

The Messenger

OFFICIAL ORGAN OF THE SWEDENBORGIAN CHURCH
MARCH 1982

CONTENTS

Personal and Social Transformation	Paul Zacharias	42
General Council Report	Ethel Rice	43
Report of the Ad Hoc Committee		46
Constitutional Changes		47
The Peace Page		48
California Calls — Convention '82		49
Convention '82 Program		50
Convention '82 Registration Form		51
Feminine Connections	Perry Martin	52
Swedenborgian Center for Growth	Ernest and Perry Martin	54
Billings Travel Fund		56
Pre-Convention Conference Registration Form		57

PERSONAL AND SOCIAL TRANSFORMATION

by Paul Zacharias

Late in January William Woofenden, Gardiner Perry and I had the privilege of attending a three day workshop on "Futuring—Personal and Social Transformation" in Toronto, led by Ruben Nelson of Ottawa. Convention goers will recall Nelson's stimulating, mind-bending sessions at the Urbana Convention last summer.

It's difficult to put on paper the profound feelings of exultation, discovery, wonder and humility that one experiences in this kind of setting. And at times we also felt great pangs of sadness, frustration and "being overwhelmed" by it all. But this, it seems, is par for the course. Early on we were told that we must learn to live with ambiguity, and a certain amount of uncertainty, because this is the way the world is. By the middle of the Conference this lesson was well learned.

There were 18 people in the group, leaders in many different fields—religious, Boy Scouts and YMCA - YWCA, business consultants, regional school board executives, etc. All were there for essentially the same purposes — to read the signs of the times, to prepare for and help shape the future of their institution or organization, to more accurately understand the world in which we live. In opening statements all expressed some degree of nervousness about the present state of society, and were looking for guidelines, some sense of direction in our rapidly changing world. Deep down I secretly hoped that we would be given some "answers", some well defined clues regarding the future of organized religion, but few firm answers were given. At a still deeper level I knew this (that there are very few fixed answers in life) but this is always a painful reality to admit to oneself.

We didn't talk much about the actual shape or form of the church, or society, by 1990 or 2000. We've read about the growing impact of computers, robots, laser beams, high technology and all the rest of it, but no one knows exactly where all of this will lead us. And the external shape of the world around us really isn't the most important thing. What's the point of living in a Buck Rogers world with a 19th century mentality? **The far more pressing concern here is to become keenly aware of the real world in which we live . . . and to raise the**

general level of spiritual consciousness in humanity. Sensitive, open, growing people will create a New Age world that reflects and promotes spiritual realities. Certainly New Church people can accept this as a given principle; this is God's intended plan for His world.

I will simply list about 25 or 30 "Guiding Thoughts and ask that you STOP and THINK about them as they apply to your life, your church, and your world. Don't work too hard at this . . . be open to the Spirit . . . just go along with the flow. Asking too many questions is not particularly helpful. Listen to the deep responses from within yourself.

* * * *

Mostly we think of life as consisting of problems, and by definition problems have no answers, but life isn't this way. Rather, learn to encounter specific situations more fully and honestly. Life is a condition to be lived, not a problem to be solved.

* * * *

(Cont'd on pg. 5)

THE MESSENGER MARCH 1982

Vol. 202, No. 3

Whole Number 50

Published monthly, except for the one double issue in January and August, by the Swedenborgian Church (founded 1817, incorporated 1861 as the General Convention of the New Jerusalem in the United States of America.) Central Office: 48 Saratoga St., Newton, MA. 02158

Paul B. Zacharias, Editor

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

EDITORIAL, BUSINESS & SUBSCRIPTION ADDRESS:

THE MESSENGER

Box 2642, Stn. B

Kitchener, Ontario N2H 6N2

Telephone—Office 519-743-3845

Home 519-744-6785

Deadline for material: 5th day of the month.

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

REPORT OF GENERAL COUNCIL'S MID-WINTER MEETING

General Council met for its mid-winter meeting at the Loretto Retreat House in Ipswich, Massachusetts on Thursday, January 1, 1982 and continued its sessions to noon on Saturday, January 23rd. All but two members of Council were present. Mr. Roger Paulson met with Council by reason of his position as Director of Convention's Central Office.

After a reading from Isaiah and a short prayer, the President opened the meeting by reporting on his visits to our churches on the West Coast, the Mid-Atlantic region and Maine. His plans include visits to the Midwest and Canada in March. He spoke of the tremendous amount of commitment he found among our members, and felt that one of the needs we have is a greater sense of our oneness, as well as a greater awareness of why we belong to each other. He considers the pastoral part of his presidency top priority.

The Treasurer was able to present nine-months' figures for Council's consideration. At his request Council voted to authorize him to open an account with Government Investors Trust—an alternative to a savings account, but currently paying higher interest.

The printed report from the Director of the Central Office noted that the Convention Journal was mailed out somewhat earlier this year than in the past. Printing and typesetting services for several congregations, as well as some of our auxiliary bodies have been provided. The general day-to-day work of the General Convention is handled capably through the Central Office, and the Director praised the loyalty and dedication of each employee. Since the copy machine used by the Central Office is so out-dated that new parts for it can no longer be obtained, Council voted appropriation of up to \$5,000 for purchase of a new machine.

Reporting for the Committee on Worship, the Rev. Harvey Tafel stated that most of the preparatory work has been finished and a copy of the new, loose-leaf Book of Worship should be ready for inspection at the 1982 convention. Council approved the Committee's recommendation that an introductory price of \$2.00 per copy would be available until October 31st; thereafter, the price would be \$5.00. (It was noted that the cost of producing a new Book of Worship is \$27.00 each.)

Two specific recommendations for amendments to the By-laws, made by the Board of Education, were referred to the Ad Hoc Committee on Goals and Priorities for the Church in the Eighties, in order to conform with overall changes this Committee envisions.

Reports of the meetings of the Board of Publication were read with interest. It was noted that the Church at present does not have a good, "readable" biography of Swedenborg suitable for mass distribution. The President asked that Council members connected with the Church's publishing bodies relay our concern in this matter.

Dr. Turley informed Council members that he had asked the Rev. and Mrs. Richard Tafel to spend a few weeks in Guyana representing the Board of Missions, to provide pastoral services and to give a first-hand report on the Church in Guyana. The Tafels were due to leave on January 22nd for a three-weeks' stay. The President also spoke of the need to enlist the services of our retired ministers, a rich resource for the Church. He asked that Council members note needs which retirees could fill.

The report of the Swedenborg School of Religion was given by its President, Dr. Robert Kirven. At present fourteen students have been accepted by the faculty as preparing for ordination. There will be four graduations and four ordinations at this year's convention. Since Dr. Turley is not able to handle a full teaching schedule because of his duties as President of Convention, the School has employed extra part-time faculty. Dr. Alice Blackmer Skinner assisted during the fall semester, and Dr. Horand Gutfeldt will be at the School this spring.

The Rev. Paul Zacharias has been asked to serve on the National Council of Churches' Committee on World Peace. Together with previously appointed representatives to the Governing Board of the National Council, Mr. Zacharias feels strongly the need to have the issues of peace and world disarmament raised in the consciousness of our Church membership, and to this end he plans monthly features that will appear in the *Messenger*. It was also reported that Paul Martin, student at the School, had expressed interest in attending a Peace Conference in Moscow this summer. After lengthy discussion it was voted that

Council is determined that a letter, coordinating the expressions of Council with those of the Council of Ministers and the Convention be sent to the Conference on World Peace in Moscow. It was also voted that letters be sent our representatives on the National Council, and others who have expressed such interest, noting that we share their concerns and support their efforts, and asking them to keep us informed of developments and opportunities for us to be of help.

The President reported on plans being made for the up-coming convention, to be held at the University of California at Irvine. The Planning Committee had met for two days, envisioning a convention that will be spiritually enhancing and fostering the sense of being one community. In an effort to respond to rather consistent criticism that more spirituality and less business is needed, many changes in the schedule have been made. In addition, the Executive Committee of Council will make up an agenda for the convention sessions. The *Messenger* will publish a complete program in a later issue.

After discussion on a report prepared by the Pension Plan Review Committee, Council voted to authorize the Officers of Convention, upon recommendation of the Committee, to approve an amendment to the current plan or a new pension plan. (A new plan will require an IRS ruling, and approval by the Council of Ministers.)

The Vice President reported to Council on progress being made by the Ad Hoc Committee on Goals and Priorities for the Church in the Eighties. All phases of the current Church structure are being studied, with the purpose of vitalizing the Church, making it one of increased productivity and usefulness. Such changes as are contemplated will require long-range planning. After much discussion Council moved the following:

- 1) That General Council sees as possible and desirable within the next five years to have in place a flexible and responsive organizational structure, and directs the Committee to continue working along the lines already presented.
- 2) That General Council expresses its support of the principal of direct individual membership in Convention and instructs the Committee to study the matter and submit recommendations to Council at its next meeting.
- 3) That General Council supports the idea of holding conventions triennially and instructs the Committee to study the matter and sub-

mit recommendations to Council at its next meeting.

It was also voted that a report to the Convention at large of the work of the Ad Hoc Committee be printed in the *Messenger*.

In response to a request from foreign students at the School about granting them and visitors from abroad voting privileges at conventions, the Ad Hoc Committee recommended that it instruct the President at each convention session to extend the privilege of the floor—without vote—to visitors from our mission fields. For students at the School desiring more involvement, there are avenues open for membership in existing bodies of Convention. Council voted to approve this recommendation.

Council gave consideration to Article IV, Section 3 of the Constitution, which sets the number of delegates to the convention assigned to each Association, and voted that the Committee on Amendments be asked to amend the Section in question by substituting the word 'ten' for the word 'fifteen'. It is hoped that this ruling may be implemented at the 1988 convention.

A letter was read from the Rev. Ernest and Dr. Perry Martin in which they outlined a proposal for the establishment of a "Swedishborgian Center for Growth". Complete details of the proposal are published in this *Messenger*. It was felt that the Ad Hoc Committee might wish to give consideration to an idea of this kind.

A proposed Standing Resolution, as prepared by the Committee on Amendments concerning the orderly way of handling resolutions at conventions, was presented to Council members and it was voted to recommend to the Convention that the following be adopted as a Standing Resolution:

It is recognized that it is the responsibility of the Church to voice its convictions on ethical and moral issues that arise from time to time in our nation and in our world. Where the issue is one of long-term relevance and where opportunity has been afforded Societies and Associations for prior discussion, a member of Convention may submit to the President, in time for announcement on the first full day of a convention session, a written proposal for a Standing Resolution. The President shall at that time accept motions to refer or to place on the agenda with time for discussion.

Should the issue be one of immediate urgency only, a member of Convention may

submit to the President, in time for announcement on the first full day of a convention session, a written proposal that a particular resolution be adopted as "the sense of this meeting". The President shall at that time accept motions to refer or to place on the agenda with time for discussion. Should such resolution come to a vote, the vote shall be counted and the tally included with any use of the resolution.

It was also voted that the Committee on Amendments be asked to re-write Article IV of the By-laws, to bring it up-to-date.

A report by the Research Committee dealing with the suggestion made at our last convention that funds be appropriated to provide financial assistance for families bringing their children to conventions was read and discussed. The conclusion reached, however, was that the matter needed further study and it was voted to refer the issue back to the Research Committee. A final opinion sought by the Research Committee—as requested by Council last year—stated that there is nothing in the Convention's Act of Incorporation which would prevent Convention's voting financial assistance to anyone, whether within the Church or not. It pointed out, also, that charitable acts are one of the purposes for which the Convention exists.

The Treasurer reported for the Investment Committee, stating that the current portfolio seemed to be drawing satisfactory returns, with about sixty-five percent of our holdings in stocks and the remainder in bonds.

Upon motion of Dr. Robert Kirven, General Council voted to accept an invitation from the Kemper Road Center to hold the 1983 Convention at Wilmington (Ohio) College, with the Center as our hosts.

The annual budget for 1982 - 83 was presented by the Treasurer, and after some discussion and minor changes, Council voted to adopt a budget showing estimated income at \$6,500 and estimated expenditures of \$7,003. It was recommended that voluntary subscriptions be sought for the *Messenger* to help defray increasing costs of printing and postage.

The Secretary read a letter from the Kemper Road Center, advising that the Center is endeavouring to raise \$50,000 for a Financial

Resource Fund to enable those in the community unable to pay for them to receive counseling and attend workshops, summer camps, etc. The Treasurer advised that funds raised to help people outside the Church might be construed as "missionary efforts", and as

such some assistance might be available. It was at length voted that we approve a "matching funds" appropriation of \$1,000 for the Kemper Road Center Financial Aid Resource Fund, charging same to the 1981 - 82 budget, as the Treasurer may determine. The Rev. Richard Tafel was reminded that the deadline for matching this appropriation is March 31, 1982.

It was voted that \$7500 of the President's salary be designated as Housing Allowance.

Council adjourned its final session at 11:15 a.m. on Saturday, January 23, 1982.

Respectfully submitted,

Ethel V. Rice,

Recording Secretary

Calvin E. Turley, President

Frederick G. Perry, Vice-President

August A. Ebel, Treasurer

Blairhaven Camp Director

The Blairhaven Committee, in charge of the operation of the Blairhaven Camp for children at Duxbury, Massachusetts, is now receiving applications for the position of Director for the month of July, 1982.

The Director is responsible for the administration of the children's camp sessions, the spiritual leadership, health and welfare of the campers as well as that of the staff, and for the overall proper conduct of the Camp. The Director works directly under the guidance and authority of the Blairhaven Committee and is responsible for seeing that all policies at the camp level are carried out.

The Commonwealth of Massachusetts, under the authority of Chapter G.L.c. 111 ss. 3 and 127A under Camp Director Requirements, Section 430.101, states that the following qualifications must be met. A Camp Director must:

- a. Be at least 25 years of age
- b. Have at least 24 weeks previous experience as part of the administrative staff of a recreational camp for children

Experience in the following areas will be considered helpful in filling the position of Director:

1. American National Red Cross First Aid Certificate
2. Basic bookkeeping

(Cont'd on page 47)

REPORT FROM GENERAL COUNCIL ON THE WORK OF THE AD HOC COMMITTEE

We are all too familiar with the gulf between our potentiality as the Church of the New Age and our achievement as the General Convention. To address this problem, General Council has appointed an *Ad Hoc* Committee on Goals and Priorities for the Eighties, which will be presenting some preliminary findings at our forthcoming convention.

To give you an idea of the direction in which the Committee is moving, it started with the criteria adopted by its predecessor, the Committee on Resource Utilization and Development, adding to them three items. We would, first, stress the need for an outgoing affirmative relationship, personal and organizational, within our Church. And we have approved the following description of the purpose of Convention.

We see the primary purpose of Convention as being the support of ministries, both clerical and lay, which will facilitate the spiritual well-being of people. While such ministries may exist in many outward forms, they will have in common a working for the Lord in bringing in the New Age.

This "working for the Lord" is spiritual well-being. It involves an understanding of the Lord in his Second Coming, and a vision of the New Age symbolized by the New Jerusalem. Above all, it involves a joyful recognition that the Lord is everywhere at work in our world, "making all things new."

We are beginning to see the possibilities of a restructuring of Convention to make it more responsive to the needs of its constituents. Currently, a group or individual can "get Convention's attention" only by fitting into an established pigeonhole, by labelling an activity "missionary," for example, or "educational." It is especially striking that we have no board whatever that is directly concerned with parish ministry, or with camps.

We are beginning to design a structure that would start with what is being done or needs to be done at the grass-roots level, bringing like ventures into closer communication with each other, and providing organizational support and guidance for both current and future ministries.

It is vital to the effectiveness of the committee's work that the membership at large participate in the development of a plan with

such far-reaching consequences. We will be presenting ideas for some time (we suspect that the whole process will take about five years) and soliciting your responses.

Our primary purpose is to provide for the unity, growth and excellence of Convention working for the Lord in the New Age. This is the touchstone, so to speak, by which we evaluate suggestions within the committee; and we will do our best to elicit your best ideas about where we should be going, and how we can best get there.

Committee on Resource Utilization Criteria for Evaluation

"The neighbour to be loved is not only myself individually . . . Our community, our country, the brotherhood of nations are larger neighbours; also our church and all other churches constituting the Lord's kingdom on earth. . . again is the Lord's kingdom in heaven; and our highest neighbor is the Lord himself."

(BOW, NCBP 1950, p. 17)

Add to this only the love of self, in its proper place, and it expresses the Committee's unanimous sense of "the general uses of the church" (Article I, Section 1 of Convention *Constitution*.) The church is to help these loves grow in intensity and effectiveness.

We recognize that it is difficult and can be dangerous to evaluate specific activities and programs according to this criterion. We doubtless do so privately and individually, but doing so publicly and "officially" is a different matter.

So we propose three more pragmatic criteria, closely interrelated, for evaluating Convention programs. Briefly, these are growth, excellence, and unity.

1. As regards growth, we mean simple numerical growth. Unless the decline in membership is reversed, we are headed for extinction, and the most prudent investment and budgeting will be meaningless if there are no people to further the uses of the church. If we care about the church, we care about its survival, and cannot stand with arms slack and mouths agape waiting for an influx of new members. Our programs should both equip people to reach out and reach out themselves.

2. As regards excellence, we need to regard the church as the Lord's gift to every individual, waiting

we realized, and we should not rest content with mediocrity. We should work toward high competence wherever our individual gifts may be, associate with people of high competence, and try our best so to structure our corporate life that people may do what they are best at.

3. As regards unity, we have been severely hampered by internal mistrust and conflict. We must work toward an open and clear integrity of purpose which will honestly draw together those who would work towards a New Church, and will not attract others. We must not be haunted by the fear of losing people whose actual effects are negative. Only a true unity of purpose can sustain a diversity of means.

None of these criteria is valid apart from the others. Of the three, unity is most closely associated with love, excellence with wisdom, and growth with use; and the final test is the test of use. It is all very well to believe that we have good motives and good ideas; we are deluding ourselves as to their goodness if they do not work.

Drafted by George Dole following December 6, 1979, meeting of Committee for Resource Utilization.

FOR ACTION AT CONVENTION '82 Proposed Standing Resolution

It is recognized that it is the responsibility of the church to voice its convictions on ethical and moral issues that arise from time to time in our nation and in our world. Where the issue is one of long-term relevance, and where opportunity has been afforded to societies and associations for prior discussion, a member of convention may submit to the President, in time for announcement on the first full day of a convention session, a written proposal for a Standing Resolution. The President shall at that time accept motions to refer or to place on the agenda with time for discussion.

Should the issue be one of immediate urgency only, a member of Convention may submit to the President, in time for announcement on the first full day of a Convention session, a written proposal that a particular resolution be adopted "the sense of this meeting." The President shall at that time accept motions to refer or to place on the agenda with time for discussion. Should such resolution come to a vote, the vote shall be counted and the tally included with any part of the resolution.

ARTICLE IV, Section 3

"Every such Association or other Body of the Church shall be entitled to two delegates, and an additional delegate for every fifteen members, such delegates to be members of the Association or other Body of the Church which they represent, membership to be figured as of the thirty-first day of December of the calendar year immediately preceding the date of the Convention meeting."

We propose that the number **fifteen** be changed to **ten** in the above Section 3 of Article IV.

Committee on Amendments

CONVENTION MUSIC MAKERS!

Calling all musicians planning on coming to Convention '82: **WE NEED YOU!!!** We are planning a lot of musical activity at Convention this year, which means we need a lot of you melody-makers out there to volunteer your talents. Any willing musicians are welcome. We're especially looking for organists, guitar players, brass, woodwinds, and singers for special programs that have already been planned. We also would like to hear from anyone who would like to perform musically in a sort of talent show type of activity. So if you fit into any of the above categories (or if you are planning a Convention activity that needs music), please write to:

Trevor George Woofenden
Convention '82 Music Coordinator
522 Newell Drive
Huntingdon Valley, PA 19006

BLAIRHAVEN CAMP DIRECTOR

(Cont'd from page 45)

3. Familiarity with the tenets of the Church of the New Jerusalem
4. Love and understanding of children
5. Two years of college study
6. Two references of prior employment

All applications must be received no later than March 31; they will be processed as received.

For further information, write to:
Blairhaven Committee
c/o Swedenborg Library
79 Newbury St.
Boston, MA 02116
(617) 262-5918



THE PEACE PAGE

by Calvin Keene

"The Search for National Security," by Richard J. Barnett, *The New Yorker*, April 27, 1981, pp. 50 - 140.

The article which is briefly reviewed below is of considerable value to all Friends concerned with problems of peace. Some may be led to read the article in the original or in book form.

This is the century of total war in which doubt continues that anyone can survive the threatened nuclear holocaust. The international influence of the United States which was at its highest at the close of W.W. II is now lessening. Our present national priority seems to be to try to recover our former status in the belief that national greatness and security can be obtained through military prowess.

The Russians are increasing their military might, but no one knows precisely by how much in proportion to the United States. Of its large army, however, 44 divisions are stationed on the Chinese border and 11 divisions on its western frontier. Furthermore, it is most difficult to compare weapon systems since technical factors are of utmost importance and numbers alone can be of little significance. For example, the United States plans to cut back on its submarine fleet from 656 to 384 by 1992 but the new submarines planned to replace the old ones will be far more powerful. The Trident 2, for instance, is expected to be able to fire at one time to dispersed targets 336 bombs, each the equivalent of 11 bombs of the strength of the one which fell on Hiroshima! It is now no longer possible for either Russia or the United States to make a successful first strike that will totally destroy the other; each is able to retaliate destructively. In such a war, therefore, there are no victors.

Both powers "maintain the readiness of combat forces that are designed not to be used and offer no hope of victory." (p. 74) The kind and number of weapons needed depend on the nature of a future war and since no one knows what nuclear forces can do to a great nation, "the arms race can be neither stopped nor stabilized." (p. 78)

In the past, the possession of superior power meant also the ability to achieve political control, but this is no longer true. Military

power is able to accomplish some things, but there is also much it cannot do; the U.S. confrontation with Iran is a case in point. How our military can be used to defend the Persian Gulf is not known, for whatever course of action is taken runs into great military and political dangers. Technology and economics have eradicated the difference between peace and victory, as in W.W. II. Wars are now counterproductive. Even when military intervention is successful it is unable to procure lasting stability.

Like the United States, Russia also has suffered severe political setbacks. The occupation of Afghanistan has been very costly, not only in money but also its effects on world opinion, and no good solution to it has been found. Russia was able to hold control in East Germany, Czechoslovakia, and Hungary by military might but only at the cost of splitting apart the Communist world and losing prestige in Third World countries. "The Soviet Union is today more politically isolated than at any time since the end of W.W. II." (p. 126)

Attempts to gain influence and security by supplying other countries with armaments are also sometimes self-defeating. Russia, for example, armed Indonesia, Egypt and Somalia but in Indonesia, Communism was destroyed and in both Egypt and Somalia, the Russians were forced to leave. In Somalia the former Russian bases were offered to the United States!

The great national debate today in our country is the one existing between those who are convinced we must develop a high level of additional military power for the sake of security and those on the other hand who believe national security must be sought by means other than guns, for guns are unable to solve many of our current problems. Much more could be said but the reader is urged to meet Richard Barnett firsthand either in his magazine article or in his book.

Professor Emeritus from St. Lawrence University where he was professor of Religion and Head of the Department for sixteen years, Calvin Keene is a member of the Lewisburg Meeting in Pennsylvania.

—Quaker Liaison

CALIFORNIA CALLS — CONVENTION '82

Convention time is coming and your Program Planning Committee has met and done an excellent job in planning for Convention '82. Building on the good work of the past, and responding to feedback from convention participants, planning for Convention '82 continues to move ahead toward the goal of less time devoted to business and more time focused on spiritual nurturing and community building.

Convention's theme this year is: **SWEDENBORGIAN: LIVING THE LIFE.** All of us have found significant, personal reasons for claiming this faith. At our 1982 Convention we hope these reasons-for-coming together will be clarified, enriched and shared. One tool for the enhancement of our spirituality will be used for the first time at this year's Convention. We're calling them Primary Groups." Primary Groups will come to being via a self-selecting process built on the basis of vocational/situational lifestyle. For example:

Swedenborgians Living the Life

- ... After Sixty
- ... As Single Parents
- ... In The Helping Professions
- ... As Parents of Younger Children
- ... As Parents of Older Children
- ... In Business and Industry
- ... Geographically Separated Swedenborgians
- ... In Vocational/Situational Life Style Change
- ... In a Holistic Life Style

A complete list of proposed Primary Groups will be published in the *Messenger* before convention time. Each Primary Group will usually consist of 10 persons, have a designated facilitator(s), and will gather at scheduled times throughout our Convention sessions.

We envision Primary Groups serving two essential functions. First, they will provide new "conventionites" with an immediate contact with fellow Swedenborgians, an opportunity to meet and personally know someone new, and an opportunity to find a guide into the "gathered Community." Those of us who have attended Convention for years frequently are spiritually filled via re-newal of old and loved friendships. Our time is also filled with these renewals and we inadvertently fail to greet new-comers. The Primary Group

gatherings will help overcome this unintentional breach of Christian charity and should go a long way toward the building of an experiential sense of community.

Second, the Primary Groups will provide us all with an opportunity to identify, to reflect upon, and to share the personal meaning which the Swedenborgian faith has had for us in our life situation. It is a goal that each of us leave Convention 1982 spiritually enriched. Personal sharing among fellow Pilgrims of the Swedenborgian Way is the greatest spiritual gift we have to give to one another. The Primary Group setting provides us with one means for the giving and receiving of these gifts.

Calvin Turley

WHAT IS SUCCESS?

"To laugh often and much; to win the respect of intelligent people and the affection of children; to earn the appreciation of honest critics and endure the betrayal of false friends; to appreciate beauty; to find the best in others; to leave the world a bit better whether by a healthy child, a garden patch, or a redeemed social condition; to know even one life has breathed easier because you have lived. This is to have succeeded."

Ralph W. Emerson

IF YOU ARE UNHAPPY

Once upon a time there was a nonconforming sparrow who decided not to fly south for the winter. However, soon after, the weather turned so cold that he reluctantly started to fly south. In a short time ice began to form on his wings and he fell to the earth in a barnyard, almost frozen. A cow passed by and dropped some manure on the little sparrow.

The sparrow thought it was the end, but the manure warmed him and thawed his wings. Thus, warm and happy and able to breathe, he started to sing. Just then a large cat came by and, hearing the chirping, investigated the sounds. The cat cleared away the manure, found the chirping bird and promptly ate him.

The story contains three morals.

1. Everyone who drops manure on you is not necessarily your enemy.
2. Everyone who gets you out of the manure pile is not necessarily your friend.
3. And if you are warm and happy in a pile of manure, keep your mouth shut.

Author Unknown

CONVENTION PROGRAM

50

SUNDAY June 27	MONDAY June 28	TUESDAY June 29	WEDNESDAY June 30	THURSDAY July 1	FRIDAY July 2	SATURDAY July 3	SUNDAY July 4
<p>2:00 - 9:00 p.m. Registration</p> <p>7:30 - 10:00 a.m. Community Gathering Buffet - wine and non- alcoholic drinks Extended family Gold Room</p>	7:30 - 8:30 a.m. Breakfast	7:30 - 8:30 a.m. Breakfast	7:30 - 8:30 a.m. Breakfast	7:00 a.m. Communion 7:30 - 8:30 a.m. Breakfast	7:00 a.m. Memorial to Paul 7:30 - 8:30 a.m. Breakfast	7:30 - 8:30 a.m. Breakfast	7:30 - 8:30 a.m. Breakfast
	9:00 - 12:00 Council of Ministers Ministers' Spouses P.C.C. A.N.C.L. Exec.	9:00 - 12:00 Council of Ministers Ministers' Spouses P.C.C. A.N.C.L. Exec.	9:00 a.m. — 10:00 p.m. Registration 9:00 - 12:00 Council of Ministers Ministers' Spouses P.C.C. A.N.C.L. Exec.	9:00 a.m. Welcome Service Worship and Song President's Address 10:30 - 12:00 Primary Groups Note: Children's Program with Ron Brugler begins at 9:00 a.m. - 4:00 p.m. at The Cave	8:30 - 9:30 a.m. Sunday School Assoc. Meeting 9:30 Worship and song 10:00 - 12:00 Primary Groups	7:30 - 9:15 a.m. Alliance Breakfast 9:30 - ANCL Worship 10:00 Convention Business Session Elections Children's Program	9:30 a.m. Communion 10:30 Worship
	12:00 - 1:00 p.m. Lunch	12:00 - 1:00 p.m. Lunch	12:00 - 1:00 p.m. Lunch	12:00 - 1:00 p.m. Lunch	12:00 - 1:00 p.m. Lunch	12:00 - 1:00 p.m. Lunch	12:00 Lunch
	1:30 - 4:30 p.m. Council of Ministers Ministers' Spouses P.C.C. A.N.C.L. Exec.	1:30 - 4:30 p.m. Council of Ministers Ministers' Spouses P.C.C. A.N.C.L. Exec.	1:30 - 4:30 p.m. General Council Board of Missions A.N.C.L. Exec. Com. 3:00 p.m. A.F.C.	1:30 - 4:00 p.m. Convention Business Session ANCL Bus. Meeting 5:00 - 6:00 p.m. A time for Fellowship, Pastoral Care and Visits and Recreation 4:00 - 5:00 p.m. NCTS (SSR) Corp. Meeting	1:00 - 2:30 p.m. Convention Business Session ANCL Business Meeting 3:00 - Buses leave for Wayfarers' 5:00 - SSR Gradu- uation at Chapel	1:00 - 2:30 p.m. General Council Boards and Committees (to be announced) 2:00 - 7:00 *Hourly shuttle to and from the beach.	ON YOUR WAY REJOICING
	6:00 - 7:00 Dinner	6:00 - 7:00 Dinner	6:00 - 7:00 Dinner	6:00 - 7:00 Dinner	6:00 - Dinner in the gardens - at Chapel - catered	Pick up Box Supper	
	7:30 Council of Ministers Ministers' Spouses P.C.C. A.N.C.L. Exec.	7:30 Council of Ministers Ministers' Spouses P.C.C. A.N.C.L. Exec.	7:30 Opening Worship Community Gathering Gold Room	7:30 Community Gathering Quiet Time	7:30 Ordinations 8:30 - Buses return 10:00 Community Singing	8:00 - Community Gathering 10:30 - Cele- bration of Communion Gold Room	

*(First shuttle leaves at 2:00 p.m.
Last bus from beach 7:00 p.m.)

ADVANCE CONVENTION REGISTRATION

“Swedenborgians Living the Life”

University of California, Irvine Campus

June 30 — July 4, 1982

Name (s) _____

Address _____ Phone _____

City _____ State _____ Zip _____

Accompanied by:

Children

Name	Relationship	Age of Children
_____	_____	_____
_____	_____	_____

Mode of transportation _____

Arrival time _____

Give date, hour and name of airline, bus or train information if applicable.

Our site for Convention this June has been found. It will be held at the beautiful University of California, Irvine Campus in Orange County. The campus is located 40 miles southeast of Los Angeles, 80 miles north of San Diego, and 5 miles from the Pacific Ocean. Mt. Baldy (10,064 feet), is about a 90 minute drive from the campus (50 miles).

The campus was designed around a large central park, which can be used for recreation, picnic lunches, or even small outdoor group meetings. There are twelve tennis courts, six indoor handball/racquetball courts, basketball courts and many other athletic facilities available for us, including a swimming pool.

The residence halls are located within easy walking distance of the meeting rooms and the dining hall. Each complex accommodates a maximum of 48 persons in 24 rooms. The rooms are arranged in groups of four (12 upstairs and 12 downstairs), with each group of four rooms sharing a bathroom and a small living room. There is a larger game room and balcony on the second floor, and a formal lounge and patio on the first floor. There is one laundry room on the second floor, with a small sitting room next to it.

Republic Airlines services John Wayne Airport (Orange County Airport), from some eastern cities. Other airlines have service through Los Angeles International Airport with connecting flights to John Wayne Airport via Golden West Airlines. John Wayne Airport is conveniently located about 3 - 4 miles from the campus. Bus and taxi service is available from the airport to the campus.

Bus and train service is available, but it is not as convenient. Trains arriving from the east stop in Los Angeles, first, and then travel back to Santa Ana (about 11 - 12 miles from the campus). Greyhound bus service is also through Los Angeles to Santa Ana. After arrival in Santa Ana, it would be necessary to transfer to a local bus line or make other transportation arrangements. Taxi fare would be expensive.

Karen and Stan Conger

Local Arrangements Chairmen

RATES

Convention rates have been set as follows:

\$27.00 per person per day — double occupancy

\$33.00 per person per day — single occupancy

\$36.00 per person per day — single bedroom with sitting room

A registration fee of \$15.00 is due at the time you register up to May 1st when the registration fee becomes \$25.00. No registration fee will be required from League members or children. Please fill out registration form above, enclose registration fee, and forward to Roger Paulson, Convention Central Office, 48 Sargent St., Newton, Mass. 02158. Make registration fee checks payable to "1982 General Convention."

FEMININE CONNECTIONS

Perry S. Martin, Editor

Sponsored by The National Alliance of New Church Women

Grace Sudden of Breslau, Ontario, shares her search for the vital balance of life. A new friend, here anonymous because that is the tradition of her organization, offers her personal story of spiritual growth.

Think—Dream—Hope—Work—Play—
Read—Laugh—Love—Cry—Tease—Talk—
Sleep—Listen—Be Angry—Worship—Walk—
Mourn

If only we could get this blend right for ourselves. If only we could be receptive enough to be ready and willing to change the blend when our needs change. If only the people around us could respond to desire for a blend change with openness and understanding. The days go on and our life pattern unfolds. We need to stop and listen to the beat of our actions. Are they structured around need, desire, self, everyone else? Where are you in relation to where your

footsteps are taking you?

Our world is changing so quickly that we are having to retrain and further educate ourselves in mid-life to keep our minds challenged and stretched. We must be ready for change, to be flexible. So very little in life is constant.

My spirit seemed to scream out at me to be off for a while. My life is full, timewise, but maybe it would be more satisfying if all the hours weren't so full or maybe full with a different pulse. I like the things I do and there are other things I would like to try, to touch. People, people are so wonderful, but to find out how great they are takes time and openness. I'm trying to change my blend. I'm not sure what will result. I may find that my blend is in a constant state of motion.

Is there something in this for you right now?

Grace Sudden

OVEREATERS ANONYMOUS: A Path Toward Spiritual Development

My fears were realized at age 29 when the doctor informed me that I was diabetic. All my life I had abused my body with too much food and sugar. I was a shy child and food became my best friend. My weight climbed from 200 pounds at high school graduation to 240 in my late twenties. The doctor's verdict and stern warnings about the possibility of insulin injections if I failed to reduce motivated me to stick to the diabetic diet. I succeeded in taking off 50 pounds, but when my diabetic symptoms were reduced my will power suddenly evaporated. A couple of years later I managed to lose another 20 pounds in a diet club, but again my will power was insufficient to keep me on the diet. I gorged on the so-called "free foods", setting off the compulsion so that I couldn't stop when I got started on the more calorie-laden fare. For the following year I continued to attend the diet club meetings for the weekly weigh-in, but could never get below the 170 to 175 pound range. The only way I managed to keep from regaining the weight was to induce vomiting after my daily binges. This syndrome filled me with self-loathing.

My marriage had deteriorated through the years as my husband slipped further into alcoholic drinking. At a time of crisis he entered Alcoholics Anonymous and achieved sobriety; I was introduced to Al-Anon, a program for the family and friends of Alcoholics based on AA's 12 suggested steps. My overeating became more severe as he began to recover, and an Al-Anon friend told me about the fellowship of Overeaters Anonymous. I couldn't

overcome my compulsion until I surrendered and took Step One for myself. "We admitted we were powerless over food and our lives had become unmanageable."

I went to my first OA meeting in May 1969 and have been abstaining from compulsive overeating ever since. For nearly 13 years I have abstained from sugar, refined flour, and alcohol, and have eaten three moderate meals each day with nothing between. My weight dropped in the first year from 175 to 125 and I have been maintaining a total weight loss of 110 to 115 pounds for 12 years now. I have no signs of diabetes or any other disease today.

One key to the success of the OA program is sponsorship. We don't do it alone, but work with an abstaining member whose recovery we can respect. OA is not a diet club; it is a spiritual program for recovery. The sponsor doesn't just listen to me but also guides the newcomer in reading Alcoholics Anonymous "Big Book" and other program literature. We substitute the words "food" and "compulsive overeater" for "alcohol" and "alcoholic," and the same principles apply to obsession. The sponsor helps the new member to start on the 12 step program of recovery (see inset). The suggested program is broad enough to include those within the full spectrum of religious belief as well as agnostics and atheists. All that is necessary is that a person stop believing in his old ideas which have obviously failed, and become willing to believe that a power greater than self may exist.

A written moral inventory of my life (Step Four) was the key for discovering the God within. I had been very deficient in giving and receiving love all my life. As I exposed all the shortcomings in my life

the light of day, I gradually realized that through it I had a desire to be a better person. The very act of writing the inventory demonstrated to me that there was an impulse within leading me in a positive direction, which I came to identify with God's will. The old destructive urges for extra food, and the tendency to harbor resentments, fears, self-pity, and anger, these I identified with self-will run riot. The task became to transform my personal will to correspond to God's will. The love and support of my sponsor and the other OA members showed me in a tangible way that "God is love."

Sharing the inventory with another and making friends as the following steps suggest produce the militancy in which real spiritual growth can begin. Practicing prayer and meditation (Step 11) becomes working part of our lives, and "carrying the message to others" (Step 12) is essential in this life-changing program. We do not believe we are cured of our session but rather are given a daily reprieve, contingent on the maintenance of our spiritual condition. The program is not a religion, and members are encouraged to be open to what religious people have to offer.

After two years in OA I had the courage to terminate my marriage which should have been solved years earlier. My career has benefited from aspects of my program. I look more attractive, have a much more positive outlook on life, have lost fear of speaking before large audiences, and can

admit my mistakes honestly (Step 10). I have learned to express my love toward family members and others in word and action, and have matured in the acceptance and expression of my sexuality. Every area of life is examined and surrendered to a Power greater than myself.

I am now remarried to a wonderful gentleman and scholar and we have committed our lives together to our spiritual quest. We never would have recognized in each other the potential for the love we share today if I hadn't changed drastically inside and out through the OA program. We are open to truth from all sources and have become interested in Swedenborg's writings, especially through Wilson Van Dusen's books. All truth is compatible and brings a greater vision to the Ultimate Reality. The OA program has been the stepping stone to a higher plane of living and will remain the foundation of my life. That surrender 13 years ago launched me in a new direction toward health and happiness, but it was merely a beginning. "We realize we know only a little" is the modest claim of the founders of AA in the Big Book of Alcoholics Anonymous.

Help is available at thousands of OA meetings across the United States and Canada. There are no dues or fees. Look for Overeaters Anonymous in the white pages of the phone book or write for information to the World Service Office at 2190 190th Street, Torrance CA 90504.

A. G., California

THE TWELVE STEPS

Here are the steps we took which are suggested as a program for recovery:

We admitted we were powerless over food—that our lives had become unmanageable.

Came to believe that a Power greater than ourselves could restore us to sanity.

Made a decision to turn our will and our lives over to the care of God as we understood Him.

Made a searching and fearless moral inventory of ourselves.

Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.

Were entirely ready to have God remove all these defects of character.

Humbly asked Him to remove our shortcomings.

Made a list of all persons we had harmed, and became willing to make amends to them all.

Made direct amends to such people wherever possible, except when to do so would injure them or others.

10. Continued to take personal inventory and when we were wrong, promptly admitted it.

11. Sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out.

12. Having had a spiritual awakening as the result of these steps, we tried to carry this message to compulsive overeaters and to practice these principles in all our affairs.

Reprinted with permission of AA world Services Inc.

Copyright 1977 Overeaters Anonymous, Inc.

All rights reserved.

THANK YOU

Our thanks to the following people who have sent in contributions for the *Messenger* in recent weeks: Mrs. Frank Peters, B.C., Mr. and Mrs. Jack Light, B.C., Mrs. E. Schirmer, Wash., M. E. Prettyleaf, Penn., Hester Schwarting, N.Y., Margaret Kraus, Kan., Ruth Abacherli, Ohio, Mr. and Mrs. Myron Lau, Mich., Jeanette Ryan, Mich., Mr. and Mrs. George Ulmer, Sask., Mrs. Agnes Jantzen, B.C., Jean Motheral, Ontario, Mr. and Mrs. R. H. Strath, N.Y., and Donna Sekhon, Virginia.

SWEDENBORGIAN CENTER FOR GROWTH

*Ernest and Perry Mart
Palos Verdes, C*

We often speak of the purpose of the church as facilitating spiritual growth or regeneration. For most of us, however, church involvement consists primarily if not solely in periodic attendance at formal worship services. Worship is an essential part of spiritual growth, but it is only one aspect of it. Our growth as persons depends on a multifaceted approach that recognizes the full spectrum of our needs.

Many of our church members testify to the value of their attendance at church camps such as Almont, Fryeburg and Paulhaven. These experiences of one, two or three weeks can be very uplifting and we need more of them to sustain us through the whole year. We need ongoing programs and activities led by skilled people from a variety of disciplines to nurture and stimulate our growth as persons. These programs can be made available in a center where participants can spend a weekend or live as part of a community that is united by a common purpose, perspective and orientation.

We would like to become part of such a venture and to share the experience with others who would like to participate in bringing this vision into reality. Following is an outline of what a Swedenborgian Growth Center might be and how it could become established.

I. PURPOSE

To create a center where people can come for growth and personal transformation, supporting one another in their quest for fulfillment in life.

II. PROGRAM

- a) Retreats, institutes, conferences, seminars and workshops
- b) Ongoing growth groups meeting once or twice a week
- c) Holistic living groups attending to the development of soul, mind and body
- d) Therapy groups with focus on prayer and meditation, the family, music, art, drama, and the body
- e) Retirement center, day care center, half-way house and/or other service-oriented projects
- f) Activities and programs for retired people
- g) Religious studies, including the Bible, Swedenborg, comparative religion, etc.
- h) Great Books discussion groups
- i) Recreational activities, including swimming, sports, exercise programs
- j) Research in spiritual growth and development
- k) Arts and crafts

- l) Scholarship aid for resident artists, musicians, writers and scholars

m) Gardening

III. STAFF

- a) Resident director(s)
- b) Nucleus of professional people with ministerial and psychological skills and training
- c) Part-time staff with skills in providing leadership for programs listed above
- d) Maintenance staff, medical technicians, clerical help, cooks, etc.

IV. LOCATIONS

Within 100 miles of a large metropolitan center

V. PROPERTY

Approximately 100 acres of land in a rural setting on a river or lake with area suitable for farming.

VI. FACILITIES

- a) Each person, couple or family has his/her own living space and also the use of communal facilities
- b) Housing to accommodate up to 100 people—dormitories, housekeeping cottages, apartments, houses
- c) Central lodge for group meetings, conferences and worship
- d) Housing for retired people who may wish to become part of the community
- e) Cafeteria or dining room to seat up to 100 people
- f) Library and conference rooms
- g) Cultural center—music, arts and crafts, woodworking, pottery, etc.
- h) Medical facilities, dispensary
- i) Recreational facilities for swimming, exercises, games
- j) Meeting place and office in city for ongoing groups, worship and therapy

VII. FINANCING

- a) Participants in programs pay for services received
- b) Use of funds given to Convention buildings
- c) Sale of one or more of our city churches if they are no longer economically feasible to heat and maintain
- d) Allocation of Association funds
- e) Fund-raising effort throughout the church
- f) Investment in housing by individuals and families with lifetime occupancy by them and their immediate families
- g) Funds of Convention including Augmentation Fund, Board of Missions, etc.

III. ADMINISTRATION

Establishment of a separate corporation accountable to the General Convention

Membership open to all members of the community and those who participate in the program

Executive Committee or Council elected by the membership and confirmed by the General Council

Employment of a director or co-directors

IV. IMPLEMENTATION

Feasibility study—2 or 3 persons authorized to gather information about existing centers such as Dayspring, operated by the Church of the Savior in Gaithersburg, Maryland; Kirkridge and Buck Hill Falls, Pennsylvania;

and centers operated by the National Council of Churches and member denominations

b) Sponsor a conference for those professional people who are interested in leadership roles in a national Swedenborgian Center for Growth, to brainstorm the whole concept and to come up with a proposal for consideration by the General Council and by the Convention at large

c) In the light of Convention interest and response, the General Council could authorize the establishment of the Center as a body of the church that is accountable to Convention through annual reporting to the General Council and periodic evaluation and review

We want this center to respond to needs of people who are now affiliated with the church as well as to reach to new people interested in personal exploration and transformation. You, yes you who are reading this, can help us shape our plans by taking a few minutes to fill out this questionnaire and send us your response.

QUESTIONNAIRE

What needs do you have that a center as described above might meet? Check as many as you like. Star those seem most vital to you.

- a. Retreats, institutes, conferences, seminars and workshops
- b. Ongoing growth groups meeting once or twice a week
- c. Holistic living groups attending to the development of soul, mind and body
- d. Therapy groups with focus on prayer and meditation, the family, music, art, drama, and the body
- e. Retirement center, day care center, halfway house and/or other service-oriented projects
- f. Activities and programs for retired people
- g. Religious studies, including the Bible, Swedenborg, comparative religion, etc.
- h. Great Books discussion groups
- i. Recreational activities, including swimming, sports, exercise programs
- j. Research in spiritual growth and development
- k. Arts and crafts
- l. Scholarship aid for resident artists, musicians, writers and scholars
- m. Gardening
- n. Other—Be specific _____

Would you be interested in living at such a center? _____ If not, how often would you like to attend?

What interests and talents do you have that you would enjoy contributing? Be as specific as you can. _____

How far would you be willing to travel to participate? _____ Would you be willing to

_____? _____ Is it important to you to stay in the geographical area where you live now?

Other comments or questions: _____

Name _____ Address _____
City _____ State _____ Zip _____
Phone _____ Age _____

If you can imagine yourself as part of this project, please complete the questionnaire and send it to:

Ernest and Perry Martin
31214 Marne Drive
Rancho Palos Verdes, California 90274

ROLLO K. BILLINGS CHILDREN'S TRAVEL FUND

The Rev. Rollo K. Billings, who had served a number of New Church Societies in America and Australia, died in Brookings, Oregon on January 20, 1982, at the age of 76. The Rev. Owen Turley officiated at a memorial service in Brookings on Jan. 29th. A more detailed tribute for this pioneering Swedenborgian minister will appear in these pages shortly.

A memorial for the Rev. Rollo K. Billings has been established as part of the Children's Travel Fund of General Convention. This fund has been selected by his family because throughout Rollo's ministry he continually worked to build programs which served children of all ages. The interest on this open Fund is to be used to assist children, with their families, to participate in Convention sessions, camps and retreats within the life of the Church.

Contributions may be mailed to: General Convention - Swedenborgian Church, 48 Sargent St., Newton, MA 02158 (earmarked: Rollo K. Billings Memorial Fund).

URBANA COLLEGE POSITIONS OPEN

Urbana College is looking for an assistant professor of English who is a generalist capable of teaching composition, literature and remedial reading. This tenure track position which begins September, 1982, requires a

Ph.D. Candidates should submit a vita and three letters of recommendation as soon possible to: Dr. Mary Kay Klein, Chairperson, Humanities Division, Urbana College, Urbana, Ohio 43078.

Urbana College will also have tenure track positions in business, education and social sciences. For more information on these positions contact Dr. Harold Dickerscheid, Urbana College, Urbana, Ohio 43078.

CONVENTION '82 RATES AND FINANCIAL AID

Rates for room and meals at the University of California, Irvine Campus for Convention '82 are as follows:

Double room — \$27.00
Single room — \$33.00
Sitting room and
Bedroom (Double) — \$36.00

Financial assistance is available for families planning to attend Convention this summer. We encourage the participation of young children as well as Leaguers at Convention, \$2500 has been set aside to assist with travel and on-site expenses of children of all ages. The Pacific Coast Association contributed \$1000, Convention gave \$1000, and the San Francisco Society added \$500 to this special fund. All requests for financial assistance must be in Ron Brugler's hands by May 31st, 1982. Contact Rev. Ron Brugler, 246 Lafayette Ave., Pittsburgh, PA 15214 (Tel. 412-321-3124).

CONVENTION CALENDAR

March 17 - 20	S.S.R. Bd. of Managers	Newton, MA
March 18 - 19	Comm. on Adm. Ministry	Newton, MA
March 18 - 20	Council of Ministers Exec.	Newton, MA
March 19 - 21	Ad Hoc / Church Goals	Newton, MA
April 12 - 13	East Peer Planning	Newton, MA
April 12 - 14	Comm. on Worship	Newton, MA
April 15 - 17	Dept. of Publications	Kitchener, Ont.
April 22 - 24	Chapel Board	Palos Verdes, CA
April 28 - 30	East Peer Sup.	Newton, MA
May 1 - 2	Ad Hoc / Church Goals	Waltham, MA
May 14 - 16	Illinois Ass'n	Chicago, Ill.
May 20 - 22	College Trustees	Urbana, O.
June 27 — July 4	Convention Week	Los Angeles area

The Board of Education Announces PRE-CONVENTION CONFERENCE 1982

Sunday, June 27 to Wednesday, June 30

at

The University of California at Irvine

(One Hour's Drive from Los Angeles)

— THE SPIRITUAL CONNECTION —

CO-CREATING THE BELOVED COMMUNITY

Leaders: LORRAINE SANDO, M.A. and Others

Last year was our first Pre-Convention Conference. Because of requests from participants for another, your Board of Education is pleased to present the Second Pre-Convention Conference.

This year the Conference will begin Sunday evening at 6:00 p.m. at which time we'll have our first group meeting. At 7:30 p.m., participants will join with ministers and minister's spouses for an extended family gathering, beginning with a buffet dinner in the Gold Room. Wine and non-alcoholic beverages will be served. This evening of joyous fellowship will extend to 10:00 p.m. Cost information on this meal is unavailable at this printing.

Monday morning our Pre-Convention Conference community will gather at 9:00 a.m. We'll have all of Monday, Tuesday and until noon on Wednesday to be together.

The purpose of our being together is to co-create a beloved community where persons can develop and nurture new and old relationships, share new and old learnings, ideas and feelings, and increase awareness of and deepen our spiritual connections with each other. In short, to "be" who and what we really are with each other.

We will provide a climate to facilitate spiritual connections through a variety of structured experiences—prayer, art, music, journal writing, doctrinal discussion, movement and exercise forms, dream work, healing, and small and large group experiences. Participants' talents and resources will be welcomed as we weave our community tapestry.

Your leader Lorraine Sando is a Family and an Art Therapist, and an Artist and Creativity Consultant. She is well known in Convention, having served on General Council and staffed seven Post-Convention Conferences and last year's Pre-Convention Conference. Others will join Lorraine in leadership roles.

The cost will be \$15.00 registration plus Room and Board Charges at University of California at Irvine of \$27.00 per day double occupancy, \$33.00 per day single occupancy, or \$36.00 per day for a bedroom sitter. Please send your registration by June 1, 1982 to Marian Kirven; Executive Secretary, Board of Education, 48 Sargent St., Newton, Mass., 02158. Make checks for \$15.00 payable to the General Convention of Swedenborgian Churches.

Name _____

Address _____

Phone _____

Type of Room desired _____

Registration times at Irvine —

Sunday, June 27 from 2:00 p.m. to 9:00 p.m.

Personal and Social Transformation

(Cont'd from page 42)

Our present actions have a definite impact on our future. What we do today shapes all of our tomorrows. Thus the importance of being in touch with the real world as it exists for us here and now. Also, the importance of living carefully in the present.

* * * *

Why do we fail? Is it from lack of knowledge? Poor calculations? Is it because someone "out there" is against us? Or is it because we are well-intended but ill-directed! Maybe our "game plan" is out of touch with reality. At least, could this be a possibility?

* * * *

As long as things are going well we don't think too much about our future. But in times of stress and uncertainty we do our best "futuring." At the present time there is a great deal of nervousness on all levels of society. This is not necessarily a negative thing; indeed this can be a very creative, positive period in our history.

* * * *

True thinking is always STOP and think.

* * * *

What would you do (and be willing to do) if our leaders were ready to lead us into a transformed society right now? Wow!

* * * *

Think of yourself at age 12 and age 22. What an incredible change in those 10 years. The teen age years are messy, turbulent, and anxiety-producing for all concerned. But we must go through those teen-age years. Could it be that society is about 12 years old today—nervous, anxious, uncertain? We may as well prepare for increasing turbulence and tensions in the 80's and 90's. Greater maturity and stability lies beyond the horizon.

* * * *

Futuring is not predicting future states, but seeing patterns of present dynamics. The future is here in embryo.

* * * *

When things get bad enough and hurt enough, we take some constructive action. Can we understand that all of life is constant change and flux—and learn to dance with what is?

* * * *

Always move on in life with a sense of gentle persistence. Easy does it.

* * * *

Have you ever heard (or said) the following: "You're not the person I married!" "I can get used to all these changes in the church." "Everything is so different now—things were better years ago." And almost always there is an element of surprise and shock in these statements—as if change is unusual or abnormal. God has given us a world that is constantly in process of change—this is the way it is.

* * * *

Social scientists estimate that when 10-15% of the population has a sense of a New Age social order, it will come. What am I doing about this?

* * * *

We tend to be puzzled and threatened by diversity. Somehow we think the world is a single, fixed logical unit, and when others think and act differently from ourselves, they are obviously they must be wrong because we are right.

* * * *

Theory always follows experience, though we like to think the opposite takes place.

* * * *

A happy thought: Let people come together in all sectors of life and let them consciously plan their own lives and assume responsibilities for themselves. There is more involvement and participation at the grass-roots today than in previous generations.

* * * *

All genuine change is gradual. We cannot change personality or society overnight. We are in a vital transformation period right now, leaving Egypt, entering the wilderness period, heading towards the Promised Land. In essence, we are a "Bridge People", which by nature is a stress-filled, difficult occupation. Can we learn to live with this ambiguity?

* * * *

HOPE is the one great imperative. The Lord is the Lord's. This is an empirical statement of fact. And this makes all the difference.

* * * *

Always we have to work with what we have now; We must understand where we are and then move into the New Age gradually. At every step of the way there will be grief as old ways are left behind. Can we own and move through this grief? It serves a purpose. Blessings are those who mourn—those who are vulnerable.

* * * *

The world has always been a New Age world. God's world is latently, potentially, a New world. And we today are called upon to be makers of this New Age world with Him.

* * * *

As people's reality of themselves and their world changes, they will live out new roles regardless of what governments, authorities, and organizations do. Ordinary people are credibly adaptable and flexible and resilient.

* * * *

What do we mean by a New Age world? A world in which everything ties in together . . . where we look and see what is really there . . . where honest differences are respected . . . where human needs on all levels are met . . . where cooperation is more esteemed than competition . . . where we live primarily beneath the surface, more on the level of images, perceptions, intuitions and purposes . . . a personally satisfying and socially fulfilling lifestyle. We will bring to it our Swedenborgian perspectives . . . others will make their contributions. The New Age is a network of people who care deeply about God, the world, and all human beings, including themselves. How do we build a life, a church, a world that honor all of these qualities?

* * * *

How do we function, as individuals and as a church? In every expression of conscious life there are essentially five levels.

TACTICS—This includes all external, obvious, measureable aspects of life.

STRATEGIES—How do we reach our goals, our objectives. We set up plans, policies, strategies that will enable us to attain our goals. Is it safe to say that many people spend most of their time and energy on these two levels of life?

GOALS/ROLES—Do we have reasonably specific goals and objectives in the next two to five years? What are we trying to do/ accomplish?

PURPOSES/DIRECTIONS—What is our long range intended purpose or mission? Is there a sense of long term direction in what we are doing?

IMAGES/INSIGHTS—What are our basic assumptions, imperatives, ideals? What is the fundamental meaning in our lives? What is the organizing sense of reality that motivates us?

3. All five levels are good in their own place; need to be functioning on all five levels. But we stay only in tactics and strategies, then we are in trouble. To live more consistently on levels four and five requires considerable openness, vulnerability and humility. It's a developing process. Insights and images

become tactics—the WORD BECOMES FLESH.

* * * *

EVIDENCES OF A NEW AGE DAWNING:

Growth of holistic health centers. People becoming more aware that they are responsible for their own health and well-being. Recognizing that some, if not all, disease has emotional-spiritual causal factors. Increasing attention being given to human rights around the world. Individuals and organizations re-defining what is important. More wholesome attitudes toward senior citizens and retirement. Improved use of leisure time. Consciousness levels being raised in virtually all sectors of society. Non-sexist language and equal rights for women. The maturing of spiritual values and beliefs in many sectors of religious life.

* * * *

The bottom line: Given the nature of the physical and spiritual world we live in, and given the nature of God and people: **How Do We Live?**

THE STORY WHICH HAS NO END

by Gwynne D. Mack

A compilation of the author's articles and editorials written over the past forty years.

\$2.90 plus postage, less the usual discount for libraries and book stores.

Available from: Swedenborg Book Store
79 Newbury St.
Boston, MA 02116

DEATH

LUNDBERG—Addie Lena Lundberg (93) died on May 8, 1981 at Bakersfield, California. A memorial service was held in Riverside on June 6, 1981, the Rev. Andre Diaconoff officiating.

Mrs. Lundberg was active in the Riverside Society from 1937 until 1960, when she moved to Burbank with a daughter and son-in-law. She was the mother of Carl Lundberg and of Merle Lundberg, who is treasurer of the Wayfarers Chapel. She is survived also by four daughters, grandchildren and great grandchildren.

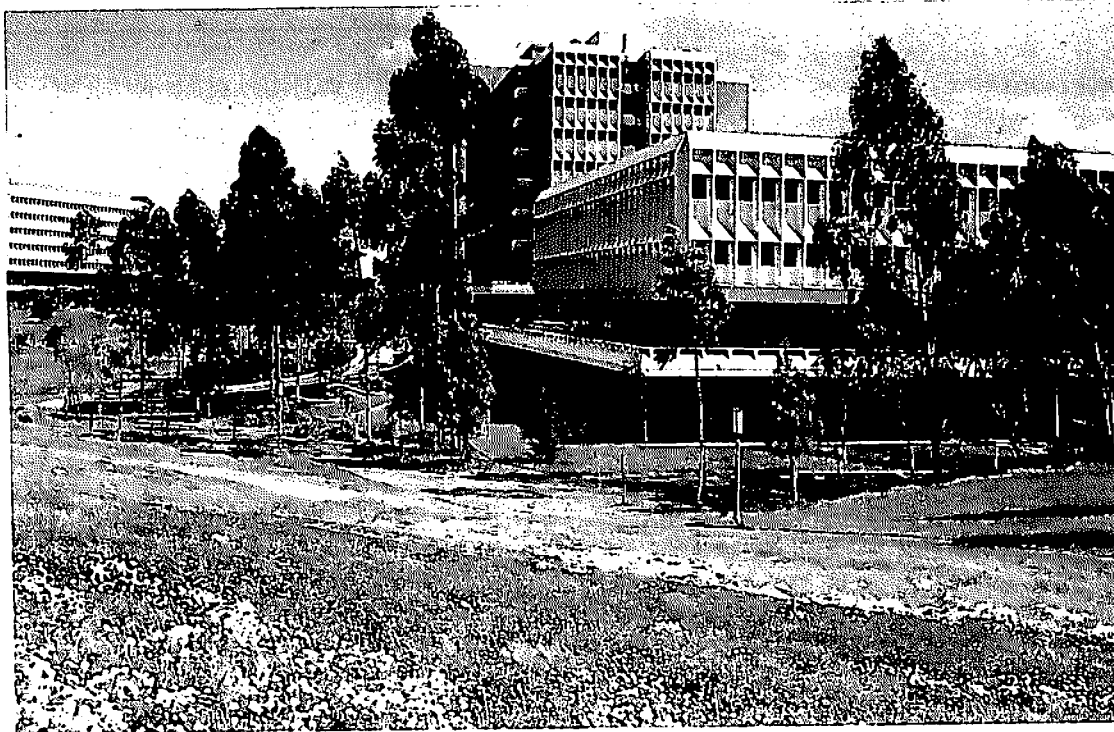
Donations to the Addie Lundberg Memorial Fund for the Riverside Church have been used for new altar cloths which were dedicated at the worship service on January 24, 1982.

THE MESSENGER

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

**RETURN POSTAGE
GUARANTEED**

	Canada Post	Postes Canada
	Postage paid	Port payé
Third Troisième class classe Permit No. 750113 Kitchener, Ontario		



**Convention '82 Site
Irvine, California**