

The Messenger

OFFICIAL ORGAN OF THE SWEDENBORGIAN CHURCH
JULY - AUGUST 1980

Ordained Into Convention's Ministry — 1980



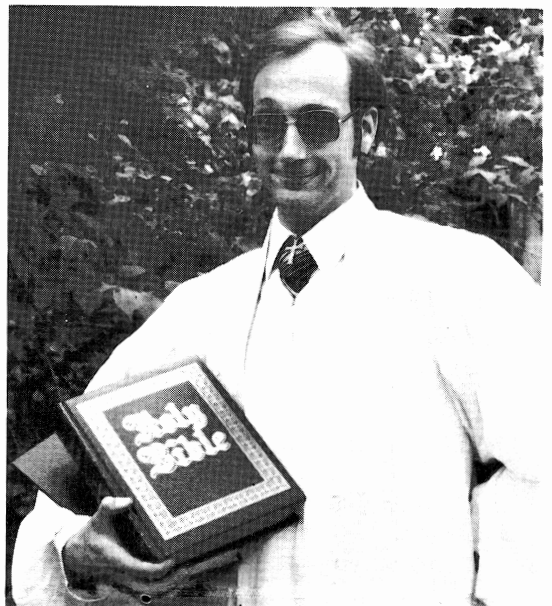
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OUR THANKS

To Robert Kirven and William Woofenden who provided most of the photographs for this special issue of the *Messenger*.

IN THE SEPTEMBER MESSENGER

The Alliance Bulletin
The Satisfactions of Retirement
(several articles)
Meeting the Public at the Wayfarers' Chapel
More Convention '80 Stories
... and more.

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Paul B. Zacharias, Editor

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Convention Sermon

MEASURED FOR A NEW DECADE

by *Edwin G. Capon*
San Francisco, Cal.

“And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.” Revelation 20:16

INTRODUCTION

None of us would equate The General Convention of Swedenborgian Churches with that New Church pictured symbolically by John in the twenty - first and twenty - second chapters of the book of Revelation. Yet I do believe we would all hope that Convention is becoming an expression and embodiment of that Church more and more. We would hope that this would be true as each passing decade gives way to a new decade. But hope is hardly enough. Can we measure our progress or lack of it? How far do we qualify for the decade of the 1980s or for any decade, for that matter?

THE BIBLICAL MEASUREMENTS

That New Church which we hope to serve and at least partially embody is described and measured in John's glorious vision of the Holy City descending out of heaven from God. Verse 16 of chapter 21 records its basic overall measurements. The city is a cube 12,000 stadia in each dimension. The King James version translates this 12,000 furlongs, about 1500 miles. Can you picture a city that has walls 1500 miles long on each of its four sides and is at the same time 1500 miles in height? And the height is not in its walls; they are only 144 cubits high, about 240 feet.

SYMBOLISM OF THE NATURAL SENSE

Of course it is not difficult to realize we are dealing here with symbolism, whether we look to the sense of the letter or to the spiritual sense. The Holy of Holies in Solomon's temple was a cube 20 cubits each way. Is John perhaps suggesting that God will dwell among men now in a much less localized way, that the city itself is both temple and Holy of Holies? Is this an image of what has already been said in verse 3? “Behold, the tabernacle of God is with men, and he will dwell with them. . .”

I have read that “the square was a Hellenic symbol of perfection”; this, too may be a part of John's picture. But what do we find when we look to deeper layers of meaning.

THE SPIRITUAL SENSE

In *Apocalypse Revealed* at #907 I read, “The reason why it is said that ‘the length, breadth, and height of it are equal,’ is, that all things of that church were from the good of love, for by ‘length’ is signified the good of love, and by ‘breadth’ the truth from that good; and by ‘height’ is signified good and truth together in every degree.” And Swedenborg closes that number with the statement, “. . . all things of heaven and of the church are from the good of love, and the good of love is from the Lord. . .”

What are the measurements of the General Convention of Swedenborgian Churches? Is our “good of love” equal to our truth in every degree? Have we the appearance of the Holy City? These are the questions to which I would like to address myself.

SOMETHING ELSE FROM SWEDENBORG

But before I do so, let me remind you of some other statements of Swedenborg which seem to me to bear on the relationship between the Swedenborgian Church and the New Church. “Love to the Lord and charity toward the neighbor are what make man new.” “Truths become new when they are initiated to good.” (#4727, #5954) If “newness” in man comes from good and if “truths” become new from good, must not the newness of the New Church, or of any church seeking to be an embodiment of it, also come from good, from the good of love? Is not greater love the need of any church in any decade?

AN APOLOGY

Apparently the philosopher, Bertrand Russell felt it was the need of the whole world, when he said in an address at Columbia University, “The root of the matter (if we want a stable world) is a very simple and old fashioned thing, so simple that I am almost ashamed to mention it for fear of the derisive smile with which wise cynics will greet my words. The thing I mean is love, Christian love,

or compassion. If you feel this, you have a motive for existence, a reason for courage, an imperative necessity for intellectual honesty." I must confess to having something of Russell's hesitancy in presenting "love" as our answer, but what can one do confronted with simple truth.

MORE TEACHING NOT THE ANSWER

As I think about Russell's hesitancy and my own, it occurs to me that that hesitancy would be fully justified if either Russell or I had intended to call for more talk or teaching about love. There has been much of that in the history of both the first Christian Church and the New Christian Church. But neither talk about nor faith in love is what is needed. We can not measure the Holy City by our talk or by faith separate from action. The key dimension would be missing.

WHERE AND HOW MIGHT CONVENTION AND ITS PEOPLE EXPRESS MORE LOVE? IN WHAT AREAS MIGHT WE LOVE MORE?

INTERNALLY

The first area that comes to my mind where we might well love more is the area of our relationship with one another in the church, the attitudes we express and the ways in which we relate. It may be that there have been fewer judgmental letters and publications in the last couple of years, but all is not yet well. For example, I have heard it said within the past few months that a certain election might split the Church. I am not suggesting that that observation is unloving, but rather that the situation it sees is unloving, if the observation is correct. Dealing with differences is one of the greater tests of love, whether the differences be doctrinal, moral, racial, economic, or political. If we cannot respond to differences within the church lovingly, where will we be able to do so.

I think love calls for us to listen to one another and to accept the possibility that another's point of view may be just as sincere and spring from just as worthy motives as ours. In any case our doctrines certainly are clear that we cannot judge another's inner state.

I know that communication and acceptance among us has improved over the years I have known Convention, but love would not yet be satisfied. Continued improvement would be a worthy goal for the eighties.

WITH THE WORLD

To be more loving towards our neighbor not only in word but in deed would also, I think, be

a most worthy endeavor for the eighties. And two avenues for this come quickly to mind: social service and social concern. By social service I mean concrete activities and programs of direct benefit to individuals or groups in our society or anywhere in the world who have some particular need or are suffering or deprived in some unusual way. I do not mean something we do because we feel better for the doing of it. But something that deals realistically with the difficulties and problems of people unable to cope by themselves. Somehow I don't see or hear of us doing as much of this even as we once did. Maybe we feel we are too small to do anything that really matters. Maybe — on the other hand — too many of us are caught up in the time-consuming demands of the fulfilled life, American style. I for one do not regret that our standard of living, materially speaking, may have to be lowered.

Social concern is something I want to say a bit more about. Compared to many of the large denominations, whose interest in and knowledge of individual regeneration may well be less than ours, we have been notably lacking in the area of social concern and action on those concerns. As Richard Tafel noted Wednesday night this point was made forcefully by Helen Keller at a Convention in Washington as long ago as 1928. Yet still today some among us argue that social questions have no place in the pages of our *Messenger* or on the floor of Convention. How can we expect to have a significant and relevant witness in the eighties if we limit our talk and our work to matters of individual growth and development? Too many large issues call for a loving approach and loving endeavor.

Late last year *Harvard Magazine*, sent to all alumni of Harvard, asked 7 Harvard faculty members these three questions:

1. What is the most important problem facing this nation or the world at the start of the decade?
2. What resolutions should we be making to deal with it?
3. How well will we have coped with the problem by the end of the eighties?

Their seven answers, in themselves interesting, clearly paint a world with serious, even race - threatening problems.

A professor of psychiatry writes, "I can't think of any problem more serious than that of food — its aching absence for millions and millions of human beings in every continent." A professor of science worries about species

extinction; he writes that by the late 1980s the extinction rate could easily rise to ten thousand species a year (one species per hour). The Dean of the Faculty of Divinity believes that the most important problem. . . is an enormously uneven distribution of wealth in the context of increasingly salient limitations on available resources. He comments that "The complexity of technical issues should not be allowed to obscure the fact that even very limited long-term redistribution of wealth will require reduced consumption on the part of the well-to-do." And I feel sure that in this context most of us fall into the category of the well-to-do.

Several professors' answers are difficult to state briefly. An Economics professor calls for the extension of democracy to our economic institutions. A Professor of Philosophy sees great danger in increasingly turning to government to solve our problems, particularly when they be problems of special interest groups. And a Social Sciences Professor believes that our country must become less truculent in foreign affairs.

The final answer to our three questions comes from a Professor of Environmental Engineering who claims that the next decade will be the crucial one in determining whether or not the 21st century will be worth leaving to our children. Mass poverty he believes to be the great danger, a very important domestic problem for the United States, because it threatens to engulf us in an endless series of conflicts, revolutions, coups, and wars, that could ultimately result in the United States being surrounded by countries hostile to us and our way of life.

Which professor has come closest to stating mankind's most important problem at the beginning of the 1980s is not necessary for us to decide. Nor must we wonder why none of the professors mentioned the energy crunch. Rather does the seriousness of these and of other like problems we see around us call for the application of Christian principles and Christian lives to their solution. Bertrand Russell's words at Columbia are at least as true today as when they were first spoken.

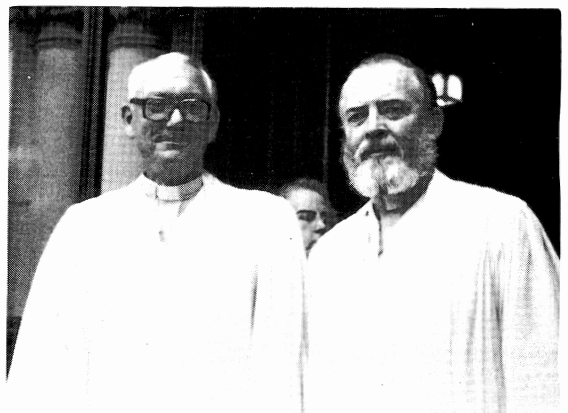
A REALISTIC RESPONSE FROM CONVENTION

If Convention were a larger organization, it might make sense for us to set up commissions or task forces to address themselves and their efforts to some of the problems I have spoken of. But I do not see us as having the resources

for elaborate denominational activity, though our membership in the national Council of Churches does make available to us Christian studies on major social questions as well as avenues for Christian service. What does make sense to me is attention to these problems in the *Messenger*, in our study programs in our local churches, in our sermons, and at Convention. Perhaps most of our mini courses should have such a focus. It would then be incumbent on the individual New Church person to find places and ways for loving the world in a more informed and effective way. How much or how little this might accomplish is impossible to say. But we and our Church would become more a part of the world where alone the fullest regeneration must take place rather than isolated from it in partial irrelevancy. In *New Jerusalem and Its Heavenly Doctrines* Swedenborg writes, ". . . in order that man may receive the light of heaven, it is altogether necessary that he should live in the world, and in offices and business there. A life abstracted from worldly things is a life of thought and faith separate from the life of love and charity, in which life the will of good and the doing of good to the neighbor perishes."

CONCLUSION

I suppose most of us from time to time ask ourselves or are asked what shape Convention is in. I doubt whether we think of the dimensions recorded in the Apocalypse at such times. But perhaps we should. Perhaps we should ask the question in a slightly different way. What is the shape of Convention today? What — above all — is its length? And are its length and its breadth and its height all equal?



Eric Zacharias and Edwin Capon after the Sunday service.

President's Address

THE PROMISE OF OUR FUTURE

*by Eric Zacharias
Pretty Prairie, Ks.*

This is our first convention in a new decade. Not long after the first of the year, in conversation with a friend, I made the remark, "Now is the time to take the advantage of a new beginning." The response came back, "What is so different about this year? Our problems will be the same — perhaps even more difficult than before."

The beginning of a new decade does not shut the door on persistent old problems, to be sure, but for the sake of our mental and spiritual well-being we need to have these opportunities to say to ourselves, "Let's put some things to the past which belong to the past — and give thought to fresh beginnings."

Philosophers, economic, political and church leaders have all taken their turn to diagnose the past and to prognosticate the future. Marvin Stone, editor of *U.S. News and World Report* wrote, "There is a nagging question to be answered: Is this still the country that survived the bloody snows of Valley Forge, a Civil War, the collapse of 1929 — the country that carried the banner of freedom for 200 years, and gave its own prosperity generously to much of the world?"

It is if we believe it is. We have lost our innocence. We have been through a lot, and will have to endure a lot more . . .

We should have no illusion about the difficulty of making a comeback in the 1980s. It can happen, if we want badly enough to make it happen."

The columnist and educator, Max Lerner, writes, "The violence and excesses, the uprootings and unravelings of our culture are best seen as the agonizing inner changes of a social organism as it moves toward a higher degree of complexity. They are evidences not of a senile but of a still - adolescent society, not of a dying civilization but of one that has not wholly found itself. If America dies, it will not be of a running down of energies but of an explosion of energies."

Is the sense of these words really so different from that expressed in the Gospel of St. Matthew? "For then shall be great tribulation, such as was not since the beginning of the world to this time . . . For as the lightening cometh

out of the east, and shineth even unto the west; so shall also the coming of the Son of man be . . . Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven . . . and then shall appear the sign of the Son of man in heaven." 24: 21 - 31

The church, too, in recognition of its responsibility to the world, this society of ours, which finds itself in the turmoil of frightening and uncertain change, is attempting to respond to the spiritual needs of its people. An example of this response is to be seen in a conference to be held in Toronto, Ontario in October of this year under the title, "North American Consultation on the Future of Ministry — toward creative ministry in an age of ambiguity." Here workshops will be given to such topics as, "Theologizing in a Changing World and Church", "Clergywomen in a Changing Church", "Ministry in a Revolutionary Society." These are three. There are fourteen other areas of the contemporary church that will be presented for study. It is my hope that several of our ministers will attend this conference sponsored by the Canadian Council of Churches and the National Council of Churches of Christ in the United States.

What does all this mean for us? What is the focus of our church life to be? What is our role in the decade of the 1980s? I see two threads weaving their way through the years of this decade. The first of these two threads is drawn through the fabric of the 80s by our willingness and determination to deal constructively with our in - house issues and concerns.

In the writings we read that, "It is a law of the Divine Providence that man should act from freedom in accordance with reason." As I view the programs of our Convention, I believe that we have adopted this particular law of divine providence as our cornerpost. The philosophy of Urbana College, for instance, states, "Persons have an innate capacity to think rationally and to act from freedom according to reason; that is, to process perceptions, to impose order on them, and to build concepts based on these perceptions."

This is a concept that carries with it far reaching implications — implications for our

personal fulfillment, for our Church and for the larger society. Indeed, it stands at the very center of what we are as persons and as a church. And still I must ask, "What does this really say about us as persons — about our responsibilities, about our potential, about our role in this new decade?"

Does not this law of the Divine Providence open the door to venture with lively step into such areas as the authority of the writings, human sexuality, new dimensions of ministry, the exploration of the dynamic of worship and the strengthening of our relationships with the Lord and the building of a more effective church.

Leon Uris, the author of such books as *Exodus* and *Trinity* in a Commencement address given in Ohio just a few weeks ago urged upon his audience the need to become intimately acquainted with the life of the inner world. All of our 20th century technology, he continued, can never take the place of that. It is the power of the Lord's Word that draws us into this inner life of the spirit. It is the teachings of the Second Coming of the Lord that illuminate this inner life.

It is my hope that as a church we can and will continue to explore the highways, the alleys, the plains and the mountains — yes, even the vast wilderness areas left to us in God's Word and in the writings so that we in our time and our children and their children may walk into the ever brighter light of the Lord's love.

Helen Keller, whose centennial we observe during this convention, was led by the Lord into the light of this inner world and it changed her life. The poster which was prepared by the Swedenborg Foundation for display in public places has on it her testimony. "One thing I know . . . Whereas I was blind — Now I see."

This first thread, then, that I see drawing us through this new decade is a responsibility we have to ourselves. The second one is one that we have toward others. We must more effectively make known to the world the good news that the Lord is present in the world in a new and vital way. To say this — even though we may shout it from the house - tops is not enough. It is said best by what we are as persons — in the quality of our actions.

Each of us must be a witness to the Lord's presence here and now. We worship the Glorified Lord. At the same time, we must be prepared to crack the shell of our traditions to honestly test our assumptions. It means that we take heart, joy and encouragement from the Lord's words, "Be of good cheer, for I have

overcome the world" — and also be prepared to carry our fair share of the grief, the hurt and pain of a suffering humanity.

We do have our opportunities. Literally thousands of new people come into contact, at some point, with Urbana College each year. Some are students, some are faculty, some are attendants at conferences on weekends. To the degree that this College is the institution we want it to be, for some of these people the experience will be more than a superficial introduction to 128 acres of campus grounds. It will and it can be an introduction to a significantly new approach to life.

The Wayfarers' Chapel beautifully illustrates the lesson of correspondence between the world within and God's creation. The worship folder states, "We want to share with all wayfarers along life's path our conviction that there is an integral relationship and harmony between the beauty of God's natural world and the inner world of our Spirit and personality."

This past June 8th, Gus Ebel and I participated in the dedication of a very fine retreat and camp facility constructed on a lake front near Cincinnati by our friends of the Kemper Road Center for Spiritual Growth. Very briefly, I mention other accomplishments and opportunities. The Department of Publications has worked hard this year in its preparation of materials related to the commemoration of the Helen Keller centennial. Our Society at LaPorte, under the leadership of its minister, Eric Allison, has increased its membership by

(Cont'd on page 175)

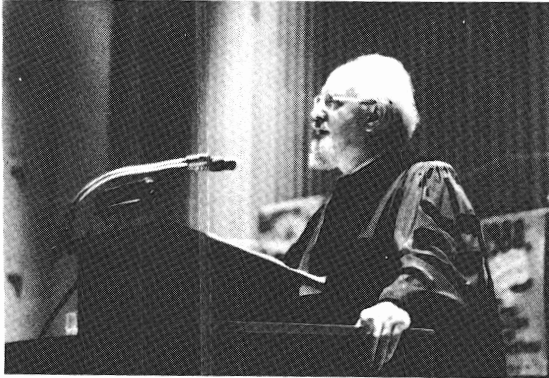


The ordination service, Rev. Eric Zacharias officiating.

Graduation Address

CHALLENGES AND POSSIBILITIES IN THE 80's

by Robert Kirven
Newton, Mass.



"... a future so exciting that its possibilities are unimaginable."

A couple of years ago Carl Yenetchi came back to school in the Fall and remarked that everything he had heard over the summer gave him the impression that the Swedenborgian Church had passed the bottom and was on the rise. After all the years of declining statistics and gloomy forecasts made on the basis of those statistics Carl's remark was refreshingly optimistic. Since then whenever I have heard of a number of confirmations in some church, or news of new activities, I recall Carl's words and think to myself he may have been right.

Now I know that a sprinkling of new members and a few innovative programs are insufficient evidence for a conclusion that the years of declining statistics have ended and everything is going to be bigger and better and rosier from now on. Nevertheless, a conviction has been growing increasingly certain in my mind that the time that our church has been looking forward to for so long — the time symbolized by the woman's release from the wilderness, the coming of age of the New Church — has in fact begun.

This conviction is at the same time joyous and troublesome. It is joyous because my deepest feelings about what a good and happy future would be are recorded in Swedenborg's description of the coming New Church. It is a troublesome conviction, because it is very possible that the New Church that will be the

central reality of the future could be growing into realization without us, without our even being aware that anything's happening.

History — especially Biblical history — is full of models of such a situation. When the Lord, in fulfilling his promise to Abraham, sent Moses to lead Israel through sea and desert and battle from slavery to the Promised Land, Moses had not only to lead them but to coax and cajole and practically drag them because their faith in the promise had grown dim. Later, when the Lord fulfilled his age-old promises by coming into the world as a human, faith in the promise had become so ritualized and rigid that the fulfillment could not be recognized. Similarly with us, the actualization of our hopes and dreams for the future could take forms that we have not expected and might not recognize for what they are. A couple of new books point to signs of the emergence of a new age pervading virtually every aspect of our culture. Perhaps it is surprising, but perhaps not, that one of the facets of culture which shows the least evidence of transformation and renewal is the church.

The books I am talking about are *The Third Wave* by Alvin Toffler, author of *Future Shock*, and the *Aquarian Conspiracy* by Marilyn Ferguson who is one of the best science reporters writing today. During the summer I expect to review and compare these two books for the *Messenger*, but I mention them now as leading examples of a growing awareness that "the times, they are a - changing" and changing more rapidly and more extensively than times have ever changed before.

Swedenborg's version of a new age symbolized by the New Jerusalem has, or should have, prepared us for a period of momentous or even cataclysmic change, but it is possible we have waited for change so long that we expect it to be just a shiny new model of what we have always been used to. However, the Lord has said of the new age, "Behold I make all things new," and "new" means something different from the old!

Marilyn Ferguson, the science reporter I mentioned, has discovered a surprising unanimity among researchers and practitioners working unknown to each other in the same field, and an even more surprising convergence of fields that long have been irrelevant to each other; and this unanimity and convergence tends to validate a certain set of new visions, theories and techniques which together constitute radically new ways of being, of doing, and of self - understanding. On a first reading, I immediately noticed many similarities between the new life that she envisions and Swedenborg's description of the New Church. The vocabulary, models, and imagery is different, but the basic vision is remarkably congenial. Most of the new developments in science, healing, and education, which have excited me as signs of the coming-of-age of the New Church appear in her book. The existence of such books, and the existence of the new developments that they report, suggest that there may be guideposts toward "Onward" and roadsigns giving directions to "Upward". Just as Swedenborg developed his early theories, and illustrated his later ones, out of the physiology and other sciences of his day, our contemporary research and practices may have given us material and psychic landmarks which can help us chart our spiritual explorations into the unknown future.

This possibility—or probability, as it seems to me—is really exciting. It is almost as exciting as the challenges to past and present ways that are presented to us in the diligent enthusiasm of our seven-member class that has finished a year of study last month. Between them, these challenges and these possibilities are sending me into the summer with a determination to plan some thrilling developments in our school program, to present to the faculty next fall for consideration.

Don't worry about too much innovation, or too radical departures. Look at our gray beards, and heads with gray or spaces where gray might have been, and you can be sure the past grips us too firmly to allow any total escapes from our past and present. My greatest concern is whether we can be radical enough. The years of our church's greatest growth were years when our people seized upon startling innovations and challenged the cultural past and present of their age. If we would emulate them, we must not say what they said a century ago, but do what they did then—challenge the past and the present by opening a path to the new, to the unknown future.



SSR graduates receive their diplomas from President Robert Kirven.

But for now, I want to make just one point. These three graduates—Sue, Gladys, and Carl—are vivid illustrations that we have been doing something right. They have shown themselves to be good students, learning what we had to teach, making it their own, and already starting to grow beyond it. They know their Swedenborg. They can answer a lot of tough questions about what he said and what he meant, and they know how to find answers that they do not know now. Also, they know quite a lot about how to put our traditions and teachings to use—how to help people employ them in meeting life's problems and in negotiating the changes of personal and family growth; how to use them to gain perspective and illumination on issues affecting our nations, our communities, our churches; how to translate them into living liturgies of comfort, of hope, and of praise.

Gladys, Carl, Sue: I want you to know, at the commencement of your ministries, that you can face your unknown future with confidence that you are well - prepared. And all of you to whom they will minister can have confidence in them—not only because of their preparation, but because of their character and strength.

The students who are continuing, and the new books and developments I've been talking about, are vivid reminders that we can and must continue to move forward next year, and every year as far into the future as human eye can see. And what I see through the mists is a future so exciting that its possibilities are unimaginable. "Eye has not seen, ear has not heard, the things that God has prepared for them that love him."



S.S.R. students (l. to r.) Kei Torito, Rachel Martin, Paul Martin, Christian Mania, Ted LeVan, Patrick Duvivier, Pierre Cardea, Paul Guinta and Stephen Ellis.

Council of Ministers Report



C.O.M. Secretary Dick Tafel Jr. reports to the delegates.

A controversial program from public television, *Choosing Suicide*, was shown to the Ministers and Spouses Monday night. The program was a documentary about Jo Roman, a 62 year old woman who committed suicide last year after conversations about her decision with friends and family—conversations which were video - taped at Mrs. Roman's request. Her conception of what she calls "rational suicide" touched on many topics involved in ministry, but the program was especially interesting because Jo Roman was the daughter of the Rev. C. W. Clodfelter a Convention minister who served in Connecticut and later in Lancaster, Pennsylvania. A discussion on the Phil Donahue show in early June referred to this fact, increasing the importance of our

ministers being aware of the program's contents.

Following a viewing of the program, plus a one - half hour panel discussion of it—also broadcast on PBS—the Ministers and Spouses met Richard Ellison, the producer of both the program and the panel discussion. Mr. Ellison had a long personal friendship with both Mrs. Roman and her husband, and from this and notes from parts of the taping which did not appear in the program was able to answer a number of questions of interest to the ministers.

The discussion was extremely interesting, dealing with a complex range of interlocking problems. Although Jo Roman recalled her father with affection, according to Mr. Ellison, she had in her own mind been an agnostic or



Chairman Randall Laakko was busier than usual this year.

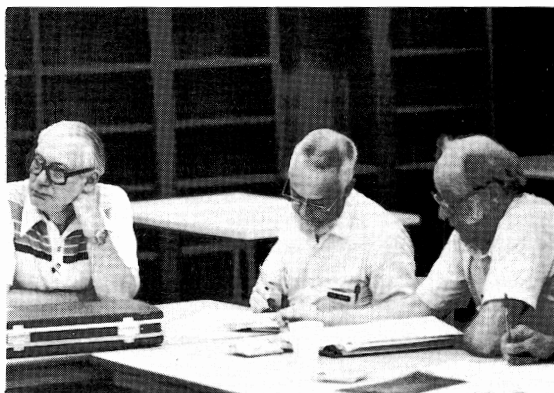
atheist since about the age of ten. She was reported to have said one time that she did not think it made much difference what people believed about life after death. Her carefully thought out reasons for suicide, involving the concept of rational suicide itself, and her discovery that she had cancer, raised several issues that were seen in different members of the group. But if the discussion was inconclusive, it was very stimulating.

TUESDAY BUSINESS SESSION

After spending Monday morning and afternoon with their Spouses and Dr. Chow, and the evening with Mr. Ellison and the videotapes, the Ministers began the Council business sessions Tuesday morning. There were a number of communications, as usual. Two of special interest included the resignation from Convention's Lay Ministry in May by Milton Honemann, and the withdrawal from Convention by the Baltimore Society. The Baltimore congregation voted on June 1st to withdraw from Convention for the purpose of aligning themselves with the General Church. The letter reported the vote as being 23 in favor of withdrawal, no votes against and one abstention.

The Council's Committee on Worship reported the current state of their development of the new loose-leaf *Book of Worship*. Negative reactions to the size and weight of the binder displayed at Convention last year had sent them on a search for a smaller and lighter weight book which they displayed. The Ministers were favorably impressed, and voted to ask General Council to provide for the publication of the book as soon as possible. General Council's favorable action is reported elsewhere.

Of particular interest was the consideration of four applicants for ordination: Carl Yenetchi, Susan Turley-Moore, Gladys Wheaton, and Gertrude Dole-Tremblay. The first three had completed a full course of training for the ministry at SSR (celebrated in graduation services on Thursday night) and Mrs. Tremblay had taken the school's Comprehensive Examinations at the request of the Committee on Admission into the Ministry, and completed further studies under the supervision of SSR. Carl Yenetchi's request for ordination came from the Elmwood, Massachusetts New Church, and the three women candidates were requesting ordination on the basis of a Plan of Ministry. The



Eric Zacharias, Bill Woofenden, and Cal Turley: a study in concentration.

procedure for admission on that basis was added to Article V of Convention's Constitution at the 1969 Convention but had not been used until this year, so the procedures for the Council of Ministers' recommendation were developed with particular care. Each candidate's Plan of Ministry was discussed with the candidate by the Council before the vote was taken on the Council's approval of the Plans — that approval being necessary before the recommendation for ordination could be considered. The next day, all three Plans were formally approved, and all four candidates were recommended to Convention for ordination.

The letter from Baltimore, combined with the report of Convention's Board of Conciliation and Disciplinary Procedures concerning the Boston Church's call for one year of the Rev. Harold Cranch, a priest of the General Church, and other matters in President Eric Zacharias' report, prompted extended discussion of the Ministers' view of Convention—General Church relations. This discussion occupied much of Tuesday afternoon, most of Tuesday evening and two subsequent special meetings held after Convention functions. The discussion resulted in a statement by the Council which will be sent to all Churches with some further explanation by President Zacharias.

—Robert Kirven

C.O.M. ELECTION RESULTS

Chairman: Randall Laakko
 Secretary: Richard Tafel Jr.
 Executive Member: Robert Kirven
 Convention Preacher 1981: Eric Allison
 Convention Preacher 1982: Andre Diaconoff

Highlights of the Convention Meetings

The 1980 convention business was divided into three sessions, on Thursday morning and afternoon, and on Saturday morning. In between were sandwiched all the other facets which make our conventions so memorable and enjoyable, if at times somewhat fatiguing!

At its Thursday morning session a Credentials Committee was appointed, and delegates were asked to sign the register as soon as possible. The Advance Reports—duplicated and distributed—were accepted by vote. Our treasurer reviewed his current report and warned that the Convention's finances had shown a definite downward turn during the past decade. Concern about how wisely we are spending our substance was expressed; the answer may be in the work of the newly-formed Resources Utilization Committee.

The Council of Ministers recommended that David Sonmor, of Western Canada, having last year been made an authorized candidate for the lay ministry, be consecrated as a lay minister, to serve in that area; Convention's vote was unanimous. Article I, Section 2 of the Constitution was amended to permit affiliation of members-at-large. The Convention also greeted Zillah May, a lovely visitor from the Australian New Church. An invitation to hold its next annual session at Urbana was received.

That afternoon the report of the Nominating Committee was heard, and nominations called from the floor. On the recommendation of General Council endorsement of the ERA amendment was again proposed, and this year the vote carried 64/18. Further recommendations from the Council of Ministers were the removal from the roll of lay ministers of the name of Milton Honemann, and the ordination of Susan Turley-Moore, Gertrude Dole Tremblay, Gladys Alice Wheaton and Carl E. Yenetchi. The Convention stood for a moment

of silence to honor the memory of John Jeffery, devoted lay minister, for his work in Western Canada. After much study by the Council of Ministers, Article V of the Constitution dealing with ministry underwent substantial change. Convention voted its approval.

Saturday morning's session brought a demonstration of the new loose-leaf Book of Worship which has been so long in the making, and is now nearing completion.

Elections were held with a minimum of balloting. A Statement by the Council of Ministers concerning the strained relationship between the General Church and the Convention was read and distributed, and provoked much serious discussion. Referral of the document to General Council was voted. Convention voted to change the provisions of the Rice Legacy, stipulating that the income be expended in fitting up, replenishing, caring for, and maintenance of the library of the Theological School. The Sunday School Association reported renewed efforts to increase communication between the Association and our Churches, and noted the sale of almost half the Dole Notes printed. In this celebration of Helen Keller's 100th birthday, the Convention voted to underwrite a gift of \$1,000 to Perkins Institute for the Blind for the education of blind children, and to use the pages of the *Messenger* for an appeal for this purpose. Reports were heard from the League, from Almont, Fryeburg, and Santa Cruz, California. In closing, the Convention passed unanimously a resolution to express gratitude to the Massachusetts Association for its care and support of this convention.

Ethel Rice
Convention Secretary.



A portion of the 200 delegates and friends.

Convention Meetings of General Council

General Council met twice during Convention week.

Two members of the Committee of Worship presented recent developments in the production of the new Book of Worship. A new binder, smaller and easier to handle, has been found which has the approval of the Council of Ministers. Acting on a recommendation from the Council of Ministers, General Council voted to authorize an expenditure of approximately \$25,000 as a deferred charge to cover costs of printing the contents of and purchasing McBee Binders for up to 2500 copies of the new loose - leaf Book of Worship. Council voted that when the new book is ready in the fall, Convention is to make a gift of one copy to each church and organization group and offer a cut price of \$12.00 per book for sixty days; \$15.00 per book will be charged after that period.

The President reported the receipt of a letter from the President of the Baltimore Society, notifying him that the Society has withdrawn from Convention as of June 1, 1980 and has aligned itself with the General Church. Since the Society has been a member of the Mid-Atlantic Association, it was voted to forward the letter to that body as a matter of its consideration, asking that General Council be informed of any action taken.

The President reported that he had asked Adolph Liebert, Stewart Poole, Frederick Perry and August Ebel to act on the Investment Committee and all had agreed to do so.

The Treasurer reported that further budget cuts had been received from the Board of Publication and one small increase was noted in Schedule D. After all adjustments had been made our proposed budget deficit is \$19,441. The secretary was asked to write to the various boards and committees expressing our appreciation for their diligent stewardship.

Rev. Harvey Tafel, presented to General Council a Set of Bylaws for the Wayfarers Chapel. Since the Council had not had time to study these, they were received for study and adoption at the Winter meeting.

Mr. Frederick Perry and August Ebel were asked to be Trustees of the Building Fund along with Adolph Liebert.

The Committee of John Keller, August Ebel and Stewart Poole reported that they had read the Internal Revenue Service Ruling on the Pooled Income Fund and found all was in order.

The location and time of the winter meeting of General Council was discussed. We had received an invitation from Kemper Road Centre to use their facilities "By The Point". The preference was for January 22 - 24, 1981. The final decision for date and location was left with the executive committee.

It was decided to accept the invitation from Urbana College and the Ohio Association to have Convention 1981 at Urbana College. The date was set of June 21 through 27, 1981. Feeling a need for some further research into the idea of not having convention meet every year, the Resource Utilization Committee has been asked to discuss this concept and report back at our winter meeting.

General Council voted to express their agreement with the paper issued by the Council of Ministers to Convention on the strained relationship between General Convention and the General Church. The President was asked to write a Pastoral Letter, giving some specific details that had prompted the preparation of the paper. The letter is to be sent to all groups affected along with a copy of the paper. It was felt that this was necessary in order that all parts of the country be aware of the situation.

It was moved and seconded to underwrite a donation to the Perkins Institute for the Blind of \$1,000 for teaching blind students. Council requested that the motion, as it was given on the floor, be printed in the *Messenger*, asking for specific donations for this very worthwhile cause. If the donations are more than \$1,000, all monies received will be forwarded to the Institute.

Rev. Dick Tafel reported that their camp site "By The Point" is ready on schedule for camping this summer and will be completed under budget. The secretary was asked to write a letter to Kemper Road Centre congratulating them on a very successful project.

Ethel Rice
Grace Sudden

MORE THAN SURVIVAL...



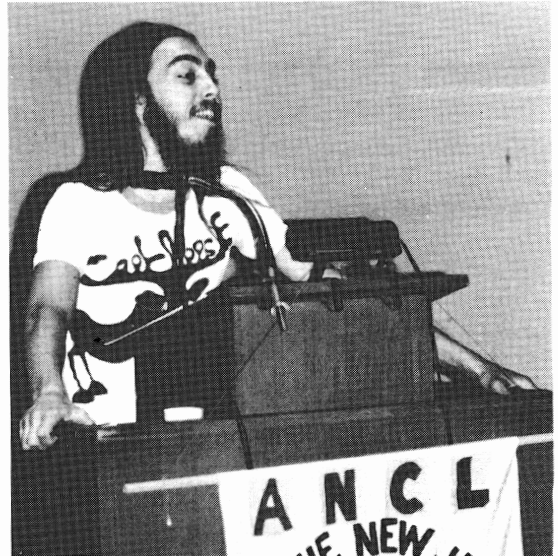
"We're going to make it!"

Convention delegates heard several encouraging reports from Urbana College leaders. Dean of Students Barbara Mackay emphasized the strong and continually improving student-faculty relationship. There is a healthy atmosphere on the campus of Urbana College; students perceive the faculty members' concern for them.

President Lawson Pendleton said, "You can be proud of Urbana College. We are interested in more than survival. We are going to make it!" Pendleton told the delegates about a recent visit from the North West Accreditation Committee and its favorable response to the College's recent improvements. While the College had a deficit of \$517,000 last year, this year a modest surplus is anticipated. All debts are being paid off on schedule. Total enrollment on all campuses last year reached 750, and projections are that this figure will be matched or exceeded in the coming year. 148 students graduated from Urbana College in the spring of 1980, the largest graduating class in the history of the College. Pendleton concluded his remarks by extending a warm welcome to one and all to attend Convention '81 on the campus of Urbana College.

Convention President Eric Zacharias then presented President Pendleton with a check for \$15,000, Convention's annual grant to the College, which was gratefully received.

LEAGUE REPORT



League President Trevor Woofenden.

League President Trevor Woofenden presented an enthusiastic report to the assembly. About twenty Leaguers from all parts of the continent were in attendance this year. In his address Woofenden noted the following: the regional system, adopted last year, is working well; the League magazine, *Clear Blue Sky*, now appearing monthly, is mailed to about 300 young people and all Convention groups; several very successful League Retreats were held during the past year and more are scheduled for the coming church season. During their sessions at Wellesley, the Leaguers planned a worship service for Convention (a beautiful portrayal from Daniel of the three men in the fiery furnace); a League banner; a "blind" walk, which was partially rained out, but for those who went through it, a very moving experience; and a Convention issue of *Clear Blue Sky* was started.

League election results: Trevor Woofenden, President; Gail MacDonald, N.E. region; Beth Tafel, Mid - West region; Ben Unruh, Plains and West Coast; Leonard Beale, S.E. region; and the Rev. David Rienstra is the new League Chaplain.

AMERICAN NEW CHURCH SUNDAY SCHOOL ASSOCIATION
ANNUAL MEETING
JUNE 26, 1980

Sixty - one members attended the Annual Meeting of the Sunday School Association, and presented for their consideration was a wide variety of ideas for broadening the influence, and improving the function of its member Sunday Schools across the Continent.

Among these ideas were:

1. Attendance pins to help instill a sense of accomplishment among the children who attend regularly.
2. A page in the *Messenger* for news of Sunday School programs which have been successful.
3. Donations to the *Messenger* for a children's page, such as the Ohio Association has sponsored through the Board of Education and directed by Rev. Ron Brugler, its field representative.
4. Greater use of the *Sunday School Paper*, which is edited by Martha Richardson, and which last year had a subscription list of 275.
5. Use of the *Teachers' Suggestions* which is prepared by Betty Hill and Louise Woofenden, and which provides new suggestions every month. New names and addresses solicited — Free copies available.
6. A wider distribution of the permanently bound *Dole Bible Study Notes*, including isolated persons.
7. Mimeographed copies of the *Dole Notes* as a source of missionary material, such as the distribution by Lisa Redekopp in Western Canada.
8. Bill Woofenden suggested we consider a change in the structure of the Association; with the possible adoption of regional representatives responsible for gathering and distributing information about our Sunday Schools.
 Since the lack of communication is always a problem, area representatives will help bridge this gap.
9. Betsy Young outlined the function of the Sunday School Assn., and termed it "an arm of the Board of Education", with Ron Brugler as its representative working in the field. She suggested we consider setting up a fund to finance the attendance at Convention of young children.
10. Rev. Gardiner Perry presented his vision for the Sunday School Association. (1) Communication between officers and regionally located representatives on an active basis. (2) Attendance at the meetings of the Board of Education for the President and co - operation with their programs. (3) Use of the *Dole Bible Study Notes*, which provide lessons on all levels from beginners to adults.
11. Rev. George Dole urged that the particular skills and talents of our members be advertised. Talented persons are encouraged to come forward with their skills and let them be known. The Association could serve as a clearing house for these skills. The Central Office was also suggested for the reproduction and distribution of creative material written by our members. The Cambridge Church was mentioned as having such source material.
 The Rev. Eric Zacharias asked us to reassess our vision of ourselves. "Are we trying to stay with the 10 — 11 a.m. view of the Sunday School activity? Should we not consider broadening our program to include Saturday activities? Could we not consider a program to include helping families set up family (home) worship?"
12. The Rev. Dorothea Harvey reported on an education game which has been developed in Urbana, a game which teaches religious truths. She offered to make an effort to have this game made available to other Sunday Schools.
13. Ola Mae Wheaton reported on a Vacation Bible School in Fryeburg. A search for material on the Blessings was fruitless, so she put her creative talents to work and wrote a series of lessons for the class. She was urged to make this material available for distribution among all our Sunday Schools.
14. Several members reported on their valuable experience with family worship, and urged this type of activity be encouraged among our churches.
 Lisa Redekopp urged that parents be made aware of their responsibility to see that their children are given a knowledge of the Bible, and what our church teaches.

(Cont'd on page 186)

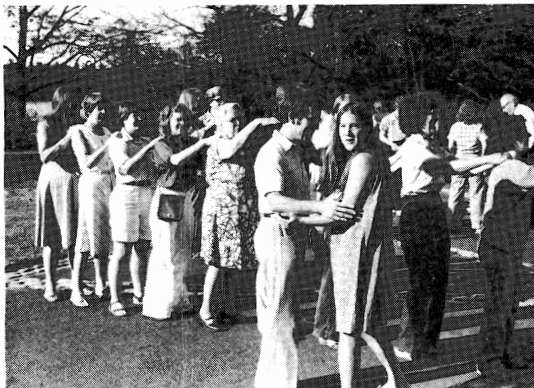
~ This Is The



Sunday evening in Cambridge:
Erwin Reddekopp, Cal Turley and John Bennett.



Also Gertrude Tremblay, Millie Laakko and
Dick Baxter.



"You massage my neck and I'll massage
yours."



Leaguers: David Rienstra, back row, is the
new League Chaplain.



Zillah May, from Australia, our only overseas
visitor.

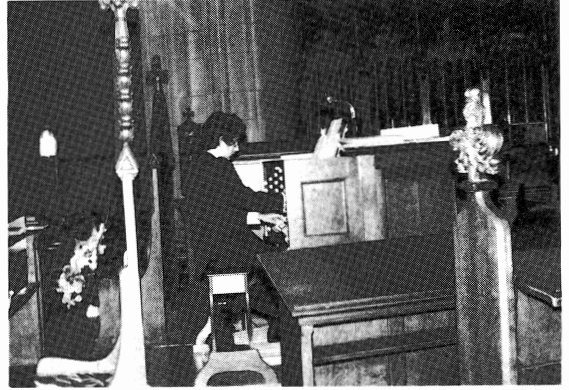


Eugene Taylor — Excellent insights into the
Helen Keller — William James connection.

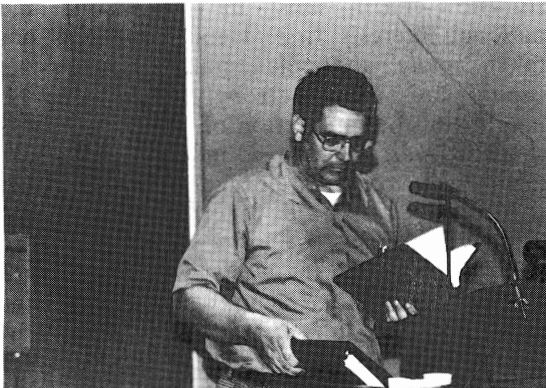
Way It Was~



Houghton Chapel's beauty in stone . . .



. . . and music. Karl Tricomi at the keyboard.



Dick Baxter describes the improved binder for our new Book of Worship.



It wouldn't be Convention without Cele Werben at the book table.



The stately Gothic buildings on Wellesley College campus.

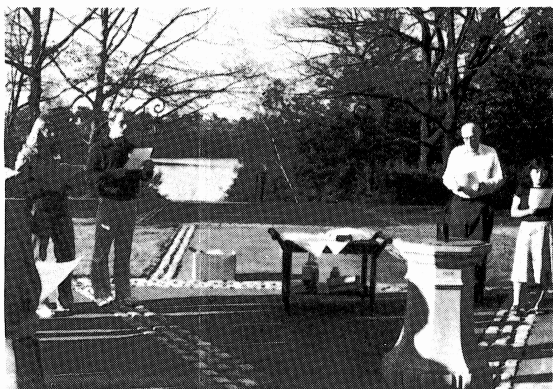


After the Sunday service.

News and Views of Convention '80

From this vantage point one looks back over the days of Convention '80 and in some ways it all seems like a mirage, a dream, with nights and days blurring into one another. In other ways it seems as if it lasted a month. The paradox of time and space. As I reflect on Convention '80, following are a few impressions that are important to me.

The two main recollections I have revolve around *music* and *social concerns*. Let me explain. The music was truly magnificent throughout the entire week. During the S.S.R. graduation ceremony and the ordination service Ken Turley played his guitar and somehow was able to capture so beautifully the mood of the moment. Then who can forget the organ concert on the awesome pipe organ in the Houghton Memorial Chapel, with Karl Tricomi at the keyboard! And the Boston Pops Concert on Saturday evening was the frosting on the cake. Conductor John Williams, who has written the music for such hits as *Star Wars*, *Jaws*, and dozens of other award winning films, charmed us with music by Wagner, Tchaikovsky, and selections from *Gigi*. And Gardiner Perry's early morning communion service was enriched by the playing of Cindy Gutfeldt and the accompaniment of a cardinal from the tree top. Someone mentioned that we should have more group "sing-a-longs" around the piano during convention sessions. With this addition, it would have been a perfect week, music - wise.



An early morning Communion service, led by Gardiner Perry.

About social concerns. This theme surfaced a number of times during our meetings. In his opening worship service, Dick Tafel Sr. noted

that in 1928 Helen Keller had said that she was ashamed her church was doing so little in the field of social action. This theme was picked up several times as the days unfolded. In his Convention Sermon the Rev. Edwin Capon appealed to all Swedenborgians to be more actively involved in the pressing social issues and the injustices that are rampant in the world today. Discussing theology in an ivory tower is not going to win the world for the Lord Jesus Christ.

Dr. William Howard, President of the National Council of Churches, spoke eloquently on this theme. He described how the NCC reached its positions on the many complex social problems facing mankind today — experts from all related fields are consulted — and what does the spirit of the Scriptures say? There are no easy, simplistic solutions. We need to be patient, sensitive and compassionate in developing strong personal and international relationships, and this approach does not sit well with the many people who want instant solutions . . . solutions that somehow end up satisfying our personal and national interests first. Hence the NCC has taken many unpopular stands: it opposes capital punishment; it strongly favors SALT II; it endorses the ratification of the ERA; it says the PLO must be involved in Mid - East peace talks; it favors less dependence on nuclear power and more aid for the Third World nations, which means a lower standard of living for those of us in the western nations. Christ came to redeem *all* mankind—not just the privileged few. Can we reconcile, unify, all of creation by working and planning and praying together? Can we build a genuine world community under the sight of God? Where is the prophetic voice today? How much do we really care about leaving the world a better place for our children and grandchildren? Those of us who had the privilege of hearing Bill Howard will long remember his penetrating, jarringly honest, concerned comments on the current global scene. Very much in the spirit of the Old Testament prophets.



NCC President: a plea for the caring gospel.

A number of people brought craft items to display and sell at Convention. The central attraction was the Alliance quilt, with many hundreds of individual patches signed and lovingly sewn together by Betty Zacharias of Pretty Prairie, Kansas. Truly a work of art.

Ted and Dorothy Burdett of the Boston Society celebrated their 50th wedding anniversary during one of the evening receptions, complete with a lovely cake and all the trimmings. Our warm congratulations to the Burdetts, who have been faithful workers in Convention for fifty years plus.

A brief but very sincere word of gratitude to Ron Brugler and friends who looked after the children during the Convention sessions, and won our hearts with a delightful skit including the most terrifying dinosaur this observer has seen in many a moon. Fortunately for us he was a peace - loving dinosaur; all he wanted was a few friends, which is a universal need.



A most delightful monster and friends.

The colorful banners bedecked the stage throughout our deliberations, each one different, yet all with a common appeal: "The New Age is coming—in many ways it is already present, if we have eyes to see and ears to hear."

Lasting impressions: The joy of going through the Sparks Mansion, formerly 48 Quincy St. . . . Being able to count on Muff Worden and Roger Paulson for help and information at any time . . . The stately Gothic buildings on the Wellesley College campus . . . The eager, radiant faces of the four ordinands on Sunday morning told the whole story.



4 hugs a day keeps the doctor away.

PRESIDENT'S ADDRESS

(cont'd from page 163)

12 persons through the Rite of Confirmation. Our congregation in Kitchener has now become part of a magnificent Community Center complex—a circumstance which offers new opportunities for a wider ministry.

Yes, the world is changing. The church, too, must change — not as to its purpose but in its forms and in its response to the needs of people. We are assessing our resources; we are moving toward that position where we can wisely set our priorities. I believe that we are open to the Lord's leading. Our vision of the New Jerusalem as a city of inhabitants who seek a closer, ever more useful relationship with one another and with the Lord is coming into sharper focus. I see this in our response to hard issues, in our attempts to understand the working of the Holy Spirit among us, in our growing appreciation of each other as partners in the family of the church.

Swedenborg in his Rules of Life states that we are to be content in the Lord's Providence. While not always easy followed, it may well be that in our practice of patience under the Lord's care lies the promise of our future.

**IF YOU ARE MOVING,
PLEASE SEND US
YOUR NEW ADDRESS AS
SOON AS POSSIBLE.**

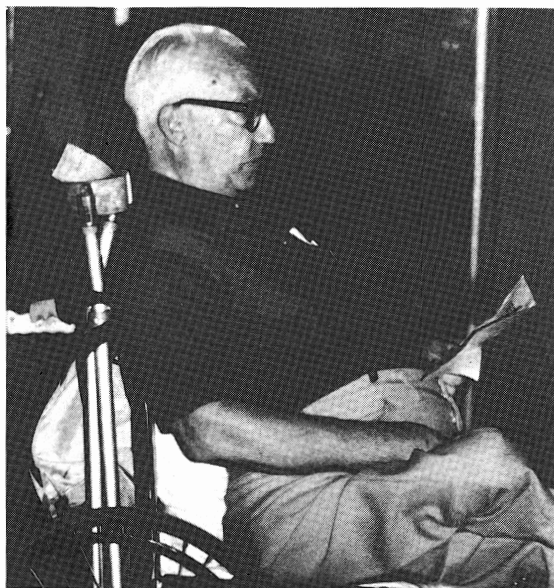
SUNDAY SCHOOL ASSOCIATION REPORT



Francis Boyle and David Rienstra
a good SSA meeting.

The Sunday School Association meeting was more lively than usual this year. Outgoing President David Rienstra chaired the meeting, and after the routine business was finished, a very enthusiastic and forward - looking general discussion was carried on and spilled over the scheduled closing time. A great many positive ideas were generated here: the importance of religious education in the home; the need for adult education programs and materials; more activities in the Sunday Schools; teacher training was stressed; etc.

Last year General Council loaned the Sunday School Association \$16,047 to complete the last three volumes of the Dole Bible Study Notes. The publication of these books has been completed, and Tom Zehner was very pleased to announce that sales are going well, and that \$5,265 had already been repaid to Convention. After serving as treasurer of the SSA for 18 years, Dan Nielson of Urbana, Ohio stepped down this year, and Tom Zehner was voted into that office. Other SSA officers include: Gardiner Perry, President; Gertrude Tremblay, Vice - President; Francis Boyle, Secretary. More Sunday School Association news on page 171.



SSA Treasurer Tom Zehner gave an
enthusiastic report.

NEW CHURCH CENTENNIAL IN AUSTRALIA

The New Church Societies in Australia are hosting a Centennial celebration next January to which New Church members around the world are invited.

TIME: January 5th to January 14th, 1981.

PLACE: Merricks, about 40 miles southeast of Melbourne, Victoria.

PROGRAM: Lectures and discussions on vital New Church issues in the morning, the afternoons are free for local trips, swimming, etc.

COST: \$105 (U.S.); \$125 (Can.)

For further information write to: Mrs. P. Bosley, 3931 Sacramento St., San Francisco, Cal. 94118; or to: Mr. Neville Jarvis, 1 Eve Court, Ringwood, Victoria, 3134, Australia.

Registrations must be in by September 30th, 1980.

THE WHOLE PERSON HEALING



Effie Chow 'energizing' Carl Yenetchi.

A precedent - breaking event inaugurated the Convention week for ministers and spouses as they gathered *together* on Monday morning, June 23. The ministers' spouses chose for our leader this year Dr. Effie Chow, President of the East West Academy of Healing Arts of San Francisco. The ministers accepted our invitation to join us for the first day, recognizing that such an opportunity for learning is as important as conducting the necessary business in the Council of Ministers.

Holistic health, the inter - relationship of body and soul, mind and feelings, was the focus of our meeting, with particular emphasis on what Dr. Chow terms the positivation of energy. She pointed out that in many ways we live in a negatively oriented society. We go for a health check-up, and if our test results come out negative, then we are Okay. When we want something done, we often say, "Why don't we?" We experienced demonstrations of the way that negative thoughts, feelings and interactions disperse our energy while positive

attitudes and interactions increase the energy available to us.

Dr. Chow reminded us how the need to cope with the stress of our contemporary life and environment results in chronic and degenerative health problems. She demonstrated through physical touch, such as acupressures and through more internal means, such as meditation, the effect of thoughts and feelings on our physical health and energy level. She led us in a meditation enabling us to open ourselves to the universal energy which we call God.

The second day, while the ministers began their business sessions, the spouses were privileged to continue meeting with Dr. Chow. She taught us some Tai Chi Chauan exercises, ancient moving meditations which open our bodies as well as our minds to the free flow of energy. We also were shown the technique of scanning, that is feeling in our hands the energy emanating from another person. We experienced how loving energy can be focussed for healing.

These theories of holistic health, or what Dr. Chow calls high level wellness, come from ancient China, yet we are able to recognize the ideas clearly in the Swedenborgian understanding of the Grand Man, or Universal Human, and the correspondential relationship of natural and spiritual. We are reminded again of the interrelatedness of body, mind and soul, and our need to respond to the needs of the whole person. Dr. Chow emphasized that we must ourselves clear our physical and emotional blocks in order to be effective channels of the Lord's power. For this reason we are especially grateful for the opportunity to share this learning experience as means of participating in the coming of the New Age.

Perry S. Martin.



George Dole and Dorothea Harvey touching energy fields.

THE MAGIC OF BEING IN TOUCH

So often human problems are caused by a simple failure of people to make contact with other people. This is the great problem of our time. We can bounce messages off the moon and send space probes to Mars, but we are finding it harder and harder to communicate with the minds and hearts of those we love.

Day after day in my office, I hear bewildered people say "But doctor I just can't reach him". Or "I can't get through to her". Or "I talk my head off but that child doesn't listen".

My questions must puzzle these already puzzled souls. "How long has it been" I ask, "since you've taken a walk with your arm around your wife?" "Do you ever get down on the living room floor and rough-house or tussle with your children?" "Has your family ever tried holding hands around the dinner table when you say grace?" Such questions are designed to crack the shell of isolation surrounding the troubled person, to show him perhaps the most effective of all channels of communication: The universal but sadly neglected language of touch.

I have a great faith in "touchingness" as a remedy for sick souls because I know what it can do. Love is the climate in which all living things flourish and sometime a single touch can evoke the atmosphere. A father ruffles his son's hair lightly and in that casual gesture expresses infinite pride and joy. A husband helping his wife on with her coat, rests his hand for a moment on her shoulders—and thus says "I love you" as clearly as if he had written the words in letters of fire.

But in the last few decades, especially in Anglo-Saxon countries, we have persuaded ourselves that there is something weak, dubious, or wrong about showing affection physically. We pride ourselves on our restraints, our well-thought-out verbal and written communications. But actually we are isolating ourselves.

Love is like gratitude: not much good unless you show it. If you have to scold or punish a child, it's not enough just to speak reassuringly to him when the penalty period is over. You should also put your arms around him, literally enfold him with your forgiveness.

I have always had a warm feeling for the father of the prodigal son in the Bible parable.

When the prodigal finally came home, the father did not wait in the door with a prim word of welcome and a reluctant handshake. He "ran" and fell on his neck and kissed him. In contrast, I once heard a family-court judge say that although hundreds of juvenile offenders and their parents had been brought before him he never once had seen a parent put a protective arm around a youngster's shoulders.

With small children, I think a degree of touchingness in their school teachers is an absolute necessity, because learning is possible only in an atmosphere of warmth and security. The superintendent of a city school system told me that he looks specifically for this quality in selecting teachers for the lower grades. Years ago his own first-grade teacher, a warm motherly person, used to let the child who read his daily lesson best sit on her lap while she read a story to the class. He still remembers how he and his classmates vied for that honour.

I know of a summer camp for the withdrawn badly disturbed youngsters where it has been found that the most helpful thing is for gentle and sympathetic adults to hold these terribly frightened kids, hug them, talk softly to them. What such a child needs is a signal from the terrifying outer world that says, "Don't be afraid. I'm concerned about you. I'm here to protect you". Through the medium of the loving touch, contact can be re-established—and sometimes the beginning of a cure is set in motion.

For thousands of years religion has been aware of the tremendous power that resides in touch. The founder of Christianity when children ran to Him, took them in his arms. When he wanted to heal a leper or restore a blind man's sight, he touched them.

But the dramatic instances of the healing power of touch are not limited to religious environments. Marta-Rhodes, a concert pianist, was in Warsaw when that city was besieged by the Nazis in World War Two. She volunteered to work as a nurse in a hospital, caring for the wounded.

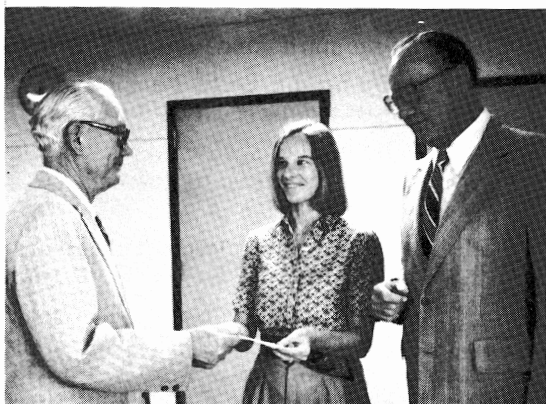
"Late one night", she wrote, "going through the wards, I noticed a soldier whose face was buried in a pillow. In his agony, he was sobbing and moaning into the pillow so that he would disturb no one. How could I help him? I looked

at my hands. If I could transmit vibrations in harmony through the piano, why could I not transmit harmony directly without an instrument? When I took the boy's head in my hands, he grabbed them with such force I thought his nails would be imbedded in my flesh. I prayed that the harmony of the world would come to alleviate his pain. His sobs quieted. Then his hands released their grip and he was asleep."

The magic of being in touch. It can express love and ease pain, and it can give mankind its humanity.

— Author unknown.

Gift for College Library



(Left to right): Eric J. Zacharias presents the initial check for \$1,101.00 to Connie Salyers, U.C. Librarian/Media Specialist, during a special ceremony at Urbana College. Dr. Lawson A. Pendleton was on hand to extend his thanks to the Church for this special gift.

In a special ceremony held recently on Urbana College's main campus, the College was presented with a check for \$1,101 from The General Convention of Swedenborgian Churches.

Swedenborgian Churches throughout the United States and Canada designated one Sunday as "Urbana College Library Day." The purpose of this special designation was to provide support for U.C. and its students through the purchase of books, publications, and other communication materials.

Commenting on "Urbana College Library Day", Dr. Lawson A. Pendleton, president of Urbana College, stated: "We are pleased with the response by The General Convention of Swedenborgian Churches to our library needs.

Identifying one of the continuing needs of any college — resource materials — the Church has made a significant contribution to the faculty and students of Urbana College.

"It is through such insight and generosity that private colleges such as ours continue to grow and thrive in today's climate. On behalf of the entire college community, I wish to publicly express our deepest gratitude and appreciation to the Church and to its members.

"WHAT IS REAL?"

Two toy animals in a children's playroom . . . trying to figure out things.

"What is real?" asked the rabbit one day when they were lying side by side. "Does it mean having things that buzz inside you and a stick-out handle?"

"Real ain't how you're made," said the skin horse. "It's a thing that happens to you when a child loves you for a long, long time (not just to play with, but really loves you) then, you become real."

"Does it hurt?" asked the rabbit.

"Sometimes," said the skin horse (for he was always truthful). "When you're real, you don't mind being hurt."

"Does it happen all at once?"

"No, you 'become'. It takes a long time. That's why it doesn't happen to people who break easily or have sharp edges or have to be carefully kept. Generally, by the time you are real, most of your hair has been loved off and your eyes drop out and you get loose at the joints and very shabby. But these things don't matter at all, because once you are real, you can't be ugly, except to people who don't understand."

M. Williams

Pittsburgh Birthday Party

The New Jerusalem Church of Pittsburgh hosted a Helen Keller Birthday Party at the North Hills Library in Pittsburgh on May 16, 1980. Fifty-seven children, ten adults, and three puppets attended the party.

The children enjoyed a puppet show starring a blind puppet, three learning experiences involving sight, sound, and smell; and a birthday cake.

The Pittsburgh Church is currently making plans to host a similar program about Johnny Appleseed at the library in October or November.

URBANA COLLEGE AWARDS FIRST HELEN KELLER PRIZE

Dr. Emily Taylor was selected as the first recipient of Urbana College's special Helen Keller Honorary Doctorate of Humane Letters degree, presented during Urbana College's 80th Commencement exercises on Sunday, June 8.

1980 is the Helen Keller Centennial designated in honour of the many achievements of this outstanding American. In announcing the honorary degree, Dr. Lawson A. Pendleton, president of Urbana College, said "Helen Keller is remembered not only for her many accomplishments with the handicapped, but also for her numerous contributions to, and involvement with, social issues and women's rights.

"Throughout much of her life, Helen Keller maintained a deep religious faith that found its source in the teachings of Emanuel Swedenborg, 18th century scientist, philosopher, and theologian.

"It is only fitting and proper that the first recipient of the Helen Keller Honorary Doctorate of Humane Letters degree be Dr. Emily Taylor, who is also nationally known for her accomplishments and for her involvement in social inequities."

Dr. Taylor is currently Director of the Office of Women in Higher Education, American Council on Education, in Washington, D.C., and her career covers a number of state and federal offices as well as a reputation as an educator and spokesperson for women's rights.

She served as Dean of Women at the University of Kansas from 1956 to 1975; during that time she established a Women's Research and Career Planning Center and, in 1974, the Center was officially named for her by the university. While there she also founded the first university Commission on the Status of Women in the United States and produced and moderated a radio program, "A Feminist Perspective," which aired weekly for four years.

Before her career at the University of Kansas, she was Associate Dean of Students at Miami University in Oxford, Ohio; Dean of Women at *Northern Montana College*; and a counselor at Indiana University. She received her formal education from Urbana College, The Ohio State University, and Indiana University.

In addition to being honored as the initial recipient of the Helen Keller Honorary Doctorate of Humane Letters degree, Dr. Taylor was the principal speaker at this year's Urbana College Commencement exercise.

— *Urbana Daily Citizen*

RESOLUTION

In Tribute To The Life Of Helen Keller In The Centennial Year of Her Birth

Adopted By The Governing Board of the National
Council of The Churches of Christ in the U.S.A.,
May 9, 1980

WHEREAS, Helen Keller, by her transcendence of physical handicaps demonstrated the power of the spirit, and

WHEREAS, by her intellectual achievements she demonstrated the clarity of love, and

WHEREAS, by her life she demonstrated the relevance of the spiritual to the social concerns of our world, and

WHEREAS, in all these respects she raised our concepts of woman,

BE IT RESOLVED that the National Council of Churches of Christ in the U.S.A., in this centennial year of her birth, hereby pays tribute to Helen Keller as a shining example of the power of love and learning and the beauty of a profound Christianity in both individual and corporate life.

The above resolution, prepared by George Dole and Robert Kirven, was sponsored by our denomination at the May 9th meeting of the Governing Board of the National Council of Churches held in Christ Church Cathedral (Episcopal) in Indianapolis, Ind.

It was passed unanimously. Copies of Miss Keller's book *My Religion* and the pamphlet written and published by Ernie Martin on Miss Keller were passed out to those who wanted the material. Copies of "The Story of Swedenborg and the Swedenborgian Church" were also distributed to delegates expressing an interest in knowing more about us.

Book Review

HELEN AND TEACHER: TWO REVIEWS

Helen and Teacher: The Story of Helen Keller and Anne Sullivan Macy; by Joseph P. Lash (Delacorte/Press Seymour Laurence, N.Y., 1980) 786 p.p. plus bibliography and index.

Helen and Teacher is even harder to put down than it is to pick up, and in view of its size, this represents no mean accomplishment. But before trying to convey something of its excellence, I should like to get some minor criticisms out of the way.

The primary one is that it requires an effort on the reader's part to keep track of the passage of time. One becomes utterly absorbed in the narrative, and suddenly realizes that Helen is five or even ten years older than the last time one noticed. Since the approach is consistently chronological, it would be relatively easy to add dates to the chapter titles, and possibly to be more generous with them within the text itself.

Second, the book sometimes assumes a knowledge of historical background beyond the usual, particularly in dealing with Helen's involvement with the Socialist movement. And third, it is easy to lose track of "minor" individuals in the large and shifting cast of characters. The index and the chronology in the end-papers are most helpful, but it is distracting to refer to them on minor points.

But these are minor points themselves, against the background of a most valuable and absorbing book. To me, the most impressive quality is the author's integrity. Mr. Lash is not interested in either romanticizing or debunking. The characters that emerge have their virtues and their vices. They change with the passage of time, often in unexpected ways. They do and say things they regret, and may or may not admit it publicly. And while Mr. Lash rarely intrudes in his own evaluations, he seems to present the good facets with a genuine appreciation and the faults with compassion.

Next, I would highlight the thorough research. The book is full of direct and lively quotation from archival material. The author is perhaps fortunate in dealing with major characters whose primary means of public statement was the written word: he must be

given full credit for taking such effective advantage of this wealth of first-hand material.

With this mass of papers in mind, one appreciates all the more Mr. Lash's skill as a narrator. He knows when to let the characters speak for themselves, and when to speak about or for them. It is truly remarkable in a work of this size that the pace never lags.

The Swedenborgian might wish for a fuller treatment of Miss Keller's religious convictions, but the treatment of *My Religion* (pp. 552-557) is affirmative and appealing, and should call attention to a work that speaks eloquently for itself.

The result is a book that seems to have been written by the lives of the people involved. They are most remarkable lives, it is true, but even that is overshadowed by the irresistible conviction that they are above all human lives, in many ways like yours and mine. I cannot think of a higher tribute to offer a biographer.

G. F. Dole

ANOTHER PERSPECTIVE —

"A monumental biography, stunning in scope and detail, *Helen and Teacher* is certain to become the definitive work on the lives of two of the most remarkable women of this, or any other, century."

Thus concludes a press release for *Helen and Teacher*, and it is difficult to fault this high praise. *Helen and Teacher* is a remarkable book, absorbing in style, completely fascinating from beginning to end. One marvels at the manner in which author Lash leads the reader into the private worlds of the book's main characters: Helen Keller, Helen's parents, Anne Sullivan Macy, John Macy, and Polly Thompson. This book at its best, which is very good indeed, brings us into the living presence of these strong-willed personalities, and as the events unfold we begin to care very deeply about the trials and triumphs of our new-found friends. This book is like that—you can't help but be personally involved in its dramatic story. As always, truth is stronger—as well as stranger—than fiction.

Lash paints the whole picture, warts and all. Anne Sullivan at times was moody, depressed, and sometimes jealous of Helen's fame. She enjoyed all the material blessings of life—perhaps compensating for her wretchedly poor childhood—and, when their funds ran low, which was quite frequent, was not above writing scathing letters to employers and benefactors. For a number of years Helen lectured and traveled extensively for the American Foundation for the Blind, and Anne made certain they were all reimbursed for these efforts. But on balance she was an ideal companion for Helen, an excellent teacher, patient, loyal with Helen's best interests uppermost in her mind.

Throughout the book Lash refers to Anne's influence on Helen; for a number of years they spent virtually every waking hour together, and Helen "saw" and "heard" the external world largely through Anne's eyes and ears and perceptions. One would expect Helen to be largely a carbon copy of Anne, but no! already in her early teens Helen's uniqueness and originality shines through—she is very much her own person. But always the tantalizing question remains—to what extent was Helen's lifestyle borrowed from and dependent on outside sources? Lash speaks of this crucial issue repeatedly and helps to see Helen's growing independence through a delicate but firm interdependence with Anne and the other people in her world.

The adult Helen as portrayed is as near perfection as this world will allow. On rare occasions a touch of impatience or flaring temper is mentioned; otherwise she was apparently without the mortal weaknesses most of us are prone to. Throughout her long life she retained a beautiful zest for people and nature; she charmed royalty and commoner alike; her passion was always for the downtrodden and handicapped of the world. Indeed, from about 1910 to 1920 she was deeply involved in the Socialist movement, writing and lecturing extensively on behalf of the socialist cause. When asked, "Who is your favorite hero in real life?" she replied, "Eugene V. Debs. He dared to do what other men are afraid to do." This concern for the underprivileged remained with her throughout life, though her allegiance switched in later years to the Democratic Party, and she gratefully acknowledged her appreciation for financial support from wealthy benefactors such as Andrew Carnegie.

Helen was eternally optimistic and idealistic, even in the midst of the two World Wars and the Great Depression. This affirmative outlook came from her religious faith; and Lash devotes a number of pages to her connection with the New Church teachings. Her friendship with John Hitz played a key role in Helen's life—from him she learned the essentials of the Swedenborgian religion. Swedenborg's twenty-seven volumes were for her "crammed full of details of definite contacts with the spiritual universe" that lay on the other side of the veil. Helen wrote of Swedenborg, "He did not make a new Bible but the Bible all new." Concerning her religion Helen wrote "My family were Presbyterians and Episcopalians . . . and some Calvinists. Now I am a Swedenborgian. Its (the New Church) spirituality and idealism appeal to me. It also fosters all kinds of true freedom, places humanity above party, country, race, and it never loses sight of the essence of Jesus's gospel—the supreme and equal worth of each individual soul. That gospel is the heart of Christianity . . ."

The book covers every facet of Helen's life. Her turbulent childhood, her outstanding achievements at Radcliffe College, her untiring efforts on behalf of the world's blind and deaf, her frustrated love life, her deep commitment to all that is good and noble in life, her glowing religious faith. A wonderful book about a truly wonderful human being. Helen's credo could well have been written by her good friend, Edward Everet Hale:

I am only one,
But still I am one.
I cannot do everything,
But still I can do something;
And because I cannot do everything,
I will not refuse to do something that
I can do.

P. Z.

Preface to *My Religion*

O light-bringer of my blindness,
O spirit never far removed!
Ever when the hour of travail deepens,
Thou art near;
Set in my soul like jewels bright
Thy words of holy meaning,
Till Death with gentle hand shall lead me
to the Presence I have loved—
My torch in darkness here,
My joy eternal there.

Helen Keller

GOOD RESPONSE TO OUR MESSENGER APPEAL

The vast majority of our readers responded affirmatively in our efforts to update the *Messenger* mailing list. A number of people included contributions, totalling about \$3200, and this strong financial support is greatly appreciated. Quite a few addresses were corrected in the process, which should facilitate *Messenger* mailing in the future. This Convention issue is being sent to all names on the mailing list, with a final appeal letter enclosed for those who have not yet responded. If those readers do not notify us by Sept. 1st, we will assume they are not interested in receiving the *Messenger* and those names will be withdrawn from our mailing list. Upon request we will gladly reinstate those names at any time.

One of the joys of being editor of the *Messenger* is receiving friendly letters from the many readers responding to this sort of appeal. Let me share a little of this joy with you. The following quotes were chosen at random from the hundreds of notes received.

"It would be devastating to me to be without the *Messenger* . . . it means a great deal to me. William L. Worcester confirmed me and married my husband and me. Mr. Wunsch was a Sunday School teacher when I was at Waltham School." **C. H. Griffin, Valdosta, Georgia** . . . "I do want to continue receiving the *Messenger*, and I hope many want to renew. This is my one way of keeping up with the Church." **Caroline Giambra, Shreveport, La.** . . . "Please continue to send the *Messenger*. I've been reading Swedenborg since the age of 12, and now, 78 years young, am still fond of his work." **Mrs. Vern Skeem, San Francisco, Cal.** . . . "Indeed I do wish to continue receiving the *Messenger*. Thank you for your fine efforts in compiling, editing and mailing the fine articles and reports each month." **Bob Gustafson, Sarasota, Fla.** . . . "Greetings from California. I enjoy the *Messenger* . . . and would also like to take this opportunity to express my appreciation for a job well done." **Robert Reiner, Los Angeles, Cal.** . . . "This is a delightfully presented and informative and inspiring publication. I look forward to its arrival and literally lose myself in it during the month." **Eileen Turner, Westminster, Md.** . . . "Thank you for the opportunity of saying I do wish to continue to receive the *Messenger*." **Roberta McCollum, Carlsbad, N.M.** . . .

"Please continue to send me the *Messenger*. I surely would not want to be without it for a dozen reasons." **Lois Ballentine, N.C.** . . . "I am very much interested in the various articles and opinions of the present day—as I am strictly in the older generation at 85. My father, John Daboll, was a minister in the Brookline New Church." **Elizabeth Brown, Edgewood, R.I.** . . . "We are so isolated from the Church, but receiving the *Messenger* still makes us feel part of it." **Anne Penner, Winnipeg, Man.** . . . "Yes, I do want the *Messenger* mailed to me. I am now 89 years old and I've read the *Messenger* for over 50 years and I'd hate to lose it now." **Gilberta Young, South Easton, Mass.** . . . "Yes, we still want to receive the *Messenger*. It's great!" **Marjie and Pat Shelley, Michigan** . . . "Thank you for all the excellent articles in the *Messenger*. It really means a lot to me." **Janet Lucas, Corbett, Oregon** . . . "Thanks for the reminder about wanting the *Messenger*. I surely want to continue receiving it." **Katharine Swiger, West Alexander, Pa.** . . . "Please do continue sending the *Messenger*. I look forward to receiving each issue." **Peggy Regamey, Westbrook, Maine** . . . "I enjoy the *Messenger* and wish you the best in the future." **Lois Jones, Newmarket, N.H.** . . . "Please keep me on your mailing list. If reminded I would be happy to send money each year." **Mrs. Richard Stitt, Hinsdale, Ill.** . . . "No indeed, I do not wish to be taken off your list, and I like to pay for what I get!" **Jessie Selee, Lynbrook, N.Y.** . . . "I for one would be completely lost without it, and look forward to receiving it each month." **Jean Allan, Stamford, Conn.** . . . "I would miss it very much—really look forward to it each month." **Lucille Flagg, Elmwood, Mass.** . . . "We look forward each month for the arrival of the *Messenger*. We have a high regard for the publication and appreciate your fine efforts in its behalf." **Alice Mason, Clayton, Mo.** . . . "Please find enclosed a cheque for \$100, a donation from the Roblin New Church Society. Keep up the good work . . . and the *Messenger* coming." **Peggy Sawatsky, Boggy Creek, Man.** . . . "Please continue to send the *Messenger* to us. We enjoy it very much." **Mr. and Mrs. Harold Wiens, Summerland, B.C.** . . . "The *Messenger* is always read with great interest and appreciation of your efforts . . . to spread the message of the New Church." **Florence Andrews, LaPorte, Ind.**

WE GET LETTERS

LED ASTRAY BY HUMANISTS

Dead Editor:

I read with special interest your editorial entitled THE 1980s: DECADE OF OPPORTUNITY in the May *Messenger*.

There are many people within the churches who do not believe in the Divinity of our Lord and Saviour Jesus Christ. That includes church leaders as well as the laity. If only the sane and beautiful Swedenborg concept could reach them!

The humanists are leaders in this disbelief. In the Humanist Manifestos (Manifesto I, 1933; Manifesto II, 1973) there are statements that sound fine and noble; but it is fundamentally all wrong as it is said outright there is no evidence that there is a God; there is no evidence of life after death.

Humanists eliminate God and place man in the center. This is spelled out in the Manifestos. Placing man in the center—is that not eating of the Tree of Knowledge of Good and Evil? When man is placed in the center, do we not start thinking of ourselves as gods? Then we can indulge every impulse because we are gods and can do no wrong? This road leads to disaster.

If you do not think so, examine the public school books. In the Social Studies book (grade school) there are two tiny paragraphs about George Washington and five pages about Marilyn Monroe! Do you know any reason for any of us to be reading about Marilyn Monroe?

There are many other fields in which the humanists are leading us astray. When you eliminate God you are on the downgrade. Even the most primitive people have always had a belief in a Higher Power. It is only so-called civilized people who are so supremely foolish.

With deep concern,
Marie E. Spaulding
Springfield, Ill.

WHAT PLACE RELIGION?

Editor:

Can it be that Convention is in some ways choosing to go with Lot to the low plain rather than stay with Abram on the higher ground. Will it result in separating the external from the internal? (A.C. 1597). Recent examples of such possible separation, with consequent lowering

of interior uses are the desire to discuss ERA in Convention; and printing in the *Messenger* a letter which involves a choice in earthly energy, whether it should be nuclear, solar or some other. Consideration of such items is not in itself bad, but these belong to the sphere of memory knowledge of the natural man. Is it not the first use of a church to provide a spiritual basis for living, and leave man in freedom to make his own choices in politics, economics, etc.? We have scientists and others who can provide the knowledges on the natural plane. Interior things can see what is exterior, but never exterior things what is interior. (A.C. 1594.2)

Should we not think from interior things first and build our church programs with that in mind?

Alice Van Boven
Riverside, Cal.

WANTED: M. BLOCK'S BOOK

Dear Editor:

My interest in the Swedenborgian church was first aroused through reading *The New Church in the New World* by M. Block, which I borrowed from a library in Louisville, Kentucky. I would love to own a copy but am advised by the Swedenborg Foundation that it is out of print. If anyone has a copy of this book for sale, please get in touch with me.

Max Pugh
8 Markwest Cove
Jackson, Tenn. 38301

INDIVIDUALS CHOOSE

Greetings:

In the June issue, Ernest Martin gives as rationalization for urging a political resolution on Convention that “. . . such a resolution would not be binding on any member of the church . . . The majority of delegates present and voting would register themselves as in favor of the resolution.”

I find this ingenious in the extreme. What on earth prevents them now from registering themselves in favor of “ERA” — *as individuals*? The only point in making it a resolution in Convention would be in order to *commit the organization*. Those assembled speak for—those “members back home.”

No one can be compelled to acknowledge otherwise than what he really believes to be

true. It is not the proper place of the administration to set up the opinions of a relative majority of delegates as *the* New Church position on ERA, abortion, the Olympics, fiscal policy, or traffic laws.

Wm. Linden
Kew Gardens, N.Y.

A SUNFLOWER BOUQUET

Dear Paul:

At the annual meeting of the Pawnee Rock, Ks., New Jerusalem Church members agreed that you should be commended for your fine efforts to improve *The Messenger*.

Please accept our thanks for a job well done.

Best wishes,
Keith Mull, President
The Pawnee Rock
New Jerusalem Church

LATE BREAKING NEWS!

We have just received word from Darrell Ruhl, manager of the Swedenborg Foundation, that the program "For Our Time" on C.B.S. television will feature a special program on Helen Keller sometime in mid-August. See your local TV listing for the C.B.S. station and time in your area. "For Our Time" is seen on Sunday mornings. A discussion on Helen Keller between Douglas Edwards and Dr. Alice Skinner is featured on this program. The Rev. Clayton Priestnal, pastor of the New York Society, was also interviewed. Be sure to watch this outstanding program on Helen Keller, to be aired sometime in mid-August.

Darrell Ruhl also mentioned that the new Swedenborg Foundation film on Johnny Appleseed will be released sometime in September or October. This thirty minute movie was filmed on location, and we're told the photography is outstanding—truly a lovely feast for the eye. The film attempts to portray Johnny as he really was—warts and all—and we eagerly look forward to seeing this new Foundation production.

FROM CHURCH RECORDS

BAPTISMS

DAY—DAIGLE—EASTMAN—

GAGNON—Amber Lynn, daughter of Mr. and Mrs. Norman Day, was baptized into the Christian faith in Fryeburg New Church on June 1, 1980. Also Neil Joseph, son of Mr. and Mrs. Norman Daigle; Sara Elizabeth, daughter of Mr. and Mrs. Donald W. Eastman; and Aimee Jean, daughter of Mr. and Mrs. Louis Gagnon, were baptized into the Christian faith in Fryeburg New Church, Maine, on June 15, 1980, the Rev. David L. Rienstra officiating.

DUNCAN — Blake Christopher, infant son of Mr. and Mrs. Clifford Smith, of Armstrong, B.C., was baptized into the Christian faith on June 15, 1980, the Rev. Erwin D. Reddekopp officiating.

POLUTNIK — Ryan James, infant son of Brenda Polutnik, Calgary, Alberta, was baptized into the Christian faith on June 8, 1980, the Rev. Erwin D. Reddekopp officiating.

SMALL — Sarah Michelle, infant daughter of Mr. and Mrs. Raymond Small, was baptized into the Christian faith in Philadelphia Church on March 30, 1980, the Rev. Richard H. Tafel officiating.

WARREN — Jessica Leigh, daughter of Mr. and Mrs. Patrick Warren was baptized into the Christian faith at Fryeburg, Maine, on May 18, 1980, the Rev. David Rienstra officiating.

CONFIRMATIONS

ANDERSON—SMITH—SMITH—Mark Anderson, Andrea Smith, and Mr. and Mrs. Eric Smith were received into Church membership by confirmation at the Philadelphia Church on May 25, 1980, the Rev. Richard H. Tafel officiating.

PYKE—On Easter Sunday, April 6, 1980, Gordon and Barbara Pyke were confirmed into membership of the Miami-DeLand Church at Swedenborg House. The Rev. Ernest Frederick officiated.

GRABER—KRAUS—Julie Anne Graber and Richard Joseph Kraus were received into Church membership by confirmation at Pretty Prairie, Kansas, on June 1, 1980, the Rev. Eric J. Zacharias officiating.

WIEBE — Martin Peter Wiebe of Hope, B.C., was confirmed into membership of the British Columbia New Church at Summerland, B.C., on June 1, 1980, the Rev. Erwin D. Reddekopp officiating.

MARRIAGES

LEACH — SANBORN — Donald Alan Leach and Grace Elaine Sanborn were married in Fryeburg, Maine, on May 10, 1980, the Rev. David Rienstra officiating.

GOULD — WELCH — Stephen F. Gould and Cindy J. Welch were married in Fryeburg, Maine, on June 14, 1980, the Rev. David L. Rienstra officiating.

DEATHS

BERGMAN — Mrs. Charity Bergman of Pleasant Ridge, Michigan, died on May 22, 1980. The resurrection service was held on May 24, the Rev. Gardiner Perry officiating.

HOLDEN — Ruby Norma Holden, resident of Nanaimo, B.C., passed into eternal life on April 3, 1980, at the age of 55. The resurrection service was held on April 17, with Rev. Harold Taylor officiating.

HOTSON — Clarence Paul Hotson, 87, passed into the spiritual world on May 9, 1980 in Smithtown, New York. A memorial service was held in the New York New Church on May 18, the Rev. Clayton Priestnal officiating.

Clarence Hotson's Harvard dissertation, *Emerson and Swedenborg*, was the first Ph.D. awarded by any university on a New Church topic. Dr. Hotson was also the author of a system of reformed English spelling called *Ryt Ryting*, which he published and distributed widely. He was a well known New Church scholar, having written *Stand Up for the Writings* and co-author of *The Covenant of the New Church*, both affectionate addresses to the General Convention.

He was predeceased by his wife of more than 50 years, Cornelia Hinkley Hotson, and is survived by two sons and two daughters.

HUDZIETZ — James Frederick Hudzietz, San Francisco, died on May 2nd, 1980. The resurrection service was held on May 5th, the Rev. Edwin Capon officiating.

LOPER — Annie Laura Stewart Loper, 94, passed into the spiritual world on May 10, 1980, in Gulfport, Miss. She was a life-long "New Churchwoman" and one of the founding spirits of the Gulfport New Church. During her long life, Mrs. Loper had seen pastoral minis-

trations by the Revs. Joel Stewart (her father), Thomas Nugent, Frank Gustafson, Peter Peters, John Spiers, Klaus Peters, and Theodore Foster. The resurrection service was held in the Gulfport Church, built on the site donated by Annie Loper, the Rev. Leon Le Van, St. Petersburg, Florida, officiating.

McKENZIE — Shelley McKenzie, 16, died suddenly in Kitchener, Ontario on June 30, 1980. The resurrection service was held on July 3, the Rev. Paul Zacharias officiating.

RUDDY — Joe Ruddy, 51, a member of the Board of the Church of the Good Shepherd in Kitchener, Ontario, passed away on June 21, 1980, after a brief illness. The Rev. Paul Zacharias officiated at the resurrection service on June 24th.

WILD — Mr. David Wild, 86, member of the Church of the Holy City, Wilmington, Del., died in Barton, Vermont, on May 2, 1980. The resurrection service was held on May 5, the Revs. David Calderwood and Marshall Hudson-Knapp officiating.

We have just received word, without further particulars, concerning the deaths of **MRS. JOHN C. HART** of Center Moriches, N.Y.; **MISS MARY MASON**, Toronto, Canada; and **MR. JOHN CHARLES JOHNSON**, of E. Tawas, Michigan.

(American New Church Sunday School Association Annual Meeting — cont'd from page 171)

To sum up: the theme developed throughout the meeting was "Share What We Have" — Communicate — Implement these Suggestions — Involve Parents — Don't restrict our activities to Sunday mornings.

The new officers elected are:

President: The Rev. Gardiner Perry

Vice President: Gertrude Trembley

Secretary: Frances Boyle

Treasurer: Thomas B. Zehner

Nominating Committee Members:

Mrs. Horace Briggs (Margaret)

Jean Gilchrist

New Member: Martha Mason

Frances A. Boyle
Secretary

THE UPPER ROOM
THE GADERENE DEMONIC

*by Leon LeVan
St. Petersburg, Fla.*

The Gadarene country east of the Sea of Galilee was a wild, forbidding land in Jesus' day. To that wild land with its limestone cliffs filled with burial caverns, Jesus and the disciples had set the course of their fishermen's boat. During the crossing of the sea Jesus stilled a violent storm. Now the boat was heading straight for the desolate region where no man dared normally go.

For there among the tombs and caverns a wild man "possessed of devils" roamed. He was a terrifying figure. Attempts to bind him in the past had proved fruitless. No chains were strong enough to hold him. With the superhuman strength of a madman he hurled rocks at any who approached, or rushed at them like a wild beast. Often, the Gospels declare, he cut himself until the blood spurted out; and his wild demented cries were a frightening sound day and night to all who lived near that lonely place.

To the shore of that wild region the Savior came. The moment Jesus stepped out of the boat this creature rushed toward Him from the caves, not so much like a human being but an evil spirit incarnate.

How heart - stopping the contrast between these two! Here we have the Master with His quiet fearless bearing—His calm face and beautiful eyes. And there the on-rushing demoniac, wild and fierce and naked, with the strength of steel in his arm and the gleam of madness in his eyes.

"What is thy name?" Jesus asked.

The quiet, peaceful, affectionate tone penetrated deep with healing to the recesses of that shattered mind; for here were human words—the words of One who spoke to him as a man speaks to his friend. Instead of throwing himself upon the Master in madness, the wild man fell to the ground to worship at the Savior's feet.

When Jesus asked "What is thy name?" a voice responded from the afflicted creature: "My name is Legion for we are many." "Come out of him!" Jesus said to the obsessing devils; and the infernals besought Him to let them enter a herd of swine nearby. Jesus let them go.

But no sooner was their direful presence felt in the swine, than the terrified herd plunged down a steep place headlong into the sea and was drowned.

In the widest sense, the encounter between Jesus and the demoniac pictures the meeting between the saving Christ and the turbulent race of man. The whole Human Race is the issue. Can it be rescued by the Lord, or shall the legions of evil continue their habitation in human nature forever?

The "country of the Gadarenes" images man's unregenerate mind and the unspiritualized degree of natural life. But when the healed madman wanted to go with Jesus to the Holy Land, the Savior said no. "Stay in your own land. Go to your house. Speak to your own people. Tell them what great things the Lord hath done for thee, and hath had compassion upon thee." This tells us that the perverted goods of the natural life (signified by the Gadarene "country") are not to be abolished or destroyed but restored to their original integrity. All things created by the Lord "in the beginning" were good, and they are to be restored. The healed man must remain in his own "country." He must help restore it to its rightful state.

As the Lord stood on the Gadarene shore and restored the lowest and worst object in that whole region to sanity and peace, so He stands on the shore of the world today. The Lord crossed the Sea of Infinity. He planted His feet on the shore of Time. He stilled the storm of evil human passions. He came for nothing less than the rescue and restoration of the Human Race. The Lord is engaged in that saving work now. "What is thy name?" the Savior asks humanity again. "What is thy condition?" "What is thy state?" And from every newspaper, radio, television—from every pulpit and religious organization—comes the universal response: "My name is Legion."

As the Lord makes His Second Coming progressively stronger, we prayerfully hope and believe that the legions of the world's evils will be banished increasingly to the "herd of swine," and cast themselves at last into the "depths of the sea."

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