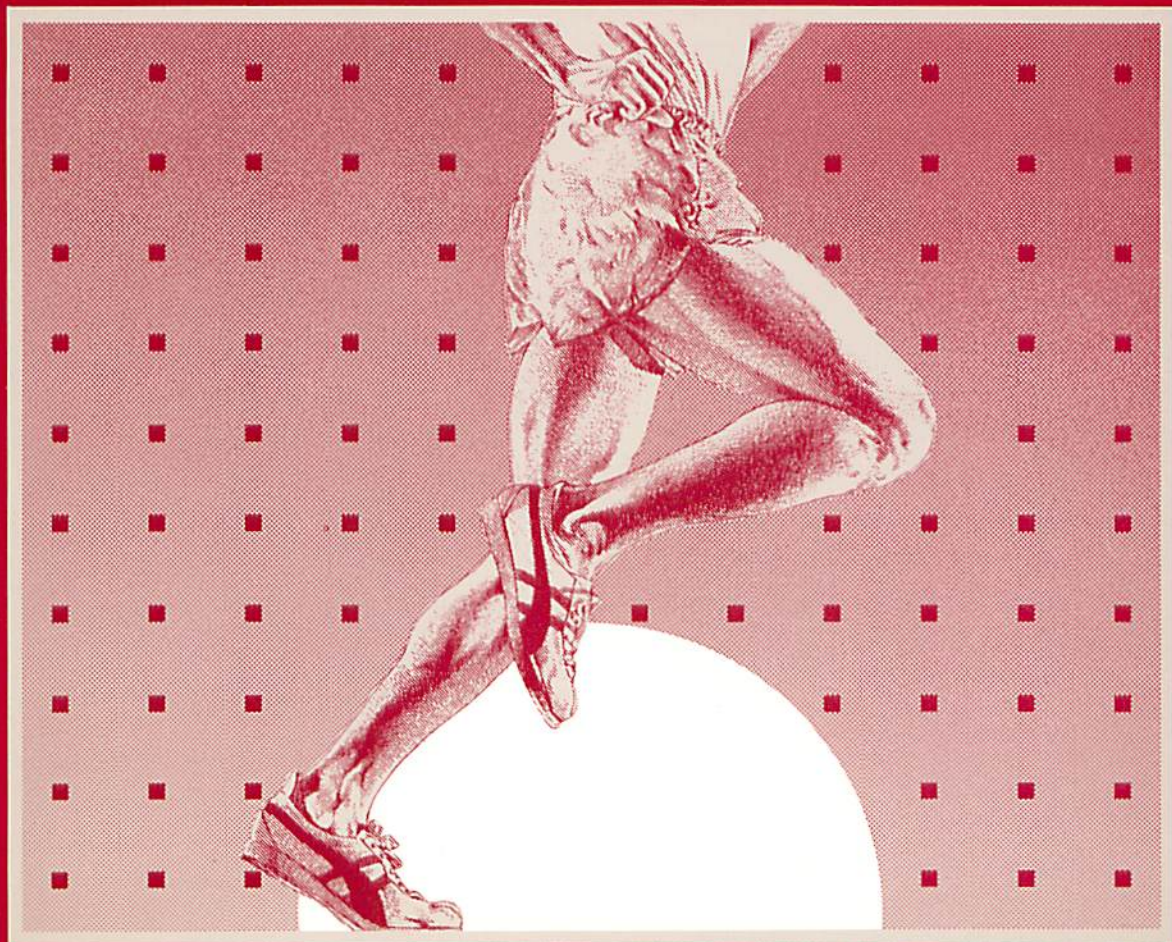


THE MESSENGER

*Official Publication of the
General Convention of
Swedenborgian Churches*

**APRIL
1986**



SPIRITUAL GROWTH THROUGH SPORTS



FROM THE EDITOR

Gard Perry, a Swedenborgian minister who practices his art in Detroit, leads off this month's fare with a piece examining sports as an avenue of spiritual growth. Since Gard is also a tennis instructor, this is near and dear to his heart. He recounts for us his lifelong love of sports (skiing and tennis, in particular), and his eventual integration of the sporting zest into the larger work of spiritual development.

When first hearing about such a practice, I thought, "What fun! How about 'Spiritual Growth and Chocolate Ice Cream'? Or 'Spiritual Growth and the Movies' or 'Spiritual Growth and the Art of Afternoon Naps'? Holy Cow, this will awaken the Yuppies to Swedenborgianism, or nothing will."

Can spiritual growth really be so fun, or is this perilously close to that newest rage, subliminal tapes, which supposedly, as one recent writer put it, "give us a way to totally change our lives without doing a thing." Of course, playing tennis is hardly doing nothing. In fact, the more the Rev. Perry tells us about it, the clearer it becomes that **this** kind of tennis may eventually demand more of us than would the most unsympathetic of tennis coaches.

Movement has long been used in various traditions for mental and spiritual development. Whether one goes in for the whirling of the dervishes, martial arts, yogic exercises, or playing football for Notre Dame, the role of the physical has been valued as an awakener of the spirit.

Taking us through the recent spate of books on aspects of western sports and spiritual practice, Rev. Perry lifts out several important elements that ring true to me. (I am a rather avid player of racquetball — the game that some claim

incorporates the worst features of tennis and handball.)

Wholeness of mind, body and spirit is the central aim. The author emphasizes a mystical union with Life Force as a key benefit of well-structured athletic exertion. He likens it to the Oneness achieved through certain meditation and yogic exercises. Whether these experiences are truly comparable is another discussion, involving a credible practice of all of them.

The sporting brand of spiritual unity seems close to the sort of experience of which musicians often speak — that profound sense of greater forces flowing through them, during activity, rendering them as much of an instrument as the one they are manipulating. The states of transcendence associated with meditation and yoga feel to me to be of a discretely different quality than those of sports and music. One is energetic and active, the other serene, even passive. Nonetheless, any serious athlete knows what the good pastor is speaking about when he says that there is a ripe point where body and mind are transcended, and the athlete becomes One with life's flow. There is much, much more to the article, especially regarding attitude and concentration. I hope you will give it a good reading, no matter what level of sporting activity you are up to. It is nothing short of lovely to partake of a practice that is physically healthy, spiritually and mentally challenging, and as fun as eating chocolate ice cream, all at the same time. Tennis, anyone?

TABLE OF CONTENTS

Articles

-
- 80** Growing Through Sports
Gardiner Perry
-
- 83** The National Swedenborgian Church:
Past and Present
Dorothea Abbott
-
- 94** Old . . . What's That?
George Kessler
-

Columns

-
- 89** Getting the WORD Out
Eric Allison
-
- 90** The Upper Room / Pathway to God
Leon C. LeVan
-
- 91** Wellness for a New Age
Dorothy Travers-Davies
-

Departments

-
- 86** Book Review
-
- 93** Women Communicating
Phyllis Bosley
-
- 95** Opinion
-
- 95** Commencements
-

Insert

Amended Constitution and Bylaws
(See insert this issue)

THE MESSENGER

APRIL 1986

Vol. 206, No.4
WHOLE NUMBER 5103

Rev. James F. Lawrence, Editor
Paul Maring, Layout and Design
Christina La Conte, Typesetter

Published monthly, except for the one double issue in July-August, by the Swedenborgian Church (founded 1817, Swedenborgian Church; non-members,

incorporated 1861 as the General Convention of the New Jerusalem in the United States of America.) Central Office: 48 Sargent St., Newton, MA 02158. \$8.00 a year; foreign \$15.00 a year; gift subscription from a member, \$5.00; single copies \$1.00.

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

Subscription free to members of the

EDITORIAL, BUSINESS & SUBSCRIPTION ADDRESS:

THE MESSENGER
1040 Dautel Road
St. Louis, MO 63146

Deadline for material: 1st day of the Month.



Growing Through Sports

Gardiner Perry



As I ran around the cinder track under grey skies through warm, humid air, I found myself sinking into a deep state of relaxation. It seemed almost paradoxical that while running muscles could move as if of their own accord, the mind could become still and clear, and breathing could become deep and rhythmic.

It is during such moments that my dream of becoming an accomplished tennis player holds itself bright and vivid before my mind's eye. I see myself having achieved all my goals in that sport. I almost hear a faint voice from my inner self encouraging me to follow my dream — "Don't let it die."

Since I am a 36 year old minister in the Swedenborgian Church, it may sound frivolous or foolish to want to become an excellent tennis player. In some of my own weaker moments, my dream conjures up images of trying to re-capture lost opportunities of youth, or worse, of an egoic attempt to validate my self-worth.

Yet, there is another level of my self which knows the rich inner life that can be awakened through the experience of sport. There are moments of silence within the noise of the outer world, of clarity within the confusion of external events, and of genuine motivation within activities that tend to drain me of energy. Ultimately, I find personal meaning within the apparent fragmentation of the world through simple engagement in my sport.

This perspective on athletic experience is by no means new. There has been a steady flow of books on the meaning of sport, beginning most notably with Timothy Gallwey's popular comparison of tennis to Zen in his book, *The Inner Game of Tennis*. George Leonard writes about the athlete in his book, *The Ultimate Athlete*. Michael Murphy, founder of the Esalen Sports Center, and author of *The Psychic Side of Sports*, sees

involvement in sport as a model for evolution of human consciousness. The most recent contribution to the field is Charles Garfield's *Peak Performance*, an approach to athletic training that involves the whole person — the integration of life purpose, attitudes, emotions and the body.

The concept present in all of these books is that sports can be a vehicle for personal and spiritual growth. Far from being a narrowing of the self through a myopic pursuit of an external goal (striving to be #1, for example), growth oriented authors portray sport as an expression of the whole person. Body, mind and spirit come into play during focused involvement in sport, yielding the harmony and "oneness" typically associated with meditation and yoga. In becoming "one," these authors write, mind and body transcend the limits of either one, and break through to higher levels of awareness.

I have experienced some of the moments they describe, and have observed some lasting personal growth through my involvement in sport. It may be useful to note here that, while people arrive at an almost universal level of meaning through sport, each of us has made his or her own very unique pilgrimage to that peak of experience.

I was born in New England to a family of four boys and to parents who loved the White Mountains of New Hampshire. I do not remember a winter when we didn't take many trips to those lovely mountains to go skiing. I have happy and lasting memories of being with friends and family in the cold, crisp air in those ancient mountains.

By the time I was a teen-ager, however, skiing was not fun anymore. I felt pushed into competitive racing. My fraternal twin brother became a nationally ranked downhill ski racer. I was secretly tormented by feelings of inadequacy, even though I eventually became an excellent skier.

That whole experience left me feeling ambivalent about any sport. I had finally left the life of ski coaching and racing, and in choosing a career was strongly attracted to the ministry in the Swedenborgian Church. It is the church I had grown up in, and is a liberal church viewing the Bible as both a literal document, and as a symbolic story of human psychological and spiritual growth.

As I prepared for the ministry, I never lost touch with my sport experience, despite its many painful moments. I turned my attention toward tennis, which I had thoroughly enjoyed as a child and young adult. In becoming involved with a sport I truly enjoyed, I realized how much of life I could experience within it. Further, I came to know

that the great religions of the world spoke about a territory of mind and spirit that athletes also explore.

There are several elements of experience that I have discerned in the process of growing through involvement in sports. They are the loss of ego identity, growing self-understanding, a re-definition of "winning," and an experience of life's "flow."

During the actual doing of a sport, I quickly realized that there is a distinct loss of ego identity. The ordinary egoic self simply cannot cope with the split second decisions of the repetitive rhythms common in many sports. The ego consistently yields to the more spontaneous aspect of the self that is closely aligned with the rhythms of the body, and which is linked to the activity of the right hemisphere of the brain. This "self" is less concerned with looking good, in taking credit, and in analyzing. Rather, it is more attuned to seeing spatial relationships (which is very useful in sports), and to feel-



Rev. Gard Perry works with Rev. Eric Allison on "inner tennis."



ing the subtle rhythms of the body.

Involvement in sport can lead to growing self-understanding. Patterns of thought and feeling emerge over and over again in familiar situations in one's sport, and the athlete learns which habits of thought lead to successful outcomes, and which tend to be self-destructive. For example, I used to feel sorry for an opponent if I were winning a tennis match. This was an undesirable experience that led to my blowing many a lead.

Then I realized that I was projecting inappropriate feelings and thoughts onto my opponent. Learning to withdraw those projections allowed me to enjoy a more accurate and healthful understanding of my own mind, with implications for relationships beyond the tennis court.

Growing toward wholeness through sport involves re-defining the term "winning." When one embarks upon reaching a goal in sport, he or she typically tries to win the external game, usually against an external opponent. As one advances in that sport, however, the athlete realizes that winning the external game is always the result of achieving specific inner goals. For example, in tennis I may define "winning" as seeing the ball well, breathing out during the follow through, or maintaining my balance through-

As one advances in the sport, the athlete realizes that winning the external game is always the result of achieving specific inner goals.

out the stroke. Here the player learns the important lesson of paying attention to those elements of experience which are within his or her control, and letting go of those elements that are external to the self. Winning is winning the inner game.

A final area of growing through sports to examine involves the very nature of the self and life. As one reflects on everyday experience, it is clear that our thoughts and feelings and actions are our "own." As independent selves, we apparently generate our lives. There is a curious phenomenon in sport that challenges this appearance. In heightened states of awareness, the self and outer events seem to merge in a kind of flow of experience.

For example, in ordinary states of consciousness, I hit a forehand in tennis. In the

heightened state, I become the forehand, which flows through me. In peak moments, the player knows that he or she does not generate action, but rather actions flow into and through an increasingly transparent self. The realization that we do not originate our life, but that we are recipients of life is also described in various spiritual traditions.

Here I find experience in sport touches a central tenet of Swedenborgian theology. While it necessarily appears that we are life, the originators of our actions, actually life flows into us from the Lord. This occurs well below the normal waking state, at the very core of the person's being. "A person's 'being' is nothing else than a recipient of the eternal that flows in from the Lord." (A. 3938)

It may seem like a very long way from the eternal to the tennis court. Yet, I believe that a use of sport is to provide avenues along which one can wend one's way from the external things of sport and life, toward what is eternal from the Lord. I believe that this can be accomplished by balancing the spontaneous actions of sport with devoted reflection. The light for that reflection will come from the variety of spiritual traditions, including, of course, the Bible and the doctrines of the New Church.

You may already have recognized the potential for growing through sports from your own experience. There is, indeed, a rich journey of awakening that awaits the person who is open to life's constant endeavor to lead us to wholeness, using sport as one of many vehicles. You can begin this great journey. Simply choose a sport you genuinely enjoy, proceed at your own pace, and listen to what your body, mind and spirit have to teach you. □

The Rev. F. Gardiner Perry is a Swedenborgian minister and tennis instructor living in Detroit.

The National Swedenborgian Church: Past and Present

Dorothea E. Abbott

The Washington Society will celebrate its 140th Anniversary of active growth in the city of Washington on April 12, 1986.

It was on March 16, 1846 that twelve people sent a call to the Reverend Benjamin F. Barrett of New York to come to Washington to organize them into a Society. The present Washington Society dates its beginning to April 12, 1846 when nine of its twelve members signed the Constitution at Bethel Villa, the home of James Crutchett, on the corner of North Capitol and C Streets, N.E., with the Reverend Barrett officiating.

The founding of this Society was preceded by an interesting sequence of events. Alexander Gardner, the Civil War Photographer, and a member of the New Church, compiled the early history of the New Church in Washington, and reported the results to the Church Committee in April 1875. His information reported that the first known persons to be receivers of the doctrines of the New Church in Washington were Mr. and Mrs. John Arnott. Mrs. Arnott, formerly of Northumberland, England, borrowed New Church books from Ferdinando Fairfax prior to 1820. Ferdinando Fairfax of Prince William County, Virginia, and his brother Thomas, 9th Lord Fairfax of Fairfax County, Virginia, were Swedenborgians.

On June 2, 1841 the Reverend Richard de Charms came from Philadelphia to baptize Mrs. Milburn, a niece of Mrs. Arnott, and Miss Pringle. These were the first New Church baptisms performed in Washington. During this visit the Reverend de Charms also organized the first New Church Society. This group met for three and a half years, and its Constitution was dated June 20, 1841. However, no records of minutes of this society can be located.

A second Society was formed on September 22, 1844. Minutes were regularly kept but also disappeared. Then on April 12, 1846, a third Society, the present Washington Society of the New Jerusalem, was organized.

Although the minutes of the two prior

Societies have been lost, recognition should be given to these earlier New Church people, who laid the foundation of the present Washington Society, and should include the first five years, 1841-1846.

In 1847 the Society rented a room in a building opposite the west gate of the Capitol and furnished it to use as a place of worship. The first New Church building in the Capital was built on lot #4, square 685, on North Capitol Street, between B and C Streets, N.E. The land was leased from William G. Cranch, a member, and the son of Judge William Cranch, Chief Judge of the Supreme Court of the District of Columbia. Church services began on July 1, 1853. Dedication of the building took place on May 7, 1854, with the Reverend Thomas Worcester conducting the service. He named it: New Jerusalem Church of the City of Washington.

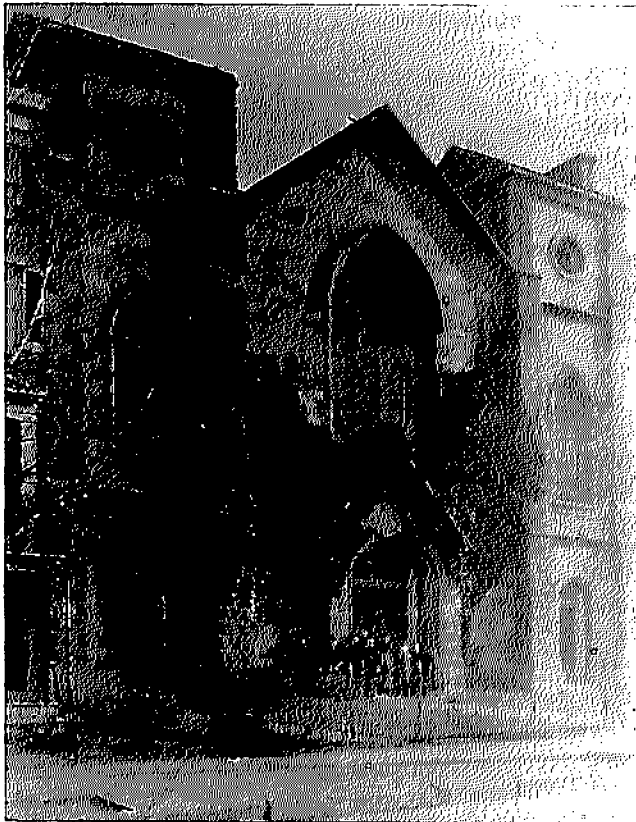
Between the years 1859-63 the Society suffered a series of setbacks. Their small membership and mounting debts brought foreclosure on their church property. They were now forced to rent their church building. Under the leadership of the Society's first minister, the Reverend Jabez Fox, the Society reorganized for the purpose of increasing its membership. At that time there were 11 resident members. It is from this period that the Society dates its prosperity with the addition of 55 members. By 1868 this small group paid the Society's debts, and they also purchased the land on which the building stood with \$2500.00 raised for this purpose.

During the 1870s a new furnace, interior remodeling and painting, and a new stone front were some of the major improvements made by the Society to update their wooden church building.

On February 9, 1889 the church building was destroyed by fire. The Washington Society was again homeless and in debt. Years before the fire they had reduced the insurance coverage. They received \$4500.00 in settlement on their investment of \$24,000.00.

The Reverend William B. Hayden settled the question as to whether or not the Society should rebuild or find property elsewhere in the city. He suggested that perhaps the Church-at-large would cooperate with the Washington Society and build a National Church in the Capital, which would be larger and better than could be managed by the Society. The members endorsed the idea. At the General Convention meeting in Washington, May 1889, the idea was presented, considered and approved.

General Convention appointed a National Committee of fifteen members whose purpose was to raise funds and to build a house of worship in Washington, D.C., and thereafter to act as Trustees. This Committee appointed a subcommittee made up of members of the Washington Society to



**New Jerusalem
Church in
Washington, D.C.,
1888.**

search for a suitable site. The National Church was to be a church for the membership of all Swedenborgians. It was regarded as being a missionary church in the capital of the country, where the population was primarily transient.

The search committee found a choice corner consisting of four lots on what was to become an avenue of churches. The property was located on the east side of 16th Street, and the south side of Corcoran Street, N.W. The cost was \$32,000.00.

Contracts were signed to build the Na-

tional Church five years after the fire. On October 24, 1894 ground was broken by the Reverend Frank Sewall. The laying of the corner stone took place on December 12, 1894. In the address given by the Reverend William L. Worcester he said, "the building will bear the name, New Jerusalem."

Originally the Board of Trustees planned to build the Parish Hall first, but a large legacy from Mrs. Nancy Scudder, a member of the Washington Society, changed their plans. Mrs. Scudder's will stated that her money was to be used to build the main portion of the house of worship. Records show that over half of the amount of \$106,000.00 needed to build the National church came from three women: Nancy Scudder, Margaretta DuPont of Delaware, and Melissa Hotchkiss of Connecticut. In addition, there were donors from 33 states, the District of Columbia, Canada, Scotland and England. The property was to be held in trust for the Convention by the successors of the original fifteen members of the committee appointed by Convention in 1889, and their successors, and the Washington Society would be the permanent occupant of the building. The Church was completed in 1895 and dedicated May 1896.

The Parish Hall, when completed in 1912, with its octagonal vestibule and circular stairway, contained the Sunday School, library parlor, dining hall and kitchen.

H. Langford Warren, a Swedenborgian, was the designing architect. He was a Professor of Architecture at Harvard University, and a member of the firm of Warren and Bacon, Boston, Massachusetts. The designer of the Library of Congress, Paul J. Pelz and Mr. Carlisle acted as consultants to Mr. Warren during the erection of the building. Spier and Company was the builder, and Lane and Melanti the stoneworkers.

The style of the National Church is English Perpendicular Gothic. It is built of Indiana limestone of a light gray tint. The tower has ornate openings and pinnacles. There are beautiful carvings on the outside stone work, especially the rose garland around the tower door, the corbels under the window caps, and the gargoyles, which project from the corners of the roof and water courses. The architect's drawing shows a spire, which was never added due to lack of funds.

The fact that the building is located in an historic district has brought many visitors to the National Church. It is listed by the Commission of Fine Arts in Volume I, *Sixteenth Street Architecture*. A pamphlet on the beautiful memorial stained glass windows was

prepared and is available for distribution. The pamphlet includes the four stained glass windows that were in the Swedenborgian Church in Brooklyn, New York, which was razed in 1962. One of the windows was designed by Tiffany and Company.

The name of the National Church was changed from Church of the New Jerusalem to Church of the Holy City in 1926. Reverend Sweall's diary notes that in 1890 the Society changed the name of the Episcopal Church they were renting from the Holy Cross Church to Church of the Holy City.

Helen Keller was a guest speaker on two occasions at the National Church. Miss Keller was introduced to the writings of Emanuel Swedenborg by John Hitz, a member of the Washington Society, who at the age of seventy learned braille so that he could communicate explanations and extractions of Swedenborg's writings. Mr. Hitz was assisted by the Reverend J.E. Werren in getting Swedenborg's faith put into braille. The Reverend Paul Sperry was influential in having Miss Keller write her book, "My Religion," which was published in 1927. Helen Keller considered herself a Swedenborgian.

The Ladies Aid Association of the Washington Society was organized in 1868. The women throughout their long history have made many contributions to the Church and community. In 1897 the Ladies Aid gave the Judge A. and Nancy B. Scudder memorial stained glass Creation window in the west wall over the balcony. It is considered the best example of stained glass figure work in any Swedenborgian Church in this country. The bronze plaque in memory of those killed in World Wars I and II was given by the women. Recently, women of the church contributed their cloth drawings for inclusion in the Peace Ribbon, commemorating the 40th Anniversary of the bombing of Hiroshima, that would encircle the Pentagon. Several members were present at this event.

Early one Sunday morning the Reverend Brian Kingslake and his wife, Jill, were in the Vestry of the Church duplicating the Sunday Bulletins for March 3, 1973, when there was a tapping on the window from the street. Jill went to the door and admitted Dr. R. E. Williams and several of his friends.

Dr. Williams, Chairman of the Department of Psychology at D.C. Teachers College, had read several volumes of the *Arcana Coelestia* that he found in a bookstore in Washington. He astounded Reverend Kingslake with his obvious grasp of the doctrines, and made it known that it was his desire to devote the rest of his life to the spreading of

the doctrines. He asked Reverend Kingslake if he would be willing to lead a discussion group of his friends and colleagues from the college giving the Swedenborgian perspective on selected topics. The name of Forum was given for this meeting. Plans were made to hold the first meeting of the Forum on Sunday, March 10, at ten o'clock.

The Forum continues to be a meaningful time when folks come together, regardless of their own church affiliation, to learn the New Church viewpoint. Many Forum members attend Church Services, and some have become members of the Washington Society.

The Wedding Chapel, organized by the Reverend F. Robert Tafel in 1975, is a significant ministry to couples in the community.

In 1963 Dick Baxter was hired by the



Washington Society as Church Organist. He served in this position until he attended the Swedenborg School of Religion in Newton, Massachusetts. After his ordination the Reverend Richard M. Baxter ministered to the St. Paul Society for approximately seven years. In 1983 Reverend Baxter answered the call from the Washington Society to return as their minister.

One of the primary reasons for his coming to Washington was that he sensed a strong resolution on the part of the congregation that the time had come to reach out as a church in a number of different directions. He saw three areas that needed active thought and study by the congregation, so that everyone would understand what he was trying to accomplish in his ministry. He wanted everyone to read three short books that would give an understanding of our situation and some suggestions as to ways we might proceed. The three

***The sanctuary
of the New
Jerusalem Church,
Christmas 1888.***

books, all written by Lyle E. Schaller, were: *The Small Church Is Different*; *Growing Plans*; *Assimilating New Members*.

Discussions on *The Small Church Is Different* were held by the minister, and as a direct result, the Wednesday Night Recreation Series began in January 1985. Neighbors and friends were invited to participate in CPR Training, Games, Crafts and Effective Communication Skills.

The Wedding Chapel, organized by the Rev. F. Robert Tafel in 1975, continues strongly today. Two Marriage Enrichment Weekends have been conducted by Reverend Baxter at Algonquian Park in Sterling, Virginia, for couples who had been married in the Wedding Chapel. He also had an Open House at the Church on Mexican Independence Day, September 15, 1984 and 1985.



**Reverend
Richard
Baxter.**

It was due to the interest of the reading groups in England that the Church was established. The publication of Swedenborgian literature has been the key to the development of the New Church and its Societies throughout the world. Acquainting people with the theology of Emanuel Swedenborg has not been an easy task; however, when the Minister and the members of the Society work together, there can be exciting and rewarding results. □

Dorothea Abbott is president of the Washington Society.

Book Review

Education for Use

by Willard D. Pendleton
(Bryn Athyn, Academy Publication
Committee; 1985)

G.F. Dole

During Willard Pendleton's tenure as bishop of the General Church, substantial progress was made toward cordial and constructive relationships between the General Church and Convention. This was due in part to Convention's initiative, and in considerable part as well to Bishop Pendleton's unfailing thoroughness and candor. Picking up the present volume brought back very affirmative memories of its author as one whose theory and practice, words and deeds, theology and life, were one.

I set the volume down with this memory strengthened, but with a new appreciation of the particular theology which the Bishop exemplifies, and the difference between it and the prevailing theology of Convention. The reader should bear in mind that there is a wide range of theological opinion within the General Church. It must not be assumed that all its members or all of its clergy would be in total agreement with Bishop Pendleton. It is safe to state, however, that the book represents a position which has, over the years, been central to the General Church, and is therefore of significant value to anyone who would like to understand that body more clearly.

The book is addressed to the educational arm of the General Church, namely to the Academy. I therefore am not competent to evaluate precisely what conditions it assumes or how effectively it accomplishes its intent. There are a few statements in it that indicate concern for specific problems (e.g., "...the divorce rate in the New Church is rapidly rising," p. 124), but it is clearly not the author's intent to analyze the present state of the church or the Academy.

It is gratifying indeed to see the insistence on integrity in education and in life, the consistent awareness of spiritual values, and the firm belief in the practicality of a God-centered curriculum. The chapter on "Education for Feminine Uses" may be of particular interest, in part because of the observation that "...nowhere do the Writings say that women are not to enter into occupations that have been traditionally associated with men" (p. 248), and in part because of the growing awareness in our

culture of women's need for female role models. The chapter should raise questions about blanket espousal or blanket rejection of coeducation.

As suggested above, however, perhaps the primary value of the work for the Convention reader is its statement of the historic themes of the General Church, the themes which may be seen to necessitate a separate organizational structure. These are themes drawn from Swedenborg's works, but both the selection and the use of them is distinctive. There is a potential case study of the importance of differences in emphasis.

If I were to choose the Swedenborgian themes that are accorded leading status, they would be the themes of authority, order, truth, and evil.

Bishop Pendleton's position on authority is stated on pp. 185f. "...as New Church men and women we are authoritarians, for we hold that all authority is from the Lord...we subscribe to the ideal of limited authority among men; that is, to an authority which is limited to the use which one performs. This applies to parents, to teachers, to judges, to officers of the law, and to all occupations with which men are entrusted; and when disorders arise that threaten the performance of a use, order must be restored through the exercise of properly constituted authority."

While it is noted that "the abuse of authority is destructive of the freedom that is essential to all use" (*ibid.*), it is not mentioned that in the writings themselves authority is presented in quite negative terms, the one exception noted by Potts being a reference to the divine authority of the Word in *The Apocalypse Revealed* 742 (wrongly referenced in Potts). *Arcana Coelestia* 1507, for example, describes an individual in the spiritual world "who...had contracted a sphere of preeminence and authority. ...I noticed that he was enveloped as it were with a mist, which, going forth from him, began to enwrap spirits, and make them feel distressed; wherefore they said to me, that they could by no means stay there, for they were deprived of all freedom, so that they did not dare to speak."

It is impossible for an outsider to know how "New Church authoritarians" exercise that authority, but this reader is left with the impression that there is a distinct difference of emphasis between Bishop Pendleton and the prevailing tenor of Convention thought, which takes human authority as basically regrettable at best.

This impression is reinforced by the role the book assigns to order. We find on p. 88

the statement, "...this is of order, and order is heaven's first law. As parents and teachers, therefore, our first responsibility is to insist upon order, for when order fails uses fail, and the use with which we are concerned is the education of the child." No doctrinal reference is given for the claim that "order is heaven's first law" (a statement reiterated on p. 205), and I am not aware that one exists. There can be no question that heaven is indeed a place of most marvelous order. There can be no question that order is necessary in homes and classrooms. The critical questions involve how much, how constant, and how rigid it should be, whether it is in fact "our *first* responsibility to *insist* upon order."

Arcana Coelestia 842.2 states that "before anything is reduced into order, it is very common for things to be reduced into a confused mass, as it were a chaos; and thus the things which cohere badly are dissociated, and then the Lord disposes them into order." I find in Convention both an appreciation of this kind of chaos and considerable skill in the use of "ground rules" that prevent its becoming destructive.

There is another way to look at this issue. We all face a time after death when external restraints will be relaxed so that genuine internals may appear (*cf. Heaven and Hell* 499-511). It seems likely that the World of Spirits is a more accurate model of our present inner states and processes than heaven. It is where we are, spiritually, right now (*True Christian Religion* 475.3). It seems as though the General Church tries to make the church an image of heaven so that the Divine can flow in, while Convention tries to make the church an image of the World of Spirits so that the process of regeneration can happen. There are risks involved in each approach, and perhaps the choice of organizational affiliation is best construed as a choice of the risks one is most willing to take.

Perhaps the statement to which I object most strongly is one which relates to the nature of truth: "...truth cannot be communicated except by means of words..." (p. 56). Children in heaven are taught primarily by "representations" (*Heaven and Hell* 35); and Swedenborg is fond of advising the reader to learn from watching bees (*Arcana Coelestia* 4776.3 *et al.*).

Bishop Pendleton does assume that children learn a great deal of falsity from what they see on television (*cf. p. 192*). Surely they both can and do learn fundamental truths from the examples set by their parents. Note the statement that family worship "...in a way that words cannot convey...provides

children with a perception of what their parents believe to be important" (p. 179). Surely many of life's most memorable lessons are learned from experience (cf. *Arcana Coelestia* 2682.2, 4321). The strong emphasis on verbal truth runs the risk of nurturing the assumption that truth is abstract, that it is something to talk about and not something to do (cf. John 3:21).

A repeated theme of the book is that we incline to evils of every kind (p. 165), and the view presented of the world outside the "New Church" is largely a negative one. It is certainly the clear and consistent teaching of our theology that any goodness within us is the Lord's, but it is also the clear teaching that all our evils flow into us as well. *Heaven and Hell* 302 is quite explicit on this point, which suggests that the fairest view we might take of ourselves is that we are constantly in an equilibrium between heaven and hell.

The stress on our inclination to evil is contrasted to "the modern assumption that man is inherently good and that what is referred to as evil is a product of man's environment..." (p. 169). I discovered no mention of the good things Swedenborg has to say about our own "internals," such as *True Christian Religion* 1: "Hence it is that the man of the Church who is in good of love from truths of faith, and in truths of faith from good of love, as to the interiors of his mind is an angel of heaven"; or more strikingly, *Arcana Coelestia* 1594.5: "...the things of the internal man are from the Lord, so that it can be said that the internal man is the Lord." Nor is there any apparent awareness of the extent to which contemporary thought, while admittedly avoiding the term "evil," does in fact demonstrate a vivid awareness of the dark side of human nature. There is not time in a review of this sort to explore the matter of our goodness and our evil further. I would merely suggest that there is much more to this, in both Swedenborg and current psychological and theological thinking, than the book indicates.

Lastly, there are four "Standard Edition" terms that strike me as being used in ways different from the meaning of the Latin they are presumed to represent. The first of these is "person," Latin *persona*. This is not a synonym for *homo*, but usually refers to the outward character and "role" as distinguished from inner quality or motivation. It is hardly a coincidence that the next term that gives me trouble is the term "man." Through most of the book, I would assume that "man" is intended to include both male and female. In the chapter on "Education for Feminine Uses," however, it is clearly used in contrast to "woman."

The third term is "the Word." The vital matter is not what one calls Swedenborg's theological works, but how one uses them, and if one wishes to include them under the rubric of "the Word," one is surely free to do so. I presume, however, that it is an outright error to believe that this is the meaning intended by *Verbum* in the theological works themselves. I would cite not only the explicit delineation of "the Word" in *Arcana Coelestia* 10325, but also the fact that although Swedenborg frequently refers to both "the Word" and to his own works, the two categories never overlap.

The last term that gives me trouble is "the New Church." This is beautifully defined in *The Apocalypse Revealed*. It is where "...the Word will be understood, because [it will be] translucent from its spiritual sense" (n. 897). It is where "...everything is the good of love inflowing together with light from heaven from the Lord" (n. 912). It is where there is "...not any external separated from what is internal" (n. 918). It is my personal wish that both our institutions could learn to reserve this precious name for the ideal we cherish, and refrain from claiming it for our own little organizations. □

OFFICIAL NOTICE

The proposed amended Constitution and Bylaws of the General Convention of Swedenborgian Churches are presented as an insert in this issue of *The Messenger*.

General Council asks all Convention members to give these documents, revised and reworked since last June, careful considera-

tion, in order that an informed vote may be taken during this year's Convention session. If adopted, this Constitution and Bylaws would take effect in June, 1987. Transition plans would go into effect this year at the close of Convention.

General Convention by a two-thirds vote of those present and voting, provided that the proposed amendment shall first have been referred to the General Council, and public notice of the substance thereof shall have been given at least three months before the time of such meeting. Such notice may be dispensed with for any special occasion by a three-fourths vote of those present and voting.

Article VIII. Transition and Implementation

Section 1. — General Council. At the Convention session immediately following the effective date of the adoption of this Constitution no members of General Council shall be elected, but those members whose terms have not yet expired shall complete their terms with the purpose that the number of members of the General Council shall be reduced thereby from 12 to 9.

Section 2. — At the Convention session immediately following the effective date of the adoption of this Constitution, three persons shall be elected to each Support Unit, one for a one-year term, one for a two-year term, and one for a three-year term. Individuals with unexpired terms on previous boards shall be considered relieved of their responsibilities.

Section 3. — Support Units. Members of the Board of Education who have served two successive terms shall not be eligible for immediate re-election to the Education Support Unit, and members of the Board of Communication who have served two successive terms shall not be eligible for immediate re-election to the Communication Support Unit.

Section 4. — The officers of the General Convention in office immediately prior to the opening of the Convention session at which this restated constitution is to become effective, shall continue to serve in office until their successors have been elected and qualified.

For transition purposes, members of the Support Units may be installed immediately upon their election.

Bylaws of the General Convention

Approved with revisions by
General Council, January 27, 1985
Revised March 8, 1985
Revised July 10, 1985
Revised October 31, 1985
Revised December 7, 1985
General Council, February 1, 1986

Article I. Religious Observances of Convention

Section 1. — The business meetings of the General Convention shall include each day a reading from the Word and prayer.

Section 2. — The Sacrament of the Lord's Supper shall be administered at an appropriate time during the session of the General Convention.

Article II. Enrollment of the General Convention

Section 1. — A Committee on Credentials, to consist of three persons, shall be appointed prior to the opening of each session of the General Convention, to examine the credentials of

the delegates, and to make up the Roll of the Convention; said Committee to sit during the whole of that session and to add to and correct the Roll, as may be proper.

Section 2. — Friends of the General Convention, who are in attendance at any session of the General Convention are invited to inscribe their names and residences in a register to be kept for that purpose, and to take seats in the meetings. Such registry shall entitle them, without vote, to participate in its deliberations by addressing the Chair for permission to speak from the floor. This Bylaw shall be read by the Recording Secretary immediately after the opening of the session of the General Convention.

Article III. Order of Business

Section 1. — Reports and Communications shall be presented in the following order:

1. Reports of the Officers of the General Convention
2. Report of the General Council
3. Report of the Council of Ministers
4. Reports of the Support Units
5. Reports of the Committees
6. Reports of the Associations
7. Reports of Societies and Churches not affiliated with Associations
8. Reports of the Trustees
9. Reports of the Auxiliary Bodies
10. Special Reports
11. Unfinished Business
12. New Business

When any report called for is not ready, its presentation shall be postponed until all other reports have been presented in their order. This rule shall not apply to the report of the Council of Ministers or of the General Council, which may be presented as soon as prepared.

No debate shall be allowed on any of the above reports until all of them have been presented; but a motion to refer, or to adopt a recommendation, without debate shall be in order.

The above Order of Business may be suspended at any time by a two-thirds vote.

Article IV. Convention Planning and Operation

Section 1. — Planning for Sessions of the General Convention. The president shall appoint a committee representing the General Convention body for each session for the purpose of planning the overall program, including selection of theme, specific programs, allocation of times for these programs, and development of the published program.

Section 2. — Local Arrangements. The President may appoint a committee representing the local church or Association where the session is to be convened for the purpose of planning and coordinating with the Central Office and the host institution such matters as transportation, housing, meals, meeting room requirements, audio-visual equipment, special event requirements, and any other arrangements appropriate for the planned program.

Section 3. — The General Convention Business. The Executive Committee of the General Council shall serve as the Committee on Business for each session. It shall be the duty of this committee to assign the order under which different subjects shall be presented and the time allotted to each subject; and to prepare and print the program for that session, but such program may be changed at any time by majority vote of the delegates. And items of new business wished to be placed on the floor for the session must be submitted in writing to the

Recording Secretary of the General Convention. To ensure an agenda position in the Order of Business, the items must be submitted in advance of the business session.

Article V. Parliamentary Procedure

Section 1. — The provisions of Robert's Rules of Order, so far as they are consistent with the Bylaws, shall govern the proceedings of the session. The President shall at the beginning of each session appoint an Advisor on Parliamentary Procedure, but shall retain responsibility for final ruling on all Parliamentary matters.

Section 2. — The yeas and nays shall be taken whenever they are called for by one-fifth of the persons voting.

Section 3. — No member shall speak more than five minutes at one time, nor more than twice upon any subject, without affirmative vote of the delegates present.

Article VI. Duties of the President

Section 1. — The President shall perform the duties required by the Act of Incorporation of the General Convention, the Constitution and these Bylaws. The President shall preside over sessions of the General Convention, shall address the General Convention setting forth the state of the Church and shall ensure that the activities of the Cabinet are reported to the General Convention. In the absence of the President, the Vice President shall fulfill these duties.

Section 2. — All Committees shall be appointed by the President of the General Convention, unless otherwise ordered by the General Convention, or provided in the Constitution or Bylaws; and vacancies in Committees so appointed shall be filled by the President.

Section 3. — The President shall have the privilege of participating, ex-officio without vote, in the meetings of all Support Units.

Article VII. Duties of the Recording Secretary

Section 1. — The Recording Secretary shall perform the duties required by the Act of Incorporation of the General Convention, including the execution of deeds, conveyances, or leases, provided by the Act of Incorporation; and any duties that may be prescribed by the Constitution, the Bylaws, the General Convention or by the General Council.

Section 2. — The Recording Secretary shall be responsible for securing reports from the bodies below named, to be received at least four weeks prior to each session of the General Convention, or if such session is not held in any one year, not later than June 30th of such year. The Recording Secretary shall see that copies of such reports, so prepared, are mailed to each minister and Association of the General Convention, and to such officers or interested persons as may be deemed desirable, at least ten days prior to each session and distribute them to members at convention. Reports received after the deadline, may be presented to the General Convention orally or in print, in full or in summary.

Such reports are to be requested from —

Officers
General Council
Council of Ministers
Support Units
Committees
Associations

Societies and Churches not affiliated
with Associations
Trustees
Auxiliary Bodies

Section 3. — The Recording Secretary shall be responsible for providing the Committee on Credentials with a list of the number of delegates to which each collective body is entitled, as defined in Article IV, Section 2 of the Constitution. The necessary information shall be solicited from the constituent bodies in the January preceding the session. Any constituent body failing to comply with this requirement by April 1 shall forfeit the right of its additional delegates (as defined in Article IV, Section 2 of the Constitution) to vote at that session. Should such body submit the necessary information after the deadline, this forfeiture may be waived by a three-fifths vote of the General Convention. A numerical table of the maximum delegation sizes shall be published in The Messenger not less than one month before each Convention session.

Section 4. — The Recording Secretary, with such persons as may be appointed by the General Council, shall constitute a Committee on the Journal, to procure each year the publication of the JOURNAL OF THE GENERAL CONVENTION OF THE NEW JERUSALEM. Said, JOURNAL shall include the Act of Incorporation, the Constitution and Bylaws, the minutes of the session of the General Convention held during the current year; the names of the officers, General Council members, administrative bodies and members of committees of the General Convention, current membership statistics, and any other matter that is required by the Constitution or Bylaws to be included; together with any reports presented to the General Convention as provided by these Bylaws in such forms as such committee shall deem proper, together with any additional information which the Committee shall deem appropriate. Such Committee shall cause to be printed such number of copies of the Journal as it may deem necessary, and arrange for the distribution thereof.

Section 5. — The Committee on the Journal shall publish in a supplemental or special Journal every five years such matters of information of a permanent nature, not required to be published in each Journal, as it may deem suitable; and shall distribute such supplemental or special Journals in the same manner as the Journals.

Article VIII. The General Council

Section 1. — The General Council shall meet without notice within forty-eight hours after the final adjournment of the Business Session of the General Convention. The Council shall also hold two other regular meetings, a mid-winter meeting and a meeting just before the convening of a session of the General Convention. Twenty days' notice of these meetings and of any special meetings called by the Chairman or by any five members of the Council, shall be given by letter to all members of the Council at their last known addresses, the time to be computed from the mailing of the letter. The notices of special meetings shall contain brief statements of the purpose of the meetings. At all meetings of the Council seven shall constitute a quorum.

Section 2. — There shall be an Executive Committee of the General Council consisting of the Chairman, Vice Chairman and the Secretary of the General Council, and the Treasurer of the General Convention, which shall deal with any matters referred to it by the General Council.

Section 3. — Any action required or permitted to be taken at a regular meeting of the Council may be taken without a meeting if two-thirds of the members of the Council consent to the action in writing and the written consents are filed with the

PLEASE READ CAREFULLY. THIS RESTATED CONSTITUTION AND BYLAWS WILL BE PRESENTED FOR ADOPTION AT CONVENTION '86. SEND QUESTIONS AND COMMENTS TO THE CENTRAL OFFICE BEFORE JUNE 1, 1986.

[Delegate Version]

CONSTITUTION OF THE GENERAL CONVENTION OF THE NEW JERUSALEM IN THE UNITED STATES OF AMERICA

*Approved with revisions by the
General Council, January 27th, 1985*

Revised July 10, 1985

Revised October 31, 1985

Revised December 7, 1985

General Council, February 1, 1986

Article I.

Name, Purpose, and Membership

Section 1. — This body shall be called the General Convention of the New Jerusalem in the United States of America, commonly known as the General Convention of Swedenborgian Churches.

Section 2. — The General Convention exists to help people be open to the Lord's presence and leading, especially by fostering personal and ordained ministries which facilitate the spiritual well-being of people, and which have in common a working for the Lord in bringing in the New Age, the descent of the Holy City, New Jerusalem.

The light in which we seek to walk shines from the Lord Jesus Christ in His second coming, available to us through the divine presence in our hearts and minds, and through revelation in the Holy Scripture and in the life and teaching of the Lord's servant, Emanuel Swedenborg.

This section shall hereinafter be referred to as the **PURPOSE** of the General Convention.

Section 3. — Constituent bodies of the General Convention shall be those collective bodies which subscribe to this **PURPOSE** and which unite with the General Convention in performing the distinctive uses of a church. All bodies entitled to voting delegates at the time of adoption of this article shall be considered to be constituent bodies.

The members of the General Convention shall be those persons who are adult active members of a constituent body or who have been accepted as members at large through the Rite of Confirmation and by vote of the General Convention.

For membership in the General Convention, an adult active member is one who is at least eighteen years of age and who has been accepted by a constituent body through Confirmation or by transfer, and who within the calendar year immediately preceding a session of the General Convention has shown an active interest in his or her membership by joining in programs of worship and work or by contributing physically or financially.

Article II.

Officers, Councils and Administrative Functions

Section 1. — The officers of the General Convention shall be a President, Vice President, a Recording Secretary and a Treasurer, all elected by ballot. The President shall be elected for a three year term, the Vice President, Recording Secretary

and Treasurer shall each be elected for one year terms. The President shall assume the duties of the office at the close of the next convention session after his or her election and the other officers shall assume the duties of their offices at the close of the convention session at which they are elected.

The election for President shall be held at sessions of the General Convention in the year previous to the beginning of each such term. In the absence of such session the term of office of the President shall be extended for one year following the succeeding session in order that the succeeding President may be elected one year previous to taking office. In the event of the death, resignation or incapacity of the incumbent President, the successor shall be installed immediately after the successor's election. A President who served for two successive terms shall not be eligible for election to the next succeeding term. The other officers shall be eligible for re-election without limitation.

Section 2. — There shall be a General Council consisting of the President, Vice President, Recording Secretary, Treasurer ex-officiis, together with three ministers and six laypersons to be elected by ballot by the General Convention, one minister and two laypersons to be elected annually for terms of three years. Members who have served for two consecutive three-year terms shall not be eligible for immediate re-election.

Section 3. — There shall be a Council of Ministers consisting of all the ministers of the General Convention, of whom twelve shall constitute a quorum.

Section 4. — There shall be Support Units as specified in the Bylaws. A support unit shall consist of three members, one to be elected annually for a three-year term, together with such ex-officio members as the Bylaws shall require. Members who have served two consecutive three-year terms shall not be eligible for immediate re-election. Each Support Unit shall have a specific focus as defined in the Bylaws and unless otherwise provided in the Bylaws shall elect a chairman who shall be a member of the Cabinet.

Section 5. — There shall be a Cabinet composed of the Chairmen of all Support Units, the Chairman of the Council of Ministers, a representative from General Council, and the President of the General Convention who shall serve as Chairman.

Section 6. — All elected persons shall hold office for the respective terms for which they are elected, or until their respective successors shall have been elected and qualified, provided, however, that the terms of all such elected persons shall be automatically extended for one year for each year in which because of national emergency or other compelling reason no session of the Convention is held.

Section 7. — The term 'year' or 'years' as used in this Article shall mean, unless otherwise specified, the periods between elections at succeeding annual sessions of Convention.

Article III.

Duties and Powers

Section 1. — The President, Vice President, Secretary and Treasurer shall perform the duties implied by the names of their several offices, the duties listed in the Bylaws and such other duties as the General Convention may require of them.

Section 2. — The General Council shall serve as the Executive Committee of the General Convention, and shall have

superintendence of the business of the General Convention, and shall exercise the powers of the General Convention in the interim of its sessions. It shall be responsible for all corporate legal and financial functions of the General Convention and shall act as a Court of Appeals as defined in the Bylaws. The President, the Vice President and the Recording Secretary of the General Convention shall be ex-officio Chairman, Vice Chairman and Secretary, respectively, of the General Council. The General Council may fill any vacancy in the General Council or in any office or position regularly elected by the Convention; provided, however, that any such appointment to fill a vacancy shall last only until the next session of the General Convention.

The General Council shall annually review reports from all Support Units, and shall recommend to the Convention any necessary revisions or clarifications of fundamental principle or priority. It shall receive the budget recommendations of the Cabinet, revise them as its wisdom shall indicate, and adopt a budget.

Section 3. — The Council of Ministers shall have as its central focus the facilitating of ordained ministries serving the General Convention's PURPOSE. It shall have primary responsibility in matters pertaining to doctrine and worship of the church and shall have charge of the ministry. This Council shall oversee the pastoral, teaching, liturgical and administrative dimensions of the ordained ministry; it shall practice and support disciplined and creative theological research and reflection, and it shall oversee the provision of ordained ministry to the General Convention and its collective bodies. It also bears responsibility for the pastoral support of all ministries and for providing them with clear ethical standards. It shall exercise such disciplinary functions over the ordained clergy as it may in its collective wisdom adopt, subject to the provisions of the Constitution and Bylaws.

Section 4. — The Cabinet shall coordinate the Support Units' activities, set priorities therefor and ensure that the criteria adopted by Convention and used for evaluation are applied as uniformly and equitably as possible. The Cabinet shall be directly accountable to and report to the General Council. The Cabinet shall prepare annually a budget for its activities, and for those of the Support Units, and the Council of Ministers. The budget shall be submitted to General Council for its review and approval by a date which Council shall determine. The Cabinet shall also serve as an Advisory Board to the President of the General Convention.

Section 5. — The primary duties of a Support Unit shall be to facilitate, initiate and evaluate activities relevant to its focus. Its primary means shall be the provision of supportive supervision for the planning, realization and evaluation of such activities, such supervision to function under criteria approved by General Convention. It shall be responsible for annual review of its efforts with explicit reference to the General Convention's PURPOSE, Objectives and Strategies as listed in the Standing Resolutions.

Persons or groups desiring Convention support for new or existing activities shall communicate their desire to the President, who shall refer the request to an appropriate Support Unit. This Unit shall then appoint a supervisor acceptable to the requesting persons or groups to assist in the planning and the evaluation of the activity.

Within the limits of its budget, a Support Unit shall enlist the services of resource persons as supervisors, make decisions concerning the funding of activities in its care, and receive and evaluate reports therefrom, submitting to the Cabinet and to General Council at least annually a report of its decisions and the activities in its care.

The Chairman by virtue of his or her Cabinet position shall bear primary responsibility for coordinating these activities with those of other Support Units.

Article IV. Representation and Voting

Section 1. — All members of the General Convention shall have the right to be present at its meetings, and to take part in its deliberations. They may be eligible for election or appointment to any office or position in the General Convention as the Constitution and Bylaws shall provide. But the right to vote shall be limited to members of the Council of Ministers, to the lay officers of the General Convention, to members of the General Council during their terms of office and to the delegates of constituent bodies entitled to representation in the Convention. No member shall be entitled to more than one vote.

Section 2. — Every constituent body of the General Convention shall be entitled to two delegates and an additional delegate for every ten members, such delegates to be members of the association or other body which they represent.

Membership is to be determined as of the 31st day of December of the calendar year immediately preceding the date of the General Convention meeting. For this purpose, only adult active members as defined in Article I, Section 3 shall be counted. It shall be the joint responsibility of the members and the bodies involved to ensure that no member is counted by more than one body for delegate strength.

Section 3. — In determining delegate strength and in selecting delegates, only those bodies shall be included which are in good standing with the General Convention.

Good Standing of constituent bodies shall be forfeited if such body, without express consent of the Council of Ministers, employs a minister on an annual basis who is not on the Roll of Ministers as defined in Article XII, Section 1 of the Bylaws.

Article V. The Ministry

Section 1. — The General Convention shall at its discretion, on recommendation of the Council of Ministers, and subject to the provisions in Article XII of the Bylaws, authorize the ordination and induction of qualified individuals to serve as its ministers. Such ordination or induction shall confer the privileges and responsibilities of leading in worship, administering the rites and sacraments, teaching, and pastoral care, together with those of full membership in the Council of Ministers.

Section 2. — Through its Board of Managers of the New Church Theological School, commonly known as the Swedenborg School of Religion, the General Convention shall, within the limits of available resources, provide for the thorough professional training of individuals seeking ordination, such training to focus on the spiritual growth of its participants by development in understanding of our theology, sensitivity in human relations, appreciation of other traditions, and in the technical skills required for effective ministry.

Article VI. Sessions of the General Convention

Section 1. — Sessions of the General Convention shall be held at least triennially, at such times and places as it may determine.

Section 2. — A quorum shall consist of fifty percent of the number of persons qualified to vote as defined in Article IV, Representation and Voting.

Article VII. Amendments

This Constitution may be amended at any session of the

records of the General Council's meetings; provided further that if any member entitled to vote on such action shall so request, the Secretary shall notify all members of the General Council in writing of any objections to the action and allow two weeks from the date of such notice before the count of the vote is finally made.

Section 4. — The General Council may, in its discretion, appoint such officers or employees not otherwise provided for, as it may deem necessary or desirable; and it shall define the duties of such officers and employees, and such officers and employees shall hold office at the pleasure of the General Council.

Article IX The Cabinet

The Cabinet shall meet at least twice yearly and at the call of the President as required and shall have the duties and powers set forth in Article III, Section 4, of the Constitution.

Article X. The Support Units

(Provided by Article II, Section 4 of the Constitution)

Section 1. — *Financial and Physical Resources Support Unit.* There shall be a Support Unit for Financial and Physical Resources, whose central focus shall be on the wise use and development of such resources as are directly under the General Convention's control, and the provision of advice and counsel in such matters to the General Convention's collective bodies. This Unit shall oversee the management of the General Convention's properties and investments, shall seek new sources of material support and shall provide consultants for the General Convention's collective bodies toward the best coordinated and wisest use and development of their financial and physical resources. This support unit shall work in close cooperation with the Common Fund Investment Committee. The Treasurer of the General Convention shall be ex-officio member with vote of this Support Unit and serve as its chairman.

No one who is or has been at any time in the past either a beneficiary of or a donor to the General Convention Pooled Income Fund shall be eligible for election to this Support Unit.

This Support Unit shall have the general oversight and care of the investments and securities of the General Convention. Subject to the provisions of Section 3 of the Act of Incorporation, it shall have full power to purchase and sell and invest and reinvest in units of the General Convention Common Fund and in such bonds, notes, debentures, corporate stocks, and other securities and in such real estate mortgages and other properties as they in the exercise of reasonable intelligence and caution deem best.

The President and the Recording Secretary as specified in Section 3 of the Articles of Incorporation are authorized and empowered, on approval of the General Council, to execute and deliver, and whenever necessary attach the seal of the General Convention thereto, all deeds, bonds and mortgages, leases, assignments or satisfactions of mortgages, extensions of mortgages, contracts and obligations of the General Convention; all assignments, power of attorney and instruments for the transfer of stocks, bonds and other securities owned by the General Convention; and any other instruments in the conduct of the General Convention business.

Section 2. — *Education Support Unit.* There shall be a Support Unit for Education, whose central focus shall be on facilitating activities that enhance the understanding and the skills needed for the realization of the General Convention's PURPOSE. This unit will be concerned with resources, personnel and programming, and will strive to foster excellence in

both content taught and in technique of teaching. The President of the Swedenborg School of Religion or the President's designated representative shall be an ex-officio member of this Support Unit.

Section 3. — *Communication Support Unit.* There shall be a Support Unit for Communication, whose central focus shall be on coordinating, initiating, and promoting communication both within and across the boundaries of Convention in all variety of media. It will seek to foster coordination among the General Convention's publishing activities. This unit will be alert to the climate of opinion both within and beyond the boundaries of General Convention, and will also be alert to developments in communication technology. The official organ of Convention, *The Messenger*, shall be under the supervision of this Support Unit.

Section 4. — *Growth and Outreach Support Unit.* There shall be a Support Unit for Growth and Outreach, whose central focus shall be on facilitating activities that increase the number of individuals and groups consciously committed to the realization of the General Convention's PURPOSE. This unit will be concerned with resources, personnel and programming, will be particularly alert to congenial trends in thought and activity outside the General Convention, and will conscientiously monitor the effects of its efforts on both size and usefulness of the General Convention.

Section 5. — *Pastoral Ministries Support Unit.* There shall be a Support Unit for Pastoral Ministries, whose central focus shall be on facilitating ministries directly concerned with spiritual well-being as described in the General Convention's PURPOSE. This Unit will oversee the provision of administrative, material and spiritual support to such ministries, will foster supportive communication among like ministries and will seek to make pastoral care available wherever needed.

This unit shall include at least one minister with five or more years' pastoral experience, and at least one lay person.

Section 6. — *Information Management Support Unit.* There shall be a Support Unit for Information Management whose central focus shall be on gathering, storing, and distributing data pertinent to the fulfillment of the General Convention's PURPOSE. This Unit will, within the limits of its budget, oversee the purchasing and maintenance of necessary equipment and the hiring of appropriate staff, and in cooperation with the General Convention's collective bodies, will devise efficient, equitable, and acceptable principles and means of access and distribution of information, primarily within the boundaries of the General Convention.

Article XI. The Council of Ministers

Section 1. — Application for ordination or other matters relating to the office of the ministry shall first be received and considered by the Council of Ministers. Its report on such matters as require immediate action shall be privileged at any session of the General Convention.

Section 2. — The Council of Ministers shall revise the General Convention's Roll of Ministers annually, and shall report such revision to the General Convention for its action.

Section 3. — Every minister ordained or inducted by authority of the General Convention, and not connected with an Association or other collective body acting under the rules of the General Convention shall report his or her official acts to the Council of Ministers. If the minister shall have performed no official acts, he or she shall report that fact, and shall signify whether he or she desires to be retained on the General Convention's Roll of Ministers.

Article XII. The Ordained Ministry

Preamble. Jesus said unto his disciples, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." (John 15:16)

The ordained ministry exists to facilitate the spiritual well being of people helping them to be open to the Lord's leading and enabling them to live useful lives. Resources for the ordained ministry in serving the church include the Holy Word, the doctrines of the church, the rites and sacraments, experiences of worship, and growth-oriented skills insofar as they promote the process of regeneration.

Section 1. — A member of the General Convention shall be ordained into or inducted into its ministry by recommendation of the Council of Ministers and by affirmative vote of the General Convention. The Council of Ministers shall have first received a written vision of ministry from the applicant, and determined that one of the following requirements has been met:

1. He or she shall have satisfactorily completed the full course of study at the Swedenborg School of Religion and shall have been authorized as a candidate for ordination.
2. After preparation recognized by the Council of Ministers as adequate; and he or she shall have served as an Authorized Candidate for the Ministry for one year.
3. After preparation recognized by the Council of Ministers as adequate, a minister, ordained in another communion, who accepts the doctrines of the Swedenborgian Church and expresses allegiance to the Constitution and Bylaws of the General Convention.

Those persons applying for ordination or induction shall also have a request for employment from a church or other employing body of the General Convention, or shall have a proposal for ministry approved by the Council of Ministers. Upon recommendation by the Council of Ministers, and affirmative vote of the General Convention, upon ordination or induction his or her name shall be added to the Roll of Ordained Ministers.

Section 2. — *The Ordaining Minister.* (a) A minister who is elected president of the General Convention shall be invested with the office of Ordaining Minister during his or her term as president. The Ordaining Minister shall be empowered to ordain duly qualified candidates for the ministry (cf. Section 1), to authorize for one year Candidates for the Ministry (cf. Section 3), to confer upon suitable persons, at the request of the church to be served and in accordance with the provisions of Article XIII (below), the title Lay Leader, and to consecrate as Worship Leaders persons selected by their congregation or group to provide leadership for public worship (cf. Article XIII, Section 2).

(b) In the event that a lay person is elected as president of the General Convention, then the chairman of the Council of Ministers shall be invested with the office of Ordaining Minister, during his or her term as chairman.

(c) When the president is the General Convention's Ordaining Minister and is adjudged by the General Council to be incapacitated, the chairman of the Council of Ministers shall be invested with the office of Ordaining Minister until such time as the president is recovered. In the event of the resignation of the president, the investiture of the chairman of the Council of Ministers shall be for the duration of his or her term of office, until such times as the General Convention shall again have a minister as its president.

(d) In the event that subsequent to the invoking of the provision of section 2(c), or when the president of the General Convention is a lay person, or the chairman of the Council of Ministers should resign, or become incapacitated or die, the secretary of the Council of Ministers shall be invested with the office of Ordaining Minister, such investiture to terminate upon the recovery of the chairman, or in the case of the chairman's death or resignation, upon the election of a new chairman of the Council of Ministers, or on the election of a minister as president of the General Convention.

(e) In the event that it is not possible for the Ordaining Minister to travel to a suitable place for the ordination of candidates for the ministry, he or she may appoint an ordained minister to act as Ordaining Minister, pro tem for specific ordination.

Section 3. — *The Authorized Candidate for the Ministry.* (a) A member of the General Convention, after preparation recognized by the Council of Ministers as adequate may upon recommendation of the Council of Ministers, and after affirmative vote by the General Convention, be authorized by the Ordaining Minister as an authorized candidate for the ministry for one (1) year. He or she may lead in worship, teach the doctrines of the Church and officiate at resurrection services. Such persons shall be known as Authorized Candidates for the Ministry. Where authorization does not lead to ordination at the end of one year, the candidacy may be reviewed by the Council of Ministers.

(b) The Ordaining Minister of the General Convention may empower an Authorized Candidate for the Ministry or a Swedenborg School of Religion student intern to perform a marriage where the laws of the state or province permit and in specific instances may empower him or her to administer the Sacrament of Baptism and/or the Holy Supper.

Section 4. — *Special Circumstances.* The General Convention by a three-quarters vote may, in individual cases, dispense with limiting requirements, outlined in Article XII, upon the recommendation of the Council of Ministers showing the need or desirability thereof, such recommendation to be made only on the agreement of at least three-fourths of the members of the Council of Ministers present and voting at the Council Session.

Section 5. — The General Convention's Roll of Ordained Ministers is the record of all those who have been ordained or inducted into the ministry of the General Convention.

Article XIII. The Ministry of Lay Persons

Preamble. Every Christian is called to minister. Jesus said that inasmuch as we minister to one another, we minister unto him. "I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me." (Matthew 25:35-36)

The Apostle Paul declared that "there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of working, but it is the same God who inspires them all in every one. To each is given the manifestation of the Spirit for the common good." (I Corinthians 12:4-7)

The church encourages all members to exercise their unique talents and gifts in assimilating the spiritual wellbeing of people. Some are called to ordained ministry within the framework of the General Convention. Others are called to specific, part-time service in the church and are recognized and consecrated as Lay Leaders and Worship Leaders. Other men and women are called to minister to the world around them, in their homes, and in their chosen vocations. In addition, some wish to offer their gifts through programs and services in the

church. The General Convention encourages these ministries and recognizes them as manifestations of the Spirit of God.

Section 1. — Lay Leader. (a) The General Convention commends the efforts of lay people throughout our church who have served in many ways and ministered to the needs of local churches.

Out of this experience, the General Convention sees the potential for even greater service to the church by trained qualified lay persons to augment the work of its ordained ministry.

(b) Henceforth the title "Lay Leader" shall be conferred only on persons (as prescribed below) who are (1) recommended by congregational vote and (2) who agree to enter on and complete a specified training program.

Thus, in order to meet ongoing needs of local churches, suitable persons may be recommended for consecration as Lay Leaders to serve particular congregations, or to serve within the clearly specified geographical areas. Such recommendations are to be based on a congregational vote which recognizes the leadership ability, knowledge of the Church's teachings, character, and devotion to the Church. The letter of recommendation shall be directed to the secretary of the Council of Ministers.

(c) Upon vote of the Council of Ministers approving such recommendation the person may be authorized by the Ordaining Minister to serve as a Probationary Lay Leader for a period of three years; provided the candidate agrees to undertake and complete during such three-year period a course of training to be administered by the Swedenborg School of Religion. During the probationary period, he or she may lead in worship, teach the doctrines of the Church and officiate at resurrection services.

If for good and sufficient reasons the person is unable to complete the prescribed training within the three-year period, the Ordaining Minister may extend the authorization for one year. Extensions of more than one year will require review by the Council of Ministers.

(d) Upon certification by the Swedenborg School of Religion that the training program has been completed, and upon recommendation by the Council of Ministers and favorable action by the General Convention, such person shall be consecrated as Lay Leader by the Ordaining Minister in a public service in the area to be served and shall then serve subject to the General Convention's jurisdiction.

(e) In addition to the rights previously granted him or her as a Probationary Lay Leader, the Lay Leader may administer all the rites and sacraments to the congregation for whose services he or she is consecrated. This authorization will include the right to perform marriages where the laws of the state or province permit.

(f) Lay Leaders shall be accountable to and under the direct supervision of the Ordaining Minister of General Convention.

Section 2. — Worship Leader. Nothing in this Article shall in any way be interpreted to place restrictions on those lay persons selected by their congregation or group to provide leadership for public worship. Indeed, an appropriate service of consecration for such persons functioning as worship leaders is recommended. Following consecration, such persons shall be known as Worship Leaders.

Section 3. — Special Circumstances. The General Convention by a three-quarters vote may, in individual cases, dispense with limiting requirements, outlined in Article XIII upon the recommendation of the Council of Ministers showing the need or desirability thereof, such recommendation to be made only on the agreement of at least three-fourths of the members of the Council of Ministers present and voting at the Council session.

Section 4. — The Roll of Lay Leaders. Any person consecrated as a Lay Leader shall have his or her name listed on

the Roll of Lay Leaders with indication of the church or area which each serves. The names shall appear on the Roll so long as the persons continue actively to serve the church or area for which they were consecrated.

Article XIV Theological School

Section 1. — There shall be a Board of Managers of the New Church Theological School, commonly known as the Swedenborg School of Religion, who shall oversee the educational functions of the theological school. It shall consist of the President of the General Convention, ex-officio, and of nine elective members, three of whom shall be elected annually by the General Convention to serve for three years. Board members who have served for two consecutive three-year terms shall not be eligible for immediate re-election. The Board shall elect the President of the School, who shall be, ex-officio, a member of the Board.

Section 2. — With the guidance of the Council of Ministers and in consultation with the faculty of the theological school the Board of Managers shall determine the general educational policies and goals of the school as it may deem best for the effective realization of the Purpose of the General Convention.

Article XV. Board of Intervention

There shall be a Board of Intervention consisting of five members. Two such members shall be lay persons appointed by the President, and two shall be ministers appointed by the Chairman of the Council of Ministers, and their terms of office shall be the same as that of the president of the General Convention, who shall act as Chairman.

Whenever any dispute or irregularity shall arise which affects the fulfillment of the purpose of the General Convention or any of its constituent or subsidiary bodies, if the efforts of the ministers or officers immediately concerned have not proved effective, the President or the General Council shall refer the situation to the Board of Intervention; or any member, collective body, or subsidiary body may apply to said Board for relief or determination. The Board shall then use its best endeavors to resolve the matter through the voluntary agreement of those concerned, or failing to effect such resolution shall render a judgment as to the disposition thereof, after hearing the complaints and considering the facts.

Should the Board be unable to effect resolution or settlement, it shall render its report or judgment to the General Council, together with such recommendations as it may deem appropriate. The General Council as the Executive Committee of the General Convention shall then take such actions and issue such directions as it shall deem suitable. Anyone aggrieved by said report or judgment shall have the right of appeal to the General Council, as a final resort to seek reconsideration by the General Convention.

Any member of the Board of Intervention may decline to participate in the consideration of a specific situation due to conflict of interest. In this case, the President of the General Convention or the Chairman of the Council of Ministers, as may be appropriate, shall appoint a substitute, who shall serve as a full member of the Board during its consideration of that issue only.

Article XVI. Nominating Committee

Section 1. — There shall be a Nominating Committee of five members to serve for five years each; one member to be elected each year, but not from any Association from which his or her predecessor or any other member of the Committee shall be a

member. The unexpired term of any member may be filled from the same Association. A member moving to another Association shall continue to serve, and shall be regarded as coming from his or her former Association; but no retiring member shall be eligible for immediate re-election. Whenever possible, the Nominating Committee shall propose slates representative of the General Convention's overall constituency.

It shall be the duty of this Committee to present, at each session of the General Convention, nominees for the General Convention officers (where applicable), vacancies in the elective members of the General Council and of all other Boards, Administrative Functions and Committees. Each year the member whose term is next to expire shall act as Chairman of the Committee.

Section 2. — No person shall be nominated to serve on more than one Support Unit at any one time. This order shall be observed by the Nominating Committee, and shall be kept by the chairman when accepting nominations from the floor. It is further recommended that no individual serve on more than two administrative bodies or on more than two committees of the General Convention, the Nominating Committee and the Chairman being similarly instructed. This does not apply to persons serving ex-officio as provided by the Constitution and Bylaws.

Article XVII.

Common Fund Investment Committee

The General Council, at its first meeting following each annual session of the Convention, shall appoint an Investment Committee of not less than three members, one of whom may be the Treasurer of the Convention, who, shall have charge of the general oversight and care of the investments and securities of the General Convention Common Fund, with full power to purchase and sell and to invest and reinvest as in their judgment and discretion may seem advisable. Any members constituting a majority of said Committee may exercise all of the authority and powers hereby granted to or conferred upon said Committee. This Committee is authorized to make investments and reinvestments in such bonds, notes, debentures, corporate stocks and other securities and in such real estate, real estate mortgages, interests in real estate mortgages, and other property as the Committee, in the exercise of reasonable intelligence and caution, shall deem best. This Committee shall work in close cooperation with the Financial and Physical Resources Support Unit.

No provision of this Article shall violate the Act of Incorporation.

No one who is or has been at any time in the past either a beneficiary of or a donor to the General Convention Pooled Income Fund shall be eligible to serve as a member of the investment Committee.

Article XVIII.

Application for Admission as a Constituent Body

The application of an Association, Society, Church or other body of the Church to be received by this body and represented in the General Convention, may be made through the General Council, and upon their recommendation shall come before the Convention. When the Convention has voted to receive such Association or other body, the President shall announce the names of its delegates, and invite them to come forward. The President shall then inform them of the vote, and all rising, shall give the new delegates the right hand of fellowship, and welcome them to all the privileges enjoyed by other delegates.

Article XIX. Amendments

These Bylaws may be amended at any session of the General Convention by a three-fifths vote of those present and voting, provided that the proposed amendment shall first have been referred to the General Council, and public notice of the substance thereof shall have been given at least three months before the time of such meeting. Such notice may be dispensed with for any special occasion by a three-fourths vote of those present and voting.

Dated 5/3/85

Typed 7/2/85

Revised 7/10/85

Delegate Version

Revised October 31, 1985

Revised December 7, 1985

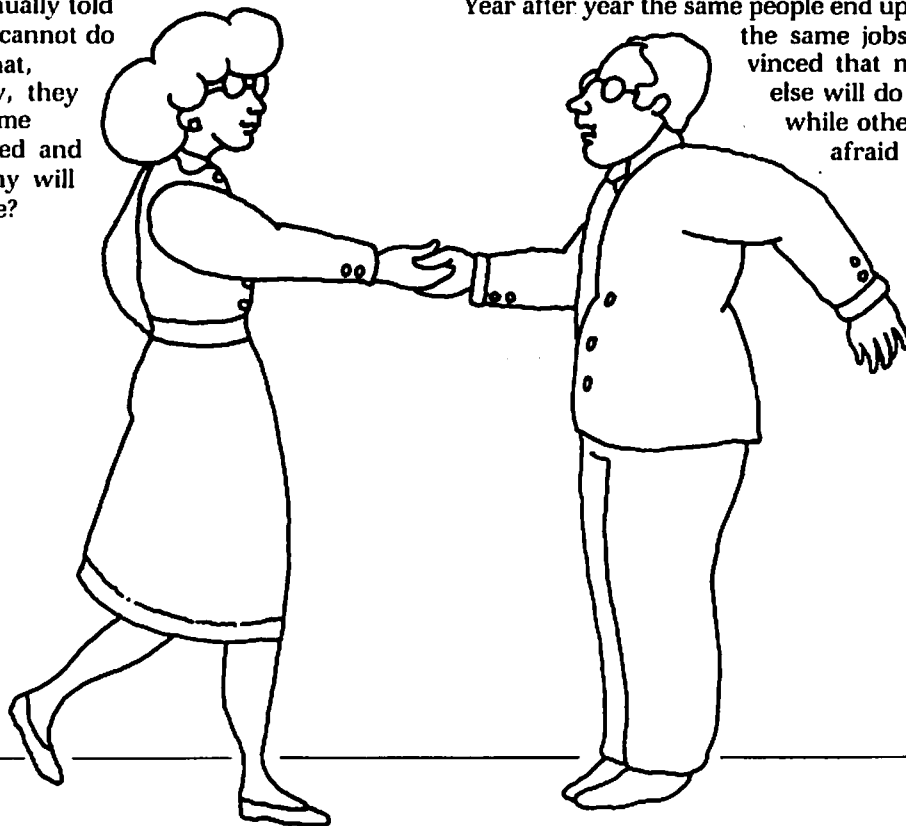
Revised General Council, February 1, 1986

Assimilating New Members

Eric Allison

When your church outreach committee does begin to have success and new faces start showing up in church — then what do you do? There are volumes about how to assimilate new members and probably the best books on the subject are *Assimilating New Members* by Lyle E. Schaller and *How to Mobilize Church Volunteers* by Marlene Wilson. While many of the attitudes and patterns described in these books give us helpful information and new insights, many of our churches are much smaller than the ones described and some of our churches are literally struggling for survival. The appearance of a new face is, in itself, topic for discussion at a church Board meeting. From my experience in Convention and from studies in this area, I have listed what I consider to be essentials for keeping the new faces in the congregation.

1. Let Them Do Something. New people will not stay if they are not allowed to do anything except attend services (with rare exceptions). Notice I said **LET** them, which is a lot different from **giving** them something to do. A person will feel genuinely welcome if they are invited to use their talents in some way in the life of the church. If they are continually told that they cannot do this or that, eventually, they will become discouraged and leave. Why will they leave?



They will go because they feel the church is not really theirs, but is yours — and they will be right. In order for a church to grow and have a sense of vitality, the ideas and implementation of new concepts must be encouraged. Such changes often come from a fresh perspective.

2. Low Self-Image. Unfortunately many Swedenborgian churches suffer from a low self-image. We are all victims of this to some degree. "We are just a small church." Our smallness can be a tremendous advantage and a great challenge to an enthusiastic new person. I believe what has happened, in many cases, is that, because a church is not "successful" and is, in fact, failing, members are threatened by a newcomer who wants to be involved, is hopeful and does not share the church's low self-image. The result, then, is that the membership is threatened by this new person, and even angry. (They likely will not admit this, or even be aware of it.)

If a newcomer shows enthusiasm and excitement about the future, the others are unconsciously asking themselves, "What is wrong with me? Shouldn't I be like him?" The resentment is then transformed into mistrust. It is not uncommon in some of our churches to have the same Chair of the Board for ten years or more. Three years should be the maximum consecutive terms allowed for top leadership. Pass the jobs around! Often the excuse is given that no one else will do it. Baloney!

Churches are wonderful places for doing everything possible to avoid confrontation. Year after year the same people end up doing the same jobs, convinced that no one else will do them, while others are afraid to ask

for fear of being thought selfish or power hungry. So it goes, and the new people who come in will leave. If new people are not given responsibility and respect, there is little hope they will stay.

3. How to Include the New Folks. Find out what they like to do, what their talents are. While it is very important to make people feel welcome, you also don't want to jump on them with available tasks as soon as they walk in the door. A friendly hello and a handshake, or an invitation to lunch after church goes a long way in helping someone feel part of the group.

Ask them lots of questions and get them to talk about themselves, without prying. Ask them if they would like to serve the church in any particular way. I often say, "We don't want you to feel pressured — we want you to feel welcome to participate as much as you like." The more people are included, the more **they** come up with ways that they can help. Involving new members in leadership of Sunday worship (such as reading the Scripture) is often a sign of "welcome to the club." Announcements from the pulpit or at meetings (such as — "We need a Sunday School teacher — anyone can do it") are asking for trouble. If you get a terrible Sunday School teacher, then you deserve exactly what you get. The fact is "anyone" can't do it. We all have different talents. Another old stand-by is, "We have phoned everyone and can't find anyone to do the job — will you do it?" One can hardly expect a new person, or anyone for that matter, to become involved when they are insulted in the process.

A closing point is that just because a person has refused to volunteer for something, it doesn't mean that they won't volunteer for something else. Sometimes we catch people at a bad time, but they could help with something else at a later date. Don't be too eager to judge a person as not being interested, but instead find out what their interests are. Bringing new people in is not nearly as difficult as keeping them. It takes thought, real caring, a willingness to let them take over new jobs. It takes a sincere desire on the part of the congregation to let them into the inner circle. It's a challenge — but that's what it takes to get the WORD out. □

The Upper Room

Pathway to God

Leon C. LeVan

In the eleventh verse of the sixteenth *Psalm* we read: "Thou wilt show me the path of life; in Thy presence is fulness of joy."

Since we believe the Lord is in the continual effort to give His children Heavenly joy, should we not hope to find some clearly marked "path of joy" along which our feet may safely walk through the complexities of this world?

Ancient religions undertook to find such a path for their votaries. The disciples of the ancient Greek philosopher Pythagoras taught what they called a "Path of Holiness." The earliest Christian teachings taught two paths: a path of life and a path of death. Buddhism has long taught its adherents an "Eightfold Path" to Nirvana. In the light of such facts, we are not surprised to find in our own Sacred Scriptures the verse quoted above: "Thou wilt show me the path of life; in Thy presence is fulness of joy." The "path of life" or the "path of joy" is the Lord's Divine truth as it leads through the path of the Ten Commandments.

All faithful Christians know that living the Ten Commandments is not always a joyful experience. Many can testify that living the Commandments in their deep spiritual sense is a painful struggle. The Ten Commandments are the hammer and anvil by which our lives are restructured from natural to spiritual. The path that leads through the Commandments may take you into the "valley of the shadow of death." But it is the only path that will take you through that valley to the joy of the Lord beyond. And if you find bitterness, suffering, and temptation along the way, let it comfort you that the Lord Jesus found the bitterness of suffering and temptation, also.

The bitterness of spirit so often found on the Path of Life is represented in the Old Testament by the preparation of the Paschal lamb. Each family was to eat of their lamb or share it with a neighboring household. "Ye shall eat the lamb roast with fire," Jehovah instructed Moses. And to that instruction were added the words, "and with bitter herbs shall ye eat it." The "bitter herbs" warn us of the bitter trials that must enter

into the greatest depths of our regeneration. Let us also remember the sacred words: "Thou feedest us with bread and tears; and givest us tears in great measure."

The Path of Life or the Path of Joy is a path that leads us through many experiences of suffering. Its joy is the joy that comes from renouncing self-love. It is the joy that comes through self-surrender and self-sacrifice, and makes our lives precious for the Kingdom of God. It is the joy that lays low our pride, sanctifies our uses, makes humility the rule of life. It is the kind of joy that is ground out by the "mills of God." "Though the mills of God grind slowly, yet they grind exceeding small."

The Path of Life is the path of the Christian soul. We need not make pilgrimages to Bethlehem or Jerusalem to find that path. It leads through the streets of every city — to our offices, to our places of employment, through all the rooms of our individual homes. The Path of Life is the path of your heart. It is a path whose stepping stones are the spiritual truths of the Divine Commandments. It is the path where Heaven-sent messengers pass through your life daily and hourly unseen by mortal eyes.

It is the path where generosity of spirit moves — where humbleness walks with quiet steps. It is the path where Heavenly truths hold daily and accustomed course; where forgiveness and mercy, like winging angels, pass back and forth through your house of life. It is a path where use has beaten a familiar trail with busy feet. It is a path where the "peace of God that passeth understanding" walks in lowly fellowship with those who love the Lord.

The Path of Life was intended by the Lord to be a path of joy. But we, through inherited frailty or willful perversity have progressively made it a path of sorrow. The Lord came into the world to reverse that downward path. He has raised up a new church for that purpose; and in that church He gives Divine truths from the good of love that can make life blessed for all humanity.

The Path of Life is your path. It is the path that leads through the Ten Commandments to Heaven, to peace, to joy, to God. The sufferings and afflictions will pass when their uses are accomplished in your spirit, and they will do so more quickly the more you live your life in the Lord. In the last analysis, it is the Lord Himself. The final truth about the Path of Life is this: Not only

does it lead to the Lord, it is the Lord Himself. The Lord Jesus Christ is our Path of Life, and there is none other in Heaven or in earth beside Him.

Ancient philosophers, medieval poets, contemporary Buddhists may search for many paths of life, and it is proper that they do so. But the simple truth, which is known in Heaven, and which may also be known to us on earth, is that the Lord Jesus is humanity's Path of Life. Let New Church people fear no temptations. Let New Church people shrink from no persecutions. Let us remember that the Lord Jesus Christ, in His love and pity, leads continuously and gently on the Path of Life to Himself. □

Wellness for a New Age

Making Connections in India

Dorothy Travers-Davies

Walking through a Hindu Temple in the "New" city of Delhi yesterday, reading the many inscriptions from the Holy writings, I again realized the commonness of the world's great religions at their core. But I was stopped in my tracks by the first two lines of a quatrain from the Dharma Padma:

"Health is the greatest acquisition;
Contentment is the greatest wealth."

Thousands of years ago, when meditation and inner regeneration work was a way of life, the message was as it is today in the New Church through the Doctrines of Swedenborg. I read George Dole's new compendium (see Review this issue) of Swedenborg's theology just before leaving the States and was confirmed in my belief of the seven levels of consciousness, which in Hindu terminology are chakras (or energy centers).

Let's examine the first line, the idea that health is something acquired. Where does that place responsibility for health? On the acquirer! Isn't that New Age? Doesn't that reflect the opposite of the 'victim psychosis' so prevalent in the sophisticated and cosmopolitan allopathic western world? In the

States we "catch a cold," "get cancer" and fall prey to degenerative diseases such as cardiovascular disorders, diabetes, arthritis and acquired immune deficiencies.

Five years ago, when my second-born son was dying of cancer, I knew that not all the hundreds of thousands of young men exposed to dioxin in Viet Nam would "get" cancer. But I saw my son smoke incessantly, drink heavily, and refuse to eat lightly nutritious foods, choosing instead the meat, potatoes, cooked vegetable route. I watched helplessly, as he took all kinds of paths to help him forget his wartime experiences, except those which would lead to inner growth, acceptance of self and service and charity to his neighbor.

I was not surprised at all when I got the telephone call and he told me that he had a testicular cancer that had already metastasized to the lungs and the pelvic bones. He had done nothing by his life style to acquire health. And he died at 34 years. (Before his death — six months exactly from the day of diagnosis — he had healing, teaching and serving experiences that came from his heart, I am happy to report.)

Now let's look at contentment as wealth. No major religion says it's a sin to acquire money or things, but all realize that these material possessions do not bring contentment. Often, because the acquirer is working out of an energy center located at the solar plexus (or seat of insecure emotions), the desire to have more and more creates the opposite state, or discontentment. What brings contentment? According to Swedenborg, it is attitude. The physical, mental and spiritual bodies all react to a balanced and secure mind, to an acceptance of self as a holographic piece of a universal consciousness.

On the front page of the October issue of the "Journal of the Divine Life Society" Swami Swananda is quoted thus: "Know that it is only by the destruction of egoism and desires that one gets perfection and everlasting bliss." Ron and I stayed two and a half days at the Society's Ashram in Rishikesh. We had three sessions with Swami Krishnananda. On the third day the Swami told Ron, "You are sitting on the floor; the floor is part of the veranda; the veranda is in the house which is located in the ashram. So you are sitting in the ashram. The ashram is in Rishikesh; it is also in India; it is on planet earth. So you are sitting on planet earth in an ashram in India. Now planet earth is hurtling through space; it is a ship in the galaxy we call the Milky Way. So you are in a space ship traveling through the nebular and cosmic dust."

"What do we really relate to?" he was asking. To our security blanket of the chair on the floor of the veranda? Or to the universal perspective and the concept of being an integral part of the universe? The first is predicated on egoistic insecurities and the need to believe we actually control our lives. The latter is a belief in the one great scientifically patterned universe of cause and effect, in which we believe knowledgeably in faith but with the awareness that God giveth and God taketh away.

Two days later, while traveling around Agra and the Taj Mahal, we became friends with a German psychiatrist and his wife. In different terminology he said the same thing. "Proximity is at the base of mental illness," he said. And because I knew that I was hurtling through the cosmos on a space ship, I knew exactly what he was talking about. For years after believing I could prove my existence by acquiring things, I have been changing my visions and perspectives and the material world.

My big house filled with treasures did nothing to protect me from the pain and ill health I acquired during the 16 years of my first husband's illness. My contentment now is allied with my distance from these things, from perspectives seen from the space ship I travel on, from meditation (when I ask God to talk to me) and prayer (when I talk to God.) □

“

If we are to have a vision, we must learn to participate in the object of the vision.

The apprenticeship is hard.

Antoine de St. Exupery

The practice of reflective meditation, which consists in holding certain ideas in the mind long enough to enable them to form emotional connections, tends to break up the crust of habit and to create a new will.

Walter Marshall Horton

”



WOMEN COMMUNICATING

PHYLLIS BOSLEY, EDITOR

*All in the April evening,
April airs were abroad;
I saw the sheep with their lambs,
And thought on the lamb of God.*

.....these lyrics by Katherine Tynan Hinkson (set to music by J. Michael Diack) are from a beautifully poignant anthem sung at Easter Time.

.....APRIL with its compelling gallery of Blossom colors signals RENEWAL.

.....with all these April thoughts in mind, your Editor erred, so Easter is a little late this year — in this column, that is.

Nurturing blossoming minds in Southern California is Frances (Gussie) Clark, the subject of a feature article in the January 21, 1986 issue of the San Diego TRIBUNE.

Old, Young Form Bond Under Learning Tree

Scott LeFee

Early every Tuesday and Thursday morning, Frances Clark, 82, shakes off the pains of age to search for her fountain of youth. Always she finds it in the same place: at the corner of Sunset Cliffs Boulevard and Santa Monica Avenue, a few blocks northeast of her house.

Stepping slowly and carefully, Clark takes considerable time to negotiate that half-mile but, once there she finds youth in the shape of Mike and Amy — and her own visions of a young, wonderful world.

Clark is volunteer at Ocean Beach Elementary School and is a part of Project Success, a 4-year-old program in the San Diego Unified School District bringing volunteers into classrooms to help teachers with children who need extra attention or assistance.

"These are the kids who might not qualify for special education classes," said Joanne Stamper, coordinator of Project Success. "They might just need some time one-on-one with somebody."

At a tiny table with tiny chairs, Clark was one-on-one with Mike, who wore the glittery paper crown of "Child of the Week" in Mrs. Mary Ann Zopatti's kindergarten class. This was quite an honor. His favorite foods (strawberry pie and orange juice) and his favorite book ("Star Wars") are duly noted in bold letters on the bulletin board.

Clark and Mike were working on making "baby g's" which Mike, 5, insisted ought to resemble uppercase G's. Carefully drawing her own baby g, Clark coaxed Mike into copying her example. He did, with a slightly furrowed brow and stuck-out tongue.

It was a special moment, a subconscious communion of young and old. Mike made his g's, and Clark made him feel special. A job done well got Clark's signature: a smiling stickman.

Frank Petersen, principal at Ocean Beach Elementary, also smiles when he talks about Clark. "I can't tell you what a beautiful lady she is," he said. "The kids just love her. It's almost as if she needs them as much as they need her."

Clark has always loved children. As a nurse, she consistently asked to work with kids. She never had children of her own, marrying 75-year old Chester Clark when she was 65.

Chester died in 1980, and Mrs. Clark, frail and suffering from the onset of arthritis, was left with only two of her loves: Fritzzy, a longhaired dachshund; and her garden of roses, sweet peas and camellias. Then she found the children.

Stamper said Project Success attracts a wide variety of volunteers, the majority elderly. Their reasons for helping are varied, too. Some, Stamper said, miss their grandchildren or remember when they struggled in school. Others have always wanted to teach or are seeking a teaching credential and need the experience.

"The only qualification we ask is that they care about children and want to help them," said Stamper.

They must be willing to spend at least three hours a week in an elementary school classroom.

Clark does that easily. She lives for it. It is a time when she can help Amy color her cartoon characters or read to Chad. This day, she took scrupulous notes of Mrs.

Zopatti's lessons and copied verbatim a poem about Gorilla Greg, guppies, gum and Grandma's glasses.

Sometimes, when a child is inattentive, upset or bored, Clark will tell stories of Fritzzy and how he went to kindergarten. Obedience school for dogs, kindergarten for boys and girls. Clark said the kids sometimes remind her of a big litter of cuddly puppies.

"I understand kids, and I understand dogs," she said, "but I don't understand how people can sometimes act the way they do. My sister-in-law says I see the world through rose-colored glasses, but I can't live otherwise."

A world full of children, she said, is always joyous. There is so much to share. From Clark, the children find love and wisdom. From them, she rediscovers the euphoria of youth.

So much so, in fact, that the kids once made her "Child of the Week." It was quite an honor, Clark said, smiling.

Frances (Gussie) Clark, is a member of the San Diego Society.

THOUGHTS ON THE RESURRECTION

The Lord was sometimes called Son of God and sometimes Son of Man. He was Son of God from His Father, and Son of Man from His Mother. When temptation is the subject, He is called Son of Man, because God cannot be tempted.

He came into the world for two purposes: to overcome the hells, and to glorify His Human. We think of His work in overcoming the hells in the stories of the devil tempting Him, and also when He cast out evil spirits. We can think of Him glorifying His Human when He prayed at the last discourse with the Disciples, "Father, glorify Thy Son." (John 17:1) This glorification process helped to unite His Human to His Divine, so that, unlike us merely humans, He could rise from the tomb, in His glorified body, leaving nothing of it in the tomb. His statement on the cross "It is finished," (John 19:30) shows that the glorification had been completed.

*Alice Van Boven
(A member of the Riverside Society)*



Old... What's That?

George Kessler



Id... what's that?

I shall never grow old. Laugh, if you will, at my statement. I know that my body, the covering, will someday decay. But that which is truly I will never die. It doesn't matter what others may believe about what I cannot prove scientifically. I know within I shall never grow old.

As I sit at my writing table, I realize my thinking does not depend on having arms or legs, the sense of hearing, smell or sight. The process has not changed since my first thought in childhood over six decades ago. I can still wonder at the cherry tree in bloom in spring, gaze in awe at a summer sunset and marvel at the kaleidoscopic colors of fall.

Old like nice is an ambiguous, almost meaningless word, considering its multitude of connotations. Isn't it used or misused, when one is unwilling to search for a more precise term? Can even the pyramids be classified as old, when gauged against the age of the world? Nothing, after all, has any meaning for the individual other than that which they place upon it.

Old... what's that? For me it is a word to use in jests or in a poem for the sake of meter or rhyme. The important thing is always the task at hand. To dwell on old is to accept death, which is a crime against the self and life.

In my philosophy there is the premise that I have not yet begun my true life. Schools prepare the individual for adulthood, earthly existence with its myriad of experiences for something greater. Nothing in nature denies the supremacy of Eternal life which we, mere striplings in the universe, cannot yet fully comprehend.

Old... what does it mean to you? □

OPINION

More on Inclusive Language

Dear Editor,

I was struck by David Throop's letter, "Solution to Gender Gap?" (Jan. '86). For several years, I too have been seeking a solution to the crippling effect of inclusive language in a language that is all but inclusive. Mr. Throop's solution illustrates a sincere effort to arrive at a solution by elevating to a higher plane of thought. It also illustrates by the synchronism of thought so often experienced throughout history. I felt that in order for such an idea to gain wide acceptance, it must be simple, rhythmically equivalent to present 3rd person pronouns, and already present in some form in the language. In my own experience, I found increased usage of the 3rd person plural pronoun "they" as though it were singular. ("If one wishes to improve the mind, they must study.")

Similar instances could be given for the word "them" (especially in the form 'em). Further, there is a natural tendency not to pronounce the "h" of him, himself, and his, my own experience has shown this to be more common when using such words in a neutral sense. The natural development from this is the 3rd person singular neutral pronoun system of e, em, es, es, and emself. In the context of standard English, the result is quite natural and familiar to the ear. To use David Throop's sentence examples:

E who fights and runs away, lives to fight another day.

Let em march to the rhythm which e hears, however measured or far away.

The pleasure is mine, but let the work be es.

Anyone who falls in love with emself will have no rivals.

English, as is true with all languages, changes through its usage and not through the making of grammatical conveniences. Therefore, I have refrained until now to make mention of this discovery, choosing rather to employ it in my own language — spoken and written. Below is a recent poem using the e pronoun system.

*many times
many times the bird has flown over my head
and i did not know where e was going
and many times the bird has died
far from a nest i never saw
but i knew then where e was
when the snow kissed the earth
i knew e would not go as e came*

*when the tree dropped es seeds
i knew that to live
one day they must be as their parents
many times the nite has come
and i know not where e would lead me
and many times the nite has died
when at last i could not see em
but only the lite.*

Paul Andrew Coats
Chicago

COMMENCEMENTS

Baptism

Lapping — Zachary Taylor Lapping, infant son of Richard Lapping and Dr. Carolyn Wright, was baptized into the Christian faith on December 1, 1985, at the Church of the New Jerusalem, San Francisco parish, the Rev. Edwin G. Capon officiating.

Confirmations

Belisle, Haneca, Kelley — Joan Belisle, Jacki Haneca and Robert Kelley were confirmed into the life of the General Convention of Swedenborgian Churches on February 9, 1986, at the Virginia Street Church, St. Paul (Swedenborgian), the Rev. Rachel VR Martin officiating.

Marriage

Burnell-Chute — Susan L. Burnell and David L. Chute were joined in Christian marriage on February 14, 1986 at the Church of the New Jerusalem, Fryeburg, Maine, the Rev. David L. Rienstra officiating.

Deaths

Churchill — Bryan A. (Pat) Churchill, 88, longtime member of the Virginia Street Church, St. Paul (Swedenborgian), passed into the spiritual world at his home in Wye-ville, Wisconsin on January 30, 1986.

Honnold — Esther Honnold, longtime member of the Church of the Holy City, Detroit, passed into the spiritual world on Feb. 7, 1986. Resurrection services were held on Feb. 10, 1986, the Rev. F. Gardiner Perry officiating.

Prentice — Mildred D. Prentice, active in the Kansas Association of Swedenborgian Churches, passed into the spiritual world on Feb. 8, 1986. Resurrection services were held on Feb. 11, 1986 in Tevron, Kansas, the Revs. Eric J. Zacharias and Mike Pope officiating.

Directory of Churches and Book Centers

EAST COAST

The New Church (Swedenborgian)
112 E. 35th St., New York, NY 10016
Rev. Clayton S. Priestnal
Church: 212-685-8967
Church of the New Jerusalem
2129 Chestnut St., Philadelphia, PA 19103
President: Frederick Heldring
Church: 215-563-4643
Church of the Holy City
Pennsylvania Ave. & Broom St.
Wilmington, DE 19806
Rev. Randall E. Laakko
Church: 302-654-5014
Church of the Holy City
611 16th St., N.W.
Washington, DC 20009
Rev. Richard Baxter
Church: 202-462-6734

SOUTHEAST

Swedenborg House
825 W. Mercer's Fernery Rd.
DeLand, FL 32720
Rev. Ernest L. Frederick
Home: 904-734-7378

SOUTH

Swedenborgian Memorial Church
35th at 12th Ave.
Gulfport, MS 39531
Secretary: Vera Hersey
Church: 601-864-1301

MIDWEST

Swedenborgian Church
Church of the Holy City
5710 So. Woodlawn Ave.
Chicago, IL 60627
Rev. Gladys Wheaton
Church: 312-363-7141
New Church (Swedenborgian)
La Porte, IN 56350
Rev. Theodore LeVan
Home: 219-362-1959
Swedenborgian Church
of Greater Cleveland
4815 Broadview Rd.
Cleveland, OH 44109
President: Jean Bestor
Church: 216-351-8093
Home: 216-871-5545
Church of the New Jerusalem
South Main & West Reynolds Sts.
Urbana, OH 43078
Rev. Dr. Dorothea W. Harvey
Home: 513-653-4857
Swedenborgian Church
Church of the Open Word
1040 Dautel Rd.
St. Louis, MO 63146
Rev. James Lawrence
Church: 314-872-7124
Church of the Holy City
4th & Pleasant Sts.
Royal Oak, MI 48067
Rev. Gardiner Perry
Home: 313-546-7583
The Almont New
Church Assembly
1513 Cameron Rd.
Almont, MI 48003
Rev. Ron Brugler
Church: 313-798-8487
Virginia Street Church
170 Virginia St.
St. Paul, MN 55102
President: Lewis Small
Church: 612-224-4553
Home: 612-927-6246
Church of the New Jerusalem
(Swedenborgian)
Pawnee Rock, KS
President: Keith Muhl
Home: 316-285-2985

Church of the New Jerusalem
East Main St.
Pretty Prairie, KS 67570
Rev. Eric Zacharias
Church: 316-459-6893
Home: 316-459-6987
Church of the New Jerusalem
Norway, IA 52318
President: Sylvia Schulte
Home: 319-227-7389

NEW ENGLAND

Fryeburg New Church
Oxford St., Fryeburg, ME 04037
Rev. David L. Rienstra
Church: 207-935-3413
New Church (Swedenborgian)
302 Stevens Ave., Corner Montrose Ave.
Portland, ME 04103
Rev. Robert McCluskey
Church: 207-772-8277
Church of the New Jerusalem
140 Bowdoin St., Boston, MA 02108
Rev. G. Steven Ellis
Church: 617-523-4575
New Jerusalem Church
Central Square, Bridgewater, MA 02324
Rev. Dr. William Woolfenden
Home: 617-784-5041
New Jerusalem Church
Brockton, MA 02401
Pres.: Charles B. Clark
Home: 617-584-5334
Church of the New Jerusalem
50 Quincy St., Cambridge, MA 02138
Rev. F. Robert Tafel
Church: 617-864-4552
Elmwood New Church
20 West St., Elmwood, MA 02337
Rev. Kenneth O. Turley
Church: 617-378-2981
Church of the Open Word
11a Highland Ave., Newtonville, MA 02160
Pres.: Alex L. Alherice
Church: 617-527-9118
Home: 617-235-8132
The New Church
(Summer Services Only)
Yarmouthport, MA 02675
Rev. Clayton S. Priestnal
Home: 617-362-3753

WEST COAST

Wayfarers Chapel
5755 Palos Verdes Drive
Rancho Palos Verdes, CA 90274
Rev. Harvey A. Tafel
Rev. Jaikoo Lee
Church: 213-377-1650 or 7919
Swedenborgian New Church
509 So. Westmoreland Ave.
Los Angeles, CA 90020
Rev. Susan Turley-Moore
Church: 213-389-7577
Swedenborgian Church
3645 Locust St.
Riverside, CA 92501
President: Charles McCormick
Church: 714-684-2244
Home: 714-686-9038
Swedenborgian Church of San Diego
4144 Campus Ave.
San Diego, CA 92103
President: Ethel Swanton
Church: 619-295-5662
Home: 619-466-1710
Swedenborgian Church
2107 Lyon St. Cor. Washington St.
San Francisco, CA 94115
Rev. Edwin G. Capon
Church: 415-346-6466
Hillside Community Church
(Swedenborgian)
1442 Navellier St.
El Cerrito, CA 94530
Rev. Dr. Horand Gutfeldt
Church: 415-235-3646

Fellowship, Church of the Good Shepherd
3626 N.E. 45th St.
Seattle, WA 98105
Rev. Paul Martin M. Grumman
206-788-6916
Rev. David P. Johnson
206-747-3615
Swedenborgian Church
7402 S.E. 83rd Ave.
Portland, OR 97266
President: Charles Bush
Home: 503-653-3300

CANADA

Church of the Good Shepherd
Margaret Ave. & Queen St. N.
Kitchener, Ontario
Church: 519-743-3845
Rev. Paul Zacharias
Rev. Eric Allison

WESTERN CANADA CONFERENCE

Visiting Pastor:
Rev. Edwin D. Reddekopp
1442 Inkcar Rd., Kelowna, B.C., V1Y 8H7
Home: 604-860-7073
Rev. Gertrude Tremblay
Home: 403-645-5173
Church of the Holy City
(Swedenborgian)
9119 128th Ave.
Edmonton, Alberta
Rev. Henry Korsten
Rev. John Bennett
Church: 402-475-1620
British Columbia New Church Society
(Swedenborgian)
819 Cherry St.
New Westminster, B.C.
President: Dr. Thomas H. Neilson
Home: 604-522-9535
Winnipeg
President: Helen Schellenberg
Home: 204-222-8597
Calgary
President: Brent Clements
Home: 403-272-2635

SWEDENBORGIAN BOOK CENTERS

Swedenborg Foundation, Inc.
139 East 23rd St.
New York, NY 10010
Mr. Darrell Ruhl, Manager
212-673-7310
Swedenborg Book Center
2129 Chestnut St.
Philadelphia, PA 19103
215-563-4643
New Church Library
5710 S. Woodlawn Ave.
Chicago IL 60637
Melinda Jester, Librarian
312-363-7141
Stone House Book Room
16244 Cleveland St.
Redmond, WA 98052
Rev. Paul Martin Grumman
206-883-7825
Swedenborg Library
79 Newbury St., Boston, MA 02116
Mr. Rafael Guin, Manager
617-262-5918
Swedenborg School of
Religion Library
48 Sargent St.
Newton, MA 02158
Marian Kirven, Librarian
617-244-0504
Urbana University Library
Collego Way
Urbana, OH 43078
Lois Ward, Librarian
University: 513-652-1301, ext. 377

ADVANCE CONVENTION REGISTRATION

(We hope you'll join us in a wonderful week. The theme is Learning to Live!)

General Convention, 1986, Boone, N.C.

June 28 - July 6, 1986

NAME _____ PHONE: _____

ADDRESS _____

CITY _____ STATE/PROV _____ ZIP _____

ACCOMPANIED BY: _____

CHILDREN: NAME AND AGE:

1. _____

2. _____

3. _____

NCYL MEMBERS BETWEEN AGES 13 AND 18 PLEASE FILL THIS IN:

_____ My parent/s will be at Convention. They are _____

_____ My guardian at Convention (if no parents present) is _____

REGISTRATION FEE

_____ I have enclosed a check for \$25.00 (\$20.00 if BEFORE May 15, 1986) made out to GENERAL CONVENTION '86, to cover registration. Everyone 12 years of age and over must pay this fee. Registration is PER PERSON and covers some Convention costs and special events. Mail this form and your fee to Central Office, 48 Sargent St., Newton, MA 02158.

TRANSPORT

_____ I will arrive at Hickory, N.C. Airport on: Date & time _____

Airline & Flight _____

_____ I am driving to Convention on: Date _____

My first meal will be _____ breakfast _____ lunch _____ dinner on: _____

_____ I am a passenger in the car of: _____

Arriving at Convention on: date _____ time: _____

_____ I need directions to BOONE from: _____

_____ I will arrive at Tri-Cities, Tenn. Airport on: Date & time _____

Airline & flight # _____

(NOTE: PICKUPS HERE ARE SCHEDULED ONLY IF NECESSARY)

_____ OTHER MODE OF TRANSPORT _____

Arrival date & time _____

HOUSING

_____ I would like a single room.

_____ I would like a double room, sharing with _____

(If you don't have a roommate yet, be sure to answer the following:)

_____ I would like to have a roommate assigned to share my room.

_____ I/We would like (if possible) to have a room near _____

Please also complete the reverse side!

SPECIAL NEEDS

- ☐ I am a vegetarian, with no other restrictions.
- ☐ I have these dietary restrictions: _____
- ☐ I am not able to climb stairs or hills
- ☐ I am not able to walk very far without discomfort
- ☐ I have these medical requirements: _____
- ☐ I am _____ diabetic: _____ a heart patient: _____ other: _____
- ☐ Other physical/special/dietary needs: _____

(If you don't let us know, we may not be aware of your needs!)

SPECIAL REQUIREMENTS FOR CHILDREN

(Children's programs will run during Pre-Convention days beginning Saturday and continuing through the week until after worship on July 6)

- ☐ My child/children will be participating in the Children's Program for ages 4 to 12 beginning on: date _____
- ☐ My child/children will need the Child Care program for age 3 and under) beginning on: date _____
- ☐ My child's/children's special needs are: _____
- ☐ My child has _____ has not _____ attended a pre-school program

OTHER PROGRAMS

I wish to co-register for the following programs:

- ☐ Ministers' Study Committee (June 26-28; limited to Comm. Members.)
- ☐ *Pre-Convention Conference (June 28-July 2; open to all)
- ☐ *Music and Movement Workshop (June 28-July 2; open to all)
- ☐ New Church Youth League Officers (June 29-July 2; officers only)
- ☐ Council of Ministers (June 28-July 2; ministers & SSR students)
- ☐ Ministers' Spouses (June 28-July 2; ministers' spouses only)
- ☐ Women's Alliance Luncheon on Friday, July 4.
- ☐ From Dream to Reality Leaders Workshop July 6-8; open to all

NOTE: ASTERISK (*) DENOTES ADDITIONAL FEE REQUIRED.
(We will be in touch with you to give you more information on your choice.)

**Rates for 1986 Convention
Room and Board**

Broyhill Center (posh accommodations)

Single: \$63. — daily: \$504. — 8 days: \$252. — 4 days.
Double: \$50.25 daily: \$402. — 8 days: \$201. — 4 days
Additional Occupants: \$30. — per day per person.

Dormitory

Adult Single: \$39. — daily: \$312. — 8 days: \$156. — 4 days.
Double: \$37. — daily: \$296. — 8 days: \$148. — 4 days.
Teen (11 - 19 years): Single: \$25. — daily: \$200. — 8 days: \$100. — 4 days.
Double: \$20. — daily: \$160. — 8 days: \$80. — 4 days.
Youth (4 - 10 years): Double: \$15. — daily: \$120. — 8 days: \$60. — 4 days.

Child (3 and under): No charge if occupying same room as parents, and no charge for food when fed from parent's plate.

For financial assistance for Convention attendance for young people and children please write to: Rev. Ron Brugler, 1513 Cameron Rd., Almont, MI 48003
For financial assistance for Convention attendance for adults please write to: Central Office, 48 Sargent St., Newton, MA 02158.

LIMITED FUNDS ARE AVAILABLE TO HELP OUT. ON FIRST COME — FIRST SERVED BASIS.

Pre-Convention Sessions 1986

Appalachian State University
Boone, North Carolina

Personal Growth Workshop - a time for sharing and support

**Dates: Saturday, June 28, at 6:00 p.m.
to Wednesday, July 2, 1986**

Have you ever wondered what a personal growth workshop is about or considered attending one? Have you wanted to experience another Pre-Convention Conference?

This year - 1986 - celebrate yourself; give yourself a present; pamper yourself, and become reacquainted with yourself.

The Personal Growth Workshop will stretch and revitalize your mind, body and spirit. We will share and express our feelings and experiences in group discussions, explore and play with art materials, dance to music, and learn skills in relaxation and improving relationships.

The leadership will be Lorraine Sando M.A., marriage and family therapist and artist, and Laura Lawson Tucker M.Ed., dance and movement therapist. Selected ministers will lead discussions on the theme of "Learning to Love"

If you are intrigued or interested in attending the 1986 Personal Growth Workshop please contact Rachel Martin for further information.

Children's Programs for 1986

This year's program will consist of two segments, both of which will begin with the pre-Convention sessions and run throughout Convention.

For children under the age of five, a supervised center, similar to many day care programs, will be in operation from 9 a.m. to 9 p.m. Toys, mats for naps, refreshments, stories and games will all be part of the activity schedule.

For older children, ages 5-12 years, activities will include a regional storyteller, Appalachian music and dance, a visit to a local nature center, and a trot to the top of a nearby mountain, and other daily events.

In both segments of the Children's Program, parents are encouraged to participate with their children as time allows. Also, unlike previous years, we are implementing a sign-in and out procedure to ensure that children are not left roaming the campus unsupervised.

There are a limited amount of funds available to help defray the room and board costs for children attending Convention. Application for such assistance should be made by May 15, 1986. Write to Ronald

Brugler, 1611 Cameron Road, Almont, MI 48003 or call (313) 798-3575. Please, if you have used such assistance for the same child twice in previous years, we ask that you not apply so that others may have needed help.

Cost for both segments of the Children's Program is \$2.50 per day, payable upon registration at Boone.

Music and Movement Workshop

**Dates: Sunday, June 29th, at 7:30 p.m.
to Wednesday, July 2, 1986**

Do you enjoy music, dance, poetry and art; and wish you could do more with these things in your life? Are you seeking ways to share your gifts with others; perhaps through worship or work with children?

Amidst the wooded foothills of the Smokies, we will explore our gifts -- and our limits -- as we move, sing, draw, write and read together the expressions of our inmost spirits. In high hilarity and deep humility for our humanness, we will seek to trust in each other, share a commitment to praying and open ourselves to God. We will consider each others' needs and our own call "to give as we are given to be given", as we prepare to participate in Convention's Opening Worship Service on Wednesday.

Older teens and young adults (up to age 85!) are encouraged to journey with us! Carol Rienstra, musician and teacher from Fryeburg, Maine; and Donna LaRue, liturgical dance specialist and arts enthusiast from Boston, Massachusetts, will co-lead the workshop.

Please bring at least three changes of "easy clothes" (sweats, wrap skirts, leotards or T-shirts -- no jeans, please), socks, and a towel, sweater, or shawl for keeping warm during "stop -n-start" discussion classes.

For more information, call Donna at (617) 625-3739 and leave a message so your call can be returned.

Costs: Registration fee is \$30, \$25 if post-marked by May 15th, plus room and board. Please register by June 1. Travel instructions will be sent after receipt of registration form.

Notice: Because of the importance of building a trusting climate for sharing in our workshops, we are asking that all participants be present for the first session. Only under special circumstances, with the permission of leaders, can people be admitted after that time.

See registration form in the Convention material in this issue or for more information write to:

Rachel Martin
Executive Secretary of the Board of Education
1022A Commodore
St. Louis, MO 63117

General Convention of the New Jerusalem
in the United States of America
The Messenger
1040 Dautel Road
St. Louis, MO 63146

NONPROFIT ORG.
U.S. POSTAGE
PAID
ST. LOUIS, MO
PERMIT NO. 4517

Forwarding and Address Correction Requested

1986 CONVENTION AT
Appalachian State University, Boone, North Carolina

Thurs. June 26 — Sat. June 28	<i>Council of Ministers Study Committee</i>
Sat. June 28 — Wed. July 2	<i>Council of Ministers Meeting</i> <i>Ministers' Spouses Workshop</i> <i>Pre-Convention Growth Conference</i> <i>Music and Movement Workshop</i>
Wed. July 2 — Sun. July 8	<i>Convention sessions</i>
Sun. July 6 — Tues. July 8	<i>Transition (Dream) Workshop</i>

Make Your Plans to Join Us Now!
(Make Flight connections to Hickory, NC)