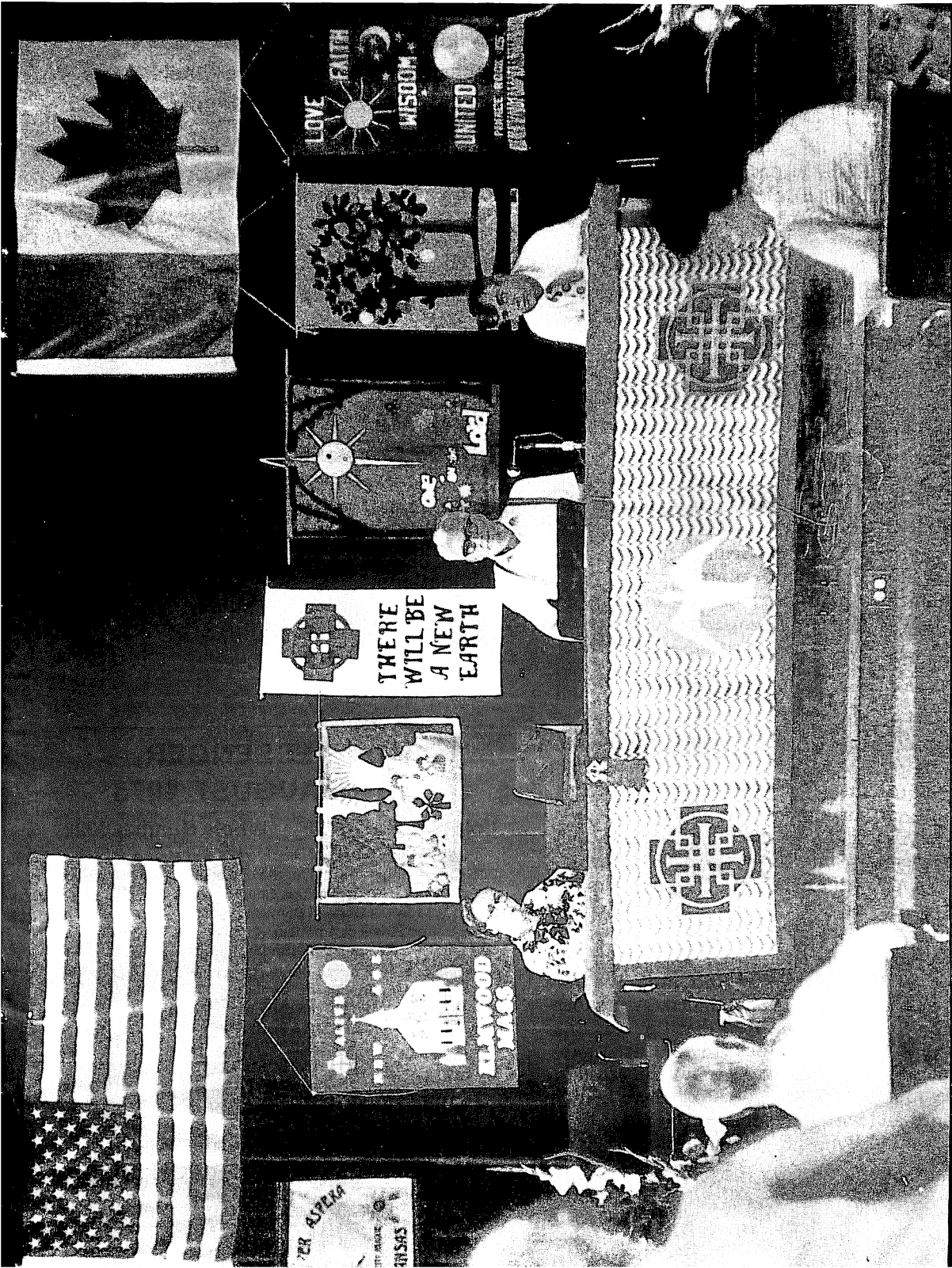


The Messenger

OFFICIAL ORGAN OF THE SWEDENBORGIAN CHURCH
JULY — AUGUST 1978



Listen to the New Age Banners!

THE SPIRIT OF CONVENTION '78

After about six months of planning and preparation, Convention week came and went very quickly. But a warm glow remains. Is it possible to describe the spirit of a convention? Let's try.

Few major results or actions emerged out of Convention '78. In contrast to some recent sessions, it was a relatively quiet annual meeting. All necessary business was transacted; a number of reports were heard and adopted; a by - law limiting terms of office was passed; the Convention Heritage position paper was sent back to the Council of Ministers for further rewording; one - third of last year's budget surplus (approximately \$2000) will be donated to the United Nations Children's Fund.

Two critical areas of life were almost totally neglected during the Convention. There was virtually no mention of the many national and world social concerns facing us today. Disarmament, Third World problems, civil liberties, energy and food shortages. The list is long. Admittedly we can do little about these enormously complex global problems. But as New Age Christians we do need to be informed and aware — and no mini - course was available in these areas.

Secondly, we find it difficult to come to grips with the harsh realities confronting us as a denomination. Our membership continues to decline. The number of Leaguers at Convention this year was probably a record low. A number of our Societies are skating on exceedingly thin ice. We really should come out of the closet and face honestly this matter of survival.

These caveats aside, it was a grand Convention. It was a time for learning and growing together. The fellowship with friends old and new, as always, was superb. Worship services throughout — morning, evening and on Convention Sunday — were deeply moving. The Sunday morning service was a peak experience that we will long remember and cherish.

It could be characterized as a harmonious, solid, well - planned Convention, with few surprises. Good feelings abounded. A number of people expressed the view that this was one of the best Conventions in recent years. Nothing dramatic. But a powerful feeling throughout that "it was good to be here", with the Lord and with one another. Perhaps this is what we needed most of all right now.

P. Z.

CONTENTS

The Spirit of Convention '78	158
Paul Zacharias	
Our Eternal Quest	Ernest Martin 159
President's Address	Eric Zacharias 162
General Council Highlights	Ethel Rice 164
A Song Begun	Ron Brugler 165
Heeding the Call	David Rienstra 166
Election Results	168
Council of Ministers	Robert Kirven 169
Celebration, Not Sellebration	172
Dr. Robert McClure, Keynote Speaker	173
Glimpses of Convention '78	174
Dept. of Publication meeting	176
Women's Alliance	Pat Zacharias 176
The Mini - Courses	177
"The Man Who Had To Know"	183
Haiku are for entering into	184
Urbana College News	185
The Living Will	186
Idea - Line	187
Publications	187
From Church Records	189
Briefly Noted	190

THE MESSENGER JULY — AUGUST 1978

Vol. 198, No. 7 — 8 Whole Number 5021

Published monthly, except for the one double issue in July — August, by the Swedenborgian Church (founded 1817, Incorporated 1861 as the General Convention of the New Jerusalem in the United States of America).

Paul B. Zacharias, Editor

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.

EDITORIAL, BUSINESS & SUBSCRIPTION ADDRESS:

THE MESSENGER

Box 2642, Stn. B

Kitchener, Ontario, N2H 6N2

Deadline for material: 5th day of the month.

Subscription free to members of the Swedenborgian Church: non - members, \$3.50 a year: foreign postage .25 extra: gift subscriptions from a member, \$1.50: single copies, .25.

**Convention Sermon
Kitchener, Ontario
July 2, 1978**

**Ernest O. Martin
Wayfarers' Chapel, Cal.**

OUR ETERNAL QUEST

Emanuel Swedenborg heralded a new age in the life of mankind marked by a reordering of the spiritual world and the coming of the Lord anew into our lives. In this new age we experience a greater sense of freedom than ever before and are permitted to probe the basic questions of life and to enter with understanding into the mysteries of faith. Swedenborg saw his great contribution as that of setting forth a universal theology, providing guidelines for life in the new age.

One of the principles of the new era is that we are to act in freedom according to reason; you and I are to act according to what seems reasonable to us. This leads inevitably to problems, because what seems reasonable to you may seem ridiculous to me. So each of us must accept responsibility for his actions and be ready to accept the consequences of his choices, decisions, and actions. If our conscience dictates that we must disobey a law of the state, we must be prepared to suffer the penalties.

"Behold, I make all things new," said the Lord. Yet we constantly complain because the outer forms of society are different from those of our youth. Certainly we are not to embrace every new fad and assume that it belongs to the new age, but the new age is marked by investigation, experimentation, evaluation, and change. The old authoritarianism is breaking down, and each of us has to decide how he or she is going to give expression to the love that flows continually into our beings from God.

I believe that Swedenborg was permitted to experience something of the new age as it manifested itself in the heavens, but he did not live to see its actualization on earth. Like Moses, he led people to the borders of the new land, but did not enter it himself. Just as Joshua and his successors had to conquer Canaan and set up a kingdom, so countless men and women of all faiths have been helping us enter into the new age that has been promised us. Pioneers of the new age are theologians and parish ministers, philosophers and psychologists, social workers and teachers,

poets and musicians, artists and writers, parents and children: people from all walks of life.



Rev. Ernest O. Martin

Thank God that the new age does not depend exclusively on members of the organized Swedenborgian Churches. In a refreshing sermon published in the June issue of "Our Daily Bread", Eric Allison said: "If our organization goes on to become a world spiritual leader, if it goes out of existence, or if it continues its rather modest effect upon the world — the Second Coming, the New Age, and the New Church will continue to transform the world and human life. The Second Coming is not dependent upon our organization or upon our proclaiming its teachings. It will continue to happen, with or without us."

And yet, progress in the establishment of the Lord's kingdom is not going to be automatic. There will be problems, to be sure, just as there were problems when Adam and Eve were removed from the Garden of Eden and started to think for themselves. The world hasn't been the same since, and neither has it been the same since the Lord came into the world nearly 2,000 years ago, and now makes his second coming among us.

Like a prophet of old, Alexander Solzhenitsyn, exiled Christian mystic, pricked the conscience of the world as he spoke at the Harvard University commencement. "The

human soul longs for things higher, warmer, and purer than those offered by today's mass - living - habits," he said. "We are being deprived of our most precious possession: our spiritual life. In the East, it is destroyed by the dealings and machinations of the ruling party. In the West, commercial interests tend to suffocate it. This is the real crisis. The split in the world is less terrible than the similarity of the disease plaguing its main areas."

Shortly before Solzhenitsyn spoke at Harvard, other Soviet writers met with American writers at a conference in New York. Soviet novelist Felix Kuznetsov decried the fact that "the conquest of hunger and poverty in Russia has not produced a corresponding increase in spiritual and human values". "Indeed," he added, "the loss of spirituality comes close to being the main problem in Soviet society." He observed that contemporary Russian fiction is "struggling with the eternal problems of the human soul, the meaning of existence, and matters of conscience."

So, there are stirrings of the new age in the Communist world, the Western world, and the Third world. That we are on the threshold of a new age is apparent to many religious leaders and social scientists. Some have sought to describe the citizens of the new age. Among the more perceptive of the prophets has been Carl Rogers, the psychologist. He describes the people of tomorrow as having a deep concern for authenticity; being indifferent to material comforts and rewards; being caring persons who seek new forms of community, of closeness, of intimacy, and shared purpose; having a general distrust of scientific "progress"; desiring to explore inner space and being drawn to the mystical and transcendental dimensions of life; feeling a closeness to elemental nature; aware that they are continually in process, always changing, and in this process they are spontaneous, vitally alive, and willing to risk; and they have a trust in their own experience and a profound distrust of all external authority.

Rogers concludes: "These are some of the characteristics I see in emerging persons. I am well aware that few individuals possess all of these characteristics. and I know that I am describing a small minority of the population as a whole. Yet these persons appear to me to be having an impact entirely out of proportion to their numbers, and this has, I believe significance for the future."

I pray that a vital Swedenborgianism will foster such characteristics in more and more of our young people, and perhaps even among those of us who are not so young, that we may play a more significant role in helping one another become more truly alive in the new age.

Jesus said, "I am come that you might have life, and have it in all its fulness." He was holding out to us a quality of life that has depth, richness, and unity. The kingdom of God is at hand, he said. It is among you; it is within your grasp. Swedenborg spoke of life's goal as a heaven from the human race, but if we are to inherit the kingdom of heaven hereafter, we must cultivate a heavenly quality of life here and now. One of the chief values of his description of the life of heaven is that we might get a taste of it here and now, as we develop lives that are in harmony with the principles of heavenly life.

The goal of life is heaven, but we don't have to die in order to experience it. Abraham Maslow spoke of peak experiences which are absolute delights, perfect in themselves, and needing no more than themselves to validate life. He said, "Heaven lies waiting for us through life, ready to step into for a time and to enjoy before we have to come back to our ordinary life of striving. And once we have been in it, we can remember it forever, and feed ourselves on this memory and be sustained in times of stress."

As a herald of the new age, Swedenborg gave us guidelines for attaining this new life, what it is that constitutes joy, and how we might achieve it. He wrote that "heaven with every one is according to his reception of love and faith from the Lord. Those who, during their life in the world, receive heaven from the Lord, come into heaven after death . . . Love to the Lord, and love towards the neighbor constitute the life of heaven with man."

Swedenborg's major theme was spiritual growth or regeneration, the quest for angelhood, the full development of our capacities, powers, and endowments. The life abundant comes as we grow in love, understanding, perception, sensitivity, sympathy, and usefulness; and as we find fulfillment in our relationships as husbands, wives, mothers, fathers, sons, daughters, brothers, sisters, friends, and neighbours. The Lord wants us to enjoy life — our hearts and minds, our bodies, our sexuality, the world around us and close human relationships. We are to embrace life in all its fulness.

Abraham set out to seek "the city whose builder and maker is God." The New Testament closes with the holy city, New Jerusalem, coming down out of heaven from God. John's vision of the New Jerusalem is a symbol of the new age, the actualization of God's kingdom, on earth as it is heaven.

We cherish the wine of the new age, but prefer to contain it in the old bottles. We call ourselves the Church of the New Jerusalem, but our worship services, rites and sacraments, and educational programs differ little from the churches around us.

My prediction is that people in the new age will be less given to formal piety than in the past, and Sunday church attendance in America will decline as drastically as it has in Europe. This doesn't mean that the people of the United States and Canada are Godless. It does mean, I think, that communion with God will be practiced in new ways. We must find new ways to encounter God and discern His purpose for our lives.

The poet Edwin Markham wrote to a friend, "We are at the door of a new era. In the old time the motto was, 'Live and let live.' That sentiment was good enough, perhaps, for the old years that are behind us. But we are now in the early dawn of a new era and the new motto must be, 'Live and help live.'"

I see our purpose as a church as helping one another in our eternal quest for fulfillment in life. This means support and encouragement in our individual spiritual pilgrimages, in our marriage and family relationships, in the pursuit of our vocations, and in our community involvement.

The religious quest is a life - long experience, for doctrine is to be believed and lived. I have said that Swedenborg considered his theological system as his greatest contribution to mankind. And yet what draws people to him today in his mystical experience. Swedenborg experienced communion with God daily, and he lived with a constant sense of the reality of the spiritual world environment. He said, "I have seen . . . I have heard . . . I know."

This kind of experience cannot be passed on through books. It can be pointed to and spoken about, but we must encounter God ourselves, and not be satisfied with a second - hand religion. Each of us must search, question, examine, and reflect. What does the Lord require of me? As we experience a greater and



Convention organist Dick Baxter, St. Paul, led the choir in "Let Everying Praise the Lord".

greater sense of joy and fulfillment in responding to God's call to us, we become more and more alive in the new age.

We are living in an age of turmoil and tension, an age of greater freedom and responsibility, an age of unlimited potential for human growth and development. Thank God that we can be part of this new age, and may He give us as individuals and as a church the courage, guidance, and strength to make our unique contributions to the advancement of His kingdom in this time.

"Be strong and of good courage: be not frightened, neither be dismayed; for the Lord your God is with you wherever you go." Amen.

CONVENTION CALENDAR

Aug. 24 — 27	Pacific Coast Ass'n San Diego
Sept. 17	Installation of Rev. Ron Brugler, Pittsburgh, Pa.
Sept. 22 — 24	Michigan Ass'n, Almont
Sept. 25 — 27	Committee on Worship, Philadelphia, Pa.
Sept. 28 — 29	Dept. of Publications, Philadelphia, Pa.
Sept. 29 — Oct. 1	Ohio Ass'n, Cleveland
Oct. 6 — 8	Kansas Ass'n.
Oct. 26 — 28	Urbana College Trustees, Urbana, O.
Nov. 3 — 4	Wayfarers' Chapel Board

PRESIDENT'S ADDRESS

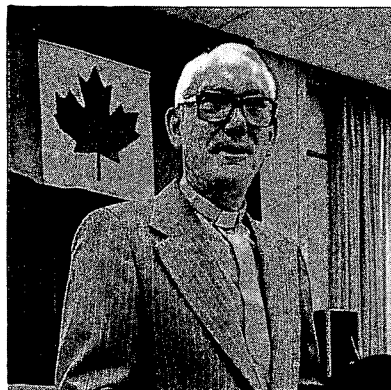
Kitchener, Ontario, June 28, 1978

Eric Zacharias
Pretty Prairie, Kansas

This is an evening that brings me to a moment of intense reflection. It is here, at this convention, that I complete the first term of my presidency. Thus, there floods into my mind a great wave that carries with it my hopes and dreams, a great variety of experiences and the highly emotional feelings that now become an enriching part of my life. No one can be drawn into the responsibilities and the privileges of the presidency of our Convention and remain unmarked, unchanged. The experience of it all is too intense, too diverse, too demanding.

Three years ago, on taking this office, there was essentially one conviction that provided my motivation and my source of strength. It was the deep and abiding belief that the Lord is making His Second Coming by revitalizing the whole human drama, by urging and pressing upon us the search for that truth which frees the lives of all who are open and responsive to His leading. For me, the words of the prophet Isaiah have long been a corner stone for a philosophy of belief and action. "So shall my word be that goeth forth out of my mouth; it shall not return unto me void but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (55:11) We do not know the time table by which the Lord brings his plans to realization. This is unimportant. It is enough to know that the Lord's Word, with all that it implies, is being brought to bear upon human events in such a way that ultimately "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ."

I think of our Church as being both servant and partner of the Lord in the fashioning of His design. This asks of us a willingness to enter into involvement with Him — for how can we otherwise be partners? Here our theology opens wide the door for us. Our teachings are neither restricting nor confining as they bind God and man to those uses which best promote the welfare of our earthly society and that in the kingdom of the heavens. To know intimately this relationship between the Lord and



Convention President Eric Zacharias set the tone for the session in his opening address.

ourselves, to see it brought to fruitfulness in one another, to live its joys and its pains in a struggling world, is part of God's gift of life to us.

During the past three years, this vision of what we are as a Church has come into sharper focus. I have met with many of you in your local congregations, in your homes, attended and participated with you in your Association meetings and worked with you on our various Boards and Committees. The miles traveled to Southern California, to Edmonton, Alberta, to Gulfport, Mississippi, and to Stockholm, Sweden are now many, many thousands. Betty has become quite accustomed to my comings and goings, and making family plans with one eye on the traveling calendar. She has made uncounted trips to the Wichita Airport for either my departure or return home. I would like also to express my appreciation to the Pretty Prairie Society, for without the support of my congregation my work with Convention would be difficult indeed.

Our times together — whether in Fryeburg, Maine or at the Central Office in Newton, or in a Saturday evening discussion in St. Louis or

Cleveland, have on many occasions been open, frank, candid. You have told me your dreams for our Church and your gratitude for those services and programs which have helped you.

There also has been criticism of our Church. You have told me of your reaction to decisions which you believe were made contrary to the spirit and letter of our theology. I have been told, for example, that in Convention we are avoiding issues — issues such as the need to lay down rigid requirements for students entering our theological school and training for our ministry. I have been told that we as a Church are failing to resolve this matter of the authority of the writings, and the widely divergent views held within our membership in such areas as moral standards, ethics and the development of the neutron bomb.

I am not sure that we can quickly and satisfactorily resolve all of these problems — if by “resolve” we have in mind to bring into conformity. Can the leadership of the Church by committee or board decision lay down those formulas or issue those decrees which encompass all views and positions and bring them into harmony with the highest understanding of our teachings? I doubt it. We must accept, then, the compromise that we are incomplete individuals living together within a church family in which the worship of the Lord in His Divine Humanity is our common bond and that each of us, by voluntary decision, seeks to live out his/her commitment in accordance to our uniqueness and the incompleteness of our being. In the Arcana, we read, “Thus the Lord’s Church . . . will differ everywhere, and this not only according to communities, but sometimes according to the individuals in a community; but a disagreement in the doctrinals of faith does not prevent the Church from being one, provided there is unanimity as to willing well and acting well.” (3451)

Our Convention is a part of the larger society and, along with this larger society, indications are that we will be facing increasingly difficult decisions in highly sensitive areas of our theological principles. Nerve points will, at times, be agitated. There will undoubtedly be numerous occasions when we may ask ourselves, “What is happening to us?” “Are we yielding too far and too fast?” “Are we betraying our heritage?” “What course of action best brings together the spirit flowing

within the teachings of our Church, the direction of God’s Word and the realities of our contemporary world?”

The scene drawn for us by John in the 12th chapter of Revelation is one taking place in the spiritual world. It is not, however, far removed from us.

“And there appeared a greater wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.” (1 - 3)

I began my reflections this evening with the statement that this convention session brings to a close my first term as president. It also begins my second term. I happily begin this with all of my first aspirations intact, and, hopefully, with a bit more wisdom. Yes, I am sure that there will again be those times when we enjoy a spirit of oneness, and there will be times when we are divided — but, I pray that there will “be unanimity as to willing well and acting well.”

We have chosen for our convention theme a prospect that should be exciting to all of us — to be, “Alive in a New Age.” Turning to the Arcana once more, we read, “In order that a man may be brought from the state of the old man into that of the new, the concupiscences of the world must be put off, and the affections of heaven must be put on. This is effected by innumerable means which are known to the Lord alone.”

This in essence is the purpose of life, is it not? — that we courageously enter the process of putting off the old and putting on the new. Only the Lord can accomplish this as we yield our will to His compassion and His love for us. During these next three years, I want to have a share in this process with you. I look forward to being with you and to working with you in this partnership with the Lord in the building of the New Jerusalem in the dawning of this New Age.

I wish to share with you two areas of experience which have a significant bearing upon the life of each of us and upon our life together as a Church.

First, it is essential that we interiorly acknowledge that each of us is a person growing toward our maturity. The Lord has called us to our regeneration. This is a process

which takes us along varied roads, at times into blind and dead alleys, at times into the rarified air of high mountain peaks. Life very largely is search, discovery and response. Let us, then, not become impatient. Our Lord has reminded us that "in your patience possess ye your souls." (Luke 21:19) We, too, must have patience with one another and not in haste pass judgement upon the experiences that come to those who tread a path different from our own.

Finally, we are not to be afraid of this New Age into which we are being led. The world is changing and we are to prepare ourselves to be part of that change. To help in this there has been made available to us a revelation that casts a shining light on the processes going on around

us and upon our place in this divine accomplishment. The Lord has let it be known that He is the companion of all who are participants with Him in this work. The Israelites of the Old Testament knew not what lay ahead of them as they struggled in their wilderness and God stood by them in their long and arduous wanderings. "Be strong," he urged, "and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee nor forsake thee." (Deut. 31:6) Our expectations of what can happen when God and a family of people work together with courage, with vision and with enthusiasm is high. Success will come to us.

HIGHLIGHTS OF GENERAL COUNCIL'S CONVENTION MEETINGS

Council voted to confirm a recent Letter Vote, guaranteeing a loan by the Bank of Delaware in the amount of \$35,000 to the Wayfarers' Chapel for construction of a glass loggia in the Chapel.

Representatives from the Bank of Delaware — Mr. Richard Johnston and Mr. David Conklin — reported to Council members on the current status of Convention's Common Fund. It was pointed out that some Societies and Associations have hesitated to participate in the Common Fund because they feared their assets would be frozen; this is not the case, however, for if funds are needed they can be made available on short notice.

At the request of the Council of Ministers, General Council gave favorable consideration to a recommendation that the Chairmanship of the Council of Ministers be made a salaried position.

Mr. Roland Patzer, President of Urbana College, was present by invitation; he invited the Convention to hold its 1979 annual session at Urbana, and Council voted to accept his invitation. Dates set were June 24 — July 1st.

A report given by Mr. Ebel on the Planning & Development Committee's meeting contained the following recommendations:

a) That General Council express its interest in the potential of videotape as a means of communication, and assign responsibility for developing uses of same to the Board of Education.

b) That General Council endorse a program by which Convention's leaders attend seminars on "New Age Spirituality and Futurism" and similar subjects, and that financial assistance be provided where needed.

It was voted to adopt both recommendations.

Mr. Harms reported to Council that our National Church in Washington, D.C. has been placed on the National Register of Historic Places. Because of such placement it will be possible to get assistance from the Federal Government toward repairs and restoration of the Church. Any such work contemplated must have the approval of the Federal agency and a guarantee of necessary funding, and after completion of the work the Church would be reimbursed for fifty percent of the amount expended. Council voted to approve an appropriation up to \$7,000 for necessary repairs, contingent upon the conditions specified.

President Zacharias informed Council that Mrs. Priestnal reported a balance of \$3,034 in the Mooki Fund; however, such funds will not be sent to Africa until the work of rebuilding the college there can continue and the funds will be secure.

The President also reported that the Board of Publication had not approved a subscription basis for THE MESSENGER.



Convention's executive officers: (l. - r.) Ad Liebert, who retired as Vice President this year; Eric Zacharias, President; Ethel Rice, Secretary; and August Ebel, Treasurer.

After hearing the suggestion that thought should be given to an "every member vote" at convention sessions, Council voted that the

President appoint a committee of three to consider such proposal and report to Council in January.

Pursuant to action taken by the Convention, Mr. Ebel moved that 1/3 of the 1977 - 78 surplus be donated to the Children's Fund of the United Nations. So voted. It was also voted that in future, any request for appropriation of funds be submitted in advance of the business meeting, and that this ruling be made a Standing Recommendation.

Dates for Council's mid - winter meetings were designated as January 18, 19, 20. It was decided to leave the matter of choosing a location for these meetings to the Executive Committee.

Respectfully submitted,
Ethel V. Rice,
Recording Secretary.

Eric J. Zacharias, President
Frederick R. Perry, Vice - President
August A. Ebel, Treasurer

S.S.R. GRADUATES SPEAK TO CONVENTION

"A SONG BEGUN"

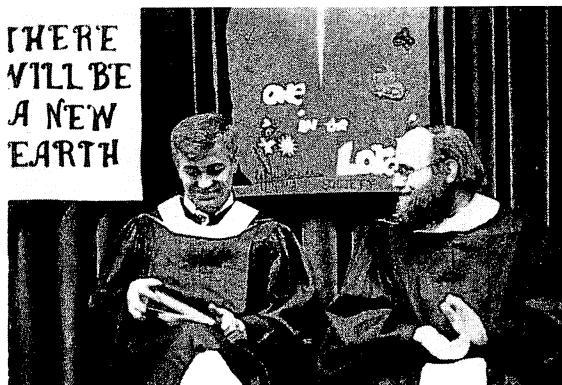
Ronald Brugler

It certainly is good to be here tonight! As is always the case, when you set a goal for yourself, and work hard to achieve that goal, reaching it brings a lot of satisfaction.

Going into the ministry has been a goal of mine for quite some time, and as I look back, I guess that it began when I was a small child while staying with my grandparents on their farm. Usually after a long, hard day, we would sit on their front porch. My grandfather would tell me, with a sense of pride, that God liked farmers better than anyone else because they fed the hungry people of the world — and very intently I'd listen to his interpretation of the Old Testament in which old people of any importance had some relationship to farming. We would sing the old gospel hymn, "Bringing In The Sheaves" or "I've Got A Home In Glory Land," and as we sang my grandmother would say to me, "Don't you want to work for the Lord when you grow up Ronnie?" And I'd answer, "Yes, Granny, I do." And she would

say, "Well, then, sing louder, Ronnie," and off we'd go on another chorus.

My Grandmother is very ill right now, but in her last letter to me she said that her one remaining wish in life was to see me ordained into the Lord's ministry. I'm sure she's here



Two happy S.S.R. Graduates

now in spirit — and it feels very good to have both our dreams fulfilled.

I realize that as a child I didn't really make the decision to enter the ministry; this came later while I attended Urbana College.

I had never heard of the church before coming to Urbana. In fact, my plans were to attend Findlay College where I had been offered almost a full scholarship. But a student teacher came to our high school for her field work, and asked me to check out Urbana.

The first time I saw the campus I knew it was for me. I rejected the offer from Findlay, and with my entire life's savings of a little over \$100, I somehow managed to enroll and start my studies.

I should also say that by that point in my life I had pretty much decided that God didn't exist at all. Around me were Vietnam, Kent State, poverty and hunger — and God couldn't exist with these.

But one day in my second quarter at Urbana I had an encounter with Dorothea Harvey. We talked for awhile and she asked me to take her course: "Oh, I can't do that," I said, "I don't even believe in God."

Dorothea responded, "Well, maybe that's why you should take my course." I took that course, was introduced to Swedenborg, and discovered that he didn't believe in that God that I didn't believe in either. But he offered an alternative — one which made a lot of sense to me.

Well, I not only took that course from Dorothea — I think I took every course that she taught. And through these, along with the courses that I took from Ted Klein, I decided to join the church, and did so one Sunday afternoon at the Gutfeldts' house.

So this is how it all started — and this is another reason why tonight feels so good to me. For I realize that more important than finishing eight years at school, is the fact that I'm here with all of you in what has come to be my family. You've accepted me for the person that I am. I feel that I have your love, and support.

In closing to all of you, and to my Grandmother I just want to say, that I'm ready now to sing even louder. May our song never cease.



Ron Brugler, graduating from S.S.R. is congratulated by Edwin Capon.

"HEEDING THE CALL"

David Rienstra

It is indeed an honor to be with you this evening, speaking to you as a graduating student of our theological school.

Fifteen years ago, through the encouragement of my wife, I embarked upon an educational adventure that at the time I would not have dreamed would lead me to this thresh - hold. As a high - school dropout, my future did not seem to have in store a university degree, let alone preparation for the ministry of the New Church.

There have been many joys in this pursuit, but there have also been many trials and doubts, especially the last seven years when my family and I moved to Massachusetts to take up

a new way of life in order that I could enter SSR and prepare for the ministry. It was not always easy, and the many trials often made me question whether I was doing the right thing. Were we indeed flowing with the stream of Providence, or was I subjecting myself and my family to unnecessary hardships? Each time, however, when Carole and I evaluated our situation we came to the conclusion that the confirmations far out - weighed the negations. We decided each time that we must go on.

My graduation and upcoming ordination was not achieved by myself alone. In the course of my preparation there have been many who have helped me along the way with support and encouragement.

I feel very strongly that I have been called to the ministry of the New Church, and I am thankful to the Lord for leading me to this use in life that is so very important and necessary in our world today.



The cake said it all!

There is much good that needs nurturing in order for the Lord's Kingdom on earth to grow. But there are also many oppositions to those goods. Oppositions that would seek to stifle and stunt the growth of the New Church, sometimes so subtle, that our finite minds have difficulty in distinguishing the difference between what is good or evil and what is true or false.

It is for this reason, that in this graduation ceremony I have requested Solomon's Prayer in First Kings 3:6 - 15 to be read. The prayer of Solomon so beautifully teaches us the humbleness necessary in approaching the Lord. It teaches us how necessary that humbleness is in following the Lord, when so often we want the Lord just to follow us. And it teaches us of the true path to wisdom, an understanding heart to discern between good and bad.

Understood from the Heavenly Doctrines, we learn that as nations and cities represent various systems of doctrine, the people represent the particular truths or falsities of these systems, which is the meaning behind Solomon's desire for an understanding heart to judge the people and discern between good and bad.

It is the duty of every individual to gain from the humbleness of approaching the Lord an understanding heart in order to judge wisely between truth and falsity — between good and evil. And it is a special challenge to the priesthood, for where there is a love for the salvation of souls, there is a particular need to humbly approach the Lord and from His love and wisdom discern wisely between good and evil, truth and falsity, in order that as a servant of the Lord Jesus Christ, the priest can fulfill the use of his office in teaching the truth of faith which leads to the good of life.

Is this not also what it means to be "Alive in the New Age?" To become more keenly aware of the goods and truths of the Lord, that know no age and every age, that are timeless and for everytime, and so aptly put by Lisa Reddekopp in the *May Messenger*.

"To be alive and well in the new age means to me using the Lord's standards as my guide. These are tried and true. Man made creeds are temporal and fleeting. Indeed, the latter seem constantly changing to conform to the "in" psychology and social mores of the day. It is good to be alive in any age; it is a gift from our Lord, and He alone can give it to us."

It is my sincere desire to serve the Lord in this ministry and it is my constant prayer for the Church and for myself to "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad." (I Kings 3:9)



Edwin Capon presents S.S.R. graduation diploma to David Rienstra.

ELECTION RESULTS AT CONVENTION '78

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

General Council:

Richard Tafel Jr. (Ohio)
Adolph Liebert (Pa.)
Grace Sudden (Can.)

Board of Education:

Betsy Young, (Pac.)

Board of Publication:

William Etue (Mid - Atl.)

Board of Missions:

Horand Gutfeldt (Pac.)
Esther Capon (Mich.)
Friedemann Horn (Mass.)

Nominating Committee:

Cecile Werben (N.Y.)

Augmentation Fund Committee:

Marilyn Turley (Mass.)

Committee on Admission into the Ministry:

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

S.S.R. Board of Managers:

Virginia Branston (N.Y.)
Dorothea Harvey (Ohio)
Christine Laitner (Mich.)



It's time to vote. But, with few positions contested, it was a quiet election this year.

American New Church League Officers elected at Convention '78

President: Lee Woofenden, Mass.
Vice President: Lynn Woofenden, R.I.
Treasurer: Sandra Ingram, Ontario
Secretary: Beth Tafel, Ohio
Editor, Clear Blue Sky:
Trevor Woofenden, R.I.
Chaplain: "Pop" Woofenden, Mass.

**PRELIMINARY INFORMATION
ON THE 1980
NEW CHURCH ASSEMBLY**

Rev. Dr. Michael Stanley, President of the New Church College in Manchester, England, brought to Convention '78 initial information regarding the New Church World Assembly in England, scheduled for the summer of 1980.

The dates are July 8 — 13, 1980; the site, a university campus in Nottingham, England. Between 400 and 500 Swedenborgians from around the world are expected to attend the five day Conference. Workshops on Symbolism, Depth Psychology, Biblical Criticism, Outreach, Sex and Marriage, and others, will be offered morning and evening.

Afternoon trips to local sites of historical interest are planned. These include: Sherwood Forest, Warwick Castle, the Shakespeare Festival at Stratford-on-Avon, and Chatsworth House.

Over the next eighteen months more detailed information will be published in the *Messenger* as it comes in from our friends in the British Conference.

1978 COUNCIL OF MINISTERS SESSION

Robert Kirven
Boston, Mass.

Council of Ministers meetings begin with a number of traditional formalities (traditionally handled as informally as possible) which are necessary to meet the responsibilities of the Council regarding "all matters pertaining to the doctrine and worship of the Church and to the Ministry" (Convention Constitution, III, 3). This year, the beginnings went smoothly and with considerable substance and meaning — especially the opening message of the Chairman, Randy Laakko. He spoke of the potentials for intimate spiritual communication between one another of us, and between us and the Lord, and he developed comparisons between our church and the disciples in the boat to whom Jesus came in their time of danger.

A matter of internal importance to the council was the way in which the chairman and secretary are elected and compensated for the voluminous, year - long tasks which they fulfill. Consideration of several inter - related issues led to a decision to limit both offices to a maximum of five consecutive one - year terms, and also to provide a salary for the chairman along with the honorarium traditionally given the secretary.

Ordinations Approved

One of the happy tasks of the council sessions was the decision to recommend to Convention the ordination of Ronald Brugler and David Rienstra. Through reports of the SSR faculty, and the Committee on Admission to the Ministry (both over a period of several years), and many personal acquaintances, both men were well - known to the council. For first one, and then the other, the official "call" was read by the Council secretary, Harvey Tafel, a motion was made and seconded, recommending ordination. Unanimous approval followed immediately. The easy work goes so quickly!

Problems — Past and Present

More difficult and time - consuming work, in different forms, involved reactions and

responses to threats and attacks on Convention and its ministry. There was some satisfaction in the realization that the stand and leadership taken after difficult deliberations last year has been backed up by Convention, and as a result the years of organizational disruption and personal character - assassination through the circulation of duplicated letters seem to have come to an end. Related or similar problems remain a challenge to the council.

One of these problems involves relations between the General Convention's ministry and the General Church's clergy in three or four specific situations. In spite of the fact that communication between the two bodies is more open than for most of our history, it seems possible that the present problems have roots in misunderstandings, so a good deal of time and effort went into deciding how best to clarify matters.

"Our Convention Heritage"

Also, a variety of disputes over the last few years, originating inside and outside Convention, called for an up - dated statement of the values and practices which characterize our organization. Lay people on General Council especially urged the ministers last year to take the lead in finding agreement in Convention on the nature of our heritage. Most of the work on that statement was done at last year's council sessions, when the first draft of study paper on "Our Convention Heritage" was formulated and read to Convention. That draft appeared in the *Messenger* with a request for reactions. A revised draft, based on the reactions received, appeared in the June *Messenger*, and after some discussion the council recommended it to Convention for adoption as a standing resolution. Convention did not adopt it, however, so the task will continue to occupy the attention of the committee, and will challenge the unity and ingenuity of the council and convention next year.

Reflection Day

For several years now, the council has kept its morning, afternoon and evening sessions on Tuesday free from the regular business agenda, and devoted those times to theological reflection. For many of the ministers, this makes Tuesday the most important day of convention week.

Tuesday morning's session was devoted to theological considerations relating to human sexuality. A council committee including George Dole, Dorothea Harvey, Randall Laakko, Richard Tafel, Jr., and Calvin Turley as Chairman; submitted a twenty - two - page report. The result of several meetings and much individual research and writing over a period of two years, the report laid Biblical and theological ground - work for the understanding of human sexual attitudes and behavior. A background paper, rather than a position paper, it served as a basis for an active and useful discussion. After a number of requests for clarification or expansion on certain points, discussion focussed mostly on the theological for ministers' attitudes toward aspects of sexuality that might be encountered in counselling and other functions of ministry.

Since the report did not propose any resolutions, it was received rather than adopted. Ministers have it available for any appropriate use, and a more polished and condensed version will probably be prepared for wider distribution.

Tuesday afternoon's theological reflection was directed toward the question of — as it was phrased in last year's resolution — “how truth

from God is posited in Swedenborg's writings.” Preliminary study was done by another committee — Robert Kirven, Richard Tafel, and William Woofenden. The results of their work took two forms — a brief statement on the topic in a form adoptable as a resolution, and some background material including references and reasonings behind the statement. The committee acted as a panel to lead the council's discussion, as the committee on sexuality did in the morning. After the panel's presentation, early discussion concerned the issue in general, especially Swedenborg's description of his revelation, and the manner of his formulating it into doctrinal writings. After a coffee break, discussion turned to the exact wording of the statement, some two dozen changes were considered, many of which were adopted, and the final form was adopted unanimously, and recommended to Convention as a standing resolution — a recommendation which the convention accepted without dissent.

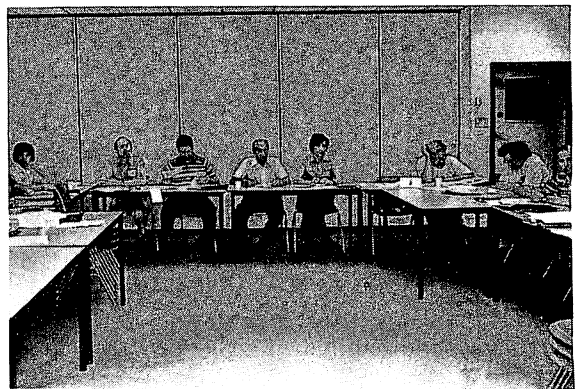
That statement agreed to by twenty - four ministers and over a hundred and fifty lay delegates, reads as follows:

SWEDENBORG'S REVELATION PERSPECTIVE OF THE GENERAL CONVENTION

The Lord's Second Coming promised in the Gospels is described in *True Christian Religion* 779 as a process of spiritual reawakening, beginning with a cosmic event in which Swedenborg was called to play a key role. Through spiritual experiences while reading the Holy Word, he received truth from the Lord



(l. - r.) Mike Salvetti, Ivan Franklin, Erwin Reddekopp, Dick Tafel Sr., Ron Brugler, Ernest Martin, Robert Tafel, Dorothea Harvey, Friedemann Horn.



(l. - r.) Eric Allison, George Dole, Richard Baxter, Ernest Frederick, Michael Stanley, Horand Gutfeldt, Dave Johnson and Matthew Glowe.

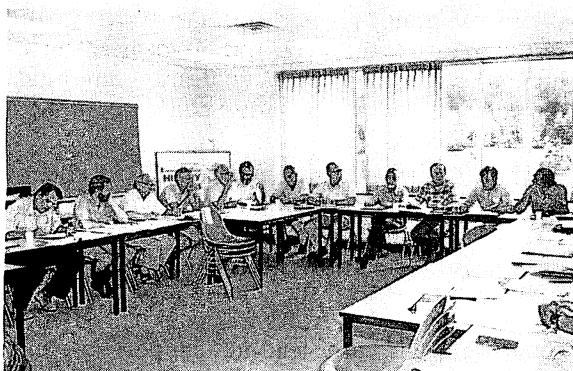
into his understanding. From this enlightenment, he worked out and published teachings for a new church to serve the new age of the Lord's Second Coming.

The truth of these teachings revealed by the Lord to Swedenborg is presented to us with the authority of the Holy Word from which they are drawn, and by which they are confirmed. This new revelation teaches us three essential things to believe and do. The first of these is to worship our Lord and Savior Jesus Christ as the one God in whom is the divine Trinity. The second is to hold to the conviction that the Word of God is holy, not only in its plain sense, but also because of the deeper meanings lying within it. The third is to commit ourselves to a life embodying love to the Lord and the neighbor.

In living these three essentials, each of us must search with discernment for critical meanings in Swedenborg's theological writings. Any written form of revelation can be misunderstood if it is insisted that a single interpretation is final and prescriptive. However, we are convinced that if love to the Lord and the neighbor permeates our perceptions, our church will be unified despite any number of particular differences of opinion as to interpretation and application of doctrine.

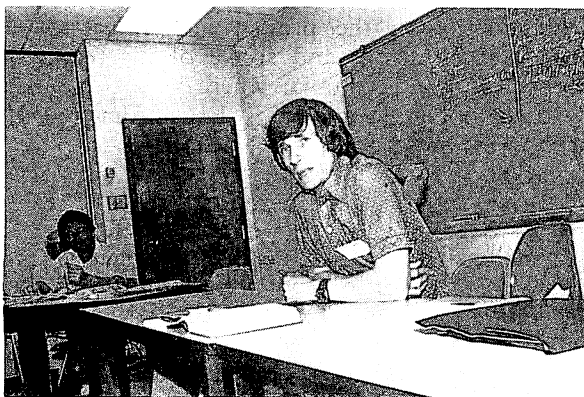
In former times, when Christian doctrine was hammered out by theologians or determined by church councils, unity depended on obedience to creed, with reason subservient to faith. But in this new age, the spiritual freedom of the individual has been restored.

**NOW IT IS PERMITTED TO ENTER WITH
UNDERSTANDING INTO THE
MYSTERIES OF FAITH.**



(l. - r.) Harvey Tafel, Randall Laakko, Cal Turley, Paul Zacharias, Eric Zacharias, Edwin Capon, Henry Korsten, Galen Unruh, Bill Woofenden, George McCurdy, David Rienstra, Dick Tafel Jr.

A Visitor from the British Conference



Michael Stanley, President of the British Conference New Church College, addressed the Council of Ministers.

The third phase of the day of theological reflection was led by the Rev. Michael Stanley, of the British Conference of the New Church. Known to many council members from the years of study in America, and from acquaintances made at the World Assembly in London in 1970, he had taken an active part in the council's discussion.

Mr. Stanley announced his topic as "This Is Our Life" — "this" referring to the Word. He spoke of the correspondences of kings and prophets as an introduction to a discussion of the different internal senses of the Word. After summarizing the distinctions and relationships between the celestial, spiritual, and internal - historical senses, he developed a particular focus on the spiritual and internal - historical senses in Revelation and in stories of judges, kings, and prophets. From these stories, and those of the Lord's Passion, he developed parallels between vastations in Biblical history and vastations in our individual regeneration - histories. Many historical examples were used to illustrate the varieties of personal vastations in the course of individual regenerations, showing how the Word describes the crises and struggles of our private lives.

Discussion touched on several points relating to regeneration — how to conceive the paradox of the regenerated spirits' wills being totally subservient to the Lord and at the same time feel more distinctly independent than ever before; how the New Jerusalem relates to our present consciousness; and questions about the values and necessities of the states of suffering that are symbolized in the Word by vastation.

In closing, Mr. Stanley shared some observations on the present and future of British Conference; and spoke of his recent lecture tour in Australia, where he spoke on "Swedenborg - Scientist Extraordinary", comparing Swedenborg and Newton.

C.O.M. ELECTIONS

Elections were held on Wednesday morning, allowing time for reflection on nominations from the Nominating Committee on Monday morning. As often happens, the committee's nominations were the only ones offered.

The Secretary was unanimously instructed to cast one ballot for:

Chairman: Randall Laakko

Secretary: Richard Tafel, Jr.

Executive Committee Member:

William Woofenden

Committee on Admission to Ministry

Member: Richard Tafel, Jr.

Convention Preacher for 1980:

Friedemann Horn

FORMS OF MINISTRY

The major remaining business concerned the report of a committee which had been studying the issue of the various ministries set forth in Article V of Convention's Constitution — presently including Lay Leaders, Lay Ministers, ordained Ministers (and Authorized Candidates for the latter two), Missionary Leaders and Missionary Ministers, and an Ordaining Minister. The committee determined that for many reasons the present structure — its categories, and their definitions and distinctions — is unsatisfactory, and they proposed a different structure.

There was general agreement that the present system needs replacement, but after intense discussion, the structure proposed by the committee was not accepted either, and the matter was returned for further study and a report next year.

This created problems, because issues before the Council of Ministers and the General Convention had been tabled last year, pending the report of the committee; so they had to be tabled again. It is expected that the difficulties will be resolved by next year, with a new and more workable structure of ministerial offices for Convention.

The ministers met in two extraordinary sessions during the sessions of Convention: Wednesday night at 10:30, to consider a question from General Council's Pre-Convention meeting on Wednesday afternoon; and at 10:00 on Thursday night to discuss professional issues of their individual ministries — issues that had been crowded off the agenda by other business. The Executive Committee was asked to try (try **again**, for this is a continuing concern) to handle more routine business outside the agenda of the full council.

CELEBRATION, NOT SELLEBRATION

Is it possible that in the process of changing our way of celebrating, all of us can become more humane, more sensitive to the whole human family and more caring of our mother earth? Can birthdays, weddings, funerals and Christmas be the key to free us from materialistic entrapment and give us a more joyful lifestyle of voluntary simplicity?

Yes, says Alternatives, an ecumenical non-profit group which is looking for 100,000 church members who, through study and action during 1978, will make this dream a reality.

Alternatives' three Alternative Celebrations Catalogues and other resources have been a catalyst for thousands who desired to take charge of their lives but didn't know how to start. They, too, felt that our society's thing-oriented habits run counter to biblical teachings. People who have kicked commercial ways (without giving up gift-giving or festivity) say the new celebration ideas enhance human relationships, increase spiritual dimensions and show more concern for the earth and its people.

The National Alternative Celebrations Campaign is the Bloomington, Indiana - based group's latest effort to organize a grassroots movement among the nation's churches and campus ministries. Denominational hunger and lifestyle task force staffs have applauded the Campaign and are lending support as the organization searches for 1000 groups throughout North America to study the values

(continued on page 189)

KEYNOTE SPEAKER
DR. ROBERT McCLURE

“The Church and the Third World”



Dr. Robert McClure's stirring message on Christian responsibility in the world today drew a standing ovation.

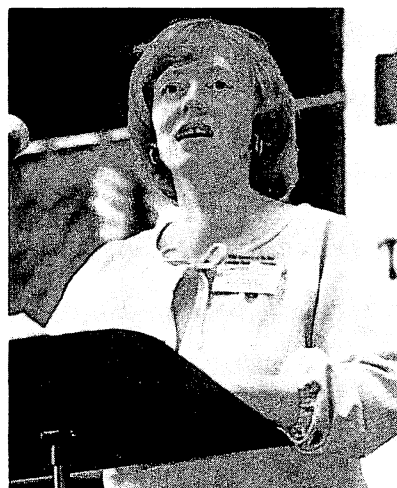
Dr. Robert McClure asked no questions in his speech to Convention on June 29. His topic was “Adaptations the Church **MUST** make so we can reach out to the Third World.” And when we stood to give him a standing ovation, we knew that the adaptations were not only ones that the Church must make, but ones that **our** church, and **we** ourselves must make.

Dr. McClure stressed that we must not think of giving to the Third World as a one - way street. They have things to give us, things which are as vital to our existence as our food, resources, technology and research are to them. For us, the Third World has natural resources — the cocoa, rubber, spices, coffee, tin — the hundreds of things that make our lives more comfortable and our industries more profitable. The Third World has craftsmanship — pride in work — family involvement in a skilled craft. And in a day when we wonder whether our values are breaking down, the Third World has social values they treasure highly. He spoke of the interdependence of the tribal unit, the non - violence and the non - covetousness that exist in many Third World cultures — all things the world desperately needs to - day.

Dr. McClure describes three forces which compel us to come to grips with the problems in the Third World. The first is our shrinking world — faster transportation and incredible crowding. The second is the revolution of rising expectations. Everyone, in every corner of the globe, expects to live materially better than his parents lived. And the third factor is the militancy of backward nations.

We heard some marvellous stories too. Just ask anyone from Convention to sing the American national anthem!

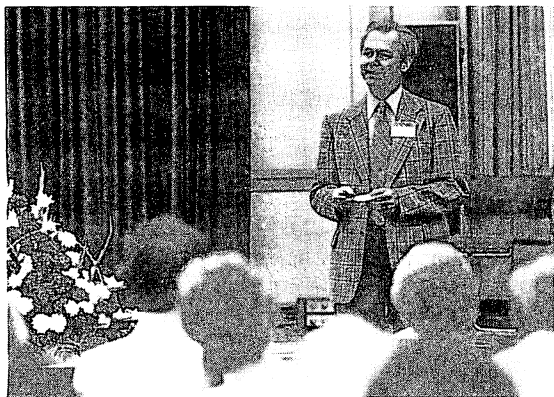
Dr. McClure has spent most of his life in the Third World — first as a medical missionary in China, along the Burma Road during the war, and lately in Borneo, Peru, and this summer, at the age of 78, off to the coastal Indians in north - western Canada. His answer to world problems is personal. Get out to the man in Borneo who makes a fine desk, but doesn't know whether he has made a profit. He needs a bookkeeper to show him how to keep records. Get out to the farmer who needs a new seed developed to suit his soil conditions. Help the Third World to adapt, and in the process, help yourself to adapt. For, as Dr. McClure says, adaptation is the mark of every living thing.



Grace Sudden, Kitchener, newly elected to General Council, introduced Dr. Robert McClure.

(continued on Page 176)

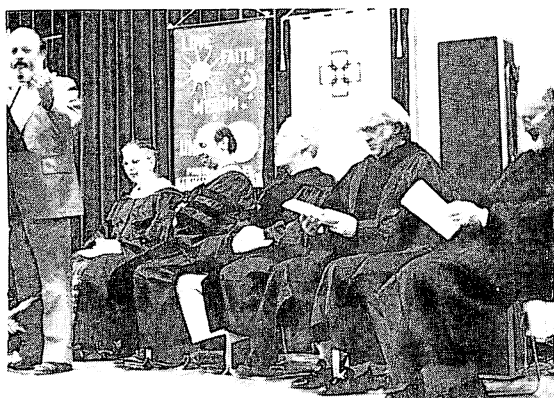
GLIMPSSES OF



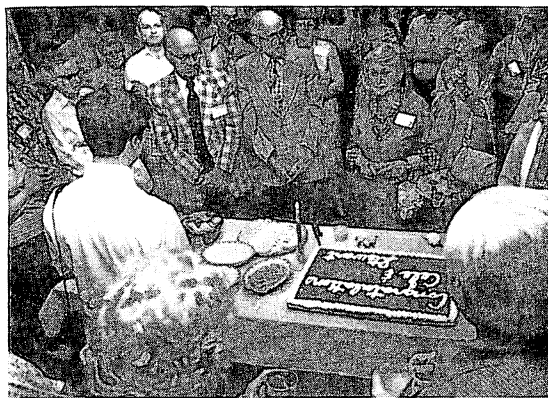
Stanley Haigh, President of the Kitchener Society, extends a cordial welcome to Convention delegates and members.



Unwinding at the reception after a busy Convention day.



Former S.S.R. President Edwin Capon, with S.S.R. faculty on stage (l. - r.) Marion Kirven, George Dole, William Woofenden, Calvin Turley, Robert Kirven



Richard Tafel Sr. paid a warm tribute to Cele Werben and Stewart Poole after their fifty years of service to Convention.



(l. - r.) Joseph Agbadje, Dorothea Harvey, Polly Baxter, Paul Zacharias and Dick Baxter at a Convention business meeting.



Dorothea Harvey, Urbana, and Roger Paulson, Central Office Director, enjoy a friendly moment up front.

CONVENTION '78



Joyce Heck, at far end of table, relaxing after a hectic week — and month. Joyce was Chairperson of the local Convention Committee.



Oktoberfest in July, or anytime, ist wunderbar!



Convention goers from Michigan know how to celebrate Oktoberfest.



The Schwaben Junior Dancers, Kitchener, delighted the audience with their ethnic dances.



Katybird doing what she does best.



The Revs. Paul Zacharias, David Rienstra, Eric Zacharias and Ron Brugler after the ordination service on Convention Sunday, July 2.

DR. ROBERT McCLURE (con't from page 173)

Dr. McClure was introduced by Grace Sudden, and thanked by Alf Chivers, both of Kitchener. He must also have felt the thanks of all of Convention in their strong and positive response to his words.

"The Dawn" is the slogan of the Third World and Dr. McClure made his audience feel they had an exciting role to play in the unfolding of the new day.

Francis McIntosh



The 250 member audience was "with" Dr. McClure all the way.

DEPARTMENT OF PUBLICATION MEETS DURING CONVENTION



Many Convention committees met during the week. Here the Board of Publication is hard at work.

At its brief meeting on June 30 the Board of Publication:

— approved a grant of \$500 to Ruth Martin as she continues to research and write her manuscript on the relationship between Swedenborg and Carl Jung,

— heard with supportive interest the proposed booklet by Dorothea Abbott entitled, "Rest Easy, Mr. Lincoln", in which Swedenborgian influences on Abraham Lincoln will be outlined,

— voted to implement a para - public relations network, in which newsworthy items will be channeled through the Central Office to the appropriate Convention bodies,

— took action to combine the screening and editorial functions of the Department, with Virginia Branston and Richard Tafel Sr. presently serving on this Committee.

WOMEN'S ALLIANCE



150 women filled the dining hall for the Alliance luncheon.

Worship in the Grabel Chapel under the leadership of Alice Van Boven began the Women's Alliance session at our annual Convention. Those who had entered the spiritual world during this past year were remembered with a few moments of silence.

After singing the Alliance hymn, the 150 Alliance members gathered in the dining hall for a delicious luncheon. Alliance President Lisa Reddekopp gave us the good news that \$1309.45 had been raised for the Mite Box for Rev. Joseph Agbadje's work in Nigeria. In 1979 our "Mite" will go to aid the work of the New Church in India.

Betty Zacharias presented plans for a quilt to be made by all Alliance women. Pieces will be embroidered with their names by the local women and forwarded to Betty who will put the quilt together. The quilt should be finished by next year's Convention.

Retiring President Lisa handed the gavel to our new President, Dorothy Farnham. Thanks from all of us for a job well done were given to Lisa, along with a small gift as a token of our appreciation.

Lisa then introduced our speakers who had agreed to share with us how they felt about being "Alive In The New Age".

Polly Baxter told us how she had earlier rejected all religions and formed her own, only to discover when she met Dick and attended the Washington D.C. New Church that here was a church that believed as she did. She made us aware that the New Age is all around us and all we have to do is open ourselves to it.

Dorothea Harvey asked herself — "As a woman, what does it mean to be 'Alive In The New Age?' " She went on to say that she awakened in the middle of the Women's Movement and decided she would put no limits on her development as a person. "You cannot limit the Divine to masculine only. For me to be alive is to accept that heritage. The Lord has work for us — I find that exciting!"

Jan Seibert expressed, "It's great to be a woman! We can show our aliveness with enthusiasm because we have been given the Divine assurance that life goes on endlessly. We live in love — for retirement this is superb. Are you fearful that you will not have enough money, enough physical strength? You can still change — you can lower your economic sights. We have a gift to give to our world — we have a lot to enjoy!"

Pat Zacharias

THE MINI - COURSES

“NEW AGE MORALITY — OTHER ETHICAL PROBLEMS

Leader: Horand Gutfeldt

This mini - course combined a group — just the right size — of keen thinkers. We analyzed first a number of ethical problems suggested by the group. How can we best communicate with others in these areas of personal and social concern?

We moved from this to the various states involved: to be led by a sense of duty — or truth — and finally love. Love was defined experientially as an inner state to be moulded by the good of life, ultimately flowing in from the Lord.

Horand Gutfeldt

SPIRITUAL HEALING

The Mini - Course met with twenty - nine attending, some experienced in spiritual healing, some new to it.

We began with participants expressing their questions and concerns about healing, and went on with input from **Divine Love and Wisdom** on some of the teachings of our church which are helpful for a New Church understanding of spiritual healing.

The next morning one member reported a painful sciatica condition that would force her to miss the session. She was persuaded to come for a short time to ask for help from the group. We began by a reading from the Psalms and feeling an awareness of the love of God as the ground of our life. Then we prayed that the love of the Lord come into all of us and into the group member who was hurting. She experienced a warmth and a feeling of energy coming into her and release from her pain. We talked about what had happened, and about our problems with healing, including why healings sometimes do not happen when we pray.

We ended our session with prayer for specific healing needs. We were all grateful to have had this direct experience of healing and of the power of God's love.

Dorothea Harvey, Leader



"What does it mean to be a whole person?" was the thrust of Dorothea Harvey's course on Spiritual Healing.

NEW AGE MORALITY

by D. B. Farnham

The Mini - Course on Sexual Morality was led by Marion Kirven and Ernest Martin.

We discussed the ways that we learn right and wrong from our parents. Both explicit teaching and implicit example were important. Lack of touching and expression of affection had been an important influence for some. Touching that was OK between men and women or women and women but never between men and men gave other messages. Opinion was varied in the group as to what constituted right and wrong in these early experiences. Each home, of course, is unique in its standards and methods.

Living together without marriage was considered at length with a number of different viewpoints expressed. It was pointed out that this is not limited to young people and that the physical relationship is less important than the emotional. Promiscuity is wrong and sexual intercourse without love is wrong. Marriage without love and raising children in destructive homes was considered more of a problem than premarital sexual experience. The commitment between two people is more important than the legal contract, but there was a difference of opinion about how important the legal contract is. We discussed the concept of commitment, and how our young people learn it. Divorce can be more scarring than premarital experience.

The idea was expressed that today men and women are trying to be more complete people in themselves and that there is more honesty between the sexes. The ideal of the harmonious union of love and wisdom expressed in

marriage between a man and woman can also be expressed within the individual in the integration of the masculine and feminine elements of one's nature.

The longer life span, economic independence, and birth control are among the factors which have led to changes in attitude toward sexual morality. We now have greater expectations of our marriage and a larger commitment to ourselves.

In the matter of homosexuality it was pointed out that we all have varying amounts of male and female characteristics. Within a homosexual orientation, deep love, sharing of religious values, and caring commitment is possible. There was support for everyone's right and obligation to work out his own value system and to respect the different value systems which others may have arrived at. Our Lord told us very plainly, "Judge not, that ye be not judged."

We need to keep before us the ideals of true marital love as shown by Swedenborg, and to teach them to our children. But we must remember that he does say frequently that these ideals are rarely attained in this world. There is a fine line between hypocrisy and "ideals" which we know can never be realized. In the Bible we are told to be perfect as our Father in heaven is perfect. This too is an ideal which it is impossible for any of us to attain. We keep the ideal, but recognize that we should not feel guilty if we do not reach that goal. We are in process — a process which goes on to eternity. Our motivation is more important than our acts, and our commitment to one another leading to responsibility for each other is more important than a wedding ceremony, though



Many dimensions of Human Sexuality were raised in the course led by Ernest Martin (left) and Marion Kirven.

that is also important. Each person must accept the responsibility for and consequences of his own acts.

It is not right to impose our morality on others. Again — “Judge not, that ye be not judged.”

Although the overriding consensus was that we should not judge from appearances, a strong undertone favored abstention before marriage. We felt that the church should still support — as it does the Ten Commandments — the ideal of proper order in marital love and the marriage ceremony.

“OUTREACH IN THE NEW AGE”

Communicating our Teachings to others

*led by Richard Tafel Jr. and
Eric Allison*



“Outreach in the New Age” was led by Dick Tafel Jr. and Eric Allison.

After some group discussions on the difficulties we have found in telling other people about our church and its teachings, the leaders focused our attention on the tools that we are using — **ourselves**. This they did by diagrams and examples drawn from “Transactional Analysis”. Through role - playing we saw what happens when a stranger asks us what church we belong to and what it teaches. We witnessed what too often happens: “What you are thunders so loud that I can’t hear what you are saying!”

“Transactional Analysis” showed us how we operate on three levels of our ego, and how important it is to be aware of the particular wave - length we and the inquirer are on. Our

“self” is more important than the actual words that we use. There is a “body language” that is intuitively conveyed by our posture, gestures and eyes; by the tone of our voice, and by the volume and speed that we use.

As Swedenborgians we often stop ourselves from communicating before we begin. Much of this is a result of negative attitudes. We tend to reinforce this by embracing such false concepts as:

- a. I don’t know enough; I’m not an authority so I’ll say nothing.
- b. I don’t feel able to articulate that which I know, so I’ll say nothing.
- c. Swedenborg’s ideas are so complicated; I can’t explain it, so I’ll say nothing.

We attempted to dispel the idea that when you meet someone “you have to tell them all the theology and convert them on the spot or you’ll lose them forever.” We decided instead to just try for a real and honest contact, and then see what happens.

Meeting new people and talking about our religion can be an embarrassing and threatening experience. The “new” and the “strange” are always dangerous. What might this stranger do to these precious truths of my faith? By experiencing, in one - to - one role - playing, meeting and answering a person asking us about our church, we discovered for ourselves the value of principles expressed by the group leaders. We found that it should not be such a difficult and threatening task to “give reason for that faith that is in you.”

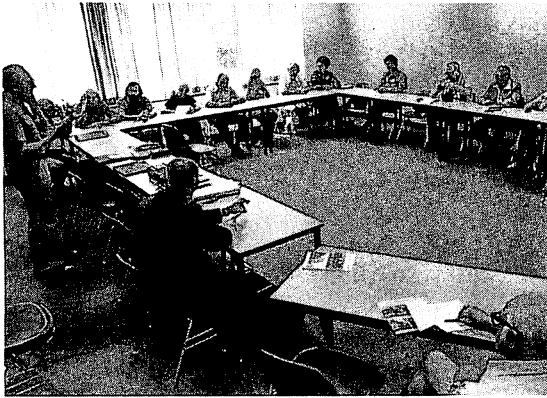
We learned that we need not feel guilty about the inadequacies of our intellectual responses, for we can refer the questioner to someone more able to meet those needs. It is not a sin to say, “I don’t know”. But we know now that we should respond in an enthusiastic and positive manner, by sharing with others what our Church and its faith means to us personally.

We strongly recommend that our churches call on these men to lead workshops in this very important area. They do a tremendous job! (20 present)

Richard Tafel Sr.
Galen Unruh
Steve Ledingham

EVALUATION OF NEW AGE REVELATION

*Rev. F. Horn, Rev. R. Kirven
Jacqueline Keiser — Recorder*



Friedemann Horn (standing) and Robert Kirven, to his right, led the mini - course on Revelation.

There are many new revelations today. Criticism of the Bible is no longer restricted to the clergy and is available to the laity through books and experience.

For many the Bible is the Word. Jacob Lorber was a mystic whose writings share some common teachings with Swedenborg, i.e. the Trinity and life after life.

Dynamics of Revelation — How do we distinguish between what is Revelation and that which merely claims to be? The following criteria were suggested:

1. **Continuity** — the experience fits into place with what went on before and what followed. Revelation comes in the context of ordinary life and yet there may be —
2. **Discontinuity** — a bush blazing with flame, yet not consumed. The experience had not been paralleled in the past or future.
3. **Awe** — A sense of awe — our aweness of something we can't understand, can't get away from.

These three qualities are followed by:

4. **Instruction** — God never appears without word or instruction.
5. **Empowerment** — all who have had revelation are given powers they had not had (or been aware of having) previous to the revelation.

A change occurs!

We are all spiritual beings, but because we have paid attention to the wrong things we are not in communication with spirits. This ability is built into the human potential. Some people open themselves almost totally to Divine experience.

Revelation means enlightenment while reading the Word and perception while in that enlightenment. Everyone who has tried to live a good life comes into affection of truth. Eyes are opened and they see a new light. This is Revelation.

The above five criteria are used to separate true revelation from false. But it doesn't help to tell if someone else has had revelation.

Are there Objective Standards whereby we can evaluate Revelation or are we left only with our feelings?

Evaluating Revelation —

1. Historicity of the Christ.
2. Continuity with the Holy Word.
3. Agreement with life, work and teachings of the Lord.
4. It bears fruits.
5. It adds something of significance.
6. It is comprehensible.
7. There is continuity with historical facts and natural facts.

Every Revelation by its nature has to be an adaptation of the infinite to the finite.

We would not understand **absolute** truth. Revelation adds to something acceptable that precedes it.

EXPLORING OURSELVES IN THE NEW AGE — FEMINITY AND MASCULINITY

Chris Laitner

Over the two - day Mini - Course session, fourteen people discussed issues relating to humanity and male and female roles, under the leadership of Gertrude Tremblay. Beginning with Biblical references and incorporating correspondences, several interesting ideas were formulated, starting with the structure of the human form — its symmetry and the similarities and differences between male and female which together create a completeness.



The course on Femininity and Masculinity was led by Gertrude Tremblay (seated by chart).

The human form can be divided into three basic sections with the head, corresponding to gold, representing the celestial; the upper torso corresponding to silver, representing the spiritual; and the lower body (waist to feet) corresponding to copper, iron and clay, representing the natural. Thus, in the human form we discover the path of regeneration.

From this, the group moved on to discuss the presence of masculinity and femininity within each person with emphasis placed on "role - defining". The consensus was that in this new age there can be freedom to choose any profession but that the choice should never be allowed to change the personality of an individual. The group kept in mind always that man is represented by the intellectual while woman is represented by the affection. A man should show himself as wise and a woman should show herself to be loving and they regenerate as woman grows into wisdom and man grows into love.

Regeneration in each person is the integration of the masculine and feminine attributes.

Another area of discussion was that of the roles of men and women in the church. It was stated that the most important thing is the attitude which is brought to the task (see above). The joining of the church (feminine) with the Lord, the bridegroom (masculine) in the marriage ceremony creates the complete Church. This is again a reflection of regeneration. The statement that was found most satisfactory was this: Truth is from the Lord through the Word. Men understand the truth, women have the love for this understanding and reflect this love in striving for its application, and thus, men and women together serve the uses of the church.

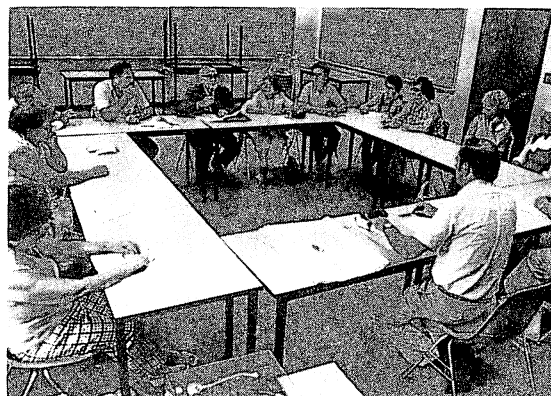
The group attempted to formulate a statement regarding masculinity and femininity (ourselves) which follows:

The roles of men and women in the Bible should not be taken individually, but rather as depicting elements that exist in all people. The attributes of both the men and the women pictured in the Bible are present in each human being regardless of sex. Each person, then, has attributes represented by male and female Biblical characters even though it may seem that these attributes should not exist side by side. This can be exemplified by water: neither pure hydrogen (man) nor pure oxygen (woman) can be drunk, but joined together they are a basic nutrient of life.

Time did not permit a real "end" to the discussions, but everyone left the Mini - Course with a deeper understanding of the joining of love and wisdom as the way of regeneration. Our thanks to Gertrude Tremblay for her course which taught us more about being Ourselves In The New Age.

THE CHURCH AS OUR FAMILY

Leader: George McCurdy



"The Church as Family" led by George McCurdy

The impact of isolation; and advantages of being a small group.

Importance of family roots.

Divine Providence guiding the New Church.

How can we reach young people and keep them interested in the Church?

Plan activities to include all ages: Summer School, retreats for children, adults, senior citizens.

Atmosphere for learning: Encourage positive doubt. Home study for isolated groups. Don't replace content with crafts.

Family needs to be a warm, loving relationship; feel a personal closeness to the Lord.

Discipline needed to find time to study the Word. Daily worship in the home to keep in touch with the Lord. We need reading suggestions from the Church for daily study.

Should be a spiritual goal for all churches in Convention: Theme chosen, with all committees and local churches involved. A year's project.

Be less defensive when asked about our Church. Learn to be specific.

Believe what we teach. Meet the seeker where he is.

Church/family gives support at all times, good and bad.

Mother Church must continually examine herself. Build on the good. Less back biting. Recognize evil, bring it out into the open, deal with it firmly, quietly.

Condition of the Church is a reflection of each individual. Caring for others. Be responsible throughout the year. Discipline self to study Word and doctrines. Idea of the Church as a family really came into focus in this mini - course.

BOARD OF EDUCATION SYMPOSIUM: LIFE BEYOND DEATH

On Memorial Day, May 29, 1978, the Board of Education sponsored a Symposium at the Wayfarers' Chapel on "*Life Beyond Death — What is it Like?*" Speakers were Dr. Friedmann Horn, Rev. Randall Laakko, Rev. Ernest Martin and Dr. Dorothea Harvey, who served as moderator. The program began with statements from Rev. R. Laakko emphasizing especially the feelings we have about death and dying. Rev. O. Martin spoke of the questions we have about what happens when we die and how we can know about this, and Dr. F. Horn stressed the relation between these things and our religious belief and attitudes. Breaks between the presentations gave time for reflection and response from the audience. The second session, after lunch, gave time for small group discussions with the four leaders, and the program ended with a final session of the whole, summing up the experience.

Board of Education members who were present at the Symposium see this as a first experience in this kind of program aimed to speak to people outside of the church, or to provide a starting point for programs or workshops for our church. We took a tape of the general sessions, and we have also prepared a video - tape of the four leaders, hoping that we have material here to work up into a video - tape presentation suitable for outreach use.

We on the Board are convinced of the importance of this topic. We think we have a good team of speakers and a good format for

bringing this topic to people. We invite inquiries from any group in Convention about putting on a symposium like this in other parts of the country, or about using a tape presentation of this material.

Please write to Mrs. Nancy Perry, Executive Secretary of the Board of Education, at the Central Office, 48 Sargent St., Newton, Mass., 02158.

Dorothea Harvey
Chairman, Board of Education.

NEW PUBLICATION

"A Bibliography of Publications by Swedenborgians" (A handbook for New Church Libraries)

by
Franklin H. Blackmer

Published by the Massachusetts New Church Union, 1977, soft bound, 379 pages, 8½ by 11.

This bibliography lists all New Church publications in the world up to 1977. This limited edition is intended primarily for libraries, though remaining copies will be available to the general public. Cost: \$20.00, plus 75 cents for postage. Write to:

The Swedenborg Library
79 Newbury Street
Boston, Mass. 02116

PREMIERE!

SWEDENBORG: THE MAN WHO HAD TO KNOW

On March 16th the Foundation hosted a premiere screening of our 28½ minute color documentary film, "Swedenborg: The Man Who Had To Know," at the beautiful architectural award winning Ford Foundation in New York City.

Attended by nearly 70 invited guests which included such luminaries as Ambassador Kaj Sundberg of the Swedish Mission to the United Nations, the Honorable Sten Tersmeden, Deputy Consulate General, Dr. Friedeman Horn, President of the Swedenborg School of Religion, Mr. Roger Paulson, Director of the Central Office of General Convention (Swedenborgian), actress Elizabeth Hubbard, and many representatives of the media.

Following the screening a reception was held during which guests were given the opportunity to critique the film — and we are happy to report that 99% of the opinions were highly favorable.

Those interested in renting a copy may write to:

Mr. Roger Paulson
48 Sargent Street
Newton, MA 02158

The rental fee is \$30.00 for a three - day period, plus return postage with adequate insurance coverage.

The Massachusetts New Church Union, the Mid Atlantic Ass'n., the New York Ass'n., and the San Francisco Church have also purchased prints of the film. Local groups may wish to contact the center nearest them for further information regarding use of the film.

"The Man Who Had To Know" received sustained and enthusiastic applause when it was shown at Convention '78. Words of praise were heard on all sides . . . "It shows Swedenborg as a real, living person" "Excellent photography" "Great use of animation and people" "This should be shown on a national television network" "A wonderful missionary vehicle".

We commend the Swedenborg Foundation and the Media Group for producing a first rate, professional film on the life of Swedenborg, and we trust it will have the large viewing audience it so richly deserves.



Virginia Branston, Mary and Gus Ebel enjoyed the film premiere and the reception.

HAIKU ARE FOR ENTERING INTO

There is a plan
for my life. Each person
I meet is part of my growth.

When we are not at our best,
remember the tides
which always return.

We have unexpected
strength and ability
when some one needs us.

Pray for the person
you like the least. Permit
God to love him through you.

Feeling unimportant
is as debilitating
as great pain.

When a child and his God
dream together
something wonderful happens.

God enters unlikely places;
unlikely persons
may do His work.

All that it takes to form a rose
is concealed
in a small, ugly seed.

Miracle. . . that thoughts
can be communicated
to other people.

We spend our lives
creating memories
for ourselves and others.

God does not wait for me
to be willing; He uses
some one who is.

The only competition
we need is to be
better than we are.

Self-pity blinds us
to butterflies, songbirds,
and hands offered in love.

Everything changes.
We must continually
adjust to something.

We like, and speak well of,
those who acknowledge
a mistake they have made.

When the child in you
misbehaves, forgive him,
and start to make amends.

Show a child
that he is cherished for what he is,
not for what he does.

When there is no way out
conditions are perfect
for a miracle.

OUR THANKS TO
— Catharine M. Schramm
Quaker Life

URBANA COLLEGE NEWS

Urbana College President Roland D. Patzer has tendered his resignation effective June 1979.

Announcing the resignation, Charles F. Johnson, Chairman of the college's Board of Trustees, said, "It is with deep regret that the Urbana College Board of Trustees has accepted President Patzer's resignation. We appreciate the dynamic contributions he has made to the college during his service here."

"President Patzer," Johnson said, "arrived at a time when the institution was suffering from lack of leadership, poor enrollment and financial insecurity. Under his guidance the college achieved accreditation, more than doubled enrollment and secured a stable base of financial support. Roland Patzer's contribution to Urbana College and its constituents has been remarkable. His dedication, leadership and total commitment to the development of higher education has been evidenced through all facets of the college and we are indebted to him."

In his letter of resignation Patzer stated that his decision was based on a desire to seek a position with a "larger, more complex institution and to serve in a position in government where I might affect public policy prior to concluding my professional career." He added, "I announce this decision at this time in order that a smooth leadership transition may take place, but in no way do I intend to be a caretaker president."

Appointed President on July 1, 1973, Roland Patzer is a native of Cleveland, Ohio.

* * *

The Honorable William Matthew Byrne, Jr., U.S. District Court Judge for the Central District of California, delivered the commencement address during the 78th annual graduation exercises at Urbana College on Sunday, June 4.

Outdoor ceremonies began at 3 p.m. in front of the Swedenborg Memorial Library. Bachelor of science, bachelor of arts and associate of arts degrees were awarded to 124 Urbana College students.

An honorary doctor of humane letters degree was presented to Judge Byrne by college president Roland D. Patzer. Honorary degrees

were also given to Marvin V. Humphrey and Melvin F. Miller, Urbana businessmen, and Franklin A. Rupert, a member of the college's board of trustees and the oldest living Urbana College alumnus.

* * *

An article by Dr. Ted Klein, an associate professor of philosophy at Urbana College, has been published in the spring 1978 issue of "Educational Theory."

The journal is devoted to articles concerning the foundations of education, especially the philosophy of education. It serves as the official journal of the Philosophy of Education Society.

Dr. Klein's article develops a concept of cultural pluralism and explores ways in which schools can be supportive of this concept. The paper develops a positive concept of the value of human diversity and argues against various forms of discrimination.

Dr. Klein urges hiring of teachers in a way that provides a diversity of role models for children.



Urbana President Roland Patzer, leaving the College in mid-1979, issued a straightforward challenge to the Convention.

For Swedenborgians who may be interested

The "Living Will" printed below is a copy of the one distributed by the Euthanasia Educational Council, 250 W. 57th St., New York, N.Y. 10019. Free copies are available from the council, and will soon be available from our Central Office, 48 Sargent St., Newton, Mass. 02158. This document allows a healthy person to transmit his/her own feelings about death as instructions to family, clergy, doctor, and lawyer should the person be unable to make these decisions.

To my family, my physician, my clergyman, my lawyer —

If the time comes when I can no longer take part in decisions for my own future, let this statement stand as the testament of my wishes:

If there is no reasonable expectation of my recovery from physical or mental disability, I, _____, request that I be allowed to die and not be kept alive by artificial means or heroic measures. Death is as much a reality as birth, growth, maturity, and old age — it is the one certainty. I do not fear death as much as I fear the indignity of deterioration, dependence, and hopeless pain. I ask that drugs be mercifully administered to me for terminal suffering even if they hasten the moment of death.

This request is made while I am in good health and spirits. Although this document is not legally binding, you who care for me will, I hope, feel morally bound to follow its mandates. I recognize that it places a heavy burden of responsibility upon you, and it is with the intention of sharing that responsibility and of mitigating any feelings of guilt that this statement is made.

Signed _____

Date _____ Witnessed by _____

At the Kitchener Convention the Council of Ministers endorsed the above "Living Will" statement, and recommended that it appear in the *Messenger*. As mentioned in the statement, signing this document is not legally binding, but it does give your next of kin a strong indication of how you feel should you enter into a prolonged terminal illness. The Council of Ministers supports the intent of this statement as being fully in harmony with the New Church lifestyle. Those who may be interested in signing this document can use the one on this page, or obtain additional copies from the Central Office.

The C.O.M. also supports, in principle, the concept of donating body organs and tissues to the appropriate medical institutions when they are no longer required by the "real" person. Some provinces and states make provision for this "ultimate expression of the doctrine of uses" on their driver's licences. For further information contact your doctor or local hospital.

COMMENT ON OUR CONVENTION HERITAGE

Convention is an organization. An organization is a means for unifying (not diversifying). Convention originated for uniting various study groups scattered across the land. These groups came together because they all had **the same purpose: to study and share the writings of Emanuel Swedenborg.**

The Convention was unique because its purpose was one which no other ecclesiastical organization had. Is not this purpose the only consideration which justifies this organization's existence in a world filled with so many different religious teachings?

Should not its "ministers" be primarily **teachers** fully trained not only to expound the truths of the Lord's New Church (which is **not** an organization) but to nurture **understanding** of these truths, without which the knowledge is useless?

Gwynne Dresser Mack
Pittsfield, Mass.

IDEA - LINE

The Board of Publications in cooperation with the National Church at Washington is beginning an experimental program called IDEA - LINE. IDEA - LINE is a service available to anyone in the church that is active in the production of newsletters, bulletins, Sunday worship folders, or other printed matter, whether it's produced by Xerox equipment, mimeo, offset printing, or some other process.

The main purpose of the program is to supply churches and associations with technical information, useful suggestions, and new ideas to make their printed matter both more interesting and more visually attractive.

Periodically an "IDEA - LETTER" will be sent by mail that will include useful information, promotional material, or graphic arts supplies. Hopefully, IDEA - LINE will also become a forum for useful ideas, submitted by people from various churches that will be able to be shared by mail with everyone.

No matter how little printing or reproduction your church does, there should be someone from your church on IDEA - LINE's mailing list. There is no charge for this service. To receive these mailings write to:

IDEA - LINE
1611 16th St. N.W.
Washington, D.C. 20009

The First Of Its Kind

The Boston Church of the New Jerusalem is proud to present "THE 23rd PSALM FOR CHILDREN" in words and pictures — Edited by the Reverend George D. McCurdy, Illustrated by Carl Bertelsen.

Just off the press this attractive 8½" x 11" booklet has been carefully prepared in the light of the New - Church teachings conveying to the young readers the relationship of the natural environment to their spiritual welfare and the ever present concern of our spiritual Father for all of us. A quote from the introduction can give an example of this unique spiritual analogy.

I met and talked with a man from Greece who had been a shepherd all his life. He told me he had a large flock of sheep to care for every day. To feed his sheep meant taking them out every day to find green grass for pasture. This meant walking many miles and spending nights in the mountains with just the sheep for company. The shepherd knew every one of his sheep by name. He could call them one by one and as he called their names they would lift their heads up and come running to their shepherd. That's just what the Word teaches about sheep and shepherds:

"... The sheep hear his voice; and he calleth his own sheep by name . . . and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers."

John 10:3 - 5

The purpose behind this publication is to introduce the young person to the inner richness of spiritual messages found in the Word of God and encourage the person to look to the Bible for the spiritual growth and happy life.

The list price is \$2.00 per copy plus postage. The money collected will help to write a similar work entitled the Beatitudes.

Order from either:

The Massachusetts New - Church
Library and Book Rooms
79 Newbury Street
Boston, MA. 02116

OR

The Boston Church of the New Jerusalem
140 Bowdoin Street
Boston, MA. 02108

BOOKS WANTED

"Psychiasis"

By Charles H. Mann

Write stating price to:

Rev. Michael B. Salvetti
7 Longfellow Street
Portland, Maine 04103

Pott's Concordance (used)

Any condition, but complete.

Write stating price to:

Alfred Landau
4537 N. 11th St.
Philadelphia, Pa. 19140

"CLASSIC COMIC" ***SWEDENBORG CONTEST***

In an effort to stimulate a broader interest in the life and works of Emanuel Swedenborg, the Swedenborg Foundation announces an Illustrated Classic ("Classic Comic") Contest.

The publication is intended to introduce Swedenborg and appeal to the young by visual means. This concept has long been successfully used.

We invite the submission of no less than 15 to 20 significant and dramatic episodes in the life of Emmanuel Swedenborg, with suitable titles and brief descriptions, to furnish themes for professional illustrators.

Prizes of \$200, \$100, and \$50 will be awarded to the winners by the Foundation's Editorial and Publication Committee

Submit Entries to:

C.C. Contest
Swedenborg Foundation
139 East 23rd Street
New York, N.Y. 10010

*

*

*

Note: The Foundation reserves the right to use the material in whole or in part or in edited form. Entries will not be returned.

Famed Architect Dead at 88

Lloyd Wright, the eldest son of Frank Lloyd Wright and a world - renowned architect in his own right, died recently at the age of 88.

Best known for his design of the redwood and glass Wayfarers' Chapel overlooking the Pacific, Wright created several other Southern California landmarks and oversaw the city's first slum - clearance project.

He also played a major role in the development of the motion picture as a cultural force. In 1916 he began designing motion picture sets for Cecil B. DeMille, and later at other studios.

From its inception Wright was deeply interested in the Wayfarers' Chapel, and he insisted that no changes be made in the building or the grounds without his approval. He understood well the essence of New Church teaching, and from it his fertile mind conceived exquisite patterns of glass and wood, triangles and circles, light and shadow.

A memorial service for Lloyd Wright was held at the Wayfarers' Chapel in mid - June, with the Revs. Ernest Martin and Harvey Tafel officiating.

MICHIGAN NEW CHURCH RETREAT

The Michigan Association and the Church of the Holy City (Detroit Society) sponsored an overnight gathering at the Almont New Church Assembly facilities in Almont, Michigan, May 27th and 28th. Forty persons were present for the full period, mostly from the Detroit area but including also attendees from Lansing and Gladwin. Four others joined us for our Sunday morning service of worship in the Almont Chapel, including the John Johnsons who were en route from their Winter home in Florida to their Summer home in E. Tawas, Michigan. An evaluation session Sunday morning suggested that a similar session at Almont would be desirable each Spring and Fall with the duration of each being increased from 20 hours to 44 hours. Our study program Saturday evening was greatly enriched by the participation of Dr. Thomas Keiser.

From Church Records

BAPTISMS

BRAUN — Christopher Alexander, infant son of Mrs. Sandra Braun and the late Mr. Theodore Braun of Kelowna, B.C., was baptized into the Christian faith in Saskatoon, Sask., on June 17, 1978, the Rev. Henry Reddekopp officiating.

CORRIGAN — Sheila Kathleen, daughter of Mr. & Mrs. Patrick Corrigan of Winnipeg, Manitoba, was baptized into the Christian faith on May 12, 1978, the Rev. Mark R. Carlson officiating.

FUNK — Jody Lynn, daughter of Mr. & Mrs. Walter Delmer Funk of Roblin, Manitoba, was baptized into the Christian faith on May 13, 1978, the Rev. Mark R. Carlson officiating.

GILLIES — Victoria Sue, daughter of Mr. & Mrs. Douglas Gillies of St. Louis, Mo., was baptized into the Christian faith on May 28, 1978, the Rev. Eric Zacharias officiating. Victoria Sue is the great - great niece of Mariada Mathias and great - granddaughter of Ida Zibell.

GLENN — Mrs. Eileen Joyce Glenn and her two daughters Erin Hope and Brooke Kathryn were baptized into the Christian faith in Boston, Mass., on May 14, 1978, the Rev. George McCurdy officiating.

GOTSCH — Amanda Jean, of Baltimore, Md., was baptized into the Christian faith at Hillside Chapel on March 26, 1978, Lay Minister Milton L. Honemann officiating.

STEIGER — Michael John and Christopher Joel Steiger, sons of Mr. & Mrs. Robert Steiger were baptized into the Christian faith at Riverside, Cal., on June 4, 1978, the Rev. John Spiers officiating.

WOOFENDEN — Kenneth Lee, son of Ross and Carol Woofenden, was baptized by his grandfather, the Rev. Dr. William Woofenden in the Bridgewater, Mass., New Church on April 2, 1978.

CONFIRMATIONS

BLUNDON, BLUNDON, FORD, BEALE, HARMS — Susan Blundon, Sally Blundon, Charles Ford, Leonard Beale, and Henry Harlowe Harms were confirmed into the faith of the New Church, at the Church of the Holy City, Washington, D.C., on June 4, 1978, the Rev. F. Robert Tafel officiating.

MARRIAGES

DEGI — SIEBERT — Sandra K. Siebert, daughter of Mr. & Mrs. Cecil Siebert of Pretty Prairie and Greg A. Degi, were married in the Pretty Prairie New Church on May 21, 1978, the Rev. Eric Zacharias and Army Chaplain Joseph Degi officiating.

SCHNURR — ASHBRIDGE — Edward Schnurr and Wendy Ashbridge were married in Wilmington, Delaware, on May 6, 1978, the Rev. Friedemann Horn officiating.

DEATHS

KIMBALL — The Rev. George McCurdy of Boston, Mass., officiated at a graveside service for Miss Rosamond Kimball at the Mt. Auburn cemetery. Miss Kimball, 93, of New Jersey, a daughter of the late Mrs. Caroline (Hildreth) Kimball, spent her early years in the Boston Society.

SAWATZKY — Mrs. Frank (Mary) Sawatzky of Roblin, Manitoba, born Aug. 21, 1900, died on May 7, 1978. The resurrection service was held on May 10, the Rev. Mark R. Carlson officiating.

WHITTEN — Tobie Jay, 20, of Waterloo, Ontario, son of Mr. and Mrs. Everett Whitten of Dundas, died on May 20, 1978. The resurrection service was held on May 24, the Rev. Paul B. Zacharias officiating.

CELEBRATION (continued from page 172)

and social costs of our celebration patterns in light of New Testament teachings.

A variety of action projects will flow from the small groups, but Alternatives will urge participants to collaborate on a nationwide Alternative Christmas 1978 to show the country the power the church has to leaven the whole loaf. The stewardship potential alone is staggering: 1000 church groups with 100 participants each could generate \$10 million (only \$100 less consumption per person or family) from money normally spent on a Christmas Sellastration and divert it to causes more appropriate to the birth of Christ. The world hunger crisis is the cause Alternatives will emphasize in its Christmas 1978 celebration. To participate, or to receive more information on the Campaign, write Alternatives Campaign Headquarters, 4274 Oaklawn Dr., Jackson, MS. 39206.

A TRIBUTE TO

Margaret W. Tafel, called into the higher life on April 19, 1978

It is with sadness we record the passing into the higher life of Margaret W. Tafel, a long time member and friend of the Chicago Society of the New Jerusalem. We are sad in that we no longer have with us her sense of loving helpfulness with which she entered every church project. Her church was always of the utmost importance to her. Throughout her life she shared in the ministry of the late Rev. Immanuel Tafel, her beloved husband. She also gave to the world a son Leonard, who is actively engaged in the business world, while to the church she loved, she gave a son, the Rev. F. Robert Tafel, to carry on the tradition of the family into the years ahead.

We would not wish Margaret back, much as we miss her. She suffered much at the hands of science, as the medical profession tried to keep

her here on earth. Her last days and hours were filled with frustration as she sought to cope with life.

Her prayer, and the prayer of the church, was that the Lord's will might be done, and on April 19, 1978, Margaret was called home. Her long life of usefulness to the Church, to Convention, the Illinois Association, and the Chicago Society, drew to a close. Now she has begun her glorious life work in the Church of the Holy City as it is to be found in heaven.

Services in loving memory for her were held at the church on Saturday, April 22, 1978, attended by many who had known and loved her throughout the years.

Thornton O. Smallwood

BRIEFLY NOTED

Lee Sonmor, from Saskatchewan, happily pointed out that the Western Canada Conference was entitled to 12 delegates at Convention, and 11 were present. It was indeed good to be with these New Church friends from Western Canada. The Lay Training Program in the W.C.C., sponsored by the Board of Missions and under the leadership of Gertrude Tremblay, is well under way and hopefully will continue for two more years.

* * *

About 75 visitors went out to the Waterloo Farmer's Market on Saturday morning, and spent 45 minutes strolling around the well-stocked tables of Mennonite goodies. The tours to Elora and the Doon Pioneer Village that afternoon were also popular features of

Convention '78. A few cars got lost en route, so these folks enjoyed their own tour of Waterloo Region.

* * *

This year something new was added. Every evening at 11 o'clock, a quiet "Centering Down" service was held in the Grebel chapel. A brief time to unwind after the day's hectic activities. The format varied: devotional readings, music, fantasy trips, the spoken Word. We hope this innovation will become a standard feature of the Convention program in coming years. During those busy, crowded days we need time for quiet reflection and the seeking of Divine guidance.

* * *

In 1953 five men were ordained into the Convention ministry: Ernest Martin, Erwin Reddekopp, Calvin Turley, William Woofenden and Ken Knox. The first four were present at Convention, and during one business session they were paid an eloquent tribute for their twenty five years in the ministry. Ken Knox is still on active duty too, performing a marriage ministry in Long Beach, California.

* * *

Urbana College President Roland Patzer, who has just announced his retirement in 1979, issued a clear challenge to the Convention. The present picture at the College is relatively good. Total enrollment is up, exceeding 600 students, though the on-campus population has decreased in recent years. The outreach into penal institutions in Ohio has been remarkably successful. The extension programs, meeting educational needs in many centers outside of Urbana, are expanding and serving a vital use. But the coming decade will see a continuing financial crunch for all small church-related colleges, and ours is no exception. Every year the costs rise sharply. Competition for students in the Ohio area is extremely keen. Patzer called for more Church involvement, at all levels. We must build up an endowment fund of between 10 and 24 million dollars in the next 10 — 15 years, otherwise the College's survival is in jeopardy. The message came through, loud and clear.

* * *

Three evening receptions were held during Convention. A few people questioned the wisdom of having such a lavish spread every evening, but the receptions do provide a gala occasion for good fellowship. On Thursday evening Cele Werben and Stewart Poole were honored for their fifty years of service to Convention. Cele has been in charge of book sales for fifty consecutive years, which must be some kind of a record. She said she would like to have about ten more, the good Lord willing. And Stewart has been a devoted Convention worker for the same half-century, having served several terms as Vice President, and many terms on General Council and the Augmentation Fund. Our hearty congratulations to these dear Church friends who so beautifully symbolize what the New Church is all about.

* * *

Everything went smoothly this year. Few hitches, or room changes, or major disasters. The program was well planned and carried out. A total of about twenty Kitchener Church members were involved in hosting Convention, but two deserve to be singled out for special commendation: Joyce Heck and Norah Rae seemed to be everywhere at just the right times. Our grateful thanks to all in the host Church who helped make this a very successful Convention. There were a few problems. Nancy Schneider spent five hours at Malton airport, waiting for Convention President Eric Zacharias and wife to arrive. A number of drivers had shorter delays. And Marty Mason's luggage from St. Louis never did arrive. But in the end it all worked out and a good Convention was had by all.

* * *

Next year's Convention will be held in Urbana, Ohio, and the dates are June 27 — July 1. We hope to see you there.

P. Z.

NEW ADDRESSES

Rev. and Mrs. Erwin Reddekopp
3204 Washington St.,
San Francisco, Cal. 94115

Harold B. Larsen
597 Springtown Rd.,
New Paltz, N.Y. 12561

Photo credits in this issue —

Nick Czudjowycz and
Robert Kirven

* * *

Additional Convention '78 reports and articles will appear in the September issue: (Which may arrive late. We could have another postal strike in Canada in September.)

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

RETURN POSTAGE
 GUARANTEED



Listening — What then do we do?