

THE MESSENGER

Official Organ of the Swedenborgian Church

NOVEMBER 1974



From the Editor

It is a pleasure to devote the greater part of this issue of *The Messenger* to the story of Good Shepherd Community Church. It is—as it has been since its establishment—a significant element in the life of the Swedenborgian Church.

Like the Portlands (Me. & Ore.), El Cerrito, St. Louis, Detroit, Baltimore, and others, it represented an attempt to meet creatively in the 1950's the population shifts of metropolitan areas by moving to suburban locations. Like Bellevue, Kemper Road (formerly Cincinnati), the work in Florida that culminated in Swedenborg House, and others, it was preeminent in the 1960's in the attempts to meet changing needs and interests with innovative programs. Like the Wayfarers' Chapel (also designed by Lloyd Wright), the Boston Church in Bostonview, it and several of the relocations of the 50's, it is an outstanding effort to use new architectural forms to relate the church's doctrines and needs to the environmental situation.

Devoting a special issue to the Good Shepherd story—as issues have been devoted to the stories of some of the churches just mentioned—is not to suggest that innovation is all that's exciting in the church today. The explorations and developments in Philadelphia, the lay-leadership team and training program in Edmonton, the blend of new and old on both sides of San Francisco Bay, the lay-and-ordained leadership team in San Diego, the college-related program in Urbana: these and others offer the material for many more special editions. Besides, a good part of the excitement in Park Ridge stems from the balance and integration of new expressions of old traditions in the program there.

Many perceptive and devoted observers said during the 60's, that the church as we knew it was dying, or already dead. Perhaps, however, what Jesus said about the grain of wheat (*Jn 12: 24-4*) applies to the church, and the church as we will come to know it is alive and well—in Park Ridge and elsewhere.

Robert H. Kirven

From the Guest Editor

For this month *The Messenger* is devoted to our ministry centered around Good Shepherd Community Church, which is located in Park Ridge, Illinois—the northwest Chicago land.

My guideline for editing has been: Get as many members as the 16-page space can take; pick those who are likely to offer as diverse viewpoints as possible; and give *The Messenger* readers as rounded a picture of our church as possible.

You'll encounter a calm sense of history, then you'll be running into an intense, intimate, personal account. No sooner have you finished a factual, common sense report than a warm, human conversation is waiting for you. But in all these you'll get to meet those persons who have been actively involved in the life of our church and bothered to take a few moments to understand what it is that they are involved in and share with you what they have found.

I thank Dr. Kirven, the Editor, for his help (whatever editorial ineptitude you find in this issue is mine, not his). And I wish that the stories we've told will help increase love, understanding, and power among all the scattered Swedenborgian congregations on the face of the earth.

Jaikoo E. Lee

THE MESSENGER

NOVEMBER 1974

Vol. 194, No. 11 Whole Number 4977

Published monthly, except for the one 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

Madelyn Johnson, Lay-out Assistant

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, Mass. 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.

A Quick Bird's Eye View

SOMETHING OLD AND YET STRIKINGLY NEW



What is parish ministry? What is *traditional* parish ministry and what is *new* parish ministry? How much bold innovation must there be to make a traditional parish church a new parish church? And at what point in the innovative process does a traditional parish church cease to be a parish church? These are really tough questions that are stubbornly vexing many of us today.

Without digging deeply into them, one can quite comfortably say, after having been acquainted with it, that Good Shepherd Community Church is something both old and new. On the one hand it has been clinging unashamedly to many traditional elements of a Christian church; on the other hand it has been hungering for new ways of meeting the needs of people and experimenting with them unafraidly. Herein lies its appeal and uniqueness. Herein lies some glimpse of what at least one Swedenborgian church might be like tomorrow.

In many ways Good Shepherd Community Church is a traditional parish. In it you find things like regular worship services on Sundays, the Fellow-

ship Hour, preaching, organ music, baptisms, weddings, memorial services, a Sunday School, the Women's Guild, and so forth.

But then new things have been happening, too. The church became one of the first churches in the Chicago area that made use of Transactional Analysis in its ministry to people's needs. Groups have been regularly meeting with Rev. Lee, its pastor, who has been trained in TA and became a regular member of the International Transactional Analysis Association. Most recently one group combined TA and religious insights. The minister is teaching TA at the evening school in a neighborhood high school; and this is his second year.

The church inaugurated another program this fall: "Community Forums," seven of them. They all deal with currently interesting issues, such as indicated in some of the titles: "Exorcism, Christian Mysticism, and Swedenborg," "Death and Grieving: the Swedenborgian Way of Looking at It," "Life after Death and Swedenborg's Findings about Heaven and Hell," "Transactional Analysis and the



More free-wheeling discussion after the Forum

Original Christian Gospel of OKness," and so forth. The Forums are advertised in local newspapers, inviting the public.

Rev. Lee, who opens up each forum with his brief presentation, deals with a given topic by looking at it from different points of view: what popular authors have said about it, what psychologists or theologians have said about it, and what Swedenborg said about it. He draws on all findings of modern religious and psychological studies that are known to him. This keeps the Forums from being merely informative sessions on only one point of view, Swedenborgian.

Along with the Forums, the church has devised several publicity methods. Three new brochures are prepared, dealing respectively with the brief history of the church, its architecture, and its nature. A literature stand has been set up. A recent *Chicago Tribune* article on Johnny Appleseed has been mounted as part of the display.

All these efforts are meant to help generate an effective ministry that is secured on a, say, tripod: the best of traditional Christian faith, most convincing results of today's religious and psychological studies, and Swedenborg.

Then, too, the church has for years rented its space to the Pre-School Educational Center (PEC), which runs a nursery school and a day-care center. Not only PEC has helped augment our income, but also it has been one of our community services.

How does this kind of parish church look to the people who are personally involved in it? How was the church established? How does its minister attempt to provide it with needed leadership? The following articles will help answer the questions.

An Early History

JONATHAN YOUNG SCAMMON, HIS USE, HIS LEGACY

By Mary Townes

The New Church in the New World by Marguerite Block considers J. Y. Scammon as the first Swedenborgian in Chicago and the "patriarch" of the Chicago Society in its early days. Mary Townes offers this account of his life and contributions. She seems to have two good qualifications: she is very familiar with the history of the Early Chicago and its New Church, and she is Scammon's great-granddaughter.

The beginning of the New Church in Illinois was founded in the family worship of Jonathan Young Scammon.

The son of a methodist minister, Eliakim Scammon (of East Pittston, Kennebec Co., Maine, who for many successive years represented his town and county in both branches of the legislature of that state), J. Y. Scammon (July 27, 1812-March 17, 1890) was educated at Waterville College (now Colby) from which he received the degree of L.L.D. In 1829 he studied law in Hallowell, Maine, was admitted to the Bar, and went on a tour of the West, arriving in Chicago in 1835, when that city



Refreshments after the Forum



Jonathan Young Scammon

had scarcely 1500 residents. He decided to remain there, established himself in law practice, and rapidly accumulated great wealth which was to be used for the benefit of his church and his city.

Early in life he became acquainted with the writings and teachings of Emanuel Swedenborg, which became his constant guide and the rule of his life. Especially the doctrine of USE was to be Scammon's philosophy of life.

This doctrine of use impelled Scammon actively to pioneer in many and varied undertakings and support them with his effort, time, and money. He accumulated wealth to be of use, and used his wealth for the benefit of his church, his city, its citizens and institutions.

To Scammon nothing was too small to be done well; nothing too large to be undertaken; no opposition too strong to be combatted. In giving financial aid he never considered a man's nationality, race or religion, but his character, integrity, need and goodness of purpose and use. In manifold activities and rigorous methods he conformed to the

Apostle's injunction, "Whatever thy hand findeth to do, that do with all thy might."

He laid the foundation for the first successful public school system in Chicago, fighting in the legislature and with the Chicago Board of Education for a neighborhood school system. He wrote the laws to end wildcat banking. He was one of the founders of the Chicago Academy of Sciences, of the Chicago Astronomical Society and Historical Society. In 1848 his financial assistance enabled J. K. Forest, John E. Wheeler, and Thomas A. Stewart to establish *The Tribune* as an independent anti-slavery paper. He was among the first most efficient organizers and supporters of the Galena-Chicago Union Railroad. He established the first bank under the General Banking law of the State, the Marine Bank of Chicago.

As the largest donor, he spearheaded the purchasing of the then largest refraction telescope in the world for the University of Chicago, built the observatory tower for it and, for some 20 years, paid the salary of its astronomer. He was the first Homeopath in Chicago and contributed largely to the building of the Chicago Homeopathic College, and built and conveyed free to the Hahneman Homeopathic Society a commodious hospital.

Asked "Why do you not give up business and retire?", he replied, "I have no right to do so. Use is the central principle of heaven and no one can be happy except in the degree in which he is occupied in some useful employment."

The first and only Swedenborgian in northern Illinois, J. Y. Scammon began holding New Church services in his law office. There were only two others there: his wife, Mary Ann Haven Dearborn (from Bath, Maine) who was a cousin of General Dearborn; and a friend, Dr. Vincent S. Lovell.

He, Scammon, organized the Chicago Society of the New Church and with a congregation of 3 obtained a free land grant from the Illinois legislature, advancing the Bible quotation "For where two or three are gathered together in my name, there am I in the midst of them" (Matthew 18:20) as reason enough for the grant. And he told the startled land commissioners that they could not afford to refuse the grant as the New Church would some

day be not just the largest church in the world but the only church.

On this grant he built the first New Church Temple (Swedenborgian) at what is now Adams and Wabash. With three other gentlemen he next organized the Illinois Society of the Church when there were not over a dozen Swedenborgians in the whole state.

When the Great Fire of 1871, the panic of 1873, and three other successive disastrous fires swept away his great material wealth, his main concern was that none should suffer through his losses. Most of the losses resulted from extending his almost limitless credit to help rebuild the institutions of the city and enable others to obtain credit to rebuild their losses. So great was the reputation of his integrity that his name on any undertaking was taken as a guarantee. And so vital was this integrity to him that he refused to go into bankruptcy; but devoted his talents and energies to carrying out all commitments and promises.

It has been said that the life of any man is worth what those things are worth to which he gives his time, his thought, and his energy. A study of the activities, motives, methods, and attainments of masterful men gives inspiration for the future and broadens our views of life and our conception of its use and meaning.

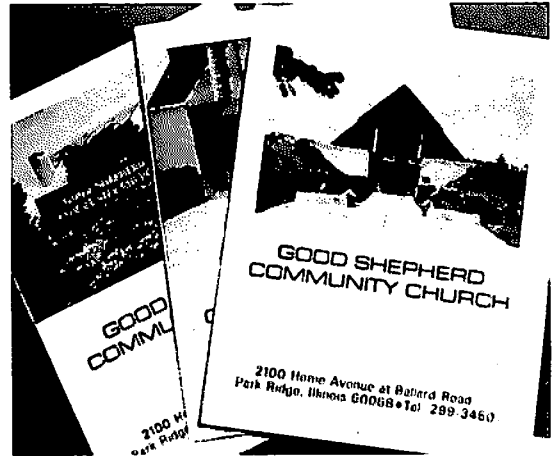
J. Y. Scammon accumulated tremendous resources and dedicated them to his church and city; and he added his own personal talent, time, and energy. When the catastrophic losses hit him, he became reconciled to them because he felt that the purpose of his wealth had been attained, that the use had been performed, and that the use could not be lost but would continue.

This, then, is the heritage of the Good Shepherd Community Church. We feel that J. Y. Scammon's claim for the New Church's future as the largest church and even as the only church seems to be ever nearing its confirmation. For where can you today attend church without recognizing the teachings of the New Church, regardless of the name of the church? We are indeed travelling towards one church. Then let not your hearts be troubled for you are the light of the world, the leaven in the lump. *Confide in Domino!*

A Recent History

A DREAM EVER NEARING ITS FULFILLMENT

By James Wilson



Covers of the Three Brochures published by the Good Shepherd

When Rev. Jaikoo Lee asked me to prepare this article about the beginnings of our Good Shepherd Community Church, I wondered if he was slyly suggesting that I was the oldest member . . . or, perhaps he meant that I had the best memory in the congregation. I would like to believe the latter.

It all seems so long ago! Would you believe that it was in 1946, twenty-eight years ago, when our dreams began?

At that time the Chicago Society was comprised of the Kenwood, Sheridan Road, and Humboldt Park parishes. I recall some of the members of the board of the Chicago Society in those post-war years, representatives from the three parishes and dedicated New Churchmen, responsible for the fiscal affairs, assets and properties of the three member churches: Harbourne Belcher, Peg Smith, Frank Bristow, C. Jesper Cobb, Walter Dennison, Bill Ewald, Aubrey Marshall, Thornton Smallwood, and Eugene Smith.

Rev. Immanuel Tafel was the pastor of the south side Kenwood Church and Rev. Rollo K. Billings served the Humboldt Park congregation, commuting each Sunday to conduct services at Sheridan

Road on the near north side. Both pastors served as *ex officio* members of the Chicago Society.

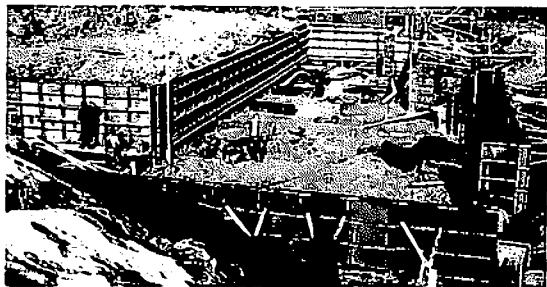
In the early 50's our Humboldt Park parish decided to sell our church properties due to a changing neighborhood; and we were invited to join forces with the people at Sheridan Road. And it became the Sheridan Road Community Church. It was here that the dream of building at a new location was renewed, as our joint congregations were again confronted with the problems of a changing neighborhood and many members travelled many miles to services each Sunday.

In 1955 we went to work in earnest appointing a site committee and a building committee. We agreed to meet each week in planning sessions and to make our dream *community centered* in its program as part of the new Ecumenical Movement and as a broad base on which all Christians could eventually come together.

After the sale of the Sheridan Road property, the Chicago Society agreed to divide its total assets between two groups, the Kenwood Parish and the new Good Shepherd Community Church, making each congregation completely autonomous and responsible for its own financial affairs, including property ownership. By the way, the Kenwood Parish was later renamed The Chicago Society.

We incorporated in Cook County, Illinois, on April 23, 1957 as the Good Shepherd Community Church. It was a happy day for our nucleus group, temporarily meeting in the new neighborhood at the Messiah Lutheran Church, Park Ridge.

Our site committee of Rev. Billings, Jack Spiers, Dick Vennell, and myself had disappointment after



Construction site of the Good Shepherd



From the left, clockwise: Eugen Smith, Godfrey Lindstrom (Builder), Lloyd Wright (Architect), Franklin Catlin (Chairman of the Building Committee).

The other Building Committee members, from left to right: Ernest Van Meer, Mat Eisenbeis, Jim Wilson, Glen Wood.

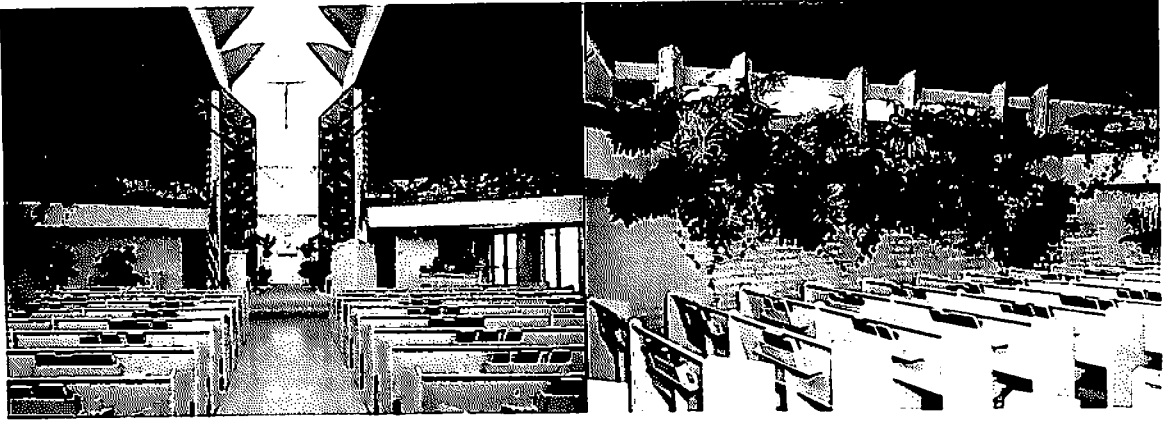
disappointment. Finally, after a year of checking out possible sites, Godfrey Lindstrom, a home builder, agreed to set aside 2½ acres at the southwest corner of his new 60 home subdivision known as Ballard Gardens in the unincorporated area of Des Plaines (just recently annexed to the City of Park Ridge).

The Church Federation of Greater Chicago had approved our membership and held our site as a comity assignment from the Federation. That organization had been very helpful with assistance in locating a desirable site based on population growths and other considerations.

The site was ideal. Located 25 miles northwest of downtown Chicago, just minutes from O'Hare Airport. Later, this area was to become the fastest growing area in Cook County with new single and multiple dwellings.

In the meantime, we had commissioned Lloyd Wright, famous architect of the Wayfarers' Chapel at Portuguese Bend, California. He said his aim was "to lift on high, literally, as well as figuratively, the site above the existing flat terrain, typifying the sense of elevation inherent in the religious purpose of the site and structures." Plans were approved and construction began in December of 1958.

Next, we realized that it was time to "get the show on the road" and do some ground work in the immediate neighborhood. This could not be done practically from our temporary Messiah Lutheran Church quarters. So we arranged to purchase a parsonage adjacent to our future church. There we held church services and church activities while anxiously awaiting completion of our new building. It was a happy day to see the hard work of our pastor, Women's Guild, and the young people bear



fruits. As a new store owner anxiously awaits his first customer, we the "planners" watched and watched to see if there would be any results from an extensive neighborhood canvassing. Yes, people came! What a thrill!

We had our "builders" and were ready for the next phase. Headed by Franklin Catlin, the building committee really went to work. Tony Kapel took charge of the basement tiling and partitions, stage, fireplace room, pew and altar furniture assembly, and personally made our kitchen cabinets from scratch. Earl Cady and his crew did the beautiful copper work on the altar. Our chief chemist Glen Wood treated all the interior and exterior copper to induce aging. The "green thumb" crew, the Women's Guild, supervised the interior planting of our plants and vines.

Now we were ready! Services were held in the new sanctuary in November, 1959.

We shall never forget the Dedication Services on May 7, 1961. The church was filled to capacity. Guest speakers were Dr. Joseph Sittler, a theologian and a member of the faculty of the University of Chicago; Dr. Edgar H. S. Chandler, Executive Vice President of the Church Federation of Greater Chicago; Frank Anger, President of the Y.M.C.A. of Metropolitan Chicago; Lloyd Wright, architect; Rev. David P. Johnson, President of the General Convention; and last but not least, James M. Wilson, representing our wonderful youth group.

Our sanctuary seats about 200 people with extra space for a choir of 40. An educational wing on the north is used for religious education, a day-care

school, social affairs, and the fellowship hour that follows the worship service each Sunday. The basement houses a fellowship hall, a kitchen, a stage, and a fireside room (built and furnished by our Teens with money earned from Christmas tree sales).

We thank the ministers who served at our church: Reverends Rollo Billings, William Woofenden, and David Graham. We thank the Illinois Association and the General Convention for their cooperation and support through our years of growing pains. And our gratitude is extended to our many friends and members whose names have not been mentioned here.

Our dream has yet to be fulfilled. We have our church building. The architect used glass and living plants inside the structure to put the congregation in direct touch with nature, in and out the building. This symbolizes our closeness to or even oneness with nature and our God who created it. The ample use of triangles and diamonds as the motif, displays the "3" in religious symbolism; the oneness of God expressed in three ways and the completeness of life when we become able to attain it.

But the motif also suggests motion, which reminds us that religion is not something static and dead, but something *dynamic* and *living* and *growing*.

This will be our complete dream! With the help of Rev. Lee, the Lord's blessing, and our dedication, our dream shall come true.

The "planners", "founders", and "builders" have had their day. Now it is up to the "doers".

From The Members

THE GOOD SHEPHERD COMMUNITY CHURCH: AN EXTENDED FAMILY UNDER CHRIST

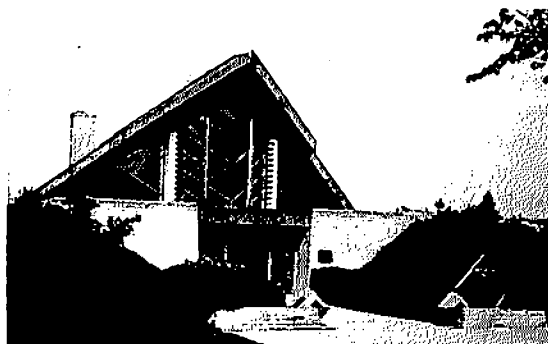
By Robert (Bud) Phillips

Bud is a member of our Board; he is in charge of the buildings and grounds. His wife, Kelli, is our newsletter editor and Sunday School pianist.

Kelli and I were drawn to the Good Shepherd by its community tradition. Neither one of us was raised in a Swedenborgian home. Nor do we consider ourselves Swedenborgians. We are two Christians that enjoy the fellowship of other Christians in a church where our friends follow the teachings of Emanuel Swedenborg.

The founders of the Good Shepherd Community Church chose the designation "community church" for more ecumenical than social reasons. With Jay Lee as pastor, the term "community church" has especially taken on the connotation of a society of Christians. It connotes a group of people drawn together to fulfill their spiritual and social needs, rather than secular reasons. To me this is much like a family, an extended family under Christ.

Our personal family is small and separated by great distances from those we love (as are many families in America). Our church family has many people and is close to our home. Our church family has people that serve as loving "aunts," "uncles," and grandparents that our son would otherwise not enjoy. In a mobil society where people have so little time to establish relationships with interests similar to their own, a church is a natural place to fill this void in society.



At one point we avoided being closely associated with any church because they were essentially self-serving. I personally could see churches in affluent suburbs to exist without assisting those who are less fortunate. The longer I live in the suburbs, the more needs I see to be filled right in the suburbs. People who are fortunate enough to fill their physical needs must still face the emotional stresses involved in maintaining this position. The Good Shepherd Community Church provides the means for fulfilling the emotional needs of a not always so privileged group of people. Rev. Lee conducts Transactional Analysis groups or TA and Prayer groups; he has also started a community forum series. All these support the "community" concept of religion and fulfill the spiritual, psychological, emotional, and intellectual needs of people which only an extended family can fulfill.

As a Trustee of the Good Shepherd Community Church, I hope that the future will see us grow: a growth not exceeding our capacity to provide for the personalized Christian setting for all those who wish to join in this type of fellowship. I would hope that our church would create a loving, warm atmosphere for any Christian who would care to join with us.

THE GOOD SHEPHERD: A SHELTER FOR OUR SPIRITUAL, EMOTIONAL, AND INTELLECTUAL WELL- BEING IN THE AGE OF "FUTURE SHOCK"

By Dick Dienhart

Dick teaches at the Sunday School and is Vice-President and Financial Officer of the Board.

American society, according to author Alvin Toffler, is beating us into submission by bombarding our senses with wasteful overchoice, mobility at a dizzying pace, and a new sense of values in which the corporate genius, scheming and clawing his way to success over the ruined and short-circuited careers of his colleagues, has replaced Truth and Love as our style of life. We are deluged with mountains of information. We must run harder and longer each day just to keep pace with the demands of our daily lives. Toffler calls this mental-emotional overload, "Future Shock." The condition threatens us all.

I found myself, at the age of twenty-eight, destined to become another victim of that shock. Or so it seemed.

I was raised in a good family that encouraged hard work, intellectual development, and emotional self-control. My religious training came for me at an age in which good and evil, saint and sinner, were well defined and easy to recognize. I was told that people were the creation of God, but through the original sin of Adam and Eve, they came into this life flawed. With enough hard work and devotion, we might again regain the promise of eternal salva-



tion. Otherwise, we burn in hell. Shape up or burn.

My formal religious training (Catholicism) ended at about age twelve, when my family moved to a new area, and I went from the parochial into the public school system. I entered my teens with a tremendous intellectual curiosity, a home environment free from most conflict, a good school system to cater to my creative development, and a largely antiquated and underdeveloped religious background. My only contact with my religion came through reading statements in the media from the leaders of my church. Statements that seemed totally out of touch with the needs of people I could see all around me. It was easy to dismiss all religion as being out of tune with reality. I have always had a hatred for injustice. During the 50's and early 60's, the great Civil Rights battles of the South were being fought. I have vivid pictures in my mind of newsfilm showing protesters being fire-hosed, clubbed, chased by dogs, and shot, while stereotyped southern police oversaw the proceedings. In those groups of protesters I could see priests, nuns, rabbis, and ministers standing shoulder to shoulder in support of the blacks. These clerics were often criticised by their superiors. Another conflict. Why were these people who were openly demonstrating what I interpreted to be God's love for all men, getting so little support from their churches? And when that support was given, it was obvious that organized religion exercised very little influence in our society.



When I was twenty years old, my brother, whom I had come to love and respect, died. His death came at a time when I was questioning values and feeling a lot of self-doubt. I viewed my brother's church funeral as a barbaric rite which catered to the morbid. At this point, I was convinced that organized religion had no place in my life.

I graduated from college and began pursuing a career in educational communications. I met and married my wife, Carol, and we settled into the routine of establishing our home and raising our family. I enjoyed the routine life I was leading. I had an exciting job which provided me with an outlet for creativity, a sense of accomplishment, and a good salary. My relationship with Carol was drawn along strictly traditional lines, which provided for well-defined roles for each of us to follow. I felt very stable in my life and was very much unaware of the tremendous changes that were taking place around me. I had become a machine, unemotionally digesting data and reacting to my surroundings in a detached fashion. I had a pat way of examining, dissecting, and dismissing everything. I viewed the free expression of emotion as a weakness. I excelled in my profession and drew more and more distant from the real needs of my family and myself. I carried a tremendous sense of guilt, instilled in me by my early religious training. I had dismissed my church and found it to be in the way of my relationship with God. I believed that I had sinned against my church through non-attendance and criticism. I might well have already sealed my own damnation.

When our first child was born, Carol and I felt a need to have her baptized. Carol's background was Lutheran and mine, Roman Catholic. We had moved into the neighborhood near Good Shepherd Community Church. I was attracted to this church because it was not identified with any denomination. Our daughter could be baptized in a Christian Church. A church that asked me to raise my baptized children in a loving Christian home. I felt that Carol and I could do this without a commitment to any specific church. I was able to continue this low risk relationship with Good Shepherd Church for the next two or three years. Carol attended rather regularly and I used baby-sitting as an excuse to stay home on Sunday morning. Our family grew with the addition of another

daughter and a son, and I went blissfully on, clinging to the old patterns and growing even more remote from Carol and my children.

At this time, Reverend Jaikoo Lee had just become the minister of Good Shepherd Community Church. I first met Jay when he visited our home. Carol's brother had died in a traffic accident. I did not understand or know how to deal with her feelings. Jay helped Carol work through her feelings and shortly thereafter Carol and I attended an informational meeting at the church which dealt with Transactional Analysis. Jay was forming a TA group among church members and other interested people. We decided to join the group. This decision was really significant for me because through my involvement with TA, I first began to discover and understand my feelings and the feelings of my family and friends.

As I became more in touch with my own feelings, I discovered that I had very real spiritual needs as well. Jay's expression of God's gift of Salvation had come into clear focus for me. I had always dealt with Christ strictly on an intellectual level. With the help of TA, I have been able to activate my sensitivities to myself, my fellow human beings, and my Christ.

Jay reintroduced the Swedenborgian philosophy into our church when he became our minister. In my personal discovery of the writings of Emanuel Swedenborg. I find a "man for all seasons." A man who functioned with a beautiful blend of head, heart, and soul. Swedenborg's philosophies are ideas whose time has come. In our present day awakening of humanness, his words have great relevance and meaning.

Good Shepherd Community Church has served as a stabilizing influence in my life. The spiritual philosophy of Swedenborg has rekindled my love for, and understanding of Christ. And Reverend Jaikoo Lee has helped me free my own spirit and begin to realize my full potential as a living, feeling, loving human being. I have experienced what God's Love can do. I know that our church can help provide us with the spiritual, emotional, and mental well-being essential to our survival in the age of Future Shock.

THE ACTIVITIES OF THE WOMEN'S GUILD

By Nadine Cronin

President of the Women's Guild.

The Women's Guild ended its year with a traditional banquet. It was held at the Holiday Inn, Northbrook, Illinois. We, the members, had a delectable dinner and the play we saw, "The Rainmaker," was excellent.

Having dispensed with meetings last July and August, we are once again enthusiastically planning money raising projects for this year. Our first and foremost goal is to contribute money to our church to help defray the cost of very important repairs the church is in need of (such as repairs of the glass roof and the like).

We have planned our Christmas Bazaar to be held on Saturday, November 16. We have held work shops for this project once every two weeks since June, and some ladies of the church have been working on items for the Bazaar in their own homes. At the moment, our other money raising projects include a "white elephant sale," "turkey raffle," "bake sale," "fashion show," and a "spring time out door rummage sale."

Our Guild has started an interesting program. Doris Kapel, Vice President in charge of Philanthropy and Charity, organized a new kind of nursery care of our children during Sunday morning services. Ten women of the Guild have signed up for this job and in so doing have provided child care for ten consecutive Sundays. When ten Sundays pass, each of the ten women will take her turn again in the same order as the first time. By using this plan, one person will miss only one Sunday worship out of ten. We also donated some money for the purchase of new toys for children.

Our Guild will continue to remember the elderly in St. Matthew Convalescent Home in Park Ridge with birthday cards and plants. We have been doing this for the past several years and these dear people look forward to each and every one of the visits with eagerness. We will also hostess the Fellowship Hour, following our Sunday morning worship services. We will also take responsibilities of organizing luncheons for our annual and quarterly congregational meetings each year.

A LIBERAL EDUCATION?

By John Townes

John is President of the Board of Trustees.

One premise of the liberal education philosophy is that it prepares people for living and that it teaches how to learn rather than how to earn, the learning to earn coming in due course through experience, study, training and otherwise. That there is more to life than material comforts is soon apparent even though the struggle for survival seems to go on unabated. To this relatively new member, the New Church is, among other things, a liberal education.

The make-up of Good Shepherd Community Church is probably typical of many, if not most, other New Churches. There is that core of "native-born" Swedenborgians raised from childhood under the New Church influence. Some have done reading on their own, some have accepted its tenets on faith alone, but all are strong believers with firm convictions.

There is also that segment of the congregation which has come to the fold from other churches for a variety of reasons, such as moving to the vicinity, seeking a Sunday School for their children, marriages of conflicting faiths wanting a compromise home, and the just curious. None of this group came to Good Shepherd because they had discovered Swedenborg and sought further enlightenment, but many of them have unwittingly absorbed the good news in a greater or lesser degree.

There is, however, a complete agreement that, while numbers don't indicate quality despite the great American concept that bigger is better and biggest is best, we must have new faces to replace those departing this earth or area and that larger numbers do relieve the load on those eager and able to give the church an active program.

How to attract others to the fold is no unique issue for us only. Among our "native-born" are those who would have Swedenborg expounded loud, clear, and unequivocally. Also among these "natives" are the moderates who feel that too much emphasis is dangerous to public relations with newcomers.

To these moderate "native" stalwarts it is better to spur curiosity and interest through references from the pulpit and other means of communication, developing recognition that this is an *inter-denominational*, rather than a *non-denominational* church.

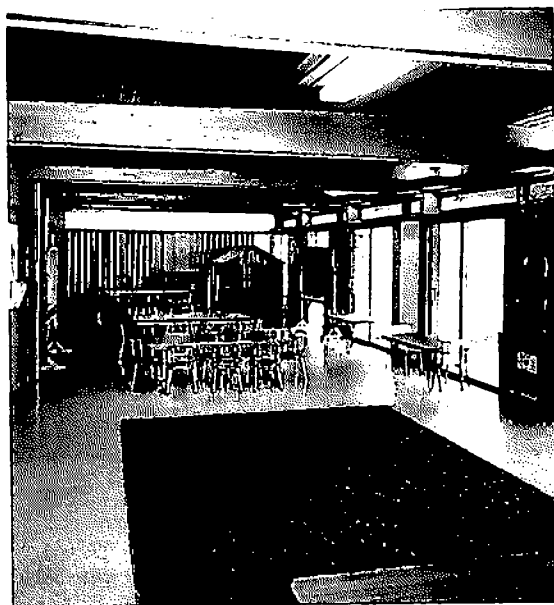
Probably few of those with only a few years' connection with Good Shepherd are concerned to any degree with its affiliation. And though they recite the "Affirmation of Our Faith" each Sunday and don't understand nor care about its rich meaning, they just don't find anything objectionable. If they've had any previous church connection of consequence, they find no startling difference in their new home. In fact, they often express surprise that Good Shepherd seems to be similar and in agreement with their former church, not realizing at first that Swedenborg's teachings have permeated the Christian world to a greater degree than even the body of clergy recognize.

To this relatively new member of less than a half dozen years, Swedenborg's revelations are a liberal education in the sense that they educate one for living here and now as well as in the spirit world. One does not practice its tenets in order to build up credits for a one-way ticket to heaven, but rather to make life here on earth a richer existence. Those who read these words are undoubtedly more knowledgeable of Swedenborg than the author of these comments, a Johnny-come-lately, who senses a possible reason for the lack of visible membership in the church.

Just as a liberal education is not for everyone since it involves the considerable mental activity which many are unwilling or unable to provide, so an understanding of Swedenborg requires a capacity reserved to intellectuals who are relatively scarce. This writer hasn't even scratched the surface, yet realizes the depth and scope of Swedenborg. The thought of attacking the thirty volumes is bewildering and so approach is made through elementary explanations by various authors of which there is an ample supply. This wealth and depth of material is a liability in the hands of the dedicated who admit to no compromise in bringing the message to newcomers that knock at our door and can be and are easily frightened away.

On the other hand, it is a tremendous asset once an appetite has been stirred, for there is no end to the good news, if the hungry has the mental capacity to absorb. Unfortunately that capacity is not always apparent; and many of us have joined the church for lesser reasons.

Here at Good Shepherd we are fortunate in having a young, energetic, and aggressive minister, Jaikoo E. Lee, who is spearheading efforts to revitalize the church. Currently a public relations campaign is being inaugurated with group forums on Christian-related current topics to attract attention of the community. Other less intellectual activities are under way, all designed to intrigue curiosity as to what the church can do for the individual. Once that has been established, what the individual can do for the church is self-evident. There are no limits in either direction. It's all a liberal education in the completeness and complexity of life. As is said here at Good Shepherd Community Church, "Find what you need rather than what you seek, and take as much as you are able. The well runs deep."



The Fellowship Hall

OUR CHURCH, A PLACE FOR A NEW KNOWLEDGE OF GOD AND A NEW PERSONAL GROWTH

By Carol Dienhart

Treasurer of the Sunday School and the Women's Guild.

In 1967 Dick and I married and rented an apartment on the north side of Chicago. At that time we were not affiliated with a particular church. Dick has a Roman Catholic background and mine is Lutheran. In 1968 I became pregnant and we decided to move to the suburbs. We passed Good Shepherd Community Church on the way to our new apartment and, seeing that it was non-denominational, decided that it would be a good compromise for our mixed religious heritage.

At the time we joined Good Shepherd we were not aware of the Swedenborgian affiliation. The more we learned about Swedenborg, the more interested we became. He was both a fascinating and fantastic person. We attended several church conventions and gained a great deal of insight into Swedenborg's philosophy and his followers. We appreciate the warmth of the church's people.

We were not very active in the church until Reverend Jaikoo Lee became our minister. My brother died shortly after Jay came to Park Ridge, then Des Plaines. His words and attitude were a source of great strength to me at the time.

As we began to know Jay better, we became involved in more church activities. His openness, sincerity, and empathy are something we both appreciate.

The first Sunday Dick and I attended Good Shepherd, we were impressed with the friendliness of the people. Their hot coffee and warm friendliness made us feel welcome.

We have enjoyed working with the Sunday School children as teachers. It is a beautiful experience to learn from children and watch their reactions to new projects they help develop. Dick's activities

on the church Board and my activities in the Guild have brought us closer to the church's growth process and to its problems. We are impressed with the determination and enthusiasm of the members for their church and their will for it to grow in spite of obstacles.

Dick and I were involved in several of Jay's Transactional Analysis groups. One thing his groups express is an acceptance of each individual as he is. This philosophy is also a part of the church. Knowing that we are loved and accepted by God as we are and that we do not have to "earn" our way to heaven removes a heavy burden. This knowledge frees us to love others and to grow as human beings and become more sensitive to other people and our world.

Dick and I have three beautiful children who are very much a part of the church. They are involved in Sunday School and participate in as many activities as their ages permit. I feel that a spiritual source and spiritual knowledge are an important part of a person's life. What he does with the knowledge is his decision to make as he grows older

part of a person's life. What he does with the knowledge is his decision to make as he grows older. Knowledge of a God who accepts us and loves us, especially at times of rejection or times of feeling "not OK," can pull us through many painful moments. Knowledge of a forgiving God who desires that we be productive and creative rather than spend time on our failings helps us live a more meaningful and happier life.

Good Shepherd has been both a source of spiritual growth and fellowship for us. We hope that more people will feel welcome and accepted in a Community of Faith that has so much to offer. I have only recently realized what a big part of life giving is. The more we give to our church and to those we love the more we truly do receive. Spending time with church members making projects for our Christmas Bazaar or helping clean up the church adds to our appreciation of each other's helpfulness and creativity. It is through our relationship with other people that we grow and find new sources for our own development.

Sermon Delivered on June 30, 1974 by the Rev. Jaikoo E. Lee

A NEW HEAVEN AND A NEW EARTH

Swedenborg's Vision of a New Church

Micah 4:1-4 Revelation 21:1-27

About a week ago nearly two hundred Swedenborgians met in a little town in Ohio called Urbana for their annual convention. Ten of our own members went there, meeting old friends, making new ones, and taking care of some business.

While there, I pondered many things about our church, the Swedenborgian Church as a denomination, and the larger Christian Church. This morning I would like to share with you some of the thoughts and feelings I had during the Convention and thereafter.

I am simply proposing to do something which any conscientious minister of any denomination or sect must do every once in a while. It is something, for instance, any good Lutheran minister or any good Methodist minister would do. The Lutheran minister would talk to his congregation about the teachings of Luther, attempt to commit to their fresh memory Luther's visions of the church and salvation. The Methodist minister would examine with his congregation how faithful they have been to the teachings of John Wesley and attempt to set straight a few things here and there and show the way that is consistent with the original teachings of their master.

So here we are doing our part. We are going to look at the spiritual legacy we have inherited from Emanuel Swedenborg, view it from refreshingly different angles, find out what his real vision of the Christian Church was, and resolve to become just that.



Rev. Jaikoo E. Lee

Before anything else, perhaps we should talk about the life he led and the kind of man he was. And we can do this most profitably by hearing what non-Swedenborgians have to say about him. By "non-Swedenborgians" I mean those who are not members of the organized Swedenborgian Church.

This is like using the courtroom type of procedure. In the courtroom people are asked to testify; and their character, trustworthiness, and expertise are as equally important as the person they testify to. I'm sure that the character, trustworthiness, and expertise of these non-Swedenborgians deserve our hearing.



Emanuel Swedenborg (1688-1772)

Swedenborg was an eminent Swedish scientist, whose life stretched over a period of 84 years from 1688 to 1772. Many have said that he mastered all the human learning that was available in his time. Ralph Emerson counted him among what he called "representative men," such as Plato, Montaigne, Shakespeare, Napoleon, and Goethe. One John Eastman, who is a research biologist and a writer, wrote in the *Christian Century*, a highly respected religious magazine (January 29, 1969), that Swedenborg ranks only with men like Aristotle, Leonardo da Vinci, and Goethe. Eastman also noted that remarkable personages had been influenced by Swedenborg: Balzac, Lincoln, Emerson, Henry James, Sr., and Helen Keller.

The Journal of American Medical Association lauded him in its October 21, 1968 issue. It said: "In chronicling his hectic career, most of his biographies fail to note that he also was a pathfinder in medicine." In the same issue Dr. John Harold Talbott listed many of his pioneering achievements in neurophysiology. Swedenborg saw and speculated many things that have been confirmed in modern medical science.

Now, mind you, Dr. Talbott is not a professed Swedenborgian. He doesn't seem to have any personal stake in claiming or disclaiming his allegiance to Swedenborg. But his credentials as a medical doctor appear to be impeccable: he received his Doctor of Medicine degree from Harvard, he was

on American Board of Internal Medicine, he did advanced studies in physiological chemistry and mathematics in University of Goettingen, Germany, and he studied at University of Innsbruck, Austria, on a Harvard research fellowship. At the time of his writing the article for the medical journal, he was Director of the Division of Scientific Publications of the AMS and Editor of the Journal.

We are not really concerned with Swedenborg as a scientist. But it is helpful to know that his was a scientifically disciplined mind.

We are really concerned with Swedenborg as a religious visionary, a spiritual leader, and a champion of the Christian Gospel.

Now I'd like to share with you what Walter Marshall Horton said. Perhaps it will help us to get to know this man first. Because as I said earlier, the character and expertise of the person who testifies is as important as the person to whom he testifies. Horton received his B.A. from Harvard, the Master of Sacred Theology degree from Union Theological Seminary, and Ph.D. from Columbia University. He continued advanced studies later at the Sorbonne, Strassbourg, and Marburg Universities. At one point he was ordained into the Baptist ministry. He then taught theology at Union Theological Seminary and Oberlin Graduate School of Theology. He wrote many books, some of them alone and some others with his associates: *The God We Trust*, *Christian Theology: An Ecumenical Approach*, *The Theology of Paul Tillich*, *The Challenge to Our Culture*, and so forth.

Dr. Horton has been considered a leading figure in the ecumenical movement in America. He has said that indirectly there has been a considerable influence of Swedenborg's thought upon liberal Protestant theology, through his influence upon Immanuel Kant, Ralph Waldo Emerson, and William James.

So much about what people have said about Swedenborg. And so much about the greatness of Swedenborg as a scientist and a religious leader. We must now turn to one important question which is really what we set out to answer this morning. And that is, "Where do Swedenborg's teachings stand in the entire Christendom?"

The first thing I would emphasize with all my persuasive power is that the kind of church he dreamed of and what is now known as the Swedenborgian Church are not necessarily the same thing. The New Church which he believed would be established by the Lord Himself on earth cannot be automatically identified with one particular denomination even if it may bear Swedenborg's name.

Of course, it is hardly necessary to point out that a group of people started a church in his name and that it has turned out to be the Swedenborgian Church, one denomination among many. It all happened in England shortly after Swedenborg's death. One Anglican minister here and one Methodist minister there began reading the writings of Swedenborg and meeting together to talk about them and meditate on them together. They could do this while preaching at their respective churches. But only for so long. They had to make a decision one way or the other. After long debates and agonizing soul searchings most of them decided to organize a church. This became the Swedenborgian Church as we now know it.

However, if you read Swedenborg carefully, the New Church he dreamed of was not a particular denomination or a sect, but some kind of new age that was to be opened up for mankind by the Lord according to the Lord's timetable. The New Church in this respect was more like a new history, a new epoch, a new dispensation. Dr. Horton was right in saying that Swedenborg set out to find something more like a *movement* than a sect. The church Swedenborg envisioned is the kind of living situation which would permeate the entire world, in which the Lord is correctly understood and worshipped by all in the most true, genuine manner that is possible.

By the same token, to him it was not important whether there should be a new denomination, whether the Catholic Church, the Lutheran Church, the Methodist Church and what-have-you be converted into yet one other denomination. It is very well to remember that Swedenborg himself was born a Lutheran and died a Lutheran. He never thought of establishing a church according to his own theology.

What Swedenborg seems to have expected was that the new era or a new dispensation would be ushered in and that the new spirit and the new knowledge of God and man would fill all the existing churches and their members. He anticipated the day when Holy Scripture would be accurately understood, when that would help people get to know their God more fully than it had been possible, and when in the light of all this man would understand himself much more clearly than before. So here I place Swedenborg along this long line of prophetic/visionary tradition of Isaiah, Micah, and John of the Book of Revelation.

I cannot enter at this time into a full discussion on what specifically Swedenborg taught about God, man, Holy Scripture, and so forth. I hope that later I will have occasions to do so. But one logical conclusion from what I have said so far is that Swedenborg's teachings make true ecumenism possible. Because his teachings are directed to all the existing churches without attempting to establish another denomination. He intended his teachings to cut across all the different elements of different denominational teachings and offer a unified system of Christian religion—the Church Universal, if you please.

Once again, Dr. Horton said in one lecture: "I am convinced that if Emanuel Swedenborg returned to earth today, he would see in the movement for a United Christianity, or the 'ecumenical movement,' as it is commonly called, the New Church of which he dreamed, and he would urge the church which bears his name to help in the movement."

Now, I feel that you and I are in a rather privileged position. We are invited to know more about the man who dreamed of this new age and its delightful truth. We are already engaged in moving towards that goal which the Lord our God is desirous of achieving with us His people. To me our church is a personification of this dream: we are a church in which all Christians with all kinds of backgrounds are welcomed and inspired to participate in the life of that new era, a new heaven and a new earth which the Lord has intended to establish among His people. So we join John who saw the vision of this new era and cry out, "Amen! Come, Lord Jesus!"

The Messenger invites letters and short articles from readers. Letters of over 250 words, if accepted, may be edited for space requirements.

Open

Dear Sir:

In today's mail were two publications containing separate items that were impossible not to connect with each other. First, in *The Messenger* was the President's Address which dealt with the assets and liabilities of the church, listing five assets with their corresponding liabilities, including a tendency to support the status quo.

In addition to these five, however, must be added a sixth and more practical asset in the many properties throughout the country which serve church members, few in number with an average age of perhaps 50 or 60. These material assets are also liabilities as currently used especially in these times of low membership, inflation and high maintenance costs.

Before Convention meets next year members might be thinking of better uses for its funds and some of the local church properties, which are used but a few hours a week for a few months of the year by relatively few persons. Are these little-used buildings good publicity for the New Church? Are these churches making sufficient contributions to their communities to justify their tax exempt status?

Of course, Convention has no authority over decisions about such properties except to withhold funds which could force decisions by the local societies, unless it holds liens on the properties. What will be the ultimate disposition of the properties and their assets in the foreseeable future?

The other publication was the AARP News Bulletin (American Association of Retired Persons), Oct. 1974, with an article, "Affordable Housing for Elderly Nears Reality," describing the recently enacted Housing and Community Development Act of 1974, of which Section 202 "makes available low-interest loans to non-profit sponsors for the construction of new housing for the elderly."

Other denominations, Methodist, Episcopal, Congregational, Friends, Christian Science, to name a few, have constructed housing for the elderly all over the country, and New Church members live in some of them. The Swedenborgian church with so much underused property and other resources could very well do something along this line as well. It means, of course, that some of the sanctuaries would be replaced by fifteen or more units of housing which could incorporate chapels for church members and residents of the buildings. Having land already on which to build gives any non-profit group a headstart for such projects.

Of course, building costs seem almost impossible even to contemplate, but the need for housing for the elderly has increased even more rapidly than construction costs. One retirement community has a waiting list for the next eight years, depending on the type of accommodations wanted, and some are charging application fees in the same way that colleges began to do when they became swamped with applicants.

If expertise among church members is lacking to undertake the transition from sanctuary to housing, it should be possible to benefit from the experience of other denominations. In fact, I believe that there is an organization to offer advice and assistance to churches entering the elderly housing field.

Those who feel that it is not the business of religious bodies to enter the housing field can be reminded that in the early years of Christianity, the monasteries and convents cared for the aged, the sick, the widows and orphans in need.

The positive side of the present dismal economic situation is that it may force decisions about the church's heritage of valuable real estate holdings that would be more in line with church doctrines and today's needs.

Edith S. Capon

Forum...

Dear Sir:

I wish to express my appreciation and gratitude to those responsible for mini-courses and especially for the Post-Convention Conference on "Resources for Regeneration." This was my first attendance at a Post-Convention Conference, and it is difficult for me to express adequately my enthusiasm and gratitude for the program.

It was a wonderful experience for me. The personal contacts and the general uplifting of spirit have enriched my life; and I'm sure this feeling is unanimous. The feeling of love and oneness among the twenty-six participants (including staff) was amazing. And continuously, for five days! Each of the 26 members contributed to this.

I would like especially to thank Dr. Calvin Turley who on our "free time" generously gave appointments for private counselling to several of us.

I do hope another such week will be planned for next year. I shall never forget it.

Marjorie S. Barrington

Dear Sir:

In the April issue of *The Messenger*, Mr. Henry K. Peters states that in 1897 "a man sent from the East" created a division and bitter separation in a Canadian New Church Society that had lived in peace and sweet harmony. This man from the East told them that they did not really belong to the New Church because the General Church was the only true form of it. Such a statement, whether made by minister or layman, displays shocking ignorance and lack of charity. The doctrines and principles of the General Church are the result of many years of thorough study of the theological writings of Swedenborg and constitute our best understanding of them. We wish all New Churchmen would accept our appraisal of them but wis-

dom and charity require us to leave them in freedom to accept or reject.

In the same issue my long-time and respected friend, Cornelia H. Hotson, makes the erroneous statement that the General Church does not accept the religious works of Swedenborg as a Third Testament. These works reveal the true doctrine concerning the Lord, the Sacred Scripture, Life, Faith and Charity contained in the literal senses of the Old and New Testaments and they also reveal a vast body of truth never before known to man. As such they do indeed constitute a Third Testament.

My long life includes membership in both the General Convention and the General Church and I rejoice that after nearly 100 years of anti-Academy attitude the Convention is beginning to cooperate with us and this calls for charity. Charity cannot exist apart from faith yet charity has the right-of-the-first-born (A.C. 2435). In A.C. 809 we read: "Religious knowledge and its attendant rational convictions by no means constitute the church or the man of the church, but charity, which is of the will." Therefore I (age 85) extend to Mr. Peters (age 90) the hand of friendship in the New Church with the hope that he will share with me the ardent desire that the General Convention and the General Church will no longer be antagonists but fellow laborers in the vineyard of the Lord.

Rowland Trimble

Dear Sir:

The statement by Miss Alice Spear in your January 1974 issue reflects a sincere attempt to set forth the differences between the General Convention of Swedenborgian Churches and the General Church of the New Jerusalem.

I should like to comment on Miss Spear's statements one by one, in the order in which she makes

them, and for clarity will first quote and italicize her points.

We do not agree that to marry outside of our church is "heinous in the sight of heaven." Yet the teaching is: "Marriages on earth between those who are of a different religion are accounted in heaven as heinous, and still more so marriages between those who are of the church and those who are outside of the church" (*Arcana Coelestia* 8998). The General Church does not, however, interpret this to refer to church bodies, but to attitudes of faith, especially when one of the married partners is in no faith or in a false faith and the other in the faith revealed by the Lord (see also *Conjugal Love* 241 and 242).

Nor do we say that it is an "abomination" to interfere in the procreation of offspring. Bishop W. F. Pendleton made the statement, from which Miss Spear here quotes, in an address to the Third General Assembly of the General Church 75 years ago (later published in pamphlet form under the title "The Principles of the Academy.") The principle here concerned is drawn from the general teaching that the procreation of offspring is the first end of conjugal love" (CL 385), also that "the love of infants is perpetually conjoined with conjugal love" (ibid). In our day, however, more than at the time when the "Principles" were formulated, this general concept may raise agonizing questions. The health, even life, of the mother may be involved, and there are countries with overpopulation facing starvation. Wise individual judgment with a scrupulous watch for selfish motivation is needed in actual applications, but the teaching remains that the *love* of procreation and offspring cannot be separated from conjugal love.

We do not concur that the Doctrines set forth in the Writings are the 3rd Testament. Miss Spear here touches the heart of the General Church's beliefs. While most ministers avoid the term "3rd Testament" (because of certain connotations suggested by it), we do believe that the Doctrines were given Swedenborg" not from any angel, but from the Lord alone when [he] read the Word" (*True Christian Religion* 779). On this account the Writings are not different in content from the Word of the Scriptures, but the same; and we have One Divine body of truth, One Word, in three progressive forms.

We do not consider the Pastor of our church to be appointed by the Lord, chosen by Him, the instrumentality employed by the Lord for the establishment of the New Church." Miss Spear here correctly implies the General Church belief that the Lord Himself calls priests to His church. "I have chosen you, and ordained you" (John 15:16). After ordination, however, a man's appointment to a society as pastor involves a progression of human decisions. The Bishop nominates, when feasible in consultation with a society committee, and the society is then free to confirm or reject a nominee. It should be noted that ordinations are not into a human organization, but into the Lord's own Church which "comes down from God out of heaven," but that appointments to specific offices are for services in such an organization.

We do not say you must be baptized in the faith of the New Church in order to be eligible to membership in it." Here Miss Spear does not distinguish between the "New Church" and a human organization formed to serve it. As with ordination the General Church does not baptize into an organization. Yet baptism into the faith itself of the Church is regarded as essential, because of the following and other teachings: "The Christian Church, such as it is in itself, is just now in its very beginning. The former church was Christian in name only, not in fact and essence." (TCR 668, in the chapter on Baptism.)

Our Societies require a majority vote for a motion to carry, not a unanimous vote. True, unanimity was in the beginning the established principle, but only in matters that were held to be important. As the church has grown, the principle of total unanimity has been replaced by one of *essential* unanimity.

We do not insist that the King James version of the Bible is the only one to be used in our churches. Nor does the General Church. There is, I think, a wide preference for the KJV, but there is no rule about its exclusive use either in public or private. Other versions are in fact used from time to time.

Rev. Erik Sandstrom
Academy of the New Church
Bryn Athyn, Pa.

NOMINATIONS REQUESTED

for 1975 Convention Elections

Following are offices to be filled by election at the 1975 convention at Urbana College. We invite your suggestions for nominees to any of these offices. Please identify your nominees as to the local church they belong to and their main qualifications for the positions recommended.

OFFICE

Vice President: _____

Recording Secretary: _____

Treasurer: _____

GENERAL COUNCIL (three 4-year terms)

(Minister) _____

(Layman) _____

(Layman) _____

INCUMBENTS

Adolph T. Liebert

Mrs. Wilfred G. Rice

Capt. August Ebel

Officers plus 4 ministers and 8 laymen

1975

*Rev. Harvey Tafel

*Carl Heck

*Roger D. Paulson

1976

Rev. Erwin D. Reddekopp

Mrs. Lewis Barrington

Don Lovell

1977

Rev. Dr. Calvin E. Turley

Mrs. Douglas Gilchrist

James Zehner

(*Ineligible for re-election)

1978

Rev. Jaikoo Lee

Miss Chris Laitner

Keith Mull

BOARD OF EDUCATION (One 3-year term)

Presidents of Convention, Swedenborg School of Religion, and the Sunday School Association, plus 3 elected members

Mrs. Robert L. (Betsy) Young (1975)

Dr. Dorothea Harvey (1976)

Mrs. Richard H. (Ginger) Tafel, Jr., (1977)

BOARD OF PUBLICATION (One 4-year term)

President of Convention and 4 elected members

Dr. Edward Bohlander (1975)

Mrs. Virginia Branston (1976)

Dr. William R. Woofenden (1977)

Mrs. Ellsworth Seibert (1978)

AUGMENTATION FUND COMMITTEE

(One 5-year term)

Adolph T. Liebert (1975)
 Stewart E. Poole (1976)
 Miss Ethelwyn Worden (1977)
 Rev. Owen T. Turley (1978)
 Rev. George McCurdy (1979)

NOMINATING COMMITTEE

(one 5-year term) _____

 (one 5-year term) _____
 (2 to be nominated and 1 to be elected)

Rev. Paul Zacharias (1975) Chairman
 Roger D. Paulson (1976)
 Rev. Galen Unruh (1977)
 Mrs. Paul Tremblay (1978)
 H. Page Conant (1979)

(No person shall be nominated from the Canada, Illinois,
 Kansas, Western Canada and Massachusetts Associations)

BOARD OF HOME AND FOREIGN MISSIONS

(4-year term)

Term Expiring 1975

Term Expiring 1976

Dr. Ivan Franklin

Dr. George F. Dole

Miss Margaret Sampson

Robert W. Tafel

(Minister) _____

Term Expiring 1977

Term Expiring 1978

(Layman) _____

Rev. Paul Zacharias

Dr. Horand Gutfeldt

Mrs. Alan (Dorothy) Farnham

Mr. Tomas Spiers

**ADVISORY COMMITTEE ON
ADMISSION TO THE MINISTRY**

Executive Committee of the Council of Ministers, plus
 one minister and one layman

(Minister) _____

Rev. Ernest L. Frederick

(Layman) _____

Mrs. Horace Briggs

**BOARD OF MANAGERS OF THE
SWEDENBORG SCHOOL OF RELIGION**

President of Convention, President of SSR, and 12
 elective members

(3-year terms) _____

Term Expiring 1975

Term Expiring 1976

Rev. Andre Diaconoff

Rev. George McCurdy

Rev. Ernest Frederick

Rev. Jerome Poole

Mrs. Rafael Guin

Rev. Walter Orthwein

Steve Koke

Roger D. Paulson

Term Expiring 1977

Dr. Horand Gutfeldt

Mrs. Margaret Briggs

Rev. Eric Zacharias

H. Page Conant

Please send your recommended nominees to the chairman of the Nominating Committee.

The Rev. Paul Zacharias, Chairman
 215 Union Boulevard
 Kitchener, Ontario, Canada N2M 2S7

Roger D. Paulson
 Rev. Galen Unruh

Mrs. Paul Tremblay
 H. Page Conant

THREE 40th ANNIVERSARIES FOR RICHARD TAFEL

On Sunday, October 27th members and friends of the Philadelphia Church celebrated the fortieth anniversary of the ordination of Richard H. Tafel who has also served the Philadelphia congregation for forty years.

The day began with a Service of Praise and Thanksgiving and conducted by the President of the Church, Robert W. Tafel. It was a beautiful, warm, sunny day which perfectly matched the spirit of the occasion as hearts and voices were raised in praise and gratitude to our Lord for his many blessings to us—not the least of which is the service to the Lord and to us by our Pastor. At the close of the Worship Service, the Pastor and Mrs. Tafel greeted the congregation at the foot of the chancel steps.

The reception which followed in the Parish House honored another anniversary as well. The festivities began with a champagne toast to Richard and Corinne on their fortieth wedding anniversary. There were messages from our sister churches in the Middle Atlantic Association. The greeting from Baltimore was delivered in person by their President, Horace Rich. Greetings were received and read from their two minister sons, Richard, Jr. and Harvey, as well as from the Presidents of General Convention and the Swedenborg School of Religion. A member of the Philadelphia Church read an original poem, "Forty Years with one Pastor." There were gifts from the Ladies' Aid and the Church

It was a memorable day for all of us—a day giving us a foretaste of heaven and the Lord's Kingdom on earth—where love reigned supreme: spoken, felt and ultimated

Doris W. Tafel

SSR FACULTY PREACHING IN SEVEN CHURCHES THIS FALL

Members of the Swedenborg School of Religion faculty have been preaching--and teaching--in a variety of locations outside Newton this semester. Prominent among these travels was the visit of Dr. Calvin Turley and Dr. George Dole to Edmonton, for an intensive weekend session in the long-term training program for lay leadership being conducted there by SSR. While there, they shared the conduct of the Sunday morning worship of the Edmonton congregation.

President Edwin Capon travels to Manchester, N. H. regularly as Interim Pastor there, and has also preached in Pittsburgh. Dr. William Woofenden preaches weekly in his Bridgewater, Mass. pastorate, but has preached in Washington, D. C., as well. Dr. George Dole has been absent from the Bridgewater choir to preach in Boston, Bridgewater, and Washington, in addition to his weekend in Edmonton. In addition to making his second teaching-and-preaching trip to Edmonton in that continuing program, Dr. Calvin Turley also has a weekly off-campus teaching assignment

in Boston, where he supervised a field education program for the Boston Theological Institute. Dr. Robert Kirven has preached and celebrated the sacraments in Washington and Cleveland, and preached in Manchester.

MILTON HONEMANN CONSECRATED AS LAY MINISTER IN BALTIMORE

The Rev. Milton Honemann was consecrated as Lay Minister to serve the Baltimore Society of the New Church, on Nov. 2, in a ceremony in the Baltimore church. The consecration was celebrated by the Rev. Ernest O. Martin, Ordaining Minister of Convention, and by the Rev. Richard H. Tafel, General Pastor of the Middle Atlantic Association. Held in connection with the fall meeting of the Middle Atlantic Association in Baltimore, the ceremony carried out the vote of Convention last summer (see story in *The Messenger* for September). Mr. Honemann has been providing the principle lay leadership of the Baltimore church since the resignation of the Rev. Thomas Reed from that pulpit several years ago.

April 6th-7th

Conference

NOVEMBER 1974
TABLE OF CONTENTS

NEW CHURCH WOMEN

If you are questioning your femininity, what it means to be a woman, your role in society, expressing "self" in today's world—**THIS IS THE EXPERIENCE FOR YOU!** You can expect this to be an intensive growth-oriented experience.

Urbana College
Urbana, Ohio

Cost:
\$30.00

Sponsored by the Board of Education, Dorothea Harvey, Chairperson.

Leader: Beth Wales

Application: Conference: New Church Women

Name _____

Address _____

Phone _____

If financial aid is needed, include request with this application and send to:

Board of Education
Marilyn Turley
48 Sargent Street
Newton, Mass. 02158

Participation will be
limited, so register
early.

FROM THE EDITOR	194
FROM THE GUEST EDITOR	194
SOMETHING OLD AND YET STRIKINGLY NEW	195
JONATHAN YOUNG SCAMMON HIS USE, HIS LEGACY <i>By Mary Townes</i>	196
A DREAM EVER NEARING ITS FULFILLMENT <i>By James Wilson</i>	198
THE GOOD SHEPHERD COMMUNITY CHURCH: AN EXTENDED FAMILY <i>By Robert Phillips</i>	201
THE GOOD SHEPHERD: A SHELTER <i>By Dick Dienhart</i>	202
ACTIVITIES OF THE WOMEN'S GUILD <i>By Nadine Cronin</i>	204
A LIBERAL EDUCATION? <i>By John Townes</i>	204
OUR CHURCH <i>By Carol Dienhart</i>	206
A NEW HEAVEN AND A NEW EARTH <i>By Rev. Jaikoo E. Lee</i>	207
OPEN FORUM	210
NOMINATIONS REQUESTED	213
THREE 40th ANNIVERSARIES <i>By Doris Tafel</i>	215
SSR FACULTY PREACHING	215
MILTON HONEMANN CONSECRATED	215

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

Second Class
Postage
PAID
at Boston, Mass.