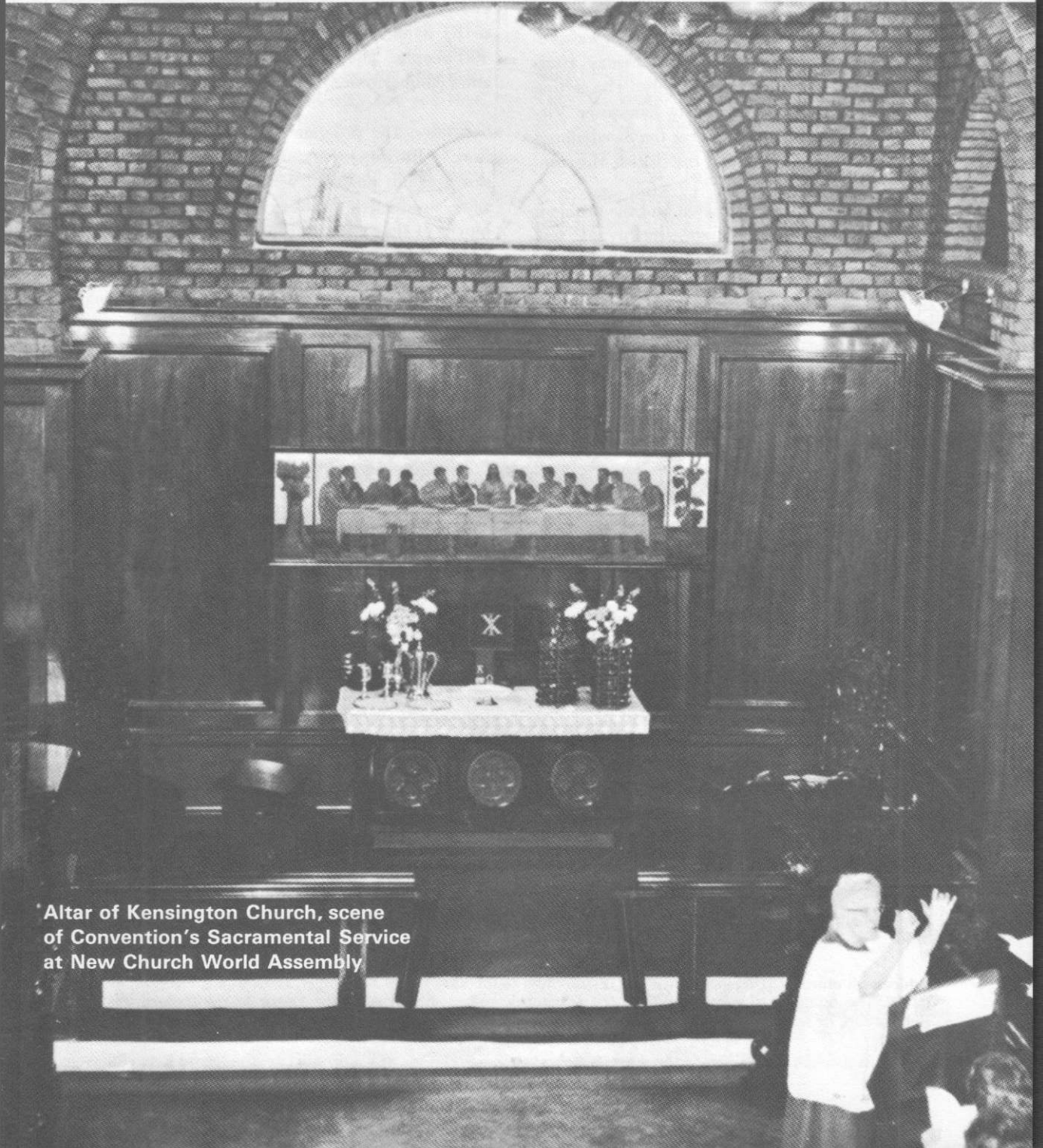


THE MESSENGER

Official Organ of the Swedenborgian Church

OCTOBER 1970

WORLD ASSEMBLY ISSUE-II



Altar of Kensington Church, scene
of Convention's Sacramental Service
at New Church World Assembly

CO-OPERATION IN PROCLAIMING THE SECOND COMING OF THE LORD

Can we work together in close association toward a common end—which is proclaiming the Second Coming of the Lord?

This question, complex in its implications, was presented as a topic for discussion on Friday afternoon, July 3, at the World Assembly. The setting was the large, formal, extremely handsome Victoria Hall on Russell Square, near the Swedenborg House, London University and the British Museum.

Perhaps never—until this moment had the problem been placed before as large an assembly of New Churchmen. Could fresh and innovative ideas about this persistent problem come to light, and in such a time and place?

Actually, although this fact seemed to escape notice, two equally frustrating questions, interwoven one with the other, had to be considered.

1. Can any New Church body ever be “successful” in presenting the teachings?

2. Can the several branches of the New Church aid each other—and how?

Probably a good many obstacles both hidden and visible were blocking the way to the emergence of new or significant conclusions on this occasion.

First: The questions were too big and too thorny to be handled effectively in a group of perhaps 400 people. The setting was structured; the mechanics cumbersome.

Second: The program was labeled as a “discussion.” By its very nature however, a true discussion was not possible. Difficult to achieve at any time, productive discussion almost demands large blocks of time and small flexible groupings.

Third: Each body represented that afternoon had known frustration and even despair in having its ideas received—by the world, of course; by each other in some degree. The need to be defensive was present; sometimes sensed and sometimes expressed.

Vol. 190 No. 10

October 1970

Whole No. 4935

Published monthly, except for the one double issue in July-August, at the office of the Editor, c/o Swedenborg School of Religion, 48 Sargent St., (P.O. Box E) Newton, Mass. 02158.

Second class postage paid at Boston, Mass.

The Messenger is the official organ of the Swedenborgian Church, founded 1817, incorporated as the General Convention of the New Jerusalem in the United States of America.

Printed at Thomas Todd Company, 14 Beacon Street, Boston, Mass. 02108. Incorporated publisher: the Swedenborg Press, Box 143, Madison Square Station, New York, N. Y. 10010.

Subscription free to members of the Swedenborgian Church; non-members, \$3.00 a year; foreign postage, 25 cents extra. Gift subscriptions, if from a member, \$1.50. Single copies, 25 cents. Address subscriptions, checks, changes of address to the Publisher, Box 143, Madison Square Station, New York, N. Y. 10010.

Contributions toward the cost of publishing should be sent to:

The Treasurer, Swedenborgian Church

Chester T. Cook, Box 215, Deer Isle, Maine 04627

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Address all editorial correspondence and manuscripts to the Editor, *The Messenger*, P. O. Box E, Newton, Mass. 02158. 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.

The Chairman, Mr. D.F.C. Mann of the British Conference, introduced the topic by pointing out that our difficulties are manifold. He suggested that perhaps we could, however, discover certain functions of the several churches where a joint effort would be helpful. He then opened the floor to those who wished to speak.

In order to address the Assembly, it was necessary for an individual to leave his seat, walk to the front of the auditorium and stand at the microphone, conclude his remarks and resume his seat, at which time another speaker could come forward. Those who spoke presented their opinions; the next speaker contradicted or agreed with this and then in turn presented his own opinions.

We record here the major number of these statements, in chronological order.

1. We need an attractively designed card presenting one thought from Swedenborg, to be widely distributed.

2. Late-night radio programs about Swedenborg and the teachings would be effective.

3. Our various publications serve as a valuable means of reaching non-New Church people, and co-operation in this area can be achieved.

4. The younger men in a Society should undertake to go about in a systematic way, calling at each home in a neighborhood and presenting an attractive pamphlet. Their manner should be courteous, the interview brief.

5. Individuals should read their daily newspapers with an eye to selecting a news item which would lend itself to being interpreted according to New Church teachings; then write a Letter To The Editor explaining this point of view. People *do* read such columns and if each one of us writes such a letter he will reach at least one person.

At this juncture there was a general recess for tea, rather time-consuming under the circumstances but probably quite important. Half an hour later the meeting reconvened.

6. Should we all cooperate by helping the church in South Africa? The Africans seem to be especially receptive to New Church ideas.



D.F.C. Mann

7. Mr. Mooki replied that the matter of the churches in South Africa is now well in hand. They are members of the British Conference, and also enjoy a friendly and helpful relationship with the various churches of Convention, in America.

8. Mr. Presland spoke to this, saying that we (the several bodies of the N. C.) are not yet ready for an organizational line. We are however, he said, ready to be brothers.

9. Mrs. Stanley presented the thought that the New Church should supply the truths which would give balance and perspective to the practical work being done so well by other denominations.

10. The most effective way of communicating our teachings will always be in a one-to-one relationship between individuals.

11. We should have joint services with other denominations; and also inter-denominational meetings in people's homes so that we can begin to truly know and understand each other as people.

It was here that the clock assumed the role of dictator and insisted that there was no further time in which to discuss anything. The Chairman made the concluding remarks noting that this was a difficult discussion to summarize because of its "diverse" nature, and that it had been what he would call "almost a catalog of suggestions."

The sincerity of each speaker during that afternoon was obvious, as was his rather touching belief in the helpfulness of his particular suggestion and in the soundness of his convictions. Yet the question is still before us;

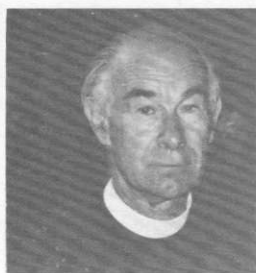
Can we cooperate in proclaiming the second coming of the Lord Jesus Christ—and how?

Marion B. Priestnal

SUNDAY SERVICE

For many of those attending the Assembly, the Sunday worship held in the St. Pancras Hall was the high point. In the first place it was a united service in contrast to the three different Communion Services held on Saturday. Also it marked the largest gathering of New Church people, with the consequent spirit and enthusiasm which numbers bring. The hall was made church-like with altar and pulpit, and lovely flowers invited worshipping the Lord in the beauty of holiness.

The service was actually in three parts. The first part, that of the General Convention, was conducted by the Rev. Messrs. William Woofenden and Clayton Priestnal; the second, that of the General Conference, by the Rev. Messrs. Paul Vickers and Ian Johnson; and the third, that of the General Church, by the Rev. Messrs. Willard Pendleton and Bjorn Boyessen.



Three of the Sunday Worship leaders, Rev. Priestnal, upper left; Rev. Vickers, upper right; and Bishop Pendleton, lower left. Pictures were taken during Assembly sessions preceding this service.

Unless you were present you might suppose that this would have been a disjointed service, if not three services in one worship experience. Yet the opposite was true. The worshipper felt led on from one stage of worship to another, with no sense of break and without being particularly too aware of the change in the spiritual leadership.

The general theme which knit the whole service together was Repentance and Regeneration. So well was each section or step put together, so nicely and so naturally did they dovetail with one

another, that there was created one continuous worship experience. One felt drawn into an ever deepening awareness of one's need of repentance, and of the vistas of regeneration lying before him. A high sense of holiness pervaded the service from beginning to end, and one was very conscious that he was in the presence of his Lord and close to his fellow worshippers. This was a thrilling experience, a very holy hour. It was truly a fitting climax to the World Assembly, this gathering together of New Church people from all over the world to proclaim anew their faith in the New Evangel that the Lord Jesus Christ reigns.

Richard H. Tafel

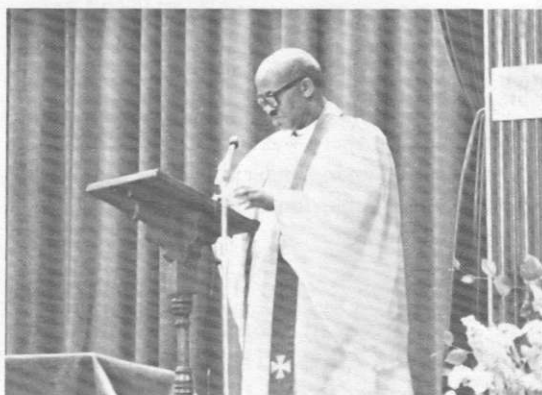
OPENING WORSHIP

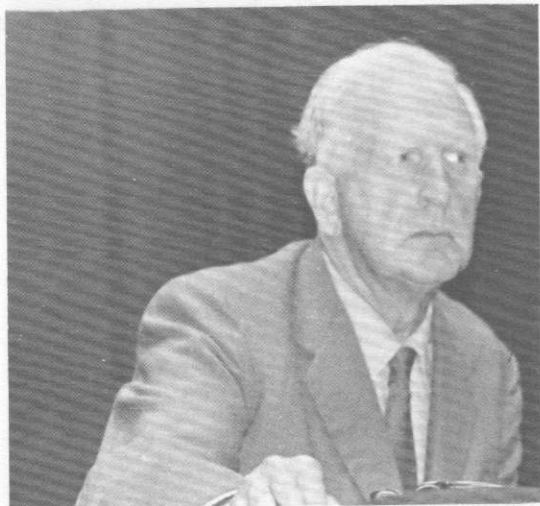
The New Church World Assembly, 1970, was formally opened on Thursday morning, July 2, with Rev. O.S.D. Mooki of South Africa conducting the opening worship.

A striking figure in his white robe, Mr. Mooki read from Matthew 24 of the Son of man coming in the clouds of glory and sending his angels to gather together his elect from the four winds; and from the challenge in Isaiah 6, "Whom shall I send and who will go for us?" and the dedication of Isaiah, "Here am I; send me."

He prayed that there may be no divisions nor factions among us but that we may love each other as in the early days and may understand one another in a way never done before; that the Lord may work through our understanding and give us love and wisdom, each according to his reception of doctrine; and that we may depart more steadfast in faith and determined in the conviction that the Lord reigns, and His kingdom is forever!

His final blessing rang loud and clear in Hebrew.





Mr. R. H. Griffiths, Assembly director, and his two assistants, Miss Madeline Waters (l.) and Miss Raidia Jackson



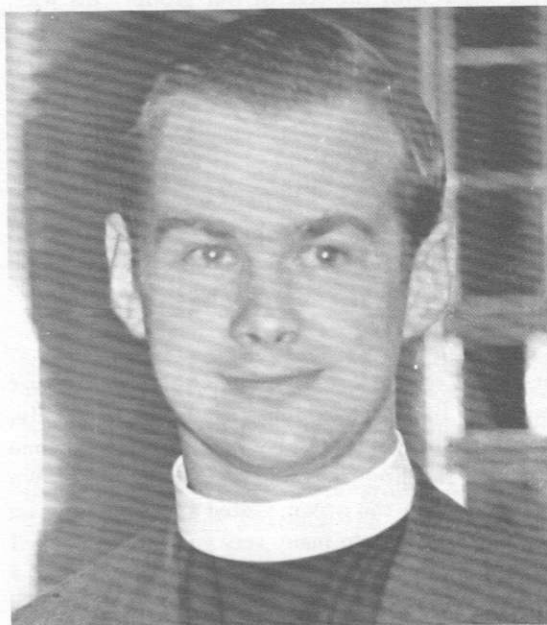
The Rev. Donald Rose



Mr. David Haseler



Mr. & Mrs. F.A. (Bill) Hall and Mr. David



The Rev. Olle Hjern



The Rev. John M. Sutton

YOUNG PEOPLE'S TOUR OF EUROPE

I joined the young people's trip at the London railroad station. I sat there on my suitcase, thinking I was in the wrong place and they must have left without me. Horand Gutfeldt came over to me, in a rush as he always was. He was glad to find me there. He also spotted Betty Jean Johnson over a few tracks from me. He left and soon hurried back with the rest of our group: his wife, Cindy, his three boys, Ted, Mickey, and Richie; and three girls from Fryeburg, Maine, Jill, Donnet, and Roberta.

We all flew to the island of Jersey in the English Channel. After a little delay we managed to squeeze all of us, plus two newcomers, John and Janet Hettishimer, and the Rev. Claude Bruley on two airplanes. We flew to France and by car arrived at Treguier.

We spent several days in a large house in Treguier with Mr. Bruley (our minister in Paris), his family, and some other guests. We had a wonderful time there in the French countryside of Brittany. We took a trip to the ocean, visited a very old town on market day and ate many very good home-cooked French meals.

From Treguier we went to Paris where we spent several nights in an international youth hostel. We visited all over Paris, going to the Louvre, L'arc de Triumph, Champs Elysees, the Palace and Gardens of Versailles, and much more. I especially enjoyed seeing the Eiffel Tower and the fountains all lighted up late at night.

Leaving Paris we went on a beautiful train ride through western France and into Switzerland. We stayed in a youth hostel in Interlaken, Switzerland for three days. The hostel was on the shore of one of the two lakes which join in Interlaken. Towering snow-covered peaks surrounded the lakes. We spent an hour one day walking through a beautiful cave in the side of one of these mountains. We also took a train ride way up a mountain to see a glacier and were caught in a snowstorm. I spent much of my time in Switzerland gazing at the magnificent scenery.

Our group broke up in Interlaken, some of us going to Zurich, some to Lucerne, some to Berne and I to Kandersteg. I had a really great time, the trip really fulfilled and was way beyond all my expectations. I want very much to thank Horand and Cindy Gutfeldt for all their work and worry that went into making such a beautiful trip for me and the others. Thank you, Horand and Cindy, very much.

Ruth Martin

Post Assembly Trip

MEMORIES OF EUROPEAN TOUR

Tired and travel weary, "Tour C" arrived at its first destination, the canal city of Amsterdam. They soon forgot their weariness of convention sessions and air travel delays in the relaxation of boating under moonlit skies on the winding canals.

They speculated as to whether the 17th century printing house on the bank could have seen the actual publication of *True Christian Religion*, but could find no one who could settle this important question for them.

They admired the neat little one-room houses of

Volendam and Marken nearby, with their sparkling windows and lace curtains, evidently capable of accommodating a Swiss family of ten children in comfort.

Memorable impressions along the route of their travels were:

The cathedral city of Cologne

Sailing up the Rhine River with its castles, safely avoiding the Lorelei rock

Storied Heidelberg with its student songs

Little towns along the way celebrating their millennial feast days

The 14th century fairy-tale land of Rothenburg and its glockenspiel

Munich and its music, its *gemutliche* beer gardens and fantastic palaces

Here for the first time in its long history, perhaps, a Swedenborgian service was held in the

Excelsior Hotel on Sunday morning, July 12
While en route to Salzburg, the first view of the Alps
Mozart-haunted Salzburg
Innsbruck and its folk-lore
The warm hospitality of hostesses in Oberammergau and the beautiful perfection of the Passion Play even under rainy skies
The Paradise of Switzerland with its still snow-covered mountains and its emerald lakes

And so they turned their backs on this dream-like

voyage, retaining vivid, indelible images of their sojourn.

They had grown to look upon their motor bus as an enchanted coach which flew them effortlessly through the green landscapes.

They had come together from many sections of the U. S. and from various churches, linked by a common bond of ideals, and this bond grew stronger by shared experiences. Never again can they be altogether strangers.

Leonore Spiers

Visiting Swedenborg's Homeland

POST-ASSEMBLY SCANDINAVIAN TOUR

Twenty-nine members of "Tour B" flew to Copenhagen to begin their Scandinavian adventure. This ancient "merchants' harbor" dating from 1167, with its canals, its colorful buildings of medieval brick topped by green copper roofs, and its modern transportation and shopping facilities, has much to offer to the traveler.

The morning sightseeing included the customary visit to the harbor, the statue of the Little Mermaid, the Gifion Fountain (the largest in Scandinavia) and to the Christiansborg and Amalienborg palaces as well as to the interesting Grundtvig's Church built of yellow brick with a facade resembling a pipe organ. This distinctive church was built in honor of the man who started the Real Schule movement for education of the common people of Europe.

Though no group activities had been planned for the evenings, most people went to the famous Tivoli Gardens to enjoy the pantomime theater, the concerts, or the popular theater or to dine at one of the many fine restaurants. Some went to the performance at the world-famous circus of Copenhagen where Allen Hodges of San Diego unwittingly became a part of the act when his travelers checks were "lifted" by the "King of Pick-pockets."

A day's excursion took the group northward on a tour of the Danish coastline and countryside where visits were made to Frederiksborg and Fredensborg palaces and to Kronberg castle (the Elsinore of Shakespeare's *Hamlet*.) A wonderful smorgasbord luncheon was served at Hotel Trouville.

Arrival in Sweden

But it was Sweden that held special interest for this tour group. Upon arrival in Stockholm, the members were received at the Swedish Royal Academy of Science by the head librarian, Dr. William Odelberg, and his assistant. They were seated first in the council room of the academy where the walls were lined with portraits of the members. Swedenborg's portrait hung near that of Linnaeus, the famous botanist, for they were contemporaries and were among the earliest members of the society, which was founded in 1739. The society has one of the best science libraries in Europe and is responsible for awarding the Nobel Prizes in science.

Swedenborg Manuscripts

After a brief talk about the history of the Royal Academy, Dr. Odelberg took the group into a room where his assistant had laid out for inspection (upon an oval table twenty feet or more in length) the Society's collection of Swedenborgiana. It was amazing to see the extent and variety of this collection. It included his early scientific treatises written when he was Assessor of Mines, a short speech he had made as a member of the Swedish Diet, his own Bible with marginal notes about the Book of Genesis, and manuscript copies of some of his theological works.

In the manuscript of the *Apocalypse Revealed* it was pointed out that his handwriting when he was in a state of being inspired was different from that when he was in a natural state. There was also a copy of *Apocalypse Explained* and an index or glossary of words as they were used in Swedenborg's works. Some of the first drafts had been

written in slender leather-bound volumes about four inches wide and fifteen or so inches long. Tour members were amazed that they were allowed to handle these rare books and to turn the pages at will.

The Famous Summer House

The trip to Skansa, the pleasure park of Stockholm, included a visit to Swedenborg's summer house under the guidance of the young lady who had been elected Miss Skansa, the beauty queen of 1970. It is placed in a lovely garden containing 156 varieties of roses in a section of the park where significant or typical buildings from all over Sweden have been assembled. It had once stood in the garden behind Swedenborg's home at 43 Hornsgaten in the city. The typical Danish house with wide front and steeply sloping hipped roof, long since was given to a modern business establishment on a busy commercial street. Following a typical smorgasbord luncheon at Skansa, the group visited the Vasa Museum to see the 17th century battleship which had been raised from the bottom of the sea in 1961.

Other points of interest in Stockholm were the cathedral which dates from 1270 and Town Hall with its Golden Hall decorated with 8 million pieces of gold mosaic, its Tapestry Room, and the Blue Hall where the dance is held in December to honor the recipients of the Nobel Prizes for science and literature. Of special interest, too, was a brief visit to the church building under construction for the Stockholm Society of the General Church.

Swedenborg's University

One day was allotted to a trip to the cathedral and university of Uppsala where Swedenborg had spent his student days. The route led through the beautiful countryside to the north of Stockholm along a road where one frequently saw one of the 2000 ancient runic stones which date from Viking times. A brief stop was made at the town of Sigtuna which had been the capital of Sweden before Stockholm was founded. Here was the tiny frame Radhuset or town hall, the oldest such building still standing in Sweden. Here, too, were the ruins of two churches dating from 800 A.D. and two outstanding runic monuments.

In olden times Uppsala was a royal as well as an

ecclesiastical city, for Glama Upsala (or Old Uppsala) had been the first archepiscopal seat of Sweden in 1164. In the 13th century a cathedral was begun on the present site on a hill above the waterfall on the River Fyris. When the first Swedish university was founded in 1477, it was housed within the cathedral precincts.

When King Gustav Vasa (1523-1560) broke the power of the church, he built on the crest of the hill to the south of the river the huge red castle which overlooks the city and its surroundings. There, from the mound of the Gunilla bell outside the castle, the group had its first glimpse of the stately spires of the present cathedral.

Swedenborg's Tomb

It was most impressive, during the visit to the cathedral, to have the doors of the chapel which contains Swedenborg's tomb opened especially for this group. There in a sarcophagus of highly polished red marble reposed the body of one of the world's greatest scientists and theologians. The tomb was marked with a bronze medallion and laurel wreath.

In a nearby cemetery in the city is another important grave—that of Dag Hammarskjöld.

The university library, known as Carolina Rediviva, has on display an important relic of early Christianity in Sweden. This is the *Codex Argenteus* or Silver Bible, a Gothic translation of the Gospels written in silver letters on purple parchment.

About ten miles north of present-day Uppsala lies Glama Upsala, which was the royal capital of the Svea Kingdom 1500 years ago. The three huge burial mounds are the greatest memorials of antiquity in Sweden. Close by is the 12th century church, the first cathedral church in Sweden and first burial place of the martyr St. Erik.

Returning to Stockholm, the tour members were the guests of Mr. Gosta Baekstrom, who had arranged the World Assembly Tours, at the home of his mother. It was a charming home, full of antiques and personal mementoes of the Baekstrom family. Gosta Baekstrom, his wife, his brother, and his mother-on-law made the group feel at home in the absence of the senior Mrs. Baekstrom.

Milles' Statue of Swedenborg

On Sunday, the last day spent in Stockholm, many of the group visited the Milles Gardens to see the home and museum containing the works of the famous Swedish sculptor, Karl Milles. In the States, many had become familiar with his lively bronze figures on display in Falls Church, Va., St. Louis, and Detroit. Milles had made Swedenborg the subject of three works on display in the garden and museum. Swedenborg at Prayer was a work of quiet simplicity and dignity. More dramatic was the kneeling figure with head upraised and huge hand outstretched which was placed in the garden in front of a wall covered with roses. Milles had made the hand large to symbolize Swedenborg's reaching out to God, but the Swedenborg Society, which had commissioned the work, did not like the conception and did not complete the purchase.

Visit to Rev. Hjerne

On Sunday evening a group of ten went to the home of the Rev. Olle Hjerne, pastor of the Stockholm Nova Hierosolyma, to see the books and documents in the society's library which relate to Swedenborg and the early days of the New Church. Swedenborg is described as the spiritual father of the Republic of Liberia, for his works evidently inspired the leader of the anti-slavery movement, Carl Bernhard Wadstrom, administrator of the College of Mines at Norrkoping in 1779 who instituted a society for the "Teachings" in a new community in Sierra Leone for peaceful cooperation with Negroes. His plan had the support of King Gustav III.

Mr. Hjerne displayed a New Church magazine for April-June, 1970, which contained a lecture given by the Liberian ambassador to the Swedenborg Society of London in 1892 which stated, "Disciples of Swedenborg were pioneers who rose up for the abolishment of the slave trade."

Mr. Hjerne spoke of the difficulties of publishing New Church books in Swedenborg's day because they were not in conformity with the beliefs of the established church. He explained that early books had been passed from one society to another down through the years. He knows of two families whose members are descendants of early members of the Swedenborgian group, and he stated that it was evident that Swedenborg had met at times with those who were the early readers of his writings. Swedenborg evidently did some things to help spread

his works, for he sent copies to some bishops who wanted them, but he did not want to force them on anyone. He evidently had the support of the king even at a time when it was illegal to publish his books in Sweden.

A member of the East India Company in London, Ferelius by name, smuggled Swedenborg's books from England to people in Sweden who wanted them.

Mr. Hjerne also stated that influential people in Sweden had shown interest in the works through the years. C. J. L. Almquist, a great Swedish writer of importance equal to that of August Strindberg, was at one time the leader of a Swedenborgian society, and the present bishop of Uppsala, Ruben Josefson, seems to have theology in harmony with that of Swedenborg.

On to Norway

On July 13th the group left Stockholm in the private coach, driving for two days through the lovely rural scenery, stately forests and sparkling lakes and streams of Sweden. Crossing the border into Norway, they spent a couple of days sight-seeing in the capital, Oslo. As compared with the other capitals, Oslo has a rather intimate air, and offered many points of interest. A visit to the Kon Tiki raft was made more significant by the announcement that its intrepid builder, Thor Heyerdahl, had that day arrived safely in South America after crossing the Atlantic Ocean in the papyrus boat.

Some of the most beautiful scenery of the tour was saved for the last, crossing the high mountains of Norway on an excellent train, and crossing through the beautiful fjords by steamer.

Ulvik at the head of beautiful Hardanger Fjord was the last night stop on the journey. A rain had been falling, but just after the group reached the Hotel Brakenes the sun came out, and a beautiful double rainbow, in a complete arch, appeared in the sky, with snow-capped mountains furnishing a background for a thrilling display of beauty.

As the group was leaving Ulvik the next day, someone had word about the passing to the higher life of the Rev. Othmar Tobisch whose dream of a

World Assembly of New Church people had been the reason for our being there together on a tour. While there was a feeling of gratitude that Othmar had been taken at a moment of high accomplishment, there was deep emotion stirred by a sense of the loss to his beloved wife and to the church. During the afternoon a brief service was held, as Mr. Allen Hodges of San Diego paid a moving tribute to his friend and General Pastor, and all observed a period of silent prayer.

And So Home

But on Monday, July 20, it was back to Copenhagen by air to begin the long flight home. A final

bit of drama was played in the Copenhagen Airport when a romance that had flowered during the World Assembly in London culminated in an engagement!

Surely the ties between the members of the several branches of the church have been strengthened by the experiences shared during the World Assembly and the extended tours. Who can say what the future results will be?

Elizabeth M. Munger

Mrs. Munger is President of the Swedenborgian Church in La Porte, Ind.

CORRECTIONS

To date two errors in last month's "World Assembly Issue" have been pointed out, both occurring on page 137. In the picture at the upper left of the page, the Rev. **Theodore Pitcairn** of the Lord's New Church Which is Nova Hierosolyma was mistakenly given the title of Bishop. The Bishop of that body is the Right Rev. Philip N. Odhner. In the center picture on the right hand side of the page, the minister talking with Mrs. McCurdy is the Rev. **Christopher V. A. Hasler** of Derby, whose memorial address for Othmar Tobisch appears on page 127. The Rev. **Frank Rose** did not appear in the last issue, but his picture may be found on page 159 of the current *Messenger*.

COMPLETE AND OFFICIAL RECORD OF ASSEMBLY

By June 19th, New Church Day, 1971, an attractive volume commemorating the 1970 New Church Assembly will be available. It will include transcripts of the complete texts of the major talks and papers, and plans call for the possible inclusion of a representative selection of photographs. Exact title, and the cost, are still to be determined, but all who are on the regular *Messenger* mailing list will receive announcement of further details when they are available—either in the pages of *The Messenger* or in a separate mailing. Those who do not receive *The Messenger* regularly and desire further information, should write to World Assembly, c/o *The Messenger*, Box E, Newton, Mass. 02158

Along with General Conference's *New Church Herald*, and the General Church's *New Church Life*, *The Messenger* is publishing only reports and impressions of the Assembly, leaving the transcription and copy-editing of official texts to this coming volume of proceedings. All who attended the Assembly will certainly want this record of the intellectual content of the event, and those who stayed home will have an opportunity to read and study what was said on this important occasion.

The June 19th publication date was suggested from England in view of the time required for a small body of workers to make written transcripts from tape recordings of all the hours of meetings, as well as time for editing and publishing, and—most of all—distribution to the many parts of the world to which copies must be sent.

More specific plans for the publication had not been completed at *The Messenger* press time, but there is every reason to expect that the volume will be carefully and attractively prepared. Those interested in the 1970 World Assembly will want to plan on buying a copy.

NEW ADDRESS FOR "UNITED SEARCH"

Correspondence concerning the *United Search for the New Christianity* series of lesson notes should be addressed to:

Rev. Christopher V.A. Hasler
409A Burton Road
Derby, DE3 6AN
ENGLAND



The Revs. Ernest O. Martin of General Convention, Winford G. Whittaker of General Conference, Willard D. Pendleton of General Church, and Paul V. Vickers of General Conference. Mr. Whittaker served as Chairman in a program in which the three heads of the major branches of the Swedenborgian Church spoke on "Our hopes, our problems and our policies."



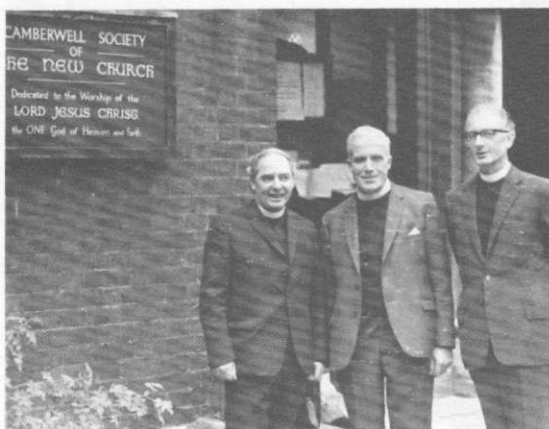
The Revs. Elmo C. Acton of the General Church, Martin Pryke of the General Church, Andre Diaconoff of Convention, and John E. Elliott of General Conference. Mr. Pryke chaired this program in which the three speakers dealt in different ways with the theme, "The Lord God Jesus Christ Reigns."



The Dulcean Singers, mixed group which provided part of the musical entertainment at the social on Wednesday night of the Assembly.



The *real* Rev. Frank Rose of the General Church (see correction p. 158) with his wife, during a break between sessions of the Assembly.



The Revs. Chambers, Jarmin and Horn, outside Camberwell Church after the Sacramental Service (see p. 141.)



Crowd gathered beside the two buses for tour of Swedenborg's London (see September issue, page 142.)

Adelphi Theatre, in aid of the League of Pity.

New Jerusalem disciples meet

By PHILIP HOWARD

From 16 different corners of the world members of the "New Church", which they confide will one day replace and crown all previous churches, arrived in London yesterday for the first world assembly

Swedenborgians, "The New Church signified by the New Jerusalem in the Revelation", much prefer to be called New Church people. They are disciples of Emanuel Swedenborg, the eminent Swedish scientist and philosopher, who suddenly in his fifty-fifth year turned to theology, and began to dream strange dreams, see visions of spirits and dead celebrities, and proclaim the Last Judgment and the Second Coming, which happened in 1757.

In 1770 Swedenborg completed his *True Christian Religion*, a systematic collation of his theological teaching. So this year New Church people, somewhat paradoxically, are celebrating the bicentenary of the book heralding the arrival of the New Jerusalem. To outsiders yesterday suggested that the world had been an unconscionable long time in recognizing the New Jerusalem, delegates were armed with answers and the air of men who have been asked that question before

"Our church is based on reason rather than emotion. It attracts the scientifically inclined, the rational, intellectuals. Perhaps that is one reason why it has been slow in spreading."

The various distinct and

different organizations that have sprung up based on Swedenborg's immensely matter-of-fact spiritualist and mystical teaching have never met centrally before. One result of their first world assembly may be some central organization. They estimate that there are about 20,000 "receivers of the doctrines" in the world; more than 4,000 in Britain. Their church is particularly strong in the United States, Britain, and South Africa and West Africa.

About 500 delegates have arrived for four days' of conference, discussion, and worship. Over all broods the mild, heavy, earnest face in a wig of the man who believed that he was divinely commissioned as the mouthpiece of God to publish the doctrines of the New Jerusalem.

The above article which appeared in *The Times* of London during the New Church World Assembly, elicited an interesting variety of reactions from American visitors at the Assembly. Some were annoyed at its "patronizing" tone while others were seriously angry at certain misrepresentations and misleading implications. Others were pleased to read about themselves in one of the most famous newspapers in the world, and some repeated the old-style public relations dictum, "Any publicity is good publicity." Whatever reactions it provokes, it does provide a curious and interesting peek into one facet of the "glass" through which the world sees our church. For some, we are an interesting, or even impressive phenomenon in the history of religion of the churches; for some, we are too small a dot in their view of the world to be noticed at all; for some, including Philip Howard and several religion reporters I have met, our organization is somewhat interesting, slightly puzzling and probably worth 11¼ column inches on an inside page of *The Times*. Frustration, sorrow, even anger, are natural reactions to this situation. Another reaction, which might have long-run benefits, is to consider—in the harsh and unflattering view of this mirror—how important it is whether this situation is to be changed or not, and what might effectively change it.



Entrance to Victoria Halls, scene of Assembly sessions and meals.

PRESIDENT'S CORNER

Fall meetings and church visits:

Sept. 8 – 9 Executive Committee of the Board of Managers of the Swedenborg School of Religion, Annisquam, Mass.

Sept. 13 – 14 Meeting of the Board of Publication in Narberth, Pa.

Sept. 26 – 27 Annual meeting of the Ohio Association in Pittsburgh, Pa.

Sept. 29 – Oct. 1 Conference with denominational leaders at retreat center in Waltham, Mass.

Oct. 2 – 3 Board of Trustees of Urbana College

Oct. 9 – 10 Board of Managers of the Swedenborg School of Religion in Newton, Mass.

Nov. 6 – 7 Board of Managers of the Wayfarer's Chapel

Nov. 9 – 12 Executive Committee of the Council of Ministers in Newton, Mass.

Jan. 22 – 24 General Council in Philadelphia

1971 CONVENTION

URBANA COLLEGE

URBANA, OHIO

June 24–27

Council of Ministers

June 21–23

ROBERT YOUNG HOSPITALIZED

The Rev. Robert Loring Young, minister at the Wayfarers' Chapel in Portuguese Bend, California, is a patient at the Riviera Community Hospital, 4025 West 226th Street, Torrance, California 90505. Rev. Young is suffering from an infected heart valve. Cards or letters would be appreciated. His home address is: 3715 Via Palomino, Palos Verdes Estates, California 90274.

EVERETT K. BRAY

May 18, 1881–Sept. 2, 1970

The Rev. Everett King Bray, General Pastor of the Massachusetts Association, Pastor Emeritus of the Cambridge New Church, Past President of General Convention and of the New Church Theological School (now Swedenborg School of Religion), passed into the spiritual world after a long illness. Resurrection services were held in Cambridge on September 4, conducted by the Rev. George F. Dole. A fuller memorial to Mr. Bray will appear later in *The Messenger*.

DEPT. OF PUBLICATION MEETS

The Department of Publication met at the home of its Chairman, the Rev. Richard H. Tafel of Philadelphia, on September 13-14. All members were present, including those elected by Convention, *ex-officio* members representing each of the publishing bodies related to Convention, the Editor of *The Messenger*, and the President of Convention. A full agenda covered publishing policies, consideration of manuscripts, further plans for publications now in process, and priorities for future publications.

LAY TASK FORCE MEETS AT SSR

Jointly sponsored by the Executive Committee of the Council of Ministers and the Swedenborg School of Religion, a task force of five laymen with two ministers as resource-persons, met for five days during the last week of August. Their purpose was to consider plans for the development of the Swedenborgian Church in the light of present trends and situations, as part of a larger study of these areas by the Executive Committee of the Council of Ministers—for further study by the full Council and finally by societies, associations, and Convention.

The laymen participating were Gustav Ebel, Washington, D. C.; Dorothea Harvey, Urbana, Ohio; John Hitchcock, El Cerrito, Cal; Dale Lange, Minneapolis, Minn; and Garry White, San Diego, Cal. The geographical spread was matched by occupational backgrounds: although three were college professors, their fields are astronomy, modern languages and religion; in addition, there was a psychiatrist and a nuclear physicist. Ernest Martin and Robert Kirven were the ministerial resources.

S T A T I S T I C S

BIRTHS

John and Linda Reed announce the birth of twins Michele Denise and Rene Denise on May 24th. The Reeds belong to the Fryeburg, Maine church.

There were a number of babies born in the Fryeburg area this summer. Among them were the following: born June 1, to Sven and Esther (Sawyer) von Magnus, twins: Noel Alexander and Neal Andrew; June 7, Shawn Alan was born to Dale and Nancy Heath; July 2, Jeffrey Scott was born to George and Patty (Brown) Andrews; July 8, Keith Preston to Wayne and Sharon (Heath) Gaudette in R. I.; July 10, Duane Michael to Carlton and Georgia Magee; July 21, Jenifer J. to Paul and Frances (Buswell) Pandora; July 29, Melissa to Gordon and Brenda Leach; Aug. 19, James Kenneth to Bob and Donna (Keisman) Woodward; and Aug. 14, Grant Brainerd to Grafton, Jr. and Sheryl (Thompson) Carrier.

BAPTISMS

On March 29th Fred Walter, son of Karen and Fred Koch of Tujunga, Cal. was baptized by the Rev. John Spiers of Los Angeles.

Michelle Beryl, daughter of Gerry and Carol Andrews of the Fryeburg church was baptized on May 24th.

Verna Clark was baptized also on May 24th in the Fryeburg church, and received into membership.

Krista Lee, infant daughter of Danny and Judy Ogle of Florissant, Mo. was baptized in the Pawnee Rock Church on June 1st.

The Rev. Horace W. Briggs baptized Michael Wesley, son of Carroll and Donna Lewis, and Marc Austin, son of Buddy and Jodine Webster on June 7th.

In Kitchener, Ontario, Shannon Leslie Wayne Storer, the adopted son of Wayne and Jeannette Storer, was baptized by the Rev. Paul B. Zacharias on June 14th.

The baptism of Phyllis Lynn, daughter of Richard and Beverly Zacharias, took place on July 19th.

On August 16th the Rev. John D. Grebner baptized James Garard, son of Gerald A. and Carmen Kalt of San Francisco.

CONFIRMATIONS

During services at the Pawnee Rock Church on April 5th, Toni Bright, Laura Jean Dirks, Kevin Unruh, Darrell and Duane Beougher, were confirmed into the faith and life of the New Church.

On May 24th, Mrs. Jessie Schaffer was confirmed by the Rev. John Spiers of Los Angeles.

MARRIAGES

Two marriages took place in Fryeburg recently; that of Rodney Herbert Garland, Sr. and Ferne Lucille Estes on May 15th, and Richard Allan Baker and Janet Eileen Burnell on May 23rd.

On June 14th in the Wayfarers' Chapel at Portuguese Bend, Susan Miller and Alexander Samsonov were united in marriage by the Rev. Robert L. Young.

On June 20th in Detroit, Marjory Hill became the bride of Charles A. Shelly, Jr. The Rev. Ervin D. Reddekopp joined them in marriage.

The following marriages took place in Fryeburg, Maine this summer: June 7th, Gerald E. Davis, Jr. and Bonnie B. Baker; June 12th, Thomas E. Pingree and Gloria E. Richardson; June 13th, Charles F. Day and Brenda M. Thompson; June 27th, Philip C. Emery and Lorna M. Largey; July 18th, Richard H. Bernier and Susan M. Hodgdon; July 19th, Robert E. Whitaker and Laurie E. Kraft; July 31st, Gardiner E. Bartlett and Pamela G. Ridlon. The Rev. Horace W. Briggs officiated at all of these weddings.

Lewanda Unruh and Willis Hendricks were married in an informal ceremony at the parsonage in Pawnee Rock on July 18th.

Sorjo Puppe and Jan Louise Van DeWater were married in the Church of the Good Shepherd in Kitchener, Ontario, on August 8th. The Rev. Paul B. Zacharias officiated.

On Sunday, August 9th, Miss Jan Houserman and Ray Siebert, son of Mr. and Mrs. Cecil Siebert of Pretty Prairie, were united in marriage.

DEATHS

Miss Sue Unruh of Kansas City passed into the higher world on March 24th. Services took place at the Pawnee Rock Church on March 28th.

Amos Schmidt of Great Bend, Kansas, passed to the higher life on August 3rd. Services were held at the Pawnee Rock Church on August 6th.

Blake Eastin, a member of the San Francisco Church, passed away on August 26th. Funeral service was held on August 29th.

A family Service was held for Dorothy P. Ingraham of the Fryeburg church on May 8th.

Arthur Botting of the Fryeburg church died as a result of an automobile accident on May 24th.

Mrs. Marion A. Smith, long a member of the New Church in the Detroit area, passed into the higher life on May 22nd. The Resurrection Service was conducted by the Rev. Erwin Reddekopp on May 25th, and interment was in the Ferguson Cemetery at Almont, Michigan.

Services were held in Fryeburg this summer for the following: June 3rd for Olive Walker of Long Island; June 13th for Lindon and Rhonda Bartlett's baby son; Aug. 9th for Pamela Louise Bryan; Aug. 12th for Raymond S. Walker; Aug. 18th for baby Grafton D. Carrier.

Mr. J. Lathrop Mack of Warm Springs, Montana passed into the spiritual world on June 11th. Survivors are his daughter, Roberta Lathrop Mack and three sisters.

Stanley Shupe of the Church of the Good Shepherd in Kitchener, Ontario died on July 18th. Resurrection Service was held on July 21st, the Rev. Paul Zacharias officiating.

Private services were held for Ralph Ross, member of the San Francisco church on May 25th. He is survived by his wife and a daughter, Mrs. Norma Jean Walter.

HARMONY AND GROWING THINGS

in memory of Helen Owen Lee

She knew a place where things were better—
A place of love, a place of peace
A place of harmony and growing things.

All were welcome in that place,
All who wished to go;

And all who went felt better
For having been with Helen Lee.

Her place—that better place—
Was laughter, warmth and light,

And now, though she is gone,
the light,
the warmth,
the laughter still remain:

And we, all of us still here,
Have one small thing we owe to Helen Lee—

We must keep her place alive.

We must remember where she took us,
Remember what she taught us, remember—
Her place of love, her place of peace
Her place of harmony and growing things.

Let us pray, not for Helen Lee,
For hers is a soul that needs no prayers,
Hers is a soul at peace;

But let us pray a prayer of thanks:

Thanks for her laughter
That let us know things were better than we
thought;

Thanks for her warmth
That made us feel, always, a part of her;

Thanks for her light
That showed us so often the way to a better
place.

Thank you, Helen Lee, for having been here.

Thanks for love,
And thanks for peace,

Thanks for harmony and growing things.

For that is what you are, that you shall remain—
Love,
and Peace;
Harmony and Growing Things.

John Saul

THE MESSENGER

OCTOBER 1970

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