

The Messenger

OFFICIAL ORGAN OF THE SWEDENBORGIAN CHURCH

May 1978

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NOMINATIONS

FOR Election at 1978 Convention

VICE PRESIDENT: Mr. Fred Perry
Nagog Woods, Mass.

SECRETARY: Mrs. W. (Ethel) Rice
Brockton, Mass.

TREASURER: Mr. August Ebel
Washington, D.C.

GENERAL COUNCIL (4 - year terms)
Minister: Rev. Richard Tafel Jr.
Montgomery, Ohio
Lay Members: Mr. Adolph Liebert
Havertown, Pa.
Mrs. Grace Sudden
Kitchener, Ont.

BOARD OF EDUCATION:
(1 3 - year term)
Mrs. Betsy Young
Palos Verdes, Cal.

BOARD OF PUBLICATION:
(1 4 - year term)
Mr. William Etue
Washington, D.C.

BOARD OF MISSIONS (2 - 4 year terms)
Rev. Horand Gutfeldt
Berkeley, Cal.
Mrs. Esther Capon
Detroit, Mich.

(One 1 - year term, filling the
unexpired term of Rev. Chungsun Lee.)
Rev. Friedemann Horn
Newton, Mass.

NOMINATING COMMITTEE
(Two to be nominated, one to be
elected for a 5 - year term.)

Miss Cecile Werben
Brooklyn, N.Y.

Mr. Michael Salvetti
Portland, Maine

AUGMENTATION FUND COMMITTEE

(1 5 - year term)
Mrs. Marilyn Turley
Newton, Mass.

COMMITTEE ON ADMISSION TO THE MINISTRY

(2 1 - year terms)
Mrs. Mary Ebel
Washington, D.C.
Rev. Ernest Martin
Palos Verdes, Cal.

S.S.R. BOARD OF MANAGERS

(3 3 - year terms)
Mrs. Virginia Branston
New York, N.Y.

Rev. Dorothea Harvey
Urbana, Ohio

Miss Chris Laitner
Gladwin, Mich.

Respectfully submitted,
Mrs. Jan Seibert, Ch.
Mr. H. Page Conant
Rev. Randall Laakko
Mr. James Zehner
Mrs. Pat Zacharias

THE MESSENGER

May 1978

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Paul B. Zacharias, Editor

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FRED PERRY
Vice President

After 31 years with Arthur D. Little, Inc., an industrial research consulting firm in Cambridge, Mass., where I am employed as a senior staff consultant, I have chosen to work at a more leisurely pace. With the resulting flexibility in the use of my time, I am creating space in my life to pursue other interests. This includes the church, of course, which is why I have accepted the nomination for Vice President of Convention.



Currently, I am serving the church as a Trustee of the Rotch Fund, a Trustee of the Fryeburg New Church Assembly in Maine, and Director of the Swedenborg School of Religion. I am also a member of the Swedenborg Foundation and a Trustee of the Chapel Hill - Chauncy Hall School in Waltham, Mass.

I have been exposed to the workings of Convention all my life as a former member of the Boston Society and later the Newtonville Society. Now, I feel I can bring a fresh perspective and some worthwhile guidance to the church through this office from my varied experiences.

I received my B.S. and M.S. from MIT in Chemical Engineering. I married Nancy Clark from the Cleveland, Ohio Society, and we have four grown sons.

ETHEL RICE
Secretary

Born in Chicago, Mrs. Rice's earliest Church associations were with the Humboldt Park Parish, a society established by her grandfather, the Rev. Adolph J. Bartels.

With her husband, minister of the Cambridge Church, Mrs. Rice has worked energetically in such widely separated pastorates as Chicago; Fryeburg, Maine; St. Paul, Minnesota; and Elmwood, Mass. Her chief interests are music and Sunday School work.

Mrs. Rice was elected to the post of Recording Secretary in the 1968 Convention held in Windsor, Ontario.



AUGUST A. EBEL
Treasurer

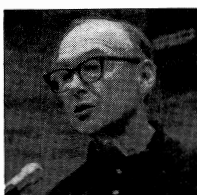
Incumbant treasurer completing fourth one - year term.

Retired from U.S. Navy with rank of Captain.

Member Washington Society.
Treasurer of Swedenborg School of Religion.

Member of Board of Trustees of Urbana College.

Age 57 and in good health.



RICHARD TAFEL, JR.
General Council

Dick is the minister of our church at Kemper Road Center in Cincinnati, Ohio. He has had experience in church relocation, finance, and building as he led the forced relocation of our church from downtown to Kemper Road. He has served the Cincinnati church for 16 years.



He has served Convention as a member of the Board of Missions, L.E.I., Convention Planning Committees. He has served the Council of Ministers as a member of the Ethics Committee, Interfaith Relations, Human Sexuality Committee, and C.A.M.

DR. DOROTHEA HARVEY
B.O.M. of S.S.R.

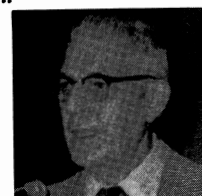
My professional education is in the field of religion with a B.D. from Union Theological Seminary and a Ph.D. from Columbia University. My work has been the teaching of religion and philosophy to college students of Wellesley College, Milwaukee - Downer College, Lawrence University, and Urbana College. I am concerned about effective teaching of religion to present day students, in work with adults, and in what is going on in education today. My church and the writings are important to me, and I think I have something to contribute to the Board of Managers of S.S.R.



I was ordained into the Convention ministry in Urbana, 1975.

ADOLPH LIEBERT
General Council

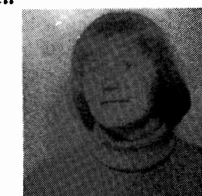
For the past seven years, since 1971, I have served the General Convention as Vice President. I am a member of the Augmentation Fund Committee, Chairman of the Research Committee for General Council and a Trustee on the Board of Urbana College. I have served on the Board of Managers of the Swedenborg School of Religion and on many other Committees.



I would like to continue my service to the Church and to Convention and I believe that with my experience as Vice President and my knowledge of the operation of Convention Boards and Committees I can be of help to General Council.

GRACE SUDDEN
General Council

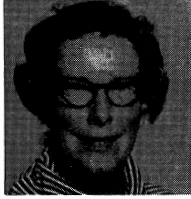
I am happy living as I do but not satisfied enough to be complacent — I am sad today but tomorrow I will rejoice — I smile when the sun shines and sometimes when the rain pours — I grin to hear the birds sing and see the seeds grow — My heart warms to see a child wonder — I relax in the warmth of family and kin folk — I marvel at the simplicity yet completeness of the Love of God — I tend to withdraw from the uncaring — I glow with the accomplishment of a job well done — I yearn for good times with friends yet relish my solitude — I revel in the love and warmth of my husband.



With these thoughts in mind and representing the Church of the Good Shepherd, Kitchener, I would welcome the opportunity to serve on General Council. I have served as Treasurer of the Kitchener Society since 1976.

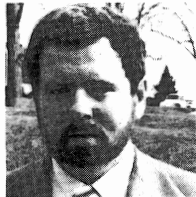
BETSY YOUNG
Board of Education

I believe that education is, and must remain, at the very core of Convention concerns. I have found the Board of Education to be an active and creative body responding to the needs of a membership which is geographically and philosophically diverse. Work on the Board has proved stimulating, creative and productive. As a ministers' wife, a parent and grandparent, an 'almost senior citizen' and a currently active classroom teacher, I feel that I represent a wide spectrum of our Convention membership. I would consider it a privilege to be re-elected to the Board of Education of our Church.



BILL ETUE
Board of Publications

I have been a member of the Washington Society for several years. I am corresponding secretary for my local church and Vice President of the Mid-Atlantic Association. I have served as editor for both our local church newsletter and our association newsletter. I have been employed in a variety of positions in the graphic arts and printing industries. I feel the best qualities I have to offer the Department are an innovative spirit and a willingness to seek out new ideas and suggestions from the membership of Convention.



ESTHER N. CAPON
Board of Missions

I was born a Roman Catholic and raised in Boston, Mass. where I married and became the mother of six children. I returned to Boston University after thirteen years of being a homemaker and earned my Bachelors and Masters degrees in education 1970, 1971. I taught a hearing impaired class in the Leominster Massachusetts school system until 1975. From 1975 — 1977 I was a part-time student at SSR.



In September of 1975 I married Edwin G. Capon and after having attended the New Church in Manchester, New Hampshire, for a year and a half, on Christmas Sunday 1975 became a member.

Since our marriage I have worked with my husband for the benefit of SSR and the Manchester Church and now the Detroit Church.

It is my desire to serve on the Board of Missions so I may have a hand in our church growth and extension.

HORAND GUTFELDT
Board of Missions

Horand Gutfeldt was ordained in 1956. He served the New Church societies in Central Europe for over ten years; then returned to Urbana College where he taught courses in religion, philosophy and psychology. Presently he is pastor of the Hillside Church in El Cerrito, California. Rev. Gutfeldt is currently Chairman of the Board of Missions, and has a great deal of knowledge and experience in the workings of this Board.



FRIEDEMANN HORN
Board of Missions

Friedemann Horn was ordained in 1952. Since that time he has been pastor of the New Church Society in Zurich, Switzerland, from where he made frequent visits to mission field centers in Italy, France and Germany. Dr. Horn has also been manager of the "Verlag", a New Church publishing house. Last year he was called to serve as the President of the Swedenborg School of Religion in Newton, Mass. Dr. Horn is keenly interested in missionary outreach. If elected he would complete a one-year unexpired term on the Board of Missions.



VIRGINIA BRANSTON
S.S.R. Bd. of Managers

Virginia Branston is a member of the New York Society. This year she retires as manager of the Swedenborg Foundation office in New York, a position she has filled with distinction for a number of years. She has a deep love for the New Church; her main interests include people, travel, and theatre. Over the years she has served on numerous Convention Boards and Committees, and feels she could make a valuable contribution on the S.S.R. Board of Managers.



CECILE WERBEN
Nominating Committee

I came to work for the New Church Board of Publications in February, 1928, and I am still very active in the Department of Publication. For 40 years I managed a retail Book Shop for the Board and in March of 1968 I retired. I am still active as manager of the Swedenborg Press on a voluntary basis. I give two days a week and have an office in The Swedenborg Foundation building.



I have been in charge of 49 Book Exhibits at Conventions, wherever they are held.

I feel that I will be most helpful as a member of the Nominating Committee as I personally know practically every one who attends Convention and a great many who do not.

MICHAEL SALVETTI
Nominating Committee

Widower, 2 sons grown. Lives alone (but not lonely).

Principal activity: Pharmaceutical industry as pharmacist, salesman, sales manager and distributor. Now retired and working part-time in local pharmacy.

Other activities: Life member Shrine Hospitals and Blue Lodge Masons. Civilian Flight Instructor, U.S. Army, World War Two.

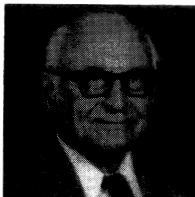
Distributor of the Writings for the Swedenborg Foundation.

Former Clerk of Board of Directors of the Swedenborg School of Religion.

Lay Minister and President of the Portland, Maine Society.

President of the Maine Association.

Member of the Executive committee and the Nominating Committee of the Maine Council of Churches.



MARY CALBY EBEL
Committee On Admission Into The Ministry

Life-long member of the Swedenborgian Church.

During the last 23 years a member of the Washington, D.C., Church, active on various committees, including a number of terms on the governing body of the society.

Participated as a delegate to Convention over the past 10 years.

Married — 2 children.

Personally committed to the elimination of artificial barriers of freedom of choice by women and men in our society. Actively support the Equal Rights Amendment of the Constitution.

The future growth and development of the New Church and of Convention are important to me. With my background and convictions I can serve them effectively as a member of the C.A.M.



MARILYN TURLEY
Augmentation Fund

I grew up in Chicago, Illinois as a member of the Sheridan Road New Church.

Church activities: Youth League, Sunday School teacher, Vacation Church School Director, Staff — LEI, involved in the Board of Education — Conferences and program planning. program planning.

Presently employed as a teacher for children with special needs, having completed the Master's Degree in that field.

Married, mother of four children.



ERNEST O. MARTIN

The Committee on Admission to the Ministry

I have served in the ministry of the Swedenborgian Church for 25 years including pastorates in Wilmington, Delaware, and Washington, D.C., the presidency of Convention, and presently as an associate minister at the Wayfarers' Chapel. I have a special interest in our theological school and served for several years as chairman of the Board of Managers. It is especially important that we maintain high standards for our ministry, and I would like to work with students from the time of their admission to the school until their graduation and ordination to help prepare them for a ministry that is challenging to them and provides strong leadership for our church.

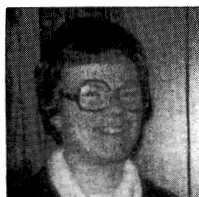


CHRISTINE LAITNER
S.S.R. Bd. of Managers

I am a member of the Detroit Society of the New Church into which I was born, baptized, and confirmed. For several years I have taught various levels of music education in the northern part of Michigan's lower peninsula.

I serve as a trustee of the Michigan Association and am also secretary of the Almont Assembly. I am completing a four-year term on Convention's General Council from which I have gained great insight and positive hope for our church organization.

As an educator interested in all phases of education, and as a layman extremely concerned with the future and welfare of the church in all its forms, I feel I could contribute to the Board of Managers of the S.S.R., which deals with that most vital ingredient — our ministers and our ministerial education.



**Registration Forms
for Convention
in Kitchener this
summer should be
mailed by
June 1st.**

The Starting Line ————— by Eric Zacharias

The passage of time moves us closer to the opening hour of our convention in Kitchener. The significance of our theme, "Alive in the New Age", excites us. For each of us, in our unique way, the implications are momentous. We alone are not caught up in this — it is for the world — it is for the whole of God's creation.

The celebration of Easter lies just ahead — as I am writing. The blossoms of the Easter lily are opening, a symbol of the hope that is the promise of the Lord's resurrection. Nature herself is awakening after the bitter cold of tedious months of winter, and the song of the meadowlark responds to the warmth of the spring sun.

Is this, then, to be an Easter like all Easter observances — with its family gatherings, its sunrise services, its Easter egg hunts? It will undoubtedly be all of these but one senses that it will also be something more.

Good Friday's issue of the *Hutchinson News* has an article titled, "The Third Day he arose again . . . Or did he?" This was written by David Anderson, UPI religion writer.

He writes, "Easter, for Christians, is the bedrock of their faith: the celebration of the miracle of Christ's resurrection from the dead that testifies to the belief that Jesus was both God and man.

. . . This year, however, Easter will be celebrated in the midst of a growing debate about the nature of Jesus — whether, indeed, the churches ancient claim that Jesus was both God and man can still be advocated as truth.

. . . In the Netherlands, citadel of progressive Roman Catholicism since the time of the Second Vatican Council, debate on the nature of Jesus has been going on since the mid-1960s.

Jesuit scholar Piet Schoonenberg, for example, has rejected the "two nature" — God and man — description of Jesus formulated in the Nicene Creed to talk instead of the "complete presence" of God in Jesus.

Another Dutch scholar, Edward Schillebeeckx, describes Jesus as a human being who through the course of his ministry gradually grew closer to God.

. . . Last year, seven British theologians published a collection of essays, *The Myth of God Incarnate*, which stunned the British church — going public by asserting Jesus was only "a man approved by God" for a special mission but that the notion of him as "God incarnate" is mythological or poetic."

Articles in which the confusion of this and similar issues is bared appear with regularity in journals. Books with such titles as, "Knowing God," and "Once Upon a Time, God," are rolling off the presses. This interest in the nature of the Lord Jesus Christ must surely also be part of that struggle which ultimately moves us into a New Age.

Companion to this are recent articles in the *Messenger*. I refer more specifically to Dr. Turley's contribution, "Regeneration — What an Experience" and to David Garrett's thoughtful presentation "If Correspondences Are Taken As Symbols, Not Signs." Mr. Turley writes, "Regeneration is a gift, not a reward. If we reflect on the process of regeneration from this point of view, we can see that regeneration is neither hard work, nor is it easy — it's experience." There is a dynamic in the spiritual experience that vibrates to the pulse of the universe — nay, even more than that — to the pulse of the love and wisdom that is God. This experience ultimately finds its peace within the eternal dimensions of God — and, at the same time, it discovers a complete freedom. It cannot be contained.

How different this is from much of historic dogma! The Apostles Creed reads, "And in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost; born of the Virgin Mary; suffered under Pontius Pilate . . . etc." Fixed. Legal. Suffocating. There seems so little room for nurture of spirit, for pushing out the frontiers of truth, for the warmth that finally must bring God and man together in a mutual embrace.

The Lord God stands ready now to reveal more about himself. "It is this Church which is there meant by 'the New Jerusalem' into which no one can enter except him who acknowledges the Lord alone as the God of heaven and earth." Doctrine of the Lord No. 61.

(continued on page 115)

TRACK TWO AT SSR ?

**An Inquiry
by
Calvin E. Turley**

I have been doing some dreaming — some “cogitating” we used to call it — about the uses of the SSR. What are the needs which our theological school might serve? Our primary use, of course, is to do the best job we can to prepare persons for the ordained ministry of the Swedenborgian Church. This is our Track One, and it remains constant. But I dream on about other uses which the School might serve as a further, integrated expression of its ministry.

This is the New Age and our Church and her ministry are committed to serving it. Things are “a changing” and it seems to me that the forms of our ministry must build on the experience and learning of the parish ministry which has served so well. In the New Age, however, we must continually be adaptive, modifying, and flexible so that the Gospel might continue to speak its message of holistic life to the ever renewed human experience of confusion and spiritual anemia.

If we apply this thesis of the-need-for-continuing-flexibility-and-adaptation-built-on-the-foundation-of-what-has-been-to the uses of the theological school, I come up with an emerging dream of what I am calling “Track Two.” I suggested above that the first track of the School is the training of persons for the ordained ministry. But I increasingly sense the need for a second track, an opportunity for study, for experiencing Christian community, for a haven in which one might attend to personal regeneration — a time set aside as a spiritual retreat — without giving deference to the academic discipline required for ordination, expected of students in Track One.

In thinking of uses which we might serve, of needs to which we might respond, it seems orderly to first define what those needs are. One way of seeking to discover the outline of those needs is to think of who might be served. From my dreaming up to this moment, I see three identifiable groups of persons. First there are those in their twenties and thirties whom I identify as “Seekers.” Often these persons are, or have been, involved in programs of meditation, utopian community life, Eastern religions, and numerous other quests for spirituality. As a dangerous over-generalization, it could be noted that these persons often are very mobile without a clearly defined sense of direction. Thus, at the moment, they are without the

spiritual stability required for the making of long term commitment. We do a grave injustice to these Seekers if we see them only as drifters, for that they are not! They are pilgrims on a spiritual quest, often disillusioned by and super critical of our culture and its religious institutions. Far from being drifters, they are seekers who are often acutely aware of the spirituality characteristic of the New Age. Yet, it seems clear that these persons do not fit into Track One of the SSR which is a highly intensive, disciplined four years of study leading to candidacy for ordination. Thus, the need for Track Two.

The second and third group of persons which I envision being served by Track Two have more in common with one another than they have differences. In fact, the major difference I see is one of age and availability of time. The second group is identified by those adult persons who are beyond the child rearing years, yet still employed full-time in their life's vocation. Included here, also, are many single persons or couples without children who have reached the “age of discretion” — shall we say forty — and are asking anew the questions of meaning, value, and purpose in life.

The third group is identified by those mature persons who have reached the years of retirement yet continue in the path of their spiritual quest. The latter, I suppose, might simply be thought of as an advanced group of the Seekers of whom I spoke above.

These two groups of more mature persons seem to have a double focus in their interests as I have experienced them to date. They are sincerely interested in the deepening of their own spirituality — in the nurturing of their regeneration — but they are also very practical people (“earthlings,” as it were) who cherish their earthly life, who are making important decisions that will affect the spiritual quality of their existence and, also distinctive of them, they do feel a commitment to the ongoing life of the Church. Thus, they are looking for uses which they might serve within the institutional expression of the Church of the New Jerusalem.

The compelling reason suggesting the need for Track Two at the SSR is that our experience of accepting “special students,” and seeking to integrate them into the program designed for ordination, has most frequently resulted in

both a failure to serve well the “special student” and a deterioration of the morale within the community pursuing ordination. There are, I know, multiple reasons for this. Not the least of these reasons has been our own failure to see some of the basic distinctions between the Seekers and the candidates for ordination. The primary difference, of course, is the element of commitment. Preparing for ordination is not an easy task. It is disciplined, it is long, and sometimes academic expectations do seem irrelevant — students do become spiritually and physically weary. At the same time, preparation for ordination is a period of self examination and spiritual turmoil. Included are the pangs of re-birth and the distress that goes with the formation of a sense of vocation. Candidates for ordination often face considerable spiritual and academic upheaval as they face the implications of their commitment. When they are immersed in a daily-living community with Seekers, who have no readily identifiable long-term commitment and who are often much more exclusively critical of institutional religion, we seem to have a spiritual mix which is debilitating and distressing to both.

Therefore, I am thinking of a Track Two for Seekers which could enable them to come to SSR on their spiritual quest and pursue studies and spiritual experience separate from Track One. The two tracks of study and experience, interacting though separate, would minimize the confusion over “student status” which we now encounter when seeking to integrate “special students” into the curriculum leading to ordination. At the same time, the two tracks would preserve the value of having our candidates for ordination confronted with both the insights and the challenge of diverse perspectives and experience which the Seekers bring.

Ideally, I could argue that there should be one community, regardless of the variations in commitment. Experientially, we have to face the painful fact that it hasn’t worked! The present category of “special student” at SSR — a student accepted without commitment to service within the ministry of our Church, yet integrated with the candidates for ordination — has not worked.

It would be our loss, however, if we had no Seekers around the School. On the positive side, I find the Seekers exciting to work with, challenging if you dare take them seriously, energizing in their openness to new ideas, and often enlightening as they bring the input of different experience. Further, the number of Seekers who have been at SSR in the last seven

years has been significant. They have, in fact, equaled or outnumbered the candidates for ordination. I believe a Track Two, well formulated and developed especially as a response to the needs of these pilgrims, would find a significant response. And, with our Swedenborgian perspective, we could provide a significant ministry in the service of spirituality *if* — we could commit ourselves to it as a viable ministry-of-use of the SSR.

Groups two and three I see as more easily related to the ongoing work of Track One at SSR because of their capacity to make commitment to the Church. But I do think it is an error to assume that we know for sure what these older pilgrims want and need. My experience is that, like the Seekers, they’re not too sure either! They often have the common bonds of loving the Church, having found meaning in the Church, and now having time and energy to give to the nurturing of their own spirituality. My sense is that these persons respond affirmatively to the more experiential quest that a Track Two could provide. Many of them have for years pursued a study and understanding of the life and work — the theology — of Swedenborg. While they remain deeply committed to and interested in new insights into the meaning of our theology as a rational religion, they are even more responsive to experiential programs which place this theology in the content of experience. Shared experience, followed by the opportunity for theological reflection, facilitates the integration of the understanding and the affections in daily life.

We have had some opportunity over the last three years to work with these Senior Swedenborgian Seekers (the SSS of the Church) during the Retirement Enrichment Retreats held at Swedenborg House in DeLand, Florida. I have also had the pleasure of talking with many in that age known as the “Passage of Middle Years.” All have spoken earnestly of longing for the opportunity to spend more energy on their own spiritual quest. They look to the Church and its ministry for guidance.

I see Track Two having the potential of being developed as an ongoing program at the SSR in Newton as well as being coordinated with various retreats, seminars, and mini-courses of Convention. At any rate, the dream is “a-birthing” and I accept the possibility that it may be wholly impractical. However, I am sharing it in its embryonic state in the hope that anyone having a companion dream to share, a need to express, a thought or an evaluation to propose will be inspired to respond.

WHAT'S NEW AT SSR?

by William Ross Woofenden

The most strikingly new thing at SSR this school year has been, of course, the change in administration, occasioned by the retirement from the presidency of Rev. Edwin Capon, and the appointment of Dr. Friedemann Horn of Zurich to be his successor. Further, Dr. and Mrs. Horn elected to reside on the premises. So for the first time in many years SSR has a resident president. It hardly seems necessary to enumerate the several advantages of this arrangement for students, faculty and the church at large.

This change, together with a number of others, led the faculty to begin preparation on a revised school bulletin or catalog. Since the last one was printed in 1975, two changes in faculty have taken place (the other being the dropping off of part - time faculty member Rev. Owen Turley). Some of the other changes will be reflected in the new catalog; and that's mainly what I'd like to comment on here.

In the present catalog a section is devoted to Areas of Development and Competence. The five subdivisions of this section, each dealt with briefly, are (1) Personal Spiritual Development, (2) Swedenborgian Ideas, (3) Interpersonal Relationships, (4) Traditional Academic Disciplines, and (5) Professional Ministerial Skills. However, at the present time, no particular course offerings are listed anywhere in the catalog. It has become increasingly clear that this fact poses some problems for students. Even though we continue to work out cooperatively an individually designed curriculum for each student in the form of a covenant, it is possible that some important areas of study may be overlooked along the way and the student may find that at the time appropriate for him or her to take the four six - hour comprehensive examinations, deficiencies in knowledge, understanding, or skills may for the first time come to the student's awareness.

In an effort to avoid such instances, it is planned that in the new catalog, not only will course offerings be listed along with brief descriptions of each, each faculty member is being asked to "key" his course offerings, as far as is possible, to particular competency requirements. It is hoped that this can be done even with the first - year required courses; for there have been times when students have not understood (until later) the relevance or intended relevance of particular required

courses. At this time, such courses are limited to the regular student's first full academic year. But it is not beyond the realms of possibility that in the future other courses may be listed as required if the nature of the subject matter is such that every student would clearly profit from taking the course; and failing to take the course or some related alternative, would be almost sure to have a serious gap in his understanding or skill.

In order to assist the student further in making course selections from semester to semester, an effort will be made to correlate more closely the subject subdivisions as listed in the catalog and the way the material is subdivided in the competency exams. It is perhaps easiest to illustrate this in the area of Swedenborgian Ideas. In the currently available catalog, this section reads as follows:

ADEQUATE COMPETENCE in working with Swedenborgian ideas requires a basic understanding of Swedenborg's key doctrines and concepts, a working comprehension of the fundamental issues of their philosophical context, and demonstrated ability to apply them to life situations. Growing competence involves familiarity with the tools and methods of Swedenborg studies, and demonstrated ability to develop the interpretations of Swedenborgian ideas in creative, original and constructive ways relating to the ministry of our times.

For the purposes of covenanting, the following lists of concepts, doctrines, terms and reading materials define minimal standards of adequate competence.

Swedenborg's theological doctrines and/or concepts — the Lord, glorification, redemption/salvation, creation, providence, toleration (*permissio*) the spiritual world, the human soul, continuing life, influx, freedom of choice, conscience, repentance, reformation, regeneration, charity, faith, temptation, evil, sin, remains, use, proprium, worship, enlightenment, marriage love, degrees, correspondences, the celestial, spiritual and internal historical senses of the Word, the church, the last judgment, the second coming, the New Jerusalem;

philosophical concepts — ontology, epistemology, ethics, cosmology, *esse/existere*, causality, power, mind, memory, the mind/body problem, time/space, axiology;

core reading in Swedenborg — selected readings in *Principia, Economy of the Animal Kingdom, and Rational Psychology; Arcana Coelestia* (Chapter 1, Volumes 2 and 3, and interchapter articles on correspondences and *maximus homo* in volumes 4 - 7); *New Jerusalem and its Heavenly Doctrine, Heaven and Hell, Apocalypse Explained* (volumes 5 - 6), *Divine Love and Wisdom, Divine Providence, Apocalypse Revealed* (chapters 19 - 22), *Conjugal Love*, and *True Christian Religion*.

In order to test the student's grasp of this comprehensive list of concepts, doctrines, terms and reading materials, however, the exam has been subdivided (admittedly somewhat arbitrarily) into eight general topic areas, as follows: (1) Ideas Concerning the Lord, (2) Ideas Concerning Man, (3) Ideas Concerning Regeneration, (4) Ideas Concerning Sacred Scripture, (5) Ideas Concerning the Church, (6) Ideas Concerning the Spiritual World, (7) Terminological Definitions, (8) Ideas More Philosophical than Theological.

The present plan is to rewrite this section of the catalog to include these eight general topic areas and then to list under them the particular doctrines and/or concepts that appertain. In some cases this will not be easy to do, as there are obvious areas of overlapping. For instance, Ideas Concerning Man (his psychic or spiritual nature) and Ideas Concerning Regeneration dovetail in several respects. But still the former is involved more with structure or form, the latter with process.

Similar steps to spell out and clarify requirements will be taken as appropriate in rewriting other sections of the catalog. Along with each Area of Development and Competence, available courses will be listed and briefly described. It is conceivable that some courses, because of their scope, will be listed under more than one competency area.

The present students with whom I have discussed this proposed revision have been without exception enthusiastically positive about it. So I feel that we're moving to the right direction in what's new at SSR.

The June *Messenger* will feature more SSR articles, including . . .

"Up From the Ashes" by Marion Kirven

"Who Do You Think You Are?" by George Dole

"Correspondence on Correspondence and Other Matters" by Robert Kirven

Expanding Horizons for Senior Citizens at Urbana College

Urbana College will introduce a special free tuition program for Senior Citizens, effective Spring Quarter, UC President Roland D. Patzer announced today.

The proposal, which was approved by the college's Board of Trustees at their March meeting, will permit senior citizens to attend any regularly scheduled class for a nominal registration fee of \$10 per quarter.

Commenting on the program, Patzer noted "At Urbana College we have become increasingly aware of our responsibility to serve all local constituencies and not just the traditional college student. There are many senior citizens who, because of their experience, can provide an enriching dimension to the classroom. We want to give them the opportunity to take college classes and, if they wish, work toward a degree".

The senior citizens, Patzer noted, would have the option of taking classes either for college credit or on an audit basis.

"However", he noted, "they will be subject to the same evaluation and grading standards as all regular UC students."

ANCL RETREAT

The Bridgewater League will host its annual Memorial Day ANCL Retreat at Blairhaven, in Duxbury, Massachusetts.

Dates: Friday, May 26 to Monday, May 29
Topic: The Incarnation
Staff: Dr. George Dole and others
Cost: \$6.00 if received by the deadline of May 20, \$7.00 if late. (Make checks payable to Lee S. Woofenden)

Limited travel money will be available on request. Send reservations with money by May 20 to: Lee Woofenden, 48 Highland Street, Sharon, MA. 02067.

A TALE OF A SURROGATE MOTHER



Jan Seibert
Albion, Cal.

Once upon a time, as all good fairy stories should begin, I met my fairy godmother. Her name was Mrs. John Robertson, and her magical qualities were not immediately apparent. She wasn't the fairy godmother who waved a magic wand and turned plain faces beautiful, or clunkers into sports cars, or bungalows into mansions. Nor was she the fairy godmother of great wealth, for her sole income was her monthly Social Security check. She was the fairy godmother who enriched us with joy, laughter, love in abundance, compassion, understanding, and the wisdom to withhold her opinion sometimes. Truly, she brought us amazing grace. We didn't know all that was in store for us when Ellsworth and I met her at a party.

As we talked with Mrs. Robertson at that party, enjoying the remnants of Scotland in her speech, we inferred that behind her pleasant face and manner was a woman deeply unhappy with her home situation. Relatives had insisted that she come to live with them, now that she was past eighty and alone. But she didn't like living far up on their isolated mountain. She was a city girl at heart, and how she mourned the absence of big stores where she could see people and vast displays of enticing goods. Christmas was coming in a couple of months, and she was miserable with catalogue shopping. Pictures were poor substitutes for actualities.

On the spur of the moment I invited Mrs. Robertson to come spend a week with us, in town, and do her shopping in familiar stores. So that's how it all began. Ten years later, when she died at 92, she had become surrogate mother to us all and to many members of the El Cerrito parish too. We mourned her going as only those we love deeply and unqualifiedly are mourned. Let me tell you a little about my "other mother."

Her name was Susy, S — U — S — Y, and never spell it with a Z! In short order Susy became a courtesy aunt to all of us. All of us included at one time or another our children and children - in - law, my strongly opinionated and highly vocal father, and Ells's ditto mother — whose opinions and convictions were diametrically opposite but equally as firmly expressed as his. Susy could

bend to the winds of controversy without breaking. She could even make both parents laugh, and the rest of us too. That's a rift - healing attribute, for sure.

Aunt Susy was never the archetypical elderly woman, the living fountain of advice and opinion. She held her peace until she was asked directly. Then her short and brisk thoughts were delivered softly, tactfully, incisively. She never preached to drive home her point. Rather, she taught us by example, and I'm sure she didn't teach intentionally — it just happened. Her lessons were easy to take for all were pointed to the one end of living together in love, to making all of our interconnected lives more harmonious, each generation giving thought to the needs of the others.

Susy was short and had grown softly rounded with the years, a plumpness she deplored. Despite painful arthritis that curtailed her freedom of movement, she'd still dance a step or two and frequently sing bits of song, especially from Gilbert and Sullivan. Our family has always been G & S happy, and we frequently play one or another of the operas. Susy's John had had a fine baritone and in his earlier years had sung many of the G & S roles. Whenever one of his special numbers was being played, Susy — usually dust cloth in hand — would hum along, eyes full of memories, with tears and happiness intermixed. They weren't sorry - for - herself tears, they were the tears of old shared joys, and that's a mighty powerful distinction. Then she'd tell us what John's costume had been, how handsome he'd looked, what a superb actor he'd been. Always the upbeat thought, the positive outlook.

That's not to say that Susy was any Pollyanna. When she hit rough spots, she could accept love and compassion as fully as she gave them to others. At age 88 she had a bout with cancer, complete with the debilitating radiation therapy and painful surgery. Then she knew how to receive from others, giving us all a chance to give to her who gave so much to us. We need reciprocity in giving and receiving. It's no good for any of us if it's always a one - way street. Receiving graciously isn't an attribute shared by all, so again we learned from her example.

Susy was good at giving surprises too. Her Scots' thrift made her squirrel away a portion of each month's check. Then when she saw a need, she'd make us a grand present, the most spectacular being a new refrigerator with an icemaker. She enjoyed that marvelous appliance as much as the rest of us still do, but never, never, did she remind us that the gift was from her. She took pleasure in our pleasure and was delighted with her big surprise.

Susy knew when to disappear, and that's a boon of unbelievable bounty. When the children had the sound turned way up on dance music, Susy went to her room. She didn't leave with a "you've turned me out" or a "how can you do this to me" look, but quietly and with a smile, maybe dancing a step or two as she went down the hall. When one of the other elders sounded off on a favorite harp, Susy graciously excused herself and went on about her self-appointed household tasks. And when Ells and I had guests, Susy, alone among the elders, evaporated sometime soon after dinner and went to watch her TV or to knit, leaving us with our friends. That in itself takes sensitivity and the grace of letting others have their own time together. She respected the needs of all three generations.

Aunt Susy enriched us with some marvelous old Scottish sayings that are still part of the family vocabulary. When we'd bump into each other in our narrow kitchen, she'd say, "We're making ends meet." And when we cleaned out the fridge for a dinner of odds and ends, she'd say: "Come on, all of you, we're having *whumlum* tonight!" Now doesn't that sound better than scraps? Always she'd set the table a little more carefully when the dinner was less than enticing, for she knew well the value of beauty offsetting dull food on the plate.

Susy knew the value of personal beauty too. Right up to the day she died she kept her person immaculate, well groomed, tastefully dressed. Good clothes, her delight, took a large chunk of her check, and to what good advantage that money was spent. She loved colors, and every day when I came home from the office she'd have on a fresh frock — Susy never called them dresses — in soft shell pink or pale aqua, perhaps in a pretty paisley or in a deep blue or teal green print. She appreciated the worth of looking your best for the sake of the onlookers, and that's another worthwhile lesson we learned without being taught.

Not only did Susy wear pretty frocks, she did her bit of daily lily gilding with the least touch of fresh makeup, a whiff of fragrance, and beautifully coiffed her gloriously white hair. So we can call it vanity. Vanity, especially in older people, is a virtue to be cherished. Because she cared how she looked, she made herself lovely not only for her own self esteem but for our pleasure. The whole family was enriched by her attention to her person. It was a daily joy to come home to Susy. Not only did she look her best, and had done all the things about the house that she could handle, she had also kept her sense of worth. More than that, her welcoming hug and kiss put the office out of my mind and brought home to the forefront, immediately.

Susy loved parties, and any excuse for a party would suffice. She'd make sure the house was sparkling, the flowers just so, then she'd dress herself with extra care. Although her hearing was nearly gone, she'd enter right into the spirit of the occasion and was never happier than when we had pink champagne and a fancy pink - frosted cake, as always happened on her birthdays.

When it became clear that she'd not live much longer, Susy told me exactly what kind of memorial service she wanted. It was not to be standard in any way. No indeed. Those who loved her were to gather together, toast her spirit in pink champagne, and have a proper party. Everyone was to dress in bright colors. It was to be a party of rejoicing that she had gone on to join her beloved John. We followed her wishes, and surely never before nor since has champagne been so thoroughly diluted by so many tears. Each toast was proposed in a tremulous voice with love spilling along with tears as each of us remembered a special facet of Susy. There was no "stiff upper lip" about that party. We cried together, held each other close, shared our memories, rejoiced that Susy was now free of the infirmities that had increasingly troubled her. Elisabeth Kubler - Ross tells us we need to work out our grief. I can't think of a more positive, more unifying, way of beginning that process. We shared our mutual grief in love with one another. It was a perfect bon voyage to the spirit of Susy, Susy the beloved "other mother" for ten years of my mid - adult life.

Memories of My Mother — Mildred Bray Calby



**Margaret Ball
Ventura, Cal.**



Mildred Calby — in the “bloom” of life.

It seemed very sad when my Mother died this past June 5th, not because she was gone, but because she had been in a state of diminished capacities and frail health for so long. Then came memories of other times and of things that brought her joy.

Music was a first love for Mother. Saturday afternoons were spent with the Metropolitan Opera holding forth on the Atwater Kent, everything taking a back seat to its performance. The familiar voice of Milton Cross would relate the opera stories and tell of famous singers. At my Grandmother's house Gallecurci and Enrico Caruso records were played over and over again on the old Victrola. Considering the imperfections of early records and phonographs, it's small wonder that Mario Lanza sounded better to us young people than the great singer he impersonated in the film years later!

Mother played the piano quite well in her youth, Chopin, Grieg and other old masters. She gave piano lessons to supplement income and was also librarian in her home town of Vineland, New Jersey. When she obtained a position in the Carnegie Library in Montrose, Pennsylvania, she met our father, a handsome, dashing Irishman, who “swept her off her feet”.

His favorite song was Irving Berlin's “Always” which he played on one of the zithers he sold, and sang with a very fine voice. A year or so ago Mother was sitting at our dining room table playing solitaire for the thousandth time when she stopped. Whether from boredom or sadness at the inactivity and lack of purpose, out of what may have been a distressful mood, she began to hum the song softly, seemingly unaware that she was singing it — “I'll be loving you always, with a love that's true, always. — not for just an hour, not for just a day, not for just a year, but always.” Swedenborg tells us of communication from the spiritual world. Could it have been that he was close to her at that moment?

Life became more difficult with two daughters to nurture. Life was an exciting adventure to our father, but his happy - go - lucky ways left Mother to do the major share of providing for us, and, eventually, he went back to the mountains to live the rest of his life.

When Mother was a carefree girl she played tennis very well and could hold her own in competition. Her father was a grocer and they lived in a nice home on Pear Street. They were very proud of “Mamma”, my Grandmother, when she became president of the local Women's Club. In those days women were just beginning to be accepted as more than home - makers.

During her teens Mother's family broke away from the Presbyterian Church and became members of a small group who formed the Swedenborgian Society in Vineland. Grandad was President of the Society at one time. He helped to get the church built there. The Rev. Mr. Smith would come down once a month from Frankford to preach the sermon, and it was always a special occasion. Dinner at the house afterwards meant the white linen table - cloth, the creases pressed out with the flat iron after it was put on the table, and the best silver and china. Grandad presided at the head of the table, and we all enjoyed a roast and very fine conversation.

The Swedenborgian Church was the center of Mother's life during most of her adult years. Before going to New England, she was secretary to Dr. Roeder of the Orange Society, and after a year as housemother at Chapel Hill School in Waltham, she worked for Social Services in Boston. Then she became secretary to Horace Blackmer in the Bookrooms on Bowdoin Street. Later she had the position of secretary to Rev. Mr. Franklin Blackmer at the Theological School when it was in Cambridge.

The frosting on her cake was attending Fryeburg New Church Assembly. The beautiful

pinetrees and mountain view, hot days, cold nights, old friends from many societies coming and going, good food and friendship at the table, children to enjoy, Wednesday excursions into that special Maine countryside, the rich offerings of doctrinal discussion supplied spiritual food and joy unparalleled.

If some of these memories have given you pleasure, perhaps you will stop to reflect on youthful memories which you could share with friends, or to ask friends to share with you memories long tucked away. Swedenborg says our loves and joys are us. Share a happy memory!

MY MOTHER



*Jerome Poole
Wilmington, Del.*

"While they were crossing, Elijah said to Elisha, 'Tell me what I can do for you before I am taken from you.' Elisha said, 'Let me inherit a double share of your spirit.' 'You have asked a hard thing', said Elijah. 'If you see me taken from you, may your wish be granted; if you do not, it shall not be granted'."

And one of the many speakers at the resurrection service went on to tell us that Elisha witnessed Elijah being carried up in the whirlwind of heaven and that the spirit of Elijah settled on Elisha.

Lil had died at 48. An untimely death of a strong woman, halfway done her tasks by her standards; much accomplished by the measure of others. This woman whom I had grown to know so well was never comfortable in this life; she accepted her plight — addiction to the cause of the underdog. Depiction of her character and recollection of her numerous activities created many mental rushes of my mother's life and a warmth in my breast that my life had been interwoven tightly with these two caring people. They endowed their families, churches and communities with a double share of their spirits.

Others have said that when Leonore walked into a room her presence was keenly felt; she was stately and carried herself with determination and purpose. Uneasy with small talk, getting to know "you" was the value of conversation. Mom always had space for other people. I remember away - from - home servicemen broadening smiles as they filled

their stomachs and shared in the pleasures of a Thanksgiving feast. The seams of our home were tested during the teenage years. Kids came in for the usual nourishment of food and drink; more than a few sought a parent with whom they could "work it out." Mom regularly found ways to include elderly friends in areas of their interests. It seemed just as natural for dinner talk to include my mother's report of her involvements and invitations to plan or prepare for others, as for my dad and we three children to share our activities.

Mother loved music and making music. Singing was her gift to everyone; playing the piano in the evenings, her gift to her family. Flowers made her happy, especially the wild bouquets of devils' paintbrush, corn flowers and daisies gathered on long walks with little boys. She was easy to tease and joke with. As kids we'd take advantage of this quality, pushing her to gales of laughter with antics some parents would sternly oppose. Often she'd succumb to the craziness of our behaviour, particularly that of my brother Henry, and join in the clowning around.

More than a few individuals felt Leonore's affection. Dad and Mom enjoyed their special relationship, each was greatly appreciated and supported by the other. There was seldom confusion in their roles; they were complementary. Faith, Henry and I were not grouped in a category of children and labeled "to be loved". We were loved and liked by her as unique individuals.

Leonore could easily be called one of the true believers. She was religious. Her beliefs were readily shared, yet rarely pressed on her neighbors. Everything had its purpose and every action had its cause. She was a New Churchwoman and along with my father gave me the value of reading the Word and Swedenborg's theological works. First editions of Elton Trueblood, Eric Fromm and Kahlil Gibran were special to her. *The Listener* by Taylor Caldwell was one of her favorite books. Her church reached beyond the bounds of Convention and the Wilmington Church of the Holy City. Proudly belonging to both and committing much of her time to their welfare, she also was actively involved in her community. Her lifelong contributions in religious and civic affairs were a statement of her choice to remain.

She was born into the New Church. Her father, Paul Dresser, was a Swedenborgian minister, and she and her sister Gwynne grew up in the Bath, Maine, parish, following their parents on to the San Diego church. Her family was involved in the earliest years of Split Mountain Camp.

Mother rarely basked in knowing that what she had accomplished was well done. I recall sad feelings when she failed to believe in the beauty of her voice, the value of her presence on a committee or her ability to assist others with their trials. Even today I hear friends of my mother speak of her as self - confident and poised; she was, but only partially. She was insecure and quite unsure of herself, often hampered by a fear of not being received or even liked by others. Accepting this about herself and living life to its fullest was the substance of her beauty. There's little question

in my mind that Mother deeply felt the discrepancy between her self - view and the way others met her; no doubt it was part of what troubled her when people requested a share of her spirit, called upon her strength or confessed a desire to model her. She had her struggles but was not kept from responsible living or the joys that belong to such a life.

Christmas was my mother's day; the Advent Season, its celebration and accompanying mirth, the high period of her year. The story of the birth of our Lord was dear to her; she expressed her response to it by greening our home and preparing special music for the Christmas Eve candlelight service. Between Mom and Willie, her good friend and housekeeper, every tin was filled to its tightly fitted top with bourbon balls and various Christmas cookies. It's still this time each year I most feel her presence.

For Mother, Maine was a piece of heaven. We all chose a spot on the shores of Little Sebago Lake for our vacation home. Here our family expanded, the dinner table lengthened and sleeping quarters filled. Looking back, it was demanding on her, but she felt pleased opening her home to so many and offering the opportunity for closer relationships to develop in a relaxed atmosphere. During her last years she looked forward to May in Maine. It was a revitalizing experience. I'm sure she often went back in her memory and recaptured moments as a very little girl playing on the shore, for it was to this same lake she and her family would travel from Bath. I'm sure moments from early parenthood, such as times she and Dad would swim or pick blueberries with us, were near the surface of her thoughts. It was here she felt her best; it held enough, the gifts of nature and valued friends.

THE STARTING LINE continued from page 106

Is there now a new process begun around us — this breaking down of those theological dogmas that fence the Lord God within a cold and fixed language? Are we about to witness his release to all who seek to know him in the intimacy of their deepest experience? Today, the debate goes on. "Who is this Jesus?" asks Billy Graham in a recent book. Slowly, surely, all who search will come to know the One God of heaven and earth and in this experience break into the light of a New Age.

PACIFIC COAST CAMP

The second annual Pacific Coast Family Camp is now in the planning stages. The tentative dates are August 28 — 31; the location to be the Yucaipa area.

Remember, "Family" means **everyone** in the New Church Family. All interested will be warmly welcomed.

For further information write:

Karen Conger
8512 Remmet Ave.
Canoga Park, Cal. 91304



Marion Priestnal, Editor

From the President, Lisa Reddekopp

ALIVE IN THE NEW AGE

How do we define the New Age? Isn't every age new? Is it arbitrarily a specific period of time?

Each spring there is new growth and new hope. Each year we are aware of newness, and we tread paths never trod before.

The early Christians must have felt a surge of awareness of a New Age after the Master left them with a mission to fulfill. Each generation thereafter must have followed with the same enthusiasm, cognizant of exciting happenings.

To me, as a member of the New Church, it means a progression toward a purpose in life. There is now a freedom of action and thought not experienced before. I anticipate a deep sense of responsibility not only to myself but to my neighbor as well. In our "New Age" there are so many demands and material standards thrust upon me! The choices I make are far reaching — even to eternity. Each day is an experience for opportunities and growth, during duty or leisure times. The decisions I make must be based on love to the Lord and my neighbor. To be alive is to open myself to the inflowing goodness around me and share it.

To be alive and well in the New Age means to me using the Lord's standards as my guide. These are tried and true. Man-made creeds are temporal and fleeting. Indeed, the latter seem constantly changing to conform to the "in" psychology and social mores of the day.

It is good to be alive in any age; it is a gift from our Lord, and He alone can give it to us.

* * * *

We asked Florence Smallwood, a member of the Chicago Society and past treasurer of the Alliance, to write about women's activities in

Chicago and to include some news about the once active Philosophical Center there. She has written a very informative article, and also has asked Judy Lee to contribute news about the Park Ridge Church.

CHICAGO AREA NEWS

by Florence Smallwood

Our membership in the Church of the Holy City (also known as the Chicago Society) is small, and the ladies who are active in the Women's Alliance are few, but this does not dim their loyalty and faithfulness. Because all must travel a considerable distance, with about half living in suburban areas, in the winter it is impossible for some to come. However our meetings are scheduled for once a month on Sunday afternoon, following the coffee hour which is held after the 11:00 A.M. worship service.

Gathered around a large dining table we open the meetings with a prayer and devotionals, to which we invite the men of the church. This year we are following the Alliance Study Course prepared by Alice Van Boven, relating to the Old Testament Leaders who represent the Lord. After reading or explaining the contents of the chapter as given in the Bible and giving highlights of the spiritual meaning, the leader reads portions from the *Sower* or the *Arcana*, selected in advance, which relate not only to the Lord but man's spiritual growth as well. Lively discussions usually follow. All in attendance seem to find this in-depth study so absorbing, interesting and helpful that we have not as yet progressed beyond the detailed study of Abraham — but why hurry through a study which seems important to us?

The women plan church dinners for special occasions and financially contribute to already established worthy community organizations — such as the Hyde Park Neighborhood Club, the American Indian Center and a school for mentally retarded children.

Perhaps there are those who do not know our setup in Chicago. We do not have the typical church building with additional Sunday School or parish rooms. Instead, it is a large three story house with rooms on the first floor serving church and parish needs; the living room converted into a chapel, an adjoining dining room serving as a meeting room as well as for our coffee hour gatherings and dinners, a large entrance hall, a library off from it, a small office, "powder room" and a kitchen. The second and third floor bedrooms are rented, usually to University students, which helps provide income for the church.

This is the same building which was originally purchased for the Swedenborg Philosophical Center, which organization was incorporated in 1945 and dissolved as a corporation in 1962 because there was not sufficient income to cover expenses and make mortgage payments or even the interest on same. Several years previous to 1962 the Chicago Society property where the Kenwood Parish met at 46th and Woodlawn, was sold and the parish had been meeting at the Swedenborg Philosophical Center, 5710 S. Woodlawn, paying rent. The Chicago Society was in a position financially to pay off the mortgage, and requested that the property be given to them when the Center was dissolved. This is what happened subsequently, and so it has become our church home since then. We have maintained the library. At a later date the Western New Church Union, which for many years maintained the Swedenborg Reading Room and sold books from their location in Room 1745 of the Stevens Building, 17 North State Street, Chicago, moved to 5710 S. Woodlawn also. That organization paid for the new books purchased by the Swedenborg Philosophical Center and became the agent on premises for buying and selling the new books, and has continued to do this. After 1962 the building at 5710 S. Woodlawn became known simply as "The Swedenborg Center."

Previous to 1962 Rev. John L. Boyer and later Rev. Immanuel Tafel, who held the positions of being minister of the Kenwood Parish and also at the same time Resident Director of the Swedenborg Philosophical Center, conducted study classes. A few people who continued in these study programs later joined the church. Also during these years we had visiting lecturers but there were not any apparent lasting results from these brief contacts.

In the Fall of 1962 Miss Mildred K. Billings became our librarian, in residence at the

Swedenborg Center. She is the daughter of Rev. Percy Billings who was a minister in the Swedenborgian Church for over fifty years. She held a Bachelor's degree in Classics and the doctorate in Historical Theology, both from the University of Chicago. She was well qualified to give lectures or hold classes and to prepare publications for mail distribution to University students, which she did for a number of years until she chose to retire in the 1970's. Since then Mrs. Immanuel Tafel has served as church librarian but poor health the past couple of years has greatly curtailed her activities.

Like most New Church groups we are still searching for ways and means which will be effective in contacting new people, disseminating the truths of the church and drawing new members into the fellowship of the church.

THINGS SEEM TO BE HUMMING IN PARK RIDGE

by Judy Lee

"We feel fortunate this year in having our available space used during the week. A day care center has the whole basement all week long for babies up to two years. They have put money and hard work into fixing up the basement.

"Another group is a Food-Co-op which uses the Education Wing all day Friday. Some of our members belong to that. Two evenings a week an expectant parents class meets there, so our space is being used well.

"We have a Women's Guild which is busy performing the behind-the-scenes tasks that need to be done. Members also take turns hosting the fellowship hour after church each Sunday.

"A project the Church undertook recently was having a fund for new choir robes for our Junior Choir. We have just acquired the robes and the choir looks stunning.

"We are also forever busy trying to maintain the Church. We all think it is very beautiful but a poor design for the Midwest winters. The neighborhood children think it is an ideal place to sled on — even down the sloped roof!

"We are not growing by any leaps and bounds, but are grateful to some people for their continuing support. Unfortunately housing has continued to skyrocket here in the area of the church, forcing some of our younger

families to move away. Also several families are being transferred out of the area. It might be interesting to note that the neighborhood is mostly Jewish now, very different from when the church was first started."

In or near large urban centers, as Judy Lee points out, change is rapid and sometimes sweeping. That is almost the only certainty in an uncertain time.

To Light One Candle . . .

We appreciate the suggestion recently made by a reader that perhaps useful ideas could be culled by keeping ourselves informed about programs of the *Church Women United*.

Since the activities of local chapters vary greatly it seems most practical for our groups to each keep in touch with their own nearest chapter and to use whatever ideas they might find, in ways best suited for them. From time to time we will in these columns tell you about anything that comes to our attention that seems especially applicable.

The National Office of Church Women United publishes an interesting paper and we have now renewed a lapsed subscription. In the February issue a provocative account of one woman's efforts to initiate and carry out an excellent idea seems worth reprinting here in digest form.

Her conclusion that "if you wish to improve Society you probably have to do it yourself" seems especially cogent and in accord with the New Church view that the individual can be, and should be, the most effective instrument for bringing about love to the neighbor in action.

An ecumenical organization known as "The Christophers" also promotes the same thought: that a truly devoted individual working wisely and lovingly can achieve wonders. Their motto is: "It is better to light one candle than to curse the darkness".

DON'T GET DISCOURAGED!

From *The Church Woman*

Sometimes a woman tries but nothing seems to happen. She is caught up by a situation or recognizes a real social need. Like Eleanor Bingham of Chevy Chase, Maryland, who at one point seemed to see an article about vacated schools every time she opened a newspaper. In nearby Montgomery County 30 schools were being told to close because of lack of funds. In Arlington, Virginia, two junior high schools were closing. Mrs. Bingham contemplated the loss of jobs for the hundreds of school employees involved, while at the same time personal experience in her community was telling her that many older citizens were seeking lowcost housing in vain.

What a shame to waste all these school buildings, she thought, buildings in good condition but which, if left empty, would be left to deteriorate or fall into the hands of vandals. "Why couldn't these buildings be used for community needs?" she asked herself. The schools could serve many purposes — day care centers, housing for the elderly, recreation for young people . . .

Mrs. Bingham began to visualize an all-round day care center where community people could participate in the daily recreational, educational, medical, counseling, and children's pre-school services. If the situation provided for permanent housing facilities for older people on the upper floors, the tie-in to the child development center and other programs on the street level could be well served. There could be health clinics, nutrition seminars, food cooperatives, and counseling sessions dealing with personal and marital difficulties.

Convinced that she had a good idea, Mrs. Bingham began to write letters. She energetically laid her suggestion before area educators, legislators, several newspapers, even President Carter. The result? Nothing. The leaders of society seemed to be just too busy with other things.

(Editor)

However, Mrs. Bingham began to hear about projects of this kind elsewhere in the country. In Gloucester, Massachusetts, for example, a former senior high school had been transformed into 80 apartments for older citizens of modest means. A group of area architects proved that it could be done and the City Council gave its blessing. The occupants are delighted with their attractive apartments, Mrs. Bingham learned, especially since they are ideally located for shopping and transportation.

In Birmingham, Michigan, a Center for Continuing Education was opened about a year ago in one of four schools facing demolition. Through the efforts of a group of retired teachers, members of the American Association of University Women, and other organizations, it was decided that the 41-classroom school with gymnasium, swimming pool, and cafeteria should be used for its intended purpose — education. A Day Care Nursery will be available especially for the student/parents. The cafeteria can be used for community programs such as Meals-on-Wheels.

This last account provided a clue for Mrs. Bingham and her frustrations. The word is "coalition." In Birmingham several groups united their time, talents, and money. As president of Church Women United in the Greater Washington, D.C. area, Mrs. Bingham realized that she was at least in a position to spread some seeds for the future.

THUS, WHILE THE LETTERS TO THE EDUCATORS AND POLITICIANS DO NOT SEEM TO HAVE HAD ANY IMMEDIATE EFFECT, MRS. BINGHAM IS NO LONGER DISCOURAGED. SHE HAS DISCOVERED WHAT ALL ACTIVISTS HAVE KNOWN SINCE THE TIME OF THE ROMAN EMPIRE — THAT IF YOU WISH TO IMPROVE SOCIETY YOU PROBABLY HAVE TO DO IT YOURSELF, AND SHE HAS LEARNED THAT PATIENCE AND PERSISTENCE ARE PROBABLY AS IMPORTANT AS ENTHUSIASM AND MONEY.

No, Mrs. Bingham is not discouraged; she is simply continuing to spread the word about what is obviously a good idea, cultivating support, keeping a sharp watch for the right set

of circumstances. And anyway, now she has shared her vision with all of you. Who knows who will pick up the ball as it bounces and how high it will go on the next toss!

* * * *

There is more than one apt thought for us in Mrs. Bingham's account of her hopes and frustrations.

In fact the very title of her story, "DON'T GET DISCOURAGED" is advice especially helpful and needed.

It is true that there is discouragement and apathy among us, perhaps with good reason. We must try to overcome these feelings and to strive actively for change — change in those things which renewed participation and greater awareness on our part *can* change; and change too in the way we see ourselves.

Outwardly, as the world sees us, you and I are members of a very small — in fact a declining — external organization.

ACTUALLY THAT IS NOT WHAT WE ARE AT ALL. We are apostles of the New Church, (not the Swedenborgian church, a term recently given to the external organization), but **THE NEW CHURCH**, which reaches into every part of the universe and illuminates every aspect of Christianity. We need to think of ourselves in far larger terms. We need to see the vastness of the potential New Church and to recognize the deep and embracing kinship of all who genuinely care about spiritual truth. That kinship *is* the New Church and we are members of it.

(Editor)

Don't Hesitate . . .

If you would like to write an account of your local Alliance program, or of any particularly interesting activity; an idea for fund raising; plans for the future — anything at all that will tell us more about you, don't wait for a special invitation. We would be glad to receive your material at any time; if it cannot be used immediately we will let you know.

M.P.



WATERLOO — MENNONITE COUNTRY

*Fran McIntosh
Kitchener, Ont.*



The last thing they want to be is a tourist attraction. The little lady in the stiff black bonnet, and the man with the patriarchal beard are forbidden to have their likeness made - so, you are welcome to photograph their fine team of horses, but they will turn away shyly if they suspect a camera is directed their way. So strong is the aversion among Mennonites to photography, that a few years ago one of their bishops was unable to visit his children in his old age because a passport photo was required. Mennonite people are people of strong belief!

To understand the Mennonite philosophy you must go back to the 16th century, when as members of the Anabaptist sect — believing in adult baptism — they brought down on their heads the most violent persecution. Their intellectual leaders were completely wiped out, and lay leaders took over the local church groups. To escape persecution they wandered far afield from their Swiss - Germanic homes — to Flanders — to Russia — and, at the invitation of William Penn, to his new colony in Pennsylvania. Wherever they went, the fields blossomed, and their philosophy of peacefully turning the other cheek led their neighbours to take advantage of them.

In their new home in Pennsylvania their right not to take up arms was guaranteed by the British government, and they thrived and opened up the wilderness. Then, a revolution turned things topsy - turvey. Would the new government honour the British agreement? With land growing scarce in Pennsylvania, the young men sought new farms in the British colony of Upper Canada.

Late in the 18th century Mennonites opened settlements on the Niagara frontier, and early in the 1800's, these homes were host to the straggle of pioneers who struck out along Lake

Ontario, and thirty miles of indian trail to a new land of milk and honey, where pine trees measured 5 and 6 feet in circumference, and the black walnut assured them of fertile lands under the forest floor. The land they chose for the first settlement in the interior of Upper Canada (now Ontario) eventually became the site of the cities of Kitchener - Waterloo.

But life was to play a cruel trick on the early pioneers, for the land they bought from Col. Beasley had previously been mortgaged — the colossal sum of \$20,000 was owed. The settlers knew the infant colony would be barely self supporting for some years ahead and Joseph Sherk and Sam Bricker were delegated to return to the parent colony in Pennsylvania. Adhering to their philosophy of helping their own, the Pennsylvania Mennonites raised the money. The entire sum, in silver dollars, was wrapped in cotton bags and stowed in a chest under the seat of a dachswegli, which the two men triumphantly drove over the new corduroy road to the town of York, where the entire 60,000 acres was secured for the Mennonite settlers.

The Mennonite faith has fragmented into many different sects over the years — the most colourful being the Old Order and Amish sects, whose clothes have not changed since the days of persecution in the 16th century. Men's jackets are without lapels, and in some churches, without buttons. Women wear ankle length skirts of dark print, and tiny prayer bonnets of organdy. The Bible says women should keep their heads covered at time of prayer, and they might wish to pray at any time. But clothes are only the visible indication that they still carry the old beliefs of 400 years ago. They still do not take up arms, — still have lay leaders, sometimes chosen by lot — still care for their own, as evidenced by the

Doddyhouse, a second home attached to the original farm home where the old people can retire when the children take over the running of the farm.

Mennonites still care for their own, often to the extent of opting out of hospitalization, pension, and government insurance plans. If a barn burns down, there is a bee to rebuild it. If a farmer is sick his neighbours pitch in to help run the farm.

But you musn't think all Mennonites can be spotted by their dress or mode of transportation. Some spend the winter muffled in black shawls and bonnets, and some winter in Florida and wear bikinis. Some travel in open buggies, wrapped against the wind in bundling scarves, some own Cadillac's, and some merely paint the chrome on their car black to avoid ornamentation. Older order sects remove their children from school at age 14, but there is a Mennonite high school in Kitchener, and Conrad Grebel, site of our 1978 Swedenborgian Convention, is a Mennonite College.

What a contribution they have made to our heritage in Waterloo County — the mouth watering food, shoofly pie and kuchcase, — the country homes and tidy barns surrounded by fields of corn — the self reliance, industry and the careful husbanding of all resources.

Our Mennonite neighbours are responsible for the rich agricultural lands around Kitchener - Waterloo, but they are also responsible for Zehr's Supermarkets, Bingeman Park Recreational enterprises, and the painting of Peter Etril Snider. What a dull place it would be without them!

Senior Swedenborg Soriee

On Conrad Grebel Campus

Thursday, June 29, 4:30 p.m.

WINE AND CHEESE PARTY

Hosts: Cal and Marilyn Turley, Ron Brugler

Come, enjoy, reminisce with previous Florida conferees and learn more about the

FLORIDA CONFERENCE PROGRAM

Sponsored by the Board of Education

Convention Mini - Courses

The following Mini - courses will be available at Convention '78, each group meeting twice for a total of 5½ hours. Look over the list, and sign up for your Mini - course when you register at Conrad Grebel College this June.

1. **New Age Learning Center:** Ron Brugler, Betsy Young, Martha Richardson
2. **Evaluating New Age Revelations:** Dr. Friedemann Horn, Rev. Robert Kirven
3. **New Age Morality:** Attitudes About Sexual Behavior: Rev. Ernest Martin, Marion Kirven
4. **New Age Morality:** Other Ethical Problems: Dr. Horand Gutfeldt
5. **Ourselves in the New Age:** Femininity and Masculinity: Gertrude Tremblay
6. **Outreach in the New Age:** Communicating Our Teachings To Others: Rev. Richard Tafel, Jr., Rev. Eric Allison
7. **The New Age Temple:** Spiritual Healing — Our Whole Body: Dr. Dorothea Harvey
8. **Experiencing Religion in the New Age:** The Church as Our Family: Rev. George McCurdy
9. **Our Doctrines in the New Age:** Our Attitudes Toward "The Writings": Dr. William Woofenden, Dr. George Dole

APPEAL INFORMATION

The closing total for the
Convention Appeal is:
\$16,476.82

which is a substantial increase over last year's total. We are deeply grateful to all Convention members and friends who have contributed to the Church. Your support makes possible an ever increasing New Church witness in the world.

Financial needs continue throughout the year. Gifts may be sent at any time to:

The Swedenborgian Church
48 Sargent St.,
Newton, Mass. 02158

1978 STATISTICS

Association	Societies		Ministers		Membership		Total
	Act.	Inact.	Ord.	Lay	Act.	Inact.	
Canada	1		1		119	37	156
Connecticut							9
Illinois	5		3	1	206	28	234
Kansas	3	2	2				158
Maine	3		1	1	304	19	323
Massachusetts	7		9		284	168	452
Michigan	1		1		46	25	71
Middle Atlantic			3	1	242	77	319
New York	2		1	1	71	39	110
Ohio	5	1	2		122		122
Pacific Coast	7		7		256		256
Southeast	2		2		138		138
Western Canada Conference	10		2	4	160		160
Gulfport Society	1				25		25

2533

URBANA COLLEGE INCREASES TUITION

Urbana College President Roland D. Patzer announced today that tuition at Urbana College will be increased by \$30 to a total of \$700 per quarter or \$2,100 per year, effective September 1978.

The increase, which was approved by the college's Board of Trustees this month, is the first increase implemented by the college in three years.

"Although we were very reluctant to make this move," Patzer noted, "our operating costs have increased to the extent that we can no longer absorb the difference. While this represents a 5% increase over last year's tuition costs, we have experienced an increase of over 18% in our operating expenses."

Other fee changes approved by the Board included establishing a fixed rate of \$39 per credit hour for Continuing Education and Summer School programs.

In other action the Board welcomed Mr. Keith Mull to his first trustee meeting. A native of Pawnee Rock, Kansas, Mull is president of

Edwards Land Investment Inc., Larned Grain and Fertilizer Co., and a member of the Board of Directors of the First National Bank and Trust, Larned, Kansas.

They also accepted, with regret, the resignation of Adolph Liebert, Havertown, Pennsylvania, who has served on the Board since 1973.

CRAFT EXHIBIT AT CONVENTION

All Convention goers are urged to bring their hand - made crafts and art - work to exhibit and/or sell at the 1978 Convention. An opportunity for the many talented people in Convention to display their wares . . . and another way to show that we are "Alive in the New Age." Ceramics, paintings, wood carving, leather work, sewing and knitting finery . . . let's make this the biggest and best Craft Exhibit ever!

Those people planning to display their handiwork at Convention '78 should write to Mrs. Pat Zacharias, 215 Union Blvd., Kitchener, Ont. N2M 2S7. Please write early, so we'll know whether to reserve one or two rooms for the many exhibits.

ADVANCE CONVENTION REGISTRATION

Conrad Grebel College, Waterloo, Ontario

June 25 - July 2, 1978

Name

Address

Accompanied by:

Names

Relationship

Age of children

.....

.....

Mode of transportation

Arrival Departure

(Give date, hour, and COMPLETE flight information — if applicable.)

Most arrivals at Toronto International airport will be met, PROVIDED WE HAVE FULL FLIGHT INFORMATION. In some cases limo service may be required, which will cost \$17.00. Bus and train (Canadian National) service is available to Kitchener. Motorists will be sent information regarding the location of Conrad Grebel College. *We hope you will consider driving to Kitchener for Convention '78.* Excellent roads, free parking during Convention, vacation sight - seeing before and after Convention for those driving.

Registration will be at College Center. Room assignments, keys and assistance with luggage will be available at the Registration Desk.

Any special medical or dietary requirements?

July 1 — 2 is a **holiday** weekend in Canada, so book flights early.

RATES

Room and Board, based on double occupancy, is \$18.00 per person per day.

Children age 10 and under, \$9.00 per day. (Cots provided, in parents' room.) Young people between 11 and 18, \$12.00 per person, per day. Children under 2, free.

Camper trailers, in limited numbers, may be parked and used on College Parking lot. This reduces your rate by \$5.00 per day.

Registration fee is \$15.00 per person 18 years or older. Registration fee MUST accompany your registration form. The Registration Fee will be \$25.00 per person if postmarked AFTER JUNE 1st, 1978. This Registration Fee covers cost of receptions, Saturday banquet, local transportation, audio - visual equipment, etc.

Due to local accommodation and transportation logistical factors, all Convention '78 registrations MUST be received in Kitchener by June 1, 1978. Early reservations will be greatly appreciated. Make cheques payable to: "Swedenborgian Convention '78".

Send this application and registration fee to:

Swedenborgian Convention
Church of the Good Shepherd
Queen St. N., and Margaret Ave.
Kitchener, Ontario. N2H 2H7

CENTERING IN ON S.N.A.P.

*Ruth Martin
East Stoneham, Maine*

April has arrived. Plans for SNAP are coming into focus. In January, while snows were swirling in New England, a group of us began fantasizing about August in the Santa Cruz Mountains of California. We shared with each other dreams that have been fleeting in and out of our lives ever since we began the search for a harmonious way of life. The focus for our fantasies was 160 acres of uncultivated land which has been offered as a gift to Convention. I visited this land several years ago when the church first considered accepting it.

Although a short drive south of San Francisco, this old family homestead is remote and fairly isolated. There are tall redwoods, open hilltops, steep ravines and year round springs. There are remnants of the old vineyards which once produced table grapes that were taken by train to San Francisco. There are also large poison oak patches which have claimed portions of this uninhabited property.

Last summer the Board of Education decided to sponsor a group of people to live and work on this land for 2 weeks. Their purpose would be to clear the land of the forbidding poison oak, possibly to clear an access road, to make a map and detailed description of the property, and to make recommendations for its future use. Eric Allison and I were asked to organize and lead this experience which the board entitled SNAP (Swedenborgian New Age Pioneers).

This is the circle of events which brought the group of 7 people together in New England last January. After a period of "dreamstorming" we settled into making concrete plans for the two - week session.

We limited the number of participants to 20 and designed an application form that would help us in the selection process. While in Santa Cruz our time will be divided between physical work on the land, creating a detailed record of the land and our experience on it, participating in workshops that will enhance our spiritual

development both as a group and as individuals, and developing recommendations for the future use of the property.

We all felt strongly that our 2 - week experience should be a model for how we would like to see the land used. For us this meant setting up a life - style that was in harmony with the natural setting. It also meant that every member of the community would be participating in the physical/survival aspects of our life together. The workshops which will be part of our experience will be run by a number of the participants, not just the "leaders". These workshops will cover a broad range of topics including: prayer, healing, dreams, movement, meditation, natural vegetation, music, mandalas, and more. We recognize that each individual has his/her own unique contribution to make to the community. This gift should be given opportunity for expression.

I am very excited about SNAP. For one thing it is an opportunity to return to a place I love, California. It will be two weeks spent with alive, growing, spiritually expansive people, some of whom are also very dear friends. It is an opportunity to test a dream that tantalizes my soul, yet always remains elusive. It is a time to make a dream come true.

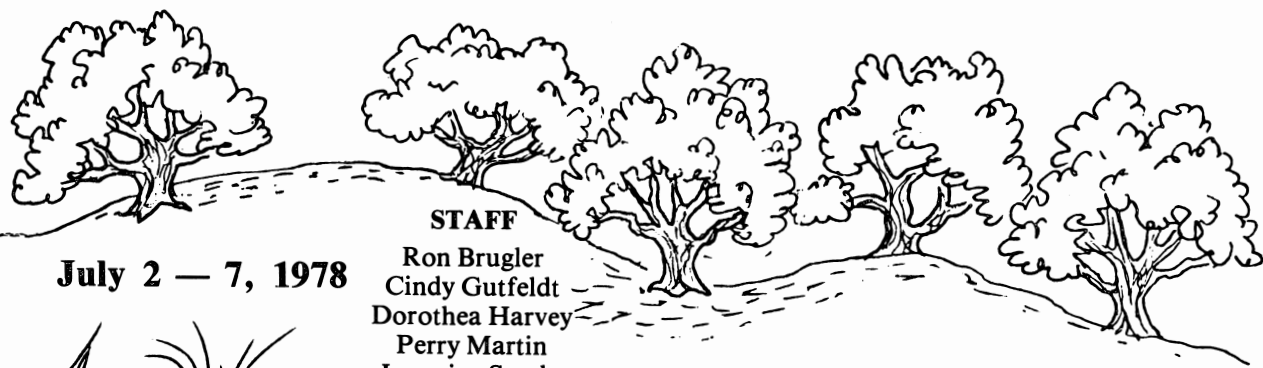
This dream I speak of is one that we all share, although it takes a different form for each of us. It is the dream of living in harmony with our natural world, with our fellow human beings, with our spiritual nature, and with God. This summer the twenty of us who participate in SNAP will put our dreams out in front of ourselves, and for two weeks we will live in them, with them and through them.

Note: At this writing SNAP is nearly full. If you would like to participate, write to:

Nancy Perry
Swedenborg School of Religion
48 Sargent Street
Newton, Mass. 02158

Nancy will send you an application. It must be in no later than May 31st.

POST - CONVENTION CONFERENCE 1978



July 2 — 7, 1978

STAFF

Ron Brugler
Cindy Gutfeldt
Dorothea Harvey
Perry Martin
Lorraine Sando



COMING ALIVE IN THE BELOVED COMMUNITY

For those of you who want to step out in Faith into a new spiritual adventure of living your religion. Take that step into the supportive nurturing atmosphere of the 1978 Post - Convention Conference. Here you will explore something new yet very old. Give yourself the opportunity of being immersed in the love of God and fellow pilgrims on the journey. Discover new ways of sharing and caring as you

COME ALIVE IN THE BELOVED COMMUNITY

Post - Convention Conference 1978, sponsored by the Board of Education, will take place at Five Oaks, a beautiful conference center overlooking the Grand River Valley and the glen at the mouth of Whiteman's Creek, 30 miles from Kitchener, Ontario. Hiking trails throughout the valley invite both the adventurous and those who prefer quiet walks by the river. Swim in a 70° pool or canoe in Whiteman's Creek to stretch your body as you expand your spirit.

The conference will begin with supper on Sunday, July 2, after the close of Convention. We will end after breakfast on Friday, July 7. In order for you and the rest of the group to have a full experience of community, it is necessary to be present for the entire session. The cost is \$100 per person. Accommodations will be in double rooms. Please send \$25 non-refundable registration fee to Nancy Perry, Executive Secretary, Board of Education, 48 Sargent St., Newton, Mass. 02158, before June 1st.

Make checks payable to the Swedenborgian Church.

Name

Address

Will you need transportation from the Convention site to Five Oaks?

1978 FLORIDA CONFERENCE SWEDENBORG HOUSE

There were sixteen people in attendance at the four - day retreat — coming from Florida, Massachusetts, Maryland, Ohio, Virginia and Oklahoma.

The first highlight was greeting friends from last year's retreat (8), and meeting with first - timers (8). It was a happy gathering at the first of many delicious meals at Swedenborg House with our wonderful hosts, Rev. & Mrs. (Hazel) Frederick, who with their excellent staff of helpers provided for our every need.

Rev. Dr. Calvin Turley and his wife (Cal and Marilyn), with the able assistance of S.S.R. student Ron Brugler, guided us through morning, afternoon and evening sessions concerning the meaning of the attributes of Good — and three ways of expressing them.

Each day started with some gentle breathing and stretching yoga exercises which were so well planned that everyone was able to participate. We talked about expressions of worship — relating to others with kindness.

One of the most interesting experiences was pairing off and discussing with a partner a check list headed "Are you the kind of person who . . . ?" which was most revealing of one's character traits! This also had the effect of getting to know one other person quickly and intimately.

Another very helpful program included role - playing some of the ways we can function with kindness in difficult situations. Also learning and using skills for intervening when another might be under emotional and/or verbal attack.



Ron Brugler led the group through a meaningful meditative reflection of our past, starting with our earliest memories up through age 30. Few of us had ever done this in such a detailed and consecutive manner.

We were all encouraged to use some solo time to go over the particular attributes of God which we as individuals had decided to use in relating to others with kindness.

A real fun adventure was "dream - storming" about what we might like from the Church — as a center for our senior years. Many interesting and useful ideas were proposed.

Another highlight came in a session which examined various skills to be used in the decision making process.

On the closing night of our retreat each person had an opportunity to "mount the soap box" and express anything he or she wanted to for the benefit of all. The meeting closed with a beautiful Communion service.

I am acutely aware that this report falls far short of conveying an adequate picture of the real value of this retreat experience. This can only be done by being there — so plan now to be with us next year. You'll be so glad if you do!!

Elva Gustafson
Sarasota, Florida.

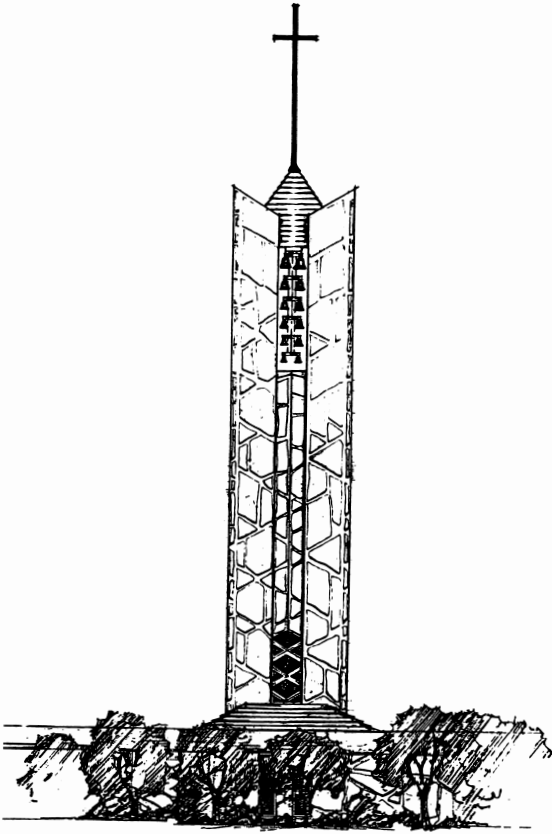
MANAGER

Printing and Publishing Foundation.

Swedenborg Foundation invites applications for the position of Manager to replace the incumbent who is retiring. Position requires experience in business administration, accounting, working with printing and publishing companies, book distribution agencies, etc. Salary commensurate with background and experience. Personal interviews with qualified applicants will be held after April 15th. Employment about June 1st. Send resumes to:

Search Committee
Swedenborg Foundation, Inc.
139 East 23rd St.
New York, N.Y. 10010

WAYFARERS' CHAPEL APPEAL



Each year more than 350,000 people visit the Wayfarers' Chapel, national memorial to Emanuel Swedenborg. Worship services are held every Sunday morning, and on Easter four services were held, including a sunrise service in the amphitheater attracting 400 worshipers. The Chapel continues to be a popular site for weddings, and 630 couples were married in the Chapel during the last year. Eighty baptisms and twenty memorial services were also conducted by the Chapel ministers. The glass chapel overlooking the Pacific Ocean, in the midst of colorful gardens and beautifully landscaped hillsides, offers a spectacular setting for a variety of services offered to the public.

In the Visitors Center people are drawn to the church literature, exhibits, Bible diorama, and the regular showing of a 12 - minute film on the Chapel. An addition to the Visitors Center will provide space for a counseling center directed by Perry S. Martin, licensed Marriage, Family, and Child Counselor.

To further enhance the attractiveness of the Chapel, we hope to install a chime of 16 bells in the Chapel tower. The bells will ring out over the garden area and will be controlled from a keyboard in the base of the tower. Special musical selections can also be recorded on cassettes that can be programmed to cause the bells to strike at designated times. The bells will ring as a call to worship; they will peal forth at the end of a wedding; they will proclaim the hour with Westminster chimes; and they will play appropriate music at different seasons of the church year.

The chime of 16 bells will be manufactured by the I. T. Verdin Company of Cincinnati, Ohio, bell ringers since 1842. We hope the bells will be installed by Christmas of 1978. The total cost will be approximately \$24,000. Eight families have already pledged memorial gifts of \$1,500 each, providing for 8 of the bells. We solicit your contribution to enable us to install the remaining 8 bells.

Memorial gifts of \$1,500 each will be recognized by inscribing the names on a bronze plaque at the base of the bell tower. Gifts of any size will be most welcome. All contributors of \$25 or more will be given a phonograph record of music played on the Chapel bells.

If you have questions about the bells or would like more information, please write to the Chapel. Send your tax - deductible gifts to:

The Wayfarers' Chapel
5755 Palos Verdes Drive South
Rancho Palos Verdes, California 90274

Another Volume of Dole Notes For Convention

Because of a very generous offer of a group it is possible that another volume of the Dole Bible Study Notes will be on sale at Convention in Kitchener. The volume to be printed will be VOLUME IV in order to make available lessons in the New Testament. Volume III will be printed at a later date.

However, we still need gifts to speed up the completion of all six volumes. Tom Zehner, 439 E. Burgess St., Pittsburgh, Pa. 15214 welcomes gifts. Checks should be made to Sunday School Association and mailed to this address.

WE GET LETTERS

On the Convention Heritage Study Paper

My Dear Friends in the Convention:

I have many good friends among you from the correspondence I had with you in the days of the "United Search" notes, and I met some of you at the London Assembly in 1970. I therefore write from a sense of affection for you all.

I confess that I am saddened by your statement in the February *Messenger* on Convention Heritage. I do not believe that it will "strengthen the weak hands, or confirm the feeble knees". It will only widen a rift between New Church organizations everywhere.

If you have found such intolerance as you describe, I have a deep sympathy for you, but we should feel pity rather than indignation for those who accuse us . . .

Does it really disturb you if anyone should be so presumptuous as to call you spiritually dead? Or will it help you if anyone will call you spiritually alive? Both statements are impertinent, since we all understand that only the Lord knows the internal states of any person . . .

Essentially, freedom is of love. We experience it as the delight of love to the Lord and the neighbor. It rests upon our life. How can anyone challenge or even circumscribe such freedom by accusations or counter-accusations? And how is that freedom manifested in your statement?

We have to learn to turn the other cheek when we are unjustly smitten. Our doctrines teach: "The evil cannot take away anything of truth and good from the angels, but they can from those who on that account burn with enmity, hatred and revenge, for these evils avert and reject protection from the Lord." AE 556

The evil mentioned in that passage refer to the evil spirits who tempt us to retaliate when we are smarting under some sense of grievance. But the truth is that only our own action can deprive us of our spiritual freedom, not the action or speech of others.

But I know that you can act like angels and respond with love even if you feel yourselves to be spitefully used and persecuted. And such a response will be in the true spirit of the New Church and will preserve spiritual freedom for all of us.

Our dear friend Othmar Tobisch died in my house, exhausted after his great effort to bring us all together. I had the privilege of conducting his memorial service and in my address I quoted the impressions which he wrote down:

"The one purpose I had in mind is fulfilled. We have gotten together from the four corners and mingled. We will never be the same hereafter — a glow will remain."

Affectionate greetings from one who still feels that glow.

Christopher Hasler
Derby, England

A Further Word on Marriages and Weddings —

Swedenborg devoted one brief chapter of his work on MARITAL LOVE to a discussion of accepted wedding practices of 18th century Sweden, not from any claim to divine authority but "chiefly from reasoned understanding." In my article in the April *Messenger* I discussed some wedding practices of 20th century America, not from any claim to divine authority, but from reasoned understanding and considerable experience, including 28 years of marriage, interviews with nearly 1,000 couples contemplating marriage, and the conduct of some 800 weddings. I have no argument with Swedenborg's conclusions about the value of the customs of his day. However, I do not interpret his words as any basis for a legalistic approach to 20th century wedding practices. John Harms quoted at length from Swedenborg's chapter on betrothals and weddings and ascribed to him an authority Swedenborg never claimed for the book: "inspired revelation of Holy Writ."

Mr. Harms' greatest quarrel with my article seems to be that I refuse to issue a blanket judgment and condemn as immoral all couples who live together before they are legally married. I choose to put the emphasis on the quality of the marriage relationship and not bog down in a legalistic approach to the wedding timetable.

I resent Mr. Harms' distortion and misrepresentation of my statements. He wrote: "It doesn't make premarital sex right or holy to say that half the couples in America are doing it." I made no such suggestion. I stated clearly that there can be no simple yes or no answer to the question of the morality of such a relationship. Mr. Harms is very quick to pass a sweeping judgment of immorality on all relationships outside of legal marriages. This seems to me to be simplistic and ridiculous, and evidences no willingness to consider the uniqueness of each situation.

Mr. Harms writes that "there is no justification for changing the concepts of weddings and marriages." This statement shows little understanding of history, for the concepts of weddings and marriages are continually changing in all cultures. In many parts of the world the custom used to be that parents would "arrange" marriages for their children. This is changing nearly everywhere. Many of the customs followed in Swedenborg's day are no longer held or practiced, in Sweden or in America. One of the reasons for these changes has been the liberation of women from the status of second - class citizens.

In the introduction to his discussion of betrothals and weddings, Swedenborg wrote: "Many things are cited in this chapter, therefore, which are accepted customs; as that choice lies with the man; that parents are to be consulted; that pledges are to be given; that previously to the wedding a marriage contract is to be made; that this contract is to be consecrated by a priest; likewise that the nuptials should be celebrated; besides many other customs, adduced to the end that one may see by his own reason that such things are inscribed on marital love as requisites promoting and fulfilling it." My reason suggests to me that those things which promote and fulfil marital love are different today from what they were in Swedenborg's time, and will be still different in the 21st century and beyond.

In the preface of his translation of *MARITAL LOVE*, William Wunsch urged upon us the need to distinguish between Swedenborg's principles and the applications. He wrote: "Applications are made in the framework of the society of the time, or of the law of the time, or of current ceremony and custom . . . Utilization of Swedenborg's principles in a different setting involves an extrication of them from his setting and a re-application of them in the conditions and situations which now prevail."

Swedenborg heralded the coming of a new age marked by a greater spirit of freedom. He gave us principles to guide us in the new age. He did not legislate behavior in the area of wedding practices and ceremonials for the new age or attempt to apply his principles for every conceivable situation that might arise.

Ernest O. Martin
Palos Verdes, Cal.

RE PRE - MARITAL SEX

Dear Editor:

As Swedenborgians we believe that we are created by God in His image with certain natural and spiritual laws which He has ordained to ensure our well being. We do not think of defying the law of gravity, because we can see the consequences. Why should we think we can overturn the spiritual laws governing sexual behaviour with impunity?

Audacious indeed is the person who claims to have become so spiritually enlightened that he can judge when he is 'married in the eyes of God'! To my knowledge neither Jesus or Swedenborg said that the ten commandments were no longer relevant.

More important, those who have broken this commandment usually find their behaviour becomes a barrier between them and the Lord which remains so until they seek His forgiveness.

If we are the Lord's New Church, let us be sure to hold up the highest ideals to our young people, as well as having that true loving understanding of those, who, caught in today's moral dilemma, are temporarily blinded to the meaning of God's perfect order for mankind.

Betty Drummond
Kitchener, Ont.

War of the Worlds — Part Two?

Dear Editor:

I read with disappointment that a recent article so upset a reader that they cancelled a subscription to the *Messenger*. The article was about a retreat held in the Mid - Atlantic Association in which an enactment of a trip to the spiritual world was described so realistically by the writer that the reader could not discern whether in fact it was reality or fantasy.

I hope of course whoever the reader was will reconsider their first reaction, see the humor in the situation, and re - subscribe. I am reminded of the famous 1930's radio broadcast of H. G. Wells' *WAR OF THE WORLDS* in which descriptions of invading martians were taken so literally by listeners that total havoc prevailed for days. Even explanations by the radio network were suspected "Martian plots".

In the years I have read the *Messenger* I have been impressed with the variety of material it makes available. (Though I often disagree with some of it). Its ability to tolerate so wide a spectrum of opinion marks the *Messenger* as a mature publication.

Bill Etue
Washington, D.C.

NEW PAMPHLET SERIES

God's Most Challenging Gift — Life Let the Bible Speak to You The Flow of Life

by the Rev. Paul B. Zacharias

These brief pamphlets, 10 pages each, in a handy 4" x 6" format, are positive and inspiring in tone and at the same time are practical and very readable. They belong in the libraries and on the literature tables of all our churches and especially in the hands of church members and friends. The cost is 15 cents for each pamphlet or 7 for \$1.00 — postage extra. Send orders to Box 2642, Stn. B., Kitchener, Ontario, Canada N2H 6N2, or write to your nearest Church Bookroom.

The first pamphlet, "God's Most Challenging Gift — Life", emphasizes the promise that life offers us when we overcome the blocks to spiritual growth. These blocks include 1) the assumption that life is always logical and consistent, 2) expending undue energy on the past and the future rather than the present, 3) being enslaved by things and ideas, 4) blaming the outside world for our confusions and problems.

In the pamphlet, "Let the Bible Speak to You", we are reminded that the Bible can speak to us today if we have ears that hear and hearts that respond. The Bible is the mind of God adapted to our understanding, containing His thoughts, His promises, and His rules for living. Examples are given that show how the power of God's Word can break through and change our lives. The Bible is a record of man's search for God and in a deeper sense of God's search for man. In the Bible God speaks to us

today, showing how He can make us free and give us abundant life.

In the third pamphlet, Paul Zacharias points out that "the general direction of our journey feels right when we sense that it is in harmony with the flow of life." He then focuses our attention on some insights gained from Swedenborg's book on Divine Providence:

"The end or goal of creation is a heaven from the human race."

"It is a law of Divine Providence that nothing of the operation of Divine Providence should be evident to man's perceptions, but that he should nevertheless know about it and acknowledge it."

"The Divine Providence looks to the eternal things, and to temporal things only so far as they agree with eternal things."

"The laws of permissions are also the laws of Divine Providence."

The pamphlet concludes with this insight from Swedenborg: "The more nearly a man is conjoined with the Lord, the wiser he becomes, the happier he becomes, the more he seems to himself to be his own, and the more he recognizes that he is the Lord's."

Ernest O. Martin

LIFE AFTER DEATH EXHIBIT

Thank you, Alice Spear of Los Angeles, for the following news item:

"Continuum, the Immortality Principle, the first exhibit created on the theme of life after death, opened Saturday, April 8, in the Discovery Gallery of the California Museum of Science and Industry.

Continuum incorporates art, literature, science and holography in an exploration of the theme of immortality. Viewpoints of philosophers, religionists and savants from the beginnings of civilization to the present are delineated."

Billboards proclaim:

"That matter is not limited to the perception of the 5 senses . . .

That energy is indestructible . . .

That consciousness can exist independent of the physical body . . .

That there is no proof that consciousness ends at death and much evidence that it continues . . .

That a new world view is emerging — one that is closely related to the views of mystics of all ages and tradition.

A sign asks: "If you were sure of your own immortality, would you live your life differently?"

FROM CHURCH RECORDS

BAPTISMS

BENNETT — PHAIR — SWARE —

Gabrielle Nadine Bennett, granddaughter of the Rev. John Bennett; Shane John Phair, son of Mr. & Mrs. Jack Phair of Victoria, B.C., and Carl Leanne Sware were baptized into the Christian faith at the Church of the Holy City, Edmonton, Alberta, on March 19, 1978, the Rev. John Bennett officiating.

CHASE — DUTTON — FURNESS —

GREY — Darlene Ann Chase, daughter of Mr. and Mrs. Robert Chase; Caine Lord Dutton, son of Mr. & Mrs. James Dutton; Jason Paul Furness, son of Mr. & Mrs. Michael Furness; and Jason Elliott Grey, son of Mr. & Mrs. Larry Grey, were baptized into the Christian faith at Fryeburg, Maine, on February 19, 1978, the Rev. Robert H. Kirven assisted by Mr. David Rienstra officiating.

BRADY — Kenneth Brady of Claremont, California, was baptized into the faith of the New Church in Los Angeles, on March 19, 1978, the Rev. Andre Diaconoff officiating.

CHURCH MEMBERSHIP

GRAHAM — JANTZI — LEDERMAN —

INGARD — RICKARD — Nora Graham, Michele Jantzi, Luanne Lederman, David Ingard and Lawrence Rickard were received into Church membership at the Church of the Good Shepherd, Kitchener, Ontario, on Palm Sunday, March 19, through confirmation and transfer of membership, the Rev. Paul B. Zacharias officiating.

FLORES — SKINNER — Mrs. Kam Flores and Miss Tina Skinner were confirmed in Riverside, California, on Palm Sunday, March 19, 1978, the Rev. John Spiers officiating.

BRADY — Mrs. Edris Brady was confirmed in the New Church in Los Angeles, California, on Palm Sunday, March 19, 1978, the Rev. Andre Diaconoff officiating.

FAIRFAX — Doris Gertrude Fairfax, daughter of Mrs. Alice Fairfax and the late Rev. William, was confirmed in DeLand, Fla., on March 5, 1978, the Rev. Ernest Frederick officiating.

MARRIAGES

PERRY — MESSMAN — Michael E. Perry and Diane K. Messman were married in LaPorte, Indiana, on August 13, 1977, the Rev. Dr. G. Ben Hershberger officiating.

ZACHARIAS — DAVIS — Ames Zacharias and Penny Davis were married in Pretty Prairie, Kansas, on March 14, 1978, the Rev. Eric Zacharias, father of the groom, officiating.

GARNEAU — James and Ellen Garneau were married in the St. Petersburg, Florida, New Church on April 4, 1978, the Rev. Leon LeVan officiating.

DEATHS

HURFORD — Ms. Ruth Hurford, 89, St. Petersburg, Florida, died on March 13, 1978. A memorial service was held on March 19, the Rev. Leon LeVan officiating.

LAMBERSON — Cora Lamberson of Kingman, Kansas, died on March 8, 1978. The resurrection service was held on March 10, the Rev. Eric Zacharias officiating.

McPIKE — Dr. Mary McPike passed into the spiritual world in San Diego, California. Funeral service was held on February 2nd, with Dr. Garry White officiating.

SMITH — Mrs. Lydia Smith died on November 27, 1977, in San Diego, California. Funeral service was held on December 3, Mr. Eldon Smith officiating.

LEDERMAN — LEDERMAN — Timothy Thomas and Kristopher Karl, twin sons of Joseph and Barbara Lederman; and Janice Barbara Glenna, daughter of James and Glenna Lederman, were baptized into the Christian faith in the Church of the Good Shepherd, Kitchener, Ontario on April 9, 1978, the Rev. Paul Zacharias officiating.

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

RETURN POSTAGE
GUARANTEED



Life's Precious Gifts

We feel its warmth, its softening influence . . . however forgetful we have been, however much we have taken for granted life's precious gifts, we are conscious of wistful memories that surge out of the past — the sweet tender poignant fragrances of love.

Nothing that has been said, nothing that could be said, would be eloquent enough, expressive enough, or adequate to make articulate that peculiar emotion we feel to our mothers.

Peter Marshall