

The Messenger

OFFICIAL ORGAN OF THE SWEDENBORGIAN CHURCH

July - August 1982



Paul Martin Grumman will serve our Convention groups in the northwest.



Patrick Duvivier is returning to his native France.



Convention's #1 photographer, Aylmer Kempton, congratulates Steve Ellis.



Christian Mania will minister to New Church centers in Zurich and south Germany.

Four Men Ordained At Convention '82

ELECTION RESULTS

VICE-PRESIDENT Fred Perry (Mass.)
SECRETARY Ethel Rice (Mass.)
TREASURER August Ebel (Mid.-Atl.)

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Our thanks to William Woofenden and Robert Kirven who provided most of the photographs for this special issue of the Messenger.

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CONVENTION IN BLOOM



As *Messenger* editor I'd like to share with you several impressions and observations growing out of Convention '82 which was, in some ways, rather a different Convention session. It was considerably more casual, placid and harmonious than recent Convention gatherings. There was no controversy; business meetings were usually quiet; and few major issues or concerns surfaced during our days together. I'm not certain whether this "low-key Convention" was the result of our "laid-back" California surroundings, tiredness, indifference, or, on a more positive note, a spirit of growing cooperation in our midst. Perhaps all of these were contributing factors.

If I may digress for a moment: while driving west we passed through Indiana, Kansas and Colorado, and beside the endless ribbons of I-70 we saw a magnificent variety of wild flowers, of every type, color and description. Vivid splashes of color that added so much enjoyment to our journey. And this picture of wild flowers somehow captures and expresses my overall impressions of Convention '82. Nothing big or spectacular, but a lot of very encouraging and beautiful blooms emerged, enhancing the New Church landscape. For example:

One of the highpoints of Convention '82 was the ordination of four men in the Wayfarers Chapel ampitheatre on Friday evening; by now they will have arrived in their far-flung areas of service. Christian Mania has been called to work with the Rev. Friedemann Horn in the Zurich Society; he will also serve New Church groups in south Germany and elsewhere in central Europe. Patrick Duvivier has plans for a new type of religious endeavor in France. Steve Ellis has responded to a call from the Boston Society, and Paul Martin Grumman will work with the New Church groups in the north-west, based in the Seattle area, but eventually probably reaching out to Church-related families in Portland and Vancouver. Earlier in the week the ordination of Llewellyn Fraser for service in Guyana was authorized and this ceremony will be held later this fall in Georgetown.

A strong plea for World Peace and Justice emerged in several of our gatherings. A special Peace Service was held; Sue Turley-Moore, Ron and Val Brugler presented a chilling, absorbing play for the ministers and spouses on what might happen if the nukes began to fall; there will be an emphasis on Peace in the Christian world next May, and we will be part of this movement; and it was recommended that World Peace be our official theme for Convention '83. The awareness is growing: that somehow we must curtail the arms race and take positive steps to build a just and lasting peace in the world.

The new Book of Worship is now ready and available, after some five years in the pipeline. It comes in a very handsome red looseleaf binder format; quite a number of new hymns have been added, others deleted; a greater variety of orders of service are now available; the language throughout has been modernized. Through October the Book of Worship may be purchased for \$12.00, after that it will be \$15.00 per copy. By a generous action of General Council, Convention groups may pay for their shipment of these books over a three year period. The looseleaf binder makes this a very flexible, contemporary aid for worship, because hymns, prayers and services can easily be added as the needs arise. All those involved in the production of this excellent new hymnal are to be commended for an outstanding piece of work, which will serve Convention well for many years to come.

Our theme this year was "Swedenborgians Living the Life", and about a dozen Primary Groups wrestled with this theme in wide ranging discussions. A few Group reports are included in this *Messenger*, and we hope the rest will follow in the September issue. Recorders: please note! The main question being asked was: What difference does my Swedenborgian faith make in my life right now? As a retired person; as a teen-ager; as a professional worker; as a single parent; as one interested in holistic living; etc. In a very real

sense this is the Church at its best, where people sharing a common faith gather in an atmosphere of mutual respect and trust and come to grips with the existential realities of life.

* * * * *

Members of the Council of Ministers heard some good news, and this little blossom needs to be nurtured along. Over the past few years it was becoming increasingly evident that the Minister's Pension Plan was inadequate. After considerable spadework by Jerry Poole, Gus Ebel, Dick Tafel Jr., F. Robert Tafel and others, a revised pension program was presented to the ministers which in effect almost doubles pension payments and widow's benefits, with premiums remaining at approximately current levels.

* * * * *

Probably the single most important new development coming out of Convention '82 was the presentation by the Ad Hoc Committee for the Aims and Goals of the Church. This Committee, while relatively new, has met four or five times and obviously has done a great deal of hard work in carrying out its mandate, which is to reshape Convention for a more effective witness in the 80's and beyond. For a small denomination we seem to be top-heavy with organizational machinery which can hamper quick, efficient response to the changing needs around us. If the recommendations of the Ad Hoc Committee are finally adopted, which will take at least four or five years, the working structure of Convention will be quite different from the system we have now. Many of our current Boards and Committees will be superseded by "Use Units", functioning for a limited time and purpose, with careful evaluation of their effectiveness. This is one part of the proposed reorganizational plan, which, we repeat, is still in the embryonic stage. Presently it is under discussion as one way to go, but nothing is cast in concrete. You will hear much more about this matter in coming years, and during this period the Ad Hoc Committee (address; 48 Sargent St., Newton, Mass. 02158) will be eager to hear from you.

* * * * *

The Council of Ministers heard with much interest that the Churches of St. Thomas, numbering some 10,000 adherents in North America, have officially adopted Swedenborg's teachings as their own. Further details of this remarkable development are found on page 153 in this *Messenger*.

* * * * *

The Sunday School Association had an excellent meeting with some very imaginative and creative ideas being presented in the field of religious education. Be sure to read the S.S.A. report in this issue.

* * * * *

In the course of our meetings we heard a number of reports. Urbana President Perry Whitmore told us that the overall position of Urbana College gradually continues to improve. We saw and heard a delightful presentation from staff members of our seven New Church Summer Camps, and our Camp program is one of the most gratifying success stories within Convention. There were 22 Leaguers at Convention, the most we've had for some time, and you will find the League report elsewhere. We thoroughly enjoyed the California Night Program, complete with songs, skits, a movie, parts of a play based on the life of Christ, so ably chaired by Betsy Young. We do have an abundance of talent in the Church, evidenced by the marvellous singing of Fran Skinner and Karen Hare.

* * * * *

As always, just being together with New Church friends was the best part of all. Meditating in the Wayfarers Chapel....basking on the sun-drenched beach....the early morning communion service in the olive grove....the Peace benediction by Marjorie Barrington.....hearing about the exciting new developments in Georgetown, Guyana and in Tokyo.....the more restrained but ever eloquent words of greeting from British Conference visitor Arnold Chadwick....the children's play which completely captivated the entire audience and for this we are grateful to Ron Brugler and his staff of willing co-workers.

All in all it was a good Convention, even though the meal lineups were too long sometimes, and there were too many steps for the elderly folks, and at times the proceedings were a bit too casual, and there were some transportation problems. I still like to think of it as "Convention in bloom", even though veteran Convention goer Cele Werben might prefer to call it "a bloomin' Convention."

We hope you will come out next year and see for yourself what Convention is all about. Convention '83 meets on the campus of a Quaker college in Wilmington, Ohio.

P.Z.



Marilyn Turley and Harvey Tafel enjoying "Hug Patrol" duties.



Revs. William Woofenden, Ivan Franklin and George Dole.

REPORT OF THE PRESIDENT

This has been a year of learning and growing, plus a year with periods of schedules jammed with travel, committee meetings, decision making, problem solving and fun. All in all, it was a very good year.

Primary foci have been the keeping of my "campaign promises" of visiting our centers of ministry, upgrading the dignity of our professional clergy, and greater participation by new talent in the work of the church on the Convention level. Progress has been made on all three fronts with plenty of room for growth and improvement lying before us.

During the "President's Address," I shall expand on this theme, but let me record here an example in each of these areas of concern. Our first visit was made to Fryeburg, Maine last August. Marilyn and I were invited and graciously received. With Convention being primarily an urban church, it is important that we listen to the different voice of Fryeburg. We tried and we had a great visit, I thought. We can look forward to increase participation from our fellow church members from the far northeast.

Appointing new persons to serve on specific committees is not as easy as it might seem. Many of the volunteer tasks which the laity do for Convention often require highly skilled and specialized abilities. We continue to look for these people. One conspicuous place we have found new talent shows up on this year's Convention Program Planning Committee and the Local Arrangements Committee. On the Planning Committee, only one person had ever served in that capacity before and that was the Director of the Central Office, Roger Paulson. All the rest of us were "first timers." And, the

co-chairpersons of the Local Arrangements Committee, Karen and Stan Conger, were first timers, also. We have functioned splendidly with commitment, dedication and love. What a beautiful combination.

As for upgrading the dignity of our professional clergy, I think progress has been made here this year. Our Council of Ministers is made up of a great group of talented persons. Further, looking at the quality of our younger ministers, and the quality of our present student body at the Swedenborg School of Religion, we have good reason to be excited about our future. But, "the care and maintenance of the clergy" is an ongoing spiritual need. Two, most helpful, ways through which the members of Convention minister to our ministers warrant special mention, for they are indirect means and easily overlooked.

First, is the bi-annual Ministers' and Spouses' Institute. This might easily be mistaken as a mid-winter escape to the sun-belt. That it surely is! But, it is a working time. Pastoral care is given and received in great abundance, and I dare say that more professional concerns are discussed and developed during the Institute than ever get resolved at any other time.

Second, mention needs to be made to the Supportive Peer-Supervision program. This has developed and matured into a truly professional avenue of accountability plus a source of spiritual guidance and support in times of need. Ministers choose to participate in the program because they acknowledge their need for peer-support, peer-guidance and peer-accountability.

Both of these programs providing for "the care and maintenance of the clergy" undergrid the dignity of the professional clergy and both are made possible by the membership of Convention through financial support of the budget. Thus, it is indirect, but none-the-less important. As members of Convention, we may be justly proud that we care this much for our ministers and their spiritual well-being. If you want to know what your support means to our ministers, talk to some who participate in the programs. If your minister doesn't participate, you might help explore the need.

In closing this sketchy report, let me once again request your prayers for guidance as I seek to fulfil this ministry. I pray that we all may increasingly become open to and receptive of the New Jerusalem as it descends and

becomes Incarnate in this New Age of the Second Coming of our Lord, Jesus Christ.

Dr. Calvin E. Turley, President



British Conference visitor Arnold Chadwick sharing a few thoughts with President Calvin Turley.

Highlights of the Convention Business Sessions

Ethel Rice

The 1982 sessions of the General Convention of the New Jerusalem began on Wednesday evening with a worship service devoted to the need to seek peace, an inspiring opening.

We were privileged to have with us several important guests at this convention: Mr. Arnold Chadwick, who brought us greetings from the General Conference in England; Miss Zillah May, visiting us again from Australia, and bringing greetings from her country; Mr. Llewellyn Fraser of Guyana, who has served the congregation in Georgetown for some years; the Rev. Yuzo Noda, who brought his family with him from Japan; and Dr. Perry Whitmore, President of Urbana College. Their being with us added much to the happy atmosphere of this convention.

Our Treasurer shared with us the usual good news and bad news; while the book value of our assets had increased to a new high, the actual expenditures from general funds exceeded income by some \$25,000. While new income has been received, it is usually restricted as to use, and therefore cannot be used for our day-to-day expenses. Special thanks were given Capt. Ebel for his dedicated efforts.

The Nominating Committee brought in a successful slate, and in only two instances were there nominations from the floor.

The Vice President, who is also Chairman of the Ad Hoc Committee on Goals and Priorities for the Church in the Eighties, shared with us some of the plans this Committee is working on; he admitted, however, that the Committee

is still unsure about the direction it wants to take, and stressed the need for response from Convention's membership. A specially made film was shown, to illustrate some of the Committee's thinking to date.

The Council of Ministers recommended the ordination of four young men who have just finished their studies at the Swedenborg School of Religion: Patrick Duvivier, G. Steven Ellis, Paul Martin Grumman and Christian Mania, and the Convention enthusiastically complied. Also recommended by the Council of Ministers was the ordination of Llewellyn Fraser, who has served the Georgetown, Guyana Church as a lay leader, and now seeks ordination so that he can serve his congregation more fully. Article V, Section 7 of Convention's Constitution permits that such a step may be taken, providing there is a three-fourths vote by the Council of Ministers. The Convention approved this recommendation unanimously.

By unanimous vote the Convention approved the amendment of Article IV Section 3 of the Constitution, which specifies that each Association or other Body of the Church shall be entitled to two delegates, and an additional delegate for every *ten* members. Also approved was a Standing Resolution on how to deal with such resolutions when presented during a convention session.

With a good deal of pride the Rev. Harvey Tafel, a member of the Committee on Worship, displayed a finished copy of the long-awaited Book of Worship. By vote of General Council,

a copy of the new book is to be sent to each society and organized group. Complying with a recommendation by the Council of Ministers, General Council has set a price of \$12.00 per book if purchased prior to October 31, 1982, and \$15.00 thereafter. Further, to make it easier to finance the purchase of the new books for congregations, bulk orders of twenty-five copies or more may be paid over a three year period, without interest.

The following resolution, submitted by the Council of Ministers, was then read:

"WHEREAS peace is a concern of all who are attempting to 'live the life',

And WHEREAS the National Council of of Churches in Christ in the U.S.A. has called upon member communions to declare the week of May 23 - 29, 1983 to be a time for prayer, worship and discussions related to peace,

And WHEREAS the General Convention of the New Jerusalem accepts the responsibility of its membership in the National Council of Churches in the U.S.A.,

The General Convention therefore resolves:

1. To declare the week of May 23 - 29, 1983 as "Pursuing Peace with Justice" week, that it might be used as a time for prayer, worship and discussions related to peace.
2. To ask the President of Convention to appoint a Peace Task Force with the responsibility for disseminating materials from Peace organizations for use in our churches.
3. To ask member churches to devote one service each month prior to May 1983 for the purpose of studying peace.

Mr. Tafel moved the adoption of this resolution, and it was voted unanimously.

* * * * *

Our Saturday morning session opened with a program given by our young people, stressing the need of applying our religious principles to our daily lives. An enthusiastic report by Lee Woofenden followed, in which we learned that the old American New Church League is now the New Church Youth League.

The Council of Ministers' Secretary noted the passing into the spiritual world of the Rev. Rollo Billings, the Rev. Yonezo Doi and the Rev. Julian Kendig, and the Convention stood in silent tribute.

The Credentials Committee reported that 99 delegates, 33 ministers and 8 members of Council had registered to vote.

It was announced that next year's convention

is to be held at Wilmington College, Ohio, with the Kemper Road Center as host.

Mrs. Branston announced that the Department of Publication is sponsoring a Writers' Workshop in August 1983, and asked those interested to set aside those dates.

Reports were heard from the Sunday School and the Alliance of New-Church Women. Mite Box donations had reached a total of something over \$1800 by this time, the recipient this year to be Paulhaven Camp. Mrs. Doris Tafel's report on her participation in the meetings of Church Women United as the representative from our Women's Alliance was inspiring.

With the final count on the balloting reported, Convention 1982 stood adjourned.



Delegates waiting for Convention election results.

Report of General Council's Pre-Convention Session

General Council met for its pre-convention session on Wednesday, June 30, 1982 in the University Center, Irvine, California. All but four members were present, and Mr. Chadwick of the General Conference in Great Britain was present as a guest.

The President called the meeting to order at 1:46 p.m. and asked for a few moments of silent prayer.

The Secretary read letters of appreciation from groups for whom Council had voted appropriations for its mid-winter meeting, and the President reported receiving same from some of the camps. Question was raised as to whether financial statements should be asked of camps receiving appropriations and it was decided to ask the Board of Education to discuss the camps' accountability to General Council.

Reporting for the Council of Ministers, the Rev. Richard Tafel, Jr. noted that the Council had voted to recommend to the Convention the ordinations of G. Steven Ellis, Paul Martin Gruman, Patrick Duvivier and Christian

Mania. By vote of thirty to one the Council had agreed to recommend to the Convention the ordination of Llewellyn Fraser who has faithfully served the Church in Guyana, and that he be ordained in Guyana at a time mutually suitable to the congregation there and the President of Convention.

Since the new Book of Worship is now ready, the Council of Ministers recommended to General Council that the price be fixed at \$12.00 for books ordered before October 31, 1982 and \$15.00 thereafter. Since it is desirable to have as wide a distribution as possible, it was recommended that payment for bulk orders of twenty-five copies or more be spread over a three-year period, if desired. General Council voted its approval of this recommendation.

The Council of Ministers expressed its thanks to General Council for its interest and dispatch in assigning a Pension Plan Review Committee to study the need for up-dating ministers' pensions and for hiring a professional consultant to assist in the study. Mr. Ebel reported that the new plan is ready to go into effect and requires only a resolution from General Council to authorize it. General Council voted to approve this resolution. It was noted that from time to time special needs arise which must be dealt with separately and individually, and Council therefore voted that the Retirement Committee be authorized to grant special pensions to retired ministers or their surviving spouses to meet special cases of need, with the funds to be taken from the income on General Convention pension funds, but with no funds for such pensions to be taken from the contributions by employing bodies based on ministers' salaries or from the Retirement Trust Funds.

The Treasurer presented a resolution from the Trustees of Urbana College containing certain changes in the agreement proposed by General Council in May 1980. Dr. Dole moved that Council accept the Trustees' resolution, and the President and Secretary be authorized to execute the document in question. Seconded and voted, with Mr. Keller and Capt. Ebel abstaining.

General Council read with interest a letter from the Rev. Richard Tafel in which he conveyed the wishes of the two Guyana congregations to become part of the General Convention, and recommended that they be accepted as "Unaffiliated Societies". The hope was expressed that the Guyana Church people recognize the responsibilities involved in becoming part of the Convention, and question was asked if there should not be a proviso

included in their Constitution to the effect that only Convention ministers could continue to serve them. Further discussion elicited the consensus that the Georgetown Church seemed to be sizeable enough to warrant such action, but not that at Yarrowcabra. It was therefore voted that General Council recommend to the Convention that the Georgetown Church be accepted as an Unaffiliated Society of the General Convention; further, that we are very happy to hear of the prospects of future growth at Yarrowcabra, and at such time as it becomes an established and authorized Society we would welcome its application for membership.

Appreciation was expressed to those members of Council whose terms expired at this convention and the Secretary was instructed to write a personal letter of thanks to each.

Post-Convention General Council Report

At its afternoon session on Saturday, July 3rd, Council heard a presentation by Christine Laitner on the availability of Almont Assembly as a year-round meeting place, with sleeping facilities for twenty to twenty-four persons, meeting rooms, a cook available at any time on demand, and an attractive home-like atmosphere throughout. It was felt that the larger Church should make use of these excellent facilities.

As instructed by the President, Mrs. Kraus presented a final revision of the recommendations previously made by the Research Committee on the proposal to provide funds for families attending conventions with their children:

Whereas it is the intent of Convention to encourage the attendance of children and their families at its annual sessions, General Council therefore recommends the following guidelines for the distribution of whatever funds may be available:

1. Room and board or travel expenses equivalent to room and board be made available, but not both.
2. A time limit for acceptance be set for May 1st.
3. Age limit for acceptance be set from age four to League age.
4. Assistance be limited to convention sessions.
5. The number of applicants for assistance from any one Association or body of Convention be limited.

6. Preference be given to applicant families that have not used the fund more than twice, and according to need.

Council voted to adopt these recommendations and specified that a specific person be appointed each year to administer such funds.

The General Council, acting as Trustees of the Delaware County First Society and the Jungerich Trust Funds, directs the Treasurer to merge the sub accounts of General Convention, the Delaware County First Society Fund, and the Jungerich Trust Fund, recognizing that the Treasurer is required to preserve the distinction between these and other special purpose funds.

The Rev. Richard Tafel, Jr. reported on the progress being made in planning for the 1983 convention, to be held at Wilmington College, Wilmington, Ohio. Transportation to and from the Dayton Airport is to be handled by the College itself.

Dr. Kirven proffered an invitation from the Board of Managers and the Board of Directors

of the Swedenborg School of Religion to hold the 1984 convention in New England, at a site chosen by the School. Council voted to accept this invitation, with thanks.

At the request of the Board of Education, General Council voted to provide funds to allow the Secretary of the Director of Religious Education to pursue a full course in commercial art, and thus enable her to produce better and more professional brochures for the Board.

It was voted to explore the need for the General Convention to carry liability insurance.

On Dr. Dole's motion Council voted a warm welcome to its newly elected members: the Rev. Gardiner Perry and Harvey M. Johnson.

Dr. Calvin E. Turley, President
Frederick G. Perry, Vice-President
August A. Ebel, Treasurer

Respectfully submitted,
Ethel V. Rice
Recording Secretary

COUNCIL OF MINISTERS

In a moment of frustration, during the 1982 meetings of the Council of Ministers, one minister said with some heat, "We talk and talk, and nothing ALIVE ever comes out of these meetings." The speaker has been known to exaggerate a little from time to time to make a point, and I suspect that by now he'd admit to have been doing so intentionally then. But as one who has written accounts of Council of Ministers' meetings for the *Messenger* over several years, I felt a surge of agreement with him when he spoke.

Ministers do "talk and talk": ministry is a highly verbal profession. A lot of the work of Council sessions is necessary, but not "alive" in the sense he meant. Furthermore, as a reporter, I'm often frustrated that many of the Council's actions take the form of recommendations to General Council or Convention, so they don't become news until another body acts on them—and then they're news of the other body!

1982 turned out to be different. The Council did indeed do some important work that came out as recommendations. It recommended five ordinations, which Convention approved (four of them occurred during Convention, and one will take place in Guyana next winter); since there were precedents and constitutional

questions involved with a couple of the ordinations, that work required time and effort—and talking and talking. Also, there were recommendations for admitting Georgetown, Guyana as an Unaffiliated Society of Convention (looking toward the possibility of a future Guyana Association (!)).

But what came ALIVE out of the 1982 sessions of the Council of Ministers—what made it different from most meetings in recent memory—was not a recommendation, resolution, or action, but a clearer understanding. Almost every member of the Council of Ministers came out of the 1982 meetings with a clearer understanding of each other's ministries; a clearer understanding of the present, experiential aspect of the New Jerusalem; and a clearer understanding of the cardinal issue of our nuclear age—the issue of peace. These clearer understandings went deeper than merely verbal understandings, so in a way they are even harder to report than the traditional recommendations—since it is hard for reporting to go deeper than words! But however hard it may be to report, it is important that it happened.

Part of what happened involved a new thing among most of the ministers of Convention, something called "Peer Supervision." If that

name sounds self-contradictory, like "military intelligence," it's because it's the name of something new. Peers supervising each other do not involve a superior or inferior, a boss or a subordinate: peers (equals) supervise (look over) each other by providing support, a visible and audible conscience regarding professional commitments, and a kind of check-point and counsel for ministry. Once a year, in the spring, ministers meet in regional groupings for choosing peer supervisors (they pair up, each acting alternately as "supervisor" and "supervisee"), and plan the coming year. Then, through the year, they keep in touch with their "Peer Ear" to keep track of how they're keeping up with their plan, and to advise one another on the ever-changing challenges of ministry. Comparing notes on this process at Convention-time this year (the process is just over two years old) opened new and clearer insights into the work of ministry as it is practiced in the Swedenborgian Church.

Following and building on that, clearer insights and understandings came out of a session which began with all the ministers together contemplating within themselves their own personal vision of the New Jerusalem, and then sharing with one another the ways in which each experiences the Holy City in the course of ministering today. One's experiences triggered another's awareness, as the New Jerusalem came into fuller and more explicit light for all. Whatever it sounds like in the reporting, the experience came "alive" out of the meeting!

By a specially-arranged juggling of schedules, the ministers and spouses met together to hear reports from Convention's representatives on the General Board of the National Council of Churches, speaking about the National Council's perception of today's most imperative issue facing the churches—the issue of peace. There were facts, perspectives, proposals for action, and a powerful new play for two actors written for the National Council of Churches by David Osborne, which will be played in many churches and associations during the coming year. More about that and national Peace week to be observed by Convention churches and all churches in the National Council next May, appears elsewhere in this and subsequent *Messengers*. But the encounter with the issue was a "live" one, and it came "alive" out of the meetings of the Council.

Another issue "came into" the meeting, more than it "came out." Some years ago Michael Zaharakis, a priest of the MeBasrim

Antiochan Orthodox Church became interested in Swedenborg's theology, and after extended discussion he was confirmed into the Swedenborgian Church by the Rev. Andre Diaconoff, during his pastorate in Portland, Oregon. The Rev. Mr. Zaharakis later became a bishop of his church, and still later he entered into negotiations with Convention's Committee on Admission to the Ministry, concerning his joining Convention's ministry.

That did not develop, but Michael's enthusiasm for Swedenborg continued. A recent fruit of that enthusiasm is an action of the MeBasrim Church adopting Emanuel Swedenborg as a "Blessed Teacher" of the Church. Since the "Orthodox" in the name of their church means "right teaching", and because we know and respect the interpretation by which the Rev. Mr. Zaharakis accepts Swedenborg, the Council was delighted at the news, and communicated its pleasure to the MeBasrim Church.

Elections saw a change in the Executive Committee of the Council of Ministers. Richard Tafel Jr. is the new Chairman of the Council, with Ernest O. Martin as Secretary, with Gladys Wheaton elected as Executive member. Our 1984 Convention Preacher will be Ron Brugler, and Richard Baxter is the Council's representative on the Committee on Admission into the Ministry. It was a good meeting of a good group of good ministers. It was an exciting time to be a minister in the Swedenborgian Church.

Robert H. Kirven



Ministers, spouses and SSR students met together on Wednesday morning.

Ordination Sermon

TO PROCLAIM LIBERTY TO CAPTIVES

by George Dole

When the book of the prophet Isaiah was handed to him, he unrolled the scroll and found the passage where it was written, "The spirit of the Lord is upon me; therefore he has anointed me. He has sent me to bring glad tidings to the poor, to proclaim liberty to captives, recovery of sight to the blind and release to prisoners, to announce a year of favor from the Lord." Rolling up the scroll, he gave it back to the assistant and sat down. All in the synagogue had their eyes fixed on him. Then he began by saying to them, "Today this Scripture passage is fulfilled in your hearing (Luke 4: 17 - 21)."

As far as we know, this is the beginning of the Lord's first sermon. Out of all the material in Isaiah, much of it denouncing the nation's sins, He chose these verses from the sixty-first chapter.

In so doing, He selected a major theme of the Old Testament, the theme of liberation. The act that had constituted the nation of Israel was the deliverance from captivity in Egypt. The threat held forth by the prophets was the threat of captivity. The doom that befell was not annihilation, but captivity; and the promised Messiah was to be a liberator—"that we, being delivered out of the hand of our enemies, might serve him without fear." In selecting this text, then, the Lord identified Himself with a central issue of the Old Testament story.

Throughout His ministry, He offered freedom. "Whoever commits sin is the slave of sin." "You shall know the truth, and the truth shall make you free." When He healed people, He was removing their physical bonds. When He denounced the Pharisees, He was trying to break their hold on the trusting individuals whose lives they ruled. But above all, He sought to free everyone, Pharisee and tax-gatherer alike, from the bonds of sin. "You shall call his name Jesus, for he shall save his people from their sins."

In the Second Coming, the Lord is still trying to accomplish the same end, but now on a deeper level. "Now it is permitted to enter intelligently into the mysteries of faith." "There will be a new freedom of thought in spiritual matters."

Our church, in its earlier days, was alive with this message. One of the main reasons eminent

and able people were attracted to us was that they found in our theology a freedom denied them by traditional Christianity. It was not necessary to renounce the world. Material prosperity, while not an end in itself, was nevertheless a worthy means to a useful life. Marriage was not simply a reluctant concession to our carnal natures, but an avenue of joy. And perhaps most centrally, it was all right to ask questions, it was all right to think. The mental tyranny of Inquisition and catechism was overthrown.

A quick look at our history will demonstrate that these were not people looking for an easy way out. The freedom they sought was not license; they were not trying to avoid being called to account. They sought and found rather a freedom to follow usefulness where it led, a freedom to live fully and well. Far from being irresponsible, they consistently displayed extraordinary energy and devotion.

We need this spirit in our own times. We cannot achieve it by simply acknowledging that we need it, or by pretending to have it. If it is to be genuine, this spirit of liberation, it must rest in a perception of a valid message of liberation.

In some ways, this seems particularly problematic in our times. There is some evidence that there is too much freedom rather than too little. Yet if we look more closely, we find that this is not the case. There is an unprecedented freedom of behavior, true, but the abuse of that freedom betrays an inner bondage, a compulsiveness. The muggers and rapists, the swindlers and extortionists, are not happy, relaxed individuals. They are not free spirits. They are rather tense, bitter, and driven.

As a church, we may have fallen into a pit of our own digging. We have tried to find appropriate external forms for the original message of inner freedom, and have succeeded well enough that we tend to identify the freedom with the forms. But then when we try to reach out to others, we want them to fit into our familiar forms. They may well see these as restrictive, and therefore experience our message as one of constriction rather than liberation.

As long as we attend primarily to externals, there is no way to avoid this dilemma. It would

be very difficult indeed to come up with a message that promised more behavioral freedom than can be found elsewhere—difficult and probably quite irresponsible. We do not offer an easy way out, not in that sense.

Now, to find the New Church message of liberation, we must look within. Perhaps the simplest way to do this, intellectually, is to accept the testimony of our teachings that the inward levels of every individual are kept pure by the Lord, in doctrinal terms, that evils are not allowed to penetrate beyond the internal of the natural. This means that in you, in me, in everyone, there is the good person the Lord created. To the extent that this good person is not visible in outward actions, this good person is imprisoned. In doctrinal terms again, the internals need to be opened.

For better or for worse, we will not really believe this until we experience it. Until that

happens, we will take literally the statements in the doctrines about our being nothing but evil, ignoring the qualifications usually attached and the statements that provide a context for understanding. We will be in the untenable position of resolutely opposing the doctrine of original sin, while actually believing it wholeheartedly under a different name.

There is, indeed, a great deal to be done. Perhaps the most we can do at this point is simply to ask ourselves what we feel we are doing when we try to extend the church to others. Do we feel that we are offering them a new freedom, or do we feel that we are correcting their mistakes? If it is the latter, we should not be too surprised if we are not well-received. And most of all, we should be distressed to realize that we have not communicated that central concern of the Lord's, "to proclaim liberty to the captives."

S.S.R. Graduation Address

ARE YOU EXPERIENCING?

by Patrick Duvivier

I want first of all to thank very much my wife Sylvia for her outstanding love, strength and support.

I want to thank also the faculty members of the Swedenborg School of Religion, Roger Paulson and the other staff members of the Central Office, the members of the Committee on Admission into the Ministry, the Augmentation Fund members, and the Board of Missions for their patient listening, their understanding and their constant support.

In the Convention folder there is an article from an holistic magazine titled: *It's Happening!* The article starts with these words: "The New Age is here."

In the Convention program President Cal Turley quoted a song:

God is bustin' out all over
The world is surely come alive
The New age is a-comin'!
The heavens are a-hummin'
God is love and all is well indeed!

It is further written: The New Age is "bustin' out all over" with a renewed sense of cosmic oneness, of belonging one to another world wide, of ecological consciousness, with new energy toward making peace.

And from the previous article mentioned: "This New Age consciousness is bringing our awareness about a life style totally different from the one the vast majority of people are living today. There is the creation of a new kind of life on earth necessary so that our nervous systems will be a fit channel for new and higher levels of awareness."

All of this is very exciting but it does not say the essential of what this New Age is really all about.

Jimi Hendrix, a great prophet of the New Age, asked the essential question: "Are you experiencing?" Shakespeare said, "To be or not to be, that is the question." I say, "To experience or not to experience, that is the real question."

I mean to experience the Presence of God within!

Alan Watts said that he often found among Jungian people a paradoxical fear of the unknown. In a similar way I think that there is among Swedenborgians a paradoxical fear to experience God's presence.

Look at our affirmation of faith. "We worship the one God, the Lord, the Savior Jesus Christ, the Redeemer of the world; in

whom is the Father, the Son and the Holy Spirit; whose humanity is divine, who for our salvation did come into the world and take our nature upon him. He endured temptation, even to the passion of the cross. He overcame the hells, and so delivered us." You know how it goes.

It is heavy! I don't say that it is not true. I am just not sure that it is an appropriate way to experience God.

G. K. Chesterton said: "The angels fly because they take themselves lightly."

Cal Turley started his report to the Council of Ministers by saying: The Church is in a worse shape than we all think. He said that he asked the people he visited this past year to do some dreaming on the theme of the New Jerusalem. He asked us to meditate on the question: "What does the New Jerusalem mean to me?"

After his report we all shared our dreaming about what the New Jerusalem meant to us. Some really nice things came out of this sharing, but I felt in general among many of us a sense of helplessness in the face of change.

After the discussion Eric Allison led us in a beautiful guided meditation, and as we all sat there, eyes closed, something flashed through my mind.

We drove with Paul and Sandy Martin Grumman from Boston to Los Angeles to attend Convention. One day while we were driving at sunset looking for a place to camp we came to the bottom of an incredible canyon to a very ancient and beautiful Indian pueblo village. At the entrance of the village there was a circular hole dug in the earth. It was a sacred place where the Indians used to gather for spiritual purposes. The tribe was there in a circle drumming and singing. They were collectively dreaming and chanting together their visions.

These ceremonies were at the very core of their lives. The life of their God and of the creation they were living in, the life of the tribe and of each individual depended upon these ceremonies. The life of all the universe depended upon them experiencing.

I looked at the circle of the Council of Ministers and there we were, dreaming together. I realized that what we were doing was the best possible answer to this feeling of helplessness before the need for change I had previously sensed. I realized that the future of our Church will depend entirely upon whether

or not we will be able to experience God, collectively and individually.

There are thousands of ways to experience God, but one thing is always required: it is to give up ourselves, to let go of our little concerns and to open our minds and our hearts to the unknown.

It always means a small death, and this is why it is so searing an experience. Remember that Swedenborg says in the first volume, chapter one of the *Arcana* that the old person in each of us has to die first in order for the new humanity to be born. Remember the fear of the people of Israel, of the prophets and the apostles before any manifestation of God. So if we are able to pass through this experience of dying to ourselves then something can happen!

There can be a shift of consciousness, a new degree of awareness is opened which can take different forms and many names. It can be an insight or a peak experience; a moment of great inspiration or a religious feeling; an experience of enlightenment; a state of ecstasy. It can take a more affective or intellectual color, and be more or less consciously acknowledged. Very often these experiences have something to do with light . . . a spontaneous flow of spiritual light coming in. I suggest that the origin of this flow of light is God and that if we go far enough into the experience the thing that we ultimately come to experience is the Presence of God.

So I think that this New Age consciousness is based first of all on a living experience of God within. I therefore suggest that our spiritual awakening into the New Age or the New Jerusalem—and therefore the future of our Church—depends upon our undivided ability to give up ourselves; our ability to die to ourselves; in order that we may consciously experience God's Presence and thus bring about necessary change in ourselves.

I will conclude with a word by Teilhard de Chardin which in a symbolic way summarizes what I want to say: "Some day, after we have mastered the winds, the waves, the tides and gravity, we shall harness for God the energies of Love. Then for the second time in the history of the world, man will have discovered fire."

Graduation Address

A Task That Promises Success

by Christian Mania

Just before school started for me three years ago I had the following visionary dream:

I saw a huge fist violently pushing open a big door. The view was a stony pathway paved with big round rocks. In the sky there was this symbol we used to have on the title page of our German New Church periodical "Offene Tore"—"Open Gates." An incredible white light came from behind the open gates. Now the fist rammed a big golden doorstopper just in front of the door as if to keep it open to eternity. The doorstopper had a strange hook pointing to the sign in the sky from where I then heard a loud voice saying: "*This is the best key for you!*"

This image followed me throughout my study. It was a sure sign for me that I was on the right track training for the ministry of the New Church.

Now, right after my last class which, by the way, was "Theology of Paradox," I was sitting outside in the park trying to summarize what I actually had learned in these three years. I couldn't come up with a thing! My mind was just blank! I told myself: "Look, you passed the Qualifying Exams, you passed the Comprehensives, you are through, you made it!" Nothing! Then a small voice in the back of my mind reminded me of what Faust said after studying so many sciences, and even theology.

"Here now I stand, poor fool, and see I'm just as wise as formerly!"

Well, this may sound somewhat discouraging and disappointing to all those of you who directly and indirectly helped and supported me and my family so generously. And even more so to my beloved teachers who so faithfully and lovingly tried to feed and direct my stubborn mind. But, I think, *you know*, better than I do, what I gained in these three years, besides all the acquired knowledge of the writings of Swedenborg, and much more that is so important and valuable, at least for a good start in the ministry. Many of you witnessed the change I went through.

What this little voice quoting Faust was trying to tell me was more; something like this:

"Come on, keep cool; you *know* a lot more now, but don't get inflated! Be humble and modest!" And I came to realize that much of my learning here actually was an *unlearning*. Unlearning of physical and emotional habits and addictions; unlearning of some social, religious and philosophical attitudes; unlearning of ways and patterns of thinking, about the world, about others, about the Church, about myself.

In fact, this unlearning was an unloading of a portion of all the ballast I've carried around for 34 years now. And you, my wife, my teachers, all my friends (who at times I perceived as foes) helped me to unload! I thank you all! I tell you: these three years have been the hardest and the most beautiful and the most important ones in my life! (So far).

Well, what did I really learn — or unlearn?

You know, after we arrived in this country I was pretty busy fixing doorlocks, emergency exits, and keys at SSR. I was very much into security. I was worrying about everything all the time, driving myself and others crazy with my lack of trust. Now, when getting ready for our return to Europe, packing all these trunks, I again began to worry, despite so many warnings in my dreams and outer signs! Again I fixed keys and locks. I wanted two locks on each trunk; and what happened was, that while fixing the last one I got a metal splinter in my index finger—my *pointing finger*—causing a



Ordinands Paul Martin Grumman, Patrick Duvivier and Christian Mania.

bad infection and serious blood poison. I had to go to the hospital six times in three days.

So, did I really learn? Well, at least I learned that I have to learn my lesson *every day*, that there is no point in my life where I can sit back and say, "I know enough now, I do not need to listen to all the details." Well, I got humiliated!

While preparing this talk I was still confused, my finger was still hurting. I turned to the I Ching for guidance, asking about the situation I am in. I am sure most of you know about the I Ching. I consider the discovery and use of this book, especially in our Western hemisphere in the past decades, as one of the many signs for the Second Coming or the New Age. I do not know how it works, but it does. It has a lot to do with synchronicity and the collective unconscious, to use Carl Jung's terms for what Swedenborg has been talking about much earlier.

Well, I threw the coins and I got two hexagrams, #4 and #64. And I'll quote a little bit from my I Ching *Workbook*:

#4 You are able to competently handle just about every facet of your life, except for the one facing you now. You have had enough experience in the twists and turns of your fate, and the inner workings of your nature, to dispense with most new situations that come your way, with the exception of this one. Your confusion over the difficulties and complexities of the coming event is not caused by ignorance, evil, or laziness, but rather by your complete INEXPERIENCE in dealing with such matters. Yet the time of INEXPERIENCE can bring you success because *you are now forced to grow*, to gain new insights, and to further develop your character.

Life is a process of constant movement, change, and growth. There is no way to halt the

process without ending it. This inevitable growth, without proper cultivation and guidance, can become distorted and lopsided.

#64 The accomplishment of a goal is in sight. It appears that long-impending matters may be brought to fruition with an acceptable amount of effort. Increasing clarity surrounds the meaning of situations once thought to be obscure. At the time BEFORE THE END there is a great promise for the future.

The conditions are difficult. The task is great and full of responsibility. It is nothing less than that of leading the world out of confusion back to order. But it is a task that promises success, because there is a goal that can unite the forces now tending in different directions.

Now, I see a few parallels between my own situation and that of our Church. But I do not want to talk about my dreams and hopes and excitement about working for the New Church, nor do I dare to evaluate or even criticize. My pointing finger still hurts! Therefore only this, and I want to address every single member of our Church, including myself:

The Lord is humbling the organized body of His Church on earth by a very serious decline! Let's face it: institutionally we are really insignificant. But we can and must stop and reverse this decline by humbling ourselves, instead of being humbled by the Lord! There is no real, enduring successes and growth without modesty and humility! We have to fully realize that what we have is a great deal more than what we are!

Let me close with a quote by Pope John XXIII: "We do not live here on earth in order to guard a museum, but to cultivate a garden which is abounding in blossoming life, and which is destined for a beautiful future."

Pre-Convention Conference

Co-Creating in a Beloved Community

With the loving guidance of the Lord and two of His beautiful creations—Lorraine Sando and Marilyn Morrow—a community of caring individuals met together from Sunday evening through Wednesday noon to better understand how to co-create in a beloved environment.

We provided for ourselves freedom and acceptance so that we might grow in God's image without rejection or condemnation. We experienced our love of God, others and ourselves through adventures in art, music and

exercise, a walk with God, intimate rap sessions, group discussions, one-to-one sharing, cleansing of the senses, a "darkness to light" sacrament, a "Zalec" (blessed fool) party, worship and meditation, and holy communion.

We honored the God in each of us who allows us to make mistakes with dignity, to grow from unwise choices and/or "unfortunate" experiences and happenings, to love and be loved without chains, and to find joy and peace in His unconditional love. There

developed in our loving community a beautiful respect for each individual's right to be and become himself/herself to the fullest, leading to the discovery of new paths and potentials.

The first step—repentance—led to the recognition that we all have “dark” areas which can be changed if we wish. Pre-conceived thinking, habits, attitudes and behaviors which “close us off” can be gradually replaced with those which “Open us up.” First we must feel a need to grow and change.

The second step—reformation—involves a cleansing of guilt feelings and self-condemnation, so that our efforts to grow might be positive and accepting of God's love and forgiveness. We then can move forward knowing we are supported by a loving community. We will make mistakes—they can provide us with learning experiences.

The third step—regeneration—provides us opportunities to share in God's joy as we find

each small success a stepping stone in our spiritual journey. The intimacy and love which grows and flows in a beloved community is very special and Godlike. Surely multitudes of angels accompany us as we “Zalecs” continue to learn to live, love and laugh together co-creating a beloved community.

Pearl McCallum



A happy trio: Lorraine Sando, Barbara Mackey and Dorothea Harvey.

THE ALLIANCE REPORT

The Alliance of New Church Women met for breakfast on July 2nd in the dining hall on Irvine Campus. Hastily the women made their way to the Concert Hall where President Mareta Saul called the meeting to order.

Carole Rienstra, Chairman of the Religious Committee led us in a worship experience based on our Convention theme, “Living the Life”.

Annella Smith, Nominating Committee Chairman for this year, presented the following slate of nominees:

President:	Mareta Saul, Newport Beach, California
First Vice-President:	Jean Gilchrist, Edmonton, Alberta
Second Vice-President:	Eva Franklin, San Diego, California
Secretary:	Margaret Kraus, Pretty Prairie, Kansas
Treasurer:	Doris Tafel, Drexel Hill, Pennsylvania
Mite-Box Chairman:	Marge Ball, Ventura, California
Religious Chairman:	Carole Rienstra, Fryeburg, Maine
Round Robin Chairman:	Katharine Swiger, Alexandria, Pennsylvania
Publication Chairman:	Perry Martin, Rancho Palos Verdes, Calif.

Nominating Committee Member ('86):

Marian Mull, Kansas

The slate was elected as presented.

It was voted: \$100.00 each for Almont, Beside the Point, Fryeburg, and Kansas Camps.

\$100.00 for Church Women United

\$100.00 for the *Messenger*

\$100.00 for Urbana College Library

Representatives from all expressed their thanks!

It was announced that Doris Tafel is in charge of the Alliance pins and she will be happy to fill orders. Also a plea for all members to contact our Convention Planning Committee and request more time scheduled for our meeting next year.

Proceeds from our quilt were \$732.00. It was requested that we submit ideas for the use of this money.

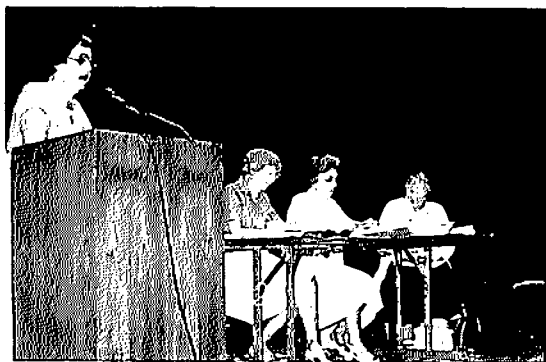
Corinne Tafel reported that the women of the New Church in Guyana have signed an application for membership in our Alliance. It was adopted unanimously. She told us that Guyana will be building a new church in the wilds and suggested this as our Mite Box project for next year. The motion carried.

Our Convention President's wife, Marilyn Turley spoke to us about what it means to be

Swedenborgian women in society today, and suggested we develop a series of questions to be used for guidance and direction next year. (Marilyn's talk will appear in another issue of the *Messenger*.)

The meeting adjourned.

Pat Zacharias



Mareta Saul chaired the Alliance meeting, with the help of executive officers Elinor Johnson, Doris Tafel and Jean Gilchrist.

Pastor's Burnout

Philadelphia—(LC)—In the lingo of modern psychology, "burnout" may be defined as job fatigue or frustration brought about by devotion to a cause that has failed to gain an expected reward.

The term may be new, but the syndrome is not, an American Lutheran Church pastor-psychiatrist told an estimated 200 alumni and guests at a recent Lutheran Theological Seminary convocation here that focused on clergy burnout.

After Elijah had defeated the prophets of Baal, he developed what might have been known as the first case of "Elijah's syndrome," according to the Rev. Dr. Paul Qualben, chief and attending psychiatrist at Lutheran Medical Centre, Brooklyn, N.Y.

Elijah isolates himself from everybody and asks God that he might die (I Kings 19). "Elijah was intensely overworked doing the Lord's work," said Qualben.

The prophet felt the people of Israel had forsaken their covenant. Elijah, fearing persecution, then fled into the wilderness—in effect, he resigned as a prophet. Qualben, however, said the Lord quickly intervened: He anointed Elisha to replace Elijah and said that he still

would have 7,000 faithful in Israel, "all the knees that have not bowed to Baal and every mouth that has not kissed him" (I Kings 19: 18).

So much for Elijah's feeling of indispensability, another symptom of burnout, said Qualben. "The process is reversible. It always has been. It's part of the human experience," he said.

Burnout does have precedence for prophets or clergy, said Qualben, but it is also a "demon born out of the society in which we live."

Qualben said there are many stressful situations or problems for clergy: the demands of urban parishes, the malaise of some suburban congregations and the difficulty in finding replacements for lay leaders, just to mention a few.

The most likely burnout candidates are what Qualben called the "type A" personalities who are ambitious, high achievers, play every game to win and find it difficult to say "no."

"Instead of being in charge of life, his schedule has taken control of him," said Qualben.

As in the Elijah syndrome, the modern-day, burned-out clergy person can reverse the process.

First, Qualben urges candidates for burnout to get rid of their compulsive habits "in order that the clerical collar not become a hangman's noose."

"Conserve your energy. Let other people do the routine things . . . Good stewardship demands that you look at yourself as you do other people," he said.

Other candidates for burnout are those clergy who base their success on membership or those who are "24-hour pastors" and "overidentify with their profession."

Qualben stressed the importance of seeking professional help, if it is needed, good support systems (family or other clergy) and good relaxation techniques.

"Many authors claim stress is the reason for burnout," Qualben said, "the problem is rather distress."

He added: "You've got to maintain control over your life and work . . . if the balance is lost, then burnout is the likely consequence."

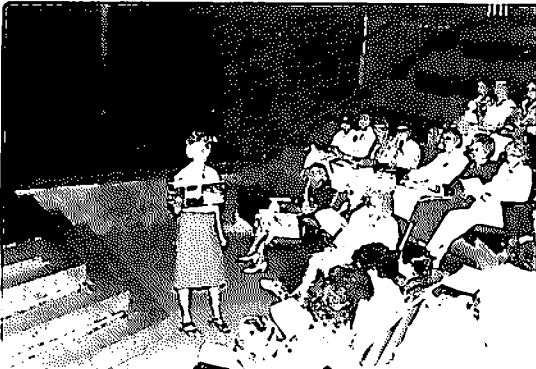
People and Places at Convention '82



We heard impressive reports from seven of our New Church summer camps.



22 Leaguers at Convention '82, the largest number in several years.



Marge Ball makes an appeal for the Mite Box.



The Sunday morning anthem symbolized the twelve gates of the Holy City.



Hurry up and wait in line for meals!



Rev. David Rienstra celebrated Holy Communion in the olive grove early one morning.



Convention veterans Richard Tafel Sr., Mary and Stewart Poole.



Cele Werben has been minding Convention's Book sales for over 50 years.



The hill was too steep! We had to get out and walk on our way to the Chapel.



Five busloads of Swedenborgians thoroughly enjoyed the festivities at the Wayfarers Chapel.



George Dole delivering the sermon at the Ordination Service.



The breathtaking view from the breezeway at the Wayfarers Chapel.

PRIMARY GROUP REPORTS

ISOLATED SWEDENBORGIANS

The "Geographically Isolated Swedenborgians" had a lively and meaningful time together. Some of us are in a position where we can be active in a Swedenborgian Society on a regular basis, while others participate in churches of different denominations with the opportunity to associate with fellow Swedenborgians only at gatherings such as Convention. Other participants who are already in contact with isolated Swedenborgians joined the group to see how they could be of even greater help and how our isolated members could be contacted or put in contact with someone in their geographical area.

We focused on how to keep lines of communication open and discussed the benefits of the Alliance Round Robin, the *Messenger* and Newsletters. The suggestion was made that the *Messenger* might carry a column on a "use as needed" basis. This could be entitled *Isolated Swedenborgians* and have an introductory statement that anyone who was isolated or who knew of someone that was isolated would send their names and addresses to this column, giving all of us the opportunity to know who they are, communicate with them, and personal contact could be made when fellow Swedenborgians were traveling through their home towns.

Suggestions were also made as to how all of us, isolated and others, might get some of our books in our local libraries. This would help us feel we were more active participants in church work—always a good feeling. Remember that these books, once they are placed in libraries, need to be checked out so they will remain on the shelves.

Primarily, however, members of our group were strangers when we arrived and friends when we departed.

Eldon and Annella Smith

The suggestion that we have a column in the Messenger for isolated Swedenborgians is an excellent idea, and we would like to follow it through. Those members who feel themselves to be isolated from New Church groups are invited to write to the Messenger, giving name, address and a brief description of their relationship with Convention, plus any other pertinent information they would like to share with our readers. A black and white photo (which will be returned) would personalize the column. Editor.

THROUGH THE TEEN YEARS

"Through the Teen Years" was facilitated by Rev. Gardiner Perry and Muff Richardson, and included about a dozen young people at varying points in their teen years.

Gardiner introduced a "stepping stones" process, which invited each person to reflect on their life in a meditative way. It began with solo time and then moved into identifying the significant "turning points" in life that had brought them to who they are now. In this process, one sensed that the significant life events were the stones upon which we had stepped in moving across the river of life.

Teens then shared their stepping stones in the group with both the joy and anxiety that comes when telling others about ourselves in a personal way.

A SWEDENBORGIAN GROWTH CENTER

Although the title of our primary group was Swedenborgians Living the Life, A Swedenborgian Growth Center, much of our time was spent sharing a common dream. Led by Ernie and Perry Martin, our group met three times to get to know each other, to share in a meditation relating to our dreams for a program for personal growth, healing and study, and to make some plans for the future.

In our first session, each member of the group briefly shared his or her reason for choosing this particular growth group. Frequently, people referred to "my dream" and often one person's dream was similar or complementary to another's, in terms of purpose, function, and available resources.

At our second session, group members participated in a short guided meditation about the idea of organizing Swedenborgians to serve the church and the community with programs to nurture personal development and healing. The meditation elaborated on the dreams in terms of ideas for possible locations and programs, of perceptions, of existing and potential resources—both people and monetary—and other ways to "Live the Life" through a Swedenborgian Growth Center.

A final session was called to help move the dreams into reality. Short range plans include the preparation of a newsletter communicating

ideas for programs, a listing of skilled facilitators in Convention, a summary of talents represented in the Convention '82 primary group, and ideas for program planning and promotion of personal growth experiences for individuals, societies, associations, and other groups.

To date, Ernie and Perry Martin's recent *Messenger* article, truly a dream shared Convention-wide, has stimulated considerable interest. We urge you to add your dreams about a Swedenborgian Growth Center, by sending them in writing to The Martins, at the Wayfarer's Chapel in Palos Verdes, California. We believe this truly is a dream worth sharing and developing in Convention.

Barbara Mackey

"AFTER SIXTY"

"When I was a little girl my parents said, 'If you're not sure which is right or wrong, then you must think about it very carefully before you decide,' and that has guided me all my life." Another person said, "I am not afraid of death and others with whom I share this seem surprised." Someone else said, "My father divided his farm with his children before he died, so that they could have the use of it when they needed it. My husband and I want to do this with our things," others chimed in with "Me, too!"

This was the way that most of the twenty-three participants in the After-Sixty primary group witnessed to ways they felt their Swedenborgian heritage had helped to give guidance, direction, comfort and a sense of well-being in these later years. Many expressed deep satisfaction that the awareness of being simultaneously in the spiritual and natural world had been of inestimable benefit. Being aware that the uses they lived out in their daily lives were building the person they are now, brought feelings of contentment in the years after sixty. At the same time, it provided the awareness that we "live until we die" and continue our usefulness. There was a sense of enthusiasm that in the spiritual world use and growth are the way of life.

These are but brief descriptions of expressions of what being a Swedenborgian after sixty meant, for almost all of the twenty-three persons present. It was a most satisfying time to us as facilitators and apparently to most of those present.

Elizabeth and David Johnson



Elizabeth and David Johnson. David is retiring this year after serving New Church groups in Kitchener and Seattle for a total of 40 years.

THE HELPING PROFESSIONS

The Helping Professions group opened with Margaret Kraus reading from the Word and the writings. Mary Crenshaw led the members in deciding on expectations and setting goals for the sessions.

Participants fell into four basic categories, ministers, health and home care workers, teachers, and therapists. They came from Canada, Denmark, Australia, U.S., France, Japan and Czechoslovakia.

Within the limitations of time the group covered the following topics as related to use and living the life:

1. **Patience**—an essential for every professional or non-professional encounter.
2. **Sharing**—the necessity for two people to each go part way in bridging the gap between them.
3. **Divine Providence**—Every moment we act or react, we give or receive, often without plan or knowledge! Don't run from the experience of Providence, even though it is seemingly unsuccessful. One's part is important and one must be patient and wait for the results.

The group then discussed practicing a positive approach in work and family relationships, while living the life. As an example, if something troublesome is asked of you and you have no answer, it is alright to say, "I don't know", or to let the person who is upset "soak" (stop and wait), or to talk about the problem and give acceptance.

Sometimes professionals encounter problems in structuring the helping process when friendship is involved. It is essential then, that the level of the professional relationship be defined to avoid overlapping the friendship and that a mutual trust be established.

4. Uses:

Inner Peace—walk in the garden, play some music, look for new avenues of interest, perform some simple tasks, bake a pie or scrub a floor.

Images—Don't let the hells get in the way of serving others. Picture hells as being at the back of the head and physically remove them.

Write—take pencil and paper and force oneself to write as in a sermon or lesson plan.

Research—take stock of oneself, look it up in the writings, make some new choices, review what must be done.

Change one's attitude, look at the temptation to do things the same old way.

The group came up with positive thoughts and actions, combined with prayer and trust in Divine Providence, as the main guidelines for helping through the professions. Swedenborgians possess special insights into human nature to facilitate relationships.

"IT IS A GRACIOUS DEBT WE OWE TO ONE ANOTHER TO FIND THE BRIGHT CRYSTALS OF DELIGHT HIDDEN IN SOMBER CIRCUMSTANCES AND IRKSOME TASKS." HELEN KELLER

GOOD GRIEF!

SINGLE ADULTS-PREVIOUSLY MARRIED-LIVING THE LIFE!

A consensus emerged from the group of a sense of sharing, of a commonality of experience which surprised and delighted, of finding a forum where fears, hopes and dreams can be utilized as tools to move forward in our respective and collective growth toward a more conscious contact with God as we understand Him.

A few experiences in common can be listed here briefly, recognizing that the list is embryonic and could have lengthened exponentially had the group's life formally extended beyond four hours:

- a sense of grief and loss, inadequacy and fear, anger and shame, following the death of a spouse or a divorce.
- A surprise that even "good" marriages—partners of long duration and incredible spiritual unity—experienced the above.
- An expected understanding that "bad" marriages—partners of strife and stress and negative spiritual energy—experienced the above.

- A sense of the incredibly difficult task of trying to understand and explain the loneliness, the gut-level emptiness which can grip suddenly in a busy day or the darkness of night.
- The realization that "singleness" exists, that it is real and we are, that the acceptance of our singleness is the first step in our liberation from previous myths and attitudes.

The social dynamics of singleness were a constant topic, swirling through the discussions and emerging at points as the main focus:

- Sexuality—the positive needs of each individual and the search for an "other", a "significant other", to both give to and receive from in life's journey:
- The changed position from being "one of a couple" to being "one"—socially an embarrassment at times in a society and church geared to families, marrieds, children, and "two-ness".
- The need for alternatives to former patterns of living, new goals and directions for the love looking for expression.

Faith and beliefs play constant tunes of glory in the search and journey forward. Swedenborg's teachings of the spiritual world and the state of continuing consciousness after "death" succor and sustain many after the loss of a significant other. We see change as a positive force in life and death. We know all love flows from the Lord and we are a channel of that love. If single, we can direct that love to many new and different projects, situations and people, rather than focusing on one other person. The first marriage is one within, of the will and understanding before a "true marriage" between two persons can be experienced. In modern vernacular, we must be a whole—a completed person—to reach out from love and freedom to another whole, completed person.

In the single state, we can sustain each other, but we need more vehicles to bring form to the sustenance. The New Church can become that vehicle by continuing the use of primary groups, possibly starting such groups in Societies as people perceive the need. Simply talking about the single way of life can help others who are not single to grow more aware of the subtle, pervasive negatives directed to singles and experiment with new ways to include singles in group activities. Spending time with singles can aid both the single person

and the others to expand their awareness of the uniqueness of all individuals as well as the commonality shared by all.

Donna Keane

Sunday School Association

THE INFANT PROGRAM

The Sunday School Association meeting was convened at 8:30 a.m., Friday, July 2, by President Gardiner Perry. The minutes of the previous meeting were accepted as printed in the *Convention Journal* and the Treasurer's report, submitted in absentia by Thomas Zehner, was accepted.

Louise Woofenden then presented the "Activities Book", which is a series of craft and puppet suggestions for parents and Sunday School teachers. Each suggestion is correlated with a lesson in the Dole Bible *Study Notes*.

The rest of the hour was devoted to a presentation, "The Infant Program", by Rev. Ron Brugler, Rev. Gertrude Tremblay, and Louise Woofenden.

Ron told us that he was excited about the Infant Program because it offered tools and insights for nurturing parents of young children. He said that while it is true that the infant and young child have exceptional ability to learn, it is just as important to invite loving interactions between parent and child. "For this reason we should stress that the time a parent spends in loving interaction with a child is just as important as the ability to read."

Louise Woofenden then got down to basics by demonstrating the use of flash cards. Louise said that her daughter, Laura Grams, has had a wonderful response from her two young children to learning with flash cards. Simplifying, they work this way. A picture of a plant, animal or Bible image is flashed in front of the interested child, and a name, sentence, or Bible verse is spoken. This is done only as long as the child's interest is absorbed. When the child turns its attention to something else, the process stops. The parent is asked to maintain an attentive, loving awareness of the child and its level of involvement.

Gertrude Tremblay described how a tape of the Lord's Prayer set to gentle music and played by a pregnant mother, can positively affect a developing fetus with a sense of being loved. Perhaps more obviously, the mother can become composed, secure and open, thereby providing a loving, safe environment for the infant even before it is born.

The group of fifty to sixty people gave suggestions and encouragement to this project and we look forward to being able to implement it in this coming year.



The children put on a delightful skit under the coaching of Ron Brugler and friends.

REPORT OF THE PRESIDENT OF THE NEW CHURCH YOUTH LEAGUE 1981-1982

In the future, I think this year will be seen as a major turning point, an important year of change, and the beginning of a prominent upswing for the New Church Youth League.

Traditional programs are booming, and new, exciting changes have become so numerous I would have to take time out to count them.

In the Traditional Department: We had five retreats this past year; two hosted by the Bridgewater League, one by the Fryeburg League, one by the Edmonton League and one by the New York Association. CLEAR BLUE SKY continued to come out regularly and its circulation has increased by 350. Our local Leagues are, for the most part, doing well.

In the New and Exciting Changes Department: Our new Constitution survived its first year with only a few minor changes! The new League Handbook is scheduled to be in print and distributed by March 1, 1983! And our Executive Committee is planning an Officer Training Session, to be held at the Fryeburg New Church Assembly in August! We're just beginning to get rolling!

In closing, I want you all to know that never in my life have I felt as useful as I have during the past decade of service to one of our Church's most important organizations, the New Church Youth League.

Thank you,
Trevor George Woofenden

LEAGUE DOINGS AT CONVENTION 1982

This Convention was a very busy one for the League, with several projects, a lot of important business, and many activities.

We had twenty-two Leaguers attending from all over the U.S. and Canada—the most in a long time! This was due to the nine BOE-sponsored Association League Representatives present and to the generous funding from the Pacific Coast Association and the San Francisco Society, for Leaguers' and children's travel. Thanks to all these people for their help!

At our Pre-Convention meetings, we set up a display table, and a cook-out and swim at the McCormick's in Riverside, (Thanks!), took care of quite a bit of business, and did the final planning for the Convention program.

One item of business was to make a schedule for the printing of our new League Handbook, which we plan to have printed and distributed by March 1, 1983! The Handbook will include the Constitution, sections on organization of local Leagues, retreats, putting together an issue of CLEAR BLUE SKY, and other resources, a guide for League Officers, a general year's schedule, and the League Hymn.

Our new Regional Officers and Executive are: President and Western States Regional Officer, Lee Woofenden, Guemes Island, Wa., Western Canada, Linda Korsten, Edmonton Alta., Central States, Tami Mounce, LaPorte Ind., Lake Huron to the Gulf, Corina Bishop. Urbana, OH., Northeast, Nancy Little, Elmwood Mass., and Chaplain, the Rev. William ("Pop") Woofenden.

The focus of the League Worship Service at Convention this year was Diverse Viewpoints Complementing One Another for a Unified, Strong, and Useful Church. It was well received and we hope it will be accepted in the hearts of everyone in Convention.

We worked hard on an oversized issue of CLEAR BLUE SKY, that includes reports of happenings over the past year, news from all our local Leagues, and Convention reports.

One of our projects was helping Ron Brugler with the Children's Program, working on props for their presentation to Convention and helping with the singing.

We also adopted a statement of support for the Sunday School Association, which will be printed in a future issue of *The Messenger*.

We had two guest speakers: Pop Woof on "Making Your Day", and Patty Holt, on "The

Blessings". We'd like to thank them for the interesting ideas presented for us to take home from Convention.

During the Saturday trip to the beach, we sponsored a Sand Sculpture Contest. The grand prize of a CLEAR BLUE SKY t-shirt, was presented to Chris Tafel, for his 'Woman in a Bikini'.

And last, but certainly not least, the League has now changed its name! From now on we will be called "THE NEW CHURCH YOUTH LEAGUE", (NCYL). This new title does not exclude our Canadian members and it clearly states that we are a *Youth* League, while keeping a strong connection with our past identity and accomplishments.

May our NEW CHURCH YOUTH LEAGUE live long and be strong in the important work which our Lord has given us to do!

Lee S. Woofenden,
President, NCYL

Foundation Stone Laid For New Church at Yarrowcabra, Linden Highway, Guyana

The foundation stone for the New Jerusalem Church—Swedenborgian, at Yarrowcabra, thirty miles from Georgetown, was laid on Sunday, June 13, 1982 by the Minister of Labour, Manufacturing and Industrial Development Dr. Kenneth W. E. Denny. The service was conducted by Sister Lillieth Clemmonds, lay leader of the Georgetown Society. E. Llewellyn Fraser was the officiating Pastor. Bro. N. Belle, chairman of the organizing committee, supervised the preparation of the mixture and placing of the plaque which reads:

Erected to the Glory of God and the
Service of Mankind

Eric Zacharias

New Jerusalem (Swedenborgian) Church
Yarrowcabra, Linden Highway

Foundation stone laid by Dr. Kenneth Denny, Minister of Labour, Manufacturing and Industrial Development, Sunday June 13, 1982

Why "Eric Zacharias" as the Church's name? When I first visited Yarrowcabra and had the dream of an early church building, I returned home that evening tired but seeing in my mind a growing New Church congregation in that district. I sat on my porch sipping some

cold water and musing aloud I asked my wife which of three names would be her choice for the church. A ten year old boy (her nephew) answered loud and clear, "Zacharias." He was the first Convention President to come and spend such a long visit in Guyana -two weeks - he came to see and observe and he opened our eyes to the meaning and relevance of a power of Attorney, and it was on his strength that the New Church in Guyana was able to open a new chapter. It was also his efforts and invitation that brought about our first positive move to strengthen ties with Convention, receiving the Mite Box in 1980 and some funds from the Board of Missions to help our first phase roof repairs in 1979. So his name must be on the church building.

But this does not exclude the other official visits by Ernest Frederick and Ernest Martin, for the church property will be bordered by three streets, and since the only one named is Main Street running past the western boundary, the street to the south will be Ernest Martin and the street on the eastern edge will be Ernest Frederick, while the two acres of land upon which the complex will be built is rightly named Tafel Acres.

L. Fraser

Our New Church friends in Georgetown, Guyana would very much like to have a wall portrait of Swedenborg for display in their premises. If any group or individual in Convention has a painting of Swedenborg that would be suitable for this purpose, please contact Rev. Llewellyn Fraser, 71 Hill St., Lodge, Georgetown, Guyana, South America.

ADDRESS CHANGES

Isabel Carpenter and A. M. Griffin
12305 S.W. 261 Ter.
Naranja, Florida, 33032

Rev. Eric Allison
171 King St. S.
Waterloo, Ont. N2V 1P7

Rev. and Mrs. Steve Ellis
140 Bowdoin St., Beacon Hill
Boston, Mass. 02108

Rev. and Mrs. Christian Mania
Apollstrasse 2
8032 Zurich, Switzerland

FEDERATION OF ST. THOMAS CHRISTIAN CHURCHES ADOPTS NEW CHURCH TEACHINGS

Bishops of the Federation of St. Thomas Christian Churches adopted the teachings of seer-prophet Emmanuel Swedenborg "for study" at the annual Synod to be held in Santa Cruz, California on July 3 and 4 of this year.

The move follows over two years of discussion and several years in which copies of Swedenborg's works were distributed to clergy and laity.

According to Presiding Bishop Joseph Vredenburg Swedenborg would, "Assume the place of a Church Father as acceptable for the derivation of doctrine in accord with the Word and be urged for study by the faithful of the Church and gradually become required reading in Seminary courses."

The Federation of St. Thomas Christian Churches is a loose federation of churches deriving their orders from the St. Thomas Christians of Malabar, India. Although member bodies of the Federation keep membership statistics differently it is estimated that the body represents some 10,000 adult members throughout North America with a total of 550 persons in various forms of the ordained ministry.

Not all member bodies have adopted New Church teachings but several have to varying degrees with the Order of Antioch and The MeBasrim Fellowship adopting Swedenborg's writings on Passion Sunday (March 23) this year. The process in those bodies includes "beautification", which means that Swedenborg would be regarded as a "prophet" or "Church Father" once members of those bodies ratify the action.

"It's a complicated process," said Servant Michael Zaharakis (Missionary Bishop for the Federation), "and a major change in the way we view the formulation of our theology. I don't think we'll see much in the ways of immediate effect . . . we are a very small denomination and our theology agrees with New Church teachings to a surprising degree anyway. What will happen is the writings of Swedenborg will be used for study, discussion, and as a supplement to Eastern Christian theology. We have no claim to fully understand what Our Lord told Swedenborg but the Church does not require doctrinal rigidity."

The practise of the St. Thomas Churches in this country has favored a "tentmaker

ministry" or "worker priesthood" in which ministers earn their livings at other trades and function with small neighborhood oriented congregations.

According to Servant Zaharakis, "I don't think we'll be competing with other churches accepting the teachings of the New Church since we serve markedly different populations. Our outreach is primarily to urban areas, prisons, and to the poor. It's also very much home centered and would not appeal to someone who wanted a 'church' building."

The current theology of the St. Thomas Christians sees each person as a "Church" and the priesthood, which is open to both men and women, as functioning on behalf of the laity rather than in place of.

According to Bishop Vredenburg the Federation is not "Swedenborgian" but rather a "Christian Church which will accept the teachings of the Lord as revealed to Emanuel Swedenborg." Bishop Vredenburg believes that Swedenborg never desired to be worshiped or have churches named after him. The great laws, say the Bishops of the Church, are "Love God and Love the Neighbor." These laws are summarized at the beginning of most St. Thomas services when the cantor chants the reply of Jesus to the question of which laws were greatest. St. Thomas theology also agrees closely with Swedenborg's emphasis on the nature of Jesus.

Following the July synod the Federation will host a series of lectures on the teachings in different parts of the country.

GENERAL CONVENTION PRESENTS \$15,000 TO URBANA COLLEGE

During a recent Board of Trustees meeting held on the main campus of Urbana College, the General Convention of the Swedenborg Church reaffirmed its continuing support of the Swedenborgian-affiliated liberal arts college. In a special presentation, August A. Ebel, Treasurer of the General Convention and member of the Urbana College Board of Trustees, presented Dr. A. Perry Whitmore, President of the College, with a check for \$15,000.

Bob Clark, Urbana College's Director of College Advancement, in commenting on this special presentation, noted: "Urbana College is both pleased and honored to accept this

significant financial contribution to the College's 1981 - 82 P.A.C.E. Annual Fund Campaign. Throughout the 132 - year history of Urbana College, the General Convention has repeatedly demonstrated, both financially and otherwise, how strong is the bond between the Church and the College.

"Through this continuing Church support, we are able to develop the programs, both academic and otherwise, that are so vital to the College and which perpetuate this affiliation with the General Convention and its members throughout the United States and Canada. It now becomes the responsibility of the College Community to identify those areas of financial need to which the Church's contribution can best be put to use, a most pleasant task."



August A. Ebel (right), Treasurer of the General Convention of the Swedenborgian Church, presents President A. Perry Whitmore with a check for \$15,000 on behalf of the Church during a recent Board of Trustees meeting on the main campus of Urbana College.

New Film A Stunning Success

The new Swedenborg Foundation film, *Images of Knowing*, written by George Dole and narrated by Academy Award winning actress Anne Baxter, was previewed at Convention '82, and this writer felt it was a breakthrough in religious filmwork.

The photography is outstanding, comparable to the best that comes out of Hollywood. You are there, with the cameraman, as he lovingly paints a picture of flowers receiving drops of water, as birds skim across the calm surface of a pond, as reflections of nature are mirrored everywhere . . . especially within yourself.

This 15 minute film has an amazing, almost mystical quality about it. In those few minutes

(Cont'd on page 156)

The Peace Page

Dear Paul:

I think "The Peace Page" is an excellent idea. I hope it will help awaken the people of Convention to the danger and destructiveness of the new World War we seem to be preparing for right now.

Here are some reprints from recent issues of the League publication, *CLEAR BLUE SKY*. They are taken from the *New Church League Journal* of 50 years ago.

The youth of the Church has long been concerned and involved with the problems of war and peace. Two of the main reasons for this are: 1) We are the ones who have to do the dirty work of fighting these wars for our elders' purposes, and 2) We are the ones who have to live with the long term tension and distrust among the nations of the world and within our own country which wars create. And beyond these reasons, there is the death, destruction, suffering, and moral and spiritual decline which all the wars of this century have brought in their wake. Even if the U.S. survives another war physically (which is very doubtful), it won't survive it morally and spiritually. We can't afford another war.

I hope these excerpts will do their part in preventing World War III, and putting us on a path toward true peace. Can we as Christians just stand by and watch the destruction of Christianity and the human race? I hope the answer is no.

* * * * *

WAR OR PEACE by Della Goering—Nov. 1931—excerpt (Miss Goering is a Mennonite attending high school in Pawnee Rock, Kansas. She is a friend of some of the Leaguers there, who sent her paper, written as part of her school work, to the *JOURNAL*, feeling its readers would enjoy reading such a splendid article on a subject in which everyone is interested.)

A fool once stood along the wayside where a military troupe was passing with lances and muskets.

"Where do the people come from," he asked the people.

"Out of peace."

"And where are they going?"

"Into war."

"What do they do in war?"

"They kill the enemy and burn his cities."

"Why do they do that?"

"In order to have peace."

"I don't understand that. They come from peace and go to war in order to have peace. Why don't they remain in peace in the first place? But I suppose I'll never understand that, being but a fool."

Who does understand? Is there anyone on earth who really understands? Then are we all fools? If we don't work toward peace now, it will be too late when we do understand.

There are two roads to take, the road to peace and the road to war. America has been leading, leads, and will be leading for the next decade or more. Which way shall we lead? Shall it be toward peace, or toward the wreck of civilization?

* * * * *

YOUTH AND THE PEACE MOVEMENT
by Allen T. Cook, January 1932 (shortened)

Hundreds of organizations around the world are anxiously working for peace, especially to make the Geneva conference a success. And I think the New Church League does well in throwing the weight of its influence in that direction.

Previous to the World War the youth has always been on the side of war, and I believe they were in no small degree responsible for the precipitous wars into which Europe has plunged herself in the past centuries. The glories and honors of even a dead hero appealed strongly to the youthful imagination and made a military career seem like the best thing on earth. But the last war changed all this. Militarism is not what it used to be. Intelligent youth is aware of the fact that war is the most foolish and barbaric, not to mention uneconomical way of settling a dispute.

Even if everyone wants peace, it is a dismal fact that in a world where no one trusts anyone and where every nation has been in the habit of arming, you can't get them to stop so doing unless some nation somewhere will take a chance and set the example.

The only thing which will break this circle is for some nation to step up and voluntarily offer to reduce her armaments.

I suggest that the United States be the one to take the lead in this matter. And why not? She

has taken the lead in such matters as political independence, material wealth, mechanical industry, invention, and engineering, and the people of the nation have been glad to assume the honor of that leadership. Why should not this nation be glad to assume leadership in the matter of moral obligations?

Those who read this should talk, argue, act, write, and otherwise exert their influence against the materialistic reasoning and traditional dogmas of our political leaders. Do not dwell in mere platitudes and official resolutions. Work to positive purpose; let your government know what you want.

Every one of you have thought at one time or another that you could make a better world if given half a chance. Your chance is now here. Before you lies no beaten path, and the adventures of a new untried civilization are yours for the asking. The advance into a new civilization will be as exciting as any "covered wagon" trip ever was. The natural frontiers of our country are gone. The prairies are settled, the mountains are full of autos, but the frontiers of human progress are always before you.

However, the most serious obstacle to overcome, even in this country, is the spirit of hide-bound conservatism, and the dread chill of fear. No real reductions will be made unless this nation will make a real venture in the name of peace. This is where, I believe, the youth of the country can be of great help. The spirit of youth is the spirit of adventure, the spirit of breaking new paths, the spirit of achievement. Youth may be green and untried, but at least it is not afraid to try, neither is it everlastingly suspicious. Young men and women carry in the very structure of their souls the essence of a vision, the perception of an attainable goal. I believe it is the right as well as the privilege of young men and women to say what they think in matters such as these, for after all, is it not the *young* men and women who have to go to the front while the statesmen stay at home and talk about fighting the war "to the last man?"

Those who adventure in this new field will never want for excitement; never want for a chance to exercise their faculties; never want for new fields to conquer. And I hope that the members of the ANCL will be among those pioneers who will blaze the way to a new age in which the roar of the cannon will never be heard.

* * * * *

But they shall sit every man under his vine and under his fig tree, and none shall make them afraid; for the mouth of the Lord of hosts has spoken. Micah 4 : 4

Lee S. Woofenden,
Guemes Island, WA



A peaceful threesome at the beach: Lee Woofenden, Gudmund Boolsen and Christian Mania.

New Film (cont'd from page 154)

as you watch the film, you suddenly become aware that a host of very deep feelings are struggling to the surface of your conscious mind. The words and the pictures interplay so beautifully and so subtly, and it's only after the film is over that you realize the impact it had upon you. It's about correspondences, but that word is never used. However the concept of correspondences shines through so well, from beginning to end—the correspondence of matter and spirit, heaven and earth, light and darkness.

One needs to see this film at least two or three times to fully appreciate the many levels of its message. And it would be most helpful if a discussion guide were available for groups to use after viewing it. The film evokes so many profound feelings and impressions; it provides an ideal springboard for discussion and reflection.

Images of Knowing is being offered on a free-loan basis by Modern Talking Pictures, 5000 Park St. North, St. Petersburg, FL 33709. Prints and cassettes may also be purchased from the Swedenborg Foundation, 139 East 23rd St., New York, N.Y. 10010. The 16 mm film is \$150.00. The Betamax or VHS cassettes are \$50 each.

P. Z.

CHURCH OF THE NEW JERUSALEM FRYEBURG, MAINE MAY 23, 1982

On Sunday, May 23, 1982 the Church of the New Jerusalem, Fryeburg, Maine was privileged to have Reverend and Mrs. Wilfred G. Rice of Brockton, Mass. and their son, Dennison of Springfield, Mass. present with them for Worship service and the activities that followed on that day.

Reverend Rice was Pastor of the Church of the New Jerusalem, Fryeburg, Maine from 1937 - 1951. Our minister, Reverend David L. Rienstra assisted Reverend Rice in the Worship service at 10:45 a.m. Reverend Rice presented the sermon, "HOME OF THE SPIRIT". There were one hundred and twelve present for Worship. Ushers for the Worship service were Calvin Harnden and David Richardson, Sr. Candlelighters for the Worship service were Darci Baker and Leander Reed. In charge of the Guest Book prior to Worship service was Mrs. Dorothy Kiesman. Both the Junior Choir and the Senior Choir participated in the Worship service. Organist was Mrs. Carole Rienstra.

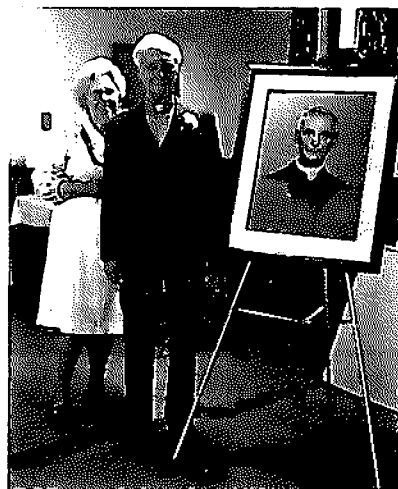
The 2:00 p.m. Portrait Presentation opened with a brief speech by Reverend Rienstra. He welcomed the Rice family, the artist Mrs. Virginia C. Earle, the children of Leonora Haley and the other guests present. Mrs. Earle, Fryeburg, Maine joined Reverend Rienstra at the portrait as did the children of Leonora Haley; Mr. Carl Haley, Fryburg, Maine; Mrs. Beatrice Larrabee, Bridgton, Maine; Mrs. Hazel Tarbox, Harrison, Maine, and Reverend and Mrs. Rice.

This portrait of Reverend Rice was made possible by the Memorial Fund and the family of Leonora Haley. It was very nice that all of Leonora Haley's children could be present for the actual unveiling of the portrait. They expressed pleasure when seeing the portrait and said how very pleased their mother would have been. This portrait will join with those of former ministers of the Church of the New Jerusalem, Fryeburg, Maine; Reverend Baman Stone, Reverend Louis Dole, and Reverend Horace Briggs.

Reverend Rice spoke of his and his family's pleasure at being invited to Fryeburg for this occasion. He felt this portrait was a great honor also.

The Alliance, the Church, the Committee in charge of the events, along with Reverend and

Mrs. Rienstra made May 23, 1982 a very memorable and pleasant day for the Rice family and the Church of the New Jerusalem in Fryeburg, Maine.



Ethel and Wilfred Rice, with portrait by Virginia C. Earle, given by the Memorial Fund and the family of Leonora Haley. Photo credit: Chris Phillips, Bridgton News.

VOLUNTEER ARCHIVISTS NEEDED

The Church-College Relations Committee of the Board of Trustees of Urbana College identified a great need for volunteer workers to sort through shelves of archive materials stored in the Swedenborg Memorial Library on the campus to identify what is valuable for continued storage and what should be dispersed to other archival collections. Among these records are a great many Church related documents which might be under the direct protection of Convention archives rather than stored at the College.

The Committee suggested that anyone volunteering to do some of this important work could be housed on campus and depending on when they could come could possibly be fed in the student diningroom.

If you can volunteer time and transport yourself to campus please write to Dr. Perry Whitmore, President, and identify yourself, suggesting a time commitment and when you would be available to help with this work.

Can you help?

Roger Dean Paulson

AD HOC UPDATE

The Ad Hoc Committee for the 80's wishes to thank all persons who joined our committee by sending in their responses.

We value your ideas and comments. If others have missed responding, remember, it is not too late, send in your card or letter now. The address is:

Ad Hoc Committee,
General Convention,
The Swedenborgian Church,
48 Sargent St.,
Newton, Mass. 02158

ANNOUNCING "CONVENTION CONNECTIONS"

Just released—a Swedenborgian board game that teaches about various aspects of our national Convention.

The game includes one playing board, 10 sets of area cards, 6 playing pieces, one Convention Journal, score cards, one die and directions.

Cost: \$12.00, includes shipping.

Send orders to:

Rev. Ron Brugler
246 Lafayette Ave.
Pittsburgh, PA 15214

NEW REPRINT FROM THE SWEDENBORG FOUNDATION ALLEGORIES OF GENESIS

by Thomas King

"In the history of religious thought, Biblical literalism is a newcomer. This book will be of particular interest to readers who seek alternatives to a literal interpretation of the first eleven chapters of Genesis.

Dr. King draws upon the works of Emanuel Swedenborg to explain the meanings of these ancient Bible stories in terms of the spiritual life of humankind and the processes of spiritual development. Genesis emerges not as a book about the past but as a guide to the present."

Allegories of Genesis is available from the Foundation and all New Church Book Stores for \$1.95.

WE GET LETTERS

The Abortion Issue

Dear Editor:

In following some of the general debate going on about abortion, I have noticed that much of the argument centers around establishing whether or not the zygote-embryo-fetus is a *person*. The battle lines are generally drawn up this way: On one side, if the zygote-embryo-fetus is really a human being, then to abort it is to kill a person, which is illegal under the Constitution. The Fourteenth Amendment says that no person shall be deprived of life, liberty, or property without due process of law. On the other side, it is said that if the zygote-embryo-fetus is *not* a human being, then there is no law forbidding to kill it, and therefore abortion is perfectly legal and basically OK.

But this argument is outside the point of whether abortion is a good thing or not. It is an argument based on a man-made, changeable law, and not on the eternal law of God. Resolving this argument would only establish whether abortion is legal under our present legal code. It will not decide whether abortion is a good and right thing to do under the laws which run the universe—both spiritual and natural.

In New Church circles the same argument often takes the form of whether there is an immortal soul from the moment of conception or whether the immortal soul begins at birth with the first breath. If there is an immortal soul from conception, it is argued, then abortion is wrong, but if there isn't, then abortion is OK because we're not really killing a human being—only a potential human being.

When the Ten Commandments say "Do not kill," they don't quibble about whether it is actually a human being or only a potential human being. They just say "Don't kill." Isn't this a more trustworthy law to follow than a man-made law?

Look at it this way: If the zygote-embryo-fetus has no immortal soul, isn't it a worse thing to kill it before birth than after birth? For if we killed it before birth, we would not only take away its physical life, but its spiritual, eternal life as well. If that's the case, it would be better to kill the baby after it was born. At least then it could keep on living and grow up in the spiritual world.

But if there is an immortal soul right from conception, then to abort is to kill an actual

human being, which is not legal under the laws of God or man. "Whoever sheds the blood of man, by man shall his blood be shed; for in the image of God has God made man." (Gen. 9:6)

So with one belief, to kill the unborn is to kill a being's chance of eternal life, and with the other it is to kill a human being. Who will argue that either is a good thing? What we do about abortion is another question entirely, but can't we at least agree that it's not a good thing, and direct our efforts toward making it unnecessary?

Lee Woofenden
Guemes Island, Wash.

Prayer in Schools

Dear Rev. Zacharias:

In regards to school prayer, the President of the National Council of Churches has publicly stated that he was opposed to school prayer on two grounds: 1. The prayer would have to be non-sectarian; 2. It would have to be voluntary.

We respectfully recommend the following prayer: "I pray that God, or what ever name a person knows the Divine Being under, will flow into my heart, my soul, my mind with his Divine Love and Divine Wisdom and that he will give me the power and the strength to recognize, resist, and overcome the temptations that are ever present."

We believe the above prayer to be universal, for what religion does not believe in a Divine Being with Divine powers of Divine Love and Divine Wisdom; that we all have a heart, soul, and mind and that we should use them in Charity and Faith; that the hells, evil and falsity, are continually trying to lead us astray.

As to the second point, i.e. that the prayer would have to be voluntary. The above prayer could be recommended to the students, but they should be free and encouraged to make up their own little prayer, for prayer to the Divine Being is a one-on-one situation and need not be externally vocalized, but, rather, could be silent and internal. Those that wish to pray are free to do so and those that choose not to pray may abstain.

Mr. & Mrs. Richard L. Miller
So. San Francis, Cal.

Favors Open Book Policy

Dear Editor:

May I follow up the article by David P. Johnson, "What is Truth?", in your May issue of the *Messenger*. I am also very concerned

about the presentations of the so-called 'Moral Majority'. It would appear that many of them are not interested in truth, only their own, and I was very concerned to read of the censorship and reactionary forces now ranged against books for example in the United States. It would appear that the forces ranged against books are formidable and in a number of States you now have special censorship statutes in which bookshops, schools and libraries can no longer express free and independent thinking! I see Washington, Pennsylvania, and California are among those States who have such legislation. I understand that such books as 'Age of Reason', the 'Koran', Goethe's 'Faust', Luther's 'Address to the German Nobility', 'Alice in Wonderland', 'Mary Poppins', and such writers as, Shaw, Milton, Homer, Orwell and Locke's 'Essay concerning Human Understanding' are among a growing number of publications considered to be corrupting. How long will it be before they take a look at Swedenborg?

This is one more challenge against the rule of darkness for the New Church to be taking a positive line and action. "The thoughts of man are extensions into societies either heavenly or infernal . . . (AE 6.1093) How long will it be, that history repeats itself and we shall hear of bookburning again, this time from the "land of the free"? I cannot speak for the New Church in the U.K., but as a reader of your journal, may I send you my support, little as it is, and hope that one day the New Church in the U.K. will stand firm with you in your concern for the term neighbour in the wider meaning, as Swedenborg so clearly states—" . . . Who cannot see that the love of the community is greater than the love of one of its members?"

I wish more Swedenborgians could read your publication in the U.K.

John Pontin
Lancs. England

Nuclear Disarmament

Dear Paul:

Today, (June 12), hundreds of thousands of Americans are gathered in New York, San Francisco and elsewhere, to show their support for peaceful alternatives to nuclear armament. (Wish I could be there.)

Thursday evening I attended a slide show of the work of the American Friends Service Committee—an expert and exciting program of world-wide involvement in peaceful issues. Among the literature offered was a booklet, "Q and A—Questions and Answers on the Soviet

Threat and National Security".

In this fine, brief, well documented pamphlet are intelligent, reasonable and direct answers to some of our most frequent questions and statements used in today's political scene: "Doesn't a strong military make us secure? If we don't keep ahead, won't they strike first? Do the Russians want disarmament, they aren't responsive to the people?"

Part of one answer is "... there are opposing views within the Soviet Government. The policies we follow do affect Soviet policy. By continuing to build up our military, we provide more fuel for those in the Soviet Union who would—and do—use U.S. military power to justify a Soviet buildup."

Every citizen, Swedenborgian or not, should read this tremendous little booklet. It can be obtained by writing me for a free copy, or writing: American Friends Service Committee, 1501 Cherry Street, Philadelphia, Pa. 19102, at \$1.00 each or 80 cents for 11 or more, plus 15 cents postage.

The decisions and actions we take now will affect all our lives and the future, if any here,

of our young people. Don't leave it to Providence alone—the Lord works on this plane through human beings—Keep up the good work!

Margaret Ball,
648 Via Cielito,
Ventura, Ca. 93003

Swedenborg's Portrait

Dear Paul:

The portrait of Swedenborg in the May *Messenger* has character. It looks more like the portrait of young Swedenborg on the paper cover of Inge Jonsson's book "*Emanuel Swedenborg*", in the Twayne's World Author Series, 1971, Twayne Publishers, Inc., New York.

The new portrait also looks like Swedenborg's mother, Sara Behm, in "*The Swedenborg Epic*", by Cyriel O. Sigstedt.

I am glad to have that small picture. Thank you for printing it.

Velma Bates Ramirez,
Puerto Rico

IN MEMORIAM

REV. YONEZO DOI

Our Brother, Yonezo Doi, was a man of deep sincerity and dedication. When he came to the New Church Theological School in Cambridge, there was no need of many words for us to become well acquainted. He won our hearts. Truly the spirit of the new heaven and the new earth was a reality in his presence.

He had more than a little sense of humor. We remember well his smile and the light in his eye, a kindly light withal. From our first meeting, we came to know him as a true apostle of the Lord Jesus Christ.

It was during those years that we also became acquainted with Fuji Moriguchi, his future wife.

They went back to Japan after his graduation, where he spent the rest of his long life, serving the church in Tokyo and all Japan.

He also had ability as a scholar, translating some of Emanuel Swedenborg's works and regularly publishing studies in New Church faith and teaching.

After the tragic years of World War II, which caused such deep suffering and interrupted communication, we met Yonezo and Fuji Doi

again at the Two-Hundredth Anniversary Celebration in London.

We love to remember Yonezo Doi and are grateful for his life, his ministry, and the contribution he made to the coming of the New Jerusalem, as in heaven, so on earth.

Andre Dianconoff

JULIAN H. KENDIG

It has been many years since Julian last served Convention as a minister, yet there are many who remember him. Perhaps the single word that most closely encompasses his essential style is the word, "devotion". He followed his convictions quietly and at times alone, but he followed them devotedly.

His was neither a loud nor a dogmatic faith. I doubt that a day went by in which he was not asking questions of himself, of our theology, of Scripture, of the Lord. His was a deep level of trust that truth and love are ultimately one; and his life was, therefore, a quest to see beyond the superficial level where "the truth hurts", to the deeper levels where the truth invariably heals.

It is good too, to remember his lively scientific interest. When our paths crossed in

the sixties, he was working on a light source to enable optical microscopes to operate at higher levels of magnification. And unlike mere dreamers, he was farther along in hands-on technology, in making it work, than in the theoretical description of it.

Theologically too, it was living that counted. He saw the deepest principles as those most directly applicable to everyday situations. Were he to leave us one message, I suspect it would be something like this — "If truth and love seem to be leading in different directions, then look again."

George F. Dole

FROM CHURCH RECORDS

BIRTHS

McBRIDE—A son, Bryce Donald, was born to Mr. and Mrs. David McBride of Kitchener, Ont., on June 15, 1982.

SAUNDERS—A daughter, Kimberly Julia, was born to Mr. and Mrs. Kenneth Saunders (Susan McLain) on April 28, 1982. Kimberly is the first grandchild of Dr. and Mrs. Minor H. McLain and the first great-grandchild of Mrs. Waldo C. Peebles.

BAPTISMS

LAAKKO—Karen Sue Laakko was baptized into the Christian faith in the Church of the Holy City, Chicago, Ill., on May 16, 1982, the Rev. Thorton O. Smallwood officiating.

ROHRER—Frank Randolph, son of Ralph and Melinda Jester Rohrer, was baptized into the Christian faith in Chicago, Ill., on June 13, 1982, the Rev. Thorton O. Smallwood officiating.

TRACY—DeBe Warren Tracy, Cheyenne Tracy, Barren Foster Tracy III, children of Bert and Dianne Tracy were baptized into the Christian faith at Fryeburg New Church, Me., on May 9, 1982, the Rev. David L. Rienstra officiating.

CONFIRMATIONS

CHAPIN—Michael Anthony Chapin was confirmed into the faith of the New Church in the Boston Church of the New Jerusalem on April 11, 1982, the Rev. Harold C. Cranch officiating.

CLARK—Valvia M. Clark was confirmed into the faith of the New Church, at the Church of the New Jerusalem, Fryeburg, Maine, on May

2, 1982, the Rev. David L. Rienstra officiating.

GILES—Pauline Giles was confirmed into the faith of the New Church at the Church of the New Jerusalem, Fryeburg, Maine on May 2, 1982, the Rev. D. Rienstra officiating.

LAAKKO—Karen Sue Laakko was confirmed into the faith of the New Church in the Church of the Holy City, Chicago, Ill., on May 16, 1982, the Rev. Thornton Smallwood officiating.

BUCKMASTER, HOLMES, HOPPER, MOUNCE, MOUNCE—Five young people of the LaPorte Society of the New Church were confirmed by the Rev. Richard M. Baxter, President of the Illinois Association, on Sunday, June 13, 1982. They are Beverly Buckmaster, Brian Holmes, Jane Hopper, Robert J. Mounce and Tammara Mounce.

MARRIAGES

ERNEST—ZACHARIAS—Paul Ernest and Joy Zacharias were married on May 29, 1982, in the Church of the Good Shepherd, Kitchener, Ontario, the Rev. Paul B. Zacharias, father of the bride officiating.

YENETCHI—ROBICHAUD—The Rev. Carl Yenetchi and Nancy Robichaud were married in the Elmwood New Church on June 5, 1982, the Rev. Gladys Wheaton of Cleveland officiating.

DEATHS

TRIPP—Mrs. Cora Tripp, (82), active member of the Portland New Church, died on March 2, 1982, at Portland, Maine. A memorial service was held in Portland on March 5, the Rev. Susan Turley-Moore officiating.

MITCHELL—Marjorie "Peggy" Mitchell, 61, a member of the Boston New Church Society died on January 5, 1982. A memorial service was held in Boston on January 9th, with the Rev. George McCurdy and the Rev. Harold Cranch officiating.

KORFF—Mrs. Lucille R. Korff, 53, a member of the Church of the Holy City, Detroit, died on June 26, 1982, in Burrton, Michigan. The resurrection service was conducted by the Rev. Kenneth J. Alden.

THESE THINGS WE BELIEVE

Paul Zacharias

There is One God—One Divine Source of all Life. God expressed Himself perfectly to us in the Lord Jesus Christ. We read about the risen Lord in the gospels and we experience his living presence with us now—this is how God reaches out and touches our lives today.

* * *

The Holy Spirit is the Divine Love and Wisdom—Divine energy—flowing forth from God and sustaining all of creation, even as the sun's light and warmth makes physical life possible on this planet.

* * *

There is no time or place or state where God is not fully present. If God seems distant, it is we who have removed ourselves from his presence.

* * *

The Second Coming of the Lord has already taken place and today its consequences are unfolding all around us. The essence of the Second Coming is a fresh, complete revelation of Divine Truth uncovering hidden meanings within the Bible and shedding light on every facet of our existence.

* * *

The Bible is the Word of God because it contains within it a deeper spiritual meaning and power that speaks to the religious needs of everyone. The literal stories in the Bible correspond to inner spiritual realities in your life and mine.

* * *

Eternal salvation is available to every person on this earth. Salvation is not primarily a matter of faith or creed; it is rather a matter of lifestyle and purpose. How do we live? What is the ongoing quality of our lives? Are we growing in love and wisdom? These are the determining factors.

* * *

Salvation is a life long process in which our lower nature is gradually being purified as we repent of our sins and overcome temptations.

* * *

God sends no one to heaven or hell. We fashion our own heaven or hell by our daily conduct in the world. Thus we are our own judge and jury. Good living people of all

religions (perhaps with no formal religious experience) are welcomed into heaven when they die because they have invited the spirit of heaven into their lives here on earth.

* * *

People who have deliberately and freely chosen a destructive, negative lifestyle in this world seek out a similar environment in the spiritual world. This is their "hell" which they began building here. They would not feel comfortable in heaven.

* * *

Immediately after the physical body dies our spirit awakes in the spiritual realm which penetrates, surrounds and sustains this material world. We do not "go" anywhere. We simply wake up in a higher, brighter dimension of life. The act of dying does not change us—we are still very much ourselves.

* * *

Eventually our true inner personhood surfaces and we wend our way toward an environment which is in harmony with our real loves and ideals. Life in the spiritual world goes on forever. There is endless opportunity for growth and development of the human spirit.

* * *

The spiritual world is all around us now, and is hidden from view by the dullness of our bodily senses. In our sensitive moments we have been aware of the reality of life's spiritual dimension. Children, poets, artists and perceptive people in all walks of life frequently see through the "veil."

* * *

Prayer is talking with God using both spoken and unspoken words. Our good intentions, desires and thoughts, properly speaking, are shafts of prayer linking us with the Source of Life.

* * *

Similarly genuine worship includes all useful actions and healing relationships. Anything and everything that expresses God's Love and Wisdom is worship in the best sense of the word.

* * *

True marriage love is the deep growing bond of mutual affection and trust that unites a man

and a woman through time and eternity. When this spiritual affinity is established on this earth it endures forever, with the married partners eventually meeting again in the spiritual world and continuing their eternal destiny together.

* * *

Every impression and event that we have ever absorbed through our bodily faculties is imbedded in our memory. Everything we have ever experienced is written on our book of life and plays a role in shaping our ultimate destiny. Thus the importance of instilling happy memories in children.

* * *

Everything—without exception—happens for some larger, higher reason. There are spiritual implications in every event that befalls us; sometimes obvious, more often hidden from our sight. God's Providence is such that it seeks to guide us toward heaven. We, because of our many self-serving tendencies, are often blind to His guidance.

* * *

God gives us free-will and reason, and we form our eternal character by daily exercising these Divine gifts.

* * *

God's intentional plan for every individual is to live a long and useful life in the world and eventually find a rightful place in the heavens. Premature deaths due to wars, accidents, violence and disease are the result of humanity's ignorance, sin and selfishness.

* * *

True science and true religion are co-partners working together in harmony, striving to build better people in a better world. Truth is Truth on all levels of life and God works within the framework of His own laws, both spiritual and physical.

* * *

Love is the ultimate reality—love for God, love for other persons and a wholesome love of self. True love is characterized by caring, respect, acceptance and affirmation of all that is worthwhile in life. Our chief purpose in life is to grow in love. To love is to share both the joy and the pain of another.

* * *

God is overseeing the development of the human race and His long range Plan is to re-establish the Golden Age on the face of the earth. This certain conviction nurtures a sense of hope and purpose in the hearts of all who believe these things.

* * *

The Swedenborgian faith means much more than believing a certain creed or a system of teachings, though beliefs provide a framework for faith. Love and Truth cannot be separated. But faith, at its best, has the following qualities: It has an implicit trust in the sheer goodness of the Lord God. It has heartfelt convictions, but does not impose beliefs on anyone. It views life with equanimity, delight and gratitude. It sees that all of life—our work, social times, friendships, our family responsibilities—are freighted with deeper, eternal meanings. Good religion influences everything we have, are, and hope to become. This is what the Swedenborgian Faith means to us.

THANK YOU

During the past two months the following readers have sent contributions/subscriptions to the *Messenger*, and we are deeply grateful for this continuing financial support. Gifts range between \$5.00 and \$20.00—and it all helps. Thank you.

Mrs. Carlus Griffin, Georgia; Barbara Penabaker, Michigan; Julia Anger, Ohio; Kay Trott, Ontario; John Pontin, England; Maxine Beckham, Kansas; Isabel Carpenter, Florida; Kathleen White, Ontario; Lurabel Colburn, New York; The Fryeburg New Church; Wilf and Norma Burl, Australia; Alice Spear, California; Clarence Mitchell, Massachusetts; Zelma Evans, Pennsylvania; Janet Lucas, Oregon; Mary Ebel, Maryland; Tatsuya Nagashima, Japan; Dan Unruh, Washington; Agnes Jeffery, Alberta; Elinor Johnson, Michigan; Jenny Naerheim, Norway; Allen Cook, Colorado; I. A. Robinson, Australia and Margaret Ball, California.

UNDERSTANDING

He who understands others
Is learned.
He who knows himself
Is wise.
He who conquers others
Has muscular strength.
He who subdues himself
Is strong.
He who is content
Is wealthy.
He who does not lose
His soul
Will endure.

Lao-Tse

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**More Convention '82
Features and Pictures
will appear in the
September *Messenger*.**