

# ***THE MESSENGER***

Official Organ of the Swedenborgian Church

CONVENTION REPORT: JULY—AUGUST 1975





## ELECTION RESULTS

**FIRST BALLOT — (163 votes cast)**

**VICE-PRESIDENT:**

(161) Mr. Adolph T. Liebert\*

**RECORDING SECRETARY:**

(160) Mrs. Wilfred (Ethel) Rice\*

**TREASURER:**

(163) Capt. August Ebel\*

**BOARD OF EDUCATION:**

(159) Mrs. Robert (Betsy) Young\*

**BOARD OF PUBLICATION:**

(160) Dr. Edward Bohlander\*

**AUGMENTATION FUND COMMITTEE:**

(158) Mr. Adolph T. Liebert\*

**ADVISORY COMMITTEE ON  
ADMISSION TO THE MINISTRY:**

(154) Mrs. Horace (Margaret) Briggs\*

(151) Rev. Ernest L. Frederick\*

**GENERAL COUNCIL:**

(153) Rev. Ernest O. Martin

(126) Mr. John Harms

( 98) Mr. Robert E. Jerome

Mrs. Robert (Marian) Kirven

**BOARD OF MANAGERS, S.S.R.:**

(122) Dr. Wilson Van Dusen

(144) Rev. Ernest L. Frederick\*

(122) Mrs. Virginia Branston

(127) Dr. Dorothea Harvey

*Mrs. Rafael (Elizabeth) Guiu*

**NOMINATING COMMITTEE:**

(92) Rev. Randall Laakko

Mrs. Richard (Corinne) Tafel

**—Unexpired 3-Year Term:**

(85) Mrs. E. Ellsworth (Jan) Seibert

Mr. Wilfred Locke

**BOARD OF MISSIONS:**

*(SECOND BALLOT — 151 Votes cast)*

(143) Miss Margaret Sampson\*

( 91) Rev. Chungsun Lee

Rev. F. Robert Tafel

**BD. MGRS., S.S.R.(unexpired 2-yr. term):**

*(THIRD BALLOT — 121 votes cast)*

(77) Miss Agnes Cowern

Rev. Richard H. Tafel, Jr.

*Mrs. Ernest (Perry) Martin — withdrew  
after 2nd ballot*

Large type signifies ELECTION; Italics signify NOMINATION FROM FLOOR; \* signifies RE-ELECTION.

PICTURE ABOVE: Ceremony of dedication for those elected at this convention includes, l.-r.: Edward Bohlander, August Ebel, Chungsun Lee, Alice Van Boven, Louise Woofenden, Margaret Briggs, Agnes Cowern, Randall Laakko, John Harms, Ernest Martin, Virginia Branston, Lisa Reddekopp, Robert Jerome, Betsy Young, Margaret Sampson, Ethel Rice, Adolph T. Liebert, Eric Zacharias.

## THE MESSENGER — JULY-AUGUST 1975

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**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.

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# CONVENTION

June 25-29, 1975

In the College Community Center, Urbana College, Urbana, Ohio, we held the 151st annual General Convention of the Swedenborgian Church. One night, three mornings, and one afternoon, Convention sat in session, hearing reports, discussing issues, taking actions. One evening, a panel of ministers gave an hour's presentation on the subject of the authority of Swedenborg's writings — the history of Convention's attitude on the subject, and a representative sampling of the range of positions held by ministers of the church today. For three hour-and-a-half periods, we met in one of seven "Mini-Courses" taught by convention members with various kinds of expertise. At meal times, and every evening after the meetings, we gathered socially, forming and renewing the acquaintances and deep friendships that help to hold our continent-wide church together.

Almost everyone worked hard, almost everyone had a good time, almost everyone learned something important about religion, about life, about the church, about each other. Strong convictions were strongly expressed. Some decisions were unanimous, and some were sharply divided. There were smiles and there was laughter, there were frowns of concentration and frowns of disagreement, many light-hearted conversations and many serious searches for mutual understanding and agreement. It was a gathering of people who cared a great deal about each other and about their church — people who are the best evidence of a strong and living church.

In discussing the authority of Swedenborg's writings, we were continuing a debate that has been going on between Swedenborgians since before the first Swedenborgian church was organized. In ordaining Dr. Dorothea Harvey into our ministry, we took a step that is quite new in the history of Swedenborgian churches.

Many times, I have begun a report of convention by saying that it had been a good convention. I could have started this report that way too, I suppose, but that would have been too simple. As I have tried to suggest here, it was more than that. ►



## WEDNESDAY NIGHT — The Opening

Convention begins and ends with worship.

△ The opening worship service this year was led by the Rev. Edwin Capon.



Official Welcome from the Ohio Association was offered by Peter Toot, co-chairman (with Roger Paulson) of the local Convention Committee.

Special appreciation was expressed to that committee, which had done its complex and detailed job very thoroughly. In some years, I've tried to get a picture of the local committee, but usually they're too busy during convention to stand still long enough for a shot. This year, I didn't try, but I do want to publish their names and their jobs.

### CONVENTION COMMITTEE

Co-chairmen:	Peter D. Toot, Roger Dean Paulson
Business Office:	Peter D. Toot, Sherrie Smith, Betsy Bishop, Daniel Nielsen
Housing, Meals, General:	Roger Dean Paulson
Transportation:	Norman Smith
Hospitality:	Pamela Blair Stone
Program:	Dorothea Harvey
Child Care:	Ann Nielsen
Recreation:	Ted and Mary Kay Klein
Worship:	Horand and Cindy Gutfeldt
Displays:	Marvin L. Wood
Decorations:	Phyllis Beath
Convention Organist:	Kingsley Ganson

The Opening Address, delivered each year by the President of Convention, was delivered by the Rev. Ernest O. Martin. The report in the local papers began, "During his farewell address, Rev. Martin spoke of the future, stressing that he would be looking for signs of growth and vitality, and he predicted the directions the Swedenborgian Church will move during the next year." The full text of Mr. Martin's address appears in this issue.

After the address, the business of Convention began. Convention's By-Laws call for a long series of reports at this point in the agenda, and it is marvelous to behold how reporting has improved in recent years. When every officer, board, department, committee, and association had a representative come to the podium and read its report, this was a tedious time in the agenda. Now, all reports prepared in time are printed in *The Messenger* for May, so all delegates have had a chance to read them before coming, and all can be received in one action. Some later reports were duplicated and distributed at Convention.

Some other activities were reported more informally. The Rev. Dr. George Dole reported on a panel and general discussion that he had moderated in a full day of meetings of the Council of Ministers, regarding the authority of Swedenborg's works. The Rev. Franklin Blackmer spoke of the Swedenborg Collection in Urbana College's Swedenborg Memorial Library, and the work he is doing for the Rotch Trustees in cataloguing this material — especially periodicals and collaterals published in Ohio during the last century.



## THURSDAY MORNING — Business I

The day's opening worship was held before breakfast, on the lawn in front of the Swedenborg Memorial Library, under the leadership of the Rev. Dr. Horand Gutfeldt.



△ **Prayer Fellowship** — The first item of business, however, involved a slightly different form of worship. The Rev. Andre Diaconoff reported on the work of the Prayer Fellowship—especially its Newsletter. He renewed the standing invitation to join the Prayer Fellowship, and to share joys and sorrows through the Newsletter. *To join, send your name and address to the Secretary, Miss F. Marion Greene, P.O. Box 503, Summit, New Jersey, 07901.* Then, he introduced two members of the Prayer Fellowship, Olive McNutt and Eva Grage, who told of their nephew who is suffering from a hopeless brain tumor, and asked convention's prayers for his recovery. Mr. Diaconoff led in a prayer for young James Cady.



**Pittsburgh TCR** — Mr. Gilbert Heddaeus, △ President of the Pittsburgh Society, displayed a first edition of Swedenborg's *True Christian Religion* (published in Latin in Amster-

dam in 1771), and presented it for the society to Mr. Tomas Spiers, for the Swedenborg Foundation. Once owned by Joe L. Scammon, it had been treasured carefully in the Pittsburgh church vault for many years.



Two foreign guests were introduced. Mr. Spiers introduced his friend and colleague △ from Buenos Aires, Mr. Arturo Habegger, and President Martin introduced Mrs. Isabel ▽ Allan from Paisley, Scotland.



**Council of Ministers Secretary, Harvey** △ Tafel, presented the council's report (printed in this issue), but action on the recommendations it contains was deferred until after the report of the Committee on the Roll, so voting could be restricted to authorized delegates. SSR President Edwin Capon was asked to give a supplement to his report on the school which had appeared in the May *Messenger*. ►

**Nominations**—The Order of the Day called for the Report of the Nominating Committee at 10:30. The SSR supplemental report was not completed, and part was postponed until Saturday afternoon, and the report was presented as it had appeared in the April *Messenger*. A question from the floor raised the issue of whether an additional nomination should be made to the SSR Board of Managers, to replace the Rev. Eric Zacharias who would become a full member *ex officio* as soon as he assumed the presidency. After some discussion, Mr. Zacharias offered to resign his elected position on the board. A short break was taken to allow delegates to sign the roll, and to allow the Nominating Committee to nominate someone to fill his vacated position.

When order was called again, the further report of the Nominating Committee was received and followed by floor nominations. The full list of nominations can be seen in the "Election Results" page in this issue. Following custom, all candidates for contested offices were given five minutes each to speak of their qualifications and interests. That filled the time before lunch.

Lunch was followed by Mini-Courses, which are reported separately in this issue. It was not possible to get reports from all groups in time for this issue, but stories and/or pictures report on most of them. Others may be described in later issues of *The Messenger*.

## THURSDAY NIGHT — The Authority of the Writings

The Council of Ministers' ten-hour forum on the authority of Swedenborg's works stimulated so much interest among the convention delegates and visitors, that a panel discussion was arranged for Thursday night. Dr. George Dole, who had been the principal organizer and the moderator of the ministers' program, also led this one for the convention. He assembled the panel that had led the discussion in the Council of Ministers. One of the background papers, Dr. Kirven's "A History of the General Convention's Attitude toward Swedenborg's Works," was read in large part. (It will be printed in a fall issue.) Then Dr. Woofenden summarized a few points from his background paper on "Swedenborg's Use of Terms," and four panel members—the Rev. Messrs. Jay Lee, Paul Zacharias, Richard Tafel, and Walter Orthwein—summarized their individual positions on the issue. There has been some discussion of the possibility of publishing these papers that were summarized, as well as others prepared for the Council's program, either in future *Messengers* or some other way (since quite a lot of material is involved). However, some attempt can be made to summarize the summaries; though this is a very sketchy representation of much more detailed positions.





Dr. Woofenden quoted from his paper: "In any attempt to assess or to arrive at a position in regard to the authority of the writings of the New Church . . . one must have some fair idea of (1) how Swedenborg used language, (2) what degree of consistency there is in his works in the use of terms, (3) what weight we are warranted in giving to particular doctrinally significant statements, (4) how one should cope with apparent or actual inconsistencies, and (5) to what extent (if any) statements in the writings are *prescriptive* as to particulars of doctrine, polity, practices, etc." In selecting examples from his paper that illustrate these problems, he paid particular attention to Swedenborg's clear recognition that words are inadequate vehicles for the communication of divine things, often described as "inexpressible"; pointed out internal evidence from Swedenborg that argues against theories of automatic writing or verbal dictation; and ended rather lightly with an example of how particular lone statements must be weighed carefully against massive counter-evidence. This example compared three passages in Swedenborg's *AE* and *AR* that the spiritual sense of the Word was not revealed until after the Last Judgment in 1757, with the fact that *Arcana Coelestia*, devoted almost entirely to the spiritual sense of the Word, was written before that date!

Rev. Lee focussed attention primarily on Swedenborg's experience, noting that the faithful record of original religious experience at the root of Swedenborg's theological statements testifies to their divine authority. Secondly, the fact that the kind of exper-

iences Swedenborg had are repeatable (even if to lesser degrees) by spiritually sensitive people, lends verifiability to their authority. He used quotations from *AC* 6191 and *AC* 67-69 especially. His three-part conclusion was that with this position we can (1) deal with Swedenborg's writings as living and dynamic, (2) enhance our own images as children of God, and (3) encourage consciousness of God which leads to experiencing the promises of God.

Rev. Zacharias began with the recognition that God, the source of all life, has revealed himself to us in many ways. The highest truth that we can know is in his Word, but even this is imperfect, and we must accommodate our understanding to it. There have been many revelations before and after the Bible — the world of nature being one of the great revelations. The revelation through Emanuel Swedenborg, vital and precious as it is to us, must be regarded as one step "below" the Word, for the writings shed light on the Word. Divine truth is found in both, but the authority of the writings rests in the inner spirit within them which is in harmony with the Word.

Rev. Tafel made a special point of his association with the statement on the authority of the writings found in *The Cause of the New Church* (described in the history article, this issue) since he had had the privilege of voting for it in 1948. He had some fun with the fact that in his Philadelphia church, he holds what the history paper describes as the Boston position, but turned with great seriousness to his insistence that the Holy



Word of God is the only source of doctrine for the church. Swedenborg tells us that doctrine must be drawn from the literal sense of the Word, and confirmed thereby. He feels that Divine Truth came to Swedenborg, the rational man, and he put his grasp of that truth on paper for us to read. As Swedenborg held high the principle of freedom, we too must freely examine his works, to discover the truth that lies within them.

**Rev. Orthwein** felt that the one most central question was whether or not the writings have an authority beyond the human. Swedenborg's disparagement of authority refers to *human* authority. The Lord has come again, not in person but in spirit in the writings of the New Church. On this basis, the writings are seen as being from a divine source — having indeed an external covering, but having the authority of the Divine Word itself. The Word is the crown of revelations, and the writings are a part of that crown. His position is that the writings are from the Lord alone, from the mouth of the Lord, and constitute his Second Coming.

Discussion from the floor included the observations that truth comes to us according to our ability to understand, so we will never be united in our understanding; that the

writings have authority because through them the Word makes sense; that we are faced with two paradoxes — the Lord as ultimate authority *commands* us to be free to choose our own authority, and the Lord keeps people in freedom so that they may freely surrender their freedom to his authority.

**Mooki Film** — After the panel presentation and discussion, convention delegates and visitors had a chance to see a 30-minute film prepared for broadcast in New York, in which the host of a religious program series interviewed the Rev. Obed Mooki and his wife Eulalia — Convention's guests in Urbana last year.

**Autograph Party** — The evening was climaxed with a reception in the lobby, hosted by the Ohio Association, and an autograph party. Signing copies of their newly published books, were the Rev. Richard Tafel, editor and revisor of the new edition of William Wunsch's classic, *Outlines of New Church Teachings*, and the Rev. Eric Zacharias, author of *Some Thoughts Along the Way*.



## FRIDAY MORNING — Business II

After an opening prayer by the Rev. Eric Zacharias, President Martin read a letter to the convention from Rev. Mooki. An interesting footnote to the movie of the night before, the letter told of the progress (as of May 26 of this year) in the building of the much-needed new college — in spite of red tape.



GOLDEN ANNIVERSARY of the Rev. Andre and Evelyn Diaconoff was celebrated briefly during the evening reception, June 26. On behalf of the Council of Ministers,  $\Delta$  the Rev. Richard Tafel, Jr. congratulated Andre and his bride of '25 — and presented them with a punch bowl that had been 'spiked' with fifty silver dollars.



$\Delta$  FROM NE & SW — the Rev. Franklin Blackmer of Bath, Maine, and Dr. Garry White of San Diego, California, meet at Convention in Urbana, Ohio.

The recommendations of the Council of  $\Delta$  Ministers now came to the floor for action. The removal from the Roll of Ministers of the names of Joseph Hoellrigl, Samuel Weems, and Werner Schmidt, who had died during the year, was voted unanimously and the vote was followed by a moment of silent prayer in their memory.

Ordinations — At the request of the Edmon-ton Church, the Authorized Candidacy for the Lay Ministry of Henry Korsten for one year was voted.  $\blacktriangleright$



At the request of the Urbana Church, the ordination of Dr. Dorothea Harvey was moved by the Council of Ministers secretary, and was discussed. The Rev. Walter Orthwein referred to his article in the June *Messenger*, in which his closing paragraph had deplored the lack of doctrinal discussion before taking this action, and stressed that he did not mean that his fellow ministers were ignoring doctrine, but that he deeply regretted that doctrinal discussions had not been

prepared, published, and discussed. The Rev. Richard Tafel spoke on the history of the issue in Convention, and the many discussions of it over the years. The Rev. Messrs. George McCurdy and Erwin Reddekopp announced that they would vote against the motion on doctrinal, not personal grounds. When the question was called, 134 votes were cast; 103 in favor, 23 opposed, and 8 abstaining.



Several announcements were made, mostly of interest to those in attendance. One of wider interest came from Margaret Sampson, referring to the cassettes available for borrowing from the Board of Missions. The list of borrowers extends from Alaska to

Idaho to Maine, and a list of available programs may be had by writing to Miss Margaret Sampson, 330 East 84th St., New York, 10028. Also, the filmed interview with the Mookis can be obtained from her, at a rental fee of \$25.00.







## FRIDAY NIGHT — “Go with the Flow”

△ The evening was scheduled with a focus on Urbana College, and its 125th anniversary this year, and began with a play. Staged in “intimate theater” fashion in the College Community Center lounge, it was written by Brad Steward, 1975 Urbana graduate who also acted in it, along with Eric Farrar, a former Urbana student, and Rita Bowen and Gary Clark, current students at Urbana College. The performance was strongly appreciated by some and roundly condemned by others — the negative comments referring mostly to some of the vocabulary that was used. The dispute dominated much of the evening, and re-surfaced with strong feeling in the morning.

A New Yorker who is quite knowledgeable about modern theater had comments to this effect: Excellent acting and creativity — as good as any off-Broadway show . . . very cohesive . . . excellent drama, with good break-through of humor . . . very symbolic, playing on two levels . . . dealing with a playwright’s control of characterizations, and actors not accepting that they are manipulated . . . a very deep play.

Several ministers and laymen, on the other hand, were deeply offended by the language — offended to the point that they offered no other opinion about the performance.

Discussion centered on several related issues: the appropriateness of the language for the playwright’s purpose vs. the inappropriateness of such language for any purpose; the

admissibility of realism in drama vs. the risk of offending the audience, especially young people (*a sincere apology was offered for the lack of warning about the nature of the dialogue*); “good taste” vs. “knowing where it’s at”; facing temptations vs. blasphemy, etc.

The story-line, concerning three stranded travellers who role-play a variety of characterizations to pass the time, until they are interrupted by the voice of their “creator”— cannot be described in this space any more than the discussion can. Brad Steward’s ▽ reaction is worth reporting. He was pleased with the total reaction; he had been worried about the possibility of offending some, but he was gratified to notice how many were really thinking, really feeling, in response to the play.



**125th Anniversary** — The college's history and association with the church was commemorated in several ways. Everyone at the convention who had attended Urbana was asked to stand, then everyone who had sent children, or worked for the college. The church-school inter-relationships were obvious.



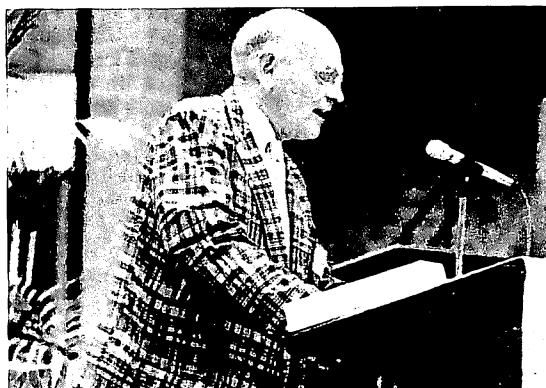
△ Richard Tafel spoke of his two years at the college, and noted that it's still a "happy hunting ground," as it had been in 1927-29 when he met Corinne here.

More recent graduates, Betsy (Johnson) Bishop, and Jim Zehner, spoke movingly of their growth experiences at Urbana; Kei

▽ Torita, from Japan, spoke of her current student experiences.



Lisa Reddekopp presented to Urbana College a check for \$125 from the Alliance of New Church Women on the occasion of the college's 125th birthyear, and President Roland Patzer commented in his remarks of appreciation that as Urbana had become accredited during its 125th year, it was noteworthy how important women had been in the life of the college leading up to that recognition.



Gratitude was expressed to the Rev. Franklin △ Blackmer for his past presidency of the college, as well as for his current work with the Swedenborg collection in the library; to President Ernest Martin, retiring Chairman of the Urbana College Board of Trustees; and Philip Alden, who had represented the church as member and chairman of the board for so very many years; and John Keller, current member of the board whose mother graduated from Urbana in 1904.



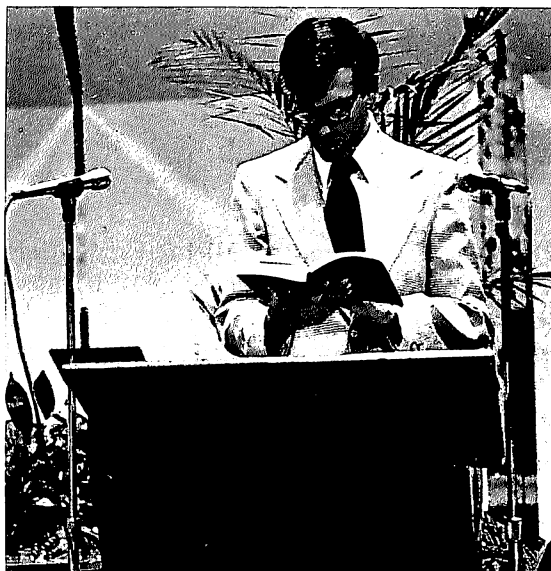
Changing the subject slightly before the gala reception hosted by President and Mrs. Roland Patzer, Convention's Board of Publications presented retiring editor of *The Messenger* and his wife, Marian, with a weekend at Provincetown on Cape Cod, or wherever, in appreciation for years of editorship.

▽ He is very grateful.



## SATURDAY MORNING — Business II (Elections)

The session opened with a worship service on the theme of conjugal love, led by the Rev. Walter Orthwein. ▽



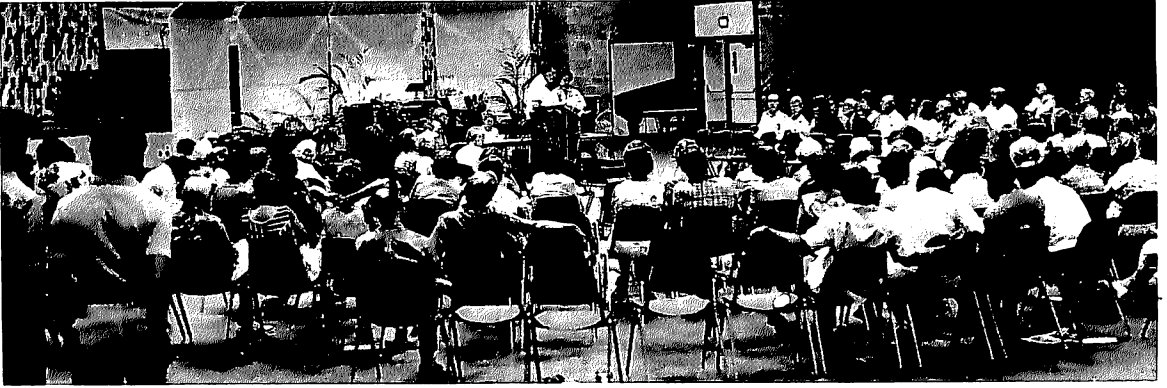
Time before the elections was devoted to a continuation of the discussion of the Friday night play, and to a beginning of discussion ▽ and some actions in connection with the Report of the General Council. That report, with its recommendations and the changes in them suggested by Convention, is dealt with in the article on General Council.



△ GIANT BIRTHDAY CAKE — Mrs. Horand (Elizabeth) Gutfeldt's labor of love, artistic imagination, and great skill was fitting centerpiece for the reception celebrating Urbana College's 125th anniversary.

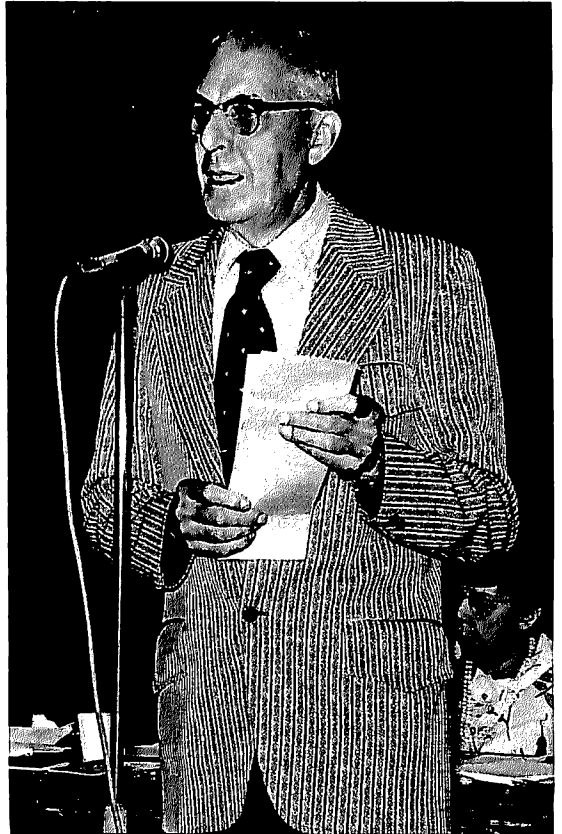


CONVENTION OFFICERS IN BUSINESS SESSION—VP Adolph Liebert, Secretary Ethel Rice, President Ernest Martin. ►



**Credentials** — The report of the Credentials Committee was of special interest, because this is the first year that elections are held under the new rule that allows one delegate for every fifteen members of each association in addition to the one each association is allowed regardless of its size. That is a change from one for every thirty members, plus one per association, so it had the effect of almost doubling the authorized delegations. (See last June's *Messenger*, p. 119, for a fuller explanation.) Last year, 129 votes were cast. This year, 263 votes were possible, and 174 ministers and delegates signed the roll — a 35 percent increase — but 163 ballots actually were cast, a 26 percent increase. The eleven who were authorized and present at Convention but did not vote had a variety of reasons — in one case emergency hospitalization made the patient and his wife absent at election time, and both were delegates.

Of the 174 ministers and delegates authorized and present some time during Convention, 134 were present for the vote on ordinations, 163 voted in the first ballot of the elections, 151 voted on the second ballot, 121 (fewer than last year with the smaller authorization) voted on the third.



Of those registered to vote, 70 were men, 26 of whom were ministers; so 60% of the voters, 75% of the lay voters, were women. Michigan and Ohio villed their authorized delegations, the special category of officers and lay members of General Council was fully present, the Massachusetts Association filled its authorization of lay delegates (34 — the largest in Convention), and Canada, Illinois, Kansas, and Middle Atlantic Associations had full complements of ministers present.

Vice-President Adolph Liebert holds sample ballots for Convention Elections, as he instructs delegates on detailed voting procedures. ►

**Elections**, in many ways the climax of the convention, are somewhat time-consuming to conduct, but quite concise to report — see page 110. The only detail not clearly stated there is that after the tellers reported a continuing deadlock following the second round of balloting for the 2-year, unexpired term of Eric Zacharias on the SSR Board of Managers, Perry Martin thanked her supporters and withdrew her name from nomination. Since that left only two nominees in the contest, it ensured that one would get a majority of the votes cast in the third round.

**Reports and Announcements** — While waiting for the final ballot tally, and after the third ballot, several reports and announcements were made, which can be shared in part.



Perry Martin spoke for the Board of Education's Adult Work Committee, about the conference for the elderly that was held in DeLand, Florida last January, and requested word from those who are interested in attending another one.



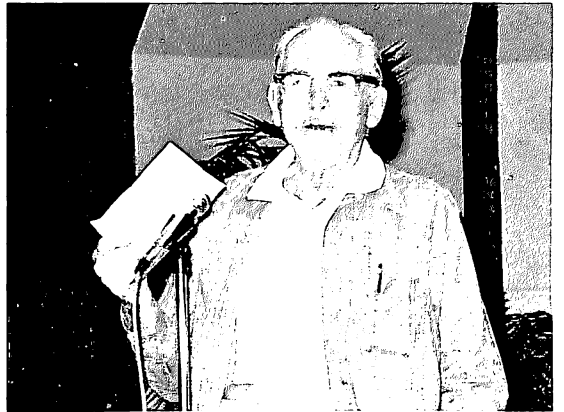
Louise Woofenden, Secretary of the Sunday School Association, announced a total Sunday School enrollment of 733, and other interesting statistics — summarized in the SSA report in this issue.



△ Julie Rankin, re-elected President of ANCL this year, gave a stimulating and well-received report of League activities during the past year and at this convention. (See ANCL report this issue.)



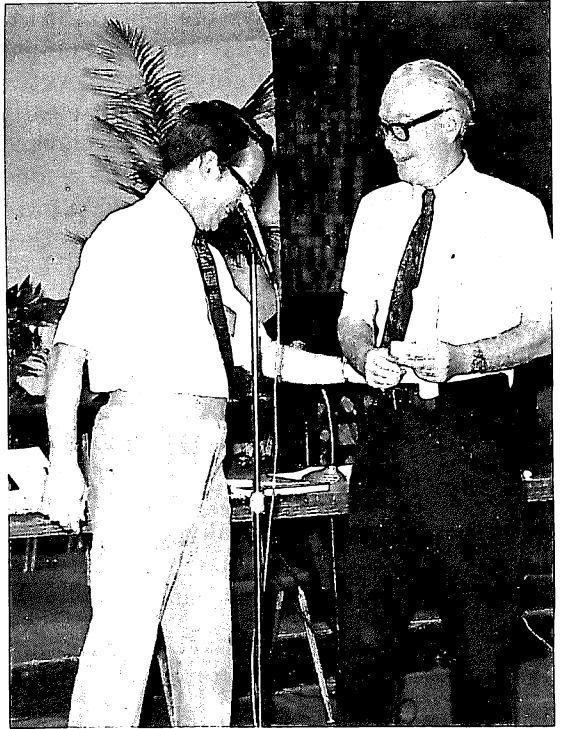
△ Lisa Reddekopp, new President of the Alliance of New Church Women, announced that this year's Mite Box, given to the Wayfarers' Chapel, amounted to \$1,205; that the Alliance is providing aid to summer camps, and working on a project to aid the rebuilding of Mooki Memorial College.



Tom Spiers announced that the Swedenborg Foundation's annual auction of a complete set of Swedenborg's theological works in the Standard Edition resulted in sale of the set to Ronald Antonucci of Fryeburg, Me., for \$60. ►



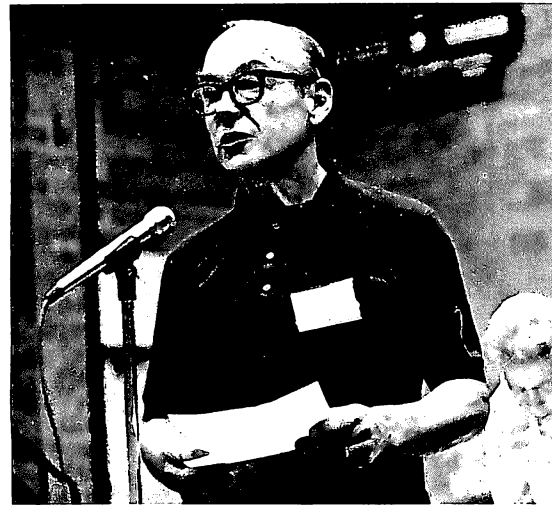
△ Richard H. Tafel spoke for the Philadelphia church and the Middle Atlantic Association, inviting Convention to meet next year on the campus of Haverford College outside Philadelphia, during the week that ends July Fourth. Special arrangements are being made to allow those who want to stay after convention for Bi-Centennial festivities (at their height then, with area hotel rooms already beginning to be booked solid), to stay at Haverford. More details will appear in later issues of *The Messenger*, but many will want to start now planning next year's vacation around this excellent opportunity.



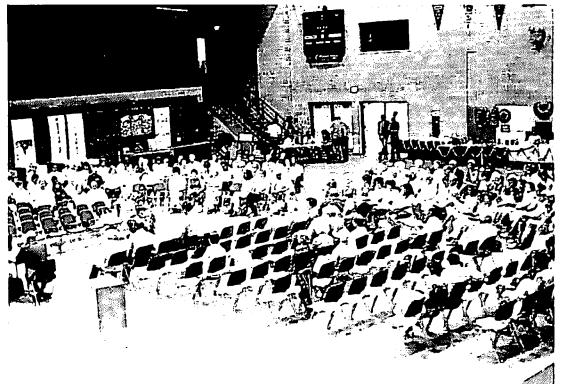
Retiring President Ernest Martin presented △ the presidential gavel that had been given to him by his predecessor, Richard Tafel, to President-elect Eric Zacharias.

President-Elect Eric Zacharias read a letter of appreciation to Retiring President Martin for outstanding service in his two terms as President.

Erwin Reddekopp announced that very fine accommodations had been found for the 1977 Convention in San Francisco, as well, and hoped that everyone would plan on visiting the "air-conditioned city" for that occasion.

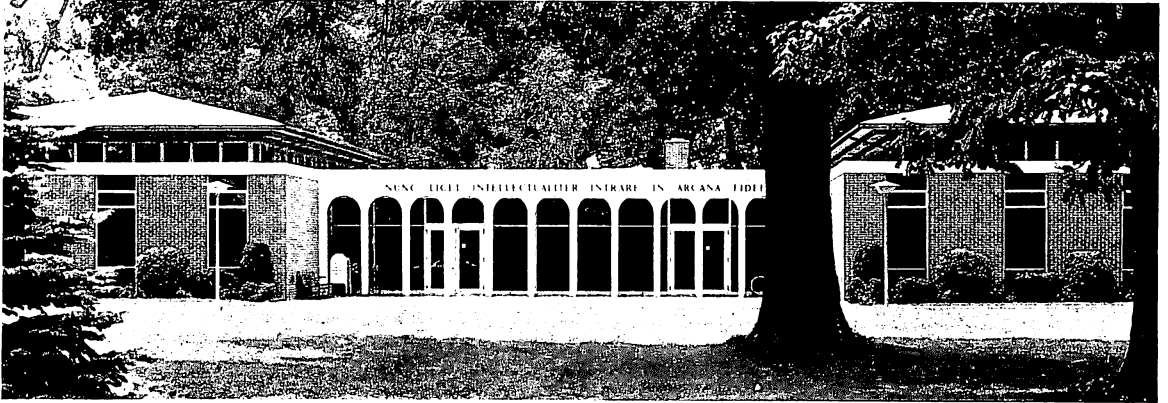


△ Convention Treasurer Gus Ebel repeated Convention's need for increased income, pointed out the poor results of appeal letters mailed to the entire membership, and requested visitors and delegates to give contributions to him, and to urge church members at home to contribute to the work of the church.





**A FAMILIAR SCENE** — coming and going from convention sessions, delegates passed through the lobby, where old friends and comfortable chairs invited a greeting or a visit. In the background is the Registration Office, where Roger Paulson, Muff Worden, Norm & Sherry Smith, Lou Freedman, and others kept arrangements well arranged.



**URBANA COLLEGE'S SWEDENBORG MEMORIAL LIBRARY** — built from church contributions, and bearing the Latin slogan from a TCR 'Memorable Relation,' was the locale for three mini-courses, and the backdrop for early-morning worship services.



**TELLERS FOR CONVENTION ELECTIONS** — getting ready to distribute, collect, and count ballots in the Convention Elections, Tellers confer among themselves, while Treasurer Gus Ebel (dark shirt) looks on.

SATURDAY



NIGHT



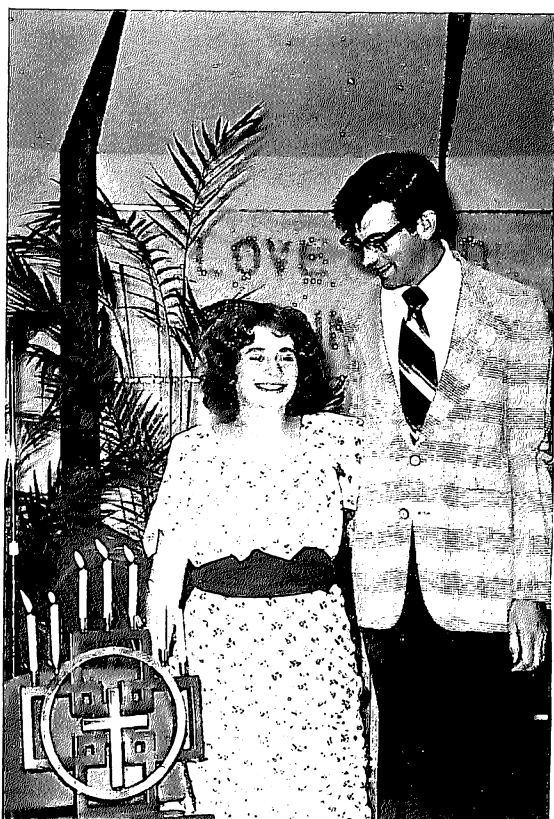
BANQUET







**TWO WINNERS** in the Saturday night 1850-style Soirée costume contest were Marty Mason of St. Louis, and Norm Smith of Urbana.



**LYNN ZIMMERMAN** of Detroit poses with the ANCL's Poole Trophy, as it was presented to her by League Chaplain, the Rev. Walter Orthwein.



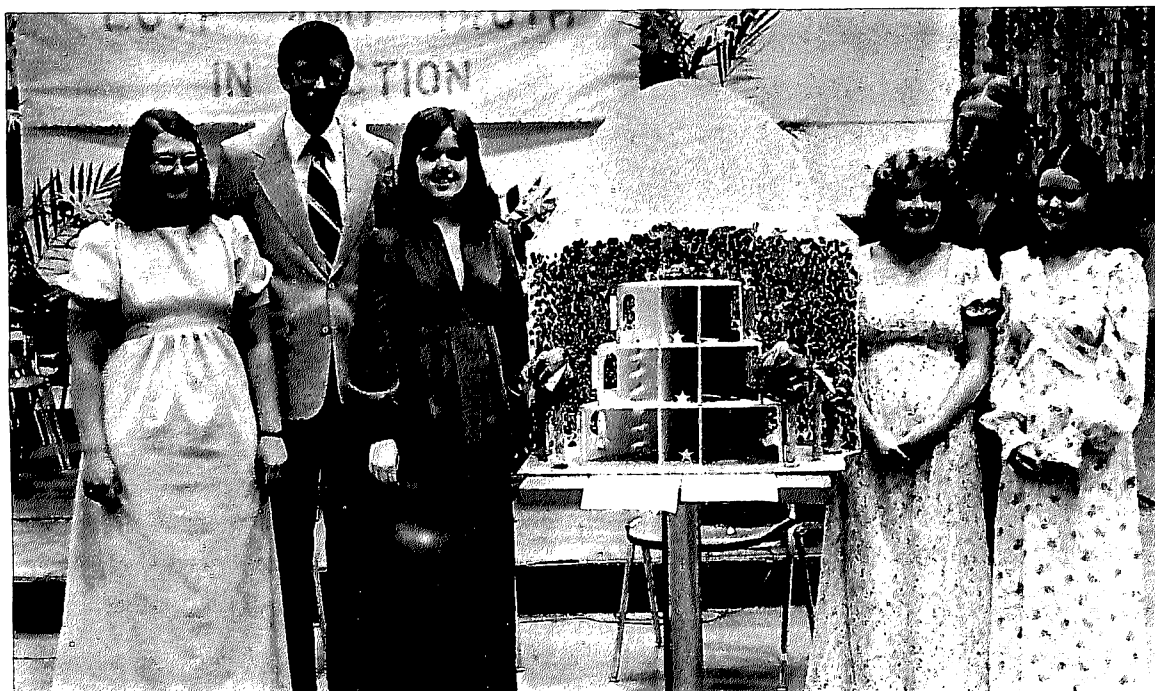
**ANOTHER COSTUME WINNER** Saturday night was Roger Young of Boston, whose 'Johnny Appleseed' outfit was widely admired.



**1850 COSTUME** swirls to 1975 music, as Marty Mason trips the light fantastic with Ray Guiu of Cambridge.



Muff Worden presents a bouquet of 25 roses from Kansas friends, celebrating the Rev. Eric Zacharias' 25 years in Convention's ministry, on the eve of his taking office as Convention's President. Retiring President Ernest Martin announced the presentation to Mr. Zacharias, his wife Betty, and children Ames, Lynn Charlesworth and her daughter, and Veneta Lane.



AMERICAN NEW CHURCH LEAGUE OFFICERS pose with the League's art project completed during Convention. From left, Janet Charles, Chaplain Walter Orthwein, Bob Casper, Lynn Zimmerman, Ian Woofenden, and Julie Rankin.

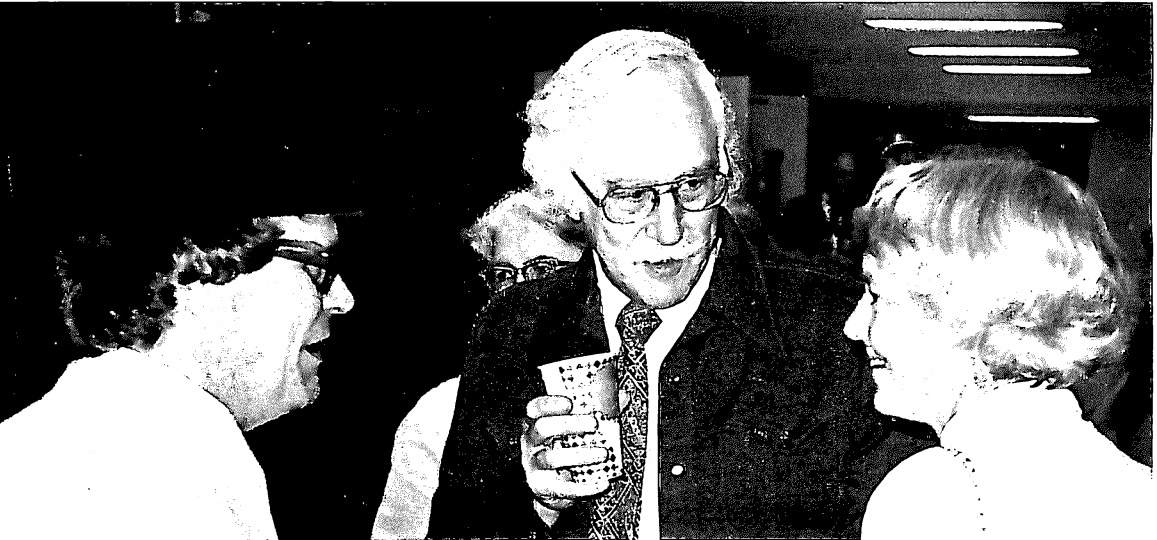




NIGHT



SOIRÉE



Roger Paulson, Clarence Brooks, Dorothea Harvey . . .

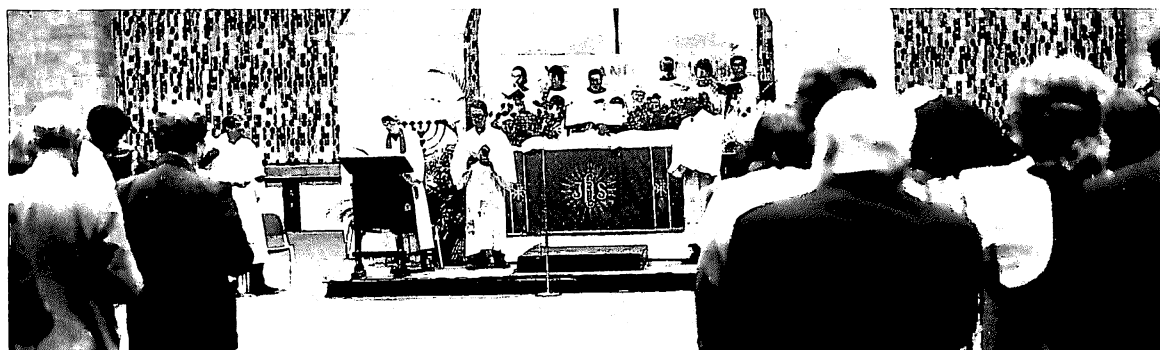




## CONVENTION SUNDAY WORSHIP



The Convention Sunday Morning Worship Service began with Opening of the Word by the Rev. Eric Zacharias, Liturgist for the service, (at the altar above) with the Rev. Ernest Martin on the left as Celebrant, and the Rev. George McCurdy (behind the pulpit), Convention Preacher. Organist and Choir Director, Mr. Kingsley Ganson. Urbana College President Roland Patzer (center) sang a solo, Mendelssohn's "If With All your Hearts." The Rites of Ordination and Elevation were performed by Rev. Martin, who also celebrated the Most Holy Sacrament assisted by Rev. Harvey and Rev. Zacharias (bottom).





## THE CONVENTION SERMON *COLLECTIVE AMNESIA*

Rev. George D. McCurdy  
Convention Preacher 1975

Just a little over a week ago, June 19, our church celebrated the spiritual anniversary of the New Church — its 205th anniversary. We mark this occasion well when we open up *True Christian Religion* and we find that as Swedenborg completed the first draft of it he wrote these words:

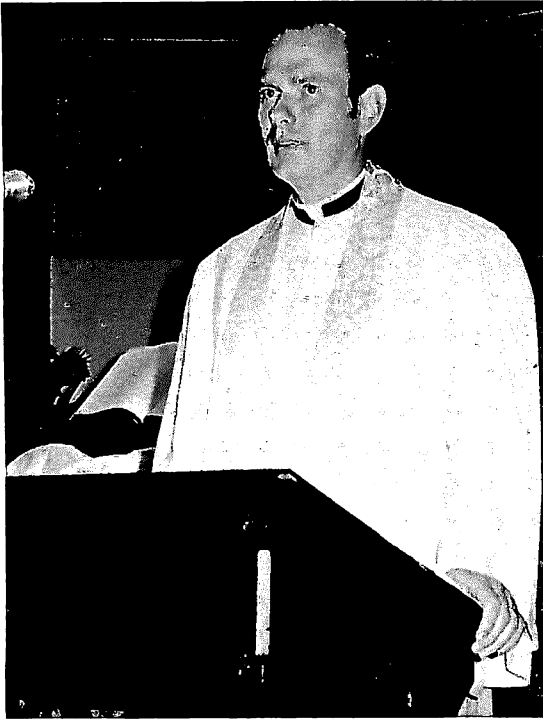
*After this work was finished, the Lord called together his twelve disciples who had served with him in the world and he sent them throughout the spiritual world to preach the gospel that the LORD GOD JESUS CHRIST REIGNS, WHOSE KINGDOM WILL BE FOR AGES AND AGES.*

We are also taught that before the Lord called together this spiritual church there were four other churches — the Most Ancient Church, the Ancient Church, the Jewish Church, and the Christian Church. Perhaps it would do us well to ask the question “What happened to each one of these churches? What caused them to die spiritually?”

We ask this question with the hope that perhaps we can learn from the past mistakes, so that we can preserve and continue the beauty and the love of this *new* Christian church.

We get an idea in the *Arcana* as to what happens to a church that can kill it. The *Arcana* teaches that in the process of time charity grows cold and becomes naught, and when charity grows dead in a church, the next thing that happens is there is hatred and enmity toward the others, toward the neighbor. This hatred does not appear outwardly because we have civic laws and bonds that would keep us in restraint. But that number in the *Arcana* says that the hatred is kept and nourished inwardly and when charity dies in the church there is strife between its members. The members breathe revenge, and they anticipate with great eagerness the ruin of the neighbor; and when this happens in these things, then charity of a church is





at its end and at last declines. For where there is no charity there is no faith, and where there is no faith and no charity there is no church.

With each one of these previous churches the Lord sought to rekindle, to revitalize, the charity within the church. He sent prophets, he made new covenants, he reminded the people that he cared and loved them, but the history that we have recorded of mankind indicates one thing — that we all have a tendency to become forgetful. There is the tendency to become forgetful, to stray to become impatient with the way the Lord directs through his Providence; and so, we run ahead of the Lord, working on our own wisdom.

There are many illustrations in the Lord's word that we can consider, but for a moment, consider the Israelites. For more than four hundred years they were captives, enslaved by the Egyptians. They cried out to the Lord to be delivered, and the Lord brought a deliverer by the name of Moses. When the people were released and they

entered into the desert, they entered with great joy, but it was not long before they were forgetting, complaining, wishing that they were back in the land of Egypt. When they were out in the desert, the Lord gave them quail and manna — and yet they complained. The Lord gave them a cloud by day to protect them from the heat of the sun, and a pillar of fire at night — and yet they complained and forgot. The Lord called Moses up onto Mt. Sinai to give him the Ten Commandments, and while he was up in the mountain receiving the Ten Commandments, they quickly forgot their Lord and God and made them an idol. And so the Lord tried again and he gave them a Code of Remembrance. He taught them in *Deuteronomy* — “and thou shalt teach love of my commandments diligently unto thy children, and thou shalt talk of them when you sit in your house, and when you walk by the way, and when thou liest down, and when thou risest up.” A Code of Remembrance! But this tendency to forget — and in the process of time to allow our charity to grow cold — is just as much a threat today as ever; because we, too, can forget and take for granted the great treasures that the Lord has placed into our hands and into our care, and we can pursue other interests.

There is a great “collective amnesia” facing our world. There are very few people now who are willing to pick up the Word of the Lord each day and read it, and the reasons that are given! There are hard names to pronounce in the Lord's Word; there are a long series of “begats”; the Word has as its theme, wars, treachery, incest; and the history that's involved in it is too complicated for us to follow, and the language seems outdated; and so, in place of studying the Lord's Word, we become proficient in other interests. We get ourselves involved in “causes” with the thought in mind that it might spice up our religion and make our faith more appetizing. Many of us are more conversant in philosophy, psychology, and our

own jobs than we are in being conversant about the Lord's Word, and so, we need a "remembrance."

Some of the passages that will follow now are offered to each of us with the hope that they can be used to call to remembrance the Lord and his Word. There is a remembrance in *II Kings*, the fourth chapter. Elijah was visiting a small city. In that city were a group of men called the Sons of Prophets. The city faced a famine, and as Elijah arrived, he called a servant to bring a pot, put it on the fire, and he put some pottage in it. One of the Sons of Prophets wanted to add something to spice up the pottage, and he went out into the field and gathered together some wild gourds, and he brought them back and cut them up and put them in the stew. When the Sons of Prophets began to eat the pottage, they cried out: "Oh, thou man of God, there is death in this pot," and Elijah took a handful of meal and put it in the pot and restored its nourishment. Very quickly, the spiritual sense of this is that the wild gourd is our self-love and our own fals-

ities. It's not wrong for us to want to spice up our religion — make it alive — but we must be careful that it isn't a wild gourd that we're putting in. Rather could we spice up our religion with the handful of meal which corresponds to love — love for the Lord. In the *Arcana* we are taught that it is a general rule that nothing can exist and subsist from itself but it has to have something prior. For everything unconnected with what is prior to itself — everything unconnected with the Lord — instantly perishes.

One of the constant battles that has faced the New Church ever since it has been formed in its external organization, is that we have been arguing how to apply our doctrines. There are those in the church who would stress that the single most important thing of the New Church is *to learn doctrine*, and we have put title on that kind of thinking, calling those people *doctrinalists*. There are others in the church who stress that the single most important thing that we can do as a church is *to live love*, and we call them



*personalists*. Perhaps it would be happy if we as a church can remember that we should shun either extreme. We are taught in the *Arcana* that wherever there is a church there arise heresies, because while they are thinking about one article of faith, they make it the chief thing.

And so, we need a Code of Remembrance again. And I would like to offer this quote from *True Christian Religion*, No. 67:

*Love and Wisdom apart from use are only fleeting matters of reason which fly away if not applied in use. . . . Love and Wisdom apart from use are like birds flying above a great ocean. At length they become exhausted and fall down and are drowned.*

This is the cause that we as the Lord's New Church must serve. Too much emphasis on *truth* is like the birds being drowned, for truth alone can be hard, cold, and very legalistic. Too much emphasis on *love* is like the bird drowned in the ocean, because love without truth does not know *how* to love. It doesn't know *whom* to love. If we fail as a church to study the Lord's Word and the Writings out of a deep love, in the process of time our charity will grow cold, and we will forget, and our church will harbor hatred. We will breathe revenge and we will delight in the failing of our neighbor, and we will practice cruelties among each other as far as we dare. Perhaps we can see signs of some of these conditions existing now, and we do need a Call to Remembrance.

Just as we need to pick up the Word of the Lord and study it anew, we need also to pick up the Writings of our church again, not put them in a corner and pay some token homage to them and call them our link to a heritage.

Dr. Beyer wrote to Swedenborg once and complained of the translation of *Heaven and Hell*. He said that the translation was awkward. Swedenborg wrote back to him and said the following:

*I am very sorry that you should have had to suffer for the translation. . . . But what suffers more at the present day than truth itself? How few there are who see it, yea, who are willing to see it! Do not allow yourself to be discouraged . . . but be a defender of the truth.*

As an extension of the Lord's New Church, we could do well to remember to use the Lord's Word and the Writings in a balanced way for use, to not be satisfied with just a historical faith that has been passed on from generation to generation. It's my opinion that we need this balance more than ever because within all of us (and how well I recognize it in myself!) there lives a morose man. The Writings define a morose man in the following way:

*He will bear nothing, is against all, regards everybody else as being in falsity, is ready to rebuke, to chastise and to punish, has no pity, and does not adapt himself to others and studies to bend their minds; for [the morose man] looks at everything from truth and at nothing from good.*



This morning we are about to observe the Most Holy Sacrament of the Church – Communion. In *True Christian Religion* we are taught that most people when they accept Communion find it difficult to understand what it is that they are participating in. And beautifully we are given this analogy: think of Communion as sand that has particles of gold scattered throughout it. Our job is to sift the sand and collect the gold. Sand represents falsity, self-love, strife. Get rid of it, and collect the gold which corresponds to love, and when we get the gold, melt it into a mass and make it into a beautiful form dedicated to the Lord.

The first element that we will receive is the bread, and bread corresponds to love. The second element we will receive is the wine, and wine corresponds to truth. What a beautiful message to follow the theme of Convention this year – Love and Truth in Action. Before truth can be received we have to have love. Remember the quote we

read from the *Arcana*: “The truths which have disappeared can come again into remembrance when the man by his life returns into the affection of good.” And the Lord’s Word taught us, “The Comforter . . . he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”

May we, as members of the Lord’s New Church, be called from our state of collective amnesia, and remember the purpose of our lives. Where there is no charity there is no faith, and where there is no charity and no faith there is no church.

Would you join me now in prayer and together offer unto the Lord, “Bless the Lord, oh my soul.”

*Bless the Lord, oh my soul, and all that is within me, bless his holy name. Bless the Lord, oh my soul, and forget not all his benefits.” Amen.*



# MINI-COURSES AT CONVENTION

## SWEDENBORG'S USE OF TERMS

Among the mini-courses offered this year at Convention, "Swedenborg's Use of Terms" was certainly one well worth taking! Rev. Bill Woofenden presented us with a quick, but extremely useful, look into a real problem encountered in Swedenborg's Writings. A look at this problem, I rejoice in saying, gave encouragement to those of us who would panic to come upon such terms as "conglobation" and "adscititious" good when digging into the Writings.

After an introduction to language and translation, ▽ Rev. Woofenden compared English terms found in the Writings with the Latin used by Swedenborg, showing that some seemingly unnecessary words are just that — unnecessary (hallelujah!). He pointed out, however, that there is a need, not for freer

translation, but for a more complete one. The satisfying part about this point is that this is not quite so difficult a task as one might imagine it to be. The tradition of translators in the past, Rev. Woofenden explained, was often one of choosing English terms closest in *spelling* to the Latin rather than words which would have best fit the meaning Swedenborg intended. We, finally, arrived at a couple of encouraging realizations — that many complications of Swedenborg's writing can be traced to problems in translation that can be overcome, to some extent, and that there may be much more for us to learn as new people take on the challenge to translate Swedenborg's Writings from his original Latin text.

*Babs Jackson*

(P.S. "adscititious" good is simply the good that is inherited — most interesting!)



## SWEDENBORG, YOGA, AND MEDITATION:

The course on Swedenborg, Yoga, and Meditation led by Horand Gutfeldt started out with twenty-one members. It included theory, practice, and discussion of questions that were brought up. Our leader gave an explanation of what meditation is, to begin with.

From a psychological point of view it is a tool for switching off the impressions we get through the senses and focusing on the internal being or intuition. From a theological point of view, our regeneration is held back by focusing on our external life. When we focus on our inner state of being, we can open ourselves to a greater creativity and establish a new bond with God and with each other.

It was pointed out that meditation is neither good nor bad in itself. The results depend on the person's motive. It can be dangerous for one who uses it for self-centered satisfaction, curiosity, or focusing on negative thoughts. It can be very valuable to one with a sincere desire to be led by the Lord in overcoming temptations, fears, etc. Meditation intensifies spiritual awareness like reflecting in a mirror the truth about oneself and relationships to others. One member of the group pointed out that it would be best for a beginner to practice it with a group in case he gets in touch with inner tensions that he is not consciously aware of.

Many people outside our church are very impressed with Swedenborg's success with meditation. Dr. Van Dusen in some of his books pointed out that





although Swedenborg didn't have contact with Eastern methods of meditation, he discovered what he called "internal breathing."

Some recommendations were given in practicing meditation — letting go of conscious effort, relaxation, finding one's natural rhythm and then concentrating on a Bible passage or something that brings one to trust the Lord's guidance.

A sample twenty-minute meditation was carried out in each of the three sessions, practicing relaxation techniques, etc. This was followed by sharing of experiences.

Discussion brought out the relationship of regeneration to yoga methods of meditation. The main essence is in changing states of awareness so one

can come to a closer relationship with God. The things we receive in a receptive inner state have a  $\Delta$  greater impact on our lives than what is learned on a conscious level — that stays in the external and is not integrated with the total being. Our culture is intellectually organized and has lost the intuitive aspects of primitive people who live closer to nature.

Therefore, the influx of Eastern contemplative arts at this time is part of the second advent or dawn of the new age, bringing needed balance to spiritual growth. We don't have to follow any Eastern discipline. Every individual can discover what he feels comfortable with, but it might be helpful for a handbook to be written to give us guidelines.

*Margaret Van Boven*

## NURTURING THE IMAGE OF GOD — AN EXPERIENTIAL APPROACH

Our group began by people pairing off with someone they didn't know. We were asked to get to know that person so that later we could introduce our new acquaintance when the whole group reconvened. The purpose of doing this was more than social: we were engaging in a step internal to the unfolding of the mini-course.

As we entered feelingly into our introductions. Dr. Turley kept a tally of various ways and levels of referring to ourselves and each other; e.g., geographical location, occupation, psychic states, goals we have, etc., etc., etc. By introducing, we were being introduced to moving experientially—reflectively closer to Loves' Image at the center of our being.

After some easy breathing exercises to help us center down and relax as we moved toward greater

intimacy with ourselves, Dr. Turley read feelingly from *Genesis 1*, ending with God's creation of man. Dr. Turley's emphasis was, "And Behold, it was very good." We then sat together and shared what we had experienced. Before we broke up, Dr. Turley gave us some homework: Think about the question, "who am I?"

Session Two began the next day by each of us giving six different answers *on paper* to the question: "Who am I?" We ranked them according to how close we felt to each answer, i.e., how much we identified with each one. In some instances overcoming resistance, we accomplished this task. Centered down again, and with gentle instruction at appropriate intervals, Dr. Turley then asked us to remove, one by one, the six answer cards about who we feel-think we are, beginning with the ones least identified with. Resistance was again

felt, in some instances physically removing the card from before us, but not the meaning on the cards from inside us. All six cards were removed, and each of us was left with his inner experiencing, whatever it was. Session Two ended after sharing.

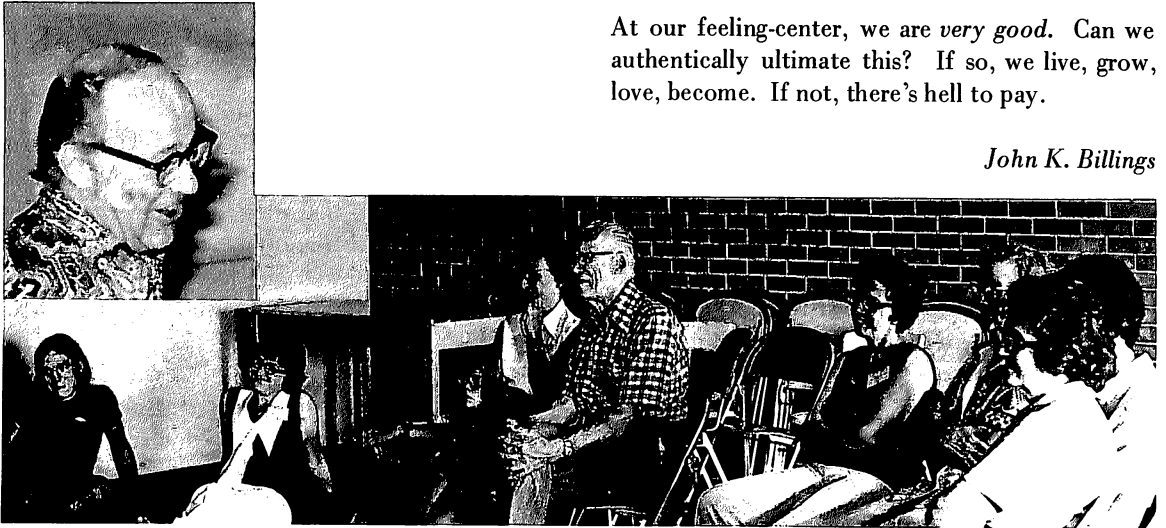
Session Three was less experiential but more reflective. Dr. Turley offered his own theoretical constructs in order for us to try to make sense out of

what we'd been experiencing: relate our experience to Swedenborg's ideas. The rest of the session was devoted to this effort.

Although we ran short of time, I welcomed this kind of work toward growth, especially if we can remain true to our feeling selves along with our intellect to understand, to complete. For me, this is solid ground.

At our feeling-center, we are *very good*. Can we authentically ultimate this? If so, we live, grow, love, become. If not, there's hell to pay.

John K. Billings



## DEATH AND DYING

This proved to be a most interesting and helpful course. Death is an experience which every person must face eventually, and rarely do we know exactly when the moment will arrive.

All of life consists of a continuous sequence of small deaths and rebirths — as we grow and graduate from school, go on to college, into the workaday world, marry, retire, etc. Each experience comes to an end and a new one takes its place. Each time a musician or an actor goes on stage, he suffers a little death, and rebirth comes with the applause of the audience.

So in a sense we are all acquainted with death, and should gradually lose our fear of it as an unknown. We all have a genuine need to face the fact of the finality of our own and other people's deaths.

Those who are bereaved need the presence of their friends and relatives. What one says or does is not so important as what one feels, and the fact of actual presence and caring.

In the matter of suicide, the feeling was expressed that the Lord loves all men, his capacity for forgiveness being infinite. If we, the ones left behind, can forgive the person who commits suicide, surely God's ability to forgive is infinitely greater.

Modern-day funerals and services were discussed. Some of the class felt that they wanted no services; some felt that they wanted a memorial service but not a traditional funeral, and others would be happy only with our New Church service in the Book of Worship.

Parties at the time of death — wakes, family gatherings, etc. — serve a real purpose in helping those left behind to express their grief, and if the deceased wanted a party by his friends, or some other unusual thing done, there is no reason why this should not be encouraged. There are as many ideas of what is appropriate or desirable as there are people.

Those who plan their own funerals are not necessarily being selfish or depriving their friends of solace. Most of those present felt that modern embalming practices with their emphasis on "cosmetic" naturalness were not useful or necessary.

There is much to be said for the closed casket, though perhaps seeing the body helps some people to realize the finality of death.

Several members of the group were able to express their feelings about the death of loved ones — some recent, and some many years ago.

This mini-course offered a valuable and enriching experience, and the thanks of all the members were expressed to the leaders, Randy Laakko and Paul Zacharias. ▽

*Dorothy Farnham*



### LONG-RANGE PLANNING FOR THE CHURCH

▽ The leaders, Gus Ebel and Eric Zacharias, opened the course by having the participants, about twenty-five in number, introduce themselves and give their reasons for choosing this group. The dialog was allowed to flow freely, and we got to know each other and air our concerns about the church as it now exists. The concept of regional centers and team ministry received quite a bit of attention. Although the lack of focus of our conversation was a bit frustrating, the result was that we came to the second session with a will to concentrate on areas of importance, and thus we were ready for the more disciplined approach which followed.

The second session centered mostly on our concerns for our children and young people. The plea for more orderly instruction in the Word and the doctrines was heard, and quite a lengthy discussion was held on the summer camps. The relation of churches and camps to Convention and the questions of financial support, responsibility, and control were felt to be very important and occupied a prominent place in our discussions.

The third session was devoted primarily to the plight of the dwindling church, the church without a minister, and the church in a changing neighborhood. Throughout the three sessions personal wit-

ness was compelling, and the spirit was of real searching.

In closing, the group formulated five areas of concern and recommendation:

1. Strengthening our Sunday Schools and camps. There is a need for additional funds for support of summer camps and for improvements in the availability of Sunday School lesson materials.
2. There is a need to respond to pockets of isolated members and to isolated societies. We suggest funding a minister (perhaps one just graduated from SSR) for a period of perhaps one year to minister to isolated groups.
3. The Swedenborg School of Religion should be encouraged in the active recruitment of students whose goal is the parish ministry.
4. There is a need for a resource pool which would furnish expertise for societies struggling with problems such as neighborhood changes, plans for relocation and rebuilding, etc.
5. There is a need to adjust the organization of Convention to provide more central direction without imposing on the freedom of local groups.

*Louise Woofenden*





## W O M E N

The Mini-Course called Women was led by Mary Kay Klein and Ginger Tafel. We were fortunate in having one man, concerned enough about women's concerns, to join us. The activities included self-expression through art and "consciousness raising." The group members chose to speak individually, rather than have one person report on the experience for them. Following are the individual responses:

1. "A learning process recognizing the attitudinal differences in generations and dealing with these at the feeling level. Recognizing that there are also deep resentments because of the restrictive areas in which women are expected to operate in personal relations as well as in the work world.

Working together as a group gives power in making the necessary changes within ourselves as well as in society."

*V. Branston*

2. "This working with women, which started with the minister's wives, has finally made me touch base with John King, and realize what the relationship fulfilled, and thus to find a new freedom which completes my grief work at this time."

*Martha King*

3. "I appreciated having the opportunity to 'air' some of my frustrations. I was amazed at the understanding and sympathy expressed towards me. I discover I am not the only one who feels 'that way.' I like 'sisterhood'."

*Marian Kirven*

4. Because of my language problem, I was some times frustrated during sessions. But I have found myself getting easier to express my feelings, thoughts, and to ask questions because of this good group."

*Kei Torita*

5. "I learned again to understand the feelings and ideas of women very different from myself and to share with these women. I gained a much better understanding of the way in which women as individuals relate to the church and the possibilities and opportunities for women within the church."

*Mary Kay Klein*

6. "I appreciate that such a diverse group can come together and sincerely discuss the various problems of women — how they relate to other women as well as to society as a whole. Groups such as these clearly give evidence to the fact that women can and do work together, can serve in a supportive role for each other, can discover new levels of trust, and can bring each other to greater energizing levels of self awareness. Discovery of this 'women-identity' is very exciting and gratifying."

*Bonnie Woods*

7. I enjoyed the opportunity to explore differences and I appreciate the added dimension which each participant gave to my own concept of woman."

*Unsigned*

8. When I selected this Mini-course on 'Women,' I did so with some trepidation — not because I might feel ill at ease or embarrassed but because, being the only male signing up for it, I might be intruding. Being assured that I would be most welcome, I have had a most enjoyable and valuable experience. I appreciated the fullness of the sharing, and the depth at which discussion and dialogue proceeded. The leadership was most sensitive and perceptive, and at the conclusion of the sessions I could only say with the Disciples of long ago, 'Lord, it is good that we have been here!'"

*Richard H. Tafel*

## SWEDENBORG'S WRITING PROCESS

About sixteen of us met in the College Library, with Dr. George Dole as leader, to discuss this apparently dry subject. But it was far from that, thanks to George! He first introduced us to some rare manuscripts and books. He briefly described the various works as to their style and content.

Considering the limitations of his time, having to use a quill pen, homemade ink, and candlelight, Swedenborg must have written at an astounding speed to turn out such a great amount of work.

Some suggest his was "automatic writing." He was allowed this experience once, then told to destroy the writing.

Dr. Dole called our attention to some of Swedenborg's Latin Manuscripts. The first drafts had many corrections, cross-outs, and marginal notes. The second drafts or "fair copies" for the publisher were clean and legible. Dr. Dole translated passages from these for us.

Many subjects, such as Swedenborg's Diary, the inlaying of stone tables, and conversations with angels, were being written about during this same period. Swedenborg's preparation for his writing was very thorough. He read the Bible many times, made copious notes, drafts, indices, etc. He struggled with words to convey the beautiful consistency of thought that is all through his writing.

Dr. Dole explained briefly how translations of Swedenborg's writing are done. The composition of the Bible was also discussed.

In our last session members of the group brought up various questions, such as reincarnation, genetics, Spiritual Diary, the Grand Man, and the beginning of the soul.

Everyone in the group seemed fascinated throughout all the sessions. Thank you, George Dole!

*Jean Gilchrist*



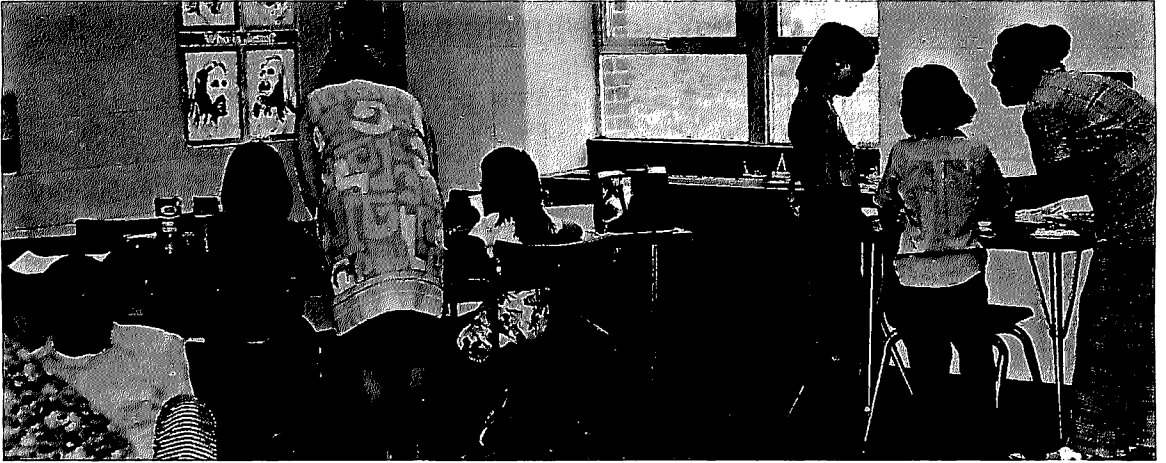
## MULTI-AGE LEARNING ACTIVITIES

This mini-course (or workshop) was presented by the Board of Education under the direction of Betsy Young and Marilyn Turley. Participants in the workshop were ushered into an atmosphere of creative learning experiences upon entering the classroom. For two two-hour sessions, methods of presenting Biblical lessons and New Church interpretations of these lessons were shown, with the class taking part in all of the varied activities just

as a Sunday School class would. The atmosphere of the room and its many activities was enhanced by the presence of a few children of varied ages who, through their interest and participation, gave proof to the "workability" of the different activities presented by the course leaders.

The third (and final) two-hour session, was devoted to a discussion of everyone's ideas of religious edu-





cation, the emerging specifics of which were compiled into a list of what might be termed overall objectives. As a last activity, each adult participant worked on a specific lesson plan aimed at reaching whatever class he or she might be teaching.

The mini-course was designed to present the concept of using an open classroom approach in Sunday School teaching, and to give each participant many different activity ideas. It was certainly a most

worthwhile experience for the participants who may or may not have been familiar with a multiple activity approach which could work in a class of different ages, which is the case in many of our Sunday Schools. △

A vote of appreciation is in order to both Betsy and Marilyn who prepared the many activities and approaches so well.

*Chris Laitner*

### INTRO TO SWEDENBORG – A MODERN LANGUAGE APPROACH

A most lively group covering the entire age spectrum within the church was drawn to the course which was most ably led by Dorothea Harvey.

The basis of the discussion was centered on *Divine Love and Wisdom*, No. 47. As the discussion progressed, the members were drawn into themselves (via the brilliance of Dr. Harvey) as to the meaning

of that paragraph. A common system emerged as follows:

1. Basis of thinking starts from thinking and the realization that man has that ability.

2. Theological doctrine is experienced from a scientific basis which is the uniqueness of Swedenborg. ◀



3. "Doing the truth" is the learning process.
- ▼ From the above, the individual, when reading Swedenborg is capable of arriving at functional definitions which in turn will have practical application and the practical application of the functional definition arrived at through human reason is True Religion.

Applying the above to paragraph No. 47 of *Divine Love and Wisdom*, led the group to the following conclusion which is fundamental to the thinking inherent in all the writings: The living of it (love) by the individual gives the authority (the truth) to the life. Hence Life is Love and love which frees and enjoys differences is *the* True love, "the living."

*Paul Giunta*

## CONVENTION 1976

The Middle Atlantic Association cordially invites all members and friends to the 152nd session of the General Convention of Swedenborgian Churches and to share in the Bicentennial Celebrations in the greater Philadelphia area and on the Atlantic seaboard. The meetings will be held at Haverford College, June 30 - July 5, with ministers and wives meetings starting June 28. Accommodations at the college have been also reserved for July 5 - 9 for those wishing to do more sightseeing and taking in more of the celebrations. Watch *The Messenger* for more information.

Haverford College is situated on a beautiful 216 acre campus in the suburbs of Philadelphia and is easily accessible by plane, train, bus, and car. We hope that you will attend and will plan to make this a part of your summer vacation. A warm welcome awaits you.

*Corinne Tafel*

## ABORTION REPORT

Copies of the report of the Abortion Study Committee were distributed at Convention, and it was voted to receive this report and discharge the Committee. It was also voted that this motion be published in *The Messenger*.

## Board of Managers' Report

### SWEDENBORG SCHOOL OF RELIGION

The intent of the Board of Managers is to further the best interests of Convention, of our churches, and of the faculty and students of the Swedenborg School of Religion. This is not a small task, but one that requires much thought and effort. Fortunately, the managers have had the able assistance of the President of Convention, the President of the School, the faculty, the Advisory Committee on Admission to the Ministry (ACAM), and the Augmentation Fund Committee (AFC) in the past. To make this assistance more effective, the managers have now recommended that a committee be formed consisting of the President of Convention, the President of the School, and one representative each from ACAM, AFC, and the faculty to conduct a study of guidelines and standards for admission of students wishing to study for the ministry.

The managers are aware of their responsibilities and are constantly assessing capabilities and resources which might be brought into play to contribute to the life of our church. In line with this, through the Executive Committee, the managers have been working on a study to define the roles and list the functions of the Board of Managers, the Board of Directors, the President of the School and the faculty as they relate to one another and to Convention, with an eye to defining the duties and responsibilities of each more clearly and to make for more effective teamwork and cooperation. At the last meeting much progress was made and already there are indications that this study will be beneficial.

Another area of concern is that of finding ways to provide for a ministry to the isolated and to the many societies at present unable to afford a full-time minister. The managers have recommended that, in conjunction with the Board of Missions and regional associations, a study be made of the feasibility of a ministry to the isolated. It was pointed out that many members are eventually lost to the church because they have moved to some place where there is no New-Church society and that no one has ministered to them since. Some of the isolated have indicated that they miss the New-Church influence and would welcome the opportunity to participate in regional meetings and have a minister visit them occasionally for worship, counseling, and guidance.

A new plan for three-year contracts for faculty members has been worked out which provides for a one-year sabbatical after or during two three-year tenures. Sabbaticals are important for many reasons: 1) to bring fresh insights into teaching, 2) to provide the opportunity to bring in other teachers for special courses, 3) to make possible the completion of new books, translations, etc. in a shorter period of time.

The Visiting Committee has increased its activities during the year and has spent much time attending classes and tutorials at the school and in conferring with the faculty and students individually and collectively. Admiration was voiced for the competence and calibre of the faculty and for the desire shown by the students to go deeply into doctrine and to gain insights into the Writings. Arrangements have been made to have the Board meetings reported in *The Messenger* along with pictures. As has been the case for some time, the managers' meetings were open to students and faculty.

In conclusion, the managers wish to express their appreciation for the assistance, advice, and helpful cooperation they have received from the Rev. Ernest O. Martin, the Rev. Eric J. Zacharias, the Rev. Edwin G. Capon, the Board of Directors of the School, and from the various members of the faculty. All of them and the students have made it possible for the managers to function in a manner, it is hoped, which will bring credit to our school and our church and increase their uses and capabilities.

May 14, 1975

Ernest L. Frederick  
Chairman

## BOARD OF MISSIONS

The Board of Missions has held two meetings during the 1975 Convention, and one meeting in October 1974.

The main issue that has occupied the Board was an attempt to establish Robert Murray as missionary minister in Georgetown, Guyana, which has not been crowned with success, due to a number of circumstances.

Robert has not graduated from the School of Religion, but has attended it for two years, and was recommended by the supervisor of field work. Not being entirely sure how things might work out in Guyana, the Board decided to send Robert and his wife for a tentative period there, and to combine this with a visit of Rev. Ernest Frederick to supervise the situation. Based upon the initial favorable reports, the ordination as missionary minister was recommended at the 1974 Convention, and Bob was sent to Guyana and ordained there by the President of Convention. However, unexpected difficulties arose which necessitated sending Rev. Frederick to Georgetown. He finally had to recommend to Bob that he tender his resignation and return to the United States.

The Board was able to establish Rev. Yuzo Noda in the parsonage at Tokyo, Japan, to succeed Rev. Yonezo Doi. With the needed support from the Board, this transition has been carried out, and it appears that Noda is working satisfactorily in the field for which he has been prepared.

Upon the recommendation of the Board, Rev. Gudmund Boolsen has been ordained in Copenhagen by the Rev. Alfred Regamey, our General Pastor in the European field. We are looking forward to a useful service in Scandinavia.

Rev. Young Lee has been supported by the Board, in consultation with Rev. Chungsun Lee, in the expanding work in Korea, which looks promising in a number of ways.

We are sorry to have to report that Rev. Werner Schmidt, who has worked faithfully for a number of years in Germany, has been called to the other World. (See article in *The Messenger* for a review of his life and work.)

Rev. Paul Zacharias was sent as official visitor to the meeting of the Continental Association in Rorschach, Switzerland, and brought a valuable report with recommendations to the Board.

The branch of the Board concerned with Home Missions has been working on a lending library for tape recordings of worship services and religious addresses, which is to find a wider usefulness as demand by isolated members is expected to increase.

Horand Gutfeldt, President





# PRESIDENT'S ADDRESS TO CONVENTION

by the Rev. Ernest O. Martin

June 25, 1975

This is my sixth annual state-of-the-church address as President of Convention, and can appropriately be called a Farewell Address. A bulletin from New Jersey already reports, with a note of satisfaction, that I have been exiled to California. As I complete seven years as your president, I am happy to present three former presidents of Convention —▷ Franklin H. Blackmer, David P. Johnson, and Richard H. Tafel. Will you three men please come forward, along with Eric Zacharias, president-elect?

The four presidents sitting before you are very much a part of the history of our church. Franklin Blackmer celebrated the 50th anniversary of his ordination at our convention in Edmonton two years ago. His ministry has included service as president of Urbana College, and president of the New Church Theological School, as well as a parish minister and president of Convention.

David P. Johnson is another historic personage, and the full impact of his historicity didn't strike me until yesterday afternoon as I delved into the annals of the church.

The General Convention was founded in Philadelphia in 1817. Ordained at that first session was David Powell from Ohio, who was the great, great, great uncle of David Johnson. In 1917 Convention met again in Philadelphia and celebrated the 100th anniversary of Convention. The records show that one of the exceptional features of the convention was the unveiling of the Memorial Tablet containing

the inscription commemorative of the first public pronouncement of the New-Church teachings in the world when James Glenn delivered a public lecture on Swedenborg and his writings in June 1784.



A delegation proceeded from the Philadelphia Church to the historic site. The Rev. Charles Harvey, minister of the Philadelphia Church and father of Dorothea Harvey, was in the procession. The annals report that the curtain covering the bronze tablet was pulled back by 4½-year-old rosy-cheeked David Powell Johnson. (Will rosy-cheeked Johnson please stand and take a bow?)

The account of the 1917 convention doesn't say anything about Richard H. Tafel, and this surprised me, for I thought he had been the minister of the Philadelphia Church all his life. (Richard, were you there in 1917?)

Richard Tafel has been minister of our Philadelphia Church since 1934. He has reached retirement age, but he has given no indication of putting down the tools of his trade. In fact, he will be the host min-



ister at next year's convention in Philadelphia. I won't attempt to sketch the Tafel family tree and its relationship to the New Church over the past two centuries. This is something that would be better accomplished by an exhibit along the wall of the auditorium.

President-elect Eric Zacharias won't begin his official tour of duty until Sunday afternoon, but he has been busy during the last year visiting a number of our churches and associations. He will come into his job with a running start, and we can look forward to inspiring leadership from him.

Eric's roots in the church go back into the last century. His grandfather was a convert from the Menonite Church in Manitoba. His father, John Zacharias, also joined the New Church, and then trained for the ministry. He served the church in western Canada for forty-five years, and was an example for sons Eric and Paul to continue in apostolic succession.

\* \* \* \*

The reception tonight, at 9:30, is listed in your program as the President's Reception. I would like to exercise any power that I have in the waning days of my presidency to broaden the reception to include all those who have served in the office of president, and him who is about to serve. Everyone is welcome to attend and to join in the festivities.

I have spoken of the history of the church as it is reflected in the lives and careers of recent presidents of Convention. There is a tendency on the part of some to look back and speak of the good old days when there were giants in the land such as Worcester, Giles, and Smythe. One scholar points to the 1860s as the golden age of the church. The accounts I have read of the 1917 convention are most impressive, too. In addition to the unveiling by David Johnson, Edwin Markham read a poem that he had written for the occasion, and 700 people attended a garden party at the estate of Mr. and Mrs. Gideon Boericke.

We have reason to be proud of our forebears in the church, our founding fathers, men and women who have served the church so well down through the years, but now we must turn to the present and

the future. We can learn from the past and build on it, but we can't go back. We enter now upon the last quarter of the twentieth century. It is time, in the words of prophet Calvin Turley, to heed "the call forward."

As I go into exile in California, I will watch expectantly for new signs of growth and vitality in the church. Eric hasn't had a chance to share a three-year plan with us, and my crystal ball is a bit tarnished from wear, but I want to make a few predictions of directions in which the church will move.

1) The Planning and Development Committee will move forward in its mission of identifying, defining, evaluating, and assigning time-phased priorities to specific means of facilitating the main purpose of Convention, which is to increase love to God and neighbor. Those who have a particular interest in the work of the Planning and Development Committee are encouraged to participate in that mini-course this week. A report of the Committee will be printed in *The Messenger* this fall.



2) Regional centers will be developed in the next few years with the employment of ordained and lay staff. Some of the more obvious locations for such centers are Deland, Florida, Southern California, the San Francisco Bay area, Urbana, and the Middle Atlantic area.

3) It is my hope that the Wayfarers' Chapel will be able to purchase additional land where it can erect a multi-purpose church center for chapel programs and for the work of the church in Southern California.

4) With the boost of its recent accreditation, I hope that Urbana College will be of increasing value to the church. Scholarship funds provide \$2,500 a year to aid young people of the church, and through Swedenborgians on the faculty we continue to make a significant impact on the education and growth of the students. The facilities of the college are used for conventions, Council, board, and committee meetings, institutes, etc. The Swedenborgian collection at the college is being reorganized and will be available to scholars throughout the midwest.

5) I confidently predict that the next year will see the establishment of a central headquarters for Convention on the third floor of the Swedenborg School of Religion in Newton, Mass. This center will be one the church will be proud of, and directed by genial and talented Roger Dean Paulson.

When Roger first looked at the job description of the Central Office director, he remarked that the General Council was looking for the angel Gabriel.

Roger doesn't bear much resemblance to Gabriel, but he has answered the call, and I think he will do a great job as an expeditor, facilitator, fund raiser, and office director, and I urge your full cooperation with him.

In closing, I express my deepest appreciation for the opportunity to serve our church in the capacity of president for the past seven years. I thank you for the support you have given me as I sought to carry out the duties assigned to me. The responsibilities have been great, but I always found there were ministers and laymen eager to help. There have been meetings with the officers of Convention, the Executive Committee of the Council of Ministers, boards, and committees that I count as peak experiences that filled me with a sense of joy and gladness. The hospitality extended to me in your homes and in your churches has been heart-warming.

There were times, too, when I felt sad about the controversies, and the attacks on one another, that threatened our mission as a church. I have been conscious, too, of the gulf between what we are as a church, and what, with the Lord's help, we could be.

We are in a period of crises, and the building of the New Jerusalem calls for the best that is within us, working together, combining our skills and talents, uniting love and truth, that eternal good may be achieved.

God bless you all.  
Amen.

*Ernest O. Martin*





## COUNCIL OF MINISTERS

The Council of Ministers met for three days, seated in a circle in a large, bright room of Urbana College's College Community Center — a room that is beginning to look familiar. We met there last year, and also in 1971. Twenty-eight men and one woman (part of the time, two women) faced one another in a large open circle and worked hard for twenty-four hours at the business and concerns of the church's ministry. The woman in regular attendance was Barbara Scholz, SSR student. Dorothea Harvey, also eligible to attend without vote as an Authorized Candidate, was pressed by College business and could attend only part of the time.

Sessions begin and end with worship. Convention's retiring president, Ernest Martin, led the first day's opening devotions, and incoming president Eric Zacharias led the closing. Tuesday's devotions were led by Chungsun Lee, and Wednesday's by William Woofenden.

Ernest Martin focused the opening devotions on joy — joy as a biblical concept, and especially joy as part of our common experience of coming together each year as a council and as a church. Randall Laakko directed the chairman's opening remarks to a similar theme: there is excitement, joy — and strength, too — in our group interaction in defining and pursuing the goals of the church.

After that, Council meetings become suddenly much harder to report. That's partly because sessions are confidential, dealing with matters that become news only after they have been settled among the ministers and referred to General Council or General Convention. There's also another bar to reporting, however. Most of what immediately follows the opening devotions and remarks is too detailed to make an interesting report. There's a time there, early on, when they don't even make an interesting meeting. The appointment of four committees was announced, six letters to the Council were read or summarized — but not discussed or acted on, simply referred to later consideration at specific points in the agenda.

Before the lunchtime recess, however, significant actions and votes were taking place. What can be reported of them is best summarized in the report that the Council's secretary, Harvey Tafel, read to the delegates and visitors on the floor of Convention.

'We departed somewhat from previous Council meetings in that Tuesday's program was devoted to the topic of 'The Authority of Swedenborg's Writings.' Through prepared papers, panel presentations, and discussion we came to a more penetrating



understanding and insight into where each minister stood in relationship to our Church's theology. We also felt that this topic is one of such depth and meaning, with implications in so many areas, that we see this as a process that will continue for many years. All in all, it was a stimulating and thought-provoking experience.

"Monday and Wednesday were devoted to Council business. Among areas and topics discussed were the workings of the ACAM, changes in Council's By-laws, with a proposed recommendation for a very minor change in Convention's Constitution; the proposed new Loose-Leaf Book of Worship that the Committee On Worship is finalizing; a brief discussion of the Report of the Abortion Study Committee; General Church relationships with a liaison person to be appointed whose duty it will be to act as a liaison between our two Minister's Councils; a box-lunch meeting with the ANCL

this Friday; and the 1976 Ministers and Wives Institute to be held in January at Swedenborg House in DeLand, Florida.

"The officers of the Council are: Chairman, Rev. Randy Laakko; Secretary, Rev. Harvey Tafel; Executive Members, Rev. George McCurdy (1978), Rev. George Dole (1977), and Rev. Jay Lee (1976). Rev. Richard Tafel, Jr. was elected the Convention Preacher for 1977.

"The Council of Ministers recommends to Convention that the names of Rev. Joseph Hoellrigl, Rev. Samuel Weems, and Rev. Werner Schmidt be removed from the Roll of Ministers for reason of their decease. The Council of Ministers recommends to Convention the authorization of Henry Korsten as an Authorized Candidate for the Lay Ministry, and the Ordination of Dorothea Harvey at the Sunday Service of this Convention.



## REPORT OF GENERAL COUNCIL

General Council's pre-convention meeting usually is devoted mostly to recommendations to the larger body, so its report closely approximates the convention agenda. That was partly true this year too, but with a difference: most of the time was spent discussing recommendations that the council was making to its own Research Committee, only asking the advice and consensus of the convention at this time.

After reporting on several matters that were tabled or in progress, something was said about a recommendation concerning minister's salaries. Details of the rather comprehensive recommendation will be sent to all employing bodies and to ministers; the guideline minimum for experienced ministers is \$12,500. The report was for information, not action.

Action was recommended and taken on the recommendation to establish Emeritus status for certain distinguished servants of Convention, involving recognition of their work, and giving them limited participation in the boards and committees where they have experience. Convention agreed to establish the new status, and to appoint *Chester T. Cook* Treasurer Emeritus, and *Stewart E. Poole*, Vice-President Emeritus.

In the interests of economy and efficiency, General Council recommended to its Research Committee a study of the feasibility of reducing the size of several boards and committees. With enough detail to provide the committee with adequate guidelines, these reductions were recommended (with Convention's response noted parenthetically):



**General Council** — reduce from 12 members to 6, with provisions to ensure geographical representation (reduce to 9, with less-rigid distribution provisions);

**Augmentation Fund Committee** — reduce the size from 5 to 3 (agreed);

**Board of Missions** — reduce the size from 8 to 4 (reduce to 6, and consult the board first);

**Board of Managers, SSR** — reduce from 12 to 6 (reduce to 9);

**Board and Committee Members** — to be restricted to serving on no more than one body (make recommendation, rather than a rule).

As noted above, all of these were recommendations and advice, not actual decisions. In closing, General Council expressed appreciation to the retiring President, the Rev. Ernest O. Martin, and to its three retiring members, the Rev. Harvey Tafel, Carl Heck, and Roger Paulson.



## SUNDAY SCHOOL ASSOCIATION



Forty persons were present at the 103rd annual meeting of the SSA. Of 31 schools canvassed, 23 reported a total enrollment of more than 700. Of this number 63 percent used the Sunday School Association notes, 28 percent use the Sower, and 8 percent use other materials. In general, our numbers are holding steady or increasing slightly. Elmwood, Pittsburgh, and Bridgewater schools have shown a slight increase over last year, while Fryeburg reports 45 more pupils than last year, with a nursery roll of 96.

The main task to which the Association is now addressing itself is the reprinting of the Sunday School Association, or "Dole," notes in permanent form. A steady demand for this has made obvious its

pressing need. Monies are already coming in, and a funds drive will be launched immediately.

The Officers for the following year are:

President: Walter E. Orthwein  
 Vice-president: Horand Gutfeldt  
 Secretary: Louise Woofenden  
 Treasurer: Dan Nielsen

Chairmen of the Standing Committees:

Teacher training: Margaret Briggs  
 Visual aids: Marion Kirven  
 Extension: Naomi Walton  
 Lesson committee: Franklin Blackmer

The new member of the nominating committee is  
 Lisa Reddekopp. *Louise Woofenden*



SWEDENBORG PRESS Manager Cecile Werben presided over the Department of Publication-sponsored sales table of Swedenborg publishers. Sales at the exhibit at the back of convention meeting area totalled about \$1300—a near record.



## AMERICAN NEW CHURCH LEAGUE AT CONVENTION 1975

The past year has been one of the most successful and rewarding for the ANCL for a very long time. The year before we had mainly one big retreat over Memorial Day weekend, but little did we know that it was the beginning of something more than we would even have dared to dream of. This year, at least eight retreats were held, sponsored by groups from Massachusetts, Detroit, Ohio, Kitchener, and Fryeburg. Some were large and some small, but I received a favorable report about each one. Everyone came away with a real sense of accomplishment through learning more about the Lord and His Church, and about each other.

This, I feel, is the most important feature of the past year — these retreats are very special things to everyone who has had a chance to become involved with them in some way. One reason they are so special is because they have reached many more people than those who are able to come to Conventions.

I would like to express our thanks to those who devoted so much of themselves, and to the Board of Education, and to various associations who contributed funds to help us out (although I would like to add that some of the sponsors of the retreats were able to fund them through the efforts of their own hard work). I hope that this trend will continue, and I also hope that those who told us we were doomed to disintegrate as an organization are sitting up and taking notice!

We're still working on establishing a League journal, "The Clear Blue Sky," as a more permanent and regular thing. It may take a while to get things stabilized, but we won't give up yet.

I couldn't come up here and leave without telling you all about a very special person to all of us. Our chaplain, Rev. Walter Orthwein, very bashfully accepted his position last year with doubts of being able to live up to expectations. Walter has been the most dedicated and loyal chaplain we could ask for. He's always there, willing to do anything at all that he can — and he has. So at the risk of embarrassing him, I want to say a special thanks to a person who has our love and respect.

This has been a very good and special year; I think we're on the way up.

### Officers for 1975-76:

President — Julie Rankin  
Vice-President — Ian Woofenden  
Secretary — Janet Charles  
Treasurer — Barbara Casper  
Executive Committee Member and  
Editor of "Clear Blue Sky" — Lynn Zimmerman  
Chaplain — Rev. Walter E. Orthwein III

### RECIPES

The League is putting together a:

### NEW CHURCH COOKBOOK

but we need your help. We can't have a cookbook without recipes. So, please send your recipes to:

Barbara Casper  
3357 Buck Road  
Huntingdon Valley, PA 19009

Please send before the end of August. Thanks!

*Julie Rankin*

## WOMEN'S ALLIANCE 1975 ANNUAL MEETING

The Alliance of New Church Women held its annual meeting at the Hub at Urbana College on Friday, June 27, 1975.

The following officers were elected:

President — Lisa Reddekopp (Mrs. Erwin D.), San Francisco, California  
1st Vice-Pres. — Dorothy B. Farnham (Mrs. Alan W.), Brockton, Massachusetts  
2nd Vice-Pres. — Patricia Zacharias (Mrs. Paul B.), Kitchener, Ontario, Canada  
Recording Secretary — Elizabeth B. Guiu (Mrs. Rafael), Cambridge, Massachusetts  
Corresponding Secretary — Louise D. Woofenden (Mrs. William R.), Bridgewater, Mass.  
Treasurer — Doris Tafel (Mrs. Robert W.), Philadelphia, Pennsylvania  
Mite Box Chairman — Winifred Armstrong, Los Angeles, California  
Round Robin Chairman — Jean Heydon Hoyt, Riverside, California



Publications Chairman — Marion Priestnal (Mrs. Clayton S.), New York, New York

Religious Chairman — Alice Perry Van Boven, Riverside, California

Nominating Committee:

1976 — Lois W. McCurdy (Mrs. George D.), Boston, Massachusetts

1977 — Margit Tobisch (Mrs. Othmar), San Francisco, California

1978 — Kathy Orthwein (Mrs. Walter E. III), Detroit, Michigan

1979 — Betty Zacharias (Mrs. Eric), Pretty Prairie, Kansas

1980 — Florence Smallwood (Mrs. Thornton), Chicago, Illinois

At the business meeting it was voted to increase the amount given to the wife of the President of Convention for travel expenses from \$100 to \$200.

A gift of \$125 was presented to Urbana College, \$1 for each of its 125 years of existence.

The six church camps — Almont, Blairhaven, Fryeburg, Kansas, Paulhaven, and Split Mountain — were each given \$50.

Payment of the dues of the Alliance to Church Women United for 1976 was authorized.

It was agreed that the Mite Box for 1976 be sent to Ghana, West Africa, as "seed money" to aid Ghanaians to purchase Swedenborgian literature at a reduced cost. The Swedenborg Foundation receives thousands of requests for such material from people who are unable to pay much or anything for it. It is felt that with this money to start

a revolving fund, it will be possible to help provide study material for those who are unable to obtain it otherwise.

It was voted to recommend to General Council that a loan of money be made to the Mooki Memorial College in South Africa to enable the church there to rebuild the college. It was expected that the Alliance and other church groups would help to repay this loan.

After a number of years of publishing its own Bulletin, the Alliance decided instead to have space in *The Messenger* — a whole issue, a two-page spread several times a year, or a monthly column — as seemed best to the Publications Chairman. The reason for this action is the increasing cost of publishing and postage, and the belief that the material will reach more women more promptly this way, and thus keep the members better informed about Alliance business.

*Dorothy Farnham*

It was also voted that a list of Alliance officers and their addresses be published in the *Convention Journal*.

Eighty-three women were present at the meeting, ten more than last year, and a number of these were attending the meeting for the first time.

The offering taken at the meeting for the uses of the Alliance amounted to \$125, and the total of the Mite Box collection for the purchase of literature at the Wayfarers' Chapel amounted to \$1,205.

*Dorothy Farnham*





**OLDEST AT CONVENTION** was Mr. August Rlenstra, 83, of Grand Rapids, father of SSR student David. Youngest was Nathan Laakko.



**MOST ANXIOUS MOMENTS** were shared by John and Mary Townes of the Park Ridge church. John was hospitalized on Saturday morning; by July 7 was still in the hospital, but recovering well.



**DELEGATES** stand up to be counted in Convention vote.

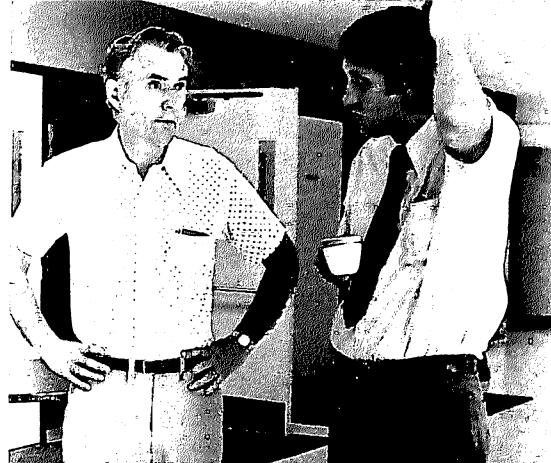
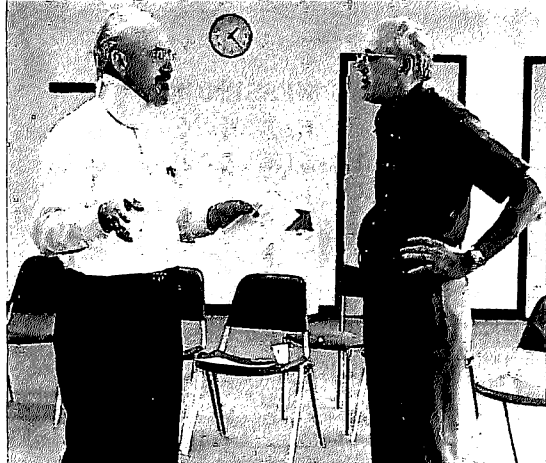
**OPPOSITE PAGE**, left-to-right from the top: Bob Kirven, Richard Tafel; Paul Zacharias, Ed Bohlander; Richard and Corinne Tafel, Doris and Bob Tafel (with Ann Liebert between them); Horand Gutfeldt, Paul Zacharias, Ad Liebert, Bill and Joanna Locke; Eric Zacharias, George McCurdy, Randy Laakko, Tom and Henrietta Zehner, Betty Zacharias; Ray Gulu, Galen Unruh, Tom Splers, Arturo Habegger.



**NEW DIRECTOR OF CONVENTION OFFICE** Roger Paulson speaks to Convention about his new job.



**ONE OF MANY** who enthusiastically congratulated the Rev. Dr. Dorothea Harvey after her historic ordination.



**NEW EDITOR . . .  
NEW ADDRESS**

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**THE MESSENGER**

**JULY-AUGUST 1975**

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**CONCLUDING EDITORIAL NOTE**

I get by with a lot of help from my friends. For this issue, my wife Marian took extensive notes and arranged for most of the contributed articles. Jan Seibert typed, corrected and justified the copy in less than four days after Convention. Roger Paulson hired Ms. Gay Hawk for PR work, and many of her photos appear here, along with Bill Woofenden's and mine. Bob Tafel taped a special recording of the Convention Sermon, and Henrietta Zehner carefully and quickly transcribed a typescript from it. Many others helped, but these especially.

On this last page of my editorship, I have one word for my helpers, contributors, and guest editors; for Department of Publication members, for all who have supported me with appreciation and challenged me with criticism. Thanks.  
— Bob Kirven

**COVER PHOTO:** Retiring President Ernest Martin conduct Rite of Ordination of Dr. Dorothea Harvey into the Ministry, and Elevation of President-Elect Eric Zacharias to the office of Ordaining Minister of the General Convention.

**THE MESSENGER**  
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