

NEW-CHURCH MESSENGER



Urbana College Choir in Washington, D. C.
(see story on p. 80)

Pre-Convention Issue

May, 1966

NEW-CHURCH MESSENGER

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The opinions of contributors do not necessarily reflect the views of the editors or represent the position of the church.

MAY, 1966

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ESSENTIAL FAITH OF THE NEW CHURCH

There is one God, and He is the Lord and Savior Jesus Christ.

Saving faith is to believe in Him and keep the Commandments of His Word.

The Word is Divine and contains a spiritual or inner meaning which reveals the way of regeneration.

Evil should be shunned as sin against God.

Human life is unbroken and continuous, and the world of the spirit is real and near.

Editorial

Welcome to Urbana

IT IS WITH GENUINE PLEASURE that I join with the entire Urbana College family and the Ohio Association in extending to the National Convention our most cordial welcome, as you make our campus the site of this 143rd Annual Meeting. We are deeply indebted to the Detroit Society for relinquishing their claim to host the 1966 Convention in order that we may have this opportunity and pleasure of service to the Church at this time in the history of Urbana College.

You will become aware from the first moment you step on campus, of our desire to surge forward toward levels of increased service in higher education. We are reminded of our debt to those New-Churchmen who have kept Urbana College moving through difficult years and for their faithfulness and determination to lay firm foundations for the growth which is now taking place.

Urbana College is people, rather remarkable people, diversified in background but united by high purpose. They are caught up in a desire to be somewhat unique, to be creative, and to be partners in finding better ways for students to solve problems and simplify enigmas. They are enmeshed in human relationships of unprecedented complexity where old and simple answers seem to fall short in response to new questions. In our day there is no place to hide — they are exposed on the very frontiers of development in every area of study. Viet Nam is only hours away at most; nearly as close as misery and strife within our own city limits. They watch with grave concern the constant threat to all we believe and to the values we hold. They know that on a college campus these concerns move into focus for study, exploration, and experimentation. It is here that students and faculty come to grips with what is essential and real and know something of the reward as enlightenment comes and maturing minds move on with courage toward fulfillment of their partnership and purpose in the world community.

Urbana College wants you of the New Church to share its hopes and dreams, not in shallow sentimentality, but on the frontiers in science, the humanities, and the arts. As delegates and visitors, having many goals in common, we can more confidently move in on some areas of need and see success in lives where there has been failure, optimism infiltrating scenes of pessimism, growth and increased security where there has been feebleness and frustration of purpose.

Whatever takes place during the 1966 Convention, I earnestly hope we can be successful hosts, doing our very best to make this a memorable Convention — your wish will be our command as we stand ready to be of service.

And finally, as a result of this national meeting, may there be a rise in number of those who will assume more courageously and dynamically the roles of dedicated discipleship and meaningful ministry.

— RONALD D. JONES

Plan now to attend the Convention at Urbana

It's time to begin making reservations for your stay in Urbana, Ohio, for the 143rd annual meeting of General Convention. Meals will be provided at the beautiful new Commons on campus. Meal tickets for breakfast, luncheon and dinner will be issued at the time you register at a cost of \$3.00 per day. Children twelve years of age or younger will be fed at \$1.50 per day. The special banquet on Saturday, June 25th will cost \$4.00 for adults and \$2.00 for children twelve years old or under. Breakfast on Saturday, June 25th will be 50 cents, luncheon \$1.00 for a total that day of \$5.50.

We plan to house 150 people on campus, two to a room at \$3.00 per day. One person to a room will be \$6.00 per day. The College will provide all bed linens, pillow, blanket and towels. These accommodations are recommended for those who wish to be close to Convention meetings and to dining facilities and for those people without cars. Three motels in the area charge \$7.50 per day and up depending on how many persons per room. All housing arrangements will be handled through the College office and you are urged to write as soon as possible to secure accommodations while attending convention.

A large grassy area has been set aside for those families who wish to live in tents and trailers while attending Convention. There will be no charge for using the camp ground, however, reservations for this space is necessary in advance of arrival.

A beautiful highway map of Ohio, outlining parks, beaches and State reserves is available free of charge on request. We will also be happy to send you a complimentary copy of an illustrated booklet entitled "The Wonderful World of Ohio" which pictures in color the resources, recreation and historic

al points of interest in Ohio which will greatly aid you in making your stay on the campus of Urbana College and in the State of Ohio a pleasurable vacation. Please address your reservations for housing, meals and vacation literature to Roger Dean Paulson, Urbana College, College Way, Urbana, Ohio 43078. We will acknowledge each reservation the day it is received. If you have special dietary or housing needs these may also be arranged in most cases by simply writing us about them. Be sure of your comfort while attending the 1966 Convention—write now!

ROGER D. PAULSON

A. N. C. L.

The June Convention will be a stimulating and exciting time for A.N.C.L. members. There will be serious discussions to determine the future of A.N.C.L. according to what its purpose is, and whether it has fulfilled that purpose. During the day there will be a relaxing program of swimming; by night teenagers can dance to the beat of a rock 'n roll band.

Room and board will cost six dollars a day. A.N.C.L. members will be housed in Brown and Oak Halls right on the Urbana College campus. Those planning to attend the Convention should send reservations soon to Peter Ball, McMott Hall, Urbana College, Urbana, Ohio. The success of the A.N.C.L. meeting at Convention will depend vitally on a large attendance, so plan now to come in June.

PETER BALL

GETTING TO URBANA

Urbana is located in west central Ohio 50 miles west of Columbus. It is centered east-west on US 36 and north-south on US 68. No public transportation is available now except for two Greyhound buses running between Dayton and Detroit. Western Ohio continues Eastern Standard Time throughout the year.

The nearest east-west public transportation is at Springfield, 14 miles south. Greyhound and Trailways buses following route 40 have stations there. Also New York Central's 'Ohio State Limited' (from east-coast cities) makes an early-morning stop. 18 miles north of Urbana, at Bellefontaine, New York Central's 'Southwestern Limited' stops. And at Dayton the Pennsylvania's 'Penn Texas' is scheduled.

The nearest airport is Dayton, the largest number of planes there being Transworld Airlines. American, Delta, Lake Central and United also make some stops. There are planes from east-coast cities that stop first at Columbus, but since Port Columbus is further away there is little advantage for reaching Urbana. We shall have a special bus making several trips daily from the **Dayton** Airport when people are expected. (Please note that it is not practicable for us to meet arrivals at Port Columbus. Bear in mind also that it will not be possible for us to meet each plane, so there may be some waiting for our bus) As Convention time approaches people who have registered other than those indicating arrival by auto—will receive a card-form for scheduling pick-up at Dayton; on that basis we shall do our best to minimize waiting.

For those who drive toll roads, approaching from the east, we suggest leaving the Ohio Turnpike at gate 10 (Strongsville) then follow I-71 until route 36 crosses it near Delaware.

An alternate route, from east or west, is to follow US 40 to Springfield. This saves miles and much of the road in Ohio has been re-built as I-70. But there are sections where traffic is slow, especially in the hill-country of West Virginia.

FRANKLIN H. BLACKMER

Excuses, Excuses, Excuses!

By Rev. Wm. R. Woofenden

"A man once gave a great banquet, and invited many; and at the time of the banquet he sent his servant to say to those who had been invited, 'Come; for all is now ready.' But they all alike began to make excuses." Luke 14:16-18

There is something so present about this parable. Today our social amenities are tagged with white lies. To refuse what we consider a dull or undesirable invitation, we follow some such formal pattern as, "Please accept my deep, or sincere regrets . . ." We seldom are reduced to tears over these "regrets." It is commonly recognized that these are excuses, in the true sense of the word.

The Latin derivative of our word "excuse" means "free from the charge." That is, an excuse is something we offer, when we know we are chargeable with some failure, as fictitious evidence by which we hope to win acquittal. Psychologists call it rationalizing. Everyone is prone to set a screen of lies between himself and reality. Christian spiritual growth, or what we call re-generation, is a process of removing the screen so that in God's "light shall we see light."

The excuses in the parable of our text sound reasonable enough in themselves on first sight. Clearly men have to own land and take an interest in it; when a man makes an important purchase—oxen in our parable—surely it is wise business practice to inspect and test the goods to see that they are sound; and we all recognize that the pattern of our society takes its stability from the marriage relationship.

But in the parable these things were not considered "in themselves." They were used as excuses for not accepting a gracious invi-

tation. The fact is well brought out in the Scripture that the invited guests were simply too pre-occupied with their own affairs to be bothered. "I pray you, have me excused." Each person could have arranged his affairs differently so that he could have attended. The excuses were only excuses—plausible lies, and plainly foolish in the face of a generous invitation.

I wonder, though, if these excuses are any more foolish than some of the ones we use today? For example, have you perhaps heard someone say, "I got too much religion as a child." What this may mean is that the person wants to run away from the religion he did get; or, that he had been crammed with too much false religion. The cure for poor religion is not no religion but a true faith.

Another one that crops up rather frequently is, "I am too tired when Sunday comes, and I have to rest up and be fresh on Monday so that I can take proper care of my job and my family." Here one falsity is supporting another. Anyone will get too tired if he tries to live in his own strength alone; the very lack of an adequate allowance for religious influence only adds to the fatigue. And how foolish to think a person can be really fresh or can really help his family if he makes no allowance, or an inadequate allowance, for God to help him!

Another well worn excuse: "There are too many hypocrits in Church." The only answer I have been able to find for that one is this: if a hypocrite must be somewhere, wouldn't you just as soon see him in Church? There he at least has an opportunity for the light of reality to strike him. Besides, are we not all to some extent hypocrits? What right have we to "cast the first stone"? Ac-

tually, each time we say something different from what we are thinking, or do something we don't want to do, we are hypocrits.

The point of these illustrations, of course, is that these excuses are not the real reasons why people do not go to church or practice the Christian religion. Excuses do not hold up very well against the winds of reality. In a similar parable in the Gospel according to Matthew the great banquet spoken of there is likened to the kingdom of heaven. With this symbolic meaning of the great banquet, as explained to us by our Lord, is it not reasonable to presume that for the Christian the only safe course is to accept his place at the great banquet, which is the heavenly kingdom the Lord offers to us? But, since we obviously all make such excuses from time to time it might be well if we were to ask, "What is it that keeps us from seeing consistently that the Lord's banquet is more rewarding than all our worldly pre-occupations?"

The reason, I believe, stated in a general way, is that no power can force heavenly character on a person who does not really love heavenly qualities. All who voluntarily remain aloof from any kind of goodness or worthwhile effort obviously do so because they are either consciously or subconsciously unwilling to be introduced into that goodness or the responsibilities of that worthwhile effort. In a sense, the Lord is continually inviting us to partake of his food. Every time we take communion we hear his gracious invitation, "Take, eat, this is my body which is given for you." These words, when understood to be an invitation to receive freely of the continual outpouring of His love are clear evidence that God invites us to feast with Him whenever we are willing. It is the degree of willingness on our part which is the deciding factor. For example, even when He sends His "servant"—

that is, recalls to our memory a particular truth which reminds us of this open invitation—we are still often prone to make excuses, even though we know full well that the invitation comes from the Lord Himself.

Instead of following the promptings of our higher reasoning power, we say, in effect, "Yes, Lord, I know that your table is set and waiting for me, but I am just a little too busy right now. I really do want to share in the pleasures of the kingdom of heaven, some day, but not just yet, thank you." Then to salve our consciences, we resort to one or another of the three general types of excuses available to us, which are epitomized in the three excuses recorded in the parable. When we analyze them for their symbolic or spiritual message, we find that they are given in descending order, that is they go from bad to worse.

The first excuse was, "I have bought a field, and I must go out and see it." The Bible text does not say what use he intended to turn it to, but from our knowledge of the geographical area and the usual occupations of that day it is probably safe to assume that the man was a farmer and intended to plant crops on this field. If we look at it this way and consider it in conjunction with the several other Bible passages concerning fields and the growing of crops, the spiritual message shines out. A field in which seeds are sown, when referred to in the Bible, has reference to the human mind in which truth can be planted. This the Lord Himself taught most plainly in the parable of the sower. We know that the representation of a field is basically good, but let's look at the whole context as recorded in the parable. When we **buy a field**, claim it as our exclusive property and therefore not as the free gift of God, and then become so engrossed in its cultivation that we use it as an excuse to

ignore the invitation to sup at the Lord's table—then it becomes an evil thing, or, perhaps more accurately, a source of spiritual temptation.

Translated into present-day terms, this is the excuse prompted by intellectual pride. This is the excuse which says, "I have more important things to think about," or, "I went to Church a few times and didn't hear anything I didn't already know." This rather widespread mental attitude is one which prompts us to feel that we are the best judge of what is most worthwhile on the intellectual plane of our life. However, as we have already indicated, this is the least serious of the three excuses.

"And another said, 'I have bought five yoke of oxen, and I go to examine them; I pray you, have me excused.' " Oxen were used in those days for all agricultural labors. It was important to test oxen to see if they were well trained, strong and healthy. It is therefore safe to assume that they, too, in themselves represent something basically good. But they are not here spoken of "in themselves." The need to go and examine and test them was obviously more important to the man in the parable than accepting the invitation of his Lord to the great banquet. If it were not for this context, we would have no trouble at all concluding that oxen basically represent some good and useful quality of the human mind. Their basic physical use of ploughing the ground and preparing it for planting must stand for some mental faculty that is used to "plough," that is, to prepare the "ground" of our mind to make it more receptive for the growth of seeds of truth planted there. One such quality which we know does this well is simply having a friendly disposition toward truth. If, for example, we recognize that our "fields," our minds, are the gift of God, and that the seeds we

should most desire to be planted there are the truths from His divine Word, then the "oxen" of our minds would be our strong, warm feelings for what is good.

This, however, unfortunately, was not the case in the Lord's parable. It doesn't matter how good a desire or thought may be in itself; if it is used as an excuse to keep us away from accepting our Lord's gracious invitation to dine with Him, then we have distorted its goodness into selfishness. And, if we look carefully, we realize that the second, more serious reason for our turning away from God is that we are often so wrapped up in our own plans and desires that we cannot be bothered to seek the kingdom of God and His righteousness. The first excuse was that we were too preoccupied with our own thoughts: a turning away of our minds; the second excuse, more serious in nature, is that we are too preoccupied with our own desires, a turning away of our hearts.

When the sham of excuse is removed, it becomes clear that it's not a matter of logic, we have no logical reasons for being irreligious; we simply don't want to interrupt the pattern of indulging our selfish desires long enough to learn the wisdom of the Lord's words, "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you."

The third man in the parable had got married. Notice that it does not say that he had just got married. He simply said, "I have married a wife, and therefore I cannot come." In short, his attitude seems to be: If I were a single man I might be interested in coming, but since I am a married man I don't see any reason to come. And, unlike the other two, he apparently did not even feel the need to ask to be excused. He seemed to consider even the accepted social amenities unnecessary. "I

have married a wife, and therefore I cannot come."

Here again we are dealing with a normally good relationship, but perverted by self interest. Put in other words this man was saying that his wife was taking the place of God as far as he was concerned. (Whenever I counsel young couples about to be married I think I may startle them a bit at first when I tell them that the only truly happy marriage is a triangle. Then I hasten to add that the third member of the triangle must be God.) The attitude of the man in the parable pictures our attitude whenever we rule God out of important areas of our lives. The falsity of the first excuse, intellectual pride, has been conjoined to the selfish desires of the second excuse, so that the stage is set for a "marriage feast" of our own, that is, the satisfying of our selfish desires to the full, with the complete accord of our mental powers, which, unfortunately, at this stage of spiritual development, are capable of little more than rationalizing. This is the worse excuse of all, for it involves both the will and the intellect, the heart and the mind. If we should be so foolish as to reach this stage of aloofness from God it can only be because we have deadened our conscience to such an extent that we don't even bother any more to cast about for an excuse to offer for our irreligion. This is the attitude of mind which can finally lead people to say, sneeringly—if they condescend to say anything at all—"Why, it should be obvious why I don't go to Church or don't believe in God. Anyone with an ounce of intelligence can see that it's a lot of nonsense."

As we sit here together in this sanctuary, a group of men and women gathered together for the avowed purpose of worshiping God and welcoming Him into our lives, does it perhaps seem impossible that men and women of sound mind should knowingly and willfully reject the Lord's invitation? Lest we be tempted to think in such terms let us pause for a moment, each one of us, and look at our own lives.

Every truth from the Bible that we know is, in a sense, a standing invitation to the Lord's feast. How often do we accept it? Every time we do anything that is not as good as we know how to do, and can do if we will, we reject the Lord's invitation to the extent of our failure. Remember Peter? He felt sure that he would never deny Jesus; but he did, although it was not until afterwards that he realized what he had done. I think we often follow the same pattern. Perhaps each one of us is certain that he would never deny the Lord: but we do, time after time, in one or another of the three ways symbolized in our parable.

Rationalizing, deceiving ourselves with plausible excuses for why we do some of the things we do, can become such a habit; and a dangerous habit when we use it in an effort to justify ourselves in our indifference to spiritual matters. How large and important worldly matters seem to be, especially on a Sunday morning, to a man or woman whose mind is fixed on mundane things. The excuses we use come from our natural, self-centered inclinations, and not from our best judgment. If we would only take time to examine them, we would find repeatedly that our excuses are not logical and do not stand up under the light of clear thinking.

We must, of course, carefully distinguish between mere excuses and valid reasons. A person may have a perfectly good reason why he cannot do certain things, which he honestly would do if he could. Valid reasons can be recognized as being generally affirmative in nature; they show cause and stand up under rational consideration. Excuses, on the other hand, are generally negative, showing a lack of interest because of preoccupation with temporal considerations.

How easily we find excuses for what we don't want to do! And how the habit of making excuses grows on us! How often we say to ourselves or others that we should like to accept the Lord's invitation to a greater spirituality of character, but the invitation always seems to come just at the wrong time, and that it would be especially inconvenient at present to follow the Lord very closely.

In other words, we say to the truth that confronts us—the servant sent to summon us to his table—"for this time, I pray you, have me excused." But let us bear this in mind: it will never be really convenient for our personal desires and our preoccupation with worldly things to loosen their control over us. We must fight these feelings with will power—self-compulsion. We must determine to go to the Lord, regularly, for new impulses, and for a new direction for our feelings and thought. The Lord sums it up when He says, in the words of the prophet Isaiah, "Why do you spend your money for that which is not bread, and your labor for that which does not satisfy? Harken diligently to me, and eat what is good . . . incline your ear, and come to me; hear, that your soul may live." (55:2-3)

Rev. Woofenden is the pastor of the Swedenborgian Church in Des Plaines, Ill.

SWEDENBORG SCIENTIFIC ASSOCIATION

The Sixty-Ninth Annual Meeting of the Swedenborg Scientific Association will be held in Bryn Athyn, Pennsylvania, at the Civic and Social Club, at 8:00 p.m., Sunday, May 8, 1966. The meeting will be preceded by a supper at 7:00 p.m. (\$1.00).

There will be brief reports and election of President and members of the Board of Directors, after which the Reverend Ormond Odhner will deliver an address on "Two Sources of Truth — or Two Foundations". All are welcome.

MORNA HYATT
Secretary

BAPTISMS

WILLETTE—Melitta Willette, infant daughter of Mr. and Mrs. George Willette, Santa Rosa, Calif., was baptized Mar. 13; the Rev. Othmar Tobisch officiating.

PURDY, BAUSCH; SHERRILL—The Rev. Andre Diaconoff, pastor of the St. Paul New Church, officiated at adult baptism of: Mr. Craige Reeves Purdy on April 3; Mrs. Edith Adeline Bausch and Mr. and Mrs. Emmor Francis Sherrill on April 6.

McDANIEL—Timothy Charles, infant son of Mr. and Mrs. Truman McDaniel, San Francisco, was baptized Feb. 6; the Rev. Othmar Tobisch officiating.

THE DOLES HAVE MOVED....

Mrs. Louis A. Dole has moved to 77 Otis Street, Newtonville, Mass. 02160, and daughter, Gertrude Dole, intends to spend a few years in Canada. Her new address is: 11147 -82 Avenue, Edmonton, Alberta, Canada. Miss Dole is treasurer of the Sunday School Association.

New York World's Fair Swedenborg Exhibit - Final Report

A total of 3,200,000 persons visited the Protestant and Orthodox Pavilion, and 475,000 stopped in at our Exhibit. We sold or distributed 4,612 books and 605,000 pieces of literature.

Total contributions from 35 organizations and 509 individuals — \$62,608.

Total payments: Booth space	\$24,843.	
Display construction & maintenance	26,587.	
Campaign costs	1,069.	
Housing of volunteers	4,171.	
Staff	2,628.	
Contribution to Protestant Council to help cover their deficits	3,500.	62,798.
Deficit		\$ 190.

The Exhibit is dismantled and stored at Urbana College. The telephones and messages are installed and functioning at the Wayfarers Chapel.

The New York World's Fair-Swedenborg Exhibit Committee, and the New York Association of the New Church cordially thank one and all for their generosity and splendid cooperation.

—FRANK A. VANDERLIP, JR.

CARINTHIA CAMP

CALLED OFF

The English-speaking New Church camp in Carinthia, Austria, has to be called off! The organization committee in England has been notified that the rooms which had been claimed for them by an English travel agency have been given to others. They had no choice but to call off their plan, and consequently, our common enterprise has become impossible. Fortunately, there were no registrations from America.

Participation is still possible in the German-speaking camp in Switzerland, Aug. 1-15, which is also international.

REPRESENTATION AT CONVENTION

Due to the passing of the secretary, Mr. Horace Blackmer, we do not have the figures for representation. Below are last year's figures. Any adjustment to these figures will have to be made at Convention.

Association or Society	No. of Members	No. of Delegates
California	444	10
Canada	218	6
Illinois	524	12
Kansas	186	5
Maine	247	6
Massachusetts	492	11
Michigan	157	5
Middle Atlantic	518	12
New York	174	5
Ohio	172	5
Southeast	161	5
Western Canada Conference	475	11
National Association	53	3
Connecticut	11	2
Gulfport Society ...	37	2

—DAVID P. JOHNSON
Secretary pro tem

—HORAND GUTFELDT

Convention in Urbana

June 23 - 26, 1966

TENTATIVE PROGRAM

	MORNING	AFTERNOON	EVENING
Wednesday	Council of Ministers	Council of Ministers General Council	General Council Sunday School Association
Thursday	7:30 Communion Breakfast 9:00 General Council 9:30 Women's Alliance 12:00 Alliance Luncheon 12:15 Luncheon	2:00 Opening of Convention at Church. Welcome: Presi- dential address 4:15 Welcoming Tea by Urbana Trustees 6:00 Dinner	Orientation to Urbana Theme
Friday	7:30 Communion Breakfast 9:00 Bible reading and prayer Convention business 10:00 Board of Missions public meeting 12:15 Luncheon	Theme program 6:00 Dinner	Theme program
Saturday	7:30 Communion Breakfast 9:00 Bible reading and prayer Convention business 10:00 Roll call 10:30 Elections 12:15 Luncheon	Open Board and Com- mittee meetings 5:00 Feast and Fun Social program	Social program
Sunday	8:00 Consecration, investitures, Communion 9:15 Breakfast 11:00 Worship Service 1:00 Dinner	2:30 General Council Committee meetings	

COUNCIL OF MINISTERS

THE COUNCIL OF MINISTERS will hold its official business sessions on Tuesday, June 21st, and Wednesday, June 22nd. Highlight of this session will be a talk by Bishop Willard D. Pendleton following luncheon on Tuesday. Bishop Pendleton is Head Bishop of the General Church of the New Jerusalem. Preceding the business sessions of the Council will be three days devoted to a Ministers' Institute in which two programs will run concurrently. One will be a Human Relations program under the leadership of the Rev. David P. Johnson, the Rev. Calvin E. Turley, and the Rev. Owen T. Turley, with the nature of our ministry and mission as a tentative theme. The other will be a "Content" program which is being arranged by the Rev. George Dole. Ministers will be arriving Friday evening, June 17th, for this Institute. We will have with us this year one foreign visitor, Dr. Friedemann Horn of Zurich, Switzerland.

NOMINEES ANNOUNCED

Report of the Nominating Committee

THE MEMBERS OF THE NOMINATING COMMITTEE offer the following slate of nominees for election to boards and committees of General Convention at its 1966 sessions in Urbana, Ohio:

For General Council

Ernest O. Martin
Peter N. Greeley
Jack Hill

For Board of Managers—Theological School

Ernest O. Martin
Mrs. John C. King
Roger R. Unruh
C. Fred Burdett

For Board of Home and Foreign Missions

Antony Regamey
Richard H. Tafel, Jr.
F. Waldo Marshall
Robert W. Tafel
Mrs. Calvin Turley

(To fill Adrienne Frank's unexpired term)

For Augmentation Fund Committee

Philip M. Alden

For Nominating Committee

Margaret Sampson
Owen King

For Board of Education

Dorothea Harvey

For Board of Department of Publications

Leonore Spiers

For Board of Trustees of Pension Fund

Mrs. Robert W. Tafel

(To fill Mrs. Gideon Boericke's unexpired term)

—GALEN UNRUH, Chairman
Nominating Committee

The Board of Department of Publication has nominated
for Editor of the New-Church MESSENGER

Robert H. Kirven

General Council

ERNEST O. MARTIN

graduated from the New Church Theological School in 1952. Served seven years as minister of our church in Wilmington, Delaware. Minister in Washington, D. C., since 1959. Chairman of the Board of Managers of our theological school. President and General Pastor of the Middle-Atlantic Association of Swedenborgian Churches.

PETER NOYES GREELEY

attended Dickinson College in Carlisle, Pa., and spent two years in the United States Army. Since then he has been associated with T. B. O'Toole, Inc., Realtor, for the last few years working in the Industrial and Land Development Department of the Company. Last year he became one of the owners and was elected treasurer of the

company. He has been active in the United Community Fund and has been a trustee and secretary of the Church of the Holy City in Wilmington for the past six years. Member of the Board of Managers of the Theological School and also a member of the Board of Directors of the Theological Corporation. Member of the executive committee of the Theological School managers and also serving on the Plan Development Committee which is handling the program for the relocation of the School, the addition to the chapel and the modification of the new school building.

He is married to the former Faith Poole and has three daughters. The Greeleys live in Greenville, Delaware.

JOHN B. HILL

was born in Muskegon, Mich. in 1920; graduated from Olivet College in 1943 with B.A. degree in Social Sciences; took post graduate Business Administration work at Western Reserve University, Cleveland, Ohio, and Wayne State University, Detroit, Mich. He served in World War II.

Mr. Hill is a member of the Church of the Holy City, Detroit; served as member of the Board of Trustees, 1953-55; was Sunday school superintendent, 1955-64.

The Hills have three children; they live in Pleasant Ridge, Mich.

Board of Managers of Theological School

MRS. JOHN C. KING

Mrs. King grew up in the Brockton New Church where her grandmother and mother were members. She attended Brockton High School, Chapel Hill School, Waltham, and Boston University, where she was granted her A.B. and A.M. degrees. In 1944 she married John Clyde King, who later joined the New Church and attended the New-Church Theological School. Much of her time was spent in reading to her husband and helping to bring up their three sons who are now teenagers. Since her husband's death she has been busy as district director for the Council for Greater Boston Camp Fire Girls. Part of Mrs. King's church experience has been at the Fryeburg Conference in 1957 and as a faculty member of the L.E.I. held at Blairhaven in 1960.

ROGER R. UNRUH

Roger R. Unruh was born July 21, 1911, near Pawnee Rock, Kansas. In 1932 he received his B.S. Degree in Education from the Kansas State College at Fort Hays, Kansas. After teaching for four years in Western Kansas he returned to the farm at Pawnee Rock and operated the farm and dairy for twenty years. During

this time on the farm at Pawnee Rock he served his church in various capacities which included: Sunday school superintendent, secretary of the church and one term as president of the Kansas Association.

From 1941-43 he taught in the Pawnee Rock public schools; then was appointed a director of the School Board. While serving on the School Board he was appointed to the Kansas Association of School Boards planning and research committee which worked with the State Legislature on school legislation.

CHARLES FRED BURDETT

Mr. Burdett was born in Woburn, Mass., April 3, 1904. He is president of Burdett College, which position he has held since 1935. He has an A.B. from Amherst, 1929, studied business administration at Harvard, 1929-30. Mr. Burdett is past president of the Woburn YMCA, member of the Business Education Research Association, of which he was secretary, 1947-59, and president, 1960-61. He lives in Woburn, Mass.

Board of Missions

ANTONY REGAMEY

Antony Regamey was for many years pastor of the Boston Society of the New Church. He is chairman of the Council of Ministers' Committee on Worship, chairman of the foreign section of the Board of Home and Foreign Missions, and an active member of the Hosanna Revision Committee of the New-Church Sunday School Association. For several years Mr. Regamey has been teaching courses at the New-Church Theological School in the field of Worship and Homiletics.

RICHARD H. TAFEL, JR.

Richard H. Tafel, Jr. is the minister of the Cincinnati Church. He is a member of the Board of Missions of the Ohio Association. For

the past two years he has been very active in the work of young people in our church; he has served as ANCL Chaplain. He is chairman of the Youth committee of the Department of Education and is a member of the Leadership Education Committee.

F. WALDO MARSHALL

F. Waldo Marshall was born April 2, 1900, and educated in the elementary and high schools of Portsmouth, N.H., and Medford, Mass. He saw service during World War I in the U.S. Naval Aviation. He was employed by U.S. Civil Service for 40 years, retiring as Supervising Contract Negotiator in 1961. His church work has been in various choirs, and as treasurer of the Bath, Me., Society, Lay-Leader since 1960, and General Chairman University Life, sponsored by the Greater Bath Council of Churches, 1962-63.

ROBERT W. TAFEL

Mr. Tafel grew up and went to school in Philadelphia. He received his B.S. degree in mechanical engineering from the Drexel Institute of Technology. He is a registered professional engineer in the state of Pennsylvania and has been employed by the Navy Department for the past 23 years as a research engineer in the field of airborne photographic equipment.

Mr. Tafel was baptised, confirmed and attended Sunday school in our Philadelphia church, where he has served on the Church Committee for the past 12 years, with a 6-year term as its chairman. He served for 3 years as chairman of the Stewardship Committee of the Philadelphia Society and is now vice president of the Philadelphia Society. Mr. Tafel is a member of the Board of Home and Foreign Missions and for five years has been president of the American New Church Tract and Publication Society.

MARILYN ANDERSON TURLEY

is a native of Chicago, Illinois, and a life-time member of the Swedenborgian Church. She grew up as a member of our Sheridan Road Church, when Henry Peters and Rollo Billings were ministers there. In 1948 she married Calvin Turley, then a theological student at the University of Chicago. Since 1952, she has been "in the parsonage," six years in Portland, Oregon, during the establishment and building of the Cherry Park Church there, and for the last eight years in Bellevue, Washington, during the establishment and building of our Church Of The Good Shepherd and the establishment of our experimental project, "Program Link."

A junior toward a degree in education at Seattle Pacific College, Marilyn is currently taking studies at the University of Washington. She served on the staff of L.E.I. in 1964 and will again be on the staff this summer. She is the mother of four children.

Augmentation Fund

PHILIP M. ALDEN

was born in Brooklyn, N. Y., on March 5, 1900, the son of Ezra Hyde and Hattie C. Alden. He received his early education in the suburban Philadelphia public schools and graduated from Friends Central School, Philadelphia, in 1917. Following a year at the University of Pennsylvania he entered Massachusetts Institute of Technology, studying electrical engineering and graduating in the class of 1922.

It was during his college course in Cambridge, that he started active participation in local and national church affairs, serving first as President of the Cambridge League and subsequently as Chairman of the Cooperative Committee of the New Church Leagues of Greater Boston and as President of the American New-Church League.

MAY, 1966

This interest in the League led to more than forty years of dedicated service to the Church, locally (Philadelphia) and nationally. Mr. Alden is presently a member of the committees on Investments and Amendments; president of the Swedenborg Foundation; and secretary of the Board of Trustees of Urbana College.

Nominating Committee

MARGARET S. SAMPSON

I was born and brought up, so to speak, in the Newtonville Society in Massachusetts and was active in the Young People's League there. I had my schooling in Newton and at the Framingham Norman School where I studied household arts. I found that I was not cut out for a teacher so I retrained myself as an artist, here and abroad. I have been active in the New York Society since 1948 and more recently in the New York Association. I have been a member of the Board of Missions of Convention since 1956 and am presently the chairman of the Board's Project Committee. As a member of the New York Association, I have been serving at our Swedenborg Exhibit at the World's Fair and I also serve as delegate from the Association to The Protestant Council of the City of New York. My present absorbing interest is in publicizing the New Church World Assembly 1970 among members of Convention.

OWEN K. KING

OWEN K. (OKEY) KING was born and raised in Pomona, California, received a bachelor of engineering degree from the University of Southern California in 1947. He served twelve years in the regular navy, and is presently in Reliability Engineering with the Boeing Company. He lives in Bellevue with his wife and three children. Since joining the Bellevue Society he has been active in religious education, Program Link,

and has served as Church Council President for the past three years.

Board of Education

DOROTHY W. HARVEY

Miss Harvey is professor of religion and philosophy at Lawrence College, Appleton, Wisc. Her B.A. is from Wellesley College, B.D. from Union Theological Seminary, and Ph.D. from Columbia University. She completed a year of post-graduate study in Biblical archaeology at the American School of Oriental Research in Jerusalem. She is a contributor to the Interpreter's Dictionary of the Bible, and to Israel's Prophetic Heritage (Harper, 1962). She has been active in adult education in Milwaukee, Wis. Miss Harvey is a member of the Board of Education and of the Board of Managers of the New-Church Theological School.

Board of Publications

LEONORE TAFEL SPIERS:

Daughter of the Rev. Louis H. Tafel, who served New Church pastorates in Philadelphia, Baltimore, Urbana and Kitchener.

Graduate: Drexel Institute School of Library Service, Post Graduate New York Library School. Research Librarian in various public and private libraries; Research Assistant to the Vice President of a leading insurance company.

Associate Editor: business review magazine **Business Briefs** and apartment house organ **La Vie Parc Vendome**, contributing to the latter columns on Interior Decorating, Home Making and Book Reviews.

Member: First Philadelphia Society. Currently member of the Board of Directors of the New Church Board of Publication and the Swedenborg Publishing Association of the New Church Tract and Publication and of the Board of Managers cation Society, serving on the Editorial Committees of the two latter.

(More sketches on p. 79)

She envisioned the Wayfarers Chapel

IN HER LONG LIFE AMONG US Elizabeth Sewall Schellenberg helped a great many to find for themselves the truth of the words in Revelation: "Behold the tabernacle of God is with men." She lived her life as if all creation was in truth the temple of the Lord. She has helped to open the deeper meaning and joy of "the new heaven and the new earth" to others by her own desire to learn this deeper meaning, and the joy of finding it brimful in creation. She had in a remarkable way the spirit of reverence and of wonder in discovering the Lord's work in beauty within us and about us. She was sensitive in discovering the talents with which the Lord has gifted people, and she knew how to bring the promise of such talent to growth.

We have joined with her on countless morning hours of worship in speaking the opening words: "One thing have I desired of the Lord that will I seek after, that I may dwell in the house of the Lord. . .to behold the beauty of the Lord and to inquire in His temple." I believe those words tell her joyous experience all the days of the life she has entered now, as they marked the direction of her life on earth before. From a child in the home of her father, Doctor Frank Sewall, she learned that worship is in a true sense part of reality. The altar in church and home held meaning and strength of life.

A person could not be with Mrs. Schellenberg long before he came to know her creative enthusiasm.

It was to wonder, indeed. You would be engaged in conversation, and presently you were hearing and saying things that opened new vistas, and led to exploring new ideas for action. That creative quality of her mind was the secret of the many activities that she pioneered. They are continuing activities, roads that she helped to open, that many travel still.

Some of the projects were not known but to a few friends with whom she liked to remember them, like the folk play, which a small community in the Northwest produced, script, stage setting, costumes, and of course dramatic talent and all, under her inspiration and leadership.

In Palos Verdes Estates Mrs. Schellenberg brought together friends, and they started the community Sunday school and church services, which were held for many years in the school house. New-Church ministers came from Los Angeles on many a Sunday to lead those services and to preach. The Community Church that is there now is the tree that grew from that seed. Easter Sunrise services in Palos Verdes were her inspiration. They were unique in their way. A pilgrimage just before sunrise moved up the hill, reading verses from the Word of the Lord. At the top of the hill was the altar, and the large floral cross. The company reached the place just as the sun rose. There was singing and prayers. There was made the declaration of life victorious over death.

Some eight miles from Palos Verdes Estates there was a specially beautiful terraced hillside overlooking a sheltered bay in the Pacific. The thought came to Mrs. Schellenberg that it would be lovely to have a sanctuary rise there for rest of soul, for inspiration and worship, for one and all who cared to stop in their travel. The Rev. Paul Sperry, a childhood friend of the Sewall and Schellenberg family, was one who early shared that vision. Mr. and Mrs. Frank Vanderlip caught the fire of it. A growing company gathered to the vision and the purpose. The Wayfarers Chapel is the fulfillment.

To many of us Mrs. Schellenberg has been Mother Sou of Split Mountain Camp. She and her husband and their three daughters together with the Dressers and the Tobisches were among the founders of it. The ideal of the Camp in the words of the motto, "All for one and one for all", has been the guiding light for generations of campers. At a ceremony by the Kern River some years ago Mother Sou was made a life member of that "heavenly society". Our loving thought dwells with her in church and home. We remember through the years the California Association Vespers in the living room of the Schellenberg home. When the Association met in Los Angeles this would always be the closing service of the annual meeting. All of us there in the large room would know great peace. It was an hour in spirit that gathered into it all the inspiration of past times together. While we knew we would soon be going our different ways, we were sure somehow that we would not be going far apart from each other, for the deeper love and truth, the worship and the joy we had shared, was our life for ever, a life free from the burden of years.

— ANDRE DIACONOFF
NEW-CHURCH MESSENGER

IN MEMORIAM

Job Barnard

Death came to Job Barnard, president of our national church in Washington, D.C., on December 7th, 1965, at the age of 59. The resurrection service was conducted at the church on December 10 by his minister, the Rev. Ernest O. Martin. Interment was at the Arlington National Cemetery.

The Swedenborgian church in Washington was an important part of Job Barnard's life. His grandfather was president of the church for many years and was an active member of the national committee that raised funds for and constructed the present building. In a succeeding generation, Job's father assumed leadership of the church, serving as president and chairman of the Board of Trustees. He contributed valuable articles and lectured on the history of Swedenborgianism in Washington.

Following service in World War II, Job studied law and was admitted to the bar. He returned to Washington and was employed by the U. S. Department of Justice. After his father's death he became increasingly active in the church and served on the Board of Trustees and the Church Committee, and in April of 1965 was elected president of the church. He was deeply moved by this position of honor and trust, and worked conscientiously to serve the church he loved.

Job was a gregarious person and had a wide circle of friends. He was active in the Masonic Order, the American Legion, and the Sons of the American Revolution. He was particularly concerned with the blood donor program of his lodge and received high commendation for his leadership contribution.

Job is survived by his wife, Eugenia; a daughter, Phoebe; and a sister Katherine. He will forever be close to the hearts of his many friends in the Washington Church.

E.O.M.

They inspired us to Stewardship by their example

Horace and Edith Blackmer An Appreciation by the Boston Society of the New Jerusalem

For three generations, Horace B. Blackmer has played an important role, indeed has himself been a vital part of the Boston Society of the New Jerusalem, at the same time serving our whole church. He was our organist for fifty-five years, a musician of great talent, and taught in our Sunday School. He was also a member of the faculty of the New Church Theological School in Cambridge, giving courses in music and liturgy of the church, as well as church history. At the time of his death, he had served almost thirty years, first as assistant recording Secretary of the General Convention, and since 1944 as recording secretary (without an assistant). Since 1949, he had been a member of the Archives Committee of the National Body and became Chairman in 1953. Horace was also Manager of the Massachusetts New Church Union Book Room which is the Agency to carry on the missionary activities of the Massachusetts Association. All these

duties and responsibilities he fulfilled with the utmost meticulous care and they kept him in constant touch with the major activities of the church as a whole. As an indication of the depth of his interest in the study and interpretation of the Church's teachings, he was a valued member of the editorial board of the quarterly, "The New Christianity."

So, too, Horace Blackmer's wife, Edith Whitehead Blackmer, contributed with single-minded devotion to the life of the church. She will be remembered as a well-grounded devoted teacher of Swedenborg's doctrines, in the Sunday School and as chairman of the Sunday School Lessons Committee. In recent years, failing health interrupted her church activities which had also included the work of the Ladies Aid and the National Women's Alliance.

Now as they are together entering the spiritual world and awakening to the rich rewards awaiting them, they have our love and appreciation for their never-failing service to our beloved church.

Convention's Theme is Education

the aqueduct papers

III. SELF JUDGMENT

by Brian Kingslake

THIS IS AQUEDUCT SPEAKING. Greetings, dear friend from the other side! It is indeed a strange experience for me to be conversing like this with someone who is still in the physical body. Usually, when we see such beings at all, they are merely wraiths or ghosts that vanish into thin air if we address them. But you, my friend, are as solid and substantial as one of us! Moreover, I find I can convey my thoughts to you with the utmost ease; and I learn from various sources that you have been able to express them very adequately in the language of earth — that peculiar sound-language so incomprehensible to us. Now that, under the Lord's guidance, we have developed the techniques of our little experiment, I hope you will visit me quite often.

Last time we met, you asked me about this Waking-up place, this "Balance-Land," and I began to tell you something of our work here. There are a very large number of us Receptionists, whose duty it is to receive the new arrivals from your world who have come through the doorway of death, and explain to them the conditions of their new life, and put them on the next stage of their journey. The work is highly interesting and rewarding, and I am forever grateful to the Lord for the privilege of being able to participate in it. But nevertheless one can become very depressed by the appalling number of people who insist on taking the road to hell, although we urge them and plead with them, and use every means in our power to try to persuade them to come up with us to heaven. That is the greatest of all tragedies — the only real tragedy: those

warped, twisted souls, who are so obsessed with their own self-importance that they will not listen to any of us or accept our help, but struggle frantically to get away from any possibility of involvement in love to the Lord or love to their fellow men.

Fortunately, most of the new arrivals are good at heart and ready to learn; they are merely muddle-headed and confused. When they first realize where they are, they are usually overcome by a dreadful uneasiness of heart, which may amount to fear, even terror. They expect to be taken to a kind of police court and hauled before a harsh judge who will sentence them to everlasting punishment. Poor creatures! We do all we can to reassure them, explaining that God is their heavenly Father who loves them with an infinite tenderness . . . why should he want to harm His own children?

Many from the Christian world expect to be asked what church they belong to, and whether they attended regularly. Non-attenders pour out their excuses. Some are eager that we should catechise them on their doctrinal beliefs, thinking they will be saved by their faith. Others try to impress us with the many good works they have performed, the welfare committees they have served on, and the money they have given away to charity. We let them talk! Some feel a compulsion to confess all the sins they have ever committed, and fall on their knees begging for forgiveness. Sometimes I suspect they are exaggerating, though they may be thinking of the evils they would like to have done! When we tell

them we are not interested in how wicked they have been, they are indignant and angry. We explain to them that it makes little difference, now, which church they attended, or did not attend, or whether they were baptized, or took Mass or Holy Communion, or whether they subscribed to any particular creed or article of faith, or even whether they were Christians or Buddhists or so-called Heathen. These things were important in the old life, but their significance has passed. Perhaps a certain poor soul committed adultery in his youth, or served a term of imprisonment for forgery, or drank alcohol, or blasphemed against the Holy Spirit. All that is finished and wound up; it has been left behind with the physical body in the grave. What people bring with them into this world is nothing but **THEMSELVES**: their underlying character, **as formed by** their religious and social background, their actions, good and bad, their habits and beliefs, the complex of all their desires and ambitions, all they have thought and willed and done during their lives on earth. What they bring with them is the quintessence of it, distilled and poured off the lees.

We can read their characters like an open book. We have only to look into their faces to discern their ruling love; in fact, we can **feel** it, by their reaction to the love we have for them and for our beloved Lord. But, even if we were entirely ignorant of a person's character, we could soon guess it by the way he behaved in the freedom of his new life. You will have noticed how difficult it is to deceive or dissemble in the frank atmosphere of our environment here. Shams and hypocrisies fall away, as do all reserves and inhibitions. You no longer care what others may think of you; you just have to express yourself freely and openly. And so your actions judge you. No other judgment is necessary.

Strangely enough, as the new arrivals begin to act freely and spontaneously from themselves, their characters often appear to go into reverse. For example, some, who lived respectable and impeccable lives on earth, plunge into sin as soon as they arrive here. This is because they actually cherished evils while in the world, and gave mental assent to them, only refraining from the open act through fear of the consequences; now they feel free to go ahead. On the other hand, some who lived notoriously evil lives on earth now become reformed characters. Perhaps they had got themselves into trouble through folly in their youth, or weakness of the flesh, or over-sensitiveness to a bad environment and the influence of bad companions; but in their hearts they had detested their evils, and despised themselves for yielding to them. When they wake up here, and find they are free to do exactly what they like, they are only too pleased to make a fresh start, unimpeded by the dead weight of their former bad habits and physical cravings. These examples, of course, are extreme cases. Most people come somewhere in between. But the principle is always the same: they judge themselves, by being exactly what they want to be, and doing what they want to do. And the outcome is: heaven, and hell.

Ask your friends over there how they would be living now, if they could do what they liked and had everything they inwardly craved for. A sincere and true answer to that question will indicate where they will be in their future life. Please warn them also that it is not only the cruder vices which carry a man to hell. There are attitudes of mind encouraged by your society and held by quite respectable people which will completely bar their way to heaven. I mean such things as aggressiveness, pride, self-satisfaction, a sense of superiority and importance, jealousy, cruelty, over-criticalness, touchiness, a tendency to be easily

offended, materialism, lack of prayerfulness and worshipfulness. Sin can be defined as, "that which separates a man from his heavenly Father." The various grades and species of self-love may do this far more effectively than drunkenness, gambling or sexual indulgence. You people over there should re-assess the seriousness of the different classes of evil. Otherwise it may be that, in trying to keep out of the frying-pan, you will plunge right into the fire!

Excuse me one moment. Ah, do you see that small group of agonized men and women running down the hill towards the west? They keep turning and shaking their fists. Listen, I can hear what they are saying as they go: they are pleading with the mountains and rocks to fall on them and hide them from the wrath of the Lamb. See, the earth is splitting in front of them. The first few have reached the fissure and are leaping in; the others follow; now they are all gone. The great crack in the earth which has received them is closing over them again.

I know those poor souls well. My colleagues and I have been working with them for some time, trying to straighten out their minds, but it has been to no avail. "**The wrath of the Lamb!**" That has been their fantasy. They think they are being threatened by a baby sheep who is angry with them! It would be comic if it were not so tragic. The real position is that they cannot bear the sphere of perfect innocence which surrounds our beloved Lord, and which is represented to them as a lamb; and they are so distorted in their own minds that they mistake the divine benevolence for wrath. They will be all right. At the bottom of that crack in the ground are dark caverns in which they will rest for a while. Later they will make their way along tunnels and underground passages which will lead them out into that deep valley over there, where they will find communities of souls like themselves, with whom they will live in the way they want

to live. The Lord is caring for them, as he cares for us all.

Now see that other group of young folk who have come out of the school over there and are lifting up their eyes unto the hills. It has been a real joy to work with them. I have promised to show them the path through the woods to the east, and they are eagerly awaiting me, so I must leave you now and go and help them. Good bye, and God bless you.

Trustees of Pension Fund

MRS. ROBERT W. TAFEL

Doris Wade was born in Camden, N.J.; received her education in Hammonton, N.J. After marrying Robert W. Tafel she has been very active in church work, serving as president of the Ladies Aid Society in Philadelphia.

The Tafels live in Drexel Hill, Pa. They have two children: Robert, Jr., a B.S. in Engineering; and Nina, a freshman at Urbana College.

Messenger Editor

ROBERT H. KIRVEN

I am 40 years old, formerly of St. Louis, Mo., presently of Cambridge, Mass. Education: B.A. from University of Chicago, B.D. from New Church Theological School, Ph.D. in History of Religious Ideas at Brandeis University. I was ordained in 1962, and serve on the faculty of the New Church Theological School. I have served on the Board of Missions, Convention Appeal Committee, and as Public Relations Director at recent Conventions in addition to my present post on the Public Relations Bureau and on the Board of the Department of Publications. My qualifications for the editorship include some professional involvement with printing and publishing before entering the ministry, and some writing since.

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Tour of Urbana College Choir

A tired but happy group of nineteen students and three faculty and staff members returned from Urbana College's first Choir Tour of four eastern cities Tuesday morning at 4:30 a.m., April 5th. The tour covered 1300 miles and took the choir members to Philadelphia, Washington, Baltimore and Pittsburgh where they presented concerts of sacred music in Swedenborgian Churches.

The students and staff were housed in the homes of the church members and were fed there and at the churches where the concerts were held. Mr. Delmarr Blair of West Liberty, an experienced truck driver, was in charge of driving. Mrs. Janet Scanlin of Springfield is head of the music department of Urbana College and directed the choir. Roger Paulson, business manager of the College, acted as tour director. Dr. Ronald Jones and William Inskeep were on hand at each of the appearances to greet the audiences and to tell of the progress made this past year at the College. Inskeep, director of admissions, spoke with prospective students about enrolling next year. Dr. Jones, president of Urbana College, spoke about the Memorial Library project and the Church's role in the development of the 116 year old institution, urging continued support in the stepped-up program at the College. In addition to feeding and housing the students, each church presented the choir with a free will offering to help defray the cost of the tour.

While in Washington, D.C., the choir was received at the nation's capitol by a representative of Congressman Clarence J. Brown's office. The group had a picture taken on the steps of the capitol and were escorted to the House of Rep-

resentatives dining room for luncheon. Groups of students were taken on tours of the city by members of the Swedenborgian Church. They visited the grave of President Kennedy, the National Gallery of Art where they viewed the Mellon Art Collection, the National Cathedral and the White House (from the outside!) in addition to the nation's capitol and gardens.

The choir group was presented with new gowns before leaving on tour, by patrons from the City of Urbana. The gowns are royal blue with a white satin cope on which is embroidered the letters UC. The group presented an attractive appearance that greatly added to the overall success of the tour.

The students presented an informal hootenanny following each concert which was led by Floyd Barmann of Northridge. For some this was the highlight of the choir's appearance. At each appearance the audience enthusiastically participated in the folk singing accompanied by Barmann's guitar.

Following the final concert in Pittsburgh the choir members presented Mrs. Scanlin, Mr. Blair and Mr. Paulson with gifts in appreciation of their part in making the tour the outstanding event of the College year.

COVER PICTURE

MEMBERS OF the Urbana College choir toured Washington D. C. during the choir's recent stopover in that city for a concert. They paused on the steps of the Capitol Building for the photo, p. 65. Seen in the photo are (girls, left to right) Judy Barger, Judy Adams, Kay Lyons, Nina Tafel, Rita McGowen, Jane Hull, Carol Klopfenstein, Brenda Thornton, Ann Levine, Barbara Smith and Mrs.

Janet Scanlin; (boys, left to right) Roger Paulson, UC business manager, Alan Young, Brian Tremain, Bill Machen, Eugene Seward, Steve Rea, Donald Clapper, John Mason, Kent Hastings and Floyd Barmann.

New Church Theological School News

Ever since last June when the Corporation of the New Church Theological School voted unanimously to allow the directors to sell the major part of our Cambridge campus to Harvard University, the School has been taking steps to make possible its move to its new campus in Newton. Basically, this required the completion of a wing on our chapel in Cambridge for the use of the Cambridge Church, the remodeling of one of our new buildings as a school library, and the remodeling of our larger new building for offices, classrooms, and dormitory quarters. Work on the library has progressed very well and is nearing completion. Work on the addition to the chapel is also progressing well and should be completed by late Spring. Work on the main building has been delayed by legal and other complications which would have been difficult to anticipate. The School does expect, however, that this work will get under way in time for the School to complete a move to Newton by the beginning of the 1966-67 school year.

Students at the School this year have been Marian Kirven, George McCurdy, Harvey Tafel, Jaikoo Lee, and Werner Prochaska. John Billings and his family have been with us on a preseminary status. During February the Tafel and McCurdy families traveled to the West Coast to begin a fifteen-month internship in our Field Work Center at Bellevue, Washington, under the guidance of the Rev. David P. Johnson and the Rev. Owen T. Turley, Field Work Faculty members.