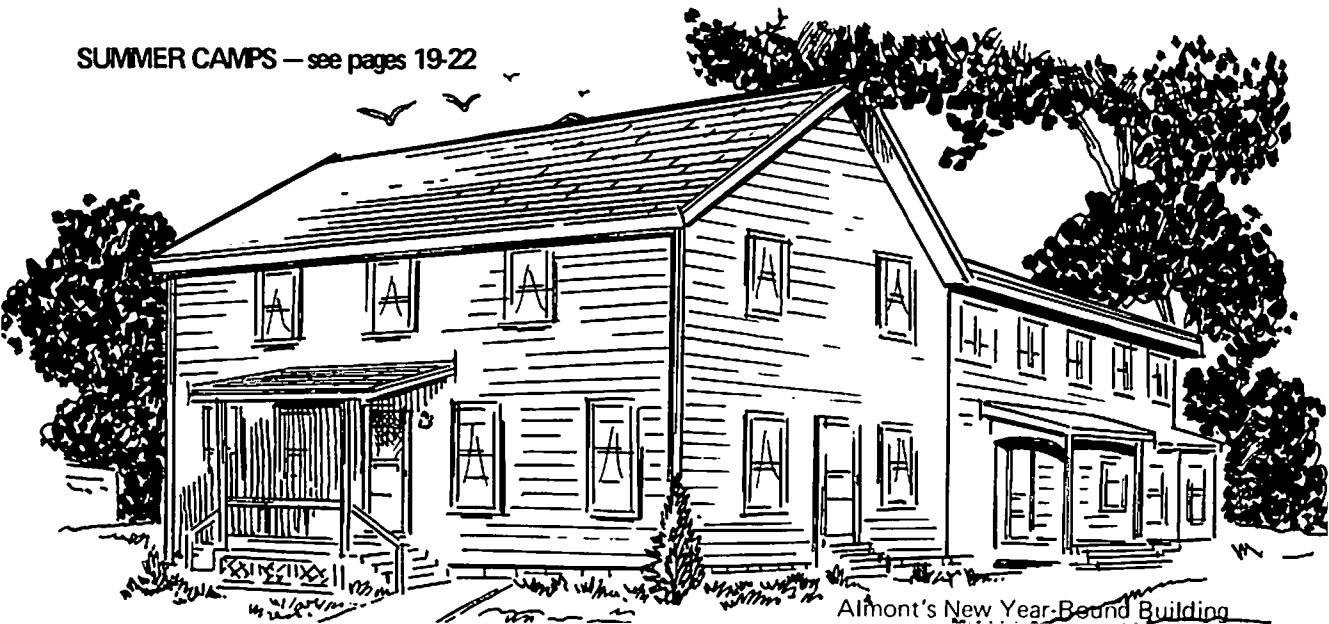


# THE MESSENGER

Official Organ of the Swedenborgian Church

FEBRUARY 1973

SUMMER CAMPS — see pages 19-22



GENERAL COUNCIL — see pages 22-26



## LETTER FROM THE EDITOR

If, in the dead of winter, your thoughts turn to summer, you may be especially interested in the first section of this issue, devoted to summer camps operated by various bodies of our church in different parts of the country.

Almont, Fryeburg and Paulhaven are family camps. They are designed for children, young people and adults to live together, study the doctrines of the church, and enjoy a wide variety of outdoor activities together. All afford a richness of church fellowship far beyond the experiences that are available in our regular church programs.

This year, the schedules allow you to visit Almont before Convention, Paulhaven immediately following Convention and Fryeburg in August. For details on dates, costs, and reservations, you should write to:

*(for Almont)*

The Rev. George McCurdy  
592 Oak Street  
Westwood, Mass. 02090

*(for Fryeburg)*

Dr. George F. Dole  
77 Otis Street  
Newtonville, Mass. 02160

*(for Paulhaven)*

Mr. Paul Tremblay  
13111 - 85th Street  
Edmonton, Alberta, Canada

Also, two camps offer programs for younger age groups. Camp Blairhaven, located just across Kingston Bay from Plymouth Rock in Massachusetts, offers a program in July for children and younger teen-agers. Split Mountain, in California, offers a program in August for teen-agers 14 and over. Information and addresses for Split Mountain are contained in the article, beginning on page 21. Full information on Blairhaven is available from

Mr. Raphael Guiv  
Massachusetts New Church Union  
175 Newbury Street  
Boston, Mass. 02116

**COVER PICTURE: ALMONT'S NEW BUILDING.** The new year-round building at Almont was chosen as a symbol for this year of church camp programs across the continent, because it is a major new construction, and even more because it points to a new direction and dimension for church camps. Designed for year-round use, it can serve as a retreat center at all seasons, (as it already has), as well as increasing and improving the facilities of the camp for summer use.

Church camping has been a vital part of church life for most who have ever experienced it. Friendships made in this way are not only rewarding in themselves, but deepen the feeling of belonging and involvement in the church in a way that cannot be equalled. When week-end and holiday retreats can be added to traditional summer sessions for more people, the church will be stronger for it.

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## THE MESSENGER

FEBRUARY 1973

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Robert H. Kirven, Editor

Miss Margaret Kirven, Lay-out Assistant

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# SUMMER CAMPS

## ALMONT NEW CHURCH ASSEMBLY

Summer camping, or assembly, at Almont in the Michigan woods was a great success this year as we were greeted by a new, comfortably furnished lounge; a new, nicely appointed dining hall; and, of course, the excellent meals, victuals right off the farm, including turkey and fresh corn.

Chapel twice a day in the 100 year old building, conducted by adults in the morning, teenagers in the evening, using the old "Hosannas" many of us remember from our childhood. There was a big crowd on Sundays, about 135 people at services and meals.

There were the lectures, 12 in number on subjects headlining the news in America today: abortion, homo-sexuality, suicide, war, the New Morality, pre-marital concerns—all led by a team of New Church ministers, five in number, and including Rafael Guiu, who took a controversial subject and handled it with aplomb. We were busy every day, the lectures, group discussion and general summaries. Really inspiring.

Do you know that a few people have retained "their" dormitory rooms for decades, even furnishing them? Now there are a number of new, modern rooms. Oh, and the old and new lounges, and especially the huge pot-bellied wood stove which, of an evening, people gathered around to play games and just sit around and be comfortable. People would join in around the ancient peddle organ in the new lounge and hear music and sing. All kinds of games were played—chess, dominoes, checkers and cards.

Almont was settled by Swedenborgians from Scotland the middle of the last century, and a few of the descendants are still around. There were about 92 souls in the camp for the full two weeks—beautiful, lovely children of all ages, and senior citizens, rich in wisdom and experience, all sharing in the full life without the limitations of the city life and all its problems.

The evening with Reverend "Sir Frank" Rose and his collection of beautiful, colored slides on marvelous scenes of nature's wonderland, accompan-

ied by appropriate taped music, and interpreted by Bible quotations and excerpts from the teaching of our Church. Never-to-be-forgotten experience of adaptations of picture, color, speech and thought. It was worth the vacation and the high-water mark of the Assembly.

One of the serious handicaps of being a Swedenborgian are the small circles of people that almost all of us have experienced in a lifetime. But Almont is not that kind. We can meet others like ourselves and feel that we all have something in common after all, and that it is the good life, being with our own, so to speak, and living it out here and now.

I have been to all the New Church camps, and frankly, Almont is second to none of them. Think now about attending the 1973 session and make plans to join with us, you and your friends. See you there.

*Daniel Nielsen*

## FRYEBURG NEW CHURCH ASSEMBLY

There is no gainsaying that the 80 to 100 who attend the Fryeburg Assembly every August must find it rewarding or they wouldn't come year after year. These included some 30 teenagers whose organization called THE FLAMES has a special religious ceremony each year at which new members are admitted.

The theme this year was "Favorite Passages from the Writings" and the lecturers included the Reverend Messrs. George Dole, Harold Larsen, Brian Kingslake, Bob Kirven, George McCurdy and Bill Woofenden. Reverend Ernest Martin also gave a talk explaining the workings of Convention.

On August 13th there was a Memorial Service for David Mack in the Fryeburg New Church where many of his relatives and personal friends paid their last respects to him. Gwynne Mack was with us for two weeks with daughter Penny and grandchildren, and she had an auction of things from their house she had sold which enriched our coffers by over \$300.

Two of our guests were Vincent Profita, a well-known baritone, and his wife. Mr. Profita gave concerts at the Assembly and in the Fryeburg Church that were highly appreciated. He and his wife also presented a skit one evening where Mr. Profita, dressed as Swedenborg, explained correspondences. The idea of the skit was to try out methods of presenting our doctrines to the public.

The Sales Table, managed by the Women's Auxiliary, cleared over \$250 enabling them to purchase house and porch furnishings which were needed and which the Assembly can't afford since it always ends in the red due to the minimum rates it charges. We are grateful to all the friends who sent us donations for the Sales Table and thank them sincerely.

The Bray Memorial play yard for the children with all its equipment was in full service for the dozen or so little ones.

Previous to our session and following Convention in July some sixty-five members of Convention used the Assembly for a week's conference sponsored by the Board of Education. We are pleased to see our facilities become of greater use to the church.

*Miss F. M. Greene*

## PAULHAVEN SUMMER CAMP

This past summer we had the opportunity of going back to Paulhaven to serve on the staff of the 1972 Church Summer Camp. It was ten years from the time that a group of western Canadian church members and friends met on the newly-cleared grounds of what was to become Paulhaven Summer Church Camp. At that time one small cabin had been constructed. What a change we saw now! The forty acres of wooded property, with over 1/4 mile of lake front, was given to the Edmonton church (Edmonton, Alberta) for the purpose of a church summer camp by Paul Tremblay just a year before.

The first work to be done on this new property was to clear a road with a bull dozer, as well as clearing out a camp site for future building. After nine years of volunteer work this is what we saw: A well graded and gravelled road (down-hill-of course one way) a spacious and terraced clearing, sloping towards the lake front, two docking areas

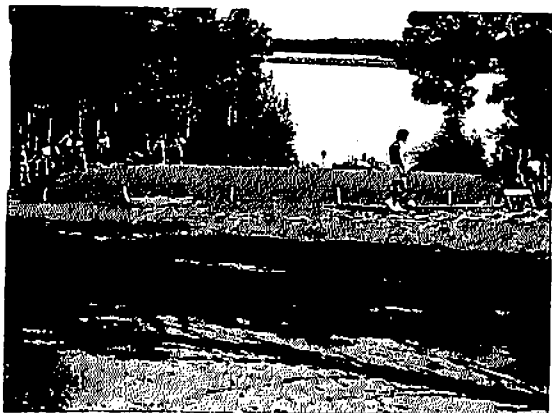
for boats, and on the periphery of this approximately five acres of clearing, a semi-circle of cabins and cottages with a lodge set in the middle. Except for the lodge (which has two main large rooms and a kitchen) the cabins are built and owned by individual members of the church, the agreement being that each year a token donation is given for the site on which the cabin is situated, and the cabin must be available for the use of "church campers" during the week of summer camp. That is, these cabins are used by children and staff. (I suggest this is a good deal for members—a good spot to locate for the summer and get away from it all). Truly remarkable progress has been made in this newest of our Convention's summer camps.

We hope that visitors to Convention in Edmonton next summer will take the opportunity of visiting Paulhaven. It is about 120 miles northeast of Edmonton, following highway number 28 towards Ashmonton. Yes, it is a paved highway! The camp site is about 1½ miles from the highway. Lots of seclusion. The lake is named Upper Mann Lake.

This year attendance at the camp totalled sixty people; which included 29 boys and girls of camp age (10 years—18 years), 12 children of staff people, and the staff. The staff members were: Mrs. Ella Wiebe (senior member who now has her own cottage at the camp), Mrs. Jean Gilchrist, Mrs. Elsie (Lisa) Reddekopp, and Erwin Reddekopp, camp pastor and teacher. The Director was Mr. Vince Almond. Other staff people were: Mr. Edwin Klassen, camp nurse, Mr. Bill Dzeryk, recreation director, Mr. Doug Gilchrist, self-styled "camp flunky," Mr. Paul Tremblay, ever-around "Mr. Fix-it." The cooks, (bless 'em) were: Irene Dzeryk, Ann Almond, Helen Schellenberg, Doreen Van Rooijen and Irene Klassen. Miss Barbara Podmore looked after crafts. The lesson material was outlined by Mr. John Jeffery, Lay Minister for Edmonton. Mrs. Paul Tremblay (nee Gertrude Dole) came in for the week-end to prepare and supervise a treasure hunt with clues based on the "correspondences" learned during the week. The Language of Parables was the text book.

As camp pastor, Erwin Reddekopp conducted morning and evening services and the full Sunday service when camp closed. The young people, after vespers, participated in an "evaluation" around a roaring camp fire, and games later, while the adults engaged in lively discussions in the lodge. Topics came up as requested: marriage and divorce, family planning, abortion, the good life, the New Church, etc.

**PAULHAVEN CHURCH CAMP**, facing east from the lodge, showing open recreation area and part of the water facilities on Upper Mann Lake. Campers are lined up for the start of a game under the supervision of Vince Almond seen in foreground by the soccer ball. Cabins and main lodge are arranged in a semi-circle behind the photographer.



The high-light of the Sunday service for Erwin Reddekopp was the gathering of some of the old-timers from Edmonton which included Mrs. Anita Dole, Bruno Christensen, Ruth Hammerstad, Albert Anderson, Hank Korsten, Camp Committee Chairman, the Bob Coopers, the Jim Spencers all participated in this Sunday service. Mrs. Robock and Mrs. Driedger were visitors on the opening Sunday and Mr. Carl Andersen came in during the week to say hello.

One new family from Kamloops, B.C. had their "first taste" of Paulhaven this year; and they liked it. Mr. and Mrs. Ernest Funk and their three children and Mrs. Mary Funk (grandma) and Miss Eileen Funk came in with two cars and one trailer and stayed for three days. Mr. Funk, an electrician, got the old light plant running which then provided electricity for the showing of some colored slides two evenings by Vince Almond. (Normally gas or propane lighting is used at Paulhaven; also a gas refrigerator.)

We are glad that we went back to Paulhaven this year. It was a reminder that our church is still on the move! We saw evidence of the spirit of our Lord working in and through people. Surely His second coming is a reality. The spirit of harmony, good-will and *cooperation* may testify to this. We witnessed and experienced this during our week at Paulhaven. May there be many more years of spiritual and material growth there!

*Reported by Elsie and Erwin Reddekopp*

## SPLIT MOUNTAIN CAMP

Split Mountain Camp is an annual two week summer youth activity of the Pacific Coast Association of the New Church. More than 42 years ago the idea of a summer primitive camp, without the benefit of any modern conveniences or shelter, was conceived by Mrs. Elizabeth Schellenberg. Since she mothered and fostered the idea into a reality that began with the first SMC in 1930 she was affectionately named "Mother Sue" by the first campers.

Staffed with a director, a Minister, and boys' and girls' counselors, a nurse and a cook, SMC invites boys and girls who are 14 years of age or over, or who will be entering ninth grade in the fall semester of school. The fee is \$75 for the first two weeks, and each prospect must furnish an application and a medical form signed by an MD.

Split Mountain Camp will be held again this year from August 11 to August 25 at the edge of Big Meadow, close to a cool flowing mountain stream among the pines and Chaparral at the southern tip of the famous Sierra Nevada Mountains in Kern County about 70 miles from the lowest point in Death Valley and about 60 miles from Mt. Whitney, the highest point in the conterminous part of the U. S.

Are you wondering from whence the name "Split Mountain"? Well, from the site of the first camp on the Dally Ranch in the Kern River Valley near Kernville the campers could plainly see a peak that looked as if Paul Bunyan or John Henry had driven a wedge down into it in a playful moment, so someone named it "Split Mountain." Then that first summer back in the thirties, someone suggested the name "Split Mountain" for the California New Church youth camp.

Why do we sponsor a primitive camp? For many of our young people this offers an opportunity to get away from the materialistic gadgetry, the raucousness, and the haste of modern living. Of course there can be no TV. And radios, magazines and newspapers are taboo. The only elements that smack of civilized living are butane-fueled ranges and a refrigerator. Sleeping is under the canopy of the starry sky on a camp cot (for sissies) or in a sleeping bag on the ground. When dawn flushes the eastern sky through the majestic pines, it's interesting to notice how light it gets before the brightest morning star fades out, if one concentrates on it.

### Summer Camps, Cont'd. from p. 21

The Bible correspondences take on a broader dimension when presented each morning in the out-of-door pine-scented amphitheatre-chapel of forest giants.

Hikes through the leaf-carpeted forest floor, over the sometimes bare and rocky mountains, swimming in the cool mountain stream and team games in the spacious, open area of Big Meadow, (an official name), accounts for most of the planned physical activities of the campers.

The late afternoon round table discussions provide a sounding board for lively discussions of various topics of interest to teenage youth, under the guidance of one or more of the staff members.

After the evening meal all assemble around the campfire for a round of singing, reading the Splitting News, giving of original plays and charades in which all campers participate according to their interest and inclination.

Then with the singing of "Now the Day is Over," hot chocolate and singing the Lord's Prayer, the campers wend their way to the dorm areas for their rest under the stars.

A spirit of friendly helpfulness is a part of all the activities, whether it is work, play or discussion, putting into practice the doctrines of use through the camp motto of "One for All and All for One."

Have you been infected? Or are you a former Split Mountain camper to whom these words are but a

shadow compared to the unique experience of having attended one or more sessions of SMC during your youth?

WAIT! Do you know a qualified New Church teen-ager who might profit by the unusual experience of attending a session of SMC in California's Sierra Nevada Mountains?

### Special Appeal

A collection has been started for the purchase of a permanent camp site for Split Mountain Camp.

The first contribution, (\$25) was by a college student and they are always broke.

Will you please help by chipping in a few dollars (or more), and send it to

Frederick W. Howe D. D. S.  
President of Split Mountain Camp Board  
450 Sutter No. 2618  
San Francisco, Cal. 94108  
415-397-2342

or

Mrs. Reese H. Jones  
Split Mountain Camp Board Treasurer  
5550 Hamill Ave.  
San Diego, Cal. 92120  
714-582-8266

*Thomas L. Kearns*

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## MID-WINTER MEETINGS OF GENERAL COUNCIL

General Council opened its mid-winter session at the Espousal Retreat Center in Waltham, Mass., on Thursday, January 18, 1973 at 8:00 P. M. The meeting was called to order by the President, and the opening prayer given by the Rev. Richard H. Tafel.

Those present were the Rev. Ernest O. Martin, President, Adolph T. Liebert, Vice-President, Chester T. Cook, Treasurer, Ethel V. Rice, Recording Secretary; the Rev. Messrs. George McCurdy, Erwin Reddekopp, Harvey Tafel and Richard H. Tafel; Mrs. Marjorie Barrington, and the Messrs. August Ebel, Carl Heck and Roger Paulson. Mrs. Virginia Branston was delayed, but joined Council at the Friday evening session. The Rev. Paul Zacharias was present as Chairman of the Council of

Ministers. Stewart E. Poole attended as a consultant.

Absent: Messrs. Ernest Ekberg, Don Lovell and E. Ellsworth Seibert.

Following are some of the highlights of the three-day session:

### Voting Rights

Consideration was first given to discussion of whether the Chair had a vote at Council meetings. Various Rules of Order were consulted, as well as Convention's own legal counsel. It was at length moved that the President, Vice-President, Treasurer and Recording Secretary be allowed to vote

at any duly called meeting of the General Council. So *voted*. It was also moved that the Committee on Amendments be requested to amend the By-laws to indicate that the Recording Secretary is a member of General Council. So *voted*.

### Open Meetings

In response to a request from the Rev. Edwin Capon that students at the Theological School be invited to attend sessions of General Council as observers, General Council considered this matter fully. The matter was tabled until a later session and at that time it was the consensus of Council that any member of the Convention has the right to observe its executive committee in action. The motion: that all General Council meetings be open for observation by any member of General Convention except when General Council is in executive session; the Council shall move into executive session at the request of any member of General Council . . . was seconded and *voted* unanimously.

### Council of Ministers

The Rev. Paul Zacharias reported for the Council Ministers, as follows:

The Executive Committee of the Council had met in October to plan the next Institute for Ministers and Wives, to be held in DeLand, Florida in January 1974.

The Committee on Worship is continuing its efforts to produce a new Book of Worship, preferably with a flexible binding.

The Council is working toward cementing relationships with the General Church.

The resignation of the Rev. Thomas Reed was announced. The resignation was accepted at Mr. Reed's request.

The Committee on Admission into the Ministry plans to work more closely with students in order to be of more help to men preparing for ordination.

The Executive Committee of the Council of Ministers had discussed the proposed 1980 Assembly on the North American continent. The Rev. Dr. Horand Gutfeldt had offered to find out how much interest there might be from other New Church bodies.

### Wayfarers' Chapel

A report on the Wayfarers' Chapel was heard from the Rev. Harvey Tafel, who stated that there is a definite need for another minister to share the pastoral work and counseling, and another worker in the Visitors' Center. Also mentioned was the establishment of a new Management Committee through which the minister, members of the Board and the Business Manager meet every month or six weeks to improve communication between them. Mr. Stewart Poole reported to Council that the work on the Visitors' Center was progressing but funds were running low. As requested by the Chapel's Board, Council moved that the Bank of Delaware be authorized to extend a line of credit for \$20,000 to the Wayfarers' Chapel, the note to be signed by the Chapel's Board. So *voted*.

### Augmentation Fund Committee

Mr. Liebert reported that the Augmentation Fund Committee had requested help from General Council in establishing a committee to evaluate requests for assistance from the Augmentation Fund. The Augmentation Fund Committee felt they were hampered in their work by lack of definite information. There was lengthy debate on how such a committee would function, and it was at length decided that instead of a committee, the Augmentation Fund Committee could be empowered to select any person or persons they feel necessary to gather information that will assist them to carry on their work.

### Chapel Replica

Mr. Paulson reported that he had looked into the matter of costs to weatherize the replica of the Wayfarers' Chapel which had been used at the New York Worlds Fair and is now at Urbana College, and had found them prohibitive. General Council felt this would be an impractical use for money which could be better spent within the church or the college.

### 1974 Convention

Mr. Martin stated that to date no invitation has been forthcoming for Convention's 1974 session. Mr. Paulson offered Urbana's facilities but Council members felt we should continue to press for an invitation from a church group. It was then moved that if no such invitation were extended by Convention time 1973, we would hold our 1974 convention at Urbana College.

An account of the plans being made for the 1973 Convention was given by Mr. Liebert who—together with Mr. Martin—had met with the planning Committee from the Western Canada Conference and had visited the Convention site. Details were outlined for Council which will appear shortly in *The Messenger*. It was suggested the finalizing of arrangements be left to the officers of Convention, and also suggested that mention should be made of the choice vacation spots in the area.

### Religious Education

The President introduced Mrs. Marilyn Turley, new Field Secretary for the Department of Religious Education, who spoke of some of the work being done in the Department. A small booklet has been prepared for teachers and other religious education workers. LEI will continue, this year it will probably hold its meetings at Blairhaven. A new program entitled "Swedenborg Houses" is an effort to get people to open their homes to New Church young people traveling throughout the country. Plans are being made for a post-Convention conference, whose theme will be, "Nurturing the New Person in a Changing Age."

### Swedenborg School of Religion

The Rev. Edwin Capon reported that enrollment has increased at the Theological School, and that three new students are expected in February. The School is now providing seminars at leadership level, training in doctrinal matter and in preaching.

### Department of Publication

Reporting for the Department of Publication, the Rev. Richard Tafel stated the Department faces two difficulties; the need for producing new material, and the need to produce such material more cheaply. The Department wanted Council's thinking on the matter of tying up large sums of money in large runs of printing, in order to keep prices down. Council suggested a presentation showing definite costs and a survey of the market.

### The Messenger

A report on *The Messenger* was heard from its editor, Dr. Kirven. He stated that in order to balance the budget he had had to compensate for extensive

issues, such as those just before and after Convention, by printing very short issues, which was generally unsatisfactory. He suggested we might try printing a monthly four-page news sheet with an article or sermon and news of the church, and a quarterly magazine modeled after the *New Christianity*, which would be for sale, and proceeds from which would offset the news sheet. General Council expressed interest in further details.

### Program Link

Mr. Cook outlined the budget for Council members, and it was approved with only slight changes. One item—a \$5200 expenditure for Program Link—was the subject of much debate. The consensus was that the time had come to decrease appropriations for this program. A motion was at length offered stating that the \$5200 item in the 73-74 budget would be tentatively approved. It is General Council's goal to phase out support of Program Link and next year's budget will show a cut of \$2000; the following year, \$2000, and the third year, \$1200.

### Urbana College

The President introduced Mr. Ted Meyers, new Comptroller of Urbana College, and asked Mr. Paulson to speak on the state of the college. It was acknowledged that Urbana had grown a lot faster than it should have, adding new faculty and an accelerated building program, with the result—partly due to a drop in students—that the college is faced with drastic paring of its budget. Mr. Paulson stressed the fact that the college, and the townspeople are looking to the church for leadership, and the way this can be given is to elect New Church members to the Board of Trustees. After receiving their consent, Council voted to recommend to the College's Board of Trustees that the Rev. Richard Tafel, Adolph Liebert, August Ebel and Mrs. Branston be elected to that Board as church representatives. At a later session Council voted to add \$1,000 for the current fiscal year and \$1500 to the '73-74 budget to underwrite travel expenses for Council-sponsored church Trustees and members of the Church-College Committee.

### Central Office

A report on the decisions of the Committee to Evaluate the Central Office was given by Stewart Poole. It is the Committee's recommendation that the work of the Central Office be separated from

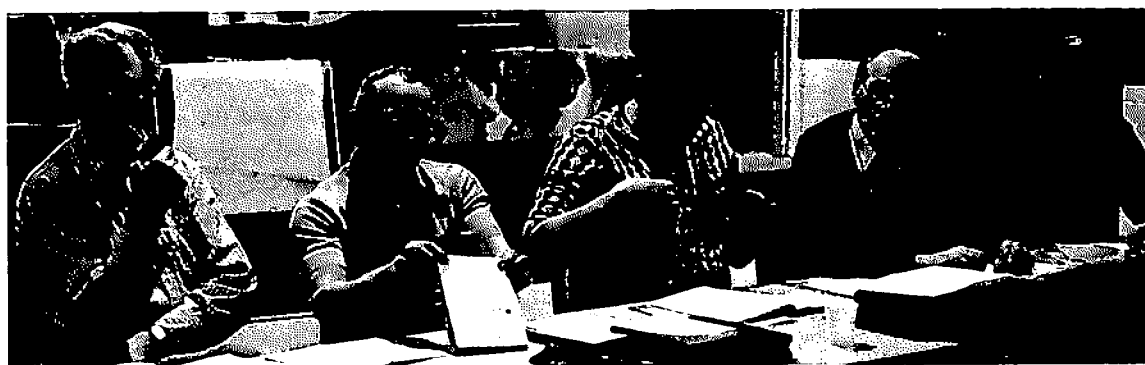




IN GENERAL COUNCIL SESSION, l-r, Adolph Liebert, Vice President, the Rev. Ernest Martin, President, Ethel Rice, Secretary, and Stewart Poole;



Marjorie Barrington, the Rev. Paul Zacharias, the Rev. George McCurdy, and Carl Heck;



the Rev. Erwin Reddekopp, August Ebel, the Rev. Harvey Tafel, the Rev. Richard Tafel, and Chester Cook, Treasurer. General Council members Virginia Branston and Roger Paulson were present but do not appear in these pictures.



In an Open Session (see. p. 23), students from Swedenborg School of Religion observed the work of General Council. Seen here, l-r, are Polly Baxter, Richard Baxter, Erik Allison, Stephen Brown, and Russell Viau.

the work of the Presidency of Convention. If the Central Office is to continue, an office manager, or "Office Director" would be hired by General Council and responsible to it.

### Nomination Procedure

Mr. Liebert stated for the Research Committee that in view of the wishes of the delegates to the 1972 Convention the Committee recommended that the same formula be tried in Edmonton; that is, an opportunity for all candidates for contested offices to present a statement from the floor, limited to two minutes. Mr. Liebert's report was approved.

### Ordination of Women

Barring some confusion through the use of masculine pronouns, the Committee on Amendments felt there was nothing in the Constitution or By-laws which would exclude the ordination of women. It was the President's conviction, however, that only a vote of Convention could resolve the issue of whether to permit ordination of women. Council, after much debate, moved that the General Council, with the approval of the Council of Ministers, recommend to Convention that it adopt a motion allowing women to be ordained into the ministry of the General Convention. (The vote on this motion was 10 in favor, and one opposed). *Voted.*

### Resolutions

The Secretary read a letter from the New York Association containing a Resolution to the effect that a Committee on Resolutions be set up to screen resolutions and publish same in *The Messenger* at least two months prior to Convention. It was moved and seconded to refer this matter to the Research Committee for a report at Council's pre-Convention meeting.

### Aims and Goals

As previously planned, the Saturday evening session and part of the Sunday morning session were devoted to a discussion on the future of the church. In response to questionnaires sent to ministers by the Council of Ministers, and in talking with people in the church, the conclusion was reached that we are at present an organization with about 2000-2500 members on this continent, perhaps 1500 of whom are really active devoted members. There is

a sense of frustration and bewilderment pervading the church, yet at the same time a *sense of hope*. There is also a deepening conviction that the Church does have a contribution to make.

In some areas the probable phasing out of the churches lie ahead. Perhaps we need to do more about training lay people to lead reading and prayer groups, possibly in their own homes. It was pointed out that the church was started with small groups who devoted time, talent and treasure to it; later, money was substituted for time and talent.

The statement was made that we should re-define what the church is, and define its goal. Mr. Liebert submitted the following as a goal: "To reach out to all who will listen and hear, that the Lord Jesus Christ is here with us now, and to proclaim to all mankind his great compassion, his wisdom and mercy through the Word of God—the Bible—and the writings of Swedenborg."

Others suggested goals, such as: to work for the common good of all; to start developing a heavenly life here, and help others to grow spiritually; to build the Lord's kingdom; to present the whole gospel in the light of our teachings; to trust that the Lord's Providence will show us the way when the time comes.

One main concern was how the church can reach its isolated members and readers of Swedenborg's teachings. Could a directory be made of such persons? Could there be an appeal in *The Messenger*, asking for people living in unchurched areas to volunteer to visit inquirers?

Council members felt they would like to work in pairs, visiting churches on invitation to assure them of our wish to help with their problems. It was suggested that an announcement might be made that General Council would welcome invitations for its members to do this.

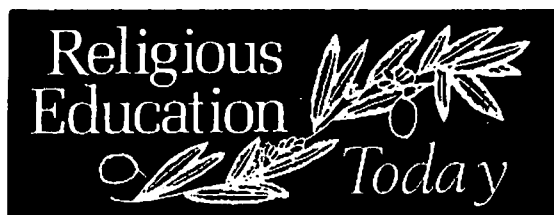
The mid-winter session of General Council adjourned at 2:47 P. M. The President thanked all members for remaining for the entire session. A closing prayer was given by the Rev. Erwin Reddekopp.

Respectfully submitted,

Ethel V. Rice

Recording Secretary

Ernest O. Martin, President



### A Tribute

"There are revolutionary ideas about learning to be found within Swedenborg's psychology and theology." So wrote Carolyn Blackmer in an issue of *The Messenger* last winter. Her dedication to bringing those ideas to bear upon the educational endeavors of the Church will be greatly missed. For she was a valued member of the Board of Managers of the Swedenborg School of Religion, of the Board of Trustees of Urbana College, and of the Board of Education of Convention's Department of Religious Education. I worked with her on all three boards, but it is at the request of the latter that I write.

Carolyn had reason to know whereof she spoke when she referred to "the revolutionary ideas about learning to be found in Swedenborg's psychology and theology." Carolyn was a devoted and thorough student of Swedenborg's writings, both those psychological works in his pre-theological period (she often referred to Rational Psychology) and his theological volumes as well. She was also a student of modern psychology with a particular interest in Piaget, if my memory serves me well. To this she added practical experience as an educator and as a worker in educational enterprises. Both as a teacher and as a board member, she sought to put to work those revolutionary ideas of Swedenborg about learning, those ideas which she so dearly loved. Urbana College in particular owes her a great debt of gratitude for her faith in the possibility of a viable future for a college which would make Swedenborg's "revolutionary ideas about learning" central. A fitting tribute to Carolyn would, I think, be to let her speak again in the words of a part of the article I have already quoted.

After saying, "There are revolutionary ideas about learning to be found within Swedenborg's psychology and theology," Carolyn continues as follows: The doctrines, like any other system of thought, can be reduced in teaching to items of information. As such, people can accept or reject them on the level of opinion, and for a variety of reasons depending somewhat on their particular conditioning. But such a process of teaching and learn-

ing runs counter to all that the doctrines reveal about our distinctively human potentials for learning.

We do need information about those human potentials for learning and about the conditions under which they can be made actualities for us. We need to learn how to learn, under what favorable conditions and with what kinds of processes and materials we can achieve as much growth as possible continuously throughout our lives. Not everyone needs to become a psychologist specializing in the study of Swedenborg's concepts, but everyone in the church, young and old, could benefit richly by this Swedenborgian perspective on the human psyche. It could transform our teaching methods.

In the Swedenborgian psychology of human growth there is no false distinction between the affectional and the rational. They are both necessary aspects of one process, and both are essential to growth. Each presupposes and requires the other with the same kind of tension of opposites that is to be resolved in all processes of life. They are the spiritual heat and light that together provide the most promising conditions of growing.

It is a matter of record that people taking part in Encounter groups, loving one another at close range and with increasing freedom are brought to the need of asking vexatious and searching questions about love and freedom. Marriage relations in this situation are often strained and broken, and much light is needed to handle the strange complexities of human relations. We can shut out light just as easily, alas, as we shut out love from our lives. It is vitally important for us as a church to seek more light as we urge more love and trust in intimate relations.

It is doubtful whether trying out new, ingenious methods of teaching will provide the impetus we need, although they should not be neglected. The feast should be spread as invitingly as possible, if we may change our metaphor from light to food. But learning, like eating, is individual; that is to say, each person learns for himself and by himself; no one can do it for him. Ultimately, this means that he must teach himself if he is to learn. A teacher's role, and likewise that of the church, is to invite, incite, suggest the most effective methods and the most rewarding materials, and help evaluate the results.

I am reminded in this respect how often Swedenborg invites and incites when he says, Let every man go for himself to the Lord and the Word for his own primary source materials. The reading of the doctrines can be done with this same individual searching out of meaning, and with great profit. And the more one reads to understand, the more he will understand how to read. In this way each man discovers for himself, with his own needs in mind, what his potentials for learning are, and by what process he learns and grows. It is all there in those wondrous arcana that are waiting to be brought to light by each individual searcher. One has only to trust the process and search.

For the Board of Education  
Edwin G. Capon

## THE THIRTY GREEN VOLUMES

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

### 16. "The Secret was Out!"

Discouraged on the one hand by the fact that the five theological works he published in London in 1758 seemed to have made no impression upon the bishops and scholars of England, and on the other hand by his failure to publish the *Apocalypse Explained* (possibly through shortage of funds), Emanuel Swedenborg returned home to Stockholm and gave up publishing altogether for no less than five years, the longest blank period in the whole of his career.

During those five years a spectacular change came over his public image. It started with his return from London in 1759 (aged 71). He landed in Gothenburg on the west coast of Sweden on Saturday, July 19, and was entertained to dinner at the home of his friend William Castel. In the middle of the afternoon he became greatly agitated, and reported that a fire had broken out in the south suburbs of Stockholm, and was ravaging the city, largely built of timber. Stockholm is 300 miles east of Gothenburg, and remember, Swedenborg had been out of the country for over a year; nor, of course, were there telephones or radio in those days. His host was so impressed that he informed the mayor and other city dignitaries, and everyone was hanging on Swedenborg's words until, later in the evening, he declared with relief that the fire had been brought under control just before reaching his own house. Two days later, on the Monday

a messenger arrived post-haste from Stockholm with a general report; and the following day, Tuesday, the royal courier brought full details of the course of the conflagration, which exactly tallied with Swedenborg's account given at the time of the fire. After that, people began to regard the elderly scholar-nobleman with a new awe!

However, although this established Swedenborg as a clairvoyant, it did not associate him in the public mind with the strange theological books which were being published anonymously in London, and indeed it is unlikely that anyone in Sweden knew of those works at the time. We have evidence that a certain senator, Counte Bonde, had somehow obtained a copy of *Heaven and Hell* the previous winter and was aware of its authorship, but he seems to have kept the secret more or less to himself. However, Swedenborg had arranged for a crate of copies of *Heaven and Hell* to be delivered in Stockholm, and the censor at the customs required to know the author's identity before allowing them into the country; and so the secret was out. From then onward the gossips of Stockholm, and later the whole world of Western Europe, knew the amazing truth: that Herr Assessor Swedenborg was conversing familiarly with angels and devils, and was even receiving instructions direct from God! The reaction in Sweden was shattering. Everybody seems to have been aflutter. Of course, it was generally assumed that he had "gone off his rocker." (People said of him, as they had said of the Apostle Paul long before, "Much learning has made him mad.") Yet the mineralogist Councillor Tilas wrote to a friend: "There does not seem to be a screw loose in the old gentleman's clockwork in other respects."

Possibly with the motive of demonstrating that all his screws were tight and the clockwork was ticking normally, Swedenborg began to spend more of his time than usual on his duties in the House of Nobles. There are memorials from his pen dated 1760 on anti-inflation measures, the restoration of the value of the coinage, and currency exchange; also the exportation of copper. During the following year, 1761, he delivered a statement on civil liberty.

The public were fascinated by continued reports of his other-world experiences, and people often asked him for information concerning their deceased friends (and enemies!) Many well-authenticated instances are on record. One involved a missing document: Madam Marteville, wife of the

Dutch Ambassador who died in April 1760, searched in vain for an important receipt which she knew her deceased husband had put somewhere. . . Swedenborg, meeting him in the spiritual world, obtained the information from him as to where it was hidden, and so enabled the widow to find it. The story of the Queen's Secret is even more famous, since it was concerned with royalty. On November 15, 1761, Swedenborg, while visiting Queen Louisa Eleonora at the palace, told her, in the presence of many of her court, that he had met her late brother, the Prince of Prussia in the spiritual world, who asked him to convey to Her Majesty certain secret information concerning a letter she had sent him shortly before his death. Such a correspondence was treasonable, as Sweden was at war with Prussia; the Queen nearly fainted, and had to be led to her room. She is said to have declared: "Nobody, except my brother and God, knows of this!" Afterwards, we are told, many of the leading men of the realm called upon Swedenborg at his home, and tried to elicit the Queen's Secret, but in vain.

Swedenborg himself made light of these psychic performances. "These must by no means be classed as miracles," he wrote, "being merely testimonies that I have been introduced by the Lord into the spiritual world, and there into communication and speech with angels and spirits; and this to the end that the Church may know that heaven and hell are actual, and that man lives as a man after death."

His theological writings during this period, though unpublished, were as prolific as ever. They include: "Prophets and Psalms" (1761), "The Word of the Lord from Experience" (1762), "The Last Judgment (Posthumous) and "The Spiritual World" (1762). Please look these up in the two Green Volumes of his *Posthumous Theological Works*, flip through the pages and read what you can. Also "The Divine Love and the Divine Wisdom" sometimes called "The Doctrine of Uses," 1762-3, printed in Volume VI of the *Apocalypse Explained* pages 355-475. We shall say something more of these later.

In 1763 Swedenborg presented the Royal Academy of Sciences with a black marble table, with what looked like a scatter of playing cards, an envelope and a comb. He had watched this being made, some years before, in Italy, and had purchased it. When asked how the inlaying had been done, he wrote a short treatise on the subject, hop-

ing that the technique might be used for decorating the marble walls in the palaces of Stockholm. This little treatise was published in the transactions of the Royal Academy. It was Swedenborg's final contribution to the literature of science: rather an anti-climax after his great works on the creation of the cosmos and the structure of the human brain, but at 75 he had no need to impress his learned colleagues. Anyway, he now served another Master, and his mind was on other things.

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## LETTER TO THE EDITOR

Dear Sir:

I am writing in rebuttal to Marjorie V. Very's poetic essay on "Women in the Ministry," appearing in the December '72 issue of *The Messenger*, trusting you will let views on both sides of the controversy appear. Aesthetically it is a pleasing production; however, I am not an expert on literary merit. Polemically, on the other hand, it seems most weak and an almost classical example of a series of *non sequiturs*. To illustrate, Deborah was a judge and not a priest or priestess and so cannot serve as a precedent for women's priesthood; the priesthood was without exception a masculine service in the Jewish theocracy. Neither can Mary Magdelene or the women of Samaria serve as precedents; it is nowhere recorded that they were inducted into the ministry.

In the third stanza it is *assumed* that women's ministry is part of the New Age or Second Coming and the conclusion reached from the assumption (*quod erat demonstrandum*)—again a typical example of "circular reasoning." The New Age or Second Coming encompasses many things but not just *anything* we wish it to; as far as I know it does not include women's ministry. If it does I would appreciate someone quoting to me "chapter and verse" from the Writings.

About 30 years or more ago an authorized committee of General Convention under the chairmanship of Rev. Leslie Marshall studied the subject of women's ordination. Their findings were—and I quote Rev. Marshall—that women's ordination was "not in accord with Scripture or the Theological Works" (of Swedenborg). In my opinion it is also not in accord with the constitution of General Convention—a *certain* legal opinion notwithstanding.

Paul Oesch

## BIRTHS

The Edmonton Church announces the birth of a great grandson to Mrs. A. Robock on December 28, 1972. The proud parents are Wayne and Joyce Robock.

On January 27th Page Victoria was born to Grafton and Sheryl Carrier of the Fryeburg Church.

A daughter, Amy Beth, was born to Mr. and Mrs. Peter B. Gardner of Oxford, Conn. on January 20. Grandparents are Mr. and Mrs. C. Harvey Gardner, and Mr. and Mrs. Lawrence C. Young, all of Massachusetts.

A son, Hans Abram, was born to Mr. and Mrs. Edwin Klassen of N. Battleford, Sask., on December 5th.

## BAPTISMS

The Rev. Erwin D. Reddekopp officiated at the baptisms of the following children in San Francisco: Anna Jamart, infant daughter of Carter and Sharon Baum, on November 12th; Katja, infant daughter of Richard and Monica Dahl, on November 26th; Matthew Gregory, infant son of Stephen and Mary Schwartz, on December 24th; Robert Bryan, infant son of Ronald and Dianne Reddekopp, on December 31st; Jennifer Lisa, infant daughter of Julie and Jutta Lewicki, on December 31st.

George Edward Orthwein, son of Walter and Kathy Orthwein, of SSR, was baptized on January 14th in the Boston Church.

Bryan Dale, infant son of Mr. and Mrs. William Muzyka of Battleford, Sask., was baptized on December 8th by the Rev. Henry Reddekopp.

During the month of January with the Rev. Erwin D. Reddekopp officiating, the following children were baptized: Victoria Jane, infant daughter of Gerd and Jane Boettger of Omaha, Nebraska, on January 3rd; Mark Nickolas, infant son of Lary and Patricia Schulte of Berkeley, Cal. on January 7th; James Nelson, infant son of Ian and Martha Wordsworth of San Mateo, Cal. on January 14th; Pia Marie, infant daughter of Axel and Greta Westeson, of San Francisco, Cal. on January 14th.

In Fryeburg the following children were baptized on January 21st: Jacqueline Susan, daughter of Fred and Judith Goss; Michele Lee, daughter of Robert and Dorothy Johnson, Jr.; Jonathan Albert III, son of Jonathan and Bette Tibbetts.

## CONFIRMATIONS

Mr. and Mrs. Malcolm Cronlund were confirmed in the Boston Church recently.

On Sunday, November 26th the following people were confirmed in the Faith of the New Church at the San Francisco Church: Ralph Kearns, Philip MacDonald, Roy and Candis Hurlbut.

## MARRIAGES

There were two marriages in the Boston Church in December; Ronald Muldoon was married to Sharon Young on December 23rd, and Malcolm C. Peck and Adelaida B. Ravelo were joined in marriage on December 30th.

Herbert Howes and Lois Laurie, both of N. Battleford, Sask., exchanged marriage vows on December 30th. The ceremony was performed by the Rev. Henry Reddekopp.

## DEATHS

Miss Mary I. Beaman of Sidney, Ohio passed into the spiritual world on September 16th at the age of 92. She was a member of the Swedenborgian Church on Kemper Road in Cincinnati.

Mrs. Harold Recknagel of Brooklyn passed away on November 1st.

Resurrection Service was held on January 25th for James J. Maddix of the Fryeburg Church.

On November 17th Pearl Benson, beloved wife of Charles Benson of Pompano Beach, Fla., passed into the spirit world.

The St. Petersburg Church reports the following deaths: Miss Mary Beaman of Sidney, Ohio, died in her 90's in January, 1972; her sister, Miss Susan Beaman, also in her 90's, died in September, 1972; Mrs. Jessie F. Watson, a former president of the St. Petersburg Society, died in her 94th year, on January 16th.

Louise Dabney, a life-long member of the Chicago Church, was called into the higher life on November 14th. Services were held by the Rev. Thornton O. Smallwood on November 17th.

Mrs. Cecilia Blanch Downward, wife of Rev. Herbert Downward of Millis, Mass., passed away on January 25th. Services were held on January 27th in Millis.

## CHANGING

**Announcing our 2nd Post-Convention Conference to Continue Exploration of Swedenborgian Concepts of Resources and Goals for**

**Change,  
Growth, and  
Development**

**Place:** The Overlander Motor Lodge at the entrance to Jasper National Park, Hinton, Alberta

**Dates:** Sunday evening, July 22, to Friday morning, July 27

**Cost:** \$65 per person, total expenses, excluding transportation

**Sponsorship:** Board of Education's Adult Work Committee, the Rev. Randall Laakko, Chairman

**Staff will include** Dr. Dorothea Harvey, Dr. and Mrs. Calvin Turley, the Rev. and Mrs. Ernest Martin, the Rev. Randall Laakko, Mrs. Robert Kirven, Miss Barbara Scholz and others.

After an evening of community building, immediately following convention, a typical day will include creative expressions of different approaches to the issues—Input Sessions, and a variety as wide as brainstorming, reality-testing, rap sessions, encountering, reflection time, specific planning, and solo time. Specific plans of action may be developed for individual growth and survival in this era of cultural revolution in which we live.

**R. S. V. P.**

**Application Deadline:** April 20, 1973. Please include \$25 deposit per person. This deposit is non-refundable. Final payment due June 10, 1973, because of need to make firm commitment with the Overlander Lodge. A few partial scholarships are available. Registration is a commitment to full participation in the conference.

The conference will be held high above the Athabaska Valley at the entrance to Jasper National Park. The Overlander Lodge looks out over the majestic Canadian Rockies, and offers opportunities for hiking, fishing and swimming. Log cottages consist of two rooms and a bath; meals will be served in the dining room of the main lodge.

Send registration to:  
**The Swedenborgian Church  
48 Sargent Street  
Newton, Mass. 02158**

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### Registration - Post Convention Conference

Name: \_\_\_\_\_

Children: \_\_\_\_\_ Age: \_\_\_\_\_

\_\_\_\_\_ Age: \_\_\_\_\_

\_\_\_\_\_ Age: \_\_\_\_\_

Address: \_\_\_\_\_

Phone: \_\_\_\_\_

Make checks payable to:

**General Convention - Board of Education**

I will need transportation from Edmonton to Hinton: Yes \_\_\_\_\_ No \_\_\_\_\_

I will be driving: Yes \_\_\_\_\_ No \_\_\_\_\_ and will have room for \_\_\_\_\_ passengers.

# 1973 CONVENTION IN EDMONTON

THE MESSENGER  
FEBRUARY 1973



Meetings and accommodations will be in these modern facilities of the University of Alberta, in Edmonton. Ministers' sessions will be July 16-18; Convention will be July 19-22.

*For travel information, or advance reservations, write:*

*Rev. John Jeffery  
12424 - 95 A Street  
Edmonton, Alberta, Canada*

## PLAN A VACATION AROUND CONVENTION

The Calgary Stampede is the week before Convention, or you can camp at Paulhaven; Klondike Days in Edmonton will coincide with Convention; and a circle trip home can easily include Jasper National Park, Banff and Lake Louise—and the Post-Convention Conference.

THE MESSENGER  
48 Sargent St., Box E  
Newton, Mass. 02158

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