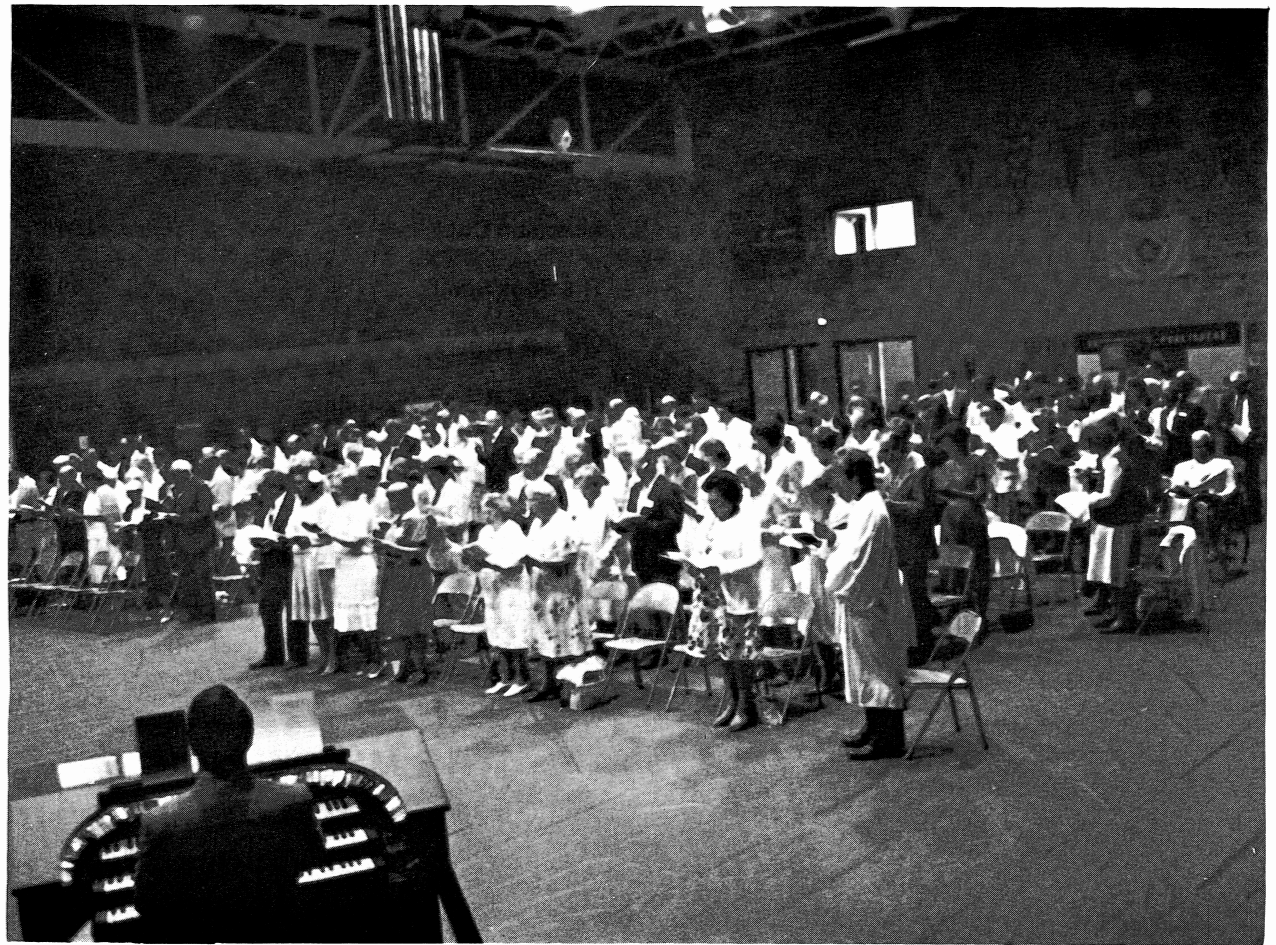


The Messenger

OFFICIAL ORGAN OF THE SWEDENBORGIAN CHURCH
JULY — AUGUST 1979



Moving Ahead Together
Urbana, Ohio
Sunday, July 1, 1979

Election Results at Convention '79

Vice President	Fred Perry (Mass.)
Secretary	Ethel Rice (Mass.)
Treasurer	August Ebel (Mid - Atl.)

General Council:

Robert Kirven (Mass.)
Margaret Kraus (Kan.)
Ernest Frederick (S.E. Ass'n) — one year term
John Keller, Ohio

Board of Education:

Betsy Ledingham (Ohio)

Board of Publication:

Richard Tafel Sr. (Mid - Atl.)

Board of Missions:

Jean Gilchrist (W. Can.)
Galen Unruh (Kan.)

Nominating Committee:

Betsy Young (Pac.)

Augmentation Fund Committee:

Erwin Reddekopp (W. Can.)

Committee on Admission into the Ministry:

Mary Ebel (Mid - Atl.)
Ernest Martin (Pac.)

S.S.R. Board of Managers:

Corinne Tafel (Mid - Atl.)
Pat Zacharias (Can.)
Donald Lovell (Pac.)

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Paul B. Zacharias, Editor

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President's Address

“MOVING AHEAD TOGETHER”

Eric Zacharias

Central to the life of the Church is its relationship with the Lord. Out of this is reflected either light or shadow over all we are, over all we do in our personal and interpersonal relationships, over all we establish for ourselves as perimeters of service. There is no alternative. We must let the divine break through if we are to grow in our awareness and our fulfillment of the New Jerusalem. In describing those who have prepared themselves for the New Church, Swedenborg writes, “There are three things which follow in order, love to the Lord, wisdom, and use . . . so that if one of them is wanting, the other two are not anything.” AR #355.

This is the theme, the thrust of my address. Nothing else. If we, as a fellowship of believers, a fellowship of doing Swedenborgians, are maturing in the yoked I — THOU partnership with the Lord — then, and then only are we a growing, viable church.

A promise has been given to us. We have come to the campus of Urbana College seeking an opportunity for refreshment of spirit, to bask for a few days in the glow of companionship, to sharpen for ourselves once more the image of the New Jerusalem, to open ourselves to the inflow of the Lord's love and many kindnesses. I pray that for all of us these days together will bring a blessing so great “that there shall not be room enough to receive it.” Malachi 3:10.

We are coming to the close of a decade and before we meet again a new decade will have begun. What will life be for us in the 80's? Is our church one that has the firm doctrinal foundation, the creativity, the vision, the will to meet the challenges that lie ahead?

I am very much aware of the danger of venturing projections. Human capacity for prophecy is dubious at best. However, indications point strongly to continuing world-wide energy problems, to world-wide economic problems, to world-wide political uncertainties and to an on-going process of change in life styles, in moral, ethical and spiritual values. There simply is no way for the church to separate itself from these pressing



Eric Zacharias opens Convention with Presidential address.

issues. “The field is the world,” said the Lord in answer to the disciples’ request that he declare to them the parable of the tares in the field. Matthew 13.

Indeed, the church must speak out with conviction, enter the fray with courage — always with the Lord's mercy keeping open those channels which serve as lifelines through which His redemptive love can pour in to re-order, to heal, to shape a society more in harmony with divinely established laws.

The world is a large place, crowded now with four billion people who support and give allegiance to diverse cultural, economic, religious and political systems. It is difficult for us, the General Convention of the New Jerusalem, to see where we fit into the grand scheme of things. Where are we to actively demonstrate our doctrine of use? How can we best serve the Lord? Is it all of such overwhelming magnitude that we find ourselves sprawled hopelessly in a pool of cynicism and frustration?

I am reminded of an old, familiar Sunday School song, "Brighten the corner where you are. Here for all your talent you will surely find a need — To the many duties ever near you now be true." Our responsibility is first to that corner which the Lord has given us to serve. Here we are! How do we respond?

I urge that we, as a church, launch an all-out educational effort, an effort that will not only set each of us on a vigorous search for truth but one that will reach out beyond ourselves to draw into it others who have seen a vision. The Lord has set the stage in His words to those Jews who believed in Him . . . "ye shall know the truth, and the truth shall make you free." John 8. We have made a beginning in our Institutes, camp educational programs, in our convention mini courses. I encourage all of you who are here this evening and all who are at home, reading this in the pages of *The Messenger* to commit yourselves to the learning process, to grow in respect of your own personhood through the enhancement of body, mind and soul. Let the Lord's promise, "Behold, I make all things new" be fulfilled in you.

We must keep our student status active and open if we intend to be part of a church that has viability for the 80's. A closed mind, a mind unreceptive to working with new ideas, without the capacity to confront new dimensions of the human spirit in an enlarging relationship with the Lord will find the future a forbidding, entangled wilderness. There must be alive within each of us a sense of wonder, an air of expectancy, a willingness to dare, to risk, to love — to plunge into the deep water of this new day.

Can we move ahead together to become a truly evangelical Swedenborgian Church? A church that is truly on fire with its sense of mission, a church filled with people who are keenly sensitive to the moral, ethical and spiritual forces struggling within themselves and in the world around them? Can we be open, as were the disciples, listening intently for the sound of a mighty rushing wind and waiting to be filled with the holy spirit? It was in a very recent meeting of the Board of Missions that the purpose of this Board was redefined. This definition reads in part, "The Board of Missions sees its proper purpose as being to enhance the extension of the joy and benefits of the New Jerusalem." It is my hope that every Board and Committee, every congregation and

every activity within the church will adopt this statement of purpose — "to enhance the extension of the joy and benefits of the New Jerusalem."

I feel honored to be here on this campus of Urbana College. An uphill battle has been going on here for 129 years. It has not abated in recent years — nor even in recent weeks. Let me assure you, however, that the philosophical and theological concepts which brought this university into being are very much alive. The College philosophy reads, in part, "Urbana College is committed to personal development . . . Persons have an innate capacity to act in freedom according to reason, to rationally process sense impressions, to impose order on them, and to build concepts based on these perceptions." This statement of purpose, accepted by the College administration as a primary aim of the educational process adds its dimension of strength to the life of our church — "To enhance the extension of the joy and benefits of the New Jerusalem."

We are here on this campus at the time of a new beginning. Let's give the new president, his administration, his faculty, and the Board of Trustees our full support. The ingredients are here to make this an institution of learning that truly represents a process of education devoted to the growth of the mind and spirit not only of the students who choose to become part of campus life but that the best of what we are as a church may be reflected here.

We have the resources, we have the capacity to see the need, we are beginning to see more clearly the vision of the New Jerusalem — with the Lord's help we will move forward together.

CONVENTION CALENDAR

Oct. 4 — 6	Dept. of Publications Washington D.C.
Oct. 5 — 7	Ohio Association Kemper Road
Oct. 19 — 20	Board Meeting Wayfarers' Chapel
Oct. 25 — 27	Board of Trustees Urbana College

Convention Sermon

“TO NEW SHORES”

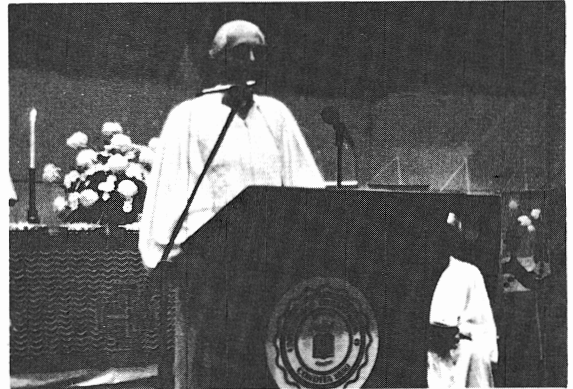
*Friedemann Horn
Newton, Mass.*

On that day, when evening had come, he said to them, “Let us go across to the other side.”

Mark 4:35

Dear Friends of the Lord's New Church!

Imagine: The Lord has entered the ship, and we, His disciples, have followed Him. Now we are moving ahead, together with our Master, toward new shores! As we meditate on this deeply symbolic scene, we feel the great beauty which surrounds us as we start out: the blue waters of Lake Gennesaret, reflecting a gorgeous blue sky, high, limited only by the lovely horizon around us. A gentle breeze fills our white sail, pushing us not too fast but steadily forward. Peter, one of our strongest and most capable men, always close to the Master and in many ways His spokesman, is at the helm. So there is no reason to worry about anything. We can sit back and relax. We feel one with creation. Meanwhile we watch the shore we left behind. It becomes smaller and smaller. Our thoughts begin to focus on those new experiences that doubtless await us on the opposite side of the lake. We are kind of excited, probably because we have heard strange things about the people there, to whom the Lord is going to bring the good tidings that the kingdom of heaven is at hand. We are a bit proud, of course, to belong to the inner circle of those who follow the Master. The boats sailing along with us carry the others, also His followers — but we are the ones to whom the Master had entrusted His highest secrets. To the multitude He spoke only in parables, to us He expounded all things (v. 34). This gives us a good feeling, though at the same time we acknowledge that we are not better than the others. But that He has chosen us, and not the others to share His secret — there must be a reason. At any rate He is going to use us as His spokesmen and heralds of His upcoming Kingdom. How could He possibly do everything alone, even though He has supernatural powers? Doesn't he look tired sometimes? No wonder after all that extensive



Friedemann Horn's departing message before leaving for Zurich, Switzerland.

teaching and healing! And didn't He also have some trouble with His own family recently? Look: back in the ship He is asleep on a pillow, just like a little child. He certainly needs it!

How peaceful everything is! In a couple of hours we'll arrive — maybe even earlier, for the wind is blowing much stronger as we approach the middle of the big lake. Aren't there also some rather threatening clouds coming up, and the waves are getting pretty rough! The sun is covered now, and suddenly, as out of nowhere, there is a gust that almost overturns the ship. A mighty storm is coming up. Peter fortunately is alert, he has let the sail down, and we help him to roll it up. But now the waves are throwing us around like a ball. Water is pouring in. We try hard and ever harder to bail it out, but as the waves get higher and higher it is as if they make a mockery out of our desperate efforts. All of a sudden we realize: only the Lord can help us and save us from drowning. But as we look for Him we discover that He is still sleeping on His pillow in the back! O Lord, how can you sleep in such an hour! How can You be so totally unaware of the danger facing us? And so —

almost with one voice — we cry aloud, waking Him up at last: “Save, Lord, we are perishing!” “Don’t you care if we perish?” As He opens His eyes, He is fully present at once — almost as if He had never been asleep. Facing the uproar of the raging elements, He does not show the slightest fear or even alarm. Instead He rises quickly to His feet and — who has ever heard of such a thing? — begins to speak a few short words to the storm and the waves, rebuking them for their rebellion, just as if He spoke to rebellious human beings. No one who has ever heard His voice can forget it. But this time it is even more impressive. It reminds us of the story of creation, when God spoke, and everything happened and came into being exactly as God had spoken. Now hearing the Lord speaking with such unquestionable authority, we are not really surprised that the storm suddenly stops and the waves calm down. Who would *not* obey such a voice, such a will? The Lord turns to us, saying, “Where is your faith?” “Why are you afraid, O men of little faith?” And we know that we deserve no better. We are so glad that all is over and that in the midst of the deadly peril, we have become witnesses of the Divine power present in our Master. We don’t feel put down, we rather feel that this experience will make us stronger in the future. How could we ever forget what we have seen and heard as His followers and confidants!

* * * *

Well, my dear friends, our imagination has carried us away through time and space, over thousands of miles and thousands of years. We know that the scene we have evoked is not only historically true but has infinitely deeper meanings.

Probably most of you have seen the beautifully designed symbol of the World Council of Churches: A vessel, driven across the ocean by a good breeze, filling its sails. Everybody can understand the underlying symbolism. The sailing ship is the Church, the breeze or wind is the Holy Spirit, and the ocean is this world, with all its dangers for us as Christians. When we consult our precious writings we discover that this simple interpretation is correct but can be filled with more details to strengthen the general ideas. So we read that ships, vessels, boats and the like correspond to knowledge of good and truth, to doctrinal things from the Word, etc. This relates to the Church as a whole, but also, of course, to the Church in every single individual. In other words, the knowledges from the Word

are like vessels to drive us over the vast ocean of life in this world, an ocean of natural truths, feelings, events, irritations, problems, and so on, connected with our human nature.

Among those knowledges from the Word to help us across this ocean there are those particular ones which like the sails of a ship or boat are designed for receiving the propellant force, the wind or Holy Spirit. To these particular knowledges belongs the one that tells us that though we are only recipients of life, because God is the only source of life, He has created us with the capacity of “act from freedom according to reason,” in order to be and ever more become His image and likeness. Despite the fact that we are recipients, we are not just puppets, but responsible for our actions. Our ship is free to sail wherever we want, it is maneuverable, though the wind, without which our ship would be shifting around helplessly, is not our own making, but the Lord’s. Sometimes, however, the wind develops into a storm or hurricane, threatening us with destruction and death. This happens when we forget about the Lord and begin to think in a wrong way about the role we are to play in the game of life. The disciples in our text believed that the Lord was asleep and that therefore they had to take responsibility. When the storm developed its full strength they thought their master didn’t even care for their lives. They woke Him up because they did not know what to do, crying for help: “Save, Master, we are perishing”, and “Master, do you not care if we perish?” The Lord’s reaction came at once. With a few words He silenced the storm and the waves. There was peace again, and they continued their way to the Gadarenes on the other side of Lake Gennesaret.

Who can not see the correspondence of these events to our human situation as single individuals as well as a Church? The same propelling force of our lives easily shows itself from its threatening and destructive side. When does this happen? It happens every time we appropriate this propelling force of the Holy Spirit to ourselves, forgetting or pushing aside our knowledge that it is the Lord’s. As in our story and meditation we can deceive ourselves in believing that the Lord is sleeping, that in all practical matters He has left the decisions to us. And then we begin to act stupidly, because instead of acting from the Lord we begin to act from ourselves. And we build up the storm that may threaten our whole life.

We begin to act “politically” instead of lovingly. Because people or other groups of

people have acted in a manner that we feel was unfriendly and hurtful, we *react*, calling forth more unfriendly and hurtful actions from their side. And off we go into a storm of hurt feelings and destructive ideas!

The split between the different bodies of the New Church seems to be just an example of that. Instead of respecting each other in our uniqueness and rejoicing in each other's progress we distrust or even fight each other. Fear is the result. It seems to me that if we would really listen to the Lord, turning to Him for help and direction, this storm could be stilled.

From Convention's point of view, we have nothing to fear. We have a truly beautiful message, given to us by the Lord in order to build our individual and communal lives accordingly, and to pass it on to as many people outside of our organization as we can possibly reach. This week the Rev. Dr. George

Dole has presented us with a beautifully written statement: "Toward an understanding of the prevailing tendency of Convention". This, I am sure, is a step in the right direction. Others, I hope and pray, will follow. Nothing in George's paper has a negative touch — every word serves the sole purpose of testifying to the strength and beauty of Convention. And this is precisely what we need in this hour.

How can we be afraid when the Lord has given us so much to work with!

So I hope that our leaders and theologians will continue to clarify and really "bring home" to our members Convention's position, which — for us — is the most valid and realistic position available.

Our Convention - ship then will sail in quieter waters and the Lord himself will prove His power over the storm - tossed sea, so that we can move ahead together to new shores.

Toward An Understanding Of The Prevailing Tendency Of Convention

Sometimes it seems easy to say what Convention is not, but hard to focus on what it is. In recent months, doctrine and experience have begun to recombine for me in a way that suggests the beginnings of a more affirmative description. As this has happened, my affection for Convention has increased, and I want to try to communicate that affection in the ideas that have released it for me. This is not presented for approval or adoption, but simply in the hope that it may enter helpfully into your own concern for the Church.

The spiritual new church on earth is one in which there is no pretense — there are no externals separated from what is internal. We are not there yet, it seems.

But there is a way to get there, and we are on that way. Right now, we are alive in that region of the higher life called the World of Spirits. The whole function and purpose of that world is the laying aside of externals that are not rooted in internals. Some people don't spend much time there after death. A few don't spend any. It cannot be that they have some special exemption from the process. Rather, they have **virtually or thoroughly completed** the process in this life. Day by day and year by year, they have laid aside pretense and self - deception.

How would we design a church to help this happen? We could look at the World of Spirits and see how it is done there. It is done by the gradual relaxation of outward restraints. It is done by confronting people with the particular things they insist on denying. And it is done wisely, lovingly, in an environment where spiritual values are prized. It is done with a total care that the good not be harmed.

I see this reflected in Convention's consistent refusal to impose external patterns, its relaxing of outward restraints, its focus on the inner person, its insistent denial, if you will, of the divinity of externals.

This relaxation of restraints is something very different from the abandonment of moral standards. In clergy and laity alike, I see the growth of remarkable skills in allowing or enabling the negative to come out and be recognized without harming others. And I must testify that, within this context, such steps as I have taken toward candor have been met by an understanding and affection that is out of all proportion to the magnitude of the steps. There is no way I can convey this to you. You just have to try it yourself and see. But you cannot pretend to try; that just doesn't work.

What begins to appear to me, then, is a beautiful agreement between the prevailing tendency in our church and the principles and process of our present spiritual environment, the World of Spirits. I see this agreement reflected as much in the open turmoil as in the times of peace and love. And in a marvelous blend of being and becoming, this agreement is the union of internals and externals that leads to the fuller union of internals and externals. For I am convinced that the conscious goal of Convention's prevailing tendency is indeed the church made new.

This is a radically incomplete statement, which is a good thing. For I, like you, am incomplete. This is why we need each other and why the future holds such promise. This is why we can and must move ahead together.

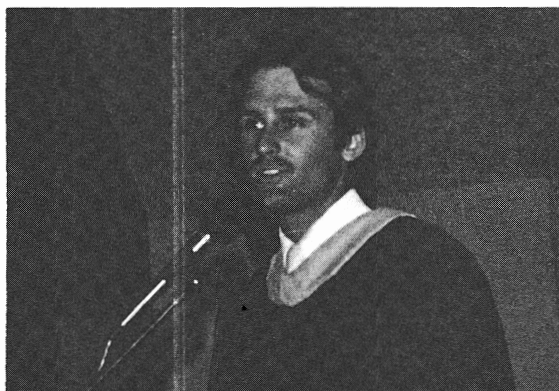
G.F. Dole



One of the Convention highpoints.

S.S.R. Graduation Address

Gardiner Perry



S.S.R. graduate Gardiner Perry.

First I want to share with you some of my "thank you's" at this stage in my journey. Thank you, each member of the faculty, for allowing me to discover some order in my life, and for sharing your skills in working with me and the others at the School. Thank you to the members of the Committee on Admission into the Ministry: you have shown more patience with me than even I would have. Thank you, Mother and Dad, for so very much.

As I reflect on the particular joy that I feel in being part of this Convention, I find my joy rooted in seeing that any one stage or phase of our life development is not a final goal . . . but is a step along a journey.

One of my favorite Biblical images illustrating the journey of life is the temple

during the history of Israel. It represents the Lord's presence with people, then and now. During their history it went through every conceivable stage of preparation, completion, destruction, and, at last, renewal. At whatever level or development the building stood, there was always a subsequent development in store. The temple, representing the Lord's presence with people, went through an ongoing, living process.

Our church teaches that the temple refers not only to the building during Old and New Testament times. It also refers to each and every individual in whom there is love to the Lord. Each individual is the temple in the smallest form.

Our Convention, as I see it, is committed to a fundamental respect and understanding for the experience of every individual. I say "experience of every individual" because that is the data for ministry — the experience of people — not our perception of people's behavior. There is a passage from the book *The Spiritual Dimension of Personality* that speaks to this point. "Qualities as good and truth take on personal meaning as they are examined in light of their roles in our relationships. It should be recognized here that the personal meanings of these spiritual qualities lie beyond reliance on knowledge based on objective and measureable data to a type of 'subjective knowing' which arises out of authentic personal experience. It follows therefore that good and truth need to be understood not as objective goals to be pursued and achieved, but as

personal states that may result from living through a specific experience that has a specific meaning for each of us."

When we take these words to heart we begin to trust our own experience as being the best of all classrooms for regeneration, and our church teachings become more real to us — and our principles become living principles.

Diversity in living lends strength to our experience. I believe that it also lends strength to our Convention. In our journey through experience, in our respect for ourselves and others, and in our deepening appreciation of the Lord's leading, let us all move ahead together.



Virginia Branstion extends congratulations.

Graduation Message

Philippe Boulvin

Philippe Boulvin, who graduated from the Swedenborg School of Religion this year with Gardiner Perry, has returned to Lausanne, Switzerland, where he will be ordained by the Rev. Friedemann Horn on September 9, 1979. Following are excerpts from a letter by Boulvin to the President of S.S.R., read to the Convention assembly by Gardiner Perry on June 28th.

Statement about my ministry in French - speaking Europe

I could sum up my goals in three points:

1. The Renewal of the Lausanne Parish

I would like first to develop a New Church center (a new look parish), providing activities such as worship, spiritual growth groups, religious education, counseling, etc. It essentially consists in a team of persons devoted to the same undertaking. The society leaders have a genuine desire for change. They are

aware of the need for new methods of ministering, especially among the children. Also, a fair number of people in Lausanne already know about the New Church, although these seeds need to be nurtured. The society has a stable financial situation and has the most complete New Church library in the French field.

I envision the following activities as a start:

- 2 Sunday worship services per month, plus two weekly services.
- A Bible study group.
- The beginning of a religious education time for the few children. We intend to keep one room in the church — their own "space" — which the children and I will organize as they like.

The greatest part of my time will be devoted to contacts with people, home visitations, common activities, etc. Before being accepted as a minister I must be accepted as a personal friend.

2. Local needs and specific involvements

Along with parish renewal, I intend to study the local needs and probably become involved in some other specific areas, mainly the problems of young people and of foreigners. The latter is a personal dream which I already thought of during my BTI Field Education at Northeastern University, when I attempted to minister to international students. I hope some members of the congregation will also be motivated by such undertakings. It is up to all New Church persons to develop a use among their fellowmen / women, as they see it.

3. A federation of New Church centers

The best way to keep in touch with other groups in the French field is probably to co-lead some retreats with Rev. Brulay and others. So I will both learn from them and bring my own contribution to their work. In the future we plan to establish a team of pastors with C. Brulay, J. Vidil, P. Duvivier and I who will live in different settings, but will keep in touch and have pulpit exchanges from time to time. A number of people from Paris are expected for my ordination in Lausanne on September 9th, as well as members from the German - speaking field.

I hope that we can develop more and more a mutual friendship and understanding between Convention in United States and the European field. Although the ocean appears to be wide, we are moving ahead in the same boat.

REPORT OF THE AMERICAN NEW CHURCH LEAGUE

This year has been very productive for the League. During the year the Fryeburg League hosted two retreats, the Bridgewater League hosted three, and the Almont Society one. Our Executive Committee met in early spring. We did various things at this meeting, including planning program and speakers for convention, and making early nominations for League officers. But by far the most important thing we did was to draw up a proposal for a completely new structure for the national League, to be discussed and voted on at our convention meetings. Briefly the new system divided the United States and Canada into five regions. For each of the regions there would be a Regional Officer, one of whom would be the President and Editor of "Clear Blue Sky". These officers would replace the officers we had before. The responsibilities of these officers would be: 1) encouraging new local leagues to start up, and helping established ones to grow; 2) helping to start retreats; 3) keeping up a communication with local leagues, churches and leaguers, and reporting to the President. The reports would be printed in the "Clear Blue Sky". At convention, after some discussion and one small change, this system was unanimously adopted. There is a more detailed explanation of the new system in the convention issue of "Clear Blue Sky". The officers elected were: Northeast, Muff Richardson; Mid - Atlantic and South, Trevor Woofenden; Midwest, Beth Tafel; Prairie States and Provinces, David Bowman; West Coast, Rikki Gutfeldt. Trevor Woofenden was unanimously elected President and Editor of "Clear Blue Sky", and Rev. William Woofenden (Pop Woof) Chaplain.

At our meetings we had Rev. Woofenden speak on the Swedenborg School of Religion and the Board of Publication, and give an introduction to Swedenborg's writings; Rev. George Dole spoke on the Board of Missions and on teenage states; and Rev. Dorothea Harvey spoke on the Board of Education.

We went back to our old system of giving the Poole trophy to the League which sent the most Leaguers to convention, with consideration of the distances involved. The trophy was awarded to the Elmwood League, since it had five

present, the most of any League, and from quite a distance. The League had four projects this year: 1) We led a worship service for the convention on Saturday morning; 2) We made a League banner; 3) We made a map showing the five regions, and a chart showing the duties of the officers; and 4) We prepared an issue of "Clear Blue Sky". The banner was presented at the beginning of our worship service, and was given to the Elmwood League. In addition, Lynn Woofenden, with some help from others, made League t - shirts, which all the Leaguers and the Chaplain wore for our worship service.

After giving my report to convention I handed over the League gavel to Trevor Woofenden, our new President. In ushering in the new system, the League has taken a big step forward this year. We have high hopes that it will lead to a stronger, more unified, and more useful national League.

Respectfully submitted,

Lee S. Woofenden

A.N.C.L. President 1978 - 79

From the Incoming ANCL President

We all have very high hopes for the new set - up of the ANCL. But the only way we will be able to accomplish anything is if we establish good communication within the League. And the only way for us to do this is if we have an up - to - date mailing list. So I am publishing this request to all the ministers and/or church presidents in Convention: Please send me the names and current addresses of all young people (ages 13. — college) in your church. And don't overlook the isolated ones — they need our contact the most.

We've made requests like this before, and we've always gotten lousy response, so I'd like to ask all you laypeople to make it your personal responsibility to make sure that your church leader takes care of this for us.

Thank you.

Trevor George Woofenden

Box 463

Bryn Athyn, PA. 19009

The Women's Alliance Report

The wind, the rain, the cold, even the noise of the garbage truck did not dampen the spirits of the Alliance of New Church Women as they met in their annual session at Urbana College.

Following the luncheon, our religious chairman, Alice Van Bovan, assisted by Carol Rienstra and Cindy Gutfeldt, led us in worship. We remembered those women who have died during this past year — we shall miss them very much.

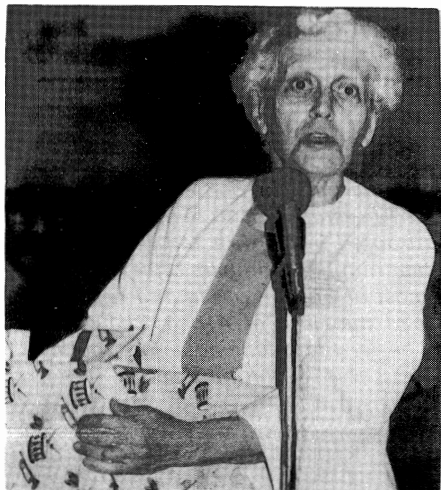
Dr. Dorothea Harvey spoke to us about her work at the College and then introduced two of this year's graduates — Jean Gamble and Elna Hoffman who enthusiastically shared some of their personal experiences in attending Urbana.

In the absence of our President Dorothy Farnham, Marita Saul, our First Vice President conducted the business meeting.

Miss Margaret Sampson reported the results of our Mite Box contributions as \$1118.43. This will be sent to Mr. Samuels in Bombay, India. Next year's Mite Box will be for Rev. Ratnaraj, Madras, India.

Alice Dullea announced that the very attractive New Church pins are available for \$4.00 for the women's and \$3.50 for the men's — and can be ordered from her.

A report on the quilt was given by Betty Zacharias. You can still send to her your embroidered square 6½" x 3½" but do it soon.



Sammy's Mighty Mite Box.

The following officers for 1979 - 80 were elected:

President — Mrs. Alan W. Farnham, Deland, Florida

1st Vice President — Mrs. Donald R. Saul, Falls Church, Va.

2nd Vice President — Mrs. Douglas Gilchrist, Edmonton, Alberta, Canada

Secretary — Mrs. Alice L. Dullea, Brockton, Mass.

Treasurer — Mrs. Robert W. Tafel, Drexel Hill, Pa.

COMMITTEE CHAIRWOMEN:

Mite Box — Mrs. Erwin D. Reddekopp

Religious — Mrs. Alice Van Bovan, Redlands, Calif.

Round Robin — Mrs. Forrest W. Swiger, W. Alexandria, Pa.

Publications — Mrs. Clayton S. Priestnal, New York, N.Y.

Nominations — Mrs. David Rienstra, Fryeburg, Maine

The Ongoing Alliance projects include: Youth and Family Camps, Church Women United, Church World Service. *The Messenger*, Urbana College, and traveling expenses of Convention president's wife.

All Alliances are being urged to make a special effort to join Church Women United and receive the benefit of the larger church.



The Alliance Luncheon.

CLERGY — SPOUSES ATTEND WORKSHOP ON SEXUALITY



Ministers and wives encircle guest speaker Donnewirth.

Rev. Dick Donnewirth, Methodist minister and hospital chaplain, led the ministers and spouses in two workshops on human sexuality. In the morning session he presented an overview of the subject, often with a sense of flair and humor. Frequently sexual matters are associated with "put - down" humor, or "sick" humor, which betrays our discomfort with the subject. He stressed that sex is an integral part of all of life — we are sexual beings in everything we do and are. Sex is sacred, a gift from God, which unfortunately is too often perverted and abused.

Freudians have done much harm by insisting that sexual energy is a drive over which we have little or no control. Donnewirth insisted that we have to decide what we do with the life forces within us. Sex is not a drive that takes over in the driver's seat. We may sublimate sexual

energy, or we may express it in healthy or unhealthy ways, but ultimately we make those choices. "Whatever I do will bring certain consequences and I have to accept (live with) those consequences."

Concerning homosexuality, Donnewirth said that "on Monday, Wednesday and Friday I hold one position, and on Tuesday, Thursday and Saturday I think something else — and on Sunday I pray about it." Here there are no easy answers. The crucial question: Is homosexuality a genetic condition or a learned condition? Experts are evenly divided on this issue, both sides able to marshal convincing arguments to support their view. And strong emotional feelings, either pro or con, further complicate the picture. Some light, some heat was shed on the issue during the Workshops, but for many, the final answer is not yet clear.



Bob Tafel, Dick Donnewirth, Dick and Linda Tafel enjoy a quiet moment.

"The greatest exodus of refugees in modern history is spilling over international borders all over the globe, creating a Fourth World of misery, disease and despair. An estimated 10.5 million men, women and children today have no country. They have been uprooted by gunfire and revolution, shifting ideologies and changing maps, nationalism and racism. Their numbers compare only with the millions who were put to flight during the two world wars when most of Europe was in disarray. The winds of war have blown them across the rock-strewn mountains of the Horn of Africa. They have fled genocide in Laos and Cambodia. They chase the dream of a better life, plunging across the icy waters of the Danube River into Austria, and bobbing like corks across the South China Sea."

Peter Arnett, LOS ANGELES TIMES, 29 April, 1979

CONVENTION MINI COURSES

FUTURING OUR CHURCH IN 20 YEARS

led by Dick and Polly Baxter

While Dick and Polly Baxter along with other St. Paul Church members had spent days at the Viable Futures Program Seminar sponsored by the Dayton Foundation, as well as months in carrying out the program, we in this Mini Course benefitted from their work.

No, we were not learning about Commodity Futures. Yet, we can say that as we learned how to analyze our commodity — “Our Church” — we discovered the future could be gleaned and planning attempted based on facts.

The Baxters in their usual spirit of fun carried us through a “Futuring” role model of two neighboring churches — the Church of the Holy Sinners and the Church of the Holy Smokes in the town of Purgatory. It was evident from the study before us that gathering and compiling data for a “Futuring” Study requires a willing committee who will devote months acquiring information called Base Line Data.

The historical data compiled in at least three five - year intervals, including the current year, provides a profile of one’s church and should consist of:

Composition of locale

Make up of population, including religious inclination

Type of business or industry

Schools

Service Agencies.

This demographic information is available from many sources such as the Chamber of Commerce, Census Bureau, Telephone Company, school district office, libraries and realtors. The Church history will require research in old records and publications and should consist of:

Number of Members — ranked by sex, age, single, retiree, widow and family.

Distance members live from church

Budget and Source

Leadership — age and talent

Choir — number, volunteer or paid

Program — Alliance, Sunday School, League, Doctrinal Class, etc.

If there is a significant change in any one area within a five - year segment, try to determine what major events may have been the cause.

The Base Line Data is listed in columns of five - year intervals and analyzed. Based on the trends that are now evident a projection for the next five years is made and the total picture is presented to the membership.

With the picture of facts before them, they can now brainstorm:

What do they wish to change or must change?

What do they wish to innovate?

What goals are achievable and significant?

What objectives must be set to accomplish goals?

What action must be taken (who, what, when, where, and how much)?

“Futuring” provides an overview of a church’s situation and is a useful tool for attempting realistic goals. A number in this Mini Course recognized the value of such a study for their church, and the Baxters indicated their willingness to train church groups to carry out just such a process.

It was amazing to see the number of achievable goals that came out of the brainstorming when the church’s profile was clearly pictured.

“Futuring” can help your church!

Virginia Branston.

ART, MUSIC AND THE DOCTRINES OF THE CHURCH

led by Lorraine Sando and Chris Laitner

Our theme in this mini course centered around the spiritual aspects of the creative process. We were led to discover that the art we could produce, be it music, collage, or drawing, was in direct correspondence with our inner being.

We began by composing what might be called a piece of ‘serendipity’ music (The sounds were

made by things we found lying around, so to speak, rather than orthodox musical instruments). After performing this piece twice, we moved on to reproduce the same thing as a group effort collage, representing sound with visual art. By the end of the first session we had created as a group a piece of music, and a piece of sculpture.

At the second meeting we moved from the group experience to the personal experience. We listened to the two different music styles, Baroque and Rock, and further, differences in style of "Jesus Christ Superstar" and "Godspell". The former piece stops the passion story at the death of Jesus on the cross, with nothing mentioned about the resurrection. The other in contrast is strong on the resurrection, making it a resounding finale of hope and joy. (Godspell might be more appropriate as a New Church sponsored program than Jesus Christ Superstar). At this point we were asked to proceed to portray the passion individually as a visual work, either drawing or collage. This was a doing mini course and all enjoyed the participation and the class grew in size. What more can I say — I liked it.

Loring Young.



Chris Laitner (standing) shows how music is related to New Church teachings.

(Another Music - Art Review)

Curious about these little mini - courses rumored to take place during the New Church Convention, I ventured to participate in the one called "Music, Art and the New Church". Being involved in the Arts myself, and convinced of the mutual enhancement possible between the New Church and the Arts,

I was eager to see what would take place in this course, but I had no idea, really, what to expect. How would one benefit from just a few hours in a "class"?

Well, I am delighted to report that the results from the experience has added not only an unexpected dimension to my approach to painting in general, but in my personal response to people, with those whom I shared the class, and most particularly with two friends I knew before we took the course together, and whom I now know and love in a deeper, very human way.

The most precious benefit of this class was, for me, the opportunity to feel again like a three - year - old among three - year - olds; innocently vulnerable, loving to reach out to a new discovery. But this time (I think for all of us) instead of discovering the outside world, our adventure was the tender frontier of our inner world, and we all found the joy therein.

Martha Glinski

A mini course with maxi - benefits . . .

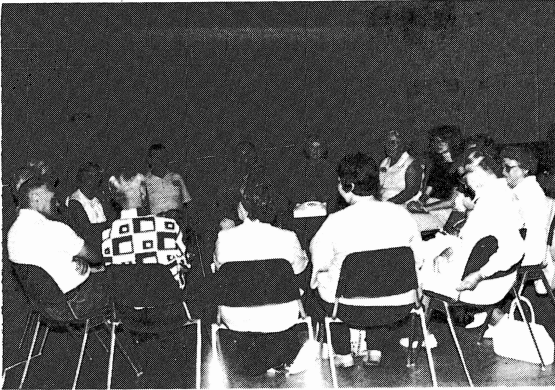
SHARING OUR FAITH WITH OTHERS

led by Dick Tafel, Jr.

"All things are appearances," the leader said. "For instance, I'm going to make an elephant appear right here before you." And indeed he did . . . Dick Tafel, resident magician and minister at the Kemper Road Church did produce an elephant and also led three dynamic sessions on communicating information about the New Church.

After realizing that each of us is our own best and handiest resource in any dialogue, we discussed the hard realities of talking about Swedenborg. A key point was that "we must learn not to back away from talking about our church. We can do this by developing confidence in ourselves to handle queries on Swedenborg . . . and we gain confidence through an understanding of power and control in conversation."

An example of "taking control", in response to the blanket question, "How does your church differ from others?" One answer could be, "My church, like all others, has specific ideas about life, death, the family, etc. These differences, obviously, are the reason for all the various churches and religions in the world. Which area particularly interests you?"



Dick Tafel Jr. brought an elephant . . . and new approaches to life.

Similar questions were raised and role-played with subsequent discussion. To each one we received a concrete answer — something we could walk away with and use immediately.

To our group's delight, Dick volunteered to collect all the questions and answer them on paper or cassette tape for later distribution.

About the elephant — in magic as in conversation — too often we are so busy planning our response that we miss the *real* point. One lesson this writer learned is that we must listen if we are to share our faith successfully.

Margaret Collins.

SUNDAY SCHOOL MINI COURSE

by Betty Hill

This mini workshop sponsored by the Sunday School Association deals with teaching techniques, story telling techniques, also continuity and projects.

Demonstrations of the use of puppetry in the Sunday School class were given: i.e., there are four separate types of puppetry that the teacher can use:

1. The puppet as a class member.
2. The puppet as the story teller.
3. Puppets who illustrate the story and make it come alive.
4. The puppet show — which is not recommended for the classroom.

Examples of teachers' story bags and pupils' class bags were shown.

Story boxes used by the teacher for flannel board stories were exhibited.

Story houses were demonstrated.

Examples of puppets were shown — finger puppets, hand mitten puppets, muppet type puppets, rod puppets, felt puppets, papier mache puppets.

The class constructed a rod puppet which can be a basic character, moving from Bible story to Bible story simply by change of costume.

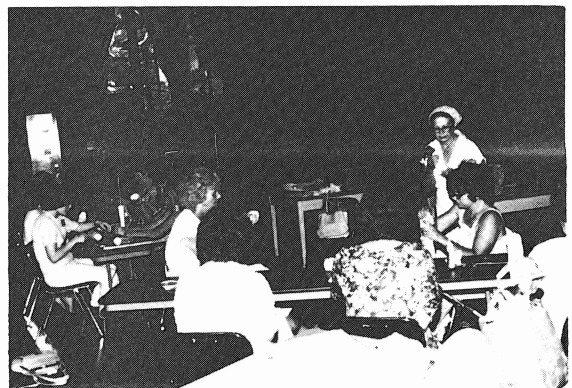
READING SWEDENBORG WITH UNDERSTANDING

led by George Dole and Ginger Tafel

Obstacles encountered in reading Swedenborg with understanding revealed the following: Difficulties with the meaning of terms; problems due to extensive use of hard-to-grasp abstract terms; interest killing repetition; lack of examples; psychological barriers to "getting started", involved sentence structure.

Dr. Dole pointed out that the 18th Century punctuation was responsible for the seemingly involved sentence structure. If semi-colons and colons are treated as periods and periods as denoting paragraphs, then the structure is simplified. Dr. Dole also explained that the English Language is multi-rooted, being derived from the Anglo-Saxon, Norman French, and Latin. Most of our abstract terms have evolved from the Latin, which is the language Swedenborg used for his writings.

Individual motivations for reading Swedenborg produced the wide ranging list following:



Betty Hill shows how to use puppets in the Sunday School.

1. Enjoyment
2. Different names of God
3. Someone said I should
4. To communicate with others
5. To find the big picture
6. Biblical understanding
7. Building up information
8. Problem solving
9. Application to daily life
10. Curiosity

Dr. Dole pointed out that with the exception of 1, 8 and 9, all of the motives were intellectual in origin. He urged the class not to neglect the "heart" side of our religion when reading Swedenborg.

Other aids which surfaced during the class discussion:

Use the table of contents. Study it for several minutes, then pick a subject that interests you.

Use the index

Refer to *The New Jerusalem And Its Heavenly Doctrine*

Use Pott's *Concordance*, if available.

Spend time with the *Memorabilia* which has a more life related dimension than structured theology and contains examples.

Use Dole Notes.

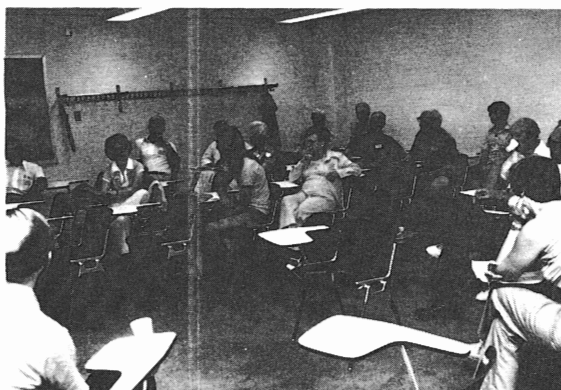
Search for the salient points; don't get hung up on terms.

Reason from principles to particulars; go from the internal to the external; think from the inside out.

Choose an environment conducive to reading the writings.

Form or join study groups.

Charles McCormick



"Don't forget the heart side when reading Swedenborg"

GROWING THROUGH RELATING

Our group, led by Perry and Ernie Martin, Betsy Young, explored together the ways in which we interact with other people, believing that it is through these relationships that much of our regeneration takes place. We began by dividing into pairs to discuss a significant relationship in our past, one that had influenced us strongly either positively or negatively. Then these pairs joined together into groups of four for the purpose of relating how we felt about having to choose a partner whom we didn't know, how easy or difficult it was to reveal something important about ourselves to them, and how we came to relate during our exchange. The interesting thing about these exercises was that while we were talking about our relationships, we were forming new ones and becoming aware of how we did it. Reassembled together as a whole group, we talked about what we had learned about ourselves through the preceding experiences: Were we listeners or controllers? Did we find it easy to meet others, or did it make us anxious and nervous?,

Through the succeeding sessions we employed several techniques in an attempt to better understand how we felt, acted and changed in our relationships to others. These included a journey into our past by means of meditation; an attempt at representing, three-dimensionally, ourselves in relation to one or more persons by "sculptina", or arranging a scene utilizing others in the group as our characters; and making a magazine - picture collage illustrating the most important relationships in our life at the present time.

Many aspects of others' relationships we could identify with, and through our sharing of them, come to realize our oneness. In other cases, because of the great diversity in our ages and experiences, we had very different relationships and thus were able to learn from each other. As we came to see how our relationships affect our life and being, and conversely how our personalities affect the way we relate to those around us, I think we all grew in our appreciation of each other, and of the progress that each one of us has made, both in our relationships and in our own growth process.

Sherry Fekete

CULTS AND THE NEW CHURCH



Tom Kaiser: "We need to educate our young people..."

Dr. Tom Kaiser, a New Church psychiatrist from Detroit, spoke to the group on the nature and effects of cultism. "Thought reform" and "brainwashing" have been used for centuries, but were most highly developed in China in the late 40's, and during the Korean war. Now, even more subtle techniques are being used by some of the rapidly growing cults in North America. They all follow very much the same pattern.

Repeated mental pressures — confession of guilt — severing family ties — the promise of rewards — the lack of privacy — incredibly strong peer support — charismatic qualities of the leader — the use of jargon and simplistic answers — these are all part and parcel of the cultic way of life. And the frightening thing is that, if all the essential conditions are present, *everyone can be brainwashed*. To a certain extent, everyone is socially and morally acclimatized. Probably television is the greatest "brainwasher" in the history of mankind. Some of it is good, and some not so good.

What can we do about it? We can become more aware of what is going on around us and within us. The public should be aroused and educated to the inherent dangers involved in cultism, especially young people. Now it is not only permitted, *but necessary* to enter with the understanding into the mysteries of faith.

The New Church, at its best, offers quality of living, based upon rational, practical teachings that relate to every facet of our daily experience. Getting inside the spirit of the New Church, and living accordingly, is the best defense against cultism.

CULTIC WARNINGS

(Borrowed from the bulletin of St. Bartholomew's, White Plains)

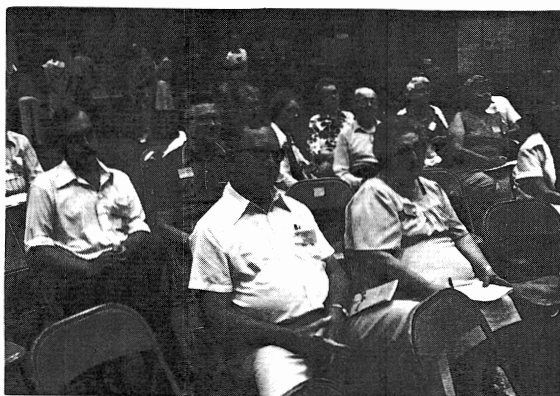
Recently I saw a list of warnings by a man named Sanford G. Shelter which are directed at those who seek something that is not a part of the Gospel. I don't know Mr. Shelter but his warnings need to be passed on:

1. Beware of any movement that seems to call more attention to itself than to Christ.
2. Beware of those who perpetuate their own name: "Smith Revival Crusade"; "John Smith Temple"; "Louise Kennedy Healing Ministry"; "Tom Jenkins University."
3. Beware of Christian Magazine editors, crusaders, healers, etc., whose personal photograph appears constantly. (One magazine of 30 pages had a picture of editor - crusader 15 times!).
4. Beware of "faith ministries" which are constantly asking for money.
5. Beware of those who condemn all denominations and claim theirs is the only right one.
6. Beware of religious crusaders, ministers and missionaries who frequently say, "God told me to do this or that — build a college, a Temple, write a special book 'for this generation, etc.'"
7. Beware of religious leaders who travel constantly in royal style, live in plush accommodations, and dress extravagantly.
8. Beware of leaders and organizations who do not furnish adequate financial statements.
9. Beware of one - man operations.
10. Beware of those who teach doctrines that tend definitely to veer away from the historical doctrines of the Church.

The best way to combat the cultic movement is in commitment to the faith in Jesus Christ, as proclaimed in the Gospel. This is not always flashy, or exciting, but it is steady and fulfilling. There can be some dullness in tradition but it also gives us a foundation that has been tried and proven.

The Gospel does not promise freedom from pain or sorrow. It does promise us strength, fortitude and a final victory in Jesus Christ!

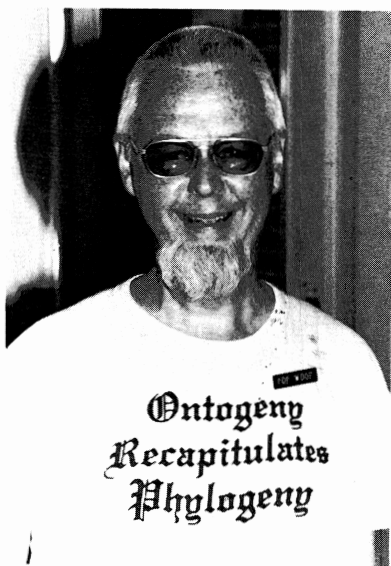
CONVENTION Views....



Convention delegates attend to business.



Leaguers in their new brown A.N.C.L. T - shirts.



Ask Bill Woofenden what it means.



Dorothea Harvey welcomes the delegates to Urbana



The Choir, under Dick Baxter, sang "The Holy City"



Roger Paulson with good friends from St. Louis and LaPorte



**Treasurer Gus Ebel presenting
the financial situation.**



**Rev. Gardiner Perry flanked by happy parents,
Fred & Nancy Perry.**



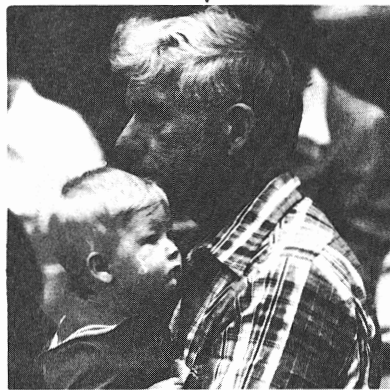
**Food and fellowship is an essential part of
Convention.**



**Ron Brugler and staff kept
the children usefully
occupied.**



**Ralph Kearn, Margaret Kraus and Martha
Richardson registered Convention delegates.**



**The joys of Grandparenting.
That's "J.P." Czudjowycz.**

CONVENTION COMMENTARIES

General Council recommended that the Equal Rights Amendment be endorsed by the Swedenborgian Church, but after thirty minutes of animated discussion it was voted to bring the matter back next year, after more publicity, both pro and con, has appeared in the pages of *The Messenger*. Everyone feels that sexual discrimination should be abolished, but some expressed the view that present State laws adequately cover the situation, and that the E.R.A. encroaches upon States rights. Others said that the E.R.A. is strictly a political matter and has no place on the floor of Convention. The point was made that the Lord, and many Old Testament prophets, frequently spoke out against the harsh injustices and inequities of their day, and that if "religion relates to all of life", this necessarily includes the arena of political and civil affairs.

* * * *

The Council of Ministers recommended that the present category of Lay Ministers be abolished; that current Lay Ministers be "grandfathered" into the ordained clergy; and that a new Lay Leader category be established based on rigorous standards and training requirements. This radical proposal aroused considerable opposition, and after a lengthy discussion this matter was sent back to the C.O.M. for further clarification. It is expected that the same issue will be brought back next year, but with more information beforehand, and working within the provisions as given in the Constitution. The objective here is much to be desired: to clarify and upgrade all categories of ministry. Further details on this matter will appear in upcoming *Messengers*.

* * * *

A vote to amend our charter as a non - profit organization was passed, this at the request of our legal counsel. Accepting bequests and properties as a tax - exempt religious organization is involved here. Loring Young was concerned that the newly accepted amendment may restrict Convention's involvement in political - social affairs, and he

has petitioned General Council to re - examine one clause in the amendment.

* * * *

The resignation of the Rev. George McCurdy was accepted by the Council of Ministers and by vote of Convention. Beginning this fall Rev. McCurdy will visit the Boston area twice monthly, ministering to both General Church and Convention members in that area. One Boston Society member termed this arrangement a "trial marriage".

* * * *

The recommendations to ordain Gardiner Perry and Philippe Boulvin were greeted with enthusiasm. Gardiner has answered a call to serve the Church of the Holy City in Detroit, Michigan, and Philippe will be ordained on Sept. 9th by the Rev. Friedemann Horn in Lausanne, Switzerland, his first parish.

* * * *

Worship services during Convention were helpful and sensitive, setting the mood for each day's activities. The evening Centering Down times must be singled out for special mention, especially the pond - side Communion service led by Eric Allison. The words and music, illumined by candleshine, provided a memory not soon to be forgotten.

* * * *

Twenty four Convention goers stayed on for the Post - Convention Conference, led by Perry Martin, Lorraine Sando, Dorothea Harvey and Ron Brugler. It was a beautiful five day experience, one that is very difficult to put into words. There was in - depth sharing in primary groups; there was prayer for healing and guidance; there was discussion and practice in how to plug into spiritual energy. We listened to our dreams and expressed ourselves through art forms and developed our own dance steps and walked through all sorts of wonderful spiritual adventures. If you've never attended the P.C.C. — try it, you'll like it.

OUR NEW BOOK OF WORSHIP



Rev. Richard H. Tafel Sr. displaying the new Convention Book of Worship.

Our present Book of Worship, printed in 1950, is now out of print. For the past five years Convention's Committee on Worship has been hard at work producing a new Book of Worship, which is new in concept as well as in format.

The new loose - leaf Book of Worship was presented to clergy and members of General Council at the 1979 session in Urbana. The red covered book is divided into a number of categories: worship, sacraments and celebrations, Bible readings, responsive services and hymns. Sub - tabs divide these categories into more specific areas.

The loose - leaf concept was chosen after very careful deliberation. It makes possible a more functional, useful and updated Book of Worship. Every society, if it so desires, can select hymns and services for local usage. Extra copies of these additional sheets will be readily available from the Central Office. Thus, over the years, every church will develop its own local Book of Worship, tailored to suit the needs and preferences of the members in that society.

At the present time the Book of Worship is about two - thirds completed, with a number of hymns and services still to be added. The finished product will be available by next spring. If books are ordered before May, 1980, the cost is \$12.00. After that date the price per copy will be \$15.00. Those societies considering ordering the new Book of Worship are asked to notify the Central Office by next May.

The new book is somewhat larger and heavier than the 1950 edition, and it takes a little while to get accustomed to the loose - leaf binder, but the versatility — the possibilities — of the book score heavily on the plus side. Now you

can include all of your favorite hymns and services in your own book of worship. The members of the Committee on Worship are to be commended for this useful addition to our long series of Convention hymnals.

COLLEGE PRESIDENT ASKS FOR SUPPORT



Marsha and Lawson Pendleton

Dr. Lawson Pendleton, newly installed Urbana College President, addressed the Convention assembly several times. Pendleton said the new College catalogue will begin with a description of the Church - College relation - ship, including an historical link with the College founder, John H. James. He is determined to strengthen the bonds between the College and Convention.

Pendleton and other top College administrators fielded a number of questions from the audience. He assured Convention goers that women will be accorded full equality in every sense of the word at the College.

The continuing education program for adults will be stressed, both on and off campus. The College educational program in nearby penal institutions has had a dramatic effect in the lives of many incarcerated men and women.

What is the purpose of a College in today's world? To stimulate intellectual curiosity that is value oriented . . . to bring out the unique contributions of every student . . . to help the student prepare for a useful life in the outside world.

Pendleton stated that a number of excellent College staff appointments have been made in recent weeks, and he is looking forward to his first year in office with anticipation and enthusiasm. He strongly urged that New Church families with College age children consider sending them to Urbana College for a quality, well balanced education. Inquiries may be sent to: Urbana College, Urbana, Ohio, 43078.

URBANA COLLEGE UPDATE

THE FALL TERM

Realizing how important student enrollment and involvement is by neighboring community students, Urbana College is preparing an exciting and challenging year for the young men and women who are selecting Urbana to begin their college life.

Don Reynolds, Urbana College's Director of Admissions, states that acceptances for the Fall term are up from last year and says, "We are coming in with a larger Freshman class than last year — a healthy sign for the college and for the community."

Reynolds says this increasing number of Freshman is due to greater interest in the local college, more effective recruiting efforts, as well as practical considerations by students and their parents.

With today's energy crisis, ever - increasing fuel costs, and inflation, more and more students from the local area are finding that living on the Urbana campus — or driving to the campus from nearby communities — is no more expensive than attending a state - supported institution located at a distance.

To help meet the needs of these new students, Urbana College is awarding a number of scholarships for the Fall term. To date, 11 high school seniors have been presented the Rebecca Wickerham Scholarship and 16 seniors have received academic scholarships.

Next year's Freshman class will also include the editor of a highly regarded High School Newspaper, three new students from Taiwan, another from India, as well as students from other states and countries.

This all adds up to a promising year for Urbana College and for the surrounding communities.

THE 1979 GRADUATING CLASS

Urbana College's 1979 graduating class was one of the most unique in its 129 year history.

For instance, this was the largest — 130 students — class ever to graduate from the local college.

The average age of this year's graduating class was 32, considerably higher than in previous years. This year, 73% of the graduates

were men and nearly 70% of the seniors transferred to Urbana from other colleges or universities to complete their college degree.

Roland D. Patzer, retiring President of Urbana College, and this year's commencement speaker, contributed many of these dramatic changes to "increasing mobility by the contemporary college student" and to "higher education's ever - changing structure to meet the needs and desires of today's student."

This year's Commencement Exercises took place on Sunday, June 10, at 3:00 p.m. in front of the Swedenborg Memorial Library.

NEW TRUSTEE HAS DEEP ROOTS IN URBANA

James Eaton has been named to the Board of Trustees at Urbana College. His appointment was announced at a recent Board meeting and his term of office begins immediately.

A native of Urbana, Eaton brings with him a number of unique and direct ties with Urbana and Urbana College.

His great, great, great, great grandfather, Francis Bailey, was an early American printer who was the first to publish an American edition of Swedenborg's writings. Urbana College was founded by followers of Swedenborg and the school is, today, a church - supported college (Swedenborgian).

Eaton's great, great, great grandfather is Colonel James, founder of Urbana College. His grandfather, Rev. Russell Eaton, was president of the college from 1932 - 46; Eaton Hall, an administrative building on the local campus, was named after President Eaton.

In commenting on Eaton's being named to the Board, Urbana College President Lawson A. Pendleton states: "We are very encouraged by the selection of James Eaton. He brings to the Board of Trustees considerable expertise in the fields of business and finance. Equally important are his strong ties with the college and with the local community. I am looking forward to working with Jim on a number of vital projects in the coming months."

JOHNNY APPLESEED PLANTS AGAIN



C. Burr Dawes (2nd from left), a distant relative of John Chapman, helps plant an apple tree on the campus of Urbana College in recognition of Johnny Appleseed Day. Looking on are students, faculty, and staff of the college, including Dave Fekete (left) who portrayed Johnny Appleseed during various ceremonies, Dorothea Harvey (2nd from rt.), College Chaplain, and Joseph LaLumia, Urbana College's Dean of the College.

A new tradition came to Urbana College recently, in the guise of a small apple tree.

During a brief but momentous ceremony, a small grafted apple tree was planted near the campus pond in memory of Johnny Appleseed.

Because he was from the Swedenborgian Church, Johnny has special significance to the Swedenborgian - supported Urbana College and to the local area. There are many references to this famous pioneer in the Swedenborg Memorial Library on the local college campus.

Dave Fekete, a student at Urbana College, was pressed into service as Johnny Appleseed during the activities, complete with bare feet and pan on head, an outfit Johnny reportedly wore during many of his travels.

Fekete visited local schools to present a skit about the famous traveler, thrilling students with his remarks and his appearance.

The real Johnny Appleseed — John Chapman — was born in Mass. in 1774. Although accounts of his early childhood are sketchy, it is known that he migrated to Penn. and later moved west into the Ohio Valley country, passing through the local area on his

many travels, planting apple seeds as he went.

During the next 50 years, Johnny planted his apple trees throughout the country. Described as an itinerate missionary and preacher of the Swedenborgian Christian faith and an apple tree nurseryman, John Chapman was known for his courage and dedication to his fellowman and for the thousands of apple trees he planted.

To add a touch of class to the local ceremony, C. Burr Dawes, owner of The Dawes Arboretum in Newark, Ohio, visited the campus for the tradition - making planting. A distant relative of John Chapman, Dawes has spent time researching his ancestor in the Swedenborg Library, and has many interesting tales to tell about the nationally - famous Johnny Appleseed.

Urbana College plans to continue the newly - founded tradition by planting an apple tree each year in memory of Johnny Appleseed, a man of many good deeds, who brightened the countryside with his apple seeds.

A Visit to Gulfport

Rev. and Mrs. Eric Zacharias spent an enjoyable weekend with membership of the Gulfport, Miss. Society, in mid May.

The Society worships in a church constructed by the New Church people in the area some years ago — and today a number of families continue to reside in the immediate neighborhood.

Mrs. Annie Loper, now moving on toward the middle nineties, recalled the long association of the Gulfport Society with Convention and spoke with warm affection of the late Rev. Peter Peters who served the congregation faithfully for a number of years before his death.

The Gulfport Society, under the leadership of its president Robert Loper, meets for worship and doctrinal study every Sunday. Periodically the Society is visited by one of our ministers under the Visiting Ministers Program and by the Rev. Ernest Frederick who serves the South - East Association.

The parsonage, standing adjacent to the church structure, is furnished, and at the present time, empty. Our friends in Gulfport are anxious that this be changed. Inquiries are invited from Convention ministers who may be looking forward to a climate more hospitable and to serve with an appreciative New Church fellowship.

E. Z.

NAMES IN THE NEWS

AL HODGES, member of the San Diego Society, was presented with the Exchange Club of America's most prestigious annual award, "The Book of Golden Deeds", at a special banquet held in his honor on July 27th at the Town and Country Hotel in San Diego. Hodges has been treasurer of the Pacific Coast Association for a decade or more and is active in the local Society.

* * * *

"What News from the Earth" is the catchy name of the new quarterly bulletin edited by DUANE BEOUGHER of the St. Louis Society. It contains a number of interesting news items: the Men's Alliance is improving the church building and grounds; an adult Study Class meets on Tuesday evenings; a retreat is being planned for the fall; and an outstanding slide show of the St. Louis church, its people and its goals, has been prepared by PAUL MARING and PETER COLLINS. We had hoped to see this presentation at Convention, but because of equipment mix - up this was not possible. And belated congratulations to the First Society in St. Louis on its 100th birthday, celebrated on Nov. 11 - 12, 1978.

* * * *

And congratulations also to JON TAFEL, son of the Rev. and Mrs. Richard H. Tafel of Philadelphia, who received his doctorate in Social Studies from Ohio State University in Columbus, Ohio on June 9th.

* * * *

The Rev. HAROLD TAYLOR, who has served Convention groups in British Columbia for twenty years or more, has retired from the active ministry as of June 30, 1979. From Vancouver, his main base of operations, Harold travelled extensively through the Fraser Valley, central B.C., and Vancouver Island, meeting with New Church groups large and small. Harold Taylor has served the church faithfully and well during his ministry, and we wish every happiness for both he and his wife.

* * * *

REV. ERWIN REDDEKOPP and his wife LISA are returning to Western Canada this summer. They will live in Kelowna, B.C., from where Erwin will periodically serve a number of New Church groups in the western provinces, working closely in conjunction with the Ministerial Team in Edmonton. This program is sponsored by Convention's Board of Missions, and is of a relatively short - term duration. Erwin talks about retiring in a couple of years, but it's hard to imagine him ensconced too firmly in his rocking chair.

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The REV. AND MRS. EDWIN CAPON have had a busy summer. Selling their home in Detroit, heading up two weeks of the summer program at Almont, locating and moving into their new home in the San Francisco area, where Edwin takes up pastoral duties early this fall. And GARDINER PERRY, ordained at Convention this summer, begins his pastoral responsibilities in the Detroit New Church Society in September.

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The REV. AND MRS. RICHARD H. TAFEL were pleasantly surprised during one of the evening receptions when President Lawson Pendleton presented them with a special scroll commemorating their 50th anniversary as Urbana College graduates. A dozen or more active Convention families have had their beginnings on the lovely Urbana College campus.

* * * *

BILL WOOFENDEN has been invited by the New Church in Australia to give a series of public lectures on that continent, and we hope to have a report on this trip in a month or two. CAL AND MARILYN TURLEY are spending several weeks in Scotland this summer, attending a World Assembly of professional Counsellors. And all the TAFELS are attending a Tafel family reunion in Germany during August.

THE NEW CHURCH AROUND THE WORLD

*Horand Gutfeldt
El Cerrito, California*

Who knows where the island of Mauritius is located? It is in the Indian Ocean between Africa and Australia in the Southern hemisphere. There are two societies of wonderful New Church people on the island, each with a remarkable church building. Because of its remoteness it has been difficult for our societies there to obtain ministerial service through the years.

An almost desperate letter reached the New Church center in Newton, requesting the services of a New Church minister over the Christmas season. I agreed to accept this touching invitation and to spend at least a month on the island — even though it meant leaving my family alone at Christmas, and my wife in charge of our church in El Cerrito.

As the president of the Board of Home and Foreign Missions it is advantageous to have personal acquaintance with the mission centers we are supporting, and here appeared a unique opportunity! I noticed that Mauritius is almost exactly opposite California on the globe, and this opened up the possibility of taking a trip around the world: via Japan, to India, to the island, and returning via Europe, adding a series of visits to groups who had had no ministerial contacts for a long time. A wonderful chance to discuss all the main issues with the people involved, and to be with the often lonesome missionaries who serve our church with great dedication. Of course, I knew most of the outposts by correspondence, — but it takes a personal exchange to find out about new missionary techniques and approaches, which in turn may be helpful in America.

After a long and exhausting flight, the first stop was Tokyo, Japan. I was welcomed there by Rev. Yuzo Noda, our devoted minister, who has developed new ways of missionary approaches. Our center there is growing into a healing center of repute, even appearing on Japanese television. I met a number of old and new members, including our retired minister, Rev. Yonezo Doi, and his ever - young - in - spirit wife Fuji, who have served the church faithfully for many years. I addressed the



Rev. and Mrs. Yonezo Doi, foreground, with Rev. and Mrs. Yuzo Noda.

Sunday worship group, and my speech was simultaneously translated by Rev. Noda. It was a pleasure to meet a number of fine, dedicated young people, and one of them accompanied me to Kamakura, the old Japanese capital.

Kamakura, where beautiful temples and a giant statue of Buddha are witnesses of the past — and not only of the past, but of the present living Japanese religion as well. The mystery of Japan spoke from many of the buildings I saw, and I came to admire the harmony of nature and religion that was expressed in many ways. This harmony was sought with God, with our fellow men, and with nature — and one cannot deny a profound respect for all that has been achieved. It seems in Japan that the New Church can contribute to a new synthesis of East and West — to an even more profound harmony with the spiritual ground of all being.

The problems and projects of the Tokyo church were thoroughly discussed, and it seems that promising ways are leading to new applications of our doctrines.

Via Bangkok, to Bombay, where I was horrified by the poverty districts, then a final nine hours of flight over the shimmering Indian Ocean, crossing the equator, to the island that turned out to be one of the most fascinating places I had ever seen.

I should mention what impressed me most: the friendliness, openness and warmth of the inhabitants, especially our New Church people. They are members of European descendency, and many of Indian origin, with all kinds of shades of skin color — and yet all are working and sharing our vision together. How I felt their love for their island, and how proud they were to show me around, and to explain its special features. “This is an ebony tree,” This is sandalwood,” “Here, beautiful orchids,” a virtual paradise.



The New Church in Curepipe, Mauritius.

I cannot forget the groups of friends, discussing many questions about our church until late in the evening, the hymns sung in French, and the service, which I conducted in French, but preaching in English. Although generally a French dialect is spoken on the island, everybody knows English well enough to converse. English is the official language of the government, established through 150 years of English dominion.

There are strong Hindu groups, Catholics, Moslems, and also the New Church with its unique message. I became acquainted with the



Our New Church friends in Mauritius.

Anglican bishop and we discussed many religious issues over the roar of the ocean.

But the time came to say goodbye, flying via Dar - es - Salaam and Khartoum to Cairo, Egypt. In the world - famous Egyptian museum I escaped the world, absorbed among the treasures of the Egyptian kings, and later visiting the pyramids and temples that witness of the great past.

But the most profound impression was a visit with our faithful minister, Rev. Raghib Rizq in Assyut in Upper Egypt. With tears in their eyes, he and his wife told me that they had not seen another New Church minister in 19 years! The Israeli - Egyptian war destroyed their building, and their members fled from Port Said when the city was evacuated. Since the society is scattered now throughout Egypt, Raghib had to take a job to sustain him, and also translated the teachings of our church into Arabic, so that some volumes now are available for the first time in their language.



Rev. and Mrs. Raghib Rizq in Assyut, Egypt.

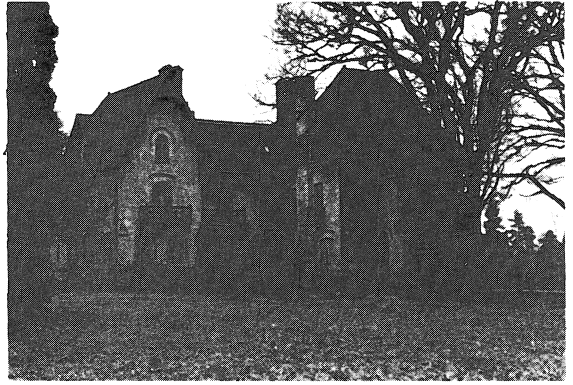
Then on to Vienna, Austria. In this lovely city I had served for ten years as a minister, and our children were born here. Immediately upon arrival, I was surrounded by the affection of very good and old friends. I visited our oldest member in a hospital, but soon I felt ready for a hospital myself, after a blizzard gripped the traveller from the tropics, and left me with a bad cold. Yet, I could still conduct a Sunday service where the people took the Holy Supper with deep emotion.

Berlin, the next station, was deeply immersed in snow. I stayed at the building which had been bought during my work as a minister there, and I met many friends of our group from East and West Berlin. The society is beset by deep problems, searching its way from the traditions of the past to new levels of cooperation.

The next stop was a friendly city in Switzerland — Zurich. I had been asked to conduct a service, and spoke about the New Church concept of love. At a dinner meeting with the society, and a conference with the officers, the situation of the New Church in Switzerland was discussed. The generosity, and yet matter - of - fact attitudes of the Swiss are always admirable. A similar attitude prevailed in Lausanne, the main city of French - speaking Switzerland. In spite of the small size of our New Church group there, work was in progress to remodel their rooms of worship. It is hoped that their new minister, Rev. Boulvin, will give them new inspiration. The dedication of the people there is admirable, as it is in many other places, and it blends with their pride and love of their beautiful country.

From here I proceeded to France, and was welcomed at the airport by faithful and inspired young people, who brought me to their center in the heart of their beautiful capital, Paris. Here, we have one of the most outstanding phenomena in the New Church world. During two weeks there, I was impressed by the great variety of workshops and approaches, which continually bring new people in contact with the New Church. I met so many fascinating people searching in our direction that I did not have much time to sightsee in the city — just as it happened in other stations of trip as well. As in Tokyo, new relations to life are being worked out, which are helping to explore the function of our teachings in ways that have never been dreamed before. The greatest impression greeted me in the middle of France, where I was taken by Rev. Bruley. The New Church has succeeded in buying a chateau as a conference - center, and this has become the most outstanding focus of our whole movement in Europe. I was privileged to attend two intensive weekend courses there, including one by an artist who taught various avenues of spiritual enlightenment through the medium of art.

According to plan, my road led me to London and Birmingham, where I had been invited by the president of the English conference, Rev. John Booth, who gave me an overview of activities in our English sister church. I visited a number of Conference churches. I was fascinated by the activities of Purley Chase, and visited the Theological School in Manchester. A few days in London with Rev. Dennis Duckworth concluded my trip, and a Pan American jet brought me directly to San Francisco.



The New Church center near La Presle, France.

What is the net result of all these experiences? I have been able to visit most of the major New Church centers on earth, exploring a number in depth. (Unfortunately, Korean travel restrictions prevented me from visiting our Church centers in that country.) There are problems, and there are opportunities making room for new vistas and practices. Our church is in transition, and new potentials are opening slowly. At the moment, it is not America that is leading, but some of our outposts, who dare to perceive the function of the church in new ways. It is to be hoped that some of this will again revitalize our efforts on this continent.

A church for a new age is breaking through some of the conceptions of the old age — and new concepts and new life are dawning.

May God give us ears to hear the call toward the future, and the wisdom to perceive where He wants us to give attention, as we, together, strengthen the New Jerusalem.

History Book In Progress

Leaders of the New Church in Australia are contemplating the production of a detailed history of the New Church on that continent. This illustrated 200 - 250 page book will sell for \$3.00. It is being produced in conjunction with the 1981 Convocation. Expressions of interest in purchasing the book, or advance orders, will be welcomed by: I. A. Robinson, 82 Middlesex Road, Surrey Hills, Victoria, Australia 3127.

REACHING OUT

How can we best spread the Good News? How do we most effectively touch the life of John Q. Public with the essential teachings and values of the New Church? What does it mean to reach out in today's world? If we assume that the New Evangel is for all humanity — for the whole world — then reaching out must be one of our most pressing concerns.

At our recent Council of Ministers' meeting we spent a session brainstorming on this subject, and a number of interesting possibilities evolved.

* * * *

The Swedenborg Foundation film "The Man Who Had To Know" has been shown on over 70 TV stations in the United States, with hundreds of inquiries pouring into the Foundation office. How can we best follow up these letters of interest? The film has many uses: in nursing homes, local libraries, church programs, etc. A follow - up film on the life of Johnny Appleseed is now in the planning stages.

* * * *

There is a network of Lecture Bureau's throughout North America, listing qualified speakers willing to present lectures on specific themes before college audiences. "Have lecture — will travel" sort of thing. For ministers who have the time, energy and inclination this would be an excellent way to present Swedenborgian ideas to thousands of bright, young people.

* * * *

A number of our societies, including San Francisco, St. Paul, Kemper Road, and Washington D.C. are deeply involved in providing marriage ministries. In some places annual Marriage Renewal Celebrations are held. Wedding guests pick up attractive New Church literature. What more could be done to encourage these couples to establish church connections? Last year 600 weddings were performed at the Wayfarers' Chapel, and hundreds of thousands of visitors toured the

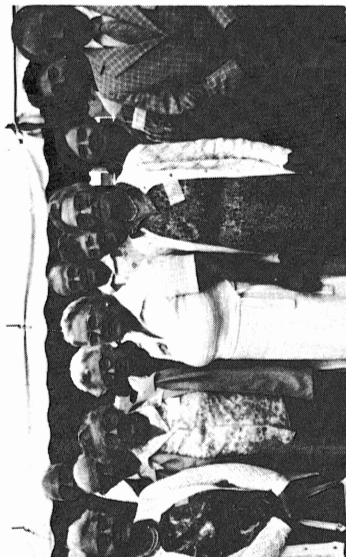
buildings and grounds. Attractive new exhibits are now being planned for the Visitor's Center. Seeds are being sown and we can trust that the Lord will add the growth.

In the Cambridge Society a series of 4 p.m. Vesper Services will be held this summer, with speakers from the greater Boston area bringing fresh, innovative messages and services to the beautiful Cambridge Chapel. The Harvard community is an ideal locale for this type of outreach. Also in Cambridge a very bold, imaginative program is taking shape in the form of an outdoor cafe selling health foods, providing soul music, poetry readings, dramatic skits and art showings. "Conversazione" Cafe and Gallery would strive to provide natural and spiritual food in an environment of good will. This major project will require considerable time, effort and money, but — at least on paper — this sounds like the most exciting proposal we've heard about in a long time.

* * * *

We would like to feature a "Reaching Out" column in the *Messenger* about six or eight times a year. Send us information regarding new ideas and programs being tried out in your society or association. Something that works well in your area may work equally well across the continent. This is how we grow . . . when we learn from one another . . . and rejoice in each other's successes . . . and strengthen the bonds of friendship throughout Convention.

P. Z.



The 1970 Assembly annual reunion.

The Book Shelf

The New Assertive Women by Lynn Z. Bloom, Karen Coburn and Joan Pearlman — (How to know what you feel, say what you mean, and get what you want.) Dell #16393 — \$1.95

Far from teaching how to be "pushy, grabbing" women, this book makes the important distinction between being aggressive and being assertive. It helps the reader to understand how fears shackle us with self-defeating behavior and how we can deal openly and effectively with the problems we face in every day communication. "It's a how-to manual aimed at curing passivity and powerlessness in interpersonal relation." p. 12. By teaching one "to recognize interpersonal entrapments" and by providing "a series of exercises designed to change one's situation".

"Surely the right to be treated with respect, to have and to express feelings, opinions, and wants, to be listened to and taken seriously by other persons, to set one's own priorities, to say 'no' without feeling guilty . . . are fundamental rights of human beings." p. 12 — It's a book well worth reading for BOTH women and MEN.

Learning To Say Good - by (When a Parent Dies) by Eda Leshan, Avon #40105 — \$2.95 (Oct. 1978)

" . . . a child can live through anything so long as he or she is told the truth and is allowed to share with loved ones the natural feelings people have when they are suffering." p. 15. "You will be far better able to live through your grief if you do it together holding tight to each other and trusting each other."

Some people "believe that children should be protected from talk about death and dying, that painful experiences which are not discussed will just go away and be forgotten." This is far from the truth — "the most important part of living through a terrible experience is to understand and accept your feelings." p. 13

"There is no feeling or experience in this book that hasn't happened to perfectly normal parents and children." "I hope your family will read this book and talk about it to one

another." p. 14. If talking about this kind of thing is too difficult — at least by having each member of the family read the book, they will be sharing the same thoughts and ideas.

Written in simple style, this book offers a valuable service for all children, including the child in each of us.

Marg Ball

The Bible That Was Lost And Is Found by John Bigelow, 88 pages, paperback, 4th edition, \$1.95, Swedenborg Foundation, New York.

Newly reprinted, *The Bible That Was Lost And Is Found* is a fascinating account of a journey from Agnosticism to Faith by a "forgotten first citizen" — John Bigelow (1817 - 1911). Bigelow; founder of the New York Public Library, Consul to France during the Civil War, co-owner and managing editor of the New York *Evening Post*, political advisor, biographer, and profile writer was obviously one of the brilliant and enterprising minds of his time.

Raised a strict Presbyterian, he nonetheless began his manhood as an avowed skeptic of the *Bible*. It was difficult for him to accept it literally as the Word of God. He had many basic questions. For example, how could the natural universe and all things in it be brought into being in less than a week, when countless eons of time must surely have preceded the appearance of the first tiny cell?

A chance meeting with a stranger on the island of St. Thomas led to a gift of a book by Emanuel Swedenborg — 18th century scientist, philosopher, and theologian. The book *Arcana Coelestia* (Latin for *Heavenly Secrets*), changed the whole course of Bigelow's search for a rational and acceptable theology. Swedenborg's book opened his eyes to hidden depths within the *Bible* and enabled him to probe deeper into its eternal message. At last the *Bible*, that for him had been "lost," now was "found" and he wrote his book to help his family and friends avoid the pitfalls he had encountered.

Bigelow's story is one of Spiritual progress — a faith regained. It is particularly relevant for those wishing to find the key which unlocks hidden mysteries of divine revelation in the *Bible*.

The Bible that Was Lost And Is Found is available at local bookstores or from the Swedenborg Foundation, Inc., 139 East 23rd Street, New York, New York 10010.

WE GET LETTERS

Dear Paul:

It is high time I let my friends know that I arrived in Nigeria safely on October 5th, 1978. There was an anxious moment in Liberia where the plane developed engine trouble. After repairs the plane was a day behind schedule.

Sunday, October 8th was for me a Thanksgiving service, and for the church members an auspicious occasion for my reception. Thereafter each society in the district arranged special Sundays for separate receptions. Each time I explained to the people how my education in the United States was made possible by the support of all members of the Convention.

Because of some technical omission in record keeping at the Ministry of Education, it was not possible for me to be immediately reabsorbed into the teaching profession. However I now teach at the Ipele Community High School, a few miles from Owo.

As the Lord would have it, my activities in the church were not in any way affected. Besides paying the regular visits in the district, I have embarked on the objectives of the Media Center, recording services and music which I use from one society to another. At Ipele it has made such an impact that children's attendance has jumped from ten to forty! I am also preparing doctrinal lessons for use in the homes, especially for parents and children in the Yoruba speaking area of Nigeria.

The church in Nigeria and my family asked me to convey their gratitude to the Convention for the unforgettable kindnesses bestowed upon me. God bless you.

Joseph Agbaje
Owo, Nigeria

* * *

Dear Rev. Zacharias:

Each month I look forward to reading the *Messenger* because I find it stimulating, inspirational and enjoyable. To you, and to all others who make this possible — my sincere thanks.

Jean Hoyt's letter, last month, concerning your editorial in the March issue expressed, very well, what I believe is the feeling of most Swedenborgians.

Some day, I hope, when the United States and Russia meet — they will spend more time considering how they can work together to insure world peace.

If we must be ahead of them let it be in our devotion of our resources — physical, mental, and spiritual — to the betterment of mankind.

Sincerely,
Francis Hanauer
Petersburg, Kentucky

* * *

The Messenger:

So very pleased when I received my April Wholeness Issue of the *Messenger*.

For over 20 years I have been interested in the Health movement on all planes. For many years I've had the *Prevention* magazine and *Let's Live*, etc., and now later *Holistic Health*.

I remember back in the thirties when Rev. William Reece was president of the Portland "Education" Health League. So from that time have been interested, and trying to follow some rules, and trying for health, and I will be 90 years of age in January. I am a voice from the far northwest in the U.S. to let you know that others also of the Church Society here were pleased with these articles.

Mrs. Esther Bowman
Portland, Oregon.

* * *

Dear Paul:

To mark our TENTH ANNIVERSARY of Independence, we have brought out the British Conference Catechism in the following languages, Xhosa, Tswana, and Tsonga.

It now means that this catechism, which introduces children to the Heavenly doctrines of the New Jerusalem, is available in the following SEVEN languages:

1. *English*; 2. *Afrikaans* (Both official languages of South Africa); 3. *Zulu*; 4. *South Sotho*; 5. *Xhosa*; 6. *Tswana*; and 7. *Isonga!!!* Isn't that an achievement?

But more. You know my little book, *The Worshipers and the Doubters*'. It has now been translated too! It has come out of the printers a few days ago in the following languages, *South Sotho* and *Xhosa*.

By publishing in Xhosa and Tsonga we are treading on virgin soil indeed, for never before has anything New Church been brought out in

those languages! And although I am Tswana, nothing, in my time, has ever been brought out in that language. I am looking forward to greater things in the New Church of Southern Africa.

Very Sincerely,
Obed S. D. Mooki

* * *

Dear Paul:

I appreciated Loring Young's article in the June issue relating Wholistic Health to the Grand Man. I have been thinking, too, of the interrelatedness of all persons with regard to health and sickness.

Although I feel compassion and fellowship with the growth processes of our members, I would like to see more articles on how we might use the doctrines in service to others and "the whole" in daily living. I find myself constantly juggling time and energy among my own needs and the needs of those to whom and for whom I am responsible.

So much of the emphasis in our culture is on self and on the rights of this or that group, race, sex. I would like *The Messenger* to offer more leadership and more help in considering our responsibilities to others and to our Lord.

Sincerely yours,
Betty Lundberg
Los Angeles, Cal.

* * *

Dear Paul:

In south Florida there is a New Churchman who has been writing "Letters To The Editor" to a number of newspapers every two weeks for several years, and he believes other New Church people could begin doing the same.

His letters are not designed to promote any particular church or denomination but are written purely for the sake of encouraging and strengthening spiritual life and thinking among the newspaper's readers.

To that end he speaks openly and unreservedly from New Church teachings (as found in the *Arcana* and elsewhere) but does not identify them. They have to stand strictly "on their own feet."

Each letter begins by referring to some newspaper or television item or event (or to someone else's letter) currently in the news. Then he comments on it or proposes a solution by strongly expressing direct or indirect New Church ideas.

Because his letters are non - denominational they are acceptable to editors and presumably to many readers.

I assume there are probably scores of New Church people throughout the country who wish they could do something that would immediately and actually work for the Kingdom of God.

Would not the writing of such "Letters To The Editor" to several newspapers once every two weeks constitute such a use?

Editors do not object to spiritual ideas or expressions sent in by readers. Many welcome them; and many readers can presumably be enlightened and strengthened in their thinking.

I wonder if there may not be as many as a hundred New Church people in the United States alone who would wish to perform such a use for the Kingdom of God?

Their letters would be read by hundreds of thousands — in the course of a year by millions.

Each letter could express comments or ideas right from our Doctrines but every such idea would need to be unconnected with our church because Editors will not publish "sectarian" communications.

Is this concept something practical? Could it be undertaken by up to a hundred people in America? Can it become a use for the Kingdom of God?

If the concept should be considered valid, surely someone could be found who would be willing to "head it up," and the use could presently begin and increase.

With good wishes and blessings,
Leon C. Le Van
St. Petersburg, Florida.

* * *

Dear Editor:

I feel compelled to write after reading "So Live Together" in the May '79 *Messenger*. This act of writing is spontaneous, but the careful thought and deep meditation motivating me has developed over the many years since I finally acknowledged and accepted my homosexuality.

Yes, I am a Swedenborgian *and* a gay, as I suspect some others are — for many whom, for practical reasons of their own, their gayness is known only to the Lord and themselves. I also concurrently belong to another church — the United Fellowship of Metropolitan Community

Churches, a nondenominational Christian church established ten years ago with a special outreach to gays.

I belong to both churches (New Jerusalem and UFMCC) because though I accept and believe the Word as interpreted by Swedenborg and try to adhere to the Lord's teachings and Swedenborg's guidelines, I feel less than a whole person in the sight of God if I cannot worship the Lord openly *as I am*, without fear of retribution by and ostracism from the community for my family, friends, and partner. For this reason my name is withheld upon request. (In this section of the country, ironically called "the Bible Belt", words like "nigger" and "faggot" are part of everyday language.)

My tangential introduction over with, I now return to the subject: living together. I may be mistaken, but I believe the author was referring exclusively to heterosexual couples. What about homosexual couples?

For most of us we have no other alternative than living together; society at large has not yet spiritually advanced enough to realize that two humans of the same sex can experience and nurture a love truly conjugal. Yes, I am aware of certain Biblical passages and no, I do not know the writings of Swedenborg frontwards and backwards, but I do know my heart and that I love the Lord above all else; I firmly believe that my homosexuality does not condemn me to Hell, anymore so than does someone else's heterosexuality guarantee them Heaven!

I do not believe that the Lord marketed conjugal love strictly for heterosexuals; remember, God's market is *all* humanity.

Gays "living together" without benefit of a state recognized marriage license may be in better touch with their internal than many heterosexual married couples. We don't stay together "because of the kids" or because of "What will the neighbors think if we divorce?" (if we're living together, the neighbors probably already know about us anyway); we stay together because we inwardly love each other.

As for children, I love them so dearly I could cry knowing I'll never father a child of my own, but crying won't add an inch to my height, so to speak. The fruits of our love must of necessity be of a more internal nature — for us, to "perform uses" is not an ethereal doctrine, but a tangible reality.

I have, of course, been referring to gay couples who "have their act together"; just as

with heterosexuals, homosexuals, too, have difficulties in relationships (though not necessarily all the same ones). Also, I will not justify my lifestyle and relationship with the Lord to the Bible - quotes; I try to *learn* the Word of God and teachings of Swedenborg with my soul, not memorize them with my brain and lips.

I do want to point out that UFMCC does perform Holy Unions (i.e., marriages) for gays. Our local minister requires that a couple live together for at least a year before the couple may enter into a Holy Union. (Statistically, if a gay relationship lasts a year, the probability of it lasting much longer is greater. This waiting period helps prevent Holy Unions from being entered into lightly.) My partner and I will marry next year.

I will close with a brief passage from Swedenborg, one that speaks to my heart. Listen; I pray that your heart may also hear:

"Love consists in this, that its own should be another's; to feel the joy of another as joy in oneself, that is loving." (DLW #47)

(Name withheld)

THE GOOD LIFE

How fortunate we are to have Swedenborg's writings to teach us how to live "The Good Life". It is a doctrine that tells us that life is a joyous gift. All the beauties of the world are here for us to enjoy. One needs only to take a walk in the country to realize how perfect God's plan is for the creation of all life. Just as the light, sun and rain bring forth flowers, grass, trees, fruit, etc., so God's love and truth help us to blossom into mature human beings. When we open our minds to His love, making us aware of our neighbor's joys and sorrows, then our life will be much more rewarding. All our daily tasks should be done to the best of our ability, which ensures a feeling of contentment of a job well done.

When illness and sorrow come, God's love and strength surrounds us and gives us courage to face each new trial, knowing we are never alone, and realizing we can be a better person for having suffered.

We need to set aside a special time each day to read and pray, and ask for help to meet any challenge life may have in store for us.

When we are content under God's providence, it is indeed, a "Good Life".

from a Kitchener reader

MEMORIAL

HENRY K. PETERS 1884 — 1979

It was in 1919 that the Rev. Henry K. Peters, with his wife Helena and daughter Ella, and sons Carl and Arthur came from the plains of Saskatchewan to take up the parish ministry in Pawnee Rock, Kansas. In 1931 the family moved to Garden City, Kansas. There Henry taught for two years in a Junior College, while also doing missionary work in Western Kansas. In 1937 they moved again. This time to Chicago, to serve the churches there. In 1942 his wife Helena passed to the higher life. Not long thereafter Henry went to the Pacific Northwest to serve in Portland, Bellingham, Vancouver, B.C., and other places, finally retiring late in life in California. However, even in retirement he was still on call to serve. Many visits were made to the Riverside Church. He is survived by his wife Virginia, daughters Ella and Bertha, and a brother, John, who is a member of the Board of Trustees, Urbana College, Urbana, Ohio.

He was a man thoroughly dedicated to intellectual development, but I knew him also to be a man with great depth of feeling. He had had three years of preparation for the ministry in Cambridge. Yet, when he served in his first parish at Pawnee Rock he gave time to completion of work leading to the acquiring of a high school diploma, and went on to take correspondence courses from Kansas University, eventually taking off a year for residency at the university to earn a Master's Degree in Sociology.

When the author was ordained in 1962 he received a congratulatory letter from Henry, then nearing full retirement. In it he wrote that he had followed my activities closely through the years. He recalled how I would sit in rapt attention as a young lad during Sunday morning church services, so avidly "centered in" on what he was saying that it almost frightened him to realize what kind of influence he might be having upon so young a mind. But then, why would I not feel a closeness? For it was he who came up in the haymow late one beautiful fall evening where I had transported

my faithful companion, old Bowser, given to me as a little furry shepherd puppy by my grandfather, the late Rev. Benjamin P. Unruh when I was about two years old. Bowser had been shot, badly wounded under the foreleg. My grade-school sweetheart and I had retrieved him from the place where he finally fell, and loaded him on my little red wagon on a bed of clean gunny sacks.

Every evening Henry came to the farm at the edge of town to pick up a gallon of fresh milk, graciously provided by my parents. This particular evening my mother sent him to the haymow to try to get the tragic-stricken boy to come to supper. I was crying, for I thought Bowser would surely die. He wouldn't eat, although occasionally he licked my hand and looked appealingly up at me with those loving brown eyes. Then Henry was kneeling quietly in the hay beside me with his hand on my shoulder. "Galen," he said, "sick animals often will not eat. Nature seems to think the healing will be faster that way. He will be all right. Don't you worry. Old Bowser will be OK." He had looked at the ugly wound and apparently had decided it was not fatal. He knew about animals from his years as a farm boy in the provinces of Alberta and Saskatchewan. Finally I could leave the haymow for the supper table, belatedly, and I had found a new trust, a very good friend in Henry K. Peters.

On Henry's 90th birthday, four years before his passing, he wrote a two-page resume of some of his life's activities. In it he said, quoting Shakespeare, "There is a destiny which shapes the lives of men." How true. How could I have known, on that seemingly tragic fall evening so long ago that the day would come when I would be asked to write a memorial for Henry K. Peters.

To the very end Henry had a keen interest in what was happening in the world. In the Great Beyond he will, I know, find available an infinite variety of interests to stimulate his inquisitive mind and to urge him on to still greater service to his Lord, and to humanity.

The memorial service was conducted by the Rev. Kenneth Knox on May 16, 1979, in Long Beach, California.

Galen Unruh

FROM CHURCH RECORDS

BAPTISMS

DAVIS — Bruce Edward, son of Clyde and Edith Davis of Mill Valley, California, born November 12, 1978, was baptized into the Christian faith in the San Francisco New Church on April 8, 1979, the Rev. Erwin Reddekopp officiating.

SIMPSON — Melissa Marie, infant daughter of Richard and Eileen Simpson of Albuquerque, and granddaughter of Roger and Love Unruh, was baptized into the Christian faith in the Church of the New Jerusalem, Pawnee Rock, Kansas, on April 15, the Rev. Galen Unruh officiating.

ARNDT — Michael Lawrence, son of Mr. and Mrs. Lawrence Arndt, was baptized into the Christian faith in the Church of the Good Shepherd, Kitchener, Ontario, on July 15, 1979, the Rev. Paul B. Zacharias officiating.

CONFIRMATIONS

BARTON — Mrs. Katherine Barton was confirmed in the Fryeburg New Church on May 13, 1979, the Rev. David Rienstra officiating.

PODMORE — RUNKA — TABLER — VanROOIJEN — Christine Podmore, Lorrie Runka, Julie Tabler and Patti VanRooijen, were confirmed in the Church of the Holy City, Edmonton, Alberta, on April 8, 1979, the Rev. John Bennett officiating.

BRIGHT - WELCH — Tina Bright and Konni Welch were confirmed into the faith of the New Church in Pawnee Rock, Kansas, on April 15, 1979, the Rev. Galen Unruh officiating.

McEWAN, BOBERG — On May 13, 1979, Mrs. Margaret McEwan was confirmed into the faith of the New Church; and on June 17, 1979, Mr. Walter D. Boberg was confirmed into the faith of the New Church, both in the New Jerusalem Church of Los Angeles, Cal., the Rev. Andre Diaconoff officiating.

MARRIAGES

FORLER — BONIFACE — Brian Forler and Wendy Boniface of Kitchener, Ontario were married in the Church of the Good Shepherd, Kitchener, on May 26, 1979, the Rev. Paul Zacharias officiating.

McBRIDE — SCHNEIDER — David McBride and Nancy Schneider of Kitchener, Ontario were married in the Church of the Good Shepherd, Kitchener, on July 14, 1979, the Rev. Paul Zacharias officiating.

ANDERSON — MIFFLIN — Howard Anderson and Penny Mifflin of Kitchener, Ontario, were married in the Church of the Good Shepherd on July 21, 1979, the Rev. Paul Zacharias officiating.

DEATHS

ANDERSON — Albert Waldo Anderson, 79, a member of the Church of the Holy City, Edmonton, Alberta, passed into the higher life on March 26, 1979. The resurrection service was held on March 29, the Rev. John Bennett officiating.

DUGGAN — Mrs. Mildred (Campbell) Duggan, a member of the Elmwood New Church, died on May 2, 1979. The resurrection service was held in Brockton, Mass., the Rev. Arvid L. Anderson officiating.

MAIER — Frederick Maier, 78, a lifelong member of the Church of the Good Shepherd, Kitchener, Ont., entered into the higher uses of the spiritual world on May 9, 1979. The resurrection service was held on May 11, the Rev. Paul Zacharias officiating.

WEEKS — Randall W. Weeks, a member of the Boston New Church, passed into the higher life on April 26, 1979. The resurrection service was held at Falmouth, Mass., the Rev. George D. McCurdy officiating.

GERBRACHT — Mrs. Harry (Maude E.) Gerbracht, a member of the Church of the Good Shepherd, Kitchener, Ontario, died on June 12, 1979. The resurrection service was held on June 14, the Rev. Paul Zacharias officiating.

HUSTED — Mr. Kenneth A. Husted died in Sacramento, California on May 13, 1979. On July 6, 1979, the Rev. Andre Diaconoff conducted the Graveside Service at Sunnyside Cemetery in Long Beach, California.



THE UPPER ROOM

A NEW HEART

Leon LeVan
St. Petersburg, Florida

King Ahab of Samaria undertook to overthrow the city of Ramoth - Gilead east of the River Jordan. His visitor and ally King Jehoshaphat of Jerusalem asked: "Should we not first inquire of the Lord before we go up against Ramoth - Gilead?"

King Ahab had 400 prophets. They were his own prophets — prophets of Baal — and they prophesied what Ahab wanted to hear. They were called to the "threshing - floor" by the gate of Samaria where the two kings had set up their respective thrones. Presumably a great assembly of the kings' supporters were there. Asked whether King Ahab should go to battle against Ramoth - Gilead or refrain, the 400 prophets replied in one voice: "Go up and prosper, for the Lord will deliver it into your hands."

But King Jehoshaphat, the royal visitor from Jerusalem, asked: "Is there not yet here a prophet of the Lord of whom we may inquire?" Ahab's 400 prophets were prophets of Baal. King Jehoshaphat wanted to know if there were not available at least one prophet of Jehovah, or prophet of the Lord.

Since "prophets of Baal" signify religious falsities, a prophet of the Lord would mean genuine Divine Truth.

Well, King Ahab acknowledged, "there is such a man but I hate him." What a revealing commentary! It means: "Yes, there is such a thing as Divine Truth but I hate it." Why should anyone hate Divine Truth? Ahab blandly gave the reason: "I hate him because he does not prophesy good about me but evil." That is why Divine Truth is hated and rejected, even today, for such truth explores and condemns the evils and falsities in man.

Because King Jehoshaphat persisted in his desire to hear the Lord's prophet Micaiah, the prophet was sent for. On the way he was told: "All the other prophets have prophesied victory for the king. Do thou also speak good to him, and let thy word be like unto the word of one of them." Micaiah replied: "As the Lord liveth, what the Lord saith unto me, that will I speak."

When Micaiah arrived at the threshing - floor where the two monarchs were on their

thrones, Ahab demanded sternly: "Micaiah, shall we go up against Ramoth - Gilead and conquer it, as all my other prophets have said?" Micaiah imitated the 400 other prophets saying, "Go up! go up and prosper!" But then he added in great seriousness: "I saw all Israel scattered upon the hills, as sheep that have no shepherd: and the Lord said, These have no master . . . Now, therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee."

In the spiritual sense, Micaiah's prophecy concerns the state of the future Christian church. "All Israel scattered upon the hills, with no shepherd or master," shows that the internals of the future church would tend to be scattered and disappear, for that is the meaning of "sheep scattered upon the hills."

The entire trend of religion in recent centuries has been towards natural externals. Even the future ministers of the great denominations today increasingly turn from spiritual truths to natural activities. How, then, can the "sheep" be other than "scattered upon the hills?"

Micaiah was cast into prison and fed "bread of affliction and water of affliction." In the ensuing battle, King Ahab was killed and King Jehoshaphat fled to Jerusalem. Micaiah did not protest his lot. We should take courage from his stalwart example.

In the Christian world, our own "Church of the New Jerusalem" proclaims the internal truths of the Word. We seek to re - gather the "scattered sheep" in the "mountains of Israel" — to re - invigorate the spiritual internals in man.

Life may seem long while we live here in the natural degree, but it will seem extremely short when we enter the spiritual degree. Then natural things will no longer matter. What we are on the inside — what we are in our spirits — that is what our judgment shall be.

"Out of the heart are the issues of life". "Make you a new heart and a new spirit; for why will ye die, O house of Israel?"

THE MESSENGER

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