

THE MESSENGER

Official Organ of the Swedenborgian Church

APRIL 1973



MOOKI MEMORIAL COLLEGE
New Church College in South Africa

**1973 CONVENTION REGISTRATION
& ROOM RESERVATION FORMS INSIDE**

NOMINATIONS

To Members of General Convention:

Most of you, I suppose, are not unfamiliar with the system (provided by our By-Laws) by which your Nominating Committee changes from year to year and also continues representing the various areas or Associations of Convention. As you know, one new member is elected at a Convention session each year. The Committee is composed of five members each serving a term of five years. By the time a member reaches his fifth and last year he assumes the role of Chairman for that year. By this time he has become quite familiar with the job the Committee has to do, but has also learned to know a lot more people of Convention, their location, their general interest in the work of Convention and the Church, and something about their philosophy and dedication to the principles of the New Church. This is, of course, a judgment that might be questioned. But the Committee has to do its job with as little bias as possible, but still making selections of people, who will, in its judgment, best serve all areas and people of Convention.

It is in the light of this principle that your Nominating Committee presents its slate of Nominees as listed below. I should mention too that the Committee communicated by letter, telephone, and three of us met in person at Waltham in January. The slate is a unanimous choice and we are pleased to present it to you, knowing, of course, that there are many more people of Convention who may have served as well, and I trust that they will be available for service another year.

VICE-PRESIDENT: Mr. Adolph T. Liebert
Pittsburgh, Pa.

SECRETARY: Mrs. Wilfred (Ethel) Rice
Brockton, Mass.

TREASURER: Mr. Chester T. Cook
Deer Isle, Maine

GENERAL COUNCIL (4-year terms)

**MINISTER: The Rev. Dr. Calvin E. Turley
Newton, Mass.**

LAYMEN: Mrs. Douglas (Jean) Gilchrist
Alberta, Canada (Edmonton)

Mr. James Zehner
Yellow Springs, Ohio

DEPARTMENT OF EDUCATION (1-3 year)
Dr. Dorothea Harvey term
Urbana, Ohio

DEPARTMENT OF PUBLICATION (1-4 year term)
The Rev. Dr. William R. Woofenden
Sharon, Mass.

BOARD OF MANAGERS, S.S.R. {4-3 year
The Rev. George D. McCurdy terms}
Westwood, Mass.

The Rev. Jerome A. Poole
Wilmington, Delaware

Dr. C. Wickham Skinner
Weston, Mass.

Mrs. Irving (Pearl) McCallum
San Gabriel, Cal.

THE MESSENGER
APRIL 1973

Vol. 193, No. 4 **Whole Number 4962**

Published monthly, except for the one double issue in July-August, at the office of the Editor, c/o Swedenborg School of Religion, 48 Sargent Street, (P. O. Box E) Newton, Mass. 02158.

Second class postage paid at Boston, Mass.

The Messenger is the official organ of the Swedenborgian Church, founded 1817, incorporated as the General Convention of the New Jerusalem in the United States of America.

Printed at Thomas Todd Company, 14 Beacon Street, Boston, Mass. 02108.
Incorporated publisher: the Swedenborg Press, Box 143, Madison Square
Station, New York, N. Y. 10010.

Subscription free to members of the Swedenborgian Church, non-members, \$3.00 a year; foreign postage, 25 cents extra. Gift subscriptions, if from a member, \$1.50. Single copies, 25 cents. Address subscriptions, checks, changes of address to the Editor, 48 Sargent Street, Newton, Mass. 02158.

Contributions toward the cost of publishing should be sent to:

The Messenger
48 Sargent Street
Newton, Mass. 02158

Officers of Convention: Rev. Ernest O. Martin, President, 48 Sargent St. Newton, Mass. 02158; Adolph T. Liebert, Vice President, 626 Park Place, Pittsburgh, Pa. 15237; Mrs. Wilfred Rice, Recording Secretary, 31 Poole St., Brockton, Mass. 02401; Chester T. Cook, Treasurer, P. O. Box 25, Deer Isle, Maine 04627.

Department of Publication: Rev. Richard H. Tafel, Chairman; Mrs. E. Ellsworth Seibert, Mrs. Virginia Branstion, Miss Cecile Werben, Edward Bohlander, Dr. Robert H. Kirven, Rafael Guiz, Tomas H. Spiera, Mrs. Richard H. Tafel, Rev. Ernest O. Martin.

Robert H. Kirven, Editor

Miss Suzanno Fisher, Lay-out Assistant

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.

BOARD OF MISSIONS: (2 ministers - 2 year term
1 minister - 1 year term
2 laymen - 2 year terms)

The Rev. Dr. George Dole
Newton, Mass.

The Rev. Dr. Ivan Franklin
San Diego, Cal.

The Rev. Randall E. Laakko
Wilmington, Del. (1 year)

Mr. Robert W. Tafel
Drexel Hill, Pa.

Miss Margaret Sampson
New York, N. Y.

AUGMENTATION FUND COMMITTEE

(1 - 5-year term
1 - 2-year term)

The Rev. Owen T. Turley
Bellevue, Wash.

The Rev. Paul B. Zacharias
Kitchener, Ontario (2 years)

PENSION FUND COMMITTEE

(1 - 3-year term)

Mr. Wilfred C. Locke
Huntington Woods, Mich.

NOMINATING COMMITTEE

(2 to be nominated, 1 to be elected for
1 - 5-year term)

H. Page Conant
Bridgewater, Mass.

Mrs. Paul (Gertrude) Tremblay
Edmonton, Alberta

Respectfully submitted,

Erwin D. Reddekopp, Ch.
F. Robert Tafel
Paul B. Zacharias
Roger D. Paulson
Galen W. Unruh

PHILOSOPHY OF EDUCATION

This is a statement of Philosophy of Education developed by Urbana College. Swedenborgian faculty members were active members of the committee that developed the statement and the Board of Education of Convention recommends it for study by educational bodies of the church.

Urbana College's philosophy of education is based on two main assumptions. First, man is an active being, capable of self-direction. In this view the freeing of the mind from prejudice and arbitrarily imposed authority is crucial as a person becomes aware of his human potential to think for himself, to make his own choices freely and responsibly in his relations with other human beings. Man, according to this view, learns not simply as he is molded by the continuing impact of sense experience, but as he uses his potential to interpret sense experience with all the powers of the mind, including intuition and imagination. The other assumption is that man's search to find meaning is not futile. Accordingly, any area open to human investigation is a natural instance of a larger dimension of meaning, so that the power of the mind is a power to perceive and integrate meanings. Thus, exposure to a broad liberal arts curriculum is crucial to the growth and development of a person who is able to see interrelations among different facets of life, and to ground theory in practical, actualizing experiences.

Both of these assumptions have important educational implications. Respect for the potential of each person means an individualized view of education designed to meet each student's particular needs, including career preparation. This means recognition by the college of the unique contribu-

tion each student can make to society and to other persons. It also means the college has a responsibility to give each student the chance to find meaning for himself, without having a predetermined meaning imposed on him. Such education seeks to develop persons who do not just passively reflect the values and ideas of their culture, but who actively seek to understand and to transform that culture, and who realize their responsibility to the society in which they live.

Respect for the emotional as well as rational operation of the mind means that students are seen as feeling, caring individuals, who can develop as whole persons only in community with other persons, even those who disagree with them in funda-

mental ways. Respect for individuals, for freedom of choice, and for concrete examples of varieties of meaning, means education in a setting of variety of beliefs and life styles among both faculty and students. This type of education should encourage understanding and appreciation of values different from one's own, and should develop the ability to function effectively and responsibly in an open society.

L. E. I. 1973

This year's L.E.I. session will be held at Blairhaven (South Duxbury, Mass.) from August 26-September 3. Twenty trainees can be accepted, with a minimum age of sixteen for first-year students, and no stated age limit for returnees. The fee of seventy-five dollars, plus transportation, may be aided in cases of need by local churches or associations, or in some cases by Convention. Participation must be for entire period from Sunday, August 26 thru the evening meal on Monday, September 3. *Applications MUST* be in by June 1, so send for your application now!

Leadership Education Institute Committee
c/o Jerome A. Poole
Suite 1400/300 Delaware Avenue
Wilmington, Delaware 19801

I wish to apply for admission to the 1973 Leadership Education Institute to be held at Blairhaven, South Duxbury, Massachusetts from August 26 to September 3. Please send application forms to:

Name _____

Address _____

Age _____ Telephone _____

I have _____ have not _____ attended a previous LEI

If so, what years _____

My minister is: _____

I would like to correspond with a past LEI'er

OUR TRAVELING PREACHERS

By Ruth Brandau

It was at one of our monthly Sunday afternoon "League" meetings in 1969 that we decided to venture forth on a preaching campaign.

As we sat around after eating a delicious lunch which consisted of sloppy joe's, salad, potato chips and lots of pop, we were preparing to listen to our minister, Rev. Reddekopp, answer some of the usual "teenage" questions. One of the kids said that he did not think we did anything that was of much use at these meetings; it seemed like we just had fun. In fact we were not even very attentive when the minister tried his best to bring forth interesting questions from us. Rev. Reddekopp mentioned that he would not be with us the following Sunday inasmuch as he was going to Cleveland and would be their minister for that day, as they were without a regular minister.

It seemed like a light lit up in our brains—simultaneously—"Why couldn't we give a service for them occasionally?" Suddenly the conversation became very spirited. Everyone was gung-ho. A trip in the offing. Even I became enthusiastic but cautioned that there was a lot of work connected with this trip. A sermon must be prepared, music must be assembled, talented ones could no longer hide their light under the proverbial bushel. Undaunted by my words of wisdom, they promised they would really try to do their best. They picked the following Sunday as the deadline for their subject matter.

During the week that followed, I received many phone calls offering many subject ideas, and finally one jelled for us. "Freedom 1969, Emancipation of the Slaves," taken from an article in *Pace* magazine. Working as beavers, they assembled their material, borrowed some of the Writings from the Church Library and started writing.

After confirming dates with the Cleveland people, and loading our cars with our sleeping bags and overnight luggage, we started off for Cleveland and our first attempt at "preaching." We had our own little choir, a guitarist, and an organist, in addition to the "talkers." I was very proud of the way they carried off the service. The young people of Cleveland were much impressed with what our group was doing and we asked them to join with us and we would contact some other of our churches, not

too far distant, who would like to have us give a service for them, especially those who were without a minister.

At the lunch which followed our service, the Church voted to give us a gratuity. We turned it down, saying we just wanted to give the service and did not want to get paid for doing so. They insisted, so we agreed to give the money to our summer camp at Almont for their building program. This we have done with each gratuity we have received since then.

From this scary first venture we have traveled many miles. In addition to our trips to Cleveland which we have made each year, we have been to Pittsburgh, La Porte, Chicago, New York, and Cambridge. Their topics have run the gamut, to name a few, "Enthusiasm," "Hurting Ourselves and Others," "What My Religion Means to Me," "No Man is an Island," and "The Five Senses." They give a conventional type of service and it is done in a reverent manner. This is their choice, the way they wanted to do it. However we do try to use their mystical ability and incorporate it into the service. We have used trumpets, guitars, melody bells, violins, flutes, violins and French horns and an autoharp.

What effect has this had on the kids themselves? Looking back over our graduates, I would say it most definitely has had a decided effect on them. One of our group is now studying for the ministry and another is considering doing so. One of our guitarists has formed her own musical group and they travel to different churches doing their thing. It will be interesting to follow the routes the others take to see what influence, if any, this experience will have on their lives.

Wherever we have given our service, our reception has always been very good. Perhaps I should say, in many cases it is one of wonder. "Why do the kids want to do this?" Who knows—and what difference does it make? They have fun, they feel they are being useful, and in the process they are seeking and learning and unselfishly giving of themselves to others.

What more could we ask?

Ruth Brandau, Detroit League Sponsor
Karen Keith, Detroit League President
Alberta Theriault, Cleveland League Sponsor

**SWEDEN-
BORGIAN**

**SEE IT
THIS
WAY**

New last year, this attractive pamphlet by the Rev. Paul Zacharias is the best short introduction to the faith and the approach to life that characterizes our church. Fits a No. 10 envelope—as easy to mail as it is to read.

**ANCL MEMBERS!
ALL YOUNG PEOPLE!
YOUTH ADVISORS!**

**Do you have your copy of the
LEAGUE HANDBOOK?**

Completely re-written in 1969, full of interesting information, stimulating suggestions.

**ORDER TODAY FROM
THE SWEDENBORG PRESS
Box 143
Madison Square Station
New York, New York 10010**

**--copies, SWEDENBORGIAN SEE IT THIS
WAY @\$.25
(over 25 copies - - \$.15)**

--copies LEAGUE HANDBOOK @\$.50

Name _____
Address _____
City _____ Zip _____

THE THIRTY GREEN VOLUMES

A Series on the Writings of Swedenborg
by Brian Kingslake

18. "The Amsterdam Tidal-Wave"

Up until the year 1763 when Swedenborg was 75, all his published theological writings had been printed by John Lewis in London. (Can you recall what they were? *Arcana Coelestia*, *Heaven and Hell*, and the four minor works, E.U., L.J., H.D. and W.H. You must get used to identifying the Writings by their initials!) Swedenborg was not happy, however, about the reception of his works in England, and was especially disappointed at the reaction, or lack of reaction, shown by the English bishops, the priests of Oxford, and "mylords of parliament," to whom he had presented copies. Moreover, John Lewis was dead. Swedenborg knew he was dead, because he met him in the spiritual world! (See *Spiritual Diary* No. 5987, where "Levi the Printer" is evidently John Lewis. The date was December 1759.) Must he continue to have his books published in England? Not necessarily. How about Germany? No! It was from Germany that those sneering reviews of his books were reaching him, written by the disgusting Dr. Ernesti! How about Amsterdam? That sounded better! Amsterdam, Holland: a city of canals with little hump-back bridges; a city of carillons, bells chiming from a dozen church towers; merchants' offices, ships' chandlers, warehouses, diamond cutters . . . above all, a city of PRINTERS and BOOK SHOPS! Swedenborg already knew Amsterdam fairly well, and had some good friends there; he would soon know it much better, as it was to be the outlet for all his future publications (with the single exception of *Intercourse between Soul and Body*). He would switch from London to Amsterdam.

He sailed from Stockholm for Holland in June 1763 to arrange for a new printer, taking with him the manuscripts of the *Four Leading Doctrines* and the *Last Judgment*. Also the early chapters of *Divine Love and Wisdom*, a major work in which he was to lay bare the whole of his system of Divine Philosophy. All these six books were published that same year (1763): a tour-de-force which outmatched the "London Five" of 1758. When you take into account that the *Divine Providence* (a bulkier work than D.L.W.) was published the following year, you have perhaps the greatest literary outpouring ever to be made in so short a

time by any author in history. It came as a veritable tidal-wave!

The Four Leading Doctrines (*The Lord*, *Holy Scripture*, *Life and Faith*) are the corner-stones of the New Jerusalem. They were originally published as separate works, though now they are generally bound up together, as in the Thirty Green Volumes. If you have been following this series and doing the recommended reading, you will find yourself fairly familiar with the material in the first two: *The Doctrine of the New Jerusalem Concerning the Lord* and *The Doctrine of the New Jerusalem Concerning the Holy Scripture*. Maybe you need not read them through systematically—just follow through on the chapter headings. You will see that Swedenborg's main purpose here was evidently to demonstrate that the doctrines were scriptural. There are literally hundreds of references to the Scriptures and Bible quotations. This was very important to the theologians of the 18th century, who were inclined to criticize Swedenborg for his lack of obvious dependence on the Bible. Today, in the late 20th century, few people seem to care very much whether a religious belief is scriptural or not. We have to show that our teachings are psychologically sound, rather than Biblically sound!—and that requires a different emphasis altogether.

The third of the four corner-stone books is *The Doctrine of Life for the New Jerusalem*. This opens with what is probably the most famous passage in the whole of New Church literature: "All Religion is of the Life, and the Life of Religion is to do good" (often rendered: "All Religion has relation to life . . .") Not so well known is Swedenborg's understanding of what constitutes the doing of good. It is: To shun evils as sins against God. You may think this is very negative, whereas we have always been urged to "accentuate the positive." But let us think about it for a moment. All good comes from the Lord alone, and all evil comes from ourselves. Therefore, we just cannot produce good works from our own ego; if we try to do so, they are soiled by pride or some self-seeking motive. All we can do is to shun evils, because only these are within our competence. But, insofar as we do shun evils, and look up to the Lord to replace them with something of His love, wisdom and power (that is to say, "accentuate the positive"): to that degree good motives begin to stir within us, and we can do good which is really good; i.e., from the Lord. To put it in another way

the Lord is perpetually striving to lift us up to higher levels of thought, will and action, but He cannot do so while we are tethered to the ground by our innate falsities and hereditary love of evil. We cannot lift ourselves by our own boot-straps, but we can and must, cut those tethering ropes, one by one. As we do so, the Lord fills us with His uplifting spirit, and we soar. This explains why most of the Ten Commandments are couched in the negative: "Thou shalt not . . ." An enlargement of this, dealing with the commandments of the Decalogue one by one, occupies the rest of the little work, "The Doctrine of Life."

The last and shortest of the Four Doctrines is *The Doctrine of Faith for the New Jerusalem*. Swedenborg defines Faith as "An Internal Acknowledgment of Truth," and he makes the point that it is impossible to have such an internal acknowledgment in the mind without charity or love in the heart. Faith separated from charity is meant in the Word by the Philistines, the Dragon in the Apocalypse, the goats in Daniel and Matthew, and so on; not a pleasant lot. Swedenborg goes so far as to say that Faith separated from Charity is the principal cause of the destruction of the Church—of any church.

Now take down the volume of *Miscellaneous Theological Works* from your shelf, and turn to "Continuation concerning the Last Judgment" p. 591. It links up, of course, with *The Last Judgment and Babylon Destroyed*—one of the London Five, and describes conditions in the spiritual world five years after the Last Judgment of 1757. It also contains an account of the judgment on the Reformed or Protestant Churches, whereas the original treatise devoted itself more to the fate of the Roman Catholics, or Babylon.

The last of the six works published in Amsterdam in 1763 was *Divine Love and Wisdom*. This is of far greater significance than all the other five put together, or in fact than anything Swedenborg had published since *Heaven and Hell*. We will postpone our exploration of it until the next time we meet

"FLIGHT IN SUMMER"

by Rev. Obed Mooki
(The New Church of Southern Africa)

"I have just returned from King William's Town in the Cape, where I went to take the funeral of one of our members, Mrs. Ndabangaye. What a weekend! King William's Town is the seat of Xhosa government in the Ciskei, and is also a great center of higher learning, with Fort Hare, Lovedale, Healdtown and other African colleges in the vicinity.

"Mrs. Ndabangaye was a prominent school teacher who had been used by the Education Department as a demonstrator in the handling of mathematics, especially what they call the New Approach. The funeral was attended by leading educationalists from as far away as Maseru in Lesotho (Basutoland). Three hundred school teachers were present and twenty-one ministers from various denominations, and hundreds of local friends, so that the total congregation must have numbered at least two thousand, more than filled the Dutch Reformed Church in which the service was conducted. (Our own church membership in King William's Town is very small indeed.)

"I took for my text: "Pray that your flight be not in the winter" (Matt. 24:20). I likened the flight to the experience of death, and showed how "winter" is a state of the soul when all is bare and chilly and we are far away from God, whereas the summer is when everything is warm and bright. I then showed how Mrs. Ndabangaye had left the world while there was deep love between herself and her husband and children, and the best of relationships with her colleagues, students and many friends.

"But the point I was driving at soon came: WHERE had she fled to? Was it to the grave, to await some mysterious last day, when a trumpet would sound? WHERE has she gone? I then gave a brief outline

Cont'd. on page 56

NOTICE OF CORPORATION MEETING

The ANNUAL MEETING OF THE CORPORATION OF THE NEW CHURCH THEOLOGICAL SCHOOL to elect officers and to transact such other business as may properly come before it will

be held at the Swedenborg School of Religion, 48 Sargent Street, Newton, Massachusetts, on Saturday afternoon, June 23, at 3:00 P. M.

Harvey M. Johnson
Clerk

of the New Church teachings on the life after death, based on Swedenborg's book *Heaven and Hell*. I wish you could have seen the interest on the faces of all those people, most of whom were highly educated in worldly knowledges but had never heard of Swedenborg! I spoke for nearly an hour, but I might as well have gone on for another hour, the way the interest was! In fact, one man told me as much after the service. When we had all returned from the cemetery, a group of teachers called me aside, and one elderly lady said, "Sir, do know that the New Church is going to cause a revolution around here, especially among the college people?"

"I slept that night rather humble, for I feared I

might have done harm to the many clergymen present from other denominations, who might have resented having the New Church teachings proclaimed so boldly. But then I called to mind a passage from a book by Norman Vincent Peale, which went something like this: "I place my life, and the lives of my loved ones, in God's hands. Whatever happens, whatever results, if I am in the Lord's hands only good can result." These words rang in me for quite a while, and so I managed to sleep, feeling that whatever blunders I had made, it was God's will. Her flight had been in the summer."

(From a letter written to the Rev. Brian Kingslake by the Rev. Mooki)

ST. PAUL PROJECT: 606 SELBY AVE.

6-0-6 SELBY AVENUE ST. PAUL, MINNESOTA

The sidewalk can be a very lonesome place for the old and the young, and those in-between, especially when the sidewalk goes down a street through a neighborhood slated for redevelopment. Several of the business places and one-time homes stand boarded up. Where wrecking crews have done their work are vacant lots, waiting for somebody to come to rebuild. Still and all there are many houses left, and many businesses much alive. The street is busy with traffic. It is a through street. At the East end of it is a hill, and you look down over the heart of the city and the river valley. Selby Avenue is the street I mean

There at the brow of the hill stands the St. Paul Cathedral, and there Summit Avenue meets Selby, proving the school boy true who wrote, "Parallel lines never meet unless you bend them." Summit Avenue is a beautiful street. The mansion of the Governor of Minnesota and the home of the Archbishop of St. Paul stand on it, also many large churches. Our church is at the intersection of Selby and Virginia Streets, some three blocks West from the Cathedral.

The area on either side of Selby is known as the Summit-University section of the city. The 1970 census tells us that this area counts over nineteen thousand people, eight or nine thousand of whom are black. There is a larger percentage of elderly people than in the rest of St. Paul. Over half of

the population make less than \$5000 a year. HRA has gone to rehabilitate many homes. A survey revealed that very many persons, if forced to move, would choose to find their new home in this area still. There is real community feeling.

The Lutheran Church sent a man out to Selby to be "Shepherd of the Street." His flock was to be of those who walked along the sidewalks of Selby, and who went in and out of the houses, the restaurants and the many bars. He would stop to listen, to counsel or just to talk and become acquainted. In the early days Al Johnson was the Shepherd of the Street. He came to the meetings of the Summit-University Clergy Council, and that is where I met him. He shared his enthusiasm and insight for sidewalk ministry with the rest of us at the Council, and we decided to go out with him in teams of two volunteers every night. There was no violent "encounter" in my experience—not quite. However there was the chance to know in the first person the bleakness outside and the good feel of companionship inside, as the night wears on.

Several of us volunteers would meet at lunch hour through the week to compare notes in a small twenty-four hour restaurant. We found people coming in to seek out the "Shepherd of the Street" and the rest of us for "short order" counseling. We soon found out that to sustain the effort we needed to find a place where men, women and children who needed a listening ear could spend more time. That was the beginning from which grew the drop-in center we know (by its number on Selby) as "606." Since September '72, it is "606 Inc."

The answer to our search was a store front. A small market had closed down in a building owned by one of the juvenile court judges of the city. He learned of the work, and let us have the space free for some months, then for a small amount of rent.

A carpenter from one of the churches gave his time to build some partitions, which provide two small offices, used for special meetings and for consultation. Volunteers appeared with paint buckets and brushes. Some old (indeed, very old) furniture was donated. The place was opened; it was light and warm from seven till eleven or midnight. The coffee pot was on. At Thanksgiving and Christmas there was feasting for any and all who came. There were upwards of seventy guests. (The turkeys were roasted in a home a few blocks away, for there is no kitchen at 606.)

Night by night volunteers were there to meet people. We carried on in teams of two for each night, ministers, priests and lay people. A young couple took the job combining directorship with janitoring for a most modest salary.

606 developed as a center for referral and crisis intervention. It was there, an open door to fellowship, and a living room for many who did not have much of any living, or room, anywhere else. Teenagers came, and made friends. On occasion we had to give help to somebody who had been roughed up in the street. We made friends with lone people who came to spend hours night after night. I remember sad, gentle "Walky Talky." A tragedy in his family had left him alone. It preyed on his mind. He would move about, a tall, stooped, dark figure, talking to himself much of the time. I remember the buoyant fourteen-year-old Willie, an avid checker player, who would tell me when ten o'clock came, "Time for you to go to bed, grandpa." There were emergency times, a woman who had an attack of epilepsy, a young man who tried suicide and had to be taken to the hospital. There have been many calls for service in suicide prevention. A clinical psychologist who came to consult with us told us, "Your best service is to keep a listening post. Be a listening ear."

We came to realize the need for a larger, full-time staff. In late '72 we applied to The Model Cities for funding. Our application was granted for eight months of this year. (Federal monies are to be matched by church contributions and pledges.) A vigorous staff of three has now been employed.

Vigorous is the word. In a few weeks they transformed the place with better furniture, a fiber-glass ceiling, panelling and rugs.

The service continues with more people coming. There is a new Shepherd of the Street, who believes in "a one-to-one ministry for those in need, and in being an advocate for the poor and the helpless."

Here is a letter-report the staff addressed to The Model Cities this week:

"The Summit University Clergy Council passed a resolution last Tuesday asking that the Model Cities Neighborhood Planning Council fund our '606 Drop In Center' for at least a full twelve months . . . We the staff of the Drop In Center would also like to enter our plea, and take this opportunity to show why we are needed so badly by the community. First of all our commodity food program which directly affects about one thousand women and children in the Summit-University area.

This program insures these people the proper diet, and vitamin intake to protect their health . . . The daily log of visitors shows three hundred and fifty-eight come regularly. Referrals are made to Welfare, the Alcohol Detox Center, Manpower and Civil Service Employment . . . Although the figures given might not seem like a staggering number of clients, this was done while we were remodeling our building, and the fact that March isn't half gone and we have already more than doubled the amount of clients we've had in the first two months of conception."

"We, the staff of the 606 Drop-In Center like to believe we are unique in that we operate our agency on an informal basis, and during the hours when emergency most often happens. There are so many different programs that we offer that it would take too much time to list them all. We only hope that you will find it in your hearts to help us in our hour of need." This was signed by Arnold Williams, the Director.

The Center is now open longer hours, not one of them an idle one.

Andre Diaconoff
Cont'd. on page 58

606 SELBY AVENUE

Yes, Selby Avenue can be a very lonely place when you need a friend, but there's none to be found. Oh it's not an empty street by any means. In fact it's quite a busy place, it has its hustlers, its dealers and the old winos who stop you to ask for spare change.

Yet you can look at this odd assortment of people and not see what you know in your heart you need to see, a friendly face. Someone who'll walk with you along your way, who'll talk with you like a true friend, but most of all who'll listen to you and your dreams.

Al Johnson went out and became something that Selby Avenue had never before experienced. A friendly face, and a listening ear. At first only a few of us knew he was there. Maybe we noticed him first because we needed him most. But soon the shepherd of the street was known to all who frequent the night spots of Selby Avenue. Known to the hustlers as well as the hustled, to the pushers as well as the users, to the loved as well as the forgotten.

When 606 opened its doors and added its small light to the other lights on Selby Avenue, only a few people noticed. But those few people spread the word to the other street people and bit by bit things started to change. Selby Avenue didn't look quite the same any more. Some of the usual street people were no longer out and around. They had answered a need within them to do something better with their time and lives. To just maybe try to be a giver instead of a taker.

The first volunteers were just that. Ex-street people trying to do better and maybe help someone else. But then, people who have lived through it are the ones who know how to help those who are still trying to live through it. For a while, it was hard to tell who was a volunteer and who was in for a little help. We helped each other grow with the supporting help of the neighborhood clergy. Together the clergy and "new" volunteers helped 606 grow into what it is today. It has been two years since 606 first added its small light to the other lights of Selby Avenue. It now shines in the dark like a guiding star, lending a helping hand and a listening ear to all who seek shelter within its glow. Because of it Selby Avenue will never be what it once was and I praise God for that.

Diane Olsen

606 SELBY AND OUR SHARE

It has been six months
Since we gathered with dreams of helping
We've worked, shared, laughed and loved
far more than our share

It has been one year
And we've gained many new friends
Seen them through the dark hours and
cared far more than our share

It has been a year and a half
And we've done so much together
Had good times and bad and cried
far more than our share.

It has been two years now
And we are growing more each day
May we all live far more than
our share.

Diane Olsen

President's Corner

The General Council held its mid-winter meeting in Waltham, Massachusetts from January 18th until January 21st. We met at the Espousal Center, a Catholic retreat center on the outskirts of Waltham, just up the street from the Chapel Hill School and the old Waltham Chapel. The highlights of the sessions and pictures are found in the February issue of *The Messenger*. The Board of

Missions held a meeting at the Espousal Center during this time and the Executive Committee of the American New Church League also met. We were so happy with the setting for these meetings that the faculty of the Swedenborg School of Religion decided to hold a week-end retreat there a few weeks later.

Urbana College is in the throes of reorganization and I have spent an increasing amount of time there. The college and the community have urged the church to exert greater influence in the life of the college and we have responded to this request. We have added members from the church to the Board of Trustees and at the present time twelve of the twenty-two trustees are church representatives. The challenge before us now is to exercise responsible leadership for the college. On January 26 and 27 I attended a meeting of the Board of Trustees of the college and on the 29th I spoke at the Rotary Club in Urbana. My topic was the relation of the church and the college and the community. I pointed out the contributions that the church is making to the life of the college and pledged continued support.

I was invited to preach at the Philadelphia Church on Sunday, January 28th. While in Philadelphia I was the guest of Bob and Doris Tafel. I count as one of the great privileges of my position to be able to visit old friends and to make new ones.

On the first week-end in February, Perry and I were host to a meeting of the Adult Work Committee as it made plans for the Post-Convention Conference. The conference will be held in Hinton Alberta during the week following convention. The plans for the conference are exciting and I urge you to read the notice about the conference.

On February 13th I conducted the memorial service for my grandmother, Grace Packard Buck. Descendants include 13 children, 32 grandchildren, 80 great grandchildren, and 11 great great grandchildren. At the service in the Mansfield Church

we celebrated her life with us and her resurrection into the full consciousness of the life of heaven.

From February 27th until March 2nd, Randy Laakko, Ad Liebert and I attended meetings of the Governing Board of the National Council of Churches in Pittsburgh. The National Council has been reorganized and members of the board now play a more active part in the meetings. The meetings were most inspiring and we gained many ideas for our convention sessions.

From March 9th to the 18th Perry and I enjoyed a wonderful respite from the northern climes. We chartered a boat and sailed among the Virgin Islands with Alice and Wick Skinner. The license plates in the Virgin Islands herald the land as "The American Paradise." This is no exaggeration. We enjoyed every minute of our vacation there and regret that we don't have a mission in the Islands so that we might have reason to return regularly.

The week of March 19th was a week full of meetings. The Executive Committee of the Council of Ministers met on Monday, Tuesday and Wednesday the 19th to the 21st. The Board of Managers and the Board of Directors of the Swedenborg School of Religion met all day Thursday. On Friday and Saturday the Board of Education held its meetings. A report of the Board of Education meeting is included in *The Messenger* and you will be hearing too about results of the other meetings.

I am presently serving as chairman of the Education Committee of the Urbana Trustees. A meeting was held on Thursday, March 29th.

I plan to fly west on April 6th to attend week-end meetings of the Board of Managers of the Wayfarers' Chapel. New exhibits are being completed at the Visitors' Center of the Chapel and I am looking forward to seeing them. We look forward to the Chapel becoming an evermore effective missionary center for the church.

Ernest O. Martin

"FOR SUCH IS THE KINGDOM"

At Orlando, in Southern Africa, five hundred girls, the youngest three years of age and the oldest twenty-one, gathered for the Easter Rally in April of 1972. They were the "Junior Leagues" and they had raised over \$900 to present to the Ministers' Training College.

With singing and dancing they offered their gift and with gladness in their hearts they offered love. Later they wrote letters of appreciation. One said, "The Easter holidays brought great joy to us New Church girls in Southern Africa, for we came together from far and near and learned to know each other better and learned more of the teachings of our church." And another "... I shall never forget the beautiful processions on Easter Sunday when hundreds of girls marched through the streets of Orlando before filing into a large marquee. The colors of the marquee matched with the blue, black and white of our uniforms and it was a beautiful thing to see.

"In the Easter sermon we were told that as the Lord appeared differently to the disciples after the resurrection, so too he appears differently to us of the Lord's New Church. He appears to us as the most powerful Lord and God yet willing and ever ready to be praised by the little girls."

Adapted; Marion Priestnal, Editor

THE WOMEN IN THE AFRICAN CHURCH

One day, when we had been in South Africa only a few weeks, our servant girl came to tell me there was someone to see me. I went to the living room but there was no one there. My visitor was standing in the blazing sun of the front garden and when she saw me, the brown and wrinkled old lady poured forth a flood of Sotho—one of the many African languages used on our Mission. I told her I was sorry but I didn't "hear" Sotho. She shrugged, and continued in her language, while I continued in mine. We understood each other perfectly! I had learned the words for "minister," "church," "money" in several of the African tongues, and the rest was filled in by common humanity. She had come to ask, (almost demand!) that my husband, the new Superintendent of the Mission, should provide a minister and build a church

for the little group of her family and friends that constituted a small society in our Mission. Thinking of our overwhelming financial commitments, I asked the rhetorical question, "Where will the money come from?" In answer she dived down the front of her blouse and drew up an ancient-looking tobacco bag, emptying into my hand the coins it contained, warm from the African sun and African body. She had, she explained, been putting aside her "dues" each week—money every member is expected to pay in support of the local minister. "Send us a minister," she said, "and he can have all this!" The coins were not exactly gold, but they were warm with LOVE.

Thus was I introduced to the place of women in the New Church of South Africa. They were, it



seemed, the life-blood of the Mission; the builders, the providers. Each year in October they held their own Conference, quite distinct from the Mission Conference in June, and every year the women produced more money than the men for the work of the church. We held these conferences in different regions of the Mission-field, and sixty or so ministers' wives and delegates (far more in later years) would travel hundreds of miles to get there. When they had all arrived, with babies on their backs and a suit-case and blankets on their heads, the hosts would slaughter an ox and the week-long sessions would begin. Women built the churches with their own hands—at least, in the country districts where there were no building codes to be adhered to; they gave financial support to ministers whose congregations could not provide them with enough to eat, and small pensions for widows; and they cared for the sick. They played a vital part in all the church services, leading in the singing, and often in the prayers. When the services were over,

is this year being presented to the Mission of Southern Africa. Please be generous . . .

they would march under their banners through the districts around the church—the best of all evenangelists of the Good News of the NEW CHURCH!

Jill Kingslake ("Mna-Mohau")

OUR MITE WILL HELP A MISSION THE NEW CHURCH OF SOUTHERN AFRICA IS IN NEED OF HELP!

It is a church with fruitful leadership and a rising membership of over fifteen thousand. How small are the means with which these church members are working. "In addition to entirely supporting their minister, who gets no other salary, every member is expected to contribute one Rand per annum to central funds (= \$1.25). Many cannot afford it; some give a few eggs, or a chicken or a bag of corn." HOW MUCH MORE HAVE WE!

If we are *really caring* with heart and mind, the Lord will show us the way to help; and if we follow His leading as we look toward Him, we shall be in a path that means new and greater progress for this church.

PRAYER AND ACTION. These are the great needs for us; contact with the Lord and willingness to follow his leading and help the needy. The Church in Southern Africa is not in a position to save itself without **STRONG** help.

Mr. Kingslake writes of the situation there: "So full of joy and heartbreak, of potential and liability!" Let us do our best to strengthen the joy and potential. Let us do it with prayer and **ACTION**.

Contributions for the MITE BOX—which will to Southern Africa—should be sent to Mrs. Thornton Smallwood, Treasurer, Alliance of New Church Women.

Mildred K. Billings

CAN AFRICANS UNDERSTAND SWEDENBORG?

by the Rev. Brian Kingslake

When I was in South Africa, I used to be asked quite often by white people whether the Africans could really understand the teachings of the New Church. You might just as well ask, "Can white people understand the doctrines?" Some can, some can't! Looking back through my papers, I

found the following letter from a new convert.

"Dear Rev. Brian Kingslake,

I am just very sorry that I am unable to attend your college session this year, owing to the ill health of my wife. Very sorry indeed! Yet I feel as if I were in the college, as I am daily engaged in reading the works of E. Swedenborg.

I just wonder why the whole world cannot be converted and become New-Church people. It is my New-Church, and the New Church of the whole universe; yes, the *whole universe*, because no other Church under the sun will bring to the knowledge of man the following TRUTHS:

1. Only one God with three essentials should be worshipped, which same God is Jesus Christ up on high.

2. The second coming of the Lord has taken place, as the Lord has revealed Himself in the Word (clouds) by allowing E. Swedenborg to qualify in the knowledges of the spiritual or internal sense of the Word. Although he (Swedenborg) attended no Theological College in this world.

3. The Word has got an *Internal*, as well as an *External*, like the material body and the soul of man. As the material body is dead without the soul, so is the letter of the Word without its internal meaning.

4. There will be no Last Judgment or Last Trumpet. Every man goes either to heaven or hell, through his *Ruling Love*. . . And many other truths. Alas! I had all the time been watching the clouds very closely, expecting to see the Son of Man coming in *Person*. Nobody could give me the correct instruction in this and many other matters, but only the New Church. So how will I not love the New Church.

It is today revealed to me that the New Church will grow as one or two who have come to know these wonderful doctrines should pass them on to a friend or neighbor, by a conversation or sermon, or by lending him/her the Writings of E. Swedenborg. The important thing is not just that people should join the organised church, but also that they can hear and know these things.

Yours fraternally,
M. J. Mokhosi"

In course of time, Mr. Mokhosi became one of the leading ministers in our Church.



ON THE COGNITIVE DIMENSION OF RELIGIOUS EDUCATION

At the close of paragraph 356 of *Heaven and Hell*, Swedenborg has gathered a substantial number of summarized extracts from the *Arcana* on the subject of "memory-knowledges" (or "data, information") and their function in the process of regeneration. This is condensed material, and well worth careful attention.

Outward information emerges as a key to the opening and functioning of the inner person. It is through information that we learn to think, to make distinctions between what is true and what is false, what is good and what is evil, and eventually to be wise. Information gathered with useful activity as the goal is the basic material out of which life is built.

There is a level beyond this, the level of "cognitions" or "discoveries." These are not "dry facts," nor are they "spiritual truths;" they are in between. They are the ideas that seem to put us into a more direct contact with reality, that make us sit up and take notice. They "open a path to the inner person, and then connect it with the outer person in proportion to useful activity."

There are different kinds of information, and we are selective about it. The inner person chooses what it wants from what is available, and sees it more clearly than the rest. It is our inner life that brings data to life, and the data more receptive to life are "truths of church doctrine that come from the Word." These should provide the basic principles for the evaluation and selection of data—a process which we will carry on unconsciously if we do not do it consciously. For data can cut in either direction. "True data, for evil people, are not true, even though they may seem true when they utter them, because deep within them there is something evil."

Essential to the grasp of spiritual truths is a knowledge of the "two-way division" and the intended unity of the individual. Laterally, or side by side, he has understanding and intending. Vertically he

has an inner and an outer person. He cannot grasp his own nature or purpose, he cannot grasp the import of the Lord's love and wisdom for him, unless he sees this, and realizes in some measure how his outer person corresponds to his inner. The ultimate goal is that he become one—integrated both laterally and vertically.

The reason the Word is of prime importance in this process is that it images both this structure of man and the process by which he may become "one." It is full of elements picturing understanding and intending in act, in varying configurations; and it has an inner and an outer "person," a spiritual and a literal meaning.

It has a unique potential for providing a child with images through which he may recognize what is going on within himself. However, it is difficult to imagine this potential being realized unless the teacher knows that it is there.

George F. Dole

Dear Sir:

I would like to make a correction in the article on Split Mountain Camp by Thomas L. Kearns.

In this article he states that: "More than 42 years ago the idea of a summer camp, without the benefit of any modern conveniences or shelter, was conceived by Mrs. Elizabeth Schellenberg."

This is incorrect as this idea was conceived not by her, but by my husband, Othmar Tobisch and Irion Shields of Sacramento in 1929, during a week-end outing with the joint Young Peoples' Leagues of the Los Angeles and San Diego area, meeting on Capistrano Beach.

With all due respect and love for "our Mother Su" (for Mother Superior), whose many creative ideas benefited the local as well as the national Church, (Wayfarers' Chapel), this one was not her idea.

She and her family, as well as other members of the Los Angeles Church, helped to make this dream of Othmar a reality, by searching and finding the site where the first Camp held its session in 1930.

Othmar was the Camp's lecturer, much beloved, and for 16 summers it was his "only vacation." He loved it and it was due to his health that he had to give it up in 1946.

Margit Tobisch

CONSTITUTION AND BY-LAW AMENDMENTS

At its meeting on January 20, 1973, the General Council voted to recommend that the following proposed amendments to the Constitution and By-Laws of Convention be presented at the 1973 convention for adoption. The left-hand column below contains the present wording; the right-hand column contains the amendments with the actual changes appearing in bold face type.

CONSTITUTION

ARTICLE II—Officers, Boards and Committees

SECTION 3. There shall be a general Council consisting of the President, Vice-President, Treasurer *ex officio*, together with four ministers and eight laymen to be elected by ballot by the Convention, one minister and two laymen to be elected each year for terms of four years, the elected members being ineligible for re-election at the Convention session marking the completion of their term of office.

SECTION 3. There shall be a General Council consisting of the President, Vice-President, **Recording Secretary**, Treasurer *ex officio*, together with four ministers and eight laymen to be elected by ballot by the Convention, one minister and two laymen to be elected each year for terms of four years, the elected members being ineligible for re-election at the Convention session marking the completion of their term of office.

ARTICLE V, Section 6—The Lay Minister

(a) After a person has served at least one year as an Authorized Candidate for the Lay Ministry of a Society, Convention may, at the request of said society and its General Pastor and on recommendation of the Council of Ministers, recognize him as a Lay Minister under the jurisdiction of his General Pastor, and authorized said General Pastor to install him as such for such time as he shall serve that society. The service of installation shall take place at that society.

(a) After a person has served at least one year as an Authorized Candidate for the Lay Ministry of a Society, Convention may, at the request of said society and its General Pastor and on recommendation of the Council of Ministers, recognize him as a Lay Minister under the jurisdiction of his General Pastor, and authorized said General Pastor to install him as such for such time as he shall serve that society or a specifically designated geographical area. The service of installation shall take place at that society, or within the designated geographical area.

BY-LAWS

ARTICLE XI — Board of Home and Foreign Missions

There shall be a Board of Home and Foreign Missions, consisting of the President of Convention, *ex officio*, and eight elective members, four of whom shall be ministers and four laymen, two ministers and two laymen to be elected annually by the Convention to serve for two years; but members heretofore elected shall continue to serve until the expiration of the terms for which they have been respectively elected. Five members of the Board shall constitute a quorum.

Said Board shall have charge on behalf of Convention of matters relating to the conduct of its missionary activities at home and abroad except as heretofore or hereafter assigned by Convention to other Convention bodies.

ARTICLE XI—Board of Home and Foreign Missions

There shall be a Board of Home and Foreign Missions consisting of the President of Convention *ex officio*, and eight elective members, four of whom shall be ministers and four laymen, **one minister and one layman to be elected annually by the Convention to serve for four years; but members heretofore elected shall continue to serve until the expiration of the terms for which they have been respectively elected. Of those whose terms expire in 1973, two shall be elected for terms of two years, being one minister and one layman, expiring in 1975; and two shall be elected for the term of three years, being one minister and one layman, expiring in 1976; of those whose terms expire in 1974, two shall be elected for the term of three years, being one minister and one layman, and expiring in 1977; and two for the term of four years, being one minister and one layman, expiring in 1978. Five members of the Board shall constitute a quorum.**

ARTICLE XVII—*Nominating Committee*

There shall be a Nominating Committee of five members to serve for five years each; one member to be elected each year, but not from any Association from which his predecessor or any other member of the Committee shall have come. The unexpired term of any member may be filled from the same Association. A member moving to another Association shall continue to serve, and shall be regarded as coming from his former Association; but no retiring member shall be eligible for immediate re-election. It shall be the duty of this Committee to present, at each annual meeting of the Convention, nominees for Convention Officers (President, Vice-President, Recording Secretary and Treasurer), vacancies in the elective members of the General Council and of all other Boards and Committees. Each year the member whose term is next to expire shall act as Chairman of the Committee.

There shall be a Nominating Committee of five members to serve for five years each; one member to be elected each year, but not from any Association from which his predecessor or any other member of the Committee shall be a member. The unexpired term of any member may be filled from the same Association. A member moving to another Association shall continue to serve, and shall be regarded as coming from his former Association; but no retiring member shall be eligible for immediate re-election. It shall be the duty of this Committee to present, at each annual meeting of the Convention, nominees for Convention officers (President, Vice-President, Recording Secretary and Treasurer), vacancies in the elective members of the General Council and of all other Boards and Committees. Each year the member whose term is next to expire shall act as Chairman of the Committee.

LILY FREDERICK MEMORIAL

After the death of Lily "Dolly" Frederick, wife of the Rev. Ernest Frederick on March 22nd (*see statistics* in this issue), it was requested that instead of flowers, money should be given to charity. As a result of this, the Lily Frederick Memorial was established. Dolly Frederick's interest lay in the direction of religious education for children. Not only did she take a Sunday School class each week, but in between, she would study and search for new methods of reaching through to young, unfolding minds with the message of love and truth. As a memorial, a fund has been started to be used to further this worthy cause of working with youngsters at Swedenborg House. Anyone wishing to assist may send a contribution to The New Jerusalem Church, Rt. 2, Box 239, DeLand, Fla. 32720, marked, "Lily Frederick Memorial."

BIRTHS

Dr. and Mrs. Tristan de Chazal announce the birth of their first child, Henri, Adrien de Chazal at Paris-Neuilly on January 5th.

A son, Clinton Carl, was born to Reginald and Debbie Moore of Winnipeg, Manitoba, on February 19th.

Dick and Polly Baxter, both students at SSR, are the proud parents of their first born, William Richard, who came into this world on March 20th.

BAPTISMS

Robert Ryan, infant son of James and Deanna Ackison of Dauphin, Manitoba, was baptized during a worship service at Roblin, Manitoba, on February 25th. Rev. Henry Reddekopp officiated.

CONFIRMATIONS

Lloyd P. Wheaton was confirmed in the Cambridge Church in June of 1970, and Howard M. Wheaton was also confirmed there in June, 1972. The Rev. George F. Dole officiated.

MARRIAGES

Miss Sylvie Bruley, daughter of Rev. and Mrs. Claude Bruley of Meudon, France, was joined in marriage with Mr. Francois Marty, in the chapel of Meudon on January 20th.

DEATHS

Mrs. George M. (Grace) Buck of North Easton, Mass. passed into the spiritual world on February 10th at the age of 101. The memorial service was held at the Mansfield Church on February 13th, and conducted by the Rev. Ernest O. Martin, grandson of Mrs. Buck.

Miss Ethel M. Wilson (88) of Venice, Florida, departed this life on March 3rd, and Rev. Leon C. LeVan conducted her resurrection service on March 6th.

Nora Woofenden passed into eternal life on October 7th. Services were held on October 10th in Miami, Fla. She is survived by her husband, Virgil and one son, Oliver A.

Mrs. Elizabeth Boerner, 92, of Westport, Conn. died in March at the Westport Manor Convalescent Hospital. She was born in Germany on June 27, 1880. Funeral services were conducted by the Rev. Clayton Priestnal.

James H. English of Bradenton, Fla. passed away on March 23rd. Rev. Leon LeVan participated in the Resurrection service, and internment was in Arlington National Cemetery.

Lily Frederick, affectionately known as "Dolly" wife of the Rev. Ernest Frederick, DeLand, Florida; on March 22, after years of affliction from multiple sclerosis, and two recent operations resulting from a broken hip. Resurrection service at Swedenborg House in DeLand was conducted by the Rev. Leon LeVan of St. Petersburg on March 26th.

Cecil H. Ruby of Waterloo, Ontario, passed away on April 1st. Resurrection service was conducted by the Rev. Paul Zacharias on April 3rd.

The Fryeburg Church informs us that Resurrection services were held on March 6th for Erving L. Bell and on March 29th for Bruce E. Boivin.

Anita Dole, wife of the late Rev. Louis A. Dole, died on Saturday, April 7th in Edmonton, Alberta at the age of 84. Active in Fryeburg, Urbana and Bath during her husband's pastorates; a familiar figure at the Fryeburg Assembly and at conventions; widely-known for her participation in many

convention committees, for her work on the NCSSA lesson notes and for her nation-wide and even international correspondence; Mrs. Dole is survived by two daughters—Mrs. Gertrude Tremblay of Edmonton, and Louise, wife of the Rev. William Woofenden, and a son, the Rev. George Dole. In lieu of flowers, contributions should be sent in her memory to either the Louis A. Dole Fund of the Bath Church, c/o Mrs. William Briggs P. O. Box 111, Fryeburg, Maine 04037, or to the Fryeburg New-Church Assembly, c/o Mrs. F. G. Perry, 73 Sears Road, Wayland, Mass. 01778.

BOARD OF EDUCATION MEETS

The Board of Education met at the Swedenborg School of Religion on March 23 and 24. Present for all or part of the meeting were elected members Betsy Young, Dorothea Harvey, and Perry Martin; ex-officio members Horand Gutfeldt, Edwin Capon, and Ernest Martin, field secretary, Marilyn Turley, Adult Work Committee chairman, Randall Laakko, and League chaplain, George McCurdy.

Students from the school were invited to observe the meeting. Erik Allison, Steve Brown, Barbara Scholz, and Russell Viau availed themselves of the opportunity,

Plans were discussed for the forthcoming post-Convention conference in Hinton, Alberta. The conference is expected to be a stimulating experience in learning how we can cope creatively with change. Applications for the conference should be in by April 20.

An education workshop at Convention was planned. The program will offer participants an opportunity to experience many creative methods of teaching.

The League convention program and 1972 LEI session at Blairhaven, Massachusetts, were discussed.

The need for adult study material has been the subject of much concern. The most exciting development in this area was the initiation of a pilot project using tapes as discussion guides. Work has also begun on Cassette lesson tapes for children isolated from regular Sunday Schools. You will have a chance to learn more about these lesson tapes if you attend the educational workshop at Convention.

Perry S. Martin

RELIGIOUS EDUCATION WORKSHOP AT CONVENTION

Thursday afternoon, July 19th

Sponsored by the Board of Education

Plan now to participate in this workshop experience, which will include, among others:

- Creative activities for all ages, to be used with a variety of Swedenborgian church school materials.
- The use of films, and other visual aids, in the church program.
- Meditation: A new resurgence in an ancient practice. How can this be used in our rushed society?
- Religion and Psychology. Swedenborg has much to say about the nature of man and his behavior in today's world. How can this be effectively used in our church programs?
- Role playing has long been regarded as a valuable educational experience, especially when used to reinforce learning the Bible stories.

Participants will have the opportunity to choose those areas that are of greatest interest and value to them. Following the workshop, all will gather together for further discussion and sharing of ideas, which will center around how these ideas can be used in our local churches.

Plan now to make this a part of your experience at the 1973 Edmonton Convention. Open to all, teachers and learners.

PRE- OR POST-CONVENTION TOURS

Convention Committee
13111 - 85 Street
Edmonton, Alberta, Canada T5E 275

Before or after Convention in Edmonton or after our 2nd Post-Convention Conference at Jasper, some may want to spend some time in the mountains. The following will give you an idea of trips that are available and the approximate cost per trip:

7 Day Glacier trip by bus from Edmonton to Vancouver, spending 2 nights in Jasper, 2 nights at Lake Louise, 1 night in Banff, and 1 night in Kamloops.

rates for popular hotels \$237.25 (twin rate)
\$376.50 (single rate)
rates for deluxe hotels about 25% higher.

5 Day Yellowhead tour by bus, from Edmonton to Vancouver, spending 3 nights in Jasper, including trip to the Columbia Icefields, then via Kamloops to Vancouver.

\$156.75 (twin rate)
\$196.50 (single rate)

3 Day Yellowhead tour by bus from Edmonton via Jasper, and Kamloops to Vancouver.

\$ 93.75 (twin rate)
\$110.50 (single rate)

The return trips from Vancouver to Edmonton are for the same length of time, and the same rates are being charged.

As it is impossible for us to list all of the possibilities to spend some time relaxing or sightseeing, we suggest you get in contact with the American Motor Association or a travel agency. They can give you all the information needed and can do the booking in hotels for you. If for any reason you would like further assistance from us, please let us know as soon as possible.

FAMILY CAMPS ALMONT

June 24 thru July 8

for reservations, information, write

Mrs. Helen Keith
34121 Burton Lane
Livonia, Mich. 48154

FRYEBURG

August 4 thru August 26

for reservations, information, write

Mrs. George Dole
77 Otis Street
Newtonville, Mass. 02160

**1973 CONVENTION
UNIVERSITY OF ALBERTA
EDMONTON, ALBERTA**

Information About Rooms And Meals

OCCUPANCY

Residence rooms will be available for occupancy from noon Sunday, July 15 and continuing through to the afternoon of Monday, July 23. Meals may be obtained on a cash a la carte basis in the Lister Hall Cafeteria. Participants wishing to remain in the residence halls for the night of July 23 or for any period after that date are requested to advise the Lister Hall receptionist and pay the additional room charges. It may be necessary to relocate these guests in other areas of the residences.

RATES

	Room
Single Occupancy	\$7.00 per day per person
Double Occupancy	\$5.00 per day per person
Children under 12	\$2.50 per day per child

**UNIVERSITY HOUSING REGISTRATION
PROCEDURES**

Applications for University housing **MUST** be accompanied by a \$5.00 deposit per person, payable to "The University of Alberta" and mailed before June 14. **ACCOMMODATIONS CANNOT BE GUARANTEED ON APPLICATIONS RECEIVED AFTER June 14.** All applications will be acknowledged and reservations confirmed. Registrants

WILL NOT receive advance notification of their residence hall or room number. All participants should report to the Information desk in Lister Hall upon arrival in order to check in and receive their room keys. Those persons who did not submit the Advance Housing Application or have not received a confirmation of a reservation should make enquiries at the Lister Hall information desk. Those participants will be accommodated **ONLY** if rooms are available. **REGISTER EARLY AND BE ASSURED OF ACCOMMODATION.**

**UNIVERSITY HOUSING AND FOOD SERVICE
INFORMATION**

For those desiring residence hall accommodation, arrangements have been made to house individuals,

couples and families in the Lister Hall Residence Complex, located on the University of Alberta campus. The Lister Hall complex consists of three modern residences interlinked with a central food service area and is within easy walking distance of lecture halls, libraries etc. The bus lines to downtown Edmonton, approximately 15 minutes away, are conveniently located to Lister Hall. All rooms are for double occupancy with a limited number of singles available. Families will be assigned to adjacent rooms whenever possible. The residence halls do not have cribs or other special equipment for infants; however, an infant may occupy the parents' room without additional charge if the parents provide cribs and bedding.* Roommate requests will be honoured **ONLY** if both individuals submit their advance housing applications at the same time. Married couples with or without families to submit **ONE** application.

SERVICES

Bed linen, blankets, towels and soap will be furnished. Daily maid service will be provided; however, guests are requested to make their beds. Waste baskets, if placed outside the doorway by 8:00 A. M. will be cleared by the maids. **THE UNIVERSITY CAN NOT ACCEPT RESPONSIBILITY FOR LOSS OF ANY VALUABLES LEFT IN THE ROOMS.** Lounges are located on each floor of the residences for the use of guests, and laundry facilities are available. The rooms **DO NOT** have private bathrooms, but excellent bath facilities for men and women are available on each floor. Long distance calls must be made from pay phones located on the main floors of the residences and in the main hallway of Lister Hall.

* See Form No. 3

Be sure to fill out forms No. 1, 2 and 6. Send form No. 6 directly to the University of Alberta with deposit, and form No. 1, 2 and 3 to:

Mrs. Paul Tremblay, Chairman
13111 -- 85 Street
Edmonton, Alberta
Canada T 5E 275

CONVENTION REGISTRATION

Please Print or Type

The following plan to attend the 1973 annual meetings of the General Convention:

Name

Address (Ditto marks may be used)

Adults

Leaguers

(young people 13 and over)

Children

Age

Sex

If you wish a crib rented for your use, check here and further information will be sent

If you wish accommodations at the University, fill in Form No. 6 and mail it, with deposit, to the
UNIVERSITY.

If you wish other accommodations, please specify.

Arrival date _____ Departure date _____

I understand that there will be a registration fee of \$15 for adults, \$2 for Leaguers 13 and over, and no fee for children 12 and under. This fee will cover attendance at all meetings and activities, including the Women's Alliance luncheon, evening reception, and the convention banquet on Saturday night. The fee will help us pay the rental on meeting rooms, exhibit halls, and reception areas.

Signature

Date

TRANSPORTATION TO CONVENTION

Name _____

Number in Party * _____

Mode of Transportation: ☐ Air ☐ Bus

☐ Train ☐ Car

Date and expected time of arrival _____

Date and expected time of departure _____

If you are bringing a trailer, do you

Plan to LIVE in it DURING Convention?

☐ Will ☐ Will not require electricity and water

☐ Wish to park it and take other accommodation?

NOTE: There are no serviced trailer sites at the University. Further information will be sent on request.

*List below the names of any NOT of your own household.

CHILD CARE AT CONVENTION

Care will be provided Monday through Saturday from 9:00 A. M. to 5:00 P. M. PARENTS are responsible for all meals

If you wish child care, fill in below:

Name	Age	Sex	Dates care required
------	-----	-----	---------------------

Please add any information which may be of use in caring for your child, such as regular nap time, toilet problems, etc.

Preliminary Program

THEME: THE GENERAL CONVENTION—WHO? WHAT? WHERE?

Sunday, July 15, afternoon and evening **Registration for ministers and wives**

Monday, July 16,	9:00 a.m.	Ministers' wives program begins
	9:00 a.m.	Council of Ministers' Sessions

Wednesday, July 18, Registration for delegates, visitors, and
ANCL members

Wednesday, July 18, 8:00 p.m. Graduation program for the Swedenborg School of Religion at the Edmonton Church

Thursday, July 19,

- 9:00 a.m.** General Council meeting (open session)
- 9:00 a.m.** Sunday School Association annual meeting
- 11:00 a.m.** Women's Alliance meeting and luncheon
- 2:00 – 5:00 p.m.** Workshops in religious education
“An Experiential Session”
- 8:00 p.m.** Opening of Convention
- 9:30 p.m.** Reception

Friday, July 20,

9:00 a.m. Convention sessions and discussions on the theme
ANCL sessions

9:00 p.m. Reception

Saturday, July 21, **9:00 a.m.** Continuation of convention sessions, with
 election of officers, boards and committees
 12:00 noon ANCL trip
Afternoon: Free after close of convention business sessions
 7:30 p.m. Convention banquet, Lister Hall, followed by dancing
 and social time

Sunday, July 22

10:30 a.m. Worship Service with the Sacrament of Communion,
Lister Hall

1:30 p.m. General Council meeting
(If other groups wish to meet, please notify the Rev.
Ernest Martin, with a copy to Mrs. Paul Tremblay)

4:00 – 6:00 p.m. Open House at the Edmonton Church of
the Holy City

This form *only* to be sent directly to University

**ADVANCE UNIVERSITY HOUSING APPLICATION
GENERAL CONVENTION OF SWEDENBORGIAN CHURCHES**

The University of Alberta, Edmonton, Canada

***15 – 22 July 1973**

PRINT OR TYPE

UNIVERSITY HOUSING

Male ☐ Female ☐

Name _____

Mailing Address _____
(Street)

Roommate Request _____
(Submit forms together)

(City) (State) (Zip)

Single Room ☐

Double Room ☐

Accompanied by:
Names

Relationship

Ages of Children

TRAVEL ARRANGEMENTS:

Arrival _____
(Date & Hour)

Departure _____
(Date & Hour)

Mode of Travel:

Plane at Edmonton ☐

Auto ☐

NOTE: A DEPOSIT OF \$5.00 PER PERSON *MUST* ACCOMPANY THIS APPLICATION. MAKE CHECK PAYABLE TO

"The University of Alberta" AND MAIL TO:

(DO NOT PREPAY HOUSING FEES)

**CONFERENCE OFFICE
44 Lister Hall
116th Street & 87th Avenue
Edmonton, Alberta, Canada**

***NOTE: HOUSING RESERVATIONS RECEIVED AFTER JUNE 14th CANNOT BE GUARANTEED.**

Send this form with your deposit directly to the University of Alberta at the above address

THE MESSENGER

APRIL 1973

TABLE OF CONTENTS

REPORT OF NOMINATING COMMITTEE	50
PHILOSOPHY OF EDUCATION	51
L. E. I. 1973	52
OUR TRAVELLING PREACHERS	
<i>by Ruth Brandau</i>	52
THE THIRTY GREEN VOLUMES	
<i>by the Rev. Brian Kingslake</i>	54
FLIGHT IN SUMMER	
<i>by the Rev. Obed Mooki</i>	55
ST. PAUL PROJECT: 606 SELBY AVE.	
<i>by the Rev. Andre Diaconoff and Diane Olsen</i>	56
PRESIDENT'S CORNER	
<i>by Pres. Ernest Martin</i>	57
ALLIANCE PAGE, <i>Marion Priestnal, Ed.</i>	
"For Such is the Kingdom"	
The Women in the African Church	
New Church in S. Africa Needs Help	
Can Africans Understand Swedenborg?	60-61
RELIGIOUS EDUCATION TODAY	
On the Cognitive Dimension of Religious Education	
<i>by Dr. George F. Dole</i>	62
CONSTITUTION and BY-LAW AMENDMENTS	63
LILY FREDERICK MEMORIAL	64
STATISTICS	64
BOARD OF EDUCATION MEETS	65
RELIGIOUS EDUCATION WORKSHOP AT CONVENTION	66
PRE- OR POST- CONVENTION TOURS	66
SUMMER FAMILY CAMPS	66
CONVENTION INFORMATION AND INSTRUCTION	67
REGISTRATION FORM	68
TRANSPORTATION AND CHILD CARE FORMS	69
PRELIMINARY PROGRAM	70
ROOM RESERVATION FORM	71

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

Second Class Postage PAID at Boston, Mass.
