

The Messenger

OFFICIAL ORGAN OF THE SWEDENBORGIAN CHURCH

MAY 1983

Memorandum

The New Jerusalem Church takes her Date or Reckoning of time and year with the New Era which was ushered into the world by the Lords holding in the spiritual world the Last Judgement over the Spirits assembled there, and which took place in the year 1757, Old Style. The Church on Earth was however formally commenced at London, in England, on the 27th January 1788, a. S. In Canada she assumed her ultimate on the 25th December, the day of the Nativity of her Lord, of 1847, a. S. or 42, N. E. by the Dedication of a Temple of her own for the exclusive worship of her Lord, Iehova Jesus Christ.

For the purpose of making His Second Advent, the Lord properly prepared from infancy his chosen servant Emanuel v. Swedenborg, and appeared to him personally at London, England, in the middle of April 1745.

Swedenborg was born at Stockholm, in Sweden, the 29th January 1688, and died at London, England, in the month of March 1772.

Swedenborg was an eye-witness of the Last Judgement. On the 19th June 1770 the Lord called his first twelve disciples which He has had on Earth, again together, and commissioned them to go through all the spiritual world, to proclaim His Second Advent, as now taking place in Spirit and in Truth, in Righteousness of life, in power, and in great glory and splendor. Yea, come Lord Jesus Christ, come quickly, Amen. Now Or Enslin.

OUR FIRST LOVE

It is often noted that converts are usually filled with zeal and enthusiasm for their new-found cause. They have found a pearl of great price and their chief joy in life is to share it with others. Seldom do following generations sustain this same high level of commitment, although periodically bursts of renewal remind us of what it must have been like at the very beginning. And this is a heady experience.

Sometimes it is good for us to go back in time and see what it was like in the early days of the New Church. Perhaps we can learn something from our old friends.

In the early 1830's, in Berlin, Ontario, Christian Enslin bought Dr. Tafel's German translation of "Apocalypse Revealed" from a travelling book-peddler. By 1842 the first New Church Society in Canada West was formed, after a decade of meeting outdoors and in homes. The Forward in the first Minute and Account book is reproduced on the front cover of this *Messenger*. It reads as follows:

The New Jerusalem Church takes her date or reckoning of time and year with the New Era which was ushered into the world by the Lords holding in the spiritual world the *Last Judgement* over the spirits assembled there, and which took place in the year 1757, old style. The Church on earth was however formally commenced at London, in England, on the 27th January 1788. In Canada she assumed her ultimate on the 25th December, the day of the Nativity of her Lord, of 1842, by the Dedication of a Temple of her own for the exclusive worship of her Lord, *Jehova Jesus Christ*.

For the purpose of making *His Second Advent*, the Lord properly prepared from infancy his chosen servant *Emanuel Swedenborg*, and appeared to him personally at London, England, in the middle of April 1745.

Swedenborg was born at Stockholm, in Sweden, the 29th January 1688 and died at London, England, in the month of March 1772.

Swedenborg was an eye witness of the Last Judgement. On the 19th of June 1770 the Lord called his first twelve disciples which He has had on earth, again together, and commissioned them to go through all the Spiritual world, to proclaim His Second Advent, as now taking place in Spirit and in Truth, in Righteousness of life, in power, and in great glory and splendour. Yea, come Lord Jesus Christ, come quickly. Amen. Chr. Enslin

A later account states that the new religion "raised the usual spirit of persecution among his neighbours, but his own character was too estimable not to be a tower of strength among new converts; and it was found that the effect of receiving the new doctrines was to improve the characters of the recipients generally."

Now, as then, the main purpose of the New Church teachings is to "improve the characters of the recipients generally."

P. Z.

CONTENTS

Our First Love	Paul Zacharias	82
Guyana the Beautiful		83
Calvin and Marilyn Turley		
1983 Mite Box	Marge Ball	84
The Peace Page	Ruth Robertson	85
The Music Forum	Steve Ledingham	86
The Swedenborgian Presence in Berlin-Kitchener		89
Board of Education Report	Rachel Martin	101
The Summer Camps	Louise Woofenden	101
SNAP Registration		102
Pre-Convention Music Workshop		104
From Church Records		105
Pre-Convention Conference		106
Writer's Workshop		107
Advance Convention Registration		108

THE MESSENGER MAY 1983

Vol. 203, No. 5 Whole Number 5073

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.) Central Office: 48 Sargent St., Newton, MA. 02158

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

Telephone — Office 519-743-3845

Home 519-744-6785

Deadline for material: 5th day of the month.

Subscription free to members of the Swedenborgian Church: non-members, \$8.00 a year; foreign \$15.00 a year; gift subscriptions from a member, \$5.00; single copies \$1.00.

GUYANA THE BEAUTIFUL

Calvin & Marilyn Turley

*"Dear Land of Guyana, of rivers and plains
Made rich by the sunshine and lush by the
rains..."*

Such are the opening lines of the Guyanese National Anthem. There is, indeed, a beauty in the land made rich by sunshine and rain; but there is an even deeper beauty made rich and lush by the love and goodness of the people. On behalf of all the members of Convention, it was Marilyn's and my privilege to be showered with that "deeper beauty" as we visited Guyana to celebrate the ordination of our brother, E. Llewellyn Fraser, on Sunday, February 20, 1983.

Arriving on a Friday evening, we were met at the airport by Llewellyn, Cecil Percival, Vice President of the Georgetown Society, and a most warm welcoming committee from the congregation. At this time we also first met Alvin Seaford, a man we came to love and respect. Alvin was assigned to us as our personal driver by the Ministry of Culture. We hope all is well with Alvin and his family, and to them we express our appreciation for their giving so that our visit might be enriched. After making our way through customs, we were driven to the home of Mrs. Betty Knight who was to be our kind hostess. For the next five days she graciously introduced us to delicious Guyanese meals, highlighted by the delicacy of labra, a gift from Elaine M. Harper, Deputy Commissioner of Police. A rare treat, indeed!

Saturday was a day for some touring of the city, but mostly a day for visiting with Llewellyn and making final preparations for the day that lay ahead. Sunday began at eight in the morning with a joyous service of worship of our Lord and a special time of welcome for Marilyn and myself. The service was highlighted with the privilege of administering the Sacrament of Baptism for a beautiful infant girl and the Rite of Confirmation for four new members of the congregation. The service was further enriched by the dedication of a most beautiful altar cloth and lectern drape lovingly embroidered with the logo of General Convention by "Sister Bertha Kimmig" of our New York Society, the dedication of a new Communion Goblet and Bread Tray made of New England pewter and the unveiling and presentation of a portrait of Swedenborg by "Sister Marilyn Turley." Loving words of welcome were received from Brother St. Elmo

Williams, President of the Georgetown Society, the service was conducted by Sister Lillieth Clemonds, Worship Leader, and pastoral comments were delivered by both (the now) Rev. Llewellyn Fraser and the Rev. Dr. Calvin E. Turley. Following the recessional hymn, the Service of Welcome concluded with the singing of the National Anthems of both the United States and Guyana. It was an inspirational service, an uplifting way to begin the day and a time of spiritual orientation as we looked ahead to the Ordination Service scheduled for later in the day.

The ordination of Brother Egbert Llewellyn Fraser took place at The New Jerusalem Church (Swedenborgian), Georgetown, Guyana at four in the afternoon on Sunday, February 20, 1983. The Rite of Ordination was conducted by the Rev. Dr. Calvin E. Turley, President of the General Convention of Swedenborgian Churches. This, I suppose, might be a somewhat proper and formal way of recording the very special, the very personal and very joyous occasion of Llewellyn's ordination. Proper though it might be, such a reporting totally misses the spiritually joyous and festive mode of this ordination.

By four in the afternoon, the church was overflowing with members, friends and State representatives who had gathered to join in the celebration of Llewellyn's ordination. A block away from the church, in the home of a friend, twenty five ministers of Georgetown's many churches had gathered along with members of the augmented choir, children who would lead the procession to the church bearing candles and the Open Word, the Worship Leader, the ordinand and the ordaining minister. After waiting fifteen minutes for a refreshing tropical rain shower to pass over, the procession made its way down the street to the church. All but the Candidate and the Ordaining Minister made their way into the crowded church. At the conclusion of the singing of "The Gloria," the Ordaining Minister rapped on the door and the President of the Society asked, "Who is it?" In response came the words, "The Ordaining Pastor seeking permission to enter to conduct the Ordination of a Candidate into the 'Sacred Ministry.'" With this, the President called out, "You may enter," the stewards opened the doors and the procession made its final way to the altar.

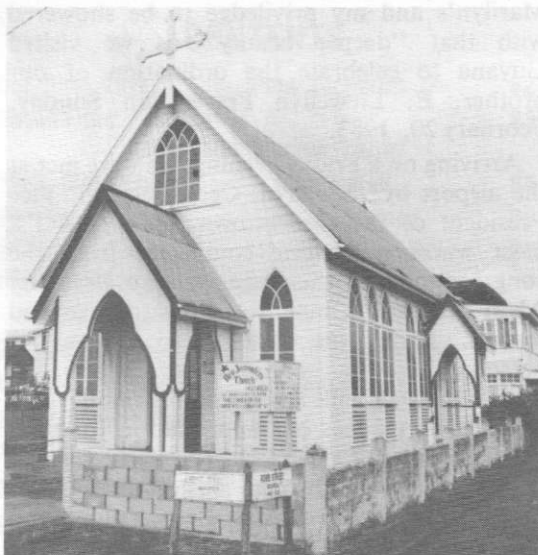
By this time the chancel was filled with people. Honored guests were there, including Shandrena and Marilyn, the visiting pastors of Georgetown were there, the augmented choir was to one side and the inner chancel was filled with children! It was a festive and joyous scene.

The ordination service itself was an enriched modification of the service in our Book of Worship. At the sacred moment of the Laying on of Hands, all the visiting ministers present were invited to share in the moment of consecration. Llewellyn, I trust, felt with joy and solemnity the sacred trust bestowed upon him by his sister and brother ministers acting on behalf of our Lord and His church. It was a high moment of consecration and commitment in Christian unity. All who were there are deeply and sincerely grateful to those who shared in this moment of grace. Llewellyn was ordained into the Christian ministry as the familiar words were spoken, "In the name of the General Convention of the New Jerusalem, I declare you ordained into the Christian Ministry, and confer upon you all authority pertaining to your sacred office, and I welcome you into the service of our church fellowship."

As an additional highlight of the service, it was my privilege to celebrate the Sacrament of Communion. Sister Lynette Hinds sang Handel's "Holy, Holy Lord God Almighty," the Augmented Choir sang "Lord, make me an Instrument" arranged by Stanhope Baird, the organist for our church in Georgetown, and the congregation sang vigorously at every

opportunity given. The spoken word was given by Dr. Turley in his charge to Rev. Fraser and Llewellyn responded with a vigorous and challenging sermon calling the congregation to dedication and service to others. At the close of the service, twenty nine members of the congregation were honored for their dedication and service to the work of the church and were presented with lapel pins or tie tacks with the logo of General Convention. It was a beautiful and inspirational service of ordination. A TIME TO REMEMBER!

(to be continued)



The New Jerusalem Church in Georgetown, Guyana.

1983 Mite Box for Guyana Church

On March 6 I talked with Marilyn Turley on the telephone. She and Cal had just finished a report for the *Messenger* of their trip to Guyana for the ordination of Mr. Fraser in the Georgetown Church. Marilyn told me that one topic they discussed with the church committee was ways of relating. Don't we, as women, usually have a great time with relating?

When I asked about their needs Marilyn said that inflation is horrendous (75¢ for one egg) therefore they are very poor in material goods. There is free education for all, but students must supply pencils, paper, etc. Books of all appropriate kinds are desired. Sower Notes and other Sunday School materials and clothing (it's a tropical country) would also be enjoyed. By Convention time there may be information

available on what, where and how to send things.

When I asked about interests, Marilyn told me of their excellent organist and choir in the Georgetown Church, their love of music and singing. She suggested that printed music, choir and other types would be well received.

The money collected for Mite Box this year I feel sure will go to them for whatever are their greatest needs. While the church building at Yarrowkabra has not begun as yet, its location out of the city in a new developing area should have a promise for the future. We'll look forward to hearing more about it.

The grand thing we have here is the exciting opportunity to form real relationships with people on another continent who are struggling for success as an independent country (formerly British), whose native

(Cont'd on pg. 107)

THE PEACE PAGE

by Ruth Robertson
Victoria, B.C.

In reply to "The Other Side" by Al Bateman (March '83), may I present my views, as a concerned mother and grandmother, on the supreme issue of nuclear armament? Unlike Mr. Bateman, I am not a nuclear engineer, but my opinions have been formed by much reading, viewing and listening. I do not doubt Mr. Bateman's sincerity in praying for guidance, and although I strongly support his right to opposing views, I do not agree with them. I do agree, however, that dialogue is essential for understanding.

I will attempt to contest his points in the order he presents them: "safer nuclear weapons", "not increasing our stockpile" and so on.

When is a nuclear weapon safe? In 1970 a pediatrician in Grand Junction, Colorado noticed an increase in the incidents of cleft palate, cleft lips, and other birth defects. The homes of these people had been built with waste rocks and sand from an uranium refining operation. Uranium miners show an increase in lung cancer by 85%. So even in the initial stages of bomb production there is great risk to health.

The United States and Russia have enough military hardware to destroy every city in the world seven times. Even if the U.S. is not increasing the stockpile, isn't that enough? The newer missiles are equipped with greater nuclear warhead capacity.

According to Dr. Kosti Tshipis, Professor of Physics, M.I.T., when a nuclear weapon explodes, huge numbers of nitrogen oxides are generated by radiation. These molecules eat into the ozone layer of the atmosphere. That means that if the weapons available in the U.S. and Russia were exploded within a short period of time, enough nitrogen oxides would be created to take out 50 to 70% of the ozone layer in the northern hemisphere alone. A 20% depletion would allow enough ultra-violet light to reach the earth to blind all unprotected eyes. Imagine, all the fauna on earth would be blinded and die. What an ecological disaster! Entire ecosystems would collapse; no insects would pollinate the flowers—no fruit.

Dr. Helen Caldicott says; "If present trends continue, air, food and water will be contaminated to pose a potential health hazard

greater than any plague humanity has experienced."

Mr. Bateman maintains that newer systems are more difficult for a terrorist to use. A single conventional bomb can blow up reactor rods in power plants. Spent fuel containing plutonium can be removed from the reactor at any time.

"We now have systems with much greater accuracy which could target military, not civilian, bases." Surely the effects of a nuclear explosion are the same wherever targeted—enormous radiation and environmental damage. In 1958 a Russian nuclear installation exploded at Kyshtym. Radioactive clouds devastated the countryside for hundreds of miles. This area of the Ural Mountains is now a waste land that cannot be inhabited for millennia.

"A nuclear freeze now would lock us into the MAD defense." Randall Forsberg, Head of the Institute for Defense and Disarmament Studies, has said that now is the perfect time for a freeze, as most of the independent arms experts agree that Russia and the U.S. are roughly at parity. During her visit to Russia, Dr. Caldicott met with more than 100 Soviet officials, scientists, physicians, nuclear reactor plant managers and so on. She discovered the virtual parity in weapons that currently exists between the super powers is being threatened. Cruise missiles are so small, are easily hidden and cannot be counted. Up to now, Russia and the U.S. could count each other's strategic weapons by satellite, and that is why SALT II was signed. Without cruise missiles, America and Russia are for the first time, essentially equivalent.

"Defense spending and jobs lost." In "World Military and Social Expenditures", Ruth Sivard's 1981 report concludes: "History's most expensive arms race contrasts with the steady deterioration of the civilian economy." The U.S. Bureau of Labour estimates that an investment of \$1 billion can create the following jobs: Military—76,000; Construction—100,000; Education—187,000. Official U.S. estimates show military expenditures actually produce fewer jobs than almost any civilian expenditure on a dollar-for-dollar basis.

Finally, the statement regarding wars, evils and permissions. The evils of atomic warfare were shown at Nagasaki and Hiroshima. Surely the destruction of this planet is not a permission. Dr. Bernard Field states: "The problem is not whether nuclear disarmament is feasible, but how we can convince our leaders." Rear Admiral LaRocque said: "The Soviet Union is not the enemy. Nuclear war is the enemy." Pope John Paul II said: "Jesus told his followers to feed the hungry, but we are selling the Third World countries modern weapons and means of destruction."

Is it a Christian act to spend \$1.8 billion for a Trident submarine and missiles and cut \$1.7 billion from the food stamp programmes? The money needed to supply adequate food, water, health, education and housing for *everyone* in the world has been estimated at \$17 billion a year . . . about as much as the world spends on arms *every* two weeks.

It was not my intention to boggle the mind with figures and quotes, but better qualified people than I are a reputable source. I do not think that Mr. Bateman's analysis is correct. Each country has a multiplicity of reasons for defending its ideology and preventing the spread of others. The ultimate decision on nuclear armament should be left to the common people and their mandate. Surely that is what democracy is all about, and governments should listen.

Albert Einstein warned, "We must never relax our efforts to arouse in the people of the world, and especially in their governments, an awareness of the unprecedented disaster which they are absolutely certain to bring on themselves unless there is a *fundamental change in their attitude toward one another*, as well as in their concept of the future. The unleashed power of the atom has changed everything except our way of thinking."

"THE MUSIC FORUM"

Steve Ledingham
Urbana, Ohio

Well here we go, the second article in our "MUSIC FORUM" series, and we have a lot to talk about.

In the first article "NEW MUSIC FOR A NEW CHURCH", I asked people to submit their ideas and/or poems, song lyrics, etc., and as a start I have included two of mine.

The first is a song I wrote for the Church Convention in Urbana in 1981, entitled "MARRIAGE, ADAM AND EVE". The main point of this tune was to show the connection between marriage to another person and the correspondential nature of the experience. I remember being surprised when John Keller first suggested that I submit the lyrics to the *Messenger* early in 1981. Thanks, again, John for the encouragement.

"MARRIAGE, ADAM AND EVE"

I want to be married to the earth, and married to the stars,

I want to be whole outside myself, and one with the universe

Well I could hang on to my ego state, and ride it to the end,

It seems to be my real sense, the remains of what I've been

If I looked at myself, you know what I would see,

Two sides of myself, a dual identity

The one on the outside, the one that others see,

The one on the inside, the one that's really me.

I want to be married to the earth, in union with the stars

I want to be whole outside myself, and one with the universe

I want a union in my soul, a real God sent goal

I want to be whole with someone else, and married to the universe.

And if I look at wisdom, you know I would see

One part is only half, of a certain unity

If love would touch your heart, with others you may see

It takes a certain union, my spirit finally sees.

I want to be married to the earth, and married to the stars

I want to be whole outside myself, and one with the universe

I want a union with my soul, a real God sent goal

I want to be whole with someone else, and married, to the universe.

The next tune is entitled "HEAVEN HERE". This song was written for presentation in one of my Urbana Society services, in November 1982. The idea was to make one simple point: the Lord has given us the task of making heaven here on earth.

"HEAVEN HERE"

I've been waiting for your coming, for oh so long,
Has it always been the same old story?

I've been listening for your calling, for oh so long,

For your voice to lead us all into glory.

But why does it take such a long time?

Why do you never appear before my eyes?

Could it be—you expect us to make heaven, right here?

I've been reading all your teachings, for all these years.

I think I've finally learned your stories

Things might be much better, if you'd come right now,

Touch my heart and send me to glory.

Why does it take such a long long time?

Why do you never appear before my eyes?

Could it be, you expect us to make heaven right here?

Could it be, you expect us to make heaven—here?

Could it be, you expect us to make heaven

I hope this gives you some idea of the lyric content and direction in my music. I urge others to send me other original compositions, poems, etc. so we may also print them in the "MUSIC FORUM".

The next step is to establish the "MUSIC DISTRIBUTION NETWORK". I need to develop a mailing list of all those interested in the mailings of the "NEW MUSIC MOVEMENT". To that end, I ask you who are interested to put your name and address on the form provided in this article and send it to me. This will enable me to develop direct correspondence with interested individuals as well as to give me a data base to determine music needs and interests in our Church. If you are interested PLEASE take the time to reply.

To further develop the idea of "MUSICAL OUTREACH" Barb Mackey and I have formed "CREATIVE MUSICAL

EXPERIENCES". This is basically an organization that involves both of us in a variety of music workshop formats. We have thus far done workshops for the multiple handicapped (mentally retarded) as well as the emotionally disturbed (behaviour problem) children. We have as well planned a "SPIRITUAL LISTENING AND HEARING WORKSHOP" for the Christ Episcopal Church in Springfield in April. We are also working with the nursing homes in the Springfield and Urbana area to develop a program in gerontology. The purposes of our programs with the aged will be two fold. 1) to develop listening and appreciation skills and 2) to train staff who work with the elderly on a day-to-day basis. I am also becoming involved with the Alseheimers group in my area to see what services we might provide. As you can see a lot is happening.

My studio in Urbana is up and running. At the present the facility is not finished but is workable and we are trying it out with a variety of area musicians. Though we lack a lot of expensive recording equipment we try to make up for it in spirit, and it is a beginning.

I also have an Apple-Two computer plus to use in maintaining our correspondence network. This is opening many possibilities which I'm sure will prove helpful.

I have been in touch with Ken Turley concerning his "INFANT PROGRAM MUSIC", (or the "baby tapes" as I call them). We expect to record these some time in June in the "Soundspace" studio in Yellow Springs. I have done most of my recording work there and am very familiar with the operation of this studio. Things look very positive. I'm looking forward to this project.

We have a lot of irons in the fire for the Convention of 1983. I hope to perform some original music with Ken Turley, as well as work on the music for a service with Dorothea Harvey. In addition I hope to work with Barb Mackey and Ron Brugler in a music program for the kids.

I could go on and on, but there's only so much room in the *Messenger*, so I must be reasonable. I hope that this "MUSIC FORM" helps to expand our "MUSIC DISTRIBUTION NETWORK". I feel we are just beginning to develop a system to fill this vital need in our church/world society and I'm excited about it. Please help me to develop ideas and programs in this direction, fill out the form and send it in. (D. Steven Ledingham,

Creative Musical Experiences, 1010 S Main St.,
Urbana, Ohio 43078)

Again I hope to hear from you, and I'm sure
you'll be hearing more from me . . .

Mail To: "Creative Musical Experiences"
D. Steve Ledingham, 1010 S. Main St.
Urbana, Ohio 43078

Name _____

Address _____

State _____ Zip Code _____ Phone _____

Area of Interest _____

NEW CHURCH YOUTH LEAGUE

Registration Form For Attending 1983 Convention

Wilmington College, Wilmington, Ohio

June 29 - July 3, 1983

Date: _____

Name: _____

Address: _____

City/State/Zip: _____

Home Telephone Number: _____

Area Code Number

Date of Arrival at Wilmington College Convention Site: _____

Date of Departure: _____

Traveling by: ☐ Airline: _____
(Give Airline Name and Flight Number and Arrival Time)

☐ Bus: _____
(Give Busline Name and Arrival Place and Time)

☐ Private Auto: _____
(Give Expected Arrival Date and Time)

Name of Chaperone who will be attending the Convention and to whom you will be accountable while attending Convention:

Name	Home Address	Telephone Number
------	--------------	------------------

All the above information must be given or registration cannot be accepted.

Registration Fee of \$15.00 must accompany this registration form effective till May 1st. After May 1st the registration fee rises to \$25.00. Children aged eleven years old or younger are exempt from this fee.

My Leaguer may stay:

A. _____ In designated League housing area

B. _____ Near/with me

WANTED

Convention Minister to fill pulpit of the
Virginia Street Church (Swedenborgian), St.
Paul, Minnesota, effective July 1, 1983.

For information, please contact Agnes G.
Cown, Chairman, Search Committee, 1457
St. Paul Avenue, Apt. 9, St. Paul, MN 55116.
Phone: (612) 698-8659.

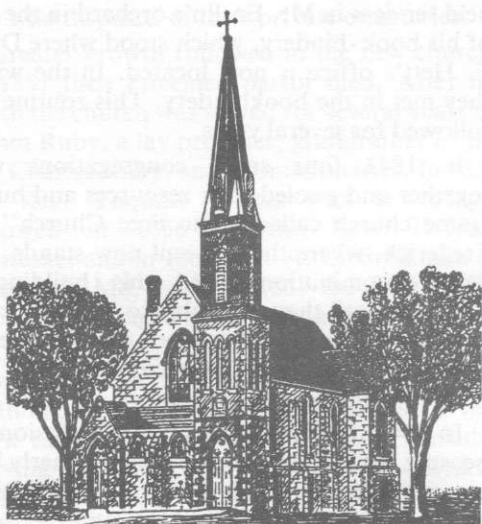
SOCIETIES: PLEASE NOTE

If possible, bring a PEACE BANNER to
Convention '83 in Wilmington, Ohio, June 29 -
July 3.

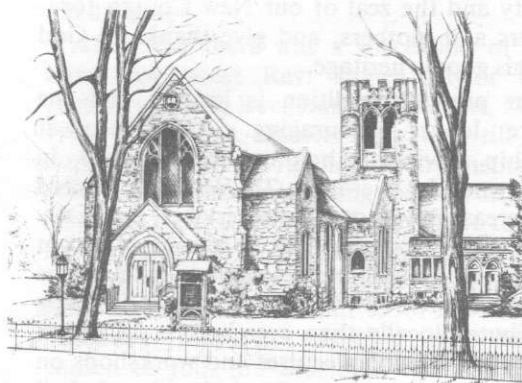
The Swedenborgian Presence in Berlin-Kitchener 1833—1983



Our Congregation in 1977



Church of New Jerusalem
1870—1935



Church of The Good Shepherd
1935—

Reflections On Our Present / Future

It's impossible to condense 150 years of history into a few pages, but with these brief accounts and pictures we've tried to do just that. We hope it will give you some idea of and some feeling for the Swedenborgian presence in Berlin/Kitchener.

Until the early 1890's the church minutes were written in German script, beyond this writer's comprehension. But since that era I've read many of the records of Quarterly and Annual Meetings, and it truly is a fascinating story. And very often, when reading between the lines, one becomes keenly aware of the pathos and the heartaches those New Church pioneers were experiencing; and also the feelings of elation as critical problems were resolved. All the way through, in good times and bad, the Lord's guiding hand is acknowledged with gratitude.

In looking back over ninety years of (English) recorded history I was struck by the fact that every generation faced essentially the same problems and issues. Leaders bemoaned the trend of declining attendance at worship services; financial crises were wrestled with and somehow overcome every few years; and always something needed fixing or replacing in the church building. But on the more positive side I was so impressed by the thread of hope and confidence that is obvious everywhere. During these 150 years the clergy and laity have looked forward expectantly to brighter and bigger days ahead. Each year's work has been carefully done, laying the foundation for a more promising future. In looking back over a century and a half of history we admire the loyalty and the zeal of our New Church forefathers and mothers, and give thanks to God for this goodly heritage.

Our present condition is healthy and the future looks encouraging. Attendance at worship services is holding up very well, in recent months averaging 72. We have noticed an increase in visitors to our services, especially young people, which may be a spin-off from the growing number of weddings held in the church. More New Church literature is being distributed locally than ever before. In recent years several public lectures and workshops on New Age themes have filled the church hall with interested visitors and church members. A number of new programs and activities have been (and will be) attempted, with varying

degrees of success, but always new insights are learned and a growing number of people are becoming aware of our presence in the community. It is this open, accepting, caring attitude that attracts people to a church in today's world . . . this is the New Church spirit at its best . . . the same attitude that has sustained the New Church in Kitchener over the past 150 years. It is indeed a privilege to be part of the unfolding story.

Paul Zacharias

Our First Hundred Years 1842—1942

(From our Centennial pamphlet printed in 1942)

One hundred years ago our fathers met in this locality, under God's guidance and started on its beneficent career, the Swedenborgian church. Among those early fathers of the church we note such names as Adam Ruby Sr. and wife, John Jacob Lehnman, Charles Ahrens Sr. and wife, Henry Rothaermel and wife, John S. Roat and wife, William Benton and John Walmsley. There were also some non-resident members affiliated with the group. Among these we find the names of Adam J. Ruby and Peter Knechtel and wife of Mannheim, August Rieby of Wellesley Township, William Knechtel of Hamilton, George Hachborn and wife of Waterloo, Christopher Doering and wife, of Philipsburg, Charles Hendry and wife of Conestoga and others.

Christian Enslin was their first leader. He came to America from Germany in 1830, arriving in Berlin in 1833. In the summer they held services in Mr. Enslin's orchard in the rear of his book-bindery, which stood where Dr. J. E. Hett's office is now located. In the winter they met in the bookbindery. This routine was followed for several years.

In 1842 four small congregations went together and pooled their resources and built a frame church called "The Free Church", on Frederick, where the fire hall now stands. The four denominations used this building in common until they were able to build churches for themselves. The Berliners who believed in utilizing all resources then converted the Free Church building into a school.

In 1843 the Rev. John Harbin (Missionary) became their first pastor. He had formerly been a surgeon in the British Army. While practising his profession in Salisbury, England, he joined the Swedenborgian Church and resolved to devote his life to the dissemination of its doctrines. He emigrated to Canada in 1830 and

laboured as a Missionary in Markham, Upper Canada, and the district lying north of Toronto. He received and accepted a call from the Berlin congregation and became their pastor, holding services in the Free Church.

Charles A. Ruby, Manager of the Mutual Life Assurance Company of Canada was a grandson of the Rev. Harbin. Mrs. Ruby is still with us and one of our esteemed senior members. The Rev. Harbin often assisted Dr. John Scott with his surgical operations. Because of this a warm friendship sprung up between them, Dr. Scott and wife eventually joining the Swedenborgian Church. Three other prominent men and their families also became members at this time, namely, Henry S. Huber, John Hoffman and William Hendry, first Manager of the Mutual Life Assurance Company.

The congregation outgrowing the capacity of the Free Church on Frederick St., a new frame church was built on the corner of Benton and Church Sts. The land was secured from Joseph E. Schneider and the church with a seating capacity of 150 was erected at a cost of \$400. This church was dedicated in 1857 and called the New Church to connect it with the prophecy, "that the Lord on His second coming would build a New Church." A Sunday School was also opened. At this time the congregation became affiliated with the General Convention of the New Church of America. This Church and land comprising a cemetery was sold in 1871. The bodies interred there were removed to the new community cemetery now known as Mount Hope. This was in conformity with all the other churches of the city who disposed of their private cemeteries.

Greater growth followed in the new church. In 1851 their esteemed pastor died. After his death the church was served for several years by Adam Ruby, a lay preacher, grandfather of the late Charles Ruby; and by missionaries. In 1855 the Rev. Thomas Wilkes was in charge, followed in 1856 by the Rev. Thomas Whittaker and in 1857 Rev. A. O. Brickman of Baltimore, Md. Later in 1857 the Rev. F. W. Tuerk was engaged as regular pastor.

The Rev. Tuerk was a native of Eberfeld, Prussia. He was early trained for mission work in India. But because of the dangers of this work he turned to mission work in Canada, arriving at Sebringville in 1830, until called to Berlin. He resided in a white frame house on Queen St. South, where the York Apartments are now located.

Under his leadership the cause in Berlin grew until the congregation was too large for the

building on Benton St. After selling this building, as mentioned above, a new site was located at the corner of King and Water Streets, purchased from Henry Huber. Here an attractive stone church was erected in 1870, with a seating capacity of 250, at a cost of between \$7,000 and \$8,000, Henry Braun a father of Edward Braun was the contractor. The farmers donating their services brought in the stone from the surrounding country. The first pipe organ in the city was installed in this church. The temple was then named the Church of the New Jerusalem.

The Rev. Tuerk served until his death on July 3, 1901; at the age of 81. In his later years he was assisted by the Rev. Louis Tafel, who was later called to Philadelphia.

THE CARMEL CHURCH

In September, 1888, a day-school was instituted by the society with the Rev. F. E. Waelchli as head-master. This was continued until 1891, at which time the congregation divided, a portion of which moved to West King Street, erecting a building nearly opposite the High School, being under the pastoral charge of the Rev. Waelchli, and known as "The Academy Church". The day-school continued under the auspices of this body. Subsequently, during the pastorate (1897 - 98) of the Rev. J. E. Rosenqvist, the name of this congregation was changed to "The Carmel Church."

The congregation then called the Rev. A. B. Francisco of Texas, who served for three years. During his time many improvements were made to the church property, such as roof, new pews and gas lighting was installed in the place of the old oil lamps.

After him there was a succession of short term pastorates: Rev. James Taylor for a portion of 1905; Rev. James Brickman, 1905 to 1908; Rev. E. D. Daniels from 1909 till 1916, during his pastorate further improvements were made to the church building, namely that of a new slate roof; Rev. Eric Wethey, 1916 to 1919; Rev. Slight, 1919 to 1920; Rev. A. Diephuis, 1920 to 1928; Rev. R. Eaton, 1928 to 1932; Rev. R. J. Spiers, 1932 till 1938; Rev. Donald Maddock from 1938 till 1941, who left the church to join the Canadian Air Force. The pulpit was then supplied by Rev. Louis Buckley, General Secretary of the Y.M.C.A. and the Rev. E. Val. Tilton. (The Rev. David Johnson was called from Cambridge, Mass. in

1942, and served as pastor for the next twenty one years.)

In 1929 the congregation sold the property at the corner of King and Water Streets to the T. Eaton Company for a sum in excess of \$100,000. In 1935 they purchased the William Roos residence including grounds of 198 x 200 at the corner of Queen St. North and Margaret Ave. On this property a massive and stately grey stone edifice was built, with a parish hall in conjunction, at a cost of \$73,000 and at its dedication was called "The Church of the Good Shepherd."

A Sunday School was organized during the pastorate of Rev. Harbin in 1847. This institution has continued as an active and important department of the church through these long years; now under the efficient Superintendency of Mr. N.C. Schneider is still doing a fine work in instructing the minds of the young in the truths of the Scriptures and the doctrines and teachings of New Church.

The First Young People's Society was organized in the year 1887, meeting every two weeks. They studied the doctrines of the church. In 1901 it was called the Young People's League. As an active society they are still playing an important part in all the activities of the congregation.

One of our younger societies is the Parish Club, organized during the ministry of the Rev. John Spiers. The purpose of this club is purely for social and educational entertainment of the older young people, those who have grown beyond the Young People's League, which is largely the teen age group. This club, under the able leadership of its President, Mr. Fred Ahrens, arranged many fine evenings of fellowship and entertainment during the last year.

We must not forget the women who for the long years have played a very important part in the life of the church. The Women's Auxiliary was organized in 1885. There are two chartered members who are still active in the work of the society, Mrs. Charles Ahrens who we all regret is now laid aside with a broken hip, and Mrs. Henry Ahrens who was treasurer of the society for 35 years. This society not only helps in the social and financial work of the congregation but does a considerable amount of benevolent work for the Red Cross, the local Y.M.C.A. and Y.W.C.A. and the Childrens' Orphanage.

Our baby organization is the Junior Congregation incepted only last year. Its purpose is to let the parents of younger children have a free opportunity to enjoy the sermon period of the church. The children meet with

the senior congregation for the worship period and during the singing of the second hymn retire to the Sunday School room for their own worship service and story period. The Young People's League have charge of this work under leadership of Miss Eleanor Gofton.

In closing we would like to acknowledge our indebtedness to a former history of the congregation prepared by the Rev. John Spiers during whose term of office as minister the present new church was built and dedicated.

DOWN MEMORY LANE

1905

Moved by Chas. Ruby, seconded by J. M. Schneider, that a ballot be taken instructing the Council which of the two candidates (W. E. Ziegler and Rev. W. E. Brickman) to nominate to the Society.

The Chair appointed G. H. Hachborn and E. W. Tuerk scrutineers who, after the ballot was taken, reported 38 votes for Rev. W. E. Brickman and 7 votes for W. E. Ziegler. The church budget for the year was \$775.

1907

The Council deplores equally with the pastor that there is not a fuller state of confidence between pastor and people. Confidence being of love it follows that the degree of ultimation of this state depends upon the pastor as well as the people. The Council believes that on the part of the people there exists a general desire to look with confidence to their pastor in all their Church activities.

The Council believes that a contributing cause to the present state exists in the pastor's attitude toward the General Convention. The Society is affiliated organically and sympathetically with that body and without a similar harmonious connection with the same parent organization on the part of the pastor, the Council cannot see that progress of the Society in a state of order can be hoped for.

1908

The chairman reported that Rev. W. E. Brickman had notified him that he would close his services with the Society at the end of the current month.

Moved by G. B. Schaefer, seconded by F. H. Ahrens that the Secretary be instructed to write to the President of the General Convention, Rev. S. S. Seward, informing him of the situation here and invite his aid in securing a new pastor.

1909

42 members present at special meeting on Feb. 14th. The Chairman explained that the meeting was called to take action in regard to the election of a pastor and announced that in accordance with the provisions of the constitution the Council nominated Rev. E. D. Daniels to the office. Moved by W. Hendry, seconded by G. B. Schaefer. Carried unanimously.

1911

BEAUTIFUL ART GLASS WINDOW

One of the most celebrated pictures of classic art is that of the Transfiguration by Raphael, in the Vatican at Rome. Last night this picture greeted the sight of the passers by and those entering the New Jerusalem Church, King and Water Streets. It is very large, being over thirteen feet high and over six feet wide. Together with the iron frame it weighs over a ton. As the light shone through it from within, the picture was beautiful to look at.

It is cloisonne art, visible from both sides at all times when the light is sufficient. The work was executed by the Cloisonne and Art Glass Company of Berlin whose work is coming to the front in Ontario. This window is very beautiful, and on this corner will perpetually be a thing of education.

It was put in as a memorial window for Charles Andrew Ahrens and Christaf Schneider, two of the former members of this church, by their descendants.

Yesterday morning the pastor preached on the Transfiguration, showing how the sacred Scriptures, as the garments of Jesus, shine with spiritual sense.

Berlin News-Record



1912

The Pastor, Rev. E. D. Daniels, gave an address looking at the church work from the standpoint of the minister, speaking of his

work in the pulpit, Sunday School, League, Ladies Aid, Daughters of the New Jerusalem, Church Council and in pastoral calls. He spoke of the demands made upon him by the church at large, by other Societies and nuclei of Societies, and by the community. He then referred to several things that should be done, such as revising the membership roll, reorganizing the Church Library, conducting all finances on business methods, increasing the *Messenger* list of subscribers and referred to several encouraging things.

1915

A discussion took place and was moved by R. Wright, seconded by J. M. Schneider that Rev. Mr. Wethey be invited to have an interview with the Council regards becoming assistant minister, this because of Rev. Daniels' continuing illness.

1916

Moved by Rev. Wethey, seconded by Fred Ahrens, to extend to the returning soldiers the freedom of using this library room to meet in once or twice a month where they may continue helping each other and renewing their friendship.

1918

The Pastor made mention of the "Bat" nuisance and on motion of E. Reiner and Fred Ahrens this matter was referred to the Property Committee. (It seems that from time to time bats descended from the bell tower and created considerable consternation among the worshippers.)

It was deemed advisable that the pastor, Rev. L. Eric Wethey, be given the necessary three month's notice in compliance with the minutes of the Council meeting held June 2nd, 1916, and that this resolution be presented to the Society at its Quarterly Meeting called for Nov. 8th, 1918, for discussion and confirmation.

1920

The year 1920 has proven to be a most successful year for the Young People's League. There has been an increase in the membership roll, with 48 members, thirty of which are active and six new names added this year. The average attendance is 13 members. During the year there were 22 business meetings, 5 League Suppers, and a number of Social Events. The League has been studying "The Gist of Swedenborg" and "The Path of Life." These books were discussed and explained by our pastors, namely, Rev. Mr. Slight and Rev. Mr. Diephuis. Our Flower Committee has been very

faithful in supplying flowers for the weekly services, also for festivals and special occasions. I. L. Hagen, Recording Sec.

1921

Our people are church going folks. We have a morning and an evening service. Roughly, but nevertheless truly speaking, all the members go to church once, many twice every Sunday.

The Ladies' Aid Society meets every Thursday afternoon with an attendance of about twenty-five. The Doctrinal Class of the Y.P.L. held every Monday evening has an average of twenty-two scholars. The Sunday School consists of about forty children and grown-ups, all the children being anxious eventually to graduate into the "Junior and Senior Daughters." The financial condition of this body is sound and independent due to the effective management of its faithful Council. Albert Diephuis, Pastor

1926

That a fitting tribute might be paid to the memory of our most esteemed member, Mr. Chas. Ruby, who since our last meeting has passed into the other life, it was moved by Mr. E. Reiner, seconded by Mr. C. W. Hagen, that Miss L. Zinkann, Mr. C. Ahrens, Mr. Geo. Hachborn, Mr. J. M. Schneider and Rev. A. Diephuis be a committee to draw up a suitable memorial that will express in some degree the high esteem in which Mr. Ruby was held by the members of this Society.

1939

Sunday School Report:

At the close of the year 1939 there were 98 names enrolled on our Sunday School Register which is an increase of six over last year. There are 16 names on the Cradle Roll which makes a total enrollment of 114. We have an adult class of nine members and there are eleven teachers. Two new teachers have been added to the staff—Lilian Daniels and Doris Zinkann who replaced Mrs. Irvin Neuber and Mrs. Spiers. Jean Schneider is in charge of the Cradle Roll and Isabelle Hachborn is the assistant secretary. The list of teachers is as follows: Betty Gerbracht, Maude Schneider, Irmengarde Hagen, Doris Zinkann, Anna Prust, Mrs. Fred Schneider, Harold Roth-aermel, Alex Breimer, Richard Wright and Norman Schneider. There are sixteen names on the honor roll, with Marion Gofton having perfect attendance, and Annette Gofton, Eleanor Gofton, Herbert Schneider, Howard Schneider and Katherine Dienesch missing only one Sunday.



The Rev. John Spiers
1932 - 38

1940

Parish Club Report:

The regular monthly meetings of the Parish Club during the past year were both interesting and instructive. Our membership has grown to approximately one hundred members.

We have had some very interesting speakers, the first of which was Mr. Carl Musselman of the Bell Telephone Co., who spoke on the new Dial System. At other meetings Mr. Maddocks spoke on "The Origin of the Bible". Bishop Janzen gave an illustrated talk on Russia and Capt. Finlay Stewart gave a religious message.

Some of the outstanding activities of the year included a picnic for all the members at the home of Mr. and Mrs. Dave Schneider and the entertainment put on by the Parish Club in October at the Annual Convention. The Children's Christmas Committee brings us to the end of our activities for the year. We have a balance of \$44.78 in the treasury. B. Halliwell, Sec.

1951

Church expenses for the year amounted to \$8451 125 new Books of Worship were purchased Fire insurance on the building and contents was increased to \$45,000 . . . The Parish Club worked with the Operatic Society in producing "The Red Mill." A questionnaire was sent to all church members to help determine the weak and strong points in our church life.

1953

LARGEST CONFIRMATION CLASS

According to the records on hand the largest Confirmation Class in the 150 year history of the Church of the Good Shepherd was received into Church membership on November 29, 1953 with the Rev. David P. Johnson officiating. Members included: Gerald Braniff, Robert Dobbin, George Dunmall, Gertrude Eccles, Kathleen Havers, William Havers, Kathleen Manko, Charles Rosenberger, Annie Zinkann, Mildred Braniff, Lorne Biggar, Juanita Braniff, Alf Chivers*, Jeanne Dobbin, Kris Ingard*, Phyllis Koehler, Douglas Poll, Jean Schnarr, Lily Schneider*, Jay Shuh, Hayden Trecartin, Fern Trecartin and Nicholas Schmidt. (*Still active in the Church.)



The Rev. David P. Johnson
1942 - 1963

1955

Probably the high-light of the year's activities was playing host to the General Convention June 13 - 18. Under the general chairmanship of Mr. Harold Rothaermel a very successful meeting was held . . . Through the generosity of Mr. Walter Zeller a beautiful memorial window showing the New Jerusalem descending out of heaven was dedicated in November to the memory of his parents.

1960

The Fireside Room was renovated this past summer and refurbished in the fall . . . A carton of good used clothing was sent to the New Church Society in Vienna . . . Cecil Ruby was appointed Envelope Secretary . . . Church attendance for the year averaged 71.

1963

After twenty-one years of faithful and devoted service as pastor, the Rev. David P. Johnson left the Church of the Good Shepherd to participate in the newly established "Project

Link" program in the Seattle, Washington area, and the Rev. Paul B. Zacharias, Portland, Oregon assumed pastoral leadership in August, 1963.

1968

Albert Schaefer, after many years of faithful service, resigned as head usher. Two large trees were removed on the Queen St. side of the property. A ten-week 'Indiana Plan' Sensitivity Course was held in the church. Every other month the Samaritans held birthday parties for the girls at the Galt Training School. The League officers were Gretchen Schneider, President; Lynne Schneider, Secretary and Mary Chivers, Treasurer.

1972

S.S.R. student Matthew Glowe and wife Johnnie spent an internship year here in 1972 - 73 . . . Yet another congregational survey was made to determine the interests, needs and expectations of the church members . . . At the Annual Meeting the polarization process within Convention was discussed, centering around the "Boston Situation" . . . Sunday morning worship services were broadcast over CHYM during April . . . Major roof repairs were made during the year.

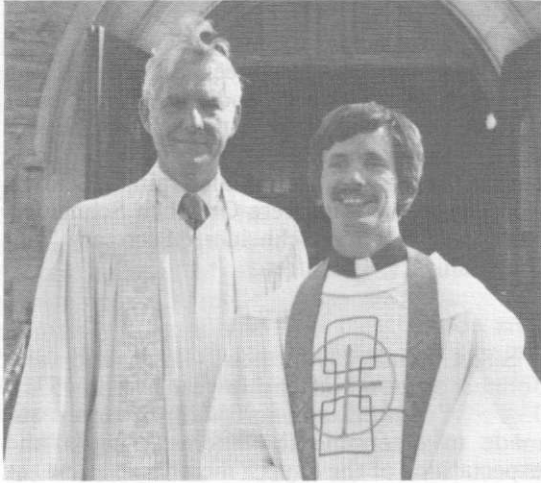
1976

After serving as Church Treasurer for many years, Ted Tuck resigned in December, 1975, being replaced by Grace Sudden . . . Our Lenten offering went to the Guatemalan Earthquake Relief Fund . . . Convention President Eric Zacharias visited the Kitchener Society on the weekend of April 25th . . . 22 church members attended a weekend retreat at Stonehills late in September . . . \$15,000 was received from the estate of Cecil Ruby, grandson of the Rev. John Harbin, first pastor of the Swedenborgian Church in Kitchener (Berlin).

1982

The Rev. Eric Allison arrived in March, 1981 to begin a Team Ministry at the Church of the Good Shepherd . . . 37 weddings were performed in the church during the year . . . A 3-part series on the theme "Conscious Living—Conscious Dying" held in October was very well attended . . . About 500 copies of Swedenborg's writings were distributed locally, to individuals and bookstores . . . Church groups meeting regularly included: Women's Auxiliary, Pastoral Committee, Church Board, Roaring 20's, High School Group and Wednesday Afternoon Study Group. Several Holistic Living sessions were held, and the

Choir sang on special occasions . . . The Church Budget for the year totalled \$60,380 . . . Fran McIntosh was appointed Chairperson of a committee to head up festivities for our 150th anniversary celebration in 1983.



The Revs. Paul Zacharias
and Eric Allison

THE CHURCH SCHOOL

The Sunday School has been an active part of our church organization since 1847, when it was instituted by Rev. Harbin. Certainly there was an interest in education from the very beginning, starting with the adult study group in Christian Enslin's orchard in 1833.

The recorded minutes of the Sunday School date to 1904 under Rev. Francisco who taught an adult class that contained such familiar family names as Ahrens, Klie, Woelfle, Hachborn, Rothaermel and Riener. Mr. Taylor taught the second class with H. Halliwell, Fred Ahrens and Elza Zeller among his students. The ubiquitous Charles Ruby—Mr. Ruby—who was so active in the church at this time, makes his entrance in the third class with Norman Schneider, Flossie Ahrens, G. Zinkann and A. Cuthbertson. Mrs. Tuerk taught Ethel Lapsley and Fred Schneider and Mrs. Ruby was left with the little ones, Cecil Ruby, Edith Schneider and Florence Wright.

Mr. Ruby, superintendent for many years, managed to convey one lesson most thoroughly. Everyone remembers his clock, a reversible feature announcing on one side "You are early. What a pleasure" and on the other, "You are late. What a pity". Possibly he felt the same about the cash position. Expenses \$22.84. Receipts \$17.63. Deficit \$5.21.

A great deal of time over the years has been spent on planning the Christmas programme and the Sunday School Picnic. In 1909 a golden crown was hung in the arch of the chancel with garlands of evergreens extending in every direction, and the whole decorated with electric lights. The local paper reported that "the children in the school did remarkably well in all their performances and the superintendent, Mr. Charles Ruby has reason to rejoice". The electric lights were a contribution of Norman Schneider who designed them to replace the candles that had nearly caused a fire some years previously.

1909 was also an interesting year due to the arrival of Rev. Daniels who was very interested in young people and kept a comprehensive journal of his activities. Arriving on Sat. March 7 he taught Sunday School and preached on March 8, but a speaker for the evening service had previously been scheduled due to the kindness and foresight of the congregation. Rev. Daniels speaks of teachers meetings and the annual picnic.

Lists of students and teachers reveal that in the 1920's two names of great importance emerge—Norman Schneider, who would act as superintendent for 20 years, and Irmengard Hagen, who would act as secretary and teacher—even as pianist—over an equally long period.

In the 1930's they were still planning picnics with as many as 200 attending. There were races to push peanuts, ball games and horseshoes, and lemonade so good it disappeared before the adults arrived. Schneider's provided a truck to make sure there was transportation for all, and the truck driver became a permanent fixture at picnics.

In 1937 there were 90 on the Church School roll, with 9 teachers and 13 on the Cradle Roll. In 1938 plants were presented to each student at Easter, a custom that continues 45 years later. We also had an Easter party with films shown by Norman Schneider—who will ever forget the scene where Charlie Chaplin drops ice-cream down the large lady's bosom?

In 1940 we had individual rooms under the church finished for us, the average attendance was 82% of the total roll and three Gofton sisters had perfect attendance, receiving the traditional pins and books.

In 1943 our Sunday School contained several youngsters who later became professional musicians, and we had a musicale. Frances Trump on the piano and Earl Riener on the flute were featured, with lesser performances from Don Lasso (Pop goes the Weasel) and Bruce Hemmerich (Blue Bells of Scotland).



Our Church School in 1977

In 1945 teachers discussed "unsuitable movies, and spending Saturday afternoons in an environment detrimental to health." Lorne Shantz joined our staff, eventually to become superintendent. We invited the children of the orphanage to our Christmas party. There were 51 scholars on the roll and girls were to be asked to take the offering as well as boys.

In 1954 we adopted Vittorio, an Italian child, through the Canadian Save the Children. Through 25 years we helped support three children, Vittorio, Giovanni, and Elisha Shibangu, and recently have sent funds to Pueblito, a self-help village in Central America.

In 1956 we had 103 students with an average attendance of 71. It was in the 50's that our superintendent, Lorne Shantz, introduced Church and School Week, an idea that was universally lauded, but later landed everyone in a hotbed of controversy. Frances Rothaermel was in charge of the Christmas entertainment and assured the teachers it was well under control. Twenty-five years later I can assert, the Christmas entertainment is *never* well under control. We added studies of child behaviour to teachers meetings, and 27 students received silver spoons for attendance and memory work.

In the 60's we adopted a needy family at Christmas time. Florence Rosenberger became secretary and Susan Hemmerich joined the staff. We had difficulties with lesson material and chose Convention's series "the Lord, the Word, and the Church." We presented Bibles to nine year olds, and held a seminar on teacher training attended by 10 churches. Hugh Cuthbertson was our superintendent.

The 70's saw the beginning of an annual assessment meeting for the teachers. Fran McIntosh was Superintendent, Paul Zacharias wrote a guide for our study programme and Mac and Carol Lindsay created an unforgettable version of the Nutcracker Suite for our Christmas entertainment.

In 1977 we tried to revive Mr. Ruby's clock, but it no longer seemed to work.

Where are we now? Well, we're working with a very small Church School, mostly composed of very young students. Susan Hemmerich is our current Superintendent—the inheritor of who knows how many years of customs and traditions—but always with a flair of new ideas to leaven the old—and a clutch of students who will carry names like Schneider, and Hemmerich, and Czudyjowycz, and McIntosh, and Lederman on into the next 150 years.

Young People in the Church

The Young People's League has been a recurring, but not constant feature of the last 100 years of the Kitchener Church. First records date from 1887 when a meeting "was held in the basement of the church at the usual hour. The president Mr. Leander Good occupied the chair". The dusty old book proceeds to take us through motions to have alternate meetings weekly for business and pleasure, to celebrate a corn festival, and a garden party with ice-cream. Fines of 10¢ were imposed for non-attendance—a flaw in the organization, because thereafter much time was spent trying to collect from delinquent members. Programmes of recitations, voice and violin solos and readings were popular. Critics were appointed to comment on these programmes, and the League donated \$15 to the library and \$10 towards a stove.

The young people were reorganized by Rev. Francis in 1901, and there were 30 members present, with a heavy preponderance of members of the Ahrens family. The group bought new lights, studied the doctrines and prepared a Christmas Cantata. They sent flowers to the hospital, had a party for a new family, danced, and the minutes strongly recommend that all members learn to play cards. They presented wedding gifts to members and helped to buy a piano for the church.

In 1906 contacts were made with other churches. Meetings with Toronto were exchanged and delegates sent to the American Convention. Alf Gofton was appointed Repair Committee to save time at meetings, and there was a fishing picnic and a sleighing party.

In 1914 Mr. Ruby's graphophone and Norm Schneider's Victrola enlivened the meetings, and Ethel Lapsley was president.

During the War packages were sent to the boys at the front. Cecil Ruby, Alf Gofton, Gordon MacPhail, and Norman Schneider were all welcomed safely home, and in 1919, electric lights were installed in the basement at a cost of \$31.42.

1924 saw the production of a play "Too Much of a Good Thing" which was pronounced "very, very good" and raised \$150 at 35¢ a head.

1939 saw a new and rather younger league formed for study and games. Their first money raising project was a Strawberry Social, which after elaborate months of planning netted

\$2.71! This group joined in community youth activities, and developed an active programme of volleyball and badminton. From study of the doctrines they turned to such current topics as "A Christian View of the War", and there were still Hallowe'en parties, skating parties, hikes, picnics and plays.

Times were on the change. In 1940 the boys in the group took part in the church service on League Sunday. In 1941 it was decided to have League Sunday "mixed". The group was asked to nominate one of their members to the Church Board.

In 1981 the Roaring Twenties roared into our lives—and no one has figured out exactly what they do. As far as we can ascertain there are times to study the doctrines, retreats to think about their special place in the world, as well as parties and fun. There is also a youth group for teenagers which is largely a study group and occasionally joins the older group for special activities. Jeanmarie Czudjowycz and Dave McIntosh are the informal executive, and we're going to ask them to keep minutes so that in 2083 someone will remember the Twenties that Roared.

The Parish Club

This organization had a short life of only 12 active years, but it made a contribution to the community which has long outlived the Parish Club.

During the 40's the Parish Club was formed for all members of the Church, and it was an active social group. With the arrival of Elizabeth and David Johnson, they took an active interest in music, sponsoring several very successful concerts in a community which was hungry for cultural activity. With funds from the concerts at their disposal, the club decided to sponsor a group of local singers in the production of an operetta. Their first effort was "The Chocolate Soldier", and with the excellent talent of the performers, the organizational skills of the Parish Club, the elaborate scenery and costumes, the production was an instant success.

The Parish Club continued its support for five years, but the project drained the energy of the group. The Kitchener-Waterloo Operatic Society was formed with community support. Thirty years later this group presents several elaborate professional programmes annually—but none of them have matched the original, with its ragged line of soldiers that were the despair of ex-Captain Harold Hayne, its

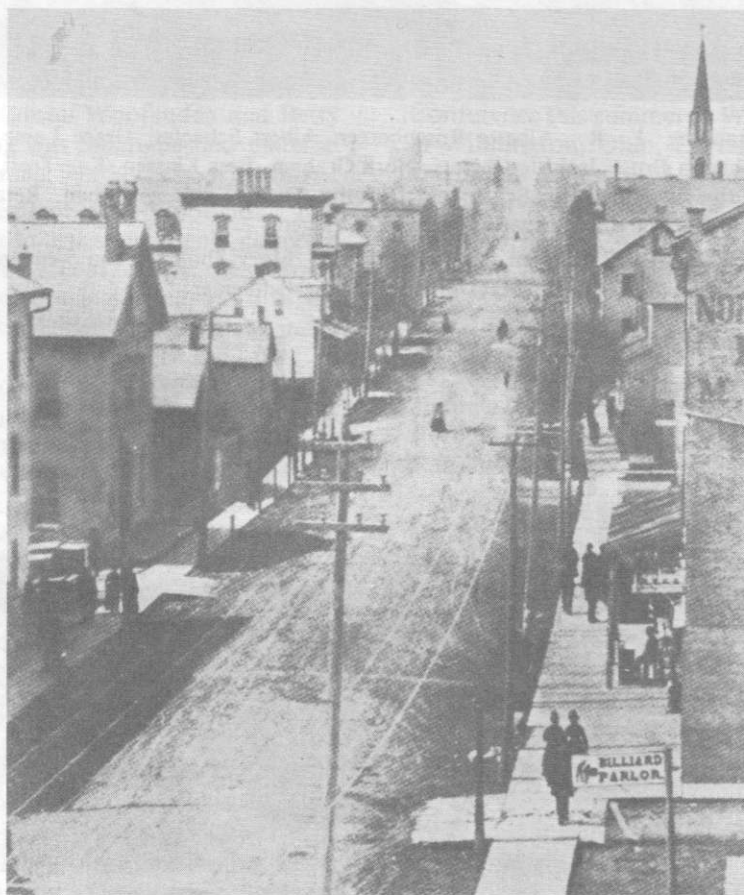
scenery that had to be hammered into place during intermission, and its chorus of choir members . . . just one of the areas in which our 150 years in the community has left its mark.

Women in the Church

It was with a great deal of regret that the congregation learned in 1983 that the Women's Auxiliary was to become purely a social group, giving up the many tasks it has performed since 1885. The list of good works the senior ladies of the Church had performed is long, and there are many gaps to fill—among their many duties were listed: serving at receptions following funerals, showers for brides, flowers for the sick and for the altar, raising of money, particularly at the annual rummage sale, care of the altar and communion vessels, care of the furnishings of the Church and the kitchen, mission work—all works that must be continued in one form or another.

But a special work of the Women's Auxiliary has been the spiritual support of members in the group, and of other members in the Church. In this work there is really no replacement for this devoted group of ladies. For their many acts of kindness, large and small, they will certainly be remembered. For their party for "our dear Mrs. Joachimi on her 93rd birthday", for their stitches in quilts and in choir gowns, for Mrs. Henry Ahrens 25 years as treasurer, for donations to soup kitchens in the 30's and for Red Cross work during two World Wars, for their gracious teas with the tea table "daintily arrayed" as the local paper liked to describe it, the ladies of the Women's Auxiliary will be long remembered.

And their work will be carried on. A group of (somewhat) younger women has formed to carry on many of the functions in a committee format, with four meetings annually for planning. The men of the congregation will also take part in some of the activities—for instance, the traditional bridal shower has



King St. in 1880

Upper right, Swedenborgian Church Steeple

changed to a reception for the young couple following Church service that will include all the congregation.

There have been other groups of young women in the Church history. During the first part of the century the Daughters of the Church of the New Jerusalem was an active group, and during the 60's the Samaritans enjoyed a programme of study and activity, particularly supporting youth groups, and conducting an

active community outreach programme in conjunction with a nearby correctional school for girls.

Over the last 100 years the role of women in the Church has changed. Women now serve on the Board, as officers of the Church, and as Superintendents of the Church School, but it is to be hoped that their service will still include the support that the members of the Women's Auxiliary have always had for each other.

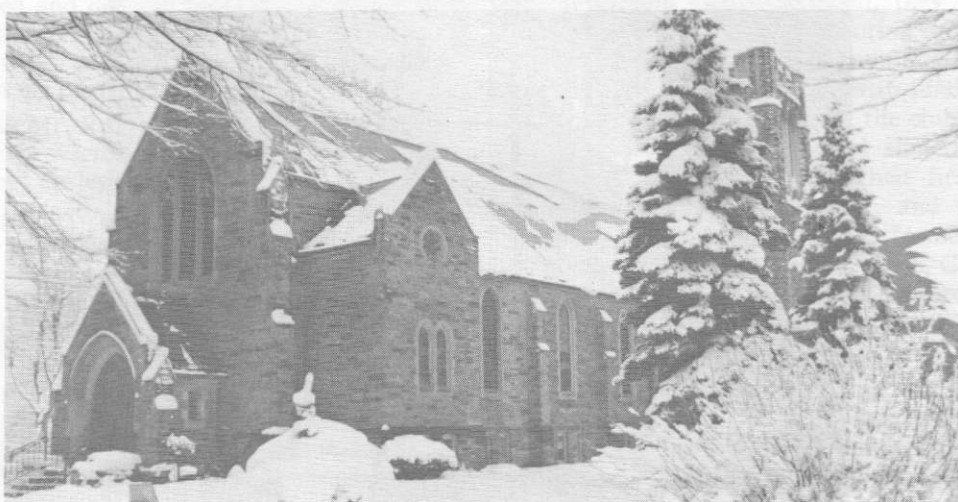
Francis McIntosh



Standing L - R: Alberta Rosenberger, Albert Schaefer, Grace Lasso, Theresa Prust, Isabelle Chivers, Nora Graham, Bess Klassen, Kay Trott, Ruth Zinkann, Lily Schneider, Dorothy Tuck, Edith MacPhail, Reta Ahrens, Margaret Schaefer, Irmengarde Hagen.

Seated: Louise Aitken, Nora Kalbfliesch, Mary Shuh, Emma Siegner, Pearl Schneider, Edith MacDonald and Ethel Schneider.

(Photo by Alf Chivers)



Our one snowstorm in unusually mild winter, 1983.

(Photo by Eric Allison)

BOARD OF EDUCATION REPORT

by Rachel Martin

The Board of Education met at the Swedenborg School of Religion February 4th through 6th. A number of items of interest are the following:

1. Work is continuing on an exciting BOE/SSA project, The Parenting Program. Several of our people are now involved in this creative presentation of Swedenborgian concepts. The Board has contracted Ken Turley to compose original music for the packet, and the Reverends Ron Brugler and Gard Perry are producing the written materials. This pre-natal packet for pregnant couples provides educational and spiritual materials, including meditative suggestions and music. The packet will be ready for distribution at Convention '83.

2. In another promising BOE/SSA project, Series Three and Series Four of the Activities Handbook accompanying The Dole Notes have been completed. Two hundred fifty copies of each will be ready for distribution at Convention '83. Louise Woofenden and Betty Hill are producing this much-needed material to go with the popular Sunday School lessons.

3. NYCL President Lee Woofenden met with the Board to discuss some urgent concerns of the league. NYCL is at a place where some strong adult leadership is needed, both at the local level and at Convention. To help make Convention a positive experience for all concerned, the Board suggested to the League that an adult adviser(s) be recruited to oversee such areas as helping with transportation, projects and activities, setting limits, fielding complaints and difficulties, and chaperoning. Ideally adult advisers would be local to the Convention site each year and would have had experience in youth work. It was suggested that at the local level the two key reasons for the shortage of adult leaders are likely a perceived lack of competency and time. Those interested in working with the League would be welcome at the Board of Education sponsored Camp Leaders Training Workshops.

4. Dr. Perry Martin will conduct a Camp Leaders Training Workshop April 29 through May 1 at Beside-The-Point, the Kemper Road Center For Religious Development retreat center in Southern Ohio. This is a followup on the successful program on camp leadership which met last year at Almont.

5. Due to confusion over the respective roles of the Board of Education and the Swedenborgian New Age Pioneers Society in the annual summer BOE/SNAP workshops, the Board has decided to give a new name to the workshops. Tentatively, New Age Exploration Workshops will be the functioning name for workshops sponsored by BOE and organized by members of the S.N.A.P. Society. There will be no East Coast New Age Exploration Workshop this summer, while the West Coast week-long workshop will take place once again at the Church's Santa Cruz, California property.

6. There is interest on the Board in exploring and discovering ways to minister to members of our church who are not near a church center. Ideas were fielded as to ways of including our satellite members more fully into the life of our church.

7. The Board is looking forward to sponsoring another Pre-Convention Conference this summer at Wilmington College in Wilmington, Ohio. Lorraine Sando, M.A., and Laura Lawson, M.A., will be leading the program, whose theme will be "Peace—Let It Begin With Me!"

The Summer Camps—III

by Louise Woofenden

Last month we saw how the New Church summer camp idea spread from Almont and Fryeburg to Kansas Teen Camp and Paulhaven. But during the same period in which the Kansas camp was being established a generous gift sparked another East coast venture.

In March, 1940, Mrs. Mary Barbour Blair gave the Massachusetts Association a 3.4 acre shore property with an eight room house and a barn. In making the gift Mrs. Blair said, "... it would be just right for the New Church to hold summer school, conventions and ... would be a place where New Church people could find a delightful summer colony."

Delightful is only one of the many adjectives of praise which could be used! The land, situated in South Duxbury, Massachusetts, looks out over Kingston Bay, with its sturdy

(Cont'd on pg. 103)

The Swedenborgian New Age Pioneers Announce Their 1983 West Coast Workshop

We don't plan to just talk about regeneration—we plan to do it! We will be practicing techniques and exploring lifestyles which people have found effective in getting into, and progressing along, the process of regeneration. These include diet, exercise, meditation, worship, music, group discussions, and various healing techniques. We will also seek a theoretical understanding of Swedenborg's concept of regeneration and of the various practices and techniques which we will be using. Particular emphasis will be given to inter-personal sharing and establishing a true sense of community.

We will camp together in the beautiful Santa Cruz mountains. The campsite is a short walk up a steep trail through a grove of redwood trees. The camping conditions are primitive and we will share the daily responsibilities such as cooking and cleaning.

The workshop is open to people 17 to 150 years old, regardless of religious affiliation. The fee for the nine day session is \$100., although some scholarship money will be available.

Please come! Share what you have learned and experience what others have to offer. Make new friends and deepen existing friendships.

Theme: Regeneration — Personal and Social Change

Dates: August 13 - 21

Staff: Rev. Paul Martin Grumman, M.A.

Rev. Horand Gutfeldt, Ph.D.

Rev. * Rachel Martin, M.A. (* expected to be ordained at convention)

In addition to these staff members, other experienced participants will lead particular sessions. We can all look forward to great macrobiotic feasts as Margaret Schnitzen has agreed to plan the menu again.

Although the daily schedule will vary in response to the group's needs and desires, as well as to accommodate shopping trips and outings to the beach, the following is an example of a typical day's schedule: 7:00 a.m. — Breakfast; 8:00 a.m. — Tai Chi as exercise, meditation and way of life; 9:00 a.m. — Regeneration through exploration of personal heavens and hells; 11:00 a.m. — New games, volleyball, hiking, etc. 12:00 noon — Lunch; 12:30 p.m. — Personal quiet time; 1:30 p.m. — Worship experience; 2:00 p.m. — Regeneration through various healing techniques, and Learning to recognize and utilize the spiritual influences in our lives; 4:00 p.m. — Free time; 6:00 p.m. — Dinner; 7:30 p.m. — Music, dance, or mythological story telling.

APPLICATION

1. Name, address, phone number.
2. Why do you want to participate in this program?
What particularly interests you?
3. What, if any, appropriate knowledge, skill, practice or technique would you like to share with others at the workshop?
4. Would you need scholarship assistance to attend this workshop?

Applications and any questions should be sent as soon as possible to: Paul Martin Grumman, 17614 182 N.E., Woodinville, WA 98072. 206-788-6916.

The Summer Camps—III

fishing craft, graceful sailboats and other pleasure craft plying back and forth before a panorama of shoreline that includes the historic town of Plymouth. Consequently changing colors and moods of weather, the cool fresh sea breeze and the wooded slope in back of the house provide a setting quite different from any other site we have seen so far.

The place, named Blairhaven, was at first used as a vacation retreat for ministers and their families, and as a Sunday afternoon gathering place for New Church families. The Leagues, banded together in an organization called MNCLA (Massachusetts New-Church League Association), held spring and fall retreats (then called house parties) at Blairhaven.

From the first, Massachusetts church members took an interest in the place. The heirs of Mrs. Henry H. Carter of Newtonville donated a large load of furniture (Now valuable antiques). Mr. and Mrs. John Moses gave a piano. People gave books and the Brookline Society the hymnals. An outdoor chapel was built and Sunday evening vespers were held each week from mid-July to mid-September. Miss May Dodge restored a beautiful perennial garden. Ministers and theological students cleared underbrush and fallen timber to make the woods accessible, and poison ivy removal was contracted.

After World War II, there was less need for use by ministers and their families, and the clergy were asked to recommend families from their parishes who might benefit from a vacation at Blairhaven. But a larger use was envisioned and the Massachusetts New Church Union, legal owner of the property, funded repairs and alterations necessary to make the buildings and waterfront suitable for a children's camp. With much volunteer help, the Union outfitted the upstairs bedrooms in the house and the loft in the barn as dormitories for girls and boys. The kitchen was remodeled for quantity cooking, and play and picnic areas were developed.

At present Blairhaven conducts two two-week sessions. The staff receive very modest salaries and work long arduous hours. There are Bible classes, daily chapel, swimming, team sports, games, crafts, visits to nearby historic places. The enrollment averages 24 children per session. With a staff of six to eight adults, plus a cook and two teenage dishwashers, there is a very high counselor to camper ratio, which enables intensive personal relationships and opportunities for individual help. The 1982

session focused on on-site activities, with crafts featuring found materials and nature study, and the recreational activities concentrated in areas within walking distance. A very active, exuberant spirit prevailed.

Blairhaven is run by a committee within the Massachusetts Association. In 1982, as a means of contributing to the community of Duxbury, the committee gave two scholarships to local children, selected through social service agencies in the town. One of these scholarship children was a child who had been placed in different camps previously and had not adjusted well to the discipline and sharing of camp life. Though he was something of a problem to both staff and fellow campers, he was accepted in good spirit and must have benefitted from the spirit of the new age, as his parents and advisers were astonished and grateful at his improvement at the end of camp. Small triumphs like this are good missionary efforts for the church!

ANOTHER GIFT . . .

At a Board of Education meeting in 1978, Roger Paulson urged the Board to make some use of a piece of land in Santa Cruz, California, recently donated by Dr. Esther Perry. This gift, consisting of 160 acres of wilderness on a wooded hillside, proved to be the beginning of another summer camp and a new organization within Convention.

The BOE planned a work retreat, offering \$100 travel money plus \$50 per week pay for all who would agree to come and begin the work of developing the property. Twenty-two young adults attended the session from August 19 to September 2, 1978. Eric Allison and Ruth Martin staffed the session which, besides many hours of labor clearing the site and exterminating poison oak, included a program of massage, healing, meditation, chanting, guided imagery and discussions on particular New Church topics.

Later the staff was enlarged to four people, and the schedule consisted of a work week followed by a program week. Those who took part in the work week were given a scholarship towards the fee for the program week.

The group who were originally active in developing the camp organized, and for a name chose the acronym SNAP (Swedenborgian New Age Pioneers). SNAP has recently been received as a Society within Convention. The

(Cont'd on pg. 105)

PRE CONVENTION MUSIC WORKSHOP

Things are gearing up for a great two days of music in Ohio, and we reiterate that to be a part of this workshop you do not need to have more than interest in church music, though it will be a bonus if you can carry a tune!! If you are an advanced musician, we will be happy to have you join us at several levels. We will cover both old and new music, vocal and instrumental, and there will be ample chance to participate in a variety of music during the workshop and during Convention week itself. When we have received your registration form, we will let you know what music we'll be doing for Convention services, in case you would like to plan ahead for some practice before you come. See you soon!!

PRE-CONVENTION MUSIC WORKSHOP — EARLY REGISTRATION FORM Wilmington College, Wilmington, OH June 26 to June 28, 1983:

NAME PHONE

STREET

CITY STATE/PROV. ZIP

..... I plan to attend the pre-Convention Music Workshop.

..... I will arrive at the College at
(state time and means of arrival)

..... I play, and will bring, this instrument
(piano and organ are provided ...)

..... I sing, and will bring my voice. My range is

My musical ability is: (please check one or more)

- | | |
|--|---|
| Rank beginner | Able to read simple music |
| Shower singer | Able to read medium music (hymns, etc.) |
| Comfortable singer | Able to read advanced music |
| Fairly advanced singer | Experienced in improvisation |
| A beginner on instrument | Competent on my instrument |
| Experienced in church chants | |
| A member of a choir or instrumental organization | |

Name of organization

..... I write music. (Please bring along relevant pieces!!)

I am particularly interested in this facet of church music:

Additional comments:

**** Please enclose check or money order, MADE OUT TO: General Convention of Swedenborgian Churches, for \$15.00 non-refundable registration fee, with this form and mail both to: Muff Worden, SSR, 48 Sargent Street, Newton, MA 02158. NO LATER THAN JUNE 15.

**** Room and board charges will be the same as for Convention. Please indicate if you will
will not share a room, or if you have a room-mate in mind already:
..... (please name room-mate)

**** Convention's registration fee is **in addition** to the above workshop fee.

The Summer Camps—III (cont'd from pg. 103)

present staff of the Santa Cruz camp are Snap members, but the camp is funded by the Board of Education and is open to all adults who feel comfortable with a primitive camping experience.

What is "primitive"? There is no electricity or running water. Access is by a fairly arduous hike up the hillside. Everything has to be carried in and out. But in the five years since 1978 much has been done to increase the comfort of the campers. There is a large redwood tank, presently used for swimming, a shower hooked up to the tank, an animal-proof storage shed, and a screen house for insect-free sleeping and living. Three redwood picnic tables have been built and kitchen facilities and storage constructed. A composting toilet was installed. Many new trails have been cleared of poison oak, and of course with such a large tract of land there are endless possibilities for use.

In 1981 and 1982 SNAP members staffed an East Coast retreat, funded by the BOE, on the grounds of the Fryeburg Assembly.

In 1983 a retreat under a new name—New Age Exploration Workshop—will be held on Santa Cruz property under the leadership of the Revs. Horand Gutfeldt and Paul Martin-Grumman, and Rachel Martin. The theme will be Regeneration: Personal and Social Growth.

Next Month: What, MORE Camps?

AND NOW . . . How can you enroll, or send a child to one of our wonderful camps? Here's where to write for further information:

Almont New-Church Assembly (Michigan)
all ages, July 23—August 7
Mrs. Thomas Neuenfeldt
1179 Kendaville Road
Riverdale, MI 48877

Beside-the-Point (Ohio)
ages 13 - 17: July 10 - 16
ages 9 - 12: week of July 17
Kemper Road Center
9035 E. Kemper Road
Montgomery, OH 45242

Blairhaven (Massachusetts)
ages 8 - 10: July 10 - 23;
ages 11 - 13: July 24 - August 7
Swedenborg Library
79 Newbury Street
Boston, MA 02116

Kansas Teen Camp
Date and place to be decided
Rev. Eric J. Zacharias
Pretty Prairie, KS 67570

Fryeburg New-Church Assembly (Maine)
all ages, August 6 - 21
Mrs. W. R. Woofenden
48 Highland Street
Sharon, MA 02067

Paulhaven (Alberta)
ages 8 - 18, July 17 - 24
Mrs. Maria Korsten
14131 — 73rd Street
Edmonton, Alberta T5C 0V6

New Age Exploration Workshop
adults, August 13 - 24
Rev. Paul Martin-Grumman
17614 — 182 St., N.E.
Woodinville, WA 98072

FROM CHURCH RECORDS

CONFIRMATIONS

EPP, SONMOR, SONMOR—Dianne Epp, Elaine Sonmor and Eric Sonmor were confirmed into the New Church faith in Rosthern, Sask., on January 23, 1983, the Rev. David Sonmor officiating.

LORENZEN—Debbie Lorenzen was confirmed into the faith of the New Church in Edmonton, Alberta on January 30, 1983, the Rev. Hank Korsten officiating.

SWIGER—At the Winter meeting of the Pittsburgh Society Mr. Ed Swiger, son of Forrest and Katherine Swiger, was confirmed into the New Church faith by the Rev. Ronald Brugler, and elected into the membership of the Pittsburgh New Jerusalem Christian Church.

DEATHS

ABELL—Virginia M. Abell, married to J. Richard Fall, member of the Boston New Jerusalem Church, died on March 3, 1983. A memorial service was held in North Conway, New Hampshire.

ANDERSON—Mrs. Doris M. Anderson, 87, of Portland, Maine, died on Feb. 14, 1983. The resurrection service was held Feb. 17, 1983, the Rev. Michael Salvetti officiating.

BRAUN—Clarence Peter Braun, 39, of Kelowna, B.C., died March 6th, 1983. The resurrection service was held on March 10th, the Rev. Erwin Reddekopp officiating. Peter is survived by his wife, two children, his parents, five brothers and five sisters.

MAIER—Nellie Maier, 85, of Kitchener, Ontario, died on March 11, 1983, following a lengthy illness. The resurrection service was held on March 14, the Rev. Paul Zacharias officiating.

THE BOARD OF EDUCATION ANNOUNCES PRE-CONVENTION CONFERENCE 1983

Saturday, June 25 to Wednesday, June 29

at

Wilmington College, Ohio

— *PEACE — LET IT BEGIN WITH ME!* —

*Leaders: Lorraine Sando, Laura Lawson,
Dance and Movement Therapist, and others.*

Because of requests from participants, the conference this year has been extended an extra day to allow a more relaxed time for growing, exploring and learning in the "beloved community". The conference will begin just after the evening meal on Saturday, and end just before noon on Wednesday.

The theme is *Peace — Let it begin with me!* We will explore the theme through consideration of the following questions:

1. How do we personally create conflict and peace within ourselves and our relationships?
2. What can we do to move toward inner and outer peace?
3. What can our church offer as guidance?
4. How can we use this knowledge in our daily lives?

Small personal growth groups have always been an integral part of pre and post Convention Conferences. Prior participants acknowledge that these groups generate love, energy, insight, growth and meaning. Here, people can share their struggles, joys, pain and aspirations and find acceptance and renewal.

In the larger community group, a variety of structured experiences will be used to facilitate our explorations and growth. The possible experiences will include prayer, art, music and song, guided meditation, doctrinal discussion, movement and exercise, dreamwork and healing. Participants talents and resources will be welcomed as we build our beloved community.

Your leader Lorraine Sando is a psychotherapist, art therapist, artist and creativity consultant. She is well known in Convention having served on General Council and staffed 9 pre and post Convention Conferences. Others will join Lorraine in leadership roles.

The cost will be \$20.00 registration plus \$18.75 per day for room and meals.

Please send your registration by June 1, 1983 to Marian Kirven, Executive Secretary, Board of Education, 48 Sargent St., Newton, Mass., 02158. Make checks for \$20.00 payable to the General Convention of Swedenborgian Churches.

Name _____

Address _____

Phone _____

Accommodations desired:

Registration times at Wilmington College

Saturday, June 25th from 4 to 6 p.m.

First session begins at 7:30 p.m. on June 25th.

LATE FLASH!

A new and special addition to the P.C.C. will be the Wilmington, Delaware CLOWN MINISTRY. They will present a dialogue on our theme "Peace in Life."

WRITER'S WORKSHOP

August 26-28, 1983

Blairhaven, South Duxbury, Mass.

Facilitator: Vivian Blevins, Ph.D.

Cost: \$100 per person, includes
registration, room and board

This workshop is designed to develop writing and production competencies needed by persons who are responsible for church publications and information. The sessions will emphasize production of materials and creativity in approaching the writing task as well as content.

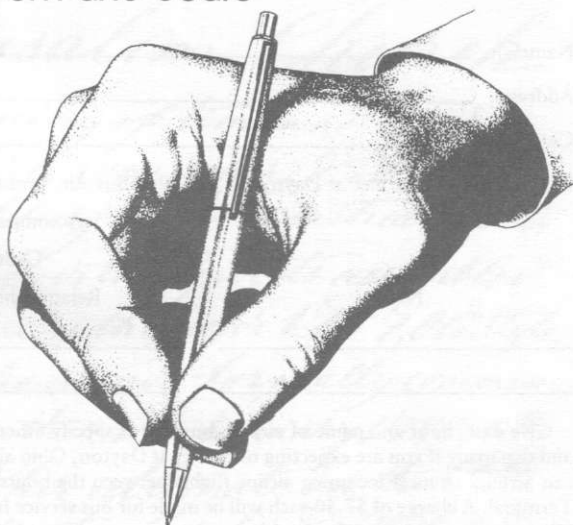
Session One: News Releases for the Press
and Radio

Session Two: Brochures, Flyers, and Posters

Session Three: Newsletters

For more information contact:

Roger Paulson
General Convention Central Office
48 Sargent Street
Newton, Mass. 02158
phone: 617-969-4240



ANNUAL MEETING N.C.T.S. CORPORATION

The Annual Meeting of the New Church Theological School Corporation will be held at Wilmington College, Wilmington, Ohio, on Friday, July 1, 1983, at 2:45 p.m., to elect officers and to transact such other business as may properly come before it. This notice serves as an official call to that meeting.

Harvey M. Johnson, Clerk
Corporation of the New Church
Theological School.

1983 Mite Box (cont'd from pg. 84)

language is the same as ours and, who study Swedenborg's writings. May this year's Mite Box offering be the beginning of warm friendships with these sisters and brothers in Christ.

One address I have is for Mrs. Shandrena Fraser, 71 Hill St., Lodge, Georgetown, Guyana, South America.

See you at Convention.

Your Mite Box Chairperson,
Marge Ball

CAMP BLAIRHAVEN STAFF POSITION OPENINGS

Applications are now being accepted for the 1983 Camp Blairhaven session (July 7 - August 6) for the following positions: Religious Education Director, Waterfront Director (WSI required), Lifeguard (Advanced Lifesaving required), Boys Dorm Father (adult authority figure), Recreation Leader (possibly 2), and two Jr. counselors/dishwashers. Pay varies according to job level. Each staff member will get one day off per week.

Camp Blairhaven is a New Church children's (ages 8 - 13) camp located in S. Duxbury, MA with a beachfront on Plymouth Bay. Staff positions do not require any previous experience (although it may be helpful). What is required is a strong love of children and a willingness to give your **all** for the sake of the camp.

If you are interested, please write to me. Include the following information: name, address, phone number, date of birth, social security number, any qualifications and/or experience, and why you want the job you're applying for.

Trevor George Woofenden
Director, Camp Blairhaven
32 South Main Street
Haydenville, MA 01039

ADVANCE CONVENTION REGISTRATION

SWEDENBORGIANS LIVING THE LIFE OF PEACE

Wilmington College, Wilmington, Ohio

June 29 - July 3, 1983

Name(s): _____

Address: _____

City/State: _____

☐ I will need to be met at Dayton ☐ or Columbus Air Terminal

Accompanied by:

Children

Name

Relationship of Child

Age of Child(ren)

Give date, hour and name of airline, bus line or specify other mode of transportation. Please be specific on details of arrival and departure if you are expecting to be met at Dayton, Ohio airport. For East Coast delegates arriving via Peoples Airline, we can arrange to meet incoming airline flights between the hours of 8:00 A.M. and midnight only, at the Columbus, Ohio Air Terminal. A charge of \$7.50 each will be made for bus service from and to air terminals. These charges will be payable on your bill.

Mode of Transportation: _____

Arrival Date and Time: _____

Departure Date and Time: _____

Wilmington College is located on the Eastern edge of Wilmington, Ohio. The city of Wilmington is close to Interstate 71 and 35 miles from Dayton, 50 miles from Cincinnati and 60 miles from Columbus, Ohio. Greyhound maintains bus service through Wilmington from Cincinnati and Columbus. There is no train service convenient to Wilmington, Ohio.

RATES

Room and Board (per day) Double Occupancy \$18.75 per day. Single rooms (very few available and on a first come first served basis until gone) \$28.75 per day.

CHILDREN'S RATES

Children under 11 years old (on their last birthday) using sleeping bags of their own, in parents room (no bed or linen supplied) will be charged at a rate of \$8.75 per day for room and board.

Included in room and board charges is the additional banquet charge.

Included in Registration Fee charge are meeting room rentals, use of swimming pool and helps defray in small part the overall Convention expense. This year the Registration Fee of \$15.00 applies to everyone including ministers and spouses, except children 11 years old or younger. This change was necessary to help meet the escalating Convention costs. The Registration Fee goes up to \$25.00 after May 1st, so get your registration in early.

Children 4 to 12 will be enrolled in the Children's Program. Children 4 years of age and under will be provided with baby sitters. Parents are responsible for escorting their youngsters through the meal periods in the Cafeteria and for their conduct while in the Cafeteria.

Send to: 48 Sargent St., Newton, Mass. 02158