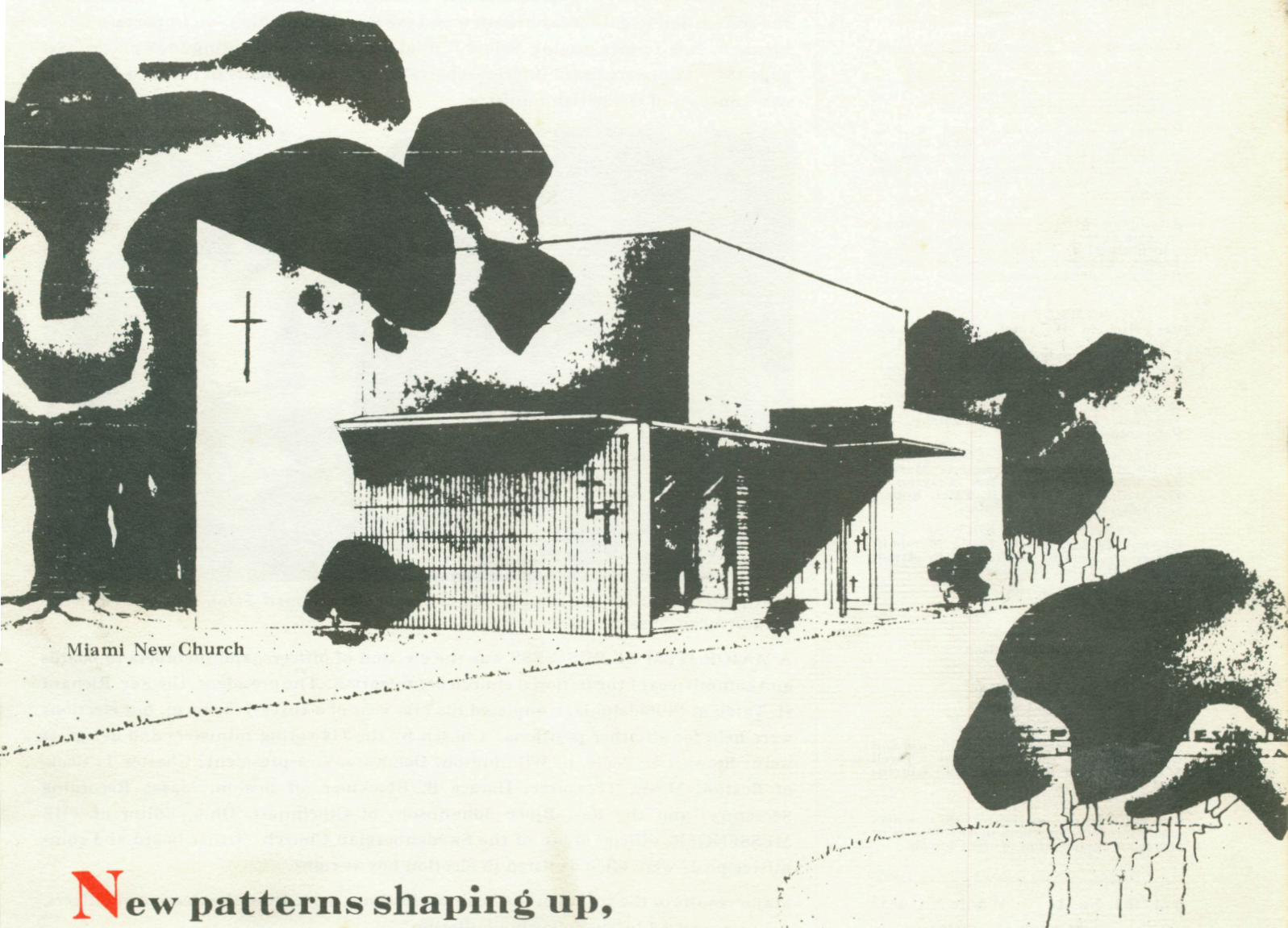


# NEW-CHURCH MESSENGER

AUGUST 15, 1963



Miami New Church

**N**ew patterns shaping up, growing into the being of our church, make an undercurrent of excitement during the convention which can be felt by all of us as we read this report. These feelings of excitement and discovery must be the same as those which stirred the little group of New-Church believers as they formed the first general convention of Swedenborgians in 1817.

**Swedenborgians convene in Miami**



# NEW-CHURCH MESSENGER

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AUGUST 15, 1963

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**T**HE GENERAL CONVENTION OF THE SWEDENBORGIAN CHURCH held its 140th annual General Convention, July 4-7, at the Americana Hotel, Bal Harbor, Miami, Florida, as guests of the Miami New Jerusalem Church. Approximately 300 ministers, delegates and visitors from 35 states and 3 Canadian provinces attended the main events of the convention, which was highlighted by a dedication of the nearly-completed chapel of the recently-organized Miami congregation. (See page 189 for full story.) A special feature of the 1963 program allowed all who attended the convention to gather information and express their opinions on important issues in small, face-to-face groups, before formal discussions and voting took place. (See page 187.) Ministers heard interim reports on new experiments in progress involving new concepts of the parish ministry.



ELECTION TELLERS: (left to right) Marie Vernet, Mrs. Robert Tafel, Mrs. A. T. Liebert, Stewart Ayton, Susan Riggs, Donald Perry.

A MAJOR ITEM OF BUSINESS was the election of officers, and members to boards and committees of the national church organization. The president, the Rev. Richard H. Tafel, of Philadelphia, completed his first year of a three-year term, but elections were held for all other positions. Chosen by the 114 voting ministers and delegates were: Stewart E. Poole, of Wilmington, Delaware, Vice-president; Chester T. Cook, of Boston, Mass., Treasurer; Horace B. Blackmer, of Boston, Mass., Recording Secretary; and the Rev. Bjorn Johannson, of Cincinnati, Ohio, Editor of THE MESSENGER, official organ of the Swedenborgian Church. Other board and committee posts were filled as listed in election box at right.

Major results of the voting in the business sessions, aside from the election of officers, are summarized by the following bulletins.

A set of recommendations for sounder financial policies, submitted by Mr. George Pausch of Baltimore were adopted, and a planning conference was set for January, at which time all boards and committees are to plan projects and budgets for the coming year. This projects will be the basis of the Annual Appeal, and will be carried out to the extent to which they are subscribed.

Convention passed a resolution supporting the intention of the Board of Managers of the Theological School to move to close proximity to the Pacific School of Religion in Berkeley, California, and to continue its interseminary plan.

The Proposed Amendment to Article 5, providing for Lay Ministry, was passed.

The Revs. Rollo Billings and Ernest Martin were invested with the office of General Pastor. Consecration and Installation of Mr. Harold Larsen as Lay Minister of the Orange, New Jersey, church was voted, along with authorization of Mr. Thornton B. Smallwood of Chicago as a candidate for the Lay Ministry. Theodore Foster's authorization as a Candidate for the Ministry was renewed "with the hope that he will be ordained at the next Convention." Dr. Edward B. Hinkley was dropped from the



Role of Ministers, after much discussion, and "with deep regret," by a vote of 71-42.

The Swedenborgian Church holds its convention in a different locality each year at the invitation of member congregations. This year's host, the Miami New Church, is a recently-organized society which is completing its church building, scene of the special dedicatory service at which the Rev. Ernest Frederick, pastor of the Miami congregation, spoke of the challenging and rewarding adventure to be found in the life of the church.

A special feature of the convention program was the series of discussions by groups of 35-40 persons, in which the most important issues expected to come before the Convention business sessions were thoroughly reviewed. The Rev. Richard H. Tafel, president of Convention explained that these discussions, scheduled in series, so that every individual could participate in an hour's discussion of each of four topics, to ask questions of especially-informed leaders, and express opinions, helped to involve the total delegation in the business of the Convention, more complete understanding of the issues requiring decisions. He said that the subsequent formal discussions and voting during the business sessions demonstrated the value of the practice.

In executive sessions before the opening of the Convention, the Council of Ministers heard progress reports on trials of new kinds of ministries and new concepts of church programming. Two experiments on the West Coast both involve team ministries, and slightly varying emphases on small, face-to-face groups. A program in El Cerrito, California, employs two ministers of different denominations both of whom divide their time between clerical work in the parish, and a working ministry in the context of secular employment. (See July 1 MESSENGER). The program of the church is focused on disciplined discussion groups. Project Link, nearing the end of the first year of a three-year experiment in Bellevue, Washington, involves three ministers working with special interest groups as the main part of the total church program. Preliminary reports show evidence of increased breadth and intensity of individual participation in the program of the church, and a higher level of financial support, under the new program, according to the Rev. Owen Turley, a member of the Project Link team, and consultant in Church Expansion for the Swedenborgian Church. The Convention accepted an invitation from the Philadelphia, Pa., Swedenborgian Church to hold the 1964 convention in that city.



## **election results**

### **VICE-PRESIDENT**

Stewart E. Poole

### **RECORDING SECRETARY**

Horace B. Blackmer

### **TREASURER**

Chester T. Cook

### **GENERAL COUNCIL (1967 term)**

Rev. Galen Unruh

H. Page Conant

James Wilson

### **BOARD OF MANAGERS**

#### **THEOLOGICAL SCHOOL (1966 term)**

Mrs. John C. King

Rev. Ernest O. Martin

Roger R. Unruh

C. Fred Burdett

### **BOARD OF HOME AND FOREIGN**

#### **MISSIONS (1966 term)**

Rev. Antony Regamey

Rev. Richard H. Tafel, Jr.

F. Waldo Marshall

Robert W. Tafel

### **AUGMENTATION FUND**

#### **COMMITTEE (1968 term)**

John M. Smailer

### **NOMINATING COMMITTEE**

#### **(1968 term)**

Mrs. Alan W. Farnham

### **TRUSTEES OF PENSION FUND**

Mrs. Peter Greeley (1965 term)

#### **(1967 terms)**

Rev. Eric N. Zacharias

Daniel Nielsen

Mrs. Gideon Boericke

### **BOARD OF EDUCATION**

Dr. Dorothea W. Harvey (1966)

E. Ellsworth Seibert (1964)

### **BOARD OF**

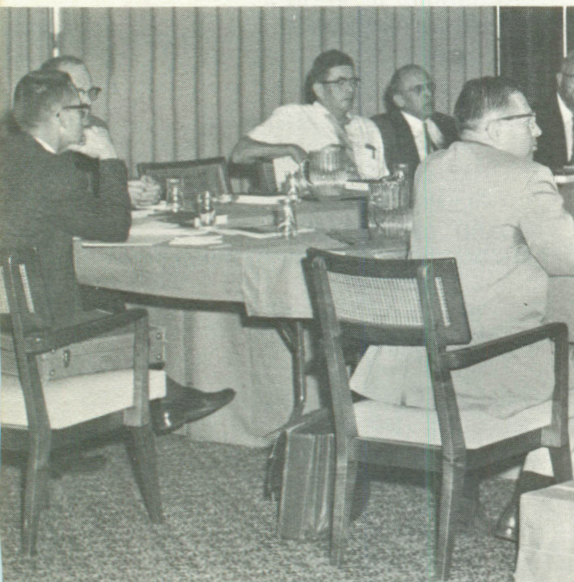
#### **DEPARTMENT OF PUBLICATION**

Rev. Robert H. Kirven (1967)

Mrs. Robert G. Lawson (1964)

◀ **HEARING CHARGE OF CONSECRATION**  
to newly-elected officers and board and committee members. are, left to right, Mrs. Peter N. Greeley, Wilmington, Del., elected to the Pension Fund Committee, the Rev. Antony Regamey, Boston, re-elected to the Board of Missions, the Rev. Richard H. Tafel, Jr., Cincinnati, elected to the Board of Missions, Mrs. Dorothy Farnham, Brockton, Mass., elected to the Nominating Committee, Mr. Roger Unruh, Pawnee Rock, Kans., elected to the Board of Managers of the Theological School, the Rev. Galen Unruh, also of Pawnee Rock, elected to General Council, and the Rev. Robert H. Kirven, Cambridge, Mass., re-elected to the board of the Department of Publication.





## council of ministers meets, hears report on new projects

THE COUNCIL OF MINISTERS began two and a half days' meetings on July 1. After the morning devotions, the chairman, Rev. Edwin G. Capon (the minister who appears in both pictures, above, in light suit with box beside him), gave his address in which he discussed with candor problems in the church and what these meant to the ministers. The Council, at the request of the Illinois Association, voted the investiture as General Pastor of the Rev. Rollo Billings of the St. Paul Society; and of the Rev. Ernest O. Martin of the Washington, D. C., Society at the request of the Middle Atlantic Association. It was also voted to ordain Harold Larsen as a lay-minister at the request of the Orange, N. J., Society.

A number of committee reports, mostly routine in nature, were heard. Among those that could not be described as routine were first progress reports on three year-old experiments in church programming and development. Mr. Capon, Cambridge, Mass., chairman of the church's Council of Ministers, explained that none of the experiments were completed, or far enough along for full evaluation, but that all suggested preliminary

optimism for results of new approaches to the life of the church.

The most ambitious project, and the only one financed primarily by the national organization, is known as Project Link, and has been in actual operation for less than a year in Bellevue, Washington, a suburb of Seattle. It involves a team of ministers, two of whom are already on the scene, with a third arriving in the fall, working in a new concept of church programming in which families and small family-like groups form the major emphasis in place of services and activities by the congregation as a whole. The Rev. Owen T. Turley, Bellevue, Washington, Consultant in Church Expansion for the Swedenborgian Church, and one member of the team of ministers, presented the progress report in conjunction with the other two team members: the Rev. Calvin O. Turley, also of Bellevue, and the Rev. David P. Johnson, who is moving from Kitchener, Ontario, to Bellevue.

Because of widespread lay as well as clerical interest in the results of Project Link, the report was given in an open meeting of the Council of Ministers, held in the Miami New

Jerusalem Church. Twenty-five ministers and more than a hundred twenty five laymen heard a description of the first year's experiences, and prospects for the future of the project, which Rev. Turley characterized as an attempt to relate the life of the church as closely as possible to the lives of individuals in their families and their communities.

One experience, called suggestive of the spirit of the entire program, was "An Experiment in Spiritual Reinforcement, held in January 1963, in connection with the dedication of the new Swedenborgian church in Bellevue. The experiment involved daily Bible readings by families alone, devotions by groups of families, by men alone (a group met at 6:45 a.m. on their way to work) and women alone. Extremely significant personal experiences were reported by many, according to Rev. Turley, and he added that all present concurred that the program added significantly to the meaning of the culminating dedication service. Another experience reported as being both important and typical, was a month-long evaluation and training program last May. This program produced both a series of proposals and plans for the



coming season, and pledges of financial contributions to the program which Rev. Turley described as a significantly high level of stewardship.

Plans for the year ahead include twelve interest groups as the core of the church program, each devoted to study and activity in a particular area. The twelve groups are: Religious Education Faculty, Outreach to New Areas, Lay Ministry to Visitors, Lay Ministry to New Families in the Area, Service to Others, Ministry of Music, Retreats, Writing and Library, Administration, Building Maintenance, Landscaping and Grounds, and Special Interests. Rev. Turley explained that all groups will be formed voluntarily by those interested in the area concerned, and will study, plan and execute plans. As one example, he cited the Religious Education faculty. Composed of all who are interested in the teaching mission of the church—including the team of ministers, who serve on the same basis as other members—this group will plan an educational program and provide instruction. Abandoning Religious Education classes and schedules, "the entire faculty will work as a team and will minister to the needs of children and adults by means of subject matter rather than by the one-teacher one-class relationship," Rev. Turley said.

Another team-ministry project, independently conceived and differently oriented, has completed its first year at Hillside Church, El Cerrito, California. Results were reported by a layman from the El Cerrito congregation, Dr. Garrard E. A. Wyld. Under the leadership of a Swedenborgian minister, the Rev. David J. Garrett, and the Rev. Thomas Grimm, ordained by another denomination, the program centers on three major emphases: an ecumenical approach combined with a denominational base, involvement of the ministers in the working community (after the pattern of European "worker-priests"), and interest-centered activities organized by small groups. Dr. Wyld's remarks bore out quite fully the description of this venture as given in the *MESSENGER* in the July 1 issue. The ecumenical-and-denominational balance involves ministers of different denominational backgrounds, working in denominationally sponsored groups, seeking to minister to personal needs without urging denominational affiliation. The secular work of the ministers, in conjunction with their conventional pastoral activities is part of an attempt pervading the entire program, to interrelate the work of the church with the secular community. Beginning with a cessation of almost all former activities of the church, the new program has begun development in small, closely interpersonal groups; the groups

met regularly for discussions, have now reorganized along lines of strongest personal interest, and are beginning to plan projects which will fulfill these interests.

Greatest success during the first year has occurred in personal experiences of participants in the small groups, although some revitalization of the traditional Sunday morning worship has been observed as well. The experiment is basically long-range in concept, however, and is being continued.

A different type of experiment, initiated in Pittsburg, Pennsylvania, by the New Jerusalem Christian Church, has involved the coordination of newspaper advertising with tape-recorded messages which respond to telephone calls, after the pattern of the more familiar "Dial-a-Prayer." The campaign has not involved any appeal for church attendance or participation, according to the Rev. Leon LeVan, but rather an approach to individuals' concerns over religious matters. By coordinating newspaper ads which raise questions and suggest a phone call with the tape recorded discussions of the questions, the program has stimulated sufficient response to suggest that it fills a widespread need according to Rev. LeVan.

Rev. Capon explained that although initially successful, all three projects were

described as being too young for full evaluation, and all are being continued. He pointed to an increase in the number and variety of experimental programs in the Swedenborgian Church, terming some of them radical, observing that new approaches to church life and development are essential in today's religious situation. The small size and liberal theological perspective of the Swedenborgian Church help to make experimentation possible, he said.

There was also the report of the Committee to Advise and Counsel with Dr. E. B. Hinckley, which raised anew the question of the status of Dr. Hinckley in the ministry. After much discussion, it was voted "with regret" to recommend to Convention that Dr. Hinckley be dropped from the role of Convention Ministers. Later, this recommendation was accepted by Convention.

The Alumni Association of the New Church Theological School which met for its annual banquet on July 2, discussed at length the proposal to relocate the Theological School in the vicinity of the Pacific School of Religion in Berkeley, Calif., and voted in its favor. Since this body is composed of the same members as the COM, the resolution of this body was adopted as expressing the sentiments of the Council. This report was also accepted.



THE MINISTERS' WIVES held sessions during this time which might best be described as a "workshop in conducting prayer groups." Mrs. Brian Kingslake shared many of her wonderful experiences, and inspired all the women to share their experiences and problems and thus broaden their concepts of the various ways in which prayer may be effectively used singly and in groups. The ministers' wives gathered together in prayer fellowship at least once, and often twice a day during the Convention.

Some of the wives assembled for the meetings are pictured here. Moving clockwise from the lower right-hand corner is Dolly Frederick (back of head, wearing glasses), Perry Martin, Corrine Tafel, Jill Kingslake, Pat Zacharias, Betsy Young, Mary Zacharias, Peggy Regamey, Margit Tobisch.



WELCOMING  
FLORIDIANS  
dispense hospitality as well as information.

Left to right:  
William White, Omar Mitchell,  
Dr. Henry Snow,  
Herb Young, Robert Friedrich,  
and Mrs. Nellie Jean Wood.



## CONVENTION OPENS

IT WAS WARM IN BAL HARBOR, during the week of July 1-8, the thermometer hovering around 90 degrees—but the Americana Hotel was air-conditioned so the surroundings were comfortable. The hospitality and helpfulness of the New-Church people of Florida was as warm as the weather, and their graciousness will long be remembered. The Rev. Ernest Frederick seemed to be constantly on the move seeing to it that everything went smoothly. An even more inspiring sight was that of Mrs. Frederick in her wheel chair but her face radiant with a cheerful smile as she moved about helping the visitors, ironing out difficulties that arose and giving out information about various details.

The opening worship was led by the Rev. Galen Unruh, Pawnee Rock, Kansas, with the address being given by the national president, the Rev. Richard H. Tafel, Philadelphia, Pa. Rev. Tafel called for earnest consideration of what the church can do to further its mission in the world, saying that "questions, criticisms, even challenges, of your officers and leaders, are not only a right but a duty" during the Convention sessions, because only such efforts can improve a church's program. Once decisions are made and policies formed, he added, loyal members will support them,

rather than join the forces united against all progress and growth of the Christian Church.

Following worship, the first business of the Convention was a series of four one-hour discussions by groups of 35-40, with the aim of involving all delegates, youth, and visitors as deeply as possible in the most pressing problems and greatest opportunities expected to come before the Convention. Each group met separately for one hour each with four discussion leaders particularly informed on a topic of major interest to the church. In these groups, members were encouraged to express their own feelings on the questions, and were given opportunities to become better

informed, according to Rev. Tafel. He explained that this face-to-face exchange of opinions and feelings, and this chance to acquire more complete knowledge, leads to more harmonious and effective action in the debate of issues in the more formal business sessions that follow.

AT MICROPHONE  
the Rev. Ernest L. Frederick, pastor  
of the Miami New Jerusalem Church  
(Swedenborgian),  
host church to the Convention,  
and president of the Southeast Association,  
greets delegates  
at the opening of the Convention  
on July 4.





1 TOM SPIERS  
AND I  
CONDUCTED the

interest group discussion on the topic of *New Ventures and Approaches in the light of Freedom, Responsibility, and Commitment*. Mr. Spiers is secretary of the Swedenborg Foundation and has a deep interest in the publications of the Foundation which has been doing good work in presenting the writings of Swedenborg to the public. The groups were very much interested in what the Foundation had done and gave some good suggestions for what could be done. We noticed that more and more people want the teachings of the church written in a free style without the evidence of what we often refer to as "Swedenborgianese." Mr. Spiers pointed out that the primary objective of the Foundation is simply to publish and sell or give away books and literature.

In one of the groups which came to us Rev. Leon LeVan was asked to tell the story of his work of presenting the teachings to the public by means of an electronic answering device. He had placed an advertisement in the main paper of Pittsburg which read: "For a message from heaven dial, No. . . . ." From this ad came thousands of calls. This is still continuing. We noted however that the disadvantage in this method of approach is that we have no way of knowing who calls, hence there is no possibility of follow-up work. We did feel that it was important to remind ourselves that this was a measure of success after many, many attempts which had all resulted in failure, pointing to the need to realize the importance of experimentation. He had finally hit upon a method which brought an enthusiastic response from the public.

My own effort in the team was directed toward getting some kind of response from the various groups in terms of evaluating new ventures and approaches. The question was asked in each group: "How should we go about determining the worth or value of any given proposal? What tools of evaluation should we use?" Examples of new ventures were given. No definite response was clearly evident. Perhaps an hour is too short a time to "get into the deeps" of searching out the meaning of changes necessary when we propose new ventures in the life of the church.

It seemed to this writer that the attitude of the groups was one of listening and pondering. All seemed fully aware that changes are upon us and that this necessitates re-evaluation of processes and procedures. But as yet we seem still to be searching for surer ground.

The last group was made up of the young people of the ANCL and it was significant that several remained past the hour to discuss the problems of the church in serious contemplation. One very thoughtful young person, a girl of eighteen or nineteen, commented rather wistfully, sadly, and yet with some hope in her tone: "Something will have to change if we are to survive."

The writer is of the opinion that we should make a clearer distinction between the work

## FOUR DISCUSSION GROUPS

of publishing our teachings and the work of becoming a true church, alive and awakened to the personal needs of people, while at the same time being aware of the use we can make as individuals, of the teachings given to us for the New Age.

—GALEN UNRUH

2

THE FOURTH OF JULY FIREWORKS lit up the evening sky in the west, but Convention delegates and visitors concentrated on *New Ministries in the light of Freedom, Responsibility, and Commitment* which have been started in Bellevue, Washington, and El Cerrito, Calif. Under the leadership of Dr. Garrard Wyld of El Cerrito and the Rev. David Johnson, the group showed great interest in finding out more about the discussion groups

3



THE REV. CALVIN E. TURLEY, who is chairman of the Committee on Christian Stewardship, leads the group discussing stewardship. ☞

4



in these churches. The leaders emphasized how the team ministries work with their congregations in an atmosphere of freedom to develop individual responsibility and finally commitment.

In El Cerrito discussion group members have accepted the discipline of doing assigned reading and attending regularly. Study and discussion of the Bible helped members to a greater understanding of the meaning of God's Word in their own lives. As the groups met they achieved a feeling of mutual respect and acceptance which helped even the shyest to express their feelings freely. Spiritual growth in individuals was so evident that others expressed interest in taking part in the groups next year.

In Bellevue a program of spiritual reinforcement has taken place during the last year. In groups of businessmen, housewives, neighbors, and individual families, members have met together for prayer and meditation. Discussion groups on church programs have led to the formation of mission groups to be developed in the fall.

As the hour drew to a close some of those who were taking part expressed interest in ways in which discussion groups might be used in their own situations. Emphasis was placed on the need for genuine exchange of points of view and willingness to listen to others. Only then can there be an atmosphere of freedom in which responsibility and commitment can develop.

—PERRY S. MARTIN

TWO MINISTERS, Edwin G. Capon and William R. Woofenden, lead discussion group on the Theological School.

## youth eyes interest groups

MEMBERS OF ANCL are grateful for the opportunity to participate in the four discussion groups held during the afternoon of July 4, which was a very fitting date for such a venture. It pleased us to know that our views and questions were welcome, even when possibly unexpected.

Each group was in charge of well-informed leaders, and no one was permitted to dominate what was for the most part a series of brief conversations—sometimes becoming multi-lateral, but always having spontaneity. People of widely varying age groups have declared



that the experiment was worth repeating, and to this I fully agree.

It is hard to say, without further experience along these lines, how serious some leaguers were in referring to the sessions as a mild form of "brain washing." This is understandable when we consider the controversial nature of the subjects and the apparent effort of the leaders to present a united front against all dissenters. In this sense it might be said that while preconceived totality of effect is commendable in certain types of literature, it does somewhat impair a truly democratic exploration of current issues in the church. For example, opinions favorable to the "party line" were seldom restrained, but time seemed to be running out when difficult questions were asked.

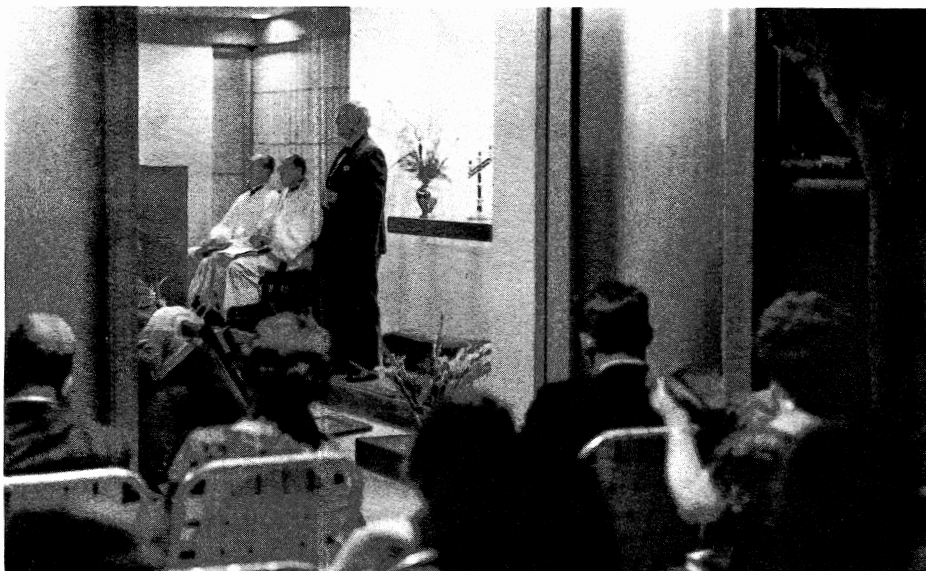
All in all, there was definite value to ANCL in letting our members take their first steps toward the articulate self-expression needed in every purposeful church.

Signed by the following members of the ANCL: Dennison G. Rice, *President*, Elmwood, Mass.; Elizabeth Hatheway, *Secretary*, Boston; Betsy Johnson, *Treasurer*, Kitchener, Ontario; Thomas King, *Executive Member*, Braintree, Mass.



ANCL MEMBERS in Convention business session, left to right, Janet Young, Miami, Pam Blair, Elmwood, Mass., Mary Lou Locke, Detroit, and Ellie Rice, also of Elmwood. In the second row, from left to right, are Libby Hathaway, Boston, Denny Rice, Elmwood, and Walter Chapin, Boston.

AS IN PREVIOUS YEARS  
the highlight of convention  
was the Sunday morning service.  
This year it was conducted  
by the Rev. Erwin Reddekopp  
and the sermon was given  
by the Rev. Paul Zacharias.



MR. WILLIAM WHITE sings solo  
at dedication of Miami church  
during Convention,  
to standing-room-only crowd  
in the small chapel,  
and to overflow seated outdoors  
under banyan tree. Rev. Ernest L. Frederick,  
pastor of the Miami Society,  
and the Rev. Richard H. Tafel,  
president of Convention,  
performed the dedication.





**B**USINESS MEETINGS BEGAN on following day, Friday. For the first time in our recollection, Convention's competent and faithful secretary, Horace B. Blackmer, was missing. An illness from which he is, happily, recovering prevented his attendance. Mrs. Margaret Tafel of Chicago ably filled his place by taking the minutes of the meetings.

Although such controversial subjects as the relocation of the Theological School and the dropping of Dr. Hinckley from the role of ministers resulted in some spirited debate, the sessions on the whole were harmonious and conducted in a spirit of good will.

The question of overspending with a resulting invasion of capital funds (See article by George Pausch, *MESSENGER*, June 15, pp. 162-3) came up. Mr. Pausch had called upon Convention officials to explain clearly and simply the purposes for which Convention funds were being spent. This was done most adequately by Stewart Poole, vice-president of Convention.

One other matter of much interest that came before Convention was the possible participation of our church in the religious exhibit which will form part of the World's Fair, officially scheduled to open April 22, 1964, in New York. Sentiment strongly

avored this providing that money is available for this purpose.

Approximately 200 ministers, delegates, visitors, and members of the Miami church filled the nearly-completed chapel of the Miami Society Friday evening, July 5, and overflowed into chairs set up in a patio under a banyan tree, for a service of dedication of the new building. The Rev. Ernest L. Frederick, pastor of the Miami church, and the Rev. Richard H. Tafel, president of Convention, participated in the service, which opened with a processional by the ministers on the Board of Missions, which had sponsored the Miami project. President Tafel bore an open Bible into the chancel, after which—by responsive reading and chanting—the congregation joined in prayers for the bearing of the Ark to Jerusalem and the dedication of Solomon's Temple. President Tafel pronounced the dedication.

In the open meeting of the Board of Missions following the dedication, Chairman Philip Alden Philadelphia, received the Mite Box offering of over \$2000 from Mrs. Robert Young, for support of the Port Said Mission, and introduced the Rev. Mr. Frederick, who spoke of the building of the Miami society and the Southeast Association.

On Saturday evening about 200 hungry New-Church people attended an elegant roast beef banquet

The Rev. Paul A. Zacharias, preaching at the closing service of the 140th annual General Convention called for improvement of the one great imperfection in the Christian Church, the individual members. His sermon concluded the four-day convention, at which approximately three hundred ministers, delegates and visitors from 35 states and three Canadian Provinces were guests of the Miami New Jerusalem Church.

Rev. Zacharias characterized the contemporary world situation as marked by "brinkmanship," distrust, racial strife, and "perhaps the most tragic indictment of all, that so many people—ordinary, decent people—are plagued with a vacuous sense of loneliness and boredom, as strangers in a foreign land." He spoke of the rush and business of much of life as a merry-go-round constantly and noisily moving, but getting nowhere, "but because we see someone on all the horses, we don't feel so bad." The remedy for the situation, he said, should be the church, which appears to have failed, "but the true church has never been tried." (Turn to page 190 for Mr. Zacharias' complete sermon).



# your life belongs to God

by Paul Zacharias

**D**OUTLESS THIS HAS HAPPENED to all of us many times: we are out for a walk, or talking with friends, mulling over affairs in the world—and as we become increasingly aware of what is going on in the lives of nations, and in the lives of people we know, we tend to become discouraged and depressed. We see and hear so much that we know is contrary to the abundant life offered us by the Lord Jesus Christ. We see that crime rates, in all areas, are on the increase. There is a lack of genuine trust between the great nations of the world—"brinkmanship" has become a fine art—and there is no end to the spiraling arms race. In recent weeks we have been appalled at the racial strife within our own nation, where we have seen men and women—children of God with dark skins—set upon by dogs. Our mental hospitals are crowded; and divorces almost keep pace with marriages. And you begin to wonder what the words *civilization and progress* really mean!

Perhaps the most serious and tragic indictment of all, in this "enlightened" age, is the fact that so many people—ordinary, decent people—are plagued with a vacuous sense of loneliness and boredom—as strangers in a foreign land. They have never really stopped to consider the meaning, the purpose of their existence, and so, because they do not understand or appreciate the spiritual dimensions of life, they go on, year after year, living on the surface—enjoying many of the pleasures which the world has to offer—raising a family—putting in time in the office, factory or kitchen—but all the while never quite coming to grips with life itself. Many such people realize that life is meant for finer things, but they will not even admit, to themselves or to others, that they are lonely and frustrated, because this would be an admission of defeat, and we are not willing to admit or face failure. And so life goes on, like a merry-go-round—noisy, fast, pleasant—but going nowhere. And because there is a passenger on every horse, and we are all doing the same things, we do not feel too badly. This, we believe, is the most pathetic and serious disease of our time, simply because it afflicts so many people and has such far-reaching implications. Crime, divorce, racial prejudice—these are results, not causes. They are caused by a lack of spiritual maturity and integrity in the lives of millions of ordinary people.

Then we have to ask, "Where does the Church enter into this picture?"

We firmly believe that the Christian

Church, properly equipped, disciplined and dedicated, could help resolve virtually all of our social and personal problems. The function of the church is to lead to the good of life—its place is in the vanguard. Some will remind us that the church, in its various manifestations, has been with us for almost two thousand years, and we are still plagued with all sorts of disorders. This cannot be denied. And the answer is, of course, that the true church has never really been tried. The church today is made up of millions of people who give the church a half-hearted, lukewarm loyalty; millions of people who want the kingdom of God, but who do not want it first. You ask them what the church means to them, and they will say they like the warm fellowship which the church provides, they enjoy the church teachings, they like the minister or the music, they find a sense of comfort in the church, because they do believe in the Lord. But they have never fully, openly or enthusiastically taken a definite stand by saying: "I am on the Lord's side. I acknowledge that my life comes from Him and I will do my share—I will do more than my share—to make His spirit, His purposes, His ideals reign supreme in myself and in the world." If all the halfhearted loyalty in the Christian Church were suddenly fanned into a concerted, zealous devotion, what glorious things would happen before our very eyes. We all know how the communist party demands a total loyalty from its followers. Those people will sacrifice everything—their lives if need be—for a cause which has captured their entire being. They have found a purpose, a meaning to life, and they give themselves without reserve to accomplish their goals. Should not we, who are building lives that will go on forever—we, who have been given so much good news from heaven—be as committed to the Lord and His Kingdom as the communist is to his party!

The living Church—the True Church—as yet this is but a vision, a plan in the mind of God. It is now in the process of being born and in God's good time, it will blossom into full flower. And it is our task to dream, to plan and to work in such a way that God's Kingdom will be established upon the earth. Our task is to make this vision come true. I'm sure all of us have tried to visualize what the true Church, the living, eternal Church will be like . . . we must have a tangible objective or goal in mind.

The True Church, in its finest sense, comes from God and is expressed on earth in the fellowship of people who have discovered the

wonder of God within themselves, in His Word, and in His world. It is made up of people who acknowledge that we are essentially spiritual beings, and that the chief purpose of life is to develop our spiritual nature to its highest level. And because they have opened themselves to the love of God, they in turn share this love by loving all of God's creation, all of His children. So then the Church is a group of people bound together by the love of God and their fellowman, and because this love, by its very nature, demands honesty and justice for all, the Church is called upon to enter into the fray of life, into all areas of our workaday existence—to inspire, to challenge and to lead mankind to the good life.

The Church must, first of all, care about people. It should help everyone, from the youngest to the oldest, to fulfill his divine destiny. Each one of us has been placed upon the earth at this particular time for a specific function, which only we can perform, and the Church should help us to see and to work toward our God-given mission in life. Everyone has a tangible, unique mission in life which demands fulfillment. God, who is Life itself, and gives life to us, expects something from us. This Divine expectation varies from person to person, and even from time to time—the spiritual fact remains that we only achieve our true destiny and our reason for being to the extent that we carry out God's plan for us. And the Church must be vitally concerned in helping men and women in their search for the life's purpose. Roy Burkhart has written: "The true Church is the power and the beauty by which all aspects of life become hallowed. It is the motive for the saint, the guide to the seer, the principle for the scientist, the mother of the best in the past and the father of the future waiting to be born. Within the true Church is the heart of compassion which feeds the hungry and strengthens the weak. It encompasses the mercy that heals and the love that banishes all hate, bringing the spirit of brotherhood into all the relations of men, until every human breach is healed and every hostile difference canceled. The true church is the light that shows all men the way of freedom." This, dear friends, is the church at its best. This is the star to which we can hitch our lives. Helping to make this kind of a church come true is a most glorious privilege; this God-given task gives us something worth living for and working for, that our children may walk through life with a more certain step, and that the world may be more



in tune with God's will.

At the present time the church is still far from perfect, and now we are thinking especially of the New Church. But then we have to ask: "Exactly where is this imperfection?" We have God's promise that He is ever with us, giving us as much help as we can use, so the fault is not with the Lord. And we have the Bible, which we believe contains His Holy Word; and we have the teachings of our church, which we believe are the highest revelation given to man since the Bible—we can find no fault with these "given" factors. The one remaining important factor is man himself, and here we find the weak link in the chain. So that when we criticize the New Church, we are, in effect, pointing a finger at ourselves. We can be quite sure that God's part is always well done; any weakness in the church is of our own doing. For this reason—and because all of us here do have a great love for our church—we want to see the New Church take its rightful place in the ongoing history of mankind—we are called upon to take our churchmanship very seriously. Membership in the New Church is a holy privilege—we have been called into service by the Lord Jesus Christ. Our Lord said: "Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." *John 15:15, 16.*

This one consuming question should be ever before us: "What more could we be doing

than we are now doing?" And as our concept of total commitment to the Lord expands, we will set up for ourselves certain standards and objectives. As Christians of this New Age, we should at least be striving toward the following spiritual goals:

- 1) an unshakable faith and trust in the Lord Lord Jesus Christ; living with confidence because we know that He cares for us personally.
- 2) an ever deepening loyalty to the Lord. We all feel loyal to God when we are in church, but the real test comes in the market place, in the office, and in the home. If we are to grow in our faith, we must work at it, steadfastly, through all types of situations, and this demands singleness of purpose—loyalty.
- 3) As growing Christians we will be grateful to God for all His countless blessings and gifts. I wonder how many of us say, at least once a day: "How good it is to be alive! What a privilege to be in the midst of God's creation—with eyes to see and ears to hear; with a mind to dream and a soul to love." How much God has given us, pressed down and running over.
- 4) And the committed Christian is a faithful steward. The good churchman feels that in his Christian faith he holds in trust something very precious. He acknowledges that his life, his property, his family do not belong to him, but to God, and he goes through life with this thought in mind: "What wilt Thou have me do? I can only give Thee back what is Thine own!"

This list could go on and on, and I'm sure each one of you can add his own ideas to the list of what makes a good church member. Will you consider this matter very seriously,

in your heart of hearts? *Your life and mine do belong to God.* What are we going to do about it? Must we not ask ourselves continually: "How can we, as a church and as individuals, serve the Lord more effectively?" When each one of us grasps this vision of the living, true church of God, and works and prays accordingly, then we can be sure that God will bless us, beyond our fondest expectations.

This morning's lesson from the gospels tells of Mary pouring a jar of costly oil over the Lord's feet. The oil was valued at 300 pence, which in those days was a workman's wage for one year. And Judas immediately said: "This oil should have been sold and the money used for more practical purposes"—and many of us would have said the same thing. But Jesus took Mary's part, saying in effect: "Let her alone. She has done a lovely thing, and it shall be remembered wherever the gospel is preached." Her devotion was complete, and for this the Lord praised her. He said: "You have done a lovely thing, and it shall be remembered." Dear friends, I wonder if we have ever had this kind of deep thrill—in letting ourselves go in full devotion to something we really believed in; in giving ourselves without reserve! Our churchmanship should rise out of this spirit . . . not merely in response to an appeal, or because we want a larger church . . . but out of our love, out of our devotion to the living, glorified Christ. Like Mary, taking something precious to us; something that costs us to give—ourselves, body and soul. And saying, like Mary, "This is how I feel. This is the measure of my love. This, Lord, I want to give to Thee."

THE REV. PAUL ZACHARIAS,  
Convention preacher,  
greets Mr. Philip M. Alden, Philadelphia,  
and members of the convention  
at close of worship service which concluded  
the 140th annual General Convention  
of the Swedenborgian Church, July 4-7,  
Miami, Fla.

The Rev. Mr. Zacharias is moving  
from Cherry Park Community Church,  
Portland, Oregon,  
to the Church of the Good Shepherd,  
Kitchener, Ontario.

Mr. Alden, as president of the BoM,  
opened the meeting of the Board of Missions  
Friday night during Convention,  
in chancel of Miami Swedenborgian Church,  
immediately following special service of  
dedication of the nearly-completed church  
building.





# The Grand Alliance

—EDITED BY MARIAN KIRVEN



THE NEWLY ELECTED OFFICERS of the National Alliance and the speaker of the day, Mrs. Brian Kingslake. Standing left to right they are: Mrs. Wilfred G. Rice, Mrs. Immanuel Tafel, Mrs. Brian Kingslake, Mrs. Robert L. Young, Mrs. Richard H. Tafel, Sr., Mrs. Harold P. Berran, Miss Frances D. Spamer, Miss Alice E. Unruh.

**T**HE NATIONAL ALLIANCE OF NEW-CHURCH WOMEN held its annual meeting on July 4, 1963, in the beautiful Westward Room of the Americana Hotel, Miami, Florida. The meeting opened with a lovely worship service conducted by our Alliance Chaplain, Mrs. Alice P. Van Boven, assisted by Mrs. Horace Briggs of Fryeburg, Maine. Mrs. Van Boven had written an inspiring dialogue based upon the angel's words to the seven churches in Asia in the book of Revelation, which she and Mrs. Briggs read. (Copies of this dialogue may be obtained from Mrs. Wilfred Rice, Elmwood, Mass.) The women joined in singing the Alliance Hymn (No. 12) and in fond remembrance of those dear members who left our midst, during this past year, to live a more spiritual life.

Mrs. Charles D. Watson, 5364 Fourth St. North, St. Petersburg, Florida, spoke on behalf of the Alliance women of the South-eastern Association and welcomed us to the beautiful, sparkling city of Miami.

The minutes and other reports were all accepted as printed in the Annual Reports, which were distributed at the meeting. The Secretary, Miss Alice E. Unruh, read the three recommendations from the Alliance Executive Committee (which met the day before) which were: 1) that ninety dollars be taken from the General Fund and added to the sixty dollars which had been set aside from the Education Fund, and given to the Leadership Education Institute which is meeting this summer at Bass Lake, Wisconsin; 2) that one hundred dollars be taken from the General Fund and be given to the student fund which is being established in memory of Leonore Poole; 3) that the office of Third

Vice President be continued for another year since proper notice to change the Alliance Constitution did not appear in the March 1963 *MESSENGER*. All three recommendations were adopted.

Mrs. Alan Farnham read correspondence among which was a letter from Hilda G. Stacy of the British Conference women. Miss Stacy said that our reports are read with interest and they are all interested in the "hands across the sea" program (more about this will appear in a later issue). Margaret Sampson spoke to this to say that there are still people in England who are interested in corresponding with us. A letter from the Mack family thanked the Alliance for their contribution to the boys' cabin at Fryeburg, mentioning that everyone at Fryeburg is thankful, too.

Mrs. Richard H. (Corrine) Tafel described the trip to Bellevue, Washington, which the Alliance gave her. She accompanied her

husband on the trip he made at the time of the dedication of the Bellevue church. She spent about a week in Bellevue and then went on to visit the El Cerrito and San Francisco congregations.

The Mite Box offering was presented to the Alliance president, Betsy Young; it totaled \$1,827.00. The offering was taken. It came to \$67.76. The offering was given to the Mite Box fund, thus bringing the total to \$1,894.76. This total Mite Box fund is being sent to our mission church in Port Said, Egypt, which is under the care of the Reverends Raghib Kahlil Risq and Jack Hardstedt.

The highlight of the meeting was an inspiring talk given by Mrs. Brian (Jill) Kingslake on the nature of and need for Christian love. Mrs. Kingslake has lived for twelve years in the Republic of South Africa as a missionary, along with her husband, the Rev. Brian Kingslake, and although she did not talk directly about those experiences she

The Alliance held its annual election of officers which resulted in the following:

*President*.....Mrs. Robert L. Young, Wayfarers' Chapel, Portuguese Bend, Calif.  
*1st Vice-President*.....Mrs. Harold P. Berran, Wayfarers' Chapel, Portuguese Bend, Calif.  
*2nd Vice-President*.....Mrs. Wilfred G. Rice, Elmwood, Mass.  
*3rd Vice-President*.....Mrs. Sigmund Siebert, Pretty Prairie, Kansas  
*Recording-Secretary*.....Miss Alice E. Unruh, Pawnee Rock, Kansas  
*Corresponding-Secretary*.....Mrs. Immanuel Tafel, 5710 Woodlawn Ave., Chicago 37, Ill.  
*Treasurer*.....Miss Frances D. Spamer, 1261 Meridene Drive, Baltimore, Md.  
*Executive Member*.....Mrs. Richard H. Tafel, Sr., 200 Chestnut Ave., Narberth, Pa.  
*Religious Chairman*.....Mrs. Alice P. Van Boven, 446 Chestnut Ave., Redlands, Calif.  
*Round Robin Chairman*.....Mrs. Louis A. Dole, 887 Middle St., Bath, Maine  
*Mite Box Chairman*.....Mrs. John E. Lester, 134 W. Southampton Ave., Philadelphia 18, Pa.  
*Publications Chairman*.....Mrs. Robert H. Kirven, 48 Quincy St., Cambridge 38, Mass.  
*Nominating Committee Chairman*..Mrs. Erwin Reddekopp, 576 W. Woodland, Ferndale, Mich.  
*Nominating Committee member*.....Miss Gertrude Dole, 887 Middle St., Bath, Maine



often referred to them, and spoke of how much she has learned from the black people of Africa.

**She said that real Christian love is ruthless, honest and clear-sighted. It is not a type of kindness resulting from the suppression of negative feelings, but a type of disciplined searching out of the loveable qualities in our neighbor.** It is not a type of love that condones or overlooks the imperfections in another person; it is a love that loves without judging, she said. Until we can feel God's love within us we cannot love others, for "the love of God in us speaks to the love of God in others." The very love, itself, calls forth a response. All estrangements caused by individuality fall away with recognition of this love. To realize the power of positive thinking is good, but it is much more important to realize the power of positive loving.

The church in the true sense of the word can never die, but the church as an institution can die if it is smothered by too much theology and institutionalism. But "things of the spirit" are on the move, here, in America; especially is this true in the growing interest in prayer. People are becoming more interested in how prayer works and in measuring the results of prayer. Healing of any kind is a natural process of restoration, so people and plants can be healed by prayer. Spiritual influences seem new to us because they are being rediscovered today, but they are not new, especially to New Church people. More and more people outside the church are recognizing the importance of love in our lives. Christian love is free, not possessive. There is no embarrassment with it. "There is lots of need to express our love and not bottle it up. So, I intended to make this a passionate

plea to all church members to hammer out a meaning for themselves of Christian love."

The meeting closed with a delightful luncheon in the Caribbean Room of the Americana Hotel with 67 members present from all over the United States and Canada.

NOTE: This talk by Jill Kingslake has been tape recorded and will be available for church groups to borrow. Write to your publications chairman for further information regarding it.

#### NOTICE

Due to the recent decision to publish the *MESSENGER* monthly thus reducing the amount of space allotted to the Alliance, it has been decided to give all the *MESSENGER* space to Alliance news and omit the study material prepared by our Chaplain, Alice Van Boven which will appear in the October *MESSENGER*. The study material for this year (1963-64) may be had, free of charge, by writing to Mrs. Wilfred G. Rice, Elmwood, Mass.

The study course for 1963-64 is on early Christianity, specifically the messages to seven of the early Christian churches in Asia. It includes reading assignments from *Revelation* 1:1 to 3:22 and *Apocalypse Revealed* 1 to 224, as well as other recommended readings.

Copies of the dialogue used at the National Alliance meeting, July 4, 1963, are also available free of charge by writing to Mrs. Rice. This beautiful and inspiring dialogue is on the same subject as the study course. It has many thought-provoking ideas in it which should stimulate discussions in Alliance meetings. Its use will probably be appropriate to many occasions. A post card request will be sufficient for both.



**ELSIE REDDEKOPP**

**Chairman, Alliance Nominating Committee**

I am Elsie Reddekopp, wife of Erwin, a New-Church minister, and mother of four children whose ages range from 8 to 20 years. Born and raised a devoted Lutheran I had never heard of the New Church and its teachings until I met my husband. This was a doctrine so different, yet so sensible, that I became deeply interested and joined the church after we married.

We have spent fifteen years in the Western Canada mission field, the last eleven of these in Edmonton, Alberta (four hundred miles north of the Montana border). During the past five years, I have been active in the New-Church extension project, as superintendent of the Sunday School. Other main interests (outside my home and family) have been our Women's Alliance Group, Boy Scouts and Girl Guides.

We are leaving Edmonton to move to Ferndale, Michigan, in August; where my husband will be minister of the Detroit Society.



THE ALLIANCE WOMEN ASSEMBLED for their business meeting. Margaret Briggs is standing at the left by the doors, Alice Van Boven is showing us her braided coronet. Bertha Berran sits next to Alice. Ida Zibell sits behind Alice and Jill Kingslake is diagonally behind Ida. Elsie Reddekopp is behind Margit Tobisch to the left of the middle aisle and Ginger Tafel and Margaret Glifort are back in the left-hand corner. Across the aisle from Bertha is Linda Norris of Stuart, Florida.

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# The Swedenborg Student

CONDUCTED BY THE REV. LOUIS A. DOLE FOR THE SWEDENBORG  
FOUNDATION

## ARCANA CLASS—September, 1963 Volume X, 8859—8912

September 1—7	8859—8870
8—14	8871—8889
15—21	8890—8903
22—30	8904—8912

THE READING for this month is an explanation of the commandments. Those on the first table tell us of our duties to God, and those on the second of our duties to man. These latter the natural reason could formulate as necessary to community life. Nevertheless they are Divine laws and so were given by the Lord from Sinai. They are, of course, to be kept literally, and most people do keep them outwardly, as they are incorporated in the laws of the land. But, as the Lord plainly taught in the Sermon on the Mount, they have deeper and more searching meanings. It is important for us to know these more interior meanings since they reach into causes, and only as the cause is seen and removed is the evil really overcome.

That we cannot know these important truths without revelation is emphasized in number 8941, which is part of our next month's reading. There are some things which cannot come to the knowledge of man by means of the senses or by the exercise of the natural reason alone. Spiritual truths belong to an altogether different realm of experience. Yet they are no less certain than the knowledges attained through the senses. In fact they are much more certain. Those who will believe nothing except that which can be perceived by the senses live in fallacies. They inevitably come to the conclusion that there is no God and no life after death. Swedenborg calls this insanity.

It is good to know that there is a vast body of truth which exists in its own right, and which does not have to be "cleared by science," as the word *science* is generally understood. From the Lord is all real enlightenment. By its light one is enabled to see spiritual truths, and without this light no one has either intelligence or wisdom.

The first commandment teaches us that all good and truth are from the Lord, and that we should not attribute these to ourselves.

The second commandment teaches us that rejecting and ridiculing Divine truth is the unpardonable sin "because it takes away the means of the Lord's presence and conjunction with us, and so the means of salvation."

The third commandment begins with the word "remember," which means that it should be continually kept in mind. It refers to the work that the Lord came into the world to accomplish, the uniting of the Divine Itself with the Divine Human through the overcoming of all evil. The Sabbath is the symbol of that rest and peace which come after victory over temptation, when there is

an end to sorrow and pain. Numbers 8885 and 8886, which explain this commandment, should be carefully studied, as they answer many questions concerning the observance of the Sabbath, lifting our thoughts of it above the merely natural plane.

The fourth commandment enjoins love for our natural parents and, in its inmost sense, love for the Lord and His church, which is His kingdom. There is no honor of the lips only, nor of the mind without the heart. We love the Lord when we keep His commandments.

"Thou shalt not kill" signifies not to take spiritual life from anyone, also not to extinguish faith and charity, and not to hold the neighbor in hatred.

"Thou shalt not commit adultery." All the commandments have their literal meaning and application, but violation of their spiritual meaning is the real cause of their literal violation. Spiritually, adultery is using the Word to confirm evils and falsities. The falsification of the Word from the heart was the cause of the downfall of all the churches from the Most Ancient to the First Christian. Note the statement that the fact that adulteries had come to be made light of in Swedenborg's day was an evidence that the church was at its end. We can see from this the source also of the attitude of our modern world in this matter.

"Thou shalt not steal" means not only that we should not take another's material possessions, but also that we should not take away his belief in the Lord and the Word, and especially that we should not attribute to ourselves powers that belong to God.

"Thou shalt not bear false witness against thy neighbor" is, of course, a command not to deceive by lying, but it also means that one should not persuade others that what is just is unjust, what is evil is good, or the converse of these.

The commandments against coveting warn against the loves of self and the world, "lest the evils which are contained in the preceding commandments become of the will, and so come forth."

Swedenborg's numbering of the commandments is the original one. The division of the first commandment into two and the combining of the last two into one was done during the Reformation.

### Notes

8864. Note the thought-provoking description of the Lord's Prayer as "a column that grows larger from top to bottom, in the interiors of which are the things which precede in the series."

8868. Things from the Word explained in favor of self-rule and self-gain are not truths "in which the Lord is."

8875. Note Swedenborg's translation:

"zealous" instead of "jealous." It is helpful because of the modern connotation of the word "jealous."

8876. It is useful to memorize this interpretation of the statement that the iniquities of the fathers shall be visited upon the sons: "the continual proliferation of falsity derived from evil."

8878. This is an especially helpful statement concerning the nature of the Incarnation and the Glorification.

8891. Make a note of this clear and brief summary of the meaning of the Creation and Garden of Eden stories, and of the fact that Swedenborg says without hesitation that they cannot be accepted literally. When we think of all the destructive Bible criticism that has been based on this very fact, we realize that through the writings of Swedenborg the Lord provided against it beforehand.

8899. From a superficial reading of this number some have minimized the need of study of the internal sense of the Word by any but ministers, but we should note that "both senses are for those who while they are in the world are also in heaven." See also the last sentence in number 8912.

## EDWARD B. HINCKLEY DROPPED FROM ROLL OF MINISTERS

By a vote of 20 ayes and 6 noes the Council of Ministers, in its pre-convention session, recommended to the General Convention that the name of Edward B. Hinckley be dropped from the Roll of Ministers.

This recommendation was reported to Convention by the Council of Ministers on Saturday, July 6, and a lengthy discussion ensued. Dr. Hinckley was granted the privilege of the floor and spoke in his own behalf.

Through the use of a secret ballot Convention ministers and delegates endorsed the recommendation of the Council of Ministers and voted that "the name of Edward B. Hinckley be dropped from the Roll of Ministers of the General Convention."

The complete recommendation of the Council of Ministers was as follows:

"It is the conviction of the Council of Ministers, arrived at after much consideration at a number of meetings over a period of years, after much soul-searching, and after prayer, that the evidence of past events and the experience of the Committee to Advise and Counsel Dr. Hinckley make clear that Dr. Edward B. Hinckley is not able to work as a minister within the framework of the Constitution of the General Convention of the New Jerusalem. With great regret we find ourselves forced to this conclusion and, therefore, by a vote of 20 ayes and 6 noes, the Council of Ministers recommends that the name of Edward B. Hinckley be dropped from the Roll of Ministers of the General Convention."

—ERNEST O. MARTIN



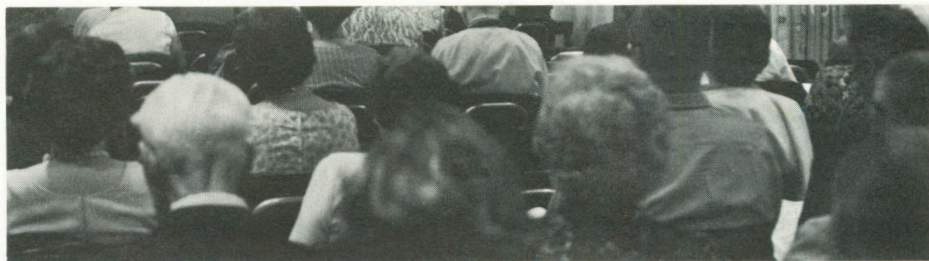
## LETTER READ AT CONVENTION

Dear Reverend Tafel:

I have just read Mr. Preston's letter of June 10, 1963, and I would like to stand up and be counted." I can only agree that if the General Convention continually spends more money than it receives the eventual outcome is bankruptcy. The Convention must invest its treasury wisely if it is to receive a fair monetary return. However, the business of the General Convention is not making money, but working with people to help each individual find the relationship with God through which he can work toward regeneration and a fuller, more satisfying life in Christ. If I have stated the purpose of the General Convention too simply, or over-generalize the problems, attribute it to my inexperience, not to my lack of interest or dedication. Or possibly, if we have lost sight of the real purpose of the General Convention, maybe the time has come to redefine the mission in the simplest terms possible. It is true that we need money to operate, if we are to accomplish our purpose. However, if we are really effective in reaching people, we will have the money we need when it is needed. Of at least equal importance is our choice of investments of our time and talent. Our total stewardship efforts must be directed toward people; and in support of this end you can count my wholehearted support.

With regard to the total investment in Project Link, I can only state my own personal experience and observations. I have not had the advantage of growing up in the New Church. I grew up with a fairly broad Protestant background, however; confirmed a Missouri Synod Lutheran, Presbyterian Choir and Young People's Group, with fairly frequent exposure to Unitarians, Universalists, Congregational, Methodist and Baptist, through my parents, friends, and scouting programs. However, despite my own deep religious feelings, when I arrived in the Bellevue area less than four years ago, I had not attended any church to speak of in over 15 years. I would not accept certain dogmas that could not be explained, "so they must be accepted on faith." During my unchurched years I found many of my contemporaries with similar feelings and views of organized religion. My search for freedom proved fruitful when I joined the Church of the Good Shepherd in Bellevue. I now ask you, the General Convention, where were you all those years? Why hadn't I heard of you, and the theology of Emanuel Swedenborg? Why hadn't you reached any of my friends, people from all parts of our country with diverse backgrounds? There are countless independent souls searching alone for the truths that have already been found. What do you plan to do about it?

Project Link is a refreshing, promising, positive approach to reach these people and bring real meaning to their lives, and ours. Let's not think of ways to terminate Link, but keep criticism aimed at ways to more



## PRESIDENT'S ADDRESS

by Richard H. Tafel, Sr.

I REGARD IT AS A BRIGHT OMEN that my first opportunity to address the Convention as President falls on a day so sacred to us as Americans: the anniversary of our independence as a nation and of the inaugurating of the noblest political experiment in the history of man. And yet, for New Churchmen, this day marks not only a political but also, and we would say primarily, a spiritual event. We see what happened in our young country in 1776 as the first fruits of the New Age ushered in by our Lord in his Second Coming among men, for Emanuel Swedenborg was given to foresee that this moving of the Spirit would first touch man's political life, as God has moved to "make all things new."

I regard it as very significant, too, that we are gathered here in Miami, the first time in history that Convention has come to the South. Until but a few years ago, there was no New Church here. Tomorrow we shall dedicate a beautiful chapel to the worship and service of our Lord God as he comes to us anew in the glory of this New Age. Thus both this day and this place well serve to remind us of our vision as a Church:

"And I saw the holy city, new Jerusalem, coming down out of heaven from God."

We have had the audacity to call our church organization the "new Jerusalem," the very name of the holy city which John saw in vision was one day to come on earth, and which Swedenborg witnessed in his day as speeding earthward: the church, the face of the world, the daily life of man renewed, changed and redirected by our God moving to make all things new. This audacity of ours is the grossest effrontery to God, if we identify this Church of the New Age with our ecclesiastical organization. It is the greatest challenge ever facing an organization, if that vision—and that vision becoming realized—is held up as a goal to be striven for and as a cause to be served. What you and I do during the next few days, the decisions that we will

quickly and effectively pursue Link; or proposals for better ways to help people find God, and understand life.

I wish to be counted as one who will give unqualified support to any investment program of time, talent, and treasury, that will pay dividends in people more deeply committed to Christ. —OWEN K. KING

make, will judge us. Either the Lord's Second Coming is something so tremendous, so vital, so irresistible that it demands all that we have and are, or we have lost our vision as a Church, and what that vision actually means. And well we know that "Where there is no vision the people perish!"

We have some mighty important matters facing us in this session of our Convention, and our decisions may well determine the whole direction our Church is to take for many years to come. Many of the things we shall be talking about for the rest of this day involve change and newness. Our faith and sense of trust will be put to the test. But let us remember that the Lord whom we are pledged to follow is the "Lord of the New," the very author of change. As part of our New Church faith, we believe that he is moving and shaking *things as they are* in order that he may bring into being *things as they shall be!* This is the kind of God we worship and profess to follow. If we have faith in him, and trust his Divine Providence, need we be afraid to face a changing future? I can think of nothing more providential than the way we shall use this day, making it a holy day as well as a holiday: viewing, studying, pondering the future of our church in the light of "Freedom: Responsibility: Commitment."

I am confident that these three tremendous concepts will serve us well in keeping our vision as a Church before us. Sometimes, I am afraid, we confuse *means* with *ends*, quite contrary to our doctrines. Somehow we tend to become more concerned with merely maintaining our organization, rather than with what that organization was built to do. I believe that this job of self-maintenance is taking too large a part of our time and energies. Money, property, investments and budgets so easily come to occupy the center of our interests, and become ends in themselves and causes to be fought for. We debate long and hard whether or not to do this or that, whether or not to make such and such a move. Is it not true that as we keep our attention focussed upon ourselves we lose our confidence, our courage, our sense of trust and guidance, and our true life as a church? My conviction is that if we keep our vision as a Church before us, as an unwavering goal, it will guide and determine the decisions we make in any given situation. Let us keep asking ourselves, "Why are we doing this



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particular thing? Will it further our goal? Just how will this help in realizing our vision?" Let us ask these questions in the clear light of our vision!

Let us also be mindful, as we seek the answers to the questions confronting us as a church, that these will not necessarily be the same answers for all of us. They need not be, just as there are twelve gates leading into the Holy City, not just one. If we sincerely keep our vision as a Church before us, differences of opinion instead of tearing us apart will then be but more ideas, more suggestions, as to how we can ultimate and implement our faith.

Yet, let me say here that I am nevertheless deeply disturbed about the differences of opinion in our church today. Not, of course, difference of opinion in itself. That is good, and we need it. Swedenborg tells us that perfection is made up of infinite differences. So it is not the fact that there are differences of opinion in Convention which disturbs me. It is rather the feelings, often quite violent, which accompany these: distrust, ridicule, sly insinuation, and lack of confidence and respect for elected officers, committees and boards. I am distressed by the fact that all too often any member of the Convention, whether he is in a position to know the facts or not, takes it as his prerogative to say anything he pleases, and to use any kind of pressure and means he can lay hold of to try to get his own way. Would we have time for this sort of thing, if we were giving all our energies to our task of bringing the Holy City down to earth and welcoming it into our lives? Is it that we are drawing back from our vision as a church, and in the resulting frustration prefer to fight among ourselves?

Let me put this possibility before you—I have often put it to myself, I assure you. If you were one of the inhabitants of hell (instead of an angel in the making) and therefore opposed with a bitter hatred to the Lord in his Second Coming building up his Church anew, what would you do about it? How would you oppose it, attack it, and try to kill it? With all your sly cunning and craft, would you not focus your attention primarily on those on earth who are championing that Second Coming? Would you not perhaps say to yourself, "The General Convention of the New Jerusalem, if left unmolested, can be a mighty instrument in the hand of her Lord. Let us smash it, destroy it!" With all your devilish ingenuity (remember you are still playing the role of a devil), would you not try to play on its member's vanity, egotism, love of power and prominence? Would you not delight to set friend against friend, magnifying supposed slights and whipping misunderstandings into enmity, and so on?

Just think, each one of us has a base in himself from which these devils can operate: the still unregenerated parts of our beings, the hells within us! I tell you it pulls me up sharp when I contemplate these dire possibilities. I am convinced that a real part of our duty as New Churchmen is to be ever on our guard, knowing as we should how near and how potentially a source of danger the evil spirits are.

Next I would say a word about this matter of trust and confidence. We must make ours a living trust in the Lord, not just a faith of the head. We must learn to work together in the conviction that the Lord is the Head of this Church: that this is His Church: that in His Divine Providence He is guarding, guiding, and inspiring it. Ours it is to pray for that enlightenment and guidance, and to open ourselves to receive it. Ours it is to offer the Lord our best thinking and our most careful planning, confident—absolutely, unreservedly confident—that He will guide, will empower, and will crown our efforts with success.

This kind of living trust in the Lord means confidence in one another, especially our elected officials and representatives. This does not imply, of course, that we should not question, or even challenge, the actions and decisions of our Convention. This is not only our right but our duty. Yet the place to do this, it seems to me, is at the sessions of Convention, when as delegates and representatives of our local churches we gather together to discuss policy and program, and to elect those whom we want to act for us during the coming year. Having done this to the very best of our ability, having made our best choices by the democratic process, ours it is to abide by the majority decision. Ours it is to support those we elect and to help them in every way we can. Lastly, though this should be first, ours it is to pray for them. Pray every day that the Lord will give them the wisdom and strength to do the particular job for which we have chosen them, even through their ideas and methods might not agree with ours. Then, believing that the Lord answers prayer—your prayers and those of your fellow churchmen—confidently expect that He will crown their efforts with success.

Thus we become a church, a fellowship of the concerned, a "company of the committed," instead of an affiliated group individually dedicated to the cause of the New Church. Only so can we be a fit instrument in the hands of our Lord, keeping the vision of the Holy City descending from Him out of heaven. Only so can we write large upon our time the glorious vision of God's dwelling among men in His Divine Humanity in this day of His Second Coming. Only so can we truly pray,

"Amen. Even so, come, Lord Jesus."

## LEONORE DRESSER POOLE

Born in 1913, daughter of the Rev. Paul Dresser and Faith L. Dresser, Leonore was a past president of the National Women's Alliance. She served for many years on the Pension Fund, as well as on other Convention committees. She was an active participant in the Group Dynamics Conference at Fryeburg, and with her mother and father helped found "Split Mountain Camp" in California. She died June 5, 1963.

Leonore was the director of the Wilmington Church Choir for twenty-eight years, and the soloist during that period. Besides serving her local church in almost every capacity, she was active in local civic affairs, having served on the Y.W.C.A. board of directors as well as being active in the Wilmington Council of Churches. She was particularly interested in the Board of Mission's program for educating Korean New-Church students and was in charge of the Wilmington project of putting Jaikoo Lee through college in Seoul. Because of this interest, the family requested that in lieu of flowers contributions be made to the "Students' Fund of the Wilmington New Church" to bring students to this country for theological training.

Mrs. Poole is survived by three children: a daughter, Mrs. Peter N. Greeley; two sons, Jerome A. and Henry S.; and by six granddaughters, and by her sister, Mrs. David Mack. Her husband, Stewart E. Poole, is the vice-president of the General Convention. Leonore dearly loved her native Maine, and spent her summers there with her many friends. This gracious New-Church home on Little Sebago Lake has been for so many the Church away from Church.

*"Well done, good and faithful servant: enter into the joy of thy Lord."*

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