

THE MESSENGER

July-August Double Issue

CONVENTION IN URBANA
June 23 - 26, 1966

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A MESSAGE FROM
THE REV. BJORN JOHANNSON



The time has come for me to say a fond farewell to the readers of the MESSENGER. This is not without sadness. I have been associated with this publication for over twenty years, the last twelve as its editor.

I have enjoyed the work, and I thank all the readers for their help and cooperation. Many of you have not always been in accord with my policies and methods, but you have always been tolerant and charitable about it. My endeavor has been to make this publication representative of the best thinking in our church, whether that was in agreement with my own opinion or not. How well I have succeeded in this is not for me to judge.

My successor, Dr. Robert Kirven, is fully equipped to assume the editorship. I am certain that he will do a good job. I ask all readers and those who hold the MESSENGER dear to give him their support.

There are so many who should have my thanks, that there is not space for all their names. But I must personally mention a few. My sincere thanks to my predecessor, the Rev. Leslie Marshall, for whose advice and help I am deeply indebted. The same is true of the Rev. Ernest Martin who in so many ways has been a help to me. And my associate, Mrs. Carol Lawson, who has spent so many hours in her efforts for the publication.

Lastly, my sincere thanks to the General Council and to the officers of Convention to whose faithful cooperation the MESSENGER owes so much. And this holds equally true of the Board of the Department of Publication.

Bjorn Johansson

July-August Double Issue

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The Messenger

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Robert H. Kirven

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The opinions of contributors do not necessarily reflect the views of the Editor or the Department of Publication, or represent the position of the church.

Readers of The Messenger:

The spirit that has characterized Convention in this and recent years, somehow reinforced by the style of this new format for The Messenger (more will be said about both) suggest a more personal, less formal, approach. One result is this letter. Conceived as more personal than an editorial (I use the first person instead of the editorial "we"), it will be more readable and, I hope, more significantly informative than a comparable string of short news articles and separate editorial section.

CHANGING GUARD

Elsewhere in this issue, I have reported Bjorn Johansson's retirement from the editorship of The Messenger, and I want to take this opportunity to add a personal word. Because of the high value I place on his friendship, and the high esteem with which I regard him as an editor and a minister and a man, it would be easy to say too much, and go beyond the interests of most of my readers in this circumstance of changing guard. Because of the debt I owe him from our many contacts and the editorial tradition I inherit, it is difficult to say enough.

I hope it will suffice to acknowledge the difficulty in this way, and simply add: Thank you, Bjorn, for many things. Be assured that when you are well enough again, your counsel for the Editor and your articles for The Messenger will be appreciatively welcomed.

REPORT FROM CONVENTION

The main subject of this "Letter," as of this issue, is Convention. Dozens of times Saturday, Sunday, and the Monday-morning-after, I heard someone call it a "good convention." Indeed, it was. No tough issues or long debates created conflict between friendship and conviction, or forced us to choose sides against each other. The lectures and discussions involved and stimulated almost everyone. The situation promoted fellowship -- passing greetings, long, deep conversations, gaily relaxed social times. Then too, though it was hot (as everyone surely expected), it was never unbearable (particularly under the great, white Tent of Meeting).

But it was a good convention for more important reasons than any of these, and I want to consider one. The feeling of inter-relationship and interdependence that makes our tiny, far-flung organization a communion in the finest sense is as fragile as it is precious. It is kept alive largely by shared experiences, and attending conventions is one of the most important of these. This is as true of conventions where differences force us to struggle to exhaustion with ideas, each other, and ourselves; but it is more evident at a happy convention like this one.

But that brings an important point into focus. It is at the tougher conventions that we get things done -- deal with problems, make decisions. The agenda this year was mostly routine, and produced no newsworthy accomplishments. The "good convention" consisted mostly of interesting talks and pleasant good times. It fairly well documents the suggestion that has been made, that a complex but manageable set of constitutional changes would enable us to handle Convention's business just as well (probably more efficiently) by meeting every two or three years instead of annually.

What the experience of a "good convention" demonstrates to me, however, is quite a different point. Convention's most important function is not business; it is interpersonal relations. Many of us see some of our best friends only once a year, at Convention. It is the forming, strengthening, renewing and deepening of these friendships that lead us to make the sacrifices involved in entertaining or travelling to Convention every year, and that maintain and justify our organizational unity and identity. Our respect and affection for Swedenborg's works might have made us a book club, but it is our affection and need for each other that makes us a communion. Convention needs conventions. That is the theme of this report.

(continued -- see "Report" page 103)

BISHOP PENDLETON OF GENERAL CHURCH ADDRESSES CONVENTION'S COUNCIL OF MINISTERS

TWO CHURCHES: ONE SPIRIT

President Richard H. Tafel

The Tuesday session of the Council of Ministers on June 21 was an historic occasion for the New Church.

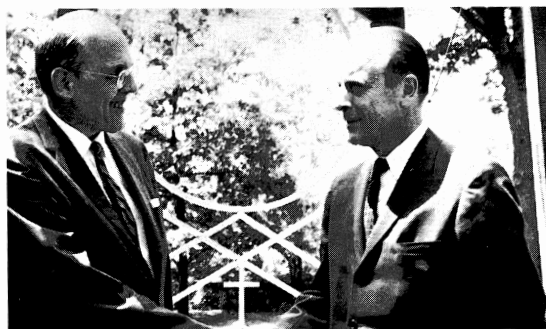
For some seventy years, following the split in the last century when the General Convention and the General Church decided to go their separate ways, there had been little or no official communication between these two sister bodies of the New Church. This situation was dramatically changed at 2 p.m., June 21, 1966, at Urbana, Ohio. For the first time in the history of these two churches of the New Jerusalem, an official of the one was to speak officially to the other. Bishop Willard D. Pendleton had been invited to address our Council, and most graciously accepted.

But to catch the drama and the deep significance of this, we must go back to our Convention of last year in Brockton, Mass., where the following resolution was adopted by the Convention.

Resolved: That the General Convention of the New Jerusalem, recognizing that the General Church of the New Jerusalem, since its inception, has shared with us a central dedication to the New Church life and teachings and a desire to serve our Lord Jesus Christ in his Second Coming, and acknowledging our rights and opinions as distinct bodies, testifies to its sincere desire that we shall live together in mutual love and understanding. It therefore calls upon its President, now and in the years to come, to further the following ends:

First: The fuller and freer exchange of information concerning the structure, policies and activities of our two bodies.

Second: Joint participation in such activities as may well be undertaken together.



Third: Exploration and discussion of differences and misunderstandings that may remain or arise between us.

Fourth: Encouragement of dialogue among us on ministerial and lay levels, wherever and whenever this may show promise of being fruitful.

This expression of love and esteem was responded to most warmly and wholeheartedly by the Council of the Clergy of the General Church at its January 1966 session, and was fully indorsed by its Assembly at Oberlin, Ohio, this June.

Our invitation to Bishop Pendleton to speak to us was thus a further effort to strengthen the common bonds which unite us as New Churchmen.

With the full support and agreement of the Bishop, we sought to make this occasion not only one of official greeting and good will but also one of frank discussion and questioning. Bishop Pendleton spoke in a delightful spirit of understanding and good will, helping us to understand many areas of the life, work and concepts of the General Church that, in the past have been clouded by confusion.

Differences of attitude, doctrine, policy and goal of both churches were faced freely and without reservation. Questions and statements of opinion were readily and charitably

responded to on both sides. The validity of both points of view, that of the General Convention and that of the General Church, were seen with greater clarity, as well as the part each has to play in the Lord's Second Coming.



Throughout the whole afternoon the spirit of good will, charity and understanding pervaded this meeting of minds and hearts, testifying to the truth, "that where charity unites faith cannot divide."

As a gracious conclusion, Bishop Pendleton announced that the President of Convention will be invited to address the Council of the Clergy of the General Church at its session in January, 1967.

"Behold how good and pleasant it is for brethren to dwell together in unity."

DEPT. OF PUBLICATION RECOMMENDS NEW FORMAT FOR THE MESSENGER

After correspondence and discussion, and consultation with General Council at its pre-Convention session, the Department of Publication recommended to Convention and the new Editor, changes in publication procedure for The Messenger, which appear for the first time in this double issue.

In order to achieve a much faster printing schedule, and operate more realistically within the available budget, the Department recommended printing by off-set process directly from camera-ready typed copy, instead of having type set for the presses. This process results in a different-looking page, as compared with the former one; to take fullest advantage of the characteristics of the process, this smaller format was recommended.

The savings effected by direct use of

JOHANNSSON RETIRES FROM EDITORSHIP; KIRVEN ELECTED

Last year, when the Department of Publication was given the responsibility of nominating the Editor of The Messenger, the Rev. Bjorn Johannson informed the Department of his desire to retire from the editorship, for reasons of health and long service. He met with the Department and helped select Dr. Robert H. Kirven as the nominee for new Editor. Dr. Kirven is a member of the faculty of the New Church Theological School, in Newton, Massachusetts.

Plans were laid at that time for a jointly edited Post-Convention issue to facilitate the transfer. However, worsening health necessitated Mr. Johannson's leaving Urbana so that he was unable to attend Convention.

At the Convention session on Friday morning, the following resolution was submitted by the Rev. Ernest O. Martin, and adopted unanimously by a standing vote:

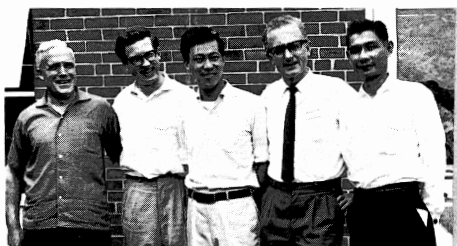
Be it resolved that Convention Ministers, Delegates and Visitors hereby express their heartfelt gratitude to the Rev. Bjorn Johannson for his years of faithful and devoted service to the church through his editorship of The Messenger, and we pray that he may speedily recover his health and rejoin us in the life of the church.

In the annual elections on the following day, Dr. Kirven was elected Editor, and assumes his duties with this issue.

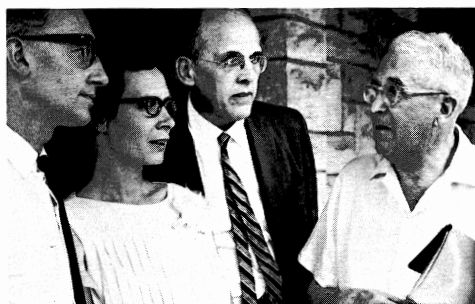
photo-ready copy should allow for immediate printing schedules. After a few "shake-down" issues, it is estimated by the Editor that The Messenger should be in reader's mailboxes within as little as ten days, and hopefully no more than two weeks after the all copy has been received.

DOUBLE ISSUE OF THE MESSENGER REPORTS ON CONVENTION

Because of the volume of photographic and editorial material, and the difficulty of publishing a post-Convention issue quickly under the new Editorship, the July and August issues appear together in this double issue. Normally, monthly issues will average 16 pages under the new format policy.



FIVE VISITORS FROM SWEDENBORGIAN CHURCHES AROUND THE WORLD (from left): The Rev. Eric Jarmin, representing the British Conference; the Rev. Horand Gutfeldt, Vienna, Austria; Mr. Jaikoo (Jay) Lee, Seoul, Korea; Dr. Friedemann Horn, from Zurich, Switzerland, representing the European mission field; and the Rev. Tomas Aquino, representing the Philippine New Church.



ON THE STEPS OF THE URBANA CHURCH, Dr. and Mrs. Friedemann Horn, visiting from Switzerland, chat with President Tafel from Philadelphia, who visited them in Zurich last summer, and the Rev. Othmar Tobisch, pastor of the San Francisco church, a native of Austria.



CAMPING SPACE was provided near the dormitories on the campus, and first to set up camp was the Rev. Thomas Reed (center), his wife Edith, and their six children. Seen here are John, Margaret and Jan; Adie, Dan and Paul joined the family later.



WAYFARERS FROM CALIFORNIA: Miss Mary Schellenberg; her sister, Mrs. Robert L. Young; and the Rev. Robert Young, Minister at the Wayfarers' Chapel, Portuguese Bend, California.



CONVENTION STUDIES: Above, a study in concentration during a Convention session. Below, a study in comfort (would you believe: it's better than nothing?) on the way to General Council.



CHILDREN TOO YOUNG FOR ANCL ACTIVITY enjoyed a number of outings — swimming, or visiting points of interest near Urbana. They visited the Ohio Caverns, an unusual swamp, and (above) a historic farm, Nutwood Place, particularly noted for its famous Round Barn.



THE MINOR THEMES: CHANGE, COMMUNION, PERSONHOOD

The official Convention Theme, "Education for a Living Church" was the heart of a carefully and creatively planned program (see pp. 120 ff., and future issues), but seemed too big a theme for dinner table and after-hours conversations. When these talks -- many of which were deeply serious and importantly creative -- touched on the Theme, they dealt with a separated segment of it. The variety of topics that people found worth talking about in reaction to the Theme Program constitutes a real compliment to the planners and the speakers.

Naturally, a frequent subject of conversation was a specific application of the Theme -- the program and the future of Urbana College, and Convention's relationship to it. In this connection, quite a lot of enthusiasm began to develop for an urgent and concretely visible facet of Convention's relation to Urbana College -- the fund-raising drive for a new library, core of the campus and program expansion plans of the College. I'll tell more about that a little later.

Right now, I want to focus your attention on three minor themes -- suggested by one or more of the speakers, and developed in smaller conversations that shape the reactions people bring home from Convention. There were others, of course, but the three that impressed me were the themes of Change, Communion, and Personhood. I think that the pictures, talks and reports in this issue will convey a more vivid impression of Convention to you, if you are aware of these themes, and notice their interplay.

Change was undoubtedly the most-discussed. The word was used by almost everyone who addressed the Convention. Again and again men spoke of change in relation to every topic that concerned us as a church. They spoke of change in the world around us, change in education, change in the church, change in ourselves. Different speakers had different attitudes toward Change, but the varying attitudes found a basic consistency in the universal recognition of its present and ever-increasing reality. From the President's Address that opened the session, to the Convention Sermon that closed it (pp. 110, 115), everyone talked about Change: Change so radical that (as former Urbana College sociologist Philip Schlechty told the ministers) there was more similarity between the times and cultures of Socrates and Thomas Worcester, than there is between Worcester's time and our own. When you think of the 1966 Convention, think of the idea of Change.

The other two themes, Communion and Personhood, were poles of a dialectic that ran just below the surface of most of the talks (David Garrett brought it out specifically), and provided the spark for many private conversations. Different persons used different terms (or used no terms at all for unarticulated assumptions), but these two themes and the tension between them figured in almost every discussion. Inter-relatedness and individuality, mutual and personal growth, collective and individual responsibility -- the changing nature of these things, and the tensions between them -- are variations on the themes I have called Communion and Personhood. In one way or another, almost everyone was talking about them.

I'll have more to say about them, too, in connection with my own theme of the essential values in conventions; but first there is more to report.

CONVENTION VISITORS FROM ABROAD

In all probability, this was the most international convention in the history of Convention. But in reporting Convention as I saw it, the most important feature of our contingent of foreign visitors (see picture above left, facing page) was not their number -- whether that set a record or not. The important fact was that they were so intimately a part of the fellowship of the convention. It was hard (and not really worth the trouble) to remember that they came from a third to a half the world away, and even harder to regard them as "visitors" -- except in the general sense that most of us were visitors on the Urbana campus. Their accents -- although slight, and no serious barrier to communication -- were the only reminders of any

(continued -- see "Report" next page)

"difference" that set them apart. In attitudes, concerns, problems, hopes, they were as much one with us as we were one with each other. No doubt this assimilation, which was almost complete, owed something to their and our accommodations to each other. I feel quite strongly, however, that it owed much more to the well-worn truth that was made important to me by the experience: one of the most conspicuous changes of our age is the shrinking of the psychological distance between places and people. Our fellow churchmen from Great Britain, Switzerland, Austria, Korea and the Philippines are, first of all, our fellow men; secondly, they are our fellow churchmen; our common humanity and our one church unites us far more than our different languages and cultures separate us.

Future issues of The Messenger will carry more by and about the three "official" visitors, Dr. Horn, and the Rev. Messrs. Jarmin and Aquino. Jay Lee is a long-time visitor preparing for the ministry at our Theological School, and the Rev. Mr. Gutfelt (with his wife, the former Cindy Bateman from California) was in this country for a personal visit and for study.

MINISTERS' INSTITUTE

The three-day Ministers' Institute, which immediately preceded the business sessions of the Council of Ministers on Tuesday and Wednesday of Convention Week, was divided into three sections: 1) an inter-personal relations program for ministers, 2) a parallel program for ministers' wives, and 3) a program of lectures, attended by ministers and wives who were not participating in the other programs.

The two inter-personal relations programs illustrated most forcefully two things I have mentioned already. In those three days, old acquaintances turned into new friends, and old friends became closer friends. For those who had this kind of experience in the Institute (and from my observation, at least a slight majority of the participants did), this was the "best" part of the "good convention." Also, one of the over-seas ministers was in a small group with me, and I came to feel that he was a closer friend of mine than some of the American ministers with whom I would like to be as close. A west-coast minister was in that group, too, and both of us felt the Atlantic and Pacific oceans move closer together during those three days. Even more strongly than shared goals and convictions, shared experience unites more than distance divides..

In addition to this "testimonial" of mine, I would like to point your attention to those on the facing page. I asked for them at random with no attempt at favorable "loading" (and, frankly, with no great expectations). At first reading, they struck me as what one would say on such an occasion; but the more I read them the more they impress me, so I hope you will re-read them too. Notice that they are deeply honest in their confessions of frustration and inadequacy (feelings that are too real to be exorcised by pat denial). But notice, too, that in this spirit of rigorous honesty, they are positive, hopeful statements. All imply a brighter view of the future for themselves and their church than they had before, and this stems directly and totally from the experience of mutual need and acceptance (=experience of a sphere of love) gained in the fellowship of a small group in the Institute. Not everyone came out of the Institute "happy," but few came out unmoved or sorry they went. Sharing experiences of this kind is valuable always; sometimes it is priceless.

The "lecture section" of the Institute, as significant intellectually as the other was emotionally, is harder to generalize about. Lectures, broadly in relation to Swedenborg's doctrine of the Lord, were delivered by Drs. George Dole, Robert Kirven, and Friedemann Horn, and the Revs. Everett Bray, Franklin Blackmer and Paul Zacharias.

All the lectures were tape-recorded, and reviews or condensations of them will appear in future issues of The Messenger.

(continued -- see "Report" p. 106)

POST-MEETING REACTIONS

COMMENTS ON THE MINISTERS' INSTITUTE (Human Relations Section)

One of the great needs of the ministry today is the ability to get down to the level of the needs for love and understanding of the troubled and seeking soul who is opposed to, or suspicious of, the church and religious experience. Mrs. Larsen and I were happy to have shared in the human relations program at the Ministers' Institute at Convention. We hope to use it or something similar in the fall at Orange. It is a tool with which all ministers should be familiar and have in addition to the authority of the Writings. It helped me to a closer understanding and fellowship with the members of our group.

Harold B. Larsen

I continually find that it is a good feeling to come to know and be known by others on the level of our feelings and needs. This year's Ministers' Institute gave the participants a chance to come to know each other through sharing together our feelings regarding ourselves and the church we serve. The self-awareness which I experienced and also witnessed in others seems to me building stones for a more meaningful and satisfying ministry. I only regret that more men did not make use of this opportunity by being a part of the Institute.

Randall Laakko

The Human Relations Institute, held at Urbana College this year for the ministers, was a very important and useful experience. I think the most important thing was the opportunity we had to share our hopes, our fears, our bewilderments, etc., regarding the future of the Church and our relation to it. Surprisingly enough, we found that they were quite common with us all and, in fact, several of us had almost identical situations.

Knowing that we are not alone, knowing that others are sharing our fears and concerns, in itself is an important step towards finding solutions to our many problems. Perhaps together we can succeed where "alone" we have failed. The Bellevue "team" is to be congratulated on a job well done.

Kenneth W. Knox



COMMENTS ON THE MINISTERS' WIVES INSTITUTE (Human Relations Section)

The Ministers' Wives Institute was a very deep experience for me. It involved sharing myself in an open and very real way with friends I had not seen for four years but have known for twenty years or less. I was able to become closer to them in those three days than I had ever been. The reasons for this are many; one obvious one is that each of us has been growing. However, in such a concentrated period of time within an atmosphere of concern and awareness of individual need people can, and in this case did, feel more keenly the real people we are behind our masks of everyday living.

Priscilla Garrett

Total immersion in a situation where honesty and loving concern combine promotes understanding of our own and each others' hidden needs. We began learning what it means to forgive the unforgivable feelings in ourselves, and to accept the unacceptable in others even when we cannot understand.

Perry Martin

In a fast-moving world where people pass by quickly and little opportunity is available to intermix in a meaningful way, the Minister's Wives Institute enters like a breath of fresh air. Here we find the vital experience which gives us the privilege to confront each other in an intimate face-to-face contact. It is as impossible to describe this as it is to describe love — for each individual it is a unique and personal experience. However, the Ministers' Wives Institute has given us the courage, insight and strength to return home and face the reality of life in the parsonage in a more constructive and creative manner.

Marylin Turley

How can you put into words an experience in personal growth? But I can say that the Ministers' Wives Institute was deeply meaningful to me. I grew a little in my awareness acceptance of my own feelings and those of the other women, in my own sense of worth as an individual person, and in acceptance of the differences of other people. Each time we wives meet in this way we feel a closer friendship to one another, because as the masks are slowly and painfully discarded, we happily discover that we love each other more as we really are.

Norma Capon

ELECTION RESULTS

IMPORTANT NOTICE

ADDRESS CHANGES

Use the following addresses instead of those in the 1965 Convention Journal

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Arlington, Virginia, 22201

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P. O. Box E
Newton, Mass. 02158

for The Rev. Edwin G. Capon
(NCTS address, as above)
Phone: (617) 969-4453

for Dr. Robert H. Kirven
(NCTS address, as above)
Phone: (617) 969-4453

for The Rev. Antony Regamey
242 Red Acre Road
Stow, Massachusetts
Phone: (617) 263-2482

PRESIDENT: The Rev. Richard H. Tafel, Sr.
remains in office (no election this year)

VICE-PRESIDENT: Stewart E. Poole

TREASURER: Chester T. Cook

RECORDING SECRETARY: Mrs. Marjorie
Barrington

EDITOR OF THE MESSENGER: Dr. Robert
H. Kirven

To Bd. of Education: Dr. Dorothea Harvey

To Nominating Comm: Miss Margaret Sampson

To Bd. of Managers, Theological School:

Mrs. Carolyn Blackmer

C. Fred Burdett

Rev. Ernest O. Martin

Roger R. Unruh

To Bd. of Home and Foreign Missions:

The Rev. Antony Regamey

The Rev. Richard H. Tafel, Jr.

F. Waldo Marshall

Robert W. Tafel

To Dept. of Publication: Mrs. Leonore Spiers

To General Council:

The Rev. Ernest O. Martin

Peter N. Greeley

Jack Hill

To Bd. of Trustees, Pension Fund:

Mrs. Robert W. Tafel

To Augmentation Fund Comm.:

Philip M. Alden

(Report from Convention -- continued)

THE BUSINESS OF CONVENTION

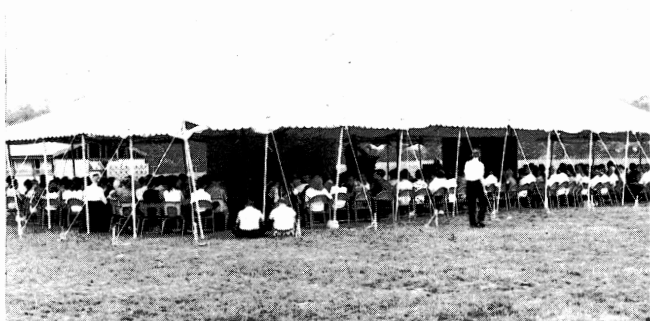
The absence of long debates and close votes at this year's convention does not imply that the business of Convention was insignificant or uninteresting. Reports of boards, committees, associations and certain other organizations are specified in the By-Laws as part of the Convention business agenda. Some of these are almost always routine, but this year the Reports afforded more than the usual interest.

For example, a portion of the Report of the New York Association, given orally in supplement to the written report, described details of an offer by the Association of a generous contribution toward the establishment of a Swedenborgian Chaplaincy at Urbana College. If the move thus initiated by New York finds additional support, a new and vital link will be forged between the College and the Church.

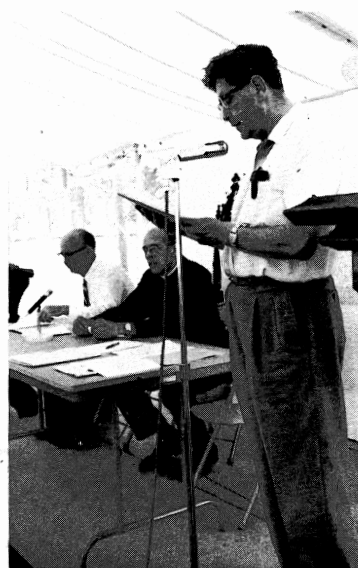
Also, Chairman Ernest Martin reported for the Board of Managers of the Theological School that a site in Newton, purchased during the year, has been chosen as the permanent location of the School, in preference to other relocation possibilities that had been considered. President Capon continued the report, describing and showing pictures of the new property, including the library building which has been completed (and is now housing all school functions while the main building is being remodelled). Pictures and news of the Theological School will appear in a later issue, with the report of the centennial celebration planned

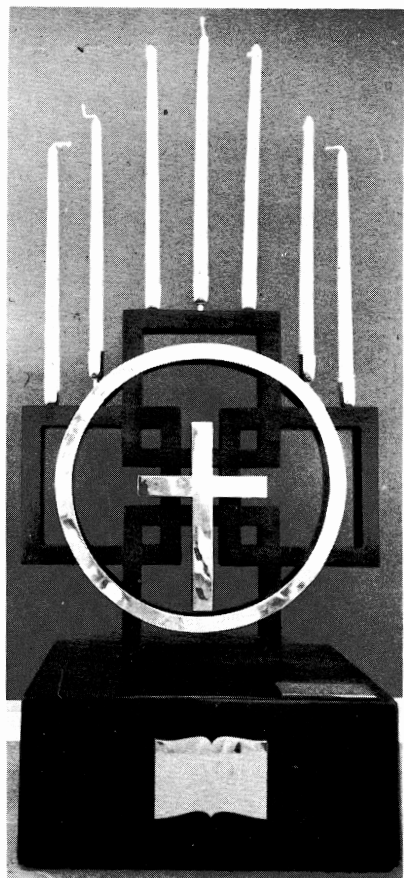
News of other Reports, especially the Board of Missions and the Committee on the 1970 World Assembly, will appear in future issues of The Messenger.

(continued -- see "Report" p. 127)

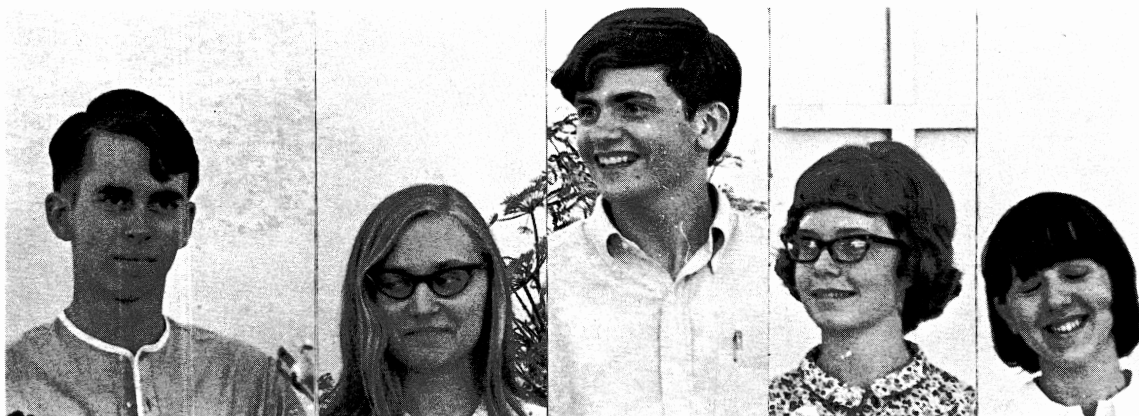
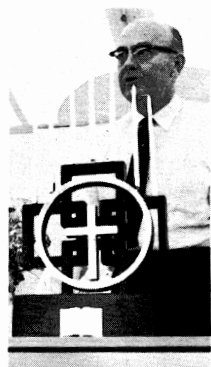


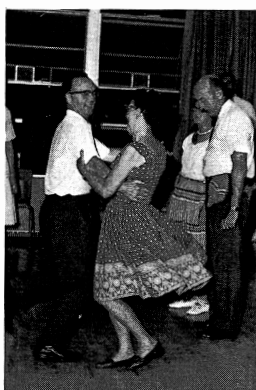
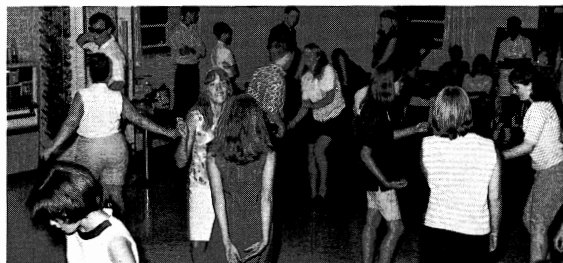
CONVENTION BUSINESS SESSIONS, as well as Theme Discussions, worship services, and such miscellaneous diversions as a Saturday Night Hootenanny, were held under the great white tent of meeting, pictured above left (and seen in large or small part in the background of most pictures of the 1966 Convention) which was contributed to the Convention Sessions by the Ohio Association. Under its cool, bright shade, meetings were presided over by the officers, above right. Formal greetings, and the Report of General Council, were read by the Secretary, the Rev. David Johnson, filling the term of the late Horace Blackmer. An unusually large crowd of delegates and visitors followed the proceedings, the delegates voting on various motions, resolutions, and the annual Election of Officers and board and committee members. No motions reaching the floor this year required long debate, and votes were mostly unanimous. Reports of Boards, Committees, and related bodies, however, were unusually rich in new and interesting information, most of which will be reported in this and future issues of The Messenger. A delegate's-eye-view of the podium (see below) showed the conduct of business through the sessions to be a generally serious and efficient activity. There were occasional, brief moments of confusion and whispered interchange; and several lighter moments, ranging from a chuckle to hearty laughter. The podium's response to the Rev. Eric Jarmin's British humor was one of the heartiest.





AMERICAN NEW CHURCH LEAGUE meetings in Urbana drew large attendance (upper left). Leaguers held their annual business meetings, enjoyed social affairs and informal get-togethers, and were invited to the talks and discussions on the Convention Theme, "Education for a Living Church." The POOLE TROPHY, a memorial to Leonore Dresser Poole, was presented to the League at this convention by Stewart Poole, Vice President of Convention, and formally received by his son, Jerome Poole, League co-Chaplain. The trophy was won by the Elmwood League, seen above with three other Massachusetts leaguers. It was the Detroit League that took it home, however; they had won it last year, but the trophy had not been completed, so the new winners let the Detroit League keep it for the first half of this year. NEW ANCL OFFICERS, elected at the sessions, are (below, from left): Ernie Eckberg, President; Margaret Reed, Vice President; Dan Reed, Treasurer; and Marjorie Hill and Linda Clark, Secretaries.





SATURDAY NIGHT AT CONVENTION will be remembered as the night of THE DANCE (above right). Everyone on the Campus that night (as well, perhaps, as those for some miles around) knew the Leaguers were dancing in The Hub (the College student center) to the music of a loud, loud band. The evening had started more calmly, with old and young gathered in the Tent of Meeting for a Hootenanny, starring Floyd Barman and Gretchen Worden (Urbana College students, he from Springfield, Ohio, and she from the Philadelphia church) and Jerry Poole and Muff Worden (minister and musicology student from the Philadelphia church). But then the swingers gathered in the Hub, doing the Frug and the Name-It-and-You-Can-Have-It. Meanwhile, back at the ranch (the Dining Room), the group that had not thought of themselves as "older" until they heard the music from the Hub, were dancing, too. (Below, center and right) Most of their dances were, indeed, "square," but that was the way the caller called them; and "do-se-do" and "swing your partner" was the order of the night for four or five squares at a time.

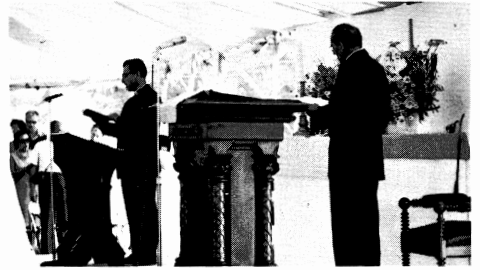


EARLY MORNING COMMUNION SERVICES were conducted from a small replica of the WAYFARERS' CHAPEL which had been built for the New York World's Fair.



BETWEEN CONVENTION SESSIONS, members of boards and committees huddled on their own business. Here Dept. of Publication members Dr. Robert Kirven and Mrs. Ellsworth Seibert consult an absent member while the Rev. Brian Kingslake (behind the camera) takes pictures for The MESSENGER while listening to one end of the conversation.

WORSHIP, WORK AND PLAY DOMINATED THE CONVENTION

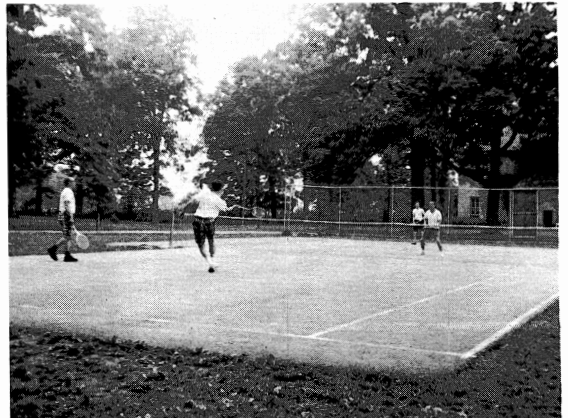


CONVENTION'S OPENING SERVICE was conducted by the Rev. Edwin G. Capon (left). The Rev. Richard H. Tafel, Sr., President of Convention, delivered the opening address, "The Challenge of Change," which appears in this issue of The MESSENGER.



A ST. LOUIS REUNION: the Rev. David J. Garrett, of El Cerrito, former pastor at St. Louis, sits with his wife, Priscilla, and three members of the St. Louis church — Miss Naida Wilson, President, Miss Marty Mason, and Mrs. Fred Zibell.

Friends talked -- and sometimes laughed -- together whenever they met, and some worked hard to meet: four ministers were on the tennis courts before seven, three mornings in a row!



THE CHALLENGE OF CHANGE

Members and Friends of the Convention:

It is most fitting that we meet this year on the campus of our Urbana College, that is so rich in tradition and history and which is stirring into new life, a fresh vitality, and a renewed vision. It is my prayer that we draw inspiration from our stay here: that from the cross-fertilization of education and religion we may learn how to speak in new ways to our new world.

I am sure that I do not have to prove to you that we are living in a new world, for our age may perhaps be best characterized as the "age of change": change in all its bewildering variety; change which is bringing a newness in the world about us almost every day, every week, and certainly every year; change which is shaking the very ground beneath our feet, bringing doubt, indecision, insecurity and fear into the hearts and minds of men.

And yet I am urging you who belong to this Church, which dares to call itself "new", to welcome this inflowing tide of change: to open your eyes wide to it, to open your arms to it, to let its spirit touch your spirit; to thrill you, move you and inspire you to rise to the challenge of change !

We are living in the most thrilling times that it was ever given to men and women to experience. These are the days toward which the prophets of old looked with inspired eyes across the hills of time.

Our faith is not that we are living in an age that is dying, but in an age — throbbing with new life and vibrant with possibilities — that is bursting into being. Is ours not a time in which a "new earth and a new heaven" — the world around us and the world within us — is being made new by our Lord God? and that "the Holy City New Jerusalem" — a new order of life — is coming into the minds and hearts of men from Him?

Our church is founded on the Doctrine of Change: a new world, a new humanity, a

new church, a new age. If this Church of ours — which we would make increasingly the Lord's — is to speak to new conditions and to new needs, it, too, must change. We must change, for a church is nothing apart from the people who go to make it up.

It will take the utmost daring, bold planning, and the spirit of adventure — which is but another word for "faith."

Above all, we must not be caught up in the old and — looking back over our shoulder like Lot's wife — die. Our vision is a vision of change, and can only be achieved through change.

Dr. Philip Schlectey, speaking to the Alumni of our Theological School a few days ago, tried to bring home to us the newness of our changed world by stating that there are greater differences between the 20th century and the 19th century than there were between the 19th century and the 5th century B.C. He went on to urge us not to use 19th century planning for these new days of the 20th century before us.



And that is where daring, boldness, and adventuresome spirit come in. We must not be caught up in the past. We must turn a deaf ear to the deadening voice of those who would tell us, "We always did it this way!" or "We never did it that way before!"

And yet may I say a word of warning about "change." One of the intellectual theses of our day is the assertion that "now is the time to think unthinkable thoughts." The premise is that the world is changing so fast it is time to alter all previous, time-proven assumptions. Every tradition, standard and belief regarded as old-fashioned is attacked no matter how fundamental it might be. While

we must change, we should not change simply for the sake of change, — making "change" synonymous with "good."

While we have a Doctrine of Change, — as I have pointed out, — we also have (as a gift from God) doctrines, principles, insight which point us toward our goal and toward realizing our Vision. Our world is changing true; but we have an obligation to our Lord, to our fellowmen, to ourselves, to make sure it changes for the better

We don't want to be like the couple who were taking an automobile trip in a strange part of our country, and who got completely lost. The husband finally pulled over to the side of the road and stopped, admitting the fact. His wife said, "I have felt sure for some time we were lost, but I didn't want to say anything because we were making such good time!"

Let us never get like that as a church, but at the same time, let us never lose our willingness to try new ways simply because we might make some mistakes! For then, indeed, we shall have lost not only our way, but our Vision as well.

Now let me share with you, very briefly, some of the insights and renewed faith which have come to your ministers as we have worked, and prayed and struggled together through the past very eventful week.

We have faced very frankly the crisis which is upon every church and upon all religion. The Christian Church, obviously, is not meeting the needs of the times and the mind of today — and the times and that mind is changing with bewildering rapidity. And what of tomorrow, and tomorrow? Our particular Church within that Christian Church is not having the impact that we know it should. We are not growing. These are facts which we have faced and wrestled with realistically. We have seen with increased clarity that if the Church — and here I am talking about our church, this church which you and I love so dearly — if our Church is to grow and be a redeeming instrument in our Lord's hand in the immediate tomorrow, it must change as drastically as the world and the hearts and minds and needs of men around us have changed. We have taken thought as to what some of these changes might be, and we will face those changes bravely and prayerfully.

More importantly, we have come to realize that, very strangely, our very smallness may be our salvation. Because of this very fewness of our number, because of our small organization, because of the relatively limited extent of our investment in buildings and real estate and so forth, we can change easily, quickly, turning in new directions, responding more readily to the moving of our Lord as he moves to "make all things new!"

We know that we can do this. We can meet the needs and the mind of this very new age, but we need your support, your encouragement, your help, your counsel. This is your church, my church, our church! Let us make it also our Lord's Church, as we put it unreservedly into his hand — to change it, re-new it, re-inspire it, — and to send it forth on his mission of salvation!

"The Spirit and the Bride say, Come!
Amen. Even so come, Lord Jesus."
Amen

A LETTER

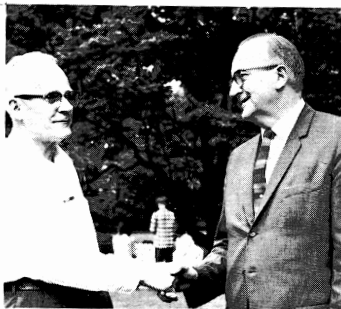
To the Members of the
Churches of the New Jerusalem:

The campus of Urbana College seems unusually calm as I write this the week after the 143rd session of the General Convention of the New Jerusalem. The Convention was a period of renewal and inspiration for those of us here at the College. It was a period of warmth and many fine personal relationships. It was a time for many pleasant experiences shared by the delegates, the people in the community and those of us on the faculty and administration of the College.

We enjoyed being a part of the Convention as hosts and as participants on many levels. When we are able to put glass in the Chapel and make it a functional part of our campus, I am hopeful it will also be dedicated to the occasion of the 143rd session of the General Convention of the New Jerusalem. We trust those few days will prove to be an enduring moment in the history of the college and the church.

Sincerely,
Ronald D. Jones,
President

For the faculty and administration
of Urbana College

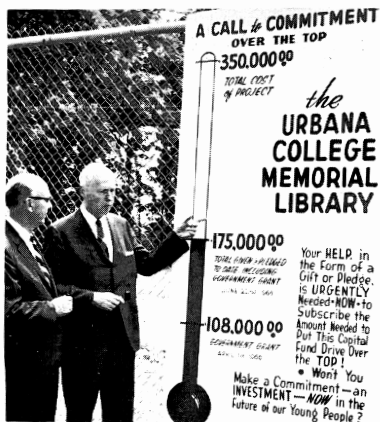


URBANA COLLEGE'S WELCOME TO CONVENTION

was warm, genuine and memorable. For some, it was a "Welcome back!" The Rev. John Spiers (second from top, left), a member of the last class to be graduated with a B. A. from Urbana College before it dropped the last two years of its four-year program, was welcomed back by Urbana College President Ronald Jones, who hopes that he soon will be awarding degrees again to graduates of a new four-year program at the college. The Rev. Paul Zacharias and his wife Pat (next down, left) more or less welcomed each other. They met on the Urbana College campus when both were students; he from Vancouver in far western Canada, and she a native of Urbana.

For others, the welcome marked a beginning. Mr. and Mrs. Worth Johnson (who were Ellen Rice and Worth Johnson when this picture was taken -- next down, left) became engaged while students at Urbana last year, and were married Saturday afternoon of Convention by their fathers, the Revs. Wilfred Rice and David Johnson. Another starting venture, welcomed by the College, and no less by the conventioners who participated in the Convention Theme program, is the fund drive for the Urbana College Memorial Library. Endorsed by General Council, the drive aims at \$175,000 in gifts and pledges from members of the General Convention. Stewart Poole and Philip Alden, prominent leaders of Convention and co-chairmen of the Special Gifts Campaign, point to the progress already made. The MESSENGER will print pictures of the Urbana Thermometer as the fund grows.

The reality of the Urbana Welcome involved a great deal of work. Much was done by various members of the Ohio Association; some was done by professional specialists (such as the erection of the big white tent contributed by the Association); much was done by students and staff of the College; but somehow it seemed that most of the work involved Roger Paulson (far left and far right above: he seemed to be everywhere). Swedenborgian churchman and college executive too, he was in the middle of everything -- the frenetic office, and endless conferences. Conferring with him (above right) here is the other "most-worked" man behind the Urbana Welcome -- the Rev. Franklin Blackmer, who had plans, schedules and answers for all.





LET MY PEOPLE GO

I have been going into the square in Urbana every day since we first arrived here to buy a local paper, primarily to find out what kind of "press" this Convention is getting. I want to say, first off, that I think it is just about the best we could enjoy. But as I was going through the paper I came upon an article by Louis Cassels, a man who writes for the church at large. The title of this week's piece is: "Pulpit Dropouts Rob Publicity from Men Who Watch Banners."

In that article he gives one minister's reasons for thinking that he received a bona fide call to the ministry. I discovered that his experience was much like my own. This man's call grew until it became a bright luminous thing and somehow Providence seemed to arrange just the right combination of circumstances for it to happen. But toward the end of his article he writes about one of the few

CONVENTION SUNDAY SERVICE, the spiritual climax of the convention, and the largest gathering that Swedenborgians experience throughout the year (above, left). The Convention Sermon, "Let My People Go," was delivered by the Rev. Galen Unruh of Pawnee Rock, Kansas (above right; the sermon is printed in this issue of The MESSENGER). The service of worship included the charge of consecration to the elected officers and board and committee members (center left; see list below), and the consecration of two General Pastors (lower right: the Rev. David P. Johnson, Secretary of Convention, and the Rev. Erwin D. Reddekopp, Secretary of the Council of Ministers, certify the proper authorization, as Convention President and General Pastor Richard H. Tafel, Sr., prepares to consecrate the Revs. Thomas A. Reed and Andre Diaconoff to the office of General Pastor). Music for the service was provided by the choir of the Philadelphia church (foreground, upper left), and by David Ulrich, organist of the Philadelphia church and member of Convention's Committee on Worship. The organ for the Convention was a magnificent electronic instrument provided as a gift to the Convention by the area dealer, Mr. Eric Saenger.

Officers and committee members seen at left are (from left to right) Daniel Nielson, Ernest Martin, Peter Greeley, George Pausch, Ernest Fredericks, C. Fred Burdett, Erwin Reddekopp, Dorothy Farnham, Robert Young, Chester Cook, Convention Treasurer, H. Paige Conant, Margaret Sampson, Robert Kirven, Stewart E. Poole, Convention Vice President, Paul Zacharias, Marjoria Barrington, Convention Secretary, Richard H. Tafel, Sr., President of Convention, Leonore Spiers, Harold Larsen, Jan Seibert, Carolyn Blackmer, Galen Unruh (almost hidden), Robert W. Tafel, Betty Tafel, Tomas Spiers, George Dole.

times when the man suffered some frustration and discouragement. He wondered whether he really had been called. He was ministering to a small rural church in Nebraska. They were having trouble meeting their budget. They were gathered together to consider whether the little church might not just as well close up shop and call it quits.

Then a local farmer stood up in the meeting and said: "We need this church to preach the Gospel, to teach the Bible, to help us worship God, to Baptize our children, to marry them, and to bury our dead."

The man who heard the words of that farmer was the Rev. Dr. Harold A. Bosley, now ministering to the big Methodist church known as Christ Church on Park Avenue in New York City. Dr. Bosley said that when that farmer sat down he, Bosley, saw the Church with banners flying, and heard the march of millions of confessing Christians all over the world. He says: "I sensed the deep truth that what the Church stands for in her moments of greatness can and must win, or all is lost in the human enterprise. The banners must continue to fly," he said, "and they will!"

Well, my friends, we have been gathered together here during these past few days, and we have been engaged in some serious consideration of the purpose of our mission. We have heard from those who hold the bold faith that change is fast upon us. And they have pictured the profound possibilities of those forces of change. And we have heard from our brothers across the sea in Great Britain and from other nations — our fast friends both here and from abroad. And I suppose most of us even yet are wondering just where we are as a church.

We have had some of the finest speakers this year that it is possible to obtain, both inside and outside our own communion. I have seen men who ordinarily would be on their feet immediately following a speaker to challenge the speaker's assumptions sitting in silence, unable to say anything; and I think it is because the force and effect of change is so hard upon us that we know there is no escape.

The very heart of what I want to say to you is simply this: (1) There are some values that a man must hold fast or he will

lose himself completely. And I think we heard something to the effect that it is possible for one to suffer destruction. (2) And the other is that we must use every kind of knowledge available — tools, if you will — to help us in these days and hours of struggle to cope with our modern situation.

Neither one of these is completely valid by itself and alone. Both together must advance to meet the challenge of our times.

We are frightened and disturbed in our modern world, and there is good reason for it. I'd like to quote Dr. Joseph Matarazzo, head of the Medical Psychology Department at the University of Oregon, who said recently: "A good talk with a close friend can solve problems, or at least put them in perspective, before they become overpowering. One of the problems we face today is the scarcity of good friends. Almost without exception, when I ask a young person who his best friend is, he can't tell me. It is this lack of close interpersonal relationships — the identification with big, impersonal groups instead of with individuals — that bothers me."

Do we know, honestly know, how isolated we really are from one another? Simply having a common knowledge of something does not guarantee that we are close to one another, does it?

Out where I live I can look out of my study window across the vast plains of Kansas. I see the trees lining the river some miles in the distance. I see the steady stream of traffic on a major highway along its banks. I feel a sense of space and there is some kind of therapeutic value in that, not only for myself, but for others who pass my way. I recall an instance not long ago, of a man who came to solicit my assistance in a certain project. As he was leaving he looked out that east window and said: "You certainly have a wonderful view." And I said, "Yes it is therapeutic!" He said, "I guess so, whatever that is." So I said, "Well, it means it is good for the soul."

Some of us seem to think that some of the therapy being practiced today is not good for the soul. We hear so much about conflict, and it scares us. Well, not long ago I read the words of an eminent psychiatrist who said that there are two kinds of people. There are those who are looking for a "place," and those who have found theirs. That is the place that has meaning in their lives. It is akin to

some mystical thing which says to us, "I feel good here. There is peace here. I feel at one with God and his universe." Some have found that "place," and they are the ones who have the strength of spirit to go forth from it to minister to the needs of the world.

It is a simple way of saying that there are those who are still searching, and there and there are others who -- although still searching in one sense -- know that they must go forth to meet the needs of the world. In this frustrating world of ours, I think it is appropriate that we recognize these kinds of things -- these ideas -- and that we keep looking for that "place" where we can know the inner peace of God. But don't be discouraged because things are changing so fast you can't seem to keep up. Your "place" may be a turning in the road, it may be a hilltop, or it may be some mountain scene, or it may be a room in your own home where you can spend a few minutes in quiet communion with your God.

But to get back to what I was saying a while ago about our need for close personal relationships. Not long ago I read of an experiment performed in a state mental hospital. It was reported by Dean Kelley, Executive Director of the National Council of Churches' Commission on Religious Liberty. The experiment involved the dividing into three groups those who were patients in the hospital. One group received the ordinary custodial care, the second group had the attention of expert psychologists and psychiatrists, and the third received the attention of a group of non-professional volunteers.

These volunteers were asked simply to try to show as much love and concern as possible to their group. They were to write letters, visit, do things together with them, listen to them even though it might mean patient listening to endless repetition of the same story. They experienced interaction with them as persons.

Yes, you may already have guessed the outcome of the experiment. Those who received the ordinary custodial care showed no improvement. And perhaps that is what the church of the past has been getting! Those who enjoyed the attention of the experts showed considerable improvement. But, listen to this, my friends: those people who enjoyed the love and concern of the non-professional volunteers showed the greatest improvement!

Now I am not implying that we are all crazy. But, by heaven, I am bold in saying that I don't know of a single person who does not have a problem of some kind. And you can rest assured that if you find someone who says he does not have one, you probably have found somebody that has a real stoppage of the flow of life in his own soul! What is all this saying to us as a group of people who call ourselves the progenitors of a new age on earth? Does it not point directly to a need for the people of God's universal church on earth today to re-evaluate some of the purposes of that church? Does it not say to us that we need again to take a serious look at the kind of ministry to one another which we practice -- both among the clergy and among the laity?

Where is the spirit of power for today's world that so ably permeated the men of the early Christian Church? "Let my people go, that they may serve me in this wilderness!"

And we certainly live in a wilderness today, as fearsome by any standards as that which confronted the Children of Israel. They too had launched out into an experiment in faith. And how often they wished they had stayed in Egypt! At least they could describe the conditions of life there in terms of what they thought was reality. But that was not in God's plan for his people. They did, and we must, make the venture in faith, the venture of entering the uncharted ways of life.

There are new horizons we can glimpse only faintly. We have seen some of them this week here in this historic place at Urbana. We might be saying to ourselves along with millions of other concerned people of the Lord's church on earth: "Why did we ever get into this new world? It would have been better if we had stayed in the old.

But I reckon God didn't think so, for he raised up people who led us out of the old. God is saying to us right now: "Go on out into this wilderness, for my people must be served!" Struggle with your fears and your frustrations. Admit you have them. Dig them out and have a good look at them. They won't hurt you nearly as badly as you think and you may get to know yourself and others in a way that does serve more of all our needs.

Back in Kansas we all have been very badly disturbed during the past two or three years by the fact that a state school unifica-

tion law has made it mandatory for us to give up our own local control. We seem to have no advantages and a lot of disadvantages because some educators influenced the whole country in the direction of change. We don't like it. But there isn't anything we can seem to find to stop this force of change. But I have concluded, after hearing a commencement speaker, and also from what I have heard here, that education in this world of ours is going to change so drastically that we hardly can see today what it may be like ten or twenty years from now. Actually, I am thankful that we have been conditioned for change by being so badly upset that when the greater changes come, we may be more able to accept them and work for better conditions in the whole of the nation and the world.

That commencement speaker is a man from a state college who is a part of a large national educational research team. There actually are, right now, twenty areas of this nation which are experimental areas for the new approach to modern education. This project is government-sponsored and there are many millions of dollars at their disposal. No one has any doubts that the forces of change are hard upon us? I certainly don't. And I do not think we are going to get anywhere without real struggle -- both personally as individuals, and as we work in group situations.

Those same powerful forces are upon us in the realms of spirit. There is no stopping them. The spirit of truth is here. Jesus said, "To this end, and for this cause, came I into the world, to bear witness unto the truth." That spirit is here now, today. Can we hear it? Can we feel it? What does it mean to us? God is saying to every facet of human life, religious and secular: "I am here! You can no longer compromise with the spirit of truth! Let my people go that they may serve me in the wilderness!"

Now, there are those who say that preaching in this modern church is out of date. I do not believe it! I note that some of the major denominations, especially the Catholic Church, are taking it up with renewed vigor. Along with Dr. Bosley, I say: "Preaching the Gospel brings me closer to grips with more basic issues than seems possible in any other calling. Had I known of another that would have enabled me to address myself, with what-talents I may have, more directly to the issues of peace, justice, brotherhood and equity

in human life, I would have chosen that profession — and still would do so."

But this I know: the ministry of God on earth today calls for the talents of all kinds of men. Every human being is in search. We need close human companionship. We need the spirit of Christian community and we need the advantage of the open and unbiased mind. And I know this: that I have been able to minister to the needs of my own people, in in the best way, only when I have come to know them intimately, and that sometimes means with all the bars let down and the exposure of deep personal fears. Granted, it is sometimes not a pretty picture. But it is reality. It is the struggle between good and evil and with a sharing concern in that struggle.

I leave you with the honest conviction that only Christ can enter into this with the power of healing. We are fortunate in having the access which we do have to some very primary tools with which to work in the revelations of a man like Emanuel Swedenborg. But let us remember that first of all we are committed to Christ, and then to one another, in the effort of eternal salvation for the souls of men wherever we may encounter them.

God is alive! And we can know it only through the experience of struggle — of the pain of discovery, difficult as that may be. But somewhere, as we move toward the true light, there will come that clearer vision, that personal conviction (that union

and oneness with the God who dwells within if we can find him); for our Lord is asking us to ascend from out of our confusion, our misunderstandings, our vascillation, to that victory which can only be his victory over the base passions of man. He has set the way before us. He is the way!

So, then, our need is not primarily in any tool; it is in Christ alone. All else is good and useful, but it is secondary. By their means we come ever closer to the realization that for each created human being there must come the humble but glorious day of his own ascension.

It can happen, it does happen, in this world. There is the need of that Light, and it never goes out, never fails. His greatness can be seen here as he speaks with power, and lives in the lives of men everywhere.

To that vision we hold, and for that day and hour we work: the day we can say, I ascend unto my Father and your Father, and to my God and your God."

Can you sense with me the coming victory, individually and collectively? Can you see the true necessity and the meaning of our changing times?

Lead us to the light, O God; lead us, minister and layman alike, that we may speak to the needs of this hour. Amen.



The Convention Sermon, "Let My People Go," was delivered by the Rev. Galen Unruh of Pawnee Rock, Kansas.



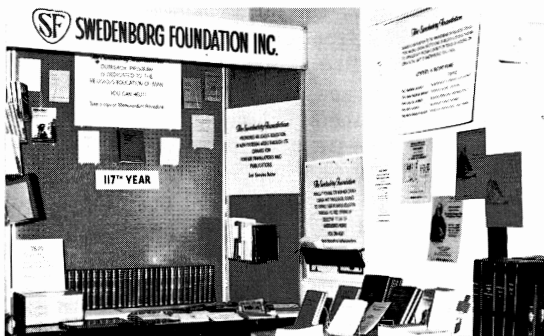
MITE BOX FUND FROM NATIONAL ALLIANCE — \$1,620.21 this year — was contributed to the education of Aubrey Daniels from Guiana (located above by Mrs. H.P. Berran)



NEW ALLIANCE OFFICERS (l-r): Mrs. R.W. Tafel, 2nd VP; Mrs. H.P. Berran, Pres; Mrs. I. Tafel, R. Sec; Mrs. W.G. Rice, 1st VP; Miss Frances Spamer, Treas. Mrs. K.J. Casper is C. Sec.



Urbana Trustee Dr. C. Wickham Skinner, of Weston, Mass., chats (above, left) Mr. Lewis B. Moore, of Urbana. Mr. Moore, also a Trustee, and Chairman of the Trustee's Hospitality Committee, was host at a tea for Convention Delegates and Visitors, given on the lawn of his home near the College campus.



Many boards, committees, and various affiliated organizations presented attractive and informative exhibits describing or promoting their different activities. Two regular exhibitors are the Swedenborg Foundation, whose booth featured a set of Swedenborg which was sold at auction; and the Swedenborg Press book counter, managed by Miss Cecile Werben.



MEALTIMES AT CONVENTION offer welcome food for the body (and this year's food was especially tasty), but do even more to feed friendships, and the personal closeness that characterizes Convention. All meals were served, cafeteria-style, in the student dining room (left), except the Saturday night banquet, for which tables were set indoors and out.

EDUCATION FOR A LIVING CHURCH



... was explored from various perspectives by three principal speakers, and by three discussion panels. The speakers, pictured at left, were Dr. Otis A. Maxfield, Minister of the First Community Church, Columbus, Ohio; Dr. Robert Calatrello, Chmn. of the Dept. of Education at the University of California, Irvine; and the Rev. David J. Garrett, co-Minister, Hillside Church (Swedenborgian), El Cerrito, California. The panel above (from left Rev. Edwin Capon, President, New Church Theological School Newton, Mass.; Rev. David P. Johnson, member of the Program Link ministerial team, and Urbana College Trustee; Mrs. Carolyn Blackmer, Urbana College Trustee and former Dean of Studies; Jerry Walke, Academic Dean, Urbana College; and Roland Guy, researcher at the Batelle Institute, and member of the Urbana College Community Advisory Board) responded to Dr. Maxfield. The larger panel, lower left, discussed the theme from the point of view of youth (from left: Janet Thomas, Mrs. Blackmer, Mike Bolton, Mrs. Dorothy Tate, John Brown, Judy Gravure, and Bud Higley; Janet, Mike, Judy and Bud are former Urbana Students; John has finished one year at Urbana; Mrs. Tate is Head of the Division of Science and Mathematics in the College). The panel, center below, responded to Dr. Calatrello (from left: the Rev. Randall Laakko, member of the Philadelphia-Wilmington ministerial team, and Messrs. Johnson and Walke). Dr. C. Wickham Skinner, of Harvard Business School and an Urbana College Trustee (below, right) was Moderator for the series of Theme Discussions. Rev. Garrett's address appears in this issue; Dr. Calatrello's will be seen in a forthcoming issue.



The topic given to me for this address is "The Church At Work." This is, of course, a very broad subject and each of us would treat it in his own way. I have carved out a small, but I feel, fundamental aspect of it. If I would give it a name -- which is hard and perhaps superfluous to do -- I would reword the title to say: "The Church At Work In An Individual Way," as contrasted with the Church at work in collective ways that deal with man as an undifferentiated member of the human herd.

As I speak to you, I am aware of several assumptions that I made in preparing this talk. The first assumption which I feel we hold in common is that people here are deeply concerned about the health and effectiveness of the Swedenborgian Church. Another assumption, that people here, in their own way and for their own reasons, believe that Swedenborg has something of value to offer twentieth century man. On the negative side, I would guess that many of us believe the reality-situation to be that the Church cannot be given a clean bill of health, nor is it effective on the whole, nor is Swedenborg's value being widely communicated to and experienced by modern man. The picture is somewhat dismal, one that has been with us for a long time. Yet, there have been significant stirrings in the Church in the last ten or more years and some surprising responses from random people outside the Church. The future looks brighter and more promising. There is reason for hope and even enthusiasm.

I do not want to cast a shadow on this optimism merely to strike a negative note and thus attract attention. It is much easier to say what is wrong with ourselves than to work for wholeness. I am going to focus for a short while on some harsh realities, and I am doing this because I believe we are strong enough to hear them. More importantly, I am doing this because I am convinced that healing and growth lie in the darkness rather than in reassuring ourselves with the light. I say this not because I think facing the darkness will make it go away and thus clear the road for progress. I suggest we need the darkness for in it are more riches than we've dreamed of. In the darkness are treasures that will make us whole. The darkness to be looked at is by no means Swedenborgian alone but belongs to Protestant Christians and Western man generally. It has been partly described by a Swiss theologian, Hans Schaer, in a book Religion and the Cure of Souls in Jung's Psychology. He writes:

"The condition of the Protestant can best be described as one of spiritual poverty. Modern man stands alone, having reached a high degree of consciousness, but because of his lack of religion he is faced with religious questions. If the conscious mind cannot succeed in accomodating itself to a living religion or confession, then the religious question will be broached from the unconscious" (p. 180).

What does he mean by these words ... spiritual poverty ... modern man standing alone.. a high degree of consciousness ... lack of religion ... faced with religious questions ... the religious question will be broached from the unconscious? I feel what Hans Schaer says about Western Protestant Christians is in the same vein -- though not making all the same points and reaching agreement about solutions -- with what Bishop Robinson has said in the controversial book Honest to God, Pierre Berton has said from quite another direction in The Comfortable Pew, Paul Tillich has said about the meaninglessness of Christian symbols for many people and the irrelevance of the Christian message, and with the contributions of many others.

A new note is sounded, however -- at least so it seems to me -- in Schaer's pointing to man's unconscious as the source from which fresh vitality may come. He follows the lead of the Swiss psychologist Carl Jung who concluded from years of experience in working with clients that when existing dogmas and symbols no longer carry meaning it is possible, with various kinds of help, to find meaning through inner experience -- using either existing symbols or symbols that arise spontaneously from the unconscious. For Swedenborgians this may suggest the inner journey of regeneration, although Carl Jung's concept should not be equated with Swedenborg's. Carl Jung describes modern man's religious crisis in these words from the work, "The Archetypes and the Collective Unconscious":

"It seems to me that it would be far better stoutly to avow our spiritual poverty, our symbol-lessness, instead of feigning a legacy to which we are not the legitimate heirs at all. We are the rightful heirs of Christian symbolism, but somehow we have squandered this heritage. We have let the house our fathers built fall into decay, and now we try to break into Oriental palaces that our fathers never knew. Why do we not say instead: 'We are poor', and be serious for once with that famous belief in God we are always prating of. But if ever it comes to the point, we throw ourselves into God's arms and do so not only as if we were afraid but because we are, in actual fact, devilishly afraid of things still going wrong.... This fear is anything but unjustified, for where God is closest the danger is greatest. It is dangerous to avow spiritual poverty, for the poor man has desires, and whoever has desires calls down some fatality on himself.... Whoever has elected for the state of spiritual poverty, which is the true heritage of a Protestantism carried to its logical conclusion, goes the way of the soul. It is the way into the unconscious" (Eranos-Jarbuch p. 195).

My own way of putting this, using the language in vogue among people who are religiously and psychologically oriented, is to say that when a person goes the path Jung points to he struggles with the questions, for which only he can find answers, such as: who am I, what is God, why am I here, what is my destiny, what has God to do with this, what does God require of me? In other words, he makes his own search for what life is about. Since it is entirely an individual matter, he looks not to other men for authority, but to his soul and to the God who abides there. Through such an inner relationship, he finds his own meaning of the world around him and the world within him. Available to him as aids in the search are the Judaic-Christian scriptures, the religious writings of other cultures, the arts, psychotherapy, prayer and meditation, the contemplative life, the writings of Swedenborg for interested readers, to mention only some.

My personal feeling is that what Carl Jung is saying applies equally as well to Swedenborgians as to other Protestants. We, no less than other inheritors of the Reformation, suffer the anxiety of meaninglessness, the emptiness stemming from disconnection from Christian symbols, and the confusion of self-identity and church-identity about which we hear so much today. Though Swedenborg stands eminently for the symbolism in the Bible, it appears to me that the Church which calls itself after his name is as cut off from the power in Biblical imagery as are other Protestants. If we were more dynamically related to the inner meaning of the Word, we would have a clearer sense of identity, purpose, and of what we have to offer.

It is relevant to recall that Swedenborg's religious experience grew out of the same 'poverty of spirit' to which Jung alludes, as happened also to Martin Luther, John Wesley, George Fox and other illuminated men of the Protestant era. To use Jung's words Swedenborg chose the way of the soul. His experience came from the depths of the unconscious. He urges his readers to pursue the same course if they would have first hand experience of God. The course Swedenborgians have followed is no different from that followed by disciples of men who found religious meaning by going within. The teachings of Swedenborg, embodied in the institution, the Church, have become the means by which Swedenborgians gain access to meaning. While men and women have a living connection with those teachings, they and the Church have vitality and a clear sense of purpose. The teachings, buttressed by an ecclesiastical institution founded on the teachings, give people a collective security.

Yet within those teachings, to him who has an ear to hear, is the instruction to accept nothing on hearsay or blind faith but to question, to search, to seek illumination from within. He who responds to that challenge is cut off, some more and some less, from the collective security of the Church and he must go the individual way alone. This leads ultimately, if taken to its conclusion, to confrontation with the world within. The seeker will forge his own way and find his own values, and they will not necessarily always agree with Swedenborg's, anymore than with anyone else's; for they will be entirely individual.

As I have observed the General Convention for the past fifteen years, it appears that an

increasing number of Swedenborgians are going the individual way. This has led to a great deal of uneasiness and breakdown in communication between those going the individual way and those still secure in the collective values of the church. One of the crucial questions we face (and I shall address myself to this later) is how can we honor and minister to congregations and a public that are traveling these two different directions at once? And then there is the other question of can we do both -- or would it be more realistic to choose one? If so, which one?

It would be a contradiction of everything I have said so far to predict what riches are found when the subterranean depths of the unconscious are explored. Various patterns, images and energies are uncovered which have a universal expression in the great myths and religions of the world. Psychologists, theologians, artists, poets, and others who have had first hand experience of the world within supply abundant illustrations of them. The point, for our present purpose, is that the contents of the inner man have an individual cast and power. The person enters his inner world as into a mystery. It is essential that he go in with a mind uncluttered with expectations and preconceived notions. The attitude of "losing one's life" and through losing it "finding it" is crucial.

What I have been talking about under the description of "going the way of the unconscious" "turning within" or "following the individual path" does, I realize, sound mystical and, to an orthodox Swedenborgian, perhaps heretical and dangerous. I do not deny this. It is mystical, it is dangerous, and one runs the risk of developing a perspective that on the surface, at least, seems heretical. Yet in between the lines of Swedenborg's doctrinalism -- I would go further and say across many of his pages -- is a dimension of experience that may be explained as mystical, poetical emotive, and intuitive that suggests an immediate, uncensored contact with the mainstream of life. This dimension is exposed when Swedenborg makes such statements as: "Religion is of life" and "God is life itself." The doctrinal parts of Swedenborg's theology traditionally have been interpreted to put moralistic restrictions on what I believe are essentially unrestricted, direct statements of the inner man. To say "religion is of life" can mean, if we do not moralize, that religion includes those areas of life we have been conditioned to feel are "bad," such as aggressiveness, anger, sexual curiosity and enjoyment, competitiveness, and religious doubt. Religion can embrace these drives, allow them the right to exist and help people to use them creatively rather than suppress them and invite destructive results. Similarly, the statement "God is life itself" can be understood to say that God is as large as life itself and therefore combines within him all the elements, negative and positive as we call them, which life presents. God is, in this sense, beyond good and evil. God's creative process is not concerned with separating out life's ingredients, consigning some to perdition and others to a rarified state of purity, but rather with making every aspect of creation useful health-giving, and meaningful.

Another instance of the mystical and affective side of Swedenborg is in what he says about "rationality" and the "rational man." The Swedenborgian faith is proudly called a "rational religion." The statement often intends to equate intellect and intellectual effort with rationality. Reading Swedenborg more carefully, we find that by "rational" he means a willingness to be open to whatever life brings and to a process that extracts meaning and purpose from life's raw material. To experience this openness requires suspension of reason and of familiar expectations, and conscious welcoming of the seemingly irrational (or non-rational) contents of life flowing from within and from events of the world without.

Still another example of Swedenborg's emphasis upon the mystical quality of religion is his teaching about self-examination and re-formation. He urges the seeker to become aware of the flow of forces within him that motivate and determine his behaviour. To do this, as psychotherapy makes plain, requires a non-judgmental attitude towards himself that frees him to see what he is afraid to see. When he is thus exposed to the searching eye of God, he discovers he can freely choose between what he perceives to be creative and destructive courses. The teachings of Jesus, and of the Bible, when used in a non-judgmental way, are then accessible to him as invaluable instruction and as a checking-out frame of reference.

It is evident there is considerable substantiation from both Swedenborg's experience and his religious writings for taking the journey that leads inwards, and that welcomes all of life

as a learning ground for pursuing destiny in an individual way. This approach is not as alien nor as threatening as it first sounds. We can, therefore, ask where does an interested person turn for help in following the individual journey? What kind of direction or education is implied? There are several contributing approaches to the journey and the seeker may select the ones best suited to his interior needs. I shall not talk about all of them, but will limit myself to what seems immediately applicable to the Church and to an educational institution such as Urbana College.

The first I have given the cumbersome title of "Inner Reconstruction Through Education, the Arts, and the Practice of Meditation." A member of my congregation has given careful thought and personal investment to this approach and I cannot do better than to quote what she has written about it. This is from a letter by Helen Saul Koke -- an alumna of Urbana College and a young woman who has contributed to the New Church Messenger - she writes:

"In appearance Swedenborg is a rationalist in the usual sense of the word, and an educative system based upon this understanding of his philosophy would be a rational training of the mind in the usual academic subjects. This is what one would glean if one read Swedenborg as his philosophic and scientific language tends to lead one to read him. However, in an essential respect, Swedenborg is an existentialist, experientialist and poet -- an intuitive if you like. For Swedenborg, a rational man is not a scientific man, where a scientific man is understood as one trained in the use of categorising, logic, the usual tools of reason. A rational man uses these tools, to be sure, but they are used to make conscious sense and meaning out of intuitive, effective emotive, and poetic experience. As much a part of the training of Swedenborg's rational man is his sensitivity to the inward life. Swedenborg's own life as a contemplative and mystic is testimony enough to his emphasis upon this part of human consciousness. What Swedenborg means when he says that religion can be rational is not that it can be logical, or even logically congruent with science, but rather that it can be experiential -- based upon a direct perception of the meaning and purposiveness of life. This is true because God, as Life itself, is immanent in the nature and structure of the human psyche and of the material world, both being but different aspects of the same raw material. An educational system based upon this sort of understanding of Swedenborg would include not only training in the tools of reason as usually conceived but also in the art of experiencing. The student would learn how to re-perceive the world no longer in the pre-conditioned categories of science or language or religious dogma, but in its constantly growing and changing freshness -- reality as it is, in process -- and not just the structure of his world of reality, or the import as Suzanne Langer has called it, which exists in the feeling level of experience. Training in the non-discursive modes of knowing, that is, the arts, fantasy, contemplation, and so on would also be a part of the educative process. These would not be studies in themselves (to paint a good picture, or dance a beautiful dance, are admirable goals for the talented) but modes of learning about oneself and about reality. Indeed, no study would be for anything other than to discover more meaning in life and to enable the person to live life more fully and joyously."

A second approach to the journey is through "Individual and Group Therapy." The purpose in therapy is to help people become the persons they essentially are. The person finds himself through a step by step disentanglement from collective patterns (the oughts and shoulds of parents and other authorities) and in the establishment of a new centre, rooted in the person's uniqueness, through which he makes free and authentic choices. Biblically, this is the "being born again" of which Jesus spoke and the "finding of the abundant life." In Swedenborg, there are parallels in his concepts of vastation, temptation combats, the taming of the old proprium, and the emergence of the new man. Not all therapy is suited to the religious quest. The kind I have in mind is frankly oriented to human wholeness, self-realization, self-actualization, individuation, and integration. It goes by many names.

A third approach is through "Worship." In the communal experience of confession, adoration, open-ness to the universal imagery of the Old and New Testaments, instruction through the elaboration of the sermon, prayer, and vocal praise, the worshipper is helped to experience the various levels of his being. In such an experience, he may become aware of the

movement of inner forces, identify more clearly the contending and harmonizing parts within himself, see and feel their meaning and their use, and on occasion undergo actual shifts in psychic structures. Worship may heighten self-awareness and through that help the worshipper to feel more sure of himself, his relationship to others, and his relationship to God.

The last approach I shall mention here is physical work and play. In a proposal for my congregation in the coming year, I wrote about physical work's place in the life of a Christian community which is committed to the individual way: "A man is indeed partial if he is not engaged in meaningful physical work. With real seriousness, I say a program that is devoted to the wholeness of persons must include manual labor that is in some way related to other areas of their lives where growth is taking place. The maintenance and aesthetic enhancement of the facility (in this case, the church building) in which growth experiences take place offer this opportunity. The work itself is an extension of therapy. Working manually with others who are seeking to become more whole provides a dimension of relationship that is not present in small group work, experience with the arts or in worship. Manual work to maintain and improve the building where growing experiences occur is an affirmation of those experiences, a returning of thanks for benefits gained, and a way to enhance the building for the purpose it serves."

As for play, I suspect I hardly need say much about it -- it recommends itself! There is an important place for play in the religious quest. The seeker is easily absorbed in the more rigorous aspects of his journey. In fact, this absorption may become a hindrance to his growth. Play encourages the child-in-us to come out and be himself. It encourages spontaneity, abandon, the loosening up of conversation and action, and artlessness. It promotes reaching out to others with warmth and joy and affirms the goodness of the life God gives.

These four approaches to the individual way are already partly operative in some Swedenborgian churches and in the Convention program of the past week. Speaking for my own church, the kind of therapy, worship and reconstruction through education I have just described have been offered on a limited scale for the past four years. The momentum for them is picking up. In the fall, we plan to add groups that use art media as avenues to self-knowledge; and manual work is being discussed as an integral part of the experience of self-discovery. There will be experimentation with ritual to enrich worship. Methods of group therapy recently developed by a research group to which Carl Rogers has contributed will be tried on a pilot-project basis during the summer. We are looking at the possibilities offered by the dance, drama and films. All this is still very much in the developmental stage working with a pioneering group of laymen that numbers no more than eighty people, many of them not members of the church. In the near future, it is the hope of some of us that a kind of research group will form to explore conceptually what Swedenborg and modern thinkers like Tillich, Buber, Teilhard de Chardin, and Carl Jung say to us by way of clarification, probing and uncovering elements of the individual way that we have not encountered. These may point the way to new kinds of experience and new kinds of groups.

Conclusion. Earlier, I brought up the question of how can we honor and minister to congregations and a public that are traveling in two quite different directions at once: 1) that seeks and finds security in the accepted collective values of the Church, and 2) that pursues the individual way to meaning? I shall close with a brief response to this crucial question and with a challenge.

For awhile yet, it would seem to me, the reality of there being many in the Church who still find value in their traditions and unexamined assumptions will influence us to continue going in two directions at once. Besides this, I feel we are not yet ready to concentrate singly in either of these fields. But in answering the questions that the mid-twentieth century thrusts on us, let us bear in mind that there are many inside the Christian Church and outside it for whom the individual way is becoming a necessity. The collective way does not meet the kinds of needs that have been awakened by science, psychology, technology, urbanization, education, mass communication, and Biblical research. In addition to this, there are dozens of denominations which are more effective than we in the collective approach to helping man with the ultimate questions of his life. They have more invested in this approach and,

for this reason, it is difficult for them to change their course.

Besides the practical considerations to be borne in mind, there is another matter -- and for me it is the most overwhelming one: that is, I cannot see that the New Church of which Swedenborg speaks was ever intended to be an institution that deals with people's growth in the collective way. By its very nature, the quality of life which the New Church represents is an exquisitely individual process. We have the most fundamental reasons for being a group of people committed to the individual way. Fighting for our survival, wanting deeply to meet people at the pressure points where men in the late twentieth century find themselves, anxious for Swedenborg's awareness of reality to contribute to the modern search for meaning, it appears that in the conditions crowding upon us from the world around us and the environment within lies the very opportunity we crave. The Swedenborgian Church, acting from that which is its genius and ruling love, could be a pioneering church for the individual way, as also Urbana College could be an educational centre for the individual way. The question before us at this very moment is: -- dare we?

CONVENTION HIGHLIGHT: MISS ELLEN RICE WED TO WORTH JOHNSON

A late afternoon wedding on Saturday of Convention week joined in holy matrimony the children of two Convention ministers. The Rev. Wilfred Rice and the Rev. David Johnson officiated jointly before a congregation that packed the Urbana church. Worth and Ellen became engaged while studying together at Urbana College this year.

STATISTICAL NOTICES

DEATHS:

Mr. H.L. Honemann. A frequent contributor to The Messenger, and leader of the Baltimore church, Mr. Honemann died on May 9, 1966, after a short illness. The Baltimore Society held its annual meeting on that date, and the family requested that the meeting not be omitted. A memorial service was held on the following Saturday at the church. Besides his wife, he left six children, plus eighteen grandchildren. As his articles indicate, he was a staunch New Churchman. He was a long-time member of the Baltimore church, and active in its work. He was also active in the Swedenborg Foundation.

Mary L. Hammar. A life-long member of the Baltimore church, Miss Hammar died on June 28, 1966. An ever-faithful, quiet and conscientious person, she took part while she could in the activities of the church, including the Sunday school. She had no unkind word for anyone, and was held in deep affection.

CONVENTION MEMORIALS

The Memorial Service at Convention this year was in memory of the Rev. John Boyer, and the late Secretary of Convention, Horace B. Blackmer. The picture of Mr. and Mrs. Blackmer, which arrived too late to appear with their memorial in The Messenger for May, is printed below for their many friends.



URBANA COLLEGE BUILDING FUND

In 1914, the year of John Spiers' graduation, Urbana College was forced to cut back from a four-year, degree-granting program and become a two-year junior college. Dr. Ronald Jones, the recently-installed President, and the Trustees of the College, hope to return soon to a four-year program leading to an accredited B.A. Degree. That requires new facilities which cost a lot of money. There are various sources for that money — the government, foundations, and others — but the most important one is the church. That means us. Urbana has always been a Swedenborgian college. If it is to remain so, become more so, the help it gets in time of need must be at least partly Swedenborgian. Also, secular foundations are naturally more ready to help a church-related college that is also church-supported.

General Council has studied the expansion and funding plans of the College, and wholeheartedly recommends church support. A consensus from this convention clearly agrees. For legal reasons, it is impossible to grant funds that have already been given to Convention to Urbana College. This is not bad. It means that if we, the living members of the church, wish to support Urbana College, the support will have to come from us — not from our ancestors.

For a few figures, see the lower left picture on page 113; more details will come to you by mail in the fund-raising campaign. For what it is worth, may I add my earnest editorial endorsement to that of General Council. Whatever other purposes may call us as a church, support of Urbana College is a purpose close at hand, and visibly as well as spiritually worthy.

SUMMARY

Convention needs conventions. The 1966 convention at Urbana demonstrated to me both the truth and the meaning of that statement. I think that the feeling of inter-personal closeness that delegates and visitors took home with them makes Convention a stronger organization in August than it was in May — only a little, perhaps, but gaining (which is the only alternative to failing). What makes us stronger is the experience we have shared. That experience has not involved great organizational accomplishments that can be pointed to, or headlined in newspapers. That experience has been one of getting to know each other — to understand each other whether we can agree or not, to accept each other whether we can understand or not; to find in the wrenching experience of being loved by someone that we had not yet learned to love, the meaning and the means of loving.

The tension between the need to grow toward greater wholeness within (a work that each individual must do alone with his Lord) and the need to grow toward greater interdependence with those around us, can lead to a richer kind of growth that transcends the tension between communion and personhood. But that kind of growth and living cannot be taught; it can only evolve as each of us grows more whole within, and all of us grow into more of a whole together. Each kind of growth increases the capacity for the other, even while increasing the tension between the two.

At the beginning of this letter, I spoke of the spirit that characterized this and recent conventions. I cannot define that spirit as well as I can feel it, but I think it reflects a measure of both these kinds of growth. One of its most apparent signs (though probably one of its least important) is the tendency toward decreasing emphasis on established forms of dress, procedure and ritual. Despite my personal feelings that at times this tendency has thrown out the baby with the bath, it is apparent that it stems fundamentally from the fact that a large number of individuals in Convention have grown to be close enough to each other as persons that they do not need masks or roles in their relations with one another.

This less-formal style of The Messenger is a response to that spirit, even though future issues will display fewer stylistic inconsistencies and errors. I hope that The Messenger also can further that spirit; and that you and I, as reader and editor, may grow toward becoming (in Martin Buber's famous terms) I and Thou.

NOTICE

The
MASSACHUSETTS NEW CHURCH UNION

is seeking a creative person for the position of Manager of the New Church Book Room, with responsibility for other activities of the Union (incorporated arm of the Massachusetts Association). This is a full-time job, with a salary to be arranged in the \$5,000 range depending upon qualifications and personal circumstances.

Anyone interested in a lay calling in the service of the church should seek further information from:

Harvey M. Johnson, President
Massachusetts New Church Union
3 Joy Street, Boston, Mass., 02108

NOTICE

For a group picture on 1966 Convention Delegates and Visitors (large enough to show clear likenesses of all faces), send \$3.00 with your name and address to:

J. T. & Geo. B. Murphy Co
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