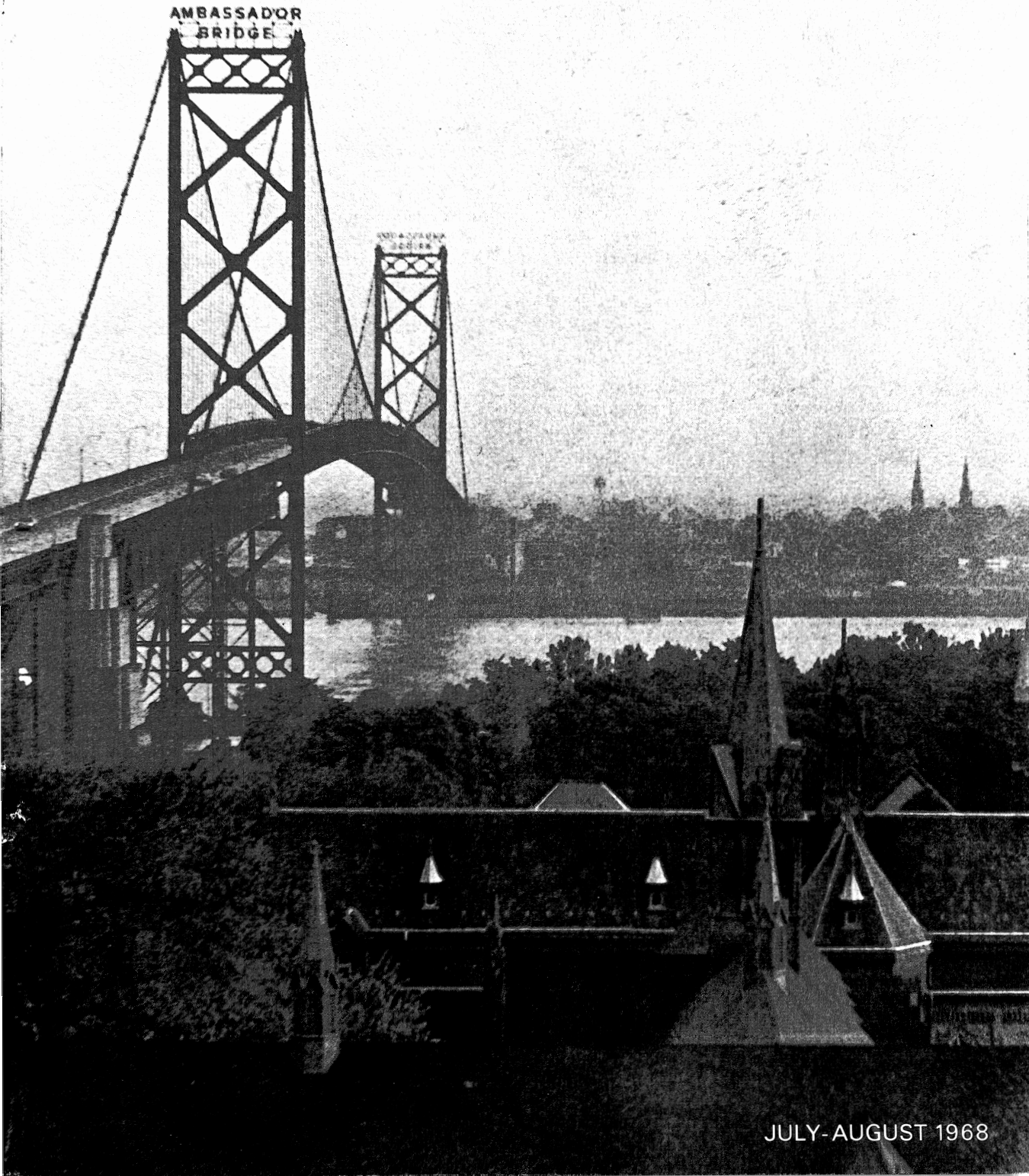


THE MESSENGER

Official Organ of the Swedenborgian Church



JULY-AUGUST 1968

LETTER FROM THE EDITOR

Each year, it seems that Convention's hosts outdid themselves in providing comfortable and efficient arrangements; but this year the feeling is stronger than ever. The Detroiters were everywhere, with "Host" and "Hostess" badges, indefatigable friendly smiles, and preparations for every contingency. The Ives, in charge of reservations; and Jack Hill, competently in charge of every emergency; were especially conspicuous.

The Convention issue of *The Messenger* is more than usually a joint production this year. I want especially to acknowledge the help of Paul Zacharias, Leonore Spiers, Ernest Martin, Richard Tafel, Sr., Jerry Poole and Brian Kingslake, who handled a number of writing assignments with skill and dispatch. Photographs in the issue are the work of William Woofenden and Frank Shaw, and I am much indebted to both of them, both for their photographic skill and alertness to have a camera ready at the right place and time.

Cover: Bill Woofenden's cover picture, taken from the dorm where delegates stayed, shows University buildings, and Detroit across the river.

Robert H. Kirven

The Messenger learned at press time that the Rev. Bjorn Johansson died recently after a long illness and a series of cerebral strokes. More details and a memorial will appear in a future issue of *The Messenger*, the magazine he edited with such conscientious distinction for so long.

GOOD NEWS FROM DORA PFISTER

Miss Dorothea Pfister ("Aunt Dora" of Cleveland and Almont) wishes to thank the many Convention delegates and members of the Detroit church who so generously helped and uplifted her when she was hospitalized at Grace Hospital, Windsor, from Thursday June 27th; also the Urbana Choir who astonished and thrilled her by singing in the passage outside her ward on the Sunday morning before the Convention Service. The \$200 collected for her more than covered the cost of air-ambulance home to Cleveland on Tuesday July 16th, where she was placed in the Benjamin Rose Hospital, Abington Road, Cleveland, Ohio, 44106. Her love goes out to all her innumerable friends throughout the Church.

Brian Kingslake

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Officers of Convention: Rev. Richard H. Tafel, President, 200 Chestnut Ave., Narberth, Pa. 19072; Stewart E. Poole, Vice-President, 2024 DuPont Building, Wilmington, Del. 19898; Chester T. Cook, Treasurer, Pressey Village Road, P. O. Box 215, Deer Isle, Maine; Mrs. Marjorie Barrington, Recording Secretary, 210 East Fairfax St., Apt. 503, Falls Church, Virginia 22046

Department of Publication: Dr. Robert H. Kirven, Chairman; Rev. Richard H. Tafel, Sr., Mrs. Carol Lawson, Rev. Paul Zacharias, Mrs. Jan Seibert, Mrs. Leonore Spiers.

Robert H. Kirven, Editor

Address all editorial correspondence and manuscripts to the Editor, *The Messenger*, P.O. Box E, Newton, Mass. 02158. 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.

LEAGUE HEADLINES

Airman Ernest Ekberg, dynamic president of the American New Church League (Swedenborgian), was re-elected at meetings held concurrently with the 145th General Convention. Other officers of the League are listed with Convention Election Results in this issue.



The official name of the organization was changed at this meeting, by the addition of the parenthetical word, (Swedenborgian).

The Poole Trophy was won by the Elmwood League, in an exceptionally close scoring on points by the three leading contenders -- Elmwood, Detroit, and Fryeburg. The trophy is awarded on a complex scoring system involving four categories: (1) Percentage of League present, multiplied by miles traveled from home to Convention; (2) Report from local minister regarding League's contribution to the life of the local church (Elmwood was first in both these categories); (3) Participation in Convention and scheduled League program, including observance of rules, and quality of stunt night entertainment; (4) Report by the local League Secretary on the year's activities (Detroit was first in both of these categories).



First-prize skit by Detroit League

Chaplain Randall Laakko addressed the Convention, and emphasized to The Messenger, that the full-time, whole-hearted concern of the Detroit committee for the League program was deeply appreciated by the chaplains and the League members.



"The Outcasts" drew hearty laughs

CONVENTION BELLES



Marjorie Barrington, retiring Secretary of Convention



Ethel Rice, the newly elected Secretary of Convention



Two campaigners from New York: Cecile Werben, Manager of the Swedenborg Press, elected to the Department of Publication; and Virginia Branston, Office Manager of the Swedenborg Foundation, elected to General Council.

WORSHIP AT CONVENTION

Remembering the Detroit Convention at the University of Windsor in 1968, memories of worship will always come prominently to mind. Worship was conspicuous this year because it was so new -- worship in a Catholic Church, a Healing Service and a Folk Communion were three highly significant firsts -- but even more so because it meant so much to so many people.

The novelty of some of the services caused several (by their later admission) to go to watch more than to worship, but all who spoke about the services had the same testimony -- they were deeply involved and moved. Lovers of tradition were inspired by the new; those attracted by the new found fresh meaning in the traditional forms. Anne Barber of the Greater Cleveland church wrote that "much of the success of the Convention was due to these three services (the Healing Service, the Folk Communion and the Saturday Communion), which fitted together to form a single, beautiful harmony, and brought us through three different doors into the presence of the Lord."

CONVENTION WORSHIPS IN CATHOLIC CHURCH

It was a "first" in the history of the General Convention, that worship services were held in a Roman Catholic church, the University Chapel of the University of Windsor's Assumption College. The Basilian Fathers were most helpful in making the chapel available and in providing suitable arrangements for our services.

The greatest ecumenical significance of the event, however, lay in the fact that its novelty received only passing notice -- and that from comparatively few. The "differentness" did not interfere at all with the spirit of worship.

HEALING SERVICE

An inspiring service of healing and prayer opened on Thursday of Convention week. The first service of its kind ever held in connection with a meeting of Convention, and the first of the convention services to be held in the University Chapel, the devotions were led by the Rev. Brian Kingslake, who was assisted by the Rev. Calvin Turley and the Rev. Galen Unruh. Participants came to pews before the altar for laying-on-of hands and an individual prayer for regeneration and wholeness.

FOLK COMMUNION

The Rev. Calvin Turley, assisted musically by the Rev. Jerome Poole and Mr. Robert Reynolds (of the Cincinnati Church), led a movingly beautiful service of Communion on Friday morning. Music was provided by two guitars, expressing the spirit of worship in the "folk" medium, with the congregation joining in some of the songs. The simplified liturgy featured Bible-reading and a poem (appearing in this issue) as well as the music.

FOLK VESPERS

The Rev. Jerry Poole, assisted by Mareta Tafel, "Muff" Worden and Chester Cook, led a service of singing and prayer at the close of the Friday night session of the Theme Program.



Left to Right: Mareta Tafel, Jerry Poole, "Muff" Worden, Chester Cook.

Not announced as "Vespers" -- nor, indeed, announced at all -- the service presented the general appearance of a "hootenany," but created a deeply worshipful atmosphere in complete harmony with the spirit of the evening's discussions.

SATURDAY COMMUNION

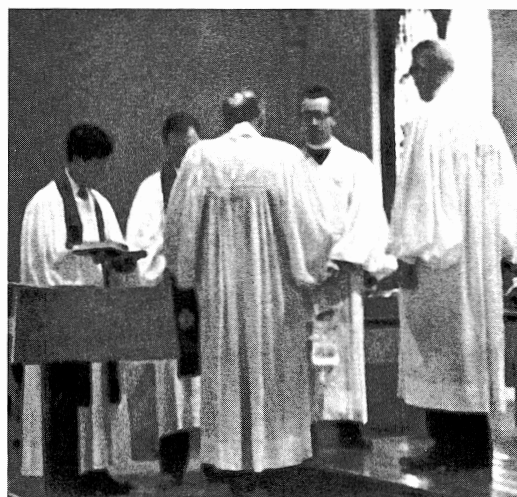
The Most Holy Sacrament was administered with moving simplicity by the Rev. Galen Unruh, assisted by the Rev. Brian Kingslake, on Saturday morning. The liturgy included the Responsive Service of the Ten Commandments, prayers and hymns, and communicants knelt at the altar rail by turns to receive the elements.



C O N V E N T I O N S U N D A Y

CONVENTION SUNDAY SERVICE

The architecture of the University Chapel was most appropriate for the high liturgy of the Convention Sunday Service. Worship was led by the Rev. Erwin Reddekopp, pastor of the Detroit Church that hosted the convention; Consecration of elected officials of Convention, Ordination of ministers and Investiture of a General Pastor, were administered by the Rev. Richard H. Tafel of Philadelphia, retiring President and General Pastor of the Convention; and the Convention sermon was delivered by the Rev. George F. Dole of Cambridge. The service of Holy Communion was celebrated by Mr. Tafel, assisted by a team of ministers who served the elements.



URBANA COLLEGE LIBRARY DEDICATED

On the day after the close of Convention, the new library at Urbana College was dedicated in ceremonies featuring (left to right, below): Urbana College Dean Jerry Walke, the Rev. Robert Young, U.C. Trustee Chairman Philip

Alden, the Rev. Richard H. Tafel, Sr., Convention President Ernest O. Martin, U.C. President Ronald Jones, and keynote speaker Mr. James Q. du Pont (nephew of T. Coleman du Pont, Urbana College alumnus and late President of E. I. du Pont de Nemours).



CONVENTION SERMON

And this is life eternal: that they might know thee, the only true God, and Jesus Christ, whom thou has sent.
John 17:3

This morning we, in our minute corner of the vastness of space, at this fragile instant of the motion of ages, gather to worship Him who is beyond all time and space, within all time and space. There was a time - just a moment ago on the scale of creation - when it seems to have been easier for many to believe this greatness and to find expression of belief. A moment ago one knew with confidence where he stood - not just from inner knowledge, but because the world about him also told him where he stood.

Surely things have changed. Perhaps some sort of fog has settled in, that curtains off the distant view, and turns us now to see that close at hand. The small, the intimate - this is what seems clear, while all the larger, farther things are dim or wholly vanished. Those who saw before the fog descended - just a moment ago - have still the after-image of the longer view. An inner clarity remains, and makes the "close-at-hand" seem small indeed, and hardly worth the work of looking at. But those who are past opening their eyes see truth in nearer things. They cannot borrow others' sight; they cannot lend their own. And neither knows what time the fog will lift.

This is a picture placed before you - one which you may see as true or false, and none can prove it either true or false. It is a picture made to help us understand how two of us can stand here side by side, both looking forward, and yet seeing different things.

A little while ago, the air was clearer, and we had no need to strain to see. If this is true, and if among us there are those of farther sight and nearer sight, we owe each other understanding at the least, and then compassion, and then love. The eyes that bear the imprint of the distant scene are baffled by the fog. The eyes that see the sense in closer things, in little groupings, wonder why some people set such store by far-off, lazy shapes.

What is this fog? What makes it hard for us to see the greatness and the brightness of that

faith the Lord has offered? We know it in ourselves. We know the days when love is clear and real. We know this clearness fades from time to time, that there are hours when the vision fades, when life is just plain work, whose purpose we can think, perhaps, but cannot truly see, when love is just a word and not a moving of our hearts.

We know what we must do as persons when such dimness comes. We know we ought to hang on like grim death to every memory of former love. We must not now betray the vision we have seen, the vision that has vanished. We must be guided through the trials that we see by every scrap of sight we have and every memory of goodness past. For otherwise we hurt the friend or child or wife; and when our air is cleared, and we return to clearer sight, we wonder why on earth we did not see what we were doing.

Perhaps our world is passing through a time like this, when "God is dead" to many eyes, and faith seems like a dream. What should we do?

Once "God was dead." Once Christ was crucified, and dead, and buried. Then hope died in His followers, and they scattered. But who discovered that the Lord had risen? Those who came to serve Him even in His death. Those who, even though their hope was gone, could not help clinging to the lifeless little that was left.

We ought to "tell it like it is" - first to ourselves, before we try to tell the world "The Lord God Jesus Christ reigns" - or He does not. The risen Lord is very love, is beautiful beyond compare - or He is not. The one position surely factually false is "Maybe" - "Maybe Christ is God". This makes no sense; there cannot be a "Maybe" God. Our "maybe's" do not describe our Lord; they do describe an indecision that is ours. They do describe our cloudy sight, that sometimes almost sees.

"The Lord God Jesus Christ reigns." That is the doctrine; all the rest is commentary. All the rest is there to help us in those times when clouds descend, and veil from us the grandeur and the beauty of the central truth. The little things are there to help us when our eyes distinguish only little things - to help us find our Lord within those little things. For He is there, within the smallest details. He is here among us all, within us each and every one.

Cont'd on p. 117

COUNCIL OF MINISTERS

The Council of Ministers met for two and a half days immediately before Convention. There were business sessions devoted to organizational matters and work toward decisions in areas of responsibility which Convention's constitution assigns to the Council. Little "news" comes out of these meetings, because major actions take the form of recommendations to the General Council or the Convention, leaving nothing much to report until after the latter body has acted.



New orders of service for certain rites and special occasions had been proposed by the Committee on Worship, and were approved. Church membership -- its fundamental significance and its pre-requisites -- was the subject of considerable discussion, in a long-term study of the subject. The Rev. Randall Laakko was chosen Convention Preacher for the 1969 convention.

In addition to the "moved and voted" kind of business, the ministers spent several sessions on what may be more fundamentally the "business" of their calling: sessions of study and exchange of views on matters related to the ministry. There was a report and discussion of spiritual healing, which will be reported in a later issue; there was a talk by Dr. Clyde Reid, and a discussion of the crises in our cities, both of which are reported in this issue.

Perhaps the biggest "news story" to come out of the sessions is the change of chairmanship. The Rev. Edwin G. Capon had declined renomination, and was succeeded by the Rev. Paul B. Zacharias. Mr. Capon, who is the President of the Swedenborg School of Religion, was presented by his fellow ministers with a plaque en-



Edwin Capon

graved, "Edwin G. Capon, Friend and Brother: With Fraternal Affection We Express Our Appreciation For Your Eleven Years Of Service As Chairman Of Our Council Of Ministers. June, 1968."

Mr. Zacharias, Pastor of the Church of the Good Shepherd (Swedenborgian) in Kitchener, Ontario (Host Minister of last year's convention) was elected without opposition. He assumed the chairmanship at the close of the 1968 convention sessions.

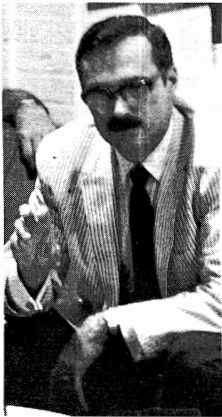
Paul Zacharias



Clyde Reid

Addresses Ministers

Dr. Clyde Reid, well known author of The God Evaders and familiar to several Swedenborgian ministers because of his work on the staff



Clyde Reid

of the Cranbrook Institute for Advanced Pastoral Training, was the featured speaker on Tuesday night at the Council of Ministers. Dr. Reid's subject, "A New Man Emerging," was partly lecture, partly dialogue, and constituted a partial demonstration as well as an explanation and description of the "New Man" that he feels is emerging in our culture, in our midst. He feels this title is appropriate, because it describes a whole new mode of human consciousness and style of living. He feels that the new man is an exciting and hopeful phenomenon, but recognizes that it is frightening, too -- frightening both to those who do not share its outlook and dynamism, but also frightening to the very individuals who experience and evidence its nearness.

Dr. Reid offered eight categories for the description of the New Man that is emerging, and filled them in with examples: language that the new man uses; conspicuous prototypes of the different categories of newness; and further examples supplied from the observation, experience and knowledge of Swedenborg ministers in the group. All the examples would take too long, and a list of the bare categories may not do justice to a deeply stimulating and provocative evening. In a very important sense, however, the excitement of the evening was so deeply involved with its dialogic character that a printed description is doomed to inadequacy in any case; so a little bit of content will have to serve as better than nothing.

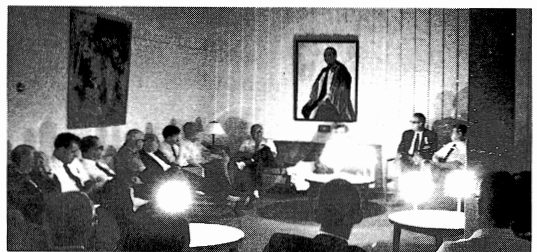
According to Dr. Reid, the New Man is a free man: free from rigid moralism; free from others' values; free to appear, and be, and do what he wants most deeply. Secondly, the New Man is responsible, willing to assume his share

(and in many notable cases, more than his share) of the psychic and material costs of change. These first two categories were perhaps the most basic and important of all these, and as Brian Kingslake pointed out, they echo the categories of freedom and rationality which Swedenborg described as characteristic of the man of the New Church -- whose resemblance to Dr. Reid's "New Man" became more and more apparent during the evening.

Continuing with Dr. Reid's categories: the New Man is authentic (honest as well as responsible in the expression of true feelings and in self-understanding, and demanding radical honesty in his relationships -- "tell it like it is"); the New Man is dialogical (having tasted dialogue, he is no longer content to deliver or listen to monologue); the New Man is a participating man, indifferent or rebellious to ideas or structures that come to him ready-made; the New Man is ecumenical in his religious thought and practice, universal (international, world-oriented) and -- finally and with great emphasis -- the New Man is spiritual.

In the course of a two-hour discussion, the ministers added evidence and dimensions to all eight of the categories and proposed some new ones, such as Jerome Poole's suggestion that the new man is a dreamer (reaching for ideas and solutions to problems entirely beyond his culture and experience, and plagued by the dreamer's characteristic difficulty of conveying his dream in the language of the "waking" world).

In closing, Dr. Reid expressed his conviction that in spite of the reality of the dark side to man, the emergence of a New Man is more hopeful than it is threatening; and added that the next problem is: "How do we communicate with the New Man who is emerging in our midst?"



Candles supplied by the University overcome the effects of a power failure during Clyde Reid's talk. Frank Shaw's time exposure on fast film reveals that the darkness was only "an appearance of truth."

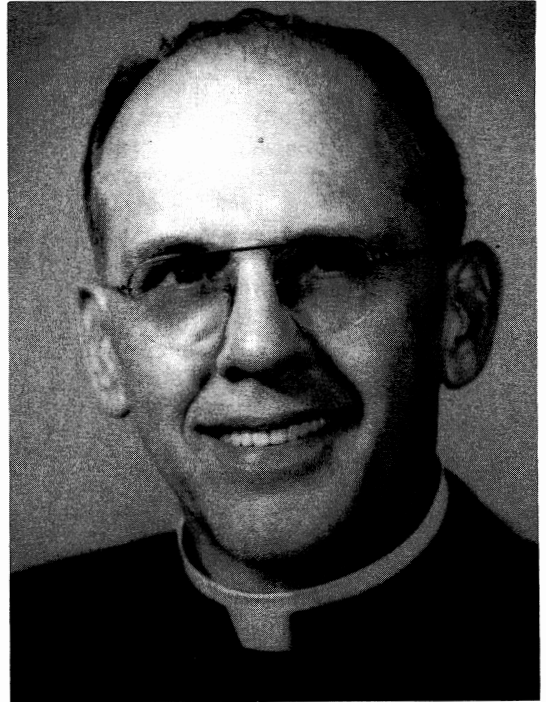
RESOLUTION

*Adopted by the General Convention
of the Swedenborgian Church in
session at the University of
Windsor at Windsor, Ontario,
June 29, 1968.*

Since change is an essential part of life, it can never be evaded completely, but it can be faced in many ways. It can be postponed until the postponing brings on death or catastrophic revolution, or it can be hastened to rash or even foolish attempts to create a future that is out of touch with the past. Change is met most creatively and successfully by the man whose awareness and love of past and future are balanced, but there are times when a man risks being torn apart maintaining that balance between what he has been and what he yet may be.

The Swedenborgian Church has been living in such a time, and in this time we have entrusted our leadership to a man whose love for our past and its traditions is deep and strong, and whose vision of our future is clear and compelling. With this love and this vision in his heart, he might not have escaped in any case the crisis in his life and in his ministry that our time of change has brought about; but he has had to meet it both in himself and in his church.

He has offered us leadership through this time - leadership which he has called "stubborn," but others have called courageous; leadership which at times ran counter to urgings from others and from within himself, to hold back more, or to



Richard H. Tafel, Sr.

move forward faster; leadership which has been realistic, hopeful, and sternly guided by his vision of the Holy City, New Jerusalem.

For what Richard H. Tafel has done, as well as what he has refrained from doing; for what he has said, as well as the words he has held back; for the indefatigable efforts in our behalf that have carried him to the four corners of our continent and to Europe as well:

BE IT RESOLVED that this Convention expresses its most hearty and enthusiastic appreciation for six years' service as President and General Pastor, to Richard H. Tafel, Sr., and that all present extend him their love.



The Rev. Ernest O. Martin, the new President

of the General Convention, whose term of office began after the close of the 145th session, is setting up a central office for Convention, at the Swedenborg School of Religion, in Newton, Mass. Mr. Martin will devote his full time to the presidency, organizing the new office, directing a program of research and development for the church, and carrying out the other presidential duties. Mr. Martin will be in Maine until Sept. 1, and can be reached at R.R. #1, Bridgton, Me. The telephone strike has prevented his getting a phone. After Sept. 1, mail for Mr. Martin or the Central Office should be addressed until further notice to P.O. Box 66, Newton, Mass., 02158. He can be reached at the SSR number: 617-244-0504.

CONVENTION BUSINESS SESSIONS

Business Sessions, the official function of delegates, ministers and officers, saw the transaction of several pieces of business. While none proved to be seriously controversial, few could be described as "routine" because continuing efforts over recent years to streamline the agenda have been notably successful. All routine reports come before the Convention as they properly should, but they are in the form of printed reports which can be received by a single action, unless there is a challenge to any particular point. Routine decisions are made ahead of time by General Council and reported to the Convention, still giving elected delegates opportunity to reconsider and discuss any matter that appears non-routine, but saving a great deal of time when--



LEFT TO RIGHT: Vice-President Poole, President Tafel, Secretary Barrington, Treasurer Cook.

as this year, again--all such decisions are accepted. Actions for which the constitution requires a majority vote of Convention, and others of more than routine significance are brought to the floor with recommendations from either the General Council or the Council of Ministers. Other matters do rise from the floor, but those for which appropriate action is not fairly obvious to all delegates are referred to a smaller body for study and recommendation. Under this procedure, items that are considered are discussed enough for all delegates to understand the issues, and then handled with dispatch--often by unanimous votes, and seldom (not once this year) with a majority so narrow as to require a count of the votes cast.

REPRESENTATION TO

CONVENTION INCREASED

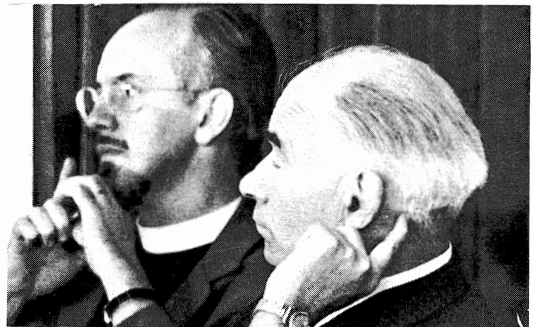
Two amendments to Convention's constitution were passed in the business sessions of the 145th General Convention, both having the effect of increasing the number of voting delegates.

The first amendment changed Article III, Section 2, so that members of General Council have the status of voting delegate, ex officio, during their terms of office. Like another amendment passed recently, giving a vote to the officers of Convention, this action increases the total number of delegates because each Association is entitled to a full delegation in addition to any officers or Council members from the Association.

The second amendment, affecting Article IV, Section 3, increases delegations directly, by reducing the number of Association members represented by each delegate. Each Association is entitled to a basic two delegates as before, plus an additional delegate for each 30 members, rather than each 50 members as before. For 1968, this resulted in a 65% increase in the authorized number of voting delegates.

Both amendments had the prior endorsement of General Council and due notice as required in Article VI, and were passed early in the sessions so that the larger delegation was in effect for most of the business.

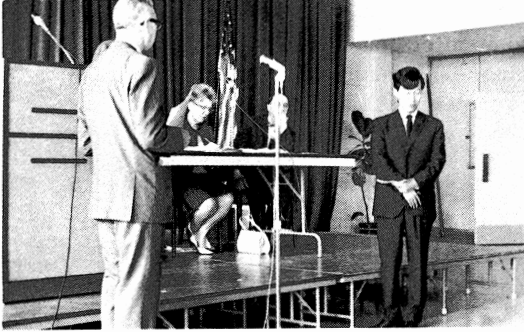
In connection with the discussion of the amendment to Article IV, as well as in the report of the General Council, Convention was informed that a complete change in structure of Convention is under study. The issue is whether it would be practical -- and better -- to have delegates represent (and be elected by) individual congregations directly, rather than Associations according to the present practice.



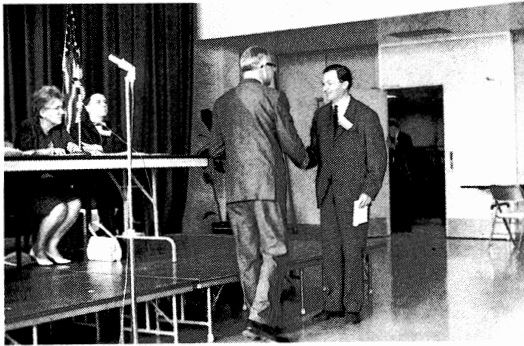
FIVE NEW MINISTERS AUTHORIZED

BY THE GENERAL CONVENTION

On recommendation of the Council of Ministers, requests of the employing bodies, and the candidates' own testimony, the Convention voted that Jaikoo E. Lee should be ordained into the New Church Ministry (serving at LaPorte,



Indiana), and Claude Bruley should be ordained as a Missionary Minister to work in Paris under the supervision of the Board of Missions. Both



ordinations, as well as the investiture of President elect Ernest Martin as General Pastor, were directed to take place at the Convention Sunday service.

Action was also taken to make possible the addition of three more names to Convention's Role of Ministers this fall. Frank Shaw re-

*Left and right:
Ministers and
delegates attending
to business of the
145th General
Convention.*



ceived complete approval for his installation as Lay Minister to the Manchester, New Hampshire church. The ceremony is anticipated at a meeting of the Massachusetts Association to be held in Manchester in late September.

Conditional sanction was given for the ordination of Dr. Donald Miller of Belmont, Massachusetts, into the New Church Ministry (serving the Newtonville, Massachusetts, church), upon his completion of final requirements at the Swedenborg School of Religion and receipt of a formal call from Newtonville. Illness had prevented Dr. Miller from finishing at the School, concluding arrangements with Newtonville, or attending Convention for graduation or ordination.

Conditional approval was also given for the consecration for the New Church Ministry of the earlier ordination (Presbyterian) of Dr. Richard Coulter (at the request of the Middle Atlantic Association) upon his completion of a course of study at the Swedenborg School of Religion this summer. Dr. Coulter was a speaker at the 1967 Convention, and his talk appeared in *The Messenger*.

NEW SIGN OF IDENTITY

An identifying sign, intended to be produced in enameled steel for use on streets and roadsides (in the manner of the familiar signs of the Episcopal Lutheran churches) was considered by the Convention. Newly adopted by the Boston church for their own use, it was recommended by the Massachusetts Association for general use throughout Convention, favorably considered in general by the Council of Ministers and General Council, and endorsed by the Convention.

CONVENTION ELECTION RESULTS

A major item of business at every convention is the election of officers and members of boards and committees. Elections were held on Saturday morning, and all contests were decided on the first ballot, except that three ballots were required to elect a new member to the Nominating Committee. This re-ballotting, necessary in order to get the required majority for one candidate (there were three), delayed luncheon and forced an after-lunch meeting during time that had been planned for rest and sight-seeing. This minor inconvenience, stirring memories of longer and more difficult elections in past years, prompted the adoption of a resolution to move the annual elections to an earlier hour on Saturday morning's agenda, taking some pressure off of future recesses.

A list of officers of Convention, and of Boards and Committees whose members or officers are elected at Convention (whether in Convention Business Sessions, or in conjoint meetings) appears below. Underlined names were elected this year.

OFFICERS AND GENERAL COUNCIL

President: Rev. Ernest O. Martin
Vice President: Stewart E. Poole
Treasurer: Chester T. Cook
Recording Secretary: Mrs. Ethel Rice

Richard H. Tafel, Sr., John M. Smailer, Mrs. Virginia Branston, Rev. Randall L. Laako, Herbert Young, Peter N. Greeley, John B. Hill, Rev. George F. Dole, Roger D. Paulson, Rev. Paul Zacharias, Robert W. Tafel, and Adolph T. Liebert.

DEPARTMENT OF RELIGIOUS EDUCATION

Board of Education: Rev. Edwin G. Capon, Ch., Rev. Ernest O. Martin, Rev. Harold Larsen, Dr. Dorothea Harvey, Mrs. Perry Martin, Mrs. Caroline Blackmer.

Department Members: Rev. Jerome A. Poole, Mrs. Marian Kirven, Rev. Ernest O. Martin, Rev. Randall E. Laakko, Mr. E. Ellsworth Siebert.

American New Church League (Swedenborgian): President, Ernest A. Ekberg; Vice President, Daniel Reed; Secretary, Donnette Ela; Treasurer, Sharon Lemee; Executive Committee Member, Brian Keith; Chaplains, Rev. Randall L. Laakko and Rev. Jerome A. Poole.

Sunday School Association: President, Rev. Harold B. Larsen; Vice President, Rev. Franklin Blackmer; Secretary, Mrs. Ola-Mae Wheaton; Treasurer, Mrs. Elizabeth Wilson; Nominating Committee for three years, Mr. Hugh Cuthbertson; Lesson Committee Chairman, Mrs. Mildred Marshall; Teacher Training, Co-chairmen, Mrs. Margaret Briggs and Mrs. Naomi Walton; Committee of Extension, Mrs. Naomi Walton; Visual Aids, Chairman, Mrs. Marian Kirven, assisted by Rev. F. Robert Tafel and Mrs. Betty Hill.

BOARD OF PUBLICATION

Rev. Robert H. Kirven, Ch., Mrs. E. Ellsworth Seibert, Mrs. Leonore Spiers, Rev. Paul Zacharias, Miss Cecile Werben, Rev. Richard H. Tafel, Sr., Tomas Spiers, Rafael Guin

Editor of The Messenger: Rev. Robert H. Kirven.

BOARD OF HOME AND FOREIGN MISSIONS

Tomas H. Spiers, President; Rev. Leonard I. Tafel, Secretary; Chester T. Cook, Treasurer; Rev. Ernest O. Martin, Rev. George F. Dole, Rev. Othmar Tobisch, Miss Margaret S. Sampson, Robert W. Tafel, Rev. Rollo K. Billings, Rev. Erwin Reddekopp, Mrs. Marilyn Turley.

SWEDENBORG SCHOOL OF RELIGION

Board of Managers: Peter N. Greeley, Dr. Dorothea W. Harvey, Rev. William R. Woofenden, Rev. Robert L. Young, Rev. Richard H. Tafel, Sr., Mrs. Caroline Blackmer, Roger R. Unruh, C. Fred Burdett, Rev. Andre Diaconoff, Roger D. Paulson, Chester T. Cook, Adolph T. Liebert, Rev. Edwin G. Capon, Rev. Ernest O. Martin.

Directors of the Corporation, New Church Theological School: C. Fred Burdett, H. Page Conant, Chester T. Cook, Fred R. French, Peter N. Greeley, Donald H. Hatheway, Frank N. Houghton, Harvey M. Johnson, Gordon W. Miller, Frederick G. Perry, Jr., Stewart S. Perry, Stewart E. Poole, Herbert W. Toombs, Lawrence C. Young.

AUGMENTATION FUND COMMITTEE

Stewart E. Poole, Ch., Rev. Ernest O. Martin, George Pausch, Philip M. Alden, Rev. Owen T. Turley, Rev. Edwin G. Capon.

NOMINATING COMMITTEE

Adolph T. Liebert, Ch., Robert W. Tafel, Miss Margaret S. Sampson, Rev. Erwin D. Reddekopp, Rev. F. Robert Tafel.

COUNCIL OF MINISTERS EXECUTIVE COMMITTEE

Rev. Paul B. Zacharias, Ch., Rev. Erwin D. Reddekopp, Rev. Calvin E. Turley, Rev. Robert L. Young, Rev. Brian Kingslake.

LIGHTER & BRIGHTER MOMENTS

Everyone's enjoyment of the two receptions that highlighted Thursday and Friday evenings "after hours," was obvious to everyone. Two frequently-refilled punch bowls, and large platters of potato chips provided refreshment for scores and scores of conversations -- some business, some chit-chat, some deepening of new and old friendships.



The Urbana College Choir, familiar to many in Convention because of their cross-country tours, delighted everyone after the Saturday night banquet. The banquet itself, attractive, gracious and delicious, was a pleasure to all.

THE ALLIANCE OF NEW CHURCH WOMEN

Leonore Tafel Spiers

Following tradition, the Thursday of Convention featured the annual business meeting and luncheon of the National Alliance of New Church Women.

Mrs. Selma Zimmerman, of Detroit, extended the greetings of the Michigan Alliance to the fifty-seven delegates and guests attending.

An inspiring introductory Worship Service, planned and led by the Alliance Chaplain, Mrs. Alice P. Van Boven, alternated readings from Swedenborg with hymn responses depicting the joy and peace of heaven.

ALLIANCE OFFICERS

Mrs. Wilfred G. Rice, President; Mrs. Robert W. Tafel, Vice President; Mrs. John Keith, Recording Secretary; Mrs. Thornton Smallwood, Treasurer.

Also elected were Mrs. William Prust, Second Vice President and Miss Josephine A. Hope, Corresponding Secretary.



Left to Right: Mrs. Prust, Mrs. Tafel, Mrs. Rice, Mrs. Keith and Mrs. Smallwood.

COMMITTEE CHAIRMEN

Religious, Mrs. Alice P. Van Boven
Mite Box, Miss Mildred Billings
Round Robin, Mrs. Frank Hamilton
Publications, Mrs. Clayton S. Priestnal
Nominating, Miss Nancy Banus

In order to further streamline its business sessions, and to save time formerly spent in accreditation of delegates, the meeting voted to change its rules of representation. According to the new method, all members of local organizations attending are rated as delegates with a vote, and as visitors all non-members.

THE MITE BOX

The 1968 Mite Box, destined to assist students attending the Korean theological school, was reported to be our largest missionary contribution on record, amounting to over \$1,700 to date. This success was attributed largely to the excellent groundwork of the chairman, Miss Mildred Billings and Miss Margaret Sampson.

WHAT'S IN A NAME?

Evidently a great deal of importance is attached to a name by Alliance members. It was voted that "National," or any limiting geographical term should be eliminated. But for the second year the meeting failed to obtain the necessary two-thirds vote to agree permanently on one of the two names presented by the Executive Committee, namely, "The Alliance of New Church Women" and "The Alliance of Swedenborgian Women". The amendment was consequently referred back to the Executive Committee for further consideration. The final decision was Alliance of New Church Women.

ALLIANCE LUNCHEON



Following the gala luncheon, a stimulating panel discussion was presented by the local representatives of Church Women United, describing their work in four important areas.

NEW AVENUES OF SERVICE

An invitation to participate in the important work has been extended to the Alliance by Church Women United. Following the lead of Convention in joining the National Council of Churches, it is now suggested that the Alliance form an organizational tie-in on a national scale with Church Women United the women's organization of that body. After much favorable discussion it was voted to refer the matter to the Executive Committee with power to act.

In the words of our President, "This would open up for us new avenues of service. If we are to respond to this challenge, the time and talent of every member of every group will be needed."



Mrs. Chester Weaver, The Job Corp; Brian Smith, Work with International students; Mrs. Godfrey Alberti, Christian Social Concerns; Mr. Anderson Hewitt, Migrant Ministry; Mrs. Holley L. Prim, Moderator.

CONNECTICUT ASSOCIATION

The Connecticut Association of the New Jerusalem met on Tuesday, May 21, at the Center Church House in New Haven with the Rev. Clayton Priestnal of New York City conducting the morning worship and communion services.

We were happy to welcome two guests who came as a result of the notice in the New Haven REGISTER. At the business meeting it was voted that a paid advertisement be inserted in that newspaper prior to the October meeting.

It was announced that following the appointment of Dr. Dorothea Harvey to the chair of Philosophy and Religion at Urbana College, our check for \$200 had been sent to augment the fund for the establishment of this position.

The secretary, Mrs. Martin Lynn of Watertown, reported on the response to the questionnaire that went out with the notices of the meeting to the 22 persons on our mailing list whom we rarely or never see at our meetings. Mrs. Lynn and Mrs. Woods were appointed to study

the results of this project, revising the mailing list and taking follow-up action where indicated.

After a discussion of the Divine Providence, the meeting was adjourned.

ILLINOIS ASSOCIATION

Urbana College was host when the Illinois Association of the New Church held its 121st annual meeting in the new Memorial Library of the college in Urbana, Ohio, on May 17-18-19.

The group of about forty delegates and members of the Illinois Association met with a group of ten from the Ohio Association who were there for a special meeting.

Following the annual reports, the by-laws were amended in such a way as to give officers of the association the right to vote without holding delegate status.

In view of the new approaches to community work being attempted in the several churches of the association, it was decided that the president should name a committee to promote such activities and to bring the Constitution up to date so that its wording might better express the purposes of the churches that their deeds evince. Mr. William E. Boker of St. Paul will be chairman of this committee.

Officers elected to serve for the coming year were Rev. Andre Diaconoff, Pres., Donald Greig, DesPlaines, Vice-pres., Roger Paulson, Sec., and Richard Hoffman, DesPlaines, Treas.

Executive Committee members are Mrs. Thornton Smallwood, Chicago; Miss Marty Mason, St. Louis; Mr. Lewis Small, Minneapolis; Mr. Raymond Carr, DesPlaines; Mr. Ronald Mrozinski, LaPorte.

The Rev. Kingslake had come to invite the Illinois Association to take part in a Great Lakes inspirational gathering which the Ohio Association is planning for September. This would be an entirely new venture and would include many societies from the United States as well as Canada. With this to look forward to, the delegates dispersed to their homes with renewed purpose and uplifted spirits.

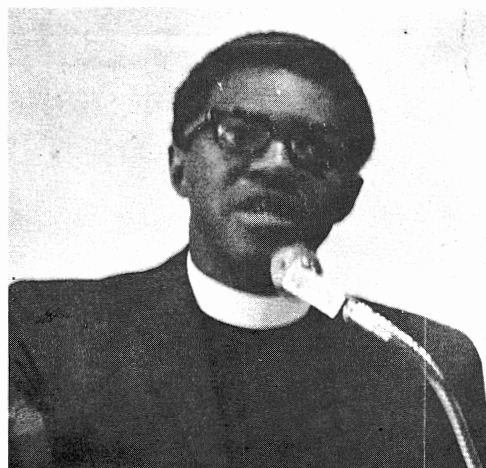
The Church and the Urban Crisis

"The church must meet the needs of men in the name of Christ or we will cease to be the church." This was the challenge posed by the Rev. Woody White, Urban Missioner for the Detroit Conference of the Methodist Church, in a stirring address to convention delegates on Friday morning. The radical changes in today's society require new ways of thinking, responding and acting. "We must adapt our ministry to the modern world or else be irrelevant and die as a church," said Mr. White.

Our speaker linked the racial and urban crises together as the greatest domestic problem of our country. Racism is fostered by the perpetuation of a myth: the notion of the innate superiority of the whites, and the feeling of many Negroes that they are inferior because of their race. This myth has become institutionalized in our land, and Negroes are forced to live a segregated life from birth to death. It was a shock to hear our dark speaker, young and eloquent, tell how he grew up hating himself because he was black. The racial myth is being challenged today, but Negroes still suffer humiliation and are deprived of good housing, employment opportunities, quality education, and adequate medical care. Mr. White emphasized that the racial crisis is at the heart of the urban crisis and has created poor schools housing, and employment opportunities, resulting in a sense of hopelessness. "We should not be surprised at the riots," he said, "but be amazed that there aren't more." "When we confess that God is our Father and Jesus is our Lord, we are forced to conclude that all men are our brothers."

How can the church respond to the crisis? Our speaker told of a minister in Atlanta, Georgia, who predicted that the last segregated eating place may be the table of the Lord in our churches. We were challenged as a church to address ourselves to wherever the action is. God came to save the world, not the church. We have a responsibility to concern ourselves with black power, poverty, prostitution, and homosexuality. We must move toward achieving justice and freedom for all men.

Mr. White outlined a half dozen ways in which the church can work toward a solution of the



Woody White

urban crisis. He urged us to confront racism in our communities and said that we must do so, if we are to be the people of God. We must seek to understand "black power", looking at the causes, goals, and needs for this "power". The Negro must be helped to think of himself as good and beautiful because he is created by God. The Whites must create opportunities for black people to relate and work in society. Church members should seek meaningful dialogue with the poor, the alienated, and the black, to understand the problems and frustrations of each other. We can work as "enablers" in the inner city. We must let the blacks do for themselves what has to be done. The black people must determine their own destiny, to build a new humanity. The church must look to see how it is spending its money. We should use our resources to make human beings more human, working to eliminate poverty, ghetto living, and other consequences of the history of American racism.

Whites of good will must be able to accept rejection as they seek to help and to reach out. We must be ready to admit that we are racists, to look at our own attitudes, and to discuss these attitudes with one another. We must encounter our people in the church who are decisionmakers in the community, to discuss how "power" can be used creatively and constructively.

In his closing appeal to us to respond as Christians, Mr. White confessed that he had no great hope that we can succeed, and time is running out. But try we must.

Ernest O. Martin

A MAN CAN LOVE

What is a man?

What is a man?

This one is black. This one is white. This one is brown.

One is a man. One is a man. One is a man.

(He's black. He's white. Let's fight.)

Whenever man becomes a man, it's not his skin that makes him one.

His skin, whatever shade of tan, coal black or yellow, red or pale, is not the man.

But can he see another man and love that man?

Can he believe another man is man as he?

For it is love that makes a man, the love he bears for other men.

Respects them each man as a man.

(But he's a beast--a great black beast.

But he's a beast--a great white beast.

They're all alike--they're bad, they're white.

They're all alike--they're bad, they're black.

They're white. They're black. They're black. They're white.

We'll fight. We'll fight. We'll fight. WE'LL FIGHT!)

What makes him beast? Is beast a skin? Is black a beast?

Is white a beast? What is the beast in him?

Whenever man becomes a beast, it's not his skin that makes him one.

His skin, whatever shade of tan, coal black or yellow, red or pale, is not the beast.

But does he see another man and hate that man?

Thinks he, "No kind but mine can be a man"?

For it is hate that makes a man a beast.

hate and contempt for others than his kind.

Hate, fear, revenge, contempt can turn him beast.

(But look at what they do to us. Just look at THEM.

THEY bring it on themselves. THEY are to blame.)

They? Pray, who are they?

When THEY attack, the beasts, they turn men into beasts as best they can.

THEY have no color. No, they come in every color and in every time.

But must we all be beasts because of them? THEY HATE.

One man can love another.

One man can love all men.

But love is sad when man becomes a beast.

For love cannot love hate, but weeps for it.

And even love must fight when hate attacks.

For love must keep alive the hope of man.

that every man at last become a man.

Rachel David Odhner

THE URBAN CRISIS

One session of the meetings of the Council of Ministers was devoted to helping each other face the urban crisis and the following article is a combined report on, reaction to, and product of that session.

Where does one begin? The problem seems almost insoluble. On every side you read articles, books, letters to the editor ... all variations on the same pressure cooker theme - "What's to become of our major cities?" Are we now in the midst of a crisis stage, or is the situation more accurately defined as an urban ferment! Probably elements of both are involved. The shift from a windstorm to a hurricane is not always clearly recognized. Indeed, one sees certain analogies in the dilemmas faced by our urban centers and the institutional Church. In both instances the walls are beginning to crack; pressures from within and without are building up; the old patterns no longer seemingly meet the pressing demands of contemporary man; and for the first time in history great numbers of concerned, thoughtful people are asking whether, in fact, the problems are solvable! Or would we be further ahead to scrap the old forms and begin over again?

You recall vividly the impressions, the sights and sounds and smells of any large city in North America. The decline in respect for law and order. Whole city blocks veiled behind iron grillwork. Few women venture forth alone after dark. Apartment doors locked day and night. And everywhere you sense a feeling of apprehension and uneasiness, almost like waiting for the other shoe to drop. Were the riots of last summer a forerunner of things to come, or will it be a relatively calm summer? It's the not knowing that hangs over the cities like a thick cloud of stagnant air. And that's only one small slice of the problem.

Add to this the following facts of life: public education in the slum areas is always of inferior quality; 25% of young negro males are unemployed or unemployable; most cities face a financial crisis - they are almost bankrupt and yet they haven't even started the job that needs to be done; the housing in many slum areas is incredibly bad and one marvels that slum dwellers have not rebelled long before now;

recreational facilities and employment opportunities are hopelessly inadequate, though in recent months many industrial leaders have made a concerted effort to bring job openings into depressed areas. Perhaps the most insidious impression of all is the mood of hopelessness ... forgotten promises and tarnished dreams. And just handing out a dole isn't enough. New York's welfare bills have jumped from \$900 million to \$1.4 billion in the past two years alone. And yet New York's Mitchell Ginsberg, who passes out more aid than any other local official in the country says, "The welfare system is designed to save money instead of people and tragically ends up doing neither." At the same time many city planners claim that the \$30 billion spent annually in Vietnam could very substantially improve the housing, education and job situation in urban America. And that is the nub of the problem. Most poor people, whether black or white, want decent housing, an adequate education and a job that provides a sense of dignity and meaning. They want to be thought of as individual human beings, as persons contributing something of worth to society. Meeting their basic material needs will not automatically fulfill this ideal, but it will be a giant step in the right direction.

There is much in the Scriptures and in Swedenborg's writings that reinforces this view. I believe we should not be overly hasty in "spiritualizing" all of our Lord's good deeds. He cared deeply about the down trodden, the poor and the needy and before going on to religious ideas he almost always alleviated the immediate physical concern at hand. His main objective, then and now, is to help every person achieve the highest potential within him, and this must necessarily include all levels of life. Similarly in the New Church writings we learn that every individual is of equal importance in the sight of God; that every person is meant to fulfill a certain "use" in the world (and this word "use" has a very broad meaning); that man is not always held accountable for actions resulting from undue physical or mental deprivation; that unexpressed compassion very quickly withers on the vine; that we are called upon to face life honestly and objectively; and that Love and Justice (if both are genuine) spontaneously go hand in hand. Perhaps the essential principle is that love to God and love to the neighbor are inseparable. One cannot live without the other.

Which brings the matter right back to the local Church and the individual Church member. We spent quite a lot of time discussing this matter

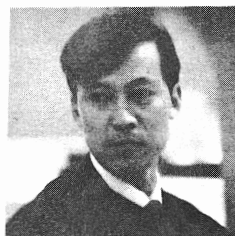
Cont'd on p. 111

SSR GRADUATION



Four students were graduated from the Swedenborg School of Religion at a service conducted by President Edwin G. Capon in the Church of the Holy City, Detroit, Wednesday night, June 26, 1968 in conjunction with the 145th session of the General Convention.

Diplomas were awarded for completion of the full course study to Mr. Jaikoo E. Lee, who did his inter-seminary work at Harvard Divinity School, receiving the B.D. degree; and Mrs. Marian J. Kirven, whose inter-seminary work at Andover Newton Theological School earned



Jaikoo Lee



Marian Kirven

an M.A. degree from that institution. Certificates for the completion of a prescribed course of study were awarded to Mr. Frank Shaw, who prepared for the Lay Ministry; and Mr. Claude Bruley, who met qualifications for Missionary Minister. A fifth student, Dr. Donald Miller, prevented by illness from completing his final requirements or attending the graduation, is expected to receive his certificate without ceremony.



Claude Bruley



Frank Shaw

Mr. Lee spoke for the graduating class, choosing the topic "A Future Minister -- What Authority Does He Have?" The graduation address was delivered by Mr. Donald Boyce, Director of Detroit's Shady Brook House.

Following the service, a reception for the graduates was provided by the ladies of the church in the Assembly Room, with a cool punch to counteract the hot evening, and much conversation among the large crowd in attendance.

NEW MEMBERS IN ST. PETERSBURG

During the past year, six new names have been added to the St. Petersburg Society's membership roll. Five are transfers from other parts of the country and one is a new confirmation. In the latter instance, the Society's newest member Mrs. Dorothy K. Meachem saw a newspaper advertisement including the words "Come and see". She did so, and remained to learn more. After attending New Church services and doctrinal classes, she was confirmed in the church's faith and life on Sunday, June 9, Rev. Leon C. Le Van officiating.

URBAN CRISIS *Cont'd from p. 110*

at the Council of Ministers session in Windsor ... becoming more aware of the problems at hand ... and if there was any consensus arising from our discussions, it would be this: that each one of us must do our own "thing", where we live, to help resolve the problem. This will vary from person to person and from city to city. It might mean organizing study groups, working through local agencies, being "with" the people involved. It calls for an imaginative response to a crucial need. Usually, when we really want to help, the way is shown.

Paul Zacharias

WORKSHOP SESSIONS

Jerome A. Poole

Workshop sessions Thursday afternoon provided a great deal of information to those interested individuals who desired to learn more about the coming world assembly of 1970, the Swedenborg School of Religion, various summer camps, the publications of our church and *The Messenger*, the Wayfarer's Chapel, and Urbana University. These discussions were chaired by leaders most directly involved with each of the subjects. The best way of hearing what went on in the groups, of what was discussed, of what was being dealt with by those concerned, would be to look at what was shared and learned by those in attendance.

There appeared to be a great interest in the coming New Church World Assembly, for at this session there were a great number of questions asked of the leaders ranging all the way from little details about program, publicity and transportation, to the over-all purpose of the Assembly in 1970. Othmar Tobisch along with Andre Diaconoff answered most of the questions



out of the research and planning that has already been done. Also in attendance was a local travel agent with whom Mrs. Elsie Reddekopp has been working over the last year, organizing a 22-day tour including the week of Convention and a journey into several other countries on the continent. The travel expert answered questions concerned with cost of the three week venture across the sea and described much that one could expect while away from his homeland. Many of those learning more about the coming world-wide gathering for the first time, showed a great deal of excitement about the event and a hope that they might be part of it.

Representatives of the Fryeburg Assembly, Split Mountain Camp, Almont and Blairhaven, greeted those who were interested in learning more about the summer programs sponsored by

our various churches or church organizations. George Dole shared with those about him what Fryeburg meant to him and what he felt it offered those who would choose to be a part of the Fryeburg experience. George McCurdy, minister of our Boston church and this summer's director of the Almont Summer School, made good use of a painting by Betty Hill to describe to those gathered about him the physical set-up at Almont. George also told of the program which he and the rest of the faculty hope to carry on during this summer's session.

Split Mountain Camp, an institution dear to our western Swedenborgians, was well represented by Betsy Young; Marian Kirven spoke for Blairhaven, a camp situated on the Massachusetts coast.

If one had walked in on the workshop dealing with our church's publications and *The Messenger*, he would have thought he was in a business meeting of *The Messenger* dealing with one of the most urgent problems of that publication. Bob Kirven shared the fact with those present that there is a lack of writers for *The Messenger*, and that because of this lack of contributors, it is difficult to put forth each month a publication which will contain material that is significant and meaningful to those who read it. Also dealt with in this "business meeting", were problems such as developing writer-editor relationships for the publication of new books and pamphlets and how to stimulate ministers and laymen to become contributors to the publishing efforts of the church.

Those who chose to learn more about Urbana College met with a personality who has become well-known within our Convention, Dr. Ronald Jones, the President of Urbana College. Dr. Jones told those present of the progress made by Urbana, and thanked those sitting about him for their contribution to the school's progress.

Projecting into the future, Dr. Jones -- along with two other representatives from the college -- painted a picture of how they saw Urbana's continued growth and progress. It was in this gathering that many learned for the first time that Dr. Dorothea Harvey would be going to Urbana College as Chairman of the Department of Philosophy and Religion, and that Horand Gutfeldt would be assisting her in this newly established department.

Rev. Clayton Priestnal, in discussion with others and the Rev. Edwin Capon, president of the Swedenborg School of Religion, said that the SSR should focus itself to producing scholars

capable of writing books and articles that will address themselves to the future -- 1970, 1975, 1980. It was our belief that our church a number of years ago was thrust forward to its periods of success by better vision capable of writing several paces ahead of the times. Jaikoo Lee's graduation address of the night before acted as a catalyst for a discussion of authority. It appeared to be a consensus of the group that a student should read Swedenborg not because he is the authority but because the student wants to, and in wanting to, learns and establishes within himself an authority which results from his reading and learning. Caroline Blackmer felt that Doctrine, if it was to be applied to life by the student of this generation, would have to be dealt with in such a way that it could be interpreted in everyday language and used to understand everyday experiences.

"The Wayfarers' Chapel is a beautiful and breath-taking place for worship." "It's like being outside, yet with the feeling of security that comes from being within the walls of a building." "I found that when I went into the Chapel and sat down by myself that I prayed automatically." These are just three of a number of statements made by those who were with the Rev. Robert Young in Wayfarers' Chapel group. Mr. Young making use of a projector shared with those present the beauty of the Chapel, and as he spoke along with his visual presentation, one could readily understand what it is that makes the Wayfarers' Chapel so special.

Each session had a good presentation and provided those in attendance with something new.

DON'T FORGET

FRYEBURG SALES TABLE

Why not send your donations to the Sales Table NOW and get them out of the way? How about some of those Christmas gifts you have no use for but haven't disposed of yet? The Women's Auxiliary cleared \$200 last August thanks to your thoughtfulness. The money was used to pay baby-sitters, help with the New Wing mortgage and buy curtains and kitchen utensils.

Packages may be sent to Fryeburg New Church Assembly.

c/o Rev. Horace W. Briggs
Fryeburg, Maine 04037

F. M. Greene, Secretary
Women's Auxiliary

AT URBANA

GREAT LAKES INSPIRATIONAL GATHERING SEPT. 13-15

The Ohio Association is sponsoring the first of what will hopefully be an annual inspirational get-together of New Church men and women from the Great Lakes Associations: Eastern Canada, Ohio, Michigan and Illinois. The intention is that in future years the meeting place will rotate through the other areas - Kitchener, Detroit, Chicago, St. Paul, etc. (someone even suggested Niagara Falls).

This year it will be held at Urbana College, from Friday evening to Sunday afternoon, September 13-15. No business will be conducted; rather, the meeting will be in the nature of a retreat, to deepen our sense of the Lord's presence with us, as individuals and as a Church. There will be prayer groups, talks and discussions, "devotions in motion," possibly some inspirational art and writing, and (of course) worship - all in the joyful spirit of a happy family in the presence of its Father.

A registration fee of \$5 per member is payable in advance. Lodging and meals will be financed by the Associations. Applications to be made to: Rev. Brian Kingslake
1924 Cypress Ave.
Cleveland, Ohio, 44109

SWEDENBORG FOUNDATION NOTES

The Committee for the Blind of the Swedenborg Foundation is now having tape-recorded a series of books on New Church teachings and doctrines. This Committee would like to have the names and addresses of our New Church blind or partially blind people or those unable to read so that we can send bulletins and information to them. If there is any member of your family or other New Church person known to you will you please send their name and address to Rev. Harold B. Larsen, chairman for the Blind of the Swedenborg Foundation or to the Swedenborg Foundation, 139 E. 23rd St., New York, New York 10010. At present we have a number of disc recorded books also available for those who have recording machines. Please send for list. Harold B. Larsen
Chairman, Comm. for Blind

THE LAYMAN LOOKS AT THE CHURCH

FRIDAY EVENING CONVENTION MEETING

It was with a great deal of interest that the members of the Convention gathered for the Friday evening session on "The Layman Looks at the Church." For the ministers and their wives, this was their first opportunity to learn what had taken place that afternoon, and naturally they were eager to hear the reports. Also, the lay men and women who had taken part in the group discussions during the afternoon would now learn what had happened in the other groups.

A note of expectancy was struck by the discussion leader, Jim Simmons, as he outlined the procedure for the evening and sketched what he hoped we could accomplish. First there would be a report from each of the nine groups which had met throughout the afternoon. The reporters sat in a circle on a raised platform in the center of the room. Around this center the afternoon groups arranged themselves, each in a circle, their membership now augmented by the ministers and their wives.

For about twenty minutes we heard short, pithy accounts of what had happened in the various groups during the afternoon, the questions and comments of Jim Simmons serving to sharpen each report. Of course, being a minister, I was not present at the afternoon sessions, but judging from the earnestness and frankness of the speakers they must have been thrilling as well as profitable experiences.



Friday afternoon theme group

In reporting for the groups on "The Church," the speakers felt that the hierarchy syndrome between adults and youth must be changed. The young people are asked to participate, and then are ignored. As a consequence, they tend to leave church in their teens. They feel that our teachings, our theology, is geared over their heads, and that there is no readable literature. "We feel like flower pots--watered, but with the water running off without sinking in."

As to the church's "Worship," there were many and varied reactions. Many thought that the worship service needed to be streamlined, and made to relate more to the world. "Talk-back" sessions should be seriously considered. Can not a note of happiness and joy be introduced to keep the services from being dull? Need the service be so long? Could there not be separate worship services for the young, or could they not be partially divided? Hymns were thought by some to be a hold over, and might be replaced by more modern music forms. Those who attended the Communion Service on Friday morning, which featured guitar playing along with other new forms of worship, were very much impressed. Why not encourage young people to write hymns, since they are already using music as a new form of communication?



Jim Simmons (center), Associate Director, Cranbrook Institute for Advanced Pastoral Studies, leads "Talk Back" Session of group leaders Friday evening.

The importance of worshipping in a compact group in a small building was brought out, as was also the fact that the worship experience is not confined to the church service. Worshipping in the world of nature is less artificial than in a building, and quietness is perhaps as important as music. All agreed that changes in the worship service should be made from time to time. Those who expressed themselves as enjoying our present service said that we do not appreciate what we have. They felt that instruction in worshipping was needed, and that education would make it more relevant.

In the area of the Church's "Social Responsibility" there was spirited exchange of opinion. The consensus seemed to be that the Church's job is to get people beyond the status quo and to show a social concern. It was said that it was not the Church's place to take stands on social or political issues, but to instill moral

principles. This was voiced very strongly by the young people. We should use our teachings to set an example, and also individually to participate and get into the act. If we lived up to our Church teachings, we would indeed be living a true Christian life.

The section on "Education" was made up equally of young and old. While there was harmony between the age levels, the young people were the mainspring of the discussions. All felt that we are too conscious of our problems. The younger people felt that they were not getting enough doctrine, and that the Church's teachings could be made more relevant to their personal problems. They felt that the Church should get down to the moral level, and that the doctrine should be "fleshed out." Quite typically, in answer to the question as to where we as a Church are going, they answered, "Nowhere! If we were, we would not have time to sit around and discuss such things!"

The foregoing, perhaps, gives a taste of the content of this Workshop on the Church. To give a taste of its spirit, I will list the one word, without comment, which each of the group reporters was asked to select as epitomizing the feeling of his group: "Need"... "Sharing"... "Frankness"... "Wonderful"... "Hopeful"... "Flexibility".

Following this report on the afternoon's work, each group was given the task of discussing for fifteen minutes these two questions: "How might we bridge the gap between youth and adult? Between doctrine and action?" And then, in his concluding remarks, our leader, Jim Simmons, reminded us that the "Church" is a group in communion-experience, and that we should be thinking about ways of putting these ideas into action in our back home church group. How far we shall be able to do this will be lasting proof of the value of these sessions, which all agreed were the most stimulating and fruitful that we have ever experienced at a Convention.

Richard H. Tafel, Sr.

(A full transcript of this talk-back session is scheduled to appear in a future issue of The Messenger.)

SUNDAY SCHOOL ASSOCIATION

The American New Church Sunday School Association held its ninety-seventh annual meeting on Thursday, June 27th, 1968 in Windsor, Ontario, Canada. Mrs. Betty Hill was

appointed credentials chairman. There were 25 members present.

Reports were distributed, or read. Voted to accept same. Election results are reported elsewhere in this issue.

The Lesson Committee chairman reported that there are teachers' sets lacking in the Series III Lessons. It was recommended and voted that the Executive Committee arrange financing of printing of additional material.

Carolyn Blackmer, representative from the Board of Education, reported on a new concept of teaching and how it applies to Sunday Schools. A laboratory for trainers of teachers is planned for Almont July 15-26 and Fryeburg Assembly August 12-23.

It was voted that the Secretary write letters of thanks to the Bath, Maine Society for their financial assistance in the printing of additional material for Series II Lessons; to the Gray Fund and the New York Association for their financial help with OUR SUNDAY VISITOR.

Letters will be mailed to Societies explaining the financial need of OUR SUNDAY VISITOR with suggestion as to how this need may be met.

The Rev. F. Robert Tafel demonstrated a visual aid which he hopes can be produced and incorporated into Sunday School teaching. A tape recorder was also used to demonstrate how Sunday Schools might receive teaching help at a low cost.

The Rev. Harold Larsen presented the question of Sunday Schools' responsibility to provide spiritual enlightenment to coincide with sex education within public schools. It was voted that the Executive Committee discuss with the Board of Education and the American New Church League if a need exists and how to best meet this need.

The Executive Committee has had published a booklet containing the Constitution and By-Laws of the Sunday School Association which eliminates the need to have this information published in the Convention Journal, thus helping to reduce the printing cost of the Journal.

Harold B. Larsen, President

LETTER TO THE EDITOR

Dear Sir:

Your excellent opening statement in the June issue of the Messenger presents to all of us - every member of Convention whether minister or layman - a serious challenge. In joining this body we have presumably declared ourselves to be of those "who acknowledge the doctrines of the New Church as revealed by the Lord God the Saviour Jesus Christ in His Word by means of the theological writings of Emanuel Swedenborg, and who unite with this Body in performing the general uses of a church (Constitution of Convention)."

We are all deeply concerned over the condition of our world today. The Lord foresaw this condition and two hundred years ago in His Second Coming gave to mankind the means to a deeper understanding of His Word, because this deeper understanding would be necessary to meet the temptations posed by the development of secular knowledge and the removal of many traditional restraints. He also offered us through Swedenborg the clearest possible light on our human nature, the purpose of our creation, the things necessary to our happiness, and the dangers that lie in our path. He gave us the history of mankind from the beginning and the reason why things are as they are today, and the warning that only thought and life based firmly on the teachings of the opened Word can rebuild a sane and happy world. Are we, who acknowledge this great gift, using it in His service? Are we basing our thought and life on the rock of Divine truth or on the shifting sands of currently popular ideas?

In spite of the testimony of history, it is the temptation of every generation to exalt the "modern" and to make hasty and foolish decisions on that basis. One of the articles in the June issue of the Messenger points out the dangerous effects which have already been discovered in the wide use of L.S.D. and similar new drugs. We in the New Church should recognize the even greater danger in the modern rage for psychic experience and faith healing, both of which masquerade as "religious" efforts. The idea that we can develop or strengthen religious faith in this way is contrary to the teaching given us by the Lord. Both these practices interfere with a man's freedom and rationality, the two things which make us men and not beasts.

On miracles read T.C.R. 500, 501. On spirit communication read D.P. 130-135, 171-174, A.E. 1155², 1156², 1182^{4,5}, and H. H. 246-256 and 456², noting especially the statement in A.E. 1182-: "the speaking spirit must be in the same principles as the man is, whether they be true or false" and the following statement in H. H. 249: "At the present day to talk with spirits is rarely granted because it is dangerous; for then the spirits know that they are with man; and evil spirits are such that they hold man in deadly hatred, and desire nothing so much as to destroy him both soul and body." And we are told elsewhere that when we seek communication, an evil spirit, in order to deceive can take on from our mind the appearance of someone we have loved and from our memory more things connected with that person than we ourselves could actually recall. Saul's experience (I Sam. 28:3-20) is a striking example of this. Moreover seeking communication with spirits is forbidden several times in the letter of the Word (Lev. 19:31, 20:6, 27, Deut. 18:10-12); and in II Kings 21:6, in the account of Manasseh's evil reign, we find among his sins the seeking of familiar spirits and wizards, while in II Kings 23:24 the good king Josiah, among his other reforms, puts away "the workers with familiar spirits and wizards." The condition of our world today is aptly pictured in chapter 19 of Isaiah. Egypt here corresponds to the plane of natural knowledge, and this is the plane on which we are thinking when we demand physical proof of spiritual reality.

Surely the duty of the New Church in these matters is to recognize and to warn of the dangers of such a demand and to lead men toward a faith which rests on the Lord and His Word rather than on the physical world. We need not be pessimistic about the survival and growth of the New Church on earth. It is the Holy City descending from God out of heaven and is growing steadily all over the world through the spread of the writings of Swedenborg. It is merely up to us as individuals and as a body to decide whether we belong to it or not. It is the Lord who builds His Church. We help Him build it only as we recognize this and do our best to study, teach, and live the truth He has given for the new age.

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?

Cont'd on p. 117

THE LORD'S PRAYER

The Lord's Prayer is rendered in a translation from the Aramaic of the Peshitta, the authorized Bible of the Church of the East, by George M. Lamsa, an Assyrian, native of the ancient biblical lands as follows:

Matth. 6:9-13. Therefore pray in this manner: Our Father in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in heaven so on earth. Give us bread for our needs from day to day. And forgive us our offences, as we have forgiven our offenders. And so not let us enter into temptation, but deliver us from evil. For thine is the kingdom and the power and the glory for ever and ever. Amen.

This quotation is taken from "The Holy Bible" published in 1957 by the A.J. Holman Company, Box 956, Philadelphia, Pa. 19105. I quote also from the "preface" of this Bible translation:

"In the first century Jesus and his earliest followers certainly spoke Aramaic for the most part, also they knew Hebrew. Therefore the Gospel message was first preached in the Aramaic of the Jews of Palestine. Modern scholarship tells us that the originals of the Four Gospels and other parts of the New Testaments were written in Greek; this is disputed by the Church of the East and by some noted Western Scholars."

Emanuel Swedenborg in his theological writings struggled with the words "lead us not into temptation" because he said that the Lord does not lead anyone into temptation, for instance, Spiritual Diary 2207, 2759.

Swedenborg could not have access to a Bible as used by the Church of the East, therefore he did not know the difference in the wording of certain passages where terms are used more in conformity with the truth than the terms used in the Greek version.

I personally feel that the beauty of the Lord's prayer is enhanced by the wording which the Church of the East uses.

Paul Schleiff

AT WAYFARERS' CHAPEL

REV. YOUNG GETS POLISH MEDAL

Impressive ceremonies last month marked the presentation of the Millennium Medal of the Polish Government in Exile to Rev. Robert Loring Young, minister of Wayfarers' Chapel.

A contingent of 20 Polish leaders, from the Los Angeles community, plus six youngsters attired in national costumes, appeared with Wladyslaw Wielkoszewski, who made the formal presentation.

The medal is awarded to only five other persons in the world -- including another American Swedenborgian, Minor McClain (son-in-law of the late Prof. Waldo Peebles of Boston) -- and is a token of gratitude of the free Polish people throughout the world, Wielkoszewski said.

He praised Rev. Young's 12 week exhibit of photos reflecting the 1000 years of Polish culture, religion and political history, which was shown in the church's library-museum building during the summer of 1966. The exhibit was the work of San Pedro photographer, Jan Sampol.

He concluded his presentation remarks to Rev. Young by praising his "gallant tribute to the international justice and right place for Poland."

CONVENTION SERMON *cont'd from p. 98*

Whatever is the nature of our sight, we must not rest until we see the Lord. Perhaps today, in this small corner of the universe, in this brief instant of the sweep of ages, it is more difficult to see the larger scene. This does not truly dim the glory of the Lord. Our feelings and opinions do not make Him be. He is, no less today than yesterday. And if we find Him hard to see, it simply means that now, today, we find out what our hearts believe - not what the evidence compels, not what is easiest to believe, but what we truly want, from deep within ourselves. The fog will lift, the truth become more plain, in this world or the next, but now we face our central choice. Eternal life - to want to know the one true God, made visible in Christ - or not.

God grant us grace to live as bravely as we talk.

Amen.

LETTER TO EDITOR *cont'd from p. 116*

To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." (Isaiah 8:19, 20).

Anita S. Dole

In Memoriam

HELEN ADAMS KELLER

For over eighty-five years Helen Keller lived in a dark and soundless world. On June 1 the loving hand of the Lord led her over the threshold of death into a realm of radiant light and heavenly harmonies. Although her eyes gave her no sight, her vision was unsurpassed in a blind and groping age; although her ears could not be attuned to the raucous noise of the world, she heard the inner voice of the Divine speaking to her of hope and life everlasting. There can be some measure of comfort for our grief in the knowledge that she has been released from her prison house, a mortal body devoid of eye and ear and subject to the erosion of the years.

Helen Keller's determination not to be overwhelmed by most grievous hardships has made her a renowned symbol of courage and an example of the human spirit triumphant. Her struggles, her accomplishments, her gracious and vibrant personality, have all been recounted in many volumes, in essays and the public press. Miss Keller's faith, however, the religious convictions which helped to mould her character are far less known, although she has expressed them fully and freely in her book entitled, *MY RELIGION*. On this occasion when we honor her memory as one of the truly eminent personalities of the Twentieth Century, we could not please her more than by bringing to mind a few of the essential ingredients of her faith which made her a veritable angel in a world of evil men.

At the age of thirteen there came into Helen Keller's life an elderly gentleman by the name of John Hitz. Mr. Hitz had been for many years the Consul General in Washington for Switzerland, and later head of the Volta Bureau, an organization endowed by Alexander Graham Bell for the purpose of collating and distributing information about deafness. He made a practice during the "quiet hours of the morning before breakfast", as he expressed it, of sending personal messages accompanied by passages of literature which he thought might be interesting and instructive to his young friend. He was a student of Emanuel Swedenborg, and regularly among the communications he dispatched by mail there would be a quotation from the writings of this eighteenth century theologian. Thus while still an adolescent Helen Keller

became a devoted disciple of Swedenborg and remained so through her long and crowded life, even as she studied the great philosophers and theologians of every age. During the period of declining health and diminished activity her fingers caressed often her Braille transcript of Swedenborg's "True Christian Religion".

Shut off so completely as she was from the world around her, Helen Keller sensed intuitively the presence and reality of another world, a world of the spirit, which is unsuspected by most of us who are preoccupied with and subject to sense experience. This realm was not of the imagination, but a substantial world peopled by loving spirits who dwelt happily amid gardens, meadows, forests and mountain streams of surpassing beauty. With the aid of the writings of Swedenborg, Miss Keller's intuitive insights were crystallized into a rational concept of the afterlife.

Swedenborg has been called a mystic; Helen Keller has been called a mystic. She even described herself as possessing a touch of mysticism. But in neither case is the use of this adjective appropriate or accurate. Swedenborg's theology is so Scriptural and rational, its expositions so logical, and its aims so practical, that it is far removed from the occult, from ineffable supernatural experiences such as "speaking with tongues". And Miss Keller was not a mystic in the real sense of the word. True, her thoughts were constantly on the borderlands of the vast invisible universe, but she was at the same time very much in the world and part of it. Furthermore, she was able to understand and interpret in beautifully phrased logic the meaning, the significance, of her vivid "intimations of immortality".

At least two foundation stones of Miss Keller's religious philosophy were hewn out of Swedenborg's teachings about the afterlife. The first was "hope". She began to see clearly that this world was not an end in itself, but a seminary of heaven, a proving ground for the life eternal. Her faith assured her that she would not be burdened forever by sightlessness and a total inability to hear and distinguish sounds. Helen Keller could now look upon her handicaps as a challenge, as a means of spiritual growth, as an education for a future life when she would be able to see, hear and speak without impediment. There was no bitterness in her towards divine providence, for she knew the Lord was good to all and He was not in any way accountable for the visitation of a dreadful affliction. This "hope" which shone forth so radiantly in her

personality carried into the dark corners of despair where sat those who were also without sight.

The other foundation stone of her faith was this: love and use are synonymous. Over and over again her thoughts turned to this basic doctrine of Swedenborg. "The kingdom of heaven is a kingdom of uses". This truth became the driving force of Miss Keller's life. Love has no reality, no existence, no meaning, until it goes forth into the lives of others in the form of some essential service. The joy of the angels is derived entirely from their desire to help mankind and the efforts put forth as willing servants of all. She loved God with an intense, dedicated devotion. Her gratitude to Him for His bountiful blessings was made valid by her accepting life from Him and then channeling it so that it would flow into the lives of her fellowmen. In pursuit of this mission, year after year, in weakness and in strength, she travelled all over the world to bring a message of hope and love. Her love of humanity was made tangible indeed by the large sums of money she raised to endow organizations working for the blind and deaf and the unfortunate.

Helen Keller left this mortal life in the belief that her labors for others were actually just beginning. "The kingdom of heaven is a kingdom of uses". Those of us who believe as she did can think of her now, in the full power of her bubbling humour, "Yes, and golf too." Such was her anticipation regarding the life she has now entered. To some her answer may seem naive. There is reason to believe that one of the great disappointments of her life was that the particulars of her faith were not more contagious among those with whom she associated.

A smile wreathed her face as she passed away. Perhaps she saw an angel, an angel as real as the one seen by the two Marys at the sepulchre on Easter morning; or perhaps she heard celestial sounds as wonderfully harmonious as the heavenly choir which reached the ears of the shepherds on Christmas night long ago. If we think this beyond the range of possibility, it is because we see only with our physical eyes, our sight has made us inwardly blind. What is very real to us, however, is the fact that a rare and beautiful character has passed beyond our touch and sight, but the purity of her life, the courage of her spirit, and the countless humanitarian deeds she performed, still linger in this world, casting a gracious spell over it like the benediction of a saint. Helen Keller's epitaph is her whole life written in great golden letters across

the years, and she has told us how she would like to be remembered:

"I believe that when the eyes within my physical eyes shall open upon the world to come, I shall simply be consciously living in the country of my heart."

Clayton Priestnal

LETTER FROM HELEN KELLER

*Lovers of Helen Keller's
My Religion will be interested in this recent
reflection of her faith
in a letter to the Rev.
Clayton Priestnal.*

Dear Mr. Priestnal:

I have read your letter to Mrs. Seide with real pleasure and thank you warmly for all the signs it showed of your thoughtful kindness. Truly it was a joy to me to hear the Communion service from which you read last May, and I shall be delighted to receive a Braille copy from you. There is no inspiration more precious than what comes to me from the New Church. Also, I shall be happy to have the new copy of "The Divine Providence", and every time I touch that glorious work, I shall bless the women whose dear thought conveyed it to me.

It was a happy privilege to have you visit and I am grateful to you for speaking so tenderly of our meeting. I never ceased to miss Mr. Hitz, whom I called "Pflegevater",* and I long to communicate with fellow-believers who can inspire me to live more truly as I believe. I felt as though I was in Heaven as I sat with you at the Holy Supper with the sun pouring upon us and the trees and flowers bursting into their glory and the Lord "present with the whole of His redemption". I pray circumstances may permit us to join now and then in those Beautiful experiences of the Spirit. Next month I shall go south to visit my family, but I shall return to Westport in February.

Mrs. Seide joins me in sending affectionate greetings.

Sincerely your friend,

(signed) Helen Keller

*foster father

October 24, 1960

MEMORIALS

THE REV. WILLIAM HENRY BEALES

1878 - 1967

"Greatness, after all, in spite of its name, appears to be not so much a certain size as a certain quality in human lives." Brooks

"You may forget the warmth he gave."

Dickinson

"The keynote of our work may be found in the ordination ceremony, where the candidate is handed a copy of the "Word" and a copy of "True Christian Religion" with the admonition that he teach from this Word in the light of this doctrine. This is our great and glorious call. There is indeed a constant temptation to turn aside to other fields. These may be important and the work done in them may be good, but it is not our work We have a distinct mission to make these doctrines a life study, so that we may proclaim them clearly and definitely. We need to understand the great underlying principles that they teach, and we should not rest day nor night until we do. Moreover, we must constantly be learning newer and clearer ways of expressing these great principles. We must never say that they cannot be taught, for they can, even to young people."

The man whom we honor in this memorial addressed the above words to the Council of Ministers in June, 1933. (see Messenger, June 7, 1933). They perhaps keynote more clearly than any words about him could, the service rendered to Convention by William Henry Beales.

A native of Canada, Bill Beales - as only his closest friends called him - entered the business world as a newspaper man in Toronto. Responding to a call to serve the New Church, he entered the Theological School in Cambridge. One of his classmates was Everett K. Bray. Ministers were more plentiful in those days, and when Mr. Beales did not receive a call to serve a church after graduation, he returned to Toronto where he worked as a newspaper reporter until 1921 when he was ordained and went to serve the Buffalo Church. From there he went to the Kenwood Church in Chicago, and then, in 1929, to Detroit, where he was to remain as pastor for twenty-seven years.

In 1956, at the age of 78, he wrote a touching letter of resignation to the Detroiters in which he said, in part: "As I look back over those years, my mind is filled with a host of beautiful memories. For example: I can picture many of you who are today loyal supporters of the Church, when you were little children brought by your parents to receive the Sacrament of Baptism Yes, we had some good times together, you and I, during those years since Mrs. Beales and I first came to Detroit. That is why the going away will not be easy for us. For, to us, you have not been merely the members of a congregation; you have been, and are, friends."

It is perhaps in these terms that I best remember Mr. Beales - not only as a great personal friend, but as one of the great friends to the organized New Church in North America. Our loss will be the greater if, in addition to forgetting "the warmth he gave" we should also forget the light he spread."

I was a young boy in the Sunday School when Mr. Beales came to Detroit. In a sense he was my only pastor. From personal experience I can attest that his distinct sense of mission did indeed lead him to "make these doctrines a life study" which in turn enabled him to "proclaim them clearly and definitely." And never, to my knowledge, was he ever guilty of even so much as suggesting, in regard to the doctrines "that they can not be taught." He taught them, tirelessly, systematically, joyously, to young and old alike.

Aside from whatever else we may have gained, those of us who grew up under his tutelage reached our adult years with the thoroughly reasoned and absolute assurance that the heavenly doctrines of the New Jerusalem are a revelation from God to be shared with the whole world for the renewal of the Church. And all this was done without undue stress on the role of Swedenborg as the human instrument of this revelation. In what is to my mind one of the most significant statements ever written to state the underlying reasons, or, if you will, justification, for the existence of the organized New Church, Mr. Beales managed to state his case without a single reference to the man who saw himself as "servant of the Lord Jesus Christ."

In short, the emphasis of his teaching and preaching ministry was, first, as the Bible itself as the mainstream of God's revelation of himself to man; and, second, on the doctrines, as the new light shed on that Word for the enlightenment of this new age.

A fellow Detroiter has phrased his estimate of Mr. Beales' ministry this way: His great success came in the lecture and discussion field of church work. He was true and ardent in his determination to teach the inner sense of the Bible as elaborated in the writings. He was short and pointed in his criticism of careless and scanty treatments, or of "sloughing-off" of the teachings and the inner and correspondential meaning of the Word. He upheld doctrine as the framework on which all things must build. He was a disciplinarian and deep student and tireless reader of the writings.

Those of us who knew him well may wonder at times why, today, William Henry Beales seems almost to be a "forgotten man" in Convention. But upon reflection, one sees several reasons for the forgetfulness. His most active and vigorous years in Convention affairs span a quarter of a century, but they came to a close, for all practical purposes, in 1946 - and that is over thirty years ago! In 1946 he was defeated in his bid to become president of Convention. To pretend that this did not dishearten him would be to hide one's head in the sand. The years that followed were marked by very limited participation in Convention affairs. Looking back from the perspective of the intervening

years, perhaps one can feel justifiable sorrow that we failed as an organization to keep the lines of communication open with such a gifted spokesman of a point of view dear to many.

Another factor in the "forgotten man" syndrome is that Mr. Beales wrote very few things for publication. His sermon-writing style was almost stenographic, full of signs and abbreviations that had meaning for him, but sufficiently obscure to the uninitiated to require rewriting of any manuscript destined for publication. Since he seldom seemed to find time for such rewriting, few of his works got into print - a loss which we may well regret.

Lest we leave the impression that this friend to so many of us was solely preoccupied with "The dissemination of the doctrines", let me quote from his farewell letter to Detroit: "There are other lovely memories, too numerous to mention, . . . wonderful Christmas parties, picnics, study classes, Friday suppers; the plays put on by the young people (produced, directed and staged by Mr. Beales) such as Dickens' Christmas Carol, the musical comedy, The Triumph of Love, and Chintz Cottage. . . it will be hard to leave you; but we shall both take with us those memories which we shall treasure as long as we live. Cordially and affectionately, Wm. H. Beales."

I have no doubt that he and Mrs. Beales may again be sharing these and other memories as they are reunited in the spiritual world.

William R. Woofenden

THE REV. T. DENTON LEE 1905 - 1967

The Reverend T. Denton Lee was born June 24th, 1905, in Tipton, Indiana. He was ordained into the New Church ministry by Doctor Leonard I. Tafel, in San Francisco, in September, 1948. He served the Riverside, California, Church of the New Jerusalem from 1947 to 1952. His second pastorate in Riverside was from May to October, 1967.

On October 26, 1967, Mr. Lee suffered a fatal heart attack at his home. He was building maintenance man for the City of Hemet, Calif., working nights as supervisor. The pall bearers at his funeral included the mayor and other city officials of Hemet.

In T. Denton Lee there lived a disciple and a creative writer, a devoted preacher and missionary, and a true friend.

I well remember the times of conversation and study with him. It was good to find him at home in the Bible, eager to understand and to share his insight and knowledge of it. He was inspired to write his own spiritual experience in the form of psalms-for-today. He read several of them to me, and I have found them beautifully expressed and inspiring.

T. Denton Lee came to our Church with his wife from the Seventh Day Baptist Church by personal decision. He found in the Church of the New Jerusalem nothing less than a revelation of deeper meaning, and the renewed call to proclaim the Lord as God and to preach the way of regeneration. He had deep sincerity in his preaching and pastoral work. Also he showed real missionary zeal. During his earlier period

of ministry in the Riverside Church, he went out to the neighboring city of San Bernardino, and established a chapel there. The California Council of Ministers met in it for a dedication service one day.

We found him a thoughtful, outgoing, cheerful and helpful brother-minister and friend.

Andre Diaconoff

ALBERT PAINE CARTER 1873 - 1967

Albert Paine Carter was born December 13, 1873 in Newtonville, Mass, the son of Henry and Lydia Augusta (Paine) Carter. He was a life long member of the Newtonville, Mass. Society.

Albert graduated from Harvard College cum laude in 1894 and from Harvard Law School in 1897. In 1899 he married Elizabeth Caroline Cheney who preceded him to the higher life after well over sixty years of togetherness. They were blessed with two daughters, Mrs. Robert C. Winer of Wilkes-Barrie, Pa. and Mrs. Warren G. Hill of Newtonville, Mass.; and five grandchildren and more great grandchildren.

His business activities were many and mixed. He was president of the John Carter Paper Co; Director in many manufacturing companies and banks and the senior partner in the firm of Carter and Blood attorneys.

The Massachusetts New Church Union elected him Treasurer on April 18, 1922, a position he held until April 5, 1962. For many years prior to 1922 he acted as assistant to the Treasurer of the General Convention and at the June Convention of 1922 was nominated by the retiring Treasurer Mr. James Richard Carter and elected Treasurer serving in that capacity until June, 1961.

Albert Carter's education and broad business experience prepared him to help lead the Convention through financial and legal problems over a very difficult period.

Failing health forced him to resign his many positions of trust. Because of his great love for his Church the Treasurership of the General Convention and of the Massachusetts New Church Union were the last official positions held prior to full retirement.

He passed from this life August 16, 1967.

Chester T. Cook

Albert Paine Carter was brought up in the traditions of the Church of the New Jerusalem at a time when attention was more specifically centered on detailed knowledge and discussion of "doctrines." He was of that very gentlemanly school of persons which that era seemed to produce and was deeply devoted to individualism, yet warmly concerned about his fellow-men.

As Convention's Treasurer, many people knew him as a stickler for detail. No round figures on expense accounts - the exact amount to the penny, for this was more correct. It must never be "The General Convention, etc." but "General Convention, etc." on all documents, for it was that way in the corporate charter. In an emergency situation he would say, with a twinkle in his eye, "However, if you want to take the risk, you can sign it." And, of course, no fund could be expended without the legally proper vote. Yet his concern for detailed correctness, which was at times exasperating, was also a measure of his devotion to the Church. It's work must be correct! No amount of care was too great. Such are often the characteristics of church treasurers and he was one, par excellence.

Behind the legal mind that called for preciseness and unvarying correctness, there was the delightful, sometimes whimsical personality that it took some time to discover. Shy, in many ways, once he knew you, you were welcomed as an old friend into his office. "We're spending a good bit of money, you know," he chided, with a sparkle in his eyes, and then promptly wrote the cheque you were waiting for. Whenever the President's Emergency fund was called on, Mr. Carter speedily sent forth the cheque and never missed including a brief word of concern.

Like most of us who believe, he had his doubts. "Now tell me," he said, with tears in his eyes, not long after his wife died, "Do I understand correctly we do live after death? And tell me just how you understand it?" And the man who so often seemed all business, certain of his ideas, listened hungrily for spiritual support and the human warmth of compassion and understanding.

Though he often talked about resigning as treasurer, he kept on until his wife's and his own health made it imperative for him to stop. One felt that his desire to keep contact with his friends in the Church, his need to feel a part of the Church's work, kept him at the task longer than he might otherwise have done.

continued on p. 123

AT SSR

INSTITUTE FOR LAY MINISTERS

Four of Convention's Lay Ministers assembled at the Swedenborg School of Religion, July 4-7, for a concentrated program of studies. The Rev. Harold Larson from Orange, N. J., and the Rev. Michale Salvetti from Portland, Me., Frank Shaw whose Installation as Lay Minister to the Manchester, N. H., church this fall was authorized at Convention, and John Jeffery, authorized at Convention as a Candidate for the Lay Ministry in Calgary, Alberta, attended. Pres. Edwin Capon, Dr. Robert Kirven and the Rev. Antony Regamey, of the SSR Faculty, provided the lectures and led the discussions.

Topics of the Institute included theological aspects of each of Swedenborg's "Three Essentials of the Church," the Lay Ministry, the Practice of Ministry, administration of the Rites and Sacraments, and the conduct of worship.

After the session, a copy of the following letter was submitted for publication in The Messenger:

Rev. Edwin G. Capon
Dr. Robert Kirven
Rev. A. Regamey
Rev. Reddekopp
and the Swedenborg School of Religion

July 8, 1968

Dear Friends:

We the undersigned lay-ministers with to extend our most sincere thanks and appreciation for the very thorough and enlightening retreat and Institute at the School.

It has been a most happy and interesting experience for us all.

We feel that we have learned many things that will be useful to us in our ministry and hope that other Lay-ministers and leaders may also share in this excellent venture, so carefully prepared.

It has also been shown to us that we are a matter of concern to the Council of Ministers and we are deeply grateful.

Sincerely,

(signed)

Harold B. Larsen
Michael B. Salvetti
James F. Shaw
J. Jeffery

VISITORS FROM ENGLAND

A very welcome visitor at Clyde Reid's talk to the ministers on Tuesday evening was Dr. Michael Stanley, a tall young man with a north-of-England accent, who had arrived early to attend Convention with his wife Gillian and their little son Jeremy. They have recently come out from Birmingham to New York, where Mike is doing two years' research in physics at Columbia University. He is son of the late Rev. Rupert Stanley, whose writings are well known in New Church circles, and Mike himself was a leading spirit among the rising generation of young



New Church men and women in Britain, who are working enthusiastically towards the dream of a renewed New Church. Gillian is daughter of the Rev. Herbert Mongredien, now President of the British Conference. Her uncle is the Rev. Edgar Howe, minister of the New Church society in Auckland, New Zealand, whose wife Elfrida is sister to the Rev. Brian Kingslake, if you can work that one out! Though Mike is a physicist by profession, he is keenly interested in Existentialism and other movements of contemporary thought, and has brilliant insights into their relationship to the teachings of our church. His comments during the discussion on Dr. Reid's lecture were always stimulating; and he himself said afterwards that he was much impressed by the freedom of interchange of thought among the ministers of Convention, and hoped to introduce something of this dialogue style into his own lectures when he returned to Britain.

CARTER MEMORIAL *cont'd from p.122*

"Now be sure," he'd say, as you left his office, "Come in to see me the next time you are in Boston." This we can no longer do.

But in the light of his faith and ours we shall meet again some day.

David P. Johnson

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NOTE

CENTRAL OFFICE ADDRESS

NOTE

Before Sept. 1: c/o Ernest Martin, RFD #1, Bridgton, Maine
After Sept. 1: Box 66, Newton, Ma. 02158; Phone 617-244-0504

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