

# The Messenger

OFFICIAL ORGAN OF THE SWEDENBORGIAN CHURCH

MAY 1982

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*Ministers and Spouses at the 1982  
Institute, Palos Verdes, California*

*(see page 92)*

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# NOMINATIONS

## For Election at Convention '82

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VICE PRESIDENT     Mr. Fred Perry,  
                                 Jackson, N.H.

SECRETARY:         Mrs. W. (Ethel) Rice  
                                 Brockton, Mass.

TREASURER:        Mr. August Ebel  
                                 Washington, D.C.

GENERAL COUNCIL (four year terms)

Minister:            Rev. Gardiner Perry  
                                 Detroit, Mich.

Lay Members:      Mr. Harvey Johnson  
                                 Warwick, R.I.  
                                 Mr. Ron Antonucci  
                                 Fryeburg, Maine

BOARD OF EDUCATION:  
                                 (one 3 year term)  
                                 Ms. Betsy Ledingham  
                                 Urbana, Ohio

BOARD OF PUBLICATION:  
                                 (one 4 year term)  
                                 Ms. Ethelwyn Worden  
                                 Boston, Mass.

BOARD OF MISSIONS:  
                                 (two 4 year terms)  
                                 Rev. Galen Unruh  
                                 Hutchinson, KS  
                                 Mrs. Lisa Reddekopp  
                                 Kelowna, B.C.

NOMINATING COMMITTEE (Two to be  
nominated, one to be elected for a five-year term.)

Mrs. Lucile Flagg  
Elmwood, Mass.

Mrs. Corinne Tafel  
Narberth, PA.

(Ineligible Associations: Illinois, Kansas,  
Canada, New York and Pacific Coast.)

AUGMENTATION FUND COMMITTEE:

(one 5 year term)

Rev. David P. Johnson  
Bellevue, Wash.

COMMITTEE ON ADMISSION INTO THE  
MINISTRY (two 1 year terms)

Ms. Christine Laitner  
Midland, Mich.

Rev. Paul Zacharias  
Kitchener, Ont.

S.S.R. BOARD OF MANAGERS

(three 3 year terms)

Mrs. Marge Ball  
Ventura, Calif.

Mrs. Linda Tafel  
Montgomery, Ohio

Rev. Jay Lee  
Philadelphia, PA.

Respectfully submitted,  
Pat Zacharias (Canada)  
Cecile Werben (N. Y.)  
Betsy Young (Pac. Coast)  
Richard Baxter (Illinois)  
Eric Zacharias (Kansas)

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## CONVENTION '82

University of California  
Irvine Campus  
June 30—July 4

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### THE MESSENGER MAY 1982

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Paul B. Zacharias, Editor

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# BIOGRAPHIES

## FREDERICK G. PERRY

*Vice President*

I look forward to moving further into the 80's and to change and progress for Convention. To help in this direction, I wish to continue to serve as Vice President and to be involved with several of its important committees.

After being on the staff of Arthur D. Little, Inc. for 34 years as a chemical engineer and management consultant, I retired as of July 1st last year and moved permanently to our house in Jackson, New Hampshire. Nancy and I are now finding time for our other interests—home improvement projects, gathering wood and burning our wood stoves, tennis, skiing, and our work for the church.



## ETHEL RICE

*Secretary*

A life-long Swedenborgian, and the wife of a New Church minister, I feel privileged to have made the Church a vital part of my life. Besides assisting in the work of the Cambridge Society, I am active in two women's groups in Brockton and in the Massachusetts New Church Women's Alliance. I have served as President of the Resource Group since its inception, an organization open to both men and women of the Cambridge Society, dedicated to the promotion and encouragement of ideas to enhance the work and influence of the Society.

Elected Recording Secretary in 1968, I am completing my fourteenth one-year term.

## AUGUST A. EBEL

*Treasurer*

Incumbant treasurer completing his sixth one-year term.

Retired from U.S. Navy with rank of Captain.

Member of Washington Society.

Treasurer of Swedenborg School of Religion.

Member of Board of Trustees of Urbana College.

Age 61 and in good health.



## GENERAL COUNCIL

### GARDINER PERRY

*Minister*

Before going into the ministry, I was an "over achiever" in sports. Since entering the ministry, I have discovered a more gentle approach to sport that is a simple yet profound method for personal development and spiritual growth. There may be many ways people can participate in the renewal of their

spiritual lives, and through them in the renewal of our church. In the future, then, worship may become an expression and sharing of spiritual growth as well as a context for growth.

I have been involved with "futures" thinking through the "Consultation on the Future of Ministry", Toronto 1980, sponsored by the National Council of Churches; "Transformation and Its Implications", Toronto, January 1982 led by Ruben Nelson; and enrollment at the Institute for Advanced Pastoral Studies, Southfield, Michigan, which is devoted to personal and congregational renewal. I hope to bring these perspectives and learnings to my service on General Council. I am currently serving the Detroit Society and the Michigan Association.



## HARVEY M. JOHNSON

*Layperson*

While a teenager I became a member of the Providence, R.I. League. I was confirmed there and later married my wife, Constance. In the years following my service in World War II we moved to Brockton, Massachusetts, where I served that society on various committees and as president. I also served on the Southern Area Council of the Massachusetts Association and for four years as president. For nine years I was president of the Massachusetts New Church Union and also served as a member of the Standing Committee. I have served a term on General Council and several years as a member of the Board of Directors of the New Church Theological School of which I am presently the Clerk of the Corporation. Am also a member of the Board of Directors of the Swedenborg Foundation and am currently the treasurer. I believe that my participation in the foregoing activities has given me a broad view of Convention, its activities and problems.

## RONALD F. ANTONUCCI

*Layperson*

Member of the Fryeburg, Maine Society; was born and brought up in Boston, Massachusetts. He moved to Maine in 1956. Ron is married and has three sons. He attended Miami University of Oxford, Ohio and served in the U.S. Coast Guard. He owned and operated a heating oil business prior to being employed by the U.S. Post Office where he has been for 21 years. Ron is an active church member serving as a trustee of the Fryeburg, Maine Church for several years as well as a Sunday School teacher. For the past four years he has served as a trustee for the Fryeburg summer church camp. Having been raised Catholic as a child, he has found within the New Church freedom and expanded possibilities of religious experience through new understanding.



## BOARD OF MISSIONS

### GALEN UNRUH

*Minister*

Lifetime member of Pawnee Rock, Kansas New Jerusalem Church. Held various offices in local society, as well as Kansas Association. Served as Lay Leader for a number of years before entering Theological School. Ordained 1962. Served local parish until retirement in May 1981. Graduate of Fort Hays State University 1975. Served on General Council, Nominating Committee, Research Committee, Board of Missions and various other committees. Attended all sessions of General Convention 1958 to 1981 with exception of World Conference 1970.



### LISA REDDEKOPP

*Layperson*

For many years I have had a special interest in the Board of Missions and consider it an important arm of Convention. I assisted my husband in the Western Canadian Mission field for fifteen years and have been: President of National Womens Alliance, Representative for our women at Church Women United on the national level, Sunday School teacher and superintendent for many years, Mite Box Chairman, Secretary for the Western Canada Conference. This background of working with people, the church and mission projects has prepared me to share and exchange information, as well as listen to the needs of the mission field, which includes home as well as foreign areas.



## NOMINATING COMMITTEE

### CORINNE B. TAFEL

I was born in Stratford, Ontario, graduated from Urbana College and the University of Michigan. I am the wife of Richard H. Tafel and two of our three sons are ministers. Having been on several Boards and Committees in Convention and having visited most of the Churches, I feel qualified and would like to serve as a member of the Nominating Committee.



### LUCILE FLAGG

Now serving 10th year as Secretary of the Massachusetts Association and of the Blairhaven Committee. 13 years on the Executive Committee of the Massachusetts Association. 32 years as Clerk of the Legal Society of the Elmwood Church and am still serving in this capacity. 15 years as Treasurer of the Elmwood Ladies' Circle. Have been president of

this Circle and also of the Joppa Guild. Currently serving one of several terms on the Church Council and am presently secretary of the Joppa Guild. Have attended at least 10 Conventions and am acquainted with church members in many parts of the U.S. and Canada. 3rd generation Swedenborgian, member of the Elmwood Church, former teacher, 30 years as postmaster, four children and nine grand children. Am now serving second three year term on Board of Directors of S.S.R.

## BOARD OF EDUCATION

### BETSY LEDINGHAM

I have been a life-long member of the Church, growing up in Kitchener, active in the youth league, and as a Sunday School teacher. Have lived in Urbana, Ohio, for 12 years and am active in the local society, coordinator of the Sunday School and secretary of the Society for the past five years. Have served one term and have recently become chairperson of the Board of Education. I have thoroughly enjoyed being involved and carrying through educational programs for the church and would like to continue in this capacity for the Board of Education. I am deeply committed to the concept of "spiritual family" and to developing a sense of such community both at the local and the national level. Serving on the Board of Education is one means of working toward this goal.

## BOARD OF PUBLICATION

### ETHELWYN "MUFF" WORDEN

With a degree in music and graduate work in arts management, Muff taught vocal and choral music and music history at a small college in Delaware for twelve years, and spent the last six of those doubling as the college's public relations director, with full responsibility for the design and production of its printed matter. Meanwhile, she remained active in arts management in Philadelphia, Delaware and Cape Cod, managing and doing all publication for a small roster of musicians, several concert series and a community orchestra during both school year and summer vacations. She has since moved to Boston, where she is moving back into her profession as a singer. She has thoroughly enjoyed filling an unexpired term on the Board of Publication and hopes to continue work in this area of her interest for Convention.



## COMMITTEE ON ADMISSION INTO THE MINISTRY

### CHRISTINE LAITNER

Educational Background: B.A., Olivet College  
Final work on M. Mus. Ed., Central Michigan University  
Graduate work: education and language arts  
I am a member of the Swedenborgian Church in Detroit, but, because of distance, I participate in the

"Satellite Program" of the Michigan Association. I am active in the Almont New Church Assembly, serving as secretary. Nationally, I have served on General Council, the Board of Managers, and am presently serving as the lay member of C.A.M.

A great deal of responsibility falls upon the ministers within the Church. They must be highly educated theologically, and must also interact well and creatively with people. They are the presenters, so to speak, of the Swedenborgian perspective, and it is through their efforts that we all grow and carry on this tradition. I would deem it an honor to continue on C.A.M. and be of use in its process.

#### PAUL ZACHARIAS

I have served as pastor of the New Church societies in Elmwood, Mass., Portland, Oregon, and presently into my 19th year in Kitchener, Ontario. During my ministry I have served Convention in many capacities, including six years as Chairman of the Council of Ministers, two terms on General Council, several years on the Board of Missions, and have edited the *Messenger* for 7 years. All of these experiences have been invaluable in shaping my concepts of ministry, and I feel I can make a worthwhile contribution on the Committee on Admission into the Ministry.



#### BOARD OF MANAGERS OF SWEDENBORG SCHOOL OF RELIGION

##### JAY E. LEE

Received the diploma from Swedenborg School of Religion and was ordained in 1968.

Received the B.D. Degree from Harvard University Divinity School in 1968.

Served our churches in La Porte, Indiana and Park Ridge, Illinois.

Presently serving the Philadelphia Church.

One year of the Ph.D. program in sociology at Rutgers University, concentrating on the Sociology of Religion.

One year of part-time course work at the University of Chicago Divinity School.

Several years of experience in the business world.

Served on the Council of Ministers' Committee, the Committee on Admission Into The Ministry, and the General Council.

Presently representing our denomination to the Faith and Order Commission, the National Council of Churches.

##### MARGARET C. BALL

Swedenborgian by birth, choice and experience. Retired educator. Graduated from Chapel Hill School and attended Urbana College. Recent M.A. in Educational Curriculum with studies in new educational thought and practice. Acquainted with S.S.R. since its Cambridge days. Longtime member of the Boston Church. Presently a member of the Los Angeles society. As a New Age person would be happy to serve in any useful way.

## "WHAT IS TRUTH?"

David P. Johnson  
Bellevue, Wash.

The so-called "Moral Majority" does not concern me particularly with regard to its reactionary ideas. I use so-called, not as a "put-down", but because I'm convinced that it does not represent a majority of the moral people of this nation. I further question its morality!

Why then might I be concerned about its presentations? My concern is that some of its positions are contrary to basic human attributes.

The first and most contrary is the implication that we all fit into some sort of human mold, only one of which was made, and there can be no other. That mold, it appears, is formed by only one basic concept of human behavior and relationship. It ignores the myriad forms the human spirit takes.

Not only is this true of the "Moral Majority's" concepts, but in fact I believe it has been one of the great failures of the church. Too often the Christian church has been caught

in its own pride, its own sense of infallibility, its effort to "structure" the thinking of its adherents rather than lead them on the adventurous path of exploration. In our developing understanding of what religion means we need to follow the by-ways as well as the highways. Some byways will be mistaken paths. Others will lead to new insights, new innovative attitudes and actions for the use of humanity. New highways will come into being and some of the old ones abandoned.

Fear of ourselves, what we might do without rigid structures, leads us to structure not only ourselves but others. Usually this happens when we cannot recognize our own fears. But to do so entraps the human spirit, puts it on a limited diet of knowledge of our universe and human behavior. In the cage in which we keep it we warily and cautiously feed it to be sure it does not grow so strong that it might break the bars and escape. Yet, how we admire and wish to

emulate the spirit that soars and explores and ventures into new ways of being and experience. Why? We'd like to be like that, too, but fear we can't or will misuse our freedom.

It is this fear, I believe, that the "Moral Majority" tries to play on for we all know we have a "dark side". But unless we risk, we shall never be able to turn the power of the dark side into light. And when that does *not* occur, the dark side becomes darker, festers and ferments and then truly does break forth in destructive activity of some sort.

It is essential, in my view, that we never let ourselves be solely constricted by rules and regulations, by pronouncement and laws. Each such voiced authority must constantly be tested, not once, but again and again. Our minds must also learn to trust our feelings, the signals our bodies give us, the spontaneous intuitive thoughts that seem to subliminally flit through our minds. What are they saying? What are we sensing? Where might they lead us?

How fortunate we are that human beings like Emanuel Swedenborg, Meister Eckhart, Jacob Boeme, William Blake, Ralph Waldo Emerson, and others did not dismiss such awareness that they were called on to fulfill a mission—to lead human beings into new ways of understanding and living. They risked a great deal. Do you recall that early Swedenborgians were persecuted? And that early Christians were "thrown to the lions?" How fortunate we are that they ventured, "swam against the current," some even "drowning."

Whatever the basic guidelines may be, it is important to recognize them as just that and not as the final word.

We confuse truth with absoluteness. No matter, it appears, how well we understand and believe in the spiritual sense of the Bible; we find it difficult to perceive the spiritual sense of "truth". What lies within any truth? Is it always absolute? What is the spiritual meaning of a truth? What is its primary purpose?

It is a truth that kindness is essential to satisfying human relationships. But what does that mean? Does it mean that to be kind will always result in another person not "hurting"? If I tell someone his/her behavior is turning people away, that person may feel badly, deny it, feel rejected. But have I been kind or unkind? If I suddenly see a child reach for a sharp knife and slap the child's hand away before it is too late, the child will cry, feel rejected, have a smarting hand. Was I kind or unkind?

It seems to me that to feel we can declare once and for all what is true, good, right, Christian or whatever, is to claim omnipotence, omniscience and omnipresence. Omnipotence for I try to exert my conviction as authority

over all people, omniscience by pressing "my" wisdom over all people, and because it is over all people, omnipresence. To do so is to usurp that which is God's and that in my opinion is the ultimate blasphemy.

We who are clergymen must especially be careful. What a responsibility we have! When ordained into the ministry our right hand is placed on the Bible and we are instructed to "teach this", and then in the left hand is placed *True Christian Religion* and we are told "in the light of this!" That is a pretty "heady" dose of responsibility. Then with our robes and possibly "clerics" we stand in the pulpit "above" the people and in effect say, "Thus saith the Lord." That is powerful and needs, therefore, all the humility we can master not to feel we have a "divine prerogative" to speak the truth.

To lead, to offer our opinions, even personal convictions, yes. But not to offer the divine absolute, the only truth, the unquestionable authority. We can only point the way, encourage individual search and growth and hope we may have helped some along the way of regeneration.

Neither we, as individuals, as clergy, as church members, nor any other persons have final authority regarding truth. Nor can any group claim majority knowledge to such truth. If I am not considered "moral" by some, because of this position, then I rejoice in being part of the "immoral majority". I'd join those "crazy" Christians who stood against the "moral majority" of Rome or the "inquisition" or the "witch hunts" and somehow transcend being "eaten by the lions" or "burned at the stake." There is, we know, a life after death, no matter who proclaims me dead!

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### Ray Guiu Appointed To Governor's Commission

Ray Guiu, manager of the Boston New Church Book Room, has just been appointed to serve on a special advisory committee to the Governor of Massachusetts. In reporting this appointment, Ray writes, "The Board of Directors of the Massachusetts Council of Churches of which I have been a member for about 10 years representing the Swedenborgian Church, has appointed me to serve on a special advisory committee to the Governor of the State, in matters pertaining to human rights, capital punishment and other vital issues pertaining to society in general.

Though small in numbers the voice of the Swedenborgian Church is being heard through the personal efforts of every one of its members."

# FEMININE CONNECTIONS

*Perry S. Martin, Editor*

*Sponsored by the Alliance of New Church Women*

*The reader will readily see the connection between these two articles. Marjorie Barrington gives us the lifetime perspective of a woman devoting much of her energy to work in the church. Ruth Crowell describes how her work with adolescents has become both an expression of her religious values and a source of personal growth. The not-so-apparent connection is a personal one: Marjorie Smith Barrington was my first Sunday School teacher and Ruth Martin Crowell is my firstborn daughter.*

## **Was I Born 30 (or 50) Years Too Soon?**

### **My Church Dreams, Fulfilled and Unfulfilled**

Since childhood I have worked and planned my education to further the growth of the New Church. My parents and grandparents were active members of the New Church (Swedenborgian) in Humboldt Park, Chicago. I attended church regularly as a baby, child, leaguer and adult. I had dreams for my church, some fulfilled then and some years later; some are still unfulfilled.

**A national New Church Junior League—unfulfilled:** As a leaguer I organized a group of 15 to 20 teenage boys and girls in our Chicago church. We were so successful I was asked to give a talk at our annual Convention to encourage other leagues to do the same as feeders for their leagues. I taught Sunday School and was also very active in our senior league, writing articles for the New Church League Journal in 1926, 1929, and 1933. The 1929 article was concerned with peace. I held offices in the A.N.C.L. and Sunday School, both locally and nationally.

**Women at the New Church Theological School, now the Swedenborg School of Religion—this dream accomplished.** While attending Urbana Junior College, I took a course in Correspondences under Miss Alice Sturges. This was a most inspiring experience and it further whet my appetite for preparation for a church-related profession. A year or so later I got the wonderful inspiration to attend our theological school to get professional training in church work. I applied to the Rev. William L. Worcester, president of the school. He regretfully replied that women were not

accepted. Not knowing what else to do, I went to a business college in Chicago and later landed a good job with the Pullman Company. In lieu of my attending the Theological School, Mr. Worcester offered to give me a course by mail. Every two weeks he would send me a list of questions and assignments and I would send the answers back to him. He personally reviewed all my work and promptly returned his comments. One of the books I had to read was *Physiological Correspondences* by Thomas Worcester. This book has had a great influence in my life. I have not seen it for over 50 years and if anyone has a copy, I'd appreciate borrowing it.

In 1926 in the midst of this study, I received a letter from my cousin, Helen Means Spiers, telling me about Boston University, School of Religious Education and Social Service. I was so excited! The next day I told my top boss, a Vice-President of the Pullman Company, that I was leaving in September, three months later, to attend B. U. He was impressed and arranged for free train transportation for me from Chicago to Boston. I could not get into the theological school but I got the next best thing. I appealed in the *Messenger* and also at Convention for others to join me in this venture. While at B. U. I worked several hours a week assisting Mr. B. A. Whittemore and Miss Shaw in the New Church Book Rooms on Bowdoin St. I also taught a Sunday School class at the Lynn Neighborhood House on Sundays, as a volunteer, with Philip Alden. Ill health forced me to return home to Chicago in my second year. There I later became a member of the staff of the International Council of Religious Education. Today, we not only have women in the theological school, but have them in the ministry—another dream of mine finally materialized.

**Field Secretaries—partially accomplished.** I wrote to the General Council suggesting they support the ANCL by appointing a Field Secretary (secretly hoping they'd consider me). Nothing came of this until years later. In 1930 following several articles I wrote for the *Messenger* on the Sunday School, I appealed in the *Messenger* for a field secretary for the Sunday School.

**Personal Professional Help at Conventions—later fulfilled.** I have attended and actively participated in at least 50 New Church Conventions. For a number of years I have suggested having a time scheduled during Convention sessions for a minister or psychologist to be available for anyone wanting help. The last few years this has come about to a certain extent, in the form of pre- or post-Convention programs, which are very helpful.

**Council on Social Action—unfulfilled.** Some years ago Convention appointed a Social Action Council. I was proud to be a member of this, along with Gus Bischof, Elisabeth Randall, Andre Diaconoff and, I believe, Margaret Worcester Briggs. I regret this Council was dissolved or terminated. It is sorely needed now.

**New Approach for Disseminating our Publications—not accomplished.** I was invited to attend a Round Table Conference under the auspices of the Swedenborg Publishing Association to be held in New York City on October 25, 1939, with the subject of "Publication Work." My husband and I gave a great deal of thought to this. We prepared "dummy" folders, each with one word on the cover—bread, oil, death, war, sex, etc.—to be published inexpensively in a uniform series. These could be marketed by the appropriate company—"Bread" could be given away by bakeries, "Oil" by oil companies, etc. As the Lord used the simple daily objects around Him in teaching, these pamphlets could awaken in the "man in the street" spiritual counterparts.

I have had other church-related dreams. While some of my dreams have not been realized, three unexpected and unsought opportunities came to me. In 1928 I received a call from the Cincinnati church to become their parish worker, secretary to the Rev. Louis G. Hoeck, librarian and to work with the Sunday School and league. I was called to Washington D.C. to serve as secretary to the Rev. Paul Sperry, who was then President of General Convention, and as Director of Religious Education. Following the death of Mr. Horace Blackmer, Secretary of the General Convention, I was elected in 1966 to succeed him as Secretary. I believe I was the first woman ever to fill that position. I have enjoyed and been enriched by all these church connections.

Marjorie C. Smith Barrington

## 9 TO 5—A PATH OF REGENERATION

There's a lot I could say about the effect working full time has on my life—most of which is not suitable for print, especially in the *Messenger*. There is absolutely no doubt in my mind that working is the single most demanding, exhausting, frustrating, challenging, stressful experience I have ever put myself through. I have been through more difficult ordeals, but none of those were of my own choosing. I applied for this job, I asked to be hired, and I willingly sign a new contract every year. As a matter of fact, I spent five years in college learning to be a psychologist in order to be qualified for such a job. Yet every day as I shut off the alarm, procrastinate going out the door, and drive the 40 miles to my job, I wonder why in the world I put myself into this ordeal five days a week, twelve months a year.

Being a Swedenborgian, I am not content with the natural explanation, "to earn a salary, to gain prestige, to get ahead in life." These "reality" factors can lend some concrete motivation, but I know there's more to my working than that. From my Swedenborgian perspective, I view my life as an ongoing process of regeneration. This process of regeneration gives meaning, direction and purpose to my life. I understand regeneration to be a process of becoming aware of my shortcomings, focusing on changing and overcoming them, then becoming aware of another layer of myself that needs improvement. This I perceive as the ongoing spiral of life. My job, as much as it is a constant source of aggravation, is also a constant source of new material which can be utilized in promoting spiritual growth.

When I was studying psychology in San Francisco, I believed that spiritual growth was achieved through intense internal concentration: digging into my inner depths, bringing to the light of consciousness the deep dark secrets of my soul. For five years I focused on my dreams, unconscious imagery manifested in mandalas, and the spontaneous scenes of active imagination. I worked on this material in my private journal, in dream workshops, therapy groups, etc. I studied psychological theory, focusing on the connection between the unconscious and the spiritual, between Jung and Swedenborg, between the mind and the soul. I learned a lot, both theoretically and personally. Upon graduation I moved to Maine, built a cabin in the woods, got married, and procrastinated about getting a job.

Working seemed to hold little relevance to my path of spiritual development. In fact I viewed fulltime work as a great hinderance.

\*The Board of Education now employs a part time Religious Education Resource Person, the Rev. Ronald Brugler, who serves as consultant to the Sunday Schools. —Ed.



How could I continue my course of regeneration when all my time and energy was consumed in working? My husband is both very practical and very ambitious. Although he sensed some value in my days of contemplation, it eventually became clear to me that I could not expect him to support us financially by his hard work while I stayed home. I was also hungry for the stimulation of new people and excited about testing out my education in the "real" world.

I have been working in my position as Director of Psychological and Social Services at a residential treatment center for adolescents for nearly three years now. This work is very demanding. I have a great deal of responsibility and am given very little support. The method of therapy utilized is foreign to my nature and the administration is very difficult to negotiate with. I leave my house at 8 a.m. and don't return home until 7 p.m. I commute 80 miles a day, often on dark icy roads. Even my dreams are interrupted with unwanted details left over from the day's work. This leads me back to my original question. Why am I doing this?

The most immediate gratification I get from my job (besides my paycheck) is the improvement in the adolescents as they progress through and eventually graduate from our program. I read over the files of new residents who have been abusing drugs, fighting with their families, truant from school, sexually promiscuous, physically and verbally aggressive, and generally self-destructive. I talk with graduating residents who are excited, yet frightened, about returning home, who are motivated to form empathetic, caring relationships, who are prepared to work hard to complete their education, and who finally feel good about who they are and hopeful about their future. To realize that I have played a significant role in the renewal of their lives gives me a great deal of satisfaction. Yet I am not the martyr type. I need to feel I am also getting something for myself, that somehow my own regeneration is not getting lost in this maze of acting-out adolescents and professional responsibilities (not to mention the never-ending household responsibilities).

While on vacation last summer I had a dream which helped me to see more clearly the role my job plays in my continuing spiritual development. My own faults, shortcomings, weaknesses and blindspots are mirrored, amplified and crystallized through my job. They are placed before me on a daily basis. If I miss them the first time around, they return again and again so that I really have to work

hard at avoiding them if I don't choose to confront them. I see my tendency to distort the truth in order to avoid meeting issues head on, to blame someone else so that I don't have to take responsibility myself, to weaken my position in order to escape a verbal thrashing from my boss. I could go on and on listing weaknesses I am confronted with daily at my job. Everything I learn about myself from my job is not negative though.

Through experiences at work I have become more aware of positive aspects of my personality as well. I have found myself to be hardworking, considerate of fellow workers whatever their status may be, conscientious, and concerned for the good of the program. My strengths, through a combination of awareness and use, have grown stronger and are more readily available to me. Feeling secure in my good points also helps me feel more able to confront and overcome my weaker points. Being forced to be active in dealing with people, problems, crises, and day-to-day responsibilities puts me in the position of expressing myself outwardly. Everything that I do at work is an expression of myself. Regeneration flows naturally in this situation. All I have to do is to observe my own actions objectively, note when I go astray, and when I am presented with a similar situation (usually later the same day) try to respond in a more truthful, loving manner. When I resolve one problem area to my own satisfaction, there are always others waiting to be tackled. Each resolution brings rewards from the outside in the form of praise, improved interpersonal relations, increased efficiency, etc., as well as the internal satisfaction that come with spiritual growth. Thus I am more prepared, more able to deal with, each new cycle in the regeneration process.

My job itself is quite unique. I've never seen anything quite like our treatment center. It's not the job itself that provides me with so many opportunities for spiritual growth, though. Being an active participant in a useful endeavor for an extended period of time, an endeavor that involves other people and which I have some measure of responsibility in, this is what provides me with limitless potential for regeneration. The job could just as easily be that of a carpenter like my husband, a secretary in an office, a teacher . . . As Van Dusen stated in his article on uses in the February issue of the *Messenger*, it's not the activity itself which gives value to the experience, but rather "the issue is in the inner quality of their acts."

Ruth Crowell, M.A.

# **“THE POWER OF WORDS”**

**HUNGER. FEAR. VIOLENCE. WAR.** These are words that daily bombard us from newspaper and television and fill our lives with negative and painful images of the world around us. But there are also other words—words with power to heal and strengthen such as **PEACE, JUSTICE, FORGIVENESS AND HOPE.** These are the words that express the essence of the mission of Church Women United.

It is to consider the “Power of Words” and their impact on our lives that Church Women United will gather on Friday, May 7, 1982 for the annual observance **MAY FELLOWSHIP DAY.** Like World Day of Prayer and World Community Day, this is one of the three celebrations sponsored each year by Church Women United. May Fellowship Day is the occasion when church women across the country gather to reflect upon, celebrate and commit themselves to the building of positive relationships in their local communities. Dating back to 1933 and the first Dedication Day planned by the National Council of Federated Church Women, it became a formalized observance in May of 1945.

The authors of this 1982 May Fellowship Day service are Church Women United from the states of Oregon and Washington. Under the guidance of their state presidents, Sue Gordon and Dorothy Kuntz, they found inspiration in the potential of words for positive or negative;

to bring either healing or hurt to situations and people. Representing eight religious traditions, these women drew upon their varied experiences involving the use of language to deal positively with such community concerns as discrimination, racial, ethnic, cultural, religious and economic issues.

This year's service invites participants to become involved in a “word experience.” It calls for all to be aware of the power of words in their lives. It calls on women of faith to remember their power as God's Word in the world!

Church Women United is the national ecumenical movement that brings more than half a million Protestant, Roman Catholic and Orthodox women together into one Christian community of caring. From its beginning in 1941, the tradition of Church Women United has been to join prayer and commitment to action through programs and projects that express the movement's dedication to Christ's mission at home and overseas.

Offerings taken on May Fellowship Day strengthen this mission in the local community for projects in support of the empowerment of women, human rights, justice and peace.

All gifts made to Church Women United are tax deductible. For information or to order May Fellowship Day celebration materials, write Church Women United, 475 Riverside Drive, Room 812, New York, NY 10115.

## **THE “V” FORMATION**

Have you ever wondered why the Canadian geese fly only in the “V” formation? For years specialists in aerodynamics wondered the same thing.

Two engineers calibrated in a wind tunnel what happens in such a “V” formation. Each goose, in flapping his wings, creates an upward lift for the goose that follows. When all the geese do their part in the “V” formation, the whole flock has a 71% greater flying range than if each bird flew alone. Each, then, depends upon the other to get to its destination.

Something else—when a goose begins to lag behind, the others “honk” him back into place.

Now, Brothers and Sisters, let's learn from the Lord's animal creation! Our church needs to fly in a spiritual “V” formation, “honking” one another into steadfastness. And it must be at least 71% easier

to live the faithful Christian life “flying with the flock” as opposed to going it along!

The Bible says, “Let us hold unswervingly to the hope we profess, for He Who promised is faithful. And let us consider how we may spur one another on towards love and good deeds. Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another” (Heb. 10: 23 - 25).

Swedenborg states, “. . . the term neighbor has a wider meaning, and the love of the neighbor increases in proportion to the number of people covered by the term. Who cannot see that the love of a community is greater than the love of one of its members?”

Something great multiplies when a group of people get together for a singleness of useful purpose. Our church is a group of “neighbors,” and we all need to be loved and spurred on towards realizing our God-given potential.

Let's fly in a spiritual “V” formation!

Pastor Jay Lee,  
Philadelphia Church bulletin.

*On Visiting the  
Wayfarers Chapel*

## — THE WAYFARER —

In a glass house, so far above the sea, I felt your presence. You all around me, filling my senses. You, touching my heart, my eyes filled with unshed tears. I try so hard to imagine you—but I become childlike in my ideas; for never will I truly understand you. Still, I love you.

Please, hold my heart in a glass house, so deep within my sea of confusion. You sometimes seem so close that if I listened carefully, I could hear your heartbeat and, like a child, cling to your robes; holding on to the security and forever fighting with myself so not to let go. Oh, but Father, at other times, so many other times, I fear I am losing my grip upon You. Your heartbeat seems to elude my straining ears. I fear of all I have lost.

I fear of falling short of Your expectations. And, mostly, I fear of not truly feeling those emotions for you that I sometimes terribly urgently feel. I want to be a good child. I want to hear the sound of waves crashing forever against my heart. I never want to stop feeling Your Presence; the tears stinging my eyes. My heart filled to the brim with love and the expectation of Your Hand upon my shoulder.

Must I always be so terribly human, to always need something solid such as glass houses so that I may keep Faith in you? And why must I always question, for my questions merely confuse me? And why have I this urgent need to touch you or see You or Hear Your Voice? I must be constantly reminded of Your

Presence. I am so limited in my insight that I cannot realize that You surround me daily, and you will always be here.

I am so childish, my mind so much more complicated than a child's. So that I cannot accept you. I am worse than a child, for many times I do not totally believe; I do not see The Way before me—shining in everlasting truth. I am too blind to see. My mind does not comprehend you, and therefore I am limited.

How do I explain how I feel when I, myself, don't even understand. I begged before for you to build me a glass house around my heart, but now, I change my request. Only because glass houses can break and the turbulent seas that surround it may evaporate. I pray now, Lord, that you may find a home forever in my heart, and, instead of building a glass house around it, help me to give you to others, that You help me to build a glass house large enough for all Christian hearts and larger still. I ask that it be large enough to hold the souls of all the Good and Kind that ever lived.

True, there is already such a place. It's name being Heaven, but I ask that there be such a place on Earth where all may hear Your heartbeat and touch Your hand and where all lonely wayfarers, such as I, may pause upon Life's Journey to once again feel the glory of their goal. Where Wayfarers, such as I may plot out the straight and true, broad and narrowing, exhausting and tireless road to Heaven.

*Michele Marzocco (17)  
Upland, CA.*



# The 1982 Midwinter Institute

*Linda Tafel  
Montgomery, Ohio*

Southern California's climate and the fellowship of good friends combined for a rejuvenating and productive session at the biennial Ministers and Spouses' Institute February 11 - 17, at the home of Ernest and Perry Martin in Rancho Palos Verdes. The week's theme of "futuring" guided us as we explored dreams and plans for ourselves, our individual churches, and Convention at large.

Small-group sharing sessions were balanced by informal presentations to the larger group. Dick and Corinne Tafel discussed "Life After Retirement" one evening, and at another time shared experiences from their recent visit to the Swedenborgian church in Guyana. Ernie and Perry Martin outlined their plans for a Swedenborgian growth center, and sought ideas and assistance in making it a reality. Polly Baxter explored the subject of professional and personal "burnout," including insights from reading and personal experiences. Horand and Cindy Gutfeldt told of their visit to South Africa, comparing and contrasting the church there with other parts of the world. Other topics of discussion included ministers' pensions, possible future directions and structuring of Convention, and general concepts of futuring for use in any organization.

Morning devotions and evening winding-down times framed the days spiritually with prayer, meditation, and sharing. On Sunday everyone worshipped at Wayfarer's Chapel, where Randy Laakko as guest preacher spoke eloquently with us on "If I had a day . . ."

Fun and relaxation were not forgotten. Joke sessions, lunchtime dips in the pool, cocktail hour, walks, and solitary gazing over the Pacific were vital parts of the week. Planning and preparing our own meals added to the camaraderie. "Free day" sent groups in several directions: Desert Hot Springs, the La Brea Fossil Pits, "The Price Is Right," local marinas, beaches, the theatre, and Harvey's Jacuzzi were all very popular.

The opportunity to be refreshed, to relax, and to recharge our physical, mental and spiritual "batteries" every other year is invaluable. It is exciting to hear one another's visions for new kinds of ministries and rejuvenation of existing ones, and to watch the process of further brainstorming as ideas and dreams build upon and grow from each other.

Thanks are due to Eric Allison and Gardiner Perry for their planning of the sessions, and to the staff and friends of the Wayfarer's Chapel for their help with local plans and arrangements, including transportation and housing. And special thanks are due to Perry and Ernie Martin for so generously opening their home to us for the week.

## THANK YOU

The following *Messenger* readers have sent in contributions during the past month and we are most appreciative: Mr. and Mrs. Fred Perry, New Hampshire; Mr. and Mrs. Doug Gilchrist, Alberta; Dianna Bennett, California; E. J. Flitcroft, England; Richard Foster, W. Germany; Trudy Straus, North West Territory; Willard Schmitt, California; Larry Arndt, Ontario; Paul Oesch, California; Velma Ramirez, Puerto Rico; Martin Lutjen, New Jersey; Robert Reiner, California; Karen Brown, Indiana; Mr. and Mrs. John Schellenberg, Manitoba; Alta McGale, California; Florence Sampson, B.C.; John Dodd, Kansas; Mrs. Wendell Brown, Rhode Island; and Bessie Behrendt, Kansas.

## FRYEBURG ASSEMBLY SALES TABLE

August 7 - 22 . . . the date of the Fryeburg Assembly session for 1982. It's not so far away—not too soon to start thinking about getting things together for the sales table.

There are two types of participation:

1. Donate new or good second-hand articles.
2. If you plan to attend the session, place your original art or craft items on consignment. The Assembly takes a percentage, and you make money, too!

Each year we have had a bigger and better selection of hand crafted items. Add yours this year. The proceeds help to pay the babysitters and buy needed items for the Assembly.

For further information write Carole Rienstra, 8 Elm Street, Fryeburg, ME 04037.

# AN INVITATION TO JOIN THE BIGGEST COMMITTEE EVER

## THE AD HOC COMMITTEE ON GOALS AND PRIORITIES OF THE EIGHTIES

We want this to be the biggest committee ever because that's what it needs to be the best. It needs everyone.

General Council has appointed this committee "to discuss, to explore, and to set goals and priorities for our church in the eighties. The main use . . . shall be to recommend a plan."

We are beginning to see the possibilities of a "New" Convention—with a renewed vision, with an integrity of purpose and with an increased realization that we belong to one

another.

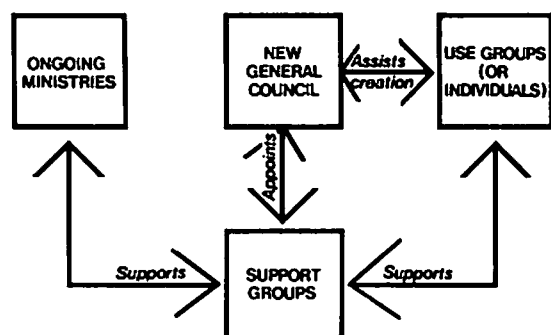
We believe this renewal is critical because, as one committee member put it, "Unless our inner vision is strong, authority is all that will hold us together." We must make a choice. We can choose to merely survive through the unresponsive use of authority or we can choose to flourish.

Of course, we all choose to flourish. But that takes change. That's why we're suggesting restructuring Convention to make it more responsive to its constituents.

At our last meeting in March, we reviewed all the existing boards, committees and departments of Convention, focusing on their functions. The overwhelming impression we came away with was that:

- it is a very confusing tangle;
- we need better communication at all levels of Convention;
- we need not only to be responsive, we need to respond much more quickly;
- we need to provide more and better service;
- we need to increase the efficiency of our entire organization; and,
- we need to make better use of our resources.

We need all of this and more. To help make it happen, we've been trying to design a structure that focuses on grass roots activities and needs. Here's one way it might take form.



This may be oversimplified but it does represent our basic ideas. Let's take them one at a time.

**USE GROUPS (OR INDIVIDUALS).** This could represent one of the most dynamic new areas of Convention. A Use Group is just what it implies: individual(s) performing a specific use. They would receive support from General Council and most groups would probably go through four specific stages to accomplish their use: 1) R & D—Research and Dreaming, 2) Program and Management Development, 3) Funding and 4) Implementation.

Right now there's a fine example of what we mean by a Use Group. Convention musicians from around the country are getting together to compose and perform New Church music. In the new reorganization, General Council would be set up to help them from the ground up.

A Use Group might eventually become an Ongoing Ministry.

**ONGOING MINISTRIES.** These would include parish and alternative ministries that exist now or develop in the future. Both Ongoing Ministries and Use Groups would receive help from Support Groups.

**SUPPORT GROUPS.** These would provide service in areas such as communication (publication), education, outreach, administration and financial services. They would be created by General Council, as needed, to service Ongoing Ministries and Use Groups.

The essential differences between Support Groups and existing boards, departments and committees are: 1) Support Groups would grow out of General Council looking at the need for support and grouping similar ministries, 2) Support Groups would be dissolved when the need no longer exists, and 3) Support Groups would have no fixed size.

**GENERAL COUNCIL.** It would also be reorganized. Its function would be to support and nurture ministries and be stewards of property and finance.

To do this, General Council (consisting of 12 members) would divide itself into four "special areas of concern" (three members each) and into two talent pools for management of either ministries or property and finance (six members each).

Support Groups would relate to either the ministry pool or the property and finance pool.

Use Groups would relate to the "special area of concern" it needed: research and dreaming, program and management development, funding or implementation.

Another reorganization suggestion is that national conventions be held every three years with regional conventions in off years.

We developed all these ideas hoping to meet the needs we saw and hoping to help convention flourish. As we said in our last report, providing GROWTH, UNITY and EXCELLENCE is our primary purpose. It's the "touchstone" by which we evaluate these ideas.

We now need to know how you feel about them and if you have a better way.

That's why we're inviting every one of you to join our committee. Even though a responsive restructuring of Convention will take years, we need your participation now!

Please fill in a card and tell us what you think. If a card is not enough, write a letter.

Today!

My reactions to these restructuring ideas are: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

This is what I think is missing in these ideas: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

As a member of your committee, I'd like to make these suggestions and/or comments: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**OPTIONAL:**

\_\_\_\_\_  
Name

\_\_\_\_\_  
Address

My reactions to these restructuring ideas are: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

This is what I think is missing in these ideas: \_\_\_\_\_  
\_\_\_\_\_  
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As a member of your committee, I'd like to make these suggestions and/or comments: \_\_\_\_\_  
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**OPTIONAL:**

\_\_\_\_\_  
Name

\_\_\_\_\_  
Address

My reactions to these restructuring ideas are: \_\_\_\_\_  
\_\_\_\_\_  
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This is what I think is missing in these ideas: \_\_\_\_\_  
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As a member of your committee, I'd like to make these suggestions and/or comments: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**OPTIONAL:**

\_\_\_\_\_  
Name

\_\_\_\_\_  
Address

PLACE  
POSTAGE  
HERE

AD HOC COMMITTEE  
GENERAL CONVENTION  
THE SWEDENBORGIAN CHURCH  
48 SARGENT STREET  
NEWTON, MASS. 02158

PLACE  
POSTAGE  
HERE

AD HOC COMMITTEE  
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# THE PEACE PAGE

## WORLD WAR PREDICTED BY SCIENTIST

LONDON (AP)—A leading scientific adviser to British military commanders and governments for more than 30 years predicted Wednesday that world war will erupt after the turn of the century unless the arms race is slowed.

The multiplication and development of nuclear weapons is becoming more dangerous, "yet the threat of nuclear war is accepted as if it was toothpaste," Lord Zuckerman told a news conference held to publicize his book, *Nuclear Illusion and Reality*.

He said the building of bigger and better nuclear weapons has done nothing to improve the security of either the East or the West since the 1950s.

Zuckerman, 77, born in South Africa and originally an anatomist, argues in his book that European conventional forces should be strengthened to deter the use of battlefield nuclear weapons.

He said the NATO doctrine of using theatre nuclear weapons to stop a Soviet attack in Europe is illusory because escalation to all-out nuclear war would be virtually inevitable.

He said the nuclear arms race must be slowed, preferably by a nuclear test-ban treaty, to prevent eventual world war.

Zuckerman has participated in Western defence planning from 1960 to 1971 as chief scientific adviser to British defence ministers and the governments of four prime ministers.

Zuckerman said in an interview that as far back as 1961, he opposed the idea that nuclear weapons could be used in a limited way on a battlefield. He said he argued the point at a NATO commanders' conference in Paris that it would be impossible to control a nuclear battle.

## THE UNIVERSAL LANGUAGE

We knocked at the door of our Father's house. He came out to welcome us, his face beaming.

"I am so glad you have come!" he said. "I have never before had so many of you, standing peaceably together at my door! It makes me very happy."

We are delegates and representatives from all the religions of the world," I explained. "It has

indeed been difficult, planning this meeting; but we are here."

"What was the main difficulty?" he asked.

"Inter-communication," I replied. "You see, Father, although of course we are brothers and sisters, we have been separated for so long that we all now speak different languages. We cannot understand one another's speech. What we need, Father, is a new Pentecost!"

He smiled around at us. "Surely you remember my language—the language in which I spoke to you all when you were children? If you use that language together, you will understand one another perfectly!"

I was puzzled. "Which language do you mean, Father?"

"I mean," he said, "the universal language of LOVE!"

*(The above is the prologue for a new book by Brian Kingslake, entitled "ANGEL STORIES," to be released next autumn by Arthur James Ltd.)*

## PEACEMAKING AND THE COMMUNITY OF FAITH: A HANDBOOK FOR CONGREGATIONS

by John A. Donaghy

for the Covenant Peacemaking Program  
of the Fellowship of Reconciliation

### Chapters include:

- 1) peacemaking in the community
- 2) spiritual preparation
- 3) educating congregations
- 4) individual and corporate actions
- 5) New Abolitionist Covenant
- 6) Nuclear Weapons Freeze
- 7) list of resources and peace organizations

Return to: Dan Ebener  
FOR, Box 271  
Nyack, NY 10960

Send me .....copies of  
**The Peacemaking Handbook**;  
single copies \$3 ea.; 10-50 \$2 ea.;  
50 or more \$1 ea. \$.....

add 20% for shipping \$.....

**Total enclosed** \$.....

Name .....

Address .....

## A MOTHER'S GIFT

*The following paragraphs were taken from a letter written to us from our son, Kim, who is a student at Cal Poly in San Luis Obispo, California. Kim was brought up in the Presbyterian Church. When we became interested in the Swedenborgian Church, Kim was fifteen. There were few other young people in our church, so Kim soon left to go his own way . . . Reading this letter from Kim was the most wonderful gift a mother could receive. I am so proud of him, and I know that he has the ability of making a wonderful life for himself and that he is being guided not only by our love for him, but also by the love of our Heavenly Father. Mary McCormick, Riverside, California.)*

"Yesterday something quite uncommon happened just outside my chemistry class. There had been cheering and yelling going on for quite awhile. I went out to see what the commotion was. It seems that a man, well groomed, about 45 years old, had walked onto the campus and was preaching the gospel. He had his Bible in hand, and reminded me of the type of God-following man you would find in the old West during the 1800's.

He talked from a 3 foot high planter, and then jumped down and roamed around in circles, pointing to no-one in particular, and driven with deep emotion and belief. Our most highly-educated students started to feel uneasy. At first they laughed at him; they soon began to jeer and yell at him; then shouting obscenities and throwing balls of paper.

The man, in his suit and tie, would not be offended. He just kept on. "The Lord is Coming. If you are not a Christian you will go to hell," he said. He constantly quoted the Bible, which never left his hand. I believe he must be a very strong man, for he was taking such abuse. The students became less and less calm; finally someone snatched the man's suitcase and threw it away, his papers were all over, and yet he just kept on preaching. I walked over and put his papers back in his bag, and by then the police had come and were taking him away.

The students cheered, as if King Herod's soldiers had arrived. We young people have so much to learn about decency and respect for those who are over-loaded with ideals and beliefs. The man was walked off, with a policeman on each side, while, his arms stretched to the sky, he left singing hymns. But it didn't stop.

He had a friend, maybe about the same age, who was hidden in the crowd (probably about

200 - 300 students had gathered by now). He raised his red-covered Bible and shouted, "If you are not Christians, you shall not enter heaven." Then a boy I have in my Horticulture class yelled. "What about the Jews?" "If you are not a Christian, you will not enter heaven," said the preacher's friend. Then it happened.

The boy (I don't remember his name, but his family is very wealthy; his father owns one of the largest wholesale tree growing nurseries in California) said that if the man would step down off his pedestal, he would beat him up. Well, he grabbed the old man, and I immediately jumped on the boy and told him to cool down; then I got hit, and some others came over and helped me hold him down, and some more police came.

They arrested the boy (but he was out in time for our 3:00 class) and I really don't know what happened to the preacher, but his friend's suitcase was gone and there were no signs of him.

I went to my car and ate lunch; I almost cried, but I am not sure why.

How closed minded we can be; how sad a group are we, without patience and pride. How strong a man the Lord Jesus was. How weak and distant stands the threshold of peace, when the educated cannot comprehend the simple minded. One must just try harder."

## FOR HEAVEN'S SAKE, BE POSITIVE

There is a new and growing awareness of the power of positive thoughts, emotions and actions. Psychologists, religious leaders and teachers have demonstrated the benefits of a positive life not only for the individual, but also for everyone he touches and for the common good of all.

But Swedenborg adds a new dimension, giving us additional insight and added reason for positive thinking. "The thoughts of man are extensions into societies either heavenly or infernal . . . it is man's love that determines his thoughts into societies." (AE Vol. VI. 1093 (2) P. 2692) He states elsewhere that every thought takes form and substance and goes somewhere, providing a new thrust of energy for spiritual societies in the hells or in the heavens. Ponder for a moment, if you will, the impact of these statements. Every positive thought, feeling and action associates itself with a heavenly society; every negative thought or feeling nurtures the hells.

We here on Earth provide the stage—the external setting—for the acting out of the

struggle between the good and evil influences of spiritual societies. But we are not puppets; we are free-thinking beings in complete control of, and with full responsibility for, our thoughts and actions. Every thought we have, every emotion we feel, every action we take is of our own free choice—a choice from many alternatives available to us. Each thought not only has a positive or negative effect on us; but extends its effect to all those around us in our natural world as well as all those around us in the spiritual world. Each of us has at least two angels on our right and two spirits on our left, in addition to many associated spiritual societies, influencing us and reciprocating positive and negative thoughts and emotions. We are in total and complete freedom to respond to those thoughts and feelings we choose—negative or positive. Thoughts are never forced upon us. Our families, friends and associates are not responsible for our positive or negative thoughts, feelings or actions despite the impact and influence they may have on our lives.

Full realization of this does not come easily. It's tempting to place responsibility for our negative thoughts and feelings on those around us—our spouses, bosses, kids, friends, neighbors, teachers, politicians, leaders, etc.,—or on circumstances and situations, not recognizing that we choose each relationship and environment of our own free will. We can seek to avoid negative environments and/or people; we can seek to combat negative influences with cheerful, positive responses.

The challenge of being positive in today's world is a very real challenge. But each of us has the potential from God within us to meet the challenge successfully if we wish. The earthly benefits are clear—a happier healthier life for ourselves and others. The spiritual benefits are compelling—we are nourishing the heavens. So, for heaven's sake, be positive!

*Pearl McCallum  
La Jolla, California*

## ALMONT SUMMER SCHOOL

Dates: July 31—August 15, 1982

Theme: "Dreams, Visions and Our Inner Selves"

Middle Weekend: Our Scottish Heritage

For further information or a copy of the Almont Bulletin, write:

Rev. Ron Brugler  
246 Lafayette St.  
Pittsburgh, PA 15212

## PRAYER FOR PEACE

Millions of people around the world offer this prayer for one minute at noon every day, thus helping form a continuous chain of positive thought. This year the prayer is to be offered with particular focus on the Second Special Session on Disarmament at the UN General Assembly, in the hope that world governments will have the wisdom and courage to implement a comprehensive program for world disarmament.

Lead me from death  
to life, from falsehood to truth  
Lead me from despair  
To hope, from fear to trust  
Lead me from hate  
to love, from war to peace  
Let peace fill our heart,  
our world, our universe.

## ANNUAL MEETING OF N.C.T.S. CORPORATION

The ANNUAL MEETING of the Corporation of the New Church Theological School to elect officers and to transact such other business as may properly come before it will be held at the University of California at Irvine, California on Thursday, July 1st, 1982, at 4:00 p.m. This notice serves as an official call to that meeting.

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

## Rainbow Thermometers Available

There are still a few of the limited edition Rainbow Thermometers available. Measure the heat and the cold in your environment inscribed with the quote: "The thoughts of angels are perceived as rainbows." A.C. 4627. This is a project of the Urbana Society.

Please mail your order and a check or money order for \$10.50 U.S. (including postage) to:

Dr. Barbara Mackay  
727 S. High Street  
Urbana, Ohio 43078

# 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.

We recommend that people flying to Convention arrive at Los Angeles airport (LAX). Door to door transportation is available between LAX and Irvine Campus. Make arrangements with your local travel agent.

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
- Children 5 and under — no charge

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."

# **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. 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.

## **La Presle New Church Center**

*(Article by Claude Bruley, translated  
by Horand Gutfeldt)*



La Presle Center, France.

For the first time in its existence, the New Church in France is the owner of a retreat center that is suited for many purposes. We were able to sell a former property in Meudon, Paris, and acquired a large beautiful estate in the middle of France. This property is surrounded by forests, in which deer and elk roam freely. There is an abundance of fresh water of excellent quality. These and other characteristics contribute to making this an ideal location for spiritual activities. Such projects include now an almost regular sequence of seminars, in which a variety of profound subjects with spiritual and psychological content are explored. Most of these retreats bring together about thirty to forty persons coming from many areas of France, and the reputation of our center is continually increasing. The participants belong to all age groups between 20 and 70 years, among them a strong majority of younger people between 20 and 30.

This center has now existed for four years. After a difficult start, partially because of material problems (the building had not been inhabited for a number of years) and divergent views about the goals to be pursued (problems which we now may call growing pains)—we have now the pleasure to observe that the quality of our teaching attracts an increasing number of men and women searching for truth. Especially, a science of the spiritual dimension is in demand, and the number of available

spaces at the center for the great seminars of Christmas, Easter and Pentecost is always fully occupied long before they begin. (The maximum capacity at present is 35). During the whole summer, one seminar follows another, each one promoting work in depth with those participants who often combine an interest in art (painting, clay work, dance) or become involved in psychological growth groups.

The establishment of the Center has been hampered in the beginning, because a part of the membership of the New Church could not comprehend that spiritual work could be done in a valid way with a minimum of ecclesiastical structure. The success of our enterprise shows that those fears were unnecessary. I will give two examples to illustrate my point:

1. Since the beginning of this project we have had 70 baptisms, for the major part adults.
2. The celebration of Communion is the high point of every one of our retreats. It is followed by a social time for all participants.

This success is due to the fact that we place the main emphasis upon the person of Christ, within the Trinity of His Glorified Human. We endeavor to instill the thought of Swedenborg within a traditional framework. The results not only verify our teachings that we love so much, but it gives them a specific and unique profile.

Is not this the way in which our seer perceives the Crown, which is destined to unite in a new light the best of the teachings of the religions that are on the earth, in which the seed of the Second Coming and its truths are to be enrooted and to blossom?

We here in France want to work in this direction, especially, since we know that in the United States there are similar centers being developed at the present time.



Participants at a La Presle Retreat.

## REPORT FROM THE BOARD OF EDUCATION

The Board of Education met at the Swedenborg School of Religion Feb. 26-28, 1982. Some of the items of information and discussion follow:

1. Louise Woofenden reported that she and Betty Hill, of Michigan, are creating new hand-work/creative activities to go with the BIBLE STUDY NOTES by Anita Dole. The Board examined a sample packet and recommended that such material be bound in book form—using a plastic spine or ring notebooks—to be sold to churches or teachers with permission given to them to copy pages as needed. There was also discussion on teacher-training programs and how to use this material.

2. The Sunday School Association is planning a presentation at Convention 1982 on pre-natal and infant religious and spiritual education. The presenters will be Louise Woofenden and the Reverends Gertrude Trembley, Ronald Brugler and F. Gardiner Perry. Their presentation will be based on two books in the light of our Swedenborgian teachings. The two books are: *THE SECRET LIFE OF THE UNBORN CHILD* by Thomas VERNY (Summit Books, 1981) and *HOW TO TEACH YOUR BABY TO READ* by Glen

Doman. The presenters also plan to produce a pamphlet and tape for parents.

3. Ethelwyn (Muff) Worden is developing a pilot tape to teach children songs found in *THE HOSANNA*.

4. Some of the musicians in the church are organizing and planning a workshop, probably in August 1982 at SSR, to plan a more extensive Pre-Convention 1983 workshop—limited to composers and performers and sponsored by the Committee on Worship. The 1983 workshop will focus on the relationship between Music and Liturgy. If you are interested write to Ken Turley, Swedenborg School of Religion, 48 Sargent St., Newton MA 02158.

5. The Rev. Ronald Brugler has the following staff for the Childrens' Religious Education Program at Convention 1982: Loring Young, B. J. Neuenfeldt, Marjie Shelley, and Cindy & Taro Starbuck.

6. Plans continue for an ANCL Retreat at the Santa Cruz property after Convention 1982—probably from July 5 - 8.

7. SNAP East will be held at Fryeburg Assembly in August following Assembly. For more information write/phone Ruth M. Crowell, RFD #1, Box 700, East Stoneham, ME. 04231. Phone (207) 928-2385.

Marian Kirven

## EDMONTON RETREAT AND YOUTH LEAGUE

Way back in October some great things happened in Edmonton, Alberta that everyone in Convention should know about! Not only did we have an ANCL retreat during the Canadian Thanksgiving weekend (Oct. 9 - 12), but we also started up a new League in Edmonton at the same time.

For the Retreat we had 18 young people coming from such places as Winnipeg, Man., Osseo, Minn., Prince Albert, Sask., Crooked Creek, DeBolt and Slave Lake, Alta., and of course, Edmonton. Many thanks to the Western Canada Conference, which paid much of the travel expenses, making the Retreat possible. The ANCL's West Coast and Western Canada Regional Officer, Lee Woofenden, was there on his way from the East Coast to his new home on Guemes Island, Washington. Lee was instrumental in organizing the Retreat and starting up the Edmonton League.

The topic of the Retreat was "Heaven and Hell", and copies of the book were provided

free to all those who didn't already have one. Our staff consisted of the Revs. David Sonmor, Gertrude Tremblay, and Dick Baxter, with lots of help from Rev. and Mrs. John Bennett.

This was our first Retreat in Western Canada, and the enthusiasm and spirit of the kids made it a big success. We're sure to have more great Retreats in Western Canada!

The Edmonton New Church Youth League officially started at a meeting in Linda Korsten's house, Wednesday, October 14 at 7:30 p.m. The officers elected were: President: Brian Anderson; Vice-President: Linda Korsten; Secretary: Cookie Pegeo; Treasurer: Terri Van Rooijen; Clear Blue Sky Secretaries: Shawn Borst and Jackie Mudryck.

For their study project the Edmonton Leaguers are selecting chapters from *Heaven and Hell*, reading around a circle. And their first big activity is a skiing trip. Things look good for the Edmonton League and the ANCL is glad to welcome them to our growing numbers. The ANCL is beginning to move ahead under our new Regional system.

Lee S. Woofenden

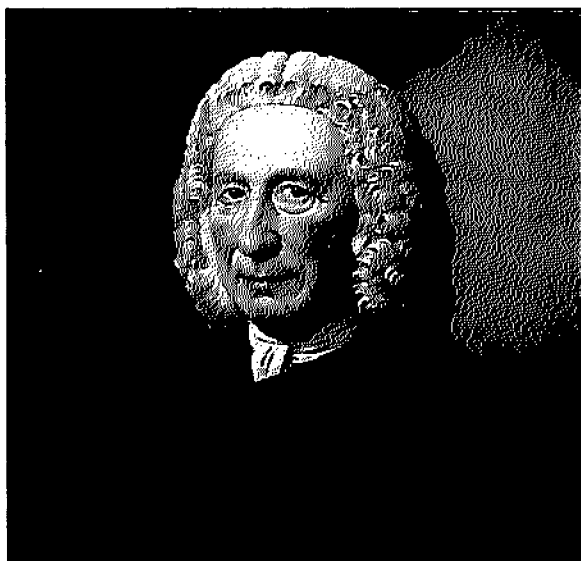
# 1982 Convention Statistics

Association	Societies	Ministers		Membership		Total	Delegates
		Ord.	Lay	Act.	Inact.		
Canada	1	2		128	14	142	10
Connecticut				7		7	2
Illinois	5	2	1	148	26	174	11
Kansas	3	1		150	32	182	12
Maine	3	2		165	102	267	13
Massachusetts	7	5		245	223	468	18
Michigan	1	1		55	12	67	5
Middle Atlantic	3	3		170	111	281	14
New York	2	1	1	73	35	108	6
Ohio	5	4		114			9
Pacific Coast	7	7		271	64	335	20
S.N.A.P.	1			17		17	3
Southeast	2	2		73	43	116	6
Western Canada Con.	7	2	4	223			16
Gulfport Society	1	0		11	10	21	2
<b>TOTALS</b>	<b>48</b>	<b>32</b>	<b>6</b>	<b>1850</b>	<b>672</b>	<b>2522</b>	<b>147</b>

## Annual Appeal Update

To date our Annual Appeal total is \$15,875. With your help we will reach \$20,000 this year. Your financial support is needed for Convention's many programs, including: summer camps, publications, home and foreign missions, training of theological students, religious education materials, and aiding local societies. Send contributions to:

Central Office, Swedenborgian Church  
48 Sargent Street  
Newton, Mass. 02158



## SWEDENBORG PORTRAIT AVAILABLE

A fine oil painting of Emanuel Swedenborg is available from its owner Mrs. Margeretha Mohammar of Stockholm, Sweden. Anyone interested in this art work or wanting further details about its date, artist or size should contact:

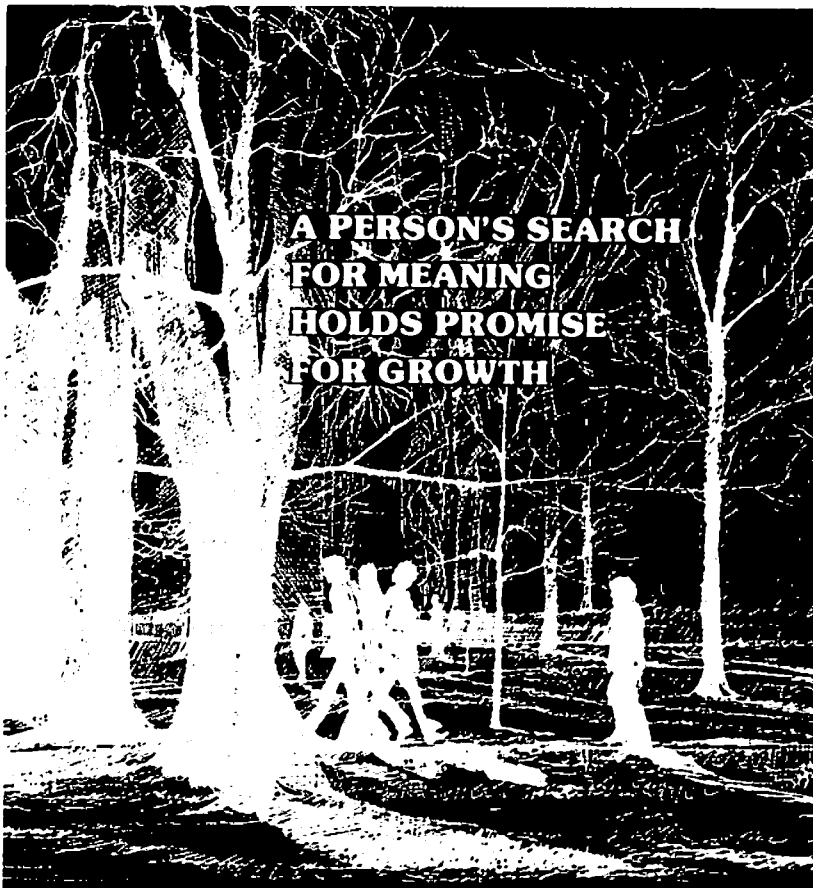
Mr. Goran von Wachenfeldt  
Storgaten 57  
11523 Stockholm, Sweden

## A CORRECTION

Dates given in the March *Messenger* for spring meetings of the Illinois Association are incorrect. The dates are May 21, 22 & 23, set by the Executive Board at its regular meeting October 1981. Meetings will be held in Chicago.

Nezera Mrozinski  
Sec. Illinois Assoc.





**A PERSON'S SEARCH  
FOR MEANING  
HOLDS PROMISE  
FOR GROWTH**

**URBANA COLLEGE**  
URBANA, OHIO 43078

## **S.N.A.P. 1982**

### **Holy City, California July 9 - 18**

The Holy City program will focus upon the integrating of the physical, psychological, and spiritual aspects of growth. **PHYSICAL:** Tai Chi, Reflexology, Assisted Stretching, and Principles of Vegetarianism and Macrobiotics. **PSYCHOLOGICAL:** intensive interpersonal groups, Spiritual Hypnosis. **SPIRITUAL:** Prayer and Meditation, multi-cultural worship, Inner Healing. Staff: Eric Allison, Paul Martin, Gardiner Perry. Site: ¼ mile walk up a steep mountain side. The living conditions are primitive; sleeping bags rolled out on the forest floor, an outdoor kitchen and no running water. Cost per person \$75.00. The location prohibits children from participation.

Scholarships are available. A \$50.00 reduction is compensation for those who work

during the Holy City work week July 4 - 9.

Inquiries about the Holy City S.N.A.P. should be addressed to Eric Allison, Church of the Good Shepherd, Margaret Ave. and Queen St. N., Kitchener, Ontario N2H 2H7.

## **FROM CHURCH RECORDS**

### **BAPTISM**

**PRIEST**—Caren May, daughter of Charles and Cindy Priest, was baptized into the Christian faith in the Fryeburg New Church on March 21, 1982, the Rev. David Rienstra officiating.

### **DEATH**

**PRUSSMAN**—Mrs. Henry J. (Marion) Prussman, a member of the Boston Society, died in Brighton, Mass., in March, 1982.

# **1982 East Coast S.N.A.P. Workshop**

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## **BELIEF INTO ACTION**

A 5 day workshop focusing on the outward expression of spiritual values, inner awareness and personal growth.

**Staff:** Ruth Crowell, M.A.—Psychological training and experience in leading personal growth workshops from a Swedenborgian perspective.

Rev. Gardiner Perry—Ordained Swedenborgian minister with parish experience; specialized training in spiritual development.

Rev. Susan Turley Moore, M.A.—Ordained Swedenborgian minister with training in counselling and a special focus on social action.

Laura Lawson, M.A.—Psychological training with focus on movement therapy, trained teacher, and experience leading Swedenborgian workshops.

**Dates:** August 24 - 29, 1982.

**Location:** Fryeburg New Church Assembly, Fryeburg, Maine.

**Participants:** Open to any age adults. Parents are welcome to bring their children as a program will be arranged for them.

**Cost:** \$75.00 for adults and \$25.00 for children. Scholarships are available.

### **REGISTRATION**

On a separate sheet of paper please provide us with the following information:

1. Name, address, phone number and age of family members planning to attend.
2. What would you like to gain from this workshop?
3. Do you need a scholarship? If yes, how much assistance is needed?
4. Do you have a medical condition that we need to make special arrangements for?

Please mail registration to: Ruth Crowell, RFD Box 700, E. Stoneham, Me. 04231. Any questions may be addressed to the same address or phone 207-928-2385.

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## **CULTS AND KIDS**

*by Mary C. Ebel  
Washington, D.C.*

This is the title of a booklet that I will have for you at Convention.

A serious mental health problem has been created in recent years by the emergence of cults using psychologically coercive methods to recruit members. Association with these groups can be disastrous for members, their families and friends. Given the right circumstances, sophisticated mind control techniques will work on ANYONE, even those who think they are immune. Very few people ever set out to become cult members on their own. If they do not meet a recruiter, there is little likelihood of their "joining" a cult regardless of how

vulnerable they may be. Deceptive techniques may be used to recruit members or solicit donations. The identity of the cult often is deliberately hidden.

If you have questions about any group, write to Citizens' Freedom Foundation, P.O. Box 1246, Springfield, VA 22151. C.F.F. is a parents' counter-cult network.

"There can be no freedom of religion unless there is freedom of mind."

Thomas Jefferson

"Regeneration cannot take place without free will in Spiritual things."

Emanuel Swedenborg (T.C.R. 615)

## THE UPPER ROOM

# LIGHT SHINING IN DARKNESS

*Léon C. LeVan  
St. Petersburg, Fla.*

Divine Revelation consists of opening of internal truths in the Word of God. Unless the Word had been opened, and some of its inner truths revealed, the world today would be in such darkness that it would be a Darker Age than that which followed the collapse of the Roman Empire. Such light as there is in the church today is the result of the opening or disclosing of the internal sense of the Word.

From earliest times there have been many doctrines wherever there has been a church on earth. That was true in the Ancient church after the Flood. It was true in the beginnings of the Christian church. It is true today. But wherever there are conflicting doctrines, faiths, and teachings there should always be a redeeming factor. That redeeming factor is charity or brotherly love.

In the language of the Tower of Babel, it is wholly permissible for the "earth" (namely, the church) to be of "many languages," so long as it is of "one lip." The "earth" filled with "many languages" means the church filled with many doctrines. But the church is of "one lip" when it has one heart, one charity, one life of brotherly love.

In the New Church today we should love all people (whatever their doctrines) so long as those doctrines lead to Heaven and the good of life.

But more must be added. For it would not be accurate to give the impression—or permit the conclusion—that fallacious religious faiths do not greatly differ from the Lord's genuine truths. If such were the case, Heaven would be filled with falsities and could in no wise be the kingdom of the Lord.

The Lord is called "King" because He reigns by Divine truths; and Heaven is a "Kingdom" because it is in truths from the Lord who is the Word. The light of Heaven is truth. God is the God of truth. The eternal Word is truth Divine; and truth is an everlasting concern of the Word from *Genesis* to *Revelation*.

Those entering Heaven must be growing in genuine truths. False beliefs must be abandoned. That transformation of a person from wrong beliefs to true beliefs may be effected in this every-day natural world—but if not here, then it must be accomplished in the World of Spirits after death. If accomplished here, the step from errors to truths may be comparatively easy. It can even be a joyous

experience when a person on earth begins to shed one wrong belief after another and begins to advance from truth to truth.

But if a person is of such character that genuine truths seem offensive (or even repugnant) then grievous "vastations" must take place in the Other Life; and those "vastations" may then prove extremely painful. "Vastations" (as they are called) are the separations of one's dross from one's pure spiritual gold. They take place in the World of Spirits after death in localities which the Bible calls "pits of the lower earth". Ezekiel 26:20

The experiences in the "pits of the lower earth" are sometimes such as could not be endured in the natural life. They may even seem like the tearing asunder of soul and spirit—and in a sense they are. The result of such Sunderings and tearings in the "pits of the lower earth" is to leave a man or woman quite shorn of self-intelligence and self-will, being thereafter humble, teachable, mild, and eager for Heavenly truth and good.

If now it should be asked: "Why are Divine truths so important seeing the Lord accepts many appearances of truth much as if genuine for purposes of regeneration," we should remember that no one can actually come into Heaven who is not in genuine truths and in the good of those truths. Heaven is not filled with self-intelligent ideas or false religious beliefs. There are no falsities in Heaven. "There is no night there." In the "lower earth" (if not in this world) are the forges and fires of purification. The dross must be separated from the pure gold in every life which is to come into the Kingdom of God. All instruction in the World of Spirits is completely identical with revealed truths of the New Jerusalem which "come down from God out of Heaven."

No one's wrong beliefs or opinions will be violently cast out. But every doctrine or belief which is not of genuine truth will be so qualified, so re-interpreted, so spiritually-illuminated in the "schools for Heaven" that finally the very truths of the Kingdom of God will be accepted and believed by all who love the Lord. It is these genuine truths from the Word of God which you and I (and all who desire them) are offered even here upon earth through the New Revelation—the opening of the internal truths of the Word. "Be thou faithful unto death, and I will give thee a crown of life."

**THE MESSENGER**  
Box 2642, Stn. B  
Kitchener, Ont. N2H 6N2

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