

THE MESSENGER

Official Organ of the Swedenborgian Church

JUNE 1972



HARVARD SQUARE (10 Years Ago)

SITE OF 1972 CONVENTION

© Edward Young

LETTERS TO THE EDITOR

THE MESSENGER

Dear Sir:

JUNE 1972

The comments on L.E.I. in the April *Messenger* and particularly Jerry Poole's response prompt this letter. The recently published expressions of enthusiasm from L.E.I. participants reminded me strongly of my own response to the Fryeburg Assembly 20 years ago. I reveled in the warmth of that temporary community, but it had its shortcomings. One in particular came to mind as I read that the L.E.I. young people have reached out for more of the Writings. The incident was small, but the day that another young person and I were ridiculed by some of the other young Assembly participants for reading together one of Swedenborg's works, that day I felt a bit discouraged. Perhaps we didn't have an approach that evoked a longing for more of the Writings, and perhaps L.E.I. is developing some of that thirst. I'd like to encourage such a direction.

Richard A. Foster

Dick Foster, brother of the Rev. Theodore Foster, is presently teaching in West Germany

Dear Sir:

After years of receiving *Our Daily Bread* into our home, I want to say "Thank you" to the Editor and others responsible for this manual of meditation. "Let Us Worship" holds more significance to me than just the printed words of each week's service. Our home in Orange County is one of many located miles from any New Church building—35 miles from Los Angeles, 35 miles from the Wayfarer's Chapel and the same distance from the Riverside Church. As the years go by, my Sundays at the New Church have dwindled and *Our Daily Bread* has become even more important.

If a survey of this helper's usage could be taken, what a wide and varied description of areas of worship we would get! In my youth the visitation of our minister to our home was a very special occasion—the first one I remember was a circuit minister to the Eastern Shore of Maryland—Rev. J. E. Smith. To my delight today "Let us Worship" rings with familiar voices from many of my dear friends in the New Church here in my home—with

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The Treasurer, Swedenborgian Church

Chester T. Cook, Box 25, Deer Isle, Maine 04627

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the birds singing in the yard and rays of sunshine over my shoulder. For one member I can say I am glad to have these visits and trust more and more sermons will be sent in to the editor so these visits from more ministers can continue.

Congratulations and thanks again to the people giving their time and effort toward *Our Daily Bread* with its wide distribution. Remember when my copy is passed on to another home—another Worship Service is experienced.

Mareta P. Saul

Garden Grove, Cal.

Dear Sir:

This letter is in regard to the war in Southeast Asia. It has been stated that this war is immoral. So was the Civil War and all others. But where would our country be if Abe Lincoln hadn't freed the slaves? Do we want peace at any cost? Is peace with slavery moral? Is killing in self-defense immoral?

Reports of Officers

REPORT OF THE PRESIDENT

During the last year my activities have been reported regularly in the "President's Corner" of *The Messenger*. Articles have appeared in the October, November and December 1971 issues, and in the February, April and May issues. My President's Address was reprinted in the July-August 1971 issue.

Since the last convention I have participated in the following Association meetings: West Coast, Ohio, Maine, Kansas, Massachusetts, and Illinois. Dr. Robert H. Kirven represented me at the Southeast Association meeting in DeLand, Florida. I have visited many of our churches and preached in Manchester, New Hampshire; Portland, Maine; Washington, D. C.; Gulfport, Mississippi; Glendale, Ohio; and St. Louis, Missouri.

60 I have attended meetings of Convention boards and committees, the General Council, the Executive Committee of the Council of Ministers, the National Council of Churches, Urbana College Trustees, and the Convention Planning Committee. Under my direction the facilities of the central office have been made available to Convention bodies. See the May 1972 issue of *The Messenger* for a special article on the central office.

I have helped to set up a finance office in Newton and directed the Convention Appeal. We have achieved a balanced budget for the last two years and in addition received generous gifts to the Urbana Scholarship Fund. Mr. George Pausch contributed \$2500 to the fund with the condition that it be matched by gifts from other church members. He has renewed his commitment for the coming year and we are hopeful that his contribution will be matched again.

The Messenger is published in the central office and the Department of Publications has referred several books and pamphlets to the office for publication. We are indebted to the Rev. Paul Zacharias for editing the Howard D. Spoerl papers under the title, "There Was A Man." This book will be avail-

able in the fall. Paul has also prepared a devotional booklet, "Streaming Trails of Glory," and a pamphlet, "Swedenborgians See It This Way." The pamphlet will be available at convention time. A catalog of church publications has been distributed as well as a directory of churches and book centers.

A professional case study writer prepared a case study for discussion at the Council of Ministers session in Urbana last June. The study was printed in *The Messenger* last summer, and the editor asked for reactions. Replies have come from the Boston, Detroit, and Cleveland churches, and from several individuals. The study was also discussed at the annual meeting of the Ohio Association.

Case studies are used effectively as an educational technique in many universities and theological schools. A case study advocates no position or point of view. Its purpose is to stimulate reaction and discussion and prompt us to consider and evaluate different points of view. The writer of the study makes no interpretation and proposes no solutions of his own.

Some of the people writing in response to the case study offered opinions on other subjects. They lashed out at "those in the driver's seat," people in administrative and editorial positions, "innovators," the theological school, the ministers of Convention, and the president of Convention. Other letters were more constructive in tone and recognized the desirability and inevitability of different points of view within the church.

I am disturbed by efforts to foment polarization within the church. Surely there is room for different points of view within the church. A rigid conformity or authoritarianism would stifle the very spirit of free inquiry that we herald in the new age. Swedenborg wrote:

"All men how many soever they may be, even myriads of myriads, if they are in charity or mutual love, have one end, namely, the common good, the Lord's kingdom, and the Lord Himself. Varieties in matters of doctrine and

of worship are like the varieties of the senses and of the viscera in man, which contribute to the perfection of the whole. For then, through charity, the Lord inflows and works in diverse ways, in accordance with the genius of each one; and thus, both in general and in particular, disposes all into order, on earth as in heaven." AC 1285

It is my hope that during the sessions of the Council of Ministers at convention time, we can discuss honestly and frankly the different points of view that exist within the church regarding doctrine, worship, ministry, church organization, etc. At the Open Forum at convention, delegates and visitors may wish to pursue some of these same concerns.

What range of differences can we accept or tolerate in the church? What does it mean to be a Swedenborgian? What ministries or programs are acceptable under the umbrella we call the church? How narrowly or broadly do we define the church? I urge individuals, groups, local churches and associations to consider these questions and to communicate their conclusions to Convention leaders. Such inquiry and communication can be most beneficial to the whole church as we seek to be faithful to our mission.

Ernest O. Martin

REPORT OF THE RECORDING SECRETARY

During her 1971-72 term of office the Secretary has recorded and transcribed the minutes of the Convention sessions held in June, 1971, as well as those of General Council's post-Convention session and its mid-winter session in January 1972, as usual. A condensed report of the mid-winter session was prepared for the March issue of *The Messenger*.

General correspondence, requests for reports and answers to inquiries about the church have been handled routinely.

Throughout the past year attempts have been made to standardize reporting procedures and up-date mailing lists. The list of libraries and other organizations receiving the *Convention Journal* each year has been authenticated through correspondence. Currently, with the kind assistance of the Rev.

*Market Value 3/31/72 \$5,163,210.21

Designated As Follows:

Note – Bank of Delaware		\$ 170,000.00
Funds – “Special Purposes”		
Income Only To Be Used	\$2,479,727.74	
Funds – “Special Purposes”		
Principal & Income For Use	574,257.19	
Funds – “General Purposes”		
Income Only to be Used	201,789.93	
Funds – “Special Purposes” (By Vote)		
Income Only For Use	600,288.17	
Funds – “General Purposes”		
Principal & Income For Use	1,745,555.28	
Fund – Alfred Regamey	5,255.96	
Fund – Vienna Building	<u>2,465.12</u>	5,609,339.39
Fund – Washington Church		100,000.00
Fund – Wayfarers’ Chapel		131,925.43

Income Accumulations:

Augmentation	107,927.61	
Pension Fund (Insurance)	2,195.13	
Deferred Interest (Urbana)	<u>17,989.79</u>	128,112.53
Total Note, Funds and Accumulations		<u>\$6,139,377.35</u>

SECTION II

CONSOLIDATED INCOME AND EXPENDITURES

YEAR ENDED MARCH 31, 1972

INCOME

Gross Income – Investments and Mortgages	\$ 261,571.44
Blakebell Fund	6,405.00

Claude Presland, Secretary of the British Conference, the listing of Conference ministers who receive the *Journal* is being revised.

The current issue (1970-71) of the Convention *Journal*, covering reports and other material for both years, the complete listing of the Roll of Former Ministers of the Convention, and items which are only periodically printed, represents weeks of consultation, compilation and checking, and special thanks are due to Mrs. Leona Freedman, the President's office secretary, for her invaluable assistance.

The Secretary wishes to express her appreciation also to Mrs. Lewis (Marjorie) Barrington for her help in processing legal matters for Convention, and to the various Association and Society secretaries who have responded so promptly to her requests for information.

Ethel V. Rice, Recording Secretary

CONDENSED ANNUAL REPORT OF THE TREASURER OF THE GENERAL CONVENTION OF THE NEW JERUSALEM IN THE U. S. A. FOR THE YEAR ENDED MARCH 31, 1972

SECTION I

PROPERTY HELD BY CONVENTION MARCH 31, 1972

Shares in Common Fund	\$4,794,460.93
Mortgage and Note – Urbana College	387,343.79
Church Loans, Mortgages and Real Estate	861,902.66
Stocks – Special	3,762.44
Savings Banks	5,000.00
Cash In Bank And On Hand	37,214.19
Deferred Charges	10,577.45
N.Y. Office Board of Publications (Cash and Inventory)	2,171.41
Accounts Receivable Net of Payable	36,944.48
Total Property	<u>\$6,139,377.35</u>

Contributions:

Appeal (Incl. \$4,960.30 Interest Urbana Loan)	\$ 20,898.39	
Augmentation Fund—Loan Repayments	790.00	
Mission Board – For Nigeria	1,611.07	
Rev. Leslie Marshall—Stamp Profit	1,155.00	
In Memory of Rev. L.I. Tafel	160.00	24,614.46
Total Income		<u>\$ 292,590.90</u>

EXPENDITURES

For Convention uses per terms of gifts or by direction of General Council

Mission Board—for Nigeria	\$ 1,611.07	
Augmentation—Societies—Students	50,765.62	
Missions—Home—Foreign and Admin.	42,504.36	
Pension Premiums and Loan Interest	19,785.28	
Urbana College	40,000.00	
Messenger	15,625.75	\$170,292.08

Income from Convention held funds payable by terms of gifts

Board of Publications and credits to expenses	6,991.63	
Theological School	5,028.92	
American N.C. Tract and Publishing	853.32	
Michigan Assoc.	1,661.18	
First Penn. Society	1,516.76	
Orange Society	856.68	
Cambridge	124.31	
Connecticut Association	112.77	
Newtonville Society	1,545.51	
Swedenborg Publishing Association	973.75	
Illinois Association	1,076.25	
Des Plaines	931.59	
Credited to special accounts (8 items)	1,128.04	22,800.71

Expenses:		
Administration	37,496.11	
Boards and Committees	26,221.27	
Real Estate	1,651.05	
Other	17,384.87	82,753.30
Total Expenditures		<u>275,846.09</u>
Income in excess of expenditures		<u>\$ 16,744.81</u>

Distribution

Augmentation	\$15,937.27
General	<u>807.54</u>
	<u>\$16,744.81</u>

SECTION III

Changes in Funds Held by Convention

Funds and Surplus Per Next Prior Account March 31, 1971 \$5,881,089.26

Additions:

Permanent Funds:

Board of Publications	\$58,771.12
Mansfield Fund	3,381.25
Warren Fund	<u>480.00</u>
	\$62,632.37

Restricted Free Funds:

Foreign Travel	50.62
Keller, Helen	50.34
Scholarship Fund	<u>3,527.44</u>
	3,628.40

General Funds Permanent:

Regamey, Albert Principal	5,039.37
Interest	216.59
Vienna Building Fund	2,366.95
Interest	<u>98.17</u>
	7,721.08

General Funds – Free – Special:

Lehnen, J. J.	99.76
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General Funds:

Estate of Kathryn Hunter	1,000.00
Income Over Expenditures	<u>807.54</u>
	1,807.54

Surplus Accounts:

Augmentation	\$15,937.27
Pension	<u>599.58</u>

Total Additions

92,426.00
5,973,515.26

Deductions:

Permanent Funds:

Missions	532.91
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Restricted Free:

Scholarship Fund	2,500.00
Foreign Travel	<u>1,105.00</u>

Total Deductions

4,137.91

Funds and Surplus March 31, 1972

\$5,969,377.35

Reports of Boards and Committees

GENERAL COUNCIL

A somewhat condensed, but nevertheless complete, report of General Council's business sessions in January 1972 have appeared in the March 1972 issue of *The Messenger*. A report of Council's pre-convention session in June will be prepared and distributed at the first business session of the Convention in Urbana.

Ethel V. Rice
Recording Secretary

BOARD OF MANAGERS OF SWEDENBORG SCHOOL OF RELIGION

The May 1972 issue of *The Messenger* gives a depth of insight into the SSR from the perspective of students, faculty and administration, which no formal statement of the managers could give. I am glad that that statement is part of the record as I make this report to Convention for the Board of Managers.

The concern of the Managers is to make the SSR the best possible instrument for the education of our future ministers and of the church as a whole, as we try as Swedenborgians to live a Christian life in today's world. To this end we have encouraged the faculty to think and to write for the church as a whole as well as for the students at the school. We are delighted that Dr. Dole, Dr. Kirven, and Dr. Calvin Turley have been able to take time for scholarly work, and to work together on projects to promote scholarship which will contribute to the life of the church. Two articles, and the start of an excellent new translation of *Heaven and Hell*, have already come from this effort, and we hope this work will continue.

We have encouraged interaction among faculty members, and of faculty members with visiting scholars, in promoting the educational leadership of the school. We are glad that Dr. Woofenden was able to contribute to the schol-

arly life of the school with his seminar in the fall on Swedenborg's philosophical method, and with his work with students in the spring.

We have encouraged the President and the faculty of the school to help in educating laymen for their part in the larger ministry of the church, and we are pleased that this is in prospect in a lay training project planned with the church in Edmonton.

We have encouraged an inter-library project of microfilming and joint cataloging to make the collections of the SSR, Urbana College, the General Church, and the Swedenborg Society in London, easily accessible to scholars for research in Swedenborg. We look at this project as a step forward for the church, and hope that the SSR will contribute educational leadership here too.

The area with which the managers have been most concerned this year is the curriculum of the school itself. More of our discussion in our meetings has been on curriculum than on anything else. Both managers and faculty want the students at the school to have the best possible opportunity and encouragement to study the writings, and to relate them in important and realistic ways to the present life of the church. For this purpose the managers have discussed at length with the campus faculty, and have supported with enthusiasm the faculty's proposal for a flexible, individual plan to be worked out by the faculty with each student beginning his study at the school, to give him the best possible understanding of the writings for the ministry he intends to enter. Each student preparing for the ordained ministry is asked to demonstrate competence in the theological disciplines necessary for understanding a Christian ministry, in the writings to the point of really working with Swedenborg's ideas, in the practical skills necessary for carrying on an actual ministry in the church, and in ability to relate to other human beings.

This means that a degree program at another seminary, or an intern year at any one specific location, is no longer expected of all students. The student

will be free to devote more of his time to study of the writings with our faculty at the SSR, and to work out the particular field work setting which will give him the best preparation, either traditional or experimental, for the ministry he intends. The degree program will be available to any student for whom it is important, but will not be required. A member of the Board of Managers will work with the faculty and the student in preparing each student's plan of education, in order to represent the needs of the church as a whole in the planning process.

The managers agree with the thinking of the faculty on this change, that it can be expected to involve the student's cooperation more fully in his own education, to help the student clarify his goals earlier in his career, to make better use of individual differences in the preparation and previous experience of each student for what he can contribute to the ministry of our church, and to provide a more flexible setting for education for lay as well as for the ordained ministry. This individual, or covenantal approach to education seems to managers, faculty, and to our two new students who are already working under this plan at the school, to be a positive step toward the best use of our human, scholarly, and distinctively Swedenborgian resources in the service of the educational needs of our church.

The managers appreciate the work, the good will, and the positive achievements of the President, the faculty, and the students of the SSR in their dedication to the task of understanding the doctrines and of helping all of us to make these doctrines part of our lives in this 1972. We have a team of which we are proud, and which we see as contributing to the use and life of our church.

Dorothea Harvey
President, Board of Managers

REPORT OF THE PRESIDENT SWEDENBORG SCHOOL OF RELIGION

This past year has been one of notable progress on several fronts, though we have left undone some things we would like to have done, to paraphrase

In the twenty years that I have been an officer of the school, I have not seen in any one year so many inquiries or so many applications as we have had this past year. We have accepted six new students since December 1st. Two entered at the end of January; one in April; two are scheduled to begin in June; and one begins study in September. Three additional applicants are under consideration. Of these nine, three are women, one interested in ordination, one interested in religious education, and one interested in a team ministry with her husband, a ministerial candidate at the school. I cannot do more than guess at the reasons for increased interest in studying here, but it is interesting to note that more than half of those mentioned are thirty years of age or older.

Our relationship with Andover-Newton Theological School entered a new phase this year when Dr. Kirven served as a guest lecturer there, conducting a seminar on Christian Mysticism for a group of about two dozen students. Several visited our campus, mostly to borrow from our library, and two chose to write term papers on Swedenborg. Next year Dr. Turley will be supervising a field education program in Pastoral Counselling under the Boston Theological Institute. We are becoming better known in theological education circles.

I would like to be able to report more progress in the area of programs for lay training, but I cannot. We have done nothing this year similar to the Lay Institute held near Cincinnati last spring, though I am pleased to read about a somewhat similar thing at Almont this winter. We have visited El Cerrito and Edmonton, both of which are now without a minister, and have discussed with men in each place possibilities for training. Drs. Turley and Kirven will be conducting a program for leaders in Edmonton early in June.

We had hoped that this year would see the publishing of several pamphlets by faculty members for lay and missionary use. This has not happened, though some have been worked upon. Dr. Dole, however, has been working on a new translation of *Heaven and Hell* for the Swedenborg Foundation and Dr. Turley has submitted an article to *The Journal of Pastoral Care*. The latter part of the year he and Dr. Kirven have tried to maintain a schedule of spending Monday and Tuesday of each week at Dr. Kirven's home in Hull writing.

Our faculty this past year has consisted of Drs. Dole, Kirven, and Calvin Turley, the Rev. Owen Turley and myself. Dr. Woofenden has been a guest

an ancient prayer. We have moved forward in the area of curriculum improvement, of faculty development, of student recruitment, and of interseminary relationship. We have not done as much as I would have liked in the areas of programs for lay training and of faculty writing.

Curriculum improvement is best reported by appending major portions of a report on this subject submitted to the Board of Managers in the fall of 1971. It was approved by them in principle after substituting the Biblical term "Covenant" for the business term "contractual." It has been in use for new students since that time and has much to do with the decision of two men to join the student body this past February. The faculty is very pleased with our new curriculum, though we recognize we have much to learn from our experience in its application. For example, we are becoming aware of the necessity of spelling out what we mean by an "adequate and growing competence in working with Swedenborgian ideas." It may prove useful to establish a required reading list and/or lists of concepts, terms, and doctrines with which the student must be thoroughly familiar.

105 Faculty development in 1971-72 has meant primarily the addition to our resident faculty of the full time services of Dr. Calvin E. Turley, though it includes a year of guest teaching by Dr. William R. Woofenden, minister of the Bridgewater Church. Dr. Turley conducted a tutorial first semester for two students on Swedenborg's concept of the psychic structure of man and a seminar second semester for all the students, entitled, "The Theology of Current Psychotherapeutic Schools of Thought." He has also had an individual tutorial with one student all year, and served as Director of Field Education. This last has involved supervision of Walter Orthwein's internship in Boston and working with other students in developing plans for future field education.

As a guest lecturer, Dr. Woofenden has contributed much in acquainting students with Swedenborg's pre-theological works and the development of a number of key concepts throughout these works and on into his revelatory writings. He did this first semester through a seminar attended by all students and faculty. Two new students have worked with him in the same general area since midyear.

lecturer and voice work has again been handled by Dr. Coleman C. Bender of Emerson College. Mrs. Kirven is on our faculty as full-time librarian. In addition to school duties, I have been Acting Minister of our church in Manchester, N. H., and Dr. Kirven has continued as editor of *The Messenger*. Both Drs. Dole and Woofenden serve churches in the Massachusetts Association. Owen Turley is one of the ministers at the Good Shepherd Center in Bellevue, Washington.

The school year began in September with five students: John Billings, Matthew Glowe, Walter Orthwein, Yuzo Noda, and Vaclav Hokuv. Russell Viau and Richard Baxter enrolled at midyear, and in April Mrs. Baxter was accepted as a special student.

Both John Billings and Yuzo Noda received degrees from Andover Newton Theological School on May 22nd. John was awarded a Master of Divinity degree, and Yuzo, a degree of Master of Arts in Religion. John is presently considering calls from two churches. Yuzo has a year of internship (field education) to serve, and he has chosen to do this under the supervision of Owen Turley in Bellevue, Washington.

There is always more that could be said in a report such as this, but I always feel that a lengthy report runs the risk of not being read. Fortunately this year my report has been supplemented for most of you by the May issue of *The Messenger*, one primarily devoted to articles on the school by faculty members and students. This has the advantage for you of presenting aspects of the school from a number of perspectives rather than from mine alone.

My final word in this report is one of appreciation. Under a new by-law suggested by the Board and voted by General Convention, consecutive membership on the school's Board of Managers is now limited to two terms. Therefore, this June the Board and the school loses the most valuable services of Dr. Dorothea Harvey, a member of the Board since 1956, its secretary for a number of years, and its chairman since 1968. Her contributions in all three roles have been of a high order and she has won the respect, appreciation, and affection of the faculty and of myself personally.

Edwin G. Capon

APPENDIX TO PRESIDENT'S REPORT

Faculty curriculum thinking over the past year and a half at least has been moving in the direction of permitting a maximum of flexibility and a minimum of requirements in the program of each student.

At our September meeting, it was the consensus of the faculty that we recommend to the Managers a change from our present curriculum to a method of "contractual education" which would permit those students wishing a theological degree to contract for the present curriculum or future modifications of it, or to contract for a variety of curricular programs in accordance with individual interest and/or need.

What do we mean by "contractual education?"

By "contractual education" we mean a program of learning designed and agreed upon by the individual student, the faculty, and representatives of the Board of Managers that in the eyes of all three will best meet the individual

student's needs in the light of his specific goals. The negotiation of each contract might well be begun months or even a year or two before the student comes to the school and the contract would then be subject to review and possible renegotiation periodically as one or another party to the contract sees need. Alternatively, it might occupy much of his first semester.

What do we picture as being covered by the educational contract? What—in other words—would be subject to negotiation?

I believe that the negotiation of a contract would start with the goals of the student and a summary of probably useful means toward the goals. It might then deal with the question of what degree, if any, is appropriate in this particular case. It would consider a variety of schools rather than only Andover-Newton or even only theological seminaries. It would also survey a wide range of field education possibilities before narrowing in on one or several most suitable in the particular case. In the negotiation of a contract with a man preparing for the ordained ministry, the faculty is already agreed that

The possible benefits of "contractual education" as listed in the minutes of the full faculty meeting are:

- " (a) Securing the student's cooperation in his education
- (b) Clarifying the student's goals at the outset
- (c) Making better allowance for differences in preparation
- (d) Providing a format for specialized and lay training "

It will be clear by now that movement to a "contractual education" and individualized curricula must involve a maximum of flexibility in the area of field education. In one sense the sky will be the limit. In practice the faculty

- (1) Field education experiences must relate to the goals of the individual student
- (2) Field education experiences must be capable of direct supervision by faculty member

OR

- (3) The faculty must have acquaintance with and confidence in the program staff where the experience is taking place

All of this means that field education opportunities will be limited not as to kind but as to their relationship to student goals and as to the adequacy of supervision available. We envision the use both of programs within Convention and of programs outside Convention. More specific guidelines were suggested for particular field work programs within Convention's present ministries. We would investigate and weigh:

- (1) The existing program in the proposed location
- (2) The avileries and characteristics of the minister there
- (3) The possibilities of supervision
 - (a) Geographically
 - (b) In terms of the personalities of the trainer and supervisor
- (4) Finances
- (5) The student's total program (his contracted goals)
- (6) The role of the student as a learner rather than as an assistant in an existing program

it would insist upon adequate and growing competence in (1) the traditional theological disciplines, (2) working with Swedenborgian ideas, (3) job skills, and (4) interpersonal relationships. The means for achieving these ends, however, could vary considerably from student to student. We would also ask of each man in this category demonstrable involvement in the mission of the Swedenborgian Church. (Here we have very much in mind the present requirements of Convention's Constitution and of the Council of Ministers with regard to men preparing for focused ministries).

What are the possible benefits of such a new curricular policy as described above?

CORPORATION OF THE NEW CHURCH THEOLOGICAL SCHOOL

SWEDENBORG SCHOOL OF RELIGION

BALANCE SHEET

MARCH 31, 1972 and MARCH 31, 1971

ASSETS

CURRENT ASSETS	1972	1971
Cash—First National Bank of Boston	\$ 52,729.99	\$ 53,303.39
Community Nt'l Bank—Newton	1,289.57	2,000.00
Petty Cash	50.00	400.00
Accounts Receivable	<u>36,254.90</u>	<u>31,468.94</u>
TOTAL CURRENT ASSETS	\$ <u>90,324.46</u>	\$ <u>87,172.33</u>

INVESTMENTS:

Suffolk Franklin Savings Bank	\$ 2,201.43	\$ 1,632.84
Newton Savings Bank	6,000.00	6,000.00
United California Bank	7,622.26	7,622.26
Mortgage	11,676.09	12,468.50
General Convention Common Fund	1,489,779.82	1,489,779.82

Discussion of changes in our field education included also as an important new possibility and consideration much greater school and faculty participation in the ongoing life and work of Convention and its constituent bodies together with the possibility that faculty members might go with students as supervisors to various places for field education. In this context Urbana College was specifically mentioned and, I think, the Wayfarers' Chapel. But any center of activity would be a possibility, a vacant pulpit, a team or region ministry, a parish whose pastor might like to work with a faculty member and a student. In addition to what this might do for the students, faculty members would be able to make more direct contributions to the development of the church and make them in more places.

256,038 units @ 9.7974

3/31/72 Market Value \$2,508,506.70

TOTAL INVESTMENTS	<u>\$ 1,517,279.60</u>	<u>\$ 1,517,503.42</u>
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PLANT ACCOUNT:

Cambridge Chapel	\$ 190,904.99	\$ 190,422.39
48 Sargent St., Newton, Mass.	251,246.88	251,246.88
Station Wagon (Depreciated)	<u>2,961.30</u>	<u>700.00</u>

TOTAL PLANT ACCOUNT	<u>\$ 445,113.17</u>	<u>\$ 442,369.27</u>
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TOTAL ASSETS	<u>\$ 2,052,717.23</u>	<u>\$ 2,047,045.02</u>
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LIABILITIES, FUNDS AND SURPLUS

Accounts Payable	<u>\$ 3,513.54</u>	<u>\$ 4,008.09</u>
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REPRESENTING FUNDS AND SURPLUS:

Representing Funds (Schedule A)	\$ 934,713.27	934,804.39
Cambridge Fund	994,081.20	994,081.20
Julian K. Smyth Surplus	5,831.14	5,746.93
J. Emmanuel Werren—Surplus	3,150.00	2,900.00

John Perry—Surplus	1,028.75	810.00
William F. Wunsch Memorial Fund	2,400.00	1,235.70
Surplus—General Account	<u>107,999.93</u>	<u>103,458.71</u>
Total Representing Funds & Surplus	<u>\$ 2,049,203.69</u>	<u>\$ 2,043,036.93</u>
Total Liabilities, Funds & Surplus	<u><u>\$ 2,052,717.23</u></u>	<u><u>\$ 2,047,045.02</u></u>

EXHIBIT A

INCOME AND DISBURSEMENTS

April 1, 1971 to March 31, 1972

	Budget	Actual
INCOME		
From Securities		\$ 110,565.74
Convention Funds		5,028.92
Rent		2,900.00
Clark Fund—Mass. N. C. Union		750.00
Rice Fund—Library		2,000.00
TOTAL INCOME	<u>\$ 110,000.00</u>	<u>\$ 121,244.66</u>

DISBURSEMENTS		
Educational	\$ 67,450.00	\$ 68,280.00
Plant Operations	16,775.00	14,748.40
General School	13,250.00	13,663.72
Administrative Boards	5,935.00	5,769.82
Library	7,800.00	6,656.44
Other	8,750.00	5,342.61
Cambridge—Taft Fund	500.00	500.00
Interest to Funds	<u>700.00</u>	<u>743.05</u>
	<u>\$ 121,160.00</u>	<u>\$ 115,704.04</u>
Over Expended (Per Estimate)	11,160.00	
Income in Excess of Disbursements	<u>\$</u>	<u>\$ 5,540.62</u>

SURPLUS — GENERAL

Surplus Balance April 1, 1971	\$103,458.71
Add: Income	<u>5,540.62</u>
	\$108,999.33
Deduct:	
Addition to Rev. William F. Wunsch Fund	<u>1,000.00</u>
Surplus General Account (Exhibit A)	<u><u>\$107,999.33</u></u>

EXHIBIT B

BOARD OF MISSIONS

Since last report, the Board has held two meetings, one at Urbana immediately after Convention and one in Philadelphia on January 20th. We find the overall situation not radically changed in the course of the year, but moving steadily in expected directions.

To cite the primary exception first, Rev. Chungsun Lee has come to this country for a time, and is serving our Los Angeles Church, for reasons outlined in last year's report. He does plan to return in due time; and in the meanwhile the work is being capably carried on by Rev. Young K. Lee (no relation).

The new center in DeLand, Florida, is the home of an increasing number of activities, and seems to be fulfilling the hopes of the S. E. Association. Ernest Frederick travels regularly to Miami and West Palm Beach for services in addition to a busy schedule in DeLand.

As anticipated in the last report, the Board did find it necessary to increase the stipends of a number of its workers to compensate for the loss of value of the dollar. This does raise our budget but the amount expended divided by the number of able and devoted workers supported gives some idea of the shameful economy we must practice.

The Board is beginning to look with interest at developments in Ghana. For some years now, the Swedenborg Foundation has been flooded with re-

In Kwangju En Bo Chung continues the steady production of a magazine containing consecutive translations of *TCR* and *AR* into Korean. He continues also with his pastoral care for the group in Kwangju, and reports increasing interest in Swedenborg from various non-members.

Mr. Doi reports from Tokyo another extended trip visiting isolated members and small groups. At its January meeting, the Board took first steps toward arranging a visit to Tokyo by Yuzo Noda this coming winter, to help assess the advisability of Yuzo's succeeding Mr. Doi on the latter's retirement.

In the European field, Jack Hardstedt writes of his definite plans to retire at the close of this church year. As previously reported, there is no successor in sight. There is some lay leadership available, but no single individual has emerged who could give the time necessary to assume prime responsibility.

From Paris, Claude Bruley reports plans to publish a new edition of *Heaven and Hell* in French, several talks given to non-Swedenborgian groups, and another successful summer camp in Brittany.

Werner Schmidt continues his travelling, and his work on our behalf in the Freiburg area. His son Friedemann had an opportunity to visit SSR last winter, and is making definite plans for his theological training.

From Zurich, word comes that Friedemann Horn has found a capable assistant who can relieve him of many of the duties connected with publishing. This, we hope, will free him for the pastoral and scholarly activities in which he is so gifted.

There is no change in the Egyptian situation, and little to report from Guyana. In the Philippines, the long-standing property dispute seems virtually resolved. In Buenos Aires, Mr. Habegger works faithfully with his small group and cooperates actively with Tom Spiers in the preparation of Spanish editions of the Church literature.

The Vancouver Society reports having located a building that promises to fill their needs, and we await further news. Henry Reddekopp is as active as ever on his sizeable circuit, with increasing support from those he serves.

quests for literature from Ghana, mailing as many as 1,000 books per month. Recent personal contacts with Ghanaians seem to indicate that this represents a spontaneous and genuine interest. We are consulting with the appropriate boards in General Conference on this matter.

George F. Dole, Chairman

THE MESSENGER

During the fiscal year, the usual eleven issues were published, totalling 220 pages. This total, a ten-percent increase over last year, was unevenly distributed: only four "regular" issues of 16 pages, plus four 8-page issues, one 24, one 32, and the July-August Convention Issue of 68 pages. The Convention extravaganza, with 140 photographs including the full-color cover, produced and printed in less than a month after Convention, exceeded cost expectations by 100% or more, resulting in a financial crisis. A special appeal for funds, along with small issues during the fall, got the budget back on schedule. New production techniques have more than off-set the annual increase in

printing costs, so that a "regular" issue costs slightly less this year than it did last year. However, such elaborate issues produced in such a short time, will not be repeated in present planning.

There were three special "theme" issues. The June issue carried pre-prints from the *Convention Journal* of all advance reports submitted to the Convention, so that this news of the church's work could be shared with all church members, whether attending the convention or not. That plan is repeated in 1972, and is presently considered a regular policy. In January, a special issue was devoted to the Leadership Education Institute, with the L.E.I. Director, the Rev. Jerry Poole, as Guest Editor. In February, a special issue was devoted to The Environment.

The Messenger is printed by photo-offset by the Thomas Todd Company of Boston, with camera-ready copy composed and made-up in Convention's Central Office by Mrs. Gladys Baker, Mrs. Leona Freedman, and Miss Margaret Kirven.

Robert H. Kirven, Editor

BOARD OF EDUCATION

The Board of Education has held meetings in October, 1971, January, 1972, and May, 1972, under the chairmanship of the Rev. Edwin Capon. We have greatly missed the presence and stimulating participation of our long-standing member, Carolyn Blackmer, who has been unable to attend because of illness.

One great area of concern has been for the religious education of children. Our Sunday Schools have been declining in numbers of children attending, and many teachers are expressing need for help in making their work more effective. Last year the Board offered *Learning about Learning* Seminars for teacher training, under the direction of Mrs. Blackmer. These were well received in Fryeburg, Detroit, and New York. In an effort to continue offering help to the Sunday Schools, the Board has asked Marilyn Turley to survey the existing Sunday Schools to find out what needs are being expressed. Fifty-five questionnaires were sent out and 27 returns received. Copies of Mrs. Turley's report are available. It is our hope that the report will be discussed by those concerned with the field of religious education and that such discussions will lead to the exploration of new directions. The Board has asked Mrs. Turley, who is trained and experienced in the education of young children, to prepare a handbook on creative activity and also other methods of making religious education more effective. It is our plan to inaugurate a column in *The Messenger* devoted to news, ideas, goals of religious education, and the sharing of experience. Plans for a training conference are being developed for the coming year.

The Leadership Education Institute under the direction of the Rev. Jerry Poole completed a successful 10 day session in Fryeburg with 17 young people participating. Many of these participants wrote about their experience in the January issue of *The Messenger*. The Board feels that the LEI program represents a successful means of reaching the older young people in our church and has encouraged their interest in the church at an age when such interest often wanes. They experience, together with dedicated staff members and other young Swedenborgians from all over the country, what our church teachings mean in their lives. They develop a feeling of community and mu-

a book which is certain to be of great value to adult study groups. The book, entitled *The High Road to Love*, is an explanation of the doctrine of charity with application to everyday problems. Special emphasis is on a positive statement of the meaning of the Ten Commandments and modern ethics from the Swedenborgian viewpoint. Dr. Gutfeldt and Dr. Harvey will also conduct a review and evaluation of available material suitable for adult study with a view to considering what may further be done, and will utilize *Messenger* space to publicize the results of their study.

Perry S. Martin, Secretary

SPECIAL REPORT ON THE MOTION TO ESTABLISH A DAY CARE CENTER

TO: The General Convention

FROM: The Board of Education

At the 1969 Convention in Claremont, California, a motion was passed that Convention express its concern for the urban crisis by establishing a day care center. This subject was referred to the Board of Education for study.

The Board felt that such a center would best become an expression of concern of church members if it were to be undertaken by a local church with the financial backing of Convention. We contacted all the churches in Convention about the proposal. We were gratified at the large number of churches that discussed and replied to the proposal. Two affirmative replies were received. One was from the Rev. Rollo Billings in Colorado Springs, and one from the Rev. George McCurdy in Boston. The Board then wrote to these two ministers requesting that their churches study the feasibility of establishing day care centers in their general areas and report back to us. Shortly after this Mr. Billings left Colorado Springs, and no reply was ever received from the Boston church, though two follow-up letters were sent.

At our meeting on January 10, 1972, the Board concluded that there was no interest on the part of any of our churches in setting up a day care center.

tual caring which, because of the small numbers of young people in our churches, many have been unable to find in their home churches. For those who have had such a local group, the experience broadens to include others from instant areas. We feel that the program should be continually evaluated and open to suggestions. One of the reasons for its strength has been a gradually revolving staff and a continuous openness to change, which has encouraged the program to remain flexible and responsive to the changing needs of young people. It is unfortunate that the program has at times been misunderstood and criticized by those who do not have first-hand experience in it. We feel that a program which has tapped the resourceful enthusiasm and loyalty of our young people should be supported and encouraged by our adult church members.

Since the 1969 Convention, the Board of Education has been making efforts to implement the resolution on the establishment of a day care center. A special report on this subject is being made to the 1972 Convention and is found at the end of this report. The Board has also been concerned with the response-ability of the church for social action. Proposals for interest groups on social concern were made to the Convention Program Planning Committee.

Like many boards and committees of Convention, the Board of Education has felt that inadequate attention was being given to our goals and long-range planning. Meetings are often taken up with immediate decisions and actions. In January the Board held a two-day meeting with the faculty of the Swedenborg School of Religion and some LEI staff members to discuss how Swedenborgian doctrines affect the educational philosophy and goals of our church. Presentations by Dr. Calvin Turley and Dr. Dorothea Harvey stimulated our thinking and sharing. We became aware of the vastness of our subject and felt the need to continue working on it, with more time and more people becoming involved. Plans were made for a week-long post-Convention conference at Fryeburg, where new directions could be pursued. The conference under the direction of the Adult Work Committee was publicized in *The Messenger* and open to anyone who, at his own expense, would come and share in the effort. The response has been gratifying, and an attendance of about sixty is expected.

A member of the Board, Dr. Horand Gutfeldt, is preparing for publication

We considered the idea of the Board of Education undertaking such a project but it was our feeling that this activity would not come within the area of education with which the Board is charged.

We are, however, very much concerned with the field of social action and with the question of our response-ability to the human problems of this world. We believe that our response-ability lies in the area of educating church members about their response-ability to society. While all of religious education is at one level concerned with this question, we plan to work specifically in the following directions.

1. The education of small children and of parents and other adults who work with them. Ultimately much of what happens in the world is affected by the way children are brought up and taught.

2. Reaching church members through the pages of *The Messenger*, we hope to review some of the thinking that has already been done on social concern and to present contemporary thinking of those in the church who are presently concerned.

The urban crisis continues. Great numbers of people are inadequately fed and housed. An overwhelming proportion of those who receive welfare are unemployables, children and the elderly. Jobs for the poorly educated are both scarce and unrewarding.

If religion means love to the neighbor, the church cannot be unconcerned about urban problems. Some church members find ways to express their concern in their individual lives. The Board of Education suggests that while our church is not in position to undertake such a project as the development of a day care center, we should be making a constant effort to alert our members to their responsibility as citizens and as Swedenborgians toward the needs of other human beings in America and the rest of the world. The Board accepts responsibility for this educational task.

It is our hope that Convention will find some other way to give practical form to our sense of social responsibility. We would be happy to receive your ideas on ways to work toward that goal.

COMMITTEE ON AMENDMENTS

During the past year the Committee on Amendments has considered and reported on all matters referred to it by the General Convention and/or the General Council. Whenever possible suggested changes or amendments of the Constitution or By-Laws have been prepared in time so that they could be published in *The Messenger* prior to the Convention session at which they would come up for consideration and action.

Forster W. Freeman Jr.

David P. Johnson

Philip M. Alden, Chm.

NEW CHURCH PRAYER FELLOWSHIP

The Prayer Fellowship membership, which is renewed each year, now stands at 170 (48 of which are overseas) and Bulletins are also mailed to 35 ministers. Bulletins and Prayer Requests have been issued monthly except for July and August when Requests for Prayers are handed over to an "Emergency Crew." This year we have had two articles from ministers, Rev. Galen Unruh and Rev. Brian Kingslake, as well as contributions from Gwynne Mack and Carolyn Blackmer.

The Prayer Fellowship receives no financial support from Convention, but free-will offerings and donations continue to cover more than adequately our expenses, and will provide sufficient balance, it is hoped, for another publication in time for the Convention in Boston, June 1972.

A summary of expenses and receipts follows:-

May 1971 to April 1972			
Receipts		Expenditure	
From Donations		Paper & Stencils for Bulletins	\$24.50
—in 60 items	\$327.41	(work done voluntarily by	
From Sale of		Brian Kingslake)	
Literature	47.05	Mailing Bulletins	153.21

Board of Missions and also by some of these organizations. I have consequently definitely appointed for one year these lay leaders who have already been active, and appointed some others.

In my capacity of General Pastor, and accepting the kind invitation of the president of the South-West Section of the German Association (UNKD), I attended their annual assembly held this year at Radelfzell-Weiler (on the shore of Lake Constance). It is always comforting to notice how a small group of valiant people may work well and in harmony for the welfare of the Church in general.

THE REV. ANDRE DIACONOFF

During the past year I served as chairman of the meetings of the Executive Committee, and presided at the annual meetings of the Association. In May 1971 the annual meeting was held at the Good Shepherd Community Church in Des Plaines, Illinois. I have kept in touch with the ministers and churches, as well as with some of the New Church people living away from church societies. I had the happy experience of joining the Rev. Messrs. Richard and Robert Tafel in La Porte, Indiana, for some days of conference and spiritual renewal activity together with the church people there. This has been a year of inspiration and progress for the Good Shepherd Community Church in Des Plaines under the leadership of their new pastor, the Rev. Jaikoo E. Lee, whom we were happy to welcome again in the Association.

I am looking forward to a visit with the Church of the Open Word in Creve Coeur, St. Louis, Missouri, and to the annual meeting of the Association there this month of May 1972.

AUGMENTATION FUND COMMITTEE

This report covers the activity of the Fund during the fiscal year of Convention, from April 1, 1971 to March 31, 1972. In recent years the Fund has experienced a steady increase in income, which has enabled it to meet the increased calls upon it brought about by the rise in living costs. There has also

Much is distributed free, both within & beyond the N.C.)	Other Mailing	14.80
	Budgeted expenditure for Publication, approx.	200.00
From Gynne Mack:		
Royalties on "Talking With God"	IN HAND	32.58
50.63		-----
\$425.09		\$425.09

A new feature of the Prayer Fellowship activity is the wider sphere of interest, not only within the New Church overseas, but also in other denominations, where we have a steadily increasing number of members. Overseas interest within the New Church is growing especially in Australia and England; we have members also in South Africa, Nigeria, Norway, Sweden and Puerto Rico.

Marion Greene continues most efficiently to mail the Bulletins and to act as Treasurer.

Jill Kingslake, Director

REPORT OF GENERAL PASTORS

THE REV. ALFRED REGAMEY

In the report of a General Pastor in charge of a missionary field, it is rather difficult to separate what pertains of the activity depending on the Board of Missions, from what refers to the fulfillment of his duties as General Pastor.

As regards this, I tried my best to keep in close touch with the different organizations that are under my supervision, but the difficulty is that some of these organizations are working rather individually and in altogether different language each from the other.

During the year under report, a special attention has been devoted to the problem of the lay-leaders, in accordance with the desire expressed by the

been an increase in the valuation of investments as reported by the holder of Convention Funds.

For the fiscal year under consideration, ending March 31, 1972, the investment income amounted to \$65,871.59. Going back five years, the increase has been over \$14,000. During the same period, the distributions made by the Fund have increased to nearly as much.

For the fiscal year 1972, distributions by the Fund have been:	
For nine students	\$24,630.59
For twelve societies and Mission Board	25,325.85

Additional receipts of \$831.30, and expenses amounting to \$809.27, making net	Total \$49,956.35
Making income over disbursements	65,893.62

Surplus April 1, 1971	15,937.27
	91,990.34

	Total \$107,927.61

George Pausch, Secretary

DEPARTMENT OF PUBLICATION

The Board of Publication met at the home of the chairman on October 8-9, 1971, and on February 20-21, 1972. As a result of these meetings, and the homework of board members, the following publications are announced:

There Was A Man — The letters and papers of Dr. Howard T. Spoerl, edited by Paul B. Zacharias. The book is being published by The Christopher Publishing House and will be available in the fall of 1972.

Trailing Streams of Glory — A devotional booklet written and edited by Paul B. Zacharias. This will be available late this summer.

Swedenborgians See It This Way — A pamphlet on basic teachings of the church by Paul B. Zacharias. This is now in print and will be available at con-
tion.

Insights Into Heaven and Hell edited by Paul B. Zacharias. We are negotiating with Dr. Friedemann Horn of Zurich for the reprinting of this booklet in a new format.

Children in Heaven, a pamphlet by Ernest O. Martin, is being reprinted by the Swedenborg Book Center in Philadelphia. Thousands of copies have been distributed at the Wayfarers' Chapel.

We have compiled, published, and distributed an up-to-date catalog of Swedenborgian publications. A directory of Swedenborgian churches and book centers has also been published and distributed. An organizational chart of Convention is being prepared and will be available for distribution at convention time.

Through the recommendation of the board, and the approval of the General Council, a small A. B. Dick offset machine and a plate maker have been purchased for the central office of Convention. We are now able to print folders, pamphlets, directories, and catalogs inexpensively. We have duplicated association journals, ANCL journals, and religious education material. This equipment, and the staff of the central office, make it possible for us to expand our publishing activities in the service of the church.

The Rev. Dr. Robert H. Kirven continues to edit *The Messenger* with skill and devotion. The July-August 1971 convention issue was an impressive example of his work. It is our hope to increase the size of *The Messenger* issues and thus improve communication within the church.

Richard H. Tafel, Chairman

Reports of Associations

CANADA

The Church of the Good Shepherd in Kitchener is the only active congregation in the Canada Association. A number of isolated members scattered throughout the province still retain close ties with the New Church in Kitchener.

The Executive Board of the Canada Association meets twice yearly and carries on a number of useful programs for the church. This year the Association appropriated funds for the following purposes: an emergency loan fund, to be drawn upon by church members needing financial assistance; aid for Swedenborgian ministers in Canada to attend the annual Convention meetings; scholarships for young people desiring to attend L.E.I. sessions; to help defray expenses of reprinting the booklet, "Insights into Heaven and Hell"; sponsored a month long series of Sunday morning broadcasts over a local radio station; contributed \$500 for the uses of Convention; the writing and publishing of small booklet on "Marriage Love"; funds set aside for missionary purposes, advertising, mailings, etc.; \$1000 was also set aside for the

purpose of retaining a qualified local counsellor to work with the Church of the Good Shepherd for the coming year in a consultative capacity.

The second meeting of the Connecticut Association was held on Sunday afternoon, Sept. 26th at 4:00 P. M. The Rev. Clayton Priestnal conducted the worship service. The sermon topic was "A Sad Epitaph," and emphasized the importance of preserving the distinctive masculine qualities of men and the unique qualities of women.

A short business meeting preceded the worship service. The attendance was seventeen, almost three times the attendance at the spring meeting. It was voted to continue Sunday afternoon services.

A discussion of the sermon topic was followed by a coffee hour. This was especially pleasant because every seat was occupied. The meeting adjourned at 6:30 P. M.

The 1972 annual meeting will be held on Sunday, May 14th at 4:00 P. M.

Louise W. Lynn, Secretary

The Church of the Good Shepherd carries on a full and varied religious program throughout the year, including Sunday morning worship services, Church School classes for all ages, special seasonal programs throughout the year, a very active women's group, two local discussion groups that meet regularly, a monthly visit to the Study Group in Toronto, youth activities; bi-monthly "Birthday Parties" for the girls at a nearby Training School; the church building is used every Monday afternoon by a local women's group, meeting the needs of local under-privileged women.

During the year 1971 in the Canada Association, there were two baptisms, ten confirmations, five marriages and five funerals.

Paul Zacharias

CONNECTICUT ASSOCIATION

115 The Connecticut Association met twice in 1971. The meetings were held in New Haven at Center Church House, 311 Temple Street.

The first meeting was the annual meeting, held on Wednesday, May 19th at 11:00 A. M. The Rev. Clayton Priestnal of New York City conducted the worship service. There were six present. Mrs. Foster G. Woods conducted the annual meeting. The reports of the secretary and treasurer were accepted as read. The treasurer's report showed a balance on hand as of December 31, 1970 of \$1,868.55. The treasurer read two letters thanking the Association 1970 of \$1,868.55. The treasurer read two letters thanking the Association for its generous contribution to Urbana College—one from Roger Dean Paulson and the other from Dr. Paul Zehner.

Mr. Priestnal suggested we explore the possibility of a Sunday afternoon meeting as a solution to our attendance problem. It was voted to hold the fall meeting on Sunday afternoon, Sept. 26th at 4:00 P. M. A discussion period followed, led by Mr. Priestnal. It dealt with the general spirit of revolt in the world, its causes and possible outcome. The meeting was adjourned at 2:30 P. M.

THE ILLINOIS ASSOCIATION

The Illinois Association held its 124th Annual Meeting in May 1971 at the Church of the Good Shepherd in Des Plaines, Illinois, with the Rev. Andre Diaconoff presiding. Two meetings of the Executive Committee were held this same weekend, and one meeting in November 1971 at the Church of the Holy City in Chicago.

We lost the ministry of the Rev. William Woofenden of St. Louis as of September 2, 1971, but gained that of the Rev. Jaikoo Lee, who was welcomed to the Church of the Good Shepherd on November 1, 1971.

The Illinois Association continues to stress education. Dr. Dale Lange of the St. Paul Society, Chairman of the Education Committee, sent the following letter to our Association churches:

"SUBJECT: Education Sunday

February 27th has been set aside by the Association as Education Sunday this year. On that day we turn our thoughts, prayers, and worship toward education.

Traditionally, the worship service on Education Sunday has been directed toward the education of our youth through those institutions which are particular to our church. We remember especially the work of the church school, summer camps, the needs of our young adults who go on to college, the special efforts of Urbana College to provide a program of higher education, and the outstanding work of the Swedenborg School of Religion in the preparation of ministers.

Gifts to the churches on Education Sunday have been forwarded to the Treasurer of the Illinois Association for specific use in the support of education.

Our thoughts and prayers on this day, I believe, also should go beyond our own church. We must also remember and pray for the guidance of educators.

in all levels and areas of education that their efforts to provide a quality, useful and humanistic education will result in a world which is more appropriate to all who live in it."

The Illinois Association provided scholarships for two New Church students studying at Urbana College.

Cooperation with the Ohio Association continues, particularly in the area of the team ministry of the Rev. Richard H. Tafel, Jr., and the Rev. F. Robert Tafel, which has served the LaPorte Society once a month.

The Committee on Extension and Missionary Work was established under the chairmanship of the Rev. Jaikoo Lee, and has been working on updating our list of isolated and inactive members.

From the churches:

Chicago

The Chicago Society's most interesting events of the past year were the reading of religious books by different people who then reported on them; raising money to paint the hall stairway by "doing our own thing;" having holiday dinners at the Center, with everyone helping. The pastor's sermons, and the Alliance devotional sessions are taped to send to friends. Our young people gave very interesting reports on their period at Almont Summer Camp. The safe return of a serviceman from Korea was a joy. Though church attendance may not be large, our enthusiasm buoys us up, and we hope that we may continue to help those who need our help.

Des Plaines

Since the Rev. Jaikoo Lee began his work with us, we have seen the growing of the spiritual welfare of our church, and the initiating of new programs such as adult Sunday School class, activation of the Boy Scout movement, a young people's group, and a choir. Various organizations are functioning in the church: the Women's Guild, the Men's Club, and the Couples' Club. Two schools are renting two areas of the church building. We entertained the Illi-

St. Paul

Regular services were held throughout the church year. Our membership figures remain the same. The Rev. Diaconoff continues active in area and ministerial affairs, and we are trying, as a church, to be helpful to our neighbors in this urban-renewal setting. The Men's Club and the Women's Alliance meet regularly; conversational and doctrinal classes are held on Thursday afternoons at the Parish House. The Library is being re-catalogued, and new titles added. Three neighborhood groups use our Parish House facilities, and the latter also serve as a designated voting place. The Church supports actively the Association's project of higher education for young people. Our Sunday School program covers three classes for children and one for adults, and has special events during the year, such as the annual Christmas Pageant.

THE MASSACHUSETTS ASSOCIATION

As usual the Massachusetts Association held two meetings this year, the Annual Meeting in Cambridge in April, and the Fall meeting in Brockton in October. In the Spring the usual worship service which opens the meeting was omitted, since the program for the day was a most impressive worship service planned and carried out by a group of Leaguers from Detroit and Cleveland under the direction of Miss Ruth Brandau. This was a source of great joy and inspiration for all of us. There is much to be learned about worship and church music from our younger members! At the Fall meeting the Rev. Dr. Horand Gutfeldt reported on recent developments at Urbana College and the use of Swedenborg's teachings in various programs there.

Camp Blairhaven in South Duxbury is planning its fifteenth year of operation during the month of July. Mrs. Charles Benson of Elmwood is the Camp Director for the third year.

Swedenborg's Birthday in 1971 was celebrated in Boston under the sponsorship of the Northern Area Council by a talk by their minister, Mr. McCurdy, on "A Layman's Place in the Church," and in the Southern Area in Brockton with slides of the London Conference and other places in Europe shown by Mr. and Mrs. Frank N. Houghton.

nois Association in May 1971. The Junior League girls were hosts at the coffee hour on Mother's Day. August 16-20, Mrs. D. Davis directed a Vacation Bible School. Thanksgiving Day, the Rev. Lee held a "Pilgrim Breakfast Service" at the church. December 19 the Sunday School children had a party. Christmas Eve we attended the Rev. Lee's open house at the church, and then a candlelight service.

LaPorte

LaPorte Society, having no resident minister, is again being served on a once a month basis by the Tafel team ministers of Kemper Road Church, Loveland, Ohio. General Pastor Andre Diaconoff has visited LaPorte twice. Other services have been conducted by seven lay members, using sermons from *Our Daily Bread*. At the annual meeting in January, Ronald Mrozinski was elected president, succeeding Carl Messman who could no longer serve. Other officers re-elected, were Mrs. Robert Coffeen, Vice-President, Mrs. Robert C. Munger, Secretary, and J. E. Glanders, Treasurer. The Women's Alliance is active, but there is no Sunday School at present. The Society contributed to the Illinois Association Education Fund and cooperates with projects of Church Women United. With the support of the Illinois Association and Augmentation Fund, the Society continues steadfastly.

St. Louis

The Church of the Open Word continues in its pattern of traditional worship. Average attendance is 22 out of a membership of 34. The Alliance and Sunday School are active. Upon Bill Woofenden's resignation, we began searching for a new pastor and guest speakers. The following who responded were of great service through their interest, help, and dedication to the New Church; Ernest Martin, Eric Zacharias, Ray Guiu, Bob Kirven, Dorothea Harvey, John Billings. A week-end program was developed for all with special presentations on Saturday evening. Six lay people conducted worship on remaining Sundays. Interestingly, this program may resemble the service of much-discussed regional centers. A library and nursery were established as memorials to Gladys Dickinson and Laura Hageman respectively. The Alliance sponsored an Art Fair, and collection for a needy family. Five days a week, an independent nursery was operated at the church.

A series of six Sunday evening discussion meetings was held in Elmwood under the sponsorship of the Southern Area Council during Lent. The general purpose of the programs this year was to help us gain an understanding of our own faith by hearing from representatives of several other faiths as we explored new trends and meanings in Lent.

The New Church *News* has continued publication twice a year under the editorship of Mr. Rafael M. J. Guiu, and is always a strong uniting force, and a means of keeping us aware of activities within the Association.

The Women's Alliance has held meetings as usual in various locations with the theme for the year being "The Doctrine of Use." The usual donations have been made to our camps, hospital and migrant chaplaincy and other charities.

The Boston Society has an active Adult Discussion Group which meets once a month at different members' homes. The past year its topic of discussion was "The New Jerusalem and Its Heavenly Doctrines." The Ladies' Aid meets twice monthly and carries on an active program for the Senior Citizens of Beacon Hill. Palm Sunday was Homecoming Sunday with a special service and a family meal afterwards. The traditional Christmas Eve service and party was attended by about 150 members and friends. The Annual Harvest Fair, in which all the Association churches take part, was most successful.

The Bridgewater Society, under the leadership of its new minister, is very active with a large Sunday School, Ladies' Sewing Circle, Study Group and King's Daughters meeting regularly.

The Brockton Society has continued its usual pattern with an active Sunday School, two women's groups—the Ladies' Circle and the NTO's. Both groups contribute regularly to the needs of the church, the Circle provided financing for the soloist all year and for an instrumental quintet at Christmas and Easter, and the NTO's providing bulletins, and various other special needs. The latter group are studying Kingslake's *Aqueduct Papers* as a means of introducing some of its non-New Church members to our teachings, and of re-

freshening the memories of the rest. Some lively discussion has ensued, and all are finding it most interesting. Community activities have included support of the Massachusetts and Greater Brockton Councils of Churches and the use of the vestry by the Red Cross Bloodmobile.

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Johanna Locke, Secretary

Yarmouthport which is active only in the summer is served by the Rev. Clayton S. Priestnal of New York.

The bookrooms of the Massachusetts New Church Union have been the center for a discussion group led by Rafael Guiu, and have taken an active part in the *Boston Globe* Book Fair, as well as serving as a center for anyone interested in Swedenborg. There are frequent visits from passers-by and college students in the area.

At the Annual Meeting in 1971 the Rev. George D. McCurdy was re-elected President, Mr. Clarence L. Mic

President, Mr. Clarence L. Mitchell as Vice-President and Mrs. Alan W. Farnham as Secretary.

George D. McCurdy, President
Dorothy B. Farnham, Secretary

MICHIGAN ASSOCIATION

The Annual Meeting of the Michigan Association was held at the Church of the Holy City in Detroit, Michigan on September 26, 1972.

The following officers were elected:

President	Mr. Delmar Anderson
Vice-President	Mr. John Locke
Treasurer	Mr. Wilfred C. Locke
Secretary	Mrs. Johanna Locke
Trustees	Mrs. Eunice Hamilton, Mrs. Elizabeth Harder and Mr. Glenn Ross (Deceased)

Association agreed to loan the Almont New Church Assem-
blage ten acres of land adjoining their present property.

\$200 be contributed to the Pausch
adjourned at 2:15 P. M.

MIDDLE ATLANTIC ASSOCIATION

The Middle Atlantic Association holds an annual meeting in October. For several years we have held this meeting at lunchtime and used the remaining hours together for a spiritual renewal experience.

Last October we met for a mini-retreat (Friday evening through Saturday afternoon) in the Church of the Holy City, Wilmington, Delaware. Our theme was "Joy in the Lord" and our leaders were the Rev. Messrs. Kingslake, Laakko and Tafel. Those from out of town were housed in the homes of the host members.

On this occasion we had teenagers, young adults, as well as those over thirty in attendance. To list the program followed does not express the personal experience which our members find very rewarding. We are now looking forward to our Spring Retreat, Memorial Day week-end, at Drayton Manor.

The Baltimore Society continues its activity without the leadership of a minister. Regular Sunday morning worship services are conducted by laymen of the Church. They are especially indebted to the Rev. Clayton Priestnal and the Rev. Richard H. Tafel who have served them by administering Communion and officiating at weddings and/or funerals.

Although their Sunday School has almost ceased activity, the Adult Class continues under the able guidance of Milton Honemann.

At a recent service, instead of a sermon, Dr. Mary Carman Rose, Professor of Theology of Goucher College, gave an address which was well received.

The members look forward with patience and hope to the time when they shall be able to be of wider use in the community and to their own people, some of whom they know are meeting similar experiences.

The Philadelphia Church was host to the World Day of Prayer Service for their center city area in March 1971.

Church Women United held a Mission Institute in the Philadelphia Parish House. The attendees divided into groups to explore ways to cope and find personal identity in this age of technology. The Rev. Richard H. Tafel was leader of one of these groups and at similar meetings held in other parts of the city during the week.

This Palm Sunday twelve young people were confirmed and welcomed into membership. Twenty-two persons have joined the Church this year by confirmation or transfer of membership.

The Washington Society has a Prayer Group which meets on alternate Tuesday evenings. A free-wheeling Discussion Group, called "The Roving Group," met bi-weekly and for some time a "Commitment Group" led by Frank Bell met on Thursday evenings at the church.

Four of their members have entered the Swedenborg School of Religion: Dick and Polly Baxter, and Russell and Marguerite Viau.

Their Church Sanctuary was used for a Healing Meeting conducted by Brother Mandus of England, and by the Spiritual Frontiers. The upstairs hall has been used by a local Yoga group for classes, and the downstairs hall is used by the Headstart program.

Doris W. Tafel, Secretary

NEW YORK ASSOCIATION

In reporting on the New York Association of the New Church at our Annual Meeting, our President, Mr. C. Corey Mills, stressed the activities of its members and the continuing trusteeship of the Board. We are in a good financial position but from now on the income we have been receiving from the Brooklyn Society Fund will go to Convention. One thing that has claimed our attention this past year has been the sale of the Riverhead Cemetery to the locally owned cemetery of Riverhead, a stipulation being that existing headstones of former members of the Riverhead Society be repaired and set upright. This transaction was consummated by the untiring efforts of the Rev. Harold B. Larsen and Mr. Merrill Dobbins.

THE OHIO ASSOCIATION

OFFICERS:

President: Mr. Charles M. Townsend
V. Pres.: Mr. Peter D. Toot
Sect'y.: Mrs. Frances A. Boyle
Treas.: Mr. Thomas B. Zehner

The Ohio Association held its Annual Meeting in the historic Glendale, Ohio, Church, October 8-10, 1971.

The Rev. and Mrs. Ernest O. Martin were our guests for this occasion and Mr. Martin favored the members with an enlightening address as to the state of the New Church.

Five of the six societies of the Ohio Association are active, with either resident ministers, or lay leaders, or operate with a combination of lay leaders and visiting ministers.

At its Annual Meeting, several substantial financial contributions were voted for the benefit of projects within and without the Association, for instance: Almont Assembly—\$520.00; New Church *Messenger*—\$200.00; Kemper Road Project—\$2,400.00; Urbana College—\$1,000.00; Young People's Fund for attendance at Almont and L.E.I. sessions—\$300.00; Supplement of salary of three ministers within the Ohio Association—\$1,200.00.

In order to have a better financial future, it was voted to increase our per capita tax to \$3.00 per year per member. It was previously \$1.00 per year.

At our Annual Meeting further consideration was given the Case Study for the church's future, which was presented in the Convention issue of *The Messenger*. Members were encouraged to submit their views to the Central Office on this subject.

At this writing, the Pittsburgh and Cleveland churches are planning a possible joint ministry, with an emphasis on missionary work in the area of

Mr. Larsen continues to lead the Orange Society which is maintaining a stable membership and has had a very active season. The Women's Auxiliary in Orange raised over \$300 from various sales and donations of which a considerable part was sent to the Rev. Obed Mooki's church in South Africa. The play "Everyman" was given at the church under the direction of Mr. Sabol. Sixteen teen-agers from his class took part and it was well received. The Orange church is most happy to have the services of Mrs. Wallace, their organist, and of Mr. Vincent Profita, baritone, in providing excellent music at Easter and on special occasions as well as the weekly service.

The Women's Alliance, made up of members of the New York and Orange Societies held two meetings during the year and continue to support the Grand Alliance with dues to their sustaining fund and contributions to the Mite Box.

In New York there was much activity. The Rev. Mr. C. S. Priestnal besides conducting the Adult Class every Sunday morning, held two series of discussion groups. He has prepared six sermonettes for NBC-TV used as opening and sign-off messages and he is currently presenting the Protestant segment of the Hour of Faith over WHN. Mrs. Virginia Branstom has again this year moderated a series of TV half-hour programs over station WOR under the aegis of the Council of Churches on the subject of *The Changing Role of Women in the Church*. The most prominent guest was Dr. Cynthia Wydel, President of the National Council of Churches.

In cooperation with the New York Society and the Swedenborg Foundation, the New York Association has underwritten a seminar of four sessions offered to the clergy of the city and given at the Union Theological Seminary. The subjects were the Four Doctrines with expositions given by members of the faculty of the Swedenborg School of Religion. Most recently the New York church has opened its library as a reading room three times a week and as a preparation for those volunteering to staff the library we held a Communications Workshop on techniques of listening to and interpreting the questions of strangers. To conclude, our Association feels that though few in number we are doing all possible to further the Lord's New Church here on earth.

Margaret S. Sampson, Secretary

Northwest Pennsylvania and Northeast Ohio, where isolated groups and individuals continue to request a supply of Swedenborg literature, especially of the Pittsburgh Church, which conducted a campaign some years ago in this area, under the guidance of Rev. Leon LeVan. Both Cleveland and Pittsburgh societies enjoy adult class doctrinal studies and traditional worship services with lay leaders and visiting ministers.

The Urbana Society's activities are constant and led by lay leaders and the Rev. Dr. Horand K. Gutfeldt. They are encouraging more and more college student involvement in their activities.

The Kemper Road Community Church, in Loveland, Ohio, with its team ministers, Revs. Richard H. Tafel and F. Robert Tafel, emphasizes its enlarging of community involvement and its Wedding Chapel.

The Glendale Society with its lay leader, Mr. James Zehner, enjoys traditional worship services and hosted the Annual Meeting of the Ohio Association in October, 1971, for the first time in this century.

The Indianapolis, Indiana Society's activities have been hampered by illness among its members.

Our young people have attended both Almont New Church Assembly and the session of L.E.I. held in Maine last September. We have had students at Urbana College and look forward to more there in the future.

Our Annual Meeting for 1972 will be held at Urbana.

Frances A. Boyle, Secretary

PACIFIC COAST ASSOCIATION

The Association met September 2 to 5, 1971, hosted by the San Francisco Society. Friday and Sunday meetings were held in the San Francisco church, and Thursday and Saturday meetings were held in the El Cerrito Church. The 1972 meeting is scheduled for Los Angeles. The San Francisco church con-

tinues its usual activities; highlights have been the annual Marriage Sunday, attended by many of the couples married in the church, and the Thanksgiving service at 3:00 P. M. followed by turkey dinner at 4:00 P. M., with 34 present; an offering of \$48 was taken for "Meals for Millions." The names of couples married in the church are listed in each monthly bulletin, and the bulletin sent to them—290 last year. The choir presented Saint Saens' Christmas Oratorio on December 5th.

El Cerrito is continuing as best they can without a minister, with activities as usual. There was a beautiful candle-light service on Christmas Eve at 11:00 P. M. Fun night February 25th, had as admission charge any item for the rummage sale.

San Diego rejoices in their new minister and his wife. He preaches three Sundays a month, and the other Sundays are Laymen Sundays, when a group of laymen take turns in the pulpit. Especially active are the Thread Twisters, with meetings twice monthly. Sunday School every Sunday and Empathy Training Tuesday and Friday evenings make a busy week. "Garden Parties" are held at the church for the purpose of keeping the grounds in good order.

Riverside is served two Sundays a month by the Rev. John Spiers, retired, and lay people provide the sermons the other Sundays. A Tuesday evening class in the Writings is led by Alice Sechrist and Ron Block. Sunday School is active, the Women's Alliance inactive. Social affairs consist in pot luck lunches or refreshments after services.

Los Angeles is enjoying a full program under Rev. Chungsun Lee. A brief resume of his practical sermons is often printed in their bulletin. A Thursday evening *Arcana* Class has been started. The Sunday School held its usual Christmas pageant on December 19th and this year it was enriched by the Wayfarer's Chapel choir. The Stitch and Study group continues its monthly meetings and aid to the church. The pastor has held some meetings in homes of members who live in neighboring cities, all part of the large Los Angeles parish area. The church library is open three days a week.

Tafel was called to serve the Chapel as its resident minister. He assumed his duties as of January 6, 1972. A word of appreciation is extended to the Rev. Messrs. Andre Diaconoff, Ivan Franklin, John Spiers, and Rollo Billings who filled in so capably from July through December. The staff continues, as in the past with Annella Smith as Business Manager; Jess Fernandez as landscape gardener; Clara Condit in the office; Lucille Fullerton, office and visitors center attendant; E. B. Denning, lay leader, visitors center attendant and wedding attendant; Raymond Fullerton, usher, wedding attendant and maintenance; Eldon Smith, lay leader, wedding attendant and maintenance; John C. Santschi, wedding attendant and office; and Gary Russell, part-time maintenance.

The Executive Committee of the Board of Managers has had several meetings with architects, Lloyd and Eric Wright, during the year to further plan the Bible Panorama scheduled to open in late summer, 1972, in the visitors center building.

The A cappella choir, under the leadership of Dorothy Simpson, has taken part in the worship services and helped out during special services. They presented a concert for the San Diego Swedenborgian Church on Sunday, April 25th, 1971, and the Los Angeles Society on Christmas Sunday, December 19th, 1971. They presented their annual Christmas Advent Vesper on December 5th, followed by a pinata party for all the children who attended. On Sunday afternoon, February 6th, Dorothy Simpson presented a piano concert as a benefit for the Junior Blind of the Los Angeles area.

The groundbreaking ceremony for the Robert L. Young Memorial Stream took place on Saturday afternoon, February 12th. Since then the maintenance staff has spent a great deal of time getting the stream built in time for the dedication service which has been scheduled for Sunday, June 18th, immediately following the morning worship service.

During the year numerous groups such as the Jobs Daughters, Girl Scouts, members of the YMCA day camp groups, and women from the Convention of the Southern Baptists have visited the Chapel for special services or to attend regular worship services. The members of the Portuguese Bend Home

Temple City remains small, but faithful, meeting in the home of their secretary in Pasadena.

Portland sold their large church edifice, and in the trade received a small church building at 3830 S. E. 62nd St., where they have been meeting, but they feel a building is too much for their small group to maintain, so want to sell this building and meet in the homes of the members.

Bellevue continues their regular Pastoral Counseling and Group Therapy programs, which include workshops and retreats. They continue paying monthly visits to MacNeill Island Federal Penitentiary. They were asked to present a six-week course in Marriage by a group of nine Catholic parishes.

Wayfarers' Chapel is in our area, and has been served since January by the Rev. Harvey Tafel and a staff of ten persons.

Split Mountain Camp holds a two-week session on the Kern River, thanks to a hard-working Camp Committee.

Alice Van Boven, Secretary

WAYFARERS' CHAPEL

The Wayfarers' Chapel was saddened by the death of its resident minister, The Rev. Robert Loring Young. On the 22nd of June, 1971, Bob entered into the fuller life of usefulness in the Spiritual World. He will long be remembered by friends, staff and "wayfarers" for his energetic spirit and loving concern. As a memorial, not so much to Bob but for a dream he held dear, a Memorial Stream is being built on the hillside opposite the Chapel. There future "wayfarers" may be refreshed in body and spirit, which so characterized the way Bob felt about the Wayfarers' Chapel.

The fiscal year just ended, April 1971, through March 1972, has been a busy one at the Wayfarers' Chapel. In June, the Rev. Calvin Turley completed his doctorate program, and joined the faculty of the Swedenborg School of Religion. He had joined the Chapel staff on a part-time basis in September, 1969. Because of the death of the Rev. Robert L. Young, the Rev. Harvey A.

Owners Association meet the first Tuesday of each month and the local members of the Girl Scout Mothers Group meet one Thursday forenoon per month, both using the facilities of the visitors center building

The annual special services—the meal in the Upper Room on Palm Sunday afternoon, Easter Sunrise and several hourly worship services in the Chapel on Easter Day, Thanksgiving Day Service, Christmas Advent Meditation Vesper, Christmas Eve Midnight Service, Christmas Day Carol Service and the New Year's Communion Service of Re-dedication, were all well attended. The Ritual of Re-dedication for the New Year is symbolized by the written commitment of character reformation and is observed as wayfarers place their individual resolutions upon a burning brazier in the chancel. This service was held on January 9th, 1972, which was the first Sunday that the Rev. Harvey A. Tafel was in the Chapel pulpit. This service was followed by a reception during the afternoon hours for the Rev. and Mrs. Tafel in the visitors center building. A number of the local clergy, their families, and many peninsula residents took this opportunity to meet the Tafels.

During the year, approximately 436,165 wayfarers visited the Chapel and grounds. Seventy-eight countries besides the United States and Canada were represented by visitors. There were 65 baptisms, 5 memorial services, and 485 couples were married at the Wayfarers' Chapel with approximately 15,000 guests attending the weddings. The annual income was approximately \$98,000 and the operating and capital expenses were just over \$98,200. Approximately 575 paper back volumes of Swedenborg's works and collateral volumes and 1731 pamphlets were distributed to wayfarers from the visitors center. Each month 500 copies of Our Daily Bread are distributed.

The Chapel grounds are open to the wayfaring public seven days a week from 11:00 A. M. to 4:00 P. M. There are worship services every Sunday morning and over 3500 wayfarers have attended these services.

Rev. Harvey A. Tafel, Resident Minister
Irving McCallum, Chairman Board of Managers

SOUTHEAST ASSOCIATION

SOUTHEAST ASSOCIATION MEETING AT SWEDENBORG HOUSE, DELAND, FLORIDA



The Annual Meeting of the Southeast Association was held April 15-16 at Swedenborg House in DeLand, Florida. Members were present from Georgia, Carolina and many parts of Florida. The guest speaker was Dr. Robert Kirven, editor of *The Messenger*, who spoke on recent developments in the Church.

ST. PETERSBURG: This society reports that it has held services on 50 Sundays out of 52, and that a monthly doctrinal class was conducted at Bradenton for members living in the Sarasota area. A series of well-advertised weekly lectures was given during the winter season by the Rev. Leon LeVan as a part of the church's outreach effort. A new Sunday School has been organized and many improvements have been made to the church's physical plant.

The Rev. Leslie Marshall remains active with the Board of Missions' Stamp Outlet which recently filled its 146,000th. order for stamps. Work is also continuing on reducing the six-volume Potts Concordance to one volume.

SWEDENBORG HOUSE, DELAND: The new regional center known as Swedenborg House has seen a busy year. Once again the Annual Association meeting was held there and accommodations were provided for many members from distant points. Under the guidance of the Rev. Ernest Frederick, a planning conference, a number of retreats and other meetings have been held during the year for local as well as isolated members. Services are conducted each Sunday as well as a Sunday School for local youngsters. Also from time to time isolated members and many young people come down for a weekend or longer to take part in the activities of the center. Sundays, after the morning service, an adult group meets for study and discussion. Swedenborg House is open the year around and is available for the use of all Convention members and activities, and it is looking forward to increasing its usefulness as a regional center in the future.

Regular monthly meetings are held at West Palm Beach and Miami, and isolated members are served through visits by the Rev. Ernest Frederick as the need arises.

Herbert Young, Secretary

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The Women's Alliance has held meetings as usual in various locations with the theme for the year being "The Doctrine of Use." The usual donations have been made to our camps, hospital and migrant chaplaincy and other charities.

The Boston Society has an active Adult Discussion Group which meets once a month at different members' homes. The past year its topic of discussion was "The New Jerusalem and Its Heavenly Doctrines." The Ladies' Aid meets twice monthly and carries on an active program for the Senior Citizens of Beacon Hill. Palm Sunday was Homecoming Sunday with a special service and a family meal afterwards. The traditional Christmas Eve service and party was attended by about 150 members and friends. The Annual Harvest Fair, in which all the Association churches take part, was most successful.

The Bridgewater Society, under the leadership of its new minister, is very active with a large Sunday School, Ladies' Sewing Circle, Study Group and King's Daughters meeting regularly.

The Brockton Society has continued its usual pattern with an active Sunday School, two women's groups—the Ladies' Circle and the NTO's. Both groups contribute regularly to the needs of the church, the Circle provided financing for the soloist all year and for an instrumental quintet at Christmas and Easter, and the NTO's providing bulletins, and various other special needs. The latter group are studying Kingslake's *Aqueduct Papers* as a means of introducing some of its non-New Church members to our teachings, and of re-

Yarmouthport which is active only in the summer is served by the Rev. Clayton S. Priestnal of New York.

The bookrooms of the Massachusetts New Church Union have been the center for a discussion group led by Rafael Guiu, and have taken an active part in the *Boston Globe* Book Fair, as well as serving as a center for anyone interested in Swedenborg. There are frequent visits from passers-by and college students in the area.

At the Annual Meeting in 1971 the Rev. George D. McCurdy was re-elected President, Mr. Clarence L. Mic

President, Mr. Clarence L. Mitchell as Vice-President and Mrs. Alan W. Farnham as Secretary.

George D. McCurdy, President
Dorothy B. Farnham, Secretary

MICHIGAN ASSOCIATION

The Annual Meeting of the Michigan Association was held at the Church of the Holy City in Detroit, Michigan on September 26, 1972.

The following officers were elected:

President	Mr. Delmar Anderson
Vice-President	Mr. John Locke
Treasurer	Mr. Wilfred C. Locke
Secretary	Mrs. Johanna Locke
Trustees	Mrs. Eunice Hamilton, Mrs. Elizabeth Harder and Mr. Glenn Ross (Deceased)

The Michigan Association agreed to loan the Almont New Church Assembly funds to purchase sixteen acres of land adjoining their present property.

A motion was made and passed that \$200 be contributed to the Pausch Matching Scholarship Fund. The meeting was adjourned at 2:15 P. M.

MIDDLE ATLANTIC ASSOCIATION

The Middle Atlantic Association holds an annual meeting in October. For several years we have held this meeting at lunchtime and used the remaining hours together for a spiritual renewal experience.

Last October we met for a mini-retreat (Friday evening through Saturday afternoon) in the Church of the Holy City, Wilmington, Delaware. Our theme was "Joy in the Lord" and our leaders were the Rev. Messrs. Kingslake, Laakko and Tafel. Those from out of town were housed in the homes of the host members.

On this occasion we had teenagers, young adults, as well as those over thirty in attendance. To list the program followed does not express the personal experience which our members find very rewarding. We are now looking forward to our Spring Retreat, Memorial Day week-end, at Drayton Manor.

The Baltimore Society continues its activity without the leadership of a minister. Regular Sunday morning worship services are conducted by laymen of the Church. They are especially indebted to the Rev. Clayton Priestnal and the Rev. Richard H. Tafel who have served them by administering Communion and officiating at weddings and/or funerals.

Although their Sunday School has almost ceased activity, the Adult Class continues under the able guidance of Milton Honemann.

At a recent service, instead of a sermon, Dr. Mary Carman Rose, Professor of Theology of Goucher College, gave an address which was well received.

The members look forward with patience and hope to the time when they shall be able to be of wider use in the community and to their own people, some of whom they know are meeting similar experiences.

The Philadelphia Church was host to the World Day of Prayer Service for their center city area in March 1971.

In September, Church Women United held a Mission Institute in the Philadelphia Parish House. The attendees divided into groups to explore ways to cope and find personal identity in this age of technology. The Rev. Richard H. Tafel was leader of one of these groups and at similar meetings held in other parts of the city during the week.

This Palm Sunday twelve young people were confirmed and welcomed into membership. Twenty-two persons have joined the Church this year by confirmation or transfer of membership.

The Washington Society has a Prayer Group which meets on alternate Tuesday evenings. A free-wheeling Discussion Group, called "The Roving Group," met bi-weekly and for some time a "Commitment Group" led by Frank Bell met on Thursday evenings at the church.

Four of their members have entered the Swedenborg School of Religion: Dick and Polly Baxter, and Russell and Marguerite Viau.

Their Church Sanctuary was used for a Healing Meeting conducted by Brother Mandus of England, and by the Spiritual Frontiers. The upstairs hall has been used by a local Yoga group for classes, and the downstairs hall is used by the Headstart program.

Doris W. Tafel, Secretary

NEW YORK ASSOCIATION

In reporting on the New York Association of the New Church at our Annual Meeting, our President, Mr. C. Corey Mills, stressed the activities of its members and the continuing trusteeship of the Board. We are in a good financial position but from now on the income we have been receiving from the Brooklyn Society Fund will go to Convention. One thing that has claimed our attention this past year has been the sale of the Riverhead Cemetery to the locally owned cemetery of Riverhead, a stipulation being that existing headstones of former members of the Riverhead Society be repaired and set upright. This transaction was consummated by the untiring efforts of the Rev. Harold B. Larsen and Mr. Merrill Dobbins.

THE OHIO ASSOCIATION

OFFICERS:

President: Mr. Charles M. Townsend
V. Pres.: Mr. Peter D. Toot
Sect'y.: Mrs. Frances A. Boyle
Treas.: Mr. Thomas B. Zehner

The Ohio Association held its Annual Meeting in the historic Glendale, Ohio, Church, October 8-10, 1971.

The Rev. and Mrs. Ernest O. Martin were our guests for this occasion and Mr. Martin favored the members with an enlightening address as to the state of the New Church.

Five of the six societies of the Ohio Association are active, with either resident ministers, or lay leaders, or operate with a combination of lay leaders and visiting ministers.

At its Annual Meeting, several substantial financial contributions were voted for the benefit of projects within and without the Association, for instance: Almont Assembly—\$520.00; New Church *Messenger*—\$200.00; Kemper Road Project—\$2,400.00; Urbana College—\$1,000.00; Young People's Fund for attendance at Almont and L.E.I. sessions—\$300.00; Supplement of salary of three ministers within the Ohio Association—\$1,200.00.

In order to have a better financial future, it was voted to increase our per capita tax to \$3.00 per year per member. It was previously \$1.00 per year.

At our Annual Meeting further consideration was given the Case Study for the church's future, which was presented in the Convention issue of *The Messenger*. Members were encouraged to submit their views to the Central Office on this subject.

At this writing, the Pittsburgh and Cleveland churches are planning a possible joint ministry, with an emphasis on missionary work in the area of

Mr. Larsen continues to lead the Orange Society which is maintaining a stable membership and has had a very active season. The Women's Auxiliary in Orange raised over \$300 from various sales and donations of which a considerable part was sent to the Rev. Obed Mooki's church in South Africa. The play "Everyman" was given at the church under the direction of Mr. Sabol. Sixteen teen-agers from his class took part and it was well received. The Orange church is most happy to have the services of Mrs. Wallace, their organist, and of Mr. Vincent Profita, baritone, in providing excellent music at Easter and on special occasions as well as the weekly service.

The Women's Alliance, made up of members of the New York and Orange Societies held two meetings during the year and continue to support the Grand Alliance with dues to their sustaining fund and contributions to the Mite Box.

In New York there was much activity. The Rev. Mr. C. S. Priestnal besides conducting the Adult Class every Sunday morning, held two series of discussion groups. He has prepared six sermonettes for NBC-TV used as opening and sign-off messages and he is currently presenting the Protestant segment of the Hour of Faith over WHN. Mrs. Virginia Branstion has again this year moderated a series of TV half-hour programs over station WOR under the aegis of the Council of Churches on the subject of *The Changing Role of Women in the Church*. The most prominent guest was Dr. Cynthia Wydel, President of the National Council of Churches.

In cooperation with the New York Society and the Swedenborg Foundation, the New York Association has underwritten a seminar of four sessions offered to the clergy of the city and given at the Union Theological Seminary. The subjects were the Four Doctrines with expositions given by members of the faculty of the Swedenborg School of Religion. Most recently the New York church has opened its library as a reading room three times a week and as a preparation for those volunteering to staff the library we held a Communications Workshop on techniques of listening to and interpreting the questions of strangers. To conclude, our Association feels that though few in number we are doing all possible to further the Lord's New Church here on earth.

Margaret S. Sampson, Secretary

Northwest Pennsylvania and Northeast Ohio, where isolated groups and individuals continue to request a supply of Swedenborg literature, especially of the Pittsburgh Church, which conducted a campaign some years ago in this area, under the guidance of Rev. Leon LeVan. Both Cleveland and Pittsburgh societies enjoy adult class doctrinal studies and traditional worship services with lay leaders and visiting ministers.

The Urbana Society's activities are constant and led by lay leaders and the Rev. Dr. Horand K. Gutfeldt. They are encouraging more and more college student involvement in their activities.

The Kemper Road Community Church, in Loveland, Ohio, with its team ministers, Revs. Richard H. Tafel and F. Robert Tafel, emphasizes its enlarging of community involvement and its Wedding Chapel.

The Glendale Society with its lay leader, Mr. James Zehner, enjoys traditional worship services and hosted the Annual Meeting of the Ohio Association in October, 1971, for the first time in this century.

The Indianapolis, Indiana Society's activities have been hampered by illness among its members.

Our young people have attended both Almont New Church Assembly and the session of L.E.I. held in Maine last September. We have had students at Urbana College and look forward to more there in the future.

Our Annual Meeting for 1972 will be held at Urbana.

Frances A. Boyle, Secretary

PACIFIC COAST ASSOCIATION

The Association met September 2 to 5, 1971, hosted by the San Francisco Society. Friday and Sunday meetings were held in the San Francisco church, and Thursday and Saturday meetings were held in the El Cerrito Church. The 1972 meeting is scheduled for Los Angeles. The San Francisco church con-

tinues its usual activities; highlights have been the annual Marriage Sunday, attended by many of the couples married in the church, and the Thanksgiving service at 3:00 P. M. followed by turkey dinner at 4:00 P. M., with 34 present; an offering of \$48 was taken for "Meals for Millions." The names of couples married in the church are listed in each monthly bulletin, and the bulletin sent to them—290 last year. The choir presented Saint Saens' Christmas Oratorio on December 5th.

El Cerrito is continuing as best they can without a minister, with activities as usual. There was a beautiful candle-light service on Christmas Eve at 11:00 P. M. Fun night February 25th, had as admission charge any item for the rummage sale.

San Diego rejoices in their new minister and his wife. He preaches three Sundays a month, and the other Sundays are Laymen Sundays, when a group of laymen take turns in the pulpit. Especially active are the Thread Twisters, with meetings twice monthly. Sunday School every Sunday and Empathy Training Tuesday and Friday evenings make a busy week. "Garden Parties" are held at the church for the purpose of keeping the grounds in good order.

Riverside is served two Sundays a month by the Rev. John Spiers, retired, and lay people provide the sermons the other Sundays. A Tuesday evening class in the Writings is led by Alice Sechrist and Ron Block. Sunday School is active, the Women's Alliance inactive. Social affairs consist in pot luck lunches or refreshments after services.

Los Angeles is enjoying a full program under Rev. Chungsun Lee. A brief resume of his practical sermons is often printed in their bulletin. A Thursday evening *Arcana* Class has been started. The Sunday School held its usual Christmas pageant on December 19th and this year it was enriched by the Wayfarer's Chapel choir. The Stitch and Study group continues its monthly meetings and aid to the church. The pastor has held some meetings in homes of members who live in neighboring cities, all part of the large Los Angeles parish area. The church library is open three days a week.

Tafel was called to serve the Chapel as its resident minister. He assumed his duties as of January 6, 1972. A word of appreciation is extended to the Rev. Messrs. Andre Diaconoff, Ivan Franklin, John Spiers, and Rollo Billings who filled in so capably from July through December. The staff continues, as in the past with Annella Smith as Business Manager; Jess Fernandez as landscape gardener; Clara Condit in the office; Lucille Fullerton, office and visitors center attendant; E. B. Denning, lay leader, visitors center attendant and wedding attendant; Raymond Fullerton, usher, wedding attendant and maintenance; Eldon Smith, lay leader, wedding attendant and maintenance; John C. Santschi, wedding attendant and office; and Gary Russell, part-time maintenance.

The Executive Committee of the Board of Managers has had several meetings with architects, Lloyd and Eric Wright, during the year to further plan the Bible Panorama scheduled to open in late summer, 1972, in the visitors center building.

The A cappella choir, under the leadership of Dorothy Simpson, has taken part in the worship services and helped out during special services. They presented a concert for the San Diego Swedenborgian Church on Sunday, April 25th, 1971, and the Los Angeles Society on Christmas Sunday, December 19th, 1971. They presented their annual Christmas Advent Vesper on December 5th, followed by a pinata party for all the children who attended. On Sunday afternoon, February 6th, Dorothy Simpson presented a piano concert as a benefit for the Junior Blind of the Los Angeles area.

The groundbreaking ceremony for the Robert L. Young Memorial Stream took place on Saturday afternoon, February 12th. Since then the maintenance staff has spent a great deal of time getting the stream built in time for the dedication service which has been scheduled for Sunday, June 18th, immediately following the morning worship service.

During the year numerous groups such as the Jobs Daughters, Girl Scouts, members of the YMCA day camp groups, and women from the Convention of the Southern Baptists have visited the Chapel for special services or to attend regular worship services. The members of the Portuguese Bend Home

Temple City remains small, but faithful, meeting in the home of their secretary in Pasadena.

Portland sold their large church edifice, and in the trade received a small church building at 3830 S. E. 62nd St., where they have been meeting, but they feel a building is too much for their small group to maintain, so want to sell this building and meet in the homes of the members.

Bellevue continues their regular Pastoral Counseling and Group Therapy programs, which include workshops and retreats. They continue paying monthly visits to MacNeill Island Federal Penitentiary. They were asked to present a six-week course in Marriage by a group of nine Catholic parishes.

Wayfarers' Chapel is in our area, and has been served since January by the Rev. Harvey Tafel and a staff of ten persons.

Split Mountain Camp holds a two-week session on the Kern River, thanks to a hard-working Camp Committee.

Alice Van Boven, Secretary

WAYFARERS' CHAPEL

The Wayfarers' Chapel was saddened by the death of its resident minister, The Rev. Robert Loring Young. On the 22nd of June, 1971, Bob entered into the fuller life of usefulness in the Spiritual World. He will long be remembered by friends, staff and "wayfarers" for his energetic spirit and loving concern. As a memorial, not so much to Bob but for a dream he held dear, a Memorial Stream is being built on the hillside opposite the Chapel. There future "wayfarers" may be refreshed in body and spirit, which so characterized the way Bob felt about the Wayfarers' Chapel.

The fiscal year just ended, April 1971, through March 1972, has been a busy one at the Wayfarers' Chapel. In June, the Rev. Calvin Turley completed his doctorate program, and joined the faculty of the Swedenborg School of Religion. He had joined the Chapel staff on a part-time basis in September, 1969. Because of the death of the Rev. Robert L. Young, the Rev. Harvey A.

Owners Association meet the first Tuesday of each month and the local members of the Girl Scout Mothers Group meet one Thursday forenoon per month, both using the facilities of the visitors center building

The annual special services—the meal in the Upper Room on Palm Sunday afternoon, Easter Sunrise and several hourly worship services in the Chapel on Easter Day, Thanksgiving Day Service, Christmas Advent Meditation Vesper, Christmas Eve Midnight Service, Christmas Day Carol Service and the New Year's Communion Service of Re-dedication, were all well attended. The Ritual of Re-dedication for the New Year is symbolized by the written commitment of character reformation and is observed as wayfarers place their individual resolutions upon a burning brazier in the chancel. This service was held on January 9th, 1972, which was the first Sunday that the Rev. Harvey A. Tafel was in the Chapel pulpit. This service was followed by a reception during the afternoon hours for the Rev. and Mrs. Tafel in the visitors center building. A number of the local clergy, their families, and many peninsula residents took this opportunity to meet the Tafels.

During the year, approximately 436,165 wayfarers visited the Chapel and grounds. Seventy-eight countries besides the United States and Canada were represented by visitors. There were 65 baptisms, 5 memorial services, and 485 couples were married at the Wayfarers' Chapel with approximately 15,000 guests attending the weddings. The annual income was approximately \$98,000 and the operating and capital expenses were just over \$98,200. Approximately 575 paper back volumes of Swedenborg's works and collateral volumes and 1731 pamphlets were distributed to wayfarers from the visitors center. Each month 500 copies of Our Daily Bread are distributed.

The Chapel grounds are open to the wayfaring public seven days a week from 11:00 A. M. to 4:00 P. M. There are worship services every Sunday morning and over 3500 wayfarers have attended these services.

Rev. Harvey A. Tafel, Resident Minister
Irving McCallum, Chairman Board of Managers

SOUTHEAST ASSOCIATION

SOUTHEAST ASSOCIATION MEETING AT SWEDENBORG HOUSE, DELAND, FLORIDA



The Annual Meeting of the Southeast Association was held April 15-16 at Swedenborg House in DeLand, Florida. Members were present from Georgia, Carolina and many parts of Florida. The guest speaker was Dr. Robert Kirven, editor of *The Messenger*, who spoke on recent developments in the Church.

ST. PETERSBURG: This society reports that it has held services on 50 Sundays out of 52, and that a monthly doctrinal class was conducted at Bradenton for members living in the Sarasota area. A series of well-advertised weekly lectures was given during the winter season by the Rev. Leon LeVan as a part of the church's outreach effort. A new Sunday School has been organized and many improvements have been made to the church's physical plant.

The Rev. Leslie Marshall remains active with the Board of Missions' Stamp Outlet which recently filled its 146,000th. order for stamps. Work is also continuing on reducing the six-volume Potts Concordance to one volume.

SWEDENBORG HOUSE, DELAND: The new regional center known as Swedenborg House has seen a busy year. Once again the Annual Association meeting was held there and accommodations were provided for many members from distant points. Under the guidance of the Rev. Ernest Frederick, a planning conference, a number of retreats and other meetings have been held during the year for local as well as isolated members. Services are conducted each Sunday as well as a Sunday School for local youngsters. Also from time to time isolated members and many young people come down for a weekend or longer to take part in the activities of the center. Sundays, after the morning service, an adult group meets for study and discussion. Swedenborg House is open the year around and is available for the use of all Convention members and activities, and it is looking forward to increasing its usefulness as a regional center in the future.

Regular monthly meetings are held at West Palm Beach and Miami, and isolated members are served through visits by the Rev. Ernest Frederick as the need arises.

Herbert Young, Secretary

Is conquest or invasion moral? President Kennedy thought that by sending soldiers to Southeast Asia he would contain the war in that place. President Nixon said the other evening that if this invading action were not stopped, any little country would be able to invade another with the help of a large country.

Of course our country can not police the world. But our president got us into this war. It looks to me as though it would not be right for us to pull out now and leave these people to the mercy of the communists. Our pulling out would not stop the North Vietnamese killing the South Vietnamese.

Have you (and other readers) not read the books by Dr. Dooley about the communists in Vietnam and how he helped evacuate people from the north to the south so they would not have to be under communist rule? Have you not read the many articles about the maiming and otherwise torturing of the South Vietnamese by the Vietcong and other communists?

If your neighbor were being murdered and called for help, would it be immoral to go to his aid, especially if one might have to kill the attacker?

When I attended the Boston New Church many years ago, the young people studied the Ten Commandments. "Thou shall not kill" did and does not mean that nothing should be killed. Evils should be killed: evil animals, insects, germs, etc. evil tendencies, evil acts, etc. Of course, when you are fighting a war, not all the "good guys" are on one side and all the "bad guys" on the other. So, many innocent people are going to be killed. But a larger number will be killed by these people who want to rule the world.

Who is wanting to prolong this war anyway? Why don't the "doves" go to the people who are responsible for the invasion and tell them what is immoral? It looks to me as though the communists are greatly encouraged by remarks made by Americans in their favor, and all the protest marches and rallies. They feel that there will be a big "blow up" in the United States if they hold out a little longer and their conquest will be successful.

Katharine B. Swiger

West Alexander, Pa.

Dear Sir:

The statement of the "Ecumenical Witness Conference on Indochina" (*The Messenger* February

1972) is an obvious distortion of fact and, in part untrue. I am not at all surprised to find that "600 Protestants, Catholics, and Jews" have accepted the statement, but it does surprise me greatly that a member of the New Church found that mere political conference "a deeply moving religious experience," and that an article of this kind has been published in the official organ of the Convention.

The contents of the "Statement" is a long indictment against the government of the U.S.A., with only one short sentence concerning communist atrocities. We do not question some of the faults of the American government (which government is blameless?) but its faults are quite different from those mentioned in the "statement" . . .

Who is responsible for the failure of the Paris peace negotiations, America or North Vietnam? The Communist's demands for total American military withdrawal is tantamount to total surrender, and is in itself quite untenable.

The "statement" names the Thieu government in Saigon "unrepresentative." Can you name a single government under Russian and Red Chinese domination which is representative? Is Brezhnev or Mao representative? Have the *peoples* of Russia and China found a political solution "for themselves?" What else is the goal of the U.S. foreign policy but the "right of any people to self-determination?"

Is it moral to enjoy the right of self-expression and at the same time to denounce one's own government which protects this right and the freedom of its people and strives for the freedom of the entire world?

"To seek the will of God" and "to be faithful to God" (as the participants of the conference indicated they wished to do), means to seek the Lord's Truth and to be faithful to it. But in the "statement" one finds only distortions of the truth in favor of the Communists, and that is worse than unjust and immoral. Their "inspiration of Biblical revelation" is mere words, because there is not one reference from the Word. There are many wars mentioned in the Bible, but nowhere is there encouraged a false peace. On the contrary it is said: "To everything there is a season. . . a time to kill,

and a time to heal, . . . a time of war and a time of peace." (Eccles. 3:1 to 8) . . .

It is painful to read how a New Church man has been misled by communist propaganda. Those who know the Communist's theory and practices, as I do, and who love freedom, will and must support the just cause and efforts of the U.S. government in Indochina with all their strength.

R. Grava

Randallstown, Md.

Dear Sir:

As a life-long member of the New Jerusalem Church, I have taken great interest in the writings of Swedenborg even though I have seldom had the privilege of attending church services.

Utah is a Mormon state, but through various avenues we have discovered a few readers of Swedenborg, so we organized a little reading club which meets at my home for the purpose of reading his writings. We haven't missed a single week now for over three years. I have written Galen Unruh about our group and Mr. Young visited us and conducted our meeting once but we were and are greatly disappointed that we haven't ever received any mention of our efforts in any New Church publication. It seems to us *The Messenger* could give us a little "write-up" and let the New Church people of Massachusetts and California know a faithful group is "carrying on" in Utah. We have read: *Apocalypse Revealed*, and *The Spiritual Life* and *The Word of God* as a supplement, and are now about to finish Volume III of *Arcana Coelestia*, with *Heaven and Hell* as our supplement. There were nine members, one of whom passed into the Spiritual Life last month, but the remaining eight are diligently reading on, for we are sure that would be as our loved one wishes it.

Della Unruh Felkner

Salt Lake City, Utah

Dear Sir:

Every one that loves the Lord's New Jerusalem Church is increasingly saddened, as the Crown of all churches becomes smaller and smaller, with pews being less filled.

We humbly offer a cause for this, with a remedy, for the Lord has illustrated us how to succeed. The two of us, (husband and wife team) from the Lord, are reaching from one to three hundred people a

week. We go from house to house, also forming little groups on certain days in one home, then reading the Bible in the letter, but explaining it from the spiritual sense of the Word, from prayer. If any one asks where do you get that, they are referred to I Cor. 12:8, also I Cor. 2:14.

We are not trying to set up a standard church building. We are bringing the church to the people, those that are blind, maimed, and sick, and to those that wish a spiritual and physical healing from the Lord, through the laying on of hands, that is, through coming to the Lord all the way, and obeying His commandments. And the Lord performs a miracle in every home. We take no money. For the state of the world has now come to pass, where the poor cannot afford to go to a church.

Everyone receives the Lord through us in this manner, for we have no stumbling blocks before them, such as other names of men and other books than the Word.

The key of success is this—go to the Lord in genuine repentance, become reborn, continue in this without end from the Lord, and for His sake; then allow the Lord to catch one on heavenly fire.

Our success from the Lord has been in the way that we have been illustrated from the Lord, namely, to read the Word in the letter to the people, both white, black, and brown, thus explaining it in the spiritual sense, as though this is the common practice (which it is not). We find that with all men who are looking to the Lord, the Lord is able to enlighten them and help them to confirm His Divine truth.

This age is fast coming to a close. The world needs a crash-course on religion and salvation that is true. The New Church now desperately needs to train evangelists, each in his own district to bring the truths of heaven to the people. The church is not doing this enough. We are failing the Lord, and we are going to be judged, or held responsible, in the next world for what we know and do not do.

If we can do it here, every one that genuinely loves the Lord will do likewise, from the Lord. But this requires that one lay down his life for his friends. John 15:13–16.

With hope and affection—

Evangelists, Dorothy and Edwin Herrick

1972 APPLICATION FOR CAMP BLAIRHAVEN

Campers name _____ Sex ____
Home Address _____ Phone _____
Previous camp experience ____ If so, where _____
Child's age _____ September 1972 _____
Weeks planning to attend _____
Parent or Guardian _____
Home address _____ Phone _____
Business address _____ Phone _____
In my absence please contact:
Name _____ Relationship _____
Address _____ Phone _____

Session I children 8-10 July 2 to July 15

Session II children 11-13 July 16 to July 29

Camp fee is \$35.00 per week per camper

Please enclose the \$5.00 registration fee (Non-Refundable)

I give permission for my child to attend Camp Blairhaven.

Parent or Guardian Signature _____

Are any of your friends planning to attend and do you wish additional applications? ____ If so, how many ____

Make checks payable to Camp Blairhaven and send with application to:

Jane G. Benson, Director
Camp Blairhaven
139 Summer Street
East Bridgewater, Mass. 02333

ALMONT SUMMER SCHOOL

Dates for the 1972 Summer Session of the Almont Summer School have been set for July 30 through August 13.

This promises to be a most interesting year at Almont. Rev. George McCurdy, Superintendent, will be with us the full two week period, assisted by Mr. Walter Orthwein who is now a student at the Theological School. Rev. Brian Kingslake plans to share lectures the first week and will be followed the second week by a new visitor to Almont, Rev. Frank Rose, General Church minister from Preston, Ontario.

An excellent program is being planned, and you will enjoy seeing the new building which is nearing completion; also, the recently acquired seventeen acres of land adjoining our present property.

It is desirable that applications for attendance be forwarded to Mrs. Helen Keith, 34121 Burton Lane, Livonia, Michigan 48154, as soon as possible after receipt of the Almont Bulletin.

FRYEBURG NEW CHURCH ASSEMBLY

1972 Session

The Assembly exists to promote the understanding and living of Christian life according to the principles revealed in the theological Writings of Emanuel Swedenborg. We invite all, regardless of background, to join us in this effort, asking only the will to participate fully and freely.

The setting helps. We look across toward the White Mountains, with the Saco River flowing by. The cabins are tucked away under the white pines; and August, with its warm days and cool nights, is as good a time as there is to be there.

Our theme this year is, "Favorite Passages from the Writings." Each lecturer is being asked to choose those sections made to order for shedding light on life. We hope to duplicate these for advance reading, so that the speakers will be free to explore in depth. We hope for maintaining both variety and enthusiasm in this way.

The faculty will include George Dole, Brian Kingslake, Bob Kirven (subject to other commitments) Harold Larsen, George McCurdy, and Bill Woofenden. George McCurdy will serve as advisor to the young people, and we hope to add a few more names to this list by the time the session begins.

As has long been the case, the formal part of the program will be largely restricted to the morning hours, leaving a good deal of time free. So what really makes a "good session" is very largely the people who come. You are not asked simply to be an audience for a series of speakers, but to bring your own understanding and affection, to be your best self. It is not simply doctrine that makes the church, but a life in keeping with it.

The Assembly will open with supper on August 5, and close with dinner (midday) on August 27. We hope you can be with us for as much of this time as possible.

For reservations, write Mrs. George F. Dole, 77 Otis Street, Newtonville, Mass. 02160. After July 1, write Mrs. Dole at Wayne, Maine, 04284.

WE LOOK FORWARD TO SEEING YOU
(but we can't unless you come)

George F. Dole

Doctor of Humane Letters

CAROLYN BLACKMER RECEIVES HONORARY DEGREE FROM URBANA COLLEGE

At the Annual Commencement exercises on June 4, Mrs. Carolyn Blackmer received an honorary Doctor of Humane Letters Degree from Urbana College. 142 students were graduated to the Bachelor's Degree in the ceremony, and an Honorary Bachelor of Arts was awarded to U. C. Bursar, Miss Thelma Haddix, retiring after nineteen years on the college staff.



CAROLYN BLACKMER LEADING A DISCUSSION GROUP.

Well-known in Convention for many activities, including years on the L.E.I. Committee and Staff, and currently as a member of Convention's Board of Education and Board of Managers of the Swedenborg School of Religion, Mrs. Blackmer was described in the Urbana Commencement program as follows:

Few people have known Urbana College as well as Mrs. Carolyn A. Blackmer, first recipient of an honorary doctorate from Urbana College. Alumna, former faculty member and administrator, president's wife and member of the Board of Trustees, her wisdom and guidance have proven to be a steady and constructive influence on the college during the past several decades.

Mrs. Blackmer began her association with the institution in 1913 when she attended the Academy Preparatory School at the then Urbana University. She graduated from Urbana Junior College in 1918 and after receiving a degree from Ohio State University she returned to teach at Urbana from 1921 to 1924. She married the Rev. Franklin H. Blackmer in 1924 and while her husband was serving as president of Urbana College from 1927 to 1932 she was Director of nursery and primary classes at a cooperative school in Urbana. She continued her educational pursuits and received a master's degree from Harvard University in 1950.

After an absence of some years, she returned to Urbana as Dean of Studies and instructor in psychology from 1958 to 1964. In 1955 she was appointed to the Board of Trustees of Urbana College, a post she has since held continuously.

An active member of the Swedenborgian Church, she has held several important positions within the General Convention and has written extensively about the Church and its philosophy. The Rev. Mr. and Mrs. Blackmer reside in Bath, Maine.

Hospitalized and seriously ill, Mrs. Blackmer could not attend the Commencement in Urbana, so the degree was received by her daughter, Mrs. (Alice) C. Wickham Skinner. Mrs. Skinner told of her mother's long association with the college, the church, and the whole teaching-learning enterprise, and quoted Mrs. Blackmer as saying:

I have strangely mingled feelings of both pride and humility in accepting this honor: pride in the college that it has come to the point in its development when honorary degrees are a fitting recognition of whatever contributions have been made toward its growth; and humility in my all-too-poignant recognition of how much I owe to this dearly loved school for my own education.

In presenting the degree, Urbana College President Paul A. Zehner spoke of her contributions to the Urbana College educational philosophy. He made particular mention of her conceptions of *education* — as the work of actualizing the potential of individual students — and of *knowledge* — as being diverse yet inter-related.

In a paper written this spring, *Swedenborg and the Future of Urbana College*, a statement of purpose written by request for the Board of Trustees, Carolyn Blackmer set forth this philosophy of Education in more detail. Copies of that statement are available to readers of *The Messenger* on request (please send name, address and Zip Code), and a few excerpts follow here.

The source of the founders' vision for the new college was Swedenborg's doctrine about the potentials within human beings and the ways in which these could be made actualities for everyone, thus opening a new form of society. These ideas were not vague utopian generalities; they were spelled out in specifics that related them to education. Swedenborg had not written his volumes on concepts of education as such, but he had worked out a scientific methodology, a psychological theory and revolutionary philosophic assumptions without which educational concepts remain groundless. In all his theological writings he emphasized the necessity for the freeing of minds from prejudice and arbitrarily-imposed authority. There could be no bright and promising future unless people could learn how to think for themselves, and make their choices freely and rationally.

After a great deal of physiological research into the structure and processes of the nervous system and the brain, [Swedenborg] concluded that the *ground* of all forms of our knowing is in the spontaneous immediacy of feeling. We are not aware of this level of our minds' operation so it may be said to be unconscious. Its active presence however, allows us to make an intuitive response to stimuli that is discretely different from instinctual reaction that we

share to some degree with animals. It allows for a deeper, more complex emotional response. It is the source of creativity, and therefore the potential for all forms of intelligence. . . .

If a student learns how to get in touch with this source of his creativity and intelligence, he can invite and renew spontaneity for himself without waiting for a teacher to do it for him. . . . He is capable then of all the qualities he needs for active learning: more reliable observation of data, and skill in abstracting constants for framing hypotheses. Without such psychological stimuli from his own mind he can hardly be expected to teach himself in independent study.

.....
The relatedness of all subjects of the liberal arts curriculum has never been convincingly established, certainly not for students who bear the full weight of the problem. . . . The highly specialized vocabularies that spring from different basic concepts and methodologies in each field not only place barriers between departments but keep communication limited to unproductive generalizations about the educational task common to all. . . . Realizing that all forms of thought and feeling have their inception in unconscious levels of the mind, Swedenborg looked for the roots of logical thought from deeper sources than verbal language patterns that Aristotle had used. He found them in the innate sense of form and order that is ultimated in every level and kind of knowledge: in sense-perception and concept-formation. Form allows for relationships of many kinds, and the recognition of these multi-form, many-levelled relations is the basis of logic of a non-Aristotelian variety. This is an ultra-modern thought-form that needs to be taken into account in all fields of study. For communication between disciplines, it is an invaluable tool. Here is another area in which Urbana could make an invaluable contribution.

THE THIRTY GREEN VOLUMES

*A Series on the Writings of Swedenborg
by Brian Kingslake*

10. "Spiritual Space Travel"

The last monograph running through Swedenborg's *Arcana Coelestia* is on the spirits and inhabitants of the planets and earths in the starry heaven. Swedenborg himself published it later as a separate volume: "*The Earths in the Universe*."

I must confess that I find it quite impossible to reconcile Swedenborg's account of life on the various planets in our solar system with what the scientists are telling us about them. Can we really believe that there are fields of grain and fertile valleys and woodlands, and men, women and children like ourselves, on Mercury, Venus, Mars, Jupiter and Saturn? In all honesty I cannot do so, at least not in any literal way. (Swedenborg knew nothing of Uranus, Neptune and Pluto.)

Consider *Jupiter*. If our astronauts ever get to Jupiter, they will find they weigh three hundred

1970 Revisited

WORLD ASSEMBLY COMMEMORATIVE BOOK NOW AVAILABLE

From London comes a handsome memorial edition of proceedings of the 1970 World Assembly. *New Church World Assembly*, 79 pages, hard-cover, with a gold-stamped jacket, is artistically produced and contains a number of illustrations, as well as the texts of major addresses to the Assembly.

The contents include the address from the opening worship, delivered by the Rev. Obed Mooki of South Africa; three addresses on "Our Hopes, our Problems, and our Policies," by Convention President Martin, General Church Bishop Pendleton, and Conference President Vickers; three addresses on the theme, "The Lord God Jesus Christ Reigns," three sermons preached at services of the Holy Supper, closing remarks by the Rev. Othmar Tobisch, and a words-and-pictures tour of Swedenborg's London. Mr. Tobisch's remarks include the words that so many quoted in *The Messenger's World Assembly Issue*, as a summation of the Assembly and a memorial to Mr. Tobisch: "A glow will remain with us for ever."

New Church World Assembly will be on sale at Convention in Boston, and can be purchased by mail for \$3.00 from:

**The Swedenborg Press
Box 143, Madison Square Station
New York, New York 10010**

times their earth weight (say 25 tons!) which will certainly hamper their movements, if not crush them to death. Owing to the terrific gravity, and the intense cold (-220 °F.) the atmosphere is probably liquified into a deep ocean completely covering the surface of the planet. Yet Swedenborg says Jupiter is thickly populated by human beings very like ourselves, with large, round, smiling faces. The soil, he says, is fertile, producing fruit and grain; there are forests containing wild horses. The houses are made of wood, and it seems they have coal fires and chimneys, like in 18th century Europe, as reference is made to sooty chimney-sweepers. (A. D. 8846: E. U. 79)

Unlike Jupiter, *Venus* is hot, with a temperature, according to our astronomers, of 885 °F. (well above the temperature of molten lead.) The atmospheric pressure is 90 times that of our earth. Yet here also, Swedenborg tells us, there are people, some good and some bad. *Mercury* has no atmosphere at all, yet Swedenborg tells us that the inhabitants have oxen and cows, like ours only

smaller, the size of deer. On *Saturn* the atmosphere consists of methane gas and ammonia; yet here also, says Swedenborg, there are people, who feed on fruit and vegetables, and wear "coarse skins" to protect themselves from the cold—which would undoubtedly be necessary, since scientists tell us the temperature of Saturn is about 250° F.!

What are we to make of all this? Are we to write off Swedenborg's "Earths in the Universe" as utterly false and ridiculous, and tell people not to read it? By no means! It is a work of rare psychological insight; it is doctrinally informative and spiritually uplifting; in fact, it is one of Swedenborg's most charming productions. All one has to do, in approaching the book, is to remove from one's mind any idea that the planets referred to by Swedenborg have any relation to those we read about in the astronomy textbooks. Suspend your scientific judgment! Think of his planets, if you like, as being from some other star. Swedenborg states that there are over a hundred thousand inhabited earths in the universe, and no astronomer is in a position to question this! Read the book in its own light, not in the light of science, and you will find it quite fascinating and very rewarding.

Here is a unique account of spirits from different parts of God's universe, who, though basically resembling the spirits from our earth, nevertheless have different customs and manners of living and worship. It has the same kind of appeal to me as a traveller's account of the tribal customs of some remote peoples of, say, New Guinea or the Solomon Islands. It is a study in Cosmic Anthropology! It even contains passages of great poetical beauty, as, for example, the description of the flame and the bird given in connection with the inhabitants of Mars. (A.C. 7620-2; E.U. 94) Read it for yourself!

Space travel in the spiritual world is achieved by temporarily changing one's state into alignment with the state of the people or spirits one wishes to visit. Normally the time element does not enter, as time is not measurable in the spiritual world; but Swedenborg had the yardstick of earth time, since he was living in a physical body as well as having the freedom of the skies; so he was able to tell us that it took him so many hours or days to reach such-and-such a planet—meaning, of course, the spirits from that planet, who, like all spirits, continue to occupy the environment of their home earth for at least a while after death. Through the

eyes of these spirits he could usually see into their earth, where he witnessed some interesting scenes.

On one such journey he was accompanied by a famous preacher from our earth (identified in the *Spiritual Diary* as Dr. Scriverius of Stockholm.) After ten hours of travel, they reached an earth so far away that our sun looked only like a distant star in the sky. The inhabitants of this earth regularly spoke with spirits, so Swedenborg and his companion had no difficulty in conversing directly with people actually living there. He speaks of one particular girl who was very beautiful, dressed in a simple garment with a tunic hanging gracefully behind her and brought up over her arms; she had a chaplet of flowers on her head. For Scriverius it was a case of "love at first sight;" he took her by the hand and spoke affectionately to her, but she, perceiving that he was not from her earth, hurried away. This upset him so much that Swedenborg had difficulty in holding him back from following her; and even after they had moved on, his shadow still remained where his thoughts were! (A.C. 10, 754; E. U. 162.)

The final paragraph of the whole *Arcana* (10,837; E.U. 178) tells how young men of a distant earth choose their wives. On certain specified days the marriageable girls, who are normally kept at home, are taken to a "wedding house" and made to stand behind a low partition, with bare breasts and face showing. The young men are then admitted, and if one sees a girl whose face attracts him, he takes her by the hand, and if she is willing he leads her to a nuptial chamber, and she becomes his wife. If any young man does not see a girl who suits him in one wedding house, he goes to another, until he is lucky.

The doctrinal instruction contained in the work under review bears largely on the laws governing life in the spiritual world, and also on the position occupied by various kinds of spirits and angels in the *Grand Man*. Spirits from Mercury are always wandering about the universe trying to acquire knowledge of ideas: they occupy the faculty of memory of things abstracted from what is material. Spirits from Venus are complementary to the Mercurians, for they constitute the faculty of memory of things material. (When spirits from Mercury join spirits from Venus, there is a sudden "strong operation" or increase of influence, which Swedenborg felt.) Those from Mars occupy the region of the brain between the cerebrum and the cerebel-

lum; and so on. There is a great deal of subtle psychological probing here.

My main reason, however, for recommending the study of "Earths in the Universe" is because of its uplifting effect on the reader. As we read it, we begin to realize, with shame, how dreadfully materialistic we earthlings are. Only in our world is there widespread ignorance of heaven, and a general lack of interest in the spiritual life. Though there are evil people reported on one side of Venus (delighting in cruelty and rapine, like many in our world), and some not-too-god elsewhere among the planets, only on our earth are there world wars, tyrants struggling for domination, widespread swindling, whole races exterminated. One gets the general impression that all the other inhabitants of the solar system, especially those in Mars and Jupiter, are so far advanced spiritually that by comparison we earthlings are coarse and gross and almost insane.

Those in Mercury "have contempt for bodily and earthly things; they care only for spiritual things, which will make them happy to eternity." In Mars the people are of a celestial disposition, like the members of the Most Ancient Church on earth before the Fall. "Everyone lives content with his own goods and with his own honor, as everyone loves his neighbor." Those in Jupiter "desire no more than the necessities of life. It never enters their heads to covet the possessions of others.

HUMAN LIFE

by Paul A. H. Schleiff

In contemplation of the fact that it is extremely difficult for the majority of the people to understand the realities of human life, we may wonder which of the many good news in the teachings of Emanuel Swedenborg would impress a person more than any others. We all have the feeling that life is our own. This sensation is implanted by the Lord in the freedom of our will and in the rationality of our understanding. The Lord never takes it away from anybody because it is needed to make us act as from ourselves and to distinguish our life from that of mere animals. Nevertheless, that feeling is not our own, for life flows into us from the Lord and from good spirits as well as evil spirits.

People will be amazed when this fact is mentioned because they never doubted their own impression that the life in them is their own. They will not

Thefts and plundering they call horrible—against human nature. They are inexpressibly sweet and gentle; their lives are full of tranquility and delight; sincerity and modesty beam from them." The people of Saturn are upright and modest; they "would rather die than be seduced from worship of the Lord." They have little solicitude about food and clothing, and make light of their physical bodies, knowing they will live forever after death.

"Earths in the Universe" has the same kind of wholesome effect on the reader spiritually, that books such as More's *Utopia*, Butler's *Erewhon*, and Morris's *News from Nowhere*, have socially, but without the satire. Read it and see for yourself!



JAMES S. ZEHNER

DEMOCRAT

STATE LEGISLATURE

**63rd
DISTRICT
GREEN
COUNTY**



**XENIA
FAIRBORN
YELLOW SPRINGS
CEDARVILLE
BEAVERCREEK**

Campaigning for state office in this election year is Jim Zehner—son of Tom and Henrietta Zehner of Pittsburgh, graduate of Urbana College, frequent preacher at the Swedenborgian Church in Glendale, Ohio, a teacher and—hopefully—soon an Ohio State Legislator.

believe the truth, unless their attention is called to the world beyond nature and they begin to realize that their life on earth is only a beginning and that it will continue in the spiritual realm.

Their ignorance comes from their unwillingness to believe in the actuality of the spiritual world, of heaven, of hell, of the existence of the Infinite Creator of both worlds. They do not realize the duality of their own personality. They do not know that they have a spirit which consists of spiritual substances and is adjoined to and governs their body as long as they live on earth. There is a tendency to disregard the testimonies of the numerous witnesses who wrote the books of the Bible and of the writings of others whose eyes were opened to look into the world of spirits, the most enlightened of which was Emanuel Swedenborg. Their publications are regarded as fantasies and illusions by all who refuse to lift their minds beyond the limits of material things.

On the contrary, a man who clearly begins to apprehend the fact that life flows in from the Lord and also from spirits who are constantly present with him, will observe in the higher regions of his mind that there are spiritual sources who influence his ideas, intentions, and consequent actions. He has the rational faculty to see in his understanding what is good, what is evil, what is true, what is false. The attempt of finding out in his mind what causes him to think and act—if carried on sincerely and honestly—will disclose to him how much of his life is influenced by evil spirits. It will show him that goodness and neighborly love are not the leading principles of his life.

As soon as he is so far, he has arrived at the point of making the most important decision of his whole life and being. As he realizes that everything evil and untrue flows in from evil spirits

whom he has admitted into his life, he can repent his unwise choice and desire to turn away from these sinister forces. He can pray to the Lord and implore for His help so that he may be freed from their obsession and control. Immediately his supplication will be granted and his freedom to do good will be restored. The consciousness that evil and false thoughts and suggestions do not come from himself but from infernal spirits will never leave him and he will have peace and confidence in the Lord's providential protection.

In all decisions and dealings of his future life, he will have the freedom and the power to reject the suggestions of the evil, for he will see that the Lord never leaves him alone but keeps his mind open and guides all his steps to a sound and useful life.

Paul A. H. Schleiff

Fillmore, Cal.

Seventy-fifth Anniversary

SWEDENBORG SCIENTIFIC ASSOCIATION MEETS

The seventy-fifth Annual Meeting of the Swedenborg Scientific Association was held on Wednesday, May 3, 1972, in Pendleton Hall, Bryn Athyn, with an attendance of 35 members and 35 guests.

After having served as president for nine years, Mr. Donald C. Fitzpatrick had declined renomination, and Professor Edward F. Allen was unanimously elected to that office, a post which he had held prior to Mr. Fitzpatrick's term.

Various answers to the question, "What is man?" were referred to, ranging from "Man is a two-legged animal. Without feathers. With nails," through statements from the Greeks, from the Romans, Augustine, Aquinas, Kant, and Buber to Sartres. "Man is a useless passion," and B. F. Skinner's reduction of man to mere reaction to stimuli.

While Swedenborg considered man from various points of view in his various works, the address focused on the section of the Human Soul in Volume II of the *Economy of the Animal Kingdom*. This treats of Swedenborg's search for the soul. Some of the ideas from the *Economy* and elsewhere in Swedenborg's works which were referred to as important to an understanding of man were:

1) The basic philosophical principle of the *Economy* is that of series and degrees. This is also called the Doctrine of Order.

2) According to this principle, order is always established from within, or from a higher degree.

3) In each series there is a "first" or "universal" degree, or "a formative substance" which reigns throughout succeeding degrees.

4) In man there are three essentials: (a) The soul (an inviolate something that cannot be destructively affected from below, called the spirituous fluid in the *Economy*, the pure intellect in the *Rational Psychology*). (b) The mind (wherein is the seat of what man becomes through life). (c) Those seats in the brain by which man is related to the world (imagination, memory, senses).

5) The Writings teach that that which is inviolate in man is his faculty of acting in freedom according to reason, a minimal which is preserved even in an evil person.

6) Swedenborg refers to three possible kinds of changes or "mutations" in the spirituous fluid regarded as the seat of the soul. (a) Essential mutations, which make man to be man. Such mutations are spoken of an inviolate (4 above). (b) Accidental mutations or transient states resulting from an occasional act by man, not leading to

habit. (c) Mutations which result in the formation of the individual soul, from free choice, making a man to be the man he is. The variety of finger prints, a strictly superficial phenomenon in the lowest degree of man, illustrates the wonderful possibilities of variety in souls.

7) The soul is the seat of what is innate in man. This appears in its responsibility for the formation of the body and its organs before birth.

8) The mind not only differs from the soul in its lack of perfection but also in its lack of innate "ideas."

9) Swedenborg, like Democritus and Epicurus among the ancients and like many today, looked for an organic seat of free-will.

10) The *Economy* describes an organic series in which there is a seat for each of the degrees which compose what is called the "ladder of psychology."

11) Freedom results when the *mind* rules the *animus*, when it "turns the scale" or "holds the top of the balance." There is the general characterization relating man to liberty in the word, "By mere liberty we are distinguished from the brutes, as by our use of liberty we are distinguished from our fellow mortals."

Many interesting and thought-provoking passages from the *Economy* were presented. For example, ". . . in our very souls is implanted the thirst for knowing and explaining the most hidden and the highest things, and an ardent desire of discerning ulterior ends in means and of dividing the future from the present and the past. In the same way we also have a love of ourselves which increases with the rise of our faculties. . ."

As the discussion of the paper drew to a close Mr. Allen commented that this is the seventy-fifth anniversary of the Swedenborg Scientific Association.

The address and a complete account of the meeting will be published in the July issue of the *New Philosophy*. (Those wishing to subscribe to this Journal or to become members of the Swedenborg Scientific Association are invited to write to Mr. E. Boyd Asplundh, Bryn Athyn, Pa. 19009).

Morna Hyatt
Secretary

SMALLNESS IS NO MEASURE TO JUDGE GREATNESS

by the Rev. George D. McCurdy

For a number of years the New Church, like many other churches, has been quite concerned about the growth of our church. Now there is no argument needed to affirm that there is a necessity in having young families, children and members of a church to keep it alive. Growth assures us a preservation of continued leadership. But all too often we have spent countless hours looking at trends, statistics and making predictions about the future of our church. Being quite direct, many New Church members feel that the appropriateness of our church teachings should numerically indicate how the people feel about the teachings of the church. Some reason that if the church teachings were appropriate we would see our numbers swell. With a larger membership we could then say, to others, that the large size of our church indicates how the doctrines of the New Church have an appeal—kind of a might-makes-right theory. But such a trend has never occurred in the New Church, and it doesn't appear as though it will be likely that in our life-time we will ever see this New Church so full that people will be standing outside our doors waiting to get in.

Because we are not growing nationally some of our churches have begun to grow quite lethargic. There is a feeling of hopelessness within the churches.

The work-load is shared by few. It is a standing joke within our church: "What, another committee meeting?" There are so few to take over the responsible positions that it seems as though we are constantly having meetings, one right after another. Facing it squarely, we live in an age where success is judged by the appeal or numbers attending. Using this as a standard, it would appear that the only successful ventures in our world are football, baseball, hockey, amusement parks or concerts. And yet, we know deep within us that these are not eternally successful events. So periodically, I think, we need to take time to evaluate what the church and teachings are all about. For instance, the Lord's Word has no illusions about the size of the church. Wherever the church is

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talked about, or a reference is made to the church, there are allusions to the secret work of the leaven. The kingdom of God works slowly—un-noticed to the eye. The scripture says, “. . . where two or three are gathered together in My Name there I am in the midst.” Or the phrase, “. . . the first shall be last, and the last shall be first.” Or the widow giving her tiny mite to the Lord. He noticed her gift was more than all the gifts of the wealthy.

Among one of the most important teachings in the scriptures, the parable of the mustard seed seems to be so timely that periodically we need to listen to its spiritual message. This parable is needed because it has as its central theme a message of hope. From the very beginning of that parable, we are taught that a single seed was sown in the earth. It was a mustard seed. The Word calls it the least of all seeds. This statement has so much significance that we need to consider its meaning very slowly. There is the stressing of the smallness of the seed. Certainly we feel as though we, as a church, fit into this category. When a mustard seed is planted it normally grows to a height of ten feet or more.

But this seed grew beyond its usual height. One small seed produced such a prolific growth that it gave birth to thousands of other tiny insignificant seeds.

This parable emphasizes the point that our size is not an important issue for the Lord. As long as we are well planted in the soil of His Word, the scriptures promise us a great productivity can and will come forth from the least of all seeds. Whether or not we know it, we are influencing others silently when we live our faith truly and we believe in our faith. The parable of the mustard seed also emphasizes another lesson. Quite often many of us imagine that to be a Christian, to be a New Churchman we have to know many doctrines and have to be able to quote scriptures prolifically. Having a high spiritual I. Q. is not what the Lord demands. Instead, the parable underscores a dynamic truth that if we know and believe one tiny infinitesimal truth, even if it is the least of all truths, the Lord can encourage this seed to grow to tremendous heights and become quite prolific. The parable tells us that an insignificant seed can grow beyond its normal height and become the greatest of all herbs. An elementary truth will grow and provide sturdy branches, moving us out in all directions. Each branch will find and receive nourishment from the Sun of Heaven.

This parable is given to teach us a profound truth that we can't judge the working of the Lord's Providence because apparent insignificant results come from the Lord's preachings. It appears that way, but these are no measure by which to judge the greatness of the Kingdom of God. The growth of the Kingdom of the Lord is His affair and all He asks is that we give Him our full cooperation. Our greatest concern is not the numbers we list on our membership rolls but the quality of our own seed. God's instrument, His church and His Word, have always been among a creative minority. Always! Think of the Lord when He was born. He was born in insignificant surroundings. He could have been born in a most splendid palace, but He chose the insignificant. His greatest teachings were not in the Synagogue or in the cities but out on the hillside, in the countryside, with simple listeners and not among the more learned men of His times. When the Lord began His earthly ministry He chose twelve men, whose occupations to some may have seemed ill-suited for the importance of His ministry. Whenever the Lord took the time to call someone in the scriptures, He called the humble, not the proud. Moses complained about not being able to speak. His articulation was not what he thought it ought to be, and the Lord said to Moses, "Who is standing next to you?" And Moses said, "Aaron." The Lord said, "Aaron will be your spokesman." Moses said, "I have no gifts, I have nothing that I can work with." And the Lord said, "Moses, what do you have in your hand?" Moses said, "A stick." The Lord took the stick out and gave him a sign so he would be encouraged. "Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee."

Imagine Gideon's shock when he was told that he was going to lead 300 men to defeat a legion of powerful enemies. The Lord sent them into battle with pitchers and candles. This must have seemed terribly inappropriate at the time, and yet, because he followed the Lord, the enemy was routed.

The apostle Paul, who is often thought of as a strong and sturdy evangelist, had an infirmity. He complained and tried to reason with the Lord. "If you remove this infirmity from me Lord, imagine how much more I can do for you." The Lord's answer to Paul was, "Paul, your weakness is my strength."

So our numbers may be small; it may appear as though our church is not a major thrust in the

world, in Christendom, or in popularity. This is no criteria to judge the Lord's power. The Lord's message to all His faithful can be "Your weakness is my strength."

"The mustard seed became greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it."

When we think of this parable most of our attention is focused on the phenomenal growth of that tiny plant. But we often ignore and overlook the reference to the birds that are living within the branches and under the shade of the tree. There are the birds, building their nests, busily chattering, *singing*, hopping from branch to branch, taking their flight from that tree to be thought of too. Such references to birds, the correspondences teach us, have to do with affections. The mustard tree illustrates the growth and majesty of a single truth. Whereas birds, with their almost unending nervous activity, fluttering here and there, pictorially represent the thoughts, mental pictures, conceptions that fly through our minds in rapid succession when we see a truth. Affections, like birds, give wings to new ideas. Memory knowledges, when given to spiritual causes, multiply and give us a chance to soar higher than we ever dreamed possible. Also, these affections serve us well. Just as a bird can take to flight when threatened by an enemy, so can our thoughts carry us into the spiritual world when enemies of our soul threaten our very existence.

Now, the Word doesn't specify the kinds of birds that lodged in the mustard tree. Such correspondences are left to us to figure out and apply. But it does give us an indication that there are many birds in the tree. There are certain birds mentioned in the Word. The Word talks about sparrows. We can rightfully imagine there are sparrows in our trees—the common birds found everywhere—and they are like our common everyday thoughts that seem so inconsequential. But the Word says our Heavenly Father takes care of the sparrows. The Lord is in, and with, our commonness. Then there are the eagles. That large magnificent bird with its piercing eyes, its swiftness of wing, and its sureness of foot. The Writings tell us that the eagle, which is the highest form of bird mentioned in the Word, has reference to Divine Truth. There is the eagle resting in our tree with its sharp eyes that keep watching for Divine Truths wherever they may be found. The Word talks about skylarks. Skylarks have a cheerful note, they are humbly

clothed, not much to look at, but they are loved for their song. There is the cheerful song within all of us that gives us happiness of heart when all around us seems to be bleak. There is also mention of vultures. I don't think we have to go too far on this correspondence. Vultures live off the dead of the land, the putrid, but they are a necessary part of spiritual ecology. We need to have the vultures take dead thoughts away before they contaminate. But we have to be careful that the vulture isn't the only bird nesting within. Too many vultures would have us become discouraged and despondent, seeing only the corrupt and the deadness in the world. And, yes, there is the peacock in all of us that loves to strut around showing its feathers—that proud, vain part of us. Peacocks are times when we fall in love with our own wisdom. There are the owls in all of us that mope all day long and at night we come out with our screeching and cunning and deceitfulness. Hidden thoughts that wait for darkness so no one will see us at our worst.

Such representations are helpful to remind us that the Lord is aware of all our affections. He can help us take the small, insignificant truth that we have and build upon them to enlarge His Kingdom. But we have to remember that we are not the directors of the Kingdom of the Lord. We are participants. We have to be grounded in His love and give Him the little seed that we have so that it may grow and become productive and very proficient. Also, this parable in its simplicity teaches us that, "Unless the Lord build the house, they that labor will labor in vain."

True, our church is not growing. In the eyes of some it may seem rather discouraging, but I think as a New Church we need to keep before us the lesson of the mustard seed. We can be an inspiration to our church. We can hold fast to the doctrines that have been given us through the Lord's servant, Emanuel Swedenborg. Vague as they may seem, as cumbersome as the thirty volumes may appear to us, if we can take but one single truth from the doctrines we can grow like that mustard seed, with our branches reaching up into the heavens, with the birds of faith and ideas building nests within us. This is the faith and the hope of the least of all seeds—the mustard seed.

The Rev. George McCurdy is Pastor of the Boston Church of the New Jerusalem, and President of the Massachusetts Association, hosts of the 1972 Convention.

THE MESSENGER

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