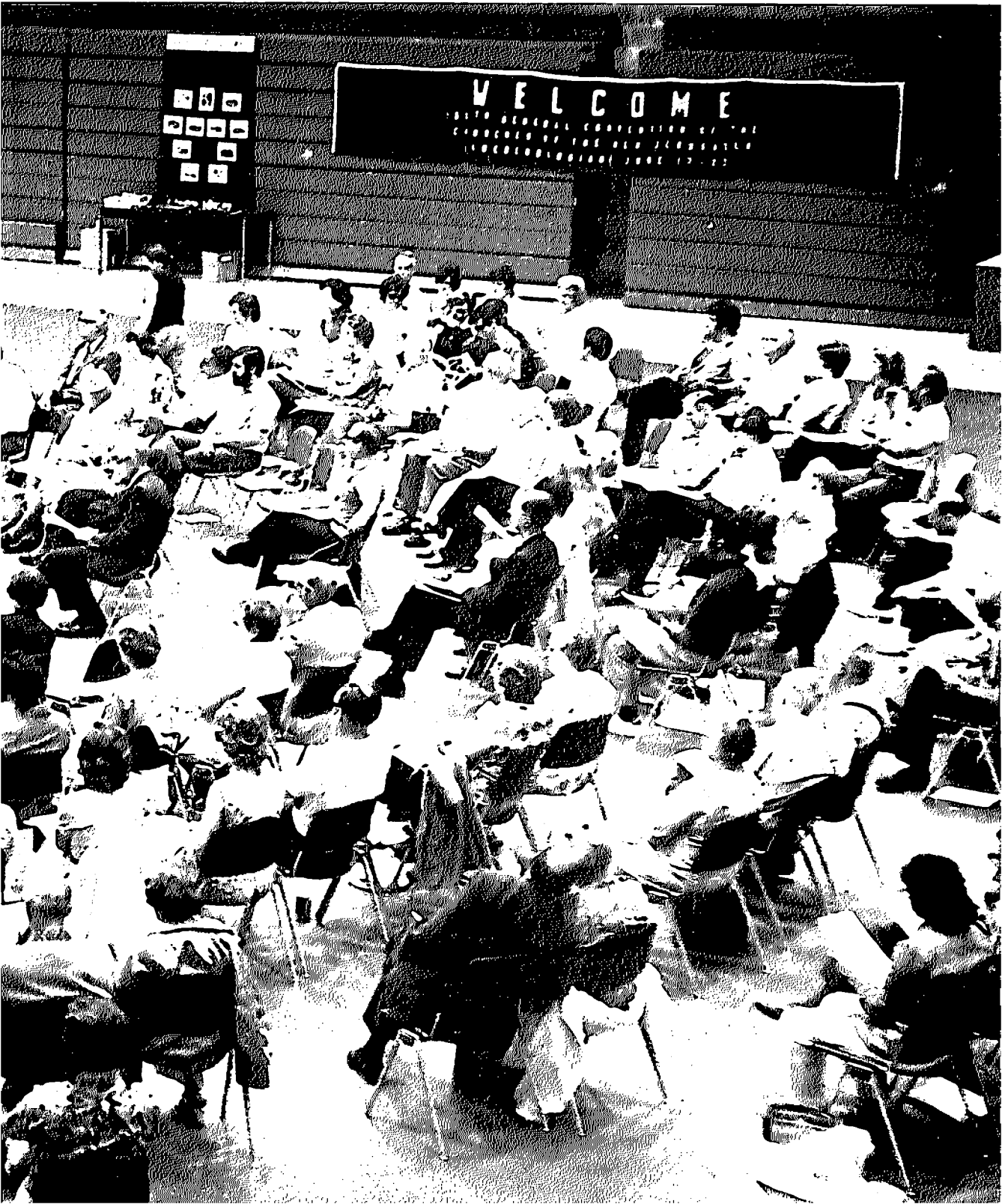


THE MESSENGER

Official Organ of the Swedenborgian Church

SEPTEMBER 1974



NEW POSITION OPEN

The position of Director of Convention's Central Office is now open and the Screening Committee of General Council desires to have applicants for the position. Applications should be received by November 15, to allow for interviews if needed, and a decision at General Council's January meeting.

The Director will be employed under contract by the General Council and work under the President of Convention, directly responsible to him and to the General Council, to direct the day-to-day operations of the Central office. The office will continue to be located at the Swedenborg School of Religion in Newton, Mass.

The Director will supervise the day-to-day operation of the Convention Finance Office, in consultation with the Treasurer of Convention and supervise the printing of the *Convention Journal*, *The Messenger*, and all other publications referred to the Central Office by the Department of Publication.

The Director will attend meetings of the General Council and Convention Boards and Committees as frequently as the Director and President agree is necessary to carry out the duties of this office; maintaining close communication with the officers of Convention, Chairman of the Council of Ministers, the Editor of *The Messenger* and the Chairmen of Convention Boards and Committees.

The Director will assist the President in maintaining liaison with the Swedenborg School of Religion, Urbana College, the National Council of Churches and in maintaining com-

munication with associations, local churches and regional centers.

The Director will implement the research and planning of the President and General Council as they work toward the formulation and constant evaluation of overarching goals and purposes of the church; and offer the services of the Central Office in the implementation of the policies and program plans of Convention and its boards and committees, including the Council of Ministers.

The Director will be charged with fund-raising activities of Convention under the direction of the President and General Council in consultation with the Treasurer and shall direct the public relations activities of Convention with approval of the President and General Council.

The person should be in the age range of approximately 35 to 55 with some proven experience in organizational work and with some capacity to write clearly. Knowledge of publication matters would be helpful. The selected applicant will start work in April or May of 1975. The salary is negotiable with the General Council.

Those interested should send their biographical sketch with supporting materials to

Adolph T. Liebert
626 Park Place
Pittsburgh, Pa. 15237

All information furnished by the applicants will be held in strict confidence by the Screening Committee.

Vol. 194, No. 9

THE MESSENGER—SEPTEMBER 1974

Whole Number 4975

Published monthly, except for the double issue in July-August, by the Swedenborgian Church (founded 1817, incorporated 1861 as the General Convention of the New Jerusalem in the United States of America).

ROBERT H. KIRVEN
Editor

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.

EDITORIAL, BUSINESS, & SUBSCRIPTION ADDRESS: THE MESSENGER, 48 Sargent St., Newton, MA, 02158

Subscription free to members of the Swedenborgian Church; non-members, \$3.00 a year, foreign postage .25 extra; gift subscriptions from a member, \$1.50; single copies, .25.

ANCL INFO

from Julie Rankin, Pres.

The Convention at Urbana this year was attended by almost 30 Leaguers. A few holes were punched in our schedule when we arrived—ironically, the swimming pool couldn't be used, and our trip to Clifton Gorge was rained out.

We will be printing more journals, having more retreats, continuing the corner in *The Messenger*, and trying to plan more for Conventions in the way of study groups and meetings with the Council of Ministers. We would also like to see more of what happens on the main floor at Convention.

I would like to close with our new "statement of purpose," or philosophy, that has replaced the outdated constitution. It is accompanied by a few rules for dues, voting procedures, etc., which I will not add at this time.

"We of the ANCL agree that, being the youth of the church, we are the future of the church. Therefore our primary purpose is the following: we must become as unified as possible, realizing that the time will come when we may come into a position of leadership within our respective churches. This realization implies the three following obligations:

1) We should do the best we can to become educated in the doctrines of the New Church, first for our own use in regeneration and second, that we can better inform acquaintances who show interest in the writings.

2) That we should support our local churches to the best of our abilities both by attendance and involvement in activities.

3) That in order to help the New Church grow on earth we must do the best we can to promote its doctrines outside the church whenever possible."



The leaguers met informally with the ministers. . .



. . . and attended some sessions of the convention.

BOOK REVIEW

The Presence of Other Worlds : the Findings of Emanuel Swedenborg.*Wilson Van Dusen, (New York: Harper & Rowe, 1974, 240 pages.)*

Perhaps the best way for me to introduce Dr. Wilson Van Dusen, the author of the book, to the readers of *The Messenger* might be to tell them what he said before the Convention on the evening of June 20, prior to his autographing the copies of his book we bought.

What he said can be summed up in this way. "I'm a phenomenologist. I think Swedenborg was basically a phenomenologist, too. We work with experience. We experience first. Abstractions come later, if they come at all.

"People ahead of me dealt with Swedenborg's formal material. I wanted to deal more with his human material; and the experience I'm talking about takes place first in the feeling area. Then the intellect keeps wondering what's going on.

"I can't deal with Swedenborg as my first departure at all. I'll first have to deal with my experience. Then I'll turn to Swedenborg and see what he has to say about what I experience."

The term "phenomenologist" refers to a person who seeks to understand by observing a certain thing or an occurrence as it is or as it happens and by describing it as truthfully as he experiences it.

So when someone says that he is handling a certain matter phenomenologically, he means that his primary concern is not with coming up with a neatly systematized theory or a metaphysical formulation in an impeccably logical order. Rather, he means that he is more interested in experiencing the matter as fully and as directly as he can and in describing his experience as faithfully as he can.

Then here we have a pretty good idea about how Dr. Van Dusen approaches his study of the human mind in general and the findings of Swedenborg in particular.

First I might survey the content of the book and then add some observations of my own.

In Ch. 1 (The Man) the author offers a biographical sketch of Swedenborg, with which I am sure most of *The Messenger* readers are familiar. In Ch. 2 (Going Within) and Ch. 3 (Opening the Inner World) the author deals with what might be called Swedenborg's transitional period—his transition from his scientific search to his religious search. During this period Swedenborg investigated his own inner psychic/spiritual journey and recorded his experience in the *Journal of Dreams* and the *Spiritual Diary*.

Dr. Van Dusen's heavy use of JD and SD is noteworthy. Most people who consider themselves Swedenborgian would normally start with one of the "standard" thirty-volume collection ("Green Thirty"); and JD and SD are not included in it. However, these two works are more suitable for the author's purpose. Because they are more "human" than "formal" and they present Swedenborg as a phenomenologist better than any parts from the "Green Thirty."

Dr. Van Dusen stresses over and over again throughout the book that Swedenborg was just as empirical and phenomenological in his works on religion as in his scientific works. JD and SD confirm this. In fact Dr. Van Dusen goes so far as to say that Swedenborg was "a philosopher becoming a phenomenological psychologist" (p. 21). It is in this that Dr. Van Dusen the phenomenologist feels his affinity to Swedenborg. He explains and confirms Swedenborg's experiences and findings by referring to his own experiences as a clinical psychologist.

During this transitional period, according to the author, Swedenborg began with his dreams and gradually moved to his direct contact with the world of spirits. One important thing here is that Swedenborg changed as a person, too. He was recognizing and experiencing the feeling aspect of himself. His quest for God "demanded that he



Dr. Van Dusen inscribed a copy for Alice Van Boven

change internally. The early Swedenborg could only see God as a rather remote, cold intellectual theology. To see God truly, the whole inwardness of Swedenborg had to be opened and intensified. He had to be instructed in the inner, subtle, rich language of feeling-image-symbolism. The whole feeling side of him had to be awakened and take a position superior to intellect" (pp. 52-3).

In Ch. 4 (*Worlds Within Worlds: Heaven and Hell*) Dr. Van Dusen deals mostly with Swedenborg's findings as presented in *Heaven and Hell*. As far as Dr. Van Dusen is concerned, there is nothing like

Heaven and Hell in the entire world of literature. Dante's work is "a work of fiction based on legend and myth." All the references in the Bible, even if thoroughly gathered, "would be a sketchy and ambiguous picture." What other world religions have produced are also "an unclear and ambiguous picture." Swedenborg's *Heaven and Hell* is fundamentally different from all these, in that it was a detailed, faithful description of his own *experience*: it is the work of a phenomenologist who attempted to present his empirical experience.

"How can we confirm Swedenborg's veracity?" asks Dr. Van Dusen. First, says he, Swedenborg brought to us some of his experience in other worlds of spirit that can be corroborated (Ch. 7). Second, those who go through "psychotic hallucinations" report some of the things that are similar to what Swedenborg reported (Ch. 6). Third, nothing that Swedenborg found was contrary to biblical revelations. Fourth, Swedenborg's heaven and hell is also a description of the inner state of the normal individual human being. Therefore, he can be and, actually, has been confirmed by other people's experiences.

In Ch. 5 (*The Gentle Root of Existence*) the author looks at how heaven and hell come home in the interiors of personal experience. He attempts to show how the normal person does experience both this world and others that can be called "heaven" and "hell." He does this by showing that Swedenborg's was both a religious and a psychological system, not either of the two.

Dr. Van Dusen also shows how, as far as Swedenborg was concerned, love and its derivatives (feel-



Urbana College students Brad Stewart and Tim Ryan get an explanation with an autograph

ing, affection, will, etc.) are the life itself and the soul of man; how feeling is the precedent, the first before the intellect.

In Ch. 6 (The Presence of Spirits in Madness) we learn how the author worked with patients in a California state hospital and found similarities between what many psychotic patients were experiencing and what Swedenborg had experienced. We also read how Dr. Van Dusen realized there are lower-order and higher-order spirits and how they are similar to Swedenborg's "spirits from heaven" (angels) and those from hell. Dr. Van Dusen relates how spirits possess a man and how they start troubling him when they become aware of their separateness from the man. This is consistent with Swedenborg's findings.

The author raises a serious question and answers it before closing the chapter. That is, "Could Swedenborg have been mad?" He answers "No." . . . for two reasons. First, those mad people who come to the state hospital as patients live a limited, impaired, unproductive life, but Swedenborg lived one of the richest and most productive lives ever. Second, mad people experience other worlds involuntarily, but Swedenborg experienced them voluntarily.

In Ch. 7 (Minor Miracles) Dr. Van Dusen deals with what he calls "confirmatory incidents"—those incidents that confirm the authenticity of Swedenborg's experience in the world of spirits, heaven, and hell. Having recounted a few representative ones. Dr. Van Dusen classifies them into three categories (a) ESP; (b) precognition; and (c) searching and speaking with those who died.

In Ch. 8 (Existence Itself as Symbolic) the author looks at the principles of correspondence (and representations). He feels that Swedenborg's idea of correspondence "so pervades his writings that unless its sweep and importance is understood his writings seem odd" (p. 162). What Dr. Van Dusen attempts to do in this chapter is to discuss Swedenborg's method of correspondence as rooted in the "universal inborn tendency to represent our inner selves" (p. 170).

The author suggests that Swedenborg thought of correspondence as an ancient knowledge that had been lost. And he, the author, attempts to explain correspondence in the context of the ancient religions that were more in touch with nature and inner worlds: I Ching, astrology, magic, mythology, alchemy, etc. But all these—sadly enough—have become stories without "the tremulous spirit" that gave birth to them (p. 167).



Dr. Van Dusen autographs a copy of his book for Mr. Mooki

Dr. Van Dusen finds modern examples in various forms of the so-called "projective test" (p. 167) and psychosomatic symptoms, dreams, and the like. He also adds that man's functioning can be thought of as "one of the most concrete and immediate examples of correspondence" (p. 161); and I would venture to say that he would talk about the Grand Man as the most original, final, universal form of man's functioning.

I feel that Dr. Van Dusen succeeded in not making Swedenborg's correspondence a cut-and-dried formula (water-truth, etc.) by placing it firmly in the context of Swedenborg's dynamic human experience of his inner worlds.

In Ch. 9 (Inner Meanings) the author deals with Swedenborg's biblical interpretation. We read that Swedenborg offered an alternative to the allegorical method and the fundamentalist literal interpretation. Swedenborg arrived at the inner meanings of the Bible through his knowledge of the language of the unconscious.

In Ch. 10 (The One Present) Dr. Van Dusen attempts to give an over-all sweeping view of Swedenborg. The following is a rough summation of it.

1) The question of Swedenborg's authority: his authority lies in the fact that he remained just as faithful an empiricist/phenomenologist when he was describing his religious experiences as when he had sought to understand mining and the smelting of copper. The real basis of his authority is his rich understanding and experience of the Lord, the Bible, ancient tradition, and our present experience.

2) To Swedenborg the two dimensions of life—the personal nature of human experience and the nature of the spiritual world beyond this one—are the same one, one being inside the other.

3) There is "a beautiful mystical element" running through Swedenborg. Dr. Van Dusen sees the mystical element when Swedenborg speaks of the humanness of the Lord. Dr. Van Dusen might say that he sees the theme: God became Man. As far as he is concerned, this puts Swedenborg right in the center of all world religions: Christianity, Hinduism, Buddhism, etc.

4) Swedenborg gave "love" a more fundamental role than "truth."

5) There is a "lovely undercurrent in Swedenborg, as in most religions that says there is only one life."



Dr. Van Dusen signs a copy of his book for Millie and Randy Laakko

Even his explanation of heaven and hell is this-worldly (p. 219). Referring to the Lord and the fountain of life as "human," Swedenborg remains here and now.

Then Dr. Van Dusen raises and answers these questions. Who did Swedenborg say would be saved? Did he believe in the idea of reincarnation? Was he ever wrong in his spiritual works? Can anyone experience what Swedenborg did?

My brief observations: While I was reading the book, I was mindful of William James *The Varieties of Religious Experience*. Dr. Van Dusen was dealing with Swedenborg's work as *human experience*. This was possible because he approached Swedenborg as one phenomenologist would approach another. The result is something that comes closest to what William James attempted to preach another. The result is something that comes closest to what William James attempted to do and encouraged others to do: the science of religion.

Due to his phenomenological approach, Dr. Van Dusen's book has made at least six things possible. First, he points to the possibility of my (and anyone's, for that matter) own personal psychic/spiritual growth—regeneration, to use a more conventional term. By showing how the human experience of the inner is, Dr. Van Dusen shows how it is to be understood and utilized for the individual's personal growth, that process which Jesus taught as being reborn (becoming like a child).

Second, Dr. Van Dusen demonstrated a way in which one can present Swedenborg to other searching minds without making him either a mad man or a rigid dogmatist.

Third, Dr. Van Dusen showed how to understand Swedenborg's spiritual experience in connection with modern psychological studies; and thereby he showed how we can discuss Swedenborg with the members of the academic world (students and professors) and other searchers.

Fourth, *The Presence of Other Worlds* has demonstrated and is encouraging fruitful dialogues between us and the members of other world religions such as Hinduism, Buddhism, and others.

Fifth, the author points to a possibility of further understanding of the ancient/medieval mystical traditions of Christianity.

Finally, Dr. Van Dusen, by having such a book on Swedenborg as this one published through a major secular publishing house, has opened up a road for others to take and contribute to the large public's understanding of Swedenborg.

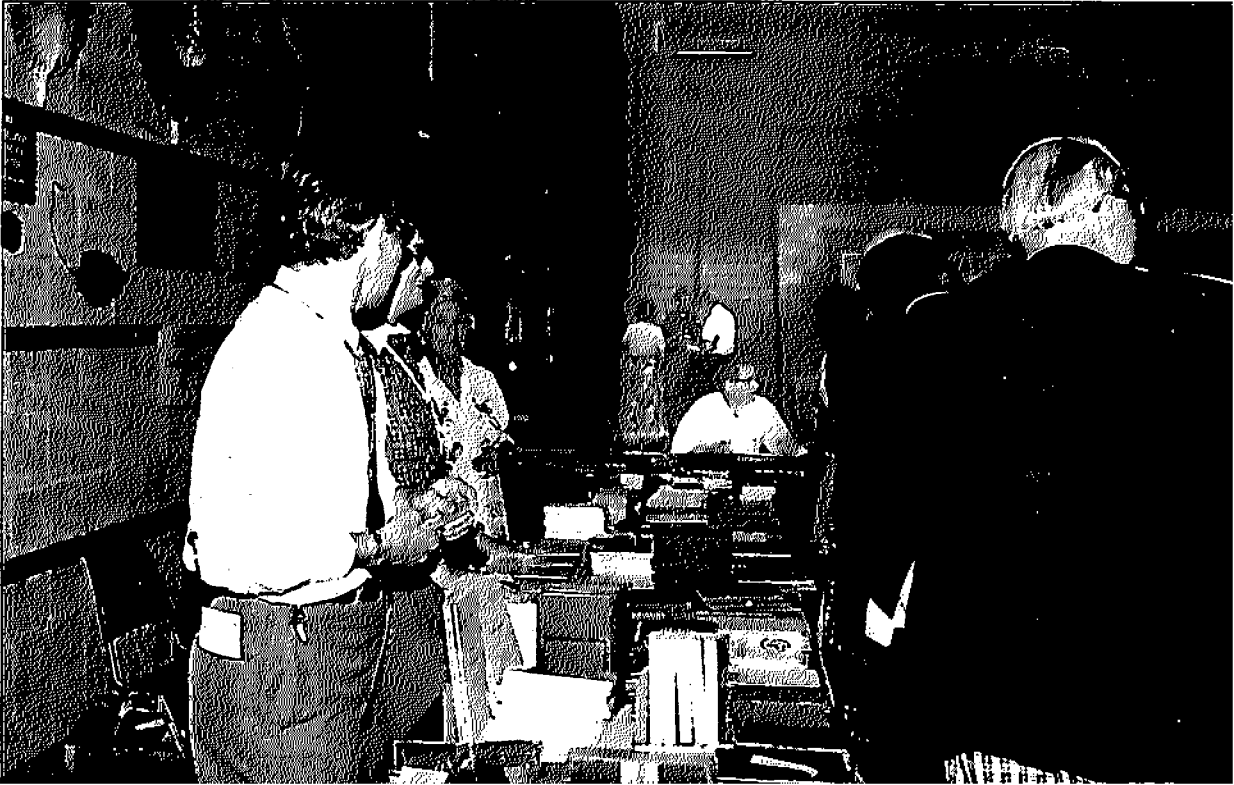
I heartily salute Dr. Van Dusen and recommend his book *The Presence of Other Worlds* to the readers of *The Messenger*.

Rev. Jaikoo E. Lee



UNITED BOOK EXHIBIT

AND SALES TABLE, sponsored again this year by Convention's Department of Publication, was extraordinarily successful, with sales of \$1,750. Operated primarily by Cecile Werben (above), it also was staffed by Ray Guin and Virginia Branstom, especially in such busy times as the Van Dusen autograph party (below).



FULL ORDINATION VOTED FOR THE REV. GUDMUND BOOLSEN

The Rev. Gudmund Boolsen will be ordained into the full ministry of the General Convention some time this fall, with the Rev. Alfred Regamey, General Pastor of the Continental Association, officiating. The ordination was requested by the Copenhagen (Denmark) Society, recommended to the Council of Ministers by the Continental Association's Council of Clergy and the Committee of General Pastors, recommended to Convention by the Council of Ministers, and authorized by the General Convention. In addition to his work in Copenhagen, Mr. Boolsen will serve the Stockholm church on a visiting basis.

A vote authorizing the ordination of the Rev. Mr. Boolsen calls for some explanation. Ministers ordained in another church usually have their former ordination "consecrated" to the service of Convention, rather than being ordained again. Mr. Boolsen's previous ordination, however, was into the First Degree of the Ministry of the General Church, which is an ordination with certain limitations. The General Church's Second Degree is more directly comparable with Convention's full ordination. The discussion in the Council of Ministers, with the Rev. Messrs. Holm and Heinrich participating (see story, p.156), brought out clearly that his former ordination was recognized fully; but since Convention has no procedure for elevation from a lower degree of ministry to full ordination, an apparent "second" ordination was the only means of granting him full ministerial responsibilities and powers.

A native of Copenhagen, Mr. Boolsen attended the Theological School of the Academy in Bryn Athyn, and after his ordination served as an assistant pastor in Copenhagen before entering secular employment for a time. At the World Assembly in London in 1970, he met Laura Gladish, daughter of the Rev. Victor Gladish of the General Church. Their engagement was announced at the end of a post-assembly tour, and they were married at the General Church in Glenview, Ill., in December of 1970. The Rev. and Mrs. Boolsen attended the triennial meeting of the Continental Association in Romanshorn, Switzerland, last May (see story, page 164-6).

To Serve Baltimore Society

MILTON HONEMANN TO BE CONSECRATED AS LAY MINISTER

Mr. Milton Honemann of Baltimore, Maryland, will be consecrated as Lay Minister early this fall in a ceremony in the Baltimore Church, with the Rev. Ernest Martin officiating as President and Ordaining Minister of Convention. The authorizing vote of Convention, including by implication a waiver of a provision of Article V, Section 6, of the Constitution, was unanimous.

Mr. Honemann has fulfilled the role of lay leader of the Baltimore Society for a number of years, without official designation as such by Convention, so the Baltimore Society's request for his appointment as an Authorized Candidate for the Lay Ministry was not recommended by the Council of Ministers at the 1974 convention. This year, however, it was pointed out in the Council of Ministers' sessions, that he had strong support from the society after his years of unofficial service as lay leader; and Drs. Kirven and Woofenden noted that at a Lay Leaders' Training Program conducted by SSR faculty, his knowledge of Swedenborg had been obviously extensive and sound. After considerable discussion, and a favorable recommendation from the Committee of General Pastors, the Council of Ministers voted to recommend a waiver of the provision calling for a year's service as Authorized Candidate for the Lay Ministry and authorization of his immediate consecration to the office. The Convention promptly agreed.

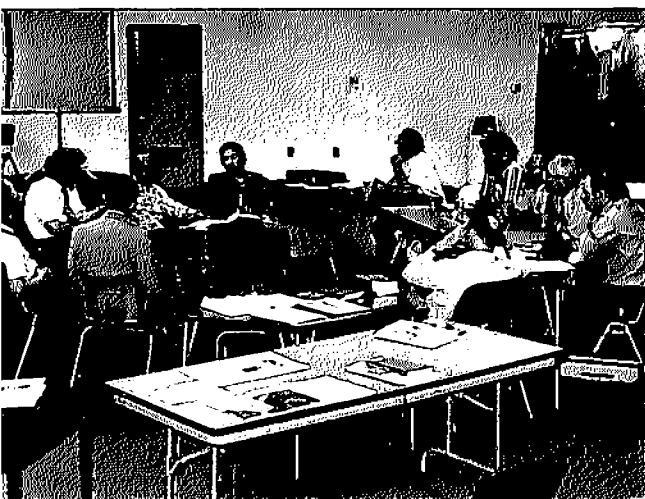
The Ministers' recommendation to Convention did take note of one important difference between Baltimore and other societies presently served by Lay Ministers; the size of the congregation and the health of the budget makes the society more able than most to attract a minister with full ordination. Therefore, while recognizing Mr. Honemann's qualifications to serve as a Lay Minister, the Council's recommendation that was adopted by Convention urged the society to "make every effort to secure the services of a full-time minister as soon as possible." The Baltimore Church has been without the services of an ordained minister since the departure of the Rev. Tom Reed in 1968.



Urbana College Professor Clara May Frederick describes plans for the school's 125th anniversary celebration – including Convention in 1975



Cindy Gutfeldt and Ginger Tafel chat in front of the Ministers' Wives' Art Sales Table



An ad-hoc committee meets to work on a knotty constitutional problem



The Credentials Committee—David Rienstra, Chairperson Muff Worden, and Dick Trabert—sit at the registration table waiting for signers of the Roll of Delegates



The Rev. Richard Tafel conducted a moving service of the Holy Supper, based on the 23rd Psalm, after the evening of testimonials



Dick Trabert and Muff Worden at the organ, where they alternated with the official Convention organist, Kingsley Ganson (p. 135, last issue)

First-Time Event

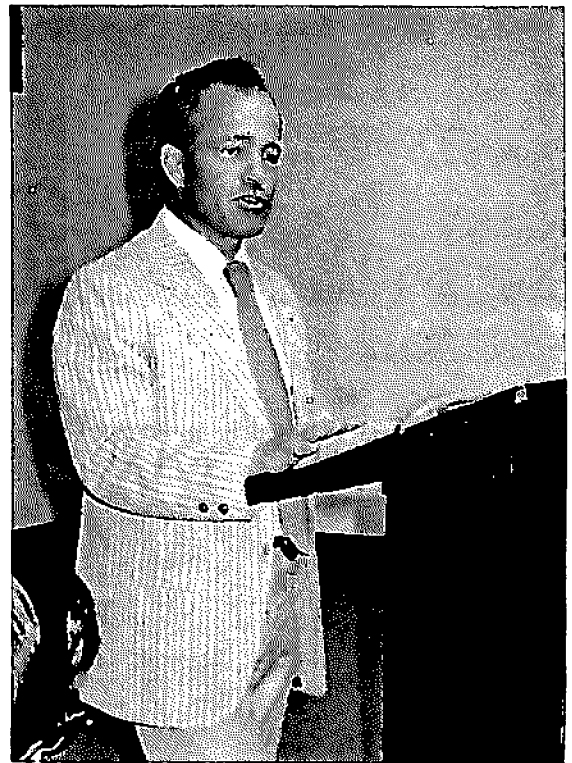
GENERAL CHURCH CLERGY ATTEND COUNCIL OF MINISTERS AND CONVENTION

In response to an invitation from the Council of Ministers, Bishop Willard Pendleton of the General Church sent two ministers—the Rev. David Holm and the Rev. Daniel Heinrich—to represent him and the church at Council of Ministers' meetings. The two men attended all sessions of the Council of Ministers, and several sessions of the convention.

Last year at Edmonton, the Council of Ministers voted to "invite two General Church ministers to our next Council meetings and spend specific time, two hours, discussing General Convention and General Church relationships." The affirmative response from the Bishop produced a new dimension to CoM sessions that most members of the Council found to be both useful and enjoyable.

By the Council of Ministers' traditions, invited guests are offered the privilege of participating in discussions, but have no vote, and Mr. Heinrich and Mr. Holm made valuable contributions to the discussion of certain issues—particularly in the matter of ordaining a former General Church minister, the Rev. Gudmund Boolsen, into Convention's ministry (see story, page 154). Although the Council's traditions also allow that guests be asked to leave during any discussion that a council member wishes to hold in executive session, a full three-day agenda covering a normal range of council business brought no such requests.

In the scheduled two-hour discussion of relations between the two churches, each of the guests made a brief presentation of particular issues and concerns, and then both men participated in a discussion with the council that is described by all the good adjectives: it really was free, frank, friendly, wide-ranging, and all that might be hoped for. The goal was information exchange and greater mutual understanding, clarification of differences and agreements alike. After so many years of non-communication, misunderstanding, and confusion of differences and agreements, that goal was not one to be reached in three days; but a good three days' progress was made toward it.



25th ANNIVERSARY WAYFARERS' CHAPEL PROGRAM

"The Wayfarers' Chapel—Our Silver Anniversary," was a program offered Thursday evening, hosted by Chapel resident minister, the Rev. Harvey Tafel.

The program opened with a slide show, tracing the Chapel development from its early beginnings on a bare hillside, to its present state of beautiful, abundant growth. Beginning with the laying of the cornerstone at the California Convention in 1949, the slides depicted the initial construction, the starkness at first of the angular building, then the softening of the lines as the trees and shrubs grew. Then came the addition of the triangular tower, and several years later, the building of the Visitors' Center. Still later came the Baptismal Font of native stone and running water, and finally, two years ago, the building of the hillside Memorial Stream. Throughout the panorama of pictures one was enchanted as the trees grew taller, the bushes fuller, and the gardens ever more beautiful.

Following the slides, Harvey called upon a panel of Chapel friends who had been intimately involved with its growth and development over the past twenty-five years. Andre Diaconoff spoke of the early days of excitement and frustration as the

Chapel struggled to meet the needs of the unending and enthusiastic flow of wayfarers. Cal Turley spoke of his counseling ministry at the Chapel and his dreams for the development of that program.

Erwin Reddekopp also spoke of the beauty, the excitement and the challenge that the Chapel offers our Church. Betsy Young spoke of the special services offered through the year which brings people back annually from as far away as four hundred miles to share in worship at the Chapel. She spoke, too, of the "Chapel Family" and its service as a small, caring, redemptive community reaching out to the wayfarer. Stewart Poole summed up the presentation by underlining the Chapel potential, but pointing out that in reality terms, all of this was expensive. It would be possible to maintain the Chapel with Sunday worship, and a few weddings without additional funds. But, to continue the present missionary thrust, and to develop endless possibilities for outreach and service, additional financial help is urgently needed.

If you wish to help, send contributions to:

Mr. Merle Lundberg, Treasurer
THE WAYFARERS' CHAPEL
Portuguese Bend, California 90274.

Betsy Young, Stewart Poole, and the Rev. Harvey Tafel share in the telling of the Wayfarers' Chapel's 25-year story





In CoM sessions: Harvey Tafel, Galen Unruh, Harold Larsen, Harold Taylor . . .



Bob Murray, Walter Orthwein, Randy Laakko, Dan Heinrich, George McCurdy . . .

COUNCIL

TRANSLATING SWEDENBORG

For the first time in over a decade, fresh translations of Swedenborg's works into English are in preparation. Dr. George Dole, who has finished first-draft translations of *Heaven and Hell* and *Influx*, and heads the SSR faculty team which plans to start translating the inter-chapter material from *Arcana Coelestia* on "Correspondences and the Grand Man," has reported on the work to the Council of Ministers' meetings for the last three years. This year he brought up for discussion several principles of translating, using Nos. 423-4 of *Heaven and Hell* for illustration. Discussion after the report centered primarily on the translation of *Homo* and *Voluntas*.

LOOSE LEAF BOOK OF WORSHIP

The Worship Committee chairman, Richard Tafel, described the plan that has been developed for a "basic" loose leaf book of worship. Obstacles which blocked its earlier appearance hopefully have been overcome, and it is expected to be ready soon to replace worn-out copies of the 1950 edition. The basic book will consist of some 300 pages, including about 200 hymns. Being in loose-leaf form, the basic book can be supplemented by other material from the present book that any individual church may order, and also can be augmented by new hymns and services as they are produced.



Ernie Martin, Ernie Frederick, Bob Kirven, Richard Tafel.

"GOLDEN" MINISTERS

Two of the three ministers celebrating the golden anniversary of their ordination this year were at the CoM meetings, and spoke briefly of their half-century's experience and their present interests. John Spiers, actually celebrating his fifty-fourth anniversary (the "golden" date was overlooked in 1970, when the Council of Ministers didn't meet because of the World Assembly in London), recalled attending Urbana College when the campus consisted of only three buildings—Oak, Barclay and Bailey Halls. Chemistry, rather than ministry, was his first love. This scientific interest has carried over in his present studies of atomic energy, and his concern over man's abuse of God's gifts. He maintains steady correspondence to government officials and military leaders regarding spiritual values in modern issues.

Andre Diaconoff recalled his father—a professor of surgery at Moscow University, who died when Andre was six—and then spoke of his conversion to the New Church through the father of Alfred and Antony Regamey, whom he met while he and his mother were living in Switzerland after his father's death. His original contact with the church, and the continuing focus of his ministry, centered in his concern for freedom and for individual worth. He is particularly interested in



Paul Zacharias, retiring Chairman of the Council of Ministers.



Thornton Smallwood, Obed Mooki, Clayton Priestnal, David Holm, Erwin Reddekopp, Bill Woofenden, Eric Zacharias . . .

OF MINISTERS

Swedenborg's effect on literature, especially poetry. Another related interest stems from the indications that human beings use only some 3% of their brains' capabilities. What fascinates him about this is the 97% that is "unused," the part that can "hear the silence" of divine communication. He sees the future of the church in new and vital forms of the expression of love.

The range and the depth of the interests and activities of these two veterans of our ministry, and especially their obvious excitement over the present and the future of their service to the church, were an inspiration to the Council of Ministers.

URBANA COLLEGE

U.C. President Roland Patzer visited the council, describing a recent trend of the college: narrowing the range of fields of concentration to make better use of the available resources. This trend has increased the focus of career training. Four areas are showing especially strong development: Rehabilitation (including psychological and sociological studies), Small Business Administration, Science, Liberal Arts, and Education (both elementary and secondary). A promise of greater depth and variety lies in current planning for an experimental program with the Dayton-Miami Valley Consortium, a regional group of small colleges.



Harvey Tafel, Secretary of the Council of Ministers, was re-elected to office.



Matt Glowe, Dave Rienstra, Jay Lee, George Dole, Chungsun Lee, Horand Gutfeldt, Dick Tafel . . .

Urbana's historical emphasis on individual human development is being further clarified and increasingly implemented. U.C.'s pioneering in internship (or practicum) programs is being expanded to include programs in or connected with the Swedenborgian Church. Other recent examples include work with the U.A.W., and program-planning work for Vista.

The examining team for academic accreditation is being invited for next fall, so accreditation soon should be a reality. Financially, a balanced budget is a possibility for the coming year—the result of several factors, including increased per-capita giving to the college from the church, belt-tightening policies and administrative reorganization at the college, and a federal grant for a "modular learning program."

OTHER BUSINESS

Much of the CoM's other business, such as the visit of the Rev. Obed Mooki, the two representatives of the General Church, and recommendations to the General Convention regarding ordinations and consecrations, have been adequately covered elsewhere in this and the preceding issue of *The Messenger*.



Randall Laakko was elected Chairman of the Council, taking office after the close of the convention.

PRESIDENT'S ADDRESS

At Convention time each year, the Treasurer presents a statement of income and expenses for the year. He also presents a balance sheet, showing the assets and liabilities of Convention. In my report to you, I propose to follow the example of the Treasurer, but to list the assets and liabilities of our church in words, and not dollars and cents. I will report on what I see as some of the strengths and weaknesses of our church and its organization.

It is tempting in such an accounting to accentuate the positive, to focus on the achievements rather than the failings. At this convention we have heard the Rev. and Mrs. Obed Mooki share the thrilling account of their ministry to 25,000 New Church men and women in South Africa; . . . we will honor ministers who have served the church for 50 years; . . . we enjoy the beautiful facilities of Urbana College, a college that was founded, supported, and sustained by church members; . . . we thrill at the renewal of old friendships; we make new friends; and we celebrate our common faith and mission. It is an inspiration to join with 250 or 300 fellow Swedenborgians in praising the Lord and giving thanks unto his holy name.

At gatherings like this, it is easy to say, "God's in his heaven, all's well with the church." But our church organization is a human institution, governed and supported by finite beings. Love of the church demands that we try to be objective and look at both our assets and liabilities, and consider the challenges before us.

First, some of the assets:

1) At little risk of contradiction, I declare that the church is made up of loving and lovable people. I put this first because in my six years as president I have come to know and love church members from all over the world. This convention is a thrilling experience, for in a very real sense it is a family reunion.

2) An asset that we hold dear is the body of teaching that we share—the heavenly doctrines of the New Jerusalem revealed by the Lord through the writings of Emanuel Swedenborg.



3) We can give thanks for a dedicated and well-trained ministry, and a theological school that is growing in competence and service.

4) As I have worked with officers, boards and committees, and visited churches throughout Convention, I have come to admire and respect the lay leadership of the church. In a small organization with very few paid staff members, we depend on the talent and commitment of our lay men and women.

5) Because of these men and women, and the ministry that I have already praised, we have a strong church organization, with substantial resources. We have the potential for great things.

But enough for the positive and the glowing. In his doctrine of correspondences, Swedenborg pointed out that everything in the Bible has both a positive and negative meaning or representation. A pure stream of water represents truth, but a rampaging flood represents falsity with all its power to destroy.

Every asset that I have listed can also be seen as a liability or weakness. I have paid tribute to the wonderful people in the church. Others say that the church would be fine, if it weren't for the members we had to deal with. Our people are great, but a weakness is that our membership is widely scattered, preventing us from working together on a day-to-day or any other regular basis. This leads to inefficiency, delays in action, and repetition of effort. Communication breaks down and we have a sense of isolation, and even despair.

We wonder whether anyone knows or cares about what we are doing. This leads to defensiveness and even paralysis.

We are an independent people, and this is both a strong point and a failing. Swedenborg emphasizes freedom and rationality, and we prize these capacities, but they also lead to stubbornness and frustrations. . . Yesterday the learned church fathers, the General Pastors, reported a series of recommendations to the Council of Ministers. Instead of instantly acknowledging the wisdom of these recommendations, the Council insisted on their right to debate the issues for several hours before they got around to approving every one of the recommendations. (An amendment will be proposed today that would do away altogether with the venerable General Pastors—or the office, anyway.)

Another element that is both an asset and a liability is the tension that exists within the church, growing out of the freedom and individuality that we prize. When the tension goes out of the mainspring of a watch, the watch stops. We are in a state of equilibrium between heaven and hell, and are subject to forces and pressures on all sides. This makes life difficult, and leads to temptations and struggle, but it also makes salvation possible and life worthwhile.

There is an ongoing tension within the church with regard to our attitudes toward Swedenborg and the nature and authority of his writings. We cry out for a sense of unity and harmony, but believe strongly, and with great feeling, that others should agree with us. In a discussion the other evening with our visiting General Church ministers, one of our men asked whether there were differences of opinion in the General Church, and if not, why not! Differences and tensions are often painful, but they are inevitable. The challenge is to deal with these differences constructively, not demanding uniformity, but working out a system of acceptance, resolution, and positive program activity.

Another challenge before us is the need to develop a system of accountability so that our church organization can function more effectively. We depend a great deal on volunteer service in our local churches and in the boards and committees of Convention. When commitments are not lived up

to, we have no power to insist. In a small organization like ours, where the human relationships are so intimate, it is difficult to maintain high standards, to reject sloppy work, and to insist on deadlines. Difficult though it may be, we must move toward stricter accountability and insistence on quality work.

Progress as a church also requires that we build on the past. There is much to learn from the studies, writings, and experiences of our church fathers. We don't have to start from scratch every time we approach a problem or undertake a study. Indices of the "New Church Review," the "New Christianity," and "The Messenger" should be readily available, for example, so that we can take advantage of the resources of the past as we prepare to plow new ground.

Being aware of the traditions and contributions of the past, we are free to move beyond them. We can be grateful for the accomplishments of our forefathers, and yet recognize the need to develop our own traditions. Religious faith and commitment, if it is to be vital, must be experienced anew by each generation. Relationship with God is a personal experience, and cannot be inherited from our parents. The Lord is ushering in a new age, and we must break out of the ruts and limitations of the past.

Emanuel Swedenborg was a pioneer in his religious thinking. His views on faith, salvation, ecumenism, and marriage were radical. As a church we have been usually content to parrot Swedenborg's phrases and concepts, rather than develop and apply his concepts to modern life. Instead of probing into the teachings of Swedenborg for insight into an enlightened approach to issues of war and peace, marriage and the family, abortion and planned parenthood, justice and liberation, we tend to reflect our own innate conservatism and support of the status quo.

If we are to think of ourselves as servants of the Lord in the establishment of the New Jerusalem, we must move forward with greater commitment and courage, determined to follow the directions our church teachings lead us, accepting high standards of responsibility and accountability, and demonstrating our love of God and our neighbor in all we say, think, and do.

An Evening of

The "Testimonial Session" on Thursday evening was appropriately highlighted by honoring three of our ministers who are celebrating fifty years of service to our church. Beautiful scrolls were presented to the Rev. Messrs. Andre Diaconoff, John Spiers and, in absentia, Horace Briggs, his wife Margaret accepting his for him. In the case of John Spiers, it was noted that this was actually the fifty-fourth anniversary of his ordination. This was a moving and impressive occasion, reminding us all of the devotion and faithful service given our church by our ministers.

Andre Diaconoff, left, and John Spiers embrace in celebration of their 50th anniversary of their ordination. Below, Council of Ministers chairman Paul Zacharias presents the commemorative scrolls.



Margaret Briggs accepts a scroll commemorating the 50th anniversary of the ordination of her husband, the Rev. Horace Briggs, who was not present.

This was a time, too, of remembering and honoring the work of our dedicated laymen. A plaque, to be suitably inscribed, was displayed, testifying to the long and indefatigable service to the church by our outgoing Treasurer, Chester Cook. He did not attend this Convention, the first session which he has missed within the memory of most of us, but all felt that he was nevertheless present and very close. Mr. Page Conant and Mr. Stewart Poole spoke intimately and feelingly of Chester's many and long contributions to our church, and put into words what he has meant to us as friend and co-worker. Holding up the plaque, Mr. Conant said, "This is not a *shield*, it is a *heart*." Yet as



Paul Zacharias, left, receives a wrist watch from Council of Ministers secretary Harvey Tafel, presented on behalf of the ministers on his retirement as council chairman.

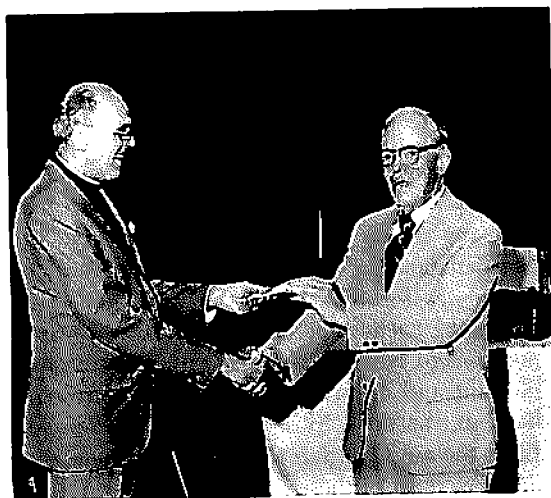
Testimonials

fitting as this presentation was, it was still felt by those present that it was not sufficient to convey to Chester the affection and esteem which we hold for him. Consequently, all present were invited to write their individual greetings to him on paper prepared for this purpose, and many were the messages of love and appreciation.

Dr. Dorothea Harvey, the mistress of ceremonies, then invited any who wished to speak about the "good things that were happening in the church" to come forward and share them. Many spoke about the things that were "turning them on:" Sunday morning forums, inquiries from college groups as well as from individuals, the church music, outside contests, to mention just a few. The Rev. Randy Laakko summed it up by saying, "What turned me on was just being here at Convention! You are beautiful people, man!"

Mr. Robert Tafel of Philadelphia, the president of the Swedenborg Book Center, presented a testimonial to the Rev. Richard H. Tafel for his twenty-five years of service as Editor of *Our Daily Bread*, and presented him with a check as a token of appreciation for his faithful work.

Richard H. Tafel



Richard Tafel, left, accepts award for 25 years' editorship of Our Daily Bread, from Swedenborg Book Center President Robert Tafel.



Page Conant displays the commemorative shield honoring Chester Cook's years of service as Convention Treasurer. Below, a retrospective montage of Chester at recent Conventions.



A Bird's Eye View of the NEW CHURCH IN EUROPE

By Paul Zacharias

Early in May, 1974, it was my privilege and good fortune to attend meetings of the New Church Association in Europe. The Continental Association meets triennially, bringing together some 75 to 100 New Church members from all corners of Europe. This year also marked the Centennial celebration of the German speaking Swiss New Church Federation, which added a special flavor to the occasion. We met in the charming Hotel Boden in Romanshorn, on the Lake of Constance, in the western tip of Switzerland.

For three days the ministers met, each morning and afternoon filled with discussions and papers ranging over the whole spectrum of New Church teachings. In attendance were: Rev. Alfred Regamey, General Pastor, serving the New Church centers in Lausanne and Geneva; Rev. Friedemann Horn, serving the New Church in Zurich and manager of the Swedenborg Verlag (publishing house), plus missionary visits to northern Italy and elsewhere; Rev. Claude Bruley, ministering to the New Church groups in France; Rev. Werner Schmidt, whose home base is Freiburg, Germany, but who in the last 15 years has established a number of small New Church circles throughout West Germany; and Rev. Gudmund Boolsen, who has been serving Convention Societies in Copenhagen and Stockholm during the past year. Fortunately English was used as the common language, and except when threshing over some of the finer points of doctrine, language barriers posed no problems. At the ministers' meetings, business items were kept to a minimum; most of our time together was spent in discussing doctrinal issues. Papers presented included: "What is doctrine in our Writings and what is not?," "The meaning of revelation," "On death and resurrection," "The names of the Lord," etc. Pretty heady stuff! But quickly one is caught up in the adventure of discovery and it became a fascinating experience. Some new thoughts were expressed that I was being exposed to for the first time—I don't accept everything unconditionally—but there was enough to whet the appetite! And of course the intellectual presentations were fleshed out over leisurely meals and long walks in the mild Swiss evening air.

The week-end of May 4-5 saw about 100 New Church members from all parts of Europe come together for worship, fellowship, panel discussions, business meetings and social festivities. It was a truly beautiful occasion, very difficult to put into words, but I sensed that something special was happening. Here I was at a loss for words, because all public meetings were transacted in German and/or French, and if it hadn't been for Diana Kirven, my translator par excellence, I would have been lost altogether. My smattering of high school German/French doesn't go very far. Diana lives with the Schmidts in Freiburg, Germany, and has indeed won over the hearts of our German-speaking New Church friends.

During the business sessions the New Church societies in Copenhagen and Paris were formally admitted into the Continental Association of the New Church, which will help unify our efforts in Europe. Again, doctrinal papers were presented, with questions following. I had the impression the question periods could have continued all night. The almost insatiable quest for knowledge was so evident everywhere.

The Continental Association session concluded with an excursion boat-ride on the Lake of Constance on Sunday afternoon. Unfortunately visibility was almost nil that entire week, due to low-lying clouds and rain, so I had to imagine the beautiful mountains ringing the lake. My Swiss friends assured me the mountains were in fact there. So we stayed inside the cabin, reviewing the events of the past few days . . . sharing mutual New Church concerns as they apply to both Europe and North America (and in so many respects our problems and hopes for the church are very similar) . . . deepening friendships, which is one of the primary purposes of any New Church gathering . . . a very pleasant and deeply satisfying Sunday afternoon. Back at the dock by 5 p.m., "auf wiedersehen" filled the air. The farewells are lingering and tender. For most of these people it will be three years before they see their New Church friends again. People from many different nations—Germans, Swiss, Frenchmen, Danes, Austrians, Italians—

drawn together by a common loyalty to the teachings of the New Church: it's a beautiful thing to see.

SOME GENERAL IMPRESSIONS

1) As one born and raised in North America, I had no idea of the difficulties confronting our New Church friends in Europe. As a result of this brief visit I at least begin to appreciate the problems. The language barriers are real and complicating. The New Church groups are small and widely scattered. Association meetings are so infrequent that ongoing programs are virtually impossible. Feelings of nationalism are still evident (quite understandably so), which at times frustrate unified efforts. In some parts of Europe the feeling exists that if one is not a member of the State Church, one is, somehow, a "second class" citizen. The issues here are probably as much psychological as economic. In any event, belonging to a small, unrecognized church in Europe does pose some very real problems. Because of these built-in features (nationalism, different languages, lack of funds, infrequent meetings, isolation) it is difficult to achieve a sense of cohesive, organic unity.

2) Despite these obstacles, I was greatly heartened and stimulated by the contagious zeal for the cause of the New Church which was so evident at the Continental Association meeting. In worship services, business meetings, lectures, over meals, everywhere one sensed the deep devotion to the good news of the Second Coming. Based upon what I saw and heard, my impression is that the average New Churchman in Europe is considerably better read in Swedenborg's writings than his counterpart in Convention. For a number of people I met in Romanshorn, it's a life-time study. How they love to debate fine points of doctrine! It's like meat and drink. This is partly due to the nature of the religious environment in Europe. Organized religion is probably at an all-time low in most parts of the continent, therefore anyone who wants to sustain interest in a relatively unknown denomination is going to have to make a special effort. You don't have many indifferent members in European churches. Either you belong and you're active and involved, or you take no interest at all. Thus one finds a deep sense of commitment and devotion in our societies in Europe.

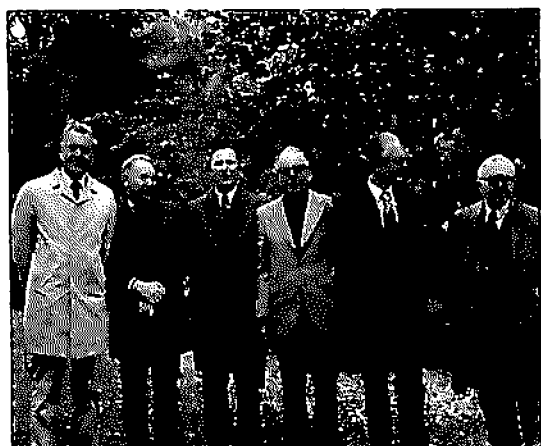
pictures, p.166

3) The New Church in Europe is essentially a teaching-worshipping church. There are few mid-week social activities as we have them in North American churches. By and large the churches are not involved in local social-political-economic affairs. Their program essentially consists of Sunday morning worship services and doctrinal classes. In some centers, notably Paris and Berlin, public lectures are presented with considerable success. Claude Bruley holds regular monthly meetings in downtown Paris, with 40 to 50 young non-Swedenborgians in attendance. Fred Horn has made numerous contacts in Zurich and Berlin through this same medium. The Swedenborg Verlag demands a story by itself. Probably it is the most successful New Church printing operation in the world today. Through the spoken word and the printed page the message of the New Church is being made known throughout the land.

RANDOM REFLECTIONS

One wonders how we could build "Bridges of Friendship" between Convention churches and the New Church groups in Europe. The need is there . . . If you're travelling through Europe, try to visit New Church centers and families. Even if you don't understand much of the service, you will feel very much at home . . . There is a great need for a resident minister in Berlin, one of the largest, most active societies on the continent . . . All of the ministers send their warm greetings to friends and colleagues in North America. In spirit we are one. One feels this so keenly. Our affectionate thoughts go out especially to Werner Schmidt and his lovely family. Due to poor health Werner's activities have been greatly curtailed this past year . . . It was delightful to be with Laura Boolsen again, after our initial meeting at the London Assembly four years ago. I trust you didn't feel too much like a "seventh wheel," Laura! . . . Gudmund Boolsen, who received his training in the General Church, will be received into Convention's ministry at the special service in Copenhagen this fall . . . Everywhere I sensed a mood of quiet optimism. People trusting that the Lord's New Church will not fail. People working, sacrificing, studying. People enjoying the New Church. It was good to be there. Thank you, one and all, for your grand hospitality.

Pictures from home and abroad



TOP PHOTOS: the Rev. and Mrs. Andre Diaconoff celebrate the 50th anniversary of his ordination at last June's Illinois Association meeting in St. Paul. Mr. Lewis Small, President Ernest Martin, and the Rev. Edwin Capon are with them at the head table. **MIDDLE:** the Continental Association of the New Church meets last May in Romanshorn, Switzerland; the Rev. Paul Zacharias (l.) stands with the Rev. Messrs. Gudmund Boolsen, Claude Bruley, Werner Schmidt, Friedemann Horn, and Alfred Regamey. **BOTTOM:** the Tokyo congregation, with the Rev. & Mrs. Yonezo Doi (center front, with glasses), and the the Rev. Yuzo Noda on their right.

Recovering after Operation in South Africa

OBED MOOKI STRICKEN AFTER CONVENTION

During the days following Convention, while visiting the Rev. Harold Larsen at his Long Island home before flying back to South Africa, the Rev. Obed Mooki suffered a serious recurrence of the illness that had plagued him before and during his tour of the United States. Some days of tests in the hospital produced evidence of a large tumor, with hemorrhaging—a condition so serious that doctors urged an operation before any attempt to return home.

Mr. Mooki was most anxious to return on schedule, however. Post-operative recuperation would have kept him away from home for a very long time, a delay in returning would have threatened Mrs. Mooki's teaching position, and there were other factors as well. However, doctors warned him urgently against travelling before having the operation.

Through Harold Larsen, the Prayer Fellowship was alerted to the problem. Soon afterward, his condition improved, signs of bleeding ceased, and the doctors' manual examination found no signs of the tumor. With this remission of symptoms, the Mookis thankfully boarded their plane, and returned to their home without further incident.

Back in South Africa, the needed operation was performed, and word from Mrs. Mooki just before press-time relates that he is home by now, and "the pathologist's report is a good one."

One problem remains to mar the otherwise happy ending to this near-tragic report. Hospitalization, laboratory and medical fees related to his illness in New York amounted to just over \$1,200.

Anyone wishing to help defray the cost of Mr. Mooki's illness may send contributions to:

MOOKI HOSPITAL FUND
The Swedenborgian Church
48 Sargent Street
Newton, Mass. 02158



Mr. Mooki addressing the Council of Ministers (above), and sitting with Mrs. Mooki on the floor of Convention.





During the first part of Convention week, the ministers' wives met in two groups, described and pictured here. Group "A" (l.r., from top): Perry Martin, Corinne Tafel, Florence Smallwood, Cindy Gutfeldt . . . Beth Wales, Doris Unruh, Pat Zacharias . . . Cathy Turley, Millie Laakko, Perry Martin . . . Cindy

MINISTERS'

Group A

Beth Wales led a group of beautiful people in the process of personal growth. Dr. Wales, an assistant professor of psychology at the University of Cincinnati and member of the National Training Laboratories, has had 12 years of experience in group work and has an impressively long list of accomplishments in a multitude of clinical settings.

Those of us in the group came with a common desire to give support to each other and to better understand ourselves and others. Beth skillfully facilitated our "regeneration" as we realized that real support does not come by giving acceptance to individual group members as long as they conform to some standard of behavior while deep personal dreams and wants are ignored.

A loving support that we can take home with us came as we began to learn that we—like all women today—need to recognize our own personal feelings and needs and transact honestly with others.

We are grateful to convention for having had a first-class group experience. We hope to continue in our growth process together again next year.

Cathy Turley

Gutfeldt, Johnnie Glowe, Ginger Tafel and Betsy Young.

Group "B" (l.-r. from top): Marion Priestnal, Lois McCurdy, Evelyn Diakonoff . . . Lisa Reddekopp, Joan Raymond, Carole Rienstra . . . Lois Dole and Kathy Orthwein. Related story, p.175

WIVES' GROUPS

Group B

We began by pairing off around the circle, each partner listening to the expectations of the other concerning the group, then reporting to the group as a whole what she heard her partner say. In that way a sense of trust was established among members from the start.

Our group leaders, Joan and John Raymond, members of the General Church, had both the knowledge and love of New Church teachings and the ability to team them with psychology to shed light on the concerns of the other members of the group. By freely sharing their own experiences, they showed us that they were members of the group and that we were working together to become vessels of the Lord.

The two brief services of worship left me with a deep feeling of reverence, as did the celebration of New Church Day at our last meeting on June 19th.

As our group ended I was determined to use the insights gained to rearrange some of the priorities of my life. I am thankful for the teachings and the friends to help me.

Lois Dole



In Memoriam

the Rev Samuel Theofil (Jack) Hardstedt

NOVEMBER 4, 1973

by the Rev. Alfred G. Regamey

For the past 25 years, the Rev. Jack Hardstedt worked with zeal and energy for the cause to which he was fully consecrated, and he gave us a beautiful example of a life entirely devoted to the task which was entrusted to him. During all these years, and in my capacity of superintendent for the continent of Europe, he sent me regularly month after month a typewritten report of his activity. What struck me most, at the reading of these reports, was the optimism which pervaded all of them, although I dare say, many a time he would have had some reasons for abatement. But his trust in the Divine Providence of the Lord never failed him, and he would never give up in the face of adversity or difficulties.

Our good friend Jack was one of these genuine natures with whom you made an immediate friend, and no one could approach him and go away again without having gained that feeling of close friendship. He was gifted in many ways. He was very sensitive to music and could play the organ beautifully. Many a time, when the regular organist was unable to play, Jack would conduct the whole ceremony by himself, preaching from the pulpit, then passing to the organ to accompany some hymns, then proceeding again to the pulpit, a prowess that very few could accomplish. He was also very gifted for foreign language, speaking fluently not only Swedish, his mother tongue, but Danish, French, English, German, Arabic, Spanish and Portuguese.

Jack devoted himself to the New Church organization for the last 25 years and I have known him all these years. But 25 years ago he was already over 50 and had already achieved a life of usefulness, a life that some would consider sufficient to justify retirement.

Jack first served in the Swedish Marine until the time when he felt the desire to consecrate his life to the propagation of Christianity and entered into full pastoral service. He then worked for some years in Spain and Portugal as missionary minister and then in Egypt in the Baptist Missions in the Salaam Church in Port-Said.

There he was faced with a rather difficult problem: explaining the orthodox doctrine of the Trinity to the Moslems who emphasize the oneness of God. Then in Port Said, he discovered in a second-hand book-shop an English copy of Swedenborg's *True Christian Religion*. This he bought and read with enthusiasm, for it brought him the answer he was searching for, an explanation of the trinity that was satisfying to heart and mind.

Another source of satisfaction or enlightenment that our dear friend discovered in Swedenborg's writings was the affirmation that in the greatest parts of the books of the Bible, there is under the surface of the letter a deeper meaning, a spiritual sense which applies to men's regeneration and is meant to help them in the problems of their life.

Another light Jack found in Swedenborg's writings was a genuine revelation of what happens after death, describing the state of our departed ones and their evolution in the life beyond. This also brought to our friend inner peace and contentment, and these discoveries he desired to share with all his fellow men.

Soon after, he returned to Sweden and published a book entitled *Nine Years on the Nile*, narrating his experiences in Egypt. He busied himself also with journalism. Naturally he sought to enter into contact with Swedenborgian organizations of other countries, particularly with the ones in England and U. S. A.

In 1949, he applied for full recognition in the New Church ministry and was ordained in Stockholm and installed as pastor of Swedenborgs Minneskyrka (Memorial Church) in Tegnerlunden. He served our churches in Stockholm, Gothenburg and Copenhagen. He established close contacts with fellow New Church ministers on the continent of Europe, and on two occasions attended their sessions in Switzerland. He became the editor of *Nya Kyrkans Budskap* and had also some interviews over the radio.

On one occasion, he visited again his dear parishioners in Egypt. The congregation of Port-Said had remained entirely faithful to their former pastor and when the latter entered into the full and distinctive New Church ministry, the whole Salaam Church followed him and became the first New Church Society established in a Moslem land.

And now? The Lord has just called him from this world. His earthly ministry has come to an end. But it does not mean that his dynamic activity has ceased, for we are among those who believe that life continues beyond the grave, when men, liberated from the limitations of the flesh, continue a rich and useful life of service and progression in the paths that lead to full and heavenly blessedness.

So we may well imagine our friend now living a full life of service in the invisible world in which he has just entered, having taken with him his bright intelligence and rich gentle nature. After having given here on earth wonderful proofs of his manifold abilities and achieved what we may consider a preparatory step for a fuller and higher life of service, we may think that the Lord has now called him and welcomed him with these beautiful words from the Gospel: "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many. Enter thou into the joy of thy master."

BIRTHS

The Boston Church announces the arrival of Eva Nicole, born on May 12th to Linda and Lawrence Young, Jr.

Born to Sylvia and John Nelson of Normal, Ill. on March 28th, a son, Jon Kurt Nelson.

A son, Neil Patrick, was born to Patrick and Christina Corrigan of Thompson, Manitoba, on March 17th.

A son, Glen Peter, was born to Don and Lillian Epp of Laird, Saskatchewan on April 13th.

Wayne and Cheryl Kruger of Wrigley N.W.T. had a baby girl on March 8th. The happy grandparents of Samantha Gail, are Erwin and Mildred Kruger of Edmonton.

Kemper Road Center announces the birth of a daughter, Beth, to Roy and Sue Harvie on May 19.

A son, Curtis Timothy, was born to Mr. and Mrs. Leon Saluk of Ranfurly, Alberta, on May 21st.

BAPTISMS

In Philadelphia on Easter Sunday, the Rev. Richard H. Tafel baptized the following children: Leonora Prandeski, Quentin Prandeski and John Reed.

In San Francisco on May 11th, Sara Ann, infant daughter of Allen and Linda Gale, and Allen Leo Gale, were both baptized by the Rev. Erwin Reddekopp.

On May 12th, Shelley Lynn, infant daughter of J. Terry and Leslie Burgon was baptized by the Rev. Erwin Reddekopp. Lisa and Erwin Reddekopp were the godparents.

On March 24th, Christopher John, son of Richard and Beverly Zacharias, was baptized at the home of his grandparents, Eric and Betty Zacharias.

Clinton Carl, infant son of Mr. and Mrs. Reg Moore of Winnipeg, Manitoba, was baptized during a worship service at the home of Mr. and Mrs. John Schellenberg, Transecona, on March 31st. The Rev. Henry Reddekopp officiated.

The Fryeburg Church reports the following baptisms on April 7th: Tori Lynn, daughter of George and Bonnie Turcotte; Amy Lee, daughter of Carroll Day, Jr. and Peggy Ann; Dori Ann, daughter of Lawrence and Beverly Perry, and also Michael Lee Cressy.

The Rev. Erwin Reddekopp baptized the following in the San Francisco Church: June Margaret Stevens and Rhonda Judith Bushnell on Saturday, April 13th; Katrina Dawn, born December 4th, 1972, daughter of Mrs. Rhonda Bushnell; on April 14th, Peter Kerry, son of Peter and Zonia Herger; on April 28th, Galen William, son of Clyde and Edith Davis; Lilith Marie, daughter of Scott and Ginger Iversen.

Carrie Irene, daughter of Larry and Becky Haverkos, was baptized in the Pretty Prairie Church on May 9th.

On July 14th in the San Francisco Church, the Rev. Erwin D. Reddekopp baptized Jennifer Marie, daughter of Bary and Anne Namon of Greenbrae, California.

On July 21st in the San Francisco Church the Rev. Erwin D. Reddekopp baptized Elisa Mera, daughter of Steven and Dianne de Laet of Menlo Park, and John Handley, son of Y. A. and Minnette Tittle of Atherton, California.

During a worship service at the home of Mr. and Mrs. John Schellenberg at Transcona, Manitoba, on June 16th, the sacrament of adult baptism was received by four Beswatherick sisters: Beradetta, Denise, and twins, Sherry and Shelly; and one infant baptism for Steficia Jackie Lee. Rev. Henry Reddekopp officiated.

CONFIRMATIONS

On April 7th, Nancy and Gregg Windhorst, and Bruno Stark were confirmed in the faith of the New Church, and subsequently voted into membership of the San Francisco Society.

Four young people were confirmed in Pawnee Rock on Easter Sunday. David Bowman, Debbie and Diane Beoughter, and Tracy Bright.

In Fryeburg on Easter Sunday, Scott Curtiss Annucci and Alan Whitaker were confirmed by the Rev. Horace Briggs.

On October 17, 1965 Bonnie Anderson (Mrs. Roy Jr.) and Bonnie Lee Anderson were confirmed at the Swedenborg Chapel in Cleveland, Ohio, by the Rev. Brian Kingslake.

On September 8, 1968 the following people were confirmed in the faith of the New Church in the Swedenborg Chapel in Cleveland, Ohio, by the Rev. Brian Kingslake: Valerie Lynn Anderson, Ellen Bestor, Barbara Joyce Casper, and Margaret Harris Keller.

On November 11, 1971, Cindy Anderson was confirmed into membership in the Swedenborgian Church of Greater Cleveland by the Rev. Brian Kingslake.

On February 10, 1974, at the Swedenborg Chapel in Cleveland, Ohio, Diane Louise Winter and Debbie Winter were confirmed by the Rev. Ernest Martin.

MARRIAGES

James Grey and Karen Ruth Fox of the Fryeburg Church were married on April 20th.

Rev. Galen Unruh officiated at the marriage of Larsha McFann and Dan Holecek at Pawnee Rock on the afternoon of April 6th.

On May 25th Jane Cook of San Diego, Cal. was married to Bennie Dooley in a garden ceremony at home of her parents. The Rev. John Spiers officiated.

Married in Fryeburg, Maine on May 19th: Douglas K. Poor and Stella A. Popielski.

On July 13th Laura Marlene Unrau of Saskatoon became the bride of Lionel Gordon Charette of Prince Albert, Sask., with the Rev. Henry Reddekopp officiating.

William D. Tolen and Donna Burdette were joined in marriage on April 16, 1966, by the Rev. Brian Kingslake in the Swedenborg Chapel, Cleveland, Ohio.

Glenn Fasnacht and Karen Houck exchanged marriage vows on December 4, 1968, in the Swedenborg Chapel. The Rev. Brian Kingslake officiated.

Paul Albert Heinrich Schleiff and Elta Marie Albaugh were married by the Rev. Brian Kingslake on April 8, 1967 in Cleveland, Ohio.

On September 24, 1967, Frank N. Theriault and Alberta Keller Casper were married in the Swedenborg Chapel, Cleveland, Ohio, by the Rev. Brian Kingslake.

Wiley Dane Cox and Jane Ellen Parker were joined in marriage on September 21, 1968 in the Swedenborg Chapel, Cleveland, Ohio. The Rev. Brian Kingslake officiated.

DEATHS

Abram Neudorf of Rapid View, Saskatchewan, suddenly passed into eternal life on March 24th. The resurrection service was held on March 27th with the Rev. Henry Reddekopp officiating.

The Resurrection Service of Mrs. Elizabeth Friend of the Philadelphia Church, sister of David Fox, was conducted by the Rev. Richard H. Tafel on April 25th.

Mrs. Eva May McCoy passed away on April 29th at the age of 92. Resurrection service was held on May 2nd, with the Rev. Matthew S. P. Glowe of La Porte officiating.

The Rev. Michael B. Salvetti officiated at the Resurrection Services held at the Lindquist Funeral Home, Yarmouth, Maine on October 5, 1973 for

Ripley Burnell, husband of Betty Burnell, daughter of the late Rev. Herbert Small, New Church minister of Gardiner, Maine.

Miss Rohna Wiebe of Saskatoon, Sask., passed into eternal life on April 30th. The resurrection service was held on May 3rd with the Rev. Henry Reddekopp officiating.

Mrs. Dora Calhoun of Sacramento, Cal. passed into the spiritual world on June 7th. Resurrection service was held on June 10th, with the Rev. Paul J. Calhoun, her son, officiating.

Bella Sophie Schmidtchen of the Manchester church died on July 9th. Services were held at the Goodwin Funeral Home in Manchester on July 11th. The Rev. Edwin G. Capon officiated.

Mr. Wayne M. Collins of San Francisco passed into the spiritual world on July 16th as the result of a heart attack on board a plane from Honolulu to San Francisco. The Resurrection Service was conducted in the San Francisco Church on July 22nd with the Rev. Erwin D. Reddekopp officiating.

Mrs. Dora Calhoun of Sacramento passed into the spiritual world on June 7th. Her son, the Rev. Paul J. Calhoun officiated at the Resurrection Service on June 10th in Sacramento.

Victor Samuel Poll, Sr. of Drumbo, Ontario, passed away on July 25th. The Rev. Paul B. Zacharias officiated at burial services on July 27th.

Miss Rohna Thelma Wiebe of Saskatoon passed into eternal life on April 30th. The Resurrection Service was held on Friday, May 3rd with the Rev. Henry Reddekopp officiating.

Cornelius Hiebert of Roblin, Manitoba passed into the higher life on June 8th. The Resurrection Service was held on June 10th. The Rev. John Oldham officiated.

Margaret Winter, member of the Lakewood, Ohio Church of the Redeemer for more than fifty years, died on March 11, 1963. She is survived by a daughter, Mrs. Florence Dutnell. Resurrection services were conducted by the Rev. Franklin H. Blackmer.

Charles J. Winter died on December 22, 1965. The resurrection service was conducted by the Rev. Brian Kingslake.

Dudley Dewin Bradley died on January 14, 1967. The resurrection service was conducted by the Rev. Brian Kingslake.

On June 20, 1969, Harold C. Dutnell, beloved husband of Florence, passed into the higher life. The Rev. Brian Kingslake conducted the resurrection service.

Dorothea Pfister died September 20, 1969. A memorial service was held November 8, 1969, at the Swedenborg Chapel. It was conducted by the Rev. Brian Kingslake.

A memorial service was held on October 28, 1969, in the Swedenborg Chapel for John D. Boyle, beloved husband of Frances, who died on October 23, 1969. The Rev. Ernest O. Martin officiated.

William S. Baker, member of the Swedenborg Church of Greater Cleveland, passed into the spiritual world on November 16, 1969.

Gladys Dean Chopp passed into the higher life April 29, 1972. She is survived by Anna Jean K. and three other daughters and grandchildren. The resurrection service was conducted by the Rev. Brian Kingslake.

Carl T. Schuster passed into the spiritual world May 28, 1972. He is survived by his wife, Cora Johnson Schuster. The Rev. Brian Kingslake conducted the resurrection service.

Cora French Long, life-long member of the Lakewood, Ohio, Church of the Redeemer, passed into the spiritual world on June 12, 1972, at the age of 91. She is survived by a daughter, Lurabel Long.

Florence Ruth Kirke passed into the higher life June 17, 1972.

Chauncey Giles King, son of the late Rev. Thomas King of Lakewood, Ohio, died on August 20, 1972, in Florida.

Merle Bradley passed into the spiritual world September 28, 1973. Resurrection services were conducted by the Rev. Daniel W. Heinrichs. Bradley is survived by her daughter, Eleanor Bradley, and grandchildren.

MINISTERS' WIVES

On Wednesday afternoon of convention week, the wives of the ministers all met together to discuss plans for the next year. It was felt that it would be nice to have a time when they could relax and socialize with the members of another group. So at Convention '75 there will be a very special time set aside in the late afternoon both days for just such a purpose. And on Wednesday afternoon next year the wives will all work together on a large felt banner illustrating the convention theme for the year. It is the hope of the wives that this banner will show their appreciation for the opportunity to meet at Convention and also add an affectionate touch of beauty to the surroundings.

Respectfully submitted,
Corinne Tafel, (Mrs. Richard H.)
Carole Rienstra, (Mrs. David L.)
Co-chairmen, Social Activities
of Ministers' Wives

THE MESSENGER

SEPTEMBER 1974

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NEXT MONTH: MORE CONVENTION
NEWS AND PICTURES

CALENDAR OF MEETINGS

September 12-14	Department of Publications, SSR, Newton	October 4 - 6	Annual meeting of the Ohio Association, Montgomery, Ohio
September 21	Committee of the Managers and Directors of SSR, Newton	11-14	Governing Board of the National Council of Churches, New York
October 29-Oct.1	Committee on Worship, Philadelphia	18-20	Department of Religious Education, Urbana College
October 1 - 4	Executive Committee of the Council of Ministers, SSR, Newton	24-26	Board of Trustees of Urbana College
October 4 - 5	Board of Missions, Newton	January 23-25	General Council

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