

# The Messenger

OFFICIAL ORGAN OF THE SWEDENBORGIAN CHURCH

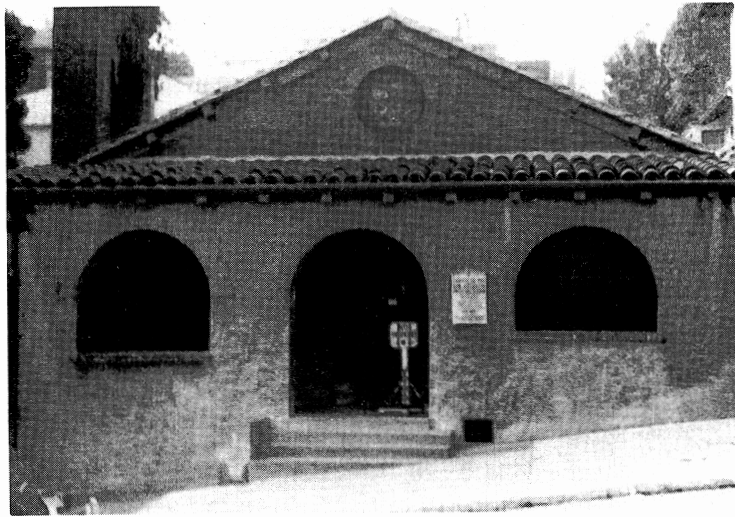
MAY 1977



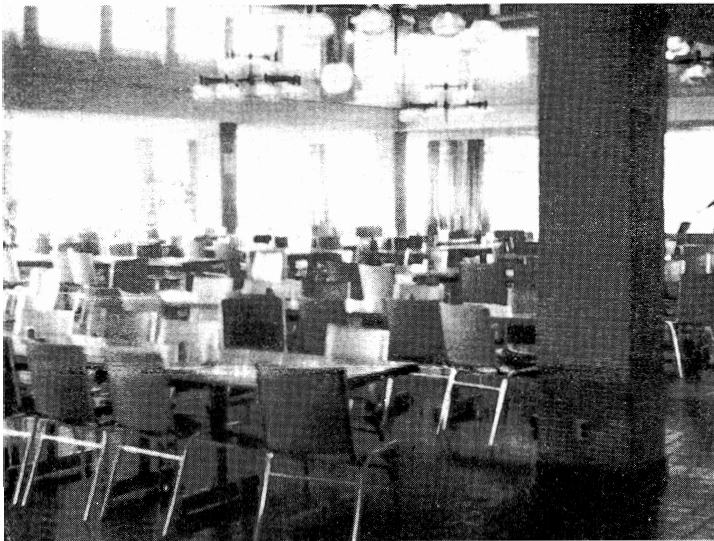
Main Building, University of S.F.

## ***CONVENTION IN SAN FRANCISCO***

***June 29 — July 3***



Front View, San Francisco New Church



***REGISTRATION FORM  
on page 115***

Dining Hall, U.S.F.

## Happy 160th Birthday

### GENERAL CONVENTION

*General Convention will celebrate its 160th birthday on Sunday, May 15, 1977, and we hope that all Societies will commemorate this milestone in appropriate fashion. The following account describing the founding of Convention in Philadelphia on May 15, 1817, is taken from Marguerite Block's "The New Church in the New World".*

The ecclesiastical history of the New Church is the history of "Convention," as it is familiarly known, or, the General Convention of the New Jerusalem in the United States of America. In 1817 a call was sent out by the Philadelphia Society to all "receivers of the doctrines of the New Jerusalem Church" to meet together "for the purpose of consulting upon the general concerns of the Church." This historic body met in the new Temple of the Philadelphia Society on Thursday, the fifteenth of May, being Ascension Day. The attendance was small with only about twenty present from outside Philadelphia. Reports were given by representatives of the various societies, so that a fair picture of the state of the Church just thirty - three years after the coming of James Glen can be obtained. The figures are as follows: Baltimore 60, Philadelphia 60, New York 45, Cincinnati 45, Boston 20, Steubenville 0. 20, Lebanon 0. 20, Wheeling and West Liberty 15 to 20, down to Lancaster, Pa., with a "few".

Thus it will be seen that the New Church now had seventeen societies or churches with a total membership of approximately three hundred and sixty, and spread over nine states. Besides these members of societies there were many scattered "receivers" on the plantations of the South, the farms of New England, and the frontier settlements of the Middle West, as well as interested readers and hearers in many places. This rather slow growth was due to the nature of the doctrines themselves, which required a fairly high degree of education and

intelligence for their comprehension, as well as considerable leisure for their perusal. It is not surprising that so fine a flower of eighteenth century European culture should have been slow in taking root in the rocky soil of a pioneer civilization. There was up to this time no revivalistic appeal to religious emotions, all the propaganda being of a literary nature. Except for the missionary activities of "Johnny Appleseed," there was no attempt to reach the uneducated. In the *Convention Journal* the case of the conversion of a German woman is recounted as an "interesting and remarkable case of the reception of the Heavenly Doctrines by the simple."

The Rev. John Hargrove of Baltimore was elected President of the Convention and Mr. Condé Raguet of Philadelphia, Secretary. This was an eminently suitable choice, Mr. Hargrove being the first ordained minister of the American New Church and Mr. Raguet one of its most able and prominent laymen. It was decided to hold conventions annually, thus laying the foundations of a permanent organization and centralized control over the far - flung groups comprising the New Jerusalem. The first question of importance was the necessity for regulating ordinations, and a committee of clergy was appointed to look into the matter and report at the next convention.

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### THE MESSENGER MAY 1977

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Paul B. Zacharias, Editor

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# The Starting Line by Eric Zacharias

On Sunday, May 15th, the General Convention of the New Jerusalem will observe its 160th anniversary. "In 1817 a call was sent out by the Philadelphia Society to all receivers of the doctrines of the New Jerusalem Church to meet together 'for the purpose of consulting upon the general concerns of the Church.' This historic body met in the New Temple of the Philadelphia Society on Thursday, the fifteenth of May, being Ascension Day."

To help us participate in this event as a national body, the Committee on Worship has prepared appropriate material which may be incorporated into the Sunday worship service in our churches across the United States and Canada. For further information write to: Central Office, 48 Sargent St., Newton, Mass. 02158. We urge that wherever possible we join together in this service of re-dedication.

There comes to mind the words of the prophet, Isaiah, "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem." There is in these words a pulling sense of urgency. We cannot remain passive or indifferent to this call for renewal. There are new garments to be put on — new strengths to be discovered and developed. May all of us find in this experience of celebration a common unity which will move our Church to ever greater usefulness in all areas of its life.

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It is not particularly fruitful to make comparisons between the Church as it was one hundred and sixty years ago and as it is today. We gladly acknowledge that those who established the General Convention were people of vision and dedication, with an intimate trust in the Lord's divine providence. Without these, little could have been accomplished. We say only this. A reading of history tells us that the early founders were convinced that the New Church offered the world a new, rational systematic theology which rested squarely upon the on-going inter-relationship between God and man. This came to focus in the revelation given through Emanuel Swedenborg.

One of Swedenborg's statements reads: "If truth inflowed only immediately from the Divine, and not mediately through heaven, the man of this Church could be led only through

truth, and not through good . . . and unless he were led through good he could not be in heaven, thus the Lord could not have this abode with him; for the abode of the Lord with man is in the good with him, but not in the truth except through the good." AC 8721

The act of experiencing truth, then, ultimately determines the value of what we know as "the life of greater abundance." Life is a process by which "old" garments are being laid down and new ones put on. In the process of living, we see ourselves individually and as a Church in that mirror upon which shines the light of the Word and those doctrines drawn from it. What is seen by some are the new garments well designed for this new age — while others see garments quite shabby and ill suited. It is here that our uniqueness as persons and the diversity of our spiritual need reveals itself in all its variety.

Can we press this thought a bit? What is the nature of our picture of the General Convention in 1977? There are those of us who have a need for "memory knowledge" of our doctrines. These doctrines, if we are to remain faithful to them, must be held to without reservation. For these, the study of the writings and the Sunday morning worship service form the central life of the Church. There are others among us who need to reach below the doctrinal structure of the writings in order to discover and touch the spirit that brought them forth and to ultimate that spirit in experiential relationships between persons. This is, to be sure, an over-simplification and an inadequate attempt to delineate the positions within the General Convention. We suggest, however, that our *attitudes* toward the different views regarding the mission and nature of the Church will provide the basis for growth — or the suspicion and mistrust that will impede growth.

The task before us is not easy. Convention has always embraced a wide range of positions and convictions. Surely, as we deal with our humanness in a positive, creative manner — there will come a greater appreciation of the diversity of our individual needs as we struggle to become fully human in the building of the kingdom of God within ourselves and so in the larger community.

# *The Bicentennial is Not Over*

by Frederick Heldring

Readers of *The Messenger* have been introduced (October 1976) to Henry Steel Commager's "A Declaration of INTERdependence," a document Norman Cousins in a *Saturday Review* editorial has called "the finest and most significant single thing" to come out of the "years of preparation for the Bicentennial."

The Commager Declaration was commissioned by the Bicentennial Committee of the World Affairs Council of Philadelphia to serve as the keynote for a thirteen-year educational focus on global interdependence and the responses Americans might make in seeking to manage their interdependence.

The Declaration and its program of citizen debate, professional consideration of global topics, and classroom study, have enjoyed a remarkable first-year success. The Declaration has been published in hundreds of newspapers and journals, discussed and debated by media commentators, endorsed by 130 members of the 94th Congress, and officially proclaimed by the Governor of Minnesota in Law Day ceremonies. Nearly 50,000 Americans have received copies by writing to the Council for a free copy.\* A score of U.S. professional organizations from the Council on Foreign Relations to the American Chemical Society organized INTERdependence Assemblies throughout the year on a full range of interdependence issues: the law of the sea, space exploration, the restructuring of the international monetary system, world food supplies and nutrition, the engineering of peacekeeping and all the systems of mankind which must achieve reasonable equilibrium if we are to avoid world disorder, or worse — the catastrophe of a planetary environmental disaster or of nuclear warfare. Nearly 1800 scholars, experts, government officials ranging from heads of state to cabinet members, and community leaders participated in the Assemblies.

Perhaps most importantly, because we all share the responsibility of educating our children concerning the world they will inherit and will be required to cope with, the World Affairs Council has launched an ambitious program to bring global perspectives into the classrooms of tens of thousands of students in

the Philadelphia public, parochial and independent schools. The Council is producing new curriculum aids and organizing teacher workshops to communicate these perspectives.

But the members of the World Affairs Council's INTERdependence project, look upon 1976 as only the beginning of a developing process of creative adaptation throughout American society to the realities of interdependence, and of application of many of the principles of the American experience to changing global circumstances. If we value our heritage, we have, as Commager says, "an inescapable moral obligation to preserve those rights for posterity." That is precisely why Americans should continue to study the extraordinary history of the 1776 — 1789 period during which so many of the principles which have supported the American achievement were identified, declared and set into institutional processes. That creative model should lead us in the next decade to use all the inventiveness and vision we can summon up to address the problems of worldwide order and security, life and liberty and human advancement.

As the American colonists discovered common needs and created a common heritage, so our generation must develop a sense of linkage to all mankind — not at the expense of our individuality and diversity, but always in areas where we share the planetary destiny with the nearly 4 billion non-Americans. Such a linkage, if achieved, will be our triumph.

This will not be an easy task, but then the founding of the American nation was not a simple undertaking.

There are great imbalances in the distribution of the earth's resources. We do not really know yet how best to achieve an equitable distribution, but we must analyze and negotiate and experiment with this and a wide range of other problems. We are beginning to recognize — with oil spills, energy shortages, and coffee bean inflation — that all of the principal areas of human experience are inter-related so that we can not have any policy, one for food for instance, that satisfies a single interest, say that of the farmers. Food is economics, food is politics, food is nutrition

and health, food in its distribution is morality, food in its eating is aesthetics, and of course food is agriculture. While our world is now totally dependent on highly trained technicians and specialists, we also need — desperately need — more individuals trained to look at the situation as a whole — all the relationships of food and all the relationships of all things. Harlan Cleveland, Director of the Aspen Institute's Program in International Affairs, and the author for the World Affairs Council of an essay entitled **THE THIRD TRY AT WORLD ORDER**, summarizing much of the thinking of the first year of the INTERdependence program, points out that in the United States only the President is charged with looking at the whole, with getting it all together. Difficult as it will be, we all must look at our experience more broadly, more completely.

Part of our work in dealing with the future will be technological — by taking photographs from earth satellites, for example, we are able to pinpoint the existence of resources we did not know existed, or to detect major pollution of waterways; part of our work will be negotiatory — through comprehensive analysis of problems and skilled international bargaining we will work out new systems and agreements to distribute resources and regulate areas of the physical globe, as in the present struggle to achieve a new Law of the Sea. Still another major influence on our future course will depend on the attention we give to the moral and spiritual dimensions of our existence. More than the market and all that it might produce, more than the intellectual inventiveness and all that it might inform and reveal, more than diplomatic skill and the consensus it might achieve, *we must hope that a spirit of justice and compassion and moral excellence will characterize our efforts.*

The highly materialistic priorities of the developed world — the so - called North, the so - called "rich" world including the Western democracies as well as the socialist states — have increasingly denied the people's spiritual and ethical needs. Only if these inner values are renewed are we likely to have the capabilities — whatever our mental and physical achievements — to establish a world order that is fully humane.

We have experienced in the past year a great external celebration of 200 years of the American adventure. It was an inner force that brought the colonists through revolution to nationhood. We will have to call upon our fullest and finest inner strengths to establish in our time an enduring order of peace and progress. In that sense, the Bicentennial has only just begun.

(The author is president of the Philadelphia National Bank and a member of the New Jerusalem Church in Philadelphia. He helped to organize, and is active in, the World Affairs Council of Philadelphia.)

\* A free copy of the Declaration, suitable for framing, is available by writing:

"INTERdependence"

World Affairs Council of Philadelphia  
3rd Gallery, John Wanamaker  
13th & Market Streets  
Philadelphia, Pa. 19107

Larger quantities are available at cost. \$5 per 100, \$40 per 1,000.

## 1977 MITE BOX

The Alliance Mite Box for 1977 has been designated for our missionary ministers, both home and foreign, to enable them to buy Swedenborg's books and collateral literature which they need in their work.

Many of our missionaries, especially those overseas, find it difficult to get the books they need, and often they do not know what is available.

The plan is to send each man a list of what is in print and to have a definite sum on deposit to allow him to draw against it so that he can order whatever material he feels will be most useful.

This is a necessary and valuable project deserving of our strong support. The more you contribute the more literature will be available for our missionaries.

# NORTHWIND FARM

by Ruth Martin

I find it difficult to experience the reality of the new life that I have built for myself in Maine during the last year. It was only last May that I left my home in San Francisco in order to build a house in a quiet valley at the base of the White Mountains in Maine. For over five years I'd been living in San Francisco, enjoying the fast pace of city living. I'd been working on a master's degree in psychology, getting involved in the politics of my newly created school, learning to enjoy the night life of the city, and forming some very deep friendships. After I graduated from school I found that the excitement of the city was wearing off. The fast pace seemed to be heading me nowhere and I longed for the touch of solid earth, the change of the seasons; and the creation of something tangible in my life.

I received a letter from my friends Pat and Linda Cushman inviting me back to Maine to help build a cabin on their land. The idea of building a house struck a deep chord in me, and in mid-May I left for Maine. We arrived in early June when the mountains were a lush, deep green and the waters were running high. I moved onto Pat and Linda's seven acre Northwind Farm, where they live with three and a half year old son Joshua and nine month old daughter Kerry.

Pat and I drew up the house plans, obtained a building permit, and started to work on the cabin. I rose early each morning, had a quick breakfast, gathered my tools and carpenter's apron, and walked out to the platform in the woods that was to be my new house. I spent my days hammering and sawing, figuring the plans, and ordering more materials. The hot summer sun felt good on my bare arms and legs and the sweat that ran down my back was something that I had not experienced in years. The building went very slowly. I am a slow moving person to begin with and I was quite inexperienced in the art of building. Yet each day brought deep satisfaction as I viewed the tangible results of my day's work.

At lunch time I walked back across the field, past our struggling vegetable garden, to the house. Linda and I talked together over lunch,

sharing our feelings about our lives in Maine, our frustrations at sometimes feeling trapped and isolated way out there in the country as well as the joys that our beautiful surroundings brought us. I needed the rooted feelings that this life, in which mother nature was continuously intruding herself upon me, was bringing me.

On the weekends the scene would change greatly as Northwind Farm filled with friends, relatives, and neighbors who had come over to help build the cabin. It was a hot, muggy day when everyone showed up for the roof raising. All day long people worked in the hot sun raising the rafters, tar papering the walk, cutting and nailing the roofing boards. When the heat became too much for us we'd head out back to the brook and bathe in the cool water as it ran over moss and stones on its way down from the mountains.

It was not an easy summer and autumn. I was often frustrated with the snail like progress of the house. I sat up on the rafters where my bedroom was to be and cried for half an hour on my birthday because I'd wanted so much to be sleeping out there by then, but the house just wasn't ready. There were the difficulties too in working out our relationships on the farm. It took a lot of work for me to feel a part of the Cushman household, and not a guest; to work out my role in the family. Then there was the added strain that was put on Pat and Linda's relationship by Pat, who is a carpenter by trade, spending what little free time he had working on getting the cabin finished and thereby leaving Linda once more to care for the children, do the housework, and cook the meals. We got angry with each other, each feeling that we were doing more than our share and not getting enough in return from the others. We also fought with nature which was bringing us an early winter with frosts to kill our struggling vegetable garden and cold days to remind us that our wood shed still remained empty.

Yet these struggles were what I yearned for when I first planned to move to Maine. For too long I had lived my life on an intellectual level

without experiencing the depth of feeling that comes as a result of real physical and emotional struggles. The depths of my disappointments, anger, sorrow, and pain were deeper than any I can remember experiencing in my days as a student. Equally strong are the heights of excitement, of joy, of wonder, and of love that I have experienced since moving to Maine. The depth of love that has grown among us is by far the most important thing that we have built together.

When I left my new house to come to California for Christmas there was snow on the white pines outside my livingroom window. The mountains that I can see rising up from the valley outside my upstairs bedroom window were also coated with a light dusting of snow. My wood stove has kept me warm through the nights with its red hot glow. The hand pump by the kitchen sink brings up cold clear water from deep in the earth. My shiny new stainless steel sink sends the water down through a drain back into the earth. It's a real house now, my home, and a monument to the community of people who put so much of themselves into building it.

Swedenborg writes about the correspondence between the physical world and the spiritual world. He says, "all things that occur in nature, from the smallest to the greatest, are correspondences. Their being correspondences stems from the fact that the natural world and everything in it occurs and persists from the spiritual world, with both worlds occurring and persisting from the Divine." (H&H 106). Swedenborg includes in his description of correspondences the species from the plant and animal kingdoms, the mineral kingdom, the things above the earth such as the sun, moon, stars and clouds, and also the things of nature such as the seasons, thunderstorms, and even the times of day from morning until night. He talks of an ancient people who had an awareness and knowledge of correspondences. These ancient people considered this knowledge to be, "The finest of all knowledges. They drew discernment and wisdom through it." (H&H 87). In other words these ancient people were capable of receiving spiritual knowledge from the natural world around them.

Since I have been living a life more directly affected by the world of nature I feel these deeper meanings almost forced upon me. How could I fail to find more meaning in the trees which surround me when these trees have provided the materials from which I built my house, continue daily to provide the heat which

enables me to live through the Maine winter, and also provide the intense beauty of autumn golds, oranges, and brilliant reds which send shivers through my body. I have a new appreciation for some of the inner significance of snakes now that twice I have approached them in my fear to rescue them from the pile of two - by - fours under which I had accidentally pinned them. I am just beginning to have an appreciation for the overwhelming impact that the sun has on my life and the life around me. I see the vast differences between the frozen winter landscape with its chilling beauty and the lush green abundance of life that the summer sun brings. I watch the sun bringing the light of day which chases away little Joshua's fears of wild animals in the night. I watch it daily ripening the fruits of our garden and sending the crocuses peeping out of the soggy spring earth. I look at the sun sparkling in the early morning dew, showing off the form of an intricately woven spider's web. I feel the warmth of the sun spreading to even the chilliest dark corners of the forest, as it gives new life to the plants and animals that live and grow there. I feel the sun giving new life and energy to us also, the people who are placed on this earth to experience the many aspects of nature — to live and grow with them.

### ***AN INDIAN PRAYER***

O Great Spirit,  
Whose voice I hear in the winds  
And whose breath gives life to all the world,  
hear me! I am small and weak, I need your  
strength and wisdom.

Let me walk in beauty, and make my eyes  
ever behold the red and purple sunset.

Make my hands respect the things you have  
made and my ears sharp to hear your voice.

Make me wise so that I may understand the  
things you have taught my people.

Let me learn the lessons you have hidden  
in every leaf and rock.

I seek strength, not to be greater than my  
brother, but to fight my greatest  
enemy — myself.

Make me always ready to come to you with  
clean hands and straight eyes.

So when life fades, as the fading sunset,  
my spirit may come to you  
without shame.

## Modern Search for the Spirit *by Horand Gutfeldt*

In January 1977, a noteworthy event took place in California — the entering of a new dimension into the realm of modern science. In the framework of a modern university a symposium was held which attracted a wide range of attention. The J. F. Kennedy University in Orinda had invited a galaxy of national experts to speak on the topic: "Psi - Search" — or investigations in the field of nonmaterial or spiritual energy.

Not too long ago it would have been unthinkable for any university to sponsor such a series. Any belief in nonmaterial forces or a spiritual reality was termed a backsliding into medieval superstition. One can see parallels in the life of Emanuel Swedenborg, who was labeled insane by some of his contemporaries as soon as his contacts with the other world became known.

Even today the majority of scholars acknowledge only materialism. Only material causes are called "scientific". Even in psychology, a mention of the soul or spiritual processes is generally regarded as anathema. Varieties of materialistic behaviorism are leading the field in the United States today — not so different from the dialectic materialism beyond the Iron Curtain. Even areas of theology are dominated by a chiefly historical approach, which neglects experience and demythologizes the foundation of Christian belief, the Bible or the Word.

It is refreshing to visit an institution that has dared to turn against the prevalent tide, offering courses in parapsychology, exploring the spiritual aspects of healing and counselling, possible contacts through ESP and many others. A number of outstanding scholars explored the relationship of Psi and Science, of Psi and Society, and Psi in relation to religious spirituality. An outstanding physicist, Prof. Joseph H. Rush (emeritus, formerly involved with the development of atomic energy) spoke on "Parapsychology and Physical Science." Prof. Dr. J. B. Rhine, pioneer of the breakthrough of Psi as a science, gave an impressive and touching testimony about the urging he had felt in the beginning of his studies of theology to oppose the overwhelming flood of materialism in modern science, founding a research center for the spiritual nature of man. The "... reality and value of psychic experience ..." were dealt with in an objective

way in a series of public meetings. Spiritual healing, spiritual communication, transcendent experiences are being explored with increasing openness. It is no longer necessary to explain away what had been described in the Gospels, where experiences of the spirit were labeled under "demythologization".

The concept of Psi may need a few words of explanation: Psi stands for inferred explanation of phenomena which defy the causal concepts of modern science: Extrasensory perception, (ESP), psychokinesis (moving of material substances through spiritual energy); clairvoyance (perception of events without sense impressions) and prophecy or information about future processes.

This may appear abstract — yet there are many experiences that do not permit any other explanation; and the probability of chance is often extremely low. Some can be repeated in the laboratory — some are incidental, permitted by Providence, to point to another reality. Dr. Rhine brought up the questions: Is man something more than can be explained physically? What is the place of the freedom of the will? What is the contribution of the great religions to this interpretation? Representatives of the major religions spoke to this topic, and agreed that death and life gain a different perspective, wherever a spiritual reality is accepted.

From a New Church viewpoint we look to the future expectantly — to the time when: The nature and extent of spiritual reality and revelation can be discussed everywhere in a scholarly free atmosphere. When spiritual influx will be accepted and explored. When the spiritual nature of man is something that is taken out of the realm of tradition and superstition and brought before the public eye to assert its unquestionable claim of truth.

Two important areas are biology and medicine: Discarding the belief that blind material forces of chance and evolution are the only ones to have developed life. In medicine, an acknowledgment of the psychosomatic nature of health and disease, of spiritual causation and healing, can mean a break with the mechanical therapies that neglect the soul.

A new dimension of reality is moving out of the hiding place which is designed to give a new dignity to human beings and to the soul; no

more to be regarded as accidental accumulations of protein, but as living, spiritual — organic entities, spiritual bodies with a purpose beyond this world.

Of course, on this road there are a number of concerns: We must avoid a return of superstition and magic that had penetrated the medieval attitudes on the subject, and the theurgy of 19th century mediumism. A continuous effort was evident during this conference to avoid these pitfalls, and to search in an openminded and yet critical way.

It is our hope that the leading and pioneering contribution of the New Church will eventually be received in a more open spirit.

Here we have essential insights to the outlook of a New Age — an age of Truth and Love, where the dark pseudoscientific materialism of the beginning of the scientific age may appear as a superstition of the past, and where the spiritual dimension may become opened — not only in theory, but in living experience of regeneration and growth in love.

# human concerns with death and dying

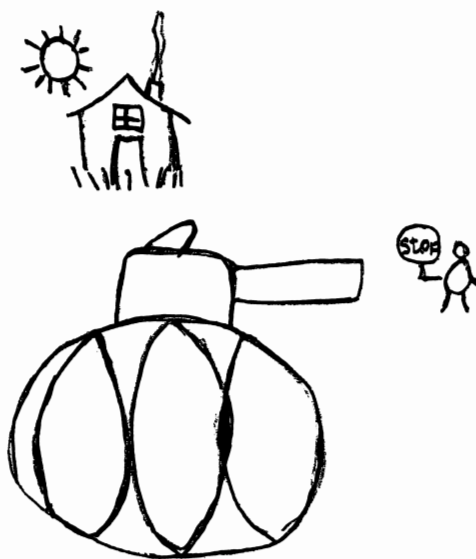
by Perry S. Martin  
Palos Verdes, Cal.

Elisabeth Kubler - Ross has burst upon the scene and people are listening to her. She is talking and writing about a subject that most of us don't like to talk about or even think about. People are paying attention. Her findings that are most startling to the medical and scientific community, Swedenborg described long ago: *There is a life after death, that transition is a happy one, and we are welcomed into that life by someone who is closest to us. Furthermore there is help and energy available to us here and now if we tune into the spirits that are with us at all times.*

With an audience of 500 I recently listened to Dr. Kubler - Ross at an all - day seminar in Long Beach, California. With the others I cried and I laughed and I learned. With 500 listeners this little woman with a Swiss accent shared her life's journey, her discoveries, her mistakes, her feelings of inadequacy and discouragement, and her convictions. In her early work in a New York hospital, she said, "The first thing I had to know was that I knew nothing." She learned to listen, to be open with her own misery, to share, and find common denominators with "hopeless" mental patients. They got well. Kubler - Ross went on to Chicago.

There, by her own mistakes, she learned that nobody knew how to listen to the dying. Most of us are too angry, helpless, and frightened.

She shared her failure to listen, because of her own needs. She helped us see the guilt and isolation that dying people feel, because they are making others feel helpless. She showed us a picture drawn by a dying child: the little boy standing in front of a house held a tiny stop sign up to a huge tank. Death, she says, feels like a catastrophic force, and we can't do anything about it. Perhaps only because we have created nuclear war - fare and are becoming aware of destroying our ecology are we as a society willing now to talk about death.



How do people tell us they know that they are dying and they want to talk about it? Kubler - Ross suggested three ways: Some few can tell us in plain language. More often they speak in a nonverbal symbolic language — the child who drew the picture of the tank, the old man who gave her his cane when she sprained her ankle. Some use verbal symbolism — their questions or statements are indirect and must be translated by the sensitive listener.

How do you tell a child her mother is dying? An experience related by Kubler - Ross gives one answer. She had two children come to her house, and in her cozy kitchen she gave them crayons and asked them to draw pictures. One drew a picture which told the child's fear that her mother would not be able to come home to be with her, ever. Dr. Kubler - Ross responded with a picture of her own — she drew a cocoon and a butterfly and explained that her mother's illness was like being in a cocoon, but when she died she would be free and alive as a butterfly. Children, she said, are often more able to deal with death than are the adults who fear to break the news.

Once a patient has accepted his coming death, Dr. Kubler - Ross urges that he be taken out of the hospital to die. Whenever possible he should be at home, with family and children and those who are close. He should be encouraged to plan his own death with dignity — music, candles, flowers. Whatever he loves should be there to ease the pain — he will not need the flowers when he has died.

She spoke about the special needs of the family who loses a member by accident or other sudden death. A screaming room, a person who cares, and the chance to say goodbye to the body are all necessities in the grieving process.

We used to be told that the patient who learned that he was dying would give up hope. Nobody, said Elisabeth Kubler - Ross, lives without hope. When the hope for cure or prolongation of life is gone, the patient moves on to a different kind of hope. "What is your hope?" you ask. Perhaps the answer comes that he hopes for his children. "Tell me about your children," you say. Never promise what you cannot deliver. If you cannot be there, night and day, say only, "I'll be with you as often as I can."

The better you get at communicating with the dying, the more mistakes you make. Kubler - Ross cautioned never to push; accept the patients' need for denial; never take their hope away.

The last hours of the seminar were devoted to the research Dr. Kubler - Ross has done with patients who have been declared clinically dead and then have returned to life in the body. Their stories are all similar: they see the body and the doctors and nurses frantically trying to revive it, they experience light and peace and

there is someone with them. They make the hard choice to come back to finish something left undone. The message: there are two goals in life, service and love; do what feels right; don't waste your life; and if you know what life is all about, you will not fear death. "I do not believe," she says, "I know."

**HUMAN CONCERNS** with Death and Dying. We, as a church, have always known what death is like, and that life and growth continue after. Yet we have never had the impact of this one woman. Is it because we have been more eager to win new adherents to the doctrines than we have to respond to the human concerns? Is it because we have never admitted, as she did, that really we know nothing? Have we ever accepted our need to learn from those we wish to teach?

I have a new dream. I see us as a church putting to use our conviction that life has a spiritual reality which continues to eternity. One way would be to start a small center of people trained to work with the dying and their families. This nucleus trains ministers and laymen who in turn become trainers. The majority of our members learn to perform this service in the hospitals and homes of their own communities. We give freely of our well-spring of truth and we keep learning from those to whom we give. We become a church which lives our doctrine of use. Our goals are service and love and in living them we no longer fear our death.

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## DYING HARDER FOR AFFLUENT?

Elisabeth Kubler - Ross told a recent conference on life - after - death issues that poor people are better equipped to face death than are the affluent. Speaking at a conference in Dallas, Dr. Kubler - Ross noted that "upper - middle - class white suburbia is the real deprived area, because a comfortable life does not prepare one for the realities of death and dying." In her view, "what you consider the most painful experiences in your life are usually the most valuable in teaching you how to approach death." She commented that "people raised on a farm see death as a natural part of life, as do people who have had a life of tragedy and deprivation."

Christian Century



*Marion Priestnal, Editor*

## VIEWS ON T.V. VIOLENCE

*by Lisa Reddekopp*

Recently, in the San Francisco area there has been a boycott of all T.V., directed especially toward so much portrayal of violence and crime. The pessimist has already pronounced it a failure. I feel if it has helped only a few families to move in other directions for closer family unity, it was not in vain.

The moral and ethical values of family life appear to have deteriorated in the past years; the mental and emotional well-being of our children seems to be threatened, yet we keep allowing children to watch T.V. as much as 54 hours a week (on the average) mostly unmonitored! According to reliable statistics, at least 18,000 murders are viewed through the teen years. The survey also brings to light the fears of children, some becoming overly aggressive and unruly. Street crimes committed by the young people are filling the courts and there is scorn for law and order.

Has television usurped our obligations and responsibilities as parents? What is the answer? Do we ban T.V. violence? Have Government control?

The statistics are overwhelming, though somehow not too surprising. Everything is geared for fun, excitement, and entertainment. The more bizarre a movie, the more money it makes! What are our moral values that we find pleasure in entertainment that is so contrary to Divine love and order? How can we help build a child's character if we neglect the true values of life?

Too long many families have gone their separate ways; the sharing of physical food as well as spiritual food is being disregarded. Reading, discussions and games together have become a thing of the past. Our lives are so filled with busyness, and we long for a 36 hour day!

Getting back to fundamentals is perhaps not as difficult as one would think. Start again by teaching the youngsters the difference between right and wrong, myth and truth. These little ones are so open and receptive in these years and so impressionable. Take your child to church school, which is much more effective than sending them alone.

I recall learning the commandments and other philosophies from my mother as we did the supper dishes together. No formal sessions of religion here! Memory work and folklore were also interwoven. Sunday mornings after a hearty breakfast and much table talk, each child took over his allotted chores, interspersed with haircuts by father — then all would gather round to read the bible stories, learn memory verses and have great discussions. The rest of the day was fun and games of another sort. I am grateful to my parents for their concern to impart to us spiritual as well as moral values.

Television has been good, but abused! It has taken over our responsibilities as parents, and yes, our privilege of giving and sharing with our children more lasting values. Let us include T.V. in their lives, but not MAKE it their lives.

The families who have participated and been discriminatory in their viewing, and making time for family togetherness, have found the children having better grades at school, happier and better adjusted in many ways.

Perhaps we need to get back again to essentials — the Commandments, the Golden Rule, and read again Deuteronomy 6, verses 3 through 9. These have been neglected in many families, or even unpopular for some years. Reinstate them as the basic values of social and spiritual life!

# **MOOKI MEMORIAL COLLEGE GOAL NEEDS THIRTY-ONE THOUSAND DOLLARS (R26 897, 39c)**

**Quoted from a report by Obed Mooki:**

... "A MIRACLE has happened. It is as though we are sleeping and having sweet dreams. It is as though we shall soon wake up to find that it was all a dream. But this is no dream. We see the Lord's HAND in all this, moving most mysteriously, 'His WONDERS to perform!' And it is as though the Lord is saying, 'Arise now and build!' But when we look round and see so many burnt out buildings, not only in Soweto but in Germiston, Alberton, Krugersdorp, Pretoria and Cape Town, we tremble.

"YET IT MAY ALL BE IN HIS PROVIDENCE THAT THE NEW CHURCH COLLEGE BE BUILT OVER THESE WALLS, WHICH WERE BROKEN DOWN, AND THESE GATES, WHICH WERE CONSUMED WITH FIRE. IT MAY BE HIS WISH THAT WE BUILD ON THE RUINS AND ASH HEAPS OF SOWETO. BUT WE SHALL NOT LET YOU DOWN. WE ARE AWARE THAT THIS COLLEGE DOES NOT BELONG TO US! IT BELONGS TO THE NEW CHURCH WORLD.

"The Grand Total raised to date is:

R56 202, 61c

The estimated cost of the whole complex, including chapel, library, dormitories, etc. is:

R83 100, 00c

"We therefore need:

**R26 897, 39c** to reach our GOAL

**(\$31,190.52 cents** in American currency)

"But that does not mean we are going to wait. **We shall start as soon as we are allowed to.** We shall start with the college proper, the dormitories and library, and do the chapel last.

**Obed traces the history of the present Appeal:**

"The present Appeal for reconstruction of the College gained strength after General Convention in the USA and Canada, through its mighty Women's Alliance, had sent us the first substantial Mite Box contribution after reading first hand accounts of our present position from the powerful pens of the Rev. and Mrs. Brian Kingslake.

"Many people in the United States and Canada continued to support the Appeal, and when we were there in 1974 generous donations were given to us to bring back to South Africa. By March 1975 we had received in all, from the New Church World, R3 421, 00c! (The present value of the Rand is approximately \$1.16 to our \$1.00).

"BUT GREAT THINGS WERE ON THE WAY. The British Conference authorized the Rev. Brian and Jill Kingslake to extend the Appeal in England, and even as Conference was in session at Bromley, Kent, last year money was pouring in! It was wonderful! And it did not take Mr. Kingslake many months to send us R3 690 from all our well-wishers in the United Kingdom. How we thank them! But it was not all. Even after that we have been getting from Mosedí (Brian) at short intervals more contributions towards the college reconstruction. Some individuals in England and South Africa sent donations in memory of loved ones. **SOME JUST SENT!**

"In far away Australia too, "Bill" Hall and the Rev. Ian Arnold of Sydney had circularized all members and friends of the New Church and all the societies there responded most wonderfully. The total raised there came to R2 924, 89c!! It was Perth, Adelaide, Melbourne, Sydney and Brisbane. Thank you very much, kind friends. But even there, we continue to receive donations from individuals and groups, and we are thankful.

"AND BACK AGAIN TO THE UNITED STATES AND CANADA, THINGS HAVE BEEN MOVING VERY FAST INDEED. THE CONVENTION, FAR FROM STOPPING, **KEEP MOVIN'.** WE'VE HAD LETTERS FROM CLAYTON AND MARION PRIESTNAL OF NEW YORK, WITH WHICH WE COULD NOT KEEP PACE! THE OTHER DAY, EVEN DURING THE SOWETO RIOTS, WE RECEIVED A LARGE AMOUNT FROM THEM, GIVEN BY NEW CHURCH PEOPLE IN AMERICA AND CANADA AND AMOUNTING TO \$4,000.00! (R3 459, 40c SOUTH AFRICAN CURRENCY.) AND THEY **KEEP MOVIN'!** HOW REALLY WONDERFUL! THANK YOU, KIND FRIENDS!

And at home in South Africa, there is an up-and-coming New Church Society in Cape Town, which apart from earlier contributions sent us about three weeks ago the lovely sum of R 350, 00c. We thank them! And Mrs. Mooki and the Women's League of Southern Africa gave us R2 000! And at Easter this past year, the Junior Leagues and Swedenborg Stars, at their yearly Rally in Southville, Pretoria, added their 'Mite' too, in the form of R1 000, while the Orlando Society, by family contributions, musical concerts, and Bring and Buy functions, gave us a handsome R2 847, 81c!!!

**"AND to crown it all. The Sydney Society of the New Church sent us, a few weeks ago, the staggering amount of R32 000!!! and told us to get on with the JOB! WE SHALL! WE MUST!"**

**As Obed points out, it may all be in His Providence that the New Church College be "built over these walls which were broken down, and these gates which were consumed with fire. It may be His wish that we build on the ruins and ash heaps of Soweto. . . . "we shall not let you down . . . this College does not belong to us! It belongs to THE NEW CHURCH WORLD".**

Can you find it possible with all the demands on your time, your energy and your money, and after a long period of generous giving, to take up once again this cause which is so close to our hearts? The present amount on deposit at the Manufacturers Hanover Trust Co. is \$1,586. We plan to keep the funds here until perhaps three or four thousand dollars has accrued. Any sum which is transmitted to South Africa will be sent direct to the Bank in Johannesburg which is handling the Fund. We will at all times make certain that we are informed as to the conditions in Johannesburg and Soweto and would seek the most up - to - date information before making any actual transfer of funds.

We know that you will send what you can, when you can. Your contribution will be promptly acknowledged and deposited; your cancelled check will be your receipt.

Make checks payable to:

New York Society of The New Church:  
MOOKI FUND

Send to:

New Church House, 112 East 35th St.  
New York, N.Y. 10016  
c/o the Rev. Priestnal

(The Rev. Mooki's report was condensed and adapted from the newsmagazine of the New Church in South Africa. *In This Day*.)

## THE LAST CHANTS

**by Chris Laitner**

*Chris Laitner is a member of the Detroit New Church, a graduate of Olivet College and now a teacher of music in the elementary schools of Gladwin, Michigan. Her growing - up years in the Detroit church were markedly influenced by the guidance of a creative teacher who helped young people to become aware of their talents in the service of others. This is education in its truest sense; and an illustration of what the New Church faith can do for the individual.*

"The Last Chants" is a rather unusual musical group. Not so unusual in its function, which is, primarily, presenting sacred and secular programs for various churches and church organizations, but for its history, its makeup, and its name.

The group is composed basically of six women who represent five different churches: Congregational, United Methodist, United Church of Christ, Roman Catholic and Sweden - borgian. The members also represent various fields of business and education. Also included in the group are: four guitars, a banjo, an autoharp, a ukelele, a set of bells, recorders, various rhythm instruments, and — some - times — a keyboard instrument.

"The Last Chants" was formally conceived in Gladwin, Michigan, where four of its members were teaching, some five years ago. It grew to six members through an inclusion of two people from Detroit with whom one of the teachers had sung. A search for a name for this group ultimately led to the one it now has; one that demands explanation each time it is used so that listeners do not believe they are hearing "The Last CHANCE". By now, you may be wondering what all this has to do with the New Church "Messenger" . . . . .

I am a member of the Church of the Holy City (Swedenborgian) in Detroit, Michigan. A few more years ago than I care to admit, I became a Senior Leaguer in my Church, and fell under the leadership of a pretty wonderful lady: Miss Ruth Brandau. If you know her, you know she is a person who gets things done. Under her direction over a period of years, we Leaguers presented plays, dinners, musical entertainments, and organized church services. Traveling in her van and also in trains and car caravans, we expanded our horizons by participating in several league functions and Conventions, and by presenting church services in several cities. Looking back on it now, I certainly wonder HOW Ruth managed! (For an evening's entertainment, ask her what it's like to take ten teens and pre - teens by train from Detroit to Boston with a Buffalo stopover until 2:00 A.M.!)

There is a direct link from my teenage League experiences under the guidance of Ruth Brandau to my present work with "The Last Chants". Ruth showed us that we were each special — that we each had a talent to use for our church. She had a way of not letting us get away with not using our talents — of not letting us be shrinking or shirking. To me, Ruth gave one of the greatest gifts I've ever received: the chance to explore and use music in celebration of my beliefs. And she got this out of the shyest, most reticent teenager you've ever seen!

"The Last Chants" has performed for several different churches (through the auspices of its members) including services and presentations at the Detroit Church of the Holy City, Almont New Church Assembly, an Ohio Association meeting, and a Convention at Urbana College. "The Last Chants" is my thank you note to Ruth Brandau. Each time we perform for my church, I feel it is a thank - you to that dynamic individual who taught me (and so many others) to live our beliefs; to use our God - given gifts to bring new awareness to ourselves and to others through our services.

So, thanks, Ruth, for all of us who've benefited from your caring, thoughtful help. More than almost anything could, you've shown us how to relate our religion to life — and you know what? It works!

**ALLIANCE OF NEW CHURCH WOMEN  
CONVENTION SCHEDULE**

Business Meeting and Luncheon  
Friday, July 1, 12:30 — 2:30 p.m.

Special Program: Speaker  
(Open to all)

Friday, July 1, 8 to 9 p.m.

**FUND RAISING IDEAS**

In the questionnaires filled out by local groups last summer and returned to Louise Woofenden, we found a number of requests for fresh, new money-raising ideas. We have searched in vain for a book or pamphlet on this subject — none exists. Recently, however, two periodicals published articles dealing with this perennial problem. We are making a digest of these. Soon several copies of this will be mailed to the secretaries of each church group. We hope you will find it helpful. M.P.

**PROPOSED CHANGES IN BY - LAWS**

*We have been asked by Louise Woofenden to bring to the attention of our readers the following proposed changes to the Constitution of The Alliance Of New Church Women.*

- A. In the Constitution, Article IV, Section 1 to be amended to read as follows:  
SECTION 1. THE OFFICERS OF THE ALLIANCE SHALL BE A PRESIDENT, A VICE - PRESIDENT, A SECOND VICE - PRESIDENT, A SECRETARY, AND A TREASURER. (This change combines the offices of Recording Secretary and Corresponding Secretary.)
- B. Also: these changes in the By - Laws: Article 1, Section 3, to be amended to read as follows: SECTION 3. THE SECRETARY SHALL KEEP ACCURATE RECORDS OF THE SESSIONS OF THE ALLIANCE AND ITS EXECUTIVE BOARD AND SHE SHALL KEEP A FILE OF THE RECORDS AND REPORTS CONNECTED WITH THESE SESSIONS. SHE SHALL ISSUE THE CALL FOR ALL MEETINGS, FOR THE ANNUAL REPORTS OF OFFICERS AND COMMITTEES, AND FOR THE NAMES OF DELEGATES TO THE ANNUAL MEETING. SHE SHALL CONDUCT THE USUAL CORRESPONDENCE INCIDENT TO THE OFFICE. SHE SHALL KEEP AN ACCURATE LIST OF THE SECRETARIES OF THE LOCAL ORGANIZATIONS. PERIODICALLY SHE SHALL REQUEST INFORMATION AND INCORPORATE THIS INFORMATION INTO HER ANNUAL REPORT, AS WELL AS USING THE PAGES OF THE ALLIANCE BULLETIN TO SHARE THIS INFORMATION WITH OTHERS.
- C. Delete Section 4 of Article 1 and revise the numbering of Sections 5 and 6.
- D. In the By - Laws, Article VIII be amended to read as follows:  
THE ANNUAL DUES SHALL BE A PER CAPITA TAX OF FIFTY (50) CENTS. LOCAL ORGANIZATIONS SHALL PAY THEIR DUES TO THE ALLIANCE TREASURER. MEMBERS - AT - LARGE, SUSTAINING AND CONTRIBUTING MEMBERS SHALL DO THE SAME. ALL DUES SHALL BE PAID BY MARCH FIRST OF THE CURRENT FISCAL YEAR. (at present the local organizations send their dues to the State Alliance Treasurer who forwards them to the Alliance Treasurer. This change will eliminate one step, so that all dues are sent directly to the Alliance Treasurer.)

*We assume these changes will be voted on during the San Francisco Convention meetings.*

M.P.

# A NEW CHURCH RETIREMENT COMMUNITY

## Questionnaire Report

*Edith S. Capon*

Response to the questionnaire in the February issue has been rather limited, but it is safe to assume that for each person who did respond ten or twelve more probably intended to. However, I think some valid conclusions can be drawn from the results. Replies were received from members in Illinois, Ohio, Pennsylvania, New Hampshire, California, and Massachusetts, with Urbana, Deland, Yucaipa, and Duxbury the order of preference as to location.

From one came some details about Yucaipa which "is an especially good place for such a community, because so much is offered here to senior citizens by the county: an adult center is situated only half a block away which provides classes to acquaint retirees of all the services provided — all kinds of classes, places to call for any kind of information or help, a hot meal five days a week," bus service by the property and a clinic soon to begin operating.

At Urbana I understand that there are at least two vacant college dormitories, one with suites that could be converted into apartments, and there is also considerable vacant land. Urbana is more centrally located than the other properties and is better known by New Church members.

The Duxbury, Mass., property owned by the Massachusetts New Church Union consists of 4.77 acres of prime waterfront land in a fine residential area with a view across the bay to Plymouth. I understand that a retirement community would not be opposed by the residents, but rezoning would be necessary. A large house near the shoreline is used for four weeks in July when a children's camp is in operation. It is also used for meetings and gatherings of different kinds and by individuals for private use. Some development of the land need not interfere with these present uses.

Deland, Fla., has the advantage of a year-round warmer climate and the presence of a New Church center.

In all but perhaps the Urbana location new buildings would have to be constructed. Low interest loans are available from HUD for the construction of non-profit housing for the elderly, and having site(s) already owned is a *big plus* in starting the project. Though

construction costs may seem prohibitive, the need is even greater. Perhaps contributions could be solicited to establish memorials to persons, a room or a complete apartment, and something like modified non-profit condominiums might be arranged if individuals or couples financed the construction of their own units by lending a sum at little or no interest and paying a lower monthly rental, which sum would be returned to the person(s) or their estates when the next occupant(s) move in, perhaps on the same basis.

None of these four properties is under the control of Convention, but its sponsorship is essential to foster any kind of housing for the elderly New Church members. Retirement community may be a misnomer, since considering the resources of the New Church, it seems as though 25 or so units of studios for singles and two room suites for couples, with the necessary common rooms, is all that it could offer at the outset, so that residents could pursue independent living among those with similar interests and backgrounds, along with whatever assistance residents can offer to each other in time of need, a distinct advantage in a changing, busy, and sometimes uncaring world. In due time it might be possible to offer nursing care and food service.

### *Member's Comments*

"I am so glad to see that someone is interested in a retirement community again. I think there is a great need for one."

"I have long believed that the New Church should put their land holdings to greater uses."

"I am presently living with my daughter and her children who are approaching their 'terrible teens' which I already know I do not want to *live with*."

"I am now living alone in a house too big and too demanding physically and financially with no relatives in this area, but there is no easy alternative. The idea of independent living near friendly and helpful others who might help out when I am temporarily ill or disabled appeals to me."

"When I retire I won't have any income except Social Security, so I will need something that I can afford. If winters are going to be lil e

this one, I assume some place where it isn't quite so cold would be better for us old folks."

"Do not feel I could afford \$275. There must be others who would need lower priced housing." (The \$275 figure was the *estimate* for a couple.)

"Possibly would need to be open to other than New Church people since we are so few." (This would be true when federal funds are used.)

As to age those who replied were about evenly divided between those under 70 and those over 70, and the same is true about the date for moving into the community, i.e., within 5 years or 10 years or longer. One party, however, would like to move to Urbana "next month."

A copy of this report is going to the secretary of Convention with the hope that some *fruitful* discussion will occur at the July gathering, and those who wish to add their comments and ideas on the proposed project should address them to Mrs. Ethel V. Rice, Secretary, 48 Sargent St., Newton, Mass. 02158.

### **FRYEBURG NEW CHURCH ASSEMBLY**

**Fryeburg, Maine  
August 7 — 28th**

The snow may still be deep in northern New England, but plans are already formulated for the 1977 summer session of the Fryeburg New Church Assembly. Assembly president, Rev. George McCurdy has announced that there will be a "theme a week" this year and an enlarged staff. The first week the *Book of Revelation* will be studied, the second week will be given consideration of Human Rights, and Basic Correspondences will be presented the last week.

In addition to the regular staff of Drs. Dole and Woofenden and the Rev. George McCurdy, Convention president, the Rev. Eric Zacharias will be there the third week, and the Rev. F. Robert Tafel will join us the middle week. There is also the possibility that the Rev. Joseph Agbaje from Nigeria will be on the staff during the opening week.

Because of rising food costs, it has been necessary to increase rates somewhat for the first time in several years. However there are scholarships available for young people thirteen and up who may wish to make application to Mrs. George McCurdy, 592 Oak St., Westwood, Mass. 02090. Mrs. McCurdy should also be contacted for further information and reservations.

Nancy Perry

## **1977 ALMONT NEW CHURCH ASSEMBLY**

The Spring Planning Meeting of the Almont New Church Assembly was held on Saturday, February 19, 1977. The dates for the upcoming 1977 session are July 17 — 31, 1977. This year's theme will be "Practical Application of New Church Doctrine to Life". Possibilities of discussion areas will be: worship forms, home worship, New Church education and application of doctrines in business and family life. All staff had not been formally invited, nor had all acceptances been received at the time of this meeting, but there promises to be a fairly large and diverse lecturing and teaching staff. There are to be the usual classes for all ages, lectures for teen and adults, craft instruction and recreational activities for all, worship services each day — the evening services being conducted by the young people.

**RATES:** In order to keep up with rising costs of maintenance, food, etc., there will be an increase in rates this year for the first time in two years. However, these changes are not yet final, but to give an idea of range, here is a list of the 1976 session rates.

### **ROOM AND BOARD PER WEEK:**

Adults — \$55.00 (Heritage Hall)  
48.00 (All other places)  
Children — 40.00 (12 — 17)  
35.00 (8 — 11)  
25.00 (3 — 7)  
10 Under

There are also individual meal rates and one - evening accomodation rates for visitors not able to stay for the whole session.

The building program at Almont is virtually completed. There is a beautiful and functional dormitory complex for children and young people. All of the camp buildings have been placed on foundations and newly sided. The camp grounds have been expanded, and as a result of the work of a gravel company, the camp now has a pond which is being developed for swimming, pedal - boating, and fishing.

(Cont. next page)

## REPORT OF THE CENTRAL OFFICE DIRECTOR

by Roger Paulson

The American Fletcher National Bank of Indianapolis informed us that we are beneficiaries in the estate of the late Effie Lendormi, former member of the now defunct Indianapolis Society. Under the terms of Miss Lendormi's will we are to receive \$23,395.00. The bank intends to distribute the assets shortly.

The Annual Appeal has to March 15th produced \$15,500. The goal is \$25,000.00. *The Messenger* pages have been very supportive in the campaign.

I have attended meetings of Convention Boards and Committees as follows: General Council, Board of Education, Board of Publication, Board of Missions, Council of Ministers Committee on Worship, Board of Managers of S.S.R., Managers of the Wayfarers' Chapel, Convention Planning Committee, and the Planning and Development Committee.

In addition I have attended meetings of auxiliary and associated bodies as follows: The Swedenborg Foundation, Swedenborg Publishing Association, Board of Directors, S.S.R., and the National Council of Churches' Governing Board.

The central office has cooperated closely with the American New Church Sunday School Association in duplicating Sunday School lessons as needed and in publishing the first volume of the Dole Memorial Notes. The typescript for the first volume was set entirely on Convention's composer. Funding was provided by the Sunday School Association from contributions. We duplicate the Sunday School Paper each month as well as the Prayer Fellowship bulletin. Both these efforts are privately funded. We make our duplication and printing services available to Associations and Societies for Journals and brochures on request.

The Convention membership list is being totally revised and up - dated. Key people in various parts of the United States and Canada are helping with this revision of the roll.

A total of thirty nine people have been accommodated over night thus far in the

facilities provided by the new central office, thus saving Convention many dollars in overnight accommodations. Wherever possible boards and committees are also fed on the S.S.R. premises which results in greater savings.

Convention *Journal* was typeset and mailed from the central office late in October. By having it printed in Springfield, Ohio, we saved about \$1,500 over the previous year's expense of publication. Cost of printing and binding this year was \$1,700.00.

As of this date (March 15th) a total of 139 pages of the new Book of Worship have been typeset for the Council of Ministers' Committee on Worship.

We are in the process of establishing a News and Information Service for Convention which will release from time to time news releases to the local and national media (newspapers, magazines, and television) of newsworthy material concerning our church. Only items of interest nationally will be publicized.

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*(Almont Assembly, cont.)*

Probably the most striking and beautiful change in the camp is the relocation and rejuvenation of the chapel. There has been a complete renovation on the inside and outside. The grounds have been landscaped most tastefully, and include an open "chapel - under - the - stars" area.

All in all, Almont Summer School has seen some major changes in its physical plant, but the spirit of Almont, the fellowship, the fun, the sharing and living together is as real as it ever was. It is a unique and wonderful experience — one that remains with those who attend for a very long time — perhaps always.

We sincerely hope that you might consider becoming a part of the Almont experience! Hope to see you in July!

Chris Laitner  
Sec'y., A.N.C.A.

# CONVENTION — 1977

Wed. — June 29	Thurs. — June 30	Fri. — July 1	Sat. — July 2	Sun. — July 3
Registration 9:00 a.m. General Council 9:00 a.m. Ministers Wives	7:00 a.m. Worship 7:30 — 8:30 a.m. Breakfast 9:00 a.m. Convention Business Session 10:00 a.m. Nominating Committee Report 11:30 a.m. Theme Address	7:00 a.m. Worship 7:30 — 8:30 a.m. Breakfast 9:00 — 10:00 a.m. Mini Courses 10:30 — 12:00 Convention Business Session	7:00 a.m. Worship 7:30 — 8:30 a.m. Breakfast 9:00 a.m. — 12:00 p.m. Convention Business Session. Elections. A.N.C.L. Report	8:00 — 9:00 a.m. Breakfast 9:30 a.m. Service of Con- secration and Ordination. 10:15 a.m. Coffee Reception. 11:00 a.m. Worship with Communion Service.
12:00 — 1:00 p.m. Luncheon	12:00 — 1:00 p.m. Luncheon	12:00 — 2 p.m. Alliance Luncheon Meeting 12:00 — 2 p.m. Men's Interest Group	12:00 — 1 p.m. Luncheon 12:00 Bd. of Education 12:30 p.m. S.S.R. Bd. of Managers.	12:30 — 1:30 p.m. Luncheon
Registration 1:15 p.m. General Council S.S.R. Graduation San. Francisco Church 3:30 p.m. Reception	1:30 — 2:00 p.m. Swedenborg Film 2:00 — 4:00 p.m. Mini Courses 4:30 p.m. Orientation	2:30 — 4:00 p.m. Sunday School Association 3:30 p.m. Augmentation Fund Committee 4:30 p.m. Orientation	Organized Sightseeing	2:00 p.m. General Council (faculty lounge) 2:00 p.m. Bd. of Missions
5:30 — 7:00 p.m. Dinner	5:30 — 7:00 p.m. Dinner	5:30 — 7:00 p.m. Dinner	7:00 p.m. Buses to Chinatown	
7:30 p.m. Opening of Convention Convention Highlights Wayfarer Film Strip Music — S.F. Choir Reception	7:30 p.m. Mini Courses 9:30 p.m. Reception Pacific Coast Association Young Peoples Entertainment	8:00 — 9:00 p.m. Alliance Sponsored Program 9:15 p.m. Film on S.F. 9:30 p.m. Reception Slides shown informally. 10:30 p.m. Communion	7:30 — 9:00 p.m. Chinese Banquet Tour of Chinatown	Post Convention Conference Begins

## ADVANCE CONVENTION REGISTRATION

University of San Francisco

June 29 - July 3, 1977

Name .....

Address .....

Accompanied by:

Names

Relationship

Ages of Children

.....

.....

Arrival ..... Departure .....

Date and Hour

Date and Hour

Arrivals at San Francisco International Airport take airport bus to downtown terminal. Cost \$1.65. Take taxi to University of San Francisco, Golden Gate entrance between Roselyn and Kitterage Streets. Registration will be at University Center. Room assignments, keys and assistance with luggage will be available at the Registration Desk.

### RATES:

Room and board, based on double occupancy in rooms, is \$10.75 per person, per day.

Room and board for a private room is \$12.25 per day.

Parking for autos is \$2.50 per week.

Registration fee is \$15.00 for persons 18 years or older. This fee helps pay for meeting rooms and receptions.

### RESERVATION DEADLINE: MAY 15, 1977

All reservations should be addressed to: Rev. Erwin Reddekopp  
Church of the New Jerusalem  
2107 Lyon Street  
San Francisco, California 94115

Early reservations would be greatly appreciated.

**Families with minor children will be housed at a nearby motel at comparable rates.**

## **CALIFORNIA RETREAT FOR A.N.C.L.**

### **Attention: All Leaguers**

**WHERE:** 26 wilderness acres one hundred miles north of San Francisco, belonging to Mrs. C. "Marg" Ball.

**WHEN:** Sunday evening, July 3 to Thursday morning, July 7, 1977. League Chaplain

**STAFF:** League Chaplain, Rev. W. "Pop" Woofenden, Louise "Mom" Woofenden, Rev. Joseph Agbaje, Eric Allison, Donna Barnhill, Marg Ball.

**THEME:** Divine Providence and Human Freedom.

**COST:** Food and Transportation.  
Some financial assistance is available to help defray transportation expenses.  
Apply to the League Chaplain.

**REGISTRATION:** AS SOON AS POSSIBLE,  
TO:

Rev. William Woofenden  
48 Sargent St., Newton, Mass. 02158

## **In The Next Issue**

The Urbana College Story

1977 Convention Nominees

Report on The Almont  
Lay Training Conference

. . . and more

## **A LETTER**

Dear Editor:

When I read the editorial concerning the sacrifices the Seventh Day Adventist Church makes and it being one of the fastest growing churches, and suggesting that their practices might induce growth in our church, a host of ideas rushed to my mind, all of which the writer of the editorial, no doubt, realized himself.

The first is that comparing the truths of the New Jerusalem (which the editor didn't) to those of the Seventh Day Adventist Church or most any Christian Church is like comparing a diamond to any stone one might find having a superficial glitter.

The next idea that occurred was that we would not want to fill our churches for any other reason than the people's desire to come there, hear truths preached and discussed with people of common beliefs and lives. To try to bring people to church by implying that certain sacrifices assured their salvation is not the way of the New Church.

Also the growth of the New Church is in the Lord's Divine Providence and while that does not absolve us from trying to bring about its growth in any way we feel led by the Lord to do, we need not know just what success our efforts have brought about. This answer too may lie hidden in the Lord's Divine Providence. We can count noses in our congregation (too easily perhaps) but we cannot evaluate how much the New Jerusalem has infiltrated the thinking of the Christian World. This is probably as it should be.

I don't have the opportunity to attend our church often but may I remind you that do, that there are distinct pleasures there, not found elsewhere. I attended a New Church Camp last fall. After each session the discussion continued with interest unabated. I felt that this was unique in Christian gatherings.

Sincerely,  
Anna Raile  
Scottsdale, Arizona



# GROWING IN THE BELOVED COMMUNITY

The Board of Education invites you to:

POST CONVENTION CONFERENCE... JULY 3-8, 1977

At the Ralston L. White Retreat Center,  
Mill Valley, California  
in the redwood forest on the slope of Mt. Tamalpias,  
an hour's drive from San Francisco.

From Sunday evening, July 3 to Friday morning, July 8

Cost: \$100.00



## STAFF:

David Garrett  
Priscilla Garrett  
Horand Gutfeldt  
Elizabeth Gutfeldt  
Dorothea Harvey  
David Johnson  
Norma Johnson  
Lorraine Sando

REGISTER JUNE 1 — attendance will be limited by available space.

## POST CONVENTION CONFERENCE REGISTRATION

Mail to: Nancy Perry, Executive Secretary  
Board of Education  
48 Sargent Street  
Newton, Mass. 02158

July 3 - 8, 1977

Name \_\_\_\_\_

Address \_\_\_\_\_

Will you need transportation to and from San Francisco? \_\_\_\_\_

Please enclose \$20.00 registration fee, non refundable.

\$80.00 balance payable at the conference.

Make checks payable to -- The Swedenborgian Church

## SAN FRANCISCO CONVENTION MINI COURSES PLAN AHEAD

When you register, you will be asked to sign up for one of 12 mini courses to be offered under the sponsorship of the Board of Education. The courses will be guided by a stellar group of leaders to be announced next month.

1. Applying the Church's Resources to Death and Dying
2. Teacher Training sponsored by the Sunday School Association
3. Doctrinal Issues of Femininity and Masculinity
4. Church Organizational Ethics
5. Bible Study — Resource for Daily Living
6. Decision Making at mid - life
7. Marriage Enrichment
8. Church Music
9. Male and Female Roles
10. Involvement in Social and Moral Issues
11. Building on Our Strengths — Human Resources and Needs in the Church
12. New Church Literature — Getting to Know the Good Stuff

## FROM CHURCH RECORDS

### BAPTISMS

**CONGER** — Daniel Edward, son of Mr. & Mrs. Stanley Conger was baptized into the Christian faith at Los Angeles, California, on February 20, 1977, the Rev. Chungsun Lee officiating.

**HUDGINS — IRK** — John Anthony Hudgins and Edward Shane Irk, children of Kathy and George Irk, of LaPorte, Indiana, were baptized into the Christian Faith on October 31, 1976, the Rev. Edwin G. Capon officiating.

**POSEY** — John Alton, son of Mr. & Mrs. Lawrence Posey of Joseph, Oregon, was baptized into the Christian faith on March 12, 1977, the Rev. Henry Reddekopp officiating.

**OLINSKI** — Gladys Olinski was baptized into the Christian faith at Kitchener, Ont., on April 3, 1977, the Rev. Paul Zacharias officiating.

### CHURCH MEMBERSHIP

**HEMMERICH, SCHNEIDER, INGRAM, OLINSKI, SCHAEFER** — Wendy Hemmerich, David Schneider and Gladys Olinski were confirmed into the New Church at Kitchener, Ontario, on Palm Sunday, April 3, 1977, the Rev. Paul Zacharias officiating. Germaine Ingram and Margaret Schaefer were received into the Church of the Good Shepherd by letter of transfer, also on April 3.

### DEATHS

**BEISWANGER** — Mrs. Burten (Amelia) Beiswanger, 74, of Meadow Lake, Saskatchewan entered into the spiritual world on March 7, 1977. The resurrection service was held on March 10, the Rev. Henry Reddekopp officiating.

**LILLY** — Frances Lilly passed into the spiritual world February 9, 1977. The resurrection service was conducted on February 19 by the Rev. Andre Diaconoff in the Los Angeles Church.

**SCHMITT** — Rosa Schmitt, 84, lifelong member of the Pretty Prairie, Kansas, Society, died on March 29, 1977. The resurrection service was held on April 2, the Rev. Eric Zacharias officiating.

**SHUH** — Jay Shuh, 88, of Kitchener, Ontario, entered into the spiritual world on March 21, 1977. The resurrection service was held on March 23, the Rev. Paul Zacharias officiating.

**WALLACE** — Mrs. Robert (Florence Kessler) Wallace of LaPorte, Indiana, died on December 24, 1976. The funeral service was conducted by the Rev. Mutterpaugh of the First Baptist Church.

## PEOPLE AND PLACES

### The Mission Stamp Outlet

The following item comes from the St. Petersburg, Fla., Church Newsletter: A short while before his death Rev. Leslie Marshall sold the "Mission Stamp Outlet" to Mr. Fred Richardson of Tampa. Mr. Richardson's payments will be divided between the New Church Board of Missions and close relations in England. Mr. Richardson is using the same name and post office box as was used by Rev. Marshall, and we know it would be Mr. Marshall's wish that the stamp business which he so faithfully nurtured will go forward successfully and profitably. Please continue sending stamps to the Mission Stamp Outlet, Box 386, St. Petersburg, Florida 33731.

### Taxes for Nonmilitary Uses

From the *Congressional Record*, March 3, 1977: Senator Hatfield (Ore.) introduced bill S. 880 . . . to amend the Internal Revenue Code to provide that a taxpayer conscientiously opposed to participation in war may elect to have his income, estate, or gift tax payments spent for nonmilitary purposes; to create a trust fund — the World Peace Tax Fund — to receive these tax payments and to establish a World Peace Tax Fund Board of Trustees. Mr. Hatfield introduced this legislation to permit citizens opposed to war on moral or theological grounds the opportunity to have that portion of their income, estate, and gift taxes normally spent by the military directed to peace-related activities. This measure is supported by the Brethern, Quakers, Mennonites, the U.S. Catholic Conference and the Methodist Church. What do you think? Your responses are invited.

### Air Fare Savings

Alice Spear of Los Angeles, mindful of the coast-to-coast travel expense to Convention in San Francisco, sent this clipping from the *U.S. News and World Report*: "You can now save up to 45% in air fares from New York to California by buying your ticket in advance. Just approved by the Civil Aeronautics Board, these round-trip coach fares range from \$227 to \$268. Normal price: \$412. You must buy your ticket 30 days in advance and stay at your destination between seven and 45 days. Offered now by American Airlines, similar bargain prices by United and TWA are awaiting CAB approval."

Note also that a delegate's Convention expenses are tax deductible. (We presume this applies only in the U.S.A.)

### Rev. Chungsun Lee Leaves Parish

In March the Rev. Chungsun Lee left the Los Angeles pastorate after serving that parish for six years. Presently Rev. Lee is remaining in the Los Angeles area, studying the feasibility of initiating some type of New Church missionary program among Koreans in southern California.

### We'll Do Better Next Year

Our 1977 Appeal could hardly be called eminently successful. We raised \$15,500, which is slightly above last year's total, but a far cry from our goal of \$25,000. If every adult member of Convention were to send in \$10.00, our goal would be achieved — and even this would be a very modest victory. I realize we all support our local church financially, but surely we can find it in our hearts, and pocketbooks, to contribute \$10.00 to help support the many worthy programs of our national Convention. The current Appeal closed on March 31, but contributions are gratefully received throughout the year. The address is: Convention Appeal, 48 Sargent St., Newton, Mass. 02158.

### Sightseeing In S.F.

Rev. Erwin Reddekopp, our genial 1977 Convention host minister, suggests that a number of splendid tours (both guided and "on your own") are available in the San Francisco Bay area. Further information will be available at the local Registration desk. If you will require extra accommodation before or after Convention dates, you must indicate this on your registration form. (To be on the safe side, it might be advisable to bathe before leaving for Convention. Or, we could include a Rain Dance in the Convention program.)

### Letter(s) To The Editor

It's embarrassing, that's what it is. How would you title a Letter to the Editor column which contains one communication? *Letter to the Editor? We Got a Letter! Our Reader Says. From Our Reader.* We need more reader response. Send us your views and comments on *Messenger* articles, local Society news, your observations on the passing scene — sharing with Convention friends things that are important to you. This could be the liveliest column in the *Messenger*; it depends on you.

**THE MESSENGER**

Box 2642 Stn. B  
Kitchener, Ont. N2H 6N2

RETURN POSTAGE  
GUARANTEED



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