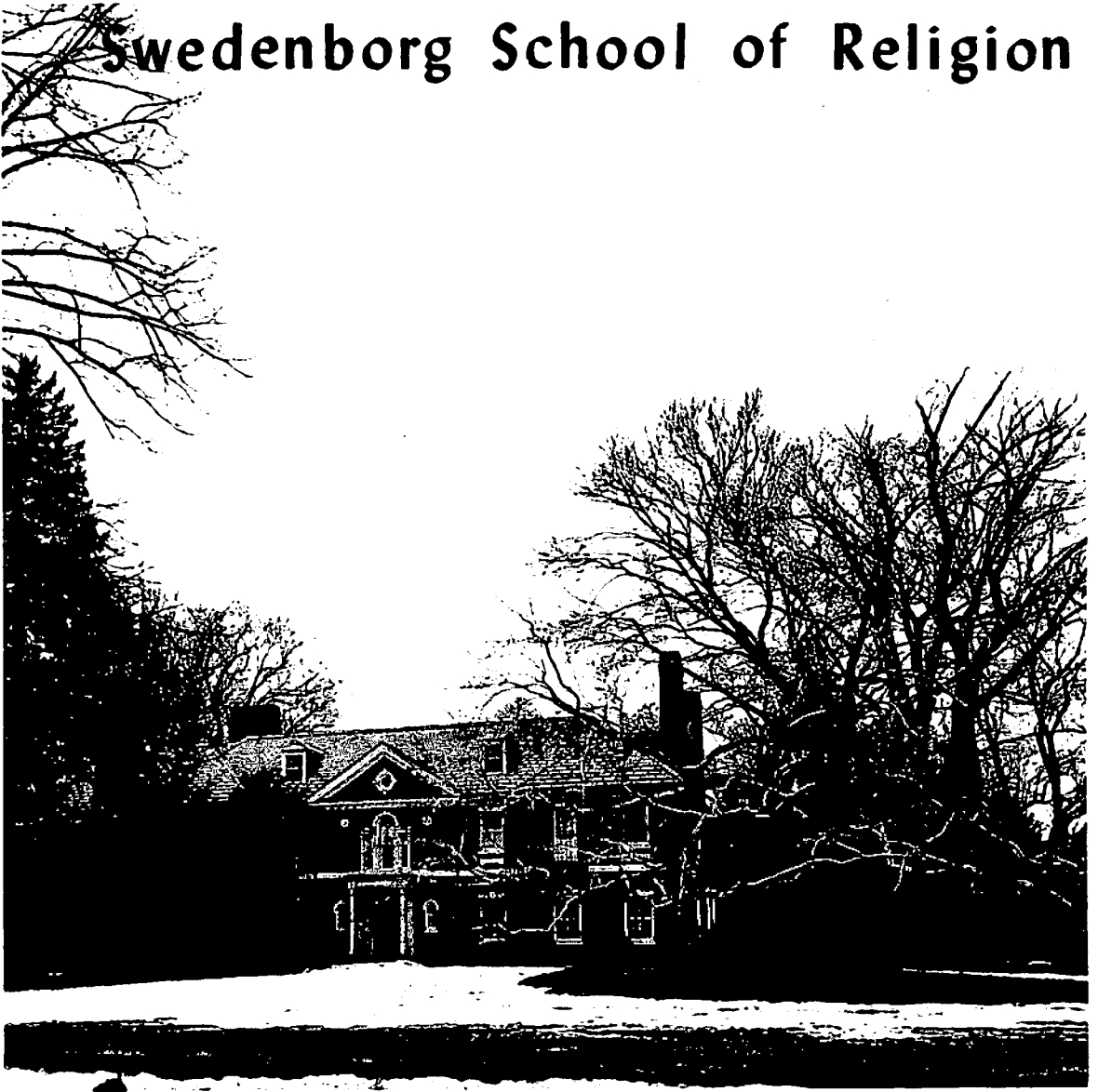


THE MESSENGER

April 1967

Swedenborg School of Religion



Letter from the Editor

The Messenger brings a friend this month, extending its feature on the Swedenborg School of Religion to include the latest *SSR Bulletin* which is on the presses as this is being written. I hope that when you have read *The Messenger* and *Bulletin*, it will be obvious why they share the same envelope, and why this copy of a seminary catalogue is being sent to every member of the church. However, tradition gives preachers, teachers and editors some kind of prerogative to explain the obvious, so I want to tell you why -- partly because it gives occasion for me to say something I want to say about the problem of the relationship between the school and the church.

Maybe you didn't know there is a problem? Look closely at the relationship.

Churches need ministers, and the churches of Convention look to the Swedenborg School of Religion to supply them. Schools need students, and the Swedenborg School of Religion looks to the churches of Convention to supply them. This is one level of the relationship between the school and the church, the level of subsistence; but life is more than bread, and the school-church relationship is more complex and more important than that.

Churches and schools alike need goals, and decisions on the best means of achieving them. The school looks to the church for its goals, since it is in the church that the school's graduates will minister. The church's goals, and manner of life in pursuit of them, is strongly influenced (but not determined) by its ministry. The minister's goals and style of leadership toward them are influenced (but not determined, either) by his theological education. The educational goals of the Swedenborg School of Religion are strongly influenced by the church, but they are not determined either.

The church does not *determine* the goals or the style of its seminary for a number of reasons. For one thing, there is only one school, and it could not possibly meet the whole range of conflicting expectations to be found in the church. For another thing, the

delegated specialists on the faculty and governing boards are influenced by those they represented but not determined, or the delegation would be meaningless and the specialization would be wasted.

Still more significantly, the church is primarily involved with its present: the past is important mainly as it applies to present concerns, and the future is relevant only insofar as something can be done about it now. The school, in its essential educational function, is primarily concerned with the future in which its students will conduct their ministry. In the teaching situation, the church's present is already part of its past -- to be taught and analyzed, but always with an orientation to the future.

There is the problem: the church and the school are dependent on one another, yet they are also independent of each other: they share an essential identity of goals, yet they have an inherently different perspective. The church and the school differ on some things, and they will on others. It is not contrariness, foolishness, failure or even accident. Differences of various kinds (including the kind of differences that lead to conflict, but not limited to those) are inherent and inescapable in the relationship.

Problems and conflicts are not the most important aspect of the school-church relationship, nor even the most conspicuous. But what I have to say is influenced by my personal, individual reaction to them, so it is not an official pronouncement of a faculty member speaking for the school, nor of an editor speaking for the church.

(In other words, what I have to say is the authentically felt conviction of at least one person who is involved in the problem. It was for this that I started last summer writing personal Letters from the Editor instead of impersonally official editorials.)

THE SCHOOL-CHURCH RELATIONSHIP

I: THE CHURCH The church has its strengths, its glories, and it has its problems. Numbers, activity, influence, all have declined seriously. Only average age

of members is on the increase, as adults grow older and young people move away or fall away. Desperately, the church needs new life; for this, it looks to its ministry; and for ministry, it looks to its school.

But what is the church asking the school to do? What kind of ministry is it seeking? A skillful ministry, adept at the work a minister does in the chancel, the sickroom, the counselling chamber, the meeting hall; a learned ministry, familiar with the content and implications of the Word of God, the writings of Swedenborg, and the culture of our tradition and our times; a devout ministry, reverent, prayerful, unequivocally dedicated to the Lord, and to His Church, and to His Church's People. Also, in this time especially, the church needs a creative ministry.

II: THE SCHOOL The school needs the church to send it students, and it needs the church to take its students when they are ready for ministry. A church that is declining in numbers, especially numbers of young people, has few students to send. A church that is declining in activity and influence has a hard time sending those it has. Worse yet, a declining church has increasing difficulty in offering opportunities for significant ministry to the students it has sent. If this were the whole picture, there would be no frustration -- only sadness.

But, of course, it isn't the whole picture. The church has its strengths and its glories. It has the strength of coherent meaning in a world that faints for lack of it. It has the strength of valid personal worth in an environment that pants in search of it. It has the glory of scattered individuals who live lives of quiet inspiration, radiating strength that they have drawn from the church's store. A creative ministry might make the church's weaknesses irrelevant to the strengths and glories. It is the school that can help men prepare for one.

The trouble is that a truly creative ministry, by definition, will lead the church in ways that you or I haven't thought of yet. Old ways with new twists, new ways of using old forms, or totally unfamiliar paths:



in any case, creativity leads to the unknown, which cannot be planned or prepared for. I'll bet you are at least a little bit scared of it, and I know I am. While skill, devotion and learning are the standards, helping men prepare for ministry is merely difficult; add creativity, and it becomes much more difficult, and frightening as well.

III: THE RELATIONSHIP The need for creative ministry brings the problem of church-school relationship into sharp focus. It illustrates the identity of goals, because the school needs to help men prepare for creative ministry just as much as the church needs men so prepared -- and for exactly the same reasons. It illustrates the mutual dependence, because the church needs the creativity that most naturally begins at the school, and the school needs creative students from the church and (four years later) churches seeking creative ministers.

Also, it illustrates the differences, especially those which arise out of the school's involvement with the future *vis a vis* the church's involvement with the present.

The church looks at its present needs, such as the one symbolized by the empty pulpit, and wants a shorter seminary course. The school looks at the steadily mounting challenges of the future, and gasps at the thought of adding creativity to the goals for which they help a student prepare himself, within the framework of an already overcrowded curriculum. The church looks at its need for a creative ministry, and wants

the assurance that the school has developed and adopted a plan which will provide it. The school looks at the same need, and sees a demand for increased flexibility and tentativeness in planning -- so as not to circumscribe the creative unknown, and so as not to limit the creative development of future students by the boundaries of imagination. The church looks at the multiplicity of things that need doing now, and asks for ministers trained to efficiency in these tasks. The school looks at the unrecognized needs, and seeks to help the student develop the intellectual discipline and self-knowledge necessary to make full and creative use of both the content of his theological studies and the unknown potentials that exist in whatever situation he may find himself later.

Such dichotomies are more easily drawn than overcome, and yet the overcoming of them is a most important task for school and church alike. They are not to be overcome by persuasion or conversion, but rather by a deep recognition of the nature and extent of the problem, and a search for alternatives that rise above it. Such understanding starts with communication -- which is what this Convention-wide mailing of the *SSR Bulletin* is all about.

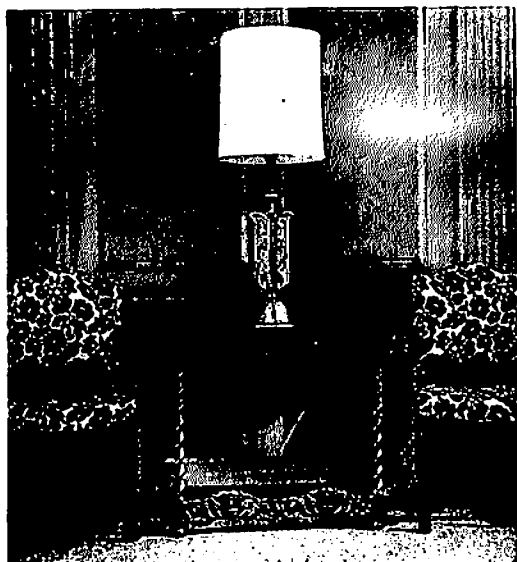
The curriculum that is described in the *SSR Bulletin* represents the latest development of an attempt to help students prepare themselves most effectively for a learned, devout, skillful and creative ministry. As far as I can tell, the development has not been erratic; a principle dimly felt some years ago has been steadily emerging in clearer and clearer outline. That principle for which I do not yet have an adequately precise name, is the specific principle by which the faculty and boards have been trying to meet the challenge which I have identified here as creative ministry. Though I cannot name the principle, I want to try describing it -- or at least my own feelings about it.

Obviously, there is no possibility of adding Beginning, Intermediate and Advanced Creativity to the school's curriculum. The only hope is to expand and deepen the explora-

tion of subject matter that can be taught, in such a way that students will discover, and learn to trust, the creative instincts with which they approach the subject matter of the theological curriculum. The Inter-seminary program has contributed to this. Not only does it make additional scholarly resources available to the Swedenborg School of Religion; it also creates a genuine confrontation between Swedenborgian thought and other systems. This confrontation, dealt with at length (among other things) in what the school calls *Tutorial in Swedenborg* is a far more effective prod to really creative theological thinking than any faculty-erected "straw men" could ever be.

Even more directly connected to this emerging principle, is the still growing emphasis on helping each student to make the fullest use of his own emotions, motives, and creative drives. One of the first steps in this direction is to help the student reach the point of self-awareness in which these unconscious elements of his personality do not stand in the way of an effective ministry. The next, if it can be reached, is to help him make full use of them in a creative ministry.

Basically, it seems to me, this is the most important help that the school can give a prospective minister. The Swedenborg Foundation will give him a complete set of Swedenborg's theological works; plenty of libraries will furnish books for the one time that they need to be read, that offer most of what can be taught about the skills of the ministry; devotion, *per se* cannot really be taught. My job as a teacher is to guide him in the use of these tools (plus a Bible, which he probably had before he came). I hope my guidance is valuable, and at times I really think it is. But I also know that no degree of familiarity with all these things will enable him to meet the challenges of tomorrow's church, if his inner self stands in the way of his conscious intentions. More than that: I know that if he is going to participate in the leadership of a significant renaissance of our church, he will need the fullest possible help from the spiritual environment in which he lives; and that help



will be perceived within him *only* as emotions, feelings motivations, intuitive urges.

I have heard this attempt by the school criticized as impractical, as teaching students psychology instead of Swedenborg, as training them in gimmicks instead of in the church's truths of faith. If those charges are nustified, then I am completely mistaken in my conception of the school's goals and my perception of the school's methods. We

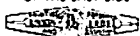
have been trying to add a new ingredient -- call it creativity, or what you will -- to the traditional parts of seminary education. This ingredient cannot be a limiting factor, preparing men for ministry in one kind of situation and no other: it is an attempt to help him prepare himself to make the fullest and most creative use of all the elements in whatever circumstance his ministry leads him -- and, foremost among those elements, his own best ability to use the tools he acquired at school.

I see this from the school's viewpoint, or rather from my viewpoint in the school, recognizing the existence and validity of other perspectives that may cast a different light upon it. This is not the first nor the last time that such viewpoints will differ, and such difference is not necessarily bad. But if such difference is to be as good and as fruitful as it can be, then it must be aired in creative discussion of the basic issues that are really involved. That gets back to communication, which, as I said, is the point of this whole enterprise this month.

I have left only one reminder: communication is a dialogical process.

Robert H. Kirven





Church Moves 'Out' To Bring People 'In'



This is an interior view of the Church of the Good Shepherd (Swedenborgian) in Woodridge, now that it has removed the pews from its sanctuary to convert the building into a center for community gatherings. The striking glass structure, which has been cited nationally for its unusual architecture, has a team of three ministers who head the project for their church. Shown conversing in the center of the picture are (from left) the Reverends Calvin Turley, David Johnson, and Owen Turley.

Bellevue American Photo by Steve Copley

By CONNIE BEALS

How far should the church go outside its own four walls to minister to the spiritual and social needs of the people? . . . Or should it go "outside" at all?

A team of three Bellevue ministers, who serve the Church of the Good Shepherd (Swedenborgian) in the Woodridge area, are attempting to find out.

A few months ago their church removed the pews from its handsome structure built in 1962, with the hope that by converting it into a center for what they term "group experience" they might better serve the needs of the community.

The three ministers to the comparatively small congregation (about 25 families) are Calvin and Owen Turley and

David Johnson. Cal Turley came first to Bellevue in 1962 to organize the Swedenborgian congregation here, and to begin the building of the church. He was joined a short time later by his brother Owen, and Johnson.

It was in November that they began what they call their "conversation nights." These informal Friday night gatherings feature speakers of note in the fields of psychology and psychiatry. Those attending sit around small, low tables "coffee house fashion". In fact lately many of the Swedenborgian congregation who attend the conversation nights have unconsciously sat around the tables on Sunday mornings instead of using the folding chairs which are now set up for their

We're trying to provide an atmosphere for enjoying and participating — this is not regular worship services.

Following the conversation night talks, which are aimed at involving the audience, an open discussion period is held. Last Friday night an audience of some 60 or 70 persons heard Dr. Frank Hammer, a psychologist, discuss "Group Therapy: Fact, Fun and Fantasy."

The growing interest in these conversation nights has proved heartening to the three ministers. People, they say, come from all over the East Side, and from as far away as Tacoma.

Tomorrow night's conversation night should prove a crowd-pleaser. Dr. Charles Norton, psychiatrist, who is a clinical instructor in that department at the University of Washington, is scheduled to lead the discussion on "Fun In The Human Animal" — or the role that fun plays in psychological wholeness. The program is scheduled from 8 to 10 p.m.

"We're not just providing a platform for a speaker, Cal Turley said, "but someone who can help people get involved, going to be another one of those spectator sports."

There is another way in which the ministers have "stepped outside" the confines of their church to serve the needs of people. This is their prayer therapy groups.

To advise them on this program, and the conversation nights, they have enlisted the aid of an advisory board made up of both professional and lay members. Serving on the board are Dr. Milton Ashley and Dr. Charles Norton, psychiatrists; Dr. David R. Davis, surgeon; Mrs. Martha Wilson, supervisor of nursing at Overlake Memorial Hospital; Dr. Wal-fred Erickson, former pastor of Clyde Hill Baptist Church, now an executive with the American Baptist Church; the Rev. Charles Bomgren, pastor of Grace Lutheran Church and former president of the Bellevue Ministerial Association; Mrs. Charles Norton, wife of



A weekly task these days for the team ministry at the Church of the Good Shepherd is moving the pulpit and other altar furniture as they prepare the building for their new "conversation night series." Carrying the pulpit are (from left) Rev. Calvin Turley, and his brother, the Rev. Owen Turley while the Rev. David Johnson removes a chair.

The Church of the Good Shepherd in Woodridge. The Bellevue church whose congregation decided they could best serve by opening their building for community gatherings rather than using it themselves for a few hours each week.

Dr. Norton and a psychiatric social worker; Owen King, a Boeing engineer and president of the Church of the Good Shepherd congregation; and Jim Palmer, a certified public accountant, also a member of the Church of the Good Shepherd council.

Each of the ministry team heads the various prayer therapy groups which meet once a week for two hours. These meetings usually begin with a short prayer, or they might begin with a passage from the Bible, or even a bit of poetry,

David Johnson said. And from there — nothing is planned.

The men explained that these are not classes or study groups — and that they do not act the role of teacher. "And we hope that everyone understands that we are not proselyting. We're not here to force our ideas on anyone. Probably very few of those attending the prayer therapy sessions would be interested in joining our church," Cal Turley said.

About 80 people are involved in the groups — some have been meeting together since

—Notice—

CORPORATION OF THE NEW CHURCH THEOLOGICAL SCHOOL

Annual Meeting

The Annual Meeting of the Corporation will be held at the School, 48 Sargent Street, Newton, Massachusetts on Saturday, May 13, 1967 at 5:00 p.m.

By-Law Amendment

In accordance with Article VII of the By-Laws, which provides that any article of the By-Laws, with the exception of Article VI, may be amended at any annual meeting of the Corporation, provided the notice of such meeting shall contain the amendment proposed; and at the direction of the Board of Directors at their March 3, 1967 meeting, this notice includes the following proposed amendment:

That the first sentence of the second paragraph of Article V be changed from:

"The annual meeting of the Board of Directors shall be held in April of each year at least two weeks prior to the annual meeting of Corporation" to:

"The annual meeting of the Board of Directors shall be held prior to the annual meeting of the Corporation." So that the proposed By-Law, if adopted, will read:

"The annual meeting of the Corporation shall be held in the Commonwealth of Massachusetts, at such place and on such day and at such hour in the month of April, May or June of each year as the Board of Directors shall appoint; and notice of the time and place of meeting shall be published at least two weeks before the time of meeting in the New Church Messenger, if said paper is then published. Ten members of the Corporation shall constitute a quorum.

"The annual meeting of the Board of Directors shall be held prior to the annual meeting of the Corporation. Special meetings of the Board of Directors may be held from time to time, as may be deemed necessary. Notices of the annual meeting and of any and all special meetings shall be sent by first class mail by the Clerk addressed to each member at his last and usual place of residence as shown on the membership list, and mailed at least ten days before the date of the meeting. Special meetings of the Corporation may be called at such time and hour and place as the Board of Directors may appoint. Any three members of the Board, by a request in writing signed by them, addressed to the Clerk, may call a special meeting of the Corporation and the Clerk shall thereupon send out the notices in due course and time."

BOOK REVIEW

Osborne, Cecile G. The Art of Understanding Yourself. Grand Rapids, Mich: Zondervan Publishing House, 1967, LC-67-11612, \$4.95.

Anyone who does not understand the nature and purpose of Yokefellow groups and wishes to know more about them should read this book. Project Link is engaged in Yokefellow group activities, and so are several of our other societies. To try to summarize what this book says would probably just make it sound trite; then he, who is already skeptical, would just say he has heard all that before; what is so special about this!

Dr. Cecil G. Osborne is a Baptist minister, a graduate of Southern Baptist Theological Seminary, and his approach to "understanding yourself" is more from a Christological position than from a humanistic psychological position. In this book Dr. Osborne explains how group therapy works. He explains the various individual needs that can be met in a group, i.e. how groups sometimes create a more loving atmosphere than an individual's own family. He also tells how group work sometimes is more beneficial than private, individual therapy. He describes the level of the discussions, such as: he says many people are fearful of the idea of participating in such groups because they fear it will require exposing intimate details of their lives - "washing their dirty linen in public", but this is not the level of participation expected. Then he tells the various levels that do occur. This is an entertaining, fast-reading book without technical vocabulary, and only 200 pages long. Some of you readers have heard a lecture by Dr. Osborne titled "The War Between the Sexes", about three fourths of that lecture is in this book as one chapter.

The Swedenborg School of Religion Library will loan out this book upon receipt of written request.

Marian Kirven, SSR Librarian

SSR A Center for Convention Work



General Council meets in the Conference Room at the Swedenborg School of Religion. Left to Right, facing camera, Rev. Galen Unruh, Mr. Harvey Johnson, Rev. Ernest Martin; Convention Treasurer, Mr. Chester Cook, Vice-president, Stewart E. Poole, and President Richard H. Tafel.

The new facilities at SSR offer attractive and comfortable meeting space for groups of twenty or more in the Conference Room shown here, or for well over fifty in the main hall (p. 51), and half a dozen other rooms where groups of various sizes can

meet simultaneously. On one week-end this year, General Council and the Convention Planning Conference met at the school, and on another, nine different committees with partially overlapping membership met in a complex pattern of consecutive and simultaneous sessions.

Reflections on '67 Program Planning Conference

The symptoms of failure in communication in our church were apparent at this conference to which committee and board chairmen were invited as well as members of the General Council. I believe that it can be said that insofar as a church on the local or national level is a communion of people sharing a common purpose, its health and growth depend on lively and continuous communication with all concerned in that purpose. Nowhere is the degree and kind of communication that actually exists more sensitively measured than in the processes of decision-making used by our boards and committees. If these decisions are arrived at after insufficient communication with people in our parishes, there will appear symptoms of fear and anxiety that were variously reported at the Planning Conference as "frustration, confusion, suspicion, loneliness and isolation." These emotions were also expressed by "pleas for leadership" which were interpreted as the desire on the part of laymen for a "panacea," or a "savior" who could "stand up and get us off dead-center" in our concern for growth and vitality.

And yet it was recognized that there was a contrary emotion present among laymen: "the fear of being led." There is something behind this apparent contradiction in attitudes that might be revealing if we are concerned enough to listen to what is being said beneath such "unreasonable" attitudes. Communication can begin with such listening.

What I hear from such listening is that the people in our parishes do not feel involved enough in the decision-making for which councils, boards, and committees are set up. Besides, many do not see the relevance of certain decisions to the doctrines of the New Church and are therefore "confused as to the direction of our theology," as someone expressed it at the conference. This attitude easily leads to "confusion about what our church is, institutionally." When people are left to this kind of doubt and confusion, the decisions of boards

and committees do not communicate to them as if the people were a concerned part of our communion no matter how much publicity is put out. This is especially true if these public announcements are after-the-fact information or even if they are announcements of majority votes taken at Convention. People do not "hear" what is communicated under these conditions. Much of the lethargy of our congregations that is soemtimes interpreted as "comfort-seeking traditionalism" probably springs from the "feeling of being out in left field," as someone put it.

One possible way of "caring for people" is to be concerned enough about their anxieties and fears, no matter how unreasonable they may seem, to remedy the conditions from which they spring. If the average layman had a sense of being deeply involved in and responsible for something larger than personal or local problems, his sense of inadequacy and frustration might be countered. A unity of purpose might be developed gradually if all our laymen could feel more involved in decision-making for the larger church organization. Some democratically organized national groups send to local groups statements of issues that boards and committees are faced with, and prepare brief outlines that will facilitate discussion, suggesting questions that are inherent in the problems, giving pertinent data, and showing local groups how to arrive at a consensus. In this same way trained lay leaders could help the people of our parishes learn how to handle issues together thoughtfully, and come to some clear understanding of possible workable solutions.

If such a group process were carried out regularly and faithfully enough in a parish, it would in itself provide ample opportunity in a small group for loving, trusting, and understanding one another. The implications of the doctrines for "new forms and methods of special ministries" might evolve from the dreams and visions of men and women in their "comfortable pews," providing their horizons could be pushed back by questions of larger dimensions than those ordinarily entrusted to them. Energy would be released if the potentials of our doctrines and of our people were recognized and put to use.

These are the prerequisites for healthy growth for individuals and for churches.

Reports of these parish-level discussions about the issues facing the whole church could be made through answers to sets of uniform questions, and those could be sent to the members of boards and committees concerned with specific problems in sufficient time before their meetings to become aware of the sense or general direction of thinking within the entire church. In time it is altogether likely that there would emerge from this process some good working principles for decision-making which now seem lacking. We could at least get some ground rules -- however tentative -- for conducting board and committee meetings that are responsive to the needs of our people and our parishes. But even more important as a basis for sound growth, we would be able to count on a body of informed and responsive laymen actively to support and carry out the decisions they have had some part in formulating. Or if some people did not support them, their objections would at least be respected enough to give them opportunity to ask further and, possibly, more penetrating questions without feeling themselves in ineffectual minority.

There is not much lasting strength in decisions made under pressure of a small group of people, nor in those made by a majority many of whom imagine they are faced with no alternatives, nor by people suffering from frustration and anxiety. We are a church that puts its faith in freedom and rationality for making choices. With some resourcefulness and courage we could discover new ways to functioning that would not only assume these free and rational qualities in all our people, but that would make full use of them for the growth and vitality of our beloved church.

Carolyn Blackmer



Split Mountain Camp

Plans for the thirty-sixth session of Split Mountain Camp are being made. The dates are August 12 to August 26; camp fee is \$50 per person. Staffed by a director, assistant director, minister, camp mother and camp father, counselor and cook, SMC invites all boys and girls who are 14 years of age or older, or who will enter ninth grade in the fall semester of school.

SMC will be held again this year at the edge of Big Meadow, in the high country, among the pines and chaparral at the southern tip of the famous Sierra Nevada Mountains in Kern County, California, about 70 miles from the lowest point in Death Valley and about 60 miles from Mt. Whitney.

Life at SMC includes camper-led matins at 7:30 each morning, followed by a hearty breakfast, cooked and eaten under the cool, blue California sky. Chores at camp are shared. Morning class meets at nine, consisting of a lecture followed by questions acquainting the campers with special doctrines of the New Church. Sports competition between the 'Clean Socks' and 'Dirty Socks' follows in the spacious open area of Big Meadow. There are hikes through the pine-carpeted forest floor, and occasional swims in a cool flowing mountain stream. Noon brings another sunny and delicious meal enjoyed at the long dining table under the pines. The late afternoon round table discussions provide a sounding board for lively participation on various topics of interest to teen-age youth, under the guidance of one or more of the staff members. After the evening meal all campers assemble around the campfire for a round of singing camp songs, reading the Splitting News, and giving original plays. Programs each night are camper planned. The 'witching hour' is at 9:30 when a circle is formed around the dying campfire.

For additional information about Split Mountain Camp, write: Irving McCallum, Chairman SMC, 6212 N. Burton Ave., San Gabriel, California.

From Wayfarers' Chapel

One must go to the poets to attempt to express the beauty of the Wayfarers' Chapel: "a thing of beauty is a joy forever." Thus Keats might have described this beautiful chapel overlooking the picturesque coast of the Pacific Ocean.

The chapel structure, surrounded by garden, ocean and mountains, portrays a sense of holiness under the gentle skies. In this setting, the chapel's theme leaves a significant and memorable impression with the wayfarer. A brochure is available describing this grand theme which is symbolized in the chapel by the frequent use of the triangle (seen in pulpit, tower, sidewalks, and garden plots). The sensitive wayfarer as the brochure suggests, has the feeling that here one can "hear the sound of the Lord God walking in the garden in the cool of the day." "Be still and know that I am God." Significantly, the chapel is not overpowered with gold and silver and precious stones, nor of velvet and silk and great piles of stone, but stands out simply by grace of line, direction of light and patterns of greenery. New Churchmen, as witnesses of the Second Coming of the Lord, may turn to No. 151 in *The Earths of the Universe* where Swedenborg describes such a sanctuary in the world of the spirit.

A few million wayfarers have visited the Wayfarers' Chapel and have been exposed to this unique experience. Innocent to doctrine and dogma, they never fail to feel the wonder of life exemplified here.

As I meet many people each day, both young and old, coming to see our chapel, I am particularly impressed with the young people. Most of them have inquiring minds, sometimes doubtful, but always wishing to hear what is known in the realm of religion in our highly scientific and technological age. I see hope in these young minds un-

fettered with the traditions and customs of their parents as they seek to align themselves with the rational in a larger religious comprehension.

Opportunities for discussion on the New Church to strangers was rare in Washington, D.C. where I worshipped for sixty years. I was hesitant to intrude in a holy sanctuary. The door is now wide open! With circumspection and care not to offend, I take many opportunities to sometimes casually speak, often with pieces of information, to these many travellers who come.

People are wonderful! The public relations job is an important one. This has been recognized in commerce and industry. As the population continues to mount, every field of endeavor presents problems in communications which require competent personnel to smooth the way and try to bring people closer together in an orderly society.

As I serve as public relations manager, I am working on another project here at Wayfarers' Chapel. We attempt to tell others of Swedenborg, happy to mention the names of great personages as having been influenced by the Seer, but often we cannot point out this influence. Read the 100 names in the 1967 Swedenborg Calendar. I am now developing substantive material on all these people to make the material available to the general public. I feel that many of the references to Swedenborg in literature are somewhat nebulous. Even the actual quotes by the variable notables taken out of context without due regard to the whole picture can convey erroneous impressions. I see the need for this work, prepared by a Swedenborgian with care and good taste. If any readers of *The Messenger* can contribute material to this project, please write to me at the Wayfarers' Chapel. This material can be adapted for preparation of exhibits here at the Chapel.

I continue my work here with a prayer that God will continue to give me physical strength to carry on my work with these wayfarers, hoping they will continually see through the beauty of this chapel and its lovely surroundings, the greatness of God.

Dan Nielsen

STATISTICS

Deaths

Mrs. Albert Johnson of Grand Haven, Mich. passed into the higher life at the age of 68 on Feb. 25. The Resurrection Service was conducted by Rev. Erwin Reddekopp. Interment was in Grandview Memorial Gardens.

On March 20 the Rev. Albert Diephuis passed on to the spiritual world. Clayton Priestnal conducted the resurrection service. A Memorial will be printed in a later issue.

Brenda Marie Marteney, daughter of Mr. and Mrs. Charles Marteney of Cheney, Kansas, died Feb. 27 at the age of 9. Services were held by the Rev. John Burke on Mar. 2.

Mark Gilpatricks, son of Mr. and Mrs. Stephen Gilpatricks died in Feb. The Gilpatricks are from Fryeburg, Me.

Harry Andrew Gerbracht of Kitchener, Ontario died Feb. 20. Interment was at the Woodland Cemetery.

Mrs. Bernard Daly of Meadow Lake, Sask. passed away on Jan. 3, 1967.

Births

Mark Edward was born to Romeo and Noreen (Potter) Coulombe on Feb. 17 in Fryeburg, Me.

Brent Deland was born to Forest and Cheryl (Potter) Cluff on Jan. 24 and was baptized in the Fryeburg Church on Feb. 26.

Timothy Dale was born to Dale and Jan Lord on Jan. 22.

Confirmations

The following persons were confirmed in the faith of the New Church at Riverside, Calif. Sunday, Feb. 19, 1967: Mr. and Mrs. Benjamin J. Skinner, Mr. and Mrs. Chester E. Skinner, and Mrs. Peter J. Barrett.

On January 8th, Peter and Phillip Galluccio; Karen Sjostedt; Dorothy and Roger Young were confirmed in the Boston Church. Dr. Robert Kirven and Rev. Edwin Capon officiated.

Mary Ann Clark, Sandra May Emery, Noreen Eva Hartford, Jane Susan Lord, Perley Wayne Ranger, and Susan Joyce Wheaton joined the Fryeburg Church by confirmation

Baptisms

In the Fryeburg Church the following were baptized: Palm Sunday, Stephen William, son of Bill and Gwen Frost; and David Perley, son of David and Martha Richardson. On Easter Katherine Gale and Craig Micheal children of Cliff and Carol Magee; and Stephen Wayne, son of Wayne and Donna Botting were baptized.

Roberta Lee Thurston joined the Fryeburg Church by Baptism on Easter.

Marriages

Virginia Schmidt married Charles T. Lutz on April 1. The service was conducted by Rev. Leon LeVan in Pittsburgh Church.

Gordon Gardiner, Jr. and Elaine Harriman were married in the Fryeburg Church on Feb. 19.

FRYEBURG SALES TABLE

The Women's Auxiliary of the Fryeburg New Church Assembly reminds its friends of the need for new salable articles for the Sales Table next August 1967. How about those many Christmas gifts you can't use or don't need?

We made over \$190 last August, part of

which we used for re-covering chairs, expense of baby-sitter, donation toward New Wing mortgage and household supplies which added to the comfort of everyone. Until July 1st packages may be sent to Mrs. George Dole, 77 Otis St., Newtonville, Ma. 02160. During July send them to Mrs. George Dole Wayne, Me. 04284. After August 1st, send them to Fryeburg N.C. Assembly, Fryeburg, Maine 04037.

Convention in Kitchener, Ontario

We are looking forward to seeing you at Convention...old friends, old memories, together with new resolution and fresh inspiration. Plans are well under way. A final program will be published in the next issue of The Messenger, together with some ideas on the Convention theme - "Swedenborgian Perspectives in an Age of Revolution".

You know that Canada is celebrating its Centennial year in 1967 - but the Swedenborgian Church in Kitchener is 125 years old. Many of the names on the original role will be familiar to you who know our present members - among them we find a Ruby, an Ahrens, and a Rothaermel. They met in the orchard of Christian Enslin in summer, and in his bookbindery in winter as early as 1833. By 1842, in a true ecumenical manner, they joined three other congregations to erect a church, and the community, in a fine practical spirit, used the building during the week for the first public school. The missionary minister, Rev. John Harbin, who had been a surgeon in the British Army, assisted the town's only doctor, and eventually made a convert to the doctrines of the New Church.

When the congregation became large enough to erect its own church, another familiar name emerges - the land was purchased from a Schneider. Later, under Rev. F.W. Tuerk, who served us 44 years, a stone church was built, with farmers hauling fieldstone, and members donating labour. This church was a landmark in Kitchener for over 80 years, even after 1935 when we moved to the graceful grey stone building that is the Church of the Good Shepherd. Here Rev. Johnson served as our pastor for over 20 years, and here your host pastor will be Rev. Paul Zacharias.

Most of the Convention meetings will take place in a much more modern atmosphere. The bustling Waterloo Lutheran University has experienced a tremendous period of growth and expansion in the past few years, and we will be able to use their facilities for our church, as they once used our

church for their school! There are modern dormitories, (very comfortable, and as attractive as many motel rooms - incidentally, there are no bunk beds). There are meeting rooms and the dining hall is first rate. All this is offered to us at the very low rate of \$6.00 a day for room and board. It will be necessary to leave the Campus only for two church services, on Thursday evening and Sunday morning, in our own church building.

We have all the facilities for the best of Conventions. All we need is you!

LETTER TO THE EDITOR

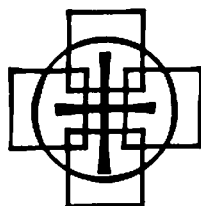
With a number of New-Church people planning to go to Montreal's Expo. 67 along with attending the Convention in Kitchener, we wonder if you should publish a warning as soon as possible in *The Messenger*.

As early as January we tried to reserve accommodations in or close to Montreal, for our son and friends to visit the Expo. in late May or June. Both our travel agency and AAA said that all accommodations in the City were already taken! Motel space was still available on highways some miles from the Expo. grounds, but we discovered that these motels are "gouging" - charging \$22 to \$29 per night for two in a room, and demanding immediate advance payment.

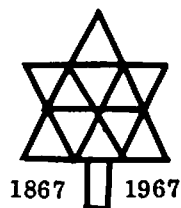
Evidently the arrangements have not kept pace with the publicity, and Convention members would be well advised not to plan on attending the Expo. without getting definite reservations well beforehand; and the indications are that these are already unobtainable except for a few at inflated prices. Gwynne D. Mack

EDITOR'S NOTE

Inquiries indicate that rooms still are available, at government regulated prices (to prevent 'gouging'), through the official reservation agency, LOGEXPO, Montreal, Canada. It does indeed appear wise to make reservations in advance, and also to make them through LOGEXPO. Once a letter gets to Canada, that should be addressed enough!



1967 CONVENTION
KITCHENER, ONTARIO
JUNE 22-25



SWEDENBORGIAN PERSPECTIVES IN AN AGE OF REVOLUTION

Don't let the world around you squeeze you into its own mold, but let God remold your minds from within.

Rom. 12:2

Accommodations:

Sleeping accommodations in a newly constructed dormitory on Waterloo Lutheran University campus should be quite comfortable. Two beds in each room; all beds are 3/4 width (no bunk beds). Washroom facilities will be shared; bathing facilities are enclosed for privacy.

The RATE is \$6.00 per day for room and meals. Children's rate (12 and under) is \$4.50 per day for room and meals. Infants (assuming you bring your own sleeping accommodations and supply own food - free. There is ample FREE CAR PARKING on the University premises.

You will be assigned a specific accommodation and confirmation of your reservation will be sent to you by mail. Your EARLY registration will be of great assistance to us. The officials at W.L.U. must know how many people to prepare for by JUNE 1st. This is the REGISTRATION DEADLINE - June 1, 1967.

RESERVATION APPLICATION

I EXPECT TO ARRIVE IN KITCHENER ON JUNE _____ AT ABOUT _____ p. m.
a. m.
(If by air give flight no. and arrival time at Malton Airport)

MEANS OF TRANSPORTATION _____
p. m.

I PLAN TO DEPART JUNE _____ AT ABOUT _____ a. m.
(If by air give flight no. and arrival time at Malton Airport)

I WILL WANT ACCOMMODATION FOR:

(Please give complete details re: number of people in your party and duration of stay at W.L.U. If youth and/or children are with you, please give ages.)

If you have any requests or questions re: housing please give us details below.

Name _____
Street and No. _____
City and State _____

MAIL TO:

CONVENTION HOUSING
CHURCH OF THE GOOD SHEPHERD
MARGARET AVE. & QUEEN ST. N.
KITCHENER, ONTARIO, CANADA

continued from page 55

they were first organized about three years ago. They met on Sunday, Tuesday, Wednesday, and Thursday evenings in the study-offices of the ministers in a new building just below the church. At present there are openings for more people in the Sunday evening group, and those interested may phone either SH 6-2777, or SH 7-1529 for more information.

What kind of people make up the groups? All kinds, and from all faiths, the ministers said. "There are a few Jewish people and some who are fundamentalists -- there is no certain type," they declared.

While there are more women than men the percentage is not too great. Most of those participating are from 30 to 50 years of age, and from all education levels. While every one who attends does not have a problem, many do.

A feeling of unworthiness, and what Cal Turley described as "that old 'blah' feeling," are two of the commonest problems. Rather surprising to the ministers are the number of people who are unable to express their feelings, especially those of love.

The above article, a front page feature in Bellevue-Washington American is reprinted because of the significance of Program Link to all of Convention. Pictures serve the further purpose of illustrating the center of the locale in which the Swedenborg School of Religion Field Education Program is carried out.

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CONVENTION, KITCHENER

JUNE 22-25

REGISTRATION DEADLINE
JUNE 1

RESERVATION APPLICATION INSIDE

THE MESSENGER

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The opinions of contributors do not necessarily reflect the views of the Editor or the Department of Publication, or represent the position of the church.