those in their fifties and sixties. But we've come to a complete acceptance that now everyone will live long lives, so we enjoy each friend for today.

We're also blessed with neighbors who are truly neighborly and with whom we try our best to reciprocate. We care, share, give; help one another with jobs too big for one of us alone; carry food when anyone is sick, run their errands, are ready to listen and to comfort. But most of all we're all ready to laugh together. We're rich in these neighbors, many of whom are our vintage, some of whom are younger than our children. With them we share many problems, pleasures, and pains (but we all try to avoid talking about those pains).

Another of the facets of aging joyously is the pleasure of freedom of thought and expression. If I don't want to participate in something, now I freely decline without feeling that I've broken a cardinal societal rule. If I don't like to play cards, there's no reason I must just because everyone else is going to that card party. And if I prefer to say that someone is dead instead of has passed away, or has entered the spiritual life, or has left us, or has gone beyond, then I jolly well use the word "dead." Euphemisms are tedious usages, and I much prefer to come right to the point with the simplest applicable word. This accounts partly for my feeling that I may not be a bit graceful about growing old. It's probably too flat-footed for many people, but for me, it's right.

Household hobbies and community activities are other joys of aging. Now I've time to rip up old skirts and pants, to turn the fabrics inside out, and to remake them into new and wearable skirts. It's a great money-saver, gives a sense of genuine accomplishment, and supplies lots of plain old satisfaction in a job well done. Then there's the fun of knitting a sweater to match. From very little comes an ensemble, and that's achieving. The community activities take time, and never before had I had enough of that time. Now I enjoy a real sense of community and work hard on community projects. It's rewarding, and with time makes friends of everyone in the area. It's great to walk down a street and be able to call everyone by name. That's a pleasure I never had in the younger city-bound years.

Time to think is another bonus of aging that adds zest to later life. No more interruptions from jobs or children. When the dull dailyness of housekeeping has to be gone through, there's nothing now to stop my mind from roaming. By the time the dusting or vacuuming or window-washing or whatever is finished, I've had a grand time inside my own head. Gardening, too, lets the fingers be busy while the mind follows its own paths, be they problem solving or imagining a glamorous trip around the world.

But woe betide the aging complainers! For them I have no use at all. We all know that aging brings discomforts and disabilities, often rigidly limited financial resources, but the compensations are generous. If you don't tell anyone that you hurt or can't afford something, then there's no pall over friendships. Time enough when you're immobilized to get to those drearies, and at that time you won't have worn out your friendships with complaints. Withholding complaints and giving merry laughter certainly must qualify as "grace" in aging.

When you get right down to it, being old has so many advantages that it has become the happiest time of my life. Memories are grand, yes, but today is even grander than all the yesterdays, so there's no point in dwelling on the past. If you plan it right, there's time to enjoy each day and to greet each friend with happy smiles. And if you plan it right, you can live on greatly reduced income and still enjoy yourself. The ultimate pleasure comes on those rare times when we can get to one of our own churches, but in the meantime we learn, love, and share in our tiny interdenominational country church. Life is rich even if we creak here and there.

# Lightning Of the Second Coming

by Richard H. Tafel, Sr.  
Philadelphia, Pa.

*"For as the lightning comes from the east, and shines as far as the west, so will be the coming of the Son of Man."*

**The Turin Shroud: A photograph of Jesus Christ?**

More important to me than even the answer to this question is the fact that it is being raised in this secular and skeptical society of ours, and is being seriously pursued by reputable scholars and scientists. Why was not this question raised world wide a hundred years ago, five hundred years ago? Why today? Why has the Turin Shroud not been left in the dust bin of medieval superstition along with the rest of the so-called holy objects which have been foisted on a believing world?

Could it possibly be because it has only been in the last two decades, with the growth of the atomic sciences and space travel, that we have developed instruments sensitive and exact enough to separate reality from legend? This in itself suggests something more than mere coincidence. We who claim that we are living in the New Age in which God is making his Second Coming surely must have our eyes trained on the significant things that are happening in our world so that we may "observe the signs of the times". It is from this perspective that I view the current interest in the Turin Shroud.

## What Is The Turin Shroud?

This is a burial cloth in which it is claimed our Lord Jesus was wrapped when he was laid in the sepulchre. We know this much about its history. It was brought into France in 1354, was purchased by an Italian prince, and given to the cathedral in Turin, Italy, where it has remained since, and from time to time shown to the public. It measures fourteen feet three inches by three feet seven inches, and following custom it was wrapped lengthwise about the corpse. As a grave cloth dating from New Testament times, it is not unique. We have other such shrouds from that same period. What makes it unique is the fact that there is imprinted on it a double image, a full length figure whose both front and back are visible. A study of the hair and beard style shows that this was probably a Jew.

Furthermore he was apparently killed by crucifixion. Also he seems to have suffered scourging, a blow on the face, and a shoulder chafed from bearing a heavy burden. The body bears a gash in the side and scalp punctures. Could this have been our Lord Jesus?

## Not A Fraud Or Forgery

Of this we may be sure on several counts. When the first photograph of this shroud was taken, in 1898, it produced a positive image. In other words, the image on the linen is a photographic negative! If this were a forgery, it would have to have been manufactured before 1354, and the art of photography dates just from the last century.

But there is something about the image more telling than even this. Observers of the Shroud, all down the ages, have wondered why only four fingers on each hand are shown, the thumbs not being in evidence. All depictions of our Lord's Crucifixion, beginning with the earliest Christian art, clearly show all the fingers, which is what we would expect if the nails were driven through the palms.

In the long history of archaeology no spade has ever unearthed the body of someone who had been crucified. That is, until recently. In 1968 (again, just a chance thing?) in constructing a road in Israel, the bulldozers uncovered a cemetery dating from New Testament times, and one of the bodies taken from the graves was that of a man who had been crucified. His feet had been nailed together, and marks on the bones showed that his wrists had been also — not the palms of his hands! The same wrist-marks appear on the image on the Shroud. Subsequent experiments on cadavers prove that if a nail is driven through the wrist, the thumb is forced back into the palm of the hand, hiding it from view. If the Shroud were a forgery, the perpetrator would naturally have followed the prevailing tradition, and the depictions in ancient art that



the nails were driven through the palms of our Lord's hands. But now we know why the thumbs of the image are not visible.

### Further Research

Tests have shown that the linen of the Shroud is of the kind used in Palestine in New Testament times. A world famous Swiss botanist has found traces of pollens on it that come from both Israel and Turkey. How does Turkey get into the picture? Well, this evidence would seem to connect the Turin Shroud to a grave cloth with Jesus' image on it which ancient legend says was in the possession of the early Christian group in Edessa, Turkey. Investigators are at this moment hot on the trail of this Edessa Shroud, trying to trace its possible movement from Edessa to Constantinople to France where, as I have said, just such a shroud was offered for sale in 1354, and which ever since has been known as the "Turin Shroud".

But more convincing are the results of the painstaking research recently done on the image itself. How did it get on the Shroud? Tests conducted at the Jet Propulsion Laboratory in Pasadena prove conclusively that there is no paint or dye or blood present; and the "image enhancement" technique, developed there to interpret pictures from outer space, indicates no "linear directionality", meaning that the image was not painted on by hand-strokes. The electron microscope shows that the image has not soaked through the fibres; more than that, the threads bearing the image were only affected on the very surface. Could the image have been caused by the vapors of human sweat? A natural question. But exhaustive experiments in body vapors have achieved only very blurred images at best.

### A Possible Solution?

The explanation, which seemingly best interprets the facts, is the most astounding, and yet it is one made calmly and matter of factly by very qualified people. Recalling the images made on stone and metal by the atomic bomb dropped on Hiroshima, it has been suggested that the image was likewise imprinted on the Shroud by a tremendous explosion at the moment of the Resurrection. It is noted that the Gospels speak of a brilliant light, and an earth-shaking force which stunned the guards at the Tomb and caused the great stone to be rolled away from its entrance. This would account, it is said, for both the emptiness of the Tomb and for the image of the Resurrecting One being



Giulio Clovio, a sixteenth-century artist, rendered the shroud before the body of Jesus was wrapped in it. (HSG)

imprinted on the Shroud, granted of course that this was the grave cloth in which our Lord had been wrapped.

### Conclusion

We are informed that the results of scientific testing are now all in, and that we cannot expect further verification from this source. While serving to prove beyond any reasonable doubt that the Turin Shroud is neither fraud nor forgery, I believe that it is the present consensus that they neither prove nor disprove that this was the grave cloth in which our Lord Jesus was buried. And doubtless this is as it should be, leaving us free to believe or disbelieve.

Personally, I do not need a photograph of my Lord Jesus. I have his living presence in my heart, and his loving face is in my mind's eye when I pray and talk to him. My interest in the Turin Shroud is rather in seeing it as yet another of the many "signs of the times", of how a little portion of our sky is being illuminated by the lightning of our Lord's Second Coming.

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### Music of the New Church (cont'd from pg. 83)

Leaping ahead a great leap, I'd like to discuss a few more correspondences of music, and then mention some of our foremost New Church composers.

Gleaning from Alice Spiers Sechrist's *Dictionary of Bible Imagery*, I'll read the following short passages taken from *Apocalypse Explained*, *Arcana Caelestia*, *Apocalypse Revealed*, *Heaven and Hell*, and the *Doctrine of Sacred Scriptures*:

Music Instruments and their Sounds: signify affections and the joys they produce. "Worship from joy of hearts."

(Cont'd on page 90)

# THE SEASON OF FORGIVENESS

by Gwynne Dresser Mack

Saint Francis of Assisi wrote a beautiful prayer for learning “rather to comfort, than to be comforted—to understand than to be understood—to love, than to be loved—for it is by giving that one receives—by forgiving, that one is forgiven.”

Prayer usually is asking the Lord to do things for us, or thanking Him for what He has done. It also frequently is pleading to be forgiven. “Forgive” means to free an offender from consequences. But should those who knowingly offend be thus excused? If reversed, the two parts of the word say “give for”. This makes one think of reparation in place of release.

In some localities a new approach has been adopted for dealing with juvenile delinquents. Those who have vandalized public or private property are not locked up but ordered to repair their damage under strict supervision; and repeaters are requested to spend hours every week in maintenance - work for the community. Instead of being harshly punished or blandly forgiven, they are required to “give for” their misdeeds a full measure of help to those around them.

There is a point of view that children should not be called “bad”. Tell them that what they have done is bad—but not themselves. Yet how does an action become bad except from its source? In whatever a person does, he is responsible for its being right or wrong; and if a child does not learn to recognize the difference within himself, how could he reject badness and choose goodness? The emphasis, of course, in teaching him should be upon guidance, not guilt.

As with sin, the idea of guilt is a no-no these days. Some want to think that it is demeaning and self-destructive to feel guilty. It may indeed make it difficult to love oneself as certain psychologists encourage their clients to do, but it seems as though loving oneself has been confused with self - respect which is in quite a different direction. If the word “guilt” is objectively understood, it appears absurd to convince ourselves that we never do damage or harm, and have nothing to be remorseful about. We do not hesitate to feel that others are guilty of wrong-doing or carelessness; then (taking liberties with an often-used expression) “why *not* me?”

On the other hand, psychiatrists’ offices and “mental hospitals” are full of people who are addicted to a sense of guilt — bogged down in the quicksand of feeling themselves to blame for all sorts of disorders and tragedies. Doubtless it is this distorted state of mind (and emotion) which has prompted psychologists to regard thoughts about sin and guilt as entirely sick, and to persuade clients to avoid such contamination. One aspect of preoccupation with guilt sometimes is expressed by saying “I can’t forgive myself”.

But what is the point of forgiving ourselves? What does it accomplish? Perhaps a build-up in sense of security, or a soothing lift of self-esteem. However, rather than saying “I forgive me”, how much more elevating to decide “I will never do *that* again” and from then on to act accordingly!

“Mistakes are for learning”; it is *learning* from our wrong-doings that renews us, not just being told we are forgiven. It seems not only orderly but necessary to feel guilty when we *are* guilty, as long as it does not become a form of self - centredness or an obsession. Certainly we should regret wrong-doings and be ashamed of unworthy attitudes or behaviour, and be willing to apologize. Conscience exists for nudging us into realizing our errors and becoming unhappy enough to want to shun them in the future; but it is not helpful, for self or others, to carry a burden of blame for something which was not one’s intention.

It is comforting to be forgiven by others, so surely we must be ready to forgive them too. Especially we believe that the Lord always forgives. In the Old Testament Jehovah says: “Learn to do well. Though your sins be as scarlet, they shall be as white as snow.” And in the New Testament Jesus said—of those who crucified Him—“Father, forgive them; for they know not what they do.”

It was Jesus who gave to the world the Lord’s Prayer which equates being forgiven with forgiving others. Thus when we expect God’s forgiveness, He is likewise expecting us to forgive our fellow men. Is there, then, any need to *ask* for forgiveness or to think we must forgive ourselves?

A lovely lady reached her one hundredth birthday, and at festivities for the occasion was

interviewed with the usual question: "To what do you attribute your longevity?"

She said: "To having made up my mind to learn something, which actually has taken many years to accomplish."

She paused, so of course was asked: "And what was that?"

Her reply: "To forgive others for being what they are."

How does one learn this? It would seem only from gradually admitting that we ourselves at times behave in the same stupid or objectionable ways which we criticize in others—and which we assume they, and God, will forgive in us. Thus finally our hearts are warmed by the brotherhood of man, accepting the fact that "we're all in this together" and that each one's responsibility is foremost for steadily improving himself — that if it is difficult for *me*, so also it is difficult for everyone.

The Easter season, a time of renewal and

growth for both the earth and mankind, is a special time for forgiveness and moving closer to the Lord. In the midst of human cruelty He gave His life *for* us, so we might know that sins and guilt do exist—yet are redeemed by the Truth that each person's potentiality is immortal and has relatedness to God forever.

Jesus Christ forgave those who crucified Him, though it is doubtful that they heard. The rest of us, knowing about it, can apologize for sin within the human family, by trying to *give for* the needs around us and for companionship with our Father.

In the endless stream of prayers converging upon Him from all corners of the world, it would seem irrelevant to discuss forgiveness—but urgent to focus upon receiving guidance and strength for right attitudes and actions. Continually *doing better* (if only we all would) could result in a much better human race and hence a better world for everybody.

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## A MESSAGE TO THE CHURCHES

In 1980 churches throughout this country and in all parts of the world will be marking the 200th Anniversary of the Founding of the Sunday School Movement. Robert Raikes is honored as the "father of the Sunday School Movement."

He was a prominent citizen of Gloucester, England. The editor of its leading paper. A loyal member of the Church of England. A leader in all kinds of social reform and betterment.

He was admired all over Gloucestershire and other English counties for his indefatigable good works. Chief among them was the creation of Sunday Schools. They were called "ragged schools" at first because of the abysmal poverty of the children who first attended them. Ragged, indeed. Also dirty, unkempt, illiterate, unloved, and many of them given to thievery and gambling.

But Robert Raikes cared for them and brought them into schools all over the city. They were taught reading, writing, arithmetic, rules of cleanliness and morality, and the Bible and religion. The enterprise caught on and quickly spread all over England and Wales, after a time to Scotland and Ireland. Then it leaped the ocean and from the Atlantic seaboard it crossed the mountains and on to the Mississippi Valley.

There was no tall corn in Iowa then, only the dense forests and the spacious prairies. But

faithful missionaries, evangelists, and Sunday School workers carried on the work of Robert Raikes though in different ways, in another country and in vastly different culture.

In 1980, it is not really the work of Robert Raikes and his colleagues that we celebrate, it is the recurrent task of every generation of Christian disciples. "Go teach," the Master said. If we are faithful, our response must be "Here I am."

Therefore we call upon the churches in 1980 to *Plan for special events* regionally and locally to celebrate the 200th Anniversary of the Founding of the Sunday School Movement, using the occasion to look at the past, to examine the present, and in the light of both to make education and mission available to all.

— National Council of Churches  
Newsletter

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**THE CONVENTION APPEAL**  
as of March 1st  
was  
**\$15,626 . . .**  
and climbing.

# CONVENTION PEOPLE AND PLACES

Gleanings from Society newsletters:

From San Francisco — "Colonel Waldemar Swedenborg and his wife dropped in for a brief visit one afternoon in mid - January. Colonel Swedenborg is the present head of the Swedenborg family and resides in Stockholm."

From San Diego — "Life After Life" and "The Transition Crisis" will be the subjects discussed at the Spring Seminar on Communicating Our Teachings, to be held April 25 — 27 at the Franciscan Renewal Center in Oceanside. It is sponsored by the Pacific Coast Association under the leadership of Perry Martin, Palos Verdes, and the Rev. Randall Laakko, Wilmington, Delaware. The cost per person is \$55.00.

From St. Louis — Paul Maring, Peter Collins and Edward Sylvia are currently working on a full length feature motion picture about the life of Emanuel Swedenborg. The men involved feel the time is ripe for such a monumental project. An outline for the film is near completion and shortly they will begin work on a first draft of the script. When asked about the mind - boggling financial requirements for such a project, Sylvia replied, "Money won't be a problem until we have a finished script". We look forward to hearing progress reports on this ambitious undertaking.

From Elmwood, Mass. — Treasurer Richard Campbell reports that over \$3100 has been contributed so far to the Elmwood SOS (Save our Steeple) Fund. The total cost involved in repairing the vane and steeple is \$12,000. We wonder if the Paul Revere clock is still working in the Elmwood steeple. In any event, a lovely, old New England church.

From the Kansas *Plains Banner* — "There is a need for personal discipline in spending some time each day with the Word of God and whatever inspirational material is available — to set the tone for the day, if you will. And don't say you haven't got the time. Everything for us begins with time in this material world, and ends in eternity without time.

I am not prescribing a set time of day. It's nice if you can get up early. But if, on the other hand, you are like me, you might like the late hours of the night for your study and meditation. What I am saying is that each needs to find the time, somewhere, to get in focus on the true and real meaning of life, and without it

there is the danger that at the end of it all we might come to that place where we will find we are confronted with a most merciful Lord who will be forced to say, "I never knew you." Because we never took the time to know him.

Twenty four Convention ministers and wives thoroughly enjoyed an Institute held in Orlando, Florida, in mid - February. For the most part the weather was rather dismal, downright cool at times, but there were a couple of good days when the outdoor heated pool was used.

With a few minor changes the group members readily agreed to adopt the schedule drawn up by Eric Allison and Gardner Perry. The morning sessions began with a "spiritual breakfast" — some type of meditation — followed by two hours in our small groups. These groups, five or six members each, met daily throughout the Institute for prayer, healing, and spiritual renewal—for both individuals and the larger church.

From 4 to 5:30 p.m. every day we were led through various kinds of body/mind exercises. These included Polarity training, Autogenic meditation, Assisted Stretching, Spiritual Walking, and others. This is the sort of thing that is almost impossible to describe adequately; you have to experience it to know what it's all about. Suffice to say that this does make one more supple and flexible, both physically and spiritually.

Evenings were devoted to personal and professional reflection, where a wide range of concerns were explored in the total group. To illustrate: we were brought up to date on the current curriculum at the Swedenborg School of Religion; another evening we looked at a new concept regarding the office of the President of Convention. All in all, a very stimulating and rewarding experience.

P.Z.



(l. to r.) Paul Zacharias, Ernest Frederick, Horand Gutfeldt, Hazel Frederick and Cindy Gutfeldt, slightly "spaced out" after a Central Park Lodge meal.

# The Boston Swedenborg Library

by Ray Guiu

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The Swedenborg Library at 79 Newbury St. in collaboration with the Swedenborg Foundation will present a Book Exhibit from June 23 — June 27 at the Prudential Center's Hynes Auditorium. The occasion is the National Celebration of the 1980 Helen Keller Centennial Congress, to be held in Boston. Our theme is, "Whereas I was blind, now I see". Appropriate posters will be designed depicting the correspondences between the eye and understanding. A bank of six to eight earphones will provide blind visitors with short, selected audio messages taken from Helen Keller's book, *My Religion*. A variety of literature of Helen Keller's *Religious Reflections*, printed in Braille will be available for free distribution among the crowds. A series of messages will be printed in a continuous conveyor belt electrically powered for sighted visitors. The Perkins School for the Blind is also supporting our display. Some of the people who come in to the library with talents in theater have offered to create a mime/puppet show based on the life of Helen Keller.

The Library has been presenting a series of public lectures. The first one was given by Rev. Dr. William Woofenden entitled, "Religion and Science". The second lecture, "William James on Energy and Consciousness" was given by Eugene Taylor. Rev. Dr. Calvin Turley spoke on "Assumptions of a Theological Psychology" in December. In January, we had Rev. Dr. Robert Kirven, whose topic was "Using the Spiritual". In February we heard Rev. Dr. George F. Dole on "Forced to Be Free". In March we have scheduled Mr. Dennis Heaton whose subject is, "Knowledge is Different in Different Levels of Consciousness".

The above lectures are usually advertised in two or three popular newspapers catering to the college age people. About 150 flyers, 8½ by 11 in. are placed on bulletin boards throughout the city, in college areas and local stores. Notices are sent to about eight radio stations which give free advertising for public services.

We try to remain true to the goals of the Mass. New Church Union whose purpose is to

maintain a reading room to bring the spiritual message of the Bible in the light of the teachings as found in the theological works of Emanuel Swedenborg. This is accomplished by selling his books and other collateral publications, by maintaining a lending and reference library and by talking to the public. In the afternoons we often have informal and continuous dialogue with the people who come in. After a brief introductory greeting, the visitors are free to browse around, with tea and crackers available. If a dialogue is in process, they are invited to participate. Most visitors like our informality which makes them feel at home right away.

There are many differences in the wants and needs of those who walk in, as well as those who come in after a phone call. Some visitors are already familiar with Swedenborg's works. Some are associated with the Church in one way or another. There are those who are pursuing scholarly and intellectual curiosity. Students sometimes come in after reading the works of famed readers of Swedenborg, such as Blake, Coleridge, Balzac, Emerson, to mention a few. There are visitors who are seeking spiritual answers to the hard questions that life presents. There are those with definite personal problems who are seeking someone to talk to, and of course, there is a lot of overlapping in the categories mentioned above.

In general, we try to give simple, direct responses. We listen to the people and direct our point of view through their affections. The staff is trained to be extremely keen and sensitive to the needs of the visitor, be it physical or spiritual. We exercise profound respect for their opinion on critical issues, emphatically stressing their freedom of choice but also pointing out the priority of spiritual principles over the natural.

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## Music of the New Church (cont'd from pg. 86)

In general, wind instruments express affections of good; stringed instruments affections of truth. When producing harmonic sounds they actually move those affections. The cause lies in the nature of Sound itself, and so from the correspondence of things which flow from the relationship of things in the natural world with things in the spiritual world.

Musical Instruments correspond to the delights and pleasantnesses of spiritual and celestial affections, some of the former and some to the latter.

(Cont'd on page 93)



# NEW CHURCH CAMPS

## PAULHAVEN CHILDREN'S SUMMER CAMP WEEK

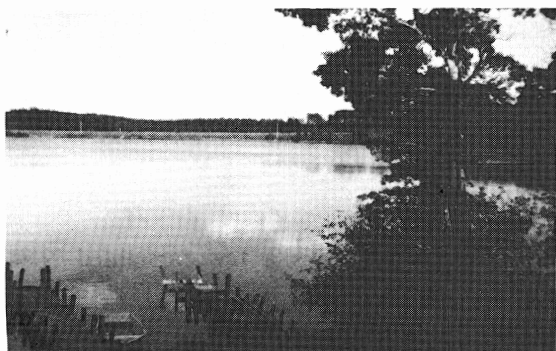


Paulhaven Campers 1978

The annual one-week camp program, for all young people who are ten years old or over at the starting date of camp week, will be held from 2:00 p.m. on Sunday, July 20, to 2:00 p.m. on Sunday, July 27, 1980. The cost per camper will be \$35.00 for the week, and application forms will be published in the May issue of *CONFERENCE*, the official publication of the Western Canada Conference. Additional forms may be obtained after that date from the secretary of the Western Canada Conference.

The camp program includes daily worship services, classes based on lessons in correspondences, swimming and boating, sports, games, and fellowship. An excellent staff in the kitchen provides meals and a bedtime snack. Staff for the 1980 session has not yet been completed. Inquiries may be directed to members of the Camp Committee, or to the secretary of the Western Canada Conference.

Gertrude Tremblay, Secretary  
Western Canada Conference  
P.O. Box 2448  
St. Paul, Alta., Canada T0A 3A0



Waterfront, Camp Paulhaven

## CAMP SANTA CRUZ

### Come to a Wilderness Camp in California!

In the tradition of the "Split Mountain Camp" A YOUTH CAMP will be held, mostly for younger teenagers—(others not excluded) in the Santa Cruz Mountains, July 13th to 20th.

Director: David Fekete;  
Camp Minister: Horand Gutfeldt  
Cook: Elizabeth (Cindy) Gutfeldt

We plan to combine the best of the Split Mountain traditions with new experiences for spiritual growth.

The new location offers opportunity for swimming outings at the famous Santa Cruz beach on the Pacific Ocean.

Please send applications to:

Rev. Horand Gutfeldt  
579 Vincente Ave.  
Berkeley, Cal. 94707

Expenses: \$68.00 — partial scholarships are available.

Be prepared for sleeping outdoors. No tents are necessary for it does not rain in summer. A magnificent nature expects you!

## THE ALMONT NEW CHURCH ASSEMBLY

### CONVENTION SESSION

Sunday, July 20 through Sunday, Aug. 3, 1980

If you have been wondering how you or your family can take an enjoyable and relaxing vacation this summer and still avoid today's inflationary prices, why not consider attending one of our New Church camps? If you live in the mid-east, who not make that camp the Almont New Church Assembly!

If you are not familiar with the Almont experience, BEWARE!!! Almont is much more than a vacation. It's two weeks or less (depending upon how long you stay) of living, growing, learning, and playing together with other Swedenborgians from nine months to ninety years old. It's learning more about our teachings as you listen to the stimulating morning lectures. It's growing in understanding as you share in the discussions and children's classes. Our theme, "Issues in Today's World", promises too that you will take home with you a deeper knowledge of the problems facing each of us day by day.

Almont is also spending afternoons working on crafts, swimming, fishing, playing softball,

volleyball, or just sitting on the porch of the Big House rocking the time away. Almont is an evening program of "Christmas in July", "the great banana hunt", a hayride over the back country roads, or a discussion by the fire in Pfister lounge. Above all, Almont is the spirit of oneness gained by gathering around the flagpole each morning and evening, sharing meals together, and celebrating in worship.

A special treat this summer will be our middle weekend Johnny Appleseed Celebration. We have already been notified that Johnny himself is coming to place an apple in the mouth of our roast pig! And we will host the North American 1980 Apple -lympics.

The lecture staff for our session will include the Reverends Eric Zacharias, Eric Allison, Robert Kirven, F. Robert Tafel, Gardiner Perry, Ronald Brugler, and Carl Yenetchi. There will also be many other people working as house parents, lifeguards, teachers, cooks, kitchen help, etc. Everyone who comes will be sure of having a good time.

Rates: Room and Board per day

Adults	\$10.00 Heritage Hall
	\$9.00 All other buildings
Teens	\$8.00 Ages 13 - 17
Children	\$7.00 Ages 8 - 12
	\$5.00 Ages 5 - 7
	\$3.00 Ages 2 - 5

Children under 2 are free.

For more information and registration materials contact:

Rev. Ronald Brugler      Mrs. B. J. Neuenfeldt  
225 Beau's Drive      11794 Kendaville Road  
Portersville, PA 16051      Riverdale, MI 48877

## 1980 S.N.A.P. PROGRAM

The Swedenborgian New Age Pioneers are once again planning a summer program. We meet from August 23rd to 31st. We will camp together in the Santa Cruz Mountains, in Holy City, California, on the land donated to the church by Dr. Esther Perry. The camping conditions are primitive with no modern conveniences (running water, electricity, etc.). The campside is a short walk up a steep trail through redwood trees. During the workshop we all share the daily responsibilities, including shopping, cooking, cleaning, etc.

Our goal at S.N.A.P. will be to explore the physical, psychological and spiritual dimensions of holistic health and healing. We hope to discover, within ourselves and within our relationships with each other and with God, the resources to lead us to healthier, happier,

more loving lives. The workshops will be largely experiential, involving deep personal exploration and sharing. We will involve ourselves with dreamwork, guided meditation, prayer, worship, music, exercise, and interpersonal sharing. We hope to make new friends, deepen existing friendships, and develop a true sense of community.

The S.N.A.P. program is open to applicants of all ages and religious backgrounds who feel they would fit into the program and enjoy the primitive camping conditions. There is a \$50. fee for the workshop and each participant is responsible for arranging his/her own transportation. Possibly car pools can be arranged and there will be some scholarship money available for those who need it most. There is a limit of 20 people for the workshop so send in your application as soon as possible. Applications and any questions should be sent to: Paul Martin, Swedenborg School of Religion, 48 Sargent St., Newton, Mass. 02158.

### 1980 S.N.A.P. APPLICATION

Please answer the following questions on a separate sheet of paper. Put some thought into your answers. In the case of too many applicants your answers could determine whether or not you are accepted into the program.

1. What experience have you had in the areas of healing, holistic health, spiritual growth, group process, etc.?
2. Why do you want to participate in this year's S.N.A.P. program?
3. What are you especially interested in exploring at S.N.A.P.?
4. Are you now or have you recently been under medical or psychiatric care? If so please explain (type of problem, medication, etc.).
5. If you would be unable to attend S.N.A.P. without some financial assistance, how much money would you need?
6. Name, address, phone number, date of birth?

## FRYEBURG NEW CHURCH ASSEMBLY

*1980 Session, August 2 — 24*

In the early 1900's a few farsighted New Church people recognized the need for a summer family camp in New England, and in 1921 the first session of the Fryeburg, Maine, New Church Assembly was held. The object of the Assembly, then as now, was to bring

together in a beautiful setting New Church people, old and young, for instruction in the doctrines of the New Jerusalem, to learn how these teachings bear on the problems of modern life, and to enjoy the happy associations of uniting in study and recreation.

For each of the three weeks the study and lecture program follows a general theme. This year the themes will be:

1st week: The Life of the Lord (emphasis on Gospel of Mark)

2nd week: Back to Basics (using *True Christian Religion*)

3rd week: The Minor Prophets

As of this writing, we are happy to announce that in addition to the regular lectures (Rev. Dr. George F. Dole, Rev. David L. Rienstra, Rev. Dr. Wm. R. Woofenden) we look forward to having Rev. Dr. Robert H. Kirven with us the first week and Rev. Dr. Dorothea Harvey the third week. Negotiations are still under way for a second-week guest lecturer.

Last year, despite spiraling costs, we managed to hold the line on room and board. This year a modest increase seems unavoidable. Weekly board will be \$70 for adults and teenagers (although teenagers may earn half their board by working), children 7 - 12 will be \$35 and children 3 - 6 \$17.50. There is no charge for infants 2 and under.

Room rents range from \$10 weekly for dormitory or tent space, \$14 — \$22 for main building rooms, to \$30 — \$36 for available cabin space or Perry wing rooms. Travel trailer spaces are available with water and electricity hookups.

Persons wishing to make reservations should write at an early date to Mrs. W. Woofenden, 48 Highland St., Sharon, Mass. 02067.

Come and share with us in studying the teachings of our church, and at the same time enjoy the marvelous vacation setting of Mount Washington Valley.

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### Music of the New Church (cont'd from pg. 90)

(For the sake of time I'll refer you to the *Dictionary of Bible Imagery* to readings under Music, Singing, Sound and Harping.)

One of our own major composers was Frank Sewall, a minister of Convention and president of Urbana College. Many hymns in the *Book of Worship* list him as composer and author. Julian K. Smyth was another fairly prolific minister-composer, as was Edwin Gould.

Sewall's daughter Maude studied violin in Germany, but earned her F.A.G.O. (Fellow, American Guild of Organists), akin to a doctorate in music, as organist at the National Church in Washington, D.C. In 1952 Maude, longtime organist and music director at that church, won the AGO Composer's prize for the best anthem, a setting of Psalm 150.

Philadelphia, meanwhile, had established a strong music program under Dr. Philip Goepp, organist, and W. W. Gilchrist, another prolific composer of hymns and liturgy. The Philadelphia Church still uses Gilchrist's *Te Dominum* in the communion service.

A student of Dr. Goepp, Dr. Rollo F. Maitland, F.A.G.O., carried on as organist for many years. In 1938, in honor of the 250th anniversary of Swedenborg's birth, he wrote the music for a cantata, *The Glorified Christ*, the text of which was edited by the Reverend Antony Regamey. The cantata, with soli, choir and organ, uses a narrator to read the texts of memorable relations, *Conjugal Love* #81, in which Swedenborg relates one of his

experiences in the other world in which he witnesses a great festival of glorification of the Lord. Passages from Scripture sung in the festival by angels are sung in Maitland's music by an earthly choir.

This cantata does carry forth strongly the New Church vision of the Glorified Lord and the promise of the future.

To bring us up-to-date in this survey, I'll very briefly mention the music of a modern New Church composer, Brian Kingslake, now in Bath, England.

Brian Kingslake, who with his wife Jill became familiar to many Convention members during their 10 years in the United States, has composed music most of his life. He has a warm, loving approach to music for the Church, visible in several of his anthems, and especially in his rousing hymn "The New Kingdom", which many of us have sung, and know better as "The Lord God Jesus Christ Reigns!"

Kingslake's "Lord God Have Mercy," based on an African melody, shows an extremely sensitive feeling in the gentle treatment of harmonies, influenced also by tribal harmonies. More recent pieces reflect his enthusiasm for worship as an experience to be involved in (not just to watch), and for music as a means to express emotion. His accompaniments, usually conceived for piano, have recently shown an awareness of the range and possibilities of the organ.

This concludes our brief survey of New Church music, a subject that needs much more thorough research. (Perhaps when I retire!!)

## THIS IS THE **SECOND** NOTICE AN IMPORTANT ANNOUNCEMENT

DUE TO CONSTANTLY RISING COSTS, WE NEED TO UPDATE AND  
CORRECT THE ENTIRE *MESSENGER* MAILING LIST.

### YOU CAN HELP US.

IF YOU WOULD LIKE TO CONTINUE  
RECEIVING THE *MESSENGER*,  
PLEASE INDICATE THIS ON A LETTER  
OR POSTCARD, WITH YOUR NAME  
AND ADDRESS, AND MAIL BY

**JUNE 1, 1980**

IF WE HAVE NOT HEARD FROM YOU BY THAT TIME, WE WILL  
ASSUME THAT:

- a) YOU ARE NO LONGER INTERESTED IN RECEIVING THE  
*MESSENGER*, OR
- b) FOR SOME REASON THE *MESSENGER* IS NOT REACHING YOU.

**THOSE NAMES NOT HEARD FROM WILL BE REMOVED FROM  
OUR MAILING LIST.**

(We are assuming that the **Messenger** is worth a 15 cent or 17 cent postage stamp.)

CONVENTION MINISTERS AND SPOUSES, MEMBERS OF ALL CONVENTION  
BOARDS AND COMMITTEES, AND PEOPLE WHO HAVE ALREADY SUBSCRIBED,  
MAY DISREGARD THIS NOTICE.

**ALL OTHERS SHOULD RESPOND BY JUNE 1, 1980.**

Your *Messenger* costs  
Convention \$9.00 per  
year. If you feel so  
inclined, you might  
want to contribute, say,  
\$5.00 toward this amount.

MESSENGER MAILING  
BOX 2642, STN. B  
KITCHENER, ONTARIO N2H 6N2

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## POST-CONVENTION VACATION WEEK POST-CONVENTION MINI CONFERENCE

*to be held simultaneously at the  
Fryeburg New Church Assembly  
June 29—July 4, 1980, Fryeburg, Maine*

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The officers of the Fryeburg Assembly are generously offering the use of their facilities to Convention vacationers for the week immediately following Convention. The flat-rate cost which includes board and room is \$100 per person. Vacationers will be free to come and go as they please, taking advantage of the marvelous vacation attractions of Mt. Washington Valley as they choose.

The Board of Education is also offering a Mini Post-Convention Conference at the Fryeburg Assembly separate from and in addition to the vacation opportunity. The theme will be **SPIRITUAL RENEWAL: DISCOVERING INTERNAL AND EXTERNAL WONDERS**. This year the daily structured sessions will be shortened to leave the majority of the day free to relax, savor and explore Mt. Washington Valley.

Through a variety of structured experiences—prayer, art, music, doctrinal discussion, movement, etc. — we will discover ways to enrich meaning in our lives. Come and join new friends and old on the spiritual path. Your leaders will be familiar to most Post-Convention Conference goers. They will be Lorraine Sando and Cindy Gutfeldt, and they are looking forward to an exciting conference. Plan to arrive Sunday evening so we can start promptly on Monday morning, June 30. The conference will end after breakfast on Friday, July 4.

Please send a registration fee of \$15 with the form below to Nancy Perry, Executive

Secretary, Board of Education, 48 Sargent St., Newton, MA 02158. This fee will be nonrefundable after June 1. The balance of the fee (\$85 for vacationers, \$100 for Mini-Conference participants) will be due on arrival at Fryeburg.

The Fryeburg New Church Assembly was founded for study and instruction in the doctrines of the Christian religion as revealed in the writings of Emanuel Swedenborg. The regular three-weeks session is held in August each year. It has long been the hope of the Assembly officers to make greater use of this wonderful facility, and we are pleased to be able to offer this post-Convention week.

The site leaves very little to be desired. Rooms will be provided with necessary bedding, but vacationers are asked to supply their own towels. All meals will be served at set times in the dining hall. The Saco River runs along the edge of our property providing clear, crisp and safe swimming and canoeing. The White Mountains are majestically in sight and easily reached, the woods are quiet and fragrant. On cool mornings and evenings, wood fires crackle in the two magnificent stone fireplaces. The carpeted lecture hall is climate controlled. Conversations can be shared on the porch, sun deck or shaded front lawn. Nearby North Conway and, in fact, the whole of Mt. Washington Valley, offers in addition to spectacular sightseeing a wide variety of excellent gift shops and exciting restaurants.

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Please sign me up for the post-Convention week at Fryeburg.

Name \_\_\_\_\_ My \$15 registration  
Address \_\_\_\_\_ fee is enclosed.

I wish ☐ to participate in the Mini PCC program.  
I do not wish ☐ to participate.

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## WE GET LETTERS

### Sometimes Stars Open Doors

Dear Paul:

I have been wanting to write for some time to tell you how much I appreciate the articles you write in the *Messenger*, and your booklets published from time to time. One of my favorites: "Insight into the Beyond."

But what deeply impressed—and moved—me was the brief article you wrote for the Christmas *Messenger*. My first reaction was "How obvious! Why has no one ever suggested this before?"

Scientists and theologians vie with each other trying to find the explanation of the star, particularly, but never before have I met with the suggestion that the shepherds and the wise men had a spiritual revelation bestowed especially on them (the two extremes of intellectuality!)

Well, thank you for sharing this wonderful enlightenment. It opened another door.

Gratefully,  
Hilda M. Cuttle  
Vancouver, B.C.

### Swedenborg's Life Story

Dear Paul:

It was a pleasure to read your February editorial about my good friend Norman Turner's article on Swedenborg biographies.

One of the questions you mention is whether Swedenborg did ever "risk sending copies of his theological works to the Roman Catholic Clergy." The answer to that question is YES.

Cuno wrote to Swedenborg in 1769 about the fact that Swedenborg had distributed books "among the clergy of every denomination in this city, not only among the Reformed, but also among the Roman Catholics" (Documents II p. 468). (The city was Amsterdam.)

You raise the question of why the writings do not say more favorable things about the Jewish faith. I am glad you raise this important question. I have at last completed a paper in which I undertake to demonstrate that the writings are not anti - Semetic. I have talked to Jews and others who were troubled about certain sayings in the writings.

Does the prophet Jeremiah speak favorably of those people? Obviously not. But the whole of that severe and withering book of Jeremiah is pervaded with the Divine love!

"As many as I love, I rebuke and chasten". (Rev. 3: 19) "Rebuke a wise man, and he will love thee." (Proverbs 9: 8. See Also 28: 23).

There is infinitely more wisdom (*and love*) in what the Scriptures say than in what we sometimes feel they *ought* to say.

Don Rose  
Pittsburg, Pa.

### High Level Radiation

Dear Mr. Zacharias:

This is in response to the article entitled THE NUCLEAR POWER ISSUE in the *Messenger* of February, 1980.

I am in complete agreement with Susan Turley - Moore when she spoke of the desirability of promoting the insulation of homes and buildings, and the use of solar heating and wind power. At one time some of us thought that gasohol would be one means of lessening our dependence on oil from the Near East; however, it has been determined that it takes 1½ gallons of liquid fuel to produce 1 gallon of the alcohol used in gasohol. So, that's a losing game; counter-productive the engineers call it.

As to Nuclear Power I, too, for some long time was most apprehensive. But I have been fortunate in coming in contact with several people of knowledge who have no personal interest in promoting Nuclear Power — no money invested, no employment involved, nothing to slant them towards Nuclear Power — who have convinced me that I was just being afraid of the unknown. Do you realize that when you are in high mountain areas — Switzerland, Colorado, Wyoming, and many other places — you are being subjected to more radiation than anyone in the Three Mile Island incident? Ralph Nader, when he hurried by plane to Three Mile Island was, while flying at high altitude, subjected to considerable radiation.

One must be wary of the reports. The authors thereof mostly have axes to grind.

Sincerely yours,  
Marie E. Spaulding,  
Springfield, Illinois

### 1980 ASSEMBLY CANCELLED

The New Church World Assembly, scheduled to be held in England this summer, has been cancelled due to insufficient registrations.

## ADVANCE CONVENTION REGISTRATION

Wellesley College, Wellesley, Mass.

June 25 - June 29, 1980

Name: \_\_\_\_\_

No. & Street: \_\_\_\_\_

City—State: \_\_\_\_\_, \_\_\_\_\_ Zip: \_\_\_\_\_

Accompanied by:  
Names

Relationship

Age of Children  
Attending


Boston Pops tickets wanted \_\_\_\_\_ at \$9.50 each. Total \$ \_\_\_\_\_

Mode of transportation \_\_\_\_\_

Arrival _____ (Date & Time)	Departure _____ (Date & Time)
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Please give date and time of arrival in Boston as well as mode of transportation, so we may anticipate your arrival time at Tower Court Residence Hall on Wellesley College's campus.

Please also advise us of any special medical or dietary requirements you may have. Convention registration will be in the lobby of Tower Court Residence Hall. An elevator is available to reach the rooms above.

### RATES

Room and board will be \$20.00 per day, per person. There is no price break on double rooms. Double rooms are scarce as well, so book early. There is no charge for babies in arms. No cribs are available at the College.

### REGISTRATION FEE

Registration fee is \$15.00 per person for those 18 years old or older until June 1st. After June 1st the fee is \$25.00. This fee helps cover cost of receptions, meeting rooms, and other activities. Convention's night at the Boston Pops Symphony is on Saturday, June 28th. Ticket reservations must be made at the time you send your advanced registration. The Boston Pops is a unique tradition among Bostonians and has a new conductor, John Williams, who replaces the late Arthur Fiedler. Tickets cost \$9.50. Please add this amount to your registration if you wish to attend. Tickets are available only on advanced sale basis. No tickets will be available after June 1st. Transportation by chartered bus to Symphony Hall from Wellesley College and return will be provided. Make registration and Boston Pops ticket checks payable to: "The Swedenborgian Church."

### AUTO PARKING

Ample parking space has been made available near Tower Court Residence Hall for Conyention cars. Lots are patrolled by campus police. Travel trailers cannot be accommodated unfortunately. No camping is permitted on the Collège grounds.

### DIRECTIONS TO WELLESLEY COLLEGE

At the time we acknowledge reservations we will include travel information from airport, train and bus in Boston to the Wellesley College campus.

Send this registration form with your deposit and Boston Pops ticket request and payment to:  
The General Convention Central Office, 48 Sargent Street, Newton, Mass. 02158

## FROM CHURCH RECORDS

### BIRTHS

**KLASSEN** — A daughter was born to Don and Donna Klassen, New Hamburg, Ontario on March 4, 1980.

**WOOFENDEN** — A son, Jason Ives, was born to Trevor and Lynn Woofenden of Bryn Athyn, Pa., on March 1, 1980.

### BAPTISMS

**FOULK** — Mrs. Mildred Foulk was baptized into the Christian faith and confirmed into the New Church at the Philadelphia Church on January 27, 1980, the Rev. Richard H. Tafel officiating.

**FURNESS** — Eric Allan, son of Mr. and Mrs. Michael Furness of Augusta, Maine, was baptized into the Christian faith at the Fryeburg New Church on January 27, 1980, the Rev. David L. Rienstra officiating.

### MARRIAGES

**MURRAY — CARR** — James Scott Murray and Susan Frances Carr were married in the Church of the New Jerusalem, Elmwood, Massachusetts on November 11, 1979, the Rev. Arvid Anderson officiating.

**SIEBERT — WEDEL** — Ted Siebert of Pawnee Rock, Kansas, and Lavine Wedel from Larned, Kansas, were married in the Wayfarers' Chapel, Palos Verdes, California on February 14, 1979, the Rev. Galen Unruh officiating.

### DEATHS

**BELKNAP** — Mrs. Howard (Sybil Stearns) Belknap, of Elmwood, Mass., died on January 21, 1980.

**BURDETT** — Charles F. Burdett II, of Boston, Mass., died on February 22, 1980. A memorial service was held in Woburn, Mass., on March 1.

**DEWEY** — Blanche Dewey of Los Angeles, Cal., died on January 2, 1980. Rev. Edwin Capon conducted services for members of the family on January 6, 1980.

**HODGDON** — Mrs. Beverly Hodgdon of Fryeburg, Maine, died on February 12, 1980. Resurrection services were held at the Fryeburg New Church on February 15, the Rev. David L. Rienstra officiating.

**KEARNS** — Alvin Lee Kearns of San Francisco, Cal., died on January 15, 1980. A memorial service was held at the Lyon St. church on Sunday, January 20, the Rev. Edwin Capon officiating.

**MacPHAIL** — Gordon MacPhail, 82, of Kitchener, Ontario, died on February 21, 1980. The resurrection service was held on February 23, the Rev. David Woeller officiating.

**STEVENS** — Charles F. Stevens, Fryeburg, Maine, father of Mrs. David Richardson, died on February 17, 1980. Resurrection services were held on February 20, the Rev. David L. Rienstra officiating.

## A.N.C.L. FEBRUARY 1980 RETREAT

Sixteen Leaguers and four grownups from Maine, Massachusetts, Connecticut, New Hampshire and New York attended a retreat in Bremen, Maine, Feb. 17—20, at the home of Mr. and Mrs. Stewart (Skip and Lynne) Perry. There couldn't have been a better setting. The retreat was staffed by Rev. Dr. George F. Dole and Rev. David L. Rienstra.

The topics studied were Predestination and Freedom. We learned that we are not predestined, but the Lord knows what is happening all the time — seeing it happen as a sort of continuous present, not in the past or in the future. We also learned that without freedom we would be like robots.

The retreat started Sunday evening and by Wednesday afternoon everyone was on the way home. After lectures and lunch we were all involved in outdoor activities such as skating, snowmobiling, cross-country skiing or snowball fights. Indoor people played pool, cards, computer games, ping pong, etc.

The atmosphere was organized but relaxed. Probably all the kids who attended would recommend more retreats be held at different people's homes. Thanks to all the people who helped drive and arrange transportation, and special thanks to the Perrys for the use of their home and for showing us such a wonderful time.

P.S. The food was great.

## THE UPPER ROOM

# MARY'S BEAUTIFUL TRIBUTE

*by Leon C. Le Van  
St. Petersburg, Fla.*

The little city of Bethany two miles from Jerusalem was the scene of the tenderest tribute to Jesus; for there it was that Mary anointed the Savior's feet and wiped them with the hairs of her head. The occasion was a supper at the house of Simon — "Simon, the leper" — who may have been one of those healed by Jesus in the earlier ministry.

To understand Mary's anointing of the Lord's feet, we should recall that guests in a Jewish house did not sit on upright chairs such as ours, but half reclined on small couches.

It is easy for us to form a mental picture of Mary and her loving and sacrificial action. The "alabaster box" which contained the perfume would perhaps better be described as a little alabaster casket. Alabaster was used because it was one of the best preservatives of costly perfumes. It is believed by many Bible scholars that Mary's "alabaster box" was her supreme earthly treasure, something she may have had for many years, and which she may have kept as we keep an insurance or reserve fund for our later years or in case of sickness; for the ointment was "very costly".

Mary, we believe, was fully aware of the serious dangers which threatened Jesus at this time. She knew that Jesus had recently come to Bethany to raise her brother Lazarus from the grave at risk of his own life; and we may suppose that she never went to Jerusalem without listening carefully for any indication of what the unscrupulous Pharisees and Sadducees were thinking and purposing with respect to Jesus. In recent months the signs had become unmistakable that the Lord's death was intended. Mary knew in the depths of her heart that Jesus would not survive Jerusalem again. The disciples talked, indeed, as though their Master would soon come into His Kingdom and they would sit on thrones of glory "judging the twelve tribes of Israel." But Mary, with the intuition of a woman's love, knew that Jesus was marked for death.

These were days of darkness in Mary's heart. Her happiness in seeing the Lord come to Bethany was a "joy of love" but inwardly "full of tears". The cause of Jesus was failing. He

was in Jerusalem in the midst of powerful enemies. The disciples were still dreaming of days of "glory" but Mary saw the fearful clouds.

As the setting sun sent long red shafts of light from Jerusalem's hills towards Bethany that day, Mary would see them as long, red spears slanting towards the breast of her Lord. Yes, Mary knew. There, in the large banquet chamber, sounding with festivity, the words of suffering and death echoed through the chambers of her heart. This then was the time to declare her last, unlimited devotion. The precious ointment was her one possession, her future security, her treasure, her insurance against illness and age (worth in today's coin thousands of dollars)—ointment precious and sweet above the fragrances of earth.

Mary took the little alabaster "box" from her bosom. She bent down in the shadow of her own falling hair above the Savior's feet. Nothing would be spared. With fullness of devotion, Mary would give all. One stroke—and she broke the delicate alabaster seal, and the precious ointment gushed on the Savior's feet almost as if it gushed out of her own heart.

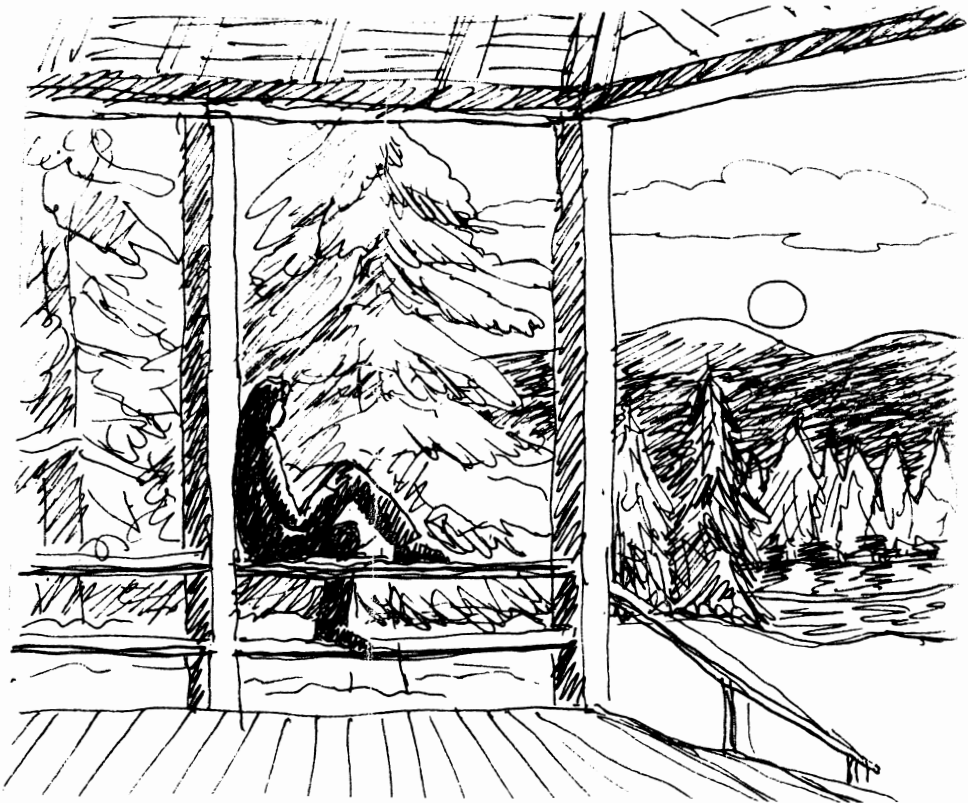
Mary ministered something far more precious than material good that day. The breaking of the "alabaster box" (which would never hold ointment again) was proof that she gave her all. There was nothing left for herself — nothing for future use—nothing to sustain her in her declining years. If higher devotion could be shown, if more love could yet be bestowed, it came now in the warm caress of her own hair with which she enfolded the feet of Jesus and wiped both the ointment and her tears. Immediately there was indignation: "Why this waste?" "Why was not this ointment sold for three hundred pence and given to the poor?"

But Jesus said: "Let her alone; why do you trouble her? She has done a beautiful thing for me. She has done what she could; she has anointed my body beforehand for burying. And truly, I say to you, wherever the gospel is preached in the whole world, what she has done will be told in memory of her."

**THE MESSENGER**

Box 2642, Stn. B  
Kitchener, Ont. N2H 6N2

**RETURN POSTAGE  
GUARANTEED**



*Fryeburg memory . . . watching the sunset from the front porch.*

*Carolyn Judson*