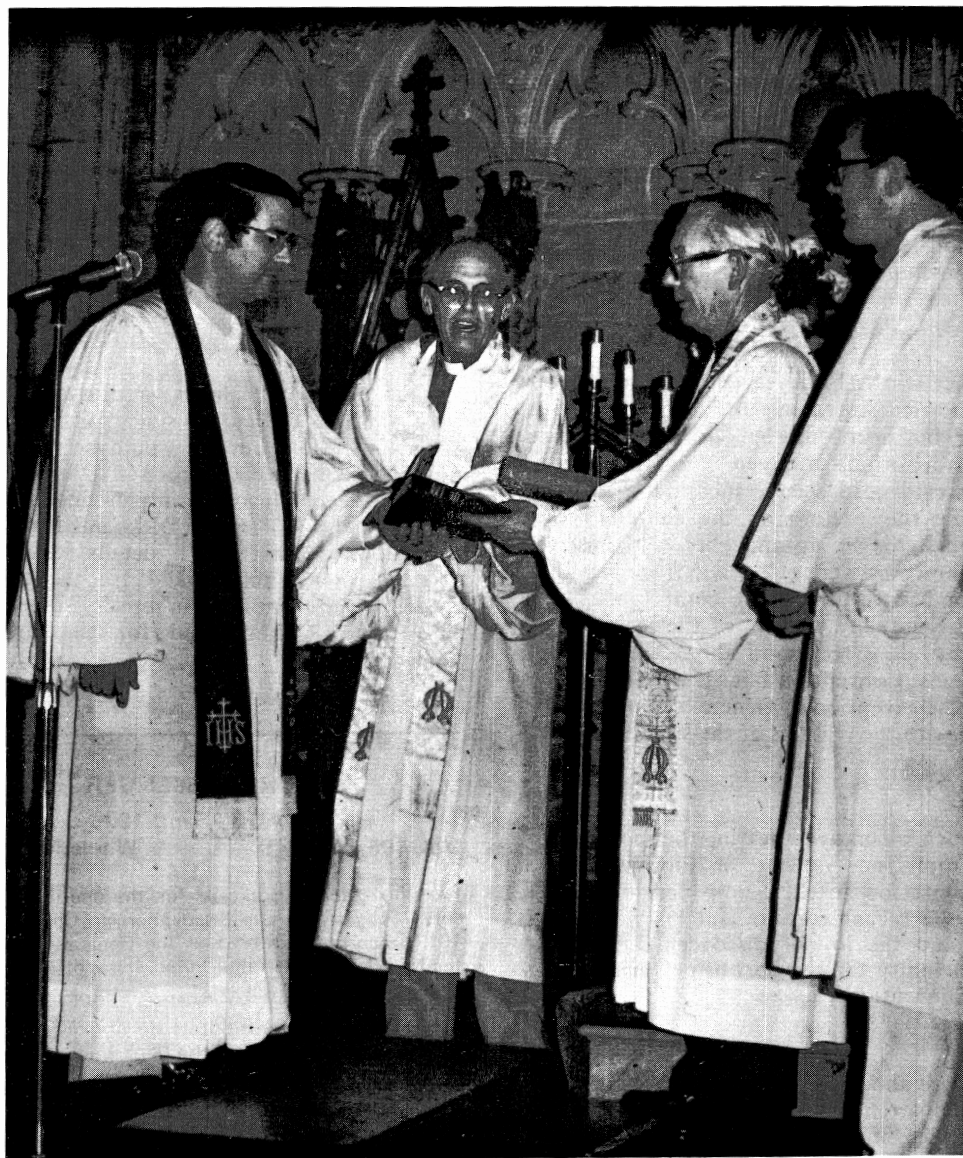


The Messenger

OFFICIAL ORGAN OF THE SWEDENBORGIAN CHURCH

AUGUST & SEPTEMBER 1976

CONVENTION ISSUE



Ordination of Richard Baxter by the Rev. Eric Zacharias. Assisted by the Rev. Richard Tafel Sr. and the Rev. Richard Tafel Jr.

CONVENTION NOTES

The Alliance Mite Box amounted to around \$1,200 this year, which goes toward the distribution of New Church literature in Ghana. The Mite Box was enriched by a two pound coffee can of pennies contributed by Omar Mitchell of W. Virginia. Good to the last penny!

* * *

And Keith Mull of Kansas contributed \$100, toward the publication of the Dole notes in hard - cover form, then later in the day decided to add another zero to his original gift. The Dole Note Fund is rising steadily.

The Kansas delegation was found to be short - handed in the Delegation Registration Book, when, lo and behold, it was discovered that President Eric Zacharias had forgotten to sign in as an official delegate. Other than that, Eric didn't leave too much undone.

* * *

Let's face it, the Friday evening business meeting was hectic. At times confusing, humorous, frustrating; but hectic throughout. Some were depressed by it; others annoyed or disappointed. I thought it evidenced a large measure of love and concern for the welfare of the church; people cared enough to get up and express themselves. Some of the votes were close, but there was little hostility or bad feeling. Some compromises were made, and eventually the will of the majority was accepted by all. I feel good about the final outcome — most Convention Boards were reduced in size, with the exception of General Council. This is in keeping with the realities of the situation.

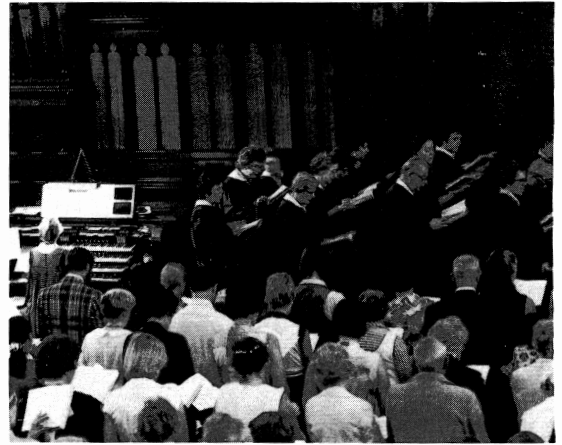
* * *

How much we enjoyed hearing the spontaneous message from Jon Stewart of Florida. Jon, a physical education teacher, now considering the ministry, is a recent convert and his words rang with zeal and the joy of discovery. Let's make more opportunity for this sort of personal witness at future Conventions!

* * *

There were about 160 voting delegates at Convention, and attendance at the Sunday morning worship service must have been around 300. The augmented choir sang superbly, and the pipe organ in the Philadelphia Church is a powerful, hauntingly beautiful instrument.

* * *



The Philadelphia choir with Mildred Purnell at the organ.

The accommodations and meals at Haverford College were great. Perhaps the most difficult part was figuring out the maze - like floor plans in the dorms. Wheels within wheels and doors within doors! But within a day or two it felt like home. The lovely rolling campus invited leisurely walks, and the magnificent trees spoke nobly of God's handiwork. I daresay more than one picture was taken of the stately golden beech near the center of the campus.

* * *

Our Philadelphia hosts were gracious in every way, and it is difficult to single out individuals for special mention, but we would be remiss not to pay special tribute to Bob and Doris Tafel, who were so deeply involved in planning and carrying out Convention '76, to Dick and Corinne Tafel who looked after 1001 details, and to Muff Worden, who so ably looked after the Registration Desk, played piano for the services, and who really should be nominated for the title, "Miss Convention."

P.Z.

THE MESSENGER

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Paul B. Zacharias, Editor

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CONVENTION SERMON

FREEDOM BOUND

Rev. Richard H. Tafel, Jr.

How fitting it is that we of the General Convention of Swedenborgian Churches are gathered together in the spirit of the "New Jerusalem" in this city, in this church and on this very special day! Two hundred years ago the Declaration of Independence was signed which signaled the birth of a new nation: "When in the course of human events . . ." A new nation, a new birth. "We hold these truths to be self evident that all men are created equal and are endowed by their Creator with certain inalienable rights, and among these are life, liberty and the pursuit of happiness."

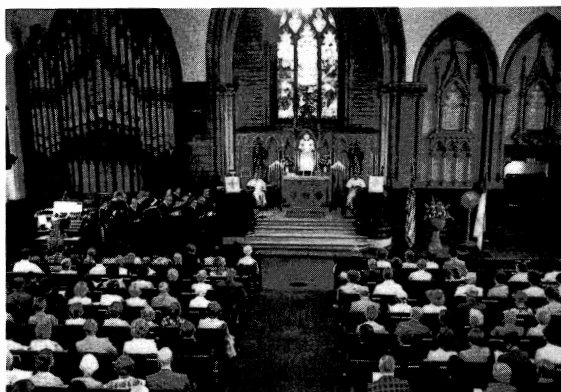
A restlessness had spread among the colonies; a yearning to be free of the British had swept the East coast and men had fought and died for the right to be free. And now on July 4th, 1776, a group of men acted in freedom and with responsibility to set into process the birth of a new nation. The Declaration of Independence was signed and the struggle to become free was at hand. The question was one of freedom versus unfreedom. Can man endure and grow under oppression and stifling yokes of bondage?

Being in bondage to repression and taxation and tied to the decisions made in England, the colonists faced a struggle against overwhelming odds. Thirteen little colonies with different priorities banded together in the quest for freedom. The shot heard round the world had been fired and now the process of freedom and life itself for the colonists hung in the balance. This struggle for freedom and independence was to take some years to accomplish. The task is still being worked on today: to remove the category of second class citizens.

But wait a minute! This same spirit of restlessness had been rampant in Europe for some time, a time of reawakening, a new spirit of inquiry, a quest for knowledge! The Lord at work in His Creation. Rev. Andre Diaconoff and Mr. John Harms stated it well on the flyleaf of Convention's program:

In the conviction that the Lord is making his Second Coming in spirit and in truth, and is inspiring a new desire for freedom among the people of the earth,

We of the General Convention commemorate the birth of the United States of America in 1776, a new nation born of the truth and freedom in the spirit of the Second Coming.



The Convention Service July 4, 1976

We believe it more than coincidence that this great new nation was the first born after the Word was revealed to the world through Emanuel Swedenborg.

I see this as the Lord working in and through His people. After Swedenborg's monumental work, *True Christian Religion*, was completed the Lord sent His disciples throughout the Spiritual World in a reordering of spiritual life, on June 19, 1770. The effects of this are still being felt today. Now we are no longer shackled by blind adherence to man-made doctrine. Swedenborg ushered in a new concept of spiritual freedom: "Nunc licet — now it is permitted to enter with understanding into the mysteries of faith."

A new charter, a NEW CHURCH charter was given to us by the Lord to work in and through us to bring about the "New Jerusalem." Spiritual freedom versus unfreedom was at issue, just as the colonists faced the physical bonds of oppression. Both yokes of oppression have been broken and cast aside. We celebrate today, July 4, the bicentennial of our nation which represents to the world the concepts of equality, liberty, free choice and certain inalienable rights. And to my country and its flag I humbly bow and pledge my allegiance.

But now on this fourth of July in 1976, I invite you to enter with me through the spiritual archway that leads "from freedom according to reason," from darkness to light and from death to life! The Lord is calling us anew, calling us to the new Christian perspective of the "New Jerusalem." The writer of the Gospel of John states it baldly: "If you dwell within the revelation I have brought, you are indeed my disciples; you shall know the truth, and the truth will set you free."

We have the Bible as the Lord's Holy Word, which Swedenborg calls the "Crown of revelations". But for this new age the Lord has given to the world through Emanuel Swedenborg a fresh theology, a new perspective, and a compelling challenge for the age to come. The teachings of this church are a storehouse of knowledge, inspiration and means for self actualization.

Revelation has not stopped nor has the quest for spiritual truth lessened. Today there is a spiritual restlessness throughout this great country of ours. People are being turned off by their church because it does not make sense nor allow for the free spirit of inquiry. The word, "Death," has become the latest word to be called pornographic because people do not know what awaits them after death and are afraid. Other people are turning away from their church because they see it as irrelevant to what is happening in their lives. Scores of others are searching for the revelation which the Lord speaks about in our Scripture lesson this morning.

Not only would I ask you to enter through this spiritual archway with me today, but to join with me in issuing a call to service to those who are seeking this newness of life. We hold these truths to be self evident:

The Lord God Jesus Christ reigns.

The Bible is the Lord's revelation to us, and the "Crown of all revelation."

"All religion relates to life, and the life of religion is to do that which is good."

Mankind is essentially good but needs to turn to the Lord for the renewal of life.

The Lord's "New Church" is open to all and spread throughout the world.

Mankind must put these to use, must put into process and action the goods and truths of life.

The Lord's Second Coming was, is, and will continue to happen as each responds to one's Creator in deeper and more significant ways.

This then may be the entrance to that archway.

We have heard this past week during Convention in the various worship services different calls to service and life: Jeremiah's call while still in the womb; Isaiah's call to service — "Whom shall I send and who will go for us?" And, Dick Baxter told his own story of his struggle and call to our ministry.

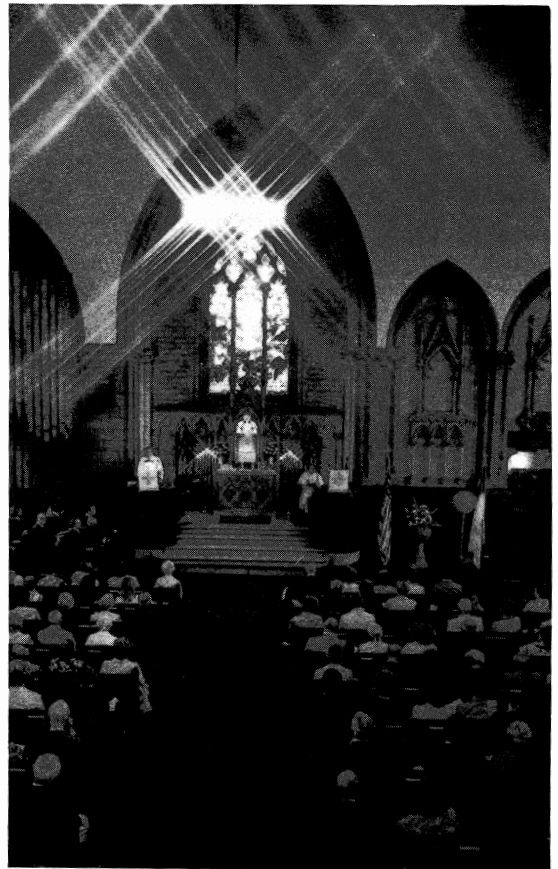
We hear anew the trumpet of the Lord calling us — you and me — calling us again to go forward in the "New Jerusalem," the light in which we seek to walk and serve, as the servant of the Lord, Emanuel Swedenborg, so humbly and yet so forcibly set forth for this new age. Our call to service will be different as its needs must be!

Jeremiah had his calling and his mission: "Repent, O Israel, and return unto the Lord." Isaiah's response to the call of the Lord was likewise different: "Here am I, send me." Emanuel Swedenborg accepted his call to become the servant of the Lord for still another mission. Dick Baxter's response was still another way to deal

with and answer the call of the Lord. Your response and mine likewise must be different. Different but True; different but Good; different but in response to the call of our Lord and Savior Jesus Christ.

Each call and each response will be different but under the same banner and archway. Jesus said, "If you dwell within the revelation I have brought, you are indeed my disciples." And he continued, "You shall know the truth, and the truth will set you free." "For the Lord leaves everyone in his own freedom; for unless man is in freedom he cannot possibly be reformed." AC70072.

Let us then in our freedom as members of this great church go forth in this year of freedom under the banner of the Lord's "New Jerusalem". Let us use our freedom according to reason! Let us put to use our individual calls and several talents in the work of our Lord's "New Church", as this vision descends out of heaven from God.



(Photos in this issue by Nick Czudjowycz and Bill Woofenden.)

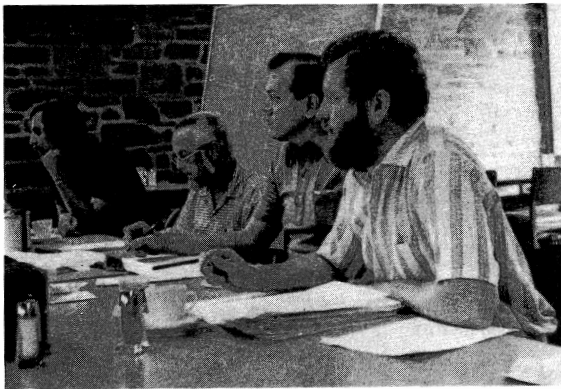
REPORT FROM THE COUNCIL OF MINISTERS

Twenty - four ministers attended the Council of Ministers sessions at Haverford College from June 28 - 30. (To back - track just a little. The week began most auspiciously for the ministers and wives with a delightful social evening at the home of the Rev. and Mrs. Richard Tafel on Sunday, June 27. Dick and Corinne had spent many hours preparing their beautiful yard for our enjoyment that evening, but alas, the deluge came and we were forced to behold the flower gardens from within. Nevertheless it was a grand evening, with lots of good fellowship and delicious food.)

The ministers, with four S.S.R. students attending most sessions, met for two and a half days. A great many issues and concerns were dealt with including the following:

F. Robert Tafel spoke at length on the need for systematic, ongoing education for the clergy. Today's congregation in today's world needs a pastor who continually learns and grows, acquiring new understandings and skills over the years. Our local churches and Associations should be made more aware of this need. (For more information on this subject see p. 177.)

A five - person Committee to study Human Sexuality was appointed. The Committee will study various aspects of sexuality, including homosexuality, pre - marital sex, sexual relationships within and outside of marriage; and the wider implications of maleness and femaleness will also be explored. A preliminary report is expected by next summer.



(l. - r.) Revs. Jerry Poole, Bill Woofenden, Harvey Tafel and Randy Laakko.

C.O.M. elections saw Randall Laakko and Harvey Tafel re - elected as Chairman and Secretary respectively, with Paul Zacharias the new Executive Committee member.

The Council spent about three hours reviewing the Minister's Pension Plan and being introduced to a new Health Care Plan, with Jerry Poole showing us the way in both fields. Council members do have implicit trust in the workings of Divine Providence, but at the same time (and this is in harmony with Church teachings), it is not amiss to keep a watchful eye on Pension and Hospitalization Plans. We are grateful to Jerry for his guidance in these matters.

The Rev. Douglas Taylor spent about an hour with the Council, fielding questions and speaking to several concerns of mutual interest. Rev. Taylor and the Rev. Robert Kirven serve as liaison between General Church and Convention Clergy. Later it was recommended that invitational seminars be arranged for mutual exploration of common concerns by specialists from the two churches.

A "Guidelines for Ministerial Work", based upon the former "Code of Ethics", and recently revised by the Rev. Jaikoo Lee was adopted by the Council of Ministers. The "Guidelines" speak to personal and inter - personal conduct, the minister's relationship to parish, other ministers, Association and Convention.

It was announced that the next C.O.M. Institute will be held in DeLand, Florida, in January of 1978. A planning committee will be appointed shortly.

The 1977 Convention Preacher will be the Rev. Jaikoo Lee, with the Rev. Dorothea Harvey being nominated for Convention Preacher in 1978.

Dick Baxter reported on the present state of the new Book of Worship. Copies of the loose - leaf B.O.W., which will feature a number of new services and hymns, should be available within two or three years. The bulk of the work has been completed, but many details have still to be worked out.

The Council again took up the matter of membership qualifications in local churches. This is a thorny issue, involving voting privileges at Convention, per capita dues, membership require-

ments, the definition of active and inactive membership, etc. The matter will be under study for some time.

The make - up of the Committee on Admission into the Ministry was changed, and its responsibilities broadened. Henceforth CAM will consist of the C.O.M. Chairman, the President of Convention, one Council member with at least five years' service, and one minister and one lay person elected annually by Convention.

A letter from the Rev. Matthew Glowe was read to the Council, indicating that Mr. Glowe has decided to leave the parish ministry with the intention of seeking further education and eventually employment as a hospital chaplain.

A letter was read from the Rev. Walter Orthwein, requesting that his name be removed from Convention's Roll of Ministers in order that he might serve in the General Church ministry. The request was duly acted upon by the Council and by Convention.

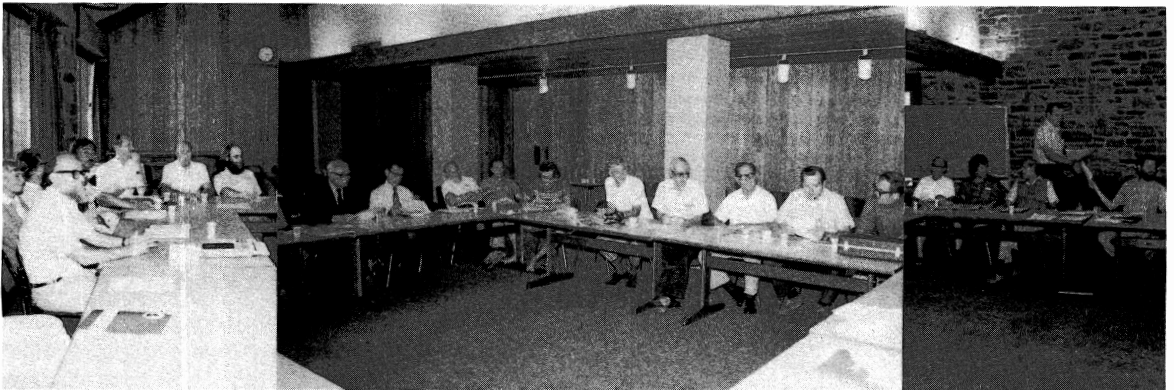
The Council recommended that, as a regular feature, there be a page in each *MESSENGER* devoted to current social and civil affairs, wherever possible, giving both sides of the issue under discussion. Council members expressed the view that we need to keep abreast of national and inter-

national events, recognizing the complexity of many modern problems, but that as responsible Christians we must be knowledgeable concerning developments in the world around us. *Messenger* readers are invited to submit material, articles, information for this SOCIAL AWARENESS feature.

The highpoint of our C.O.M. meetings this year centered around the Tuesday "Reflection Day". For most of that day we focused our thoughts on the theme: "The Application of New Church Teachings to Life". Seven ministers prepared papers which were read and discussed at length, under the able chairmanship of Dick Tafel Sr. It is impossible in this brief space to do justice to the many insights and provocative thoughts that emerged that Tuesday, but we do hope to present a full account of the day's proceedings in a future *Messenger*.

Much more could be said . . . the opening and closing devotional services each day . . . the hard wrestling with some sensitive issues . . . the spirit of camaraderie that touched our coming together . . . the affirmation that flowed back and forth . . . the realization that we can work together, despite honest differences of opinion . . . the work that remains undone . . . that which keeps us going: The Glory of the Kingdom.

P.Z.



The Council of Ministers in Session

The PRESIDENT'S Address

Convention '76

Rev. Eric Zacharias

It is indeed a high privilege, upon the close of my first year as President of Convention, and, may I add, the twenty-fifth year of my ordination which took place in Philadelphia, to address myself to you, the officers, the delegates and all members of the General Convention. It is of added significance that we meet in convention in this city which provided so much of the initiative essential to the launching of this Republic. On listening intently, we may yet hear the echo of those words, so eloquently written, which set the direction of a new nation.

Now, two hundred years after they first stirred to action a group of separate colonies, we are called to live in a new way the spirit that still breathes deep within these words.

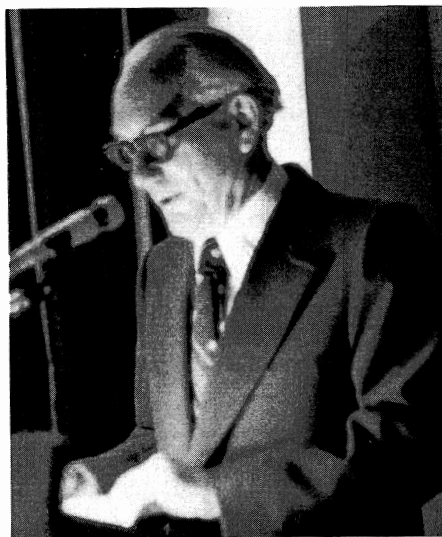
"We hold these truths to be self-evident — that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness."

The Declaration of Independence

Thus it was — that events of history moved inexorably toward the violence of revolution and into the pain of birth and renewal. Here, in the city of Philadelphia, under the guidance and wisdom of such men as Washington, Madison, Hamilton and Ben Franklin there was forged the Constitution of the United States — a document of such dimension that William Gladstone, Prime Minister of England a century later, was prompted to state, "it is the most wonderful work ever struck off at a given time by the brain and purpose of man."

Yes, it is good for us to pause in remembrance — in remembrance of the devotion, the courage of those who are drawn by events into a great moment of history. However, as we celebrate this bicentennial year, it is not our primary purpose to eulogize the past. Rather, it is our intent that purposes be sharpened, that sights be realigned, that we make all things ready for the future awaiting us.

Once more, we step briefly into the past, and once more the city is Philadelphia. The time is a short forty-one years after the signing of the Declaration of Independence and a short thirty years after the framing of the Constitution. The breath of life was breathed into the General Con-



Rev. Eric Zacharias, Pretty Prairie, Kansas

vention of the New Jerusalem. "In 1817 a call was sent out by the Philadelphia Society to all 'receivers of the doctrines of the New Jerusalem to meet together for the purpose of consulting upon the general concerns of the Church'. This historic body met in the new Temple on Thursday, May 15th, being Ascension Day." (p. 170, *The New Church In the New World*, M. Block.) The Rev. John Hargrove of Baltimore was elected President. At this time, the fledgling organization consisted of seventeen societies with a total membership of 360 scattered over an area of nine states.

While we may note that the General Convention has not grown in numbers in proportion to the increase in population of the nation, the theology of the New Church, the nature and quality of the life encouraged by these teachings, have influenced people at all levels of societal life. Surely, it is here that we face our challenge today — not in the same climate that motivated the beginnings of the Church but rather in a response to our time and setting. Our nation, and all that it stands for at its best, is built upon the ideal of responsible freedom and upon the concept that every citizen can fulfill his unique potential only as he is afforded the opportunity to function within the broad outlines of that freedom. The parallel between this idea of government for and of the people and the thrust of the psychological, the philosophical and the theological tenets of the New Church must be clearly recognized.

From the Doctrine of Life, I quote, "It is from Divine order that man should act from freedom according to reason, because to act from freedom according to reason is to act from himself." No. 101 and from AC 2874, "From this it is evident *what* freedom is, namely, that it is to think and will from affection; and that the freedom is such as is the affection."

The Constitution of the United States nobly and courageously makes secure, for all citizens, those freedoms essential to the growth process. These freedoms, however, can become part of the life experience only to the degree that they first are written upon the heart and mind. Here the word *freedom* takes on new stature. Freedom is not a condition of life made legally secure by the ingenuity of man — it is an internal state of the human spirit behind which, in all creative power, there stands the Lord God. "It is a law of the Divine Providence that man should act from freedom according to reason." D.P. No. 71. Is it not here that we, a church community that is proclaiming the birth of a New Age, the Second Coming of the Lord in a spiritual awakening that calls out to every man, woman and child have the greatest responsibility and opportunity?

Every generation of New Church people must rise to its particular use. Those who set forth the purposes of the General Convention were pulled forward by the future as they were given vision to see it — a new nation, they determined, was worthy of a new Christian theology. This is now our time — our place — our choice of uses.

How might we most helpfully describe the climate of this — our place, our time? I make no pretentious claim to a definitive reading of the weather vane. All of us, however, have a part in this society of ours and each of us has, I feel sure, certain impressions of its nature. I can only pass on to you, in sketchy fashion, a few of my impressions.

Ours is a society that seemingly is caught on a merry-go-round pushed by economic and social factors grounded quite solidly in a materialistic view of life. We tend to revere gadgetry, the possession of things, the marvel of our own ingenuity. It is also a society which has seen the gradual decline of the influence of the institutional church. The question, "By whose authority?" is asked wherever moral, civil and spiritual issues are raised. It is a society which tends to be preoccupied with self — note, the wide spread use of both legal and illegal drugs — note, the lengthening case loads of both private and public mental health agencies. We see also a growing restlessness among our people — the disillusionment brought about by the abuses within government, the fading of the American dream. Out of all this there appears to have emerged a conservatism which urges the nation back to its basic principles.

There is something more! Our future. Our future as a nation — as a world community. Technologists, social scientists, philosophers and perceptive theologians already are beginning to see a future that is as exciting as it is challenging. Gerard Piel, publisher of *Scientific American* writes, "... we can look forward to a world of stable human population. If that is the case, we must then think of zero economic growth as well. This is profoundly overturning to all our thinking processes. We face the prospect that growth — the central driving principle of economics — will come to an end.

We're going to see American people resettle in the city. City life will now become a communal task and a cooperative enterprise."

Buckminster Fuller, the inventor of the geodesic dome writes, "The problem confronting us today is the incredibly inefficient use being made of our technology. Of the vast quantities of energy being consumed by humanity, the amount that results in actual benefit to human beings is very small indeed — perhaps as little as five percent.

... Yet, I also know the technology, and I know it is highly feasible to take care of all humanity at higher standards than anyone has known... A completely new world has come about. Our greatest challenge today is not at all how we get along independently but how we get on together."

Is such a time as this not tailor-made for the New Church? The Apostle Paul wrote, "But when the fulness of time was come, God sent forth his Son... to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4. Thus, the Christian era began. Yes, I am urging that "the fulness of time" is pressing hard upon us, our world, our time, our place and that the moment of the Second Coming of the Lord is now. Yes, there is a restlessness about us, the waters have been mightily stirred, there is a searching, there is a yearning for that which transcends materialism, for a freedom beyond that which grants license, that has as its reward only self-aggrandizement.

The Psalmist asked that which lies eternally upon the human conscience, "What is man, that thou art mindful of him? and the son of man, that thou visited him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor." Ps. 8. The writings are quite clear in this, "... the man who does not become imbued with spiritual affection through the goods and truths of Heaven, differs little from beasts; for man, above beasts, there is superadded the faculty of spiritual thinking and thence of willing." A.E. 650 The restlessness, the anxiety, the hedonistic bent of our society, the longing in the search for meaning — may not these states that are the com-

posite psyche of 20th century man be the cry of that inner spirit that longs so desperately for the opportunity for recognition and ultimate fulfillment! I believe that it is.

Can we, then, make this our use?

(1) That we who are dedicated to the truth of the Lord's Second Coming in the restoration of man's freedom as a spiritual being, be a Church for a New Age — without reservation or equivocation. That we acknowledge our dependence upon the Lord. That we draw our life from the Word of God and from those writings that are a revelation from Him and which have been provided for all people as a guide into the Holy City.

(2) That we give ourselves, as an instrument of the Lord, in whatever manner is suitable and appropriate, to bringing to the larger society the good news that man carries within him the potential for becoming truly human. This happens as he, in freedom, opens himself to that life from the Lord which alone can bring him into partnership with his Creator. This is the Way dramatized for us in the Word of God and which calls all people to account in a caring, compassionate, ennobling regenerative process. This is freedom serving its most liberating use.

The New Church awaits us. A new world awaits us. I pray that we will be true to ourselves, to our Lord and to the uses which call us.

CONVENTION ACTIONS

During our recent Convention sessions in Philadelphia the following actions were taken:

The Board of Managers of S.S.R. was reduced from twelve to nine elective members, with no geographical restrictions placed on Board members.

* * *

The Board of Missions has been reduced to six members, with members being limited to no more than two consecutive 3 - year terms. Four members of the Board shall constitute a quorum.

* * *

The Augmentation Fund Committee was reduced to three elected members, plus the President and Treasurer of Convention. One member to be elected annually for a three year term.

* * *

The Board of Publications shall consist of the President of Convention, ex officio, and four elective members, one member to be elected each year for a four year term. Board members who have served for two consecutive four year terms shall not be eligible for immediate re - election. (The Department of Publications includes this Board, plus representatives from other publishing arms of the Church.)

* * *



The Present Board of Missions

(l - r) Margaret Sampson, Tom Spiers, Paul Zacharias, George Dole, Ch. Horand Gutfeldt, Chungsun Lee, Robert Tafel and Sec. Dorothy Farnham.

The amendment to reduce the size of the General Council was defeated after lengthy discussion. The membership of General Council remains at twelve, plus Convention officers and (sometimes) special consultants.

* * *

The amendment to grant Lay Ministers voting privileges in the Council of Ministers after serving a certain number of years was referred to the Council of Ministers for further consideration.

* * *

It was recommended that, so far as practically possible, no one individual should serve on more than two Convention Boards or Committees simultaneously.

* * *

Convention's Treasurer, Mr. Gus Ebel, in his financial report, noted that Convention ended the fiscal year with a surplus of about \$4,000. due partly to an increased response to the Appeal this year, and partly to the stability of sound investments.



Will someone up there please help me!

The names of the Revs. Alfred Regamey, Antony Regamey and Herbert Downward were transferred to the Roll of Former Ministers by reason of their decease. The name of the Rev. Walter Orthwein was transferred to the Roll of Former Ministers at his request, and the name of the Rev. Robert Murray was transferred to the Roll of Former Ministers by reason of his termination of employment in Guyana.

* * *



Convention officers: Treasurer Gus Ebel; Secretary Ethel Rice; and Vice - President Ad Liebert.

Convention authorized the consecration of Henry Korsten as Lay Minister for the Edmonton Society. John Bennett was authorized as a Candidate for the Lay Ministry, also for the Edmonton Society.

* * *

Mr. Richard Baxter, having satisfactorily met all the qualifications for ordination, and having received a call from the St. Paul Society, was ordained into Convention's ministry on Sunday, July 4th, with President Eric Zacharias the ordaining minister.

* * *

General Council agreed in principle to institute a Health Insurance Plan for Convention ministers and other employees. The Rev. Jerome Poole described the Plan in detail to the Council of Ministers and General Council, and virtually all agreed it was the best Health Care Plan available. A minimum of twenty - five participants is required for maximum coverage.

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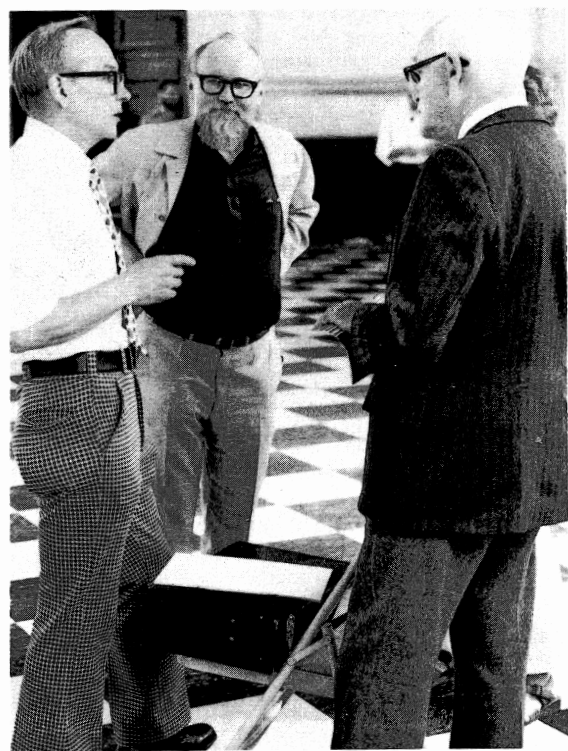
On recommendation from the Council of Ministers, and at the request of the Western Canada Conference, Missionary Ministers Henry Reddekopp and Harold Taylor, after faithful service in the Western Canada field for many years, were received into full ordination in Convention's Council of Ministers. This well - earned recognition will be appropriately celebrated in Saskatoon and Vancouver in the next few months.

The Rev. Erwin Reddekopp informed the assembly that the University of San Francisco has been chosen as the site of the 1977 Convention session, the dates being June 26 – July 3, 1977. The announcement was greeted with hearty applause; we all look forward to a California Convention next year.

* * *



Jerry Poole and General Council look at a new Health Plan for Convention employees. (l-r) Jean Gilchrist, Roger Paulson, E. Zacharias, Ad Liebert, Gus Ebel, Jim Zehner, J. Poole, Chris Laitner, Randy Laakko, John Harms, Ernest Martin, Marjorie Barrington.



Gus Ebel, Ivan Franklin and Andre Diaconoff in conversation.

ELECTION RESULTS

Vice President: Mr. Adolph T. Liebert*

Secretary: Mrs. Wilfred Rice*

Treasurer: Capt. August Ebel*

General Council:

Rev. George McCurdy**

Mr. Harvey Johnson

Mr. Paul Giunta

Board of Education :

Dr. Dorothea Harvey*

Board of Publication:

Mrs. Carol Lawson (4 yr. term)

Mr. John Harms (2 yr. term)

Board of Missions:

Rev. George F. Dole*

Mr. Robert W. Tafel**

Nominating Committee:

Mr. James Zehner

Augmentation Fund Committee:

Mr. Stewart E. Poole*

Committee on Admission into the Ministry

Dr. Dorothea Harvey

Mrs. Horace Briggs*

S.S.R. Board of Managers

Mrs. Richard Tafel

Mrs. Paul Zacharias

Mr. Don Lovell

Rev. Erwin Reddekopp**

* Incumbent

** Nominated from the floor



ALLIANCE OF NEW CHURCH WOMEN*

The Alliance of New Church Women held its Annual Meeting in Stokes Hall on Saturday morning July 3, 1976. Following an inspiring worship service led by the Rev. Dr. Dorothea Harvey, these officers were elected:

President — Lisa Reddekopp, San Francisco, Calif.
1st Vice - President — Dorothy B. Farnham, DeLand, Florida
2nd Vice - President — Marion Courtney, Los Angeles, Calif.
Recording Secretary — Elizabeth B. Guiu, Cambridge, Mass.
Corresponding Secretary — Louise D. Woofenden, Sharon, Mass.
Treasurer — Doris Tafel, Philadelphia, Pa.
Religious Committee Chrmn — Alice P. Van Boven, Riverside, Calif.
Mite Box Committee Chrmn — Margaret S. Sampson, New York, N.Y.
Round Robin Committee Chrmn — Jean Heydon Hoyt, Calif.
Publications Committee — Marion Priestnal, New York, N.Y.
Nominating Committee 1981 — Margaret Krause, Pretty Prairie, Kansas
Nominating Committee 1978 — Bertha P. Berran, San Diego, Calif.

Several amendments to the By - Laws were proposed for action at the 1977 Annual Meeting. These concerned combining the offices of Corresponding and Recording Secretaries and channeling the per capita tax directly to the Alliance treasurer instead of through the State Alliances.

Donations of \$75. each, increased from \$50 in previous years, were made to the six church camps — Almont, Blairhaven, Fryeburg, Kansas, Paulhaven and Split Mountain.

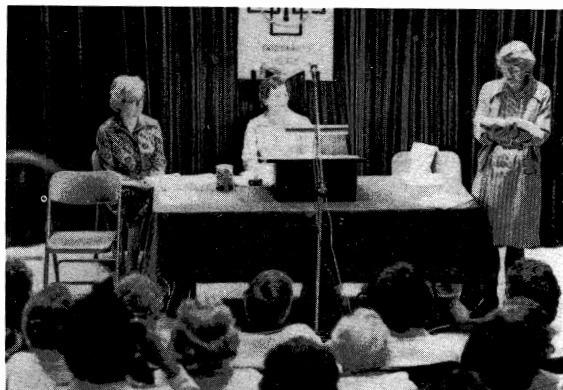
The Alliance voted to pay the travel expenses of its President to attend the meetings of Church Women United in the amount of \$200. Previously funds for this purpose had been requested from General Council.

A payment of \$250, increased from \$200, was made to the *MESSENGER* for publication of the Alliance pages.

The Travel Fund for the wife of Convention's President was increased from \$200 to \$300.

A gift of \$100 was made to the Projects Fund of the Swedenborg School of Religion.

\$150 was voted to Convention '76 to help pay the cost of the Alliance luncheon and the meeting room.



Opening devotional by Rev. Dorothea Harvey with Alliance Officers Betty Guiu and Lisa Reddekopp presiding.

Following the business meeting a film "Children In Trouble" was shown, and Mrs. Constance Voynow of the Juvenile Justice Center of Pennsylvania spoke on the work of the Center. A gift of \$100 was given by the Alliance to assist the healing ministry of the Center.

A Convention "first" was instituted when the men were invited to attend the Alliance program.

The offering, amounting to \$135. was given to the Sunday School Association to aid in printing the Dole lesson notes in permanent form.



The Alliance Luncheon

"CHILDREN IN TROUBLE"

Do you know that . . .

last year 80,000 children under 10 years old were arrested? . . .

70% of the girls and more than 25% of the boys (under the age of 18) are kept in jail for "crimes" only a child can commit — running away, incorrigibility, truancy from school? . . .

it costs the U.S. over \$500 million a year to keep children locked up? . . .



Mrs. Constance Voynow held her audience in rapt attention while speaking on "Children in Trouble."

your taxes are supporting this system — a system which often fosters more crime? . . .

trouble at home can lead to the jailing of a child?

The squad car stopped. The cop got out with a teen-age boy handcuffed. They went through door after door, the locks clicking after them, until the boy faced into a barren jail cell.

Children in trouble. Many of them are truants, runaways. Some of them are detained because they are beaten at home and there is no where else for them. First offenders are jailed with professional criminals. Inhuman treatment along with sexual abuse teach a kid bitterness, disrespect for law, and hatred of society. That may send him out a criminal for life.

The film, *Children in Trouble*, shown at the National Alliance meeting, documented the actual conditions across the United States that children experience when they are arrested — even though they may be innocent. Out courts are so crowded that children receive scant attention and inadequate defense. Meanwhile they are kept in jails and detention homes which educate them for violence.

The second part of the film pictured some alternatives — small half-way houses staffed by house parents. Co-operative family-style living, along with normal schooling, give the children an experience of a better way of life than they may ever have had before.

Following the film, Mrs. Constance Voynow told her own story. Visiting jailed children roused her and other concerned citizens to form the Juvenile Justice Center of Pennsylvania, of which she is associate director. The center is a non-political, nonprofit organization with two goals: to educate the public and to effect change in the juvenile justice system. The center conducts citizen action courses with field trips to courts and institutions; holds youth advocacy training courses; aids community groups in forming group homes in which troubled youth live in small informal settings with trained houseparents; trains speakers to help educate the public; recruits and screens foster homes; and trains inspection teams to evaluate juvenile institutions.

Mrs. Voynow's message was not one of despair. She and her organization are available to citizens outside Pennsylvania to help you work for better conditions in your own community. She can be reached at the Juvenile Justice Center of Pennsylvania, 1902 Rittenhouse Square, Philadelphia, Pennsylvania 19103. If you are concerned enough, you can do something about it!

Perry Martin



First Impressions

Betty Drummond
Kitchener, Ontario

My overall impression of the Convention in Philadelphia was a pervading sense of love and sharing that has to be experienced to be appreciated. It was like being at a giant family reunion!

I was struck by a strong sense of the individuality of Swedenborgians, tempered by a great respect for the right of everyone to dissent. Even the inevitable wrangling over various amendments did not contain any real evidence of deep animosity but, in retrospect, seemed only the healthy give and take which must accompany any democratic process.

The theme of Freedom and Responsibility ran throughout the meetings and I was deeply interested in a concept expressed by one keynote speaker, Mr. Frederick Heldring, outlining a Declaration of Interdependence. I hope that New Church people everywhere will support wholeheartedly the idea that all levels of society declare themselves in favor, and actively cooperate, in promoting world interdependence. This would allow nations to cooperate in solving the world's problems without losing their national identity.

Many times we are dismayed by the state of world affairs. Here is a group of influential business men who have a plan to do something positive to promote the brotherhood of man at the level where things really happen — in the market place. Convince the powerful business, labor and political leaders to operate on a basis of world interdependence and many of our major problems such as inflation, pollution, conservation of resources and containment of aggression could begin to be solved. (The Declaration of Interdependence will be published in next month's *Messenger*.)

I was greatly moved by the early morning outdoor Communion Service conducted by the Rev. Jerry Poole. One could not help but think of the hymn: "This Is My Father's World" as the songbirds joined in a song of praise to our Lord.

You could almost feel the angelic spirits pressing in when the Rev. Dr. Dorothea Harvey conducted a late evening Communion Service after a particularly hectic business session. It underlined for me how necessary it is for us to always ask for the Lord's guidance in all our deliberations.

I was thrilled to be present at the ordination of Dick Baxter and know that every person in that great church wished him God-speed in his mission for the Lord.

Another high point in the Sunday Service came for me when we sang with all our hearts the refrain, "Glory, Glory, Hallelujah, His truth is marching on." While I realize this is a battle hymn, it is particularly significant that we who acknowledge the Lord's revelation of truth in Swedenborg's writings should carry His banner in the world, not with swords of steel but with the armament of truth revealed.

On the social side, I was struck by the uninhibited enjoyment of the excellent entertainment provided by the Philadelphia Mummers, a fine dance band, and a great Square Dance. New Church people obviously know how to have fun together as well as worship together.

To sum up my impressions: if the 1976 Convention is typical of such gatherings, I can only say to all those who have never attended one, "You are missing a vital part of our Church life. Don't miss 1977." It's in California, so start saving your dollars now and plan some projects to raise funds to send as large a delegation as possible. See you next year.



Betty Drummond and Eric Zacharias share some thoughts.

Recent News From The Mookis

July 14, 1976

Dear Paul:

I know you have by this time read about the recent riots that we've just come through. But here at home those riots were an addition to the most excruciating experiences I've ever had.

On the evening of June 15 Eulalia was busy with her choir, preparing for New Church Day celebrations. She was teaching her anthem to new members of the Choir, after which I brought in the tape which Brian gave us in London in 1970, of the Washington, D.C. choir singing the same anthem in English! We finished very late. I think we got to bed after midnight. But we were not meant to sleep that night. I don't think it was an hour after, when Eulalia awoke me. She was bleeding from the nose. This, of course, I could not have, because she was nearly killed by nose bleeding in 1973. And I remembered that!! So I jumped up, and used all the knowledge of First Aid that I had. I let her sit up, facing upwards; that did not help. So I applied cold water and ice blocks to her neck and then to the bridge of the nose; that too did not help. Then I decided on plugging the nostrils with some cotton wool. That gave some respite. It was now in the small hours of that fateful day, JUNE 16, 1976. At 7:30 a.m. Eulalia was well on the way to school, plugs out and herself once more. The flow had stopped altogether, and I was feeling that I succeeded after all! But in a matter of about two hours, and at the Principal's desk, the flow started all over again, and this time, much worse than during the night. Her assistant teachers fetched the doctor, who carried her away to surgery, where he applied the plugs professionally. I was called, and fetched her home, assured by the doctor, that she would not bleed again. And if she did, I knew what to do — 'phone the doctor. When we got home the bleeding started again! I tried what I could to keep those plugs in, but as they were pushed out by the strong flow of blood, I put in fresh ones, and more fresh ones. But it was obvious I would not succeed for long, I decided to call the doctor. But I couldn't get through on the telephone! Why? The RIOTS were on!!! And the Post Office in Meadowlands, about three miles away, at which the Exchange was, was on fire! I 'phoned to town, for other doctors, but it was all in vain. I simply could NOT get through!

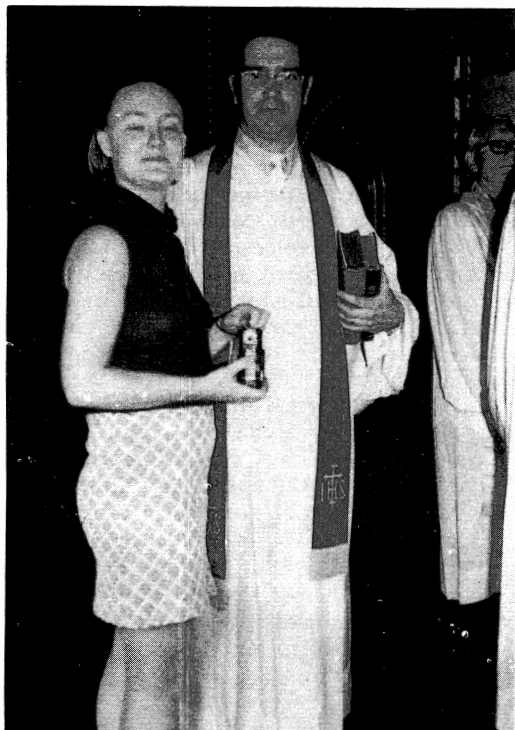
The bleeding, in the meantime, had come with much greater force, and the plugs were pushed right out!!! And that was all the supply the doctor had given! What to do? I made up my own plugs, with cotton wool. But no sooner had I plugged her nostrils than they came out again. Then, just when I was thinking of taking her to the car outside to drive her to the hospital about ten women and girls knocked at the same time at the door — in

fact, banged at the door! "Mr. Mooki! Mr. Mooki! Quick! Your daughter has been arrested! Come quick," they said, and off they made towards the milling crowds outside. (Our daughter, Mysteria, had come back in late May from college, where she is completing her teacher's course this year. Because of illness she had been sent back home so that we could find medical treatment for her. Now during the time that I had rushed to see about her mother she had gone out to escort some little children across the main road to their homes, she is very fond of little children, and during that brief period she had been picked up by the police who thought she was among the rioters!) This report that our sick daughter was now apprehended worsened Eulalia's condition, and I found myself in utter desperation! Then the telephone rang. "Mr. Mooki! Quick, come to the police station! Your daughter has been arrested! Come quickly, before she is locked in!" The voice did not wait for an answer. And now, it seemed, more than ever, that I must rush for my daughter's rescue, in fact, Eulalia said I should do that. But then the plugs I had made were pushed out, and the bleeding continued with greater force! You won't believe me, Paul, I now threw in the towel, left off Eulalia to bleed, left off Mysteria at the police cells, and went into the Church to PRAY. I prayed, and prayed, AND prayed!!!! I took my time, and walked very slowly back to see what had become of my poor wife, to find that the bleeding had stopped!!! Yes, it had STOPPED! And then, for a few minutes, I rested before going to see about our daughter. But I could not get her release, I had come too late. We went to bed that night without her, believing that the Lord would see her to safety.

The RIOTS were still ON! Government buildings went up in smoke, and motor vehicles were stoned and set on fire too. Many were injured, and more than a hundred were killed. There was general confusion throughout the whole of the 22 townships which make up what is called SOWETO, suburbs of Johannesburg. I think the HELLS were REJOICING! They were glad! for that is just what they want. This pandemonium lasted till Friday, June 18th, the day when I finally got Eulalia into hospital. It was not possible to do that before, because of the road blocks all over the place, and just as I was leading her to the car WE SAW WHAT SEEMED A VISION, AS OUR DAUGHTER CAME WALKING INTO OUR FRONT GATE, FREE AND UNHARMED!!! There was nothing that I did to get her free. After interrogation she has been found absolutely blameless, and had been told to go HOME. SUCH IS PROVIDENCE!

(con't on page 172)

CONVENTION = SCENES =



Just ordained, the Rev. and Mrs. Richard Baxter.



"Minuteman" E. Reddekopp meets the "Baron" Harold Larson



Early morning Communion



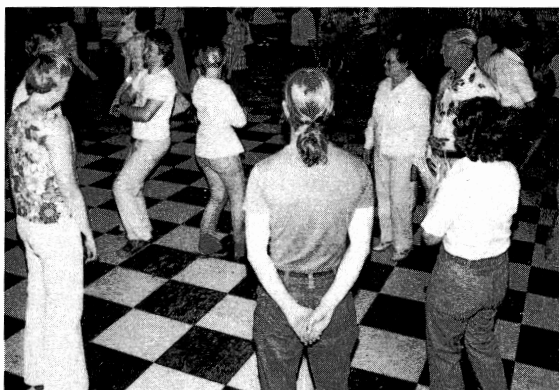
"Independence Square"



The League in formal session



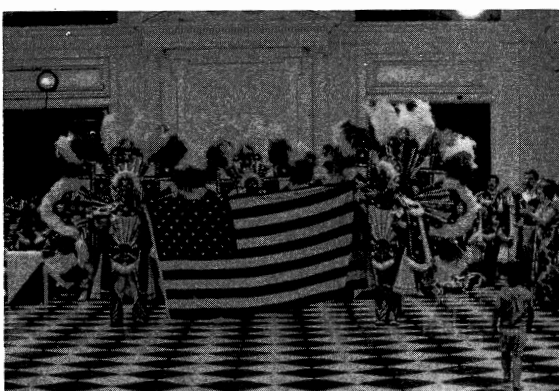
Cele Werben, book seller par excellence!



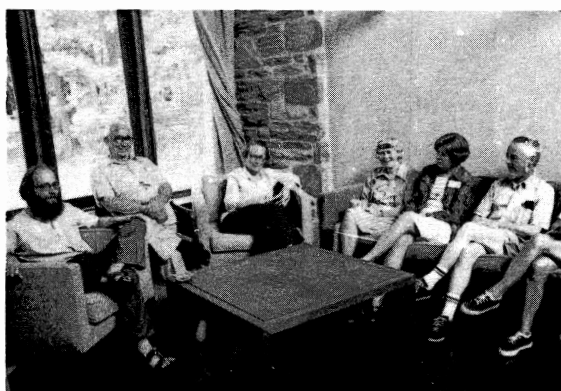
"Swing your partner . . ."



"The Spirit of '76"



The Mummers in all their glory



Just relaxing, thank you.

S.S.R. Graduation Address

“A LOOK TO THE FUTURE”

*S.S.R. Graduation Address given by Dr. Ted Klein
Department of Philosophy Urbana College*

To Dick Baxter and his family; students, faculty directors, managers, and friends of the Swedenborg School of Religion:

My attachments to the Swedenborg School of Religion are many. I have been welcomed as a guest of the Swedenborg School of Religion, sometimes for a few days and twice for several weeks. Some of my former students to whom I feel close are now at the Swedenborg School of Religion. I have enjoyed my visits at the school and my contacts with students and faculty members of the school. Thank you for inviting me here today.

I want to share with you some thoughts on a subject I often think about: the future of “the Church” and the future of “ministry”. I begin with a quotation by an exiled Buddhist monk; this statement speaks not only to Buddhism but to Christianity and the New Church.

“... he asked ‘What if Buddhism cannot survive in Vietnam? Will you accept that in order to have peace in Vietnam?’ I said, ‘Yes, I think if Vietnam has real peace – co-operation between North and South – and if it can ban war for a long time, I would be ready to sacrifice Buddhism.’ He was very

shocked. But I thought it was quite plain that if you have to choose between Buddhism and peace, then you must choose peace. Because if you choose Buddhism you sacrifice peace and Buddhism does not accept that. Furthermore, Buddhism is not a number of temples and organizations. Buddhism is in your heart. Even if you don’t have any temples or any monks, you can still be a Buddhist in your heart and life.”

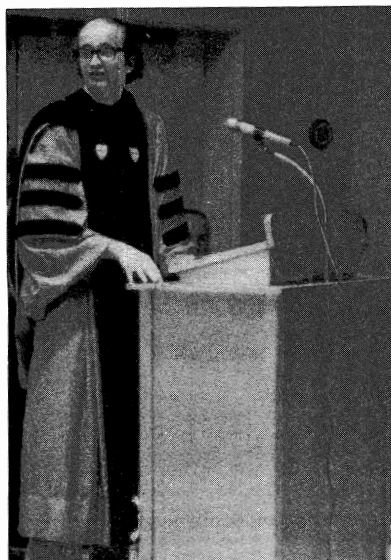
(from Daniel Berrigan and Thich Nhat Hanh, *The Raft is Not the Shore*, p. 20)

We need to be able to say something like this about the “New Church” and our commitment to it. The “New Church” needs to be something more than church buildings, congregations of church members, and collections of church committees. Our commitment to the “New Church” should be something deeper than a desire to hold on to certain institutional forms that we may treasure.

To what kind of a future Church may we be committed? I will explore the idea of “the church of the future” as a certain kind of community, picturing what some of the directions of the future “New Church” could be. Within this idea of community, ministry can mean two things; it can mean ministry as shared by members of a community (each person being a minister), and it can mean ministry as a profession for some members of a community.

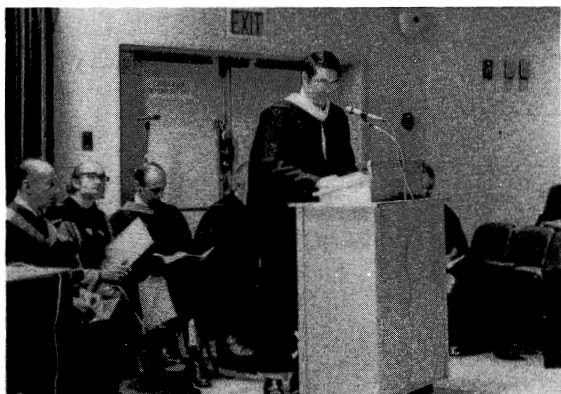
In our responses to God as love, we can either move positively, building energies, or move negatively, becoming closed and constricted. What a church community needs to do is to increase responses which are open to love and to build energies rather than close off people from love. Ministry, whether of individuals as people or of members of a profession, needs to be energy building.

Today we need to look critically at our “New Church” institutional forms. For example, the parish structure and parish ministry, the associations, the committee structures, the distinction between “ministers” and “lay people,” all need to be critically evaluated. For various institutional forms, people need to ask: How much does this form support building of energies? How much does it lead to constricting of energies? Some forms may be very energy building for some people while being energy constricting or simply not meaningful for others. Such differences need to be recognized and respected. A particularly



Dr. Ted Klein, Urbana College

energy building experience for me has been the kind of opportunity for getting in touch with myself, especially my feelings, that has been present at Post Convention conferences. These conferences have impressed me as aiding many people in overcoming isolation and communicating with others.



Graduating student Richard Baxter

Love Consists In This

How can we arrive at some idea of what the Church Community of the future could be like? What kind of community would be energy building? An in - depth look at one important passage in the writings, DLW 47, could provide some clues. This passage speaks of *two essentials of love*: loving others *and* being loved by others. Living these two essentials of love would mean moving away from negative self - conceptions (being down on ourselves) and negative, judgmental attitudes toward others (being down on others) toward positive appreciation of oneself and others.

DLW 47 describes love as conjunction and as compassion. "Love consists in this, that its own should be another's; to feel the joy of another as joy in oneself, that is loving." It could also be said that to feel the suffering of another as suffering in oneself is loving. This kind of loving or compassion needs to be the pervasive quality of a church community. The opposite of this compassion is a kind of isolation, separation or turning in on oneself, using others to further oneself. Yet the kind of compassion of which Swedenborg speaks requires an affirmation and respect for oneself as well as an affirmation and respect for others. This kind of self - affirmation or self - respect is very different from the defensive elevation of oneself at the expense of others.

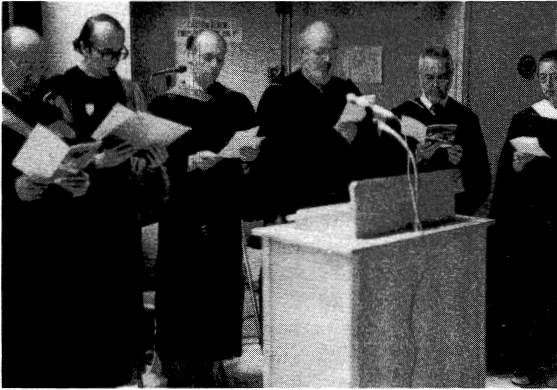
Varieties Of Power

For love or compassion to become "real," certain kinds of power need to be present in a church community. These kinds of power I will describe as prophetic power, nutrient power, and integrative power. Prophetic power would include a resistance to the dominant materialistic values in our society. It would include a confronting of injustices and a searching for ways to support positive social changes. As a prophetic community, a church would stand against exploitation of persons and judging of persons by external "success" and "achievement." A Church would stand for an openness to a transcendent, spiritual dimension of experience, growth which extends beyond the outer, "natural" realities, the dignity of persons as children of God, and the dignity of all created forms of life.

Nutrient power is described well by Rollo May, in his book *Power and Innocence*. It is a power that "takes care of" others. It is a kind of power needed, for example, by parents, and perhaps at times by teachers and ministers. Yet the problem with nutrient power is an inequality between the person "caring for" and the person "being cared for."

"Integrative power," also described well by Rollo May, is a kind of *power with* another person (or other persons). It is a cooperative power, a power from people moving and working together. With "nutrient power," a minister could be called upon to be something like a parent figure or "the leader." With "integrative power", a minister, if he or she needs to be more than simply a member of a supportive community, would be more like a catalyst than a parent figure or "leader". Integrative power in a supportive community would involve the absence of people being "above" or "below" other people.

An experience of "integrative power," for me, has been the shared ministry at Urbana. There has been an acceptance of a variety of ways of realizing closeness with God, including prayer, meditation, inner healing, art and music. Certain functions of ministry, such as the conducting of services, have been shared among a number of people. There has sometimes been a real sense of an ongoing growth process, and at times a strong atmosphere of mutual support.



(l - r) Board Chairman Ernest Frederick Guest speaker Ted Klein, S.S.R. faculty members: George Dole, Robert Kirven, William Woofenden and Marion Kirven.

A Picture Of Heaven On Earth

The kind of supportive, compassionate community I am describing requires an acceptance of variety or differences as part of the order of creation. The necessity of diversity or differing elements for unity or oneness is described in *Heaven and Hell* 56:

"Everyone comes into being from differing elements, for a 'one' which is not from differing elements is not really anything. It has no form, and therefore no quality. But given a 'one' that does come into being from differing elements, with each perfectly formed element in proper turn joining another like a harmonious friend, it does have a perfect quality. Now heaven is a 'love' made up of differing elements arranged in the most perfect form, for the heavenly form is of all forms the most perfect."

The order of heaven, as described by Swedenborg, pictures a whole strengthened by each of a variety of communities; and each heavenly community contains a variety of individuals moving together in a unity. The acceptance of variety and difference, following the model of heaven, is an essential part of what the "Church of the future" can be. The following quotation, from the Buddhist monk I mentioned before, speaks to the kind of attitude which is needed in the world today.

"I think that my contribution to the building of community life is to say,
Do not judge each other too easily, too quickly, in terms of ideology, of point of view, things like that.
Try to see the real person, the one with whom you live.
You might discover aspects that will enrich you. It is like a tree that can shelter you."

(p. 130)



After the ceremony, Frances Boyle of Cleveland congratulates Dick Baxter.

RECENT NEWS FROM THE MOOKIS (con't from page 167)

Now Eulalia is back home and is improving every day. And the riots are over. The authorities are doing their best to come to terms with the rioters, and I believe PEACE will come back once more.

Please REMEMBER US IN YOUR PRAYERS, PAUL!!! There MUST be PEACE in S. Africa! The BLACKS and the WHITES MUST learn to LIVE together in PEACE!

Affectionately
Obed

(In 1974 Convention - goers at Urbana were thrilled with the glowing zeal and total commitment to the cause of the New Church exemplified by the Rev. and Mrs. Obed Mooki. We rejoice that Eulalia's condition is improving, and trust that the re - building of the New Church College in South Africa is progressing according to schedule.)

THE BOARD OF EDUCATION'S CONVENTION PROGRAM

"WAYS TO GROW"

The presentation at the 1976 Convention by the BOE was designed to inform those present of six programs that are sponsored by the Board. In turn, the audience had an opportunity to react to these programs and provide information to the Board for future planning.

The Rev. Dr. Dorothea Harvey, Chairman of the BOE, introduced the speakers. Betsy Young spoke on the Teacher Training program which employs new techniques used in the learning process, creating an exciting atmosphere of communication and sharing which is readily applicable to our church teachings. She stressed that any society in Convention may turn to the Board for this information.

The Rev. Randy Laakko spoke next on the value of the Post Convention Conference. Here is an opportunity for Swedenborgians from all over the country to meet together to promote spiritual growth through small groups. This happens in many ways — music, art, theology — forming a confluent education through understanding and experience. He recommended attendance at the conference following the 1977 San Francisco Convention to be held at Mill Valley at the Ralston F. White Center, July 3 — 8.

Speaking for the Sunday School Association, Louise Woofenden reminded everyone of the willingness of the Association to encourage and assist any Sunday School in the processes of Swedenborgian education. The two main focuses of the Association right now are the publication in hard - cover book form of the revised Dole notes and the publication of a monthly magazine for Sunday School children. Any society interested in receiving that magazine should contact Mrs. Woofenden, 48 Highland St. Sharon, Mass 02067.

Lynn Zimmerman explained that the ANCL Retreats provide an opportunity for young people to gather together in a spirit of fellowship to learn from the writings, how to look to the Lord for guidance rather than to our own prudence. Six youth retreats have been held on the East Coast this past year. They have stimulated a love of learning of the Lord, the Word and the internal sense through lectures and discussions.

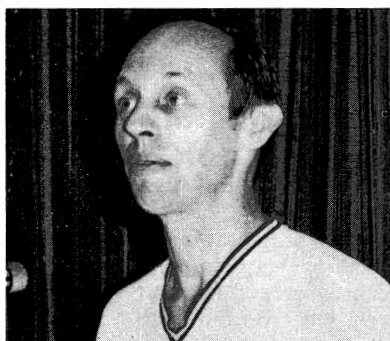


Lynn Zimmerman

The purpose of the "WEYS" (Wilderness Experience for Young Swedenborgians) program was presented by the Rev. Dr. George Dole. There, in the wilderness environment, the elements are met first hand, producing a sharp awareness of the Lord's continuing sustenance. Mike Gutfeldt conveyed to the audience his excitement and delight as one who had participated in the hike through a portion of the White Mountains of New Hampshire last August. Sixteen people shared their inner feelings while learning the correspondences of animals, hills, valleys, clouds, skies, etc., in the midst of nature at its most spectacular.



Louise Woofenden



George Dole



Mike Gutfeldt.



Pat Zacharias

Two Women's Workshops were described in such a way that we all felt the warmth, affection and spiritual growth experienced by the participants. Sue Harvie explained that the workshop at the Kemper Road Church in Cincinnati explored personal concepts of God, and the nurturing side of God. They were led by Dorothea Harvey, Mary Kay Klein and Ginger Tafel. The same group directed the Kitchener Conference. Pat Zacharias continued Sue's enthusiasm though they explored different areas of concern; namely, where they were as New Church Women, expanded concepts of the Lord, awareness of our own self-deceptions, and honoured women in our lives. Both Pat and Sue urged everyone to take advantage of the BOE's offer to bring workshops to their societies for either men, women or both, tailored to the specific needs of the society.



Sue Harvie

After the presentation, we broke into ten groups, each with a recorder, to express in writing that which concerned us most about education in the church, what we felt should be expanded and what improvements or changes should be considered. The recorders concluded with a brief re-

The BOE wishes to thank all those who were so helpful in giving us the necessary feedback to help in our planning for the future. Anyone not at Convention, but wishing to contribute their ideas may do so by writing to the Executive Secretary of the BOE at the Central Office, 48 Sargent Street, Newton, Mass. 02158.

Nancy Perry



Then we divided into Interest Groups, led here by Betsy Young and Randy Laakko.

League Happenings

Matthew Zacharias

From June 30 – July 4, on beautiful Haverford campus, Leaguers gathered together for another time of sharing and good fellowship. Things started off rather slowly, everyone being from different parts of the country. But gradually, through listening to talks given by kindly ministers, working on the banner, and mostly just being together in the peaceful setting, there developed a true group feeling shared by all.

A word about our minister helpers. George Dole entered the room and within seconds uncontrollable laughter filled the room. His talk was filled with such refreshing pauses. Talking about the working and perceptions of the mind, I felt he had entered into and was speaking within another world which he joyfully shared with us all. Pop Woof's words on the different levels of consciousness certainly left one thinking about how spiritual ideas and insights affect us in various ways. Horand Gutfeldt covered the area of word relationships, which sparked off a host of past memories. Galen Unruh shared with us some happenings at Pawnee Rock, Kansas, and told us some significant events in his life.

League election results were as follows: President – Trevor Woofenden; Vice - President – Ian Woofenden; Secretary - Kim Truax; Treasurer - Ted Gutfeldt; Executive Member and Editor - Lynn Zimmerman. The Leaguers have asked the Rev. William Woofenden to serve as A.N.C.L. Chaplain for the coming year.

The outing on Saturday afternoon to Longwood Gardens was a highlight. Piled deep in Woof's Checker Cab, "we just crawled up the hills", as someone said. The last night, after fireworks and a crazy, mixed up game of "Killer", no one even considered the possibility of sleep until long, long into the night.

Much else happened, of course, to every Leaguer at Convention, but you'll have to get that story from them.



League Officers (l - r) Ian Woofenden, Trevor Woofenden, Lynn Zimmerman, Kim Truax and Chaplain "Pop Woof"; with "King" Ted Gutfeldt in the background.



Working on the banner



Barbara Casper holds up the finished product while Sandra Ingram reads from T.C.R.

CONVENTION REFLECTIONS

Ernest O. Martin

Convention '76 was a fun convention. The setting at Haverford College on the outskirts of Philadelphia was superb. The spacious lawns, magnificent trees, and fine stone buildings all contributed to a feeling of peace and serenity. Whether it was the setting or a natural inclination to avoid hard realities, we did not engage in much serious business. More heat than light was generated during the Friday evening business session as we bogged down in a painful exercise in parliamentary procedure. By the time we recessed at 11 p.m., few could remember or care what we had accomplished.

What is achieved in the business sessions certainly does not justify the expenditure of time, money, and energy that goes into the planning and execution of the conventions. If we can accept this, maybe we can then be free to plan a program that fulfills the needs of the majority of delegates and visitors. My own observation is that people enjoyed meal times and happy hours more than any other part of convention. These were times when they could gather with friends, renew acquaintances, and discuss mutual concerns. Our business sessions and scheduled programs don't provide for much participation. At meal times and in the small social gatherings we can talk, listen, and be listened to.

The most stimulating address of the convention was that given by Fred Heldring of the Philadelphia Church. His topic was "Interdependence." (See the next issue for a copy of the Declaration of Interdependence.)

Another highlight was the Women's Alliance program that was open to all. Mrs. Constance Voynow of the Pennsylvania Juvenile Justice Center spoke and showed a challenging film, "Children in Trouble."

The entertainment highlight was the spectacular "Mummers String Band." Their colorful bicentennial costumes and stirring music endeared them to everyone. The square dance on Sunday evening was also very popular and provided for vigorous participation by as many as eight squares.

The culminating event of the convention was the Sunday morning worship service in the Philadelphia Church. The largest church in Convention was nearly filled with ministers, delegates, and visitors. We sang patriotic songs with fervor to the accompaniment of the booming pipe organ. Richard Baxter was ordained into the ministry and thirteen ministers officiated at the Sacrament of Communion.

Following the service, some ate their picnic lunches on the lawn of the church and then walked downtown to view the parades and other 4th of July festivities where, our hosts reminded us, "it all began".

THE NEED FOR RITUAL

Perry S. Martin

The star-spangled banner leading the processional, the richness of the organ and the singing of many voices brought to its culmination our bicentennial convention. With the recessional the flag again led the way as we joined in singing. "Mine eyes have seen the glory of the coming of the Lord."

The spirit of that day was a far cry from the pathetic renditions of our national anthem that mark the beginning of each major sports event, when a reluctant crowd gradually struggles to its feet mouthing a few phrases before the real excitement of the game.

We do not have enough ritual in our lives. In our culture the passing of our children into adolescence or adulthood is unmarked by ceremony. The driver's license and the ID card are the only badges of their acceptance into the full rights of society. Giving thanks has given way to football and turkey, and new birth to Christmas shopping. In our churches the traditional Sunday service draws smaller and smaller congregations. Their ritual of family dinner is disrupted by late working hours, Little League, and the evening news broadcast.

Custom and ceremony appropriately and meaningfully observed, lend our culture continuity and meaning. Why have they lost so much relevance in our lives?

If we truly believe that God is not standing still but marching on, we will struggle to find new ceremonies and rituals that speak to our times. We will, perhaps with personal grief, let go of those customs which stifle growth or are no longer useful. If the church is empty, we may have to find a new way to worship the God of love.

Giving up old forms may signal not defeat but freedom and growth toward new life. The forming of new rituals requires a re-examination of what is truly meaningful to us. Ceremony-making involves the struggle to communicate our values to our children and our world.

As for our national anthem, we may need to create a new one dedicated, not to the rocket's red glare of war, but to peace and humanity. Or it may be as simple a matter as changing a few words in the Hymn of the Republic:

As he died to make us holy
Let us live to make all free.

Our God is marching on. Let us move with him.



Continuing Education For Ministry

Rev. F. Robert Tafel

The need for continuing education for ministry is no less real or imperative than for any other human endeavor. The fact that a minister is a person of God (seeking to develop in himself - herself the spiritual dimension of life and by such means to lead others to the good of life) does not diminish or take away from the need to be knowledgeable and competent.

Consider what is expected of our parish ministers today. He/she needs to be developing and growing continually as an able administrator, a dynamic preacher, an energetic evangelizer, a creative teacher and lecturer, a competent counselor, a perceptive and aware listener, a community leader, and a continuing learner.

Representing Convention this June (as its Council of Ministers' representative for continuing education) at the annual meeting of the Society for the Advancement of Continuing Education for Ministry (S.A.C.E.M.) was in itself a learning experience. I discovered that, like many Swedenborgians, Christian laity and clergy of many denominations are taking continuing education seriously. Lay ministers are encouraged and helped to earn continuing education units which will prepare them for the ordained ministry. Ordained ministers are urged and helped to develop their individual plans for continuing education to maintain high standards of competence.

Recognizing the above factors as well as the fact that education is a life-long process, Convention's Council of Ministers adopted as a standing recommendation a resolution affirming "that planned continuing education is not an elective but a necessary process to build professional competence."

There are myriad opportunities and possibilities for continuing education today. One exciting possibility is for a congregation and its minister to create ways of learning together in order to avoid the pastor alone trying to meet all of the church's needs.

There are other values of a Church Board/Committee planning together with its pastor for continuing education. Teamwork and a sense of partnership is developed. Also, deciding together what is to be learned (and how and where) can lead to a long-term plan for education by the pastor and financial commitment by the Church.

What is *planned* continuing education? A definition I have found useful was presented at the S.A.C.E.M. meeting I attended by its Executive Secretary, Connolly Gamble:

"Continuing education is an individual's personally - designed learning program developed with the help of colleagues (laity and fellow - clergy) to improve vocational competencies, which begins when formal education ends and continues throughout one's career and beyond. An unfolding process, it links together personal study and reflection, and participation in organized group events in a related series of "more - or - less organized events."

As one step toward facilitating planned continuing education for Convention's ministry, General Council voted funding to make it possible for me to attend a planning conference. This will help prepare me as a resource to other ministers who want assistance in preparing their own plans. Attending that conference will lead to my developing a personal plan as well as gaining an understanding of the process of developing such plans.

Hopefully, Convention will discover ways of promoting continuing education for ministry. A Task Force to explore the whole question of continuing education for ministry is needed.

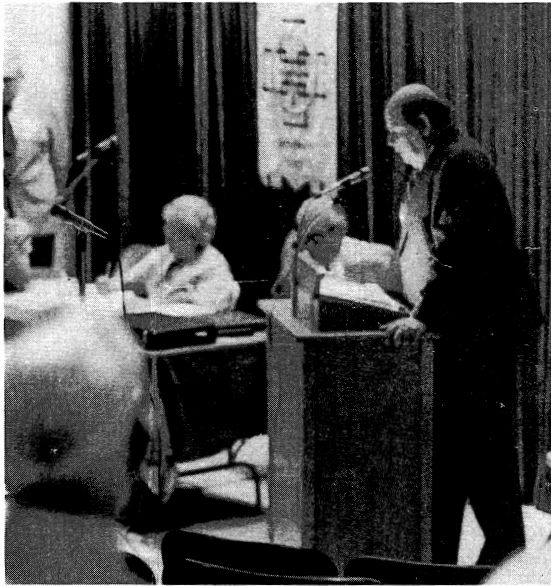
WASHINGTON CHURCH YOUTH WEEK - END

Inspired by the A.N.C.L. Retreat in Philadelphia in March of 1976, the young people of the Washington Church came home resolved to do something in Washington, D.C. Consequently, following several planning workshops and meetings, the Washington Church of the Holy City wishes to announce definite plans for a Young People's week - end, set now for November 12 - 14, 1976.

The theme of the week - end will be practical aspects of living as related to teachings from the Book of Proverbs and a Swedenborgian examination of life after death. The week - end will be divided roughly three ways: one - third for lectures and presentations, one - third for focused discussions and workshops, and one - third for social entertainment and fellowship.

Please be an early bird and keep your eyes out for the worm - because more details will be forthcoming and this week - end should be a tender morsel.

HEADLINES FROM URBANA COLLEGE



President Patzer addresses Convention.

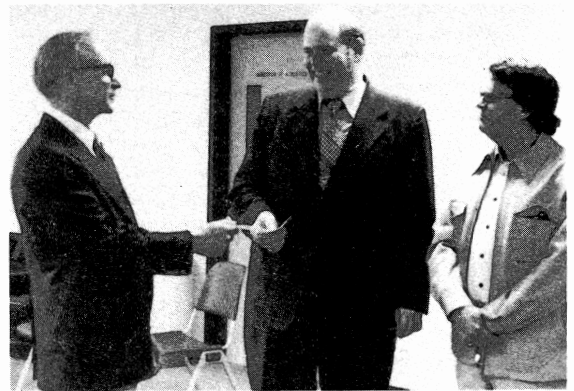
In his report to Convention Urbana College President Roland Patzer spoke of past and present accomplishments at the College. Last year saw 362 full time students enrolled at the College, and the prospects for this fall's enrollment look reasonably promising.

Several very successful educational programs were inaugurated by the College last year. These include the courses offered at Marysville Reformatory for Women; special courses for the training of policemen at the State Police Academy; and Project Ahead, which offers extension courses at Dayton, Cincinnati and Cleveland.

Mr. Patzer also reported that the Rev. Dr. Dorothea Harvey has been appointed as College Chaplain, in addition to her teaching responsibilities.

As of last year the College is offering both two and four year liberal arts degree programs.

The Current civil war in Lebanon may increase the student population at Urbana College. Arrangements are presently underway to bring between fifty and one hundred students from the American University in Beirut to Urbana College. The influx of this number of foreign students, assuming the arrangements are finalized, will undoubtedly result in a major impact of the life of the College, as well as on the town of Urbana.



CONVENTION SUPPORTS URBANA COLLEGE

Capt. August Ebel, left, treasurer of the Swedenborgian Convention, and Roger Dean Paulson, right, Executive Director of the Central Office of the Swedenborgian Church, recently presented Urbana College President Roland D. Patzer with a check for \$15,000, as the church's annual contribution to the General Operating Fund of Urbana College.

RECEPTION MARK OPENING OF NEW CONVENTION OFFICES

On May 22 following the annual meeting of the Corporation of the New Church Theological School, a reception marked the opening of the new third floor central offices of the General Convention. The occasion was marked by a reception tea and was attended by nearly one hundred guests which included people from the Board of Managers who were meeting the same weekend.

A harpist provided music and Mrs. Robert Hare from the Los Angeles Church sang several selections most beautifully. President Eric Zacharias made the opening remarks and introduced Mrs. Hare.

Hostesses included the Mesdames Fred Perry, Arthur Freedman, George Dole, William Woofenden, Calvin Turley, David Rienstra, Richard Baxter. Guests were noted from seven states of the Union representing a good share of our churches.

The offices will efficiently serve the needs of Convention in its efforts to serve its churches both here and abroad.

Greetings and congratulations were received from the President of Urbana College, Roland Patzer. Flowers and plants were sent by contractors and friends from as far away as Ohio.

In Memoriam

The Church has lost a staunch champion and spokesman, and we all have lost a dear friend and an esteemed colleague, in the passing into the Higher Life of the Rev. Antony Regamey on May 19, 1976.

Mr. Regamey was ordained in 1923. He served as minister in Besses o' The Barn, England, in Philadelphia, as Assistant Pastor, and in Waltham, Mass. But it was in Boston that his ministry came to full fruition. Here he served as Pastor and Leader for thirty - three years with distinction and affection. His influence reached out from the church into community and the affairs of the city. He was a Past President of the Boston Area Council of Churches, and for many years taught at our theological school. Upon his retirement as Pastor, he became a full member of the Faculty of the Swedenborg School of Religion, until his "final" retirement in 1974.

His life was one of living obedience to our Lord's command. "Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven." It is therefore fitting that this Memorial recall something of that life as it was put into words in the Memorial Service held in his honor in the Cambridge Chapel on Sunday, June 6.

"There are people, whom it is our privilege to know, who make it so easy for us to believe in Heaven." By what they are, they embody it and witness to it. They communicate something of its life and reality through their very personality: by the warmth of their affection, by their concern and understanding, by their attitude and their unbounded sense of trust. When they talk about "Heaven," we hear not only their words, but also a life which gives those words conviction.

The man whom we honor by our presence here today was just such a person. The Rev. Antony Regamey, "Tony" as many of us affectionately called him, was first of all a man of faith, whose whole being radiated and "gave reason for the faith that was in him." But here was none of your pious plastic saints, but an authentic whole person. One of the things that endeared him to us was his humanness. His sense of humor, for instance, was keen and delicious. And it is a "sense," exhibiting as it does the appreciation of proportion and values.

He was a superb preacher, because he delighted in sharing with others the truths which he found in the Bible and in the teachings of his beloved Church. He was one of those relatively rare individuals gifted with a rich and perceptive insight into the deeper meanings of the Holy Word. His sermons were never dry doctrinal discourses, or Sunday School exercises in "correspondences," but always thrilling adventures into the further reaches of God's eternal truth. Here, again, it was the man speaking with his whole being.

Sensitive . . . poetical . . . imaginative, it was a rare treat to listen to "Tony" in the pulpit or in a private conversation. Invariably there came a widening of horizon, a deepening of sympathy, a new twist given even a familiar truth, exposing unsuspected aspects or implications.

Especially was his spirit felt in the experience and art of worship. How indebted to him must the Church always be! How much of our Book of Worship bears the imprint of his spirit and expertise, which will be perpetuated in all future editions as well as carried forward by the many theological students whom he has trained in the Art of Worship!

And, yet, it is perhaps as "Pastor" that Tony excelled. Here his love of people, his innate sense of their longings and needs, his sympathy and concern and gentleness, all found full play in this most sacred and intimate relationship. No call to service was ever too much, whether by day or night, and irrespective of distance or personal convenience. In these days when doctors are loath to make house calls, and when ministers find it more comfortable to keep regular office hours, this example of "Pastoring" stands as an inspiration to us all.

Of our individual and personal relationships with Tony, I must not speak. These are imperishably locked in the heart and mind of each one of us. They are our particular treasure, ours alone. There are some things that cannot be put into words, nor should they be. The very fact that I must be silent but proves how strong, how intimate and how precious are the bonds which bind him so closely to each of us.

Nevertheless, it is of these very bonds that we should be thinking of and speaking about this day, for they are living bonds, not the dead bonds of memory only. That is what a Service of Memorial is all about: to reaffirm our living relationships with those who have preceded us into that world which is the destined home of us all. It is to reaffirm our faith that on the plane of spirit there is neither time nor space, and that our loved ones remain forever as close as heart and mind mutually bind us. It is to reaffirm our faith, in this instance, that nothing essential has changed in our relationship with Tony, just as he himself has not changed by the experience through which he has passed. He has lost nothing of that rich, vibrant personality that endeared him to us; he has simply entered a few steps ahead of us into the Further Room of Life — and that is all.

Remembering that "They are received into heaven who receive heaven in themselves while in the world," we can be very sure that as he stands before his Lord it is to receive that highest divine commendation:

"Well done, good and faithful servant:
enter thou into the joy of thy Lord!"

Richard H. Tafel
(With excerpts from his Memorial
Address on June 6)

BOOK REVIEW

ESCAPE FROM EVIL by Ernest Becker (New York: The Free Press, 1975, 188 pp.)

Ernest Becker did not live to see this book in print, but in the Preface he says that this is a companion volume to *THE DENIAL OF DEATH*, for which he was awarded a Pulitzer prize. However, he says "each book stands on its own and can be read without the other." I have not read *THE DENIAL OF DEATH*, so I cannot compare them, but I certainly think *ESCAPE FROM EVIL* is a brilliant book of hard thinking which pulls together and condenses a lifetime of study and observation of people. The book is all meat; there is no fat in it. The book is a history of the development of cultures, by a Cultural Anthropologist, in which he points out the basic ideas and drives influencing the rise of a particular form of culture. He deals more with cultural development during and since the Enlightenment than during earlier periods, particularly with the Enlightenment view of evil and developing social, psychological and political view of evil.

Becker feels that Norman O. Brown and Otto Rank have made important contributions to the cultural ideas of people. For example Becker says:

This is the breathtaking import of Rank's attempt to see history as stages or successions of immortality ideologies. Culture *means* that which is supernatural; all culture has the basic mandate to transcend the physical, to permanently transcend it. All human ideologies, then, are affairs that deal directly with the *sacredness of the individual or the group life* (p. 64).

Becker discusses how and why human ideologies develop and why people go to war over them from a fascinating and new (to me) perspective. I think it is a view which compassionately understands the profound nature of human evil, guilt and the need for expiation. He does have a deep respect for transcendent religions. Likewise he is critical of Marxism and he puts Freud on a shorter pedestal than many people do. He says, "there is no 'harmonious development,' no child-rearing program, no self-reliance that would take away from men their need for a 'beyond' on which to base the meaning of their lives. (p. 162)"

I am not trying to summarize *ESCAPE FROM EVIL*. There are too many important ideas in it for that. Therefore I will give a few random quotes, which, I hope, will arouse your interest so that you will read the book.

"We know that to be human is to be neurotic in some ways and to some degree; there is no way to become an adult without serious twisting of one's perceptions of the world. (p. 155 - 56).

It was the soul which once linked man's inner life to a transcendent scheme of cosmic heroism. Now the individual is stuck with himself and with an inner life that he can only analyze away as a product of social conditioning. Psychological introspection took cosmic heroics and made them self-reflective and isolated. At best it gives the person a new self-acceptance — but this is not what man wants or needs: . . . (p. 157)

This is what Adler meant when he summed up in a simplified way a basic insight of his whole life's work, "All neurosis is vanity." (p. 158)

Marian Kirven



Over fifty copies of "Insights Into The Beyond" were autographed by the author at Convention.

GOOD NEWS BIBLE

Come September, the "Good News Bible" will be published in this country, using the so - called "common language." This language consists of a vocabulary most easily understood by English - speaking people regardless of their educational level.

It is the work of Dr. Robert Bratcher, a Southern Baptist, aided by translators from the American Bible Society who employed the principle of "dynamic equivalence" in their translation. The result conveys the meaning of the original Biblical text rather than the words. The effectiveness of the technique may be judged by comparing these two versions of the 23rd Psalm.

AUTHORIZED KING JAMES VERSION

The Lord is my shepherd, I shall not want.

He maketh me to lie down in green pastures; he leadeth me beside the still waters.

He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake.

Ye, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever.

GOOD NEWS BIBLE VERSION

The Lord is my shepherd; I have everything I need.

He lets me rest in fields of green grass; he leads me to quiet pools of fresh water.

He gives me strength; he guides me in the right way as he has promised.

Even if that way goes through deepest darkness, I will not be afraid, Lord, because you are with me; your shepherd's rod and staff keep me safe.

You prepare a banquet for me where all my enemies can see me; you welcome me by pouring ointment on my head and filling my cup to the brim.

Certainly your goodness and love will be with me as long as I live; and your house will be my house forever.

We Get Letters

Dear Mr. Zacharias,

Centenary Celebrations 1981

We feel sure that it will be of great interest to your readers to hear that The Association of the New Church in Australia will celebrate its Centenary in 1981. The first Australian Society was formed in Adelaide in 1844, with others following shortly after, leading up to the first Conference of The Association of The New Church in Australia in 1881.

To mark this event we are presently planning to hold a Convocation of The New Church over the December 1980/January 1981 period. The planning sub-committee is proceeding with detailed arrangements, negotiations being in progress to reserve a fully catered seaside residential Conference Centre on Western Port Bay, 77 kilometres from Melbourne, Victoria for a two week period.

As distance is no longer a great factor in the world today, we would like to extend to all your readers a very warm invitation to our Convocation. Further information bulletins will be issued in due course, however, the Secretary will be pleased to hear directly from anyone who may be interested in our Centenary celebrations.

Yours sincerely,
Neville Jarvis
Secretary

"PARLIAMENTARY SUGGESTION"

Dear Editor:

I recently attended the 1976 convention held in Haverford, Pa. Being new to the Church, this was my first convention. I'd like to say first of all how impressed I was with the excellent facilities, entertainment, and scheduling of the convention. I felt the highlight of the week was the impressive Sunday service presented by the Philadelphia church. Having attended other types of organizational conventions before, I feel that I might be able to offer some constructive criticism on how to improve somewhat on future Swedenborgian conventions.

So often when a body is accustomed to meeting in harmony and common purpose, the use of parliamentary procedure is relaxed, then when differing opinions surface at a later time confusion is encountered as proponents and opponents try to

make their voices heard. Parliamentary procedure is a must. The small amount of formality it breeds is greatly outweighed by the order and productivity it yields. This, coupled with a spirit of "compromise whenever possible," may yield an even more fruitful event next year in San Francisco.

Bill Etue
Washington, D.C.

LEAD US NOT INTO TEMPTATION

Dear Editor:

My critic quotes against me the familiar passage: "The case is the same with the Lord's words in the prayer, 'Lead us not into temptation.' The sense according to the letter is that He leads into temptation, but the internal sense is that He leads no one into temptation, as is known." (A.C. 3425)

It will be noted Swedenborg expounds the text as meaning precisely the opposite of what the words imply. Mr. Mack endeavours to make no explanation of this. I, in my book, have striven to do this; and if Mr. Mack had done me the courtesy to quote the whole paragraph on this theme, I think this would be evident.

Faithfully,
Richard H. Teed
Henty, N.S.W., Australia

Church Records

BIRTHS

IRK — Congratulations to Mr. and Mrs. George Edward Irk of Mill Creek, Indiana, on the birth of their son Edward Shane on June 7, 1976.

LEE — Congratulations to Rev. and Mrs. Jaikoo Lee of Park Ridge, Ill., on the birth of their son on June 30, 1976

BAPTISMS

HACHBORN — Chad Norman, infant son of Mr. and Mrs. Charles Hachborn, was baptized into the Christian faith on Sunday, July 18, at the Church of the Good Shepherd, Kitchener, Ont., the Rev. Paul Zacharias officiating.

GRABER — Allen, son of Mr. & Mrs. Curtis Graber, was baptized into the Christian faith at Pretty Prairie, Kansas, on June 20, 1976, the Rev. Eric Zacharias officiating.

MOORE — Gary James, infant son of Mr. & Mrs. Reginald Moore, was baptized into the Christian Faith at Winnipeg, Manitoba, on May 9, 1976, the Rev. Henry Reddekopp officiating.

GLANDERS — Mrs. Michael Dale (Virginia) Glanders; Tina Louise and Melissa Ann, daughters of Mr. & Mrs. Michael Dale Glanders, were baptized into the Christian faith at the La Porte New Church on July 18, 1976, the Rev. Matthew S. P. Glowe officiating.

SCHNUPP — Mandy Suzanne Schnupp of the Pittsburgh Society was baptized into the Christian faith on June 27, 1976, the Rev. Leon C. LeVan officiating.

CONFIRMATIONS

GRABER — HOWLAND — Mrs. Jean Graber and Mrs. Peggy Howland were confirmed into the faith of the New Church at Pretty Prairie on June 20, 1976, the Rev. Eric Zacharias officiating.

KLASSEN — Sharon Irene Klassen of North Battleford, Sask., was confirmed into the faith of the New Church at Battleford, on June 11, 1976, the Rev. Henry Reddekopp officiating.

GASCOIGNE — Mrs. Myrtle Gascoigne, and Mr. George Gascoigne were confirmed into the faith of the New Church at Pittsburgh, Pa., on June 27, 1976, the Rev. Leon C. Le Van officiating.

DEATHS

DRUMMOND — Elevia Drummond, 67, died in Hutchinson, Kansas, on May 2, 1976. A memorial service was held on May 5, the Rev. Eric Zacharias of Pretty Prairie officiating.

GLANDERS — Mr. John Emil Glanders of La Porte, Indiana, died on June 27, 1976. The Rev. Matthew S. P. Glowe officiated at the resurrection service on June 29th.

McCURRIE — Mrs. Edward (Louise) McCurrie, age 82, of Watrous, Saskatchewan, died on May 26, 1976. The Resurrection Service was held from the Anglican Church at Watrous on May 29th, the Rev. Henry Reddekopp officiating.

SCHNEIDER — Mr. Emil John H. Schneider of Kitchener, Ontario, died on June 24, 1976. The resurrection service was held on June 25, the Rev. Paul Zacharias officiating.

WEDEL — Frank Wedel, 73, a member of Pawnee Rock Church died on April 29, 1976. Services were held in Larned, Kansas, on May 3, the Rev. Eric Zacharias and the Rev. Galen Unruh officiating.

EUGENE DENNING, member of the Riverside Church, and for the last five years Visitors Center attendant at the Wayfarers' Chapel, died suddenly at his home on June 5. At a church retirement conference the previous weekend, Gene had spoken of the joy and fulfillment he experienced in his "retirement years", working at the Chapel. Day after day he found pleasure in sharing the faith that was in him, speaking to thousands of people about the teachings of the Swedenborg Church. He was a licensed Lay Leader, conducting

worship services in the absence of Chapel ministers. He was also active in the Pacific Coast Association, publishing a quarterly journal, "The Harbinger".

BRANIFF — Mrs. Gerald Braniff, 52, died in Kitchener, Ont., on July 27, 1976. The Rev. Paul Zacharias officiated at the resurrection service in the Church of the Good Shepherd on July 30.s,

SCHLEIFF — Mr. Paul Schleiff, 94, of Fillmore, California, who, over the years, had been active in the San Francisco, Los Angeles and Riverside Societies, passed away on July 11, 1976. The Rev. Kenneth Moore officiated at the resurrection service on July 13.

TEA HONORS

REV. AND MRS. HORACE BRIGGS

A silver tea, honoring twenty - five years of faithful service to the Fryeburg, Maine, New Church Parish, was tendered the Rev. and Mrs. Horace W. Briggs in the church on Sunday, June 13. The tea was attended by 100 people.

Hostess for the festive occasion was Mrs. Louis Wheaton; Mrs. Maurice Daggett was in charge of the guest book; Mrs. Calvin Harnden presided at the gift table. The specially decorated cake, a two - tiered marvel of culinary art, was made by Mrs. Ronald Antonucci. Topping the cake was an exact miniature replica of the New Church made by Kevin Antonucci. After the honored couple cut the first slice, Mrs. David Richardson cut and served the cake.

Adorning the gift table was a floral arrangement presented by the Sunday School teachers. Featuring the gifts was a money tree in the shape of a cross, made by Mrs. David Richardson. A gift from the Sunday School was a beautifully hand - crafted handbag, made by Mrs. Louis Wheaton.

"The Bridgton News"

CONVENTION CALENDAR

California Ass'n, Los Angeles	Aug. 26 - 29
Board of Publications, Newton	Sept. 16 - 18
Ohio Association, Pittsburgh	Oct. 1 - 3
Kansas Association	Oct. 8 - 10
Chapel Board	Oct. 29 - 31
Board of Managers, S.S.R.	Dec. 3 - 4
Rededication of Cambridge Chapel	Dec. 5
Board of Missions, Newton	Dec. 6 - 7
General Council, Urbana	Jan. 20 - 22

THE MESSENGER

Box 2642 Stn. B

Kitchener, Ont. N2H 6N2

RETURN POSTAGE

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