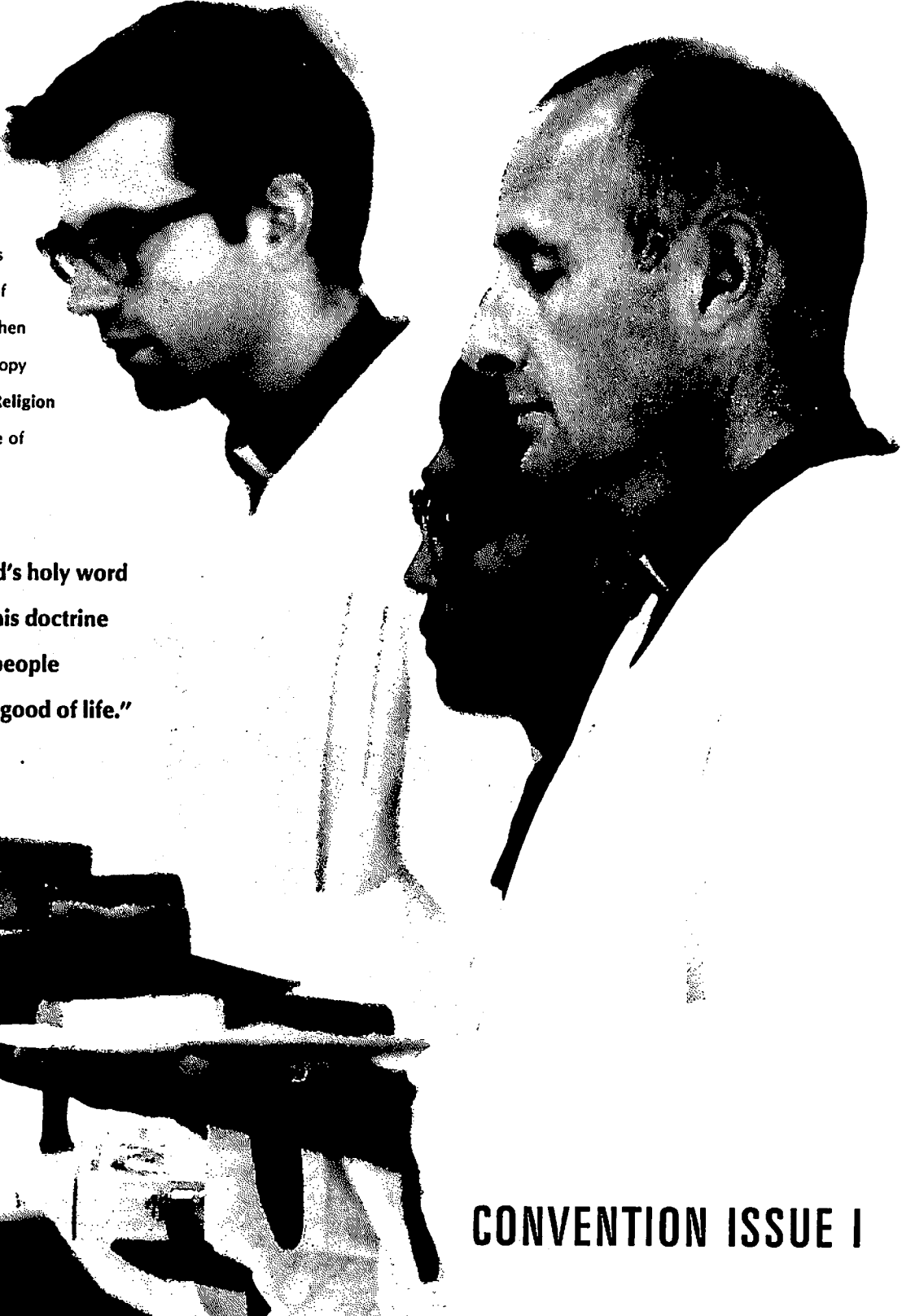


# ***THE MESSENGER***

Official Organ of the Swedenborgian Church

JULY—AUGUST 1973



(Placing a copy of  
the Holy Scriptures  
in the right hand of  
the ordained and then  
in his left hand a copy  
of True Christian Religion  
with the Certificate of  
Ordination):

"From the Lord's holy word  
according to this doctrine  
lead thou the people  
by truth to the good of life."

CONVENTION ISSUE I

## Summary Report

# GENERAL CONVENTION

Convention met this year with the delegates seated at tables, rather than in rows of chairs. It was a setting somewhat like the Claremont sessions, except that the room was quite a bit smaller, better suited to the number of delegates and visitors (approximately two hundred at most sessions); and unlike Claremont, the room was used only for meetings and worship, so papers, etc., could be left in place. Eating and other activities were all in other rooms.

There were twenty-five tables, each seating up to eight (and one spare table for overflow), and perhaps for the first time in Convention history, seating was assigned. A semi-random seat assignment system was used, achieving a mixture of ministers and laymen from different parts of the country at each table. This separated husbands and wives, and friends from home churches, during the sessions; but it gathered a cross-section of backgrounds, attitudes and knowledge of Convention at each table. This encouraged new contacts and friendships, and also facilitated another innovation of this year's meeting—table discussions of Convention business.

discussion leader and recorder was chosen at each table, but the recorder's notes were not read or summarized to the plenary session. Instead, the notes were collected by Convention's Secretary, Ethel Rice, to be sorted out and communicated to the officers, boards and committees who could learn from and/or implement the range of opinions and suggestions offered.

In one case, a table drafted a motion which was discussed and adopted by the Convention. In most floor discussions of issues, the number of speakers seemed smaller than usual, even though attendance was high. One explanation suggested was that people who had tested their ideas against the cross-section of opinions at their table either were less inclined to address the whole floor, or were better prepared when they did.

This reporter heard—and heard of—some grumbling before the first assigned-seat session, and some suspicions that the seating was “fixed” or “rigged;” but heard none after the Friday morning session. Speculating editorially: since the seat assignments were not checked or enforced, and two or three were observed sitting where they were not assigned,



Table groups discussing Convention reports and recommendations.

After reports had been distributed or delivered, and when controversial votes were pending, regular parliamentary procedures were suspended, and matters were discussed separately at each table. A

it may be that those most opposed simply ignored the policy, while most seemed to follow it; this reporter's table, with some previous acquaintances and a couple of new ones, proved a congenial and

profitable gathering, and several other table groups appeared or were reported to have the same experience, so a majority may have approved the plan after trying it. In one case where a vote count was called for, reporters at each table counted their votes, and their tallies were counted while other business proceeded—so the system efficiently saved some time. Although no consensus was taken (unless one appears in the recorders' notes when they have been studied), observation indicates overall satisfaction with the plan.

## OPENING OF CONVENTION

As usual in recent years, Convention opened twice, officially on Thursday night, and practically on Friday morning. Thursday night, there was a session, with unassigned seats at the tables, with devotions led by Randall Laakko, greetings from the Western Canada Conference by Conference President Lee Sonmor, and the opening address by Convention President Ernest Martin.

Rev. Laakko's opening devotions, consisting mainly of Bible readings, prayer and hymns, was climaxed by a dramatic substitution. After reading Paul's famous hymn to love from Corinthians II, he took the theologically sound step of substituting "God" for "love"—e.g., "God is patient and kind..." The implications were profound and moving.

Mr. Sonmor greeted delegates and visitors with warm affection and great good humor. Gently joshing the convention officials who had accepted Western Canada's invitation on the condition that "suitable arrangements could be found" (as we sat in one of the most modern and convenient facilities that have ever housed a convention), he assured everyone that civilization had, indeed, reached the western provinces—and demonstrated with abundant clarity that old-fashioned hospitality was alive and well there, too.

President Martin focussed his opening address on the dissension within Convention, viewing it in historical perspective. Even before the founding of the Swedenborgian church in England, and at intervals ever since, our bodies have known strongly-felt and strongly-worded dissensions—and Convention has been no exception. For all the storms we have survived, however; but Mr. Martin continued by pointing out the divisions that have occurred, and the unknown losses of strong supporters driven out by the agony of dissent. He called for acceptance of differences in theological interpretation, actions and purposes within the fellowship of shared belief

and conviction in the General Convention. There is, he stated, nothing to guarantee the future of Convention's existence, so the need for settling differences in a spirit of charity is vital in our time. Friday morning, after devotions led by Richard Tafel, Jr., and before parliamentary business began, Convention Secretary, Ethel Rice, completed the opening of Convention by reading the by-law that invites Convention members who are not delegates to register, and take part in the proceedings except for voting; and also read greetings from other Swedenborgian bodies.



Mr. Lee Sonmor

Rev. Laakko

Cont'd. on page 132

## THE MESSENGER

JULY-AUGUST 1973

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

At the outset, Convention was faced with a procedural problem. Nominations for officers, and members of boards and committees, comes early on the agenda, to allow for the preparation of ballots before elections on the following day. On the other hand, report of the Credentials Committee, which certifies those entitled to vote, comes late on the agenda (shortly before the elections) because preparation of the official roll of voting ministers, officers and delegates is a time-consuming task. Ordinarily, this presents no difficulty, the early part of the agenda being devoted to reports and matters which do not require certification of voters.

This year, however, four constitutional amendments were proposed—one which had an inescapable effect on the nominations for Board of Missions, and another which might have affected nominations for the Nominating Committee (the amendments are described below in the Summary of Business). Only designated delegates, officers and ministers can vote on amendments, so—in view of the time-factors of preparing ballots and certifying voters—there was a problem something like the classic philosophical question of the chicken and the egg.

The matter was resolved in this way: the amendments were read as they had been previously published in *The Messenger* according to the constitutional provision for making amendments, and their effect was explained; then a vote was called for on each, with the understanding that if the outcome was in question, a final vote would be postponed until after the report of the Credentials Committee. Although action on one amendment was delayed for some minor revision, all four passed unanimously, so the question of delegation was moot.



Delegate signing roll for certification as voter



Delegates sit at tables for reports and discussions

## DELEGATION

When the report of the Credentials Committee was received on Saturday morning, it included 26 ministers and 106 delegates and officers, for a total of 132 eligible voters. That total, one vote higher than the total at last year's convention, demonstrated conclusively that Edmonton was not too remote to allow a fully representative delegation. It might also be noted that it represented approximately four lay votes for each vote by a minister. Over-all attendance, including visitors, was good, too. 217 places were set for the Saturday night banquet (the largest gathering for which definite figures are available), and the congregation for the Sunday morning worship service appeared to be somewhat larger with more local visitors.

## SUMMARY OF BUSINESS

Full official minutes of Convention Business, longer than a normal-sized issue of *The Messenger*, appear in each year's *Convention Journal*, scheduled for publication in the fall. Copies of the *Journal* are distributed to national and local Convention officials, and are for sale to others. In addition, copies of the Minutes of this 149th General Convention may be obtained separately after they are prepared for the *Journal*, by writing to the Editor of *The Messenger*, or to Convention's Central Office. The address for either is 48 Sargent St., Newton, Mass. 02158.

The following summary, although prepared with consultation from the Secretary, is a news report rather than an official document. It is arranged for quick and easy reading, so it does not necessarily follow the exact order of business as it was transacted.

At its 149th Session, held in Edmonton, Alberta, Canada, July 19-22, the General Convention:

## AWARDED

\*scrolls certifying honor and gratitude to three ministers celebrating the fiftieth anniversary of their ordination:

Franklin H. Blackmer,  
Alfred Regamey, and  
Antony Regamey,

after hearing tributes to their ministry by C. Fred Burdett, Mrs. Horace (Margaret) Briggs, and the Rev. Richard H. Tafel. The scrolls were inscribed,

*Celebrating fifty years' consecrated and distinguished ministry to Christianity's hope in the New Evangel and to the General Convention of the New Jerusalem, this scroll is presented to (Franklin Blackmer/ Alfred Regamey/ Antony Regamey) by the General Convention with deep gratitude and high honor.*

Each was signed by the President of Convention and the Chairman of the Council of Ministers, and affixed with the Convention Seal.



**150 YEARS OF MINISTRY.** The Rev. Franklin H. Blackmer, the Rev. Antony Regamey and the Rev. Alfred Regamey (above) each completed 50 years' service in the ordained ministry of the General Convention this year. During the opening session of Convention, they joined Pres. Martin at the rostrum while tributes to their ministry were given by Mr. Burdett, Mrs. Briggs (below), and Rev. Richard Tafel.



## AMENDED THE CONSTITUTION-AND BY-LAWS—

*\*Const., Art. II, Sec. 3:* to include the Recording Secretary in the list of officers of General Council—a long over-looked correction to make Art. II, Sec. 3 consistent with Art. III, Sec. 2, which designates the Secretary of Convention as Secretary of the Council.

*\*Const., Art. V, Sec. 6:* to allow Lay Ministers under certain conditions to serve a “specifically designated area” in addition to a single society. This may call for a further amendment to Sec. 4, so that question was referred to the Committee on Amendments for action next year.

*\*By-Laws, Art. XI:* to allow more continuity in membership of the Board of Home and Foreign Missions.

*\*By-Laws, Art. XVII:* lessening restrictions on nominees for the Nominating Committee.



Table group discussions

**CONVENTION** cont'd. from p. 133

**VOTED TO ORDAIN**, on recommendation of the Council of Ministers—

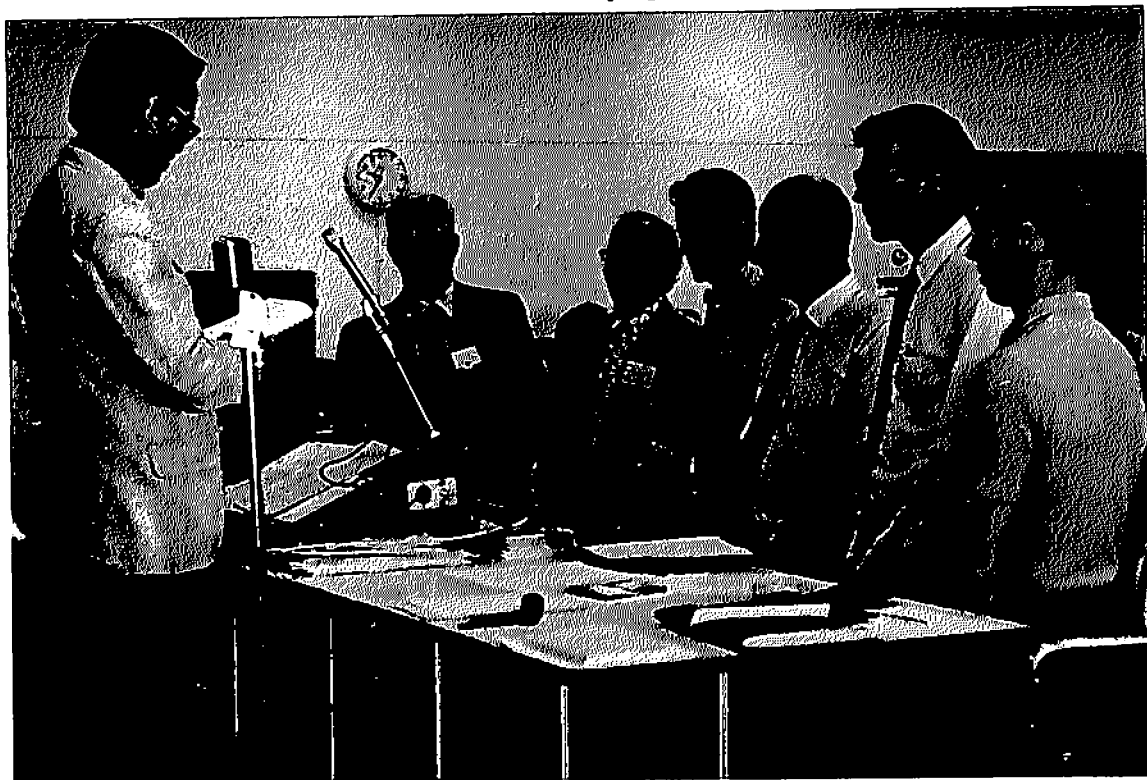
\*Yuzo Noda, to serve under the direction of the Board of Missions in Japan,

\*Walter E. Orthwein III, to serve the Detroit Society, and

\*Matthew S.P. Glowe, to serve the LaPorte Society.



Dr. Turley, SSR (l.), and Dr. Dole, BoM (r.), certify preparations and call of Yuzo Noda, prior to ordination, pledges and vote by Convention.



Pres. Ernest Martin reads constitutional charges to Paul Tremblay (3rd from left), Matthew Glowe and Walter Orthwein, prior to pledges and Convention votes on Paul's consecration and Matt's and Walter's ordination. Mr. Lee Sonmor, Dr. Turley and Dr. Dole (r.) certified to calls and preparation of the candidates.

**VOTED TO CONSECRATE**, on recommendation of Council of Ministers—

\*Paul Tremblay, to serve the Edmonton Society.

**AUTHORIZED—**

\*the Rev. John Jeffery to serve as Lay Minister in the Provinces of British Columbia, Alberta, Saskatchewan and Manitoba.

\*the Rev. Gudmund Boolsen to serve the Copenhagen, Denmark, Society as an Authorized Candidate for Convention's Ministry for one year.

**AGREED** on request of the Council of Ministers—

\*to appoint each year a minister and layman to serve on the CoM's Advisory Committee on Admission to the Ministry, nominations for the appointments to be handled as for all convention committees. The other members of the Advisory Committee are elected by the Council of Ministers.

**APPROVED—**

\*the possibility of ordaining women into the ministry (91 voting for approval, 13 against it, and 12 abstaining, 16 eligible voters not present—approximately 4-to-1 voting approval).

## RECOMMENDED—

\*that the Council of Ministers implement a study of the question of abortion, with the suggestion that the committee undertaking the study include a medical doctor, and as many women as men (the suggestion of equal representation of women was an amendment that was hotly debated, but passed by a substantial majority. The final vote of reference to the Council of Ministers was unanimous).



Marilyn Turley moves amendment to abortion motion.



Virginia Branston speaks of Mooki visit.

\*an appeal from Mrs. Virginia Branston, on behalf of the Swedenborg Foundation and the New York Association, for contributions toward the expense of bringing the Rev. Obed Mooki and his wife from South Africa to the United States next year. Getting the two of them to this country will cost close to \$4,000, and there will be further costs after they are here. Something over \$1,500 had been contributed before Convention, and those interested in helping should contact Mrs. Branston, c/o the Swedenborg Foundation.

## ENDORSED—

\*the Council of Ministers' policy statement regarding dissension in the church (*see Report of CoM*), after discussion had made clear that the grievance procedure contained in the statement was recommended in spirit and in principle, rather than as explicit requirements for all situations.

## RECEIVED—

\*reports of officers, boards, committees, associations and SSR (as printed in the June and subsequent *Messengers*), with discussion of some reports at the tables, from which comments and suggestions will be forwarded to those concerned.

\*greetings from the General Church, the New Church in Australia, and the General Conference.

## HEARD—

\*an appeal from Dr. George Dole, Chairman of the Board of Missions, for more financial support, in view of the very low salaries being paid to men in the foreign fields, and the further decrease brought about by the lower value of the dollar overseas.

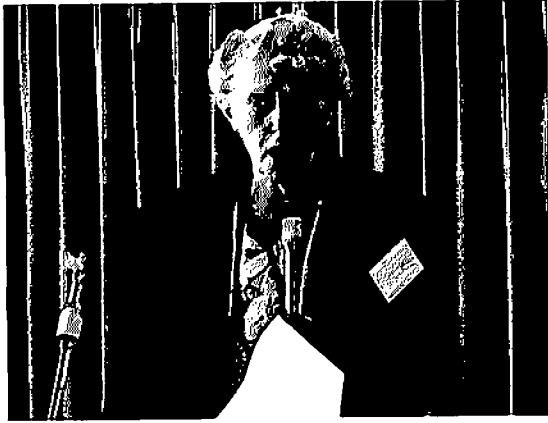


Horand Gutfeldt reports on 1980 World Assembly.

\*a report from Dr. Horand Gutfeldt on plans for a 1980 World Assembly to be held on the North American continent, and indicated a very positive response.

\*a report from Capt. August Ebel on the work of the Convention Reorganization Committee, indicating that several plans were under consideration, some of which were described in an article in last November's *Messenger*, to which there has been no response; and asking that churches consider the matter and reply to the committee.

\*a report from the new president of the Alliance of New Church Women, Mrs. Dorothy Tuck, including the information that the Mite Box totalled \$1,752.21 by Saturday morning—up almost two hundred dollars since the Alliance meeting on Thursday.



Margaret Sampson reports on cassette program.

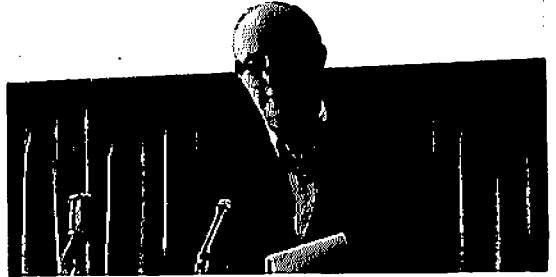
\*an addition to the report of the Board of Missions, by Miss Margaret Sampson, concerning a plan to make cassette recordings of music, sermons, etc., available to isolated and/or shut-in members of the church. The Alliance is lending support to the project, but help is needed from all members of the convention to get names of potential users of the service (and information as to assistance they may need) to Miss Sampson. A questionnaire is included in this issue, to be filled out if you would be interested in receiving tapes, or know someone who would (see. p. 159).

#### REFERRED to General Council—

\*two motions by Mr. Merrill Dobbins of New York: that more time be allotted for the transaction of Convention Business by delegates; and that a men's group be formed, similar in organization to the women's Alliance.



Mr. Harold Dobbins presents motions.



The Rev. Harold Larsen presents motions.

\*four motions by the Rev. Harold Larsen of the New York Association: that the Public Relations Bureau be restored, with a budget sufficient for the employment of P. R. counsel; that there be one delegate for every 10 members (the present ratio is 1 to 30); that a committee be established to purchase and supply Sunday Schools with audio-visual equipment; and that a special committee, with funds, be established to prepare films, slide programs and tapes, and at least in time for the 1980 Assembly.

#### REFERRED to the Council of Ministers—

\*a recommendation by Rev. Larsen that Convention's constitution be amended to give Lay Ministers a vote on the Council of Ministers after five years of service (currently, they are associate members with voice but no vote).

*Robert H. Kirven, Ed.*



Friday morning services were led by the Rev. Richard Tafel Jr. (l.), and included a duet of "Jerusalem" by the Rev. Harold Taylor and Mrs. Betsy Young.

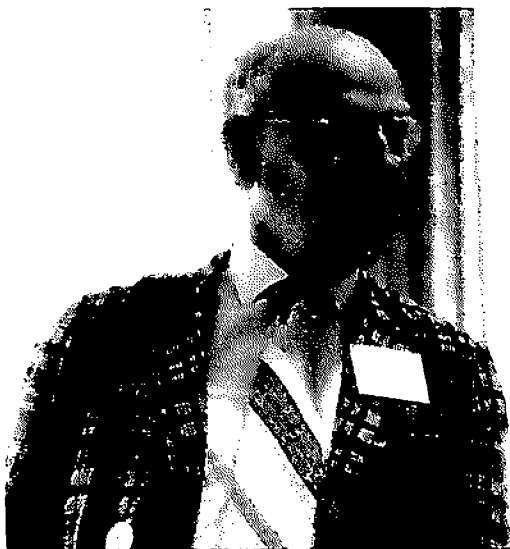


Vice-Pres. Adolph Liebert and Treas. Chester Cook discuss state of the convention.





The Western Canada Committee that made arrangements for Convention, caught in a rare moment when they were not hurrying in 28 directions (l.-r., back row): John Bennett, Henry Korsten, Bill Dzeryk, Doreen Van Rooijen, Muriel Bennett, Lee Sonmor, John Jeffery, Paul Tremblay; (front) Jean Gilchrist, Maria Korsten, Stella Podmore, Irene Dzeryk, Gertrude Tremblay, Agnes Jeffery. Also on the committee were Peggy McIntosh, Doris Tabler, and Vincent Almond (l.). Vince, a key planner in Convention preparations, attended a couple of days of the ministers' sessions with his normally enthusiastic vitality, before being stricken by a still undiagnosed malady. At the Friday night reception, he was reported feeling better, but was soon taken to Edmonton General Hospital and placed under intensive care. At press time in early August, he was out of intensive care and feeling better, but still hospitalized for diagnostic tests. His address is 32 Mt. Royal Dr., St. Albert, Alberta, Canada.



The Rev. Franklin Blackmer (l.), now retired in Bath, Me., and the Rev. Alfred Regamey, Lausanne, Switzerland, General Pastor for European Field, addressed the Council of Ministers and visiting Leaguers on their 50 years in the ministry. Mr. Regamey who forsook an intended career teaching French at Urbana College, and Mr. Blackmer who gave up an engineering career after graduating from MIT, spoke of the frustrations and satisfactions—as well as the enormous changes in half a century of ministry.

# SSR GRADUATION

Matthew S.P. Glowe, Walter E. Orthwein III, and Yuzo Noda were graduated by the Swedenborg School of Religion in services held in the Edmonton Church the night before the opening of Convention (Wed., July 18). The Rev. Edwin G. Capon, SSR President, led the academic procession of graduates and faculty, conducted the service and awarded the diplomas.

An estimated hundred fifty or more attended, in the only Convention event to be held in the Edmonton Church itself. Bus transportation was arranged for the half-hour trip from Convention's headquarters at the University. The church's downstairs parish hall was the scene of a pleasant reception provided by SSR.

The service included brief addresses by each of the three graduates. The Graduation Address by the Rev. George McCurdy, Pastor of the Boston Church, Secretary of the SSR Board of Managers, and the graduates' choice for the occasion. Rev. McCurdy's Graduation Address appears in this issue. The three graduates' addresses will be published from month to month as space allows.

President Capon was assisted in the presentation of the diplomas to Messrs. Glowe, Orthwein and Noda by the Rev. Richard Tafel, President of the Board of Managers, who was leaving the board after 25 years' service (a new board by-law, limiting successive terms to two, necessitated his retirement).

On behalf of the graduates, candidates for ordination into the ministry of Convention, the congregation joined in the traditional prayer of St. Francis:

*Lord, make me an instrument of Thy peace;  
Where there is hatred, let me sow love; Where  
there is doubt, faith; Where there is despair, hope;  
Where there is darkness, light; and where there  
is sadness, joy.*

*Divine Master, grant that I may not so much  
seek to be consoled, as to console; to be under-  
stood, as to understand; to be loved, as to love;  
for it is in giving that we receive, it is in pardon-  
ing that we are pardoned, and it is in dying that  
we are born to eternal life.*



SSR graduation procession in Edmonton Church

## SSR Graduation Address

### TEACHING LIFE AND LEADING TO GOOD

*by the Rev. George D. McCurdy*

A little over six years ago, in Kitchener, Ontario, Harvey Tafel and I were graduated from the SSR and the following Sunday we had placed in our one hand a copy of the Lord's Word and in our other hand a copy of *True Christian Religion* with the commission to teach the Lord's Word in the light of our doctrines.

For me that ordination service was moving and challenging. As the charge was being read I felt a responsibility I wasn't sure I could carry without the Lord's help. The words of the Lord "to feed my sheep" is ever present and is at the base of all ordination vows.

Any minister accepting this commission needs to feel the support and directing of the Lord's Divine Providence, a sense of duty to "teach life and lead to good," the encouragement and fellowship of his fellow ministers and the prayers of the corporate membership.

The three men graduating tonight are soon to become members of the Convention ministry and not just ministers of the Detroit, LaPorte and Tokyo societies. Their calling is first into the Christian ministry and secondly into a regional setting.

Their four years of theological education hopefully has helped to make them aware of the unique requirements needed to be a pastor to their people.

1. A pastor needs to strive continually for a delicate perception so he can have access to hearts that might be restless or homeless and are longing to find peace.

2. He needs to minister to minds that feel helpless in theological complexities.

3. He needs to minister to minds or consciences that have been hardened by persuasive faith, prejudices, fears or weaknesses.

4. He must know souls—by first knowing his own—so he can know what they feel, what they think, how they strive and become confused and fail.

With these insights a pastor can open the Word to work out the truth of the Lord in common thoughts and feelings, to show what he sees so others may see and feel the Lord's truth and be encouraged.

When I began my ministry in the Boston Church, succeeding the Rev. Antony Regamey, I wanted to find an idea or motto to build my ministry on. I found in an address given to Convention's Council of Ministers in 1884 by the Rev. L.P. Mercer, just what was needed.



(r.-l.) Yuzo Noda, Matthew Glowe and Walter Orthwein are graduated from SSR.

*The preacher is not one who speaks from inspiration, or dictation, but one who in the illustration of his office (is) capable of seeing truth in its application to life, whose function it is to teach from illustration that which is given by revelation. It is thus that the gifts of the Holy Spirit are transmitted through the clergy; and (his communications have to be) thought out, seen and presented with a view to human states and in vital application to them. This means elaboration, with pains, and often with pain and groaning that cannot be uttered.*

Pain and groaning is part of a pastor's life. Wanting to help others, wanting to "teach life and lead to good" is a labor of love, sometimes succeeding, sometimes failing. There are times when the right words fail us and we stand by, not saying a word, but feeling deeply the hurt of our flock and sharing their wounds.

The well-springs of our doctrinal materials are rich. There is such an intimate dependence of one truth upon another that in a zeal to communicate, a pastor may endeavor to state as many truths as possible. Our "pain and groaning" is to not present "clippings" from the Writings with more regard for the truth than for the true spiritual needs of our people. We toil not to burden our hearers with a dry and unintelligible collection of particulars—which instead of creating a taste for more, gives the impression that there is nothing interesting, nothing of easy apprehension or of practical application in the Word or the Writings.

In *Conjugal Love* No. 265, Swedenborg was lifted into the spiritual world where he observed a society of people who loved themselves more than desiring to be of use. He saw many "sad and dreadful things." He then was taken to another society whose blessed lot was to "rule from the love of uses." He met some of the people there who pointed to their minister and said:

*...he was the minister of the church there because by serving them he administered holy things for the use of their souls.*

Matthew, Walter and Yuzo: on behalf of your family, friends, fellow students, fraternity of ministers, and members of Convention, I commend you for your hard work over these past four years. It is our hope that you will begin your ministry with the motto given in the Writings "to teach life and lead to good." Yours is to teach and to lead others because you love to be of use to the Lord.

To the members of Convention: I would encourage you to pray regularly for your ministers that they will be bold to speak for the Lord to others; that they will speak and act for and with men toward the Lord; and that as they perform their sacramental and pastoral functions it might be said of them:

*he was the minister of the church there because by serving them he administered holy things for the use of their souls.*



Vice Pres. Adolph Liebert, Pres. Ernest Martin, Treas. Chester Cook, and Council of Ministers Chairman Paul Zacharias listen as Sec. Harvey Tafel reads report of Council of Ministers to Convention.

## Annual Pre-Convention Meeting

# COUNCIL OF MINISTERS

Convention's Council of Ministers met in seven sessions—morning, afternoon and evening on Monday and Tuesday, morning and afternoon on Wednesday (July 16-18). Attendance averaged about thirty, a few arriving late in Edmonton, a few being called to conflicting duties in later sessions: three were Lay Ministers, three were guests (students anticipating graduation and ordination). The room that the local Planning Committee had arranged for the University to provide was an ideal size: everyone fit around a "U"-shaped table that filled the room, so there was only a little crowding in the sessions with maximum attendance, and everyone was always close enough together to see and speak to each other easily.

## ELECTIONS

In the first session on Monday morning, the Council departed from its usual agenda, by making election of officers the first order of business. This change was made because the Rev. F. Robert Tafel

had resigned from the post of Secretary since he is currently unable to attend meetings. Rather than appoint a Secretary-pro-tem, then change recorders in mid-stream, the Executive Committee had decided, and the Council agreed, to hold elections at the beginning, before there was any other business to be recorded. The Nominating Committee (chaired by Robert Kirven, retiring Executive Committee member, and including Richard Tafel and Randall Laakko) proposed a slate that was unopposed from the floor:

Chairman:	Paul Zacharias
Secretary:	Harvey Tafel
Executive Committee (3yrs):	Jaikoo Lee
Executive Committee (2yrs):	Randall Laakko

Randy was elected to fill the unexpired term of Galen Unruh, whose present university schedule precludes his attendance except at summer meetings. Horand Gutfeldt continues, beginning the last of his three years on the Executive Committee.

## OPENING OF SESSION

Proceeding with the customary order, a warm welcome from the Western Canada Conference was received from John Jeffery, supplemented by a detailed and moving statement of the Conference's affectionate gratitude to Convention, made by Henry Reddekopp. Paul Zacharias' Chairman's Address stressed the importance of learning from past difficulties when facing new ones, and emphasized the true freedom that is offered by the Lord.

## COUNCIL BUSINESS

After a variety of reports and the reading of communications to the Council, work began on the substantive items of the agenda. Some items had been studied previously by the Executive Committee, and came to the Council with recommendations. Many others were referred to committees—either standing or *ad hoc*—with instructions to meet either during mealtimes or bedtimes, and report back with recommendations. A few less complicated ones were discussed and voted directly on being moved. One major issue, dissension in Convention, was discussed in various contexts during several sessions.

With the committee referral system speeding up business (at the cost of committee members' "rest and recuperation" time), and the matter of dissension distressing the Council almost to the point of parliamentary paralysis at times, still a long and significant agenda was considered and voted. Some items were minor, and/or related only to the Council's internal operation, but all important issues affecting Convention are included in the Council's report to Convention, published in this issue of *The Messenger* as it was given on the Convention floor.



ANCL Pres. Ted Bosley and CoM Chairman Paul Zacharias co-lead discussion by leaguers and ministers.



## VISIT BY LEAGUERS

Members of ANCL who arrived in time sat in as observers during some of the Council business, and both ministers and leaguers enjoyed a "Rap Session," in which both sides of the generation gap exchanged views freely on an equal basis. ANCL President Ted Bosley led the discussion on an agenda prepared for the most part by the young Swedenborgians at meetings prior to the joint session. Issues touched theology and church practice, failures and successes, fears and hopes. To a reporter with a minister's prejudice, the exchange seemed enjoyable, valuable, and worth repeating.



## Report to Convention

### CHAIRMAN'S INTRODUCTION

The Council of Ministers has enjoyed three days of meetings with thirty three Ministers, Lay Ministers, and theological students present.

The executive committee of the Council elected are Paul Zacharias, our capable chairman; myself as secretary; executive member for three years, Jay Lee; executive member for two years, Randy Laakko; and Horand Gutfeldt who has been on the executive committee for the past two years.

We also had the pleasure of having with us in our meetings, the Rev. Alfred Regamey from Switzerland, who along with his brother, Antony Regamey, and Franklin Blackmer, observed their fiftieth year as ordained ministers in our Church, and shared with us some of their experiences.

## MINISTERS cont'd. from p. 141

During our meetings the Council spent much time in discussing our theological school, its faculty, students, programs, and philosophy. Much sharing took place with the faculty, and we found a strong and viable educational program in the teachings of our Church.

The Council will be holding a ministers and wives institute at the Swedenborg House in Deland, Florida this coming January third through the ninth. We are looking forward to this experience.

In order to open up more exchange of communication, the Council has invited two members of the General Church's clergy to our next meeting, and to spend specific time in discussing General Convention and General Church relationships. There is also considerable interest in exploring the possibility of sharing an institute with their clergy.

The Council also opened their meetings to the Leaguers, and several hours on Wednesday morning were spent in a rap session with them.

The Council of Ministers expressed their deep sense of loss to Rev. Ernest Frederick in the death of his wife, Dolly, and to Rev. Franklin Blackmer in the death of his wife, Carolyn. Both are much loved and will be missed by all. The Council also expressed its joy in the marriage of three of its members, Jerry Poole, Jay Lee and Owen Turley.



## SECRETARY'S REPORT

### GENERAL PASTORS

The Council discussed at great length proposed changes to abolish the office of General Pastor. The Council has gone on record as being in favor of abolishing the office of General Pastor and has so recommended to the General Council. The Council of Ministers has drafted amendments to the Constitution and By-Laws to eliminate the office of General Pastor and assign its duties to other offices.

### 1980 WORLD ASSEMBLY

The Council gave consideration to the proposed 1980 World Assembly. After hearing Dr. Horand Gutfeldt's report on the various aspects of the Assembly, a show of hands indicated that a huge majority of the Council was in favor of the Assembly in principle.

### MOTIONS TO CONVENTION

The following will require action by Convention.

### REMOVALS FROM THE ROLL OF MINISTERS

1. The Council of Ministers recommends to the General Convention that the name of Thomas Reed be removed from the Roll of Ministers at his own request, and his name be placed on the Roll of Former Ministers.

2. The Council of Ministers recommends to the General Convention that the name of Brian Kingslake be removed from the Roll of Ministers at his own request because of his retirement to England, and his name be placed on the Roll of Former Ministers, with regret and with appreciation for his outstanding service to Convention.



Western Canada's ministers, lay leader and lay ministers welcome Council of Ministers to Edmonton (l.-r.): Vincent Almond, Harold Taylor, Paul Tremblay, Henry Redekopp, John Jeffery.

## ADDITIONS TO THE ROLL OF MINISTERS

3. At the request of the Detroit Church and on the recommendation of the Committee of General Pastors, the Council of Ministers recommends to General Convention that Walter Orthwein be ordained into our ministry, and that the service be held at this session of General Convention; his name, after ordination, to be placed on our Roll of Ministers.

4. At the request of the LaPorte Church and on the recommendation of the Committee of General Pastors, the Council of Ministers recommends to General Convention that Matthew Glowe be ordained into our ministry, and that the service be held at this session of General Convention; his name, after ordination, to be placed on our Roll of Ministers.

5. At the request of the Board of Missions for the Tokyo, Japan Church, and on the recommendation of the Committee of General Pastors, the Council of Ministers recommends to General Convention that Yuzo Noda be ordained into our ministry, and that the service be held at this session of General Convention; his name, after ordination, to be placed on our Roll of Ministers.

6. At the request of the Edmonton Church and on the recommendation of the Committee of General Pastors, the Council of Ministers recommends to General Convention that Paul Tremblay be consecrated to serve the Edmonton Church, and this to take place at a special service of consecration Sunday afternoon; his name, after consecration, to be placed on the Roll of Lay Ministers.

7. The Council of Ministers recommends to the General Convention that Gudmund Boolsen be authorized to serve as an Authorized Candidate for the Ministry for the coming year, under the supervision of the General Pastor of the Continental Association.



ANCL members leading devotions for Council of Ministers, gather around piano to sing Chris Laitner's setting of the "Adoramus." An enlarged group repeated the performance for the Sunday morning worship.





**"BROTHER" MINISTERS** Until the day when women are ordained, all members of the Council of Ministers tend to refer to each other as brother ministers. To paraphrase George Orwell, however, "Some are more brotherly than others." Alfred and Tony Regamey, (l.), reunited for their 50th anniversary of ordination, join Richard and Harvey Tafel, Erwin and Henry Reddekopp, Eric and Paul Zacharias, at the Edmonton Convention. Another brother team was half represented by Calvin Turley.



**MINISTERS** cont'd. from p. 143

8. On recommendation of the Committee of General Pastors, the Council of Ministers voted that the request of the Baltimore Church for the authorization of Milton Honemann as an Authorized Candidate for the Lay Ministry be not granted at this time, but he be continued in the status of Lay Leader for the coming year.

### POLICY STATEMENTS

The following will be for the information of Convention for possible action.

### REMARRIAGE OF DIVORCEES

1. Statement on the remarriage of divorcees: The Council of Ministers reaffirms that the minister's role in weddings necessarily involves an effort to ascertain that a true marriage is intended, and that the minister must retain the right to refuse to marry where this does not seem to be the case. We reaffirm our trust in the judgment of our ordained ministers, but do urge that ministers exercise special discretion and care where divorces are involved, especially where one has been divorced two or more times.

### ORDINATION OF WOMEN

2. Statement on the ordination of women: Resolved: that this Council, while recognizing the distinctive natures and functions of male and female, believes that individual differences prevent us from any rigid application of this generalization in church affairs, and that one's gender alone ought not bar a person from ordination. We, therefore, are prepared to welcome both qualified men and qualified women into our ministry. The vote was recorded as follows: 15 yes, 3 no, 3 absentions.

### ADVISING CANDIDATES FOR MINISTRY

3. The following is an amendment to the By-Laws of the Council of Ministers, but has reference to the Convention. Section 6: The Advisory Committee on Admission to the Ministry shall consist of those members of the Executive Committee who are not members of the faculty of the theological school, plus two persons selected annually by the Convention, one minister and one layman. Its duties shall be to advise people interested in entering our ministry, to interpret to such people the provisions of Convention's Constitution governing our ministry, to evaluate at least annually the progress of each candidate for ordination and to report its findings to the faculty of the school.



## DISSENSION IN CONVENTION

The Council of Ministers, distraught and deeply grieved by the letters of criticism and invective which have recently been distributed widely throughout Convention, and incensed at the hurt that has been done, makes the following recommendations to the assembled Convention.

1. We urge all members to listen with care to the statements by Andre Diaconoff and Fred Burdett which appeared in the June, 1973 *Messenger* in defense of the Swedenborg School of Religion and its faculty, and which read as follows:

**Rev. Andre Diaconoff:** *Our meeting in the living room of the SSR was a concerned and representative meeting of twenty-four people, members of the Board of Managers, the Board of Directors, the faculty, and students, men and women of the School.*

*We were concerned for the School and the Church to find what truth there was in the allegations made by Dennis Reddekopp, and we were concerned to stop the hostile and irresponsible circulation of accusations throughout the Church.*

*Faculty and students had a chance to face each allegation. We found them unfounded because made thoughtlessly and emotionally, after inadequate acquaintance. We emphasized the need for recognizing, and observing regular channels for criticism, suggestions and ideas for correction and/or improvement.*

*We agreed the faculty of SSR showed real commitment to their work and to the Church, and was an excellent faculty in every way. We also found the students sincere and dedicated in their search for truth.*

*We were deeply of the mind that the Church as a whole should support the work of SSR and see to it that opinion be tested by the truth, that better acquaintance prevail, and that any exchange of ideas follow orderly channels.*

**Mr. Fred Burdett:** *In a day when we hear so much in the news media about the communication gap between the younger and older generation, it is most unfortunate, if not tragic, that we have a communication gap between the Swedenborg School of Religion and the members of Convention.*

*The following suggestions are offered because it would appear that the correct procedure has not been followed. These channels are as follows:*

*1. Questions regarding the operation of the school should be addressed to the President of the school.*

*2. If satisfactory answers are not forthcoming, they should be addressed to the Chairman of the Board of Managers, for that Board is charged in Article VII of the By-Laws, specifically with the "appointment of teachers, regulation of the course of study and all matters of control," except the establishment of salaries and the expenditures of money which is reserved under Article III Paragraph 6, for the Board of Directors.*



*3. If satisfactory answers are still not forthcoming, the question should be addressed to the General Council of Convention.*

*4. If no satisfactory resolution can be accomplished, either the President of Convention or the General Council shall refer the matter to the General Convention's Board of Conciliation—which, if it does not succeed in effecting a settlement, shall report its judgment and recommendations to the General Council, which shall take such actions as it deems suitable.*

*5. If the question still remains unresolved, then and only then, through the General Council, President or Secretary of Convention, shall anyone have the right as a final resort to seek reconsideration by the General Convention at one of its annual sessions.*

2. We further urge that the spirit of these two statements be adopted in principle by all of us as a criteria for dealing with matters of dissent within the Church.

Respectfully submitted,  
Harvey A. Tafel, Secretary  
Paul B. Zacharias, Chairman

## REPORT OF THE PRESIDENT

### SWEDENBORG SCHOOL OF RELIGION

Preparing an annual report to the Board of Managers for inclusion in its report to Convention is unusually difficult this year. I am always conscious that a lengthy report may go unread; this year, a lengthy report seems called for on several counts. I propose to meet this problem by appending several documents, or portions thereof, to this report, and by promising a new catalogue in the very near future.

From the Faculty's point of view this has been an exciting and encouraging year, though we have been distressed by ill-informed attacks on the School. We have been pleased to be working with a more numerous and more varied student body, eleven students first semester, and twelve students second semester. We have been stimulated by the challenge of implementing and improving our new covenant education program. We have been gratified at the growing awareness in the Boston Theological Institute of our school, particularly through the work of Faculty member Dr. Calvin Turley in B.T.I.'s field education program.

Our student body this year has been varied in several ways. We have had three women with us, one of them interested in regular ordination. For the first time in many years, we have a black student. Several students in differing degrees have fallen into the category of "seekers" i.e., they come to us not fully committed to the teachings of Swedenborg, but interested in a serious study of what his writings contain. We cannot predict, therefore, how many of our students will complete a program leading to ordination.

Of our student body two have been away from Newton for an intern year of field education. Matthew Glowe has worked under the guidance of the Rev. Paul Zacharias in our church in Kitchener, Ontario. He has accepted a call to serve our church in LaPorte, Indiana, next year. Yuzo Noda has worked under the Rev. Owen Turley at the Good Shepherd Center in Bellevue, Washington, and is expected to serve the Board of Missions in Japan when plans for this service can be completed.

Students studying in Newton this year were: Eric Allison, Dick Baxter, Polly Baxter, Steve Brown, Vaclav Hlokv, Robert Murray, Sung Eun Noh,

Walter Orthwein, David Rienstra, Barbara Scholz, and Russell Viau. Not having been accepted as a candidate for ordination, and not having been able to finance his continued studies, Vaclav Hlokv returned to Switzerland shortly before Christmas. Also not having been accepted as a candidate for ordination, Steve Brown is no longer at the School, though it is open to him to apply to register in September as a special student and study at his own expense. Walter Orthwein is graduating and will assume his duties as minister of our Detroit Church this Fall.

Two new students, Bruce Kemmell, and Gladys Wheaton, have been accepted recently for a probationary year and are expected to begin studies in September with ordination in mind. A third new student, Dennis Reddekopp, was accepted on the same basis last December, and that acceptance has remained in force until very recently, when we read in a letter from Dennis to someone else that he had abandoned his plans to come to SSR and was considering continuing his studies at a Roman Catholic institution. I will speak more of Mr. Reddekopp below.

Our present covenant curriculum was adopted in the Fall of 1971 and has been in operation for students who have been admitted since January of 1972. The covenant program is a process for developing a learning experience based upon the student's perception of his educational goals and both the student's and the Faculty's ideas as to suitable ways to accomplish these goals. It provides a way to give credit for or to recognize a student's previous learning and experience while building an individualized educational program although the program of each candidate for ordination must qualify him for service in the parish ministry.

Since the inception of our new program, the Faculty has been wrestling with several things. We have wanted to be clear and definite as to the degree of competency required of all students in Swedenborgian studies. (See attached reading list.) We have wanted to develop a satisfactory method for testing that degree of competency. (See attached statements on competency and testing procedures.) We have wanted to make clear to everyone, particularly

to students, that our new curriculum in the final analysis will result in a more complete training than the old. This desire and our implementation of it sometimes resulted in students feeling we are increasing requirements semester by semester. Looked at from another point of view, however, it could be seen as a changing awareness of students' needs. There is a constant Faculty evaluation of what we are doing. (An outline of study being done this past year appears on a separate sheet.)

Prior to this year, SSR had not been involved in the Boston Theological Institute, a coordinating organization formed by eight major Boston area seminaries and religion departments. When Dr. Kirven taught a course on Christian Mysticism at Andover-Newton, I believe, there were students from several BTI schools involved, but this did not bring SSR to the attention of BTI directly. This past year Dr. Turley has been supervisor of a regular BTI field education program based at the Homophile Community Health Service in Boston, and designed, in part, to include a "challenge to re-think the role of pastor and church in response to confrontation with the reality of homosexuality and the families concerned." None of our students have participated, but several other seminaries have been represented in the student group which has met once a week for two hours at SSR under Dr. Turley's direction. Sister Mary Hennessey, Director, BTI Field Education Program, usually has participated in these sessions with Dr. Turley. Sister Hennessey has recently become Acting Director of BTI, and her acquaintance with Dr. Turley and SSR should be of help to us in gaining access to the resources for theological education available through the BTI. Already a request from Dr. Turley that the many field education programs of BTI be open to our students, has been answered in the affirmative.

Dennis Reddekopp visited SSR for a little over a week last December, with a view to becoming a student. He was accepted by the Faculty toward the end of his stay. That acceptance was not withdrawn by the Faculty until we heard, in late June, that Dennis had decided not to come to SSR. Mr. Reddekopp has been circulating documents critical of SSR, its students, and its Faculty. His activity has triggered similar activity by a few others. This is distressing to the Faculty, because we believe ourselves all to be dedicated New Churchmen, working hard and creatively and in line with Swedenborgian concepts and perspectives. We know there is room for improvement; there always is in

institutions manned by human beings. We welcome an evaluation of our efforts at any time by the Board of Managers duly elected by Convention and expect to improve what we are doing with the help of the Board's comments and criticisms. We urge that questions about and comments on the School be sent directly to the Secretary or Chairman of the Board.

Our Faculty has again consisted of Dr. George Dole, Dr. Calvin Turley, the Rev. Owen Turley, Dr. William R. Woofenden, Dr. Robert Kirven, and Mrs. Marian Kirven; the latter as librarian. Only Drs. Turley and Kirven, and Mrs. Kirven have been full time. I am happy to be able to announce that beginning in September, Dr. Dole will be with us full time also, and that Dr. Woofenden will be with us on a half-time basis next year.

## THE CORE READING LIST IN SWEDENBORG

Presented to the Board of Managers in November, 1972. Adopted by the Faculty in February, 1973.

1. Selected reading in the *Principia; The Economy of the Animal Kingdom; Rational Psychology*; and others of the pre-theological writings.
2. *True Christian Religion*
3. *Heaven and Hell*
4. *Divine Love and Wisdom*
5. *Divine Providence*
6. *Marital Love*
7. *New Jerusalem and its Heavenly Doctrine*
8. *Arcana Coelestia* (Vol. I, Chap. 1; Vol. II; Vol. III;) and inter-chapter material on Correspondences and The Grand Man (Vols. IV through VIII)
9. *Apocalypse Explained* (Vols. V and VI)
10. *Apocalypse Revealed* (Chaps. 19 through 22)

## COMPETENCE IN SWEDENBORGIAN IDEAS

The student will be expected to complete to the satisfaction of the faculty—either in seminar, tutorial, directed reading, or some combination of these—the core reading list in Swedenborg, viz.:

Selected readings in *Principia*, *EAK*, *Rational Psychology*, *AC*, Chap. 1 of Vol. I, Vols. II and III, interchapter articles on Correspondences and *Maximus Homo* in Vols. IV–VIII; *NJHD*; *III*; *AE*, Vols. V–VI; *DLW*; *DP*; *AR*, Chaps. 19–22; *CL*; *TCR*.

The purpose of this and other assigned study in Swedenborg will be to acquaint the student thoroughly with at least the following New-Church theological doctrines and/or concepts:

The Lord, glorification, redemption/salvation, creation, Providence, toleration (*permissio*), the spiritual world, the human soul, influx, freedom of choice, conscience, repentance, reformation, regeneration, charity, faith, temptation, evil, sin, remains, use, *proprium*, enlightenment, worship, marriage love, degrees, correspondences, the celestial, spiritual and internal historical senses of the Word, the church, the last judgment, the second coming, the New Jerusalem.

Related, and to some extent overlapping, philosophic concepts should include:

Ontology, epistemology, ethics, cosmology, *esse/existere*, causality, power, mind, memory, the mind/body problem, time/space, axiology.

*Adequate* competence would constitute *basic* knowledge of the above range of ideas; *growing* competence would involve demonstrated ability to develop at least some of these ideas in creative, original and constructive ways having relationship to ministry.

## EXAMINATION POLICY

1. Adequate competence in *Traditional Academic Disciplines* and in *Working with Swedenborgian Ideas* can be determined by a combination of written and oral examinations, administered in such a way that the written examination is reconsidered in the oral test. Such tests should be comprehensive in their review of the area of competency. Required before graduation for all candidates for ordination, they may be administered earlier at a student's request, at any time during the Academic Year when requested in writing with 30 days' notice.

Written portions of such comprehensive examinations may include a portion devoted to questions

of fact, which may or may not be of the multiple-choice type; but shall be in greater part essay questions, with at least one-third more questions asked than required, to allow the student choice among alternatives. A representative sampling of questions to be asked on the written examination shall be available to the student within a week of a written request.

A comprehensive examination on *Working with Swedenborgian Ideas* shall include a random testing of acquaintance with all selections on the "Core Reading List in Swedenborg," as well as tests of the student's ability to work with the total Swedenborgian system.

2. Examination of students' acquaintance with individual works on selections from the "Core Reading List" are not required, but the list shall be divided into four units, and a non-graded test shall be available to any student who wishes to measure his competence. In lieu of grading, the results of such written tests shall be conveyed to the student in an interview with two or more faculty members, at least one of whom may be named by the student. The taking or not taking of such tests will not affect the grading of a student's comprehensive examination in *Working with Swedenborgian Ideas*.

3. *Professional Skills, Interpersonal Relations* and *Spiritual Development* cannot be measured by written and/or oral testing, but must be observed by the faculty with such combination of formal demonstration and general observation as is appropriate to each area.

4. When Comprehensive Examinations are taken early, a sufficiently high grade on both written and oral portions may be considered sufficient cause for reconsideration of a student's covenant, but shall not automatically excuse the student from any preparation previously covenanted for. If two Comprehensive Examinations are taken, only the higher grade shall be recorded. Special permission, entailing reconsideration of the covenant, shall be required for more than two Comprehensive Examinations.

## 1972-73 Academic Program

### *First Semester*

Seminar—Introduction to Theology—Dr. Kirven  
Seminar—Swedenborg's Concept of the Psychic  
Structure of Man—Dr. Turley  
Swedenborg's Latin—Dr. Dole  
Individual Tutorials in Swedenborg—Faculty mem-  
bers  
Directed Study—Faculty members  
Speech—Dr. Bender

### *Second Semester*

Seminar—Overview of Swedenborg's Theology—Dr.  
Kirven  
Seminar on *DLW* & *DP*—Dr. Woofenden and Presi-  
dent Capon  
Seminar on Research and Writing—Dr. Woofenden  
Seminar—Interpersonal Dynamics and Spiritual  
Foundations—Drs. Dole and Turley  
Swedenborg's Latin—Dr. Dole  
Individual Tutorials in Swedenborg—Faculty mem-  
bers  
Directed Study—Faculty members

*(Not every student was involved in each offering  
listed above.)*

## 1973-74 Academic Program

### *First Semester*

Seminar—Forms of Ministry—Drs. Dole and Turley  
Seminar—Homiletics and Worship—Dr. Kirven and  
President Capon  
Swedenborg's Latin I—Dr. Dole (if requested)  
Swedenborg's Latin II—Dr. Dole (if requested)  
Individual Tutorials on Regeneration—Faculty  
members  
Directed study—Faculty members  
Speech—Dr. Bender  
Field Education—Various opportunities

The above draft statements regarding Competency  
in Swedenborgian Ideas and Examination Policy,  
along with parallel drafts on Competency in  
Traditional Academic Disciplines (Theology,  
Church History, Biblical Studies, etc.), Competency  
in Human Relations, and Spiritual Growth and  
Development, will be submitted to the Board of  
Managers at their Fall meeting, and printed in  
full in their approved and officially adopted form.

*Edwin G. Capon*  
President



Future, past, and present from Detroit: Walter Orthwein III, who will begin his pastorate there in September, Dr. William Woofenden, their last full-time pastor, and Pres. Delmar Anderson.



(l.-r.) The Rev. Antony and Mrs. (Peggy) Regamey, Madam Madeleine Jacqueros, sister of the Regamey brothers and the Rev. Alfred Regamey.

## Report to Convention

# GENERAL COUNCIL

General Council convened on Thursday morning, July 19, 1973 in the Board Room, Lister Hall. Present were the Officers, the Rev. Ernest O. Martin, President, Adolph T. Liebert, Vice-President, Chester T. Cook, Treasurer, and Ethel Rice, Recording Secretary; the Rev. Messrs. George McCurdy, Erwin Reddekopp, Harvey Tafel, Richard H. Tafel, and Paul Zacharias; Mrs. Marjorie Barrington, Mrs. Virginia Branstion, August Ebel, Carl Heck, Don Lovell and Roger Paulson.

The meeting was called to order by the President at 9:13 a.m. and opened with the reading of the 133rd Psalm and a prayer by the Rev. Erwin Reddekopp.

Minutes of the 1973 mid-winter meetings were approved as read.



The President noted that among the recommendations from the Committee on Amendments was one which called for a move to insure continuity in the membership of the Board of Home and Foreign Missions. This and other recommendations of that Committee will be scheduled for early consideration on the first day of Convention, so that the voting can be handled accordingly.

### RESOLUTIONS

The Vice-President reported for the Research Committee on the matter of a Resolution sent to the General Council by the New York Association, recommending that a committee be set up to screen resolutions and publish same in *The Messenger* at least two months prior to Convention. The Research Committee advised that such a committee could be appointed by the President or elected by Convention, the latter method necessitating an amendment to the By-Laws. After much discussion

General Council decided that the Research Committee could be asked to handle such resolutions. It was moved that the New York Association Resolution be amended to provide that the Research Committee receive all resolutions no later than March 15, for review and preparation for publication in order to insure its appearance in *The Messenger* at least two months before Convention sessions. This motion was seconded, but an amendment was offered to the effect that pre-publication of such resolutions could be waived by a two-thirds vote of the delegates in attendance at Convention, since it was thought that some resolutions might conceivably be offered which would require immediate action by the Convention. The amendment was voted, and the entire motion carried.

### BOARD OF PUBLICATIONS

The President brought up the matter of some confusion resulting from the listing in the *Convention Journal* of the membership of the Department of Publication. Attention was called to the wording of Article XX of the By-Laws, which state that the **Board** of Publication consists of the President of Convention ex officio and four elective members whose duty it shall be "to create, establish and manage a **Department** of Publication." The Rev. Richard H. Tafel is listed as Chairman of the Department, but he is not an elective member and his name has been inadvertently omitted from the list of ex officio members. It was suggested that certain changes be made in the *Journal* listing to clarify the matter, and the following motion was voted: It has been brought to the attention of General Council that the Board of Publication has not been operating independently of the Department. The attention of the Board is invited to their responsibility to oversee the operations of the Department, and it is strongly urged that at least one meeting a year be held independently of the Department; this motion to be communicated to the members of the Board of Publication.

### URBANA COLLEGE

General Council next heard a request for a short-term loan for Urbana College in the amount of \$100,000. Information as to the need for such immediate help was given by Mr. Ted Meyers, Comptroller of the College, Roger Paulson and Dr. Doro-

thea Harvey, who emphasized the fact that such money was needed to meet the payroll for the summer months since the college will not realize any income from tuition payments until fall. Repayment was assured in September. After much discussion about previous commitments to Urbana and what the extent of our support should be, it was voted to authorize the Bank of Delaware to loan to Urbana College the sum of \$100,000 on a ninety-day basis, to be repaid in September 1973.

### CONVENTION CENTRAL OFFICE

A report on the recommendations of the Central Office Committee was given by Stewart Poole. The Committee recommends the continuation of the Central Office and felt the present location is a logical one, primarily for economic reasons. It was the consensus of the Committee that the third floor of the Sargent Street building which is presently unused because of fire regulations in the town of Newton, could offer a very satisfactory location for the Central Office. Council therefore voted that the Committee seek an architect to determine the feasibility of third floor occupancy for the Central Office, with an appropriation up to \$2,000 to



Visitors observe open meeting of Council.

cover costs of such a survey. It was voted to accept the report of this Committee, including its recommendations.

### 1980 WORLD ASSEMBLY IN USA

General Council heard with interest a report from Dr. Gutfeldt on the results of his inquiries about interest in a 1980 Assembly on the North American continent. A reply from the General Church indicated definite interest, as did one from Africa. The British Conference expressed interest but wished to know more about plans. Dr. Gutfeldt had suggested the conference be held in Urbana, and possibly some time at Bryn Athyn. He felt it was best for General Council to give some definite answers to this project before too many plans are made. It was suggested by Council members that a "mini" Convention might be held to coincide with such an Assembly, thus limiting expense. Council voted to receive Dr. Gutfeldt's report with thanks.

### ELLSWORTH SEIBERT RESIGNS

General Council learned with regret of the resignation of E. Ellsworth Seibert from the Council. The Secretary was instructed to write him, expressing appreciation for his work on Council and our regret at his resignation. Mr. Martin suggested that members of the Nominating Committee endeavor to select a nominee to fill this unexpired term.

### NOMINATING PROCEDURES

A Resolution was read from the New York Association requesting that the Nominating Committee be asked to nominate at least two candidates for every position on the slate presented at Convention, and that any candidate with ten votes on a petition be entered on the ballot. It was voted to refer this matter to the Research Committee.

### CONVENTION REORGANIZATION

Reporting for the Committee on Reorganization, August Ebel stated that no response had been received to his article in a recent issue of *The Messenger*. It was therefore voted that Mr. Ebel report to Convention on this matter of Restructuring Convention, asking for a response from the delegates, so that General Council can give further consideration to the matter at its post-Convention meeting.

### OTHER BUSINESS

There was some discussion as to whether it would be economical to hold General Council's mid-winter meetings in DeLand, Florida immediately following the Institute for Ministers and their wives on January 3-9, 1974. The Treasurer and Mr. Ebel were asked to compare the cost of such meetings with those of our usual meetings in Pennsylvania or Massachusetts.

Dates for the 1974 Convention were set as June 17-23, and Urbana's invitation to host Convention that year, as well as in 1975, was accepted.

Mr. Liebert expressed Council's appreciation to Mrs. Branston and the Rev. Richard H. Tafel, retiring members of the Council, for their services to the Council during their tenure. Both will be greatly missed.

Meeting adjourned at 4:57 p.m.

Respectfully submitted,  
*Ethel V. Rice*, Recording Secretary  
*Ernest O. Martin*, President



Muff Worden and Rafael Guiu read the Roll of Delegates and tabulate the delegations before elections. Muff and Ray, with the Rev. John Jeffery as chairman, were the committee on the Roll.



Convention officers preside over the announcement of election results. Seated (l.-r.), Treas. Chester Cook, Pres. Ernest Martin, Sec. Ethel Rice. Standing to announce the election results is Vice Pres. Adolph Liebert.

## ELECTION RESULTS

### *Elected*

**Vice-President:** Adolph T. Liebert  
**Rec. Secretary:** Mrs. Wilfred G. Rice  
**Treasurer:** Chester T. Cook

### *Elected*

### *Continuing in office*

### GENERAL COUNCIL

Rev. Dr. Calvin Turley  
 Mrs. Douglas Gilchrist  
 James Zehner  
 Stewart E. Poole (1-year term)

Rev. George D. McCurdy  
 Capt. August A. Ebel  
 Rev. Harvey A. Tafel  
 Carl Heck

Roger Dean Paulson  
 Rev. Erwin D. Reddekopp  
 Mrs. Lewis Barrington  
 Don Lovell

### BOARD OF EDUCATION

Dr. Dorothea Harvey

Mrs. Ernest O. Martin  
 Rev. Ernest O. Martin  
 Rev. Edwin G. Capon

Mrs. Robert H. Kirven  
 Mrs. Robert L. Young

### BOARD OF HOME AND FOREIGN MISSIONS

Rev. Dr. George F. Dole  
 Rev. Dr. Ivan Franklin  
 Rev. Randall Laakko  
 Robert W. Tafel  
 Margaret S. Sampson

Mrs. Alan W. Farnham  
 Chester T. Cook  
 Rev. Ernest O. Martin

Rev. Brian Kingslake  
 Dr. Horand Gutfeldt  
 Tomas H. Spiers

### AUGMENTATION FUND

Rev. Owen T. Turley  
 Adolph T. Liebert

Stewart E. Poole  
 Chester T. Cook  
 Rev. Ernest O. Martin

Rev. Edwin G. Capon  
 Ethelwyn Worden

### TRUSTEES OF THE PENSION FUND

Wilfred C. Locke

Mrs. Robert W. Tafel  
 Chester T. Cook  
 Rev. Ernest O. Martin

Rev. Galen Unruh  
 Capt. August Ebel



**BOARD OF MANAGERS  
SWEDENBORG SCHOOL OF RELIGION**

Rev. George D. McCurdy  
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SSR Board of Managers in post-Convention meeting, (clockwise l.-r.) Mr. C. Fred Burdett, Mr. Roger Paulson, Rev. George McCurdy, Rev. Walter Orthwein III; newly elected chairman, the Rev. Eric Zacharias, Mrs. Betty Guiu, school president Edwin Capon, Dr. Horand Gutfeldt, Mr. H. Page Conant, and the Rev. Ernest Frederick.



Board of Missions in its post-Convention meeting (clockwise from left): Mr. Robert W. Tafel, Board employees Rev. Yuzo Noda and Rev. Alfred Regamey; Mrs. Alice Sechrist, Mr. Tomas Spiers, Dr. George Dole, Rev. Randall Laakko, Mrs. Dorothy Farnham, Board Treas. Chester Cook, Rev. Ernest Martin.

# GENERAL CONVENTION: A SERVANT

by the Rev. Dr. Robert H. Kirven

Isaiah 49:1-6

Matt. 25:14-30

*And now the Lord says (who formed me from the womb to be his servant, to bring Jacob back to him, and that Israel might be gathered to him, for I am honored in the eyes of the Lord, and God has become my strength) he says: "It is too light a thing that you should be my servant to raise up the tribes of Jacob and to restore the preserved of Israel; I will give you as a light to the nations, that my salvation may reach to the end of the earth." (Isaiah 49:5-6)*



Speaking to one aspect of Convention's theme—"What is the General Convention?"—I want to use Isaiah's image of a servant, but there's a problem. Much of that image's correspondential power may be lost to a generation that really has no servants. The maids and so forth that some people used to be able to hire were not actually servants, but employees. An employee chooses his job—even if with very limited freedom in some cases—and can always choose to quit. Servants did not choose, they were chosen. An employee may gain some identity from his employer (think how often you ask a new acquaintance what he does for a living, to help you classify him), but an employee gains much more of his or her status from a car, or clothes, or home neighborhood.

A servant, as Isaiah's hearers knew, received all his identity and status from his master. Thus the servant of the king might have a better home, finer clothes, and much more power and prestige than most free men. An employee gains advancement and power because of his abilities; a servant's power reflected only his master's.

Now, *What is General Convention?* Convention is a servant. Convention is a servant which derives its worth and its place under the sun, its purpose and its power, solely from the master it serves. Convention is a servant. Whose?

At its best, Convention is a servant of the Lord in his Second Coming, concrete reality represented by Isaiah's image of *Ebed-Yahweh*, Servant of the Lord. At its second best, it serves those around it, its neighbors in the world. Next to that, it serves itself—maintaining and increasing its numerical, financial, organizational and spiritual strength. Lowest among the "bests," Convention serves the private will of one or a few members.

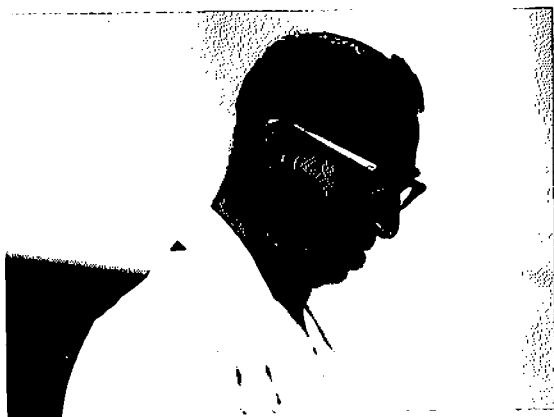
As with the four loves that Swedenborg describes—love of the self, world, neighbor and Lord—all these services are good, so long as they are kept in order. If Convention serves one or a few leaders so as to increase its strength, and grows stronger so that it can serve its neighbors better, and serves them as its expression of service to the Lord, then each service is good, a service to the Lord. Any other order of priority in its service makes Convention the servant of some one or some thing less than the Lord—and decreases its power and its worth accordingly. In that context, to say that Convention is a servant is to ask, and ask urgently, whom does it serve?

The question applies not only to the organization, of course; but equally to us, individually, who make up Convention. Swedenborg reminds us that we all are servants—that when you feel free to do whatever you want, you are a servant of the devil; and continuing in *Arcana* 5763 "heavenly freedom consists in willing what is good and so doing it, and in desiring what is true and so thinking it. When a man receives this freedom, he is a servant of the Lord."

I doubt that any of us always serves the Lord in this sense, and I'm just as sure that all of us gathered here because we love his church, sometimes do. We succeed variously at using the talents entrusted us; and like the servants of the bridegroom in another parable, we are sometimes ready, but not always. But together as Convention, whose servant are we?

One way of seeking an answer, of evaluating ourselves, is to compare ourselves with Isaiah's prophetic image of *Ebed-Yahweh*, Servant of the Lord. There are many points to compare, from half-a-dozen passages spread through eleven chapters. Here are three.

Our text describes the Servant of the Lord as called from his mother's womb: not just *chosen*, like a king's servant, but *created* for the Lord's service. Here in Western Canada, as in the United States, Korea, South Africa and elsewhere, our history shows our doctrines finding people and drawing them into a church, more than people choosing a doctrine on which to found a church. We are created more than chosen, chosen more than choosing. In this, Convention reflects *Ebed-Yahweh*, Servant of the Lord.



The Rev. John Jeffery of the Edmonton Church conducts the liturgy of the Convention Service on Sunday morning.

In an earlier passage, Isaiah describes the Servant of the Lord: "he will not break a weakened reed, nor quench a dimly burning lamp." I have been impressed before, and especially this week, how Convention tries to protect those with little power, and encourage those with only faint glimmerings of truth. When we do, it is one way of serving the Lord.

Again, our text says, "I have labored in vain, I have wasted my strength in nothing and vanity," as I have heard so many of us say of our efforts to build up the church; but it also says, "I am honored in the eyes of the Lord, and God has become my strength," as I hear us say in our vision of the New Jerusalem.



The Rev. Ernest Martin ordains Walter Orthwein III, Yuzo Noda and Matthew S. P. Glowe.

I am not so naive as to identify us clearly with Isaiah's image on this basis. We do many things that serve lesser masters, and we have been clumsy and ambivalent in some of our best service. But though we reflect many conflicting images, we are in part at least a shadow of *Ebed-Yahweh*, Servant of the Lord.

But saying that, also says that we are the shadow of the image of a servant whose voice was unheard where the action was, who went unrecognized and ignored, and who was too myopic to perceive his real commission.

We feel called as a servant "to raise up the tribes of Jacob and to restore the preserved of Israel"; and in our better moments we do seek to build up the external church, and restore the internal church, divinely guided and empowered, to its ruling pre-eminence. But that's only our vision, and our strength and wisdom have not proved equal to it. That is too easy a task for the Lord whom we serve.

Through Isaiah, the Lord has said, "It is too light a thing that you should be my servant to build up the tribes of Jacob and restore the preserved of

Israel; I will give you as a light to the nations, that my salvation may reach to the end of the earth.” To the extent that we achieve the freedom of the Servant of the Lord, we are called to do what we have never dreamed of, to accomplish what we could not conceive of doing, even if we dreamed so audacious a dream. If Convention, a servant, is any sense the Servant of the Lord in his Second Coming, it is commissioned to bring truth to all men, healing and freedom to the world. And if it is indeed that servant, *the power to do* comes with the commission.

The parable of the servants and their talents speaks not only of those who used theirs as opposed to the one who buried his, but also of servants with more and fewer talents—and correspondingly greater and less courage. We who have been given so much are called to the greatest daring, the greatest willingness to risk our talents in the market place where it can profit our Lord. That means speaking to those who may misunderstand us. It also means accepting in return more than we gave—in other words, learning, growing, changing in our exchanging of talents.

I had more lessons to draw from Isaiah’s image, but I have to say something else instead—something more personal.

I chose this favorite text months ago, for this Convention sermon, but I couldn’t write the sermon. Anticipating Convention, I was too disturbed—not at any person, any letter, any statement, (that’s not just pulpit politeness, I mean each word literally and very carefully) but at a pervasive mood among my closest as well as less-close friends in the church. A couple of months before Convention, that mood afflicted me so that I actually feared to preach of *love* to a congregation of my fellow churchmen. I overcame that fear, but I didn’t know what to say to Convention. If I have said anything, I think it’s this: after weeks of doubt and recent hours of agonizing, I have preached almost exactly the sermon I conceived before the distress started. This week among you has nullified most of the anxiety. In one particular case, I have come a giant step closer to a fellow churchman, and smaller steps in others. I feel *farther* from no one.

I have not been able to say as much as I dreamed of saying in my one great chance at Convention’s



Mrs. Jean Gilchrist was organist for Convention devotions and the Sunday Service.

pulpit—partly because, along with other limitations, I’ve been too emotionally involved to do all my scholarship might do with my text; and now too much “de-fused” from the psychic explosiveness I brought to Convention, to preach from great emotional power.

But isn’t this a lesson? Last night and this morning, I have sensed a wide-spread sharing of this mood; not elation, not mountain-top ecstasy, but a *good* feeling, one that will wear well after our long journey home.

We are, I have realized in the last hour, much closer spiritual kin to *Ebed-Yahweh*, Servant of the Lord, than my biblical analysis had suggested. We didn’t resolve our differences by any wisdom, but our strength has been maintained and even increased by power from outside and above us. I can only conclude, as a servant of the Lord, “God has become our strength.” Like *Ebed-Yahweh*, Servant of the Lord, we do not stand before the world glorious, conspicuous or beautiful (though as a convention you look pretty good to me from here). But we are preserved as we are called to purposes far beyond our ability.

We don’t know what to do to teach mankind and save the world; we cannot even build up the visible church, or restore the power of inner life. But for the Lord, who can do all things, that is too easy.

As the Lord said through Isaiah, I say to you: “It is too light a thing that you should be his servant to build up the tribes of Jacob and restore the preserved of Israel. He will make you a light to the nations, that his salvation may reach to the end of the earth.”

## MINISTERS' WIVES' MEETINGS

by Marian Kirven

On Monday, Tuesday and Wednesday (July 16-18), while the Council of Ministers was in session, the ministers' wives met as a group. Between seventeen and twenty wives attended these meetings which were led by two couples from the Edmonton area: the Rev. "Bill" and Clare Beach and the Rev. "Don" and Helen Mayne. The wives met in one large group part of the time for "input" sessions from the leadership and general sharing of themselves, and in two small groups with a couple leading each, for more "in-depth" discussions.

The theme of these meetings was: "The Minister's Wife as a Person." Some of the shared "input" was a portion of a taped lecture given by Cynthia Wedel (Past President of the National Council of Churches) on "Women in the Bible," a lecture by Bill Beach on "Biblical Perspectives on the Changing Role of Women," and two films—one on witnessing here and now, and the other on communication in the marriage relationship.

In the discussions of one of the two small groups the wives talked about what kind of things they liked to do to be creative, such as painting and pottery. The other wives in the group expressed interest in seeing and purchasing some of each others works. So they decided the following: If the 1974 Convention is held at Urbana College the women will bring some products of their creative endeavors to sell to each other or to any one interested in purchasing them. If there is enough interest in this idea, and no legal restrictions prohibiting it, they might find enough people wanting to participate to make it something like a fair. At this time, however, this "fair" is only an idea and a dream. If it appears to be a real possibility, more definite announcements will be made later in *The Messenger* and by letters directly to the ministers' wives.



Celebrating the 20th anniversary of the men's ordination are: Erwin and Lisa Reddekopp, Ernest and Perry Martin, Calvin and Marilyn Turley, William and Louise Woofenden. Missing from the picture are the Rev. Kenneth and Marge Knox.

## RELIGIOUS EDUCATION WORKSHOP

by Marilyn Turley, Workshop Director

We listened. We talked. We exchanged ideas and learned new skills. We sang and worshipped and meditated. We watched films. All in all we spent three hours in creative and productive experiences, and most of all in that time we developed closer relationships with one another. Learning together is fun and rewarding, and we discovered this Thursday afternoon, July 19, during the 1973 Edmonton Convention.



R. E. workshop group listens to descriptions of program offerings.

More than eighty of us gathered together and listened to our eleven group leaders, as each described what they would be offering in their separate simultaneous sessions.

Randy Laakko and Marian Kirven had four films to see, to discuss content and to find useful ways to include visual aids, such as these, in our church programming.

Dorothea Harvey has brought into her Swedenborgian faith a new dimension as she studied and included Eastern meditation.

Emilie Bateman uses drama to teach Bible stories and to develop real involvement in learning.

Richard Tafel is chairman of the Worship Committee and a new Book of Worship is being planned. He asked for suggestions and ideas to be included.

Cal Turley brought together Swedenborg's concept of the psychic structure of man and the

Cont'd. on page 158

doctrine of Sacred Scriptures toward an experiential method of personal meditation.

Perry Martin introduced the unique idea of using creative activities with adults.

Betsy Young has a great idea for using cassette tapes in religious education.

Louise Woofenden introduced creative activities to be used with the S.S.A. notes.

Cindy Gutfeldt had many ideas for creative activities for young children.

"Muff" Worden was going to use music to show how music offsets a group and certain moods and tempos can be developed with the choice of the music we use in our churches.



Workshop group leader Emilie Bateman, seated left, describes drama program. Marilyn Turley, standing left, coordinated the workshop.

Then came the difficult part: which two sessions would you choose? Everyone had the opportunity to spend an hour with one group and then change to a second group. We all wanted to be in at least eight of them! But, choices were made and we made our way into the sessions.

We heard the comments:

"We need to do this every year!"

"Why not more time and longer periods with the leaders?"

"I liked being involved, and not just talked to."

"The films had shock value, and made me think. I wonder how this would work in a local congregation."

"We need more music—all through Convention."

It was a good time together and the Board of Education will surely plan future programs that hopefully will include aspects of this year's attempt, and add new ideas to enhance the time together.

## Report to Convention

### ALLIANCE OF NEW CHURCH WOMEN



Alliance Pres. Doris Tafel and Sec. Dorothy Farnham conduct the meeting and new elections.

At its 65th Annual Meeting held in the Gold Room on Thursday, July 19, the Alliance of New Church Women took the following actions:

Renewed their membership in Church Women United.

Voted to give \$25.00 each to the six established New Church camps to be used at the discretion of the camp directors—Almont, Blairhaven, Kansas, Fryeburg, Paulhaven, and Split Mountain.

Voted to give \$1,000 from next year's Mite Box toward the tape recorder project of the Board of Missions for the purchase of recorders for people who could not otherwise get them. The remainder of the Mite Box will aid foreign Swedeborgian students at Urbana College.

Voted to give \$50 to *The Messenger* toward the expenses of publishing the Mite Box Appeal.

The total amount of the Mite Box collection was \$1,560.06.

A vote of thanks was given to the City of Edmonton for their gift of \$160 toward the expenses of our Annual Meeting.



New Executive Committee includes (l.-r.), Mrs. Munger, Mrs. Guiu, Mrs. Tafel, Mrs. Farnham (continued next page)...



The Alliance luncheon was held in a delightfully decorated room called "The Ship."



... Facing camera, Mrs. Unruh, Mrs. Tuck (Pres.), Mrs. Florence Smallwood, Mrs. Reddekopp (Sec.) ...

The following officers were elected:

President Mrs. Edward B. Tuck, Kitchener  
 1st V-P Mrs. Erwin D. Reddekopp, San Francisco  
 2nd V-P Mrs. Alan W. Farnham, Brockton  
 Rec. Sec. Mrs. Rafael M. J. Guiu, Cambridge  
 Corres. Sec. Mrs. William R. Woofenden, Sharon  
 Treas. Mrs. Robert Munger, Michigan City  
 Relig. Ch. Mrs. Alice P. VanBoven, Redlands  
 Round Robin Ch. Mrs. Frank Hamilton, Almont  
 Mite Box Ch. Mrs. Richard H. Tafel, Philadelphia  
 Pub. Ch. Mrs. Clayton S. Priestnal, New York  
 Nom. Com. Mrs. Robert L. Young, Palos Verdes

*Dorothy B. Farnham, Recording Secretary*



Miss Josephine Hope, Mrs. Woofenden.

## BOARD OF MISSIONS

### Worship Services on Cassettes

Would you or someone you know like to receive a cassette?

Name.....

Address.....

Has this person a cassette player?

Can he or she procure one?

Or need to be provided with one?

Could such person afford a \$1.00 rental fee and return postage?

Would he or she be able to operate one or need assistance?

Is any minister near enough to visit with a cassette player?

What would a recipient like to hear:

15 to 20 minute worship service,  
 15 minute reading from the Bible,  
 15 minute reading from Swedenborg,  
 15 minute doctrinal discussion,  
 15 minute Sunday School lesson suited to age group.

Could a recipient gather friends in to listen?

Please send replies to:

Miss Margaret S. Sampson  
 330 East 84th Street  
 New York, N.Y. 10028

This questionnaire is issued by the Projects Committee of the Board of Missions.

*Next Month ----*

## CONVENTION ISSUE II

PRESIDENT'S ADDRESS

SSA AND ANCL

ADDRESSES OF SSR GRADUATES

PAUL TREMBLAY CONSECRATION

EXHIBITS

*AND MORE!*



Cover photo, Walter E. Orthwein III, Yuzo Noda, and Matthew S. P. Glowe in ordination service

Convention photos by Dr. Robert H. Kirven and Dr. William Woofenden. Cover by Dr. Woofenden

## THE MESSENGER JULY-AUGUST 1973 TABLE OF CONTENTS

GENERAL CONVENTION	130
WESTERN CANADA COMMITTEE	137
SPECIAL ADDRESSES TO MINISTERS	137
SSR GRADUATION	138
Graduation Address	
<i>by the Rev. George D. McCurdy</i>	138
COUNCIL OF MINISTERS	140
SSR PRESIDENT'S REPORT	146
GENERAL COUNCIL	150
ELECTIONS	152
CONVENTION SERMON	
<i>by the Rev. Dr. Robert H. Kirven</i>	154
MINISTERS' WIVES' MEETINGS	
<i>by Marian Kirven</i>	157
RELIGIOUS EDUCATION WORKSHOP	
<i>by Marilyn Turley</i>	157
ALLIANCE OF NEW CHURCH WOMEN	158
BOARD OF MISSIONS	159

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