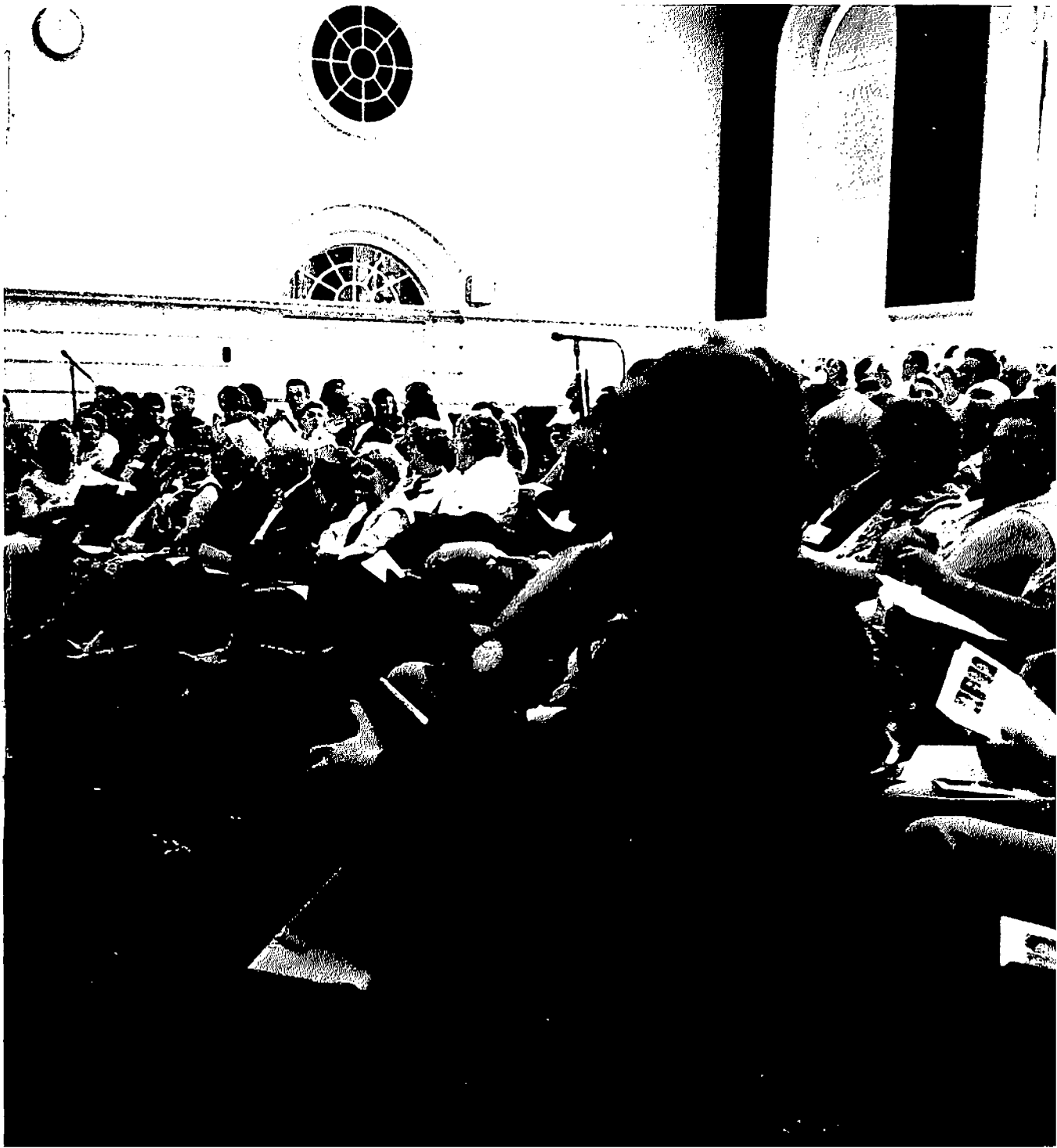


THE MESSENGER

Official Organ of the Swedenborgian Church

JULY—AUGUST 1972

CONVENTION ISSUE



THE MESSENGER

48 Sargent Street, Box E, Newton, Massachusetts 02158

Robert H. Kirven, Editor

Dear Friends:

If this sixth editorial report I have made of conventions begins as the last five have begun—"this was a *good* convention"—you may lay it partly to an often-stated bias of mine. I am convinced that it is not only good, but vital for our church, that we gather as often as possible for the personal contacts that create and reinforce the bonds of acquaintance, friendship and love that hold our organization together.

The 148th Session of the General Convention, held at Radcliffe College in Cambridge, Massachusetts, provided many such contacts; and it was good.

But there is more to say than that. This convention was different in many ways, and good in different ways: it was good in ways that were different from other recent conventions, and good in different ways and to different degrees for different people. The "reception" format for evening socializing was at least *as* successful as the two years it has been tried before, and possibly more so: the many private conversations in the hall and adjoining garden formed more of a social *whole* than ever was possible in the various private parties crowded into hotel or dormitory sleeping rooms. (*See story: RECEPTIONS*). Furthermore, the social unity was coupled with a palpably irenic spirit in the business sessions (*See, for example, sermonettes by George Dole and Galen Unruh in WORSHIP AT CONVENTION*).

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Address all editorial correspondence and manuscripts to the Editor, The Messenger, P. O. Box E, Newton, Mass. 02158. The opinions of contributors do not necessarily reflect the views of the Editor or the Department of Publication, or represent the position of the church.

But this, the first convention with the complexities of a split-level Sunday worship service (*See story: CONVENTION SUNDAY SERVICE*) had more complicated and multi-levelled dynamics than can be adequately described by the rosy paragraph above. Part of what made it a good convention, was the hard, challenging, often uncomfortable work that was going on beneath, with and through the warmth of affectionate reunions and new friendships. There was evidence of serious intention from two directions to reorganize the General Convention in fundamental ways (*See story: CONVENTION REORGANIZATION*). There were two related innovations in election procedures that were tried in partial forms and slated for fuller usage next year and in the future (*See story: ELECTION PROCEDURES*). There were feelings by

some that business sessions were too short, limiting or precluding some discussions; feelings by others that too much time was wasted in the same sessions; but agreement by strong majorities of all delegates as to which issues should take up time, and which should be curtailed or tabled.

In other words, the business sessions were *working* sessions, which was good; the majority had its way according to the rules of order, which was good; and some strong feelings left unsatisfied were crystallized into issues that can be worked on during the year and at the next convention, which was good. Coupled with the earnest drive toward oneness, and the pervasive affections of love and good will, all this made it a good convention.

Robert H. Kirven

Welcome to Convention!

Ethelwyn "Muff" Worden greets a new arrival to the 1972 convention, from behind her reception desk in the entrance lobby of Currier House—the Radcliffe College dormitory in Cambridge where the convention was housed and fed, and many meetings were held.



Business Sessions

Business at the convention is conducted by three bodies. All major decisions—especially if they have an effect on Convention as a whole—are acted on in the business sessions of the General Convention. But in addition to the work of boards and committees throughout the year, considerable business of interest to Convention as a whole—some of it peripheral to major decisions, but most of it preliminary to future General Convention business—is conducted *at* the convention by the Council of Ministers and the General Council.



Council of Ministers' Business Session



Convention Business Session

During Convention Week, the Council of Ministers met for eight business sessions (three on Monday and Tuesday, one on Wednesday, and one on Saturday), General Council met for three sessions (two Wednesday afternoon and evening, and one with the newly-elected members on Sunday afternoon), and the Convention met for two sessions (Friday and Saturday mornings) and an open forum Friday night. Official Minutes of the Convention sessions, including formal reports of the Council of Ministers and General Council to Convention, will be published in the *Convention Journal*; also, readers of *The Messenger* who do not receive a copy of the *Journal* may receive copies of the official Minutes as soon as they are prepared, by writing to the Editor.

For most readers, however, the following summary of the three agendas recorded in the Minutes will contain adequate information: in fact, it includes items from the two council agendas which did not call for action, and so in some cases were not included in the formal reports.

CONVENTION BUSINESS

ELECTED: officers and members to General Council and Convention Boards and Committees
(See page, ELECTION RESULTS)

VOTED TO: authorize the ordination of John Billings

—authorize the Investiture of the Rev. Wilfred Rice as General Pastor of the Massachusetts Association

—authorize the Investiture of the Rev. Erwin Reddekopp as General Pastor of the Pacific Coast Association

—authorize the Consecration, in Edmonton, Alberta, of John Jeffery as a Lay Minister of the Edmonton Society

—authorize the Candidacy for the Lay Ministry of Paul Tremblay, serving the Edmonton Society

—authorize the Trustees of the Rice Fund to use the income for missionary purposes, with preference given to uses in Massachusetts, then the U.S., then the world

DISCUSSED: means of better informing voting delegates as to the views and purposes or goals of candidates, in addition to their biographical data

—means of campaigning for a slate of candidates nominated from the floor as an alternative to the slate of the Nominating Committee, with special reference to the “purple sheet”—a mimeographed list recommending the election of a

slate of candidates, many of whom were nominated from the floor

—problems of the church and in the church, in an “open form” of questions, answers and discussion



Lawrence Young of the Boston Church, Co-Chairman of the Convention Planning Committee, extends official welcome from the Massachusetts Association, convention hosts, to delegates and visitors assembled for the opening session of Convention in Radcliffe College's Longfellow Hall.

HEARD: A Memorial to the late Rev. Klass Peters

—a report by President Zehner on ways in which Urbana College carries influence of the Swedenborgian Church into a widening variety of educational circles.

—the Rev. Galen Unruh express appreciation on behalf of the Council of Ministers for the hospitality of the Massachusetts Association

—an open letter from the Rev. David Garrett, incorporated in the Council of Ministers' report, eloquently urging face-to-face meetings and extended discussions—rather than parliamentary confrontations—as a means of healing polarization in the church.

RECEIVED: Reports of the General Council, Council of Ministers and officers, boards and committees

REFERRED TO GENERAL COUNCIL: issues of floor nomination procedures, nominating speeches, biographical data and position statements

—resolution seeking to enlarge body of voting delegates at Convention by reducing number of members required to qualify a delegate

Convention Business Session: eyes are turned toward speaker at one of the aisle microphones.



TABLED: a motion to reconsider the Resolution on Abortion passed at the 1969 convention in Claremont

REGISTERED INFORMAL OPINION, in non-binding poll, in favor of general principle of women in the ministry

COUNCIL OF MINISTERS

HEARD: Initial Plan of Ministry presented by Walter Orthwein, SSR student graduating in 1973

—Initial Plan of Ministry presented by Matthew Glowe, SSR student graduating in 1973

—Reports on relations between Convention and General Church

—Kemper Road Center progress report

—Reports on translation activities (especially new translations of Swedenborg)

—Report from Pres. Edwin Capon on the Swedenborg School of Religion

ELECTED: Paul Zacharias, Chmn., F. Robert Tafel, Sec., Galen Unruh, new member to Executive Committee of Council of Ministers

—Robert Kirven as 1973 Convention Preacher



Council of Ministers Business Session: ministers met in this student lounge on the first floor of Currier House for eight sessions of two to three hours each, working through a long agenda with considerable care.



Paul Zacharias (left), Chairman of the council, presided over all sessions; F. Robert Tafel, Secretary, took the many pages of minutes, and prepared the report that he presented to Convention.

—Calvin Turley and George McCurdy, as Co-Chaplains on Youth and the Military (to counsel young Swedenborgians regarding military service, C. O. status, and related matters)

DISCUSSED: Polarization in the church, with particular attention to the importance of mutual respect between diverse positions in context of freedom

—the feeling expressed by some laymen that ministers have too large a voting block, and recommended to General Council that consideration be given to ways of increasing the number of lay delegates.

—Possibilities for using “loose-leaf” worship materials, prepared by the Committee on Worship and printed by the Central Office as a supplement to—and eventual replacement of—the bound *Book of Worship*.



Council of Ministers sessions were well-attended: about forty were present for all or part of the sessions—including Ordained and Lay Ministers, candidates for ordination and consecration, and students from SSR.

—Means of revising the Roll of Ministers, to portray more clearly the status, and availability for service, of all ministers

—Proposed Job Descriptions of Convention President and Central Office Manager, for the advice of the committee which is considering suggestions for Convention reorganization

—Means of providing a pastoral relationship for churches without ministers, by mail, tapes, and occasional visits

—Matters of church-college relationships with Urbana College President Paul Zehner, who visited the meeting

VOTED: Recommendation to Convention that women be considered eligible for the Ministry; (See story, **WOMEN IN THE MINISTRY**)

—An expression of interest, in response to a query from General Council, in a World Assembly to be held in North America in 1980

—Direction to the Chairman to appoint a committee to study constitutional issues related to former recommendations for replacing the office of General Pastor

—Recommendation to General Council that Convention maintain a continuing membership in the Armed Forces Chaplaincy Commission, expressing support of the ministry to the Armed Forces pioneered for Convention by George McCurdy, and for the work of the Commission which makes such ministries possible for small denominations

—A decision to plan for a joint meeting with the ANCL immediately preceding the 1973 convention in Edmonton

—Preliminary plans for a Ministers' Institute at Swedenborg House, DeLand, Florida in January 1974

—approval of a new Rite of Confirmation submitted by the El Cerrito Church for use there, simultaneously referring the rite to the Committee on Worship for development of a similar rite as an alternate to be used by any church desiring it.

THE GENERAL COUNCIL

HEARD: Treasurer Chester T. Cook report that income exceeded expenses by \$807 in Convention's general account during the last fiscal year

—A report from Urbana College President Paul A. Zehner on recent developments at the college

—A report from Marilyn Turley on her work with the Board of Education, and appropriated money for her part-time employment to March 31, 1973. She will study religious education needs in the church and help implement programs initiated by the Board

AUTHORIZED: The President to appoint a committee of three to explore the possibilities of holding a world assembly in the United States in 1980

—(At the recommendation of the Augmentation Fund Committee) the appointment of a 5-man committee to evaluate requests of churches seeking financial support from Convention. The committee will include representatives from the Augmentation Fund Committee, the Council of Ministers, and the General Council

—The appointment of a committee to prepare an educational presentation on the concept of regional centers, for consideration of local churches and associations

VOTED: That Convention become a subscribing member of the Armed Forces Chaplaincy Commission. This is a civilian agency which is recognized by the military as the endorsing agency which assists small denominations like ours to have representation in the chaplaincy

ENDORSED: The report of the Council of Ministers regarding the ordination of women into the ministry

APPROVED: In principle the recommendation of the Council of Ministers to increase the voting participation of lay members attending convention, and referred the matter to the Committee on Reorganization.



General Council Business Sessions were presided over by Convention Officers (above, left-to-right): Vice-President Adolph Liebert, Secretary Ethel Rice, President Ernest Martin, and Treasurer Chester Cook.

CONFIRMED: The appointment of the Rev. Richard H. Tafel and the Rev. Jerome A. Poole as church representatives on the General Convention-Urbana College Committee. The committee will work toward improving the working relationship between the church and the college

APPROPRIATED: The sum of \$5,200 toward the support of the program at Bellevue, Washington

REFERRED: The question of the best way of handling nominations from the floor of convention to the Research Committee for study and recommendations

Three General Council members during session (below, left-to-right): Ellsworth Seibert, El Cerrito, Carl Heck, Kitchener, the Rev. Richard Tafel, Philadelphia.





MINISTERS' WIVES MEETINGS



During Council of Ministers sessions, Ministers' Wives met for a special program led by Dr. Merle Jordan of Boston University (center, above left, with his assistants, Marc Rondeau, sitting, and Larry Lewis). The program, devoted to personal spiritual growth, included meetings with all the wives together (center picture) and a number of small-group sessions.



WOMEN IN THE MINISTRY

The possibility of ordaining women into the ministry of the Swedenborgian Church took two major strides toward actuality at the 1972 convention. On a split vote, but with a two-to-one majority, the Council of Ministers voted in favor of a recommendation to the convention that women be considered eligible for ordination. General Council expressed full support for the action, but referred it for research into the question of whether concomitant amendments to the Constitution or By-Laws would be required. It is possible that the issue will reach the floor of Convention next year.

In the meantime, a "straw" vote was taken to determine the present sentiment of delegates and visitors to this convention on the matter. The non-binding opinion poll was requested by the Rev. Edwin Capon, President of the Swedenborg School of Religion, to help him advise women who are presently seeking admission to the school with eventual ordination as a goal. On a brief show of hands (no count taken) a significant majority indicated a favorable attitude toward the general principle of women in the ministry.

The matter was not debated on the convention floor, though several people—a majority of them women—spoke against it before the opinion-testing show of hands. Details of the Council of Ministers' discussion prior to voting were not recorded either. However, since a number have asked what reasons could possibly have opposed or supported the action (depending on the questioner's bias), a brief summary of some of the *kinds* of arguments voiced by the ministers may be in order.

Most arguments were on doctrinal grounds. Negative ones centered on the teaching aspects of priestly functions being appropriate only to the characteristically masculine wisdom; the necessity of a man in liturgical priestly functions, to represent the Lord as bridegroom to the church as bride; and to Swedenborg's unvarying practice of referring to priests in all contexts as masculine. Affirmative arguments included the interpretation that Swedenborg's references to masculine wisdom and feminine love refer to complementary aspects of each total personality more specifically than to exclusive characteristics of either sex (even though masculine qualities normally are dominant in a man, etc.); the argument that ministry is pastoral as well as priestly, with great needs for the affec-



Convention in session . . .

tional sensitivity that Swedenborg identifies with feminine aspects of personality; the judgment that Swedenborg's exclusive use of the masculine in connection with the priesthood (like his identification of ministry with priesthood) reflects his time and culture mixed with his revelation; and a question as to whether new roles for women in our physical environment and experience might not reflect some changes in the spiritual realm since Swedenborg wrote.

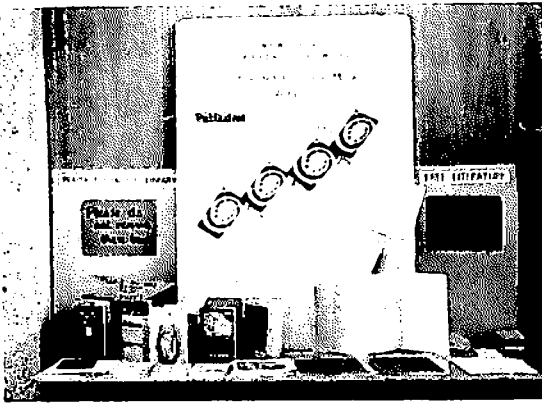
A few arguments were empirical, but these also went both ways. Observations of women actually ministering with great effectiveness in certain situations were used as arguments for ordination, but also as arguments for some quasi-ordained status (such as Deaconess), and as arguments that many aspects of ministry do not require ordination, so women should not need it. From the empirical standpoint it was also noted that women do a great deal of very effective teaching—in high schools and universities as well as with little children.



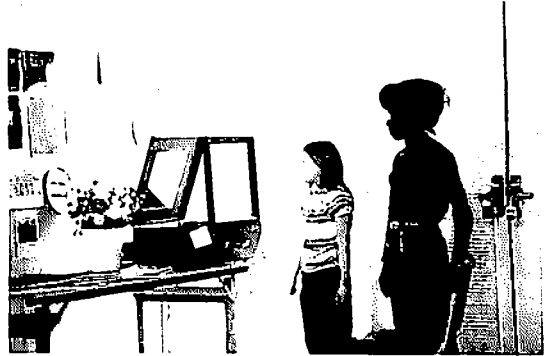
. . . hearing reports, motions, debates.

This brief and incomplete summary of arguments is not intended to be a record of clergy discussion of the subject, nor to preclude detailed theological and practical analysis of the advocacy and opposition to women in the ministry. Such analyses can be prepared for *The Messenger* by qualified spokesmen (and/or spokeswomen) for both sides if sufficient interest is expressed to the Editor.

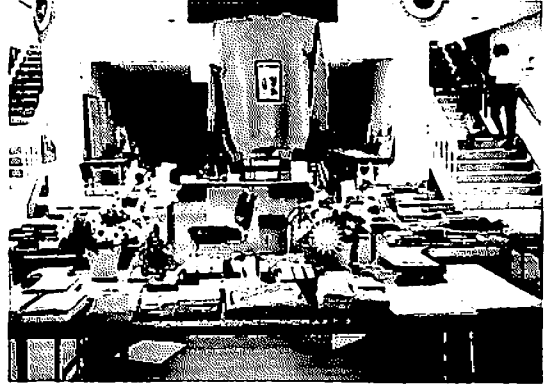
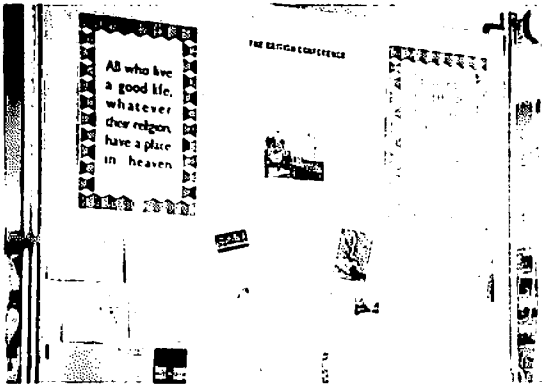
CONVENTION



Mrs. Melvin (Marjorie) Gale of the Boston Church, taking responsibility for exhibits on the Convention Planning Committee, arranged one of the largest and most varied exhibit halls seen at conventions for a good many years.



Continuous slide projector in the Boston Church exhibit held the prolonged attention of many.



DEPARTMENT OF PUBLICATION book sale table was a joint enterprise of the Swedenborg Press, Swedenborg Publishing Association, Swedenborg Book Room, Swedenborg Library, and the Swedenborg Foundation.

Every organization in or related to Convention that had a story to tell, had space and facilities to tell it. Many did—even more than are pictured on these two pages.

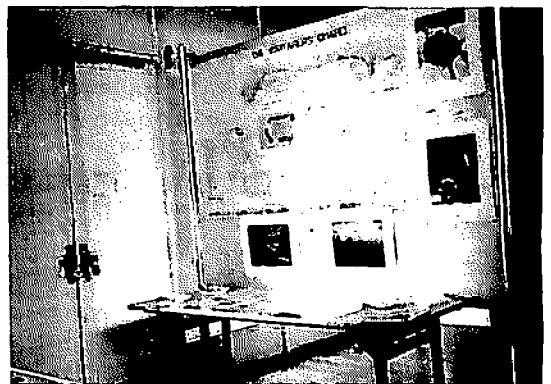
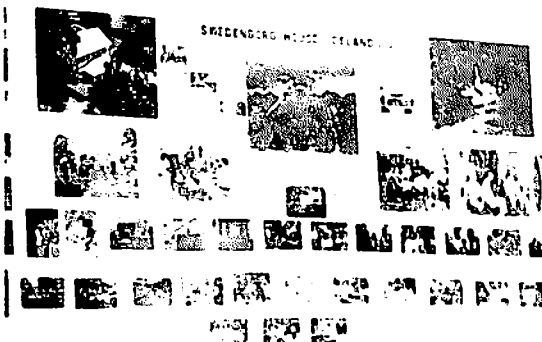
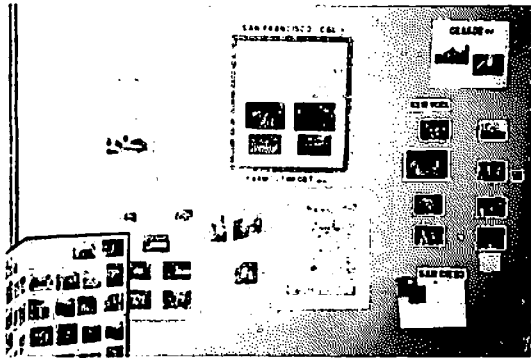
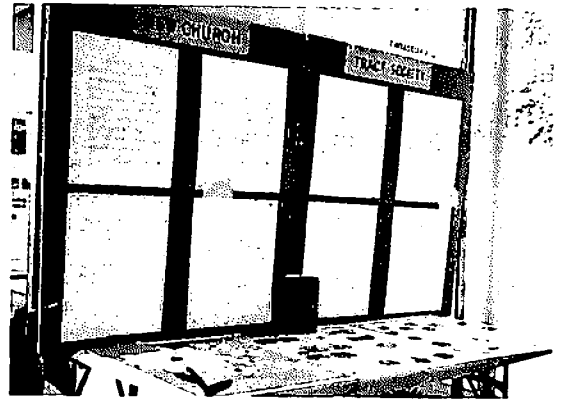


EXHIBIT HALL



Churches from southern California to Cape Cod were represented in a joint exhibit.



Several individual churches with small displays were gathered together in one exhibit; and all publishing bodies united in one sale table, while most also had separate displays of their own.



Able managed for the several bodies by Cecile Werben, who has handled the joint sales table for several years, the table was a frequent stopping place for delegates and visitors, and sold some \$550 worth of books.



Although most of these pictures are focused on the displays themselves, one of the most familiar convention sights was two or three people visiting in front of an exhibit. The hall was one of Convention's best stimuli for personal contacts.





CONVENTION REORGANIZATION

For well over a decade now, plans have been developing for a general reorganization of Convention. With evidence at this convention of both the detailed maturation of planning proposals, on the one hand, and strong and wide-spread sentiment for change on the other, there are prospects for concrete developments in the near future.

Ideas conceived in the 1950's for a departmental organization of Convention coordinated by a central office, were approved in several stages by successive conventions. Definite "go-ahead" directives were voted in 1961, but for a variety of reasons, they were carried out only to a very limited extent at that time. With President Martin's inauguration in 1968, an experiment with a central office was begun, and General Council appointed a committee to evaluate it and at the same time consider other possible recommendations for reorganizing our national structure.

Departmental organization and the efficiency of a central office may be of interest mainly to board and committee workers who are involved in such matters. But forms of representation, voting, electing and governing—also being considered by the committee on reorganization—are of much wider and stronger interest. In Cambridge this year, Convention called for changes in nominating procedures, with the aim of making voters better-informed about candidates' positions and intentions; tried for the first time (at least in recent memory) a practice of nominating an organized slate of candidates from the floor, in partial opposition to the

Nominating Committee's slate—almost in the manner of political parties; and referred to General Council two parallel resolutions aimed at increasing the number of voting delegates.

This ground-swell of reorganizational efforts appears as suggestions are being seriously considered for such fundamental recommendations to Convention as direct society representation instead of the present representation by associations, or even individual membership with a vote for every member attending the convention, or still wider involvement by conducting elections by mail from all members while policy decisions are made by members or delegates assembled at the annual convention.

Neither the organizational nor representational issues have been fully studied as yet, but a detailed report of progress to date is being prepared by President Martin for publication in *The Messenger* this fall. A first draft of an organizational chart of Convention, distributed for discussion at the June meetings, will be revised and published with that report.

Actual recommendations for changes as complex and far-reaching as some of these—involving the whole machinery of Constitution and By-Law amendments, with necessity for legal study of wording and requirements for advance notice—probably cannot begin to appear before next spring, nor be completed before 1974. But from executive-level committees and grass roots alike, pressure is strong and momentum is building for a more efficient, more effective national church organization with the broadest possible participation in its decision-making and its activities.



LOOSE-LEAF WORSHIP MATERIALS

A proposal of the Committee on Worship, calling for loose-leaf worship materials to be kept in a specially-made binder along-side the bound *Book of Worship* in the pews, received favorable discussion in the June Council of Ministers meetings. The loose-leaf book is planned as supplementary to the *Book of Worship*, which has had no new material in twenty-two years. Some new music is planned for early printing, and new alternative orders for Sunday morning worship and the rites and sacraments.

Under the loose-leaf system, new orders of worship developed by the Committee on Worship, and new hymns selected for publication, would no longer have to be discussed word-for-word and approved by the Council of Ministers as a whole, nor by Convention. Instead, a sample printing would be distributed to each church in Convention, to be ordered only by those desiring it. For instance, a new Rite of Confirmation, based on the one approved for use in El Cerrito, could be offered to all churches to consider as an alternate to the one in the present *Book of Worship*.

The "First Order of Worship" from the book would be reprinted, too, for use in the binder, since the first pages of many books are torn; and eventually all the hymns and responses from the book would be available for order, so that a binder of worship materials actually used in an individual church (one-fourth or less of the total in the *Book of Worship*) could one day replace the bound volume.

This system would make possible a perpetually fresh collection of worship materials, without the decade-long process of a committee developing a book of worship for binding, and then getting ap-

proval from the Council of Ministers for every item in it. At the same time, it would permit complete freedom for each church to compile a collection of materials that would be compatible with its own individual style of worship—liturgical or simple, modern or traditional.

The Committee on Worship hopes to have samples of worship materials and of the kind of binders to be proposed, for consideration by ministers and laymen at next year's convention in Edmonton.



Margaret Sampson, New York . . .



Steve Koke,
El Cerrito.



CONVENTION FACES: "Muff" Worden, Philadelphia, & Jan Seibert, El Cerrito . . .



Leslie and Terry Burgon, San Francisco, sitting with Lisa and Erwin Reddekopp, San Francisco . . .



THE PRICE OF ONENESS

by Rev. Dr. George F. Dole

As we find ourselves engaged in a search for oneness, let us bear in mind that we must give up something in order to receive oneness. We cannot have everything we now have *and* oneness besides, for some of the things we now have serve to divide us. What price oneness?

Surely we cannot give up variety. John Billings touched a vital point last night when he described the new revelation as too big to be compassed or represented by one person, one church, or one program. In the Writings, variety is seen as a primary image of the infinity of the Divine, and variety within love is like the beauty of jewels in a crown.

But variety does not produce unity. It is a necessity—without it, we compete rather than cooperate—but it is not the only necessity. The oneness of the human body requires many members, but one heart and one mind. It requires that the one heart and one mind serve every member according to its needs, and that every member serve the one heart and one mind in its own distinctive fashion.

If this is to be the Church of the New Jerusalem, the Church of the Holy City, the Church of the Good Shepherd, the Open Word, The Second Coming, then none of us can conceivably be its head, its heart, its mind, its soul. As Paul said, that mind which was in Christ Jesus must be in us—and this requires our rebirth.

We need each other for rebirth, but we cannot regenerate each other. You do affect my behavior, stimulate my thoughts, touch my heart, but I choose. And I am no more able than you to grasp or express the whole light and warmth we are offered as a church. I cannot even grasp or express that portion that falls on me—and I do not always try.

What must I then give up for the sake of the church's oneness? I can give up the self-indulgence of ignoring my limitations. Of course I think I am basically right in my beliefs. Who believes his own beliefs are wrong?



Louise and Bill Woofenden, Bridgewater . . .



Steve Koke, Jana Carpenter, Rich Watson, El Cerrito . . .



But when my limitations rise and clamor to be seen, I can give up the luxury of willful blindness. My limitations spell my need of you. My tardiness with bills and letters, the ease with which I shut you out and center in myself, maneuver so our converse stays upon my own familiar ground, the high esteem in which I hold myself—these are not my soul.



The Rev. George F. Dole

They are the boundaries of my soul. Unrecognized, they are the walls between us. But recognized, they spell my need of you.

This is not all, but perhaps it is enough for now. A part of the price of oneness is foregoing the luxury of closed eyes. I cannot conceivably grasp the greatness of the New Church, the New Age, as long as I think of it as something pretty much like what I now am. I need your eyes, and you need mine.



Carl and Joyce Heck, Kitchener

It is not easy for me to be one with others, especially in the Lord's New Church. For to do so, I must in some measure sit with others of His disciples, behold His beauty, hear His voice, take from His hand the bread and the wine, and ask, "Lord, is it I?" Amen

URBANA COLLEGE ALUMNI

During the report to Convention by Urbana College President Paul Zehner, the assembled delegates and visitors were asked for a show of hands to indicate how many had attended Urbana. The number of hands raised in the brief display were too numerous to count so quickly, but they represented a substantial percentage of the convention. Urbana College would like to know how many Swedenborgians *have* attended Urbana over the years. While they're checking old records, readers of *The Messenger* can help.

If you attended Urbana College, and/or have a Swedenborgian friend or relative who did, please send names and dates to:

Richard Martin, Information Director
Urbana College, Urbana Ohio, 43078



'GOLDEN' ALUMNAE: members of Urbana's class of 1921-2 held a fiftieth reunion at Convention. From left to right, below: Mrs. Margaret Cartwright, Miss Jessie Selee, Mrs. Marjorie Gratton, Mrs. Marjorie Barrington, and Mrs. Catherine Hathaway.

President's Address

Welcome to the formal opening of the 148th session of the General Convention! For ministers and their wives the convention began last Sunday night as they checked in at Currier House and got ready for their Monday morning meetings. . . On Tuesday and Wednesday colorful exhibits sprang up, almost magically, as more people arrived. . . The graduation service of the Swedenborg School of Religion at the Cambridge chapel was an inspiring experience last evening, and some of you arrived by plane, car, and bus (through wind and rain) just in time to participate. . . Today the General Council met, and the Women's Alliance, the Sunday School Association, the Board of Missions, and the American New Church League. Tonight we moved to Longfellow Hall and enter a new phase of our convention.

The By-Laws of Convention require that the President "present an address or sermon at each session of the Convention, setting forth the condition and wants of the Convention." One way to begin is to refer to the theme we have chosen—"In Search of Oneness." Often times a theme is chosen and little attention is paid to it throughout the convention sessions. This year's theme has struck a responsive chord, and it is being treated in a variety of ways. It has already been discussed by the Council of Ministers, by graduating theological student John Billings, and by Dr. George Dole in his opening worship. As I take my turn I'm beginning to feel a little anxious about Ernest Frederick, the convention preacher. He may decide on Sunday morning that there is nothing more to say on the subject!

I want to focus attention on a quotation from Swedenborg that has long been a favorite of mine. It is from the *Arcana* and deals with the subject of unity and diversity. Swedenborg wrote: "All men, 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 men, which contribute to the perfection of the whole. For then, through charity, the Lord in-flores and works in diverse ways, in accordance with the genius of each one."

Each one of us is a unique creation of God with particular talents and contributions to make to the

Lord's Kingdom. The Apostle Paul, in his first letter to the Corinthians, wrote:

There are varieties of gifts, but the same Spirit. There are varieties of service, but the same Lord. There are many forms of work, but all of them, in all men, are the work of the same God. In each of us the Spirit is manifested in one particular way, for some useful purpose. One man, through the Spirit, has the gift of wise speech, while another, by the power of the same Spirit, can put the deepest knowledge into words. Another, by the same Spirit, is granted faith; another, by the one Spirit, gifts of healing, and another miraculous powers; another has the gift of prophecy, and another ability to distinguish true spirits from false; yet another has the gift of ecstatic utterance of different kinds, and another the ability to interpret it. But all these gifts are the work of one and the same Spirit, distributing them separately to each individual at will.

For Christ is like a single body with its many limbs and organs, which, many as they are, together make up one body. For indeed we were all brought into one body by baptism, in the one Spirit, whether we are Jews or Greeks, whether slaves or free men, and that one Holy Spirit was poured out for all of us to drink.

He added: "Now you are Christ's body, and each of you a limb or organ of it. . . If one organ suffers, they all suffer together. If one flourishes, they all rejoice together."

Each of us has an essential and distinctive role to play in carrying out the mission of the church. Just as Swedenborg wrote that heaven is made more perfect with the addition of each new angel, so our church is made richer and more complete with the commitment and participation of each new member.

This is fine in theory, but different attitudes and approaches create tensions and problems. Can people of extremely varied backgrounds, attitudes, convictions, and personalities agree on what the church means and should be doing? I communicated this concern in correspondence with Mrs. Gwynne Mack, and she replied: "In any organization having a diverse membership, as long as this diversity *wants* to belong to the *same* organization there **MUST** be a basic agreement! If not, then inevitably the disagreeing segments will fall away

leaving the organization to those who are dominant. . . Total agreement, of course, even within families is not continuous nor even desirable; and the underlying foundation of a total purpose must not be confused with its resulting parts. If the basic goal of an organization can be agreed upon (not by everyone, but by the majority) and *understood in unison*, the various implementations of it should not be a problem."

I believe very strongly that we can experience unity within our church without sacrificing our diversity. We not only can, we must. In spelling out the basic purpose and mission of our church, we must allow for different approaches and methods of implementation. We must avoid a "win-lose" mentality, in which those who vote with the minority on any issue feel they must resign or withdraw their support.



President Ernest O. Martin

I believe that within our church there exists a greater unity and sense of oneness than is found in most other religious organizations. This is based primarily on the body of teaching that we share, revealed by the Lord through the writings of Emanuel Swedenborg. Recognizing the inadequacy of language, differences in translation, and connotation of words and phrases, we share a common faith. We may differ in interpretation of that faith, and the emphasis and priority we give to particular teachings, but we are one in acknowledging the distinctive contribution that Swedenborg's teachings make to our lives. This includes the religious and philosophic basis for life, the goal and meaning of life, guidance for regeneration, the assurance of life beyond death, and the concept of a just and loving God.

It seems to me that differences within our membership are more apt to occur in the emphasis we place upon certain teachings, rather than a question of whether we believe them or not. A person introduced to the church through a reading of *Heaven and Hell* is apt to retain a special interest in our

teaching about the reality of the spiritual world. A person with a philosophic bent may continue to hold *Divine Love and Wisdom* and *Divine Providence* as his favorites. Persons brought up with a strong education in the Bible may see Swedenborg's Bible interpretation as his major contribution.

I welcome these different viewpoints and emphases and priorities, and believe the church is stronger for them. Rather than deploring or discouraging differences, let us support their exposition. When we are secure in our faith, we need not fear the spirit of free inquiry, and demand unanimity and conformity.

More threatening than doctrinal emphases, perhaps, are differences in the outer forms or expression of our faith. This involves the modes of worship, forms of church government, church programs and activities, and forms of ministry. We really get stirred up when we discuss the legitimacy of such projects as the Wayfarers' Chapel, Bellevue, DeLand, Urbana College, regional centers, relocation of the theological school, etc. We'll see what happens when we discuss the question of ordaining women on Saturday!

I believe we should articulate or formulate an overarching purpose for the church that can include diverse programs and approaches. I see the purpose of the church as helping men and women to grow into angelhood, or to advance the Kingdom of God. I see the church as a community of concern, seeking to know and love the Lord through serving human needs in the light of the theological teachings of Emanuel Swedenborg.

If we could accept such a statement about the church and its mission, we might be able to accept a variety of programs and approaches as valid. We wouldn't have to be enthusiastic supporters of every program, but we should be willing to respect the right of fellow church members to participate in programs that especially appeal to them.

Even if we agree that there is room for a variety of approaches, we still have the problem of establishing priorities. How important is the support of the National Council of Churches, or Urbana College, or *The Messenger*, or Sunday School notes, or a central office? When we don't have enough money or personnel to do all things, how do we decide where to put the emphasis? Very obviously there



PRES. ADDRESS-cont. from p. 153

will be differences of opinion, and complete agreement is impossible. Boards and committees will have to make decisions that will not be accepted by everyone in the church. A big question is how much difference can we accept or tolerate in the church. Who can we include in the Swedenborgian Church? What ministries or programs are acceptable under the umbrella we call the Church? How narrowly or broadly do we define the Church? What is the difference between a hero and a heretic, a prophet and a wild-eyed radical?

Dr. Charles Flynn, our speaker at the theological school graduation last night, declared that as a stranger to the church he was most impressed by the acceptance and loving concern he experienced in becoming acquainted with members of our church. He believes that this caring and concern and atmosphere of love has a doctrinal basis, but it is the spirit of love and caring that has made such a deep impact in him.

This has certainly been my experience in the church, and I have become more aware of it as I have had the privilege of visiting church groups in scattered parts of the United States and Canada. From DeLand, Florida, to Vancouver, British Columbia, and from San Diego, California to Portland, Maine, members of churches, associations, boards and committees have exhibited a warmth of acceptance, caring, love and concern that is remarkable. Again and again I return from trips rejuvenated and inspired rather than tired and discouraged. In terms of miles traveled and sleep lost, I have no right to expect this exhilaration, but the atmosphere of love that pervades our church groups is more beneficial than a transfusion of plasma.

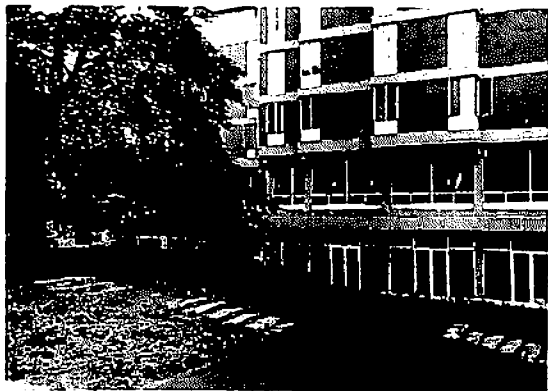
I am not ignoring differences that exist and the frank and honest disagreements on matters of policy and program. But these differences need not fragment the church. I reiterate—they can enrich us and contribute to the success of our mission, which is to lead people to the good of life, the abundant life Jesus came to reveal and make possible, a life of fulfillment and deeper satisfaction, a life patterned in the image and likeness of God, a quality of life that is worthy of development, expansion, and continuity into all eternity.

In closing, I set before you the vision of the holy city new Jerusalem, as a symbol of the oneness we seek. In my mind's eye I see paths leading from the north, south, east and west toward the city. A multitude of people are journeying along these paths, inspired by the vision of the city, and encouraged and supported by men, women and children who journey with them. At times the paths fork, and there are detours and roadblocks. Our companions vary as we follow different paths, but nevertheless we feel part of a dedicated company that seeks to reach the city and to enjoy the quality of life it promises.

From different directions, perspectives, and viewpoints, we move toward the city. There is no one gate or entry. There are 3 broad gates on each side of the city. The gates of the city shall never be shut by day, and there will be no night.

O what a beautiful city,
Twelve gates into the city!
Hallelujah!!

Ernest O. Martin



Amazingly, the dozers and cranes and army of workers that built Currier House spared this magnificent Copper Beech, carving out a hill on which it could stand in natural splendor among Currier's maze of manufactured levels and facades. It was on this hill, beneath this tree, that the convention's Early Communion was celebrated.



"... let us go unto the mountain of the Lord..."

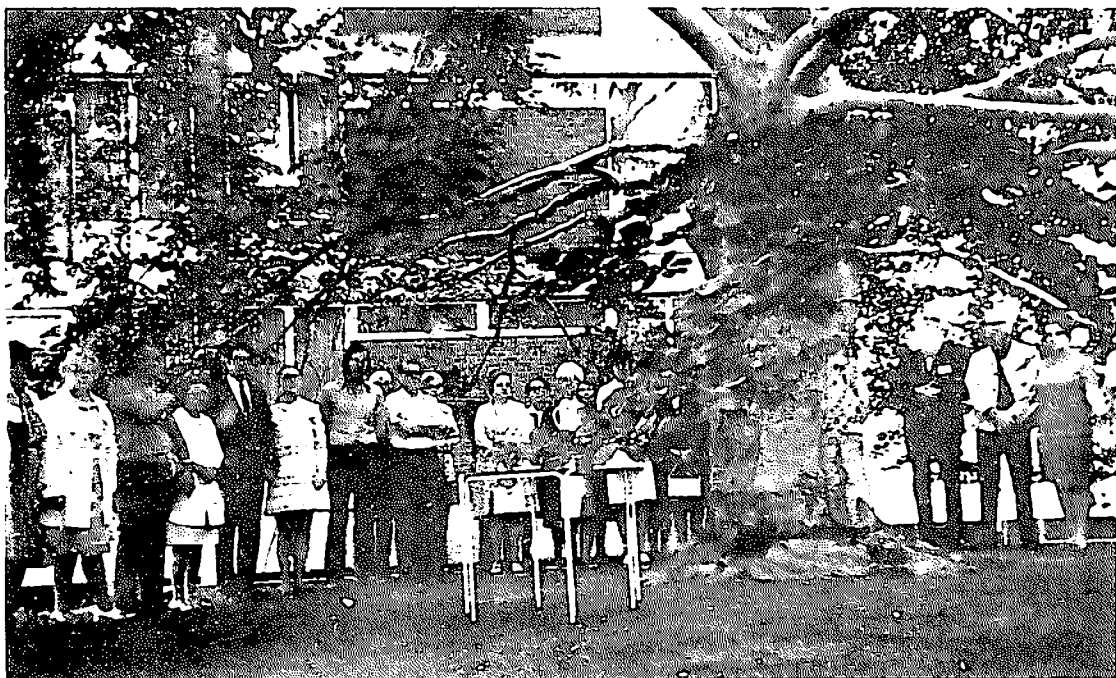
Friday Morning at Seven

EARLY COMMUNION



Rev. Robert Kirven opens service: "In the beginning . . ."

"This convention is gathered this week 'In Search of Oneness.' We who rose to gather for this early Communion share an especial love for ritual and for ontological correspondence—the symbolism of creation. Formed in a circle to symbolize our oneness; enfolded by the branches of this great tree as we are enveloped as one by the whole system of knowledge and understanding that characterizes our common faith: we will break bread together as a symbol of the Lord's love for us that is reflected in our love for him through each other; and we will drink from a common cup in symbolic expression of our unity in the truth that makes us free as it binds us into one."



New Award Basis

KAREN KEITH WINS POOLE TROPHY



ANCL Chaplain Calvin Turley presents Poole Trophy to Karen Keith.

The Poole Trophy, formerly awarded a local league at each convention as a recognition of the largest proportionate membership having travelled the longest distance to attend (the formula for determining the winner being considerably more complicated than that definition), is now being awarded to the individual Leaguer attending the convention who is chosen by his or her peers to best represent the ideals of young Swedenborgianism. This year's winner is Karen Keith from the Detroit Church.

The wood and silver trophy, with seven candlesticks topping Convention's squares-circle-and-cross symbol, with a large, silver-banded base with inscriptions of all winners of the trophy, is rather large and fragile for the average leaguer to take home in a suitcase; so some form of memorial of the award is being considered—one that can be kept after the trophy is awarded again the following year. The new form of the award was developed at this year's meeting with the approval of Mr. Stewart Poole, who had the valuable trophy created and gave it as a perpetual gift to the League in memory of the late Leonore Poole.

ANCL MEETS IN CAMBRIDGE



The American New Church League met in Cambridge during Convention, conducting its business sessions while Convention business sessions were in progress, and joining the adults for most other activities. About thirty leaguers attended the meetings, which were presided over by the president, Ted Bosley, with consultation of co-chaplain, Rev. Calvin Turley. Several business decisions were made, which will be reported in *The Messenger* in September. At this session, the following officers were elected for the coming year (*below, left to right*): Matt Turley, Vice President; Karen Keith, Treasurer; Ted Bosley, President; Trevor Woofenden, Executive Committee member; and Julie Rankin, Secretary.



CONVENTION FACES: Fred Burdett, Boston . . .



Harriet Whitehead, Cambridge . . .

CONVENTION VOTING PROCEDURES

The procedure by which Convention officers and board and committee members are elected, begins at the convention preceding elections. At that time, delegates elect a new member to the Nominating Committee. That committee—all members elected by Convention, with the senior member as chairman—selects nominees for all offices to be filled, secures written consent from each nominee, and gathers biographical material to be published in *The Messenger*. Then, at Convention, additional names can be nominated from the floor.

This year, two changes in this procedure were proposed and tried experimentally to a limited extent. First, nominating speeches were suggested as an alternative to the printed background statements, with emphasis on the nominees positions. Nominees for contested offices did speak for themselves, this year, and it was proposed that future printed statements refer to philosophy as well as qualifications, so voters might be better informed. In addition, trial was made of a practice of nominating a partial slate of nominees from the floor in opposition to the slate of the nominating Committee.

The slate for this second experiment, duplicated for use by those advocating it, came to be widely discussed as the "Purple Sheet." Strongly opposed on principle by some, and heatedly defended by others, the Purple Sheet was a prominent feature of the Cambridge Convention, and a possible sign of future changes in election procedures.



Lois McCurdy, Boston . . .



Ellsworth
Seibert,
El Cerrito.



Ann Liebert, Pittsburgh . . .



Paul Zacharias, Kitchener . . .



George McCurdy, Boston . . .

BIRTH PANGS OF THE NEW AGE

by the Rev. Galen Unruh

I have seen violence and strife in the city: day and night they encircle it; all along its walls it is filled with trouble and mischief, alive with rumor and scandal, and its public square is never free from violence and spite . . .

My heart is torn with anguish, and the terrors of death come upon me. Fear and trembling overwhelm me, and I shudder from head to foot. (Psalm 55)

Swedenborg quotes these words of the psalmist to describe the condition and state of the church in a time of change from a dying age to a new age aborning. In the Eleventh Chapter of the *Apocalypse*, you may well note what happened to the Lord's appointed witnesses.

Those two special witnesses had the power to shut up heaven—so that no rain would fall—the power to turn water into blood, and the power to castigate the earth with plagues.

Who are these special witnesses? They are the two highest and most noble principles of the new order—the New Church—the New Jerusalem.

The one is the love of God first and foremost in human life. The second is the life of faith among men who live as brothers under the fatherhood of God.

Strangely, at the beginning of this tale, the powers conferred upon them could only be exercised in the act of their death.

If these two supreme witnesses were to die, then the gentle rain of the Lord's inflowing love from out of heaven cease: the refreshing waters of truth are turned by conniving human minds into the stench of rotting blood on the battlefields where truth and falsity are at war. The false wins.

Thus the earth is smitten with the plagues of evil. Often it appears to us in troubling times that these noble witnesses for God do lie dead in the streets of the holy city.

And it would appear that the enemies of God rejoice. As the writer records it: "Men gloat over them, make merry, and exchange presents; for



The Rev. Galen Unruh

these two prophets were a torment to the whole earth."

The spirit of life—the breath of God—flowed into them. They stood upon their feet.

What was thought to be dead had only appeared to be dead. Comes now a terrible consternation and confusion, described by hatred, killing—and most dramatically it is described as a terrible earthquake.

Sometimes I feel we are too optimistic in our projections about the coming of the Lord in the new evangel. But this is the picture the great seer portrays as the new is formed. It is painful, fearful and very, very disturbing. But what speaks so clearly to us in this hall of meeting here today is that even though the enemies of God were slain by the thousands, there was still the remnant who were upset and very disturbed. They were afraid.

Who among us has not known at times that kind of fear? You see, even though we seek to proclaim the light of the new evangel, even we, if you will allow me to refer to us as the remnant—are afraid for what might happen to the beloved New Jerusalem. We too turn to God in our fearful state, and *that we must*, if we would be free and at one with him.

Swedenborg makes it quite clear that change and disturbance are part and parcel of the birth pangs of the new age. It doesn't just happen to the other segments of humanity. It happens to us, it has to. There is no other way—but it hurts. Obviously we would have no fear if we honestly knew the outcome, but we do not, cannot.

It is a change, Swedenborg says, of such magnitude that our interiors are affected. Superficial goodness dies in the heat of battle. It gives way to the

mass of evil. It cannot stand the heat, and eventually the superficial goodness begins to hate both God and man.

But if there is some interior goodness left in the lives of men—and I certainly believe we must surely have that or we would not be here today—then the spark of life is still there and hope will change into a living faith.

What is essential is that we do look constantly to God, even in our fear, our uncertainty. By that kind of faith the world is changed. The kingdoms of this world then become the kingdoms of our Lord. It can happen here, today.

How will we meet the test today? How will we demonstrate the renewal of life? Will the two witnesses—our love for God and our expression of brotherhood under God receive the revivifying breath, life, spirit of God? Or will we rejoice in their death? That is the choice we may make this day.

This is not abstract theology. It is something we either put into the acts of this day as an application germane to the politics and business before us, or we do not.

At the deepest levels of life, Jesus sought always to unite men with himself and with one another.

The theme of peace is eternally his ultimate aim.

But it is a peace attained only through the struggle to which we commit ourselves in the seeking to know and understand ourselves and others, and to know what God has called us to do and be.

Do we dare look at our fears, desires, our strange kind of love? Have we the willingness to search for truth and to see it through eyes undimmed with either self-condemnation or with ill will for others?

There are those who hear the sound of a different kind of trumpet and who march to the beat of other drums.

Someone has said, "The closer we get to God, the more evident our imperfections become. Likewise, the further away from God we roam, the less noticeable are our faults and weaknesses. This is tragic because the further away we get the more we need to be aware we are slipping.

We must ask then, I think, if part of our problem is that we simply do not know the real meaning of love to God and what form our love for others should take.

I close this short meditation in a prayerful spirit—in a personal spirit—which I hope you will make personal for yourself too. O God, sometimes we are afraid, just like the remnant survivors of the earthquake. Yes, sometimes we are afraid. Are we afraid no one will hear you, God? Are we afraid that no one will hear the angels speaking—will not hear them singing "Peace on earth to men of good will?" Are we afraid no one will understand that we want peace with our brothers? We don't sometimes understand what is happening to us, to our friends, to our church. Yes, Lord, we see a partial vision of glory, of peace on earth, but we have to ask whether we can trust the process of growth by trial and error. We are afraid, Lord, that someone will take control of our lives in a way we won't like. But you keep saying to us that we must look for your image in the other man, the one next to us. Maybe we don't know what to look for, Lord. He seems unreachable. It is difficult to do.

Sometimes our brother looks so different from what we imagine he should appear to be. Are we afraid for ourselves because of it? We just want to know, Lord, what to look for. Sometimes we hear you calling, but faintly, in the stillness of the dawn, and we would like to say, "Here I am, Lord. Send me." But again, often we would ourselves rather decide when. And in the meanwhile, your beloved church lies suffering her wounds, violated and abused. But we know your church and bride of life requires our faith, loyalty and love, regardless of what has happened to her. Whatever has happened to her, Lord, show us how to love her, because sometimes we are afraid for her.

We think of other men and women of other years who have gone on to the higher realms of life, some since we last met together as a convention body. And we wonder what their vision now beholds for us here. What would they say to us today as we take up the work and attempt to meet the challenges of this day? Keep us listening, Lord, and inspire our actions in the true faith.

It is in your holy and sacred name that we pray, O Jesus Christ, our Lord. Amen.



Procession forms outside the church, with faculty, graduate and guest speaker in academic gowns and hoods. In background is Harvard's new Gund Hall, built on the site of the old New Church Theological School.

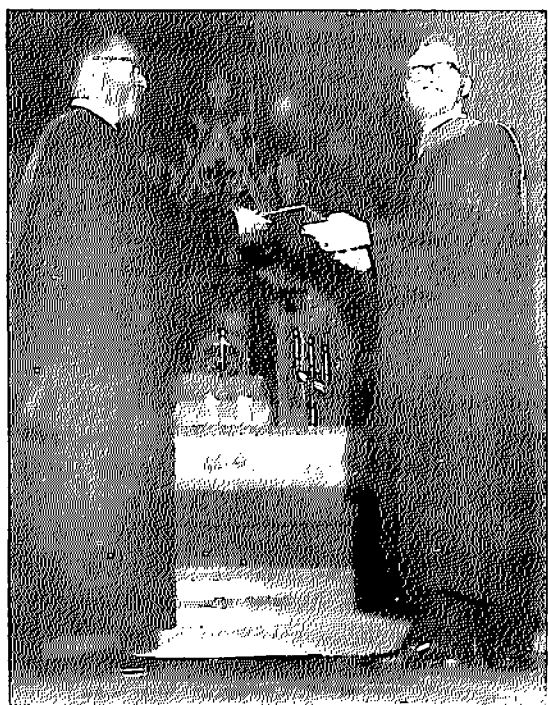


Gund Hall's striking architecture is appropriate to its use by architecture students in the Graduate School of Design.

SWEDENBORG SCHOOL OF RELIGION GRADUATES JOHN BILLINGS

A Certificate of Graduation was presented to John Billings by the Rev. Edwin Capon, President of the Swedenborg School of Religion, in a ceremony in the Cambridge chapel on the night before the Opening of Convention. The chapel was filled to near capacity by early arrivals to Convention, who heard a Graduation Address by John, and a Commencement Address by Dr. Charles Flynn. Dr. Flynn received his degree for a dissertation based partly on a study of the Swedenborgian Church from a sociological viewpoint, and his address offered insights into practical consequences of Swedenborgian theology. Full texts of both addresses will appear in the September *Messenger*.

Nine members of John's family attended his graduation: his wife, the former Sharon Unruh; their children—Rhett, Renee, Kit, and Quint; the Rev. and Mrs. (Gwen) Rollo Billings, and the Rev. and Mrs. (Doris) Galen Unruh.



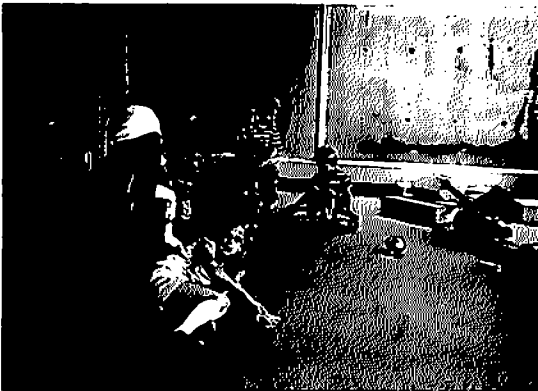
SSR President Edwin Capon, left, presents diploma to 1972 graduate John Billings.



John Billings delivers Graduation Address



Dr. Charles Flynn delivers Commencement Address



Warning up for Future Conventions

CONVENTION NURSERY

Mrs. Lawrence (Dorothy) Young of the Boston Church and Convention Planning Committee (seen below), supervised child care for the whole week of council and convention meetings. Among her many charges were a number of present and future PK's: Kristina Joy Laakko, who celebrated her first birthday during the Post-Convention Conference (left); Laura Orthwein (high on the see-saw) and her sister Elizabeth; John and Betsy Tafel (pushing wagon) and their sister Gretchen; David and Shari Rienstra (their father starts at SSR this fall); Kit and Quint Billings (striped shirts with ball and caster-frame) and their older brother and sister, Rhett and Renee.



After the ball is over,
After the crowds are gone. . .

CONVENTION PROGRAMS STILL AVAILABLE

The eight-page, self-indexing convention programs, cleverly designed by Ray Guiu of the Convention Planning Committee, is still available in a quantity that seems a little too large to throw away—at least without asking if anyone wants a copy or two.

It would make a nice souvenir if you attended Convention, and lost, folded or mutilated your copy; and it has enough information that it might be interesting if you didn't get to Cambridge.

If you want a copy, send your name and address to:

The Swedenborgian Church
48 Sargent Street
Newton, Mass. 02158

and please enclose \$.25 for the well-known postage and handling.



President's Report to Convention

ALLIANCE OF NEW CHURCH WOMEN

Doris Tafel, President

The Alliance of New Church Women held its Sixty-Fourth Annual Meeting on Thursday, June 22, 1972 in the Cambridge Church.

Reports of our various committees were received. We are continuing our membership in Church Women United.

The Alliance voted to give \$25 this year to each of the five New Church camps: Almont, Blairhaven, Fryeburg, Paulhaven and Split Mountain. The money is to be used at the discretion of the camp director.

We are happy to report that our Mite Box offerings totaled \$1187.87 at that time. These "thank offerings" are to be sent to the Rev. En Bo Chung in Korea.

This year eighty women of the Alliance celebrated a Fellowship of Communion which immediately preceded our luncheon and began our "Search For Oneness." Our theme was the reconciling love of our Lord.

Will you all bow your heads with me in our Communion Petition:

O Lord our heavenly Father and Savior, the Husband and Bridegroom of thy Church, in whom there is calmness and concord: Heal the divisions

in thy church which separate member from member. While there are diversities of knowledge and faith, and while we cannot all be of the same mind, give us that love for the common good which binds us together in the unbreakable bonds of mutual affection, and give us that true spirit of charity which overcomes all differences of faith and which draws us together even when we do not see eye to eye.

Fill us anew with thy spirit, so that by the charity of our temper and thought and actions we may show forth the beauty and the power of the religion which we profess, and so may we be instruments of thy reconciling and redeeming love.



God be in our heads and in our understanding;
God be in our eyes and in our looking;
God be in our mouths and in our speaking;
God be in our hearts and in our thinking.

HIGHLIGHT of the Women's Alliance meeting in Cambridge this year, was celebration of Fellowship of Communion, led by ladies of the Alliance and the Rev. Richard Tafel (*pictures on opposite page*).

ENTERTAINMENT at the meeting in the Cambridge Church was arranged by Miss Margaret Sampson, who toured our Asian mission fields last year. Souvenirs of her travels—native costumes from the countries she visited—were modelled for the ladies as Miss Sampson described the dresses. Models were (*below, from the top*) Gloria Guiu, gracefully displaying a dress from the Philippines; Diana Kirven, showing off a Korean dress with native stockings and shoes; and Mrs. Tina Wood, wearing a Japanese kimono.



ALLIANCE BUSINESS MEETING, held in the sanctuary of the Cambridge Church, elected the following officers: President, Mrs. Robert W. Tafel; 1st Vice President, Mrs. Edward Tuck; 2nd Vice President, Mrs. Erwin Reddekopp; Recording Secretary, Mrs. Alan Farnham; Corresponding Secretary, Miss Josephine Hope; and Treasurer, Mrs. Thornton Smallwood.

OPEN FORUM

Friday evening's session of the General Convention was devoted to an "Open Forum." Officers of Convention, and members of most boards and committees were present—with chairmen of many committees on the platform—as the meeting was thrown open to questions and expressions of concern from all delegates and visitors to the convention. There were questions about publications,



Mrs. Melvin (Marjorie) Gale speaking on the floor of Convention during session.

especially reprint policies on out-of-print works, the value and availability of old volumes, and the special functions of different publishing bodies; questions about the needs and interests of youth, and the church's approach to young people; a question about the costs of *The Messenger*, and another about the limits of variety that are tolerable within the church. Approximately an hour-and-a-half was spent in a free exchange of views, questions and answers.

1973 Convention Hosts

EDMONTON'S NEW 'LAY COUNCIL' MINISTRY RECEIVES INITIAL CONVENTION SANCTION

In Edmonton, Alberta, where planning for the 1973 Convention began several months ago with reservation of modern facilities in the University of Alberta campus in Edmonton, a new kind of lay-led ministry is being launched. Once the home base for the far-flung missionary circuit of the Rev. Henry Reddekopp, constructing its own church building under the full-time ministry of the Rev. Erwin Reddekopp, and without an ordained minister again since the Rev. Harvey Tafel went to the Wayfarers' Chapel last January, Edmonton is now developing a church program built around the leadership of a three-man Lay Council.

Mr. and Mrs. John Jeffery, of Edmonton



At Cambridge this year, Convention authorized the Consecration as Lay Minister of John Jeffery, a member of the Lay Council, who previously had been an Authorized Candidate for the Lay Ministry in Calgary, Alberta, and then spent another year as Authorized Candidate in Edmonton. At the same time, Convention authorized the Candidacy of Paul Tremblay, another member of the Council. The third member, Vincent Almond, continues to function as a Lay Leader. The three-man council rotates in leading Sunday worship and preaching, and shares the other functions of leadership of an active church with a thriving Sunday School.

Plans are being laid for the Lay Council to provide Lay Ministerial services to isolated members throughout the Province of Alberta, and the Council of Ministers has asked General Council to study the possibility of a constitutional amendment to

Article V, Section 6, officially authorizing such service outside the limits of one society under the special conditions existing in Western Canada.

Experimental Extension Program from SSR

To meet the needs for preparation of a team of laymen undertaking the leadership of a church, the Swedenborg School of Religion and the Edmonton Church have begun the first stage of an extension of the school's program. Early last June, two faculty members, Dr. Calvin Turley and Dr. Robert Kirven, travelled to Edmonton for a three-day workshop with the three members of the Lay Council. Seminars were held in Pastoral Care, Worship, Rites and Sacraments, and in the preparation and delivery of sermons. The program will be continued by mail, probably involving extensive use of cassette tape recordings, and present plans call for another visit to Edmonton next winter by two faculty members (probably Dr. Dole or Rev. Capon, with one of the pair that made the first visit).

Evaluations by the faculty and laymen agreed that the first phase of the program was useful and promising. Further developments will be studied closely, not only in the light of Edmonton's needs, but also as a pilot program for possible extension of the school's services to other churches and centers developing lay leadership teams, or where lay leaders from several centers can gather for workshops more easily than they can visit the school in Newton. Cost factors are receiving especially close scrutiny, with a plan under consideration by which faculty travel costs would be averaged out, so that any center contracting for such a program would bear the same travel costs, regardless of their geographical distance from Newton.



CONVENTION FACES: Roger Paulson, Urbana & Andre Diaconoff, St. Paul . . .

REPORT OF THE SUNDAY SCHOOL ASSOCIATION

The American New Church Sunday School Association held its yearly meeting at the Currier House in Radcliffe College, Cambridge.

Instead of giving the details of the meeting itself, a survey of the activities of the Association will be given here. The main work has been done by the Lesson Committee under the chairmanship of Rev. Franklin Blackmer, where the orders for printing, the collating and the distribution of the material is done. The major part of the Sunday Schools is using the "Dole notes," while a number of them use the course issued by the Board of Education and other types of material.

Several new projects are under consideration that were discussed at the meeting, among them a suggestion made by the treasurer, Mr. Daniel Nielsen, to form parent-teacher committees to help the schools.

One of the hopes for the Association was expressed by an oral summary of a report made by Mrs. Calvin Turley that was distributed by the Board of Education.

President Dr. Gutfeldt gave a report about the needs of our time: we find ourselves in a moral crisis, produced by the challenges of the "New Morality," and it is the task of the church to face up to this. A booklet, "The High Road to Love," which gives a summary of the ethics of the New Church is ready for a final revision, and it is hoped that the explanation of the Ten Commandments contained in it will help in finding new ways of moral thinking. There is research in progress at the Graduate School of Education at Harvard on moral develop-

ment that contains valuable experiences for our teaching. The book, *Parent Effectiveness Training*, by Dr. Gordon is also to be recommended. Harold Larsen suggested a regular section in *The Messenger* for use of articles on New Church education, which was supported by all people present. New ways of education are to be explored at the Fryeburg meeting, which may bring new ideas and suggestions for our program.

H. Gutfeldt



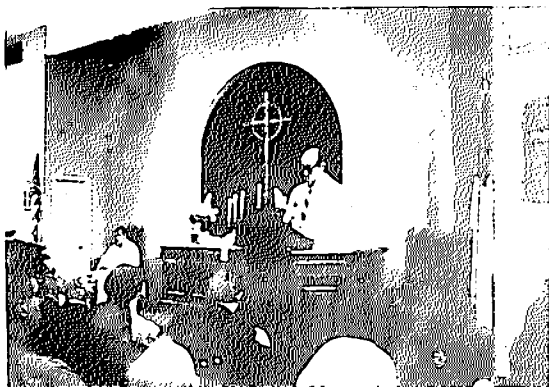
June Fine, Boston.



Chester Cook, Cambridge Church & Deer Isle, Maine and Robert Kirven, SSR and The Messenger . . .



Lisa Reddekopp, San Francisco . . .



Convention Sunday Service



Beautifully planned, and an inspiring climax to the convention, the Sunday morning service of worship was held in the attractive new sanctuary of the Boston Church—at the same site as the old one, atop Boston's famous Beacon Hill, but now built into the base of a feature of modern Boston's skyline, the Bostonview apartment building.

The opening liturgy was led by the Rev. George McCurdy, Host Pastor (the Rev. Mr. McCurdy is Pastor of the Boston Church, and President of the Massachusetts Association, which hosted the convention). The sermon was delivered by the Rev.

Ernest Frederick, Pastor of the Miami Society, visiting minister to the Southeast Association, and resident director of Swedenborg House in Deland, Florida (the text of the Rev. Mr. Fredericks' sermon appears in this issue). The rites of Ordination of the Rev. John Billings, and of Investiture of the Rev. Erwin Reddekopp and the Rev. Wilfred Rice as General Pastors, as well as the sacrament of Holy Communion, were administered by the Rev. Ernest Martin, President of Convention.

Because of the large attendance at the convention, and the possibility of extremely hot weather on a

Sunday morning so late in June, elaborate plans were laid to accomodate worshippers in uncrowded comfort. Several large and unusually quiet fans were strategically placed to move a maximum amount of fresh air in from outside, and keep it circulating throughout both sanctuaries.



Yes, *both* sanctuaries. In addition to the sanctuary and its balcony, arrangements were made to accommodate worshippers in the auditorium of the Parish House, above and behind the sanctuary. To make full participation in the worship service possible in the auditorium, a closed-circuit television system was installed. A TV camera in the balcony, ably and sensitively operated by Mrs. Nancy Banus of the Boston Church, brought liturgy, sermon, rites and sacraments to three viewing screens in the auditorium; while a sound system of extremely high fidelity combined with the video system to make worship in the auditorium surprisingly alive, with a feeling of participation in the total worship experience that closely rivalled presence in the main sanctuary.

This complete description and evaluation of the "split-level" worship arrangements seems appropriate, because it will be news to many who attended the convention, as well as those who did not. Perhaps of fear of uncomfortable heat, or perhaps because of a reluctance to participate in worship through electronic media, the Sunday service drew a smaller attendance than had been anticipated. Of those who came, most crowded the main sanctuary and its balcony very close to capacity, and the elaborately equipped auditorium facilities were used by very few.

A majority of those worshipping in the auditorium were young people (at least before the sacrament of Holy Communion, when several more came in from the sanctuary), which may be related to

youth's familiarity with electronic media and adaptability to unfamiliar forms of worship. For this reporter, moving from auditorium to sanctuary balcony and back created very little difference in feeling of participation in the whole worshipping community, except for a feeling of sadness at the many empty chairs in the auditorium after the trouble and expense of the preparations. As for temperature, the auditorium was distinctly cooler than the sanctuary, although no place in the church could have been considered really oppressive.

A Communion Table in the auditorium was used to serve both the auditorium and the sanctuary balcony during the administration of the sacrament. The serving ministers' unfamiliarity with a form they were using for the first time may have detracted slightly from the experience of some in the auditorium, but for the congregation as a whole, the sacrament was smoothly administered, and a moving conclusion to the worship service and the entire convention.

The story of the Convention Sunday Worship can hardly be concluded without a salute to the Convention Planning Committee, and especially the members of the Boston Church who concentrated on this aspect of the planning, for a creative and highly successful approach to a difficult problem. By imaginative use of modern technology, traditional worship was extended in an unconventional way, yet most values of traditional worship were preserved in the process.

Robert H. Kirven

President Ernest Martin, General Pastor of Convention, administers Rite of Ordination to John Billings (center), called by the San Francisco Society to serve the El Cerrito Parish; and the Rite of Investiture to the Rev. Erwin Reddekopp (left) and the Rev. Wilfred Rice, designated General Pastors of the Pacific Coast Association and the Massachusetts Association, respectively.



CONVENTION SERMON

by the Rev. Ernest Frederick

Our Convention theme this year is "In Search of Oneness," and I hope, most fervently, that this search will not end when Convention closes and we leave for our homes and churches, but will be carried on. If our search for oneness is to continue, it must have a firm foundation. Therefore I have chosen as our text the verse from the 51st chapter of Isaiah, "Look to the rock from which you were hewn." This rock is the oneness and the basic unity that is in God, and was expressed by our Lord when he said "On this rock I will build my church." (Mt. 16:18)

This rock is the acknowledgement that the Lord Jesus Christ is God, that his Word is holy and that our lives need to be based on these facts. If we are to survive and become an ongoing church, it will be because we have kept these basics or universals in mind. In our writings it is stated that universals unite the parts and make them into a whole, and we can use these to help us in our search for oneness. Let us look to the rock from which we were hewn. In order to accomplish this effectively let us look at the path the Lord has prepared for us, and see how he has removed the main obstacles that could block our progress as individuals and as a church.



The two chief obstacles to our growth are ourselves and others. Here I am referring to heredity and environment. By heredity I am talking about the feelings and attitudes with which we grow up and which become a part of us. These are usually acquired in very early childhood before we learn to think clearly and analyze things, and these affect us all through life. We have all felt attracted to some people and repelled by others without knowing why, or we have been unexpectedly afraid in some particular situation without any discernible cause. Some of these reactions have been acquired unconsciously from parents or others around us at an early age. For example, when my daughter was about three years old she had a toy telephone on which she used to hold extended conversations with imaginary people. One day, as she was talking

on the phone she became very indignant and slammed down the receiver with a crash. I wondered where she got that reaction from? Then it came to me that she was doing what I sometimes did when irritated. Continuing this thought, I asked myself where I had acquired it, and I remembered as a child I had observed my father become exasperated over situations and he had reacted that way, and so this for me had become the accepted way to respond (I might add that this was before I joined the Swedenborgian Church and learned better). But this illustrates how preconceived attitudes can interfere with our search for oneness, how feelings can affect our actions. The other obstacle is our environment. Whereas heredity is our attempt to express ourselves and be ourselves, environment is the attempt of others to express themselves and be themselves. Let us look at these two factors of heredity and environment from our church's point of view. The Rev. William Wunsch in his book, *The World Within The Bible*, wrote "The two supreme objects for which the Lord came into the world, as Swedenborg states them, were to glorify his humanity, and to subjugate the hells. In *Genesis* one sees the Lord effecting a Divine change in the Person in which He stood in the world, and doing so against an adverse heredity. In *Exodus* one sees Him establishing in the world the possibility of a renewed spiritual life for men, and doing this in the face of an adverse environment. He met and bested both of the forces with which humanity contends in its upward struggle—heredity which opposes from within; and the environment, even to the unseen spiritual environment which is finally the enemy, which opposes relatively, from without." Thus we see that the Lord has made it possible for us to rise above these two main obstacles to oneness. He said, "Be of good cheer, I have overcome the world."

In order to help us overcome these two obstacles of heredity and environment some other ingredients are needed. Today we hear much about the communications gap, and we are told we need more meaningful dialogue if we are to get together and all this is true. However, here again, let us not neglect basics. Before we can communicate or engage in meaningful dialogue, we need the basic ingredients of tolerance, understanding and forgiveness. There is an old saying that understanding is



forgiving. Looking to the rock we find that the Lord understands all and so forgives all; man understands little and so forgives little. Let us learn to be more like the rock from which we were hewn and use God's way and become more understanding and more forgiving of those who seem to trespass on our individually cherished ways of thinking and doing. When we have difficulty understanding someone else's position, let us remember that he may have the same difficulty understanding ours. Tolerance is the first step. We say to them, "We piped to you and you did not dance; we wailed and you did not mourn." (*Mt. 11:17*) We expect others to follow our way of thinking and doing and we are disappointed when they do not follow our lead while we are unwilling to go along with their way of thinking. We sometimes forget what our Lord said about turning the other cheek, walking the second mile, and relinquishing our coat and even losing our shirt if necessary.

The communications gap is a very real problem in another way. It is our inability to tell the world and have the world accept the internal sense of the Word. As a church we have pursued this special mission (or been on this one track) for 200 years. Practically all our efforts have been pointed in this direction of telling others this wonderful news by means of word of mouth, through preaching, through the printing and distributing of books, collateral material and pamphlets. One of our most widely printed and distributed books has been *Heaven and Hell*. Several millions of copies have been printed. Some years ago it was stated that there were only two books which have been in print longer and had run to more editions and translations than *Heaven and Hell*, and these were the Bible and *Pilgrim's Progress*. Whether this is still true today I do not know, but it does show that we have made a valiant effort to communicate with

others in one particular way, but the results have been something less than spectacular, especially when we consider the size of our church and its sphere of influence in the world today. In mentioning these things I am not saying anything we are not already fully aware of, but how have we reacted to the lack of results? We have said that the trouble is that we need newer and more modern translations of the Writings, that we need brighter and more attractive covers for these books and larger print and up-to-date tracts and pamphlets, and condensed editions of Swedenborg boiled down so that he who runs may read. All these things have been done to the best of our limited capacities with but little result. Has not the time come for us to open up our minds to the fact that there are other possibilities, other ways to reach people and influence?

Let us face it, trying to communicate the spiritual sense is not effective; it is not working. It is like giving a person answers to problems he is not aware exist. Over and over again Swedenborg writes that doctrine should be drawn from the sense of the letter of the Word. Yet over and over again we keep handing out our already-formulated doctrines along with the spiritual sense of the Word. This is like handing Einstein's equations to a five year old in order to explain to him the relationship of time and space and matter and energy. From the Writings, we know, too, that while the mind can be elevated into heavenly light and comprehension, it always is drawn back by the will and by material things. Many times over the years, I have explained the spiritual sense of some Bible passage or other to newcomers and have had them exclaim, "that was wonderful. You have made everything so clear." Then, a few days later they would come back and say, "What was that you explained so beautifully the other day?"



Swedenborg repeats over and over that the Word is in its full power *only* in the sense of the letter, and in the Word in many places we read about "the Son of Man coming in the clouds with great power," meaning not that he is coming in the spiritual sense, but that he will be reaching people through the sense of the letter. But how often do we try to reach people through this sense of the letter? The Rev. Ernest O. Martin, President of Convention, in his opening address to the World Assembly in London, July 1970, said, "We," meaning Swedenborgians from all over the world), "are brought together by a common bond, a conviction of the value of the Swedenborgian heritage. We are united in our desire and commitment to share, communicate, and apply the teachings of Emanuel Swedenborg." This is as concise and clear a statement of what our church has been doing as I have ever read, and it is only too true. For 200 years we have been so excited about the tremendous discovery of the spiritual sense of the Word that we can hardly be blamed for wanting to share our treasure with others. To our joy we have found spiritual enlightenment in this, but to our sorrow we have discovered that the world is not even aware that it needs it. It does not seem to want it, or accept it. We have been trying to give others answers to problems they are not interested in. This was brought home to me very vividly just recently while I was helping a child with some math problems. This youngster had no interest in math and had got behind in his homework and could not understand anything about the questions and could really care less, except that it was a required subject. I found that he had no understanding whatsoever of the basic principles involved.

He had no knowledge of the symbols being used and thus could not work out the problems. So the first thing I did was to take him back to the begin-

ning of the book where these things were explained and illustrated, and then using these examples he was able to work toward some solutions. Next I suggested that he take another problem and work it out himself. He replied there was no need to because the answer was already in the back of the book. I pointed out that the answer would not help him to know the steps necessary to solve the problem but only to confirm his answer when he had completed all these necessary steps. (If he and I had had the time, which unfortunately we did not, I would have tried to stimulate his desire to work out these things himself, to make him want to learn in order to train his mind for bigger and better things later on.) Motivation is necessary.

This has a lesson for us and our church. We need to get back to basics and motivation and help others to know and understand and want these basics if they are to use them effectively in their lives. In our search for oneness, we may just find it in these basics and in the right motivation. Possibly, because we have been too absorbed in answers we have neglected the earlier steps; we have neglected God's power in basics. To get a perspective, let us look for a moment at where we are and what others think of us.

I received a letter from a person who had recently visited some of our churches and the writer posed this question. "How can we tell the New Church from the Old Church?" Evidently, to this person, our worship services and sermons gave no outward indication of any outstanding difference. This brought to mind a parallel situation at the end of the Jewish Church when what we term the Old Church was the young Christian Church. If a person had attended a Jewish service and then a Christian service, he would have exclaimed, "What a difference between the two!" In the Christian Church he would have seen enthusiasm, joy, singing, testimonies and a cheerful sharing of all worldly



CONVENTION FACES: Perry Martin, wife of Convention President . . .

Virginia Branstom, New York, Jay Lee, DesPlaines, Gus Ebel, Wash...

Reynolds Becherel, Ottawa, Canada. . .

possessions. He would have seen miracles performed, have heard people speaking in tongues and above all, he would have noticed a reliance in the power of God. Also, as one writer expressed it, he probably would have observed, "How these Christians love one another!" Here is motivation through love. Then the letter writer asked another question. It was, "When people ask us, what can we say?" There are many things we can and do say, but there came to mind something from the New Church Herald. I quote, "The New Church is in fact, not a sect or a break-away from mainstream Christianity. In truth it is neither Protestant or Catholic, but stands in the same relationship to the Christian Church as the Christian Church stands in relation to the Jewish Church which preceded it." Thus we see that over the long stretch, there is continuity and steady growth. Another way of looking at this is that the Jewish Church possessed the Old Testament, representing the truth; the Christian Church had not only this truth, but the New Testament, representing the Lord's emphasis on motivation through love, and the necessity for concern about the spiritual welfare of others. Now the New Church has both the truth and the love and added to these is the internal sense which helps us to understand Divine Love and Truth, and through this understanding put them into intelligent action. Here we see again the unity of the trine or three in one—Love and Truth and Action. We perceive God's plan for mankind. First the truth to lead the way, then the love to provide the motivation, and finally, the informed action which provides ultimation and completion of all that is necessary for the Lord's new spiritual church to be formed and to grow into the crown of all churches to last for ages and ages. These are the three basics. And here, too, we can see the shift or change of emphasis from the old Christian Church to the Lord's New Spiritual Church. Paul summed up the position of the first Christian Church when he wrote,

"Now abide faith, hope and love, but the greatest of these is love." What he said was very true, love is greatest of these, but the others have changed. Instead of faith we now have spiritual truth and instead of hope we have action. The Lord has given us the spiritual truth through Swedenborg, now he is waiting for us to implement the action. We are like children who have been imitating old people and we have been sitting in rocking chairs pretending to be old and senile, when in reality we are young and full of energy. The time has come for us to get off our rocking chairs and go out and rock the world instead. We can do it if we will learn our basics, learn the essentials and put them to use. Then we will have action. Up until a few years ago about the only action we were engaged in was the printing, publishing and teaching of the correspondential sense of the Word. This has been good but is it all we are capable of doing? Is this really action?

Let us look at our basic teachings and see what they can tell us about action. Swedenborg states, "There are three essentials of the Church; an acknowledgment of the Lord's Divinity, an acknowledgment of the holiness of the Word; and the life which is called charity." (D.P. 259) Here we are back again to Love, Truth and Action, the three in one that can make for a successful church. They can lead to a oneness of purpose as we begin to see their relevance to our present situation. Let us examine these basics or essentials one at a time.

First: Acknowledgment of the divinity of the Lord. We usually take it to mean that in the Lord Jesus Christ God is made manifest. But it means more. It means that all life is from the Lord. Our teachings go into this very fully. Here is one passage: "The starting point must be the Lord and not man himself." (A. 129) Contrast this with the view of the world as is evidenced in Greek philosophy that "Man is the measure of man." or in



Page Conant, Bridgewater, & Dot Farnham



Polly and Dick Baxter, Wash. . .



Janis Kreicsbergs
Orange, N. J.

SERMON-cont. on p. 172



poetry, "The proper study of mankind is man," or the present idea that "everyone ought to be allowed to do his own thing." God calls us to something infinitely higher, he calls us to raise our sights to Him, to his Divine Human and make him our starting point and measure. He said, "If I be lifted up I will draw all men," and in Revelation we read that the measure of man should be that of an angel. We are told by the Word that we should love the Lord with all our heart, soul, mind and strength. Meaning that we should look to him to provide us with all the things we need, such as love, the desire to live and to do, the truth, the intelligence, and the strength to face life. Yet, in the past, not only as individuals but as a church, we have often looked to others for the satisfactions of life. We say if only we had the right position in the community, the right friends, the right mate, and the right amount of money and worldly security, we could be happy and accomplish much. Then, when we find that others let us down or we do not get our share of the good things, we become disillusioned with life and people and we say why does God do this to us? We feel by-passed and shortchanged. Acknowledging the divinity of the Lord means that no person or persons or institutions or situations can provide us fully with what we need for a satisfactory spiritual life. We must have the Lord. The same applies to our churches. How often have we heard some church or group say, "If only Convention or the Association would look after us and do the right thing by us, it would send us a top rate preacher or sufficient money, everything would be fine." Nor can we bring life and happiness to people or to our churches by telling them how wrong they are in their attitudes. Inner changes are wrought by God and not by man. Man is only the instrument through which God works, *when* man is willing to be led and the same applies to our churches, God can only work through and with them if they are willing to listen. Some years ago a fellow minister made a remark that has stuck in my mind. He said, "In prayers we are constantly telling God what to do, when he knows this far better than we." He went on to say, "What we need is to talk less and listen more." Ever since then, when I pray, or when I hear someone else offer up a public prayer, I think of his words and say to myself "we do need to do more listening." Second essential is Acknowledgment of the holiness of the Word. At this point I can hear us all saying, "Yes we do." We treat the Bible reverently and give it the most important place on

our altar. But acknowledgment of the holiness and power of the Word is more than opening it at the beginning of worship and closing it at the end, as if God had now gone home and we could relax and be our real selves again. Of course, we all know by the opening of the Word we are signifying, among other things, that the Lord has disclosed the inner meaning and that this is available to all who seek it. And following this line of reasoning we feel that if only people would come to our church and listen, they would be convinced and join us. But can they see any difference in us and other churches? Recently I read that one church had on its signboard this question: "If you were arrested for being a Christian would there be enough evidence to convict you?" We might ask ourselves if we were arrested for being Swedenborgians, would there be any visible evidence of it to convict us? If people are to be influenced, it will be through God's Word coming into life and action in us in a visible way. Then we will be bringing to fulfillment God's promise that His Word would not return to Him empty but would accomplish things and prosper. (*Isa.55*) His power to do this is complete and full in the sense of the letter of the Word. All these things are implied in the acknowledgment of the holiness and power of the Word. The third and last basic is "The life which is called charity." This is Christian love and concern for others. This is love and truth in action. First of all love is the very essence of life itself and life in its essence is growth and change. Thus life is ultimated in action and through action we change and grow. We can see the truth of this from the natural world where trees and plants live only as long they continue to grow. Each year a tree will grow in size and will put forth more branches and leaves and roots. When it ceases to grow it dies. We see this in potted plants where the roots keep growing until the plant needs repotting or it will die. Spiritually we see the same thing happening to some of our churches. To love we must live and to live we must grow and change.

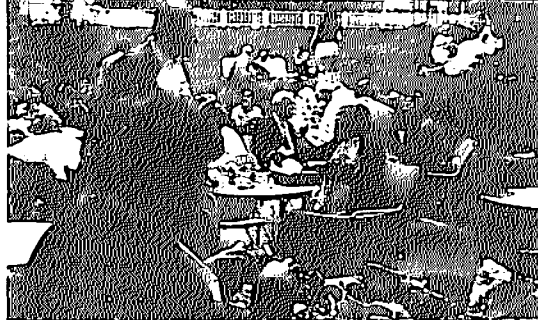
Our church teaches that God is continually coming into being. Revelation tells us that God continually makes all things new. God is continually renewing and replenishing those who turn to him and listen. God is a God of growth, creativity and change, and yet how often in our churches have we opposed all three of these things. In his Word God tells us that he is a God of the living and not a God of the dead. This life and change is all around us whether we like it or not. Swedenborg relates how quickly things can change in the spiritual world. One day in a certain place he would see a plain or a swamp

and the next day this would be replaced by entirely different scenery. He mentions how the homes and gardens of the spirits change as the individuals develop and grow spiritually. In this world we see the vast changes that have taken place in the last two hundred years and are amazed and today the same thing is still going on. In Miami, for instance, I have seen what once were fields with cows grazing placidly, become, almost overnight, cities with crowded streets, thousands of homes and many stores and shopping centers. However, these worldly changes reflect only dimly the vast spiritual changes that are taking place.

The time has come for us as a church to change and to grow spiritually and thus become a living, acting, doing part of the Crown of all churches, The New Jerusalem, instead of being a fossil church as we have been described by one syndicated religious writer. Of course, we are changing and growing spiritually even though we may be unaware of it. This was brought home to me by a personal experience. Many years ago, before becoming acquainted with the Swedenborgian Church, I had a very good friend to whom I looked for counselling and guidance in life and in business matters. He was a successful canny Scottish-Canadian business man, hard-working, honest and intelligent. I looked up to him as being a great person with unlimited ability to understand people and situations. Later on I moved away and eventually after sometime entered the New Church ministry. During the intervening years we had been in touch mostly through letters or cards at Christmas, but I had always retained my high regard for him and hoped that some day I would be able to see him and compare notes again and hear his ideas once more. Then the opportunity came for me to go to Canada and while there I decided to make a special effort to visit my friend. I could hardly wait to see him. When I did it was one of the greatest disappointments and disillusionments of my life. I don't think that I have ever spent such a boring few hours as I did at his home. I went away thinking how much he had changed and how short-sighted and dull-minded he was. Then suddenly I realized that he was exactly as he had always been. He had retired and time had stood still for him, he was in a backwash, and quite contented with it, whereas I had changed completely in my attitudes towards life and people, and my values were entirely different. I also recollected that these changes had not been wrought in me without a great deal of soul-searching, agony and tribulation, but the results had been well worth every bit of suffering. And so it is in our church,

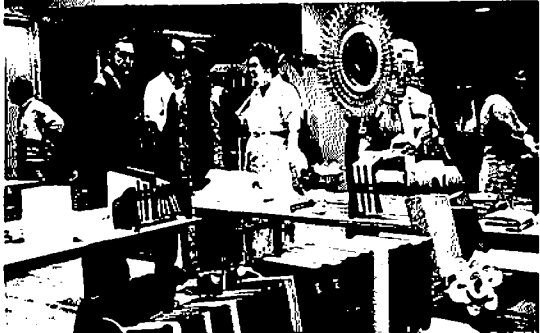
we have changed and are changing in many ways and this has not been accomplished without agony, soul-searching and tribulation. But let us hope that the worst is over and that we are the better for it. God is calling us to leave our comfortable niche and go forth into action much as he called Abraham to leave his comfortable farm and possessions and take a long journey into strange lands and far off places in order to make him a great nation. So God calls us to be a great church, to become the crown of all churches. This, the third essential, is a life of action, which carries with it change and growth.

We will find the answer to our search for oneness in the basics of our teachings when we fully understand them and live them, when we look to the rock from which we are hewn, to the Divine truth for guidance and inspiration. But this growth and change and journeying does not mean that we need to give up our beautiful churches or our worship services. Abraham, when he left Chaldea, took along with him his whole family, all his servants, his cattle and his possessions and his herdsmen. He really did not give up anything except his comfortable niche and the same applies to us. We can keep all the things we have and will gain many more as well. We can be like a great tree whose branches grow bigger and stronger each year. The tree does not lose its old branches when it grows new ones, the old ones remain and add to the strength and beauty and vitality of the tree. So it can be with us. We need not lose our churches or what we already have because the churches are a part of us and will remain so if properly nourished and pruned. We can learn another lesson from the tree. In our thinking, we seem to have confused the leaves with the branches. Our churches are not leaves; they are the branches of God's heavenly kingdom. The leaves may drop but the branches stay. The leaves represent new applications of spiritual truth. Many people feel that the day of our churches is over. I do not think so. I think it is the leaves that have dried and withered, and that we are about to put forth new leaves. We are ready for a new growth and revitalization. To use the words of our Lord, "From the fig tree learn its lesson; as soon as its branch becomes tender and puts forth its leaves, you know that summer is near. So also, when you see all these things, you know that He is near, at the very gates." (Mt. 24:32) I think that this time has come. Our branches have become very tender; we are putting forth new leaves, and God is at our very gates. In Him our quest for oneness and use can become truly fruitful. Amen.





Banquet and Dance



IN MEMORIAM

Klass L. Peters 1891-1971

Klass spent his boyhood on a ranch in Western Canada. The first step towards a new kind of life was his enrolling in the College of Agriculture in the newly founded University of Saskatchewan in 1912. During the course of his studies he became interested in teaching, and went on to complete a degree in Education. Following graduation he taught school for a number of years, but always felt that he really belonged in the Ministry, and before long attended our Theological School at Cambridge. On finishing there he took a pastorate at La Porte, Indiana, and later, Indianapolis. During his ministry he became more and more interested in social work, and on his retirement he spent his time in that field—first on a voluntary basis, and later as a full time employee of the city of Indianapolis.

Ours was a closely knit family, and perhaps no more fitting characteristic could be chosen by any of its members than to say that each of his three sisters and brothers felt that he was particularly close to us. While we all wrote to each other occasionally, he was the only one with whom we all corresponded regularly. Cheerfulness, generosity, and consideration for others were among his personal qualities, but I will remember him best for the inspiration or encouragement he was for the weak or the faltering.

John W. Peters

George Pausch 1885-1972

The Church has suffered a grievous loss in the passing into the Spiritual World of George Pausch on July 2. Here was one of those great souls who so embodied his religion that all his activities, within and outside of the Church, bore witness to his faith that "All religion is of life, and the life of religion is to do good."

Born in Baltimore in 1885, he was a life member of our Church there, filling at one time or another every office, and always with distinction and dedication. He served for many years as Superintendent of the Sunday School, and in recent years often conducted the Worship Service in the absence of a minister.

He graduated from John Hopkins University and from the Maryland Law School, and was a member of the Maryland Bar Association. He had worked since 1904 for the Mercantile Safe Deposit and Trust Company of Baltimore, and retired fourteen years ago as a senior vice president in the trust department. Quite characteristically, after retiring, Mr. Pausch continued to work for some years as a part-time consultant in his department.

This rich experience he brought to his Church, not only on the local level but to all the activities of the Convention as well. He served for many years as its vice president, as a member of its General Council and most of its Boards and Committees. He was Secretary of the Augmentation Fund, and attended a meeting of this committee just a few weeks before his death.

It is difficult to realize that George Pausch was eighty-seven years old, so vigorous and youthful was he in spirit. Not blessed with children of his own he made the cause of children and young people his particular concern. He

was on the Board of Directors of the German Orphan's Home in Baltimore, and one of the honors he must have prized most highly was having one of the newest buildings of the Home named for him not too long ago.

Another cause close to his heart was the Children's Hospital at John Hopkins. As Treasurer of Eudowood, a T. B. hospital no longer in existence now, it was doubtless due to his zeal and business experience that its funds were transferred to the Children's Hospital, so that the "use" intended by its founders could be carried on.

Within the Church, this love found outlets in supporting and encouraging the Young People's League and our summer camps, and in establishing the Pausch Scholarship Fund at our Urbana College.

His interest and concern for the welfare of the ministers of his beloved Church went far beyond his strenuous work on the Augmentation Fund, the purpose of which is to increase the salaries that financially weak churches offer their ministers. When Social Security was first set up, ministers were not eligible for its benefits, so George Pausch decided to do something about it. He became the moving spirit in devising and establishing Convention's Contributory Pension Plan, so that now our ministers have the benefit of both plans—another example of his dedicated churchmanship.

We shall sorely miss this gifted layman: this counsellor, friend and co-worker. But we rejoice that further fields of service have opened for him, and we thank our Lord for the inspiration that his example has been to us and for knowing the divine commendation that has surely been placed upon that life: "Well done, good and faithful servant: enter thou into the joy of thy Lord!"

It was very fitting that the Resurrection Service of our friend was held in the same beautiful chapel as that of his beloved wife, Pearl, and that they are now one, actually, as they had been so long in spirit.

Richard H. Tafel
Officiating Minister

Interest Groups



Sunday School Association explains its work to Interest Group.

Friday afternoon of Convention Week was devoted to Interest Groups—people interested in certain aspects of the church's work. Everyone had a chance to attend two groups, and some of the groups presented the work of two or more activities of the church.



Above, a group devoted to the work of the Department of Publication, and the Board of Education. Below, a group devoted to the Board of Missions and Kemper Road Center.



Above, a group of churchmen interested in Urbana College and the Swedenborg School of Religion.



A group from El Cerrito, above, were so interested in meeting with the Committee of General Pastors, that several people drew up chairs and joined them (including the photographer)—before going on to join groups hearing about the work of the Boston Church in Bostonview, and Swedenborg House in Deland and the Wayfarers' Chapel.

Below, an Interest Group concerned with summer camps.





Cambridge Ladies' Aid Reception after SSR Graduation



Boston Church Reception



New American Gothic: Paul Martin chats with Lynn Ashbridge



Donald Costello and Gloria Guio
President Martin's Reception



RECEPTIONS

Social contacts at Convention were greatly facilitated this year by the conveniently located and well-planned receptions. Each night, Wednesday through Saturday, there was a festive get-together that provided many opportunities for the renewal of old friendships and the making of new ones.

The Cambridge Ladies' Aid gave the first one, in the parish wing of the Cambridge Church, immediately following the SSR graduation. Thursday night, after the Opening of Convention, President Martin hosted a reception in a hall on the ground floor of Currier House—a spacious room adjoining the Exhibit Hall and opening to a courtyard patio beneath the beech tree—where most of the week's socializing was done. Friday night's reception, with the Boston Church as hosts, was held in the same place—except that the punch bowl was moved out onto the patio, where the warm weather drew most people. The ball following the Saturday night banquet was held in the same place.

The receptions were outstandingly successful in drawing people together. People gathered in smaller groups in private rooms, but mostly after the receptions. Mostly, though, the whole group stayed together—at least enough that no one needed to feel left out. Good times were had, and by *all*.



HOTSONS CELEBRATE FIFTIETH ANNIVERSARY

Dr. Clarence Hotson and his wife Cornelia celebrated their golden wedding anniversary during the Saturday night dance.



Above, the Rev. Andre Diaconoff, Mrs. Hotson's brother-in-law, presents a cake for Mrs. Hotson to cut, while two more generations of Hotsons—a bearded son and bare-foot grandson—look on. Dr. Hotson, whose Harvard dissertation, *Emerson and Swedenborg*, is definitive in the field, joins his wife, below, to receive the applause of the crowd. The Hotson family gathered from the arctic, from Ontario and from South America for the occasion.





Delegates hold up their hands as signal to Election Tellers handing out ballots for Convention officers and board and committee members. Although all visitors to Convention are entitled to full participation in all activities except voting, officially appointed and registered delegates must identify themselves to the tellers.

ELECTION RESULTS

Nominees in Bold Type were elected

(f) indicates floor nomination

FINAL TABULATION No. of Votes

VICE-PRESIDENT

Adolph T. Liebert 131

RECORDING SECRETARY

Mrs. Wilfred G. Rice 131

TREASURER

Chester T. Cook 131

GENERAL COUNCIL

(One minister) Vote for one

Rev. Erwin Reddekopp 89

Rev. Clayton Priestnal (f) 42

(Two laymen) Vote for two

Mrs. Lewis Barrington 109

Don Lovell 79

Mrs. Frances Clark (f) 28

Wilfred C. Peck (f) 48

BOARD OF HOME & FOREIGN MISSIONS

Ministers: (Vote for two)

Rev. F. Robert Tafel 49

Rev. Dr. Horand Gutfeldt 112

Rev. Brian Kingslake (f) 87

Laymen: (Vote for two)

Tomas Spiers 118

Mrs. Alan Farnham 110

Mrs. Alice Vigerstad (f) 21



The Credentials Committee, responsible for the roll of delegates entitled to vote (left to right): Dan Nielsen, Thornton Smallwood (Chmn.), and Ellis Seibert.

BOARD OF MANAGERS, SWEDENBORG SCHOOL OF RELIGION

(Vote for four)

Mrs. Rafael Guiu	74
Steve Koke	70
Rev. Ernest L. Frederick	79
Peter Toot	54
Rev. Andre Diaconoff (f)	111
Mrs. Gwynne Dresser Mack (f)	68
Winthrop Sullivan (f)	44
Margaret Briggs (write in)	1



Tellers pick up ballots for distribution to delegates
AUGMENTATION FUND

(Vote for one)

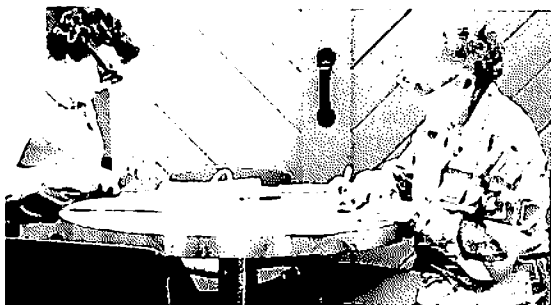
	1st ballot	2nd ballot
Lewis S. Small	40	39
Rev. Harold B. Larsen (f)	28	(withdrew) 2
Ethelwyn Worden (f)	63	83

NOMINATING COMMITTEE

(Vote for one)

Rev. Galen Unruh	99
Kansas Association	
Mrs. Calvin E. Turley (withdrew)	
Massachusetts Ass'n.	1
Mrs. Marjorie E. Gale	
Massachusetts Ass'n. (f)	31

(Ineligible: Canada, Illinois, Michigan,
New York and Pacific Coast Associations)



Tellers count ballots and report election results to VP.



Mike Salvetti, delegate from Maine, signs the roll.

DEPT. OF RELIGIOUS EDUCATION

(Vote for one)

Mrs. Robert L. Young	102
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DEPT. OF PUBLICATION

(Vote for one)

Mrs. Virginia Branston	130
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KINGSLAKES RETURNING TO ENGLAND

The Rev. & Mrs. (Jill) Brian Kingslake (seated on right) attended their tenth convention this year, and expect it will be their last. Mr. Kingslake has announced his retirement from the Washington Church, and plans to return to England next June. The ministers presented Brian with a flash unit to facilitate his taking slides of his travels, and the ministers' wives gave Jill an attractive pin as a memento of their affection. The Kingslakes are seen here sitting with the Rev. and Mrs. (Evelyn) Andre Diaconoff, during a Convention session.

THE MESSENGER
JULY–AUGUST 1972
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REPORT ON POST-CONVENTION CONFERENCE

NEWS OF A.N.C.L.

ADDRESSES FROM S.S.R. GRADUATION

John Billings
Dr. Charles Flynn

PICTURE CREDITS: Margaret Kirven for *The Messenger*,
 Jerry Poole, Philip Galluccio, John Hotson, Frances Boyle.

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